

मान्दुक्य भाष्यम्
māṇḍukya bhāṣyam



Swami Paramarthanandaji's classes on मान्दुक्य भाष्यम् transcribed by Sri. A. Venkatesan

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SWAMI PARAMARTHANANDAJI'S CLASSES ON MANDUKYA BHASHYAM



Class Notes on Māṇḍūkya bhāṣyam

**(Based the Lectures of Swami
Paramarthananda Saraswati).**

**Transcription by Sri A.
Venkatesan**

Swamiji has not verified these transcripts

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001 - Introduction

Having completed, the Taitireeya भाष्यम्, of **Sankaracharya**, now we are going to study, **Sankaracharya's** भाष्यम् on माण्डूक्य उपनिषद्, and माण्डूक्य कारिका. And you are familiar with the difference between माण्डूक्य उपनिषद् and कारिका, which I would like to remember in this context. माण्डूक्य उपनिषद् belongs to the अतर्वेद वेद whereas माण्डूक्य कारिका is a work, written by **Gaudapada Acharya**, who is **Sankaracharya's guru's guru**. Grand **guru**. परम गुरु guru. माण्डूक्य उपनिषद् itself is a very small text consisting of only 12 मन्त्राः. Whereas माण्डूक्य कारिका is a relatively bigger work. Consisting of 215 कारिका verses. माण्डूक्य उपनिषद् contains, a cryptic and profound teaching, regarding the nature of आत्मा. And माण्डूक्य कारिका is going to be an elaborate study, of the teachings given in माण्डूक्य उपनिषद्. Extracting all the hidden meanings in the उपनिषद्. And because of this reason, the उपनिषद् and कारिका, happen to be complimentary pair of works. And therefore, we generally study, माण्डूक्य उपनिषद् and माण्डूक्य कारिका together. And the 12, मन्त्राः of the उपनिषद्, and the 215, कारिका verses, put together, or divided into 4 chapters. The first chapter, titled आगम प्रकरणम्, is a mixture of both उपनिषद् मन्त्राः as well as **GPA कारिकाs**. In fact, the entire उपनिषद् comes, as a part of the first chapter. Along with 29 कारिकाs. So, 12 मन्त्राः +29 कारिकाs, verses put together is the आगम प्रकरणम्. And the second chapter titled वैथत्य प्रकरणम्, consists of only कारिका verses. Because उपनिषद् is over in the first chapter. And this वैथत्य प्रकरणम् consists of 38 कारिका verses. Then the third chapter titled, अद्वैत प्रकरणम्, has got 48 कारिका verses, and the 4th chapter अलातशान्ति प्रकरणम्, the biggest one, has got 100 कारिका verses. And even though the second and third and fourth chapters do not have उपनिषद् मन्त्राः all those three chapters are also analysis of the उपनिषद् only. They don't have an independent existence of their own. Therefore, regularly, there is reference to the माण्डूक्य उपनिषद् mantra. And **Adi Sankaracharya** has written, commentaries on both the उपनिषद्, as well as the कारिकाs. In short, all the 4 chapters, **Sankaracharya** has commented upon. I did

conduct classes on, **माण्डूक्य उपनिषद्** and **कारिका** before. But in the classes before, I have dealt with only the **मूलम्**. There I have not read **भाष्यम्**, line by line. And therefore, I call them **मूलम्** classes, whereas now what we propose to do is study the **भाष्यम्** itself along with the **मूलम्**.

And therefore, I would like to remind you, the suggestion that I regularly give. The **भाष्यम्** study will be effective, only if one has studied the **मूलम्**. Without **मूलम्** study, **भाष्यम्** study won't be a waste. But it will not have the full impact. Therefore, my recommendation to all **भाष्यम्** students is make sure that you hear the **मूलम्** classes. And even those students, who have studied the **मूलम्**, my recommendation is, may you be familiar with the moola classes. Then the **भाष्यम्** will be more effective. With this background, I would like to enter into the text. And since **माण्डूक्य उपनिषद्**, careful not **मुण्डक**, or **मण्डूक**. It is neither **मुण्डक** nor **मण्डूक उपनिषद्**. It is **माण्डूक्य उपनिषद्**. And since it belongs to the **अतर्वण वेद**, it will have the santi pata which is common to all the **अतर्वण उपनिषदः** which is the well known **भद्रं कर्णेभिः** since you are all senior students and you know the **शान्तिपाठ**, I don't propose to take the **शान्तिपाठ** separately. We will chant the santi pata together first. Thereafter we will go to the text.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
 भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।
 व्यशेम देवहितं यदायूः ।

ōmbhadraṃ karṇēbhiḥ śṛṇuyāma dēvāḥ |
 bhadraṃ paśyēmākṣabhiryajatrāḥ |
 sthiraīraṅgaistuṣṭuvāg-ṃśastanūbhiḥ |
 vyaśēma dēvahitaṃ yadāyūḥ |

स्वस्ति न इन्द्रो वृद्धश्रवाः
 स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।
 स्वस्ति नो बृहस्पतिर्दधातु ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

svasti na indrō vṛddhaśravāḥ
 svasti naḥ pūṣā viśvavēdāḥ |
 svasti nastārksyō ariṣṭanēmiḥ |
 svasti nō bṛhaspatirdadhātu ||

ōṃ śāntiḥ śāntiḥ śāntiḥ ||

And through the शान्तिपाठ we invoke the grace of the lord, to complete this relatively bigger project. Without obstacles. And we are going to follow, the माण्डूक्य उपनिषद् publications of the Gorakhpur. And therefore, the page no I refer to will be the Gorakhpur edition. If you have some other book, then the page no may not tally. And like other उपनिषद् commentaries Sankaracharya begins with an introductory भाष्यम्. In the other उपनिषद्: the introductory भाष्यम् started straightaway. But in तैत्तिरीय भाष्यम् we had some ध्यान श्लोकाः The well known यैरिमे गुरुभिः पूर्व पादः वाक्य प्रमाणातः is a beautiful, ध्यान श्लोका written by Adi Sankaracharya in his taitireeya introductory भाष्यम्. And as in the case of taitireeya भाष्यम् Sankaracharya considers, माण्डूक्य भाष्यम् also as an important one. Therefore, here also he starts with two मङ्गल श्लोकाः, which are profound श्लोकाः summarising the माण्डूक्य उपनिषद् itself. And both are bigger श्लोकाः Profound श्लोकाः Which summaries the माण्डूक्य उपनिषद् teaching. So, we will also start with those two मङ्गल श्लोकाः First we will read मङ्गल श्लोका no 1. Page no 22, आगम प्रकरणम्, मङ्गल श्लोका no 1. I will chant. You can repeat after me.

Mangala slōka No.1

प्रज्ञानांशुप्रातानै स्थिरचरनिकराख्यापिभिव्याप्य लोका
भुक्त्वा भोगान्स्थवृष्टान्पुनरपि धिषणोभद्रासितान्कामजन्यान्
पीत्वा सर्वान्विशेषान्स्वपिति मधुरभुङ्जयया भोजयन्त्रो
मायासख्यातुरीय परममृतमज ब्रह्म यत्तन्नतोऽस्मि ॥ १ ॥

prajñānāśuprātānai sthiracaranikarākhyāpibhirvyāpya lokā

bhuktvā bhōgānsthaviṣṭhānpunarapi dhiṣaṇōbhadrāsitānkāmajanyān

pīvtā sarvānvīśēṣānsvapiti madhurabhunḥjayayā bhōjayannō

māyāsakhyāturiya paramamṛtamaja brahma yattannatō:'smi || 1 ||

So, in the 5th line he takes यत् ब्रह्म तत् अहम् नतः अस्मि I offer my salutations to ब्रह्म the absolute reality. Which is the very subject matter of माण्डूक्य उपनिषद् and कारिका. And then he describes in the following words. माया सङ्ख्या तुरीयम्, it is known by the name तुरीयम्. The word माया सङ्ख्या I will explain later. We will see the word तुरीयम् तुरीयम् is the name of आत्मा ब्रह्मन् the absolute reality. And what type of तुरीयम् ? परम् . Absolutely real. अमृतं. Which is immortal. Deathless. And ajam which is birthless

also. That **ब्रह्मन्** I salute. And in the first three lines he says, that **ब्रह्मन्** alone is at the **व्यावहारिक** level, empirical level, appearing as **जीवा**. **ब्रह्मन्** alone at the absolute level is appearing at the empirical level as the **जीवा**: and how does **ब्रह्मन्** appear as **जीवा**? **ब्रह्मन्**'s nature is **oc**. This **OC**, forms reflections or **चिदाभास** in every body mind sense complex. Thus every **Body Mind Senses (BMS)** serves as a darpana: a mirror. So many bodies are there. Each body is like a mirror. In the mirror, **ब्रह्मन्** extends itself. And how does it extend? By forming reflection. Even though **ब्रह्मन्** is one, how many reflections are there? Infinite reflections. Like rays coming from Surya, from **ब्रह्मन्** the rays of **चिदाभास प्रतिबिम्ब चैतन्यम्** comes as it were, and they get reflected in the **BMS**. And each **जीवा** is one **चिदाभास**: And that **जीवा** alone, that **जीवा** is **ब्रह्मन्**'s empirical **अवतार**. So, every one of us is an **अवतार** of **ब्रह्मन्**. And this **जीवा** alone, goes through or **ब्रह्मन्** in the form of **जीवा** alone, goes through **जाग्रत्** avastha waking state and becomes the waker. That **ब्रह्मन्** alone, in the form of **जीवा**, goes through **स्वप्नावस्था** becomes a dreamer. And that **ब्रह्मन्** alone, what type of **ब्रह्मन्**? Extended **ब्रह्मन्**? **जीवा** rupa **ब्रह्म चिदाभास rupam ब्रह्म**. **ममैव अम्सो जीवलोके जीव भूत सनातनः ब्रह्मन्**: **अंस भूतः जीवा** : alone goes through deep sleep state and becomes the sleeper. Thus, **ब्रह्मन्** is empirically available as **जीवा**. Playing the roles of waker, dreamer and sleeper. And since it is empirical reality it is not absolute truth. And that is said in the first three lines in the first line **जीवा** is defined **प्राज्ञ अंस प्रतानैः प्रतानः** means extension. **प्रतान्** to extend. To expand. Extension of what? **OC**. So **प्रज्ञानं** means **oc**. **प्रज्ञानं अम्सु** means **RC**. **अम्सु**: means the reflection. So **ब्रह्मन्** through its extensions which are in the form of **चिदाभास rupa जीवा**: Thus, in the form of **चिदाभास rupa जीवा**: **ब्रह्मन्** expands itself. If there are 10 mirrors in front of me. I the original one expands and spreads here? In every mirror, I extend myself. No doubt the mirror extension is **mithya**. But still is my own extension. Thus, there is one **ब्रह्मन्** in the center. And around **ब्रह्मन्** there are infinite mirrors in the **BMC**. In each mirror expands, extends and forms **जीवा**: Therefore, **प्रज्ञानं अम्सु प्रतानैः** means in the form of **चिदाभास** extension. **जीवा**: are

available. I am cutting into smaller sentence. The whole श्लोका is a very long grammatical sentence. I am cutting into smaller sentences. ब्रह्मन् is available in the form of चिदाभास which are ब्रह्मन्'s extension as जीवाः. Where are जीवाः located स्थिर चर नकर स्थिर चर means स्थावर जङ्गम जीवाः Sthavaram means non-moving body. What is non-moving body? Every plant is a non-moving body. And चर means what? Moving bodies. Like human animals etc. And each body is like a darpana one is a moving mirror. And another is non-moving mirror. In both these mirrors, व्याभिः Vyapi means reach out. What reaches out? चिदाभास reaches out. So व्याभिः reaching चिदाभास reaching जीवाः Thus, up to व्याभिः is the description of जीवा. That is what we have to note. प्रज्ञांसु onwards up to व्याभिः is the description of जीवाः as चिदाभास or प्रतिबिम्ब चैतन्यम्. And these जीवाः who are going to experience, three types of experiences' स्थूल भोगा सूक्ष्म भोगा and आनन्द भोगा. स्थूल भोगा means gross experiences in which state? In जाग्रत् अवस्थायां. Therefore, we have to supply जाग्रत् अवस्थायां in the waking state. लोकान् व्याप्य. The word लोकः means स्थूल भोगा. स्थूल भोगान्. Gross sense objects. So लोकः means sense objects bhogya विषयाः कर्मा व्युत्पत्ति. लोक्यते इति लोकः भोग्य व्याप्य means contacting. Who is contacting? जीवा is contacting gross sense objects. And who is जीवा? The lower version of ब्रह्मन्. And therefore, who is experiencing? ब्रह्मन् alone in its lower version as जीवा, is contacting the sense objects. And after contacting what does it do? स्थाविष्टा भोगान् भुक्त्वा second line स्थाविष्टा भोगाः means gross experience's. Because gross objects will give gross experiences. And what do you mean by gross? In the waking state sense objects are भौतिकम्. It is भौतिक objects, whereas in स्वप्न sense objects are मानसम्. So भौतिक विषयं is स्थूलम्. मानस विषयं is सूक्ष्म. So, to differentiate the मानस सूक्ष्म विषयाः in जाग्रत्वस्था we say भौतिक, स्थूल विषयाम्; and those sense objects, स्थविष्ठान् भोगान् the gross experiences भुक्त्वा-भुक्त्वा means the जीवा enjoys experiences, goes through. So भुक्त्वा is in complete. But for our convenience भुङ्क्ते. The जीवा experiences. But in Sankaracharya's' vision, he doesn't want to say जीवा experiences. He wants to say

ब्रह्मन् in its inferior जीवा version, experiences. Therefore, कः भुङ्क्ते? ब्रह्म भुङ्क्ते. Because all these are descriptions of ब्रह्मन् described in the 4th chapter. So, we will get a doubt how can you claim ब्रह्मन्'s experiences. It is ब्रह्मन् in its lower version is experiencing. Just as waker in his lower version experience's dream. Like that ब्रह्मन् in its lower version. So स्थविष्ठान् भोगान् भुक्त्वा. And this जीवा gets the name विश्वः the प्रथम पादः. So, when I say प्रथम पादः those students who attended माण्डूक्य मूलम् and by chance remembers, I can use the word प्रथम पादः it will make sense for you. For other students, it is another word. It is called विश्व otherwise वैश्वानरः भवति. ब्रह्म एव विश्वः वैश्वानरः. प्रथम पादः. भवति. कथम्? स्थविष्ठान् भोगान् भुङ्क्ता कथम् भुक्त्वा? चिदाभास जीवा रूपेण भुक्त्वा. So, this विश्व status of ब्रह्मन्. Act no1. Then the very same ब्रह्मन् as जीवा goes to the second state. Not in the class. But other times.

Up to स्थविष्ठान् is विश्व description. And then comes तैजस. पुनःअपि and again, धिषण उद्भासितान् कामाजन्यान् सूक्ष्मन् भोगान् भुङ्क्ते. सूक्ष्म भोगान् we have to supply. The very same जीवा, experiences subtle sense pleasures. And what do you mean by subtle. Not भौतिक भोगाः but मानस भोगाः. The sense objects are mental, not material. And what type of subtle sense objects they are described धिषण उद्भासितान् presented by the mind itself. धिषण means mind. And उद्भासितान् means highlighted or presented. Or projected. So धिषण उद्भासितान् means mind projected sense objects. And how does the mind project? कामा जन्यान्. Here the word कामा represents, either वासना, or प्रारब्ध कर्मा. कामा means वासना, so वासना जन्यान् is one meaning. Another meaning is प्रारब्ध कर्मा जन्यान् because the type of dream depends upon our पुण्य पाप. If we have पुण्यम् good dreams come. If we have पापम्, bad dreams come. Therefore, कामा represents प्रारब्ध कर्मा, or वासना. And when you say वासना what does it mean? During the waking state, all the experiences get recorded and registered and recordings are called वासना. And that वासनाः by the कर्मा the वासनाः are activated. Which वासना should be activated will be decided by कर्मा I might have gone to a temple, and on the way, I might have seen an accident. Accident also is registered. Temple is also registered.

But in dream either accident can come or temple can come. Who decides? प्रारब्ध decides whether accident should come in dream or temple should come. And therefore, कामजन्यान्, प्रारब्ध उद्भूत वासना जन्यान्. And you have to supply सूक्ष्म भोगान् भुङ्क्ते. Experiences the subtle sense objects. And gets a new name. तैजसः हिरण्यगर्भः द्वितीया पादः. Which is alone an inferior version of ब्रह्मन् only. Therefore, in stead of saying तैजसः भुङ्क्ते we take ब्रह्म एव भुङ्क्ते. And then what happens? After जाग्रत् and स्वप्न, पीत्वा सर्वान् विशेषान् –all the attributes of कर्ता, भोक्ता, प्रमाता, ब्रह्मणः क्षत्रियः ब्रह्मचारी गृहस्ता. All these attributes obtaining in जाग्रतवस्था and स्वप्नावस्था, they are all resolved, in सुषुप्ति. So सर्वान् so up to कामजन्यान् is तैजस topic. Now we are going to प्राज्ञ in the third line. सर्वान् विशेषान् पीत्वा- literally पीत्वा means drinking, swallowing. Here it means resolving.

So स्वपिति-the जीवा goes to sleep. And who is जीवाः? ब्रह्मन् in its inferior version goes to sleep. Lower version goes to sleep. And at the time of sleep also जीवा enjoys. What does it enjoy? मधुरभुङ् मधुरम् means आनन्द. सुषुप्ति आनन्दः and आनन्दः प्रिय मोद, प्रमोद आनन्दः Is called here मधुरभुङ्. मधुरभुक्. is the word. भुक् भुजौ भुजः इति रूपाणि. जगारान्तः पुल्लिङ्गःमधुरभुज् शब्दः. भुक्,भुजौ,भुजः. So, all these are ब्रह्मन् itself व्यावहारिक version is called जीवा. But to give the कर्मा फलम् for जीवा, we require another व्यावहारिक version. कर्मा कर्ता is not enough. कर्मा फल दाता is required. And जीवा is only कर्मा कर्ता. जीवा is not कर्मा फल दाता. Therefore, we require, another thing, कर्मा फल दाता. Who is he? ईश्वरः and ईश्वर is also what? Another version of the same ब्रह्मन्. And another version is पारमार्तिक version or व्यावहारिक version. In पारमार्तिकं no versions. It is absolute and one. Therefore, जीवा is also व्यावहारिक version. ईश्वर is also व्यावहारिक version. Both of them are not absolute reality. Disturbing news. In अद्वैत प्रकरणम् he is going to start saying whoever उपास्य उपासक द्वैतं worshipper worshipped द्वैतं whoever is in that द्वैतं he is an unfortunate person.

उपासनाश्रितो धर्मः जाते ब्रह्मणि वर्तते प्रागुत्पत्तेरजं सर्वम् तेनासौ कृपणः स्मृतः ॥

upāsanāśritō dharmā: jātē brahmaṇi vartatē prāgutpattērajam sarvam tēnāsau kṛpāṇa: smṛta: ||

मण्डूक्याकारिका is a unique version where भक्ता is described as unfortunate one. Everywhere भक्ता is glorified. But in माण्डूक्य, that is why we should never start with माण्डूक्य. Because भक्ता is in उपास्य उपासना द्वैतं. Why it is unfortunate? Because उपासना is also व्यावहारिक version. उपास्यं also is व्यावहारिक. ब्रह्मन् transcends both of them. Therefore, that ईश्वर is introduced. मायया भोजयन्. So ईश्वर रूपेण, ब्रह्मन् makes, जीवा experience कर्म फलम्. Look at the sentence very carefully. In the form of ईश्वर the व्यावहारिक version, ब्रह्मन् itself, makes the जीवा, experience जाग्रत् भोगा, स्वप्न भोगा and सुषुप्ति भोगा. जीवा experiences ईश्वर give the experience. So जीवा: भुङ्क्ते. ईश्वर: भोजयति. जीवा experiences. ईश्वर causes he जीवा to experience. And how is ईश्वर able to do that? What ब्रह्मन् is not able to do? मायया through the माया शक्ति, which is व्यावहारिकं or पारमार्तिकं? व्यावहारिकं. Because ईश्वर is also another reflected consciousness only. जीवा is a चिदाभास in BMSC. ईश्वर is the reflection in the माया the samashti. In the 6th chapter of PD which we are seeing in Adyar cases, Vidyananya is going to elaborately present जीवा is micro reflection. ईश्वर is macro reflection. Both of them प्रतिबिम्ब चैतन्यम् only. Therefore, मायया means माया प्रतिबिम्ब चैतन्य रूपेण भोजयन्- causal. ईश्वर makes the जीवा experience. And whom does he make experience? Na: na: means all of us जीवा: . न: is द्वितीया बहु वचनम्. मां मा, आवाम् नौ, अस्मान् न: . द्वितीया बहु वचनम् object of भोजयन्. And here also Sankaracharya doesn't want to say ईश्वर makes. He says ब्रह्मन्. So ब्रह्मन् in the form of ईश्वर वेषं -let us understand like that- ब्रह्मन् in the form of ईश्वर वेषं, does that? ब्रह्मन् with जीवा वेषं does that. One ब्रह्मन् alone has got जीवा वेषं also. ईश्वर वेषं also. If you remove the वेषं, वेषहानतः we have read somewhere वेषहानतः स्वात्म दर्शनं ईश दर्शनं स्वात्म रूपतः| ईश जीवयोर्वेषदीपिता. Therefore, ब्रह्मन् alone is जीवा also. ब्रह्मन् alone is ईश्वर also. Just as waker alone divides himself in this स्वप्नावस्था. One ब्रह्मन् alone divides in the form of जीवा and ईश्वर. And जगत् also. It is not mentioned. We have to understand that also. एकं ब्रह्म जीवा जगत् ईश्वर

रूपेण, trifurcates. All for what? Fun. But even though it started as fun, it has become a serious problem. Why? माण्डूक्य we don't study. Therefore, fun becomes problem. And that ब्रह्मन्, now you have to connect to 4th line. That ब्रह्मन् which has जीवा वेषं and ईश्वर वेष and that one which is ब्रह्मन्, without वेषं, that alone I offer नमस्कार. And even though that ब्रह्मन् is अद्वैतं and one only, if you take the empirical versions of ब्रह्मन् there are three व्यावहारिक versions. What are they? विश्व जीवा: तैजस जीवा; प्राज्ञ जीवा: three व्यावहारिक versions are there And if count them as 1, 2, 3 the original वेषं less ब्रह्मन् will be counted as fill up the blanks. If you count the वेष-med ब्रह्मन् I don't know what language it is., if you count ब्रह्मन् with three वेषंs, वेषं means costume. ब्रह्मन् with three different costumes, you call as विश्व, तैजस, प्राज्ञ जीवा:;. Then the ब्रह्मन् without costume will be counted as the 4th, the green room version. Will be called the 4th. But the counting of the 4th is only from व्यावहारिक दृष्टि. But from ब्रह्मन्'s own standpoint it can never be counted s 4th. Because it is non-dual. It is like, if you count the mirror versions as 1,2,3,4 -imagine 3 mirrors are there. And there are 4 manes. 1,2,3/ and if the first three mirror reflections you count as 1,2,3 the original I can be counted as the 4th. And 3th within inverted comas. To put the inverted commas, Sankaracharya says, माया सङ्ख्या तुरीयम्. ब्रह्मन् is the 4th as it were, when you count along with the व्यावहारिक 3 versions. When ब्रह्मन् is counted along with the three व्यावहारिक versions, the original ब्रह्मन् will be called तुरीयम्. and to that तुरीयम्, which is the subject matter of 12 मन्त्राः, +215 कारिका verses, the hero of this book, I offer नमस्कार. And how to do नमस्कारम् to तुरीयम् ? As Ramana maharishi says in Saddarsanam तस्य स्मृतिस्तत्र दृष्टैव निष्ठा, Ramana maharishi asks the question how can I offer to तुरीयम्, which is not an object. Therefore, तुरीय नमस्कार is only in one form. Ramana maharishi says in Saddarsanam. तुरीय नमस्कारम् is only in one form. Remembering the fact, what fact? That I am the तुरीयम्. स आत्म स आत्मा सविज्ञेयः so by claiming I am the तुरीयम्, तुरीय निष्ठा एव तुरीय नमस्कारः நண்ணா இருக்க பாருங்கோ. तुरीय निष्ठा एव तुरीय रूपेण अवस्थानं एव तुरीय नमस्कारः that I do. So this is the first मङ्गल श्लोका. The श्लोका itself is a profound summary.

Now the next श्लोका is also मङ्गल श्लोका. It is almost the repetition. These two श्लोकाs are very similar; the sub commentators try to differentiate these मङ्गल श्लोकाs. But very difficult to differentiate. Almost difficult. आनन्दगिरि tries to differentiate. First one is विधिमुक्, मङ्गलाचरणम् the second one is, निषेदमुखा मङ्गलाचरणम् because in the 4th line it says. हित्वा सर्वान् विशेषान्. So one is positive मङ्गलम्, another is negative mangalam. Thus they try to make subtle distinctions. But it is really the difference between Tweedledum and tweedledi. We will read श्लोका no2.

Mangala slōka No.2

यो विश्वात्मा विधिजविषयान्प्राश्य भोगान्स्थविष्ठा
 न्पश्चाच्चान्यान्स्वमतिविभवाज्ज्योतिषा स्वेन सूक्ष्मान् ।
 सर्वनितान्पुनरपि शनै स्वात्मनि स्थापयित्वा
 हित्वा सर्वाविशेषान्विगतगुणगण पात्वसौ नस्तुरीय ॥ २ ॥

yō viśvātmā vidhijaviṣayānprāśya bhōgānsthaviṣṭhā
 npaścāccānyānsvamativibhavājjyōtiṣā svēna sūkṣmān |
 sarvānētānpunarapi śanai svātmani sthāpayitvā
 hitvā sarvāviṣeṣānvigataguṇagaṇa pātvasau nasturīya || 2 ||

So go to the 4th line. असौ तुरीय; नः पातु may the तुरीय आत्मा or ब्रह्मन्, protect, us. again नः is द्वितीया बहु वचनम्. So if you want to make another hair splitting difference, in the first मङ्गल श्लोका, तुरीयम् is नपुंसक लिङ्गः, in the second one तुरीयम् is पुल्लिङ्गं. नपुंसक लिङ्गम् refers to tad पादः लक्ष्यार्थं ब्रह्म. पुल्लिङ्गं refers to त्वं पादः लक्ष्यार्थं आत्मा. Therefore, one श्लोका is from तत् पादः लक्ष्यार्थः another is from त्वं पादः लक्ष्यार्थः. We can make another form of difference. Because they will ask why two श्लोकाs? Some difference we have to point out. Therefore, तुरीय; असौ नः पातु पातु means, protect. How? ज्ञान प्रधानेन. Here protection, is by ज्ञान प्राप्ति. And what is that तुरीयम्. That which is तुरीयम् in its original verse becomes विश्व जीवाः in its empirical form. That is described in the first line. यः तुरीयः विश्वात्मा भवति. In its empirical चिदाभास version, that we have to borrow from the first श्लोका. In the form of विश्वरूप जीवाः which is चिदाभास. in स्थूल शरीरं reflection. What does it do? सथविष्ठान् भोगान् प्राश्य. स्थविष्ठा भोगा means gross sense objects, which is भौतिक भोगा. प्राश्य means having experienced. प्रा + अश् धातु, 9th

conjugation to eat, consume. प्राश्य is ल्यप्प्यन्दं अव्ययम्. So experiences gross pleasures. And who will determine the quality of the experiences? विधिज विषयान् विधि : means, विहित कर्मा. विधि means वेद विधि वेद विधि means वेद विहित कर्मा. वेद विहित कर्मा represents पुण्यम्. And पुण्यम् includes पापम्. Therefore, विधिज विषयाः पुण्य पाप कर्मा विषयाः so the sense objects which come in front of us, because of our पुण्यम् and पापम् , if that day there is पुण्य प्रारब्ध, everyone you meet including autoriksha driver will be smooth. He will talk nicely. For that also you require some पुण्यम् especially autoriksha. You require lot of पुण्यम्. So विधिज विषयान् means पुण्य पापज विषयान्. जम् means born out of. जन्यं, प्राश्य -so that is ब्रह्मन् with विश्व-costume. And thereafter what does he do? विश्व-costume he drops and puts on the dreamer-costume, तैजस-costume. That is said in the second line, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

002 - Introduction (cont'd)

मङ्गल श्लोका no2. I will read you can repeat after me.

यो विश्वात्मा विधिजविषयान्प्राश्य भोगान्स्थविष्ठा
 न्पश्चाच्चान्यान्स्वमतिविभवाज्ज्योतिषा स्वेन सूक्ष्मान् ।
 सर्वनिताम्पुनरपि शनै स्वात्मनि स्थापयित्वा
 हित्वा सर्वाविषेषान्विगतगुणगण पात्वसौ नस्तुरीय ॥ २ ॥
yō viśvātmā vidhijaviṣayānprāśya bhōgānsthaviṣṭhā
npaścāccānyānsvamativibhavājjyōtiṣā svēna sūkṣmān |
sarvānētāmpunarapi śanai svātmani sthāpayitvā
hitvā sarvāviṣeṣānvigatagaṇagaṇa pātvasau nasturīya || 2 ||

Sankaracharya starts, the **माण्डूक्य भाष्यम्** with these two **मङ्गल श्लोका**: And in both of them he is invoking the **तुरीयम् वस्तु** alone which is the central theme of both the **उपनिषदः** and **कारिका**. In the first **मङ्गल श्लोका** he said, **यत्तुरीयं तदन्तः अस्मि** I offer **नमस्कार** to that **तुरीया** he said. In the second **मङ्गल श्लोका** the **आचार्या** says **तुरीयाः नः पातु**. May that **तुरीयम्** protect us from **संभूतं**, by giving knowledge? Even though, **तुरीयम्** is not available for any **व्यवहार**, And therefore, it cannot be even an object of worship or the giver of blessing also. We have to translate **तुरीयम्** as **तुरीया** in **ईश्वर रूपः** We have to assume. And then he points out, that one **तुरीयम्** alone is appearing in the form of **विश्व तैजस** and **प्राज्ञ** in the three **अवस्थाः** We saw the 4th line first in the last class. **विगत गुणगणाः असौ तुरीयाः नः पातु**. May the **तुरीया** which is free from all the attributes. That is, May the **निर्गुण तुरीयम्** protect is the prayer. And in the first three lines, **आचार्या** says **तुरीया** alone at the **व्यावहारिक**-level is appearing as **विश्व, तैजस** and **प्राज्ञ**. In the first line, the **विश्व** the waker is described. **यः विश्वात्मा. तुरीयम्** in the form of **विश्व** or **वैश्वानरः**. **विधिज विषयान् सथविष्ठान् भोगान् प्राश्य**. **प्राश्य** means experiences or having experienced. In the last class we saw, **प्र+अश् धातु** to consume to eat. **अश्नाति,अश्नीतः**: 9th conjugation. This is **ल्यबन्धं अव्ययं**. After experiencing. **सथविष्ठान् भोगान्** the grossest sense objects. **स्थविष्ठा** is the superlative degree of **स्थूलम्**. **स्थूलं स्थवीयान् स्थविष्ठाः** gross grosser the grossest. And what kind of sense-objects which present themselves because of our **पुण्य पाप कर्मा**. **विधिज विषयान्** **vidhi** means **धर्माः** which

includes **अधर्मा**. Therefore, **विधिज** means born out **धर्माधर्मा पुण्य पाप**. And **विषयान्** means sense objects and sense pleasures. That is **कर्म फल रूप भोगान् प्राश्य**. This is the first stage of **विश्व**. Up to this we saw in the last class.

In the second line, the **तैजस** is presented. **पश्चात्**. After experiencing the waking-state, when the **कर्मा** for waking-state is exhausted, the very same **कर्मा** brings, **स्वप्नावस्था**, because according to **शास्त्रा**, **स्वप्ना** is also determined by **कर्मा** only. So **पश्चात्-जाग्रत् भोगक्षये सति स्वप्न भोग जन्मनि** when that **कर्मा** ripens, **अन्यान् सुक्ष्मान् भोगान्-भोगान्** we have to supply. In the form of dreamer or **तैजस**, the **तुरीयम्** itself experiences, the subtle pleasures. **प्राश्य** we have to supply. Taken from the first line. So, the very same **तुरीया** in **तैजस-वेष**, only when **तैजस-वेष** is there it comes to **व्यावहारिक-plane**. Minus **तैजस-वेष**, **तुरीया** is beyond all transactions. **अव्यवहारम्** is **तुरीयम्**. But with **तैजस-वेष**, **तुरीयम्** can experience. So **सुक्ष्मान् भोगान् प्राश्य**. And how the subtle is pleasures created in dream? It is not the external-objects, because during dream the external-objects are not here. We experience the internal-world. And who creates the inner-world. Our own mind itself out of the **वासनाः** will create the internal-world. So **स्वमति विभवान्**. Born out of one's own mind **स्वमति-जन्यान्, स्वमति उद्बुभतान्**. And even though all **वासनास्ः** are there, which **वासनाः** must activated will be determined by **प्रारब्ध-कर्मा** alone will decide, whether good **वासनाः** will be activated or bad-**वासनाः** So **स्वमति विभवान् सूक्ष्म स्व, अति विभवान्** should be adjective to **सुक्ष्मान्** which is adjective to **भोगान् सुक्ष्मान्, भोगान् प्राश्य**. And for experiencing the world, we require a light. As in **स्वयम् ज्योति ब्रह्माणं, द्**during the day time **सूर्य प्रकाश** is there. During the night time **चन्द्र-प्रकाश** is there. If both are absent **अग्नि-प्रकाश** is there. So, so many luminaries are there to illumine the world. For the inner-dream-world what is the light? That is given. **स्वेन-ज्योदिषा**. Caitanyam itself lends the light. **स्वेन ज्योदिषा चैतन्यः ज्योदिषा स्वयम् ज्योदिषा. स्वयम् ज्योदिषा प्राश्य**. It experiences with the help of the light of the Self itself. **अत्रयं पुरुषः स्वयम् ज्योतिर्भवति** is Brihadaranyaka vakyam. And when both the **प्रारब्धाः** are suspended. Both **प्रारब्ध** means **जाग्रत्भोग प्रत प्रारब्ध**. And **स्वप्ना भोग प्रत प्रारब्ध** when both **प्रारब्ध** subside **सर्वान् एतान्** all these attributes as well as experiences, **स्वात्मनि स्थापयित्वा-** they are all the drawn and they are kept dormant in the **आत्मा** itself. So, in the **अधिष्ठानं आत्मा कारण रूप आत्मा, प्राज्ञ आत्मा इत्यर्थः** in the **कारण आत्मा, प्राज्ञ आत्मा, ईश्वर आत्मा व्यक्तात्मा, व्यहीतात्मा** any word you can use. In that **आत्मा, सर्वान् एतान् स्थापयित्वा**. All of them are resolved and kept in unmanifest condition. How do you know it is not destroyed? Next day it again comes back. **शनैः शनैः** means gradually in **क्रम**. **पुनरपि**

स्थापयित्वा it is brought to अव्यक्त अवस्था once again. Why does the आचार्या use once again? Because it is a repeated process. व्यक्ता to अव्यक्त. And again अव्यक्त. To व्यक्ता. And again, व्यक्ता to अव्यक्त.

अव्यक्ताव्यक्तय सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाक्यक्तसंज्ञके । ८-१८ ॥

avyaktāvryakṭaya sarvāḥ prabhavantyāharāgamē |

rātryāgamē praliyantē tatraivākyaṭṭasamjñakē | 8-18 ||

To indicate that this is not a one-time affair. But it is a repeated cycle. He uses the word पुनरपि. We have to repeat पुनः पुनः it does that. स्वात्मनि स्थापयित्वा. And these are the only three states possible for an अज्ञानि. अज्ञानि has got either manifest-attributes in जाग्रत् and स्वप्ना or he has got unmanifest-attributes, in सुषुप्ति. The अज्ञानि never becomes निर्गुण. He is सगुण in manifest or in unmanifest-form. Whereas when the अज्ञानि becomes ज्ञानि, so the 4th line is the description of a ज्ञानि, which is not possible for a अज्ञानि. And what does the ज्ञानि do? ज्ञान अवस्थायां-at the time of ज्ञानम्. सर्वान् विशेषान् हित्वा –he eliminates, removes all the attributes. All the attributes mean विश्व-status, तैजस-status, प्राज्ञ-status. All the statuses हित्वा – and how does he drop the attributes? Dropping the attributes is not a physical event. It is falsification by knowledge. Dropping the attributes is falsification by knowledge. ज्ञानेन भातित्वात्. So, all the attributes he negates or falsifies through knowledge.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ||१४- १९||

nānyam guṇēbhyaḥ kartāraṁ yadā draṣṭānupaśyati |

guṇēbhyaśca param vṛtti madbhāvaṁ sō:'dhigacchati ||14- 19||

He understands I am निर्गुणः to claim I am निर्गुणः you must be सगुण. Therefore, the claiming can be done by only विश्वः as विश्व, in जाग्रतावस्था, not निर्विकल्पक समाधि, not तुरीया अवस्था. In जाग्रतावस्था, it with the help of शास्त्रा प्रमाणं, remaining as विश्व, he understands, and my विश्व-status is मिथ्या. But I am तुरीयम्. When? All the time. जाग्रत् स्वप्ना सुषुप्ति in all अवस्थाः, I am तुरीयम्. The transition is purely intellectual. It is a cognitive-transformation. Externally physical body and mind will all be there. Everything will continue. But they are as good as not there. Because it is understood as मिथ्या. That is why ज्ञानेन भातित्वा. विगत गुणगणाः So the तुरीयम् in the case of a ज्ञानि

claims the तुरीयम् status. तुरीयम् cannot claim, I am तुरीयम्, in the case of अज्ञानि. तुरीयम् gets an opportunity to claim I am तुरीयम्. Poor तुरीयम् because तुरीयम् by itself can never claim I am तुरीयम्. Register this carefully. तुरीयम् by itself can never claim I am तुरीयम्. तुरीयम् gets an opportunity only when one becomes a ज्ञानि. तुरीयम् is able to claim I am तुरीयम्. So विगत गुणगणा यः तुरीयः; ज्ञानि अभिव्यक्ता भवति. ज्ञानि it is evident. May that तुरीयम्, पातु- पातु, means protects? Not as तुरीया. But as ईश्वर may that protect us. Here protection from where? Not from worldly problems. So may, protect us from the अज्ञानम्, self-ignorance. So thus, through these two मङ्गल श्लोकाः not only Sankaracharya offers मङ्गलाचरणम् but summarises the entire उपनिषद् also. And there are several commentaries for the माण्डूक्य भाष्यम्. Anandagiri has written on the commentary on the भाष्यम्. And one अनुभूति स्वरूपाचार्य has written a commentary on माण्डूक्य भाष्यं sub commentary on माण्डूक्य भाष्यम्. And Anandagiri makes an academic observation. Though not relevant for us.

Just an observation. So, the first श्लोका, is in a metre called सद्धदारा metre, which has got 21 letters. सद्धदारा. And the second verse, is in a metre called मन्धाक्रान्ता which has got 17 syllables. सद्धदारा has got 21. मन्धाक्रान्ता has got 17. But here peculiarly in the second मङ्गलाचरणम्, the first three lines are in मन्धाक्रान्ता. 17 syllables. But the 4th line we won't observe all these things. The 4th line has got 21 syllables and it is सद्धदारा. Therefore, three lines one metre. Fourth line another metre. And normally it is considered a विषमवृत्तम् an irregular metre. And that irregular construction is called घाट-वृत्तम्; घाट means an irregular metre where some lines are in one metre and some lines are in another metre. Called घाट लक्षण पद्यम्. And therefore, Anandagiri says, it is not a mistake. Such things are there acceptable. Anyway, that is an aside note. Now we will enter into the introductory भाष्यम्.

Mantra 1

ओमित्येतदक्षमिदं सर्वम् ।

अनुबन्ध विमर्शः तस्योपव्याख्यानं वेदान्तार्थसारसंग्रहं भूतमिदं प्रकरणचतुष्टयमोमेत्यतदक्षरमित्याध्याह्यते । अंत एव न पृथक्सम्बन्धाभिधेयप्रयोजनानि वक्तव्यानि । यान्येव तु वेदान्त सम्बन्धाभिधेयप्रयोजनानि तान्येवेह भवितुमर्हन्ति । तथापि प्रकरण व्याचिरक्यासुना संक्षेपतो वक्तव्यानि ।

omityētadakṣamidaṁ sarvaṁ |

anubandha vimarśaḥ tasyōpavyākyaṇāṁ vēdāntarthaśārasaṁgraha bhūtamidaṁ
prakaraṇacatuṣṭayamōmētyatadakṣaramityādhyārbyatē | aṁta ēva na
pṛthavasambandhābhidhēyaprayōjanāni vaktavyāni | yānyēva tu vēdānta
sambandhābhidhēyaprayōjanāni tānyēvēha bhavitumarhanti | tathāpi prakaraṇa
vyācirakyāsunā saṁkṣepatō vaktavyāni |

So, first Sankaracharya mentions the beginning part of the मन्त्रा which is within inverted comas ओमित्येतद् अक्षरं इदं सर्वं is the first मन्त्रा. And तस्य उपव्याख्यान is also part of the मन्त्रा. This is to indicate that I he is going to comment upon this उपनिषद्. So, this is called प्रतीकं ग्रहणम् generally they mention the line of the मूलम्, to indicate that this the भाष्यं on this मूल ग्रन्था. So, mentioning the part of the मूलम् is called प्रतीकं ग्रहणम्. And after तस्योपव्याख्यानम् there must be full stop. And Sankaracharya says, इदं प्रकरण चतुष्टयम् आरभ्यते. So Sankaracharya, doesn't take the उपनिषद् as a separate entity. Because the उपनिषद् is presented as a part of the first chapter of माण्डूक्य कारिका. Therefore, instead of mentioning the उपनिषद्, he says I am commenting upon the 4 प्रकरणानि of गौडपाद कारिका. So प्रकरण चतुष्टयम् means the 4 प्रकरणम्. प्रकरणम् means vedantic treatise. And why doesn't he mention the उपनिषद् because the उपनिषद् becomes the part of the first chapter of the प्रकरण चतुष्टयम्. Therefore, he says प्रकरण चतुष्टयम्; the 4 chapters. And how does it begin? ओमित्येतद् अक्षरं इत्यादि beginning with ओमित्येतद्. Even though ओमित्येतद् is उपनिषद्, he doesn't say उपनिषद्. He says प्रकरण चतुष्टयम् because this is part of प्रकरणम् only. आरभ्यते. And what is the content of these 4 chapters? He says, वेदान्त अर्थ भूतं संग्रहं भूतम्. संग्रहं भूतम् means extract. In this context संग्रहं must be translated as extract. Extract of what? सारः. सारः; means essence. So, the extract of the essence, essence of what? वेदान्त अर्थ, the teachings of वेदान्ता. So, the extract of the essence, of the teachings of वेदान्ता is this प्रकरण चतुष्टयम्. इदम् आरभ्यते.

And all the प्रकरण ग्रन्थाः are not considered original शास्त्रम्. So, what is the original शास्त्रम् of वेदान्ता, if you ask, ब्रह्म सूत्रा are considered वेदान्ता शास्त्रम्. Because BS analyses all the उपनिषद्, and presents the entire teaching, And therefore, BS, is defined as, वेदान्ता शास्त्रम्. And all other vedantic texts are taken as, वेदान्ता प्रकरणम्.

Thus we make a difference between वेदान्ता शास्त्रम् and वेदान्ता प्रकरणम्. वेदान्ता शास्त्रम् is the original. And वेदान्ता प्रकरणम् are based on what? वेदान्ता शास्त्रम्. And therefore, what we are now studying is शास्त्रम् or प्रकरणम्? We are studying the प्रकरणम् not the original शास्त्रम्. And therefore, **Sankaracharya** makes a general rule. Whenever a शास्त्रम् has to be studied, we always should mention the 4, factors called अनुबन्ध. Associated with the शास्त्रम्. Because very शास्त्रम् has got its own unique अनुबन्ध or 4 factors. So वेदान्ता शास्त्रा also has got its own अनुबन्ध चतुष्टयम्. And what are they? अधिकारी, प्रयोजन, विषय, संबन्ध. In Sunday class, I gave **CBSC C** standing for candidate. **B** standing for benefit. **S** standing for subject matter. **C** standing for connection. So **CBSC** you can remember because, your children and grandchildren are involved in State board and **CBSE** board. Of course, there it is **CBSE**; here it is **CBSC**. Candidate, benefit, subject-matter and connection. These 4 must be presented for every शास्त्रम्. वेदान्ता शास्त्रम् also talks about अनुबन्ध चतुष्टयम् . In अथातो ब्रह्म जिज्ञास सूत्र. And **Sankaracharya** observes, since वेदान्ता प्रकरणम्, is only following the वेदान्ता शास्त्रम्, for प्रकरणम्, separate अनुबन्ध चतुष्टयम् will not be there. A प्रकरणम् will not have separate अनुबन्ध चतुष्टयम् why? Because अनुबन्ध चतुष्टयम्, of प्रकरणम् will be borrowed from where? वेदान्ता शास्त्रम्.

And therefore, प्रकरण ग्रन्थाः need not mention अनुबन्ध चतुष्टयम्.

And if somebody asks what is the अनुबन्ध चतुष्टयम्? Our answer will be whatever, is the वेदान्ता शास्त्रम् you have to only put ditto mark. Therefore, *Ata: eva*. Since the 4 chapters happens to be वेदान्ता प्रकरणम्, संबन्ध अभिधेय प्रयोजनानि. In short अनुबन्ध चतुष्टयम्, **CBSC**. पृथक् न वक्तव्यानि. Need not be separately mentioned. Because already it has been discussed in वेदान्ता शास्त्रम् called ब्रह्म सूत्राणि. **BS** is official वेदान्ता दर्शनम्. So पृथक् न वक्तव्यानि we need not mention. We can borrow it from **BS**. Therefore, he says, *यान्येव तु वेदान्ते संबन्ध अभिधेय प्रयोजनानि*. Whatever अनुबन्ध चतुष्टयम् has been mentioned in the original शास्त्रम्, वेदान्ते means in the original वेदान्ता शास्त्रम्

ब्रह्म सूत्र ग्रन्थे. तानि एव, the same **CBSC** should be extended here also भवितुं अर्हन्ति. And therefore, **Gaudapaada Acharya** doesn't mention अनुबन्ध चतुष्टयम्. Straightaway he starts his कारिका. He doesn't mention अनुबन्ध चतुष्टयम्. And now **Sankaracharya** says, even though **Gaudapaada Acharya** doesn't mention, because he expects us to borrow the same from **Brahma Sutras (BS)**. Therefore, he says, I the commentator, have the job of reminding the student. Therefore, don't worry. I will pluck it from **BS**. And I will present it. Therefore, he says तथापि - still even though we need not mention. प्रकरणं व्यचिख्यासुना by a commentator who is interested in commenting upon the प्रकरण चतुष्टयम् . व्यचिख्यासु व्यक्तुं इच्छु. व्यचिख्यासु desiderative. सान्न्द् रूपं तृतीया एकवचनम्. संक्षेपतः वक्तव्यानि. I have to present in a summary form. And if some of you remember विचार sagara (VS), in VS, two full chapters were dedicated exclusively for अनुबन्ध चतुष्टयम्. Not one page or two pages. Two full chapters. The first chapter of VS is अनुबन्ध चतुष्टय, सामान्य निरूपणम्. General discussion on अनुबन्ध चतुष्टयम्. One chapter for that. And the second chapter was titled अनुबन्ध चतुष्टय विशेष निरूपणम्. Specific discussion on अनुबन्ध चतुष्टयम्. So what was discussed in two chapters in VS, **Sankaracharya** is going to give. In a nutshell. Therefore, he uses the word संक्षेपतः That means, if you want elaboration, go to VS, chapter one and chapter two. All extra ordinary पुर्वपक्षाणि were raised, no प्रयोजनं is possible. No अधिकारी is possible. विषय is no possible. All kinds of objection and defense. And now आचार्य is going to present. We will read.

तत्र प्रयोजनवत्साधनाभिव्यञ्जकत् एनाभिधेयसंबद्धं शात्रं पारम्पर्येण विशिष्टसम्बन्धाभिधेय प्रयोजनवद्भवति ।

tatra prayōjanavatsādhanābhivyañjakat ēnābhidhēyasambadhdam śātram pāramparyēṇ a viśiṣṭasambandhābhidhēya prayōjanavabhdvati |

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So before introducing the अनुबन्ध चतुष्टय **Sankaracharya** makes a fine distinction, a hair-splitting distinction between two things. The प्रकरण चतुष्टय the उपनिषद् and the

कारिका: are called प्रकरणम् or शास्त्र प्रकरणम्. And this शास्त्रम् or प्रकरणम् happens to be शब्ध रूपं. It is in the form of words and sentences. And therefore, it comes under शब्ध प्रमाणं. So ब्रह्म सूत्र is also शब्ध प्रमाणं. उपनिषद् is also शब्ध प्रमाणं. माण्डूक्य कारिका is also शब्ध प्रमाणं. And in the class, we are studying शब्ध प्रमाणं alone. We are analyzing. And by the analysis of शब्ध प्रमाण what do we expect? प्रमाण विचार should lead to what? Enquiry of प्रमाणं should lead to प्रमा or ज्ञानम्. So शास्त्रम् and प्रकरणम्, generates ज्ञानम्. So, in Sanskrit, प्रमा. प्रमाणं, प्रमा. प्रमाणं produces प्रमा. Now Sankaracharya asks, the अनुबन्ध चतुष्टयम् is associated with ज्ञानम् or शास्त्रम्. अनुबन्ध चतुष्टयम् , that we are discussing, is for the ज्ञानम् or शास्त्रम्? So, when you talk about candidate, candidate for ज्ञानम् of शास्त्रम्? And he says, whenever we discuss अनुबन्ध चतुष्टयम्, primarily it is associated with ज्ञानम् only. ज्ञानस्य अधिकारी is साधन चतुष्टय संपन्नः. ज्ञानस्य विषयः is जीव ब्रह्म ऐक्यम् . ज्ञानस्य प्रयोजनं is मोक्षा. Not शास्त्रस्य प्रयोजनं. Are you able to see the difference? प्रमाणं doesn't give मोक्षा. Are you able to see the difference? प्रमाणं doesn't produce मोक्षा. प्रमाणं produces ज्ञानम्. And what produces मोक्षा? ज्ञानम् alone produces मोक्षा. Therefore, मोक्षा प्रयोजनं belongs to ज्ञानम् only. Therefore, primarily अनुबन्ध चतुष्टयम् is connected with ज्ञानम् only. And ज्ञानम् itself is produced by शास्त्रम्. Therefore, शास्त्रम् is connected to ज्ञानम्. Therefore, अनुबन्ध चतुष्टयम् , through ज्ञानम् is connected to शास्त्रम्. So Therefore, अनुबन्ध चतुष्टयम् directly belongs to ज्ञानम्. And अनुबन्ध चतुष्टयम् indirectly belongs to शास्त्रम्. And thus, there is अनुबन्ध चतुष्टयम् for ज्ञानम् also. अनुबन्ध चतुष्टयम् for शास्त्रम् also. ज्ञानम् is directly connected. शास्त्रम् is indirectly connected. Therefore, Sankaracharya says पारम्पर्येण. So पारम्पर्येण means indirectly through ज्ञानम्, the शास्त्रम् is associated with अनुबन्ध चतुष्टयम् . Now look at his वाक्यम्. तत्र -शास्त्रम् look at the second line. शास्त्रम् here शास्त्र means शास्त्र प्रकरणम् इत्यर्थः. शास्त्र प्रकरणम् पारम्पर्येण, indirectly, विशिष्ट संबन्ध अभिधेय प्रयोजनवत् भवति. Is indirectly associated with अनुबन्ध चतुष्टयम् . विशिष्ट means unique. Unique अनुबन्ध चतुष्टयम्. Sankaracharya mentions three of them अभिधेय means विषय the subject matter. संबन्ध means connection. प्रयोजन Means benefit. Then the 4th one missing is

अधिकारी. That we have to supply. So शास्त्रम् पारम्पर्येण, is only indirectly connected. Not directly. And once you say indirectly connected the question will come? Through what? Indirect connection must be through something. There is intermediary required. And what is that? प्रयोजनवत् साधन अभिव्यञ्जकत्वेन a. By way of generating अभिव्यञ्जक here means generating. साधनम् -साधनम् means ज्ञानम् here. By way of generating ऐक्य ज्ञानम्, and which ऐक्य ज्ञानम् is प्रयोजनवत्-which has got result directly. So शास्त्रम् doesn't directly produce the प्रयोजनं. शास्त्रम् produces ज्ञानम् which is directly connected with प्रयोजनं. प्रयोजनं means अनुबन्ध चतुष्टयम् , Therefore, प्रयोजनवत् means प्रयोजन सहित, प्रयोजन युक्त. साधन-साधन here means ऐक्य ज्ञानम्. अभिव्यञ्जकत्वेन. शास्त्रम् अनुबन्ध चतुष्टयवत् भवति. So, in short शास्त्रम् doesn't directly give any benefit to us. शास्त्रम् produces knowledge. And through knowledge alone we get प्रयोजनं. And from प्रयोजनं अधिकारी विषय everything is connected. And if शास्त्रम् should produce ऐक्य ज्ञानम्- very interesting question. If शास्त्रम् should produce ऐक्य ज्ञानम् what should be the subject matter of शास्त्रम्. One weeks' time. I can give if शास्त्रम् produces ऐक्य ज्ञानम् what should be the subject matter of शास्त्रम्? ऐक्यम् Therefore, अभिधेय संपदं शास्त्रम् शास्त्रम् which is connected अभिधेयम् the subject matter called ऐक्यम्. So thus, what will be the sentence? Looks very complex, शास्त्रम् connected with ऐक्यम् by producing ऐक्य ज्ञानम् give the मोक्षा. शास्त्रम् with the subject matter of ऐक्यम्, by way of producing ऐक्य ज्ञानम् gives the benefit of मोक्षा. And therefore, what is the bottom line/ शास्त्रम् also has go अनुबन्ध चतुष्टयम् indirectly. That is all the message. शास्त्रम् has got अनुबन्ध चतुष्टयम् indirectly. ज्ञानम् has got अनुबन्ध चतुष्टयम् directly. Only note these two sentences.

Continuing,

किं पुन स्तत्प्रयोजनमित्युच्यते, योगार्तस्येव रोवनिवृत्तौ स्वस्थता । तथा दुःखात्मकस्त्यात्मनो द्वैतप्रपञ्चोपशमे स्वस्थता । अद्वैतभावः प्रयोजनम् ।

So, in the अनुबन्ध चतुष्टयम् the most important factor is प्रयोजनम्. The benefit is the most important factor in Anubhanda Chatustayam (AC). Because people are interested in प्रयोजनम् only. प्रयोजनम् अनुदिश्य न मन्धोऽपि पप्रवर्तते. Even the dullest person, will not pursue something without a प्रयोजनम्. प्रयोजनम् also will be dull प्रयोजनम्. But he has an expectation. Therefore, always you have to mention प्रयोजनम् . Therefore, **Sankaracharya** asks the question किं पुनः तत् प्रयोजनम्. What is the blessed benefit of वेदान्ता? इति this is उच्यते. Is mentioned by me. What is the benefit? स्वस्थता-abiding in our own, real nature, is the benefit. Abiding in our real nature. स्व means स्वरूपं. स्थ means abiding. स्थ is abstract noun. Abidance in the स्वरूपं. स्वरूप अवस्थानं. आत्म निष्ठा. Abidance in one's own real nature is the benefit. Like what? He gives an example. Just as a sick person, after taking the treatment, again abides in his healthy nature. Just as by taking medicine, a person removes ill-health and by way of removing ill health, he abides in his own healthy nature. That is the example. रोगार्तस्य इव-like a sick person. स्वस्थता has got abidance in his own healthy nature. And when does it happen? रोगनिवृत्तौ सत्यां. सति सप्तमी When the disease is removed he is at ease with himself. And **Sankaracharya** deliberately chooses this example. By treatment, both the doctor and medicine, remove only the ill health. They are not giving us health. Neither the doctor produces health. Nor the medicine produces health because health is the normal nature of a person. Therefore, medicine doesn't produce the benefit, because if it produces the benefit what will be the problem? What is the problem? All these are, you are supposed to be senior student. In **Mundaka Bhashyam** we saw चतुर्विधं कर्म फलं. Let me see how far, you remember? आप्तिः उत्पत्तिः, संस्कारः and विकारः. The fourfold कर्म फलं are generated by कर्म. And if it is generated, it will be अनित्यं. Similarly, if मोक्षा is also generated it will be अनित्यं. Therefore, **Sankaracharya** wants to say मोक्षा is not generated by शास्त्रम्. मोक्षा is not generated by ज्ञानम्. Then मोक्षा is our nature. And disease is caused by ignorance. We are only removing the obstacles. We are not producing the benefit. Therefore, the first part is example. रोगार्तस्य इव -इव must be translated as यथा. So just as a person abides in his nature by taking medicine, तथा -in fact after स्वस्थता FS

should not be there. **तथा** -in the same way, what is our disease? And what is our real nature? He says, **अद्वैत भावः** is our nature. Non-duality is our nature. And what is the disease. If **अद्वैतं** is **स्वरूपं**, what is the disease? **द्वैतं** is the disease. He doesn't say **संसार**. He doesn't use any word. Not even **दुःखं**. He says **द्वैतम्** is **रोग**. Why? **द्वितीयात्वे भयं भवति. उदरमन्तरं कुरुते अतः अस्य भयं भवति.** So **द्वैतं संसारः. द्वैतनिवृत्तिः** is the benefit of the **ज्ञान औषधं**. So, the knowledge medicine doesn't produce **अद्वैत**. Knowledge medicine removes **द्वैतं**. And what is the nature of **द्वैतं**? **दुःख स्वरूपं द्वैतं**. And therefore, every **संसारी** is afflicted by the **दुःखं** called **द्वैतं**. And **दुःख रूपत्व द्वैत निवृत्तिः** is the direct **प्रयोजनम्**. And indirect **प्रयोजनम्** is abidance as **अद्वैत**. So **दुःखात्मकस्य आत्मनः** for the **जीवात्मा**, who is now in the form of **दुःखं**. He doesn't say endowed with **दुःखं**. You take **दुःखं**, and give hands and **legs**. **That is Mr. So and so. So दुःख अत्मकस्य means दुःख स्वरूपस्य. Here it is not स्वरूप. दुःख विशिष्टस्य आत्मनः जीवात्मानः. द्वैत प्रपन्च उपशमे** when the entire **द्वैत** is falsified. **स्वस्थता**- this is regularly proved. Regularly proved when? **सुषुप्तौ**-in **DSS** there is no **जाग्रत** anxiety. No **स्वप्ना** anxiety. In sushupti we are all abiding. **सता सोम्य तदा संपन्नो भवति स्वं अपीतो इत्या चक्षसे.** We saw in **छान्दोग्य षष्ठाध्याय**. That is called **स्वस्थता**. In positive language **अद्वैत भावः प्रयोजनम्**. The benefit is abiding in non-duality.

ॐ	पूर्णमदः	पूर्णमिदं	पूर्णात्	पूर्णमुदच्यते	
पूर्णस्य		पूर्णमादाय	पूर्णमेवावशिष्यते		
ॐ शान्तिः शान्तिः शान्तिः ॥					

003 - Introduction (cont'd)

Page 23, भाष्यम् second paragraph fourth line.

किं पुनस्तत्प्रयोजनमिति, उच्यते - रोगार्तस्येव रोगनिवृत्तौ स्वस्थता, तथा दुःखत्मकस्यात्मनो द्वैतप्रपञ्चोपशमे स्वस्थता, अद्वैतभाव प्रयोजनम् ।

Sankaracharya is introducing the 4 प्रकरणानि of GPA called माण्डूक्य प्रकरणम्. And when we use the word माण्डूक्य प्रकरणम् it is a common name for both the उपनिषद् as well as कारिका. Therefore, instead of saying माण्डूक्य उपनिषद्, or माण्डूक्य कारिका, we use a compound word माण्डूक्य प्रकरणम्. The word प्रकरणम् includes the उपनिषद् as well as कारिका. And this माण्डूक्य प्रकरणम् which is a mixture of उपनिषद् and कारिका, Sankaracharya introduces, pointing out that all the प्रकरण ग्रन्थाः are based on an original शास्त्र. That is why, there is a definition for a प्रकरण ग्रन्थाः I have pointed out on some occasions. शास्त्रैकदेश संपद्धं शास्त्र कार्यान्तरे स्थितम् आहुः प्रकरणम् नाम ग्रन्थ भेदं विपश्चितः so शास्त्र एकदेश संपद्धं a प्रकरण ग्रन्थाः doesn't focus on entire शास्त्र. Entire which शास्त्र? वेदान्त शास्त्र. But शास्त्र एकदेश संपद्धं. It only focusses on one aspect or the other of शास्त्र. For example, माण्डूक्य प्रकरणम् is concentrating only on the अद्वैत teaching. It doesn't dwell on कर्म योग which is part of शास्त्रं which doesn't deal with उपासन योग so many other topics covered in BS. BS is the whole शास्त्रं. The whole शास्त्रं is not covered. Only a particular part of the शास्त्रं जीवात्मा परमात्मा ऐक्यम्. Therefore, शास्त्र एकदेश संपद्धं. And शास्त्र कार्यान्तरे स्थितं. The function of the प्रकरणम् is not giving the knowledge. प्रकरणम् only clarifies certain aspects of the शास्त्रं. And removes the doubts possible in that particular part. शास्त्रं as a whole alone is meant to give the प्रयोजनम्. Therefore, शास्त्र प्रकरणम् is only assisting the शास्त्रं to do the job. And therefore, the function of the प्रकरणम् is not the function of the शास्त्रं. प्रकरणम् helps in clarifying the शास्त्रं. शास्त्रं helps in giving the प्रयोजनम्. Therefore, it is said to be शास्त्र कार्य अन्तरे स्थितं - a function which is other than the function of the शास्त्र. That means a प्रकरणम् assists the शास्त्रं. प्रकरणम् is an अङ्गम् of the शास्त्रं. The प्रयोजनम् of the अङ्गम् is not the प्रयोजनम् of the शास्त्रं. Therefore, शास्त्र कार्यान्तरे स्थितं आहुः प्रकरण नाम. And such a text is called प्रकरणम्. ग्रन्था भेद. It is a type of text book. A type of composition. ग्रन्थ भेदम् bheda: means varieties. A variety of ग्रन्थाः. विपश्चिताः. The wise people declare so. And since शास्त्र प्रकरणम् is an अङ्गम् of the शास्त्रं, assisting the sastric function, the ac of the शास्त्रं and

the ac of the प्रकरणम् is not separate at all. अङ्गरूपत्वात् प्रकरणस्य. And therefore, Gaudapaada Acharya doesn't write anubhanda chatustaya, while writing the कारिका . Sankaracharya says, even though, Gaudapaada Acharya doesn't write I the commentator have the responsibility of introducing the anubhanda chatustaya. And in the anubhanda chatustaya, the most important component is, प्रयोजनम्. What is the benefit of the शास्त्रं? The direct benefit of the शास्त्रं? The indirect benefit of the प्रकरणम् will have to be mentioned. Because प्रयोजनम् alone attracts a person towards the text. प्रयोजनम् is the advertisement for the शास्त्रं. And what is the प्रयोजनम्. Sankaracharya introduces. Just as medicine removes the ill health and helps us discover the health which is already our nature. A medicine removes the ill health and help us not get the verb should be appropriate. Medicine doesn't get us the health. But helps us discover the health which is already our nature. In the e same way, the शास्त्र ज्ञानं doesn't give us मोक्षा. But removes what? The disease called द्वैतम्. संसार disease is removed. द्वैतम् disease is removed. When संसार and द्वैतम् are removed अद्वैतम् we don't get. But अद्वैतम् which is our nature, we discover. That is why in English the word 'discover' is a beautiful word. Discover means it only disses the cover. It only removes the obstacle. It doesn't give anything new at all. Since मोक्षा is discovered as the nature, that मोक्षा will remain eternally. Therefore, he says, रोग निवृत्तौ यथा रोगार्तस्य स्वस्थता भवति. यथा रोग निवृत्तौ रोगार्तस्य स्वस्थता भवति. Just as on the elimination of the roga, the diseased person gets at the ease with himself. तथा द्वैत प्रपञ्च उपशमे, you have to changes the order द्वैत प्रपञ्च उपशमे आत्मनः स्वस्थता when the द्वैत प्रपञ्च goes away the आत्मा, remains, in his own nature. What is the nature? अद्वैत स्वरूपे स्वस्थता भवति. And why should we remove the द्वैत प्रपञ्च? Because as long as द्वैत प्रपञ्च is there as real, आत्मा will not be परमात्मा. आत्मा will be दुःखात्मक जीवात्मा. Therefore, दुःखात्मकस्य जीवात्मनः for the जीवात्मा who is associated with दुःखं how long? As long as द्वैत प्रपञ्च is there. That दुःखात्मक जीवात्मा will abide in अद्वैत स्वरूपं. So for this DS gives a beautiful example. The more I see the universe, the picture of me from the stand point of the universe, I am an insignificant one. When I see myself as a member of the family, I will see myself as significant. And member of the humanity my insignificance will become more. And when I see myself as one of the living beings my insignificance will become sill worse. And when I look at the whole galaxy and says among so many galaxies there is one galaxy. And in that there is one solar system. In the solar system, there is one thing called earth. In the earth, there are

several continents. One is Asia. There one country is India. There in state is TN. There is one district is madras. And there one street. There in a house. There one room. There I am occupying a corner. The more I see the vastness of the universe, I will see myself as smaller and smaller and smaller. The sense of smallness is **संसार**. And when I dismiss the whole cosmos, and say that there is nothing else other than myself. The smallness is replaced by the infinitude. Therefore, **द्वैतम्** makes me small. **द्वैत निवृत्ति** makes me all. So, smallness to all ness is **मोक्षा**. And the smallness will not go away unless **द्वैत** is eliminated. Therefore, he says, **अद्वैत भावः**: So how many things are there in the world I alone am there? What type of I? In the morning class. **अहम् एव पुरस्तात् अहम् अधस्तात् अहम् उपरिष्ठतः अहम् paschat अहम् उत्तरतः अहम् दक्षिणतः अहम् एव इदं सर्वं**. That alone will give me **पूर्णत्वं**. So he says **अद्वैत भावः**: non duality is the benefit. Up to this we saw, in the last class.

Continuing,15.23

द्वैतप्रपञ्चस्य चाविध्यकृतत्वद्विद्यया तदुपशम स्यतिति ब्रह्मस्य चाविध्याकृतत्वाद्विध्यया अस्यरम्भ क्रियते । 'यत्र हि द्वैतमिव भवति' 'यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यद्विजानीयात्' 'यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन क पश्येत्तत्केन क विजानीयात्' इत्यादिश्रुतिभ्योऽस्यर्थस्य सिद्धि ।

So now comes the question how can the **शास्त्र ज्ञानम्** or **आत्म ज्ञानम्** remove **द्वैतम्**? Because from our common experience no knowledge can eliminate something. Knowledge has got the capacity to reveal a thing which exists. Knowledge doesn't have the capacity to eliminate something. How can you choose a revealing knowledge to eliminate something? Carpet knowledge reveals the carpet knowledge or eliminate carpet? Imagine if carpet knowledge eliminates the carpet, as even you enter the hall. Carpet will go away. You look at the chair. Chair will go away. It doesn't happen at all. **कथम् ज्ञानेन द्वैतस्य नाशः भवति. ज्ञानेन तस्यापि I नाशः भवति. कथम् द्वैतस्य नाशः भवति?** नाश is always **कर्म फलम्**. Not **ज्ञान फलम्**. You take a treatment course. Disease **नाशः भवति** or you take a knife and cut something that will get destroyed. By action you destroy things. By **ज्ञानम्** you can never destroy anything. So how can **वेदान्त जन्य ज्ञानम्** eliminate **द्वैतम्**? So this question can arise. What is our answer? Yes, it is possible under certain conditions. Any **ज्ञानम्** will directly destroy ignorance. **ज्ञानम्** doesn't destroy anything else. But **ज्ञानम्** has the capacity to

destroy ignorance. And then the ज्ञानम् can destroy another thing also. If because of ignorance, there are some false notions, born of ignorance, then the false notions also will go away. Destroyed by whom? ज्ञानम् doesn't destroy false notion directly. But what happens? When ignorance goes away, false notions automatically goes away. Why? Ignorance is कारणम्. False notions are कार्यम्. कारण नाशात् कार्य नाशः तन्तु नाशे पट नाशः; bacteria नाशे disease नाशः by what rule? कारण नाशे कार्य नाशः. So thus ज्ञानेन अज्ञानम् नश्यति. साक्षात्. Then भ्रमः अपि नश्यति. How? कारण नाशात्. What कारण? अज्ञान कारण नाशात्, अज्ञान कार्य रूप भ्रम नाशः. So this is a general rule. Therefore, ज्ञानम् destroys 2 things. One directly. Another indirectly. What is directly destroyed? अज्ञानम्. Indirectly destroyed भ्रमः or अध्यासः and what is the well-known example? रज्जु सर्प ज्ञानेन, रज्जुः ना नश्यति. Nobody says रज्जु नश्यति. रज्जु means rope. But by that 2 things are destroyed. रज्जु अज्ञानम् नश्यति. And अज्ञान जन्य सर्पः which is called अध्यास or भ्रमः. Therefore, सर्प अध्यासः सर्प भ्रमः; च नश्यति. Thus, knowledge can destroy, अज्ञानम् and अध्यासः. ज्ञानम् can destroy अज्ञानम् and अध्यासः. Then a person will ask. OK accepted. ज्ञानम् destroys अज्ञानम् and अध्यासः. How can ज्ञानम् destroy द्वैतम्? He says द्वैत निवृत्तौ. And for that what is Shankaracharya's answer. My dear Mr. The whole द्वैत प्रपञ्च is अध्यासः. Whole द्वैत प्रपञ्च is अध्यासः. It is an erroneous perception. Therefore, it can be destroyed by ज्ञानम्. So द्वैतस्य अध्यासः रूपत्वात्, ज्ञानेन नाशः संभवति.

Then what will be the next question? How do you say the whole द्वैत is अध्यासः? How do you say the whole द्वैत - I can accept रज्जु सर्प is अध्यासः. शक्ति रजतं is अध्यासः and how do you extrapolate from this, to the entire द्वैत प्रपञ्च? Sankaracharya says, शास्त्रं, प्रमाणम्. शास्त्र reveals, that the entire द्वैत प्रपञ्च is an अध्यासः; it is a भ्रमः and it is अविद्या काले एव अस्ति. यथा रज्जु सर्पः; अज्ञान काले अस्ति. ज्ञान काले नास्ति. यथा शक्ति रजतं अज्ञान काले अस्ति, ज्ञान काले नास्ति. एवम् द्वैत प्रपञ्चः अपि अज्ञान काले अस्ति. ज्ञान काले नास्ति. Who says? शास्त्रं says. What better proof you want to show द्वैतम् is भ्रमः? Therefore, he says, very beautiful paragraph. Very tightly argued paragraph. द्वैत प्रपञ्चस्य अविद्या कृतत्वात्. The entire द्वैत प्रपञ्च is superimposed by अविद्या. Then the next

question is what **अविद्या**? Not make a general **अविद्या**. **रज्जु सर्प** is born out of what **अविद्या** a? Rope snake is born out of what ignorance? Rope ignorance. Shell silver is born out of shell ignorance. **द्वैत प्रपञ्च** is born out of rope ignorance or shell ignorance?. It is born out of **ब्रह्मात्म अविद्या**. So **अविद्या** here means **ब्रह्मात्म अविद्या**. Which is otherwise called **मूला अविद्या**. So **मूला अविद्या कृतत्वात्**. Therefore, rope snake will go away by rope knowledge. Shell silver will go by shell knowledge. **द्वैतम्** will go away not by rope knowledge or shell knowledge. It goes away by **ब्रह्मात्म ज्ञानम्**. Therefore, he says, **विद्यया -विद्यया** means **ब्रह्मात्म विद्यया तदुपशम स्यात् तदुपशम**; means **द्वैत उपशम**; **स्यात् इति - इति हेतोः ब्रह्म विद्या प्राकाशनाय**. To eliminate snake, you have to reveal the rope. To eliminate the silver, our silver, you have to reveal the shell. To eliminate **द्वैतम्**, you have to reveal, what? **ब्रह्म आत्मा**. Thus, **शास्त्रं** is the torch light, which the **गुरु** uses, to reveal what? **ब्रह्मात्म** the **अधिष्ठानं**. When the **अधिष्ठानं** is known entire **द्वैत प्रपञ्च**, is **भातिदं भवति**. And the word **भात** is a technical word. I have used I this **भाष्यम्** class itself which is different from **नाश**. We don't talk about **द्वैत नाश**. But we talk about **द्वैत भात**. **कर्म** produces **नाश**. **ज्ञानम्** causes **भात**. **कर्म निमित्त नाश**; and **ज्ञान निमित्त भात**: are different. I have talked about this before. But being very important I am repeating it. When **कर्मा** destroys the pot, I destroy the pot. Pot is gone. And pot is absent after the destruction. You talk about the absence of pot only after the act of destruction. That means, I will say pot is not there now. And what does it mean by saying now I am admitting pot was there. And when **कर्मा** destroys pot, I will say pot is not there now. So **कर्मा नाश**: makes me add the word now. But when I negate the snake through **ज्ञानम्**, when I negate the snake through **ज्ञानम्**, I say the snake is absent. When? I don't say now. If I say the snake is absent now, it means I have not got knowledge. If I get knowledge my statement is snake was, absent. Is absent. Will be anent. Therefore, in **नाश, परिच्छिन्न काल, अभाव** we talk about. In **भात, सर्व काल अभाव** we talk about. In **नाश परिच्छिन्न काल, परिच्छिन्न काल** means it is not here now. It will not be there in future but we don't says **सर्व काल अभाव**; because pot was there before. Therefore, **भात** is **त्रैकाल अभाव निश्चयः नाश** is **वर्तमान काल**,

भवि काल, अभाव: That is called द्वंसाभाव: कर्मा causes द्वंसाभाव; whereas ज्ञानम् causes मिथ्या भाव; are you able to see the difference. Therefore, द्वैतम् will be भातित not नष्टम् . In the past present and future द्वैतम् is not there. Then what is there? अद्वैतम्. अद्वैतम् is there. This is called त्रैकालिक निषेद प्रतियोगित्वे. Therefore, तदुपशम; स्यात् इति. The word उपशम; means भात; not नाश; भात: स्यात् इति - Therefore, इति means हेत्वर्थे. ब्रह्मविद्या प्राकाशनाय. For the sublation. The English translation they use for भात is technical word. You don't use the word destruction, elimination, or negation also. Sometimes we use. In technical word coined in अद्वैत शास्त्र for the word भात, the English translation sublation. Snake is not destroyed. Snake is not negated. Snake is not eliminated. Snake is sublated. that is the appropriate word. इति - Therefore, ब्रह्म विद्या प्राकाशनाय, for revealing ब्रह्मन्, अस्य आरम्भ: अस्य means माण्डूक्य प्रकरणस्य. Hereafter when I use the word प्रकरणम् you should understand as उपनिषद् + कारिका प्रकरणम्. You should not ask whether it is उपनिषद् or कारिका. प्रकरणम् means mixture. आरम्भ: क्रियते. Now Sankaracharya quotes relevant श्रुति वाक्य to show अज्ञान काले द्वैतम्. ज्ञान काले द्वैत अभाव; very important quotation यत्र हि द्वैतं इव भवति. Where there is the seeming presence of duality. Iva means seeming presence of duality. Once you say is seeming it means it is a notion, not real. I have given you example. You are seemingly intelligent means, so it is not glorification. It is criticism. So द्वैतम् इव भवति. This is one quotation. Then यत्र वा अनयत् इव - wherever there is something appearing as it were. So, the sub-commentators use the word यत्र हि द्वैतं इव भवति reveals अर्थाध्यास: यत्र वा अनयत् इव अन्योन्य पश्यति is ज्ञानाध्यास: if you can remember what is अर्थाध्यास: and ज्ञानाध्यास based on the अनिर्वचनीय ख्याति discussion of VS it is fine. If you don't know the difference doesn't matter अन्यत् इव स्यात् अन्य अन्यात् पश्येत् . A person seemingly experiences. perceives duality. Seemingly knows duality. So here the word yatra means what? अविद्या अवस्थायां. Whereas the उपनिषद् itself says यत्र वा अस्य सर्व आत्मैव अभूत्. विद्या अवस्थायां, ज्ञानावस्थायां, what is there?/ सर्व आत्मैव अभूत्. Everything is nothing but आत्मा. Again c/o छान्दोग्य भूम विद्या आत्मा पुरस्तात् आत्मा पश्चात् आत्मा दक्षिणतः etc. सर्व आत्मैव अभूत्. तद् केन कं पश्येत्? Which person with what

instrument will perceive what object? Who will perceive what with what? Who represents the कर्ता. Will perceive what refers to object. With what refers to instrument. Therefore, subject is negated with कः with कं, object is negated. केन instrument is negated. Subject object instrument all of them are negated by asking the question who will see what, with what? And these are not questions. आक्षेपार्थं किं? Who will perceive is not a question. Nobody will perceive in ज्ञानावस्था a second thing. इत्यादि श्रुतिभ्यः. and reference nos are given. Brihadaranyaka second one also Brihadaranyaka, the third one is इशावाश्य उपनिषद्. So इत्यादि श्रुतिभ्यः From these श्रुति statements अस्य अर्थस्य सिद्धिः this idea is established. And once I say this idea you should ask what idea? Entire द्वैतम् is अध्यासः Therefore, it can be eliminated by knowledge. द्वैतस्य अध्यासत्वात् ज्ञानेन निवृत्तिः संभवति. That is the message द्वैतस्य अध्यासत्वात् ज्ञानेन निवृत्तिः संभवति. And therefore, also, Sankaracharya is indirectly refuting ज्ञान कर्मा समुच्छ्रय वादः ज्ञान मात्रेण rope snake can be eliminated sublated let me use that word. Rope snake can be sublated by mere knowledge. After ज्ञानम् you need not take a stick and beat the snake. ज्ञान मात्रेण सर्प निवृत्तिः,

continuing.

तत्र तावदोकारनिर्णय प्रथम

प्रकरणमागमप्रधानमात्मतत्त्वप्रतिपत्त्युपायभूतम् । यस्य द्वैतप्रपञ्चस्योपशमे अद्वैतप्रतिपत्ति रज्ज्वामिव सर्पादिविकल्पोपशमे रज्जुतत्त्वप्रतिपत्ति, तस्य द्वैतस्य हेतुतो चैतथ्यप्रतिपादनाय द्वितीय प्रकरणम् । तथा अद्वैतस्यापि वैतथ्यप्रसङ्गप्राप्तौ, युक्तितस्तात्वप्रतिपादनाय तृतीय प्रकरणम् । अद्वैतस्य तथात्वप्रतिपत्तिविपक्षभूतानि यानि वादान्तराण्यवैदिकानि सन्ति, तेषामन्योन्यविरोधित्वादतथार्थत्वेन तदुपपत्तिभिरेव निराकरणाय चतुर्थ प्रकरणम् ॥

So, the अनुबन्ध चतुष्टयम् consist of अधिकारी विषय प्रयोजन and संबन्ध. CBSC. Candidate benefit subject matter and connection. Of these 4 अनुबन्ध - अनुबन्ध चतुष्टयम् 2 of them are the most important ones. Therefore, Sankaracharya deals with only two of them विषय and प्रयोजनम्. अधिकारी and संबन्ध he doesn't mention. But we can guess. How we can we guess? अधिकारी is whoever wants मोक्षा is the अधिकारी.

Because the benefit being मोक्षा, संसार निवृत्ति. Whoever is interested in the benefit is the अधिकारी. That we can know by अर्थापत्ति or अनुमानम्. Then संबन्ध also has been indicated by the शास्त्र ज्ञानम्. द्वैत goes away. अद्वैत भाव प्रयोजनम् comes. Therefore, between ज्ञानम् and the प्रयोजनम्, the संबन्ध is what? Cause effect संबन्ध. कार्य कारण संबन्ध. Or जन्य जनक संबन्ध. ज्ञानम् is जनकम्. मोक्षा: is जन्यः. Producer produced connection also has been indirectly pointed out. Thus, विषय Sankaracharya wants to focus on. Until now he has talked about विषय generally as ब्रह्मन् or अद्वैतं. By using the word ब्रह्म विद्या प्रकाशनाय he has indicated the subject matter as ब्रह्मन्. So ब्रह्मन् which is the अद्वैत वस्तु is the subject matter. Then the next question is, if ब्रह्मन् is only one subject matter why should you have 4 chapters? And therefore, he wants to talk about the general subject matter is ब्रह्मन्. The specific subject matter of each प्रकरणम्. In each chapter. He wants to mention. आगम प्रकरणम् is the first chapter वैतथ्य प्रकरणम् is the second chapter. अद्वैत प्रकरणम् and अलातशान्ति the very title reveals the subject matter. आगम प्रकरणम् is आगम प्रधानम्. The subject matter is माण्डूक्य उपनिषद्. वैतथ्य प्रकरणम् deal with वैतथ्यं. अद्वैत प्रकरणम् deals with अद्वैतम्. So that is what he is going to clarify now.

तत्र –among the 4 chapters. चतुर्षु प्रकरणेषु मध्ये –निर्धारणे सप्तमी. तावत्- प्रथमम्. प्रथम प्रकरणे ओंकार निर्णयः. ओंकार, analysis. प्रथम प्रकरणम्. Is the first chapter. So the first chapter is meant for ओंकार analysis. Then the प्रकरणम् must be titled ओंकार प्रकरणम्. Then why do you call it आगम प्रकरणम्? Sankaracharya says ओंकार analysis is done with the help of the उपनिषद्. GPA doesn't independently do that. He does ओंकार analysis by way of analyzing the उपनिषद्. And उपनिषद् is part of वेदा. And वेदा is known by another name आगमः. So, the word आगम can refer to non-vedic literature also. When it is referring to वैष्णव आगम, शैव आगम etc. In that context, the word आगम is स्मृति ग्रन्थः. All तन्त्र शास्त्राणि are called आगम. श्रीविद्या also is called आगम. शाक्त आगम. Thus, the word आगम can refer to non-vedic literature also. The word आगम can be used for Vedic literature also. Here the word आगम is in the sense of the वेदा. माण्डूक्य उपनिषद्.

Therefore, he says, **आगम प्रधानम्**, the first chapter is **उपनिषद् प्रधान. वेदा प्रधान. आगम प्रधान.** then the next question is why do you call it **आगम प्रधानम्**? No word is taken for granted. Because the first chapter is not only **उपनिषद्**. Therefore, you can't say the first chapter is **उपनिषद्**. Because the first chapter is a mixture of **उपनिषद्** and **कारिका**. Both of them are there in the first chapter. Of these, both components, **उपनिषद्** component and **कारिका** component, between these two, which one is **मुख्यं**? And which one is **अङ्गं**? **Sankaracharya** says, in the first chapter **उपनिषद्** is the leader. **GPA** is only a humble, simple **अङ्गः**. He projects the **उपनिषद्** and **GPA** stands behind the **उपनिषद्**. Like an obedient servant of the **वेदा**. But when the second chapter comes, **GPA** becomes prominent. So, to indicate the subservience of **GPA** and prominence of the **उपनिषद्**, the first chapter is titled **आगम प्रकरणम्**. Therefore, he says, **आगम प्रधानम् प्रकरणम्, आगम प्रकरणम्. मध्यम पद लोप समासः.** Then what will be the next question? Everything you raise a question and answer. What is the next question? Sub commentators use this method only. I will just try this method for some time. What is the next question? You said **उपनिषद्** is meant for revealing **ब्रह्मन्**. And you say now I am going to bring **आगम** the **उपनिषद्** which is going to analyse **ओंकार**. When we are interested in **ब्रह्म ज्ञानम्** why are you bringing in **ओंकार**? What I want is **ब्रह्मन्**. What you are talking about is **ओंकार**? Why are you talking about **ओंकार**, when I am interested in **ब्रह्म ज्ञानम्**? **Sankaracharya** says I know you will ask this question, if you are an observant student. The answer is, **ओंकार** has been talked about as a means of knowing **ब्रह्मन्**. Therefore, **ओंकार** is relevant. Therefore, he says **आत्म तत्त्व प्रतिपत्ति उपाय भूतं. ओंकार** analysis is a means to know, **आत्म तत्त्वं** or **ब्रह्म तत्त्वं**. And therefore, first chapter deals with **उपनिषद्**. **उपनिषद्** deals with **ओंकार**. And **ओंकार** deals with **ब्रह्मन्**. And therefore, **आगम प्रकरणम्. ओंकार प्रकरणम्. ब्रह्म प्रकरणम्** it tallies very well. So then, the next question is if the entire first chapter gives **ब्रह्म ज्ञानम्**, why should we study, second chapter? That he says, **यस्य द्वैत प्रपञ्चस्य उपशमे अद्वैत प्रतिपत्ति. ब्रह्मन्** will be understood as **अद्वैतम्**, only when the **द्वैतम्** is negated through

knowledge. Mere ब्रह्म ज्ञानम् will not give मोक्षा. ब्रह्म ज्ञानम् is ज्ञानम् only when you know ब्रह्मन् is अद्वैतम्. And ब्रह्मन्'s अद्वैतम् status will come only when द्वैत is deliberately negated. In the first chapter अद्वैतम्, is revealed. द्वैतं is not deliberately negated. There are indications of द्वैत negation. Like प्रपञ्च उपशमम् etc. They are negated indirectly. Indirect negation of द्वैतम् will not be powerful enough, only direct negation of द्वैतम् is powerful. Therefore, अद्वैत सिद्ध्यर्थं द्वैत must be negated, consciously. I am आत्मा is not enough? Every problem that family gives, every problem that the relationship gives. I should see every problem as मिथ्या. Deliberate perception of मिथ्यात्वं of द्वैतम् in general and every problem. Body as we grow old, body will give more and more problem. Thus, whatever gives problem, I should be able to see its मिथ्यात्वं. Otherwise आत्मा will also be there. And problems also will co-exist. Previously I say, as husband I have problem. As wife, I have problem. Now I will say, as आत्मा I have problem. We will only change the word. I will continue to say there are problems. Problem मिथ्यात्व दर्शनम् is compulsory for मोक्षा. Therefore, वैतथ्य प्रकरणम् is meant for that purpose. Therefore, he says, यस्य द्वैत प्रपञ्चस्य उपशमे. So, in the उपशम- what is the correct translation? Sublation. In the sublation of the द्वैत प्रपञ्च alone, so सति सप्तमी. In the sublation of द्वैत प्रपञ्च, अद्वैत प्रतिपत्ति; I will understand, ब्रह्मन्, myself as non-dual ब्रह्मन्. There is no second source of problem. न बिभेति कुतश्चनेति. When I say I have problem, I have to name the problem. And as long as I name the problem, I will say I have problem. Therefore, naming of the problem should go away. And how will it go away? By saying, there is no second thing, which I can call problem. There is no second thing, which I can call as problem. Only when I do that, I can say, I am मुक्तः. Therefore, अद्वैत प्रतिपत्तिः स्यात्. I will recognise myself as second less one. Sanskrit students, अद्वैत प्रतिपत्ती long ती is written because of संधि rule. If you split the संधि it must be प्रतिपत्तिः short ति and विसर्गः. That problematic द्वैतम् must be deliberately negated so मनो बुद्धि अहंकार चित्तं पञ्च अनात्मा. In my language पञ्च अनात्मा must be negated. Only then अद्वैत सिद्धि will come. So, first chapter focusses on अद्वैत ज्ञानम्. Second chapter focusses on द्वैत

निवृत्तिः and what is the example? **रज्जु सर्प निवृत्तिः** is the example. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

004 - Introduction (Cont'd)

Page 24, bhashyam 2nd para

तत्र तावदोङ्कारनरिणयाय प्रथमं प्रकरणमागमप्रधानं आत्मतत्त्वप्रतपित्युपायभुतं | यस्य द्वैतप्रपञ्चस्योपशमेऽ
द्वैतप्रतिपत्ती रज्ज्वामिव सर्पादिविकल्पोपशमे रज्जुतत्त्वप्रतिपत्तितस्य द्वैतस्य हेतुतो वैतथ्यप्रतिपादनाय द्वितीयं
प्रकरणम् |

Sankaracharya as an introduction to the **माण्डूक्य प्रकरणम्** is presenting the **अनुबन्ध चतुष्टयम्** of the **शास्त्राः**; of that two **अनुबन्धाः** are being enumerated. They are **विषय** and **प्रयोजनं**. **अधिकारी** and **संबन्ध** are not mentioned. We have to assume them. Of these 2 **प्रयोजनानि** has been mentioned as abiding in one's own **अद्वैत स्वरूपं**, just as by eliminating disease a person abides in his own healthy nature. Similarly, by negating **द्वैतम्** has to abide in one's own **अद्वैत स्वरूपं** that has been called **मोक्षा** that is the **प्रयोजनं**. Then what is the **विषय** or the subject matter, is the question. That he has indicated in general as **अद्वैतम् ब्रह्म** or **अद्वैत आत्मा** is subject matter, which happens to be one's own real nature. So **अद्वैत ब्रह्मात्म स्वरूपं** is the subject matter of the entire **माण्डूक्य**. And having presented the general subject matter as **ब्रह्मन्**, now **Sankaracharya** has come to the specific subject matter of each **प्रकरणम्**. Of them the first chapter has been already mentioned. It is called **आगम प्रकरणम्** because the **उपनिषद्** otherwise called **आगम** or **वेदा** plays a prominent role in the first chapter. In the later three chapters **उपनिषद्** doesn't come. Only in the first chapter it comes. And the **उपनिषद्** plays dominant role **GPA** plays only subservient role. Therefore, it is **आगम प्रधान प्रकरणम्**. **मध्यम पदलोप समासा**. **आगम प्रधानप्रकरणम् आगम प्रकरणम्**. **आगम =वेदा= उपनिषद्=माण्डूक्य उपनिषद्**. And through the **उपनिषद्**, **Sankaracharya** says **ओंकार** analysis is done. And through **ओंकार** analysis **आत्मा स्वरूपं** is revealed. So this the subject matter of first chapter consisting of 12 **मन्त्राः/** and 29 **कारिका**.

And thereafter he is now summarising the second chapter. In the first chapter **आत्मा** the **तुरीयम्** is revealed as **अद्वैतम्**. If **आत्मा** is revealed as **अद्वैतम्**, then what about the status of **अनात्मा**? Because if **अनात्मा** is included, **आत्मा** will not be **अद्वैतम्**. There will be **द्वैतम्** duality. So naturally the question comes, when **अनात्मा** is there how can you say, **आत्मा** is **अद्वैतम्**? You cannot say **अनात्मा** is absent. Why? Because we are experiencing through all the sense organs. Why sense organs? All **प्रमाणानि** reveal **अनात्मा**. Therefore, you cannot say **अनात्मा** is absent because **अनुभूयमानतवात्**. You cannot say

अनात्मा is present, why? Then there will be द्वैतम्. Therefore, what is the status of अनात्मा must be discussed. The first chapter doesn't discuss the status of अनात्मा. First chapter only says आत्मा is अद्वैतम्. The status of अनात्मा is not explicitly discussed. And therefore, we have to analyse and come to the unique status of अनात्मा. It is not absent, because it is experienced. It is not present; then there will be duality. Neither absent nor is it present. Therefore, सदसद्भ्यां अनिर्वचनीयं. It comes under a third category. What is that? Neither non-existent nor existent. Then what is it? Seemingly existent category. And by seemingly existent what do we mean? Available for experience. But doesn't have an existence of its own. And therefore, it is called मिथ्या. And for the word मिथ्या several other Sanskrit words are there. One word is अनृतम्. Another word is वितथं. So मिथ्या, अनृतम्, वितथं etc. are synonymous. Revealing the intermediary status of अनात्मा. And the second chapter uses the word वितथं. विसथे सदृशा संत; अवितथा इव लक्षिताः वितथः or वितथम्. And वितथं means मिथ्या. That is unreal. And its abstract noun is वैतथ्यम्, वितथं means unreal. वैतथ्यम्, means unreality. So, the second chapter focusses on the unreality status of आत्मा or अनात्मा ? Or you awake? अनात्मा. Therefore, अनात्मनः द्वैत प्रपञ्चस्य वैतथ्यप्रतिपादेन प्रकरणम् द्वितीयं establishing the unreality of the अनात्मा the द्वैत प्रपञ्च is the subject matter. And therefore, it is called वैतथ्य प्रकरणम्. Again, मध्यम पद लोपसमासा. If you take it as वैतथ्य प्रकरणम् directly it will mean प्रकरणम् is मिथ्या. Therefore, you should take it as मध्यम पद वैतथ्य प्रतिपाद प्रकरणम्, वैतथ्य प्रकरणम्, मध्यम पद लोपसमासा. Like head ache pill. Head ache pill can be anything. Can be anything- are you getting it? It can be a pill that, causes head ache or removes head ache. Therefore, you should say मध्यम पद लोप समासम्. Removing pill head ache pill. The word removing must be part of the compound. But it is dropped. Because we will understand in the context. Whenever a word is dropped from the compound in Sanskrit it is called मध्यम पद लोप समासा. So वैतथ्य प्रतिपादेन प्रकरणम् वैतथ्य प्रकरणम् and that is said here. And in the second chapter GPA takes the well-known example of स्वप्न प्रपञ्च because the dream is the best and universal experience to understand मिथ्या. भगवान् has given two important experiences. One is dream another deep sleep state (DSS). Both of them are not only useful for physical and mental health. But dream and DSS are very, very useful for अद्वैत ज्ञानम्. The dream serves an example for द्वैत मिथ्यात्वं. DSS serves as an example for अद्वैत स्वरूपत्वं. Remember of the 6th chapter of छान्दोग्य. Sleep is taken सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनंस्वपितीत्याचक्षते || १ || thus dream is an

example for unreality of द्वैतम् sleep is example for real अद्वैतम् nature of oneself. So, GPA uses dream example.

Now here **Sankaracharya** gives the well-known rope snake example. We saw in the class. द्वैतप्रपञ्चस्य उपशमे on the negation of द्वैत as मिथ्या. For उपशम I gave you a special English word. Sublation. It is a very, very profound with a special meaning. I don't want to repeat it. Better you should remember the word sublation. It is a very, very special **Vedantic** word. द्वैतप्रपञ्चस्य उपशमे on the sublation of द्वैतम्, अद्वैतप्रतिपत्तिः भवति . There is the knowledge of myself as non-dual. Like what? रज्ज्वामिव सर्पादि विकल्प उपशमे. By taking a torch light when you light up the rope, then what happens? (1) Two things happen; all the misperceptions resolve. (2) And parallelly, they are two sides of the coin. Resolution of मिथ्या and the revelation of सत्यं. They are like the two sides of the coin you cannot say which causes which. Because of revelation मिथ्या is resolved. Because of resolution सत्यं is revealed. Both are simultaneous. Therefore, अद्वैतप्रतिपत्तिः; रज्ज्वसर्पादिविकल्प उपशमे. विकल्प; means superimposition. सर्प means snake. आदि means etc. Misconceptions are always many. Therefore, उपशमे सति-सति सप्तमी रज्जु तत्त्व प्रतिपत्ति इव So, just as we know the non-dual rope, in the same way one has to sublimate द्वैतम्. In the first chapter द्वैतम् is sublated, with the help of श्रुतिप्रमाणं. And what is the श्रुतिवाक्यम् प्रपञ्च उपशमम्. श्रुतिप्रमाणं sublates द्वैतम्. in the first chapter. In the second chapter, युक्तिप्रमाणं is used for sublation. Therefore, **Sankaracharya** says हेतुता; so हेतुता; means by reasoning with the help of स्वप्नदृष्टान्ता and two important reasonings are given we will see that in the second chapter. One हेतु is दृश्यत्वात्. द्वैतम् मिथ्या दृश्यत्वात्. स्वप्नद्वैतवत्. Very simple. जाग्रत् द्वैत मिथ्या. Why? Because you are seeing. What a logic? द्वैतम् is unreal. Why? You are seeing it. अद्वैतम् is सत्यं because you don't see it. Because you are the seer अद्वैतम्. So द्वैतम् is unreal. Because you see it. Like what? स्वप्नवत्. This is reason no.1 दृश्यत्वहेतु; and the second reason is अनित्यत्वात् आध्यन्तत्वात्. जाग्रत्प्रपञ्च is मिथ्या because it arrives and departs. When does it arrive? During जाग्रत् अवस्था. When does it depart? During the other two. So Therefore, जाग्रत्प्रपञ्च is subject to arrival and departure. Therefore, it is मिथ्या. Like what? Same स्वप्नप्रपञ्चवत् which is subject to arrival and departure. What is the second reason? आगमपायित्वात् आध्यन्तत्वात् अनित्यत्वात् any one word you can take. That is here called हेतुता; वैतथ्यपतिपादनाय – to establish the unreality of the द्वैतप्रपञ्च, द्वितीयं प्रकरणम्, the second chapter is dedicated which is full of only GPA कारिका

. 38 verses. Up to this we saw in the last class.

Continuing.

तथाद्वैतस्यापि वैतथ्यप्रसङ्गप्राप्तौ युक्तितस्तथात्वदर्शनाय त्रीतियं प्रकरणम्।

So, the third chapter is dedicated to negate the possible objection. If द्वैतम् is मिथ्या, then extrapolating the same, अद्वैतं also मिथ्या. Like the शून्य वाद who says, objectives also मिथ्या. The observed is also मिथ्या. The observer is also मिथ्या. And he has to give some reason or the other. He may give the reason. What? You can imagine any reason. अद्वैतं मिथ्या. वेद प्रतिपद्यत्वात्, वेद प्रतिपद्य द्वैतत्वात्. Just as the द्वैतम् which is talked about in the पूर्व काण्ड कर्म काण्ड you say मिथ्या. Then अद्वैतं is also मिथ्या. It is revealed by वेदा. Because both are revealed by वेदा if वेद प्रतिपद्य द्वैतम् is the मिथ्या then वेद प्रतिपद्य अद्वैतं also is मिथ्या he may argue. And therefore, in the third chapter by logical reasoning GPA establishes अद्वैतं is सत्यं. And what is the well-known argument to establish that? It is not given here. But we give a well-known argument. It is worth noting registering, remembering.

Whenever we talk about मिथ्या our experience is a मिथ्या; doesn't exist without a अधिष्ठानं which is सत्यं. What is the example? Rope-snake requires rope-अधिष्ठानं. Mirage water requires sand अधिष्ठानं. Shell silver requires shell-अधिष्ठानं. Dream requires waker-अधिष्ठानं. यत्र यत्र मिथ्यात्वं, तत्र तत्र सत्य-अधिष्ठानत्वं. So, you cannot say everything is मिथ्या because without a सत्य-अधिष्ठानं you cannot talk about मिथ्या and सत्य-अधिष्ठानं we say is अद्वैतं. And therefore, you cannot say अधिष्ठान-अद्वैतं is मिथ्या. Then even if you say अधिष्ठान-अद्वैतं is मिथ्या, then what will be the question for that? You require some other अधिष्ठानं. If you say 'x' is अधिष्ठानं, then I will say that is called अधिष्ठान-अद्वैतं. Therefore, सर्व मिथ्यात्वं or शून्य वाद is illogical. सर्व मिथ्यात्वं or शून्य वाद is illogical. Because you require सत्य-अधिष्ठानं; because it is based on logic. And therefore, अद्वैतं is सत्यं. That is said here. तथा - तथा means extending the 2nd chapter अतस्यापि वैतथ्य प्रसङ्ग प्राप्तौ. When the शून्य वादी claims अद्वैत अधिष्ठानं also मिथ्या, इति प्रसङ्ग प्राप्तौ - प्रसङ्ग प्राप्तौ means शंसय प्राप्तौ. Then such a doubt or objection arises युक्तितः तदात्म दर्शनया. We have to carefully note. First chapter establishes or establishes अद्वैतं through श्रुति प्रमाणं. Third chapter reveals अद्वैतं through युक्ति प्रमाणं. Thus, both second and third chapters are युक्ति प्रमाणं. युक्ति means logic. 2nd chapter logically reveals unreality of अनात्मा. Third chapter logically establishes reality of

आत्मा. So **युक्तिः तथात्वदर्शनाय - तथात्वदर्शनाय** means **सत्यत्व दर्शनया. तृतीयं प्रकरणम्.** OK, then what is the content of the 4th chapter. That is said. We will read.

अद्वैतस्य तथात्वप्रतिपत्तिप्रतिपक्षभूतानि यानि वादान्तराण्यवैदिकाणि तेषामन्योन्यविरोधित्वादतथार्थत्वेन तदुपपत्तिभिरेव निराकरणाय चतुर्थं प्रकरणम् |

So, the 4th chapter concentrates on refutation of all the non-**Vedantic** schools of thought. Because only when the other schools are refuted, our conviction in **अद्वैतं** will get stronger. Otherwise we will always think this is one of the possible **दर्शनम्.** We will not have strong hold on that. Therefore, we always insist that the study should involve not only the understanding of **वेदान्ता.** It always involves the refutation of other systems which is called **स्थाणु निखनन न्यायः मननं** is called **स्थाणु निखनन न्यायः** Suppose you fix poles so that you can tie clothes line. **துணியை காய வைக்கறதுக்கு** you use that **கொடி.** So, for that what do you require? 2 poles. And after fixing the poles strongly then alone you can tie the string. If the poles are weak and you put wet clothes on the thread, the pole will give way and clothes will fall down. And you will have again to do the washing. Therefore, not only you fix the pole and thereafter shake the pole for what purpose? To make sure that the pole will not be shaken by the wind or anything. Therefore, you have to make the poles strong; not only fix the pole. You have to make it unshakeable. And you yourself shake it and see, and if it is shaking what will you do? Put some more stones around, try shaking. Therefore, fixing includes shaking and making sure that it is unshakeable. Only then the clothes line will serve the purpose. Similarly, our tradition says, **वेदान्ता** can be used in your life, like a clothesline, **वेदान्ता** can be used in your life, only when it is fixed strongly in your mind. And strong fixation includes, un-shakeability. Un-shakeability. I don't know whether this is English word. Non-shakeability in the case of pole it is by the hand. In the case of knowledge, un-shakeability by other schools of thought. And before they come and shake what do we do? Just as we ourselves try, the study includes trying to shake **वेदान्ता** by other systems like **साङ्ख्या, योग न्याय वैशेषिका द्वैतं विशिष्टाद्वैतं.** We should try all others and see. Whether my **ज्ञानम्** is shakeable. And therefore, refutation of other systems is in integral part of **ज्ञान योग.** **ज्ञान योग** consists of three exercises. **श्रवणम्** is fixing the **वेदान्ता** pole. **मननं** is trying to shake **वेदान्ता** by bringing the objections raised by other schools of thought. And I

should be able to push aside all of them and stand firm in my conviction. Therefore, refutation is not a wrong thing. You need not talk to them and refute. That is not required. But within our own mind we have to rise and refute which is compulsory. And then निदिध्यासनं is refutation of our own past habits. In the form of I am दासोऽहं. दासोऽहं habit must be replaced by सोऽहं habit. Which is a very disturbing proposition; many people are such great devotees; where the very भक्ति becomes obstacle to ज्ञानम्. भक्ति should promote ज्ञानम्. But भक्ति will become an obstacle, if दासोऽहं doesn't allow me to get established in सोऽहं. And therefore, we have to go from द्वैत-भक्ति to अद्वैत-ज्ञानम्. That is what Lord Krishna said in the BG; तेषां ज्ञानी सिद्ध्या युक्तः एक-भक्ति विशिष्यते. एक-भक्ति means a भक्ति in which duality is absent. Any way they are all aside notes. Not said in the भाष्यं. Sankaracharya hints at that. अद्वैतस्य तथात्व प्रतिपक्ष भूतानि. तथात्वम् means सत्यत्वं; the validity, the authenticity of अद्वैत दर्शनम्. प्रतिपक्षि means conviction. And for that conviction प्रतिपक्ष भूतानि, all दर्शनानि including द्वैत दर्शनम्. Varieties of द्वैत दर्शनानि are there. In BS second chapter शैव दर्शनम् were refuted and also वैष्णव दर्शनम्. All of them; all the आगम दर्शनानि are द्वैतं. All आगम दर्शनानि are द्वैतं. In BS, Vyasacharya relentlessly refutes all of them. Why? Because they are all obstacles to अद्वैत-assimilation. प्रतिपक्ष means obstacles or enemies. प्रतिपक्ष भूतानि यानि वादान्तराणि – all schools of thought in the 4th chapter साङ्ख्या, योग are refuted न्याय, वैशेषिका are refuted भौद्ध मतं is refuted. All of them are refuted. यानि वादान्तराणि. वादान्तराणि means schools of thought. And all of them are what? अवैदिकानि. They are all वेद विरुद्ध. And all of them raise a very big question. How do you say वेदा is talking about अद्वैतं when वेदपूर्व भाग is talking about द्वैतं and दासोऽहं? How do you say द्वैतं is अवैदिकं? For that GPA answers, वेदा teaches द्वैतं only as a stepping stone. Not as the ultimate reality. वेदा discusses दासोऽहं not as the ultimate reality but only as a stepping stone. Thus, माण्डूक्य प्रकरणम् is very powerful and all those people who have got traces of द्वैतं, they all will be disturbed. Therefore, I had given the warning in माण्डूक्य moolam class. I will give the warning in the Mandukya Bhashyam class also. Because माण्डूक्य will appear a threat to भक्ति. माण्डूक्य will appear a threat to भक्ति because it refutes दासोऽहं philosophy. And therefore, अवैदिकानि; they are non-vedic. तेषाम् अन्योन्य विरोधित्वाद्. Sankaracharya says, I need not refute them because शुन्द उपशुन्दन्यायेन. I have talked about this sometime before; they themselves fight with each other and help us. अन्योन्य विरोधित्वाद् - अदतथार्थत्वेन means मिथ्यात्वेन they all are मिथ्या. Unreal. And therefore, तदुपपत्तिरेव with the help of their own reasoning. So,

Dayananda Swami jocularly says, when you have got a very powerful opponent, you should not try to fight him with the help of a stick. You think that with the help of the stick you can beat him. You know what happens if you meet a strong opponent.

The first thing he will do is take your own stick from your own hand, he will give left and right. You may wonder if I had gone empty handed; I will get bows with his hand. Now I took stick and got attacked with the stick. Similarly all the other schools come with logical reasoning and powerful **अद्वैतीनः** uses their own logic, and refutes their own conclusion. No **Vedantic** reasoning. Their own reasoning we use that is what is said here. **तदुपपत्तिभिः; एव पुर्वपक्षि युक्तिभिः एव निराकरणाय** for refutation-all this we get in **BS** second chapter, second section. 2-2. **चतुर्थं प्रकरणम्**. So with this he has given a broad outline of all the 4 chapters. Up to this is general introduction to all the 4 chapters of **माण्डूक्य**. Now starts specific introduction to the first chapter. So before entering the first chapter he gives a specific introduction. We will read.

थं पुनारोङ्कारनिर्णय अत्मतत्त्वप्रतिपत्त्युपायत्वं प्रतिपद्यत इत्युच्यते - "औमित्येतत् (क.उ. १ | २ | १५"

एतदालम्बनं (क.उ.) एतद्वै सत्यकाम (प्र. उ) औमित्यात्मानं युञ्जीत(मैत्रुयु)" औमिति ब्रह्म औङ्कार एवेदं सर्वं इत्याि श्रुतिभ्यः |

So, in the previous general introduction **Sankaracharya** mentioned the subject matter of the first chapter. And there **Sankaracharya** said in the first chapter through **माण्डूक्य उपनिषद् ओङ्कारः** analysis is done. And through **ओङ्कारः** analysis **आत्मा** is revealed. Now a student is asking the question, how **ओङ्कारः** analysis can help us in self-knowledge. After all, **ओङ्कारः** is a word or a syllable. And by analysing a word which is outside, how can I get the knowledge of **आत्मा** which is inside. What is the connection between **ओङ्कारः** and **आत्मा** a person may wonder? And for that **Sankaracharya** says **वेदा** itself answers this question. **वेदा** itself answers this question, in several **उपनिषद्**s. What is the **Vedic** answer? **ओङ्कारः** can be used as a means to understand the **आत्मा**. **ओङ्कारः** can be used as a means to understand the **आत्मा**. Which we will be elaborately seeing in the **उपनिषद्** by going to **अकार**. **अकार** to **उकार**. **उकार** to **मकार**. **मकार** to silence. When you come to the silence the 4th quarter of **ओङ्कारः** we are in consciousness principle. Thus, **ओङ्कारः** analysis will help. And not only that. Elsewhere it is an aid. **ओङ्कारः** can be used as a symbol also, for meditating on **ब्रह्मन्**. Both **सगुणं ब्रह्म** and **निर्गुणं ब्रह्म** can be used, can be meditated upon by using

ओंकारः as a symbol. Thus, **ओंकारः** is a word also. **ओंकारः** is a symbol also. Normally words are not symbols. Symbols are not words. **Rama Krishna Vishnu** etc. They are words but they are not symbols. **शालिग्राम, शिवलिङ्ग** flame **मन्त्रशक्तिः**- turmeric power etc. are symbols. They are not words. Generally, words are not symbols. Symbols are not words. Whereas **ओंकारः** is the most unique one, which can serve as word also, which can serve as a symbol also. Thus, it is very, very useful in knowing what? **सगुणं ब्रह्म**. In knowing **निर्गुणं ब्रह्म**. In meditating upon **सगुणं ब्रह्म**. For the meditation of **निर्गुणं ब्रह्म**. Thus, **ओंकारः** can be used in several ways. It is the most versatile **मन्त्रा** available in the entire **Vedic** literature. And the versatility of **ओंकारः** is said in several **मन्त्राः**. That is said here. **कथं पुनः** how indeed, **ओंकारः निर्णयः**; the analysis of **ओंकारः**, **आत्म तत्त्व प्रतिपत्युपायत्वं**. Becomes a means of knowing the **आत्मा**. How can **ओंकारः** analysis ever become the means of knowing the **आत्मा**. **इति - इति** means if such a question is asked, **उच्यते** the reply is given. How? By quoting the **वेदा मन्त्रा**. So, the first one **Om iti etat** - I am not going to elaborate because most of them are taken from **उपनिषद्** we have studied. So if I am going to explain each **मन्त्रा**, we will not move forward at all. If you are interested in detail you have to refer back to the **उपनिषद्** notes or memory whichever is available. If you say both are not available, my prayers are there for you. Therefore, **ॐ इत्येतत् - कठ उपनिषद् 1-2-15. एतत् आलम्बनम्** again **KU 1-2-17. आलम्बनम्** means symbol **ओंकारः** is symbol. In Sanskrit, it is called **प्रतीकं**. Then the next one is **एतद्वै सत्यकाम. प्रश्न उपनिषद्**. The chapter 2nd **मन्त्रा**. The entire 5th chapter is **ओंकारः ध्यानम्** in **पश्चोपनिषद्**. Both **सगुण ध्यानम्** as well as **निर्गुण ध्यानम्**. So, the word **सत्यकाम** is the name of the student in **पश्चोपनिषद्**. The name of the **गुरु** is **पिप्पलादः**

Then the next quotation **ॐ इति आत्मानं युञ्जीत**. More explicit. With the help of **ओंकारः मन्त्रा** may you fix your mind on **आत्मा**. **मैत्री उपनिषद्** 6th chapter 3rd section. And it comes in **महा नारायण उपनिषद्** also towards the end.

Then the next quotation is **ॐ इति ब्रह्म, तैत्तिरीय उपनिषद्**.

Then **ओंकारः**: **एव इदम् सर्वम्. छान्दोग्य उपनिषद् 2-23-3**. Second chapter 23rd section, 3rd **मन्त्रा**. . Ityadi **श्रुतिभ्यः** from all these **श्रुति वाक्यम्**, the sentence is completed. Sanskrit students should connect it with the previous sentence **ओंकारः निर्णयः अत्मतत्त्व प्रतिपत्युपायत्वं प्रतिपद्यते** because of these **मन्त्राः** we know that **ओंकारः** can be used for

knowing the **आत्मा**. And if you are still not clear, when we study the **माण्डूक्य उपनिषद्** we will get the details in the first **मन्त्रा** itself **ओंकारः** is introduced.

And then 8th, 9, 10 11 and 12. Last 5 **मन्त्राः**: First **मन्त्रा** and last 5 **मन्त्राः**: the **उपनिषद्** itself shows how **ओंकारः** can take us to silence consciousness. Silence consciousness is called **अमात्र**. **अमात्रस्त्तुर्थः; अद्वयहार्यः प्रपञ्चोपशमः शिवः अद्वैतः एवं ओंकारः आत्मैव**. We will see the details there.

And hereafter he wants to give the specific introduction to the first **मन्त्रा**; how he gradually focusses. Like in cricket match the whole field will be shown. Then the players will be shown; then the bowler, his face with the rising eyes that **Muttiah Muralidharan** you should see. Therefore, we will focus. Similarly, here also at first, he focussed on the entire 4 **प्रकरणम्**. Then he came to first **प्रकरणम्**; that is this paragraph. Now he gives specific introduction to first **मन्त्रा** **ॐ इत्येतत् अक्षरं इदं सर्वम्**. Ityetat aksharam **इदम् सर्वम्**. The whole creation is **ओंकारः**. How? He wants to introduce that, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

005 - Introduction (cont'd)

Page 25, bhashyam 3rd line.

कथं पुनरोङ्कारनिर्णय आत्मतत्त्वप्रतिपत्त्युपायत्वं प्रतिपद्यते इति, उच्यते — 'ओमित्येतत्' (क. उ. १।२।१५)
'एतदालम्बनम्' (क. उ. १।२।१७) 'एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति' (प्र. उ. ५।२) 'ओमित्यात्मानं युञ्जीत' (ना. ७९) 'ओमिति ब्रह्म' (तै. उ. १।
८।१) 'ओङ्कार एवेदं सर्वम्' (छा. उ. २।२३।३) इत्यादिश्रुतिभ्यः ।

In the previous portion of the introduction, **आचार्य** introduced the entire **माण्डूक्य प्रकरणम्** as a whole and gave a bird's eye view of the subject matter discussed in each chapter. And then in this paragraph which we read now, **Sankaracharya** is specifically introducing the first chapter in which **ओंकार** analysis is done as a means of recognizing the **आत्मा**. And therefore, **Sankaracharya** raised a question ~ what is the connection between **ओंकार** analysis and self- knowledge. And for that **Sankaracharya** gave only **शास्त्र प्रमाणं** in almost all the **उपनिषद्** **ओंकार** is presented as means of knowing the **आत्मा**, means of meditating upon the **आत्मा** also And therefore, by way of **ओंकार** analysis self-knowledge is possible. And in the very **माण्डूक्यउपनिषद्** that is going to be demonstrated. Therefore, **इत्यादि श्रुतिभ्यः**; based on the sruti quotations given above. The sentence is complete we have to add **ओंकार निर्णयः; अत्मतत्त्वप्रतिपत्त्युपायत्वं प्रतिपद्यते** Therefore, **ओंकार** can lead us to the **आत्मा**. So, with this specific introduction to the first chapter is also over. Now in the following paragraphs **Sankaracharya** gives introduction of the first **मन्त्रा** of the **उपनिषद्**. The first **मन्त्रा** introduces **ओंकार** as everything. And thereafter **ओंकार** analysis will be done in **मन्त्रा** 8 to 12. First **मन्त्रा** is introduction to **ओंकार** analysis. But the actual analysis will be done from the 8th **मन्त्रा** up to 12th **मन्त्रा**. Thus 1,8,9,0,11,12; 6 **मन्त्रा**s deals with **ओंकार** analysis. There the **उपनिषद्** says, especially in the first **मन्त्रा**, **ओंकार** is everything **ओमित्येतत् अक्षरं इदं सर्वं**. The whole creation is nothing but the **ओंकार** with only syllable. **Ekam अक्षरम्** means a word consisting of only one syllables the whole creation is that. Naturally the question will be, how a mere word can and that too a word with one syllable be taken as the entire creation/ it is not clear or explicit. Therefore, **Sankaracharya** feels it requires an explanation. And for that, he is introducing a very, significant and unique discussion, which is relevant to **माण्डूक्य** only. We will enter into that.

रज्ज्वादिरिव सर्पादि विकल्पस्यास्पदोऽद्वय आत्मा परमार्थः संप्राणादिविकल्पस्यास्पदो यथा तथा सर्वोऽपि वाक्प्रपञ्चः प्राणाद्यात्मविकल्पविषय औङ्कार एव | स चात्मस्वरूपमेव तदभिधायकत्वात् |

So, in this portion **Sankaracharya** presents an idea which we already know from the study of other **उपनिषद्**s. Therefore, **Sankaracharya** takes it for granted. What is that idea? **आत्मा सत्याः अनात्म प्रपञ्चः मिथ्या**. That he takes it for granted and says, **आत्मा** the **चैतन्यं** is the **अदिष्ठान** and upon that **अदिष्ठान आत्मा** the entire universe is superimposed. And the universe he defines as **प्राणादि विकल्प विषयः**: the word **प्राण** means **हिरण्यगर्भः**: because **हिरण्यगर्भ** is the first creation. And therefore, he uses the word **प्राणादि**. **प्राणादि** means the universe beginning with **हिरण्यगर्भ**. And the word **विकल्प** means superimposition or adhyasa. Thus, the entire universe which is an adhyasa, is supported by **आत्मा**. How? You are supposed to know. Because we are in the 6th **उपनिषद्**. Therefore, we are supposed to remember that basics. And to show that **आत्मा** is the **अदिष्ठान** of the entire universe, generally we give the example of rope-snake. So, he says, it is exactly like the rope is the **अदिष्ठान** for varieties of superimposition upon the rope. Rope-**अदिष्ठान** is one. The superimpositions are not one. Different people according to their vasanas they may mistake the rope as snake or **माला** or water hose. Or it can be crack on the earth or a streak of water. Superimpositions are many. But **अदिष्ठान आत्मा** is one. These two are taken for granted by **Sankaracharya**. Whole world is superimposition on the **आत्मा**; just as different erroneous perceptions are there on the rope. Up to this is what we already know.

For **ओंकार** analysis **Sankaracharya** introduces another part also which is unique to **माण्डूक्य**. What is that? In the place of the universe, which is called the world of object, we have got a corresponding world of names also. Because very object has got a relevant name also. Therefore, **Sankaracharya** says, there is not only world of objects. Parallely there is a world of words. If there is an object we have got a word wall. If there is an object there, we have a word ceiling. If you are sitting on something we have got a word carpet. Therefore, **अर्थ प्रपञ्च**, is associated with **शब्द प्रपञ्च**. Therefore, you have to divide the world into two; **अर्थ प्रपञ्च**. **अर्थ** means objects. **शब्द प्रपञ्च** means world of words. It can be called **वाक् प्रपञ्च** and **अर्थ प्रपञ्च**.

Or it can be called **नाम प्रपञ्च** and **नामि प्रपञ्च**. **नाम** means name. **नामि** means objects. So, corresponding to the world we have got what? World of words. And corresponding to **आत्मा**, which is the **अदिष्ठान** of the world we have got a **अदिष्ठान** for the **शब्द प्रपञ्च** also. If **अर्थ प्रपञ्च** has **आत्मा** as the **अदिष्ठान**, **शब्द प्रपञ्च** also has a **अदिष्ठान**. And what is that **अदिष्ठान**? **ओंकार** is the **अदिष्ठान** of **शब्द प्रपञ्च**. So, parallel to the snake is the world. Parallel to the world is the word. Parallel to rope we have the **अदिष्ठान** of **आत्मा**. And parallel to **आत्मा** we have got **ओंकार**: So now 3 pairs. Snake and rope. World and **आत्मा**. Words and **ओंकार**. Snake and rope. World and **आत्मा**. Words and **ओंकार**. Of these 3 pairs, snake is **मिथ्या**. World is **मिथ्या**. Words are **मिथ्या**. Rope is **सत्यं**. **आत्मा** is **सत्यं**. **ओंकार** is **अदिष्ठान सत्यं**. This is point no 1.

Then the next point is, if rope is the **अदिष्ठान** of snake, we can present it in another way. Rope alone appears as snake etc. Similarly, **आत्मा** is the **अदिष्ठान** of the world. How can you present. **आत्मा** alone appears as the world. Parallely, **ओंकार** is the **अदिष्ठान** of all the words. **Therefore**, **ओंकार** alone appears as all the words in which language. In all the language. And elsewhere the **उपनिषद्** itself gives the logic also; sub commentators refer to that. **उपनिषद्** itself gives the logic. **ओंकार** alone appears as all the words in the universe. How? I have talked about in some **मूलम्** class. I am just going to remind. The first letter of **ओंकार** is **अ** nor **ओ**. Because **ओ** itself is a mixture of **अ** and **उ**. Therefore, the first part of **ओंकार** is **अ**. And **वेदा** says elsewhere **अकारोवै सर्व वाक्**. All the words are only modifications of one basic sound. What is the sound? The sound that comes when you open the mouth. If you open the mouth and produce the sound what will be the sound. A. Whether it is an Indian who is opening or Chinese who is opening. Even though it may **காங் மாங்**. Even a Chinese when he opens the mouth what is the fundamental sound. **अ** only. In all languages of all over the world first letter is **अ**. And that **अ** alone modifies into different letters. When you make faces. When you show your teeth, and produce the sound. If you go to dentist **ஆ காட்டு சொல்ல மாட்டார். ஈ காட்டு சொல்லுவர்** Therefore, you show your teeth and produce sound it will become **इ**. Thus, all the alphabetic letters are **sopadika अकारः अकार** with different upadhi appears as different alphabetic letters in which language? In all the languages. So, **Therefore**, **अ** is all letters. And later join together makes words. **Therefore**, **अकारोवै सर्व वाक्**. And **ओंकार** also contains **अकार** only. **Therefore**, **ओंकार** alone appears as all the words. Thus rope appears as snake. **आत्मा**

appears as world. **ओंकार** appears as all the words. This is the first statement.

रज्ज्वादि सर्पादि विकल्पस्या आस्पदः भवति. We can add the verb bhavati and put a full stop. So, rope etc. is the **आस्पदः**. **आस्पदः** means the basis, the **अधिष्ठानम्** for what? **विकल्पस्य विकल्प** means adhyasa: superimposition. It is a technical word. Very often it will be used **विकल्प** means superimposition of sarpadi **विकल्पस्य** of snake etc. Rope is the **अधिष्ठानम्**. Then in the first line there is the word **इव**: that we will take it as **यथा** and make the next sentence. **यथा** evam **तथा** advaya: **आत्मा** -in the same way. In the same way means like the rope. In the same way the non-dual **आत्मा**, param**अर्थः**; san being the ultimate reality **प्राणादि विकल्पस्य आस्पदः भवति.** Again, **भवति** we have to supply. **प्राणादि** is a technical word for the whole cosmos. And why is it called **प्राणादि**. Prana means **हिरण्यगर्भ**. And **हिरण्यगर्भ** is first born. Therefore, **प्राणादि**; what type of **हिरण्यगर्भ**? **विकल्पस्य**. **विकल्प** means **मिथ्या** poor **हिरण्यगर्भ**. In one-word **Sankaracharya** sets aside as superimposition like **हिरण्यगर्भ**. For that **आस्पदः आत्मा** is the **अधिष्ठानम्**. This is the second message. Up to this is known message.

Now he goes to the unknown part. **यथा तथा** is the same way, like the rope like the **आत्मा ओंकार** is the **अधिष्ठानम्** of **वाक् प्रपञ्च**; look at this. **सर्वोऽपि वाक् प्रपञ्च**: the world of words. So, you have to take all the dictionaries available in all the libraries. In which a language. All languages; take all the dictionaries; not abridged one. The original unabridged each one is like a pillow. Every year they add new words; you take all the words they will come under **वाक् प्रपञ्च**. The world of words. And these worlds of words are dealing with what/ dealing with the world. Revealing the world. Therefore, **प्राणादि आत्मा विकल्प विषयः. बहुव्रीहि.** Sanskrit students. All the words which reveal the world of objects. So, the world of words, which reveal the world of objects. So **प्राणादि आत्मा विकल्प; प्राणादयः आत्मा विकल्प; एव विषयाः, or विषय; यस्य वाक् प्रपञ्चस्य. बहुव्रीहि** Adjective to **वाक् प्रपञ्च**. And what is the **अधिष्ठानम्**? **ओंकार** is the **अधिष्ठानम्**. And instead of saying **ओंकार** is the **अधिष्ठानम्**, **Sankaracharya** slightly changes; instead of saying **ओंकार** is the **अधिष्ठानम्** of words, he says **ओंकार** alone is in the form of words. **ओंकार** is the **अधिष्ठानम्** of words. Means **ओंकार** alone appears in the form of words. OK. Now a question will come. if we think. But we cannot think; we have to struggle to understand' then only thinking further. Suppose we think further, we will have a question.

Now we talk about अर्थ प्रपञ्च and शब्द प्रपञ्च. For अर्थ प्रपञ्च what is the अधिष्ठानम्? आत्मा. And for the शब्द प्रपञ्च what is the अधिष्ठानम्? ओंकार. Therefore, for two प्रपञ्चs we are talking about two अधिष्ठानानि. Then does it mean that there are two realities? So **Sankaracharya** imagines we may think and ask this question. He says no. Even though we refer to by two words, both of them are essentially one only. Later we will see. शब्द प्रपञ्चस्य अधिष्ठानम् ओंकारः will be revealed as silence; consciousness. So ओंकार will be revealed as Amatra silence consciousness. The अधिष्ठानम् of अर्थ प्रपञ्च, will be existence. The existence which is the अधिष्ठान of अर्थ प्रपञ्च, the consciousness which is the अधिष्ठानम् of शब्द प्रपञ्च; they are not two separate ones. सदेव चित्. चिदेव सत् . Therefore, आत्मा and ओंकार are not separate अधिष्ठानम्. There is only one. One and the same truth when it is अधिष्ठानम् of words, we call it ओंकारः. When it is अधिष्ठानम् of the world we call it आत्मा. नाम भेदः न तु अधिष्ठान भेदः. Therefore, **Sankaracharya** says, स; च. स; च means that ओंकारः. So the topic gets profound. We will have to do lot of मननं. So that ओंकार is आत्मा स्वरूपमेव is essentially आत्मा only. They are not two separate अधिष्ठानम्. Why? तदभिधायकत्वात् because ओंकार ultimately reveals आत्मा as its essential nature which is silence. We are going to see those details there. तदभिधायकत्वात् since ओंकार reveals आत्मा as its very nature. ओंकार is not different from आत्मा. Therefore, there are no two अधिष्ठानानि. There is only one अधिष्ठानम् named differently. It is like a person being called husband from the stand point of wife. The same person is called parent from the stand point of children. Thus, based on शब्द प्रपञ्च one is called ओंकार. Based on अर्थ प्रपञ्च the same अधिष्ठानम् is called आत्मा. Therefore, it is the only stand point; not two different अधिष्ठानानि. And then another question may come, if we think further. So **Sankaracharya** imagines that possible question and answers that. Going little bit deeper. We will read.

औङ्कारविकारशब्धेयस्वदाभिधेयश्च सर्वः प्राणादिरात्मवीकल्पोऽभिधान व्यतिरेकेण नास्ति |

So, in the previous section **Sankaracharya** made three statements. Rope appears as snake etc. आत्मा appears as the world. ओंकार appears as the words. Now the question is: can we say, ओंकार alone is all the words in the world? Understandable because ओंकार alone. especially the अकार part is appearing as everything. So ओंकार alone is in the form all the words of the universe can be said. And you can say आत्मा alone is in the form of world we can say. But we cannot say, ओंकार is alone in the form of all the objects you cannot say. Are you able to get the point? You can say

ओंकार is in the form of words. **आत्मा** is in the form of objects. You cannot say **ओंकार** is in the form of words and **ओंकार** is in the form of objects also you cannot say. But what does the **मन्त्रा** say? **ओमित्येतत् अक्षर इदं सर्वं**. So now the doubt is: how you can say **ओंकार** is in the form of words also? **ओंकार** is in the form of: Can you fill up the blank? Objects also. Can be in the form of words. OK. But how can it be both **शब्द प्रपञ्च** and **अर्थ प्रपञ्च**? And for that **Sankaracharya** gives a reasoning. This is based on the **छान्दोग्य उपनिषद्** 6th chapter. Anything that is a product, doesn't have an existence of its own. Anything that is a product doesn't have an existence of its own. And therefore, it exists in the form of a word. **वाचारम्भणं विकारः**: this statement you have to bring from **छान्दोग्य**,. Every product exists only in the form of a name. And in **छान्दोग्य** I have explained. Therefore, I am not supposed to explain in **माण्डूक्य**. But since you are staring at me, I will tell you what I said there. When you say there is a desk in front of me. Then what is the thing in front of me? Wood. So what is there is nothing but wood, in a particular shape. And for the sake of transaction, we are using the word a desk. Desk is the word, we don't have a corresponding object for the desk. This is mind boggling vedantic object. We have a word desk. But there is no blessed object called desk. Then what is the object/ wood alone. Chair is a word, there is no object. Similarly, cot or dais is a word; not an object. From this we are generalizing the entire world of products, entire world of products are non-substantial. Or non-substantial. They exist in the form of words only. Therefore, what is akasa; according to **वेदान्ता**? Word there is no thing called space. No vayu, other than the word vayu. So akasa vayu they all exist only in the form of words and those words are nothing but **ओंकार**. And therefore, **ओंकार** is in the form of words. Word is also in the form of words. World is in the form of words only. What are those words? **ओंकार**. Therefore, **ओंकार** alone is **शब्द प्रपञ्च** also. This is the fresh message. Previously we said **ओंकार** is **शब्द प्रपञ्च** now the additional message **ओंकार** is not only **शब्द प्रपञ्च** but is also **अर्थ प्रपञ्च** why? What is the logic? Because there is no **अर्थ प्रपञ्च** other than what? **शब्द प्रपञ्च**. Therefore, both **शब्द प्रपञ्च** and the so called **अर्थ प्रपञ्च** is nothing but **ओंकार**: eva. So **सर्वं ओंकार** eva. It is logically possible. What is the law? **विकारः वाचारम्भणं नाम धेयं**. Any product is a word only. In fact, what is **मिथ्या**? **मिथ्या** means it has got a wordy existence. My English it has got only a wordy existence. And the **उपनिषद्** says world exists on your tongue. On your tongue means, because you use the word world it is there. But there is no such thing called world at all. Now look at

this sentence. Very profound.

सर्वः प्राणादिः- प्राणादिः means it is a technical word for the universe. **आत्मा विकल्पः** which is nothing but **आत्मा**'s superimposition. Superimposition on the **आत्मा**. So, the entire universe which is as superimposition on that these are descriptions of the world. Superimposition on the **आत्मा**. And **शब्द अभिधेयश्च** and which universe is revealed by different words. These are all the advantages of Sanskrit language. They can make just make a compound. In English translation is very difficult. The entire universe which is superimposed on **आत्मा** and which is revealed by different words. **शब्द अभिधेयः अभिधेयः** means revealed by words. And what type of words? Which are superimposed on **ओंकार**. Because words are noting **ओंकार** manifestation. So, different – I don't know how to tell. The different objects of the world which are superimposed on **आत्मा** which are revealed by different words which are superimposed on **ओंकार**. I will try to make o my own compound. **आत्मा** superimposed objects are, revealed by **ओंकार** superimposed words. **आत्मा** superimposed objects are, revealed by **ओंकार** superimposed words. And these objects do not exist separate from words. If you understand I am lucky. I cannot go one and on. Therefore, he says **ओंकार विकार शब्द अभिधेयश्च** so revealed by words which are superimposed on **ओंकार सर्व प्राणादिः आत्मा विकल्पः**; in short, the objects **अभिधान व्यतिरेकेण नास्ति** objects do not exist separate from words. Words do not exist separate from **ओंकार**. Therefore, **ओंकार** is everything? Ok we will read. I don't know whether we read.

“वाचारम्भणं विकारो नामधेयं” (छा उ ६ | १ | ४.”तदस्येदं वाचा तन्त्या नामभिर्दामभिः सर्वं सितं “सर्वं हीदं नामानि “ इत्यादिश्रुतिभ्यः |

So, these quotations are very important quotations. To show that, world exist only in the form of words. There is no such thing called world at all. Very, very difficult to swallow. But we have to swallow if we come to **माण्डूक्य** and if we don't, second chapter third chapter and all **GPA** thoroughly show that **न निरोधो न चोत्पत्तिः न पद्भो न साधकः** no creation no existence no resolution. They are all only your verbal expressions only very important quotation first quotation we have seen in **छान्दोग्य विकारः नाम धेयं** that alone is relevant for us. **विकारः** means any product **नाम धेयं** means is a word only. Not a substance. And what is a word? **वाचारम्भणं** initiated by our

tongue. Then another quotation here the reference is not given but in some other editions reference is given it is from ऐतरेय आरण्यकम्. Not उपनिषद्, ऐतरेय आरण्यकम् we have not seen. 2-1-6. 2-1-6. So "तदस्येदं वाचा तन्त्या नामभिः दामभिः सर्वं हीदं it is a highly imaginative expression. Now in the olden days the people had lot of cattle at home. And cattle were the wealth in those days. And cattle they take for grazing and bring back. And how do they lead cattle to the grazing ground and bring back home? By using two types of ropes. One is called general rope. And another is specific rope. And what do you mean by specific rope. That is the rope which is toed on the neck of all cattle. Each individual member of cattle has got one neck tie as it were. A rope around the neck. It is called विशेष तन्तुः. And if the leader has to handle every cow, he will have to hold so many ropes. And he has got only two hands. Therefore, these विशेष तन्तु are tied together with another सामान्य तन्तुः which connects all the विशेष तन्तुः and this person handles the cattle or cow, with the help of the सामान्य तन्तु which is connected to विशेष तन्तु. Thus, the person handles all the cow. This is the example. Man handling several cows with the help of general तन्तु. General rope and specific rope. सामान्य विशेष तन्तुभ्यां. Similarly, humanity handles the world. So, when you have a meeting for an important function. You have to talk about so many people; so many objects. If you have a wedding, you have to talk about food items, dining table, cook, and the people and all. So how do you handle so many people? You use your वागिन्द्रियं. And the वाक् सामान्य वाक्, will become the general rope. It is with the वाक् in general you are handling. I am conducting the class dealing with so many things. I bring to your mind - I hope; I bring to your mind शब्द प्रपञ्च अर्थ प्रपञ्च so many things. I am carrying to the class room and presenting in front of you by a सामान्य तन्तु called वाक्. So, one hour what am I using. वाक्, वाक्, वाक्, वाक्. And सामान्य शब्द cannot deal with specific object. Therefore, the सामान्य शब्द I use, to utter विशेष शब्द. So सामान्य वाक् is used for the utterance of विशेष शब्द. विशेष शब्द doesn't exist without सामान्य शब्द. First, we have to tell what? What is Swamiji doing? Speaking. That is सामान्य. And within the speech we have got विशेष शब्द. And therefore, just as the cattle are handled with the help of a general and specific ropes, the humanity handles the world with the help of general and specific word. There is no specific word separate from general there is no word without specific. Both of them are together only. That is the Vedic मन्त्रा. Very, very beautiful मन्त्रा. वाचा तन्त्या the general rope is called तन्तिः तन्तिः they used to tell कृत्तु for wireless. And what is तन्ति? वाचा - वाक् means शब्द

सामान्यम्. So, in **Brihadaranyakam धुन्धुभिः शब्द वीण शब्द शङ्क शब्द सामान्य विशेष** we have discussed briefly **मैत्रेयी ब्रह्मणं** if you have notes you can refer to there so **वाचा तन्त्या** with the help of general rope and **नामभिः दामभिः**. So, the specific words are like what? **/दाम दाम** means specific rope which is tied on the neck of a particular cow. So, we require both general and specific. Otherwise in one hour I only make one sound **mmmmmmmmmm.!!!**, you will run a way. Or simply **ஓம் சொல்றேன் வச்சங்குங்கோ.** You will run away I have to produce **शब्द**. It has to be specific also. So **वाचा तन्त्या नामभिः दामभिः. वाचा तन्त्या** means **वाक् रूप तन्त्या. नाम रूप दामभिः; सर्व सितं. सर्व** means entire universe is connected to words only **सितं**. Means connected network. **Www. सर्व सितं संबद्धं** and another quotation in the same **ऐतरेय आरण्यकं सर्व हि इदं नामनि सितं; सितं** we have to supply. Everything is linked to **नाम** words only. That is why you imagine we don't have organ of speech. Almost all transactions will come to a standstill. One of the major differences between animals and human beings. Animals how many transactions are there? Eat, produce, and die. That is the only thing they have. If we are having 100s and thousands of industries, institutions, classes note books shops for selling them all **CDs**, all transactions if you analyse it is all **वाक्, वाक्, वाक्** only. Therefore, the world is tied by the two-fold rope. **Iti ityadi श्रुतिभ्यः;** and all these words are resting on **ओंकार**. Therefore, **सर्व ओंकार** eva is the beginning of **माण्डूक्य उपनिषद्**. Therefore, by analysing **ओंकार** you are analysing the whole universe. Later we will see **अकार** represents **स्थूल प्रपञ्च**, **उ** represents **सूक्ष्म प्रपञ्च** **म** represents **प्रपञ्च** **प्रपञ्च** silence represents **अधिष्ठानं** brahma. Thus, by simple analysis of **ओंकार** we cover not only the adhyasta **प्रपञ्च**. But the **अधिष्ठान** also. Therefore, **ओंकार** is worth analysing. And therefore, the next class is worth coming to.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

006 - Introduction (Cont'd)

Page no 26 भाष्यम् top line,

'वाचारम्भणं विकारो नामधेयम्' (छा. उ. ६ । १ । ४) 'तदस्येदं वाचा तन्त्या नामभिर्दामभिः सर्वं सितम्, सर्वं हीदं नामनि' (ऐ. आ. २ । १ । ६) इत्यादिश्रुतिभ्यः । अत आह -

In this portion which we completed in the last class, Sankaracharya gave an introduction to the first मन्त्रा, which is the introduction of ओंकार विचार: I said the उपनिषद् introduces ओंकार विचार in the first matra and the actual enquiry is done in मन्त्राs 8 to 12. In between, from the second मन्त्रा up to the 7th मन्त्रा, it is अवस्था त्रय विचार: Thus two enquiries are there, ओंकार विचार and अवस्था त्रय विचार. Or आत्म विचार. Of these two भाष्यकार is highlighting ओंकार विचार, because that is introduced in the first मन्त्रा. And the उपनिषद् introduces that by making a statement which cannot be normally accepted. And what is the statement? ओंकार is the entire world. And since it is an abnormal statement Sankaracharya himself explains, by quoting the छान्दोग्य मन्त्रा, he pointed out, products do not exist independently. They are all in the form of नाम only. For the desk, there is no object at all. For the word wood, there is an object. But for the word desk, there is no object separate from the wood. Therefore, the word desk is a product which is nothing but a नाम. Therefore, the world doesn't exist as a substance. The word existed in the form of वाक् प्रपञ्च; and the entire वाक् प्रपञ्च doesn't exist separate from ओंकार. Because ओंकार alone represents all the alphabetic letters. Therefore, ओंकार is वाक् प्रपञ्च. वाक् प्रपञ्च is अर्थ प्रपञ्च. Therefore, ओंकार is अर्थ प्रपञ्च. Therefore, the whole universe is only ओंकार. So thus, he justified the उपनिषद् statement in the introduction. And he will restate the same thing while commenting upon the first मन्त्रा also. Before entering to that we will read मन्त्रा no 1. And enter the first chapter of माण्डूक्य प्रकरणम्. Page 26. Chapter 1. मन्त्रा 1.

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

First, I will give you the gist, of this मन्त्रा. The उपनिषद् makes a sankshepa वाक्यम् or सूत्र वाक्यम्. That ओंकार is everything. And the word everything in a particular context can

have a restricted meaning. Or in an appropriate context it can mean everything without exception. Generally, we give the example. When in a function somebody comes and says all of you come. Lunch is ready they wait for lunch. All of you come. The lunch is ready. There he uses the word all. And that word all doesn't mean all the people of the world. There the word all refers to what? All the invited people who have assembled and who are ready for lunch. This is called the restricted meaning of the word all. This is called संकोज; सर्व पद संकोज; and here the उपनिषद् uses the word ओंकार is all. So naturally the question will come, is the word all, with संकोज अर्थ or whether it really and literally means all. Now the उपनिषद् wants to say that, here it is nor संकोजार्थ; ओंकार. But the word all literally means all. And therefore, the उपनिषद् itself explains the meaning of the word all. ओमित्येतत् अक्षरम् इदम् सर्वम् is सूत्र वाक्यम्. And the उपनिषद् itself explains that sentence. By using later sentences. So, what are the later sentences? तस्य उपव्याख्यानं we have to transfer to the end of the मन्त्रा. अस्य उपव्याख्यानं must be transferred to the end. Now we are getting सर्व पद व्याख्यानम् by the उपनिषद् itself. The उपनिषद् says भूतं भवत् भविष्यत् इति सर्वम् ओंकार एव. That means what? The word all refers to the entire cosmos of the present, the entire cosmos of the past. The entire cosmos of the future. Everything is ओंकार. That means what? सर्वम् doesn't have a restricted meaning. But it has got an unabridged meaning. And, when you use the word past present and future, it refers to the universe, which is within time. Because past present and future refers to the world within time. Then it will be a restricted meaning. Therefore, the उपनिषद् says, not only the world within time, but anything that is beyond time that also is nothing but ओंकार. Therefore, काल अविच्छिन्न प्रपञ्चः काल अनविच्छिन्नः प्रपञ्चः सर्वः अपि ओंकार एव. Therefore, उपनिषद् says, यच्च अन्य त्रिकाल अतीतम्, त्रिकाल means भूत काल, भवत् काल, भवत् means वर्तमान काल and भविष्यत् काल. Is त्रिकाल. अतीतम् means what? That which transcends; Like माया. May is the creator of the time itself. माया कल्पित देश काल कालना, since माया is the creator of time, माया must exist even beyond time. काल करणत्वात् कालातीतः If माया is कालातीतः; what about ईश्वर who is the owner of माया the master? ईश्वर also is कालातीतः; what about निर्गुणम् ब्रह्म? Of course. Therefore, त्रिकाल अतीतम् means माया, ईश्वर, ब्रह्मन् they are also nothing but ओंकार. In short सर्व means, सर्व. Everything without exception. And one of the sub commentators for Sankara भाष्यम् there are other commentaries, Anandagiri has written a commentary on, Sankara's commentary भाष्य टीका. Sub-commentary (SC) is called टीका. And there is one सच्चिदानेन्द्र सरस्वति. He has written a टीका, SC on Sankara भाष्यम्. And there is

another आचार्य, अनुभूति स्वरूप आचार्य he has written a टीका. Thus, there are several SCs on भाष्यम्; one of them, that is सच्चिदानेन्द्र सरस्वति makes an interesting observation being an interesting I am referring to that. He says the जाग्रत् काल. जाग्रत् काल means time available during the waking state. जाग्रत् काल exists only within जाग्रत् अवस्था. Correct, isn't it? Only when you are in the waking state what is available? जाग्रत् काल is available. And स्वप्न काल is available when? When you are in स्वप्न अवस्था; in स्वप्नावस्था, स्वप्न काल is available. Therefore, he asks an interesting question, जाग्रत् काल is within जाग्रत् अवस्था. Since जाग्रत् काल is within जाग्रत् अवस्था, जाग्रत् अवस्था cannot be limited by जाग्रत् काल. Why? Because जाग्रत् अवस्था is not within जाग्रत् काल. Why? You have to do some meditation. जाग्रत् अवस्था is not within जाग्रत् काल, because, जाग्रत् काल is within जाग्रत् अवस्था. You are within this room. Therefore, the room is not within you. Correct isn't it since you are within the room, the room cannot be within you. आधार cannot be आधेय. Similarly, जाग्रत् काल is within जाग्रत् अवस्था. Therefore, जाग्रत् अवस्था cannot be within जाग्रत् काल. Therefore, जाग्रत् अवस्था is काल अतीत: You have to meditate on this. जाग्रत् अवस्था is काल अतीत: Similarly स्वप्न काल is within स्वप्नावस्था. Therefore, स्वप्नावस्था is not within स्वप्न काल. Therefore, स्वप्नावस्था is also काल अतीत: Therefore, on enquiry, all the three अवस्था: are काल अतीत: A very ingenious observation. To assimilate this idea you have to spend lot of time. गहिरा? You have to spend lot of time to understand that the अवस्था: themselves are कालातीत: Thus, everything which is beyond काल, is also ओंकार. Therefore, everything within काल, everything outside काल, everything without exception is ओंकार एव. Thus, ओंकार is everything is without any restrictions. And therefore, by analysing ओंकार, you are analysing what? Everything. So, the truth of ओंकार will be the truth of everything. Therefore, ओंकार विचार is a worthy enquiry. And now you have to read the left-out sentences. तस्य I said you should transfer. तस्य ओंकारस्य इदम् उपव्याख्यानं. So, the following उपनिषद् is an उपव्याख्यानं. An intimate and intense analysis of that ओंकार.

सर्वात्मक ओंकारस्य उपव्याख्यानं विचारः. This is the gist of the मन्त्रा. With this back ground, we will go into the भाष्यम्.

“औमित्येतदक्षरमिदं सर्वमिति” | यदिदमर्थजातमभिधेयभूतं तसयाभिधानाव्यातिरेकात् अभिधानस्यचोङ्काराव्यतिरेकादोङ्कार एवेदं सर्वं | परम्ब ब्रह्माभिधानाभि धेयोपायपूर्वकमेव गमयत इत्योङ्कार एव |

ओमित्येतत् अक्षरम् इदम् सर्वम् इति. The first sentence is within inverted commas. You have to put a dash indicating that Sankaracharya wants to comment upon this portion. This is called प्रतीत ग्रहणं. You make the first statement to indicate the entire उपनिषद्. So इति प्रथमाध्यायस्य आरभ्यते. And now he says यदितं अर्थं जातं. अर्थं means what? The object. The world of objects. And every object is what? The meaning of a word. And in Sanskrit a meaning can be called अर्थः or Sankaracharya introduces a word, better, you register this word, because it will be often used in the भाष्यम्. The meaning of a word is called अभिधेयं. शब्दस्य अर्थः पदस्य अर्थः is known by another Sanskrit word अभिधेयं. So thus, अभिधेयं refers to what? Every object in the creation. Because every object is the meaning of any word only. A relevant word only. And a word which reveals the objects, which is normally called पदम् or शब्दः; Sankaracharya uses a new word. This also you register in mind. Because repeatedly this Sanskrit word we will use अभिधानं. अभिधानं means word. अभिधेयं means the meaning, the relevant object. The word wall is अभिधानं. The object wall is अभिधेयं. The word chair is अभिधानं. The object chair is अभिधेयं. Thus the whole world is a mixture of अभिधान and अभिधेयं.

Now Sankaracharya says according to छान्दोग्य उपनिषद् the अभिधेय प्रपञ्च; doesn't exist separate from अभिधानं. According to what? छान्दोग्य वाक्यं वाचारम्भणं विकारः; every product is only an अभिधानं. There is no such thing called अभिधेयं. Therefore, he says यदितं अर्थं जातं. The entire world of objects, अभिधेय भूतं which is the meaning of words. अभिधेय भूतं or अभिधेय रूपं which are all meaning of the words. तस्य अभिधान अव्यतिरेक अव्यतिरेकम् means non-difference. So, these objects are non-different from, do not exist separate from अभिधानं. Separate from words. Based on वाचारम्भणं विकारो नामधेयम् and if you remember छान्दोग्य, the उपनिषद् takes, every object like आदित्य; अग्निः etc. अपागात् आदित्यात् आदित्यत्वं. On enquiry, the Sun stops to be Sun because there is no object called Sun. Sun becomes what? Sun means, I know you all have sons. I am not talking about that. That Sun is only a word. There is no object called Sun. Beautiful expression अपागात् आदित्यात् आदित्यत्वं - सूर्य loses the status of सूर्य, चन्द्र loses the status of चन्द्र. Desk loses the status of desk. Because there is no such thing called desk. What is? There is nothing but wood only. Like that everything loses its status; what is there is nothing but अभिधानं eva. And parallelly we have another powerful मन्त्रा in Brihadaranyakam also. Brihadaranyakam first chapter 6th ब्रह्मणं त्रयं वा इदं नाम रूपं कर्म जगत्- the world is nothing but names and forms only. There is no substance at all. Thus, अभिधान व्यतिरेकात्. There

is no अभिधेयं separate from अभिधानं. So thus, we have resolved object into words. Now what is the next step? He says, अभिधानस्य च ओंकार अव्यतिरेकात्. And all the अभिधानानि are swallowed by ओंकार. अभिधेयंs are swallowed by अभिधानं. अभिधानं is swallowed by ओंकार. Therefore, what is there? ओंकार alone swallows a everything. अभिधानस्य च ओंकार अव्यतिरेकात्. अव्यतिरेक means अभिन्नत्वात्. Non-different from ओंकार. तस्मात् ओंकार एव इदम् सर्वम्. So, this is one profound message of माण्डूक्य. Then in the next sentence Sankaracharya enters another profound topic. This is also very important in माण्डूक्य. I will try to preset it now as an introduction. We will be seeing the details later.

Now Sankaracharya says, later the ओंकार as a word, is going to be equated to ब्रह्मन्. Later this ओंकार, as a word, is going to be equated to ब्रह्मन्. We have completed one topic. The whole world is nothing but ओंकार.

That topic is over. Don't mix up that topic with the coming topic. The coming topic is a fresh topic. That is ओंकार as a word is equal to ब्रह्मन्. So ओंकार means अभिधानं. And ब्रह्मन् becomes what? अभिधेयं the meaning of the word ओंकार.

Now we will see, ओंकार has got 4 components. Will be told later. What are they? अ उ म silence. Silence will be called the लक्ष्यार्थ. अ उ म are वाच्यार्थ; direct meaning. The silence is लक्ष्यार्थ; indirect meaning. Similar ब्रह्मन् has got 4 components. What are they? विराट् हिरण्यगर्भ, अन्तर्यामी and तुरीयम् निर्गुणम्. विराट् हिरण्यगर्भ अन्तर्यामी and निर्गुण तुरीयम्. The first three are वाच्यार्थ of the word ब्रह्मन्. The वाच्यार्थ ब्रह्मन् is सगुण विराट् सगुण हिरण्यगर्भ सगुण अन्तर्यामी together called सगुण ईश्वरः and then the 4th component is what? निर्गुण तुरीय. So thus, ओंकार has 4 components. ब्रह्मन् has 4 components. When you take वाच्यार्थ primary meaning it will be what? अ उ म. Here the primary meaning is विराट् हिरण्यगर्भ अन्तर्यामी. And the उपनिषद् says अ represents विराट्. U represents हिरण्यगर्भ. And ma represents अन्तर्यामी. All these we will be seeing in माण्डूक्य itself प्रथम पाद; द्वितीय पाद; and तृतीय पाद. And when you are equating अ and विराट्, उ and हिरण्यगर्भ, म and अन्तर्यामी, the equation is not absolute. Because अ is a sound. Whereas विराट् is the entire creation. अ as a sound, is अनित्यं and परिच्छिन्नं. It is temporary and it is also limited. The limited अ can only represent विराट्; cannot be equal to विराट्. Because it is only a sound. It can only reveal विराट्. It cannot be equal to विराट्. Therefore, the equations are not absolute equation. Just as the word chair, can reveal the chair but the word chair cannot be chair. The word sugar can reveal the object sugar. But the word sugar cannot be

actual sugar. If the word sugar is actual sugar, then you don't have to purchase while drinking coffee, say, sugar, sugar, sugar and drink. It will be sweet. Therefore, अभिधान and अभिधेय have only revealer, revealed connections. They cannot be actually equal. Therefore, अ and विराट् are not actually equal. उ and हिरण्यगर्भ are not actually equal. म and अन्तर्यामी are not actually equal. Therefore, when you take वाच्यार्थ, the equation will not fit in. Why? Because अ उ म sound cannot be equally to विराट् हिरण्यगर्भ अन्तर्यामी. Therefore, वाच्यार्थ ओंकार and वाच्यार्थ ब्रह्म cannot be equal. But the उपनिषद् equates ॐ to ब्रह्म. The उपनिषद् equates ओंकार to ब्रह्मन्. अभिधान अभिधेयं it equates. But if you take वाच्यार्थ it cannot be equal like chair the word and the chair the object cannot be equal. Supposing you say, chair, chair, and chair, and sit somewhere—perhaps you can try in the next class. But keep a doctor ready. The word chair cannot be used to sit up on. Therefore, ओंकार and ब्रह्म cannot be equal if you are taking वाच्यार्थ. But the उपनिषद् equates them. Therefore, what you have to do? Like महावाक्यं जीवात्म परमात्म ऐक्यम्, वाच्यार्थ you cannot equate because विश्व and विराट्, हिरण्यगर्भ and हिरण्यगर्भ and प्राज्ञः and अन्तर्यामी; they cannot be equal. Therefore, what do you do? You go in for लक्ष्यार्थ. The same methodology you have to use in this new equation. There we are used to जीवात्म परमात्म equation through महावाक्यं. Here we have got another equation. ओंकार = ब्रह्म. Here also वाच्यार्थ fails. Therefore, you have to do what? Go to लक्ष्यार्थ. The लक्ष्यार्थ of ओंकार is सगुण अकार, सगुण मकार, विलक्षण अमात्रा the silence. Silence representing निर्गुण चैतन्यम्. In silence what is there? Don't say nothing. Silence what is there is consciousness which reveals silence. Therefore, अमात्रा is what? निर्गुण चैतन्यम्. Similarly, what is the लक्ष्यार्थm of ब्रह्मन्? Not सगुण विराट्, not सगुण हिरण्यगर्भ, not सगुण अन्तर्यामी. But निर्गुण तुरीयम्. प्रपञ्च उपशमं शान्तं शिवम् अद्वैतं. We are going to see that in the 7th मन्त्रा. So निर्गुण चैतन्यम् is the लक्ष्यार्थm of ओंकार. निर्गुण तुरीयम् is the लक्ष्यार्थ of ब्रह्मन्. And when you come to लक्ष्यार्थ what is their relationship? It is not that they are revealer, revealed. They are not revealer revealed they are not related entities. Then what? They are one and the same. Therefore, by analysing the equation you arrive at what? One निर्गुण चैतन्य तुरीयम् in which तुरीयम् अभिधान अभिधेय संबन्ध is not there. Because संबन्ध requires what? You have to take जातकं. Only when you take जातकं you can become संबन्धि of someone. And get in to trouble or give trouble as the case may be. So संबन्ध requires द्वैतं only in वाच्यार्थ there is अभिधान अभिधेय revealer- revealed. Through the equation, the उपनिषद् forces us to go from वाच्यार्थ to लक्ष्यार्थ. Once you come to लक्ष्यार्थ you will come to अभिधान अभिधेय विलक्षण. अभिधान अभिधेय अधिष्ठान भूत निर्गुण चैतन्य उप तुरीयम् ब्रह्म अवशिष्यते. So

thus, by going through अभिधान अभिधेय विचार we will come to निर्गुणं ब्रह्म. Thus, ओंकार helps us in arriving at, निर्गुणं ब्रह्म also. How? By taking the equation. What equation? Not जीवात्म परमात्म equation; new equation. ओंकार ब्रह्म equation द्वार, equation अतीत, निर्विकल्पक निर्गुण ब्रह्मन् can be arrived at. Therefore, also ओंकार विचार is useful.

Now look at this very profound line परंचब्रह्म, this निर्गुणं ब्रह्म also, अभिधान अभिधेय उपाय पूर्वकं. By tallying the equation of अभिधानं and अभिधेय, what is अभिधानं? ओंकार. What is अभिधेयं? ब्रह्म. By taking the equation of ओंकार as ब्रह्मन्, उपाय as अ means. And when you start the enquiry there is duality. अ is अभिधानं. विराट् is अभिधानं; उ is अभिधानं; हिरण्यगर्भ is अभिधेयं. म is अभिधानं. अन्तर्यामी is अभिधेय; they have got संबन्ध. Revealer-revealed संबन्ध is there. By using that, उपाय पूर्वकं, you land where? अभिधान अभिधेय विलक्षणं परम् ब्रह्म. अभिधान अभिधेय विलक्षणं you have to add the adjective. अभिधान अभिधेय विलक्षण परम् ब्रह्म.

Another word Sankaracharya uses वाच्य वाचक विलक्षणं. अभिधेयं another word is वाच्यम्. अभिधानं is also known by the word वाचकम्. So वाच्य वाचक विलक्षण परम् ब्रह्म -गम्यते, गम्यते means ज्ञायते. अवगम्यते, अतिगम्यते ज्ञायते इति अर्थः इति ओंकार एव. Therefore, परम् ब्रह्म is also, ओंकार. What type of ओंकार? लक्ष्यार्थ रूप ओंकार एव.

Continuing

तस्यैतस्य परापरब्रह्मरूपस्याक्षरस्योमित्येतस्योप व्याख्यानम्; ब्रह्मप्रतिपत्युपायत्वाद्ब्रह्मसमीपतया विस्पष्टं परकथनमुपव्याख्यानं प्रस्तुतं वेदितव्यमिति वाक्यशेषः |

So, this paragraph ideally can be read at the end. But Sankaracharya gives in its legitimate position itself तस्य एतस्य अक्षरस्य of this word ॐ. ओमित्येतस्य अक्षरस्य. All सामानाधिकरण्यं तस्य एतस्य ओमित्येतस्य अक्षरस्य of this word ॐ, and what type of ॐ? परा अपरा ब्रह्म रूपस्य. Which itself exists in the form of अपरं ब्रह्म. And which itself exists in the form of परम् ब्रह्म. अपरं ब्रह्म means what? सगुण विराट् हिरण्यगर्भ अन्तर्यामी. All these put together is अपरं ब्रह्म. सगुणं ब्रह्म. And परम् ब्रह्म means निर्गुणं ब्रह्म. So अपरं is third पादा: परम् is the 4th पादा: परापर ब्रह्म रूपस्य. And what is that? ओंकार itself. ओंकार is in the form of परापर ब्रह्म. उपव्याख्यानं is in the moolam. So, it consists of three portions. उप वि आख्यानं. उप अपरम् आख्यानं. उप means what? He says, ब्रह्म समीप तया. ब्रह्म समीप तया. उप means very closely intimately. And what do you mean by intimately? ब्रह्म प्रतिपत्युपायत्वात्. As अ म. Clearness of knowing ब्रह्म. प्रतिपत्ति means ज्ञानं. ओंकार is going to be analysed as means of knowing ब्रह्मन्. Very intimately closely. Because means has to be connected to the

end. Therefore, means is always समीपं to the end. Therefore, ब्रह्म समीप तया is the meaning of the word उप. And then व्याख्यानं have got वि + आख्यानं. That वि means what? विस्पष्टं. Clearly. So, it is going to be very clearly commented upon in the मन्त्राः 8, 9, 10, 11 and 12. So वि = विस्पष्टं. And अ there. आख्यानं. अ = प्र. प्रकटनं in the भाष्यं he has said. That प्र is the meaning of अ. So उप = समीप तया. वि = विस्पष्टं. अ = प्र. प्र means प्रकर्षेण completely, comprehensively. Clear and comprehensive. वि stands for clarity. अ stands for completeness. कथनं analysis is going to be done. And the sentence is incomplete. Therefore, Sankaracharya adds two words to complete it. प्रस्तुतं प्रस्तुतं means is initiated. वेदितव्यं thus you should understand. प्रस्तुतं means initiated. ओंकार विचार is initiated. Thus, you understand. Iti vakya sesha: you have to add to complete the sentence grammatically.

Continuing

भूतं भवत् भविष्यत् इति कालत्रयपरिच्छेदं यत्, तदपि ओङ्कार एव, उक्तन्यायतः । यच्च अन्यत् त्रिकालातीतं कार्याधिगम्यं कालापरिच्छेदमव्याकृतादि, तदपि ओङ्कार एव ॥ १ ॥

So भूतं भवत् भविष्यत्. भूतं means past. Bhavat means present. भवत् is present active participle तकारान्त पुल्लिङ्ग or नपुंसक लिंगा भवत् शब्दः. भवान् भवन्तौ भवन्तः or भवत् भवति भवन्ति. Either gender you can take. नपुंसक लिंगा is contextual. And भविष्यत् means future. In short Sankaracharya says काल त्रय परिच्छेदं. In short whatever is conditioned by three-fold time? The entire universe conditioned by time. The time bound universe. तदपि ओंकार एव. That is also ओंकार only. How? By applying the special logic mentioned before. उक्तन्यायतः उक्तन्यायतः; based on the logic mentioned before. What is the logic? Chandogya logic? World is a product. Product doesn't exist separate from word. Words do not exist separate from ओंकार. Therefore, ओंकार alone is everything? उक्तन्यायत" वाचारम्भणं विकारो नामधेयं इति न्यायतः Then the next one. यच्च अन्यत् त्रिकालातीतं not only time bound universe. But the things which are beyond time. And according to शास्त्रा beyond time also is not one thing. Many things are there beyond time. What are they? अव्याकृत आदि. अव्याकृतं means माया. प्रकृति. And आदि means etc. Indicating there are many things. What are they? ईश्वर is also beyond time. According to Anandagiri हिरण्यगर्भ also beyond the time. Because in BU which he quotes, there is a मन्त्रा which says हिरण्यगर्भ created कालः And therefore, he is कालातीतः He says. Therefore, माया, ईश्वर, हिरण्यगर्भ. Of course, निर्गुणं ब्रह्म they are all कालातीतं Now the next question is if माया is

कालातीतं, how do you know it exists? Sankaracharya says कार्य अधिगम्यं. Which can be inferred from the universe. So just as your great, great, great grandfather I don't see. But still I know he is there. Why? अनुमानेन. कार्यानुमेया - VC- कार्यानुमेया तुरियैव माया यया जगत् सर्वमिदं प्रसूयते So Therefore, कार्याधिगम्यं means कार्य अनुमेयं inferable through the universe. And which is काल अपरिच्छेद्यं which is not limited by time. तदापि ओंकारः एव. And therefore, ओंकार enquiry is worthy enquiry. Just like in the puranic story there was a competition between Subramanya and Ganesha. Competition is going around the world. Subramanya immediately took his peacock and went around the world. And Ganesha even for getting up, it will take so much time. Therefore, as you put on more and more weight you will always look for short cut. So please take that pen. *ஏவரதுக்கு நமக்கு நண்ணா தெரியும்.* So similarly, what did Ganesha do? He used the logic. What is that? वागर्ता विव संप्रित्तौ वर्गर्त प्रत्यत्तये. जगतः पितरो वन्दे पार्वति परमेश्वरौ. शिव and पार्वति are जगत्कारणं. कार्य प्रपञ्चः कार्य व्यतिरेकेण नास्ति कारण प्रदिक्षिणम् कार्य प्रदिक्षिण समानम् एव. So, what did he do? Went around and got the mango, ate it and went to sleep. Poor Subramanya going and went all round. Why am I telling this story? ओंकार = the whole universe. Therefore, if you want to know the truth of the universe, you try to know the truth of ओंकार.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

007 - Chapter 1, Mantras 1 & 2

Page 27 भाष्यम् 2nd paragraph,

भूतं भवद्भविष्यदिति कालत्रयपरिच्छेद्यं यत्तत्प्योङ्कार एवोक्तन्यायतः | यच्चान्यत्रिकालातीतं कार्याधिगम्यं कालापरिच्छेद्यमव्याकृतादि तत्प्योङ्कार एव ||१||

The उपनिषद् introduces ओंकार विचार in the first मन्त्रा and indirectly points out that by ओंकार विचार we can know the truth of the entire universe. That is possible ओंकार alone, is in the form of the entire universe. Which includes whatever is within time. And whatever is beyond time. Everything is ओंकार only. And therefore, the उपनिषद् itself mentions, that ओंकार विचार is worthwhile And therefore, it is going to be done. Even though ओंकार विचार is introduced in the first मन्त्रा, the actual विचार will be done only in मन्त्रा 8 to 12. This is introduction. The next मन्त्रा will introduce आत्म चार or ब्रह्म विचार; that will be introduced in the second मन्त्रा. And then from the third मन्त्रा to 7th मन्त्रा, आत्म विचार will be conducted. Thus, ओंकार विचार and आत्म विचार will be both simultaneously done. So, we have completed the भाष्यम् of the first मन्त्रा. Now I will give you the अन्वय of the मन्त्रा.

इदं सर्वं "ॐ" इति एतत् अक्षरं (भवति) | "भूतं, भवत्, भविष्यत्" इति सर्वं ओंकारः एव (भवति) | यत् च अन्यत् त्रिकालातीतं तद् अपि ओंकारः एव (भवति) | तस्य उपव्याख्यानं (आरभ्यते) |

Now we will enter into the introduction to मन्त्रा 2.

अभिधानाभिधेययोरेकत्वैऽप्यभिधानप्राधान्येन नरिदेशः कृतः ओमत्तियेतदक्षरमदिं सर्वमत्तियादि |
अभिधानप्राधान्येन नरिदष्टिस्य पुअनरभिधेयप्राधान्येन नरिदेशोऽभिधानाभिधेययोरेकत्वप्रतिपत्त्यर्थः | इतरथा
ह्यभिधानतन्त्राभिधेयप्रतिपत्तिरित्यभिधेयस्याभिधानत्वं गोणमित्याशङ्कास्यात् | एकत्वप्रतिपत्तेश्च
प्रयोजनमभिधानाभिधेययोरेकेनैव प्रयत्नेन युगपत्प्रविलापयंस्तद्विलक्षणम् ब्रह्म प्रतिपद्येतेति | तथा च वक्ष्यति "पादा
मात्रा मात्राश्च पादाः" (मा. उ आ प्र ८) इति | तदाह-

So, one of the important ideas conveyed in माण्डूक्य उपनिषद् is ओंकार is the name of ब्रह्मन्. ओंकार he calls अभिधानम्. अभिधानम् means name. ब्रह्म is अभिधेयं. It is the meaning. So thus, अभिधानम् means ओंकार. अभिधेयं means ब्रह्म. And even though they are related in the form of the name and the meaning. The उपनिषद् wants to convey, that the word ॐ itself, if you take the लक्ष्यार्थ it is ब्रह्मन्. So, the लक्ष्यार्थ of the word ओंकार itself is तुरीयम्, and the लक्ष्यार्थ of the word ब्रह्मन् also is तुरीयम्. And in the last class I said, लक्ष्यार्थ means

the अमात्रा: अ उ म उं. So, the लक्ष्यार्थ of ओंकार is अमात्रा. अमात्रा is तुरीयम्. Similarly, ब्रह्मन् also means, विराट्, हिरण्यगर्भ and अन्तर्यामी. And the लक्ष्यार्थ of ब्रह्मन् is निर्गुणम् तुरीयम्. Therefore, ओंकार also refers to निर्गुण तुरीयम्. And ब्रह्मन् also refers to निर्गुण तुरीयम्. So Therefore, one निर्गुण तुरीयम् can be referred to by ॐ also, same निर्गुण तुरीयम् can be referred to by the word ब्रह्मन् also. ॐ and ब्रह्मन्. And when you refer to निर्गुण तुरीयम् by using the word ॐ, Sankaracharya calls it अभिधान प्रधान निर्देशः अभिधान प्रधान निर्देशः means निर्गुण तुरीयम् referred to with the help of ओंकार which is अभिधानम्. So अभिधान प्रधान निर्देशः ॐ. निर्गुण तुरीयम् can be referred to by the word ब्रह्मन् also. And when the word ब्रह्मन् is used to refer to निर्गुण तुरीयम्, Sankaracharya calls it अभिधेय प्रधान निर्देशः; both refer to निर्गुण तुरीयम् only. ॐ also निर्गुण तुरीयम्. ब्रह्मन् also is निर्गुण तुरीयम् and when you use he calls अभिधान प्रधान निर्देशः. निर्देशः of निर्गुण तुरीयम्. And ब्रह्मन् is called अभिधेय प्रधान निर्देशः निर्देशः means reference. Now in the first मन्त्रा it was said सर्व ओंकारः So there Sankaracharya says, सर्व ओंकार is अभिधान प्रधान निर्देशः. The second मन्त्रा says, सर्व ब्रह्म. And he calls it अभिधेय प्रधान निर्देशः both are right. सर्व ओंकारः is also correct. सर्व ब्रह्म is also correct. First मन्त्रा says सर्व ओंकार which is अभिधान प्रधान निर्देशः second मन्त्रा says सर्व ब्रह्म. It is अभिधेय प्रधान निर्देशः Now from these two statements what is the corollary we get? सर्व ओंकारः is one statement. सर्व ब्रह्म another statement. If you study these two statements what is the corollary you can get? ओंकार is ब्रह्मन् सर्व ओंकारः सर्व ब्रह्म. तस्मात् ओंकारः = ब्रह्मन्. So thus the two मन्त्रा:s indirectly equate, ओंकार, and ब्रह्मन्. Directly these two मन्त्रा: do not equate. Directly what do they say? Firsts मन्त्रा says ओंकार is everything's second मन्त्रा says ब्रह्मन् is everything. This is direct message. The indirect message is Therefore, ओंकार = ब्रह्मन् is the indirect message presented by the first two मन्त्रा: of the उपनिषद्.

Now the next thing he says in the introduction is, if ओंकार and ब्रह्मन् are equated, what is the advantage we will get? As I said in the last class, ओंकार and ब्रह्मन् can be equated only if you take the लक्ष्यार्थ. If you take वाच्यार्थ, ओंकार and ब्रह्मन् cannot be equal. Why? Because अकार refers to स्थूल प्रपञ्च (STP). उकार refers to सूक्ष्म प्रपञ्च (SKP). मकार refers to कारण प्रपञ्च (KP). They cannot be equal. अकार cannot be स्थूल प्रपञ्च. अकार can only represent स्थूल प्रपञ्च. How can the small अ be the स्थूल प्रपञ्च? Similarly, उकार can only represent SKP; they cannot be equated. Therefore, because शब्ध and अर्थ, can never be one and the same. Do you remember what I said? If the word sugar and the object sugar both are identical, you say sugar, sugar, sugar you feel sweet, if you take वाच्यार्थ the शब्ध and अर्थ can never be equal. Therefore, to equate ओंकार and ब्रह्मन्

you will have to take लक्ष्यार्थ. And the लक्ष्यार्थ of ओंकार is not the शब्ध. But it is the silence that comes in the end. And that silence refers to निर्गुण चैतन्यं तुरीयम्. Which is going to be called अमात्रा. Similarly, what is the लक्ष्यार्थ of ब्रह्मन्. Not विराट् not हिरण्यगर्भ not अन्तर्यामी. But निर्गुणम् तुरीयम् alone. Therefore, when you take the लक्ष्यार्थ, ओंकार and ब्रह्मन् will be identical as निर्गुण तुरीयम्. This is one purpose of equation.

What is the purpose? लक्ष्यार्थ is one and the same w.r.t ॐ and ब्रह्मन्.

Then there is another message also which Sankaracharya casually says. But we have to arrive at that. He says, when we analyse ओंकार, the वाच्यार्थ, the वाच्यार्थ will get dissolved into लक्ष्यार्थ. प्रविलापनम् will take place. If you analyse the वाच्यार्थ, there will be the resolution of वाच्यार्थ. How does it take place? We have to carefully note. Now we said, the entire universe is a कार्य प्रपञ्च. It is a product. And we said, the product doesn't exist by itself. Therefore, there is no such thing called creation. So, the creation which we called अर्थ प्रपञ्च doesn't exist. Why? कार्यत्वात्. And what is the example we studied? The desk as a product doesn't exist. What exist in front of me is not desk. What is there is only wood. कार्यम् नास्ति. And then what is कार्यम्? वाचारम्भणं विकारः नामधेयम् desk is only a word. There is no substance. So, our procedure is, first negate the substance.

And point out that there is no substance separate from the word. Then the next step is, once you have negated the desk, by saying there is no such thing called desk, the question comes, the word desk also will become meaningless. Why? Can you understand why? Because once you have negated the object of a word, once you say the desk doesn't exist as a substance. When the substance itself is not there. What is the relevance of the word? which is meant to word is meant for what? Reveal the object. When the object has been negated the word also will be resolved. So अभिधेयं निषेदेन अभिधानस्यापि निषेदः भवति. वाच्य निषेदेन वाचकस्य अपि निषेदः भवति. अर्थ निषेदेन शब्धस्यापि निषेदः भवति. Therefore, on enquiry, first you negate the अर्थ प्रपञ्च. Once अर्थ प्रपञ्च is negated, शब्ध प्रपञ्च also will be non-relevant. Because reveler is relevant only when there is something to be revealed. On enquiry, we resolve शब्ध, and अर्थ. अभिधान and अभिधेय. Thus, the अभिधान अभिधेयं duality is resolved. And once all these three pairs are resolved, अ and STP. उ and SKP. म and KP, all of them you resolve; 2stages.

First you negate the object. Then you negate the world also. Then what will be left behind? Only one निर्गुण तुरीयम् will be left behind which cannot be called either अभिधानम् or अभिधेयं. Thus अभिधान, अभिधेय विलक्षण अभिधान अभिधेय अधिष्ठान भूत निर्गुण तुरीयम् अवशिष्यते. Thus, you start with ओंकार. वाच्यार्थ you negate. वाच्यार्थ of both. ओंकारस्य वाच्यार्थ also. ब्रह्मणः वाच्यार्थ also. वाच्यार्थ of both will go. लक्ष्यार्थ will be left behind. In the left behind लक्ष्यार्थ there will be neither वाच्यं nor वाचकं. This is what he says in this powerful introduction. Look at this

अभिधान अभिधेययोः एकत्वे अपि. Even though अभिधानम् means ओंकार. अभिधेय means ब्रह्म. Even though both of them are one and the same from लक्ष्यार्थ दृष्ट्या. That is understood. लक्ष्यार्थ दृष्ट्या. What does the उपनिषद् do? अभिधान प्राधान्येन निर्देशः कृतः. निर्गुण तुरीयम् is talked about in the first मन्त्रा from अभिधान प्राधान्य दृष्टि. अभिधान प्राधान्यं means ओंकार दृष्ट्या. How the मन्त्रा run? He does quotes "ओमित्येतदक्षरमिदं सर्वमित्यादि" This is within inverted comas. And one correction. after निर्देशःकृतः full stop is not required. इत्यादि निर्देशःकृतः is a continuous sentence.

Now in the second मन्त्रा what is going to be done? The same truth is revealed by using the word ब्रह्मन्. That means अभिधेय प्राधान्येन निर्देशः; that is said here. अभिधानप्राधान्येन निर्दिष्टस्य. सर्वस्य सर्व इत्यस्य which has been equated to ओंकार from अभिधान angle. पुनः; once again in the second मन्त्रा, अभिधेय प्राधान्येन निर्देशः. सर्व is said to be ब्रह्मन् from अभिधेय angle. Why does the उपनिषद् do that? Is it not पुनरुक्ति दोषः; he says no by making these two separate मन्त्रा: What is the corollary? He says निर्देशः अभिधान अभिधेययोः एकत्व प्रतिपत्यर्थः everything is ओंकार. everything is ब्रह्मन्. Therefore, ओंकार is ब्रह्मन्. Which is called अभिधान अभिधेययोः एकत्व प्रतिपत्यर्थम् प्रतिपत्तिः means ज्ञानम् for knowing the oneness of ओंकार and ब्रह्मन्. And the उपनिषद् wants to say, this equation is absolute and not a figurative equation. What is meant by absolute equation and figurative equation.

In normal convention when you say this is chair. You show the object and say chair you are equating the word chair and object. When you point out this is chair, you are using the word, chair for the object. Even though you are using the word chair for the object, in the conventional expression this equation is not absolute. Because the word chair is not chair the object chair. Even though the word only reveals the chair, word is not the chair. Word only reveals the chair. Instead of saying this is the

object which is revealed by chair, what should be the exact expression? This is an object which is revealed by the word chair. But what do we do? We don't do all those things. We say this is chair. When you equate the object and chair in conventional expression this equation is only figurative equation indicating revealer, revealed संबन्ध. In common language when you say this is chair, the word chair and the object chair we do equate. But they are not identical. On the other hand, they have revealer revealed relationship. Therefore, this is called गौण ऐक्यम्. When you say this is a chair, there equation is called गौण ऐक्यम्. Whereas in the case of ओंकार and ब्रह्मन्, the उपनिषद् wants to say, it is not गौण ऐक्यम्. But it is absolute ऐक्यम् only. Why? Because when you enquire into this equation, what will happen, the वाच्य-वाचक will get resolved. What will be the left behind? वाच्य वाचक व्यतिरिक्त वाच्य वाचक अधिष्ठान भूत एकं वस्तु एव अवशिष्येत. इतरथा इतरथा means if the उपनिषद् did not equate ओंकार and ब्रह्मन् in this manner;. in this manner means in which manner? By saying ओंकार is everything. ब्रह्मन् is everything. Therefore, ओंकार is ब्रह्मन्. This kind of equation is not done. इतरथा means otherwise. What will happen? We will think, it is like chair and object. We will think the equation is only figurative. Therefore, he says, otherwise अभिधान तन्त्र अभिधेय प्रतिपत्तिः इति- that an object is dependent on the revealing word. The knowledge of the object is dependent on the revealing word. लौकिकन्यायः knowledge of the object is dependent on the revealing word अभिधान तन्त्र तन्त्र means dependent on. And what is dependent? अभिधेय प्रतिपत्तिः; the knowledge of the object is dependent on the word. And therefore, their equation is not absolute. Only revealer, revealed संबन्ध only they have. They are not equal. इति अभिधेयस्य अभिधानत्वं the equation between अभिधेय and अभिधानम् गौणम् इति आशङ्का स्यात्. Will be taken as figurative. As in the case of what the chair word and the chair object. The equation is figurative. You may extend that general rule and mistake ओंकार and ब्रह्मन्, also as figuratively equal. But they are not figuratively equal. They are really equal. So अभिधेयस्य अभिधानत्वं गौणम् इति आशङ्का स्यात्. गौणम् means we have got the example. What? He is a lion. சிங்க குட்டி தமிழ்ல சொல்லறோமோ இல்லையேயா. When you say he is a lion, it means गौणम्, figurative only equation. Similarly, we may think ओंकार reveals ब्रह्मन्. Not actually one with ब्रह्मन् we may take. To avoid that. OK then what is the next question? Now Sankaracharya said ओंकार and ब्रह्मण are not figuratively equal but actually equal. Now the question will be so what? Because these are subtle. We may wonder what प्रयोजनम् so by saying that they are not figuratively equal but actually equal what blessed benefit

you get? That he says. There is a benefit. By enquiring into either or both, you can arrive at the same. निर्गुण तुरीयम्. Once they are absolutely equal ओंकार can also take you to निर्गुण तुरीयम्. ब्रह्मन् also can take you निर्गुण तुरीयम्. Both can help you to land in तुरीयम्. That is what he says. एकत्व प्रतिपत्तेश्च by understanding their actual equality as different from figurative equality. So एकत्वम्, between ओंकार and ब्रह्मन्, प्रतिपत्ति: means ज्ञानम्. Here एकत्वं is मुख्य एकत्वं. Not गौण एकत्वं. So मुख्य एकत्वं प्रतिपत्तेश्च प्रयोजनम्. What is that? अभिधान अभिधेययोः एकेनैव प्रयत्नेन. In one single effort, you can resolve the वाच्यार्थ of ॐ also. The वाच्यार्थ of ब्रह्मन् also. You can resolve both of them. How? By saying there is no STP existing. Why? First you should negate STP. By using what logic? कार्यत्वात् वाचारम्भणं विकारो नामधेयम् very powerful argument the whole creation is a product. Product doesn't exist. Therefore, to remove the STP, by resolving into सूक्ष्म. And once स्थूल प्रपञ्च is resolved, अकार doesn't have any job. Why? अकार is there to reveal STP. Once STP is gone the word अ also will be automatically resolved. So, if you sell your car, thereafter in your day to day transaction car-word will not be there. Object अभावे word अभावः Object प्रविलापने world प्रविलापनम्. स्थूल प्रपञ्च प्रविलापने अकारस्य प्रविलापनम्. युगपत्, युगपत् means simultaneous. Similarly, सूक्ष्म प्रपञ्च प्रविलापने उकारस्य प्रविलापनम्. Similarly, कारण प्रपञ्च प्रविलापने मकारस्य प्रविलापनम्. Thus, once the equation is made you can resolve simultaneously both sides. Then

What will be left out? अभिधान अभिधेययोः; अभिधान means अ उ म and अभिधेय mans स्थूल सूक्ष्म कारण प्रपञ्च both of them एकेनैव प्रयत्नेन in single effort, because once STP is resolved, you need not separately resolve अकार. It will automatically get resolved because if object is not there where is the relevance for अभिधानम्? So एकेन एव प्रयत्नेन युगपत्, Simultaneously, प्रविलापयन्, प्रविलापनम् means resolving. Resolving. All these छान्दोग्य षष्ठाध्याय अपाघात् अग्नेः अग्नित्वं अपाघात् आदित्यात् आदित्यत्वं त्रीणि रूपाणि इत्येव सत्यम्. There we resolved. The only difference between other उपनिषद् and माण्डूक्य is the other उपनिषदः talk about resolution of अर्थ प्रपञ्च only. माण्डूक्य introduces the resolution of शब्ध प्रपञ्च. That is the only addition. प्रविलापयन् संधि rule Sanskrit student प्रविलापयन् नकार has become अनुस्वारः प्रविलापयन् present active-participle. And it should be connected अभिधान अभिधेययोः प्रविलापयन्, तद्विलक्षणम्. Once you have resolved three pairs. Only in the first three पादाः pair will be there. Once you resolve all the three pairs, in the 4th पादा, अभिधानम् is also not there. अभिधेयम् is also not there. यतो वाचो निवर्तन्ते अप्राप्य मनसा सः So प्रविलापयन्, तद्विलक्षणम्- तद्विलक्षणम् means अभिधान अभिधेय विलक्षणम्. ब्रह्म, here ब्रह्म refers to

निर्गुण तुरीयम्. In fact, he should not use the word ब्रह्म because there is neither word nor object. But here he has to write some word. And therefore, he uses the word ब्रह्म. But remember in तुरीयम् the word ब्रह्म also cannot exist. So ब्रह्म प्रतिपत्तेद. And therefore, this equation is very, very important. And Sankaracharya says this equation is not only at the total level. But this is also at component level. I will explain. Equation is not only at total level. But the equation is at the component level also. Total level equation means what? ओंकार = ब्रह्म. Component equation means what? अ - विराट् or STP. उ = SKP. म = KP. अमात्रा = तुरीयम्. So, the 4 levels the उपनिषद् makes the equation by using an important मन्त्रा. That is what he quotes. Did we read this तथा च वक्ष्यति? At component level also the उपनिषद् refers to the equation. How? पादा मात्रा: मात्रा पादा: पादा: refers to 4 components of ब्रह्मन्. विराट्, HG, अन्तर्यामी, निर्गुण तुरीयम्. That is पादा; मात्रा: means the 4 components of ओंकार. अ उ म and अमात्रा. अमात्रा means silence. इति And therefore, we are going to take ओंकार also, ब्रह्मन् also. And take the 4 components also. And simultaneously resolve both शब्ध प्रपञ्च and अर्थ प्रपञ्च and abides as निर्गुण तुरीयम् अत्यं तद् आह. That is being said in the second मन्त्रा. We will read the मन्त्रा.

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

So, you can understand. This entire universe which was equated to ओंकार before अभिधान प्रधानेन. Now I is equated to ब्रह्मन्; how? अभिधेय प्रधानेन सर्वं एतत् ब्रह्म. And then the उपनिषद् gives the महावाक्यम् अयं आत्मा ब्रह्म. So अयं आत्मा - this self, the I, the self, is ब्रह्मन्. That means, just as ब्रह्मन् has got 4 components, विराट्, हिरण्यगर्भ अन्तर्यामी and निर्गुण तुरीयम्. Similarly, I the self, as have got 4 components. विश्व तैजस प्राज्ञा and तुरीय. Therefore, this आत्मा is ब्रह्मन्. Therefore, महावाक्यम्. अयं आत्मा ब्रह्म. And सोऽयमात्मा चतुष्पाद्. Just as ब्रह्मन् has 4 पादा: आत्मा also has got 4 पादा:.. पादा means components, parts, or facets are there. This is the gist of the मन्त्रा, we will go the भाष्यम्.

सर्वं ह्येतद्ब्रह्मेति | सर्वं यदुक्तमोङ्कारमात्रमिति तदेतद्ब्रह्म | तच्च ब्रह्म परोक्षाभिहितं प्रत्यक्षतो विशेषेण निर्दिशति -अयात्मा ब्रह्मेति | अयमिति चतुष्पात्वेन प्रविभज्यमानं प्रत्यागात्मतयाभिनयेन निर्दिशति - अयमात्मेति |

So सर्वं हि एतत् ब्रह्म इति - so here सर्वं refers to everything. And when the उपनिषद् says सर्वं ब्रह्म you have to borrow from the first मन्त्रा and re read. सर्वं ब्रह्म भूतं भवत् भविष्यति इति सर्वं ब्रह्म एव. Then यच्चान्य त्रिकालातीतं तदापि ब्रह्म एव तस्य उपव्याख्यानं. all these we have to say with reference to ब्रह्मन् also, ब्रह्मन् is everything within time. And ब्रह्मन् is beyond time. And

that ब्रह्मन् is also going to be analysed in मन्त्राः 3 to 7. Because 8 to 12 is ओङ्कार विचार. Therefore, 3 to 7 is ब्रह्म विचारः Therefore, तदेतद्ब्रह्म. And now the उपनिषद् says that ब्रह्मन् is none other than this आत्मा. So look at this तच्च ब्रह्म and that ब्रह्मन्, परोक्षेण अभिहितं which has been introduced as परोक्ष वस्तु. परोक्ष वस्तु means some other object. प्रत्यक्षत विशेषेण निर्दिशति. The उपनिषद् reintroduces as something available in the form of the very I. So प्रत्यक्षतः here means अपरोक्षतः As intimately available, it reveals. And intimacy is indicated by the word अयं. अयं means this. And when the उपनिषद् uses the word this, it doesn't show the finger outside, it uses the word this, by touching the heart. Imagine उपनिषद् or guru you can take. प्रत्यक्षेण अयं आत्मा. Therefore, he says, विशेषेण निर्दिशति अयं आत्मा ब्रह्म इति.

Now the question is what you mean by अयं आत्मा. Sankaracharya says in माण्डूक्य everything will have 4 components. ओङ्कार had 4 components. ब्रह्मन् had 4 components. And if ब्रह्मन् is equated to आत्मा, then आत्मा also will have 4 components. Therefore, he says, अयं आत्मा. This self the I. चतुष्पात्वेन प्रविभज्यमानं which is going to be divided or apportioned into 4 parts. Divided into 4 parts. What are the 4 parts? Sankaracharya doesn't mention here. It will be mentioned later. प्रविभज्यमानं present passive participle, adjective to आत्मा. प्रविभज्यमानं आत्मानं. प्रत्यगात्मतया अभिनयेन निर्दिशति it is revealing as subjective self. By अभिनय; अभिनय; means by मुद्रा. By indication. By a gesture. Appropriate gesture. And why this अभिनय is important? Because the word अयं means this. The word this can refer to an object also. But here the word this, doesn't refer to object. Therefore, अभिनय is required in what way. This आत्मा, अभिनय is touching the heart. So अभिनयेन-हृदय स्पर्शेन निर्दिशति all sub commentators are there. All are happy. They go on and on. Anandagiri endlessly writes. And Sachidanandendra Saraswathi has written माण्डूक्य रहस्य विवृतिः; elaboration of the secret of माण्डूक्य. Both write very elaborate commentary for the भाष्यम् itself so अभिनयेन निर्दिशति. How अयं आत्मा ब्रह्म इति. So here you have to closely follow the मूलं. सर्व एतत् ब्रह्म. That is commented. अयं आत्मा ब्रह्म is the next sentence. Three sentences are there. अयं आत्मा ब्रह्म is the second sentence. Up to this commentary has been done. Now Sankaracharya has to comment upon सोऽयमात्मा चतुष्पाद्. This subject आत्मा has 4 components. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

008 - Chapter 1, Mantras 2 - 5

Page 28, मन्त्रा 2 भाष्यम्

सर्वं ह्येतद्ब्रह्मेति | सर्वं यदुक्तमोङ्कारमात्रमिति तदेतद्ब्रह्म | तच्च ब्रह्म परोक्षाभिहितं प्रत्यक्षतो विशेषेण निर्दिशति -अयात्मा ब्रह्मेति | अयमिति चतुष्पात्वेन प्रविभज्यमानं प्रत्यगात्मतयाभिनयेन निर्दिशति - अयमात्मेति |

In the first मन्त्रा the उपनिषद् pointed out that the entire creation is ओंकारः. And therefore, by analysing ओंकार we are analysing the entire creation. And that ओंकार analysis will be done from the 8th मन्त्रा up to the 12th मन्त्रा. Now in the second मन्त्रा the उपनिषद् says everything in the creation is nothing but ब्रह्मन्. And previously it was said everything is ॐ. Now it is said everything is ब्रह्मन्. Therefore, Sankaracharya says, in the vision of the उपनिषद् ओंकार and ब्रह्मन् are identical. So, by analysing ओंकार also you can arrive at the truth निर्गुण तुरीयम्. By analysing ब्रह्मन् also you can arrive at the truth निर्गुण तुरीयम्. And thereafter the उपनिषद् points out that ब्रह्मन्, which people may think, as a remote reality, which is away from us is not so. Really speaking it is not परोक्षं, a remote entity. That ब्रह्मन् is nothing but आत्मा. Which is available as अपरोक्ष अहम्. And therefore, the उपनिषद् makes the महा वाक्यम् अयं आत्मा ब्रह्म. You have to reverse it because since ब्रह्मन् has been talked about you should read it as that ब्रह्मन् is nothing but अयं आत्मा. Therefore, he said, तच्च ब्रह्म परोक्ष अभिहितं; that ब्रह्मन् which was referred to as a परोक्ष वस्तु, विशेषेण निर्दिशति, which is specifically indicated as परोक्ष आत्मा अयं आत्मा ब्रह्म इति. And the word अयं indicates this. This means intimately available. Intimately available means अपरोक्षतया available. Not as an object but the very subject and not only it is intimately available as subject. And this आत्मा alone is going to be talked about in the following मन्त्रा: as चतुष्पात् आत्मा. Therefore, Sankaracharya says चतुष्पात्वेन प्रविभज्यमानं which आत्मा is going to be divided into 4 quarters. Which is आत्मा is going to be divided into 4 quarters and which is intimately available as the subject itself. निर्दिशति the उपनिषद् is referring by as though touching the heat. So, the word अभिनयेन indicates by a physical gesture. And you have to imagine the physical gesture as touching the heart. अयं आत्मा. And by this महावाक्यम्, the उपनिषद् has pointed out that, the consciousness named आत्मा, and the consciousness named ब्रह्मन् are one and the same. There is no question of division of consciousness. Therefore, hereafter we should not think of आत्मा as a separate consciousness and ब्रह्मन् as a separate consciousness. Hereafter we have only एकं चैतन्यं. चैतन्य एकत्वं has been revealed

through महावाक्यम्. The उपनिषद् doesn't want to elaborate महावाक्यम्. Because it is done in the other उपनिषद्, महावाक्य विचार is not there in माण्डूक्य उपनिषद्. There is only statement of महावाक्य from which we have to understand there is only one चैतन्यं in all the individuals as well as outside the individuals also. एकं चैतन्यं अस्ति. And to know more about that चैतन्यं, the following enquiry is going to be made. How?

The next part of the मन्त्रा is सोऽयं आत्मा चतुष्पात्. And Sanskrit students should note that this second मन्त्रा must be divided into 3 sentences. Sarvam hi etat ब्रह्म bhavati one sentence. ब्रह्म अयं आत्मा bhavati second sentence. सोऽयं आत्मा चतुष्पात् bhavati is the third sentence. Now Sankaracharya enters the third sentence. Sankaracharya also doesn't elaborate the mahavaakya. Perhaps he assumes that we are all senior students who have done महावाक्यम् in other उपनिषद्ऽ. Therefore, Sankaracharya also doesn't elaborate. Therefore, he goes to the next sentence. सोऽयं आत्मा. We will read.

सोयमात्मा ओङ्काराभिधेयः परात्परत्वेन व्यवतिस्थाश्चतुष्पात्कार्षापणवन्न गौरिवेति

So सोऽयंआत्मा and this आत्मा ओङ्कार अभिधेयः which is represented by the word ॐ. Previously we said, ओङ्कार represents ब्रह्मन्. Then ब्रह्मन् has been equated to आत्मा. Therefore, quietly Sankaracharya replaces the word ब्रह्मन् by आत्मा. So previously we said, the meaning of ओङ्कार is ब्रह्मन्. Now we are saying the meaning of ओङ्कार is आत्मा. Why? Because आत्मा and ब्रह्मन् are identical through महावाक्य. Therefore, quietly he writes ओङ्कार अभिधेयः; अभिधेयः means meaning. ओङ्कार अभिधानस्य अभिधेयः; ओङ्कार शब्धस्य अर्थः अभिधेयः means शब्धार्थः and what type of ओङ्कार? परात्परत्वेन व्यवतिस्थाः which one ओङ्कार alone represents both अपरं ब्रह्म as well as परम् ब्रह्म. अपरं ब्रह्म means सगुणं ब्रह्म. परम् means निर्गुणम् ब्रह्म. So परात्परत्वेन सगुण निर्गुणत्वेन व्यवतिस्था वर्तमानः and that ओङ्कार and whose meaning is now mentioned as आत्मा. And what is आत्मा? चतुष्पात्. चतुष्पात् means having 4 quarters. That is the contextual meaning. The word चतुष्पात् has got another meaning also. That which has got 4 legs is also called चतुष्पात्. A cow is also चतुष्पात्. And a chair also is चतुष्पात्. What is the Tamil word for chair? நாற்காலி. நாற்காலि means endowed with 4 legs. So one meaning of चतुष्पात् is endowed with 4 legs. Here in the case of आत्मा, when you say चतुष्पात् don't imagine आत्मा has got 4 legs like a cow. Here the word पाद should not be translated as legs. It should be translated as quarters. Therefore, he says, चतुष्पात्, चत्वारः पादाः यस्य सः चतुष्पात्. And what is the example for the चतुष्पात् In this context न गौरिव. Don't compare it with a cow which has 4 legs. Because

आत्मा doesn't have 4 legs. यत्तद्रेष्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तद् अपाणि पादं It is not like a cow. Then it is like what? He gives an example कार्षापणवत्. कार्षापणं is the name of one unit of a currency. Like one rupee. कार्षापणं means one unit of a currency is called कार्षापणं. It can be one gold coin. Or as in India one rupee. And when you say a rupee is चतुष्पात्, it doesn't mean a rupee note or a coin has 4 legs. Then what do you mean by चतुष्पात्? A rupee can be for the sake of transaction, we can divide a rupee into 4 quarters. Which is only an imaginary division. Not an actual division. Therefore, just as a rupee can be divided into 4 quarters, which is an imaginary division for the sake of transaction; similarly, आत्मा also, for the sake of teaching, we have divided into 4 quarters. Not actual division, but imaginary division. And how do you know it is imaginary? Because previously, just 50 years before, even during our own younger days, one rupee was divided in another form; I don't know whether you remember? It was divided to 16 annas. रूप anna paisa. So, at one time it was divided into 16 annas which division is not available now. Since the division is changing from time to time, it is clear the division is not intrinsic belonging to rupee. It is only an imaginary division. Similarly, आत्मा doesn't have actual division. But it has got an imaginary division like a rupee. Therefore, he says कार्ष आपणवत् चतुष्पात्. Not गौः इव. गौः means like a cow it is not. So, the bottom line is the division of आत्मा is imaginary, actual division doesn't exist. That is the message. Now the question is if आत्मा has got 4 पादाः Later we are going to enumerate the 4 पादाः as, विश्व, तैजस, प्राज्ञ and तुरीय. And each one is called a पाद. विश्व is called प्रथम पादः तैजस is called द्वितीय पाद. Similarly, प्राज्ञ and तुरीय. When you call each one a पाद, what is the meaning of the word of the पाद in the vedantic context? Sankaracharya wants to give the etymological derivation. Grammatical derivation of the word पाद. This is especially for Sanskrit grammar students. Others can have a short nap if you want. The word पाद is derived from the root पद् to reach. And it can be derived in two different ways. One is called कारण व्युत्पत्ति. Another is called कर्म व्युत्पत्ति. कारण व्युत्पत्ति means a derivation in which the word पाद will mean an instrument of reaching. कारण व्युत्पत्ति means a derivation, which means an instrument used for reaching the destination. When our legs are called पाद, it is कारण व्युत्पत्ति. Why? Legs are instruments, by which we reach, our destination. Therefore, पद्यते अनेन इति पादः; our legs are called पाद. What derivation it is called. Instrumental derivation.

And कर्म व्युत्पत्ति means a destination which is reached after travel. The destination is also called पाद. And there the word पाद is derived not as an instrument but as an object of reaching. Or a destination of reaching. Therefore, the derivation is called कर्म व्युत्पत्ति. In Sanskrit, we should say पद्यते इति पाद; पद्यते इतिपाद; I will tell you in Tamil. *எதனால் அடையப்படுகிறதோ அது பாதம் சொல்றபோது;* that is instrument. *எதனால் அடையப்படுகிறதோ அது பாதம் சொல்றபோது பாதம்* is instrumental derivation. *எது அடையப்படுகிறதோ அது பாதம் சொல்றபோது பாதம்* is कर्म व्युत्पत्ति. It is destination. Now, I am giving you head ache. When you say प्रथम पाद: a द्वितीय पाद: and तृतीय पाद:, the first three पादा: are instruments are destinations? First three? *புரியலை நினைக்கிறேன் பரவாயில்லை நான் complete பண்ணறேன்.* First three are not destinations by themselves. Because we are going to use the first पाद, as a means to reach the second पाद. Which we will use as a means to reach the third पाद. And which, we will use as a means to reach the 4th पाद. Therefore, पाद 1, 2, 3 are instrumental. They are staircase. Therefore, in the first three, पाद is what derivation? Instrumental derivation. Whereas what about the 4th one? तुरीयम् ? That you cannot say an instrument because through that we are not going to reach something else. तुरीयम् happens to be a 4th पाद which is not an instrumental पाद. It is going to be destination पाद. Therefore, first three पादा: are कारण व्युत्पत्ति. 4th पाद is कर्म व्युत्पत्ति. And instead of using the word व्युत्पत्ति Sankaracharya uses the word साधना; now look at this portion. We will read.

त्रयाणां विश्वादीनां पूर्वपूर्वपूर्वप्रविलापनेन तुरीयस्य प्रतिपत्तिरिति करणसाधनः पादशब्धः। तुरीयस्य पद्यत इति कर्मसाधनः पादशब्धः ||२||

So त्रयाणां विश्वादीनां - in the case of the first three पादा: beginning with विश्व etc. पूर्वपूर्वपूर्वप्रविलापनेन by way of dissolving each one into the other, because each one is a कार्यम्. विश्व is a product because it is स्थूल प्रपञ्च which is produced out of सूक्ष्म प्रपञ्च. सूक्ष्म प्रपञ्च is कार्यम्. कारण प्रपञ्च is कारणम्. So स्थूल will be dissolved is सूक्ष्म. And सूक्ष्म will be dissolved in कारणम् कारण will be dissolved in ब्रह्मन्. So, each one is going to help in dissolving and reaching ब्रह्मन्. Therefore, पूर्वपूर्वपूर्वप्रविलापनेन तुरीयस्य प्रतिपत्ति; by means of them तुरीयम् is going to be reached, [प्रतिपत्ति; means प्राप्ति: ज्ञानं च both meanings are there. इति हेतो. Iti is हेत्वर्थे. कारण साधना; पाद शब्ध; the word पाद has got an instrumental meaning in the case of the first three. तुरीयस्य, whereas in the case of तुरीयम् पद्यते iti - it is a destination reached. Not an instrument इति हेतो; कर्म साधना; पाद शब्ध: the word पाद is

कर्म व्युत्पत्ति; कर्म here means object. Not संचित कर्म, आगामि कर्म. Here कर्म means object or destinations. Grammatical object द्वितीय विभक्ति साधना; इत्यर्थः so suddenly he gets into a grammar discussion. So, with this the second मन्त्रा is over. I will give you the अन्वयः

सर्वं हि एतत् ब्रह्म भवति | ब्रह्म अयं आत्मा भवति (ब्रह्म उद्धेस्यं, अयं आत्मा विधेयं predicate) अयं आत्मा (भवति)| and सः अयं आत्मा चतुष्पाद् भवति (the word चतुष्पाद् should be translated as endowed with 4 quarters, 4 aspects, 4 expressions, 4 facets etc. Hereafter ब्रह्म विचार and आत्मा विचार will be synonymous. Why? ब्रह्मन् and आत्मा have been equated by अयं आत्मा ब्रह्म. Therefore, we are replacing the word ब्रह्म विचार by आत्मा विचार which is going to start from मन्त्रा 3 up to मन्त्रा 7. आत्मा विचार प्रकरणम्. We will read the introduction.

कथं चतुष्पात्त्वमित्याह—

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः

Now कथं चतुष्पात्त्वम् how do you say, आत्मा is endowed with 4 quarters? What are the 4 quarters of the आत्मा? Sankaracharya raises a question. उपनिषद् itself defines each आत्मा. Third मन्त्रा talks about the प्रथम पाद. 4th द्वितीय पादः; 5th and 6th two मन्त्राः, for तृतीय पादः then मन्त्रा no 7 तुरीय पादः this is how the मन्त्राःs are distributed. And what is the going to be the development. I would like to give the bird's eye view of the development because it is an ingenious method that is used. The main teaching of उपनिषद् is ब्रह्म सत्यम् जगन् मिथ्या जीवो ब्रह्मैव ना परः ब्रह्मन् is reality. जगत् is मिथ्या or unreal. And जीवा is none other than ब्रह्मन्. Of this जीवो ब्रह्मैव ना परः; is जीवात्म परमात्म ऐक्यम् revealed by महावाक्यं. महावाक्यं reveals जीवात्म परमात्म ऐक्यम्. And by that it points out consciousness is only one. But महावाक्यम् doesn't reveal, the मिथ्यात्वं of अनात्मा. Very important pint. महावाक्यम् is not the complete teaching of the वेदा. Because महावाक्यम् reveals only जीवात्म परमात्म ऐक्यम्. महावाक्यम् doesn't talk about the status of अनात्मा or प्रपञ्च. The teaching becomes complete only when you know अनात्मा the प्रपञ्च is मिथ्या. Therefore, all the उपनिषद्s should talk about जीवात्म परमात्म ऐक्यम् also. All the उपनिषद्s should talk about अनात्मा प्रपञ्च मिथ्यात्वं also. Without that अद्वैत cannot be established. So अद्वैत सिद्धर्थं अनात्मा प्रपञ्च मिथ्यात्वं is extremely important. And this मिथ्यात्वं, is not revealed by महावाक्यम्. Therefore, मिथ्यात्वं has to be revealed by some other method. Not by महावाक्यम्, because it doesn't deal with that. So, what is the method of revealing the मिथ्यात्वं of अनात्मा? In all the other उपनिषद् they use a standard procedure. **SOP. S** tandard **O**peration **P**rocedure is used in all other उपनिषद्s. It says, entire प्रपञ्च is a

product. अनात्मा is a product born out of आत्मा. आत्मा वा इदं एक एव अग्र आसीत् नान्य किञ्चन मिषत् ऐतरेयं स अम्भो मरिचीर्मरमाप; etc. आत्मा is in traduced. Then अनात्मा is presented as a कार्यम् product. In तैत्तिरीयं, तस्माद्वा एतस्मात् आत्मन आकासः संभूतः the अनात्मा प्रपञ्च is कार्यम्. In छान्दोग्य उपनिषद् 7th chapter आत्मतः प्राणः आत्मतः आशा आत्मतस्मरः आत्मत इदं सर्वं from आत्मा alone, everything comes. Therefore, the SOP, the general method of establishing मिथ्यात्वं is कार्यत्वात् जगत् मिथ्या. वाचारम्भणं विकारः नामधेयं. Any product doesn't have an existence of its own. मिथ्या means doesn't have an existence of its own. Product always borrows existence from the कारणम्. Whereas in माण्डूक्य, the method is not that prakriya. It is going to use अध्यारोप अपवाद प्रक्रिया, in a different way. By introducing 4 पादाः. And how is this accomplished by this 4 पादाः methods? The उपनिषद्, says, the first quarter of आत्मा, is nothing but the all-pervading चैतन्यं, in association with, jagrat अवस्था and through that in association with स्थूल प्रपञ्च. What is the first quarter? चैतन्य with स्थूल प्रपञ्च through जाग्रत् अवस्था. So स्थूल प्रपञ्च सहित चैतन्यं is first quarter.

Now you can imagine. What is the second quarter? The same चैतन्यं in association with स्वप्नावस्था and through that सूक्ष्म प्रपञ्च सहित चैतन्यं is second quarter. Then what is the third quarter? कारण प्रपञ्च सहित चैतन्यं is third quarter. So, joining these three, प्रपञ्च त्रय सहित चैतन्यं is quarter 1, 2 and 3. Then what is the 4th quarter? Now you will look for another प्रपञ्च स्थूल प्रपञ्च quarter 1. सूक्ष्म प्रपञ्च quarter 2, कारण प्रपञ्च no 3. So, the 4th quarter the उपनिषद् says प्रपञ्च त्रय रहित चैतन्यं is 4th quarter. प्रपञ्च त्रय सहित चैतन्यं is quarter 1 to 3. प्रपञ्च त्रय रहित चैतन्यं is quarter 4. I am using Sanskrit words. प्रपञ्च त्रयं means threefold universe. Gross subtle and causal. सहित means along with. These three universes; the consciousness. Which consciousness. There is only one all-pervading consciousness because जीवात्म परमात्म ऐक्यम् we have talked about. Therefore, only one consciousness. So thus we have got प्रपञ्च त्रय सहित चैतन्यं. And प्रपञ्च त्रय रहित चैतन्यं. Now based on this we have to do lot of homework. Based on this we have to do lot of homework. **Sankaracharya** does. Therefore, we are able to extract.

Now one consciousness itself cannot be प्रपञ्च त्रय सहितं and प्रपञ्च त्रय रहितं. Because, if consciousness is associated with three प्रपञ्चः, how can the consciousness be without the three प्रपञ्चाः: So one and the same consciousness cannot have both attributes. प्रपञ्च त्रय सहितत्वं and प्रपञ्च त्रय रहितत्वं. Association with these; dissociation

with these is not possible because logically opposite attributes cannot co-exist in one locus. If you say Rama is dark, you cannot say he is fair. If Rama is fair, you cannot say, he is dark. You can say Rama is dark; Lakshmana is fair. In different loci, it is possible. In one and the same locus opposite attributes cannot logically exist. Therefore, प्रपञ्च त्रय सहित चैतन्यं if you accept प्रपञ्च त्रय रहित चैतन्यं how do you explain logically? And experientially also if consciousness is associated with प्रपञ्च त्रयं, we can never have an experience of consciousness without प्रपञ्च त्रयं. Because the अवस्था:s available are only three. In jaagrat avastha, there is sthoola prapancha; in Swapna avastha, sookshma kaarana prapancha; in सुषुप्ति अवस्था, kaarana prapancha. मरण अवस्था again प्रपञ्च is in potential form. In प्रलयं also प्रपञ्च is there or not? In प्रलयं also it is there. What about योगी समाधि? Can a योगी in समाधि be free from प्रपञ्च त्रय रहित and be निष्प्रपञ्च चैतन्यं. Is it possible? No. If during समाधि प्रपञ्चाः are not there. Then he will never come out. The very fact that योगी comes out of समाधि, means even during समाधि प्रपञ्च त्रयं was not there. He was not aware because he has withdrawn his mind. Therefore, experientially also you can never talk about प्रपञ्च त्रय रहित चैतन्यं. Logically also it is not possible because opposite attributes cannot co-exist. But उपनिषद् says. In the 7th मन्त्रा it says नान्तः प्रज्ञं न बहिष्प्रज्ञं नो भयतः प्रज्ञं न प्रज्ञानघनं अदृष्टं अव्यवहार्यं अगार्ह्यं अलक्षणम् अचिन्त्यं अव्यपदेश्यम् एकान्त प्रत्ययसारं प्रपञ्च उपशमं. प्रपञ्च उपशमं means what? प्रपञ्च त्रय रहितं. Therefore, only अद्वैतं. So now the question is how are we to understand, that there is world in चैतन्यं. There is no world in चैतन्यं. In fact, this alone Lord Krishna borrows in the 9th chapter. If you are able to remember fantastic. Otherwise ok. What is the very important rare statement of Lord Krishna in the 9th chapter मत्स्थानि सर्व भूतानि न च मत्स्थानि भूतानि. And remember he doesn't use in two different times. He doesn't say now the world is in me. And in प्रलय, world is not in me; he doesn't say. He says, now the world is in me. And now itself the world is not in me. How are you going to resolve this contradiction? In 9th chapter we have already resolved. That we have to remember in this context. Only one way you can explain. The world is experientially available. And therefore, from experience angle, चैतन्यं is प्रपञ्च त्रय सहितं. Experientially we acknowledge the availability of the world. This acknowledgement of experiential -availability of the world, and using the word प्रपञ्च त्रय सहित चैतन्यं is called अध्यारोप. अध्यारोपः means acknowledgement of experiential availability of the world. अद्वैतीनः accepts the world is available experientially. So, the first three पादाः are अध्यारोप पादः doing what? Acknowledging the experiential-availability of प्रपञ्च त्रयं. Then in the 4th

पाद, there is अपवाद. अपवाद is what? In spite of experiential-availability. the world doesn't have factual existence of its own. So, the negation of factual existence is called अपवाद. And even when I negate factual existence, experientially it will be available or not? Remember experientially world will be always there, either in manifest form or unmanifest form. Therefore, never try to experientially negate the world. Never try to experientially negate the world. Why? Because experientially world can never be negated. Because it will always be there, either in व्यक्त or अव्यक्त रूपेण. Even समाधि. द्वैतं is there in अव्यक्त रूपं. So, our aim is not experiential-द्वैतं. Our aim is in spite of experiential-द्वैतं. In spite of experiential द्वैतं, may you negate, the factual existence of प्रपञ्च त्रयं. How? By knowledge. अद्वैतं is cognitive, not experiential. अद्वैतं is invariably cognitive. Cognitive means in terms of understanding. What type of understanding? प्रपञ्च त्रयं will always appear. But it doesn't have existence of its own. Therefore, it is as good as non-existent. Dayananda Swamiji says, keeping the pot in hand, you should say, there is no pot. That is wisdom. Keeping the pot in hand, we should say, there is no pot. There is another method. So, negation of pot is breaking the pot. But there is another negation, which is purely intellectual, seeing the pot, I say, there is no such thing called pot. What is there is only clay. When the 'is'-ness of the clay, is borrowed by pot नाम and रूप, with borrowed existence, pot appears as though it is a thing. And therefore, first three पादाः s talks about प्रपञ्च त्रय सहित चैतन्यं अध्यारोप. 4th पाद talks about प्रपञ्च त्रय रहित चैतन्यं by which time we know the world has experiential-existence, with borrowed-existence. But it doesn't have intrinsic-existence of its own; that means at the end of the 7th मन्त्रा, you know चैतन्यं is always free from प्रपञ्च त्रयं. Even when प्रपञ्च त्रयं appears, चैतन्यं is सर्वदा निष्प्रपञ्चं. अनुभव काले अपि निष्प्रपञ्चं. At other times also that is सुषुप्ति अवस्थायां अपि निष्प्रपञ्चं. सर्वदा निष्प्रपञ्चं चैतन्यं अस्ति. सः आत्मा. सः विज्ञेयः; that नित्य निष्प्रपञ्च चैतन्यं अहम् अस्मि. This is the method. अध्यारोप अपवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते. शिष्याणां उपदेशार्थं तत्त्वज्ञैः कल्पित क्रमः So now सप्रपञ्च चैतन्यं One is going to be introduced now. Then one more point. स्थूल प्रपञ्च itself is divided into two. Stoola prancha means gross universe. And it is available only in jaagrata avastha. Stoola prapancha is divided into STS that is व्यष्टि. And स्थूल जगत् the समष्टि. And consciousness is associated with both स्थूल शरीरं and स्थूल प्रपञ्च. And when you look at consciousness associated with STS, it is called विश्व. The same consciousness seen in association with STP, it is called विराट्. Therefore, प्रथम पाद; is विश्व, विराट् प्रथम; पादः तैजस हिरण्यगर्भ रूप; द्वितीयः पादः. प्राज्ञ अन्तर्यामीरूपः तृतीय पाद; निर्गुण निष्प्रपञ्च चैतन्य रूपः तुरीयः पाद; this is

the message. Now look at this. So in the मन्त्रा जागृत स्थान is the common name for प्रथम पाद;. And there are 2 descriptions. One from micro angle and another from macro angle बहिष्प्रज्ञः is from व्यष्टि दृष्टि विश्वः एकोनविंशतिमुखः is from micro angle; व्यष्टि दृष्टि. स्थूल भुक् is from micro angle व्यष्टि दृष्टि. Thus, three words are व्यष्टि दृष्टि, बहिष्प्रज्ञः एकोनविंशतिमुखः; and स्थूल भुक्, whereas the word सप्ताङ्ग; and वैश्वानरः; is from समष्टि angle. Thus, first quarter has got both व्यष्टि and समष्टि. You should not count twice. Both together is first quarter. So, this is the gist of the मन्त्रा. Now Sankaracharya will comment upon this. The details we will see after vacation.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

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जागरितस्थानो बहिष्प्रजः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभृग्वैश्वानरः प्रथमः पादः ||३||

In the first two मन्त्राs of the उपनिषद्, two enquiries were introduced in the form of ओंकार विचार and आत्मा विचार. Pointing out ओंकार is the truth of everything. And आत्मा is the truth of everything. Therefore, knowing ओंकार is तत्त्वज्ञानं. Knowing आत्मा is तत्त्वज्ञानं. Having introduced the two enquiries ओंकार आत्मा विचार, now from the third मन्त्रा onwards आत्म विचार is started. From मन्त्रा 3 to 7 will be आत्मा विचार. From मन्त्रा 8 to 12 will be ओंकार विचार. And as part of that the उपनिषद् said सोऽयं आत्मा चतुष्पात्, आत्मा which means the I, the self, the subject, the experiencer or the consciousness principle. I am चतुष्पात् Endowed with 4 पादाः or 4 quarters or 4 aspects. And what are the 4 पादाः or quarters will be the question. The उपनिषद् defines each पादा. The third मन्त्रा talks about the first पादा. 4th मन्त्रा second पादा. 5th and 6th मन्त्रा third पादा. 7th मन्त्रा will be the 4th पादा. And while talking about these 4 पादाः or quarters the उपनिषद् uses the method of अध्यारोप and अपवाद. The उपनिषद् doesn't mention it. But we have to note. And what do you mean by that? While talking about the first 3 पादाः, the उपनिषद् says, the three पादाः are consciousness associated with threefold universe. Consciousness + जाग्रत् प्रपञ्च is प्रथमः पादाः; consciousness along with स्वप्न प्रपञ्च is द्वितीय. Then सुषुप्ति प्रपञ्च is तृतीय. So thus, the first three पादाःs are consciousness associated with प्रपञ्च. I will use the word सप्रपञ्च चैतन्यम्. सप्रपञ्च चैतन्यम् means consciousness in association with प्रपञ्च. प्रपञ्च means the universe. Then naturally when you come to 4th पादा, you will wonder: consciousness is associated with which प्रपञ्च? Because we have covered three. Then what will be the प्रपञ्च in the 4th पादा? The उपनिषद् says 4th पादा is consciousness free from प्रपञ्च. The पादा is निष्प्रपञ्च चैतन्यम्. So, the first three पादाःs are सप्रपञ्च चैतन्यम्. 4th पादा is निष्प्रपञ्च चैतन्यम्. And when we make an analysis of that, we should see the contradiction. Only through this contradiction, उपनिषद् teaches the truth. What is the contradiction? If consciousness is सप्रपञ्च चैतन्यम् how can it be निष्प्रपञ्च? If it is along with the universe, how can it be without the universe? If it is without the universe, how can it be with the universe? Therefore, सप्रपञ्च चैतन्यम् and the निष्प्रपञ्च चैतन्यम् being contradictory, it is not possible. And even though it is logically contradictory, the उपनिषद् uses that expression to convey something

normally un-conveyable. And whenever the सप्रपञ्च, निष्प्रपञ्च topic comes we have to understand it is अध्यारोप and अपवाद. सप्रपञ्च is called अध्यारोप. अध्यारोप means, accepting the universe. निष्प्रपञ्च अपवाद. अपवाद means negation. So, acceptance, and negation. And then you must be reminded of the 9th chapter BG वाक्यम्. मत्स्थानि सर्व भूतानि न च मत्स्थानि भूतानि. Lord Krishna says. World is in Me. World is not in Me. And he doesn't say, now the world is in Me. Later it is not in Me. He doesn't give a time reference. Now is there later it is not there he doesn't say. That means now itself it is there; now itself it is not there. How is it this blessed idea possible? And वेदान्ता says, how do you resolve this contradiction. You are all supposed to be senior students. What is the answer? World is there, world is not there means world is seemingly there; factually not there. World is there; world is not there means, world is seemingly there. And therefore, factually as good as not there. Or you can say world is experientially there. Factually not there. So, this idea of experiential availability and factual non-existence is called मिथ्या. And what is the example? In माण्डूक्य itself second chapter we are going to see. स्वप्न प्रपञ्च the dream is experientially-available when we are in dream. But it is factually not there. Thus first 3 पादाःs are called अध्यारोप अपवादः and the 4th पादा is अपवाद पादा. अध्यारोप अपवादाभ्यां जगन् मिथ्यात्वं and चैतन्य सत्यत्वं is talked about. And what is that चैतन्यम्? We should not look up and down. That चैतन्यम् is I the observer. सः आत्मा स विज्ञेयः I am the अधिष्ठानं. The whole world appears in me. This the development.

So, to establish the मिथ्यात्वं of the universe, उपनिषद् uses three different methods. This is an aside topic. To prove the मिथ्यात्वं of the universe the उपनिषद् uses three different methods. One is called कार्य कारण प्रक्रिया by showing the world is a कार्यम् a product the उपनिषद् says वाचारम्भणं विकारो नामधेयं. Whatever is a product doesn't have an existence separate from the कारणम्. So, one method is called कार्य कारण प्रक्रिया otherwise called srishti प्रक्रिया is one method. And the second method which will be in the second chapter is the toughest method. World is मिथ्या because you see it. Terrible argument. World is मिथ्या because you see it. And you are सत्यं because you don't see yourselves. You don't see yourself. So, subject is real because it is never objectified. Object is unreal because it is always objectified. This is called दृश्यत्व or आगमापयित्व हेतुः This is a second method. Both will be used in 2nd chapter. These are all aside. Not in this मन्त्रा. And the third method used is अध्यारोप अपवाद. Accept the world and then

instantaneously reject the word so you say yes; and you say no. When you say yes and no, it means what? Seemingly there. This is going to be the development of आत्मा विचार. Since we are using जाग्रत् स्वप्न सुषुप्ति प्रपञ्च it is also called अवस्थात्रय विचार: Of this now we have entered into the प्रथमः पादाः the first quarter defined in the third मन्त्रा consciousness associated with जाग्रत्प्रपञ्च is the first quarter.

And this first quarter itself will be given two names from व्यष्टि micro angle, the first quarter will be called विश्वः and from the macro angle, the same first quarter will be called, do you remember? वैश्वानरः and what is the प्रथमः पादा? विश्व वैश्वानर रूपः that is द्वितीय पादः; तैजस हिरण्यगर्भ रूपः; what is the third पादा? प्राज्ञा ईश्वर or अन्तर्यामी रूपः. And what is the 4th पादा? तुरीय निष्प्रपञ्च चैतन्य रूपः. And in the last class, before the vacation, once upon a time, while giving the gist of the first मन्त्रा, I referred to those words which refer to the micro angle. And those words which is from macro समष्टि श्रिष्टि. What are they? बहिष्प्रज्ञः स्थूलभुक् and एकोनविंशतिमुखः so बहिष्प्रज्ञः एकोनविंशतिमुखः and स्थूलभुक् is the प्रथमः पादा looked from individual angle. And सप्ताङ्गः and वैश्वानरः is from the समष्टि angle. And जागरितस्थान is from both angles. Which is common to both. And this one. So सप्रपञ्च चैतन्यम् one is प्रथमः पादाः So now having seen the essence of the third मन्त्रा, we will go the भाष्यं.

जागरितं स्थानमस्येति जागरितस्थानः | बहिष्प्रज्ञः स्वात्मव्यतिरिक्ते विषये प्रज्ञा यस्य स बहिष्प्रज्ञो बहिर्विषयेव प्रज्ञाविद्याकृतावभासत इत्यर्थः | तथा सप्ताङ्गान्यस्य "तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धेव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो वस्तिरेव रयिः पृथिव्येव पादौ" (छा०उ०५ | १८ | २)

So now the word in the मूलम् is जागरितस्थानः for that Sankaracharya gives the विग्रह वाक्यं. It is बहु व्रीहि for Sanskrit student's जागरितं स्थानं यस्य सः जागरितस्थानः So, the consciousness associated with the waking state is called the waker आत्मा. The consciousness associated with the waking state is called the waker आत्मा. जागरितं स्थानं. स्थानं means the field of experience is जागरितस्थानः. Then the second description is बहिष्प्रज्ञः; this is also बहुव्रीहि समासा बहिः प्रज्ञा यस्य सः waker consciousness is that, which is turned outwards. So, the waker is that, whose consciousness is turned outwards. That is the literal meaning. Sankaracharya says the word बहिः; means outwards. Externally. And outward means what? स्वात्मव्यतिरिक्त विषये. So, it is turned towards that field which is other than itself. So स्वात्मव्यतिरिक्तम् means other than the आत्मा. And what is other than the आत्मा? An आत्मा. Therefore, स्वात्मव्यतिरिक्त = अनात्म विषये with reference to अनात्मा

प्राज्ञा. The one whose consciousness is turned. In simple English extrovert consciousness, the one who has got. Because in dream our consciousness is not extrovert. In dream, our consciousness is turned introvert. Therefore, बहिर्विषया विषये प्राज्ञा यस्य सः बहिष्प्राज्ञाः बहु व्रीहि समासा.

And then Sankaracharya himself feels a hitch there. A problem there. You won't see. For us everything looks ok. But he analyses And therefore, he sees a problem and solves also. What is that? How can you say, consciousness-I turned outwards because consciousness being all-pervading there cannot be anything that is can you fill up the blank? That is outside. Outside can be only from the stand point of the body. But from the stand point of consciousness, you can never use the word outward. Therefore, Sankaracharya says, as though outwards. It is outward from the standpoint of the body. But it is seemingly outward from the standpoint of consciousness. Therefore, he says बहिर्विषयाः इव. It is as though external विश्वं दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिः इव - that इव. So बहिः इव or बहिर्विषयाः इव प्राज्ञा. And how it appears outwards? Even though it is really not outwards. Why does it appear outward? अविद्याकृता. Because of ignorance, we talk about an external world. From ज्ञानिनः angle there is no external world. Why? Because for jnani, the entire world is inside him. निजान्तर्गतं. And therefore, अविद्याकृता. Because of ignorance, consciousness is seemingly turned outwards. अवभासते it appears. So, in keeping with ignorant people's misconception, the उपनिषद् uses the word बहिष्प्राज्ञाः. So, extrovert consciousness really doesn't exist but in keeping with the popular misconception, the उपनिषद् uses the word extrovert consciousness. Therefore, Sanskrit students, प्राज्ञाविद्याकृतावभासते is there. You have to split the word properly. प्राज्ञा is one word. अविद्याकृता is another word. अवभासते is another word. So प्राज्ञा appears outwards. अविद्याकृता; because of the ignorance. इति अर्थः. Then the next word in the मूलम् is सप्ताङ्गः सप्ताङ्गः means the 7 limbed one. That प्रथमः पादः; which is endowed with 7 limbs. Again, बहु व्रीहि समासा. सप्त अङ्गानि यस्य. So naturally we won't know what the 7 limbs are. Which, one? We have so many limbs. 70 limbs we have got. Not the उपनिषद् says just 7 limbs. How to understand this? These are the places where we should know service done by Sankaracharya. He says, सप्ताङ्ग refers to the विराट् ईश्वरः सप्ताङ्गः refers to विराट् ईश्वरः. And how can सप्ताङ्ग refer to विराट् ईश्वर? Because the 7 limbs of विराट् ईश्वर, are described in another उपनिषद्. And when we study one उपनिषद्, we would not

have studied the other उपनिषद्. Or, we would have studied and successfully forgotten. And therefore, Sankaracharya reminds, that सप्ताङ्ग वैश्वानर is described in छान्दोग्य उपनिषद्. The reference is there in this book. छान्दोग्य उपनिषद् 5th chapter, 18th section, second मन्त्रा. A very important portion titled वैश्वानर विद्या. विद्या meaning उपासना. वैश्वानर उपासना or विराट् उपासना is talked about in छान्दोग्य. And different sishyas come to the guru and each sishya says, I meditate upon one particular part of the universe. Then the guru says, if you are meditating only on one part, it is an incomplete उपासना . You will not get the benefit. Like they give the example of 7 blind men looking at an elephant. One person saying elephant is like wall. And another saying elephant is like the pillar. Etc. Each one looks at one aspect of विराट् ईश्वर. The guru who is a क्षत्रिय प्रवाहन जैवल्लिः he says you have to look at the totality. And you have to meditate the whole as विराट्. The he describes the विराट्. And that description is this मन्त्रा where you get the 7 limbs of विराट् ईश्वरः. And this I have mentioned in my मूलम् class. If you are revising the मूलम् class parallelly you will see the familiarity. Look at this मन्त्रा. So, quotation because it is taken from छान्दोग्य. So तस्य ह वा एतस्य वैश्वानरस्य आत्मनः वैश्वानरः here means what? विराट् ईश्वरः; the विश्वरूप ईश्वरः. So the 11th chapter of the BG. So, for this विराट् ईश्वर मूर्धे एव eva सुतेजा. So, the bright higher लोका, called the heavenly world, सुतेजा; means स्वर्गलोकाः the heavenly world, is मूर्धा, is the head. That is limb no 1. 7 we have to enumerate. Then चक्षुः विश्वरूपः. विश्वरूपः; means the Sun, Sun means what? Write the spelling properly I know you love your son. But here it is Sun. And here the उपनिषद् says सूर्यः with different colours. विश्वरूपः विश्वानि बहूनि रूपाणि वर्णाः यस्य. The multi coloured सूर्य भगवान्. So, from this it is very clear that the rishis knew, that even though सूर्य is only white. That contained the rainbow 7 colors were there. That is why in सूर्य सप्तस्वरतमारूढम्; the 7 colors are mentioned. Therefore, here the name of the सूर्य is multi coloured, Sun. And this सूर्यः is what? चक्षुः is the eye of विराट् ईश्वर. So, you should remember the Vishnu Sahasranama ध्यान श्लोका. भू पादौ यस्यनाभिर्वियतसुरनिल चन्द्रसूर्यौ च नेत्रे. So, the second limb is over. You have to put the comma properly मूर्धा इव च सुतेजाः चक्षुः विश्वरूप, limb no 2. Then प्राणः, पृथक् वर्त्मात्मा. क्लृप्ता षड्. पृथक् वर्त्मात्मा is the name of वायुः. Why can't the उपनिषद् say वायुः? So, it is called पृथक् वर्त्मात्मा. Why it is called so. पृथक् means in different directions. वर्त्मा means movement. आत्मा means nature. So, the one whose nature is movement in different directions. So differently moving wind is called पृथक् वर्त्मात्मा. पृथक् संचरणं आत्म स्वभावः यस्य And that wind moves in different directions we know. We have got south west monsoon. Thank God it has set. Later it

will become NE monsoon. We have talked westerlies easterlies etc. Therefore, वायुः and what does this उपनिषद् convey here. वायुः is the प्राणः, the breath of विराट् ईश्वर. This is the third limb. So, the वायुः the all-pervading wind is the प्राणः of विराट् ईश्वर. That means when वायुः is polluted भगवान् will have asthma problem. So Therefore, don't pollute, and give asthma problem to भगवान्. Ok. So प्राणः पृथक्वर्त्मात्मा after that comma, limb no 3. Then the 4th one संदेहो बहुलः बहुलः means the vast. आकाशः बहुलः means the vast one. Here the vast one means आकाशः. आकाशः is the संदेहः संदेहः means the central body of विराट् ईश्वर. Because he is everywhere. So the body of विराट् ईश्वर is the very आकाशः. In तैत्तिरीय उपनिषद् आकाश शरीरं ब्रह्म. तस्यात्म प्राणः रामं मन आनन्दं. So आकाश शरीरः That is no 4. And the 5th one is वस्तिरेव रयिः So, after बहुलः you have to put a comma. 4th limb is over. So here the word रयिः means ocean. Contextual meaning is ocean. The whole ocean is like the bladder of the विराट्. वसतिः or बस्तिः also reading is there. So, this, after रयिः comma, the limb no 5. Then the 6th one पृथिवी एव पादौ. So, from the top it is coming. Slowly descending down. Therefore, the head, then the eyes, then the breath and thereafter the body. Then the bladder. And then the sixth one पृथिवी एव पादौ. You can understand. The earth is the feet of विराट् ईश्वर भुपादौ you should remember. And then, the next one in the उपनिषद् is mouth of विराट् ईश्वर, is normally described in every face as the अग्नि तत्त्वं. In the eleventh chapter of the BG also, mouth is fire. भू पादौ यस्यनाभिर्वियतसुरनिल चन्द्र सूर्यो च नेत्रे, कर्णावासा शिरोर्धोर्मुखं अपि दहनः- दहनः means अग्निः. Why अग्नि is called दहनः you know. दहति इति दहनः. it burns you. And Sankaracharya says in the छान्दोग्य उपनिषद्, instead of using the word अग्नि, in general, the उपनिषद् refers to a ritualistic fire. What do you mean by ritualistic fire. All these you must be knowing. So ritualistic fire is a fire specially kindled, in a proper manner, with proper मन्त्राः that sacred fire is called ritualistic fire. And it is called ritualistic fire because it has to be used for performing ritual. And many types of ritualistic forces are said in शास्त्राः कर्मकाण्ड. And one ritualistic fire is आहवनीय अग्निः. आहवनीय अग्निः It is that ritualistic fire in which most of the rituals. 90% of the rituals are done, in that fire only. And the उपनिषद् says, for the विराट् ईश्वर आहवनीय अग्निः is the mouth. आहवनीय अग्निः is mouth. Now Sankaracharya wants to explain, why does, छान्दोग्य उपनिषद् refer to the आहवनीय अग्नि as the mouth. It could have said अग्नि is the mouth. That is what is said everywhere. Why आहवनीय अग्नि? He gives the reason taken from छान्दोग्य context. He says, after talking about the वैश्वानर, the उपनिषद् talks about the वैश्वानर उपासका. And then it says, whenever a वैश्वानर उपासका eats food, he should look upon that eating of the food as,

agnihotra ritual. He must visualize? Who? विराट् उपासका must be so much alert and aware, that everything is विराट् only and when I am eating food, even now a traditional person doesn't dump the food straightaway. You can see the people in buffet program. As even they put in the plate watching they go on eating. It is all no Vedic approach. You can ever casually eat food. You are supposed to sit down. Rule no 1. Never eat standing. Sit and thereafter offer prayer and then as a प्राणः अग्निहोत्र it should be done. It is a general rule and it is a specific rule for वैश्वानर उपासका. And for him, eating means प्राणः अग्निहोत्रं. And अग्निहोत्रं is done is which fire? आहवनीय अग्नि. and since वैश्वानर उपासका should treat his food as an offering into the आहवनीय fire, the उपनिषद् says the mouth of the विराट् is आहवनीय. Looks very complicate perhaps I don't know. That is said in the following portion look at this.

इत्यग्नहोत्रकल्पनाशेषत्वेनाहवनीयोऽग्निरस्य मुखत्वेनोक्त इत्येवं सप्ताङ्गानयिस्य स सप्ताङ्गः ।

So, he says अग्निहोत्र कल्पन शेषत्वेन. In keeping with the imaginary अग्निहोत्र which comes later in छान्दोग्य, and what is that imaginary अग्निहोत्र? The regular eating itself is to be imagined अग्निहोत्र. In keeping with the imaginary अग्निहोत्र which is going to come alter, now itself the उपनिषद् itself the mouth as what? Not ordinary अग्नि. आहवनीय. Therefore, शेषत्वेन means in connection with शेष means connection. In connection with the imaginary future अग्निहोत्र the mouth is defined as आहवनीयाग्नि now itself. शेषत्वेन आहवनीयः अग्निः अस्य मुखत्वेन. मुखत्वेन means as the mouth of the विराट् ईश्वर. उक्तः is mentioned. In fact, if you go to छान्दोग्य, not only आहवनीयाग्निः even गार्हपत्याग्नि they are also mentioned. Since we don't require that in this context Sankaracharya doesn't mention because with आहवनीयाग्नि as the mouth 7 limbs are over. If you take गार्हपत्याग्नि what will happen? 8 limbs will come. Therefore, very intelligently Sankaracharya takes this as the 7th अङ्गं इति एवं in this manner सप्त अङ्गानि यस्य सः There are 7 limbs for विराट्. And what is this विराट्? प्रथमः पादः is the first quarter of चतुष्पात् आत्मा.

Continuing

तथैकोनविंशतिर्मुखान्यस्य बुध्दिन्द्रियाणि कर्मेन्द्रियाणि च दश वायवश्च प्राणादयः पञ्ज मनो बुद्धिरहङ्कारश्चित्तमिति मुखानीव मुखानि तान्युपलब्धिद्वाराणीत्यर्थः स एवंविशिष्टो वैश्वानरो यथोक्तैर्द्वारिः शब्दादीन्स्थूलान्विषयान्भुङ्गति इति स्थूलभुक् ।

So, बहिष्प्रज्ञा is from micro angle. सप्ताङ्ग is from macro angle. Now again the उपनिषद् goes back to the व्यष्टि the micro angle. What is the next one in the मूलम्? एकोनविंशति

मुखः so मुखः or मुखम् means the gateway. Counters. For transaction. So, since the waker is continuously transacting during the waking stage, the waker requires counters to transact with the world. And how many counters are there? एकोनविंशति 19 counters for continuous transactions. And transaction involves two things. Giving out and taking in. Output and input. You put out and you put in. Both are there. Therefore, Sankaracharya says this compound again is बहुव्रीहि समास. एकोनविंशतिमुखानि यस्य. So naturally the question will come? What are the 19 counters? Again, उपनिषद् just says 19. Sankaracharya explains beautifully बुद्धीन्द्रियाणि you can understand ज्ञानेन्द्रियाणि. So, 5 sense organs of knowledge here बुद्धिः means ज्ञानं Then कर्मेन्द्रियाणि you can understand 5 sense organs of action. One is for input. Another is for output. So, then च दश दश means joining them together दश ten organs. Then वायवश्च प्राणादयः the पञ्च प्राणाः So, the 5 प्राणाः are the next 5 counters. The sub-commentator Anandagiri explains how do you say the पञ्च प्राणाः are counters. We don't use them for any transaction. Because they are not करणं or instrument of transaction either for giving or taking. Therefore, Anandagiri says they are indirect counter because they energize the counters. And therefore, counterasya-counter likes श्रोत्रस्य-श्रोत्रं. Like प्राणा is very important. If प्राणा is not there, eyes will become dull. And therefore, they are as though counters. Anandagiri observes minutely. Anandagiri's commentary is also very elaborate. Then there is another sub-commentator called सच्चिदानेन्द्र - he also writes very elaborate. माण्डूक्य is full of commentaries. So पञ्च प्राणा. Then मनः बुद्धिः चित्तम् अहंकारः you can understand. So, the word पञ्च should be connected with प्राणादयः on the left-hand side. Don't read it पञ्च मनः; five minds. One mind itself we are not able to handle. If we have got 5 minds we would have gone to mental hospital long before in fact mental hospitals doctors will have tough time because they have to handle 5 mins. Therefore, very careful. After प्राणादयः you should put a comma. After दश one comma. After पञ्च another comma. Then mano बुद्धिः अहंकारः चित्तम् you can understand mind representing doubting faculty. बुद्धिः representing assertion faculty. Which eliminates doubt. Then अहंकारः; अहंकारः is the coordinating factor. So that eye which connects the sense organs. When the eyes see and ears hear imagine there is no connecting coordinating one what will happen? What the eyes see the ears won't know. What the ears hear the eyes won't know. And we require one eye which connects all of them and says, I see those dishes on the plate and I eat. And I lift the food by the hand. That coordinator is called the अहंकारः सर्वत्र अभिमान

कर्ता. Is the अहंकार: Then चित्तम् very important. The memory. Otherwise the second day you won't know whether to eat the plate or food. So, you know the difference between plate and food. Some of them are directly transacting. Some of them indirectly helping the transaction. So, they are all मुखानि इव मुखानि. They are all as though the counters of the waker I. So मुखानि इव मुखानि यस्य सः So, with the help of these 19 counters what does the waker do? He contacts the universe which is gross. So, the definition of gross universe is, it is a material world whereas the internal universe is thought world. स्थूल प्रपञ्च means material universe. सूक्ष्म प्रपञ्च means mental universe. Because स्वप्नम् is not meant made of पञ्चभूतानि. It is not made of 5 elements. The dream world is made up of our own thoughts only वासनामय प्रपञ्च. Therefore, he uses the word स्थूलं. So, after इत्यर्थः commentary on एकोनविंशतिमुखः is over. In fact, you can put a full stop here instead of comma.

Then सः onwards Sankaracharya comments on the next word. What is the next word in the मूलम् स्थूलभुक्. So सः; means the waker. एवं विशिष्टः वैश्वानरः; in this context the word वैश्वानरः should be translated a s विश्व; the waker विश्व. यथोक्तैः द्वारैः. Through the abovementioned counters. शब्दादीन् स्थूलान् विषयान् भुङ्गते. भुङ्गते means experiences which means enjoys or suffers. The word experience is common word enjoying also suffering also. So, experiences what? शब्दादीन् शब्द स्पर्श रूप रस and गन्ध. The 5-fold sense objects. Which are स्थूलान् विषयान्. They are not made up of thought. The external world is made up of matter. So स्थूलान् विषयान्. भुङ्गते इति स्थूलभुक् कर्तृ व्युत्पत्ति स्थूलं भुङ्गते इति स्थूलभुक् here it is printed as भुङ्गते इति Because of संधि rule. If you split it, it should come as भुङ्गते. अत्मनेपति 7th conjugation. So now what is the next word in the मूलम्. So जागरितस्थानो look at the मूलम्. जागरितस्थानो बहिष्प्रज्ञा, सप्ताङ्गः एकोनविंशतिमुख स्थूलभुक्. Up to that we have seen. Next word is वैश्वानरः, which Sankaracharya comments now which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

010 - Chapter 1 Mantra 3

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स एवंविशिष्टो वैश्वानरो यथोक्तैर्द्वारैः शब्दादीन्स्थूलान्विषयान्भुङ्गते इति स्थूलभुक् |

The उपनिषद् has entered into चतुष्पात् आत्म विचार; the 4 quarters of the आत्मा. And we saw the development the उपनिषद् is going to take. आत्म is the consciousness. Consciousness associated with स्थूल प्रपञ्च is the first पाद. Associated with सूक्ष्म प्रपञ्च second पाद; associated with कारण प्रपञ्च third पाद; Dissociated from or free from the three प्रपञ्चs, प्रपञ्च त्रय रहित केवल चैतन्यं is the 4th पाद. Of them the first पाद is defined in मन्त्रा no 3, which we were seeing. Sankaracharya is explaining each word. We have seen जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुक्. Up to स्थूलभुक् we have seen. स्थूलभुक् means, the experiencer of the gross universe. By gross universe we mean external universe made up of matter. Because internal universe is made up of thoughts. Thereafter it is सूक्ष्म. External is gross. And consciousness illumines that. Thereafter it is called स्थूलभुक्. That alone we saw in the last class. सः एव विशिष्टः वैश्वानरः यथोक्तैः द्वारैः means through the 19 counters. एकोनविंशति द्वारैः शब्दादीन् स्थूलान् विषयान् भुङ्गते The external world consisting of शब्द स्पर्श रूप रस गन्ध instead of enumerating the object the tradition always enumerates the पञ्च गुणाः; so if you are enumerating the objects they are too numerous. If you are enumerating the गुणाः they are only 5. शब्द स्पर्श रूप रस गन्ध. Therefore, he says शब्दादीन् विशयान् भुङ्गते. It should be भुङ्गते. Because of संधि rule it is written as भुङ्गते it is स्थूलभुक्. Up to that we have seen. The next word वैश्वानरः Sankaracharya gives 2 derivations for this word.

**विश्वेषां नराणामनेकधा नयनाद्वैश्वानरः | यद्वा विश्वश्चासौ नरश्चेति विश्वानरः | विश्वानर एव वैश्वानरः |
व्यष्टिपिण्डात्मानन्यत्वात् स प्रथमः पादः | एतत्पूर्वकत्वादुत्तरपादाधिगमस्य प्राथम्यमस्य |**

So he gives two meanings for the word वैश्वानरः: the first meaning is that god or ईश्वर who leads all the individual जीवाः, to their destinations. In the form of कर्मफलम्. So विश्वेषां नराणाम् here the word नरः refers to all the living beings in general not only manushya: but all जीवाः. अनेकधा नयनात् the one who takes in various directions. For what purpose? Experiencing the relevant कर्मफल. Not only in one जन्मा. But from one जन्मा to another also. The जीवाः are led to either higher लोका; or lower लोका; by विराट् ईश्वर only. Therefore, विश्वेषां नराणाम्, अनेकधा in manifold ways, high low etc. नयनात् the

one who carries, leads or takes. This is one kind of derivation. Or, he says, he takes the second derivation as वैश्वानरः is not the leader of the living beings. But वैश्वानर is in the form of every living being. Because भगवान् being उपादान कारणम्, instead of saying that he takes all the people, the second method is he is in the form of all the people. Because भगवान् alone manifests as everyone. Therefore, he says विश्वश्च असौ नरश्च वैश्वानर is in the form of a नरः a जीव, a living being. Who is विश्व none other than the waker? So, the one who is in the form of every waker जीव. The one who is in the form of every waker जीव. What is the previous one. The one who leads every waker जीव. Here the one is in the form of every waker जीव. So विश्वश्च असौ नरश्च इति विश्वनरः; and this विश्वनर himself is called वैश्वानरः स्वार्थे तद्धित प्रत्यय विश्वनरः; alone is called वैश्वानरः and how can you say विराट् is in the form of every जीव? The reason is व्यष्टि पिण्डात्म अनन्यत्वात्. Because the समष्टि ईश्वर is non- different from every व्यष्टि जीवः. So पिण्डात्म means what? व्यष्टि जीवः अनन्यत्वात्. Means non-different. Just as one ocean alone is in the form of every wave. One विराट् alone is in the form of every विश्वः. So सर्व पिण्डात्म that means सर्व व्यष्टि अनन्यत्वात्. Being non-different. In fact, after वैश्वानरः; full stop is there. Instead that full stop should be taken to the next line. पिण्डात्म अनन्यत्वात्. After that the full stop should come. After वैश्वानरः will be better. So विश्वनर एव वैश्वानरः, सर्व पिण्डात्म अनन्यत्वात्. That is the हेतुः. So with that commentary on वैश्वानर is over.

Now Sankaracharya comes to the last word. What is the last expression? प्रथम पाद; he says, सः so the above mentioned, above described consciousness, associated with स्थूल प्रपञ्च is called प्रथम पाद; the first quarter. Now Sankaracharya wants to find out, why do we take, consciousness associated with स्थूल प्रपञ्च as the first one? Why can't we take in the reverse order? Why can't you take karana प्रपञ्च सहित चैतन्यम् as प्रथम पा सूक्ष्म प्रपञ्च सहितं as द्वितीय. And स्थूल प्रपञ्च सहितं तृतीया. After all, कारणप्रपञ्च is superior and it is the original cause. Therefore, why shouldn't you start with the कारण प्रपञ्च which is अनाधि and original. For that Sankaracharya says the reason is while knowing the तुरीयम्, we have to travel from grosser to subtler. In creation, we travel from subtler to grosser. But in understanding, what is the easiest one we can understand? Gross. And not only that. To go to तुरीयम्, you have to resolve. Each पाद into the next one. Subtle cannot be resolved in gross. On the other hand, gross will have to be resolved. Therefore, स्थूल has to be resolved in सूक्ष्म because सूक्ष्म is the कारणम् of स्थूल. Then सूक्ष्म has to be resolved into the कारणम् because कारणम् is the कारणं. Therefore, in

knowing, the order has to be always from, स्थूल to सूक्ष्म only. Therefore, he says, एतत् पुर्वकत्वात्. Only with the help of this as the first stage उत्तर पाद अधिगमस्य उत्तर पाद means later पाद, the सूक्ष्म and कारण अधिगमः means ज्ञानं. अधिगम here means ज्ञानं. So the understanding of the later पादाः, depend upon the understanding of this स्थूल पाद. So, when you are wearing the dress, you start with banian then shirt to coat. Don't ask whether we wear coat in Madras. For शरीर त्रयं I am saying three. While putting on you have to start from banian shirt coat. While removing, why can't you start from banian? It won't come. Therefore, while removing you have to start in the reverse order. We are going to तुरीयम्. Therefore, remove स्थूलम् first, सूक्ष्मं next then कारणम्. And therefore, अस्य प्राथम्यम् has to be the first stage.

Continuing,

कथमयमात्मा ब्रह्मेति प्रत्यगात्मनोऽस्य चतुष्पात्वे प्रकृते द्युलोकादीनां मूर्धाद्यङ्गत्वमिति | 15.19

So here Sankaracharya raises a general question regarding the very definition of the first quarter. He says in the 2nd मन्त्रा the उपनिषद् said सर्वं ह्येतत् ब्रह्म and thereafter it said अयं आत्मा ब्रह्म. It went to everything. From everything it came to ब्रह्मन्. From ब्रह्मन् it came to अयं आत्मा. And the word आत्मा is used for the self the individual. आत्मा means self. Self means I. And once you come to आत्मा the self, it is used generally in the sense of the individual only. आत्मा is the self. Self is the जीवात्मा the individual. And the 4 quarters of the individual has been introduced. सोऽयं आत्मा the individual self चतुष्पात् has got 4 quarters. So then naturally what will we expect? The 4 quarters of the individual must be विश्व तैजस प्राज्ञ तुरीयम्. And what should be the definition of विश्व self-associated with स्थूल शरीरं What should be the second पाद? Self-associated with सूक्ष्म शरीरं. Therefore, we expect the 4 quarters as the consciousness associated with 3 शरीराणि. And then शरीर रहित आत्मा. Now while we are expecting such a description, instead of mentioning शरीर त्रयं the उपनिषद् is presenting it. How can the individual self be associated with प्रपञ्च त्रयं? Are you able to get the question? आत्मा means individual self. Individual self should be associated with three शरीराणि. How can it ever be associated with three प्रपञ्च? So, starting with व्यष्टि you are suddenly going to समष्टि. The word सप्ताङ्ग refers to समष्टि. How can you mix up व्यष्टि discussion with समष्टि discussion? I expect विश्व तैजस प्राज्ञ. You are quietly introducing विराट् हिरण्यगर्भ and अन्तर्यामी. And started with what? So अयं आत्मा. अयं itself means this self. This self

means individual. So how do you mix up व्यष्टि and समष्टि? So, this is the question. “कथं अयं आत्मा. ब्रह्म इति अयं आत्मा ब्रह्म” within inverted commas referring to मन्त्रा no 2. सर्वं ह्येतत् ब्रह्म अयं आत्मा ब्रह्म. That he is referring to. इति प्रत्यगात्मनः. प्रत्यगात्मा means the individual inner self. So अस्य प्रत्यगात्मनः चतुष्पात्वे. चतुष्पात्वं means the 4 quarters of the individual self is introduced. प्रकृते having introduced or started with द्युलोकादीनां अङ्गत्वं how can you talk about विराट् हिरण्यगर्भ and अन्तर्यामी. Having the heaven as the head. सप्ताङ्ग. The heaven as the head. सूर्य and चन्द्र as the eyes. Wind as the prana etc. They all belong to समष्टि. How can you mix up समष्टि with व्यष्टि? द्युलोकादीनां मुर्धादि अङ्गत्वं कथम्? How can you do that? So, this is the पूर्व पक्ष. So कथं onwards up to इति is पूर्व पक्ष. So, in the Hindi translation nicely they have put सङ्का. Not conch. Conch எல்லாம் இங்க வரப்படாது सङ्का means doubt संखा: means conch; here it is first क. सङ्का means doubt. Then समाधानं means reply. We will read. नैष दोषः | व्यष्टिस्य प्रपञ्चस्य साधिदैविकस्यानेनात्मना चतुष्पात्वस्य विवक्षितत्वात् |

So here, Sankaracharya gives an important reply. This is significant. And which is the uniqueness of माण्डूक्य also. Normally in all other उपनिषदः, we talk about परमात्मा as the श्रिष्टि कारणम्. And from that the whole creation came. And ईश्वर with माया उपाधि we introduce as तद्पदार्थ. And then we talk about the जीव. And then negate भाग्याग लक्षणया स्थूल शरीरं, सूक्ष्म शरीरं etc. And we come to the जीवात्मा. And while talking about जीवात्म परमात्म ऐक्यम् , what do we do? We negate the उपाधि of ईश्वर. Consisting of PT. We negate the उपाधि of जीव consisting of शरीर त्रयं, negating both व्यष्टि and समष्टि उपाधि we arrive at the equation that I am the consciousness, which is ब्रह्मन् all-pervading. So thus, I am not the consciousness confined to this one body. But I am the all-pervading consciousness. Thus, by claiming the all-pervading consciousness, we think वेदान्ता ends. Now what the उपनिषद् wants to say is the three व्यष्टि उपाधि, and the three समष्टि उपाधि, which we have negated during the महावाक्य विचारं we have to bring them back. The teaching is complete, only when we bring back शरीर त्रयं, and प्रपञ्च त्रयं. And शरीर त्रयं is the individual and प्रपञ्च त्रयं is the समष्टि. Then this micro and macro difference, exist only at the level of शरीर त्रयं and प्रपञ्च त्रयं. There is no micro, macro difference at the level of consciousness. And after महावाक्यविचार, I have claimed what? I am the consciousness. Micro or macro. குட்டு வாங்கண்டேமா? No micro no crow. I am the one all-pervading consciousness behind both micro and macro. I am the one consciousness behind both micro and macro. Therefore, I alone am I the form of

विश्व तैजस प्राज्ञ also. Then fill up the blanks. Without any reservation, without any hesitation, boldly I should say, I alone am in the form of enna? विराट्, हिरण्यगर्भ and अन्तर्यामी. अणोरणीयान् अहमेव तद्वत् महानहं विश्वमहं विचित्रं पुरातनोऽहं पुरुषोहमीशः हिरण्मयोऽहं शिवरूपमस्मि; not only I am available in the form of विश्व तैजस प्राज्ञ. I am in the form of विराट् हिरण्यगर्भ अन्तर्यामी also. Mere चैतन्य Ikya alone, is not enough. Vedantic meditation includes what? Inviting all the three pairs. Three pairs mean what? स्थूल शरीरं, स्थूल प्रपञ्च, सूक्ष्म शरीरं; सूक्ष्म प्रपञ्च, न च मत्स्थानि भूतानि must be followed by मत्स्थानि. न च मत्स्थानि *கொல்லி*, don't stop with negation. Mere negation may lead to escapism. Mere negation of अनात्मा, may lead to escapism. Therefore, vedantic meditation requires, inviting all of them. Let the whole world come including problems. From that problem, also I should never try to escape. Problem being मिथ्या I don't mind, they being, in me. Because I am 4th capsule. I am never affected by any events that happens. Therefore, instead of escaping from the world, I should invite the world and say, let it remain with me. Therefore, माण्डूक्य उपनिषद् wants us to say, my प्रथम पाद is विराट्. Instead of saying, विश्व, माण्डूक्य उपनिषद् wants us practice special invitation. My प्रथम पादः is don't say विश्व. विराट्. I alone am in the form हिरण्यगर्भ अहमस्मि प्रथमजा ऋतास्य *எங்க?* भृगुवल्ली अहमन्नं अहमन्नादो अहमस्मि प्रथमजा means what? I am in the form of हिरण्यगर्भ also. Thus, चतुष्पात् आत्म ध्यानं, is very, very important. Mere निर्गुण ध्यानं is not enough. We have to bring back the सगुण ध्यानं How? Seeing that I am in the form of निर्गुणं ब्रह्म. I alone am in the form of सगुण ईश्वर also. I welcome the गुणाः because it is मिथ्या which cannot taint me. Therefore, Sankaracharya says in माण्डूक्य ध्यानम्. I am not विश्व तैजस प्राज्ञः alone. I am विराट् हिरण्यगर्भ. I hope you are seeing the significance of that. Very important. DS repeatedly says मनोबुद्ध्याहन्कार चित्तानि नाहम् – in that meditation, there is a problem. That we go one negating and getting away from the world. Negating and getting away is not only escapism. It is accepting duality also. Because *அதெல்லாம் நான் இல்லையே* Therefore, duality also. Therefore, negation must be followed by invitation. So, I have the mind. I have the body. I allow all of them inclusive of all problems. I welcome back to me. मत्स्थानि तानि. And I am not afraid of their existence in me, why? असङ्गोऽहं असङ्गोऽहं. Just as the screen need not escape from the movie. Screen can welcome the movie and say, I am शुद्ध पटः अस्मि. So very important topic. नैषा दोषः so this mixing up of व्यष्टि and समष्टि is not a defect because माण्डूक्य wants us to see ourselves as both व्यष्टि as well as समष्टि. So सर्वस्य प्रपञ्चस्य. The entire स्थूल प्रपञ्च साधिदैविकस्य along with अधिदैवं. अधिदैवं means विराट्. Along with विराट् देवता, so the entire स्थूल प्रपञ्च along with the विराट् देवता

अनेन आत्मना, along with विश्व the प्रथम पाद चतुष्पात्वस्य in the 4 quarters. विवक्षितत्वात् should be included. So, when you look at the प्रथम पाद as विश्व, it should include what? विराट् also. Then what is the advantage? He says, एवं च सति व्यष्टिप्रपञ्चोपशमेऽद्वैतसिद्धिः | If this is not done, what will be the adverse consequence? Suppose I take my 4 पादाः विश्व तैजस प्राज्ञ and तुरीयम् and I resolve the स्थूल शरीरं सूक्ष्म शरीरं and कारण शरीरं. I will be resolving विश्व into तैजस; तैजस into प्राज्ञ and प्राज्ञ into तुरीयम्. And I will say I am the तुरीयम् the अधिष्ठानं of this विश्व तैजस and प्राज्ञ. This विश्व means what? The individual waker dreamer and sleeper, I am the अधिष्ठानं. And every जीव will have his own विश्व तैजस प्राज्ञ. And each one will have its own turiyam. And how many तुरियाणि are there? As many विश्वाः are there so many तुरियाणि will be there. And thus, we will end up in आत्म बहुत्वा वादः So, I the consciousness am अधिष्ठानं of my शरीर त्रयं. You have a consciousness which is the अधिष्ठानं of your शरीर त्रयं. We may end up in what? Many आत्मा. Not only may we end up. Sankaracharya says this blunder has been committed by all the philosophers. Why because साङ्ख्या philosopher says, there are many all-pervading; अत्र वेद all-pervading आत्मा. And that is I why when योग philosopher says योग चित्त वृत्ति निरोध; तदा द्रष्टुः स्वरूपे अवस्थानं by removing all the thought you will abide in the आत्मा. Remember when the yogi says by removing thought I will abide in आत्मा you know what he means? I will abide in my आत्मा. And when you do चित्त वृत्ति निरोध you will abide in your आत्मा. Therefore, remember द्रष्टुः स्वरूपे Many vedantic people are quoting that, forgetting the message of योग सूत्र. योग सूत्र doesn't talk about एक द्रष्टरि अवस्थानाम्, in them, for them द्रष्टा means your आत्मा. And therefore, they talk about what? Many आत्मनः And each अनात्मा having its own आत्मा. This blunder you cannot avoid as long as you see, many विश्व many तैजस and many प्राज्ञ. Therefore, माण्डूक्य उपनिषद् wants to abolish many विश्वाः by equating विश्व with विराट्. Once विश्व is equated with विराट् how many विराट्स are possible? स्थूल शरीरं can be many. स्थूल प्रपञ्चाः can be only one. Therefore, once विश्व विराट् ऐक्यम् is presented in the beginning itself, when you resolve विश्व तैजस and प्राज्ञ, you have parallely resolved विराट् हिरण्यगर्भ and अन्तर्यामी. Then how many आत्मनः can be there? Only one आत्मा. Therefore, Sankaracharya says एवं च सति. once the plurality of विश्व is negated, by विराट् ऐक्यम्, सर्व प्रपञ्च उपशमे ~ along with शरीर त्रयं, you are resolving प्रपञ्च त्रयं also. Then once you come to consciousness, how many consciousnesses will be there? Unlike साङ्ख्या, योग, न्याय; न्याय philosopher also have got many all-pervading आत्मा. वैशेषिक many all-pervading आत्मा साङ्ख्या many all-pervading आत्मा. योग many all-pervading आत्मा. எல்லாரும் ஒரே மாதிரி. We the अद्वैतिनः

only talk about एकात्मा वाद. So अद्वैत सिद्धिः. And this not only Sankaracharya asserts in माण्डूक्य. In तैत्तिरीय also when पञ्चकोश विवेक is done, at the end of every कोश a ऋग्मन्त्र is quoted ततप्येष श्लोको भवति. In each ऋग्मन्त्र, अन्नमय कोश and अन्नम् the समष्टि are equated. अन्नाद्वै प्रजा प्रजायन्ते. Similarly, प्राणमय कोश and समष्टि प्राण, पराणान् देव अनुप्राणन्ति and there also Sankaracharya makes the same observation. व्यष्टि समष्टि ऐक्यम् you have to see. Then you should come to आत्मा. Then there will be one आत्मा. Without that if you resolve, you will end up in आत्म बहुत्वं. A very important observation of Sankaracharya. I don't know whether you are getting the significance of this observation.

सर्वभूतस्थाश्चात्मैको दृष्टः स्यात् व्यष्टिभूतानिचात्मनि | “यस्तु सर्वाणि भूतानि “ (ई. उ. ६) इद्यादिश्रुत्यर्थ उप्संहृतश्चैवं स्यात् | अन्यथा हि स्वदेहपरिच्छिन्न एव प्रत्यगात्मा सान्ख्यादिभिरिव दृष्टः स्यात्तथा च सत्यद्वैतमिति श्रितिकृतो विशेष न स्यात्, सान्ख्यादिदर्शनेनाविशेषात् | इष्यते च सर्वोपनिषदां सर्वात्मैक्यप्रतिपदगतं | अतो युक्तमेवास्याध्यात्मिकस्य पिण्डात्मनो द्युलोकद्याङ्गत्वेन विराडात्मनाधि दैविकेनैकत्वमभिप्रेत्य सप्ताङ्गत्ववचनम् |

So सर्वभूतस्थाश्च आत्मा normally we talk about ऐक्यम् only at the चैतन्यम् level. At the स्थूल शरीर and स्थूल प्रपञ्च level generally ऐक्यम् is not talked about. We talk about only the differences at the व्यष्टि समष्टि level. But here the unique approach is ऐक्यम् is started at the first level itself. Because after knowing चैतन्य ऐक्यम् we have to claim, I am विश्व also. I am विराट् also in keeping with that. Therefore, he says सर्वभूतस्थाश्च आत्मा - the consciousness which is inside every living being एकः दृष्टवत् will be understood as one. And not only there is one आत्मा in every living being. The reverse also true. All the living beings are in one आत्मा. So, one आत्मा is in all. And all are in one आत्मा. So आत्मा is the content of all the bodies. When you say आत्मा is in all. Which means आत्मा is the content of all the bodies. All the bodies are in आत्मा When you say, you should not say all the bodies are content of आत्मा. When you say आत्मा is in all it should be translated as it is the content of all. When you say all are in आत्मा, there you say, आत्मा is the अधिष्ठानं of all. आत्मा is the content of all. आत्मा is the अधिष्ठानं of all. So सर्वभूतस्थाश्च आत्मा सर्व भूतानि च आत्मनि

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि |

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ||६- २९||

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति |

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ||६- ३०||

sarvabhūtaṣṭhamātmānaṃ sarvabhūtāni ca'tmani |
īkṣatē yōgayuktātmā sarvatra samadarśanaḥ || 6.29 ||

yō māṃ paśyati sarvatra sarvaṃ ca mayi paśyati |
tasyāhaṃ na praṇaśyāmi sa ca mē na praṇaśyati || 6.30 ||

Both we have to see. It is the content. It is the अधिष्ठानं. Both you must see. So सर्व भूतानि च आत्मनि दृष्टः स्यात् you have to supply. And this idea is there in ईशावास्य उपनिषद् यस्तु सर्वाणि भूतानि आत्मन एव अनुपश्यति. सर्वभूतेषु चात्मानं ततो न विजुगुप्सते is the ईशावास्य मन्त्रा no 6. इत्यादि श्रुत्यर्थः this श्रुत्यर्थ will be उपसंहृतः च स्यात् उपसंहृतः means reinforced. Validated. Explained. Substantiated. Corroborated. Any word you can take. अन्यता if this is not done, that व्यष्टि समष्टि ऐक्यम् is not seen at the beginning level itself if it is not seen. Then what is the possible problem? अन्यता otherwise स्व सेह परिच्छिन्न एव प्रत्यगात्मा consciousness will be seen as confined to the body. Because we use the word inner self. The word inner will convey what idea? So when you say Rama is inside the house, what is the idea you get? He is not outside. Similarly, when you say आत्मा is the inner self, we will conclude, my inner self is confined to my body. Your inner self is confined to your body. That mistake will be committed. So स्व सेह परिच्छिन्न एव प्रत्यगात्मा the inner self will be misunderstood as confined to the body. Like what? सान्ख्यादिभिः इव like the साङ्ख्या philosophers. Even though he says आत्मा is all-pervading, they say आत्माs are many. So सान्ख्यादिभिः इव दृष्टः स्यात्. It will be wrongly seen by us also. After स्यात् full stop. Then तथा च next sentence तथा च so what? If you say each one has got inner self. Then तथा च सति अद्वैतं इति श्रुतिक्रितो विशेषः न स्यात्. So here you should read the word properly सत्यद्वैतम् is there. You should not read as सत्य द्वैतं real duality. We have to split it as सति अद्वैतं. And सति must be read along with तथा च. तथा च सति. In such an eventuality, अद्वैतं iti the advaitic teaching, श्रुतिक्रितो विशेषः which is unique to the उपनिषद्. विशेषः means what? The unique teaching of the उपनिषद् is what? आत्मा is one. आत्मा एकत्वं is the uniqueness of वेदान्ता. And that unique vedantic teaching न स्यात्. Will not be communicated at all. And as Dayananda Swamiji says beautifully, you don't have to study वेदान्ता, because previously before studying वेदान्ता You are You. I am I. And after several years of studies I have understood what? You are you' I am I. अत्रुक्तं पदप्राणैः? Therefore, for discovering द्वैतं, you don't have to study प्रस्थान त्रय मूलं, प्रस्थान त्रय भाष्यं तर्क मीमांसा व्याकरण we don't have to study to say God is God. World is world. I am I. Why should

study the scriptures for this? Therefore, scriptural study is to understand the seeming triad is nothing but आत्मा एकत्व विद्या प्रतिपत्तये. So, all of them will be missed. And the irony is, the साङ्ख्या philosophers are आस्तिका people accepting वेदान्ता प्रमाणम्. And वेदान्ता repeatedly says स आत्मा शान्तं शिवं अद्वैतं it clearly says. They read that मन्त्रा. They accept वेदप्रमाणा. And finally declare what? आत्माs are many. If a Bouddha does that it is understandable because he doesn't accept वेदप्रमाणा. These people after वेदप्रमाणा and remember the yogi entering निर्विकल्पक समाधि is not a great issue because he goes to निर्विकल्पक समाधि to discover what द्वैतं or अद्वैतं. He goes into निर्विकल्पक समाधि to arrive at द्वैतं. That is why we say निर्विकल्पक समाधि can never establish द्वैतं. Why? The yogi went into निर्विकल्पक समाधि and arrived at द्वैतं. That is why we don't give any importance to निर्विकल्पक समाधि because it cannot prove अद्वैतं at all. अद्वैतं requires not समाधि. But अद्वैतं requires alert study of the उपनिषद् and understanding a non-duality which is in spite of the experience of duality. Any way suddenly *எங்கேயோ போயிட வேண்டும்*. Let me get out of the समाधि. Let me wake up. So श्रुतिक्रितो विशेषः न स्यात्. Why? साङ्ख्यादि दर्शनेन अविशेषात् because वेदान्ता will not be different from a विशेषः It means what? वेदान्ता will be the same as साङ्ख्या, योग etc. And that should not be our conclusion because इष्यते च सर्वोपनिषदां when you analyse all the उपनिषद्s we find all the उपनिषद्s have got only one central message. यस्तु सर्वाणि भूतानि आत्मन् एवानुपश्यति. Yasmin next मन्त्रा- यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः तत्र कोमोह कः शोकः एतत्त्वं *அப்பறம் எண்ண?* एतत्त्वं अनुपश्यतः उपनिषद् is talking about, एकत्वं only. Therefore, सर्व उपनिषदां all the उपनिषद्s, सर्व आत्म ऐक्य प्रतिपादकत्वं they are only conveying आत्मा एकत्वं as their central message. All the उपनिषद्s are conveying आत्मा एकत्वं as their central message. That you should never, never forget.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

011 - Chapter 1 Mantra 3

Page 31 last 7 lines.

अतो युक्तमेव अस्य आध्यात्मिकस्य पिण्डात्मनः धु-लोकाद्यङ्गत्वेन विराडात्मना आधिदैविकेन एकत्वमभिप्रेत्य सप्ताङ्गत्व-वचनम्। “मूर्धा ते व्यपतिष्यत् (छा. ५.१२.२) इत्यादि-लिङ्ग-दर्शनाच्च।

After commenting upon the 3rd मन्त्र, which presents the 1st पाद of the आत्मा, Shankaracharya is raising a general objection and gives the answer. And that objection is, while talking about the प्रथम पादः, the उपनिषद् is presenting विश्व and विराट् as though both of them are one and the same. जागरितस्थानो बहिष्प्रज्ञः etc. refers to विश्व from व्यष्टि level, सप्ताङ्गः वैश्वानरः refers to समष्टि and the उपनिषद् is equating व्यष्टि and समष्टि and this cannot be logically accepted because व्यष्टि is full of limitation whereas समष्टि is full of virtues and limitlessness. विश्व is अल्पव्यापि and विराट् is सर्वव्यापि, विश्व is अल्पज्ञः, विराट् is सर्वज्ञः. When both of them have got diagonally opposite features, how can they be equated? In fact, we are doing the भागत्याग लक्षण only because they are not equal at the वाच्यार्थ level. That being so, how can विश्व and विराट् be equated? And for that we have to give two answers.

The first answer is, even though actually विश्व and विराट् are not equal they are equated keeping in mind the final benefit. Keeping in mind the benefit because the aim of the उपनिषद् is not to talk about विश्व or विराट् or their attributes also. They are only used as stepping stones to travel to तैजस and तैजस is going to be used as a stepping stone to प्राज्ञा and later to तुरीयम्. And, Therefore, the final aim is to arrive at the चैतन्यम् or the तुरीय चैतन्यम्. At the तुरीयम् level व्यष्टि समष्टि भेद is not there. That is, the consciousness तुरीयम् behind विश्व, तैजसा, प्राज्ञा and the consciousness तुरीयम् behind विराट्, हिरण्यगर्भ and अन्तर्यामि, the consciousness is going to be equal because at consciousness level व्यष्टि समष्टि भेद is not there, the consciousness being indivisible whole. Therefore, since at the final level equation it is possible, in the beginning stage itself, even though equation is not possible, the उपनिषद् is equating them with the intention that after all they are going to be resolved. And therefore, व्यष्टि समष्टि equation at the प्रथम पादः level is a compromise done with an intention to equate the चैतन्यम् at the तुरीय पाद level. And not only this compromise has been done, this has to be done also, because if this व्यष्टि समष्टि भेद is approved and retained, what will the

परमानन्द शिष्या do? Retaining the व्यष्टि समष्टि भेद at the तृतीय पाद level, finally he will conclude the व्यष्टि समष्टि भेद at the तुरीय level also. To avoid that problem and to avoid the problem of pluralistic आत्मा, each व्यष्टि पाद त्रयम् has got one चैतन्यम् and there will be how many चैतन्यम्s? As many विश्वास are there, so many चैतन्यम्s are there, such a mistake may be committed. To avoid the mistake उपनिषद् deliberately compromises and equates विश्व and विराट् even though strictly speaking they cannot be equated. And therefore, what is the single word answer? To avoid plurality of आत्मा, the compromise ऐक्यम् is maintained at the first पाद level itself, even though that ऐक्यम् is not really possible. वाच्यार्थ ऐक्यम् is not possible. This is answer 1.

And the 2nd answer that I gave in the last class also should be remembered. And what is that? Even though व्यष्टि समष्टि भेद is retained in the beginning, ultimately, we have to equate the consciousness at the 4th level. विश्व विराट् are different, तैजस हिरण्यगर्भ are different, we also accept. And then we have to do भागत्यागलक्षण and we have to arrive at the consciousness and we have to say at consciousness level व्यष्टि समष्टि भेद is not there. And after gaining this knowledge, that is the knowledge of indivisible consciousness, the ज्ञानी has got an important exercise, which is important. I said whatever अनात्मा have been negated in the beginning, they have to be brought back, to avoid the duality. Otherwise अनात्मा will be separate, आत्मा will be separate, मनोबुद्ध्यहंकारचित्तानिनाहम चिदानंद रूपः शिवोहम्, शिवोहम्, till that, and till this, that is different and this is different and we will end up in द्वैतम्. Therefore, to avoid the सांख्या blunder, after gaining ज्ञानम् 'I am the चैतन्यम्', I have to do a second meditation in which I invite both the व्यष्टि त्रयम्, शरिर त्रयम् and समष्टि त्रयम् i.e. प्रपञ्च त्रयम् or विश्व, तैजसा, प्राज्ञा and विराट्, हिरण्यगर्भ, अन्तर्यामि, they have to be brought unto me and I should state मत्स्थानि सर्वभूतानि न च मत्स्थानि- all of them are in me And therefore, I alone am putting on व्यष्टि वेशम् also and I alone am putting on समष्टि वेशम् also. Therefore, I am व्यष्टि I am समष्टि, thus we have to equate by saying I am both व्यष्टि and समष्टि. Since this has to be done post knowledge - i.e. after knowledge, the उपनिषद् says let us start that now itself. Let it be the resultant claiming I am विश्व I am विराट्. Therefore, also व्यष्टि समष्टि compromise equation is done. (11.35). Of these two arguments, the second argument I have added, first argument alone is Shankaracharya's and what is Shankaracharya's argument - to avoid plurality of आत्मा, व्यष्टि समष्टि ऐक्यम् must be introduced in the 1st पाद itself. I hope you are getting the fine print.

Therefore, we saw in the last class, अतो युक्तमेव अस्य आध्यात्मिकस्य - आध्यात्मिका means विश्व - and विराडात्मना आधिदैविकेन - आधिदैविक means विराट् - एकत्वम् अभिप्रेत्य - compromise equality is done as a rehearsal in the beginning itself to avoid आत्म बहुत्वम्, which is the blunder committed by सांख्ययोग people.

And then Shankaracharya gives another support also for equating व्यष्टि and समष्टि, विश्व and विराट्, borrowing an idea from छान्दोग्योपनिषद्. And there, number is given - 5.12.2, 5th chapter, 12th section, 2nd मन्त्र in छान्दोग्य उपासना. Because you know in छान्दोग्य, the first five chapters are उपासना and the last three chapters are वेदान्ता. This portion is taken from उपासना.

And to understand this portion, you should know the background of the छान्दोग्य. There, some disciples go to a गुरु, a क्षत्रिय King, and each one talks about the विराट् उपासना they practice. And instead of taking the whole universe as विराट् they are taking different portions of the universe as विराट्. So truncated विराट्. So, one शिष्य says "I meditate upon the heaven as विराट्", another person says "I meditate upon सूर्य as विराट्". Another one says "I meditate upon the central body as विराट्". Thus, each one says. And the गुरु who is a क्षत्रिय and ब्राह्मणाs are disciples, and the क्षत्रिय says "if you do this meditation, you won't get full benefit and not only that, you will have a disadvantage also". And what is that? When you take the heaven as the विराट् what is the mistake you are committing? The heaven happens to be only the head of विराट्. भूपादौ यस्यनाभिर्वियदसुरनिलस्चन्द सूर्यो च नेत्रे कर्णावाशाः शिरो धौः - शिरः धौः- the heaven is not the full विराट्; heaven is only the head of विराट्. That means what is the mistake you are committing? You are taking the head as the total विराट्. Another person is taking the सूर्य as the total विराट् while the truth is what? सूर्य is only चक्षुः. Thus, they are all doing व्यस्थ उपासना as though it is समस्थ विराट्. Do you understand? They are doing व्यस्थ उपासना for meditation mistaking the part as the whole. So, there is hole in your उपासना. You should get the spelling right. It is not a whole-lee उपासना it is a holly उपासना. And then what he says, if you do such a blunder what will happen? If you take the heaven as the full विराट् which is only the head, for that mistake what will happen, you will lose your head. There is a मन्त्र - "मूर्धा ते व्यपतिष्यत् इति वचनात्।

Then to the second disciple he says you are taking सूर्य as the total विराट् and for that mistake what will you lose? You will lose your eyes. Thus, for each disciple he says

for that incomplete meditation you will lose that part of your body. And Shankaracharya ingeniously takes this portion. Just see how he connects. He says from this it is clear that in the vision of the King that the heaven which is the head is equal to the समष्टि head of the विराट्, must be equal to your head. Because he says your head will go and not your leg. So, by giving the punishment of losing a corresponding limb, by talking about the punishment of loss of a corresponding limb, the क्षत्रिय is indirectly sending the message of व्यष्टि समष्टि ऐक्यम्. The head of the student and the heaven which is the head part of the विराट् both are equal. Similarly, eye of the student and सूर्य which is the eye of the विराट्, they are equal. This is only one sample. if you read the whole छान्दोग्य portion, he will say you will lose your eye, you will lose your leg, thus he says for each part. If you have got patience and time, go back and read. And then after giving the punishment, he says that thank God you reached me before you lost your head!! So, I am giving you the correction. Hereafter what should you do? Meditate upon the विराट् with the totality and it is that मन्त्र which we saw before. Where did we see- better look at the book - page no. 29, previous page भाष्यम् - "तस्य ह वा एतस्य आत्मनः वैश्वानरस्य मूर्धैव सुतेजाः, चक्षुर्विश्वरूपः, प्राणः पृथग्वर्त्मात्मा, सन्देहः बहुलः, बस्तिरेव रयिः, पृथिव्येव पादौ" (छा. ५.१८.२) that मन्त्र which was quoted, it is the मन्त्र given by the क्षत्रिय गुरु after telling that you are doing partial उपासना for which you will lose your corresponding limb. Therefore, how do you do your meditation - मूर्धैव सुतेजाः, चक्षुर्विश्वरूपः, etc. This is the word of the गुरु And therefore, look at this ingenious quotation. I don't know whether you understood how quotation drives home. Shankaracharya doesn't explain. I am struggling to tell you so much. Shankaracharya says "मूर्धा ते व्यपतिष्यत् इति वचनात् । And he does not even say where this वचनम् comes. So, you have to go through the whole portion. Whether you understood whatever I said or not, what is the bottom line? From this quotation, it is clear that the individual head and the heaven which is the head of the विराट् both of them are equated. If you understand that, it is enough. So इत्यादि लिङ्ग दर्शनात्- लिङ्ग means clue or indication.

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विराजा एकत्वम् उपलक्षणार्थं हिरण्यगर्भाव्याकृतात्मनोः। उक्तं चैतद् मधु-ब्राह्मणे "यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः यश्चायम् अध्यात्मम्" (बृ. २.५.१) इत्यादि। सुषुप्ताव्याकृतयोः तु एकत्वं सिद्धमेव निर्विशेषत्वात्। एवं च सति एतत्सिद्धं भविष्यति सर्वद्वैतोपशमे च अद्वैतमिति॥ ३ ॥

And you have to extend this rule- what is the rule? - व्यष्टि समष्टि ऐक्यम् rule discussed in प्रथम पाद, you can extend to the 2nd and the 3rd पाद also. So विराजा एकत्वम्- विश्व विराज एकत्वम् - उपलक्षणार्थ - is an indication, a clue for what? - हिरण्यगर्भाव्याकृतात्मनोः - here we have to be careful. हिरण्यगर्भ and अव्याकृत are one is not the message. So, it looks as though हिरण्यगर्भाव्याकृतात्मनोः एकत्वम् - No - It is हिरण्यगर्भ- तैजस एकत्वम् and अव्याकृतात्मा i.e. अन्तर्मयामि-प्राज्ञा एकत्वम्. Very carefully you have to understand. हिरण्यगर्भतैजसोः or तैजसहिरण्यगर्भयोः, प्राज्ञाव्याकृतात्मनोः च एकत्वम् - we have to see. And what is the प्रमाणम् for that?

He gives another quotation taken from बृहदारण्यक उपनिषद्. He takes from छान्दोग्यो and बृहदारण्यक उपनिषद्. उक्तं चैतद्- एतद् means तैजसहिरण्यगर्भ-ऐक्यम् have been talked about in मधुब्राह्मणम् and the number is given बृहदारण्यक उपनिषद् 2nd chapter, 5th section, 1st मन्त्र. And what is the मन्त्र? “यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः - here the तेजोमयोऽमृतमयः पुरुषः refers to the देवतादि सूक्ष्म शरीरम्, part of the पृथ्वी. So पृथ्वी the earth is स्थूलम् and behind this स्थूल पृथ्वी there is a corresponding पृथ्वी देवता and पृथ्वी देवता is the सूक्ष्म शरीरम् of पृथ्वी and that is called here तेजोमयोऽमृतमयः पुरुषः. Just as behind the सूर्य we perceive, सूर्य देवता is there, सूर्य मण्डलम् is स्थूल शरीरम् and सूर्य देवता is सूक्ष्म शरीरम्. Thus, the उपनिषद् talks about the सूक्ष्म शरीरम् behind the देवता and the सूक्ष्म शरीरम् behind the individual also in मधुब्राह्मणम् and thus talks about the सूक्ष्म ऐक्यम् between व्यष्टि and समष्टि. So “यश्चायमस्यां पृथिव्यां देवता तेजोमयोऽमृतमयः पुरुषः- be very careful here. पुरुषः does not refer to आत्मा. पुरुषः means देवता and देवता always refers to the सूक्ष्म शरीरम्. It is तेजोमयः because चैतन्य प्रतिबिम्बम् is there, देवता is alive. That is why when you pray to सूर्य भगवान्, the सूर्य भगवान् listens to the prayer. How? Because behind सूर्य मण्डलम् which is स्थूल शरीरम् there is सूर्य देवता the सूक्ष्म शरीरम् and प्रतिबिम्ब चैतन्यम् is there. So अमृतमय पुरुषः and यश्चायम् अध्यात्मम् - the corresponding पृथ्वी देवता which is the समष्टि, at the individual level behind every body. अध्यात्मम् means behind the individual body. Also, what is there is - the सूक्ष्म शरीरम् is there and the उपनिषद् uses तेजोमयोऽमृतमयः पुरुषः there also. So, what does that mean? The सूक्ष्म शरीरम् behind the body and the सूक्ष्म शरीरम् behind the earth. So, behind the व्यष्टि सूक्ष्म and समष्टि सूक्ष्म, behind तैजसा and हिरण्यगर्भ, what is there? The मन्त्र says सः एकः in मधुब्राह्मण. Shankaracharya doesn't quote the full मन्त्र. The later part of the मन्त्र is सः अयमेव, सः - it comes. अयमेव सः means this व्यष्टि alone is that समष्टि. So sometimes the quotation can be understood only when we are familiar with the original text book. If we are not familiar with the original text book, the quotation instead of clarifying

things – what will happen? – the quotation will become a problem. If quotation is problem that what do you do? Drop the quotation. So that is the idea. The message is at the सूक्ष्म level also व्यष्टि समष्टि ऐक्यम् is there. Therefore, तैजसहिरन्यगर्भ ऐक्यम्, it is मधुब्राह्मण.

Then what is the third ऐक्यम्, प्राज्ञा-अन्तर्यामि. Now Shankaracharya says, “For that I need not give a quotation”. Thank God. We are saved. Otherwise, another quotation headache will come. So, I need not give a quotation because प्राज्ञा and अन्तर्यामि are associated with कारणम्. And कारणम् means what – where differences have resolved. कारणम् means where कार्यम्s, differences are resolved. So, since the differences are resolved in कारणावस्था, in कारणा, व्यष्टि समष्टि भेद is not experienceable, recognizable. Therefore, they are one and the same. Therefore, he says सुषुप्ताव्याकृतयोः तु एकत्वं- and you should remember the previous one is द्वितीय पादः- justification of द्वितीय पादः – and this one is the व्यष्टि समष्टि ऐक्यम् as त्रितीय पादः. So सुषुप्ताव्याकृतयोः - अव्याकृताम् is another name for अन्तर्यामि or ईश्वरः. एकत्व – it is going to come in मांडुक्य उपनिषद् itself in मन्त्र No. 6 - एष सर्वेश्वर एष सर्वज्ञः- it is going to come. एकत्वं तु सिद्धमेव - it is evident. Why? - निर्विशेषत्वात् because in कारणावस्था, differences are not recognizable. Why differences are not recognizable in कारणावस्था? If it is asked – when differences are not recognizable then it is called कारणावस्था- Therefore, in कारणावस्था it is not recognizable. Therefore, निर्विशेषत्वात् - in English we call it undifferentiated. Therefore, एकत्वं सिद्धमेव. That is why during sleep you do not know whether your world is resolved or total world is resolved, you do not know the difference. Why? Because there is no difference between the resolution of your world and the resolution of the total world because everything is resolved for you. So निर्विशेषत्वात् । एवं च - OK through all these discussions what am I arriving at?

Sometimes शब्दझालम् महारण्यम् - we will discuss too many things and we don't know what is the blessed purpose of this discussion. Is it to create migraine or some other purpose. Shankaracharya writes the bottom line. That is significant.

एवं च सति - this being so; this being so means which being what? Since व्यष्टि and समष्टि are one and the same at all the three पादा levels, प्रथम, द्वितीय, and त्रितीय पाद levels, micro and macro are one and the same, सर्वद्वैतोपशमे- when you resolve the व्यष्टि parallelly you are resolving the समष्टि also. Therefore, सर्वद्वैतोपशम takes place. You need not

separately go and resolve all the Sun, the moon etc. You go to sleep and everything is resolved. So सर्वद्वैतोपशमे when both व्यष्टि and समष्टि are resolved - what will be available? अद्वैतम् भवति, भविष्यति सिद्धम् भविष्यति - अद्वैतम् सिद्धम् भविष्यति - अद्वैत will be automatically be remaining as the अधिष्ठानं when the द्वैतम् is resolved. So, when you resolve द्वैतम्, अद्वैतम् is automatically attained. And Anandagiri writes a beautiful note. What is that? If we can arrive at अद्वैतम् by mere dissolution of द्वैतम्, then everybody can go to either सुषुप्ति or समाधि in which all द्वैतम् will be resolved and he will arrive at अद्वैतम् and मोक्ष. And therefore, Anandagiri says, उपशमे च अद्वैतम्- that word च in the भाष्यम् signifies one thing. द्वैतम् should not be merely resolved by withdrawal. Because if it is merely resolved by withdrawal what will happen? When you wake up the resolved द्वैतम् will come back. Therefore, mere withdrawal and going to सुषुप्ति or समाधि will not be equal to द्वैत उपशम. That is why I said in the last class, the योग people also, like Patanjali, they resolve by talking about निर्विकल्पक समाधि but in spite of निर्विकल्पक समाधि, they could not come to अद्वैतम्. Remember Patanjali is द्वैतिन् or अद्वैतिन्? Therefore, mere उपशम - उपशम means resolving, will not solve the problem. Anandagiri says द्वैत उपशम should take place by understanding its मिथ्यात्वम्. So, resolution of द्वैतम् should not be a physical event but it should be an intellectual event. Resolution of द्वैतम् should not be a physical event. Why? Because it did not help Patanjali - for one. It will not help us also because again it will come. समाधि अवस्था is followed by व्युत्थान अवस्था. Therefore, in अद्वैत, resolution of द्वैतम् is an intellectual event in the form of understanding that द्वैतम् is मिथ्या And therefore, even when I experience द्वैतम्, it is as good as not there. मत्स्थानि सर्वभूतानि- next statement - with eyes open- we will say न च मत्स्थानि भूतानि. Therefore, wherever the word उपशम comes, it can be ज्ञानेन उपशमः or ध्यानेन उपशमः? ज्ञानेन उपशमः or ध्यानेन उपशमः- which one we highlight? ध्यानेन उपशमः will not help. When ज्ञानेन उपशमः, गुरु शास्त्र उपदेशेन उपशमः - this Anandagiri says, the चकार says गुरु शास्त्र उपदेशेन द्वैत उपशमे अद्वैत सिद्धिः. Very brilliant note. I was so happy that I thought of sharing with you. Just see how much has been extracted from a mere चकार.

So ध्यानेन उपशमः वा ज्ञानेन उपशमः वा - if this is asked what should be the answer? - ज्ञानेन एव. ध्यानेन उपशमः is destruction, ज्ञानेन उपशमः is sublation. These two words if you can remember, I will be happy. Otherwise O.K. ध्यानेन उपशमः is destruction, ज्ञानेन उपशमः is sublation. What we want is sublation. Sublation happens only by understanding.

O.K.

Now I will give you the अन्वय. Did I give अन्वय for the first two मन्त्राः? Go home and see. I don't know whether you remember. I will give you अन्वय for the third मन्त्र. The अन्वय is very simple. the whole मन्त्र is in अन्वय only.

जागरितस्थानः बहिष्प्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः स्थूलभु वैश्वानरः प्रथमः पादः भवति ॥

Only add भवति and put a full stop.

O.K. Now we will go to मन्त्र 4 पाद 2. We will read the मन्त्र.

स्वप्नस्थानोऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्त भुक् तैजसो द्वितीयः पादः ॥ ४ ॥

So to come to the gist, it is very simple. स्वप्नस्थानः is the name of the चैतन्यम्. Remember each मन्त्र is referring to the consciousness. जागरितस्थानः is the name of neither जागरितम् nor स्थानम् – all बहुव्रीहि – it refers to the consciousness associated with waking state. Similarly स्वप्नस्थानः – that is why बहुव्रीहि is called अन्य पदार्थ प्रधानो बहुव्रीहि. So स्वप्नस्थानः is the name of consciousness associated with the dream state and many words are similar -

एकोनविंशतिमुखः - because in the dream also we have got the dream body, there also - पञ्च प्राण, ज्ञानेन्द्रिया, कर्मेन्द्रिया. Therefore, that is also एकोनविंशतिमुखः - but instead of बहिष्प्रज्ञः, it is अन्तःप्रज्ञः – because we are not earned extrovert but we are turned inwards, because the world is not a भौतिक प्रपञ्च, it is मानस प्रपञ्च. स्वप्नम् is mental world. Mental world will be outside or inside? Inside. Therefore, अन्तःप्रज्ञः etc. The other words भाष्यकार himself will explain. We will go to the भाष्यम्.

स्वप्नः स्थानम् अस्य तैजसस्य स्वप्नस्थानः। जाग्रत्प्रज्ञाऽनेकसाधना बहिर्विषया इव अवभासमाना मनः-स्पन्दन-मात्रा सती तथा-भूतं संस्कारं मनसि आधत्ते। तन्मनः तथा संस्कृतं चित्रितः इव पटः बाह्य-साधनानपेक्षम् अविद्या-काम-कर्मभिः प्रेर्यमाणं जाग्रद्भव अवभासते। तथा चोक्तम् “अस्य लोकस्य सर्वावतः मात्राम् अपादाय” इति।

So स्वप्नस्थानः is the first word. Shankaracharya gives the विग्रहवाक्यम् बहुव्रीहि. स्वप्नः स्थानम् अस्य सः स्वप्नस्थानः. And that consciousness gets the name तैजस. So विश्व is the name of the consciousness, तैजस is the name of the consciousness only and what is the name तैजसस्य सः द्वितीय पादः will come later. Now he wants to give the phenomenon of dream. How does dream take place? Even though we know, he wants to give the Vedantic explanation. What is that explanation?

Waker has got several experiences. How? Gained through the पञ्च प्राणेन्द्रियाणि, ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, अन्तःकरणम् etc. which contact the external world and out of that contact is generated, the waker's experiences. Point No.1. Then Shankaracharya says this waker's experiences get recorded in the mind. Just as we can record the talk in a tape or CD, similarly the mind not only serves as a experiencer, the mind serves as a recorder also. And therefore, waker's experiences form the waker's वासनाs. So जाग्रदनुभव produces जाग्रद्- वासना. अनुभव-जन्य-वासना. Experience creates impressions. वासना is otherwise called संस्कारः - both are synonymns only. वासना or संस्कारः. And संस्काराs will remain in the mind as long as we are in waking. The संस्काराs will remain in the mind as long as we are in the waking. The moment we withdraw from the waking, then the संस्काराs gets activated. And the activation of संस्काराs, is governed by what? Do I decide what should be my day's dream? Like having a home theatre. You have got so many movie CDs and which movie you want to see you put up. Generally, it won't work, that is a different thing. You put all and see. Like that can we switch on - today I want to see Venkatachalapati. So who decides? - जीव decides or ईश्वर decides? Shankaracharya says neither. Neither ईश्वर decides, nor जीव decides and what decides is the कर्म, the प्रारब्ध कर्म, अविद्या काम कर्मभिः प्रेर्यमाणं - so activated by our कर्म, it projects a world. It is मानस प्रपञ्च, वासना माया प्रपञ्च, mental universe. And we don't use the regular sense organs for perceiving. Regular sense organs we have to use for perceiving the outside world. Why? Very interesting note. We have not discussed. Why do we use the sense organs to perceive the world? Because the sense organs carry the चिदाभासा - नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरम् ज्ञानम् यस्य तु चक्षुरादिकरणा- चिदाभासा is the light. And when the चिदाभासा painting takes place - like the reflectors on the road. Your car will have to give the light on the reflector. Then the reflector will reflect. Similarly, I have to carry the चिदाभासा and envelop the object with चिदाभासा, then the object becomes bright. So इन्द्रिय सहायेन विषयाः प्रकशरूपाः भवन्ति. They shine means they are experienceable. Just as the light is falling on you now, like that चिदाभासा light. But when there are mental objects, you don't require the sense organs to carry the चिदाभासा light. Why? When in dream the objects are mental objects you don't have to carry the चिदाभासा because चिदाभासा is already there And therefore, every object in dream is प्रकश रूपम् - तेजोमय रूपत्वात् तैजसः इत्युच्यते. That is what he says. OK. I am just generally discussing that. Therefore, चिदाभासा is already there And therefore, every projected object is automatically shining with चिदाभासा.

Whereas external objects in जाग्रदवस्था, they won't automatically shine, we have to lend the shine of चिदाभासा through the वृत्ति- वृत्तिव्याप्य and फलव्याप्य च. So, this is the mechanism of dream.

Now look at the भाष्यम्. जाग्रत्प्रज्ञा -प्रज्ञा here means experiences, अनुभव. So जाग्रद् अनुभवः अनेकसाधनः- बहुव्रीहि - which are generated by different instruments like ज्ञानेन्द्रियम्, अन्तःकरणम् etc. and of course the physical body is required because sense organs can function only when the गोलकम्s are there. And गोलकम्s belong to which शरीरम्? Don't ask me what is गोलकम्? गोलकम् belongs to the physical body. Therefore, इन्द्रिय, गोलकम्, शरीरम्, external light these are all instruments required for जाग्रदनुभव. Therefore, अनेकसाधनः- singular number only - अनेकानि साधनानि यस्याः सा प्रज्ञा. And बहिर्विषया इव अवभासमाना - which experiences are centered on external objects. बहिर्विषया - again बहुव्रीहि - बहिः विषयाः यस्याः सा प्रज्ञा. So, every waker's experience is external object centered. And Shankaracharya uses the word 'इव' as though external. No word should be glossed over. These are all the greatness of commentators. They will never gloss over a वाक्यम्. Every word - Anandagiri you have to see - for 3 lines of Shankaracharya he writes 20 lines. His commentary on Shankaracharya's भाष्यम् is very elaborate. There is another who is more elaborate than him - Sachchidaanandendra Saraswathi - he writes 3 pages. Therefore, भाष्यकारा's word should not be glossed over. That means when you study भाष्यम्, you should have patience. An impatient restless person can never study the भाष्यम्. He should have all the time for relaxed study. Why बहिर्विषया इव? So, the world is external, the objects are external - only from the standpoint of the body but it is not external with regard to consciousness. Therefore, it is as though external but really everything falls within consciousness only. So बहिर्विषया इव अवभासमाना - we see as external and मनः-स्पन्दन-मात्रा - all the experiences in the waking are in the form of thought modification. So घट अनुभवः means what? घट वृत्ति. पट अनुभवः means पट वृत्ति. दुःख अनुभवः means what- दुःख वृत्ति. All are in the form of thoughts only. And what is a thought? - मनस्स्पन्दनम् - it is स्पन्दनम् of the mind, the modification of the mind, the vibration of the mind, the throbbing of the mind etc. सति - सति means being so. तथा-भूतं संस्कारं - every experience generates a similar वासना. The experience itself doesn't become वासना. Experience ends once when the object is gone or sense organs are turned away. That experience will die and after the death of the experience or before the death of

experience, experience generates what? A वासना and type. Therefore, the fine point I want to make here is experience is not वासना, experience doesn't become वासना, experience generates वासना. अनुभवः is कारणम्, वासना is कार्यम्. कार्य कारण सम्बन्ध is there. And what type of वासना? तथा-भूतं - very similar. Elephant वासना will generate what वासना? Elephant वासना only and not donkey वासना. Therefore, तथा-भूतं संस्कारः.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

012 - Chapter 1 Mantras 4-5

Page 32 मन्त्रा 4 भाष्यम् last 3 lines.

तन्मनस्तथा संस्कृतं चित्रित इव पटो बाह्यसाधनपेक्षमविद्याकामकर्मभिः प्रेर्यमाणं जाग्रद्भवभासते

The उपनिषद् is discussing चतुष्पात् आत्मा from मन्त्रा 3 onwards. Of those 4 पाद the first पाद in the form of जागरित स्थान is over. Now the second पाद in the form of स्वप्नस्थान is being discussed. In English, we generally translate as waker and dreamer. And both these words refer to the चैतन्यं only; the consciousness only. And Sankaracharya first explains the phenomenon of dream which paragraph we were seeing in the last class. First in जाग्रत् अवस्था, the waker uses the mind and sense organs. And with the sense organs he becomes extrovert. And experiences the जाग्रत् प्रपञ्च the भौतिक प्रपञ्च. And those experiences create वासनानि or संस्कारs in the mind. And when the dream state comes, the waker is turned inwards. The sense organs are not functioning And therefore, he is not contacting the external world. But the mind which has registered the जाग्रत् वासना, that mind becomes active. And Sankaracharya gives the example चित्रित; पटः इव like a canvas has been painted. Or to give a modern example like a film in which the picture has been taken. The film can be projected and a movie can be seen. Similarly, the mind serves like a film. And in the mind, ordinary film can only register a limited information. But the mind can have संस्कार, not only of one जाग्रत् प्रपञ्च but all the precious जाग्रत् अवस्था. If we have lived 60 years, 60 years of जाग्रत् अवस्था is registered. Not only the current जन्मा. You have to imagine all the past संस्काराः Infinite वासनानि can be stored in one mind. You can imagine the power and capacity of the mind. And from those infinite वासनानि a set of वासनानि will be allocated, for a particular night dream. And the question is who decides the type of dream. Does जीव decide? Or ईश्वर decide. Neither can decide. I cannot decide what dream is going to come tonight. And ईश्वर also cannot decide, because ईश्वर functions only according to the laws of कर्म. And therefore, ultimately who decides is only कर्म. And that is why we say, part of our प्रारब्ध get exhausted in स्वप्ना also. प्रारब्ध exhaustion can take place in स्वप्ना. But we cannot acquire fresh आगामि in स्वप्ना. For acquiring fresh कर्म you require जाग्रत्. Whereas exhaustion can be done in जाग्रत् also, in स्वप्ना also. Two अवस्थाःs for भोग. One अवस्था for कर्म. And therefore, Sankaracharya said in the last line बाह्य साधन अनपेक्षं adjective to मन; नपुंसक लिङ्गं. Qualifying the word मनः two lines before.

So the mind without requiring external sense organs. Because during स्वप्ना mind cannot use the sense organs because they are all closed. In fact, according to वेद, the sense organs have withdrawn from the गोलकं. It is not merely closed. ज्ञानेन्द्रियाणि have withdrawn from the गोलकं. And they have gone to a देस अन्तकरण आकाशः तस्मिन् शेते all the sense organs take rest in हृद्याकां. Therefore, the mind cannot use them. Therefore, Sankaracharya says बाह्य साधन. Here साधन means इन्द्रिय अनपेक्षं. Without relying upon them. And that mind is activated by whom? अविद्या काम कर्मभिः प्रेर्यमाणं. So, the mind is activated by the अविद्या which is universal. अविद्या is common to all. But the dreams are variable not because of अविद्या; because अविद्या is common to all. What does vary from जीव to जीव. काम and कर्म. So अविद्या काम कर्मभिः प्रेर्यमाणं. Again, adjective to mind. Passive participle. Present passive participle. प्रेर्यमाणं the activated mind. जाग्रत्वत् अवभासते. The mind itself becomes the perceiver, the perceived, the instrument all of them. The mind itself divides into all of them. And not only has it divided into all of them. The moment we enter the स्वप्ना, we forget the fact that it is स्वप्ना. And remember my favorite statement? **For a dreamer, dream is not dream, in dream.** Very, very important. Therefore, **Sankaracharya** says जाग्रत् वा. The dream is experienced exactly like जाग्रत् अवस्था. Up to this we saw, in the last class. Continuing.

तथा चोक्तं - 'अस्य लोकस्य सर्वावतो मात्रामपादाय "(बृ उ ४ ३ १) इति | तथा "परे देवे मनस्येकीभवति"(प्र उ ४ २) इति प्रस्तुत्य "अत्रेष देवः स्वप्ने महिमानमनुभवति "(पर उ ४ ५) इत्याथर्वणे | |

So तथा चा उक्तं. तथा चा means to substantiate this idea, to corroborate this idea उक्तं. The following श्रुति वाक्यं is there. And what is the first one. BU, 4-3-9 which defines स्वप्नावस्था. What does the mind do in स्वप्ना it is said? अस्य लोकस्य सर्वावतः मात्रं अपादाय. The mind extracts a portion of जाग्रत् प्रपञ्च, when it is going to dream. अस्य लोकस्य means जाग्रत् प्रपञ्चस्य, सर्वावतः the जाग्रत् प्रपञ्च which is associated with all the organs. And why do we say, जाग्रत् प्रपञ्च is associated with all the organs. Because this ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि etc. Are available in जाग्रत् प्रपञ्च. In स्वप्ना they are not. Therefore, जाग्रत् प्रपञ्च is called सर्वावत; which means सर्व उपकरण सहितः associated with all the instruments. एकोनविंशति मुखत्वं all the instruments. सर्वावतः is adjective to लोकस्य षष्ठी एक वचनम्. And what does the mind do? After experiencing the जाग्रत् mind only takes the वासना from the world. Here the word मात्रा means an imprint, a वासना. Not a वासना. A bunch of वासनानि it extracts. In the form of संस्कार, अपादय. The sentence is incomplete. In **BU**, it is completed. That स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति अत्रायं पुरुषः स्वयंज्योतिर्भवति

is the full वाक्यं. Having extracted, the mind uses the संस्कार to project the external world is the BU वाक्यम्. Next quotation is from प्रश्न उपनिषद्, तथः. तथा means moreover. परे देवे मनसि एकी भवति. इति प्रस्तुत्य. प्रश्न उपनिषद् 4th chapter 2nd मन्त्रा. It talks about स्वप्नावस्था, सुषुप्ति अवस्था and आत्म स्वरूपं. And there while talking about स्वप्नावस्था the उपनिषद् says, during स्वप्ना, all the sense organs are withdrawn and it gets resolved into the mind. And it gives the example of rays of the setting-Sun. Just as at the time of sunset, all the rays which were pervading the earth, they withdraw from the earth and they go back to the Sun. Similarly, the sense organs are like the rays which travel and perceive the universe. At the time of स्वप्ना, the sense organs like the setting sun, they withdraw all of them and they merge into what? परे देवे मनसि एकी भवति. It withdraws into the mind. Which is called परदेवः supreme light. Because mind alone lends light to the sense organs. How do you know mind lends light to sense organs? If your mind is not in the class, you are here. My favorite statement. But you don't hear. Why? Because the ears do not get the light from the mind. Because the mind is distracted. There is a **BU** वाक्यं. अन्यत्र मना अभूवं न अदर्श. My mind was elsewhere. Therefore, I did not see the person who is standing right in front. अन्यत्र मना अभूवं न अश्रौषं. Therefore, mind lends light to sense organs. Therefore, compared to the sense organs, mind is called supreme light. Therefore, परे देवे मनसि एकी भवति. And this sentence is quoted for what purpose? To point out that during dream sense organs are not available. इति प्रस्तुत्य. Having pointed this fact, if the sense organs are not available then how does a person experience sabda sparsa रूप rasa and gandha in dream? Natural question. When the sense organs are not available, how come one experience शब्द स्पर्श रूप रस गन्ध in dream. If such a question is asked, प्रश्नोपनिषद् answer अत्र एषा देवः स्वप्ने महिमानं अनुभवति. The mind experiences its own glory. Because the experiencer is also mind. The experienced is also mind. The experiencing instrument also is mind. One mind itself divides itself into त्रिपुटी. and experiences a स्वप्ना. That means mind has got सर्वात्म भाव as it were. Therefore, प्रश्नोपनिषद् says, महिमानं अनुभवति. So एषा देवः; means the mind. स्वप्ने in स्वप्ना. अत्र and स्वप्ने should be connected अत्र स्वप्ने एषा देवः this powerful mind. अनुभवति experiences. स्वस्य महिमानं its own glory. And of course, when we say mind experiences, you have to supply mind backed by चैतन्यं. So, either we say mind experiences backed by चैतन्यं. Or we say चैतन्यं experiences, through the mind. Either you emphasise the चैतन्यं and say the mind is an instrument. Or you emphasise the mind and present चैतन्यं as the backup. Here the उपनिषद् emphasizes the mind as the

experiencer. We have to add, backed by the चैतन्यं. इति आथर्वणे. आथर्वणे means what? प्रश्न उपनिषद्. Why is प्रश्नोपनिषद् is called आथर्वणे? It belongs to अथर्वण वेद. And what about माण्डूक्य उपनिषद् don't scratch your head. अथर्वण उपनिषद्.

Continuing.

**इन्द्रयापेक्षयन्तः सत्त्वान्मनासस्तद्वासनारूपा च स्वप्ने प्रज्ञायास्यन्तः प्रज्ञः | विषयशून्यायां प्रज्ञायां
केवलप्रकाशस्वरूपायां विषयित्वेन भवतीति तैजसः | विश्वस्य सविषयत्वेन प्रज्ञायाः स्थूलाया भोज्यत्वं | इह पुनः
केवला वासनामात्रा प्रज्ञा भोज्येति प्रविविक्तो भोग इति | समानमन्यत् | द्वितीयः पादस्तैजसः |**

So, with the previous para Sankaracharya concludes his commentary on the first word in the मूलं स्वप्ना स्थानः that has been commented. And the next one is अन्तः प्रज्ञः अन्तः | प्रज्ञः means having internal experiences. Or introvert experiences. So naturally will come, we have said, for a dreamer, dream is not dream in dream. Therefore, dreamer experiences the world inside or outside. If I ask the question what will be the answer? Carefully think. When the dreamer experiences the world, does he experience the world inside or outside? What should be the answer? You shouldn't answer. Whenever tricky questions come, you don't answer. You ask the question, from whose stand point? If you are going to look at the Dreamers' universe from dreamer's body standpoint, he experiences it as though outside only. पश्यन् आत्मनि मायया बहिरिवोत् भूतं यथा निद्रया बहिः उद्भूतं इव. Therefore, from dreamer's standpoint, dreamer also is बहिष्प्रज्ञः only. From dreamer's own standpoint, dreamer is also बहिष्प्रज्ञः but since we are discussing the dream in which state? Now we are in which state? Since we are discussing the dream in जाग्रतवस्था, from the standpoint of जाग्रतवस्था, from the stand point of waker's mind, the dream world is inside. Therefore, the उपनिषद् uses the word, अन्तः प्रज्ञः | Therefore, he says, इन्द्रिय अपेक्षया. Compared to the sense organs. That is the waker's sense organs. अन्तः; सत्त्वात् मनसः since the mid of the dreamer is turned inwards it doesn't function through the sense organs. So म०नसः अन्तः सत्त्वात्. Therefore, तद्वासनारूप प्रज्ञायास्य. Sanskrit students. तद्वासनारूप should be connected with प्रज्ञः. So तद्वासनारूप प्रज्ञः means मनोवासनारूप प्रज्ञः. So, the experiences are in the form of वासना मय experiences. Which are in turn, internal. Therefore, यस्य सः अन्तःप्रज्ञः | So अन्तः बहुव्रीहि समास. Sanskrit Student's अन्तः वासनारूप प्रज्ञः -प्रज्ञः means experiences यस्य सः अन्तःप्रज्ञः. So waker has got external experiences. Dreamer has got internal experiences. So with this commentary on अन्तःप्रज्ञः is over.

And Sankaracharya skips the next two words. What are they? सप्ताङ्गः and एकोनविस्तिमुखः; for those two words Shankaracharya's व्याख्यानं is at the end. समानं अन्यत्. The commentary for सप्ताङ्गः and एकोनविस्तिमुखः is very similar to my commentary in the previous मन्त्रा. That we should remember these two words have occurred in the previous मन्त्रा. We should be alert. Otherwise we will be blank. We should be alert. समानं अन्यत् means सप्ताङ्गः एकोनविस्तिमुखः पदद्वयस्य व्याख्यानं. And what is the next word in the मूलं? प्रविविक्तभुक्. Literally the word प्रविविक्तम् means distinct or difference. Therefore, प्रविविक्तभुक्, experiencer of different types of objects. Who? Dreamer is the experiencer of different type of object. प्रविविक्तम् means different. Naturally the question will come. Different from what? Different from the object experienced by the waker. Therefore, waker's object and dreamer's objects are different. Even though dreamer will not know this at the time of dream. Even though he doesn't recognise that, objectively analysing in the waking state, we know that, waker's objects are पाञ्च भौतिकं. Dreamer's objects are मानसं; is material object. And the dreamer has got mental object. That is the difference. Then what is the difference between a material object and mental object. Very fine distinction he makes. As I said in the last class, material objects are outside and they are inert in nature. And they begin to shine for us only under one condition. How do they shine? Through my sense organs, the चिदाभास through the वृत्ति. नाना चित्र घटोत्तरस्तिथ इव दीप प्रभा भास्वरं ज्ञानं यस्य तु चक्षुरादि करण द्वारा; the चिदाभास will have to go out through घटवृत्ति Through the घटवृत्ति which is called, फलव्याप्ति. चिदाभास going out is called फलव्याप्ति. That फलव्याप्ति should contact the विषय. And only when the चिदाभास comes in contact the object becomes bright enough for me to recognise. The wall behind me doesn't shine for me; why? Because my चिदाभास, doesn't pervade the wall behind. Therefore, the wall is in darkness. This wall is bright because of चिदाभास pervasion. What is the technical word? Because of फलव्याप्ति wall in front is bright. Because of the absence of वृत्ति व्याप्ति and फलव्याप्ति the wall behind is not bright for me. Thus, external world becomes bright because of the वृत्ति. Created by the sense organs. Whereas when it comes to the mental objects, mental objects need not wait for the sense organs to operate. And चिदाभास to pervade. No effort is required; why? As even the mental objects arise, they arise along with चिदाभास. Why? चिदाभास is already in mind. Therefore, वेद says, mental objects are self-shining. Mental objects are प्रकाशरूपाः; whereas external objects are अप्रकाशरूपाः. Mental objects are प्रकाशरूपाः another Sanskrit word is तेजोरूप

विषयः. So the dreamer experiences, तेजोरूप विषयः Dreamer experiences तेजोरूपविषयः are you able to follow? तेजोरूप विषय means चिदाभास is with dream tiger is associated with चिदाभास. Dream space I, dream time every dream object is naturally associated with चिदाभास. Therefore, प्रकाशरूप विषयः; तेजोरूप विषयः are experienced by me. Therefore, dreamer is called तैजसः. तेजोरूप विषयस्य विषयित्वात्, विषयी means experiencer. तेजोरूप विषयस्य विषयित्वात् तैजसः इति उच्यते. That is the sentence, very beautiful. विषय शुन्यायां प्रज्ञायां. So, in the waking state, when there is a tiger thought, there is a tiger object outside. In the waking state, when there is a tiger वृत्ति, व्याघ्र वृत्ति., it is associated with व्याघ्र विषयः But the dream व्याघ्र वृत्ति is there. But there is no corresponding व्याघ्र विषयः neither outside there is no tiger. And inside there is no place for tiger. And therefore, it is केवलवृत्तिः विषयरहित वृत्तिः Therefore, Sankaracharya says, विषय शुन्यायां प्रज्ञायां. Here the word प्रज्ञः must be translated as experiences. All the experiences in dream are, without the relevant objects. And not only that. केवल प्रकाशस्वरूपायां. Which are all self-evident. Why self-evident? Because चिदाभास is already there. When does the चिदाभास come? As even the dream tiger comes it comes along with चिदाभास. Therefore, केवल प्रकाशस्वरूपायां which is in the form of bright object. And the adjective केवल is to highlight the absence of objects. केवल means विषयरहित प्रकाशरूपायां. विषयित्वेन the dreamer, is the विषयी. विषयी means the experiencer of the dream experiences. So विषयित्वेन भवति इति तैजसः So तेजोरूपविषय संबन्धित्वात् तैजसः इत्युच्यते. And since there is no corresponding external object, all the dream objects are called सूक्ष्म विषय; because the objects are in the form of bright thought only. Since the objects are in the form of thoughts they are called सूक्ष्म विषय; whereas in the waking state, objects are स्थूल विषय.OK. So, you have to make a note here. He is writing the commentary प्रविविक्तभुक् and तैजसः In his commentary he is changing the order. First, he comments upon the word तैजसः And later he comments upon the word प्रविविक्तभुक्. Normally he doesn't do that. He goes in the order of मूलक्रम only. But here he changes the order. So, he is going to explain प्रविविक्तभुक् now. What is that? विश्वस्य सविषयत्वेन, since waker goes through the experiences along with a relevant external object. सविषयत्वेन means along with external object. प्रज्ञाया his experiences are called स्थूल experiences. And if you want a final distinction, स्थूल experiences are also वृत्ति रूपं only. Waker's experiences are also what? Thoughts only. Dreamers' experiences are also thoughts only. When both of them are thoughts how can you say one is स्थूलभुक् another is सूक्ष्मभुक्. Sankaracharya makes a fine difference. Even though in both

अवस्थाs, experiences are in the form of thought only, one is called स्थूलं because the waker's experiences are in the form of thoughts which are associated with external objects; whereas dreamer's experiences are again in the form of thought. But what is the difference? Without association with external objects. Therefore, सविषय वृत्ति is called स्थूल. निर्विषय वृत्ति is called सूक्ष्म. That is what the difference is. So सविषयत्वेन प्रज्ञायाः | प्रज्ञा means experiences are called स्थूलाय gross experiences or objects for the waker. Whereas इह पुनः whereas for the dreamer, केवल वासन मात्रा प्रज्ञा the experiences are mere memories. Memory like experiences without a relevant external object. So निर्विषयत्वात्, प्रविविक्तः भोगः the dreamer is called प्रविविक्तभुक्. Or another name सुक्ष्मभुक्. And what is the meaning of the word भुक्. Not English book. In Sanskrit भुक् means भोक्ता. भुङ्गते इति भुक् कर्तृ व्युत्पत्ति भुक् जकारान्तः पुल्लिङ्गः भुज शब्दः भुक् भुजौ भुजः भुजं भुजौ भुजः इति रूपाणि. And समानम् अन्यत्. The other words are similar. And when he says other words which one? सप्ताङ्गः and एकोनविंशति मुखः and then he concludes, द्वितीयः पादः तैजसः This तैजसः is called the second, facet of आत्मा. Ok. I have to give the अन्वया. But अन्वया is easy. The मन्त्रा itself is in अन्वया only. Therefore, स्वप्नस्थानः अन्तःप्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः जसः द्वितीयः पादः भवति. In Hindi they put है, है, - so in the Hindi translation, what they do, is they keep all the Sanskrit words and at the end write है, Sanskritised Hindi. OK Now Sankaracharya introduces, the third पादः We will read.

Introduction to मन्त्रा 3.

दर्शनादर्शनवृत्त्योस्तत्त्वाप्रबोधलक्षणस्य स्वापस्य तुल्यत्वात् सुषुप्तिग्रहणार्थं यत्र सुप्त इत्यादि विशेषणं | अथ वा त्रिष्वपि स्थानेषु तत्त्वाप्रबोधलक्षणः स्वापोऽवशिष्ट इति पूर्वाभ्यां सुषुप्तं विभजते-

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तं | सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञास्त्रितीयः पादः ||५||

So, you can understand the introduction only if you look at the first part of the मन्त्रा. Therefore, before talking about the introduction, first we will see the मन्त्रा. The first sentence in the मन्त्रा defines सुषुप्ति or deep sleep. The उपनिषद् did not define जाग्रत् अवस्थ because the उपनिषद् feels जाग्रत् अवस्था is evident. Therefore, it doesn't define. It only says जागरित स्थान is waker. It doesn't say what is जाग्रत् अवस्था. Similarly, उपनिषद् doesn't define dream also. It takes for granted. But when it comes to deep sleep state the उपनिषद् feels it has to define the sleep. So the first sentence is the definition. यत्र सुप्तः deep sleep state is that state, in which a sleeper, doesn't desire any object and doesn't experience any dream. Deep sleep state is that state, in which, a sleeper

doesn't experience an external object. And doesn't desire an external object. And doesn't experience a dream world. Now Sankaracharya wants to give two meaning to the word sleeper. सुप्तः in this मन्त्रा means a sleeper. And Sankaracharya the word sleeper can be interpreted in two ways. One is the conventional interpretation. A sleeper means a sleeper. And once you say a person is a sleeper. It is very clear that he is not a waker. Because the sleeper is not a waker. But when you use the word sleeper he can be in one of these two possible stages. Because he can be a dreaming sleeper or a dreamless sleeper. Therefore, the word sleeper itself doesn't indicate, in which state he is. A sleeper can be a dreaming sleeper or a dreamless sleeper. Therefore, if you want to define deep sleep state, first you say a sleeper. By saying the sleeper, you have negated the waking state. Now you have to point out whether this person is dreaming sleeper or dreamless sleeper. Therefore, the उपनिषद् says यत्र न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति he doesn't desire, any objects. Doesn't experience any dream. By these two descriptions the उपनिषद् says the sleeper is a dreamless sleeper. How? By giving two descriptions. What are the two descriptions? A state in which, a sleeper, doesn't desire any object, doesn't experience any dream. These two descriptions exclude what? Dreaming sleeper. So, the word sleeper excludes, the waker. The very word sleeper excludes the waker. Then the next two descriptions, sleeper who doesn't desire any object and who doesn't experience any dream these two descriptions exclude what? The dreaming sleeper. Therefore, finally you get, deep sleep state is that, in which a sleeper doesn't dream. So, this is commentary no.1 wherein the word sleeper has got a conventional meaning.

Now Sankaracharya wants to give a second vedantic interpretation. According to वेदान्ता, sleep is self-ignorance. अनाधि मायया सुप्तः यदा जीव पपुद्यते that is why self-knowledge is called awakening. If self-knowledge is awakening, self-ignorance is sleep only. Therefore, in the second interpretation, the word sleeper means, sleeper includes, waker, dreamer, and sleeper. All the three are included by the word sleeper. Why? All the three have got sleep. What is the special meaning of the word sleep? Self-ignorance. Therefore, सुप्तः means अज्ञानी पुरुषः. And waker अज्ञानी also is sleeper. Dreamer अज्ञानी also is sleeper. Sleeper अज्ञानी is of course sleeper. Therefore, the word सुप्तः is referring to all the three; waker, dreamer and sleeper. And

therefore, if you want to talk about sleeping sleeper, *புரியறதோ?* If you want to talk about a sleeping sleeper, you have to exclude two. Exclude two means which two? Waking sleeper and dreaming sleeper. And therefore, two descriptions *न कञ्चन कामं कामयते* is a description to negate waking sleeper. And *न कञ्चन स्वप्नं पश्यति* is to exclude dreaming sleeper. In the first interpretation, the word *सुप्तः* will exclude waker. Therefore, you have to only give the description to exclude dreaming sleeper only. But in the second description, the word *सुप्तः*, doesn't exclude the waker because spiritually ignorant person is called *सुप्तः*: Therefore, you require two descriptions to exclude waking sleeper and dreaming sleeper.

Now let me consolidate. According to the first interpretation the word *सुप्तः* will exclude waker. Then *न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति* Both descriptions will exclude, dreamer. *न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति* both descriptions will exclude the dreamer. Then who is left out? The dreamless sleeper. In the second interpretation, the word *सुप्तः*; will not exclude waker, in the second interpretation, the word *सुप्तः*, will not exclude waker. Because every self-ignorant person is a sleeper, even if he is awake. And therefore, since the word *सुप्तः* according to the second interpretation will not exclude the waker you require two descriptions. One to exclude waker. Another to exclude dreamer. Which description does that? *न कञ्चन कामं कामयते* excludes the waker *अज्ञानी*. *न कञ्चन स्वप्नं पश्यति* excludes dreamer *अज्ञानी*. Therefore, *सुप्तः* refers to what? Sleeper *अज्ञानी*. What type of sleeper? Dreamless sleeper *अज्ञानी*. Now let us go to the introduction first he gives interpretation one. So according to interpretation one, the word *सुप्तः*; has got a conventional meaning, a sleeper. And in conventional the very word *सुप्तः* will exclude the waker. Therefore, now look at this *दर्शन अदर्शन वर्तयोः*:

OK. And again, an aside note. For this expression *दर्शन अदर्शन वृत्तिः*; 2 commentators interpret slightly differently Anandagiri gives one interpretation. And Sachidanendra Saraswathi gives another interpretation. Of these two, I find Sachidanendra Saraswathi's interpretation is slightly simpler and easier. And therefore, now my interpretation is not Anandagiri based. But Sachidanendra based. And according to this interpretation *दर्शन वृत्तिः* means dream state. *दर्शन वृत्तिः*; means dream state. Because dream state is a state in which a person has got *दर्शनं* of what? Dream. *दर्शन रूपा वृत्तिः यस्यां अवस्थायां सा स्वप्नावस्था, दर्शन वृत्तिः इति उच्यते*. So really, we

are going through complicated portions of the भाष्यम्. Now you will wonder what the difference between मूलं class and भाष्यम् class is. These are the finer things we will have to spend. And अदर्शन वृत्ति; is the name of सुषुप्ति अवस्था. See what Akramam Sankaracharya does? Why can't he simply say स्वप्नावस्था सुषुप्ति अवस्था. Uses the word दर्शन वृत्ति for स्वप्नावस्था. And अदर्शन वृत्ति for सुषुप्ति अवस्था. You know the reason. Because in सुषुप्ति अवस्था there is no दर्शनम्. अदर्शन रूपा वृत्ति यस्यां सा अदर्शन वृत्ति: And सप्तमी द्विवचनं दर्शन अदर्शन वर्तयो: means in dream and sleep state, तत्त्व अप्रबोध लक्षणस्य स्वापस्य. The conventional sleep. First, we are taking sleep as the conventional sleep. And what is the definition of conventional sleep? तत्त्व अप्रबोध लक्षणम्. Here the word तत्त्व doesn't mean आत्मा. But the general fact, I am a waker. That knowledge we don't have. So तत्त्व means जाग्रत् पुरुषस्य अप्रबोध: I do not know I am a waker comfortably lying down in an AC room. That fact. The relative fact he doesn't know. Which is called sleep. तुल्यत्वात्. So, this ignorance of the surrounding is common in what? In sleep state also. In deep sleep also. In dream state also and in deep sleep state also. I hope it is not confusing. Both in dream state and deep sleep state, conventional sleep is common. What is conventional sleep? Ignorance of the surrounding. The person who sees svapna also doesn't know the surrounding. Deep sleep person also doesn't know the surrounding. तुल्यत्वात् – being common. The word सुप्त; when you use the word sleeper. You do not know whether it is referring to sleeper or dreamless sleeper. Because sleep is common for both of them. So Therefore, सुषुप्ति ग्रहणार्थं So to differentiate the conventional sleeper from the dreamer. Conventional dreamer, सुषुप्ति ग्रहणार्थं must be translated as to differentiate the deep sleep from dream. स्वप्न सुषुप्ति विवेकार्थं to differentiate sleep from dream. Why differentiation is required? Because both of them are sleeping. Both of them are not aware of the surroundings. So both are technically sleepers only. How to know who is in deep sleep? And for that यत्र सुप्त; इत्यादि विशेषणं the उपनिषद् gives two descriptions in the मन्त्रा. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

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यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तं | सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञास्त्रितीयः पादः ||५||

So as per the first and second पाद, the waker आत्मा and dreamer आत्मा have been talked about. Now the sleeper आत्मा is to be defined. And the definition is given in the first half of the मन्त्रा. And Sankaracharya gives 2 interpretations by taking the word सुप्तः in two different meanings. Of them in the first meaning, सुप्तः refers to the sleeper जीव. which is the conventional meaning. And when you say sleeper जीव, the very word sleeper will exclude the waker जीव. But the word sleeper जीव can mean either dreaming sleeper जीव or dreamless sleeper जीव. And to exclude the dreaming sleeper जीव, the उपनिषद् gives two descriptions. The one who doesn't have desires. The one who doesn't have dreams. The one who neither desires nor dream both these descriptions are to exclude the dreamer जीव. Then who is left out is the dreamless sleeper जीव. This is the first meaning which we were seeing in the introductory भाष्य दर्शनादर्शन वृत्योः; previous page last para दर्शनादर्शन वृत्यो वृत्योः means in dream and sleep, तत्त्व अप्रबोध स्वापस्य तुल्यत्वात्. Here the word तत्त्व अप्रबोध means the ignorance of the fact of the waker. We are not talking about the spiritual ignorance. Here the ignorance of the surrounding. So, the ignorance of the surrounding fact is there for that sleeper जीव. That स्वापस्य तुल्यत्वात्. This ignorance of the surrounding is common for the dreaming sleeper also as well as s the dreamless sleeper. तुल्यत्वात् सुषुप्ति ग्रहणार्थं to exclude the dreaming sleeper and to separate the dreamless sleeper, what does the उपनिषद् do? यत्र सुप्तः इत्यादि विशेषणं - विशेषणं means two adjectives are used. What are the two adjectives? न कञ्चन कामं कामयते इति विशेषणं. Here the word विशेषणं means विशेषण द्वयं. न कञ्चन कामं कामयते इति न कञ्चन स्वप्नं पश्यति इति विशेषण द्वयं is to exclude the dreaming sleeper. This is interpretation one. Then comes the second interpretation. अथवा from Vedantic angle the word सुप्तः doesn't mean sleeper जीव. But the words सुप्तः means ignorant जीव. Because in Vedantic context the philosophical meaning of the word sleep is spiritual ignorance. And that is why वेदा asks everyone to wake up. उत्तिष्ठत जाग्रत if वेदा should ask all of us to wake up it means in the vision of वेदा we are all sleeping. Therefore, सुप्तः; refers to the ignorant जीव. And ignorant जीव can be waker जीव or it can be dreaming जीव. Or it can be dreamless

sleeper जीव. All the three possibilities are there. When the word सुप्त; is translate ignorant जीव. त्रिषु अपि स्थानेषु in all the three states तत्त्व अप्रतिबोध लक्षणः स्वापः अविशिष्टः sleep in the form of self-ignorance, sleep in the form of self-ignorance is अविशिष्टः; अविशिष्टः means is common. So that means waker जीव is also सुप्तः in philosophical sense. Waker जीव is also सुप्तः in the second interpretation. And once सुप्तः is translated as ignorance जीव, waker जीव is also ignorant जीव. Dreamer जीव is also ignorant जीव. Sleeper जीव is also ignorant जीव. All the three can be meant by the word सुप्तः. And therefore, to specify the sleeper जीव you have to exclude two of them waker जीव also has to be excluded. Dreamer जीव also has to be excluded इति पूर्वाभ्यां, so to exclude the two जीवाः, the two adjectives are to be used. What are the two adjectives? The one who doesn't desire is to exclude the waker जीव. And the one doesn't dream is to exclude dreamer जीव. And once both of them are excluded, the word सुप्तः will refer to sleeper जीवः only. I hope I have communicated. I can't do more beyond this. Now we will go to the भाष्यं.

यत्र यस्मिन्स्थाने काले वा सुप्तो न कञ्चन स्वप्नं पश्यति न कञ्चन कामं कामयते | न हि सुषुप्ते पूर्वयोरिवान्यथाग्रहणलक्षणं स्वप्नदर्शनं कामो वा कश्चन विद्यते | तदेतत्सुषुप्तं स्थानमस्येति सुषुप्तस्थानः

So now he gives a general meaning. Simple meaning. It can be taken, in both interpretations. यत्र is in the मूलं = यस्मिन्स्थाने काले वा. So in which state of experience. Or काले. In what time. Or at what time. Both meanings can be taken. सुप्तः a sleeping जीव, न कञ्चन स्वप्नम् पश्यति doesn't dream anything by which the dream state is excluded. न कञ्चन कामं कामयते and one doesn't desire any external object. By this the waking state is excluded. तत्सुषुप्तं. We have to complete that by adding तत्सुषुप्तं भवति. So सुषुप्तं is the name of the state of experience. The word सुप्तः refers to जीवः but the word सुषुप्तं refers to the state of deep sleep state. सुषुप्तिः and सुषुप्तं are synonymous. Only gender is different. And that Sankaracharya confirms based on our own experience. न हि as we all experience regularly सुषुप्तिः; in the deep sleep state, पूर्वयोः इव unlike the previous two states पूर्वयोः means जाग्रत्स्वप्नयोः इव here it is व्यतिरेक दृष्टान्तः; you have to translate इव as unlike. Unlike the waking state and the dream state, स्वप्न दर्शनं विद्यते. There is any dream. And what is the माण्डूक्य definition of dream? माण्डूक्य has got special definition. अन्यता ग्रहणं dream is that in which we mistake everything. Mistaking state is called dream. And this definition is extended to waking also because during waking also we are committing the mistake. What is the mistake?

Taking I am a waker is a mistake. Then what is the take? Opposite of mistake. What is the take? They ask, isn't it? I am तुरीयम् is the take so other than that if you say I am a waker we are all in dream only. Therefore, अन्यता ग्रहण लक्षणं mistake which is otherwise called स्वप्न न विद्यते. Is not there, कामो वा कश्चन and there is no desire also in sleep. Desire is there in waking also desire is there in dream also. Only in sleep desire is not there. And for Sanskrit students the word काम doesn't mean desire. काम is to be taken कर्म व्युत्पत्ति. And the word काम means sense objects. And न कामयते means one doesn't desire. So काम्यते इति काम; इन्द्रिय विषयः न कामयते –one doesn't desire a sense object. So कामो वाकश्चन न विद्यते. So तदसुषुप्तं भवति. Thereafter fs. And then तदेतत्सुषुप्तं स्थानं अस्य in that sentence Sankaracharya has gone to the second half of the मन्त्रा. सुषुप्तस्थान एकी भूतः; in the first sentence the state of deep sleep state is defined. In the second half of the मन्त्रा we are talking about the consciousness associated with the state. First half of मन्त्रा refers to state of sleep. The second half of मन्त्रा refers to consciousness associated with the state which consciousness is called सुषुप्ति स्थान Therefore, तदेतत्सुषुप्तं must be the next para. तदेतत्सुषुप्तं must be in the next para. And Sankaracharya says सुषुप्तस्थान is बहुव्रीहि समास. For Sanskrit students तदेतत्सुषुप्तं; this deep sleep state is the स्थानम्, is the field of experience. अस्य – अस्य refers to चैतन्यस्य for which consciousness. सः that consciousness is called सुषुप्तस्थान; which is the third पाद of the आत्मा. So here an aside note is, in each पाद, आत्मा is what? Consciousness only. In each पाद, आत्मा is consciousness only. Then why do you call इति जागरित स्थान etc. when the consciousness is illumining the waking state it is called प्रथम पाद. When it is illumining the dream state it is called स्वप्न स्थानः when it is illumining the sleep-state based on the object of illumination, the same consciousness is known a waker, dreamer and sleeper. There is no difference in the consciousness itself. There is difference only in what the consciousness illumines. Well known example is the same person is called son. Husband. And father. Depending on who is standing in front? Person is the same. 88 kg. Solid fellow. The person is the same person only. No difference in height weight or complexion. The very same person is given three names. One name is the son. When the parents are standing in front. The same heavy fellow is called husband when the poor wife. Ok wife is standing and the very same person is called father when children are standing. The difference is not वस्तु भेद; it is only औपादिक भेदः Standpoint alone is different. There is no difference in consciousness per se. So अस्य इति सुषुप्ति स्थानः

continuing

स्थानद्वयप्रविभक्तं मनःस्पन्दितं द्वैदजातं तथारूपापरित्यागेनाविवेकापन्नं नैशतमोग्रस्त मिवाहः
सप्रपञ्चमेकिभुतमित्युच्यते |

So Sankaracharya goes to the next description of the third पाद; एकीभूतः So, the entire duality or plurality obtaining in जाग्रत् अवस्था as well as the duality or plurality obtaining in स्वप्नावस्था they all have merged into one undifferentiated mass as far as the sleeper is concerned. जाग्रत् द्वैदं and स्वप्न द्वैदं has merged into undifferentiated mass which the sleeper experiences as the blankness. So, the blankness of सुषुप्ति is the undifferentiated mass of duality because duality has resolved. That is meant by the word एकीभूतः; dissolved into undifferentiated mass. So here Sankaracharya wants to make a clarification. What is that? When I go to sleep the जाग्रत् and स्वप्न प्रपञ्च do not dissolve actually because they continue to be dualistic only. When there is no actual dissolution why do you call it dissolved mass? Because I know even though I am experiencing blankness the toy is very much there books are there wall is there द्वैदं continues to be there. Then why do you call it एकीभूतं. For that Sankaracharya says it is not actually एकीभूतं. But the ignorance has. Which ignorance? सुषुप्ति अज्ञानम् has enveloped the द्वैद प्रपञ्च. So, the सुषुप्ति अज्ञानम् or मूलाविद्या has enveloped the जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च because of the enveloping we are not able to differentiate one thing from the other. Therefore, experientially it is un-differentiated mass. Even though factually it continues to be differentiated only experientially it becomes un-differentiated mass cause by the अज्ञानम् covering both जाग्रत् and स्वप्न. And Sankaracharya says if you do not understand I will give you an example. Imagine you are standing on your balcony and you are seeing the road outside where many are walking and vehicles are going with light. And there is sunlight also. And imagine the darkness falls. And all the light of the car everything is switched off. The whole area is enveloped in नैशकं: That is Sankaracharya words तमः means darkness. But here what type of darkness. नैश तमः नैशं means – निशायां भावः नैशं Nocturnal. Nightly darkness. नैशं means nightly. Word is nocturnal. I am translating it as nightly darkness. When the darkness envelopes the whole area, even though differences are there, as far as my experience is concerned the whole world becomes one un-differentiated mass. एकीभूतः. So Therefore, Sankaracharya compares अविद्या तमः to नैश तमः In both अविद्या आत्माः and नैश तमः duality doesn't disappear. But duality is

enveloped. Therefore, for our experience it becomes an undifferentiated non-dualistic mass. Look at this. स्थान द्वयं प्रविभक्तं द्वैदजातं. The entire group of duality जातं means group. Which is differentiated in स्थानद्वयः means both in the waking and as well as in the dream. So, the waking duality and dream duality. मनःस्पन्दितं which is experienced in the form of मनोवृत्तिः. This is cycle This is car. This is wall. This is house. Each one I could have distinct वृत्ति. But when all lights are switched off, street lights are not there. Vehicle lights are not there. It is Amavasya; moonlight is not there. And sunlight of course has set. Therefore, the perception doesn't have dualistic experiences. Therefore, मनःस्पन्दितं द्वैद जातं - तथारूपापरित्यागेना without actually becoming a mass. तथारूपं means the differences. Without actually giving up the differences. But experientially it has become अविवेक आपन्नं. I am not able to differentiate the duality due to what? The envelopment of avidya. And what is the example. नैशतमोग्रस्तम् अह इव. अहः means day time. नकारान्तः नपुंसकलिङ्ग अहन् शब्दः अहः अह्नी अहनी, अहानि अहः अह्नी, अहनी अहानि, अह्ना अहोभ्यां अहोभिः is the रूपं. Here अहः प्रथमा विभक्ति एक वचनं. Like the अहः here अहः refers to what? The dualistic day. As just as the dualistic day नैश तमो ग्रस्तं. When it is enveloped by the nocturnal darkness, it becomes what? An undifferentiated mass. The same thing happens internally. Externally the darkness is nocturnal darkness. During sleep, there is internal darkness which is अविद्या तमः. नैश तमः also envelopes. अविद्या तमः also envelopes. द्वैदं remains द्वैदं. But experientially it becomes एकीभूतं. Therefore, सप्रपञ्चं. The entire duality along with dualistic experiences along with dualistic objects. All of them; both dualistic experiences as well as dualistic objects. What is the difference between these two? Dualistic experiences in the form of thought in the mind. Dualistic objects are in the form of things outside. One द्वैदं is inside. Another द्वैदं is outside. All द्वैदं एकीभूतं has become an undifferentiated mass. इति उच्यते. The उपनिषद् says it is a figurative expression. There is no actual resolution. Actual dissolution happens when? महा प्रलयं.

Continuing

अत एव स्वप्नाजाग्रन्मनः स्पन्दनानि प्रज्ञानानि घनीभूतानीव सेयमेवास्थाविवेक रूपत्वात्प्रज्ञानघन उच्यते |

So, this seeming dissolution of duality happens with regard to objects also. Happens with reference to experiences also. Now there are dualistic objects outside. Correspondingly dualistic experiences also, wall वृत्ति, carpet वृत्ति, chair वृत्ति etc. Sankaracharya says एकी भूता; refers to the dissolution of objects. प्रज्ञानघनः refers

to the dissolution of the experiences. One is external dissolution. Another is internal dissolution. वृत्ति विषय एकी भावः. वृत्ति jnana एकी भावः. अर्थाध्यास एकी भावः ज्ञानाध्यास एकी भावः. If you remember these two words, it is as good as I have got मोक्षा. Otherwise also ok. So एकीभूतः refers to अर्थाध्यास एकी भावः And प्रज्ञानघनः refers to ज्ञानाध्यास एकी भावः That is what is said here. अत एव स्वप्न जाग्रन्मनः स्पन्दनानि मनःस्पन्दनम् means वृत्ति ज्ञानाध्यासम्. Which are available in both जाग्रत् and स्वप्न. प्रज्ञानानि which are called experiences. प्रज्ञानानि means वृत्ति ज्ञानानि. अनुभाव रूपाणि. विशेष अनुभाव रूपाणि. घनीभूतानी इव They are solidified as it were. Not actually solidified. But because of enveloping it appears solidified. That is why इव. घनीभूतानी इव. So, we can for convenience we can write a verb and full stop. घनीभूतानी इव भवन्ति. भवन्ति you supply and put a full stop. Then next सा इयं अवस्था. This particular state सेयम् is there you have to spit it as सा इयम् अवस्था. अविवेकरूपत्वात्. Since it is in the form of un-differentiated state, popularly known as निर्विकल्पक अवस्था. So, whether it is समाधि or सुषुप्ति experience is the same only. निर्विकल्पक समाधि I deliberately bring that state. In सुषुप्ति if naturally happens, in both of them, there is निर्विकल्प - प्रमात् प्रमाण प्रमेय विकल्पः न सन्ति. That is why we say; no knowledge is possible why? The very knower प्रमाता is the cause. सा इयम् रूपत्वात् प्रज्ञानघनः. It is called a mass of consciousness. Or a mass of experience. प्रज्ञानघनः And you have to carefully note, the word प्रज्ञानघनः is taken from the मूलम्. So Sankaracharya is commenting on the word प्रज्ञानघनः in the previous sentence he has completed एकीभूतः Now he is referring to प्रज्ञानघनः. घन means mass. What is the mass? Un-differentiated.

Continuing

यथा रात्रौ नैशेनतमसाविभज्यमानं सर्वं घनमिव तद्वत्प्रज्ञानघन एव | एवशब्दान्न जात्यन्तरं प्रज्ञानव्यतिरेकेनास्तीत्यर्थः |
So यथा रात्रौ already he has given the example before in the top line of the page नैश तमो ग्रस्तां that word he is explaining here. So यथा रात्रौ निशायां निश and रात्रि are synonymous. रात्रौ नैशेन तमस् because of the darkness caused by the night. Nightly darkness. सर्वं अविभज्यमानं, everything is not separable. The mind can separate them. सर्वं घनम् इव. It is as though they have merged into one. They have not actually merged. But they have as though merged into one. तद्वत्प्रज्ञानघनः एव. And our knowledge also. Our knowledge emotions all of them also in सुषुप्ति. It is a mass of consciousness only. Then एव शब्दात् because of the word एव occurring in the मूलं. Where does it occur? Look at the second line. प्रज्ञानघन एव. What is the significance of the word एव. न जात्यन्तरं प्राज्ञा अव्यरतिकेन अति. Other than the consciousness principle no matter principle is

available. जात्यन्तरं means anything belonging to another species. And what is another species other than consciousness? Matter. So, there is no material world at all. Material body not there. A material mind not there. A material word not there. A material thought not there. And we may wonder is it कारण शरीरं there which is material. Remember कारण शरीरं is there when do we say? In जाग्रतवस्था. Because everything comes back by inference we are saying. But at that time, we don't experience a कारण शरीरं separate from आत्मा. यद्वै तन्न पश्यति पश्यन् वै तन्न पश्यति न हि द्रष्टृद्रिष्टे विपरिणोभो विद्यते अविनाशित्वन्नरुधवन्नरुधद्वितीयंस्ति ततोऽन्यत् अन्तरं. - स्वयंज्योति ब्रह्मणं. We don't experience anything other than the consciousness. And therefore, experientially there is no difference between प्राज्ञा and तुरीयम्. Experientially we don't have any difference. That is why for मोक्षा the nearest example is what? सुषुप्ति. That is why in स्वयंज्योति ब्रह्मणं सुषुप्ति is elaborately discussed यद्वै तन्न पश्यति All सुषुप्ति description only. And मात्रं उपजीवन्ति and all the आनन्दा experienced are the आनन्दा obtained in सुषुप्ति. स्वयंज्योति ब्रह्मणं explains प्राज्ञा as तुरीय itself because experientially we don't have a कारण शरीरं; only problem is what? We will come back. Whereas once we recognise I am तुरीयम्, there is no question of coming back at all. Because in all the three states I claim I am mithya तुरीयम्. Therefore, technically प्राज्ञा and तुरीयम् are different; but experientially there is no difference at all. Therefore, he says प्रज्ञानघन एव. So एव शब्दात् न जात्यन्तरं प्रज्ञान इति व्यतिरेकेण other than consciousness there is no such thing called matter at all. इति अर्थः **continuing**,

मनसो विषयीविषय्याकारस्पन्दनायासदुःखाभावादानन्दमय आनन्दप्रायो नानन्द एव । अनात्यन्तिकत्वात् यथा लोके निरायासस्थितः सुख्यानन्दभुगुच्यतेऽत्यन्तानायासरूपा हीयं स्थितिरनेनानुभूयत इत्यानन्दभुक् "एषोऽस्य परम आनन्दः" (बृ.उ.४ । ३ । ३२) इति श्रुतेः ।

So now Sankaracharya goes to the next word in the मूलम् आनन्दमयः आनन्दमयः the word differentiates प्राज्ञा from तुरीयम्. While referring to तुरीयम् we don't call it आनन्दमय. तुरीयम् is आनन्दाः प्राज्ञाः is आनन्दमयः. Even though experientially they resemble the same. Still they are different because सुषुप्ति आनन्दा is available, when? In सुषुप्ति. सुषुप्ति आनन्दा is available only in सुषुप्ति. Whereas ब्रह्मानन्दा is available when? Carefully answer. ब्रह्मानन्दा is all the time there. That is, if, of course, a student asks Swamiji I done experience. I feel miserable. How you say ब्रह्मानन्दा is available all the time. I don't experience. Remember, all the past classes. Otherwise this will be confusing. ब्रह्मानन्दा an never be experienced it is a matter for claiming. Never for experiencing because ब्रह्मानन्दा is

experiencer, I not an object of experience. आनन्दमय obtained in सुषुप्ति and समाधि that is what समाधि आनन्दा is also not ब्रह्मानन्दा why? समाधि आनन्दा obtains in समाधि. And those people who are addicted to that complain when I come out we feel so miserable like coming out from AC. Therefore, both of them are an आनन्दमय; that he is explaining. And an aside note; the word माया suffix is sometimes taken as विकारार्थे; sometimes taken प्राचुर्यार्थे. Either way it is ok. It is not आनन्द. Either you say it is a modified version of आनन्दा. Or it is a dominant version of आनन्दा. But it is not original आनन्दा. In तैत्तिरीय and Brahma Sutra, we take विकारार्थे. Here आचार्य takes as प्राचुर्यार्थे. It is only a technical difference. And then Sankaracharya asks the question how come a person experiences happiness in सुषुप्ति. You cannot say it is अत्मानन्दा. Because he is ignorant. He doesn't know It is अत्मानन्दा. Then how come? For the experience of अत्मानन्दा, whatever obstacles are generally there, those obstacles in the form of अहंकार, ममकार, राग and द्वेष; all these four which are obstacles for आनन्दा अनुभव; अनुभवानन्दा those obstacles are not there. Therefore, he enjoys experiential आनन्दा. That is said here. मनसः दुःख अभावात्, दुःख अभावात् in the second line. For the mind, there is no pain. When? In सुषुप्ति. And what type of pain? The pain generally obtaining in जाग्रतवस्था and स्वप्नावस्था. And what kind of pain? Entertaining thoughts. Because thought is the one which is becoming burden. What is burden? Worry. What is worry? Thought. What is depression? Thought. What is anxiety? Thought. What's hatred? Thought. Therefore, mind entertaining the thought; what type? विषय विषयी आकार स्पन्दनं. विषय means objects. विषयी means the subject-I. Waker-I or dreamer-I. And विषय means waker's objects or dreamer's objects. विषयी means waker-I or dreamer-I. This two-fold thoughts, subject-object-thought, which is आयास which is really burdensome. When we think of certain persons we will get BP. Therefore, there are certain things. In fact, if you want to get a list, in waking what comes to your mind, write. Therefore, whatever is, certain situations, certain objects, certain people; they generally come, when you wake up or when you try जपं. This आयास; आयासः means struggle. आयास दुःख. That pain of the struggle. अभावात्. Is not there in sleep. Therefore, आनन्दमयः; this person is saturated with आनन्दा. मायात् प्राचुर्यार्थे. प्रायस् means प्राचुर्य predominant. But Sankaracharya is careful. It is not original आनन्दा. Then sleep will give मोक्षा. Therefore, he adds, न आनन्दाः एव. It is not original आनन्दा. Because original आनन्दा is non-experiential. सुषुप्ति समाधि आनन्दा are experiential. And how do you know that? अनात्यन्तिकत्वात्, अनात्यन्तिकम् means अनित्यं. Sankaracharya writes अनात्यन्तिकत्वात् means

अनित्यत्वात्. So, with this आनन्दमय commentary is over. And now comes the word आनन्दुक्. So, since the original consciousness in the form साक्षी चैतन्यं यद्वै तन्न पश्यति पश्यन् वै तन्न पश्यति न हि द्रष्टृद्रिष्टे is the Brihadaranyaka वाक्यम्. So that state of आनन्दा, relaxed state, is illumined by the साक्षी चैतन्य the original आनन्दा, in the form of consciousness it illumines. That illuminating consciousness is called the experiencer, of आनन्दा. So, experiencer within inverted comas. Changelessly it illumines. So यथा लोके निरायासस्थितः Just as in the world when a person is seated relaxedly in the evening in the easy chair, he is just reclining and relaxing. So, what do we say? ஆனந்தமா இருக்கான். So, because the sorrows are so many. That the very absence of sorrow, is called आनन्दा. Even though he doesn't know that I am आनन्द स्वरूप; the very absence of दुःखम् is called happiness. Therefore, निरायासस्थितः a person relaxing. सुके उच्यते Is said to be happy and आनन्दुक्. Experiencer of आनन्दा. आनन्दात्मा sitting down. आनन्दुक् उच्यते. एवं अत्यन्त अनायास रूप इयं स्थितिः? So, the sleep state also is height of relaxation. In easy chair, some kind of relaxation may be there. In deep sleep state, it is the highest state of relaxation. Therefore, एवं अत्यन्त अनायास रूप इयं स्थितिः अनेन अनुभूयते. Is experienced by the sleeper consciousness. अनुभूयते इति आनन्दुक्. It is called आनन्दुक्. And Sankaracharya quotes the BU मन्त्रा एषः अस्य परमः आनन्दाः the nearest आनन्दा to मोक्षानन्दा is सुषुप्ति आनन्दा only. Therefore, the उपनिषद् says एषः सुषुप्ति आनन्दाः परम इति उच्यते. It is said to be highest experientially. इति श्रुते. Then only एकश्चैव आनन्दस्य अन्यानि भूतानि मात्रां उपजीवन्ति etc. And thereafter in BU, आनन्दा मीमांस मन्त्रा comes. मनुष्यानन्दा गन्धर्वानन्दा, etc. That portion he is referring to. So, with this आनन्दुक् word is also explained. Then what is the next word चेतोमुखः and that he explains in the next paragraph which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

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Page 35 भाष्यं last 5 lines

यथा लोके निरायासस्थितः सुख्यानन्दभुगुच्यतेऽत्यन्तानायासरूपा हीयं स्थितिरनेनानुभूयत इत्यानन्दभुक् “एषोऽस्य परम आनन्दः” (बृ.उ.४ । ३ । ३२) इति श्रुतेः ।

The third भाष्यं is defined in this 5th मन्त्रा. Sankaracharya commenting upon that. has to come the word आनन्दभुक्. सुषुप्तस्थानः एकी भूतः प्रज्ञानघनः एव आनन्दमयः हि आनन्दभुक्. When the उपनिषद् says प्राज्ञ is आनन्दभुक् the experiencer of आनन्दा, there is no clear subject-object-division of प्राज्ञ knowing that I am the experiencer. आनन्दा is an object of experience. Such clear distinctions are not there. But it is a state where जीव is totally resolved and relaxed. And Sankaracharya says whenever a person remains in a relaxed state without any disturbance, we use the expression that the person is enjoying happiness. Similarly, प्राज्ञ also remain in a state of total relaxation. So यथा लोके निरायासस्थितः; सुखी आनन्दभुक् उच्यते. When you have to add तथा since the sentence stars with यथा तथा अत्यन्त अनायास रूपा हि इयं स्थितिः अनेन अनुभूयते इति. इति हेतोः हेत्वर्थे इति. Because of this reason we say प्राज्ञ is आनन्दभुक्. That he is experiencing आनन्दा we come to know by अर्थापत्ति प्रमाणं. Because after waking up the प्राज्ञ says I was happy in सुषुप्ति. And since one recollects the happiness in the waking, we presume, that in the sleep, the experience must be there. Because what is not experienced cannot be recollected. And therefore, we say, in सुषुप्ति also त्रिपुटी is there in potential form. प्राज्ञ is the experiencer. कारण शरीर वृत्ति we accept. A thought in कारण शरीरं relevant to the experience of अज्ञानम् and आनन्दा. Therefore, कारण शरीर वृत्ति otherwise called अविद्या वृत्ति is there. And the object of experience is अज्ञानम् and आनन्दा: Therefore, in वेदान्ता we accept त्रिपुटी in सुषुप्ति. But the त्रिपुटी is in सूक्ष्म form. Therefore, we call it निर्विकल्पक अवस्था. Not strictly निर्विकल्पकम्. But it is अव्यक्त. सविकल्पक अवस्था is figuratively called निर्विकल्पकम्. Absolute निर्विकल्पं is only ब्रह्म. प्राज्ञ is not absolutely निर्विकल्पं. And therefore, he is called आनन्दभुक्. And this has been said in Brihadaranyaka Upanishad also. “एषोऽस्य परम आनन्दः” इति श्रुतेः। Up to this we saw in the last class.

Then the next word चेतोमुखः in the मूलं. Sankaracharya gives two interpretations for that we will read.

Page 36. भाष्यं 2nd para.

स्वप्नादिप्रतिबोधितः प्रति द्वारीभूतत्वाच्चेतोमुखः । बोधलक्षणं वा चेतो द्वारं मुखमस्य स्वप्नाद्यागमनं प्रतीति चेतोमुखः ।

So, two interpretations he gives based on two meanings of the word चेतः. In the first interpretation चेतः means विशेष अनुभवः or specific experiences belonging to स्वप्न and जाग्रत्. So स्वप्न विशेष अनुभवः and जाग्रत् विशेष अनुभवः is the meaning of the word चेतः विशेष अनुभवः or particular experiences caused by वृत्ति ज्ञानं. And this विशेष अनुभवः is there in जाग्रत् अवस्था also and that is there in स्वप्नावस्था also. विश्व also has विशेष अनुभवः. तैजस also has विशेष अनुभवः. Now the word चेतोमुखः means प्राज्ञ is the corridor, the link connecting स्वप्न विशेष अनुभवः and जाग्रत् विशेष अनुभवः. So that means from स्वप्न विशेष अनुभवः one doesn't directly go to जाग्रत् विशेष अनुभवः. Similarly, vice versa. जाग्रत् विशेष अनुभवः also. From that one doesn't directly go to स्वप्न विशेष अनुभवः. For both there is an intermediary corridor. प्राज्ञ is the corridor. Therefore, स्वप्न विशेष अनुभवः that is विश्व through प्राज्ञ will become तैजस. विश्व never becomes तैजस directly. But through the medium of प्राज्ञ, विश्व becomes तैजस. Similarly, तैजस also doesn't directly become विश्व. He goes through प्राज्ञ alone to become विश्व. And what is the logic? In the मूलं class I have given the logic. When विश्व wants to become तैजस he has to dis-identify from स्थूल शरीरं. and re-identify with सूक्ष्म शरीरं. Since there is dis-identification, like changing the dress and identification with the other, there is an intermediary stage when there is dis-identification from one is over, and the re-identification has not yet come. There is that small gap; however small it may be. Then alone one identifies. Similarly, dreamer also withdraws from dream body during that withdrawal; he becomes briefly प्राज्ञ and then becomes विश्व. Therefore, since dis-identification and re-identifications are involved in-between; there is प्राज्ञ अवस्था. Anandagiri gives another reason which is more interesting and technical. And that reason is विश्व and तैजस come under कार्य. विश्व is also a product. तैजस is also a product because स्थूल शरीरं and सूक्ष्म शरीरं are कार्यम्. And प्राज्ञ comes under what? कारण भाष्यं: because कारण शरीरं is कारणं. And Anandagiri's argument is one कार्यम् cannot directly become another कार्यम्. One कार्यम् has to merge into कारणम् and then alone it can become another कार्यम्. And therefore, विश्व तैजसयोः कार्यत्वात्, कारणद्वारा एव अन्यतर प्राप्तिः भवति. Therefore, प्राज्ञ becomes मुखम्. मुखम् means corridor. The gateway linking विश्व and तैजस. So स्वप्न जाग्रत् विशेष अनुभवयोः मुखम् द्वारं इति. षष्ठी तत्पुरुष समासाः; is the first interpretation. That is what is given here स्वप्नादि प्रतिबोध चेतः । प्रतिबोध चेतः means विशेष ज्ञानं, विशेष अनुभवः for that द्वारी भूतत्वात्. Since प्राज्ञ is the corridor connecting link, चेतोमुखः इत्युच्यते । चेतसोमुखं चेतोमुखं. This is interpretation one.

Now the second interpretation is कर्मधारय समासा. In this interpretation, चेतः means चैतन्यं. Not विशेष ज्ञानं. But स्वरूप ज्ञानं. And मुखम् means द्वारम् or gateway. And it is बहुव्रीहि समास | चेतः स्वरूप चैतन्यं एव मुखम् द्वारम् यस्य प्राज्ञस्य | प्राज्ञ has got consciousness as the means. प्राज्ञ has got consciousness as the means to come to विश्व and तैजस status. So प्राज्ञ uses consciousness as the means to become तैजस and विश्व. Why? Because through consciousness alone विशेष ज्ञानं is possible. Consciousness alone is the means to get विशेष ज्ञानं because consciousness alone, associated with वृत्ति, becomes विशेष ज्ञानं | चैतन्यं + घट वृत्ति = घट विशेष ज्ञानं | चैतन्यं + पट वृत्ति = पट विशेष ज्ञानं. Any विशेष ज्ञानं is possible only when चैतन्यं is there. Thus, प्राज्ञ uses its चैतन्यं, as the doorway or the means to become विश्व with विशेष ज्ञानं and तैजस with विशेष ज्ञानं. Therefore, चैतन्यं एव द्वारम् | विश्व तैजस विशेष अनुभवं प्रति | चैतन्यं एव द्वारम् यस्य which is बहु व्रीहि समास. A very fine distinction. I don't know how far I communicated. If you understand, it is fine. Otherwise take the first interpretation. प्राज्ञ connects विश्व and तैजस. That is easier. So that is said here; बोध लक्षणं वा here in the second interpretation. बोध means स्वरूप चैतन्यं. The first interpretation चेतः means वृत्ति ज्ञानं. In the second, चेतः means स्वरूप ज्ञानं. And Sankaracharya says word बोधलक्षणं | बोध means स्वरूप ज्ञानं वा चेतः | चेतः means चैतन्यं द्वारम् | मुखम् is the means for प्राज्ञ to become विश्व and to become तैजस. So, with this चेतोमुख commentary is over.

Then the next word is प्राज्ञः For प्राज्ञः also, normally two interpretations are given. In प्राज्ञ अवस्था or सुषुप्ति, जीव and ईश्वर difference cannot be experienced. व्यष्टि and समष्टि merged into one. That is why it is called कारण अवस्था. जीव has merged into ईश्वर, who is the कारणम्. So, since जीव has merged into ईश्वर, both of them are there in undifferentiated form. In सुषुप्ति, जीव and ईश्वर have mingled. Therefore, both are there in un-differentiated form. And therefore, you can focus on the resolved जीव. Or you can focus on ईश्वर because both are there. If you focus on जीव, we take प्राज्ञः as the जीव, who is in total ignorance, because जीव is there, with total ignorance. He doesn't have देह अभिमान alright. अध्यास is absent. But ignorance is very much there in जीव. If ignorance is not there, what will happen? He will get liberated. And he will come out and says do you know अहं ब्रह्मास्मि. So अध्यासः न अस्ति. But अज्ञानम् is there. Therefore, who is प्राज्ञः? None other than जीव with total ignorance. This is one interpretation we give in Tatva Bodha and वेदान्त सार and all. We say प्रकर्षेण अज्ञः प्राज्ञः | प्रायेण अज्ञः प्राज्ञः | प्राज्ञ is जीव with total ignorance. This is one approach. Whereas in माण्डूक्य the approach is

different. So, the first approach, the current approach I said we saw in Tatva Bodha and वेदान्ता सार. Sankaracharya doesn't mention that here. Here we are going to the second approach. During सुषुप्ति, जीव is resolved. Therefore, जीव is not there. Because the one who is resolved is not there. Then what is there? ईश्वर alone is there into whom जीव has merged. Therefore, प्राज्ञः is none other than ईश्वरः | तथा सोम्य, तदा संपन्नो भवति; the षष्ठाध्याय and all take that approach only in छान्दोग्य. And if you say प्राज्ञ is none other than ईश्वर because जीव has resolved, and ईश्वर should not be defined as totally ignorant. And therefore, we have to say, ईश्वर is प्राज्ञः | प्रकर्षेण सर्वं जानाति प्राज्ञः | ईश्वरः and प्राज्ञः एव प्राज्ञः इति उच्यते. स्वार्थे धीर्गः न प्रकर्षेण अज्ञः प्रकर्षेण ज्ञः. And that is the interpretation Sankaracharya gives. We will read.

भूतभविष्यज्जातृत्वं सर्वविषयज्ञातृत्वमस्यैति प्राज्ञः । सुषुप्तोऽपि हि भूतपूर्वगत्या प्राज्ञोच्यते । अथ वा प्राज्ञप्तिमात्रमस्यैवासाधारणं रूपमिति प्राज्ञ इतरयोर्विशिष्टमपि विज्ञानमस्ति । सोऽयं प्राज्ञस्तृतीयः पादः ॥५॥

So Sankaracharya gives two interpretations. Here also like चेतोमुखः the first interpretation is सर्वज्ञः; omniscient. So, he says, भूत भविष्यत् ज्ञातृत्वं | प्राज्ञ has got the capacity to know all past and future. And सर्व विषय ज्ञातृत्वं ईश्वर not only resolves one जीव. But ईश्वर includes all the जीवs. And therefore, all the knowledge of all the जीवs are included in ईश्वर. Therefore, सर्व विषय ज्ञातृत्वं अस्ति इति प्राज्ञः, because in कारणम्, not one individual mind but all the minds are resolved. Therefore, he says, भूत भविष्यत्, past and future knowerhood, सर्व विषय ज्ञातृत्वं, the capacity to know all the things of the creation. And the one who has, the प्राज्ञः. Then Sankaracharya himself expects a question. In प्राज्ञ अवस्था, the त्रिपुटी is resolved. Knower-known-knowledge, everything is resolved. The knower doesn't know I am the knower at that time. When the त्रिपुटी is resolved, how can you call प्राज्ञ as the knower of everything? Because he is not even knower of one thing. Because to know you require what? त्रिपुटी. Therefore, Sankaracharya says, even though at that time the त्रिपुटी is resolved, remember the त्रिपुटी is all there in potential form. So, when anything is in potential form, you can say it is there also. You can say it not there also. So, when a person has got milk, and suppose somebody asks, is there butter or ghee? You can say it is not there, why because you don't have butter or ghee for use. It is not there if you say it is correct. Suppose somebody says it is there, then also it is correct only. Why? It is there in potential form. Therefore, whatever is there in potential from one angle we can say it is, because it is potentially there. From another angle, you can say it is not there,

because it is not functional. Here Sankaracharya says, since everything is potentially there, keeping the past knowledge in mind from that angle we are saying. So भूतपूर्वगत्या. Keeping the त्रिपुटी which was there in the other two states. So, keeping the knowerhood obtaining in the other 2 states. भूतपूर्व means in the past. In the past means विश्व अवस्था and तैजस अवस्था. Keeping the knowerhood available in विश्व and तैजस अवस्था and remembering that, that knowerhood alone is potentially available in प्राज्ञ अवस्था, we are saying it is the knower. If you want, you can say potential knower. So भूतपूर्वगत्या, from the standpoint of previous knowerhood प्राज्ञः उच्यते. This is meaning no 1. Omniscient ईश्वर potentially.

Then another meaning he gives. Now totally three meanings are there. प्रकर्षेण अज्ञः from Tatva Bodha. प्रकर्षेण सर्वज्ञः meaning no 1 here. Now he gives the third meaning. According to that, प्राज्ञः means consciousness itself. अथ वा, प्रज्ञप्तिमात्रम् अस्य असाधारणं रूपम् | प्राज्ञ is of the nature of pure consciousness. It is close to or as good as तुरीयम् itself. अस्य असाधारणं रूपं is the uniqueness of प्राज्ञः; iti प्राज्ञः iti उच्यते. What about विश्व and तैजस? Sankaracharya says, विश्व and तैजस also have got consciousness as their essential nature. But in विश्व and तैजस, the consciousness is overshadowed by the particular knowledge. विशेष ज्ञानं is there in विश्व and तैजस. Therefore, सामान्य ज्ञानं is overshadowed. Therefore, he says इतरयोः for the other two, for the other two means, विश्व and तैजस. विशिष्टं विज्ञानं अस्ति. There is विशेष ज्ञानं, वृत्ति ज्ञानं. Therefore, what does वृत्ति ज्ञानं do? It overpowers the स्वरूप ज्ञानं, whereas for a प्राज्ञ the विशेष ज्ञानं is not there. Or it is only potentially there which is as good as absent. Therefore, sleeper is as good as pure objectless-consciousness. Sleeper is as good as pure objectless-consciousness. Because all particular knowledge is resolved in a sleeper. So thus, the third meaning is, pure consciousness is प्राज्ञः | सोऽयं प्राज्ञः तृतीयः पादः. Little bit complex भाष्यं: **Sleeping is easy. Understanding the sleeping is very difficult even in waking.** Ok. I will give you the anvaya: or I will give you the anvaya later. Today I will try to conclude, the next मन्त्रा also. We will read. मन्त्रा 6.

मन्त्रः ६

एषः सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानां ॥६॥

So thus, we are looking at sleeper from a positive angle. One way of looking at sleeper is, sleeper is totally ignorant-जीव. It is one way of seeing. Another way is

sleeper is resolved-**जीव**. And resolved-**जीव**, resolved into **ईश्वर**. And since he has merged into **ईश्वर**, what is sleeper is none other than **ईश्वर**. Therefore, this is a positive way of looking. So, when we are all sleeping who are we? We are all gods. Make sure we are sleeping. When we wake up **स्वरूपं** will come. So, during sleep we are none other than god only. This is **माण्डूक्य** approach. Nice approach. And therefore, description is what? He is omniscient, omnipotent etc. And waking up you ask the question; how do you say I am omniscient. I don't know the spelling of the word omniscient. Then you say, as a waker identified with a particular mind, you are not omniscient. But during sleep you are not identified with any particular mind. Therefore, what is left behind is omniscience only. This is the description. We will go to the **भाष्यं**.

एष हि स्वर्पावस्थः सर्वेश्वरः साधदिवकिस्य भेदजातस्य सर्वस्येशिता नैतस्माज्जात्यन्तरभूतोऽन्येषामवि |
प्राणबन्धनं हि सोम्य मनः" (छा उ ६ ८ २) इति श्रुतेः |

एष हि this प्राज्ञ remains in his own कारण स्वरूपं ईश्वर स्वरूपं. Because whenever कार्यम् resolves, it goes back to the कारण स्वरूपं only. So एष हि means this प्राज्ञ alone. स्वरूप अवस्था: is abiding in his कारण स्वरूपं, which is सर्वेश्वरः, who is the Lord of all is in the मूलं = सर्वस्य ईशिता | ईशिता means ruler, governor. ईश्वरः = ईशिता. Of what? सर्वस्य; of the whole creation. And what do you mean by whole creation? भेद जातस्य the creation consisting of the entire differentiated universe or plurality. भेद जातम् means plurality. Differentiated version of the universe. सा आधिदैविकस्य, along with all the corresponding देवताः. Because the moment the creation comes, for everything there is a relevant देवता also. ज्ञानेन्द्रिय देवता, कर्मेन्द्रिय देवता; अन्तकरण देवताः | For all the देवताःs also this प्राज्ञा alone is the controller. भीषास्मात् वातः पवते etc. Therefore, साधि दैविकस्य along with the देवताः he is the ruler. And एतस्मात् जात्यन्तर भूतः न; there is no other material thing other than ईश्वर | सदेव सोम्य इदम् अग्र आसीत् एकमेव अद्वितीयं. In प्राज्ञ अवस्था there is only चैतन्यं. There is no matter available distinctly from consciousness. Remember matter as a distinct entity is available only in जाग्रत् and स्वप्ना. In sushupti, matter is not available as a distinct entity. Therefore, Sankaracharya says जाति अन्तर भतः another species called matter species. एतस्मात् other than the consciousness principle matter as a distinct species of objects, न अस्ति is not there. अन्येषां इव. Unlike विश्व and तैजस. For विश्व consciousness is also available. Matter is also available. तैजस also चेतन प्रपञ्च; अचेतन प्रपञ्च. For प्राज्ञः, अचेतन प्रपञ्च is not there at that time. So जात्यन्तर भूतः अन्येषां इव – like

the others. And Sankaracharya says this is talked about in छान्दोग्य उपनिषद् also. Reference is given 6-8-2. There also the उपनिषद् doesn't say, जीव is there in sleep. The उपनिषद् says, ईश्वर is there in sleep. So प्राण बन्धनं हि सोम्य मन; the quotation creates more confusion than clarity. So here the word प्राणः means the ईश्वरः And मनः means जीवः The details are there in छान्दोग्य उपनिषद्, I don't want to get into those details. Note this much. प्राण बन्धनं | बन्धनं means culmination. The final state. For whom? For the जीव. So जीव travels all over in the waking state. जीव travels all over in the dream state. After all the travels, the जीव gets tired. And therefore, it wants to go back to its original place. Just as the bird during the sunset going back to its own roost, the जीव goes back to its original basis. What is that basis? प्राणः or ईश्वर. From ईश्वर the जीव came. Unto ईश्वर the जीव goes. In छान्दोग्य the example is given. Just as a bird goes all round and comes back to its own and resting place. Similarly, hey सोम्य; सोम्य is उद्दालका, addressing Svetaketu. He Svetaketu, मनः means मन उपाधिक जीवः, प्राण उपाधिक ईश्वरे अवतिष्ठते abides. बन्धनं means culmination resting place. So, this is एष सर्वेश्वरः commentary is over. Then the next word is एषः सर्वज्ञः This ईश्वर is omniscient because, in the समष्टि कारणम् alone, all the कार्याणि are there. For all the minds are where? In one ईश्वर only. So, whatever knowledge belongs to any mind that belongs to ईश्वर only. Therefore, he says अयं एव हि. सर्वस्य ज्ञाता. This प्राज्ञा alone becomes the knower of everything. We have not read it. OK we will read.

अयमेव हि सर्वस्य सर्वभेदावस्थो ज्ञातेत्येष सर्वज्ञः | एषोऽन्तर्याम्यन्तरनुप्रविश्य सर्वेषां भूतानां नियन्ताप्येष एव | अत एव यथोक्तं सभेदं जगत्प्रसूयत इत्येष योनिः सर्वस्य | यत एवं प्रभावश्चाप्यस्व प्रभवाप्ययौ हि भूतानमेष एव || ६ ||

So, in the Adyar class, I am doing पञ्चदशी. So, there in पञ्चदशी, I am doing the 6th chapter. There in the 6th chapter, **Vidyaranya** wants to analyse the nature of ईश्वर and he says the nature of ईश्वर is defined in माण्डूक्य 6th मन्त्रा. And he quotes the 6th मन्त्रा in verse no 158. पञ्चदशी 6th chapter. And having referred to the माण्डूक्य definition, what is the definition? सर्वेश्वरः सर्वज्ञः सर्वान्तर्यामी सर्वयोनिः these 4 words. And **Vidyaranya** himself writes a commentary on each word. What do you mean by सर्वेश्वरः; what is सर्वज्ञः; what is सर्वान्तर्यामी; what is सर्वयोनिः and पञ्चदशी is in verse form. Therefore, he writes a commentary in verse form, you know how much he writes? 30 verses on this one मन्त्रा. Therefore, those people who have done पञ्चदशी and who would like to do cross reference you can go there. पञ्चदशी 6th chapter चित्र दीप प्रकरणम् 158 to 188 or so. Elaboration is there. So now he says अयं एव सर्वस्य ज्ञाता. Because प्राज्ञः

we are not making individual total distinction. If you are going to take an individual-sleeper separately he can never said to be omniscient. You can understand this मन्त्रा clearly only when you remember that at the sleeper कारण अवस्था, individual total difference is not there. Therefore, we are taking the individual sleeper as the totality; Therefore, ईश्वर. And this ईश्वर alone, later identifies with which STS? And SKS? Not a particular STS. This ईश्वर alone later identifies with all the SKS and he becomes how many तैजसा? He becomes infinite तैजसा. Because at तैजसा level व्यष्टि-समष्टि is separate. Therefore,, one ईश्वर becomes so many तैजसा. And one ईश्वर becomes so many विश्वाः also. Therefore, you should remember ईश्वर identified with each mind. One ईश्वर alone through all the minds knows everything. Therefore, whatever knowledge belongs to any scientist how should you say? One ईश्वर through Einsteinian intellect is the knower of Einsteinian knowledge; through plutonian one, ईश्वर has plutonian knowledge. Thus, all the libraries in all the universities they are all the knowledge of one ईश्वर known through so many intellects. Therefore, Sankaracharya says सर्व भेद अवस्थाः remaining in every state of every जीव. Identified with every जाग्रत् अवस्था and every स्वप्ना अवस्था of every जीव. सर्वेषु भेदेषु अवस्थानां यस्य. बहुव्रीहि. The one who remains in all the bodies and minds in both waking and dream state. ज्ञाता becomes individual. Knower. Iti एषः सर्वज्ञः And for details PD 6th chapter. Then the next word एषः अन्तर्यामी. That is मूलम्. Sankaracharya says अन्तः अनुप्रविश्य. Having entered every SKS and STS. So प्राज्ञ is behind every विश्व and every तैजसा | अन्तः : अनुप्रविश्य सर्वेषां भूतानां. The controller of all the living beings. And there Vidyanaraya explains how ईश्वर controls all the living beings. Because in all the KS, the पुण्य पाप कर्माणि are there gradually fructifying. Through the fructifying कर्मा, not independently, through the कर्माणि of each जीव ईश्वर makes one जीव healthier. Another जीव more sick. How? Through the पुण्यं and पापं. ईश्वर alone gives all the experiences. Therefore, he is the controller through the कर्मा-string. The invisible string of कर्मा, is the medium through which प्राज्ञ ईश्वर controls विश्व and every तैजसा. So सर्वेषां भूतानां नियन्त यामि means नियन्त, controller. अन्तः means what? He controls, not sitting in Vaikunta. He controls by remaining within everyone. ईश्वर सर्वभूतानां हृद्देशे अर्जुन तिष्ठति | भ्रामयान् सर्व भूतानि यन्त्रा रूढाणि मायया. A he quotes that श्लोका also. Each word Vidyanaraya very elaborately analyses. अन्तर्यामी particularly, very elaborately. Then what is the last description? एष योनिः; योनिः means उपाधान कारणं material cause. Therefore, Sankaracharya says अतः एव, being प्राज्ञः, the समष्टि karana sariram,

यथोक्तं सभेदं जगत्प्रसूयते. This ईश्वर alone generates. प्रसूयते means generates. Because समष्टि karana sariram generates what? समष्टि STS and समष्टि SKS. And समष्टि means total. So यथोक्तं - यथोक्तं means previously mentioned in the first two पादाः. सभेदं जगत् the universe with all the differences. And why does he give this adjective. Because in कारणावस्था differences are invisible, whereas in तैजसा विश्व अवस्था the differences are three-fold आध्यात्मिकं, आदिदैविकं, आदिभौतिकं | सभेदं जगत् प्रसूयते generates इति एषः सर्वस्य योनिः. And what do you mean by सर्वभूतानां उपाधान कारणम्? He defines. उपनिषद् itself defines यत एवं अतः Therefore, प्रभवश्च अपाप्यश्च | प्रभवाप्ययौ. प्रभवः means श्रिष्टि कारणं. अपाप्ययः means लय कारणम्, द्वन्ध्व समास प्रभवश्च अपाप्यश्च. प्रभवाप्ययौ. So, this ईश्वर is श्रिष्टि कारणम्. As well as लय कारणम्. The third one we have to supply. Which one स्थिती कारणं also. Of what? भूतानां ; of all living beings. So thus, third पाद is अभिन्न निमित्त उपाधान कारणम् of the entire universe.

And an aside note. The word सर्वज्ञः and सर्वेश्वरः refer to निमित्त कारणम्. And योनिः refers to उपाधान कारणम्. Thus, one ईश्वर is both intelligent and material cause of everything. And therefore, we say विश्व and तैजसा are कार्य पादं. And प्राज्ञ is कारण पाद. The word पादः don't forget. We have said that atma has got 4 पादाःs. सोऽयं आत्मा चतुष्पाद्. We have seen प्रथम and द्वितीय पादs. Both come under कार्य product. प्राज्ञ the third one is कारण पाद and तुरीयम् will be कार्य कारण विलक्षण पादः. They are all aside notes. GPA will deal with that. So with that the first series of मन्त्राः are over. Hereafter GPA will take over and write few कारिकाः commenting upon the first 6 मन्त्राs of the उपनिषद्. I will give you the anvaya of these two मन्त्राs.

In fact anvaya is the same only

यत्र सुप्तः कञ्चन कामं न कामयते | कञ्चन स्वप्नं न पश्यति, तत् सुषुप्तं (भवति). सुषुप्त स्थानः; एकी भूतः प्रज्ञानघनः एव आनन्दमयः हि आनन्दभुक् चेतोमुखः प्राज्ञः तृतीयः पादः (भवति).

एषः सर्वेश्वरः एषः सर्वज्ञः | In fact you make each one a sentence. एषः सर्वेश्वरः (भवति). एषः सर्वज्ञः (भवति) एषः अन्तर्यामी (भवति). (अनत्रयमिन नाकरन्तः) एषः सर्वस्य योनिः (भवति). (एषः) हि भूतानां प्रभवाप्ययौ (भवति). OK. we will enter into the कारिकाः in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

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Page 37 भाष्यं first para last 3 lines.

यत एवं प्रभवश्चापि यश्च प्रभवाप्ययौ हि भूतानामेष एव ॥६॥

The उपनिषद् introduced 2 enquiries in the first 2 मन्त्राः. And they are ओंकार विचार and आत्मा विचार. चतुर्मात्र ओंकार विचार; चतुष्पाद् आत्मा विचार they were introduced. And thereafter the उपनिषद् starts the enquiry in the reverse order. Even though ओंकार विचार was introduced first, आत्मा विचार, was introduced second, the उपनिषद् starts first with आत्मा विचार. From the third मन्त्रा onwards. And आत्मा was presented with चतुष्पाद् having 4 quarters. And each मन्त्रा introduced one quarter. Third मन्त्रा introduced प्रथम पाद. Which is विश्व, वैश्वानरः so प्रथम पाद we have to understand as विश्व-वैश्वानर. Because we are not differentiating the waker and जाग्रत् प्रपञ्च. Together we are taking as प्रथम पाद: then 4th मन्त्रा talked about तैजस हिरण्यगर्भ. And in one मन्त्रा itself both व्यष्टि and समष्टि was equated. Only in the case of the third पाद, 2 मन्त्राः are presented. One मन्त्रा for व्यष्टि. Another मन्त्रा for समष्टि. And of them the 5th मन्त्रा is व्यष्टि सुषुप्ति was defined and सुषुप्ति स्थानः was presented as the प्राज्ञा: And later that प्राज्ञा is equated with अन्तर्यामी ईश्वर. That is कारण ईश्वर in मन्त्रा no 6, which alone we completed in the last class. Therefore, 5th मन्त्रा and 6th मन्त्रा should be read together. And they are प्राज्ञा, अन्तर्यामी as the third पाद. And the उपनिषद् defined ईश्वर a rare occasion in which all features of ईश्वर, सर्वज्ञः सर्वासक्तिमान्, सर्व अन्तर्यामी सर्व कारणम्. कारणम् is termed as योनिः. And सर्वज्ञः and सर्वान्तर्यामि refers to सर्वज्ञः and सर्वेश्वरः refer to निमित्त कारणम्. सर्वयोनि refers to उपाधान कारणम्. And that was completed in the last class. We saw the भाष्यं, यतः evam and we have to complete that by adding अतः | यतः एवं अतः | प्रभवाप्ययौ हि भूतान् यतः means यस्मात् योनिः भवति यस्मात् एषः उपाधान कारणम् भवति, तस्मात् एषः भूतानां प्रभवः प्रभवः means श्रिष्टि कारणम्. आप्ययः means लय कारणम्.

Then as an aside note we should differentiate निमित्त कारणम् and उपाधान कारणम्. निमित्त कारणम् is defined as श्रिष्टि कारणम्. उपाधान कारणम् is defined as श्रिष्टि स्थिति लय कारणम्. That is why प्रभव आप्ययौ हि भूतानां. So with this the first three पादाः have been talked about which is called अध्यारोप प्रकरणम्. Now the 4th पाद will have to be revealed by अपवाद. The negation of all the three pairs. विश्व विराट्. तैजस हिरण्यगर्भ. प्राज्ञा अन्तर्यामी. माण्डूक्य is a disturbing उपनिषद्. In which ईश्वर also, gets negated in अपवाद. And since अध्यारोप portion is over, now we are getting a small break. Small coffee break after

अध्यारोप. Because hereafter **अपवाद** has to come, in the 7th **मन्त्रा** which defines the 4th **पाद**, the **तुरीयम्**. And now we are getting as I said in the last class, **GPA's कारिका:**. Just analysing the first three **पादा:**. And we should note **GPA कारिका:** doesn't go through word to word commentary. Not only in the first chapter. In the first chapter alone he doesn't comment upon the **उपनिषद्** word by word. It is an analysis of the **उपनिषद्** teaching. Only **Sankaracharya** is commenting word by word. **GPA** only analyses this. And that is going to be the following nine **कारिका:**s. So we have to count as no.1. **मन्त्रा** 6 is over. **कारिका:** one begins. Up to **कारिका:** 9, **मन्त्रा** will not come. After **कारिका:** 9, **मन्त्रा** 7 will come. Therefore, in the first chapter we will get mixture of **मन्त्रा** and **कारिका:**. You should not get confused. Now we will enter into **कारिका:**.

अत्रैतस्मिन्यथोक्तेऽर्थ एते श्लोका भवन्ति

So here **अत्रै ते श्लोकाः भवन्ति** is a sentence of **GPA**. Not **Sankaracharya**. **अत्रै ते श्लोकाः भवन्ति** is **GPA's** words. **GPA** says **अत्र** – with reference to the first three **पादा:** etc. **श्लोकाः** means etc. **कारिका:** or **एताः कारिकाः**. The following **कारिकाः भवन्ति**. are there. And for that **GPA वाक्यं**, **Sankaracharya I** is writing a commentary. What is **Sankaracharya's** commentary? **अत्र** – so **अत्र** is whose words? **GPA's** words. **अत्र भाष्यकार** quotes that = **एतस्मिन् अर्थे**. with reference to the teaching, what type of teaching? **यथोक्ते** mentioned in the above **उपनिषद् मन्त्रा**. So with reference to the teaching **विषय सप्तमी**. **अत्र** is **विषय सप्तमी**. With reference to the teaching occurring in the **उपनिषद् मन्त्रा यथोक्ते** – which was seen until now. And what are the **उपनिषद् मन्त्रा:** with reference to the three **पादा:**. **यथोक्ते अर्थे** means **त्रिषु पादेषु**. **एते श्लोकाः** the following **कारिका:** occur. We will enter the **कारिका:**.

बहिष्प्रज्ञः विभुः विश्वो ह्यन्तः प्रज्ञस्तु तैजसः । घनप्रज्ञः तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥१॥

So **GPA** makes general observation regarding all the three **पादा:** from **मन्त्रा** no 3 to **मन्त्रा** no 6. And what is the **प्रथम पादः**? **बहिष्प्रज्ञाः विभुः विश्व प्रथम पादः भवति**. The first **पाद** is the **विश्व** the waker. What type of **विश्वः**? **विभुः** who is non-different from **वैश्वानरः** the **विराट्**. So the word **विभुः** means the all-pervading one. And in this context the all-pervading one should be understood as **विराट्**. So **विश्वः विभुः** means **विराट् अभिन्नः विश्व**. The waker who is non-different from the **विराट्**, and who is **बहिष्प्रज्ञाः** who is with the consciousness turned outwards? Is the **प्रथम पादः** that we have to supply. **भवति**. So this is the

summary of मन्त्रा no 3. जागरित स्थानो बहिष्प्रज्ञा सप्ताङ्ग एकोविंशतिमुखः that he summarises. He doesn't comment upon सप्ताङ्गः he doesn't comment upon एकोविंशतिमुखः all this only Sankaracharya commented. GPA doesn't want to do all that. Then what is द्वितीयः पादः अन्तप्राज्ञाः तैजसः तु द्वितीयः पादः the second पाद is तैजस the dreamer, the self-shining dreamer, why self-shining? Because for seeing the dream he doesn't carry any light from the world. He doesn't carry any light. Why? He has got internal light. Therefore, तैजस. तेजोमय अन्तकरण वृत्ति रूपत्वात्, तैजसः and you have to supply who is non-different from हिरण्यगर्भः | हिरण्यगर्भ अभिन्नः | भाष्यकारा will tell that. So, the तैजसः who is non-different from हिरण्यगर्भः and who is अन्तप्राज्ञाः and who is turned inwards, from the standpoint of the body is द्वितीयः पादः Then what is तृतीय पादः घन प्रज्ञः So तृतीय पाद is sleeper in which all differentiating experiences are resolved. प्रज्ञानघन is in the मन्त्रा. For the sake of metre, प्राज्ञा घन. **GPA** reverses and says घन प्राज्ञाः घनम् means undifferentiated; not heavy. घन means undifferentiated mass of consciousness in which all experiences are there. प्रमात् प्राज्ञा, प्रमाण प्राज्ञा, प्रमेय प्राज्ञा. All the differentiating experiences are dissolved into one. And that one is प्राज्ञाः who is non-different from ईश्वर. That we have to supply. ईश्वर भिन्नः प्राज्ञाः घनप्राज्ञाः तृतीय पादः भवति. And then he adds a note which is not there in the मन्त्रा which is based on the 7th मन्त्रा. He says really speaking, all the three quarters are none other than one चैतन्यं only. We don't have three different चैतन्यं external consciousness internal consciousness as of consciousness as though they are different. But really speaking the externality internality etc. Belongs to the mind only. Consciousness is neither external nor internal neither differentiated nor un-differentiated. It is only one तुरीयम्. Therefore, eka: तुरीयः eva. Even though तुरीयम् has not been introduced by उपनिषद्, GPA could not resist. He introduced here itself. एकः तुरीयः एव त्रिधा is masquerading as the three-fold waker, dreamer and sleeper. With the मन upadhi: Because of the mind-upadhi, one consciousness appears as extrovert, introvert and undifferentiated. So एकः तुरीयः एव त्रिधा स्मृतः appears in three different roles. And as I said before Sankaracharya I writes not only commentary on the उपनिषद्, he writes commentary on the कारिकाः also. So now we will see, Acharya's भाष्यं.

बहिष्प्रज्ञ इति । पर्यायेण त्रिस्थानत्वात्स अहमिति स्मृत्या प्रतिसन्धानाच्च स्थानत्रयव्यतिरिक्तमेकत्वं शुद्धत्वमसङ्गत्वं च सिद्धमित्यभिप्रायः । महामत्स्यादिदृष्टान्तश्रुतेः ॥१॥

So **Sankaracharya I** doesn't write word to word commentary to **कारिका:** here. He makes a general observation **पर्यायेण त्रिस्थानत्वात्**. So waker, dreamer and sleeper, all these three are mutually exclusive. You can never be simultaneously waker and dreamer. Even though sometimes, when you feel so drowsy you may be a semi thing. But simultaneously you cannot be an effective waker and effective dreamer. Therefore, **Sankaracharya I** says **पर्यायेण**. **पर्यायेण** means sequentially only. Not simultaneously one becomes the waker dreamer etc. Since sequentially one becomes waker, dreamer and sleeper it is very clear, that the one behind all the three is only **एकः**. And that is why simultaneously you are not able to become the three. Because to become dreamer you have to drop wakerhood and take on dreamerhood. And to become a sleeper, you have to drop the dreamer hood. Since you have to drop the other two for becoming the third, it is very clear that one alone is playing all the three different roles. So, because of the sequence in these three roles, what is the conclusion? Only one **आत्मा** is appearing as three. **एकत्व सिद्धिः**: each one is a **हेतु**. **पर्यायेण त्रिस्थानत्वात् एकत्व सिद्धिः**.

Then the second argument is **सोऽहं इति स्मृत्या प्रतिसन्धानात्**. The waker, identifies with the dreamer, in the waking state. He identifies with the dreamer and says, "I dreamt". He doesn't say: "dreamer dreamt something and I am the waker". While referring to the dreamer, he says: "I dreamt". And while referring to the sleeper he says: "I slept". This is called **प्रत्यभिज्ञा**. **प्रत्यभिज्ञा**: means the equation of the past and present. Equation of past and present means what? The past dreamer and the present waker are identical. The past sleeper and the present waker are identical. Thus, **प्रत्यभिज्ञा** reveals the oneness of sleeper, dreamer and waker. That **प्रत्यभिज्ञा** is called **सोऽहं** exactly like **सोऽयं देवदत्ता** is **प्रत्यभिज्ञा** between past **देवदत्ता** and present **देवदत्ता**. **सोऽयं प्रत्यभिज्ञा** is the equation of past sleeper, past dreamer and present waker. You should not say past waker. You are supposed to be waking. And this **प्रत्यभिज्ञा** is equating waker dreamer and sleeper. Now how do you understand this equation. Superficially seeing the equations is illogical. Why? Waker can never be dreamer. Why? Because waker is waker. Dreamer is dreamer. How can you say waker is dreamer? Dreamer can never be a sleeper. Therefore, equation is not possible. Therefore, the impossible equation is made by the waker, through **प्रत्यभिज्ञा वाक्यं**. What is **प्रत्यभिज्ञा वाक्यं**. **सः अहं अस्मि**. The impossible equation of waker, dreamer, and

sleeper, is made by, the waker, through the **प्रत्यभिज्ञा वाक्यं**. And what is the **प्रत्यभिज्ञा वाक्यं**? सः that one who dreamt so and so, am now the waker. And whenever an equation between two impossible things is made by a sensible person, you have to look for the message. Exactly like **सोऽयं देवदत्ता**: this equation is illogical. Why it is illogical? सः refers to younger **देवदत्ता**. Ayam refers to older **देवदत्ता**. Black haired, white haired. Lean, fat. Like that. How can the older and younger be equated? The older and younger can never be equated. Why? Because they are mutually exclusive. So when such an equation is made by **प्रत्यभिज्ञा** what do we do? We apply **भाग त्याग लक्षण**. Through **भाग त्याग लक्षण** you remove the older features and younger features. And you recognise the one **जीव**, behind the old **देवदत्ता** and young **देवदत्ता**. Which **जीव** behind is neither old nor younger. Similarly, **सोऽहं प्रत्यभिज्ञा** is equating waker dreamer and sleeper. As long as you keep these three features equation is not possible. Therefore, what should you do? Waker-wakerhood. Dreamer-dreamerhood. Sleeper-sleeper hood. These three hoods, you have to negate by **भाग त्याग लक्षण**. For the equation to be sensible. And how do you remove the three hoods? Each hood is because of **अभिमान**. So **जाग्रत् अवस्था अभिमान** wakerhood. **स्वप्नावस्थ अभिमान** dreamerhood. **सुषुप्ति अवस्था अभिमान** sleeper hood. **अभिमान त्रयनिषेदे अभिमानं** means what? Identification. Then what is left behind? **अभिमान रहितचैतन्यं रीयं**. So thus **प्रत्यभिज्ञा** reveals, the **तुरीयम्** behind all these three. **प्रत्यभिज्ञा** means equation. The **प्रत्यभिज्ञा**. And **Sankaracharya I** uses the word **स्मृत्य** in the **भाष्यं**. We should note the word **स्मृत्य** means **प्रत्यभिज्ञाय**. In English **प्रत्यभिज्ञा** is translated as recognition. What is the recognition? सः अहं. सः अहं means that dreamer is this waker. That dreamer is this waker. This is called **प्रत्यभिज्ञा** which equates. Always **प्रत्यभिज्ञा** equates. So **स्मृत्या प्रतिसन्धानात्**. They are objectified. They are identified as equal. So the meaning of the word I, the real meaning of the word **I** is what? **एकः तुरीयः**. Who is behind the waker vesham? Dreamer vesham. Sleeper vesham. So **एकत्वं सिद्धं**. So the oneness of the **तुरीयम्** behind the three is established. So **तुरीयम्** is different from all these three. And **तुरीयम्** is in and through all the three. So **एकत्वं सिद्धं**. And **शुद्धत्वं सिद्धं**. Since the wakerhood, dreamerhood, and sleeper hood are vesham. All the problems belong to the vesham only. So since these three are vesham, the problems belong to the vesham. That is the waker's problem belongs to **स्थूल शरीरं** because **स्थूल शरीर अभिमान**. Dreamer's problem belongs to **sookshma karana sariram**; because **सूक्ष्म शरीर अभिमान**. Sleeper's problem of ignorance belongs to

karana sareeram because of कारण शरीर अभिमान. Therefore, the आत्मा by itself, doesn't have any problem. Therefore, शुद्धत्वं. And असङ्गत्वं. असङ्गत्वं means what? These three hoods. Not snakes hood. Three hoods mean wakerhood, dreamerhood and sleeperhood they are intrinsic to me or incidental. These three are intrinsic or incidental. It has to be incidental, not intrinsic. Why? If wakerhood is intrinsic, I will be eternally waker. Never dreamer or sleeper. If dreamer hood is intrinsic, it will be permanently there. The very fact that I am taking on and taking off, they are all incidental. Therefore, I am असङ्गः. असङ्गः means I don't have them as my intrinsic nature. All are सिद्धं. And **Sankaracharya I** says, if it is not clear, you have to refer to **brihadaranyaka स्वयंज्योति ब्रह्मणं** where अवस्था त्रय विचार is there. And there an example is given महा मत्स्यादि दृष्टान्त श्रुते. तद्यदा महा मत्स्य उभे कूले अनुसंचरति पूर्वञ्चापरञ्च एवमेवायं पुरुषः उभावन्तावनुसञ्चरति स्वप्नान्तञ्च बुद्धान्तञ्च इति मन्त्रा. And what is the essence of that mantra? **Sankaracharya I** doesn't explain. He has assumed that you know. And in the foot note, the hindivale, so they are explaining that. Don't read now and miss the class. You can go home and read. But I will tell you the essence. So, the example of महामत्स्यं is a huge fish, in a very big river. A huge fish moving in a big river. The big river has got, right bank, and left bank. Two banks are there. Being a huge river the two banks are very apart. Best example is the **Brahmaputra** river, near **Dibrugarh**. The width of the river during rainy season it is 14 kms. And during dry season 7 kms. Now when you are in the middle of the river you cannot see the two shores. Imagine such a big river and a महामत्स्यं -, is a big fish why the adjective महामत्स्यं. It is not influenced by the current of the river. If it is a small fish its movement will be determined by the river force or current. This मत्स्यं against the current also, or in spite of the current also, what does it do? Sometimes it goes near the right bank जाग्रत् अवस्था. Sometimes it goes to not to the bank. Near the left bank. स्वप्नावस्था. And sometimes it is in the middle सुषुप्ति अवस्था. When it is in the near the right bank, it witnesses the events of the right bank but not affected by the event. It is only the साक्षी of the bank-events. But not affected. And when it goes to the left bank it experiences the events of the left bank. People are sitting etc. But not affected by those events. And when it is in the middle, it doesn't experience either of the events. But the essence is, it is ever unaffected by whatever happens in the banks or on the banks of the river. Similarly, **Brihadaranyaka** says the आत्मा is sometimes in the waking state witnessing the problems in the waking state. Then

like the fish it drops that bank. And goes to the dream state. And witnesses the events. And sometimes it comes to the middle. And the मन्त्रा goes later, अनन्वागतं पुण्येन अनन्वागतं पापेन तीर्णो हि तदा सर्वान् शोकं ह्रिदस्य भवति. In this मन्त्रा, अत्र पिता भवति माता मातालोका –after telling all these things, अनन्वागतं पुण्येन; अनन्वागतं पापेन तीर्णो हि तदा सर्वान् शोकं ह्रिदस्य भवति इति आत्मनः असन्गत्वं is revealed, through महामत्स्य दृष्टान्तः आत्मनः असङ्गत्वं. आत्मा is not अवस्था त्रयवान्. It is अवस्था traya साक्षि. What is the difference? If you say अवस्था त्रयवान् associated with अवस्था त्रयम् अवस्था त्रय साक्षी means not associated. It is only असङ्ग साक्षी.

So, now look at the foot note. Let me read some Hindi. Neither गुणा nor दोषा. अन्यत्र धर्मात् अन्यत्र अधर्मात्. Why because न जायते म्रियते विपश्चित्. That is the next example given in Brihadaranyaka. That he adds. Similarly, the bird goes to different places and comes back to its roost. हृदये स्थानं. Ok just for a change. Ok. Look Brihadaranyaka 4 -3-18,19. And why he gives both दृष्टान्तः Because Sankaracharya I says महामत्स्य आदि. आदि means etc. So etc. Means there must be some more. Therefore, महामत्स्य is example one. Etc. Refers to the साक्षि दृष्टान्तः. तद्यदा एकस्मिन् आकाशे. It comes. विपरिपत्य श्रान्ताः It comes. That one. Ok now we will go to अन्वयः बहिर्प्रज्ञः | विभुः विश्व आदि (प्रथमः पादः भवति) अन्तप्रज्ञः तु तैजसः (द्वितीयः पादः भवति), तथा घनप्रज्ञः प्राज्ञः (तृतीयः पादः भवति). एकः (तुरीयः) एव त्रिधा स्मृतः. One Atma alone is mistaken, as waker. Mistaken as dreamer. And mistaken as sleeper. Since that is a mistake only, we have to do apavada, of them. Ok.

Continuing, introduction to कारिका 2.

जागरितावस्थायामेव विश्वादीनां त्रयाणामनुभवप्रदर्शनार्थोऽयं श्लोकः

So, the purpose of the second श्लोका, I have given a particular purpose in the मूलम् class. Now here Sankaracharya I in his भाष्यम् gives the purpose of the श्लोका in a slightly different way. We have not seen in the मूलम्. That approach we are getting here. The श्लोका says, विश्व is in the right eye. Residing in the right eye., तैजसा is inside the mind. प्राज्ञा is inside the हृदये आकाश. विश्व is in the right eye. तैजसा is in the mind. प्राज्ञा is in the हृदये आकाश. This is the essence of the श्लोका. Why GPA mentions the location of these three. I had given a simple interpretation. What is that? उपासनार्थ; even though waker is all over the physical body. For the sake of उपासना, temporarily a location is given. What is the location? The right eye you have to see waker विराट् ऐक्य

उपासना you have to do right eye उपासनार्थं स्थानं. But Sankaracharya I gives slightly different interpretation. He says, when you take the waker and dreamer and sleeper obtaining in three different avasthas they appear to be totally different. Because waker is available in the waking state. Dream is available in the dream state. Therefore, since the states themselves are different one may think they are different. And therefore, we have to use different logics. Pratyabhijna pramanam we have to use to establish all the three are one. Now Sankaracharya I says, in the second श्लोका by saying or presenting the location of all these three, the उपनिषद् wants to say, that, in the waking state itself, one experiences विश्व, तैजसा and प्राज्ञा. I will explain now. You will get a doubt. Just note this much. This is a proposition. What is the aim of this श्लोका? Sankaracharya I says through this श्लोका, GPA wants to show that in the waking state itself we play the three roles of waker, dreamer and sleeper. Proving that, all the three are one and the same. Therefore, he says, the explanation we will see later. Look at the introduction. जागरित अवस्थायां एव in the one waking state itself, विश्वादीनां त्रयाणां – all these three, waker, dreamer and sleeper. अनुभवप्रदर्शनार्थोऽयं. To show that we are experiencing the experience of them in one state of itself. अयं श्लोकाः. What is that श्लोका?

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः । आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

So, the superficial meaning of this श्लोका is the location of these three. So just I will give you the gist and essence of the भाष्यम्. Then we will go to the भाष्यम् later. विश्व दक्षिण अक्षी मुखे. दक्षिण अक्षी means the right eye. Literally दक्षिणम् means the southern eye. Then why do you say the right eye because generally in our tradition for all कर्माणि we face the east. Because the sun rises the days starts. If you are facing the east, the right side will be south. Correct is it not? So, when you are facing the east, the right side will be south. And therefore, दक्षिणम् = south = the right eye. And मुख is in the opening. In the outer opening of the right eye. विश्वः the waker is located. And Sankaracharya I later points out really speaking the waker is not located in the right eye. Waker is all over the body. Then why should the उपनिषद् position in the right eye. Later, Sankaracharya says, among all the sense organs, the most important and used sense organ is the eye. Because to use the other sense organs you require what? Suppose you want to eat. For eating what do you require? Hand and mouth. But to go the dining hall and to see where items are there, you require what? The

eye. Eye is the common medium, in which all the व्यवहाराः are done. Therefore, चक्षु, अक्षी is the most important sense organ. Therefore, the उपनिषद् says, waker is in the eyes. To show the importance of the eyes. And in the moolam class I have said also, when you address a person whom you love, we call कண்ணे काठे, एमक्के சொல்லபடாது கண்ணே, கண் மணியே. அதுவேற. So Therefore, the eyes are important. Then the next question is why right eye? Sankaracharya I says generally between these two eyes. Just a general observation. More to justify the वेद वाक्यं. That right eye is generally powerful. Therefore, the उपनिषद् says दक्षिणाक्षि is said in Brihadaranyaka. Sankaracharya I will quote. Therefore, waker is as though in the right eye for उपासना purposes. Then मनसि अन्तः तैजसः. तैजस is in the mind. Now Sankaracharya I says, we can experience the dreamer in the waking state itself. He says, whenever you see something, close your eyes, and then imagine the same thing. Then what are you doing? You see and get the form registered in the mind and you are imagining what is registered. Therefore, when you are picturing something mentally, you are as good as experiencing dream only. Because what happens in dream? Whatever is registered in the mind, is opened up and experienced. And in the waking state also, when you see something even on the road, you see something, and thereafter you visualise that mentally. You are experiencing तैजस. Either automatically you visualise or deliberately you visualise. For देवता ध्यानम् and all they recommend, have the picture of the इष्ट देवता and look at the इष्ट देवता for some time. शान्ताकारं भुजगसयनं keep the picture and then what do you do? Close the eyes and try to visualise. And if you do that you are तैजस only. In day dreaming also, you are तैजस only. Sitting तैजस. And therefore, मनसि अन्तः तैजसः जाग्रत अवस्थायां एव अनुभूयते. Whenever you visualise. And then आकाशे च हृदि प्राज्ञाः प्राज्ञा the sleeper during the deep sleep state, he withdraws from all the sense organs and mind and he abides in the हृदय आकाशं it is said, during sleep. Now Sankaracharya says, in waking state also, when your mind is tired, and you don't see anything, and you don't want to visualise anything also, when you observe mental silence, with closed sense organs when you are observing mental silence either for meditation or relaxation; at that time, you are प्राज्ञाः only. Because in that silence there is neither the external world nor an internal world. Absence of external world shows waker is not there. Absence of internal world shows dreamer is not there. That intermediary state however small it might be, that mental silence is sleeper in waking state. Or black out happens. So, I used to give the example. In

Anaikatti ashramam elephants used to come. Not used to. Even now it comes. Imagine one day you come from the room and the elephant stands in front. What avastha comes? प्राज्ञा. You won't know what to do. You get stunned. So thus, what is the essence? We experience all the three in the waking state. Therefore, there is only one.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

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दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः । आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

We have entered into, GPA'S कारिका verses summarising the first 6 मन्त्राs of the उपनिषद्, of which we are seeing the second verse. In the first verse, GPA summed up the three पादाः; विश्व, तैजस and प्राज्ञाः and then he made an observation which is not in the मूलम्. And that observation is: one real आत्मा the तुरीयम्, alone is playing the role of विश्व, तैजस and प्राज्ञाः ~ they are not three separate consciousnesses. But all of them are nothing but one and the same consciousness with three different उपाधि. Only the costumes are different. स्थूल शरीर अभिमान, सूक्ष्म शरीर अभिमान and कारण शरीर अभिमान. So naturally the question come show do we prove all these three are one and he same. For that Sankaracharya gave the हेतु in his भाष्यम्. And that is प्रत्यभिज्ञ प्रमाणम्. प्रत्यभिज्ञ is self-recognition in which we equate all these three. प्रत्यभिज्ञ is translated as recognition. And generally, प्रत्यभिज्ञ is a combination of perception and memory. Perception alone is called प्रत्यक्षं. Memory alone is called स्मृतिः. When you combine perception and memory, and recognize one and the same objects, it is called प्रत्यभिज्ञ. For example, to take the well-known example. I see Mr. देवदत्ता for the first time, then he is right in front and have cognition of देवदत्ता. It is called प्रत्यक्षं. And after Mr. देवदत्ता, has left the place, I recollect him, but at the time of recollection देवदत्ता is not in front of me. But I remember, that recollection is called स्मृतिः. So, in perception, object is in front. In recollection object is not in front. Suppose the person, sees देवदत्त for the second time. And while seeing him for the second time, he sees देवदत्ता, but not only has he seen देवदत्ता. He recognizes, the present देवदत्ता is the same, as the देवदत्ता I saw in the past. Therefore, in this it is not mere cognition. Because, he recognizes. Therefore, it doesn't come under cognition also. It doesn't - because in cognition memory is not involved; it is not recollection. In recollection perception is not involved. In cognition memory is not involved. In memory perception is not involved. But when I see देवदत्ता for the second time, there is perception also. And I also remember it is the same देवदत्ता as the one whom I perceived before. In the second cognition, there is a mixture of perception and memory. How do you indicate, the mixture of perception and memory? By using the word recognition. Re

indicates the memory component. Cognition indicates perception component. Therefore, recognition is a mixture of perception and memory. In English, I recognise him. And whenever you say, I recognise that person, there is a mixture of what? Mixture of perception also and past memory also. And in Sanskrit this mixture which is termed recognition is called प्रत्यभिज्ञ. And प्रत्यभिज्ञ is a प्रमाणम्, to prove the continuity of देवदत्ता. Recognition is a proof to show that, that देवदत्ता and this देवदत्ता are one and the same. That means in between, even though I didn't perceive देवदत्ता, he has been surviving. What is the proof? I am recognizing him. Therefore, recognition proves the continuity of one and the same entity. प्रत्यभिज्ञ is a प्रमाणम् for अन्वयः. Continued existence. And here Sankaracharya is talking about the प्रत्यभिज्ञ. Of not देवदत्ता but self प्रत्यभिज्ञ. And what is self प्रत्यभिज्ञ? The one who slept, the one who dreamt, that I who slept and that I who dreamt, alone is this I who is awake. And because of this प्रत्यभिज्ञ, there is something; some I which is continuously inhering. And inherent continues; I is indicated by सोऽहं प्रत्यभिज्ञ. An inherent, continuous I is indicated by सोऽहं प्रत्यभिज्ञ. Now the question is who is this continuous I? You cannot say waker. Because waker is not continuous. Because waker, dreamer and sleeper are mutually exclusive. When waker is there dreamer is not. When dreamer is there no sleeper. When there is sleeper no waker. Therefore, we are referring to a continuous I which has to be different from all the three. And which has to be in and through all the three. So thus प्रत्यभिज्ञ, as a प्रमाणम् to reveal a continuous I, which is inherent in विश्व तैजस प्राज्ञा and which is different from विश्व तैजस प्राज्ञा. And that continuous I has to be साक्षी the तुरीयम् only. Therefore, the continuous साक्षी, the तुरीयम् is revealed by सोऽहं इति प्रत्यभिज्ञानात्. Who said? भाष्यकार said, in his commentary on the first कारिका.

Now in the second कारिका Sankaracharya pointed out in the introduction, which we completed in the last class; even though there is one तुरीयम् inhering विश्व तैजस प्राज्ञा, that विश्व तैजस and प्राज्ञा are essentially one and the same. We might have difficulty in accepting. Because each one is experienced in a totally different state. Waker is available in जाग्रत अवस्था. Dreamer in स्वप्नावस्था and sleeper in सुषुप्ति. Because of the distinction of अवस्था, one may find difficult to accept that waker dreamer and sleeper are one and the same. Even though it has been proven by a प्रमाणम्. What प्रमाणं? प्रत्यभिज्ञ प्रमाणेन. Even though it has been proved by Sankaracharya in his commentary

on कारिका no1, still GPA wants to prove their oneness through another method. By showing all the three are available in one state itself as a single I. All the three are available; the waker, dreamer and sleeper are available in the waking state itself. In a slightly different way. And what is that? That alone he said. That when a person experiences something he is a waker. And he registers the experience in the form of वासना, and suppose he closes the eye, and visualizes the objects with the help of the वासना, it is an experiencing of an internal object projected by वासना. In which state? In the waking, itself. It is experience of an internal object projected from the वासना itself. And therefore, this I, is as good as dreamer I only because, in dream also we are doing the same thing only. The same thing means what? Experiencing an internal object, projected out of the registered वासनाs. Only thing is, in dream we are continuously doing that. Whereas in waking whenever you visualize an experienced thing with closed eyes you are तैजस. And at the time of visualisation, we never get a doubt whether the experiencer and visualizer are one or different. I am experiencing and I am visualizing. From that it is clear, that विश्व and तैजस are one and the same. And suppose you are tired of experiencing and visualizing. Am I going fast. I hope not. Suppose you are tired of experiencing and visualizing and you choose to relax without lying down. You just fall on to an easy chair or an ordinary chair. So, when you relax, without experience and visualisation, even though we are not reclining, in that state, we are neither waker, nor dreamer, we are the sleeper. Not a new sleeper. The same I is the sleeper also. Therefore, in जाग्रत् अवस्था itself we play all the three different roles. And therefore, what is the message? I am तुरीयम्. I am the साक्षी playing three different roles not only in three different states. In one and the same state also I do play three different roles. This is the gist of verse no2. We will go to the भाष्यम्.

दक्षिणमक्षयेव मुखं तस्मिन्प्राधान्येन द्रष्टा स्थूलानां विश्वोऽनुभूयते | “इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः” । इति श्रुतेः । इन्धो दीप्तिगुणो वैश्वानरः । आदित्यान्तर्गतो वैराज आत्मा चक्षुषि च द्रष्टैकः ।

So, the description occurring in कारिका is explained. दक्षिणाक्षि मुख बहुव्रीहि समासा. दक्षिणम् अक्षि मुखं अस्य सःदक्षिणाक्षिमुखः विश्वः. So दक्षिणम् अक्षि means the right eye. मुखम् means the gateway to experience the universe. Even though all the sense organs are available, the उपनिषद् chooses the eye; that being important. I told you in the last class. And among the two eyes also the उपनिषद् chooses the right eye as a

representative gateway. So दक्षिणम् अक्षि एव. अक्षि being नपुंसक लिङ्गम्. दक्षिणम्. अक्षि अक्षिणि अक्षीणि. इति रूपाणि. इकारान्तः not नकारान्तः इकारान्त नपुंसक लिङ्ग. And this right eye alone is मुखम्. मुखम् means the counter to contact the external world. अस्य सः: we have to supply. सः विश्वः. Then next sentence तस्मिन् in that right eye प्राधान्येन द्रष्टा - द्रष्टा means the waker experiences is प्राधान्येन द्रष्टा. Is experiencing primarily through the eye because for all transactions we require what? The light and light is meaningful only when there is eye. That is why whichever room you enter, the first job is what? Switch on the light. Whether you are going to read or write or work you have to switch on the light. Because you have to sue the eyes for all transactions. **Therefore**, eye is the प्रधानं. So तस्मिन् दक्षिणाक्षिने प्राधान्येन द्रष्टा. द्रष्टा means waker-experiencer. Of what? स्थूलं of the स्थूल पदार्थानां of gross objects of the universe. And who is he? विश्व is called विश्व अनुभूयते. It is experienced by all of us.

And here **Sankaracharya** wants to enter into an additional discussion. Which is not here in the कारिका. But **Sankaracharya** enters into a discussion based on the मूलम्. So this is a कारिका explaining प्रथम पाद. प्रथम पाद has been explained in the मूलम्, मन्त्रा no 3. And in मन्त्रा no 3, while explaining first पाद as विश्वः, the उपनिषद् equated व्यष्टि विश्व and समष्टि वैश्वानरः. So जागरित स्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशति मुखः स्थूलभुक् वैश्वानरः प्रथमा पाद. **Therefore**, व्यष्टि समष्टि ऐक्यम् is in the मूलम्. **GPA** doesn't mention that. **Therefore**, **Sankaracharya** says you have to add that. And even though the प्रमाणम् is मन्त्रा no.3 for that. **Sankaracharya** wants to quote another प्रमाणम् for विश्व वैश्वानर ऐक्यम्. And what is the प्रमाणम् he chooses? बृहदारण्यक उपनिषद्. Reference is given 4-2-2. 4th chapter second section second मन्त्रा called कूर्च ब्रह्मणं. And what is the मन्त्रा? इन्दोह वै नामैषः योऽयं दक्षिणेक्षन् पुरुषः इन्दः; refers to विराट् वैश्वानरः दक्षिणेक्षन् पुरुषः refers to पुरुष. Thus the मन reveals विराट्- विश्व ऐक्यम्. That **Sankaracharya** himself explains. Details are in बृहदारण्यक उपनिषद्. But he gives a brief commentary on that इन्दः; the word इन्दः occurring in बृहदारण्यक मन्त्रा refers to दीप्ति गुणः; that which is shining. And available in सूर्य. So विराट् is generally represented in सूर्य. **Therefore**, आदित्य अन्तर्गतः obtaining in सूर्यः, आदित्य representing विराट्. And सूर्य is the shining one. **Therefore**, इन्दः means shining विराट् पुरुषः represented in सूर्यः सूर्यमण्डलं. दीप्ति गुणः is the meaning of the word इन्दः इन्दः= दीप्ति गुणः, प्राकाशवान्. Because it is derived from the root इन्द, इन्दते to be bright. 7th conjugation इन्दे. And who is this इन्दः? वैश्वानरः is the विराट् पुरुष; and आदित्यान्तर्गतः वैराजः आत्मा. That विराट् आत्मा represented in आदित्य मण्डलं, is चक्षु च एकः

That **विराट्** is available in the individual **STS** also. Especially in the right eye. So **चक्षु च** is **व्यष्टिः**. **चक्षुषि द्रष्टा** refers to **विश्व** the **व्यष्टि** Both of them are one and the same. So this is an extension not mentioned in the **कारिका** but taken from the **मूल उपनिषद्, मन्त्रा** no 3 with the support **बृहदारण्यक उपनिषद् वाक्यं व्यष्टि समष्टि ऐक्यम्** not at **चैतन्य** level even at **प्रथम पाद** level itself the **ऐक्यम्** is mentioned. Now a **पुर्वपक्षि** comes. Now we are getting into a diversion topic. So the **पुर्वपक्षि** argues.

नन्वयो हिरण्यगर्भः क्षेत्रज्ञो दक्षिणोऽक्षि(क्ष)ण्यक्ष्णोर्नियन्ता द्रष्टा चान्यो देहस्वामी ।

So **ननु** refers to **पुर्वपक्ष**. So, he says how can you equate **विराट् आत्मा** and **विश्वः** | **विराट् आत्मा** is macro, *all-pervading*. **विश्व** is micro which is finite who is not even *hall-pervading*. He is sitting on a corner of a room on a chair. How can the all-pervading **विराट्** and non-pervading **विश्व** be equated? They are different. So **अन्यः हिरण्यगर्भः** ~ we have to carefully note **हिरण्यगर्भः** refers to **विराट् आत्मा** only. Because that is the topic mentioned before. Therefore, **हिरण्यगर्भः - वैश्वानरः विराट् अन्यः**. He is different. **क्षेत्रज्ञः** after **हिरण्यगर्भः**; and **क्षेत्रज्ञः**. **क्षेत्रज्ञः** means **व्यष्टि विश्व**. **क्षेत्रज्ञः** the micro **विश्व** the waker. **दक्षिणे अक्षन्** who is prominently functioning in the right eye, all technical portions. So prominently obtaining in the right eye. And what is the job of the **विश्व**, the waker? **अक्ष्णोः नियन्ता** who is the master of his own two eyes. **अक्ष्णोः द्विवचनं** the controller of his two eyes. Not the controller of others. So he has got only limited powers. He can choose to see in this or that direction **अक्ष्णोः नियन्ता**: is to indicate the limited power of **विश्वः** So **नियन्ता द्रष्टा अक्ष्णोः**; **षष्ठी द्विवचनं** the controller of the two eyes. **द्रष्टा च अन्यः देह स्वामि**. That waker **विश्व** the controller of a pair of eyes and who is **देह स्वामि**. Who is the master of one body? His own body **सः अन्यः** | **अन्यः** means different. In short what is the essence of the sentence? **विश्व** is different from **विराट्**. They cannot be equal. Micro is micro not macro. Macro is macro not micro. How can you equate these two crows? They are different. Ok. Now **Sankaracharya** gives the answer.

न स्वतो भेदानभ्युपगमात् । “एको देवः सर्वभूतेषु गूढः” (श्वे.उ.६ । ११) इति श्रुतेः । “क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत” । (गीता १३ । २) “आविभक्तं च भूतेषु विभक्तमिव च स्थितम्” । (गीता १३ । १६) इति स्मृतेः ।

So, he says no doubt **विश्व** and **विराट्** are distinct or different. One is micro and another is macro. But this difference is only incidental and superficial. Like **घटाकाश** and **महाकाशः** | **आचार्य** doesn't give this example. We can take it. Pot space and total space. Are superficially different because pot space is small; total space is big.

Therefore, in the form of small and big there is a difference. The difference is only superficial, incidental apparent not intrinsic. And why do we say so? Because, even though we number space as two, pot space no 1. Total space no 2. Even though we count them as two, you cannot count space as two because, and space is indivisible. Therefore, since the space cannot be divided by the walls of the pot, space cannot be counted as two at all. Only if space is divided into two, then you can give the adjective small big etc. When there are no two nouns, how can you have two adjectives? Therefore, the difference is only seeming difference. Exactly like the seeming difference; two seeming spaces, similarly विश्व and विराट् are space like consciousness principle only. Micro, macro adjective is inappropriate. Therefore, he says स्वतः intrinsically, भेद ~ भेद between micro consciousness, individual consciousness and total consciousness are not intrinsically different. And therefore, the adjective individual consciousness and universal consciousness, two adjectives are popularly given. We don't accept the two adjectives at all because two nouns are not there. There is only one. So भेद अनभ्युपगमात्. And what is the प्रमाणम्? In the case of space, I can understand, because I see it. But in the case of consciousness how do I know. That is why study शास्त्रं. In the scriptures, it is clearly said एको देवः. So, individual universal adjective to consciousness is an erroneous adjective. Because एकः देवः | देवः means चैतन्यं. देवः don't translate as god. देवः means चैतन्य स्वरूपः; आत्मा. दीव्यति इति स्वयंप्रकाशते इति देवः is the derivation. सर्व भूतेषु-in all the beings. भूतेषु means शरीरेषु, in all the bodies. गूढः is hidden. Svetasvatara chapter 11th मन्त्रा इति श्रुतेः; there are so many other श्रुतिस. If you want to do homework you can find out other वाक्यम्. Then one स्मृति प्रमाणं, well known क्षेत्रम् चापि मां विद्धि अर्जुन may you understand, क्षेत्रज्ञ the individual जीवात्मा is मां is nothing but the total परमात्मा. Individual-total difference is seeming, but not factual. सर्व क्षेत्रेषु in all the bodies. Bhagavat Gita 13th chapter second verse. Second verse, based on the version in which in first अर्जुन उवाच is not there. If it is added then third verse. Then next quotation आविभक्तं च भूतेषु विभक्तं इव स्थितम्. Even though consciousness is indivisible, consciousness is seemingly divided because I have got consciousness in my body. You have got consciousness in your body. And in between there doesn't seem to be consciousness at all. Therefore, it looks as though there are so many consciousnesses in so many bodies. What is the fact? Consciousness in your body and my body is not only the same; but in between your body and my body also there is the continuation of consciousness which is

indivisible. So आविभक्तं च भूतेषु | भूतेषु means शरीरेषु and even though it is indivisible विभक्तं इव -it is seemingly divided. इति स्मृते. And therefore, विश्व विराट् ऐक्यम् must be remembered while studying प्रथमः पादः

continuing,

“सर्वेषु करणेष्वविशेषेऽपि दक्षिणाक्षण्युपलब्धिपाटवदर्शनान्त्र विशेषेण निर्देशो विश्वस्य ।

So, the waker is prominently present in the right eye, is the discussion. GPA said, waker is prominently present in the right eye. But that is not GPA's views. But it is borrowed from वेद मन्त्रा. GPA doesn't say from which वेद मन्त्रा he selected. He connected this idea, Sankaracharya gave the reference. What is that? Brihadaranyaka 4-2-2 refers to right eye. And once the उपनिषद् mentions right eye, our job is what? Don't question. You have to justify that always justify the उपनिषद् statements. Therefore, Sankaracharya says, सर्वेषु करणेषु अविशेषे अपि. Even though the waker is functioning in all the 10 sense organs equally. सर्वेषु करणेषु means ज्ञानेन्द्रियेषु, कर्मेन्द्रियेषु in all of them, waker is equally functioning. What is the proof? You are hearing through the ears hopefully. And you are writing notes also. You are doing quickly. Hear and write. Therefore, you hear and write. That means, all only if you attempt you will know. When time to read the notes. Simply I said. So in all the organs the waker is present. Then why do you say, eye and that too right eye. Therefore, Sankaracharya says, अविशेषे अपि, अविशेषः means समाने अपि. What is समानं? The waker's presence is equal in all the organs. दक्षिण अक्षिणी Sankaracharya says the right eye, पाटवम्. पाटवम् means efficiency or more power. दर्शनात् is generally there. As I said don't question too much. Because for many people, left eye is more powerful. Right eye is so-so. So Therefore, it is a general observation. More to justify वेद वाक्यम्. Because in all this there is no तात्पर्यं. So wherever तात्पर्यं is not there, we don't argue with the वेद too much. Because if you say in दक्षिणाक्षिणि no, it is only वामअक्षिणी suppose you say. Ok keep it. Therefore, after all for the sake of upasana one representative organ is required. If you don't like this way, you can take any one. So, where there is no तात्पर्यं, unnecessarily don't waste your energy arguing. Therefore, Sankaracharya will never argue where argument is not required. He always saves his intellectual energy. Therefore, Sruti says दक्षिणाक्षि. Therefore, justify it. Generally, the right eye is more powerful. दर्शनात्. तत्र - तत्र means in the right eye, निर्देशः विश्वस्य, the waker is said to

be residing or located. So now Sankaracharya comes to the second quarter. दक्षिणाक्षि मुखे विश्वः is over. मनस्यन्तस्तु तैजस. तैजस can be experienced even in the waking state. That is the discussion here. We will see that in the next para.

दक्षिणाक्षिगतो रूपं दृष्ट्वा निमीलिताक्षस्तदेव स्मरन्मनस्यन्तः स्वप्न इव तदेव वासनारूपाभिव्यक्तं पश्यति । यथात्र तथा स्वप्ने । अतो मनस्यन्तस्तु तैजसोऽपि विश्व एव ।

So दक्षिणाक्षि गतः So, the waker, who is functioning through especially the right eye दक्षिणाक्षि गतः विश्वः the waker, रूपं दृष्ट्वा, he plays the role of a waker seeing a particular form or colour. And निमीलिताक्ष and it is so beautiful and he wants to relish and rejoice in that beautiful form. Therefore, निमीलिताक्षः he closes his eye. As I said, for meditation also this method can be used. You take a photo or murthi and look at the शान्ताकारं भुजग शयनं पद्मनाभं सुरेशं etc. There and after a few minutes you close the eyes and try to visualise that within. Similarly, निमीलिताक्षः, बहु व्रीहि निमीलितं अक्षं यस्य or निमीलितं अक्षि यस्य - निमीलिताक्ष so this closed eyed waker, तदेव वासना रूपम्. भिव्यक्तं तदेव means the same form he visualizes internally. And that form is not the internal form. But it is a projected internal form. Projected out of the वासना which was formed during perception. So, the rule is anubhava जन्य वासना, वासना जन्य स्मृतिः So तदेव स्मरन् मनसि अन्तः within his own mind. वासना रूपम्, अभिव्यक्तं पश्यति. अभिव्यक्तं means the projected version of the external object. And the perceiver also, perceiver of the external object and the perceiver of the internal object both are one or different. Both are one and the same only. Therefore, विश्व and तैजस are एकः. So यथा अत्र just as he remembers or projects during waking state अत्र means जाग्रत् अवस्थायां तथा स्वप्ने also he becomes तैजस. And therefore, what is the conclusion? The bottom line is अथः मनसि अन्तस्तु तैजस. The तैजस who is inside the mind is none other than the waker only. With a different costume. Costume he has changed. But the fellow is the same. So तैजसः अपि विश्वः एव. And this one is an explanation of what? कारिका no 1. 4th quarter you see एक एवं त्रिधा स्मृताः the 4th quarter of कारिका 1, is explained in this portion. Both are one and the same. तुरीयम् only.

Continuing,

आकाशे च हृदि स्मरणाख्यव्यापारोपरमे प्राज्ञ एकीभूतो घनप्राज्ञ एव भवति मनोव्यापाराभावात् । दर्शनस्मरण एव हि मनःस्पन्दिते तदभावे हृद्येवाविशेषेण प्राणात्मनावस्थानम् । “प्राणो ह्येवैतान्सर्वान्संवृङ्क्ते” (छा.४ । ३ । ३) इति श्रुतेः । तैजसो हिरण्यगर्भो मनःस्थत्वात् । “लिङ्गं मनः” (बृ.उ४.४.६) । “मनोमयोऽयं पुरुषः”

(बृ.उ५ । ३ । १) इत्यादिश्रुतिभ्यः

Now, Sankaracharya goes to the second line of the कारिका. The third quarter. आकाशे च हृदि प्रज्ञा. To indicate that in the waking state itself whenever we are relaxing and we are not experiencing anything we are in mental silence. It is as good as प्राज्ञ अवस्था of सुषुप्ति. Mental silence in the waking state, is the same as प्राज्ञ अवस्था in सुषुप्ति. हृदि आकाशे within the हृदयाकाश, स्मरणाख्य व्यापार उपरमे. When the recollection exercise is also not there,, so previously he has withdrawn from perception. Then he visualised the रूपं. Now Sankaracharya says he has stooped the inner visualisation also. So, when both perception and visualisation activities of the mind have ceased, प्राज्ञः so that person is प्राज्ञः the sleeper. Who is घन प्रज्ञः; according to माण्डूक्य उपनिषद्. Of course, the उपनिषद् uses the word प्रज्ञान घनः Sankaracharya reverses it as घन प्रज्ञः; and एकी भूतः; एकी भूतः means all the external experiences and internal experiences have resolved during mental silence. A yogi can practice this for a longer time by practicing समाधि by समाधि अभ्यास a yogi can extend this silence which is प्राज्ञ अवस्था only. So घन प्रज्ञः; एवं भवति. Why? मनो व्यापार अभावात् because mental activities have ceased; ended. And why do you say mental activities have ended. Because mental activities are twofold only. Either perception. Or visualisation. But perception is external visualisation is internal perception makes विश्व visualisation makes मे तैजसा. When perception and visualisation end, mental activity end, विश्व तैजसा ends.

புரியறதோ. Perception-visualisation end, mental activity end. विश्व and तैजसा cease. Then who is there? So दर्शन स्मरणे एव so परिणाम भूते. वृत्ति रूपे इत्यर्थ मनस्पन्दनं means वृत्ति. वृत्ति विकारः; responsible for विश्व and तैजसा to be active. तदाभावे when both of them end. Neither external world nor internal world तदाभावे हृदेव within the heart. अविशेषेण अविशेषेण means without any distinction. So, no difference between one प्राज्ञ and another प्राज्ञ. We cannot differentiate when we are sleeping we can differentiate sleeper and waker. And we cannot differentiate one sleeper and another sleeper also. Suppose in a dormitory 23 people are sleeping. During sleep if you have slept how many people are there. There is no differentiation. That एकी भूतत्वं is indicated by the word अविशेषेण. निर्विकल्पेन. अव्याकृत रूपेण | अव्यक्त रूपेण प्राणात्मना | प्राणात्मना means प्राज्ञ आत्मनः in the form of प्राज्ञ. अवस्थानां. One abides. And प्राज्ञ has got another name प्राणः; it is a peculiar name given by the वेदा itself. Now Sankaracharya wants to elaborately discuss that even though कारिका also doesn't use the word प्राण. And

उपनिषद् also has not used the word प्राण. But Sankaracharya somehow feels that he should introduce this topic. Because later it will be useful we have also have not very elaborately discussed this topic elsewhere. What is the topic? प्राज्ञः can be named प्राणः why ? Next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

017 - Chapter 1; verse 2

Page 40 bhashyam 3rd para 4th line,

दर्शनस्मरण एव हि मनःस्पन्दिते तदभावे हृद्येवाविशेषेण प्राणात्मनावस्थानम् । “प्राणो ह्येवैतान्सर्वान्संवृङ्क्ते”
(छा.४ । ३ । ३) इति श्रुतेः । तैजसो हिरण्यगर्भो मनःस्थत्वात् । “लिङ्गं मनः” (बृ.उ४.४.६) । “मनोमयोऽयं पुरुषः”
(बृ.उ५ । ३ । १) इत्यादिश्रुतिभ्यः

Sankaracharya is commenting on, the second कारिका of GPA, in which the Acharya points out that विश्व तैजस and प्राज्ञ all the three can be experienced in जाग्रत अवस्था itself. Even though generally these three are experienced in three different अवस्थाs in जाग्रत अवस्था itself all the three are possible. And therefore, he pointed out दक्षिणाक्षि मुखे विश्वः विश्व the waker experiences the external world. through all the sense organs. The right eye according to शास्त्र being prominent. And that is the waker experienced in the waking state. मनस्यन्तस्तु तैजसः according to Sankaracharya means even in the waking state, after experiencing something, when we close our sense organs, and visualise the experienced objects, within the mind itself, experiencing the internal world, is as good as तैजस only. We need not actually go to dream. When we experienced a visualised internal world it is तैजस because in dream also we experience वासना projected objects. In visualisation also we are experiencing a वासना projected object only. Therefore, तैजसः is experienced in the waking state within out mind as the experiencer of the internal world. And then Acharya came to third quarter आकाशे च हृदि प्राज्ञः this is the experience of प्राज्ञ in the waking state itself. And how does it happen? When one doesn't experience the external world and when one doesn't experience an internal world also, both worlds are experienced in the form of thoughts. दर्शन वृत्ति is also thought only. वासना जन्य वृत्ति also is thought only. When both worlds are not experienced all the thoughts are resolved. And at that time, we are experiencing internal silence or mental silence. That experience of inner silence cannot be called विश्व the experiencer cannot be called विश्व. Cannot be called तैजस, he or the experiencer is प्राज्ञ only. So, during a moment of silence we are प्राज्ञ. This internal silence may naturally happen when we are in a conducive atmosphere. Or by practice of योग. By entering समाधि a person can artificially create inner silence. Or it may happen during deep sleep state. But that we are not taking now. In the waking state, either natural silence or artificial silence generated inside makes me प्राज्ञः and according to शास्त्र, a प्राज्ञ resides in the हृदयं. Therefore, he said,

तदभावे which we saw in the last class. तदभावे means मनो वृत्ति अभावे. What type of मनो वृत्ति? Corresponding to external world or internal world when both of them are absent. So, for Sanskrit student's तद् means दर्शन मरण रूप अमनस्पन्दन अभावे स्पन्दनं meaning वृत्ति अभावे. हृदि एव. One resides in the heart even in the waking state temporarily. And how does he reside? अविशेषेण without experiencing any division or distinction. जीव = जीव भेद is not experienced. जीव -जगत् भेद is not experienced. जीव - ईश्वर भेद also is not experienced. Therefore, अविशेषेण means सर्व भेद रहितेन. Which is called प्राज्ञ or ईश्वर: In the मन्त्रा no 5 and 6, प्राज्ञ and ईश्वर were presented as the third पाद. And as I said in the last class, Sankaracharya is introducing a new topic which is not there in the मूलं also. In the कारिका also. He wants to introduce a topic which occurs in छान्दोग्य उपनिषद्. And what is that topic? प्राज्ञ can be called प्राणः. प्राज्ञ can be called प्राणः a sleeper can be named प्राण and extending that the corresponding समष्टि ईश्वर also can be called प्राण. At व्यष्टि level प्राज्ञ can be called प्राण. At the समष्टि level अन्तर्यामी ईश्वर can be called प्राण. He wants to introduce that topic. I don't know why? But he wants. And it is not totally out of place because this word occurs in छान्दोग्य उपनिषद् shashtadhyaya which the Acharya will quote and the discussion is going to be there. Here he introduces the topic. The discussion will come later.

Later means next page second para ननु onwards that discussion is going to come. And here he makes a proposition अविशेषेण प्राणात्मन इत्तं भावे तृतीया in the form of प्राज्ञ ईश्वर which is called प्राणः. So, during internal silence in waking state a person resides in the form of प्राज्ञ or ईश्वर which is otherwise called प्राणः अवस्थानं he abides. And he gives a brief reasoning for that based on sruti quotation. Later he will make a logical analysis. The sruti quotation is during sleep all the functions are resolved. ज्ञानेन्द्रियाणि do not function. कर्मेन्द्रियाणि also consciously do not function. A person may move his hands and legs in sleep. But there is no conscious deliberate function. So ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि व्यापार and even अन्तकरणम् व्यापार, मनः बुद्धिः चित्तम् अहंकार they also don't function. That is why during sleep we cannot say I am asleep. If you say I am asleep it means you are not sleeping. Now even though all the व्यापार resolve there is one व्यापार; व्यापार means function, which doesn't resolve. Thank God! What is that one? पञ्च प्राणः. We will generally call प्राण व्यापार continues. That is why during sleep we breathe. Respiratory function is there. And digestive function is there. That is why many get up hungry and all other excretory function separating the waste after

dinner all of them are functioning. Circulatory systems functioning. Therefore, प्राण is functional during सुषुप्ति. And therefore, शास्त्र says it is the functioning प्राण that resolves the function of all other organs. It is the functioning प्राण which resolves all the other functions. And therefore, प्राण is given the title संवर्गः the resolver. Because during sleep प्राण continuing to function resolves all other व्यापार. And this not only at the व्यष्टि level, at the समष्टि level also during प्रलय the समष्टि प्राण, the vayu तत्त्वं resolves पृथिवी तत्त्वं, जल तत्त्वं, अग्नि तत्त्वं all of them it resolves. So, during sleep व्यष्टि प्राण resolves all the other functions. During प्रलयं, समष्टि प्राण resolves all the other functions. And therefore, प्राण is called संवर्गः and this is mentioned in छान्दोग्य उपनिषद् and it is a very famous portion known संवर्ग विद्या. विद्या meaning उपासना. Meditating on प्राण as the great resolver. And Sankaracharya quotes that's संवर्ग विद्या from छान्दोग्य. So, chapter 4 section 3 मन्त्रा 3. प्राणो हि एव the प्राण तत्त्वं alone during sleep एतान् सर्वान् - सर्वान् represents all the व्यापारस of ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि, अन्तकरणम्. वृङ्क्ते वृङ्क्ते means dissolves. Swallows. वृङ् द्वातु वृङ्क्ते सप्तम घणः and that is called संवर्ग विद्या derived from the root वृच्. And this he gives the quotation only and from this we have to understand प्राज्ञ can be Therefore, called संवर्ग प्राणः. More discussions will come later. So, with this the प्राज्ञ experience in the जाग्रत् अवस्था is over. In fact, the discussion is so elaborate we may miss the track of what is happening. It looks like we are in the forest of some discussion. What is happening you have to read the bhashyam again to again to get the total picture. The aim is to show all the three are experinceable in the waking state itself and second point that Sankaracharya wants to show is, not only all three are in the waking state, the second one is व्यष्टि समष्टि ऐक्यम् also he wants to indicate. Of this the व्यष्टि समष्टि ऐक्यम् of विश्व and विराट् has been indicated in the कारिका by the word बहिष्प्रज्ञो विभुर्विश्वः. The word विभुः means all-pervading corresponding to विराट्. And विश्वः refers to व्यष्टि. विभुः विश्व in the कारिका indicates विश्व विराट् ऐक्यम्. And similarly, प्राज्ञ ईश्वर ऐक्यम् has been shown in the मूलं itself in the 5th and 6th मन्त्रा. Now तैजस हिरण्यगर्भ ऐक्यम् Sankaracharya wants to mention here in the bhashyam because GPA doesn't mention that. Therefore, he wants to add that. That is what he says. तैजसः हिरण्यगर्भः at the तैजस level also ऐक्यम् between व्यष्टि and समष्टि must be remembered. And what is the प्रमाणं for that? He quotes the उपनिषद् वाक्य. So लिङ्गं मनः it is one quotation taken from BU which talks about the travel of a dying person where the जीव is presented as लिङ्गं मनः which travels after death according to the काम the desire. सदेव सत्तसहकर्मणैर्लिङ्गं मनो यत्र निषक्तमस्य प्राप्यान्तं कर्मणसस्यै यत्किञ्चेहकरोत्ययं तस्मै लोकाय कर्मणे. There the

travelling जीव, the तैजस is presented as लिङ्गं मनः; the mind which is the prominent part of सूक्ष्म शरीरं and then elsewhere in another quotation in **BU**, मनोमयोऽयं पुरुषः the समष्टि हिरण्यगर्भ called पुरुषः is described as मनोमयः. So जीव is described in the previous quotation as मनः; हिरण्यगर्भ in the second quotation is described as मनोमयः. What is common to both? मनः is common to both indicating their identity. See how ingeniously they are doing things. So जीव is called मनः in the first quotation. हिरण्यगर्भ is called मनोमय in the second quotation. So both are one and the same. The difference is व्यष्टि and समष्टि. The word मनोमयः referring to the समष्टि. So thus consolidating this discussion until now GPA has conveyed two main points. That all the three are experiniceable in the waking state. And the व्यष्टि and समष्टि are essentially the same.

Now in the following portion, he is going to analyse the new topic he introduced. What is that? How can प्राज्ञ be called प्राणः? So पूर्वपक्षि raises this question. So, this objection is for what? In the previous page, 6th line from the bottom प्राणात्मनः अवस्थानं is the statement. प्राज्ञ abides in the form of प्राण. That statement is being challenged now. Which statement? प्राणात्मनः अवस्थानं which is the 6th line from the bottom in the previous page. And that being challenged. What is that? We will read.

ननु व्याकृतः प्राणः सुषुप्ते । तदात्मकानि करणानि भवन्ति । कथमव्याकृतता

So this is a पूर्वपक्ष. And he says during सुषुप्ति प्राणः is functioning. Not only is it functioning. It has got 5-fold distinct functions in the form of प्राण अपान व्यान उदान and समान. Therefore, during सुषुप्ति प्राण is differentiated or undifferentiated? During सुषुप्ति, प्राण is differentiated; differentiated means with distinction or without distinction? Is it सविकल्प or निर्विकल्प if you ask? During सुषुप्ति, प्राण is सविकल्प only; differentiated only; distinct functions of circulation. Digestion, respiration, etc. are all there. And therefore, प्राणः is व्याकृतः व्यक्त; सविकल्पः whereas प्राज्ञः has been defined before the sleeper as, सुषुप्तस्थान एकी भूतः प्रज्ञानघन एव आनन्दयोक्यानन्दभुक्तेतो मुख प्राज्ञः तृतीय पादः So, in the 8th मन्त्रा of the उपनिषद् प्राज्ञ has been defined as एकी भूतः undifferentiated. So प्राण is differentiated. प्राज्ञ is undifferentiated. Now पूर्वपक्षि सूक्ष्म शरीरं, how can व्याकृत प्राण, and अव्याकृत प्राज्ञ, be equated? How can differentiated प्राण and undifferentiated प्राज्ञ, be equated? So ननु व्याकृतः प्राणः; सुषुप्ते-during sleep. And करणानि तदात्मकानि भवन्ति. All the other organs have resolved in the प्राण. All the organs mean their functions have

resolved in the प्राण. And that प्राण continues to be differentiated. कथम् - how can that differentiated प्राण be equated to प्राज्ञ which is अव्याकृतः? So कथम्? Sanskrit students should note कथं व्याकृत प्राणस्य अव्याकृतता भवति. How can you call it as अव्याकृत प्राज्ञः for that Sankaracharya has to answer.

नैष दोषोऽव्याकृतस्य देशकालविशेषाभावात् । यद्यपि प्राणाभिमाने सति व्याकृततैव प्राणस्य तथापि पिण्डपरिच्छिन्नविशेषाभिमाननिरोधः प्राणोभवतीत्यव्याकृत एव प्राणः सुषुप्ते परिच्छिन्नाभिमानवताम्

So, I will give you the gist of the answer. Then we can see the meaning of the sentences. Sankaracharya says, I do admit, that प्राणा is differentiated in सुषुप्ति. But even though the प्राणा is differentiated, during सुषुप्ति, we don't identify with the differentiated प्राणा. We don't have प्राण अभिमान, because during सुषुप्ति sthoola शरीर mana we have dropped; सूक्ष्म शरीर अभिमान we have dropped. And सूक्ष्म शरिरे; प्राणः वर्तते. That प्राण अभिमान also we have dropped as far as the sleeper is concerned for him the experience of प्राण is as good as not there. Factually प्राण continues to be differentiated. But if you look from the stand point of the sleeper, for him, because he has withdrawn from सूक्ष्म शरीर अभिमान, he doesn't know he is alive. He has got प्राण. And प्राण is functioning. I am breathing etc. In जाग्रत अवस्था we know distinctly. But during सुषुप्ति we don't. Therefore, from the experiencer's stand point प्राण is as good as resolved. Actual resolution will take place in मरण or प्रलयं. In सुषुप्ति, actual dissolution doesn't take place. But experientially, the प्राण is as good as dissolved. And that is why, not only he doesn't experience the internal differences of प्राण, which is respiratory, which is digestive, which is circulation; internal differences. Even difference between one individual's प्राण and another individual's प्राण which we experience now. I have my प्राणमय कोश. You have got your प्राणमय कोश. This plurality of प्राणमय कोश also we don't experience. पुरियन्तुक्ता?. Plurality of प्राणमय कोश which is called सजातीय भेद. And within one प्राणमय कोश itself internal differences called स्वगत भेद. Neither सजातीय भेद; between one प्राणमय कोश nor another प्राणमय कोश. Nor स्वगत भेद of one प्राणमय itself as प्राण, अपान, व्यान. And even the difference of व्यष्टि प्राणमय and समष्टि प्राणमय; all the differences are resolved from the standpoint of this sleeper. And therefore, for him, it is as good as प्रलयं only. For him it is as good as सजातीय भेद, विजातीय भेद, व्यष्टि समष्टि भेद, सर्वेषां भेदानां लयः सुषुप्तस्य संभवति तस्मात् एव एकी भूतः. We are saying. And therefore, the word प्राण, can be used for प्राज्ञः. Even though प्राण is व्याकृत in सुषुप्ति, प्राण is as good as अव्याकृतः. For the sleeper. प्राण is as good as अव्याकृतः for a sleeper.

Therefore, from the standpoint of the sleeper, the अव्याकृत प्राणः - अव्याकृत प्राणः and अव्याकृत प्राज्ञः both are one from the stand point of the sleeper. अव्याकृत प्राणः and अव्याकृत प्राज्ञः are same from the standpoint of the sleeper. Why? व्याकृत प्राण अभिमान, अभावात्. This is the हेतु. व्याकृत प्राण अभिमान अभावात्. Because of the lack of identification with differentiated प्राण. And when I say differentiated all. Differentiation between one प्राणमय and another प्राणमय differentiation within one प्राणमय as प्राण, अपान, व्यान. And differentiation of व्यष्टि प्राणमय and समष्टि हिरण्यगर्भ or सूत्रात्मा. All of them are as good as अव्याकृत.

Now look at this नैषा दोषः there is no such contradiction, incompatibility. Why? अव्याकृतस्य देश काल विशेष अभावात्. For प्राण to be अव्याकृत प्राण, what is the condition? For प्राण to be अव्याकृत, undifferentiated what is the condition? It should not have देश काल specification. प्राण should not have time, space specification; the moment specification comes distinction comes. That प्राणमय is there. This प्राणमय is here. And प्राण is in the nostrils. अपान is down below. Therefore, as long as देश काल विशेष are there it will be व्याकृत. देश काल विशेष अभावे it is अव्याकृत. That is the condition. अव्याकृतस्य so undifferentiated प्राण is undifferentiated under देश काल विशेष अभावात्. In the absence of time space specification location. Then he explains that further. Have we read this? We have. So यद्यपि प्राण अभिमाने सति. In the waking state, when I have अभिमान in the सूक्ष्म शरीरं and प्राण, - so यद्यपि जाग्रत अवस्थायां during the जाग्रत अवस्था प्राण अभिमाने सति when there is identification with सूक्ष्म शरीरं and consequently प्राण अभिमान is the व्याकृत एव प्राणस्य. प्राण comes under differentiated version. Both सजातीय स्वगत विशेष सहितः | तथापि - still, after तथापि, you go to the last 2 lines in the भाष्यं; सुषुप्ति परिच्छिन्न अभिमानवतां. So, during सुषुप्ति, at the time of deep sleep state, for those people who had प्राण अभिमान in the waking state, for the same people during deep sleep state, then go back to the 4th line.; during सुषुप्ति विशेष अभिमान. The identification with a specific प्राण may be. This is my प्राण. That is your प्राण. विशेष अभिमान in what? पिण्ड परिच्छिन्न प्राणे. In the प्राणमय which is confined to स्थूल शरीरं. पिण्ड means physical body. So, the identification with one प्राणमय which is enclosed within the physical body, that identification ends. As long as that identification is there I say I am here. And you are there. All differentiation. That is why प्राणि. We have so many प्राणिस. Each having its own distinct प्राणमय. During सुषुप्ति व्यष्टि प्राण अभिमान निरोधः cessation भवति. Happen. prane; with reference to प्राण; for whom? Not the other Waker's. But for the sleeping person. सुषुप्ति प्राणे भवति. That प्राणे

should be connected with अभिमान निरोध. The end of identification with व्यष्टि प्राण takes place. इति after भवति इति is there. For sanskrit students इति हेत्वर्थे. Therefore, अव्याकृतः एव प्राणः during सुषुप्ति individual प्राणमय doesn't exist. There is only one अव्याकृत प्राणः which is dissolved condition. Now Sankaracharya says the same thing happens during मरणम् also. That is why after death we don't have individuality. That is why the one who travels after death, the departed soul, even though it travels with सूक्ष्म शरीरं, it travels with पञ्च ज्ञानेन्द्रियाणि and पञ्च कर्मेन्द्रियाणि; the departed soul never knows that I have left my Chennai address. Old no new no etc. All of them I have left and now I am travelling watching around what are भूलोक, भुवर्लोक no such experience. Exactly as in sleep departed soul completely loses the individuality. All these we discussed elaborately in BS 4th chapter when the travel of शुक्ल गति was discussed. So, then the question came there if the individual doesn't know who decides the direction of travel. Because 'I am' not there. In the waking state, I know. Therefore, I can decide; let me go to samskrita bharati attend माण्डूक्य भाष्यं class. Who decides when there is no free will no individuality; then the answer was given अतिवाहिक देवता. It is the देवता: They are specially named अतिवाहिक - अतिवाहिक means अतिवहति they carry the जीवाः. Or guide the जीवाः These I am saying this; why, don't ask. That we don't have individuality once we have withdrawn from स्थूल शरीरं Even though सूक्ष्म शरीरं continues, सूक्ष्म शरीरं centered individuality we cannot experience without स्थूल शरीरं. I will repeat. सूक्ष्म शरीरं centered individuality cannot be experienced without स्थूल शरीरं. Therefore, सुषुप्ति, मरणम् etc. are called अव्याकृत अवस्था only. Therefore, he says, यथा प्राण लये - प्राण लये means मरण अवस्थायां परिच्छिन्न अभिमानिनां We will read.

यथा प्राणलये परिच्छिन्नाभिमानिनां प्राणोऽव्याकृतस्तथा प्राणाभिमानिनोऽप्यविशेषापत्ताव्याकृतता समाना प्रसवबीजात्मकत्वं तदध्यक्षश्चैकोऽव्याकृतावस्थः ।

सो यथा प्राण लये प्राण लये means at the time of मरणम्; departed soul is in अव्याकृत अवस्था. Even though individual सूक्ष्म शरीरं continues to there as far as he is concerned the experience प्रलय अवस्था only. So प्राण लये परिच्छिन्न अभिमानिनां those who had परिच्छिन्न अभिमान during जाग्रत अवस्था. For those जीवाः at the time of मरणम् प्राणः अव्याकृतः एव. प्राण is experientially undifferentiated even though प्राण continues to be individualistic experientially it is as good as अव्याकृत; तथा in the same way; प्राण अभिमानिनः for the जीव अपि अविशेषात् for the प्राण अभिमानि, the live जीव also. प्राण अभिमानि means for the living जीव also during सुषुप्ति the same experience alone. So same between what and what?

मरण अवस्था and सुषुप्ति अवस्था in both प्राण continues to be individualistic. But experientially प्राण is as good as resolved. So अविशेष अपत्तौ means अव्याकृतत्व अपत्तौ. निर्विकल्प अपत्तौ. अपत्तौ सत्यं. Sanskrit students. सति सप्तमी अपत्तौ. अव्याकृतता if you split the sandhi you have to split properly प्राणा अभिमानिनः अपि अविशेष आपत्तौ अव्याकृतता. And therefore, प्राण प्राज्ञ and ईश्वर all these three words are synonymous. प्राण प्राज्ञ and ईश्वर all these are synonymous correspond to third पाद. All three come under the third पाद only. And not only has that Sankaracharya added one more additional note. Not only the third पाद is undifferentiated you should remember another status also. Anything undifferentiated is the कारणं with regard to the differentiated creation. Anything undifferentiated is कारणं अव्याकृतम् is always कारणं for व्याकृतं. अव्यक्तं is always कारणं or व्यक्तं. निर्विकल्पम् is always कारणं for सविकल्पं. And that is called कारण status. प्राज्ञ is कारणं with reference to विश्व and तैजस. प्राज्ञ is कारणं with reference to विश्व and तैजस. ईश्वर is कारणं with reference to fill up the blank. विराट् and हिरण्यगर्भ. Thus, both at व्यष्टि and समष्टि level the कारणं status is there.

Then an aside note is when we are talking about कारणं status we should not say व्यष्टि and समष्टि also. Once you go to अव्याकृत अवस्था even व्यष्टि समष्टि word we should not use. We are using the word in जाग्रत अवस्था. In सुषुप्ति, प्राज्ञ is व्यष्टि कारणं ईश्वर is समष्टि कारणं there is no such difference also. I hope you are following all these discussions. And the कारणं Sankaracharya doesn't use that word. Already head ache this माण्डूक्य उपनिषद् and कारिका, Sankaracharya also does mischief. Instead of using the word कारणं he says प्रसवबीजात्मकत्वं. प्रसव means सृष्टि. That is why in maternity ward we say प्रसवः that is सृष्टि and बीज means कारणं प्रसव बीज means सृष्टि कारणम्. प्रसव बीज and आत्मक means status. So अव्याकृत has the status of कारणत्वं also. प्रसवबीजात्मकत्वं च वर्तते. And not only that. Now he says, not only the कारणं is एकं. कारणं is एकं. That is at the karya अवस्था whatever differentiation of different sthoola शरीरम् different sukshma शरीरम् whatever differences are there, those differences are not there in कारणं. Now he says not only at शरीरम् prapancham level but at chaitanya level also differences are not experienced. At the time chaitanya जीव level also not only at the शरीरम् level but at the sareeri level also no difference. Not only at अनात्मा level एकत्वं आत्मा level also there is एकत्वं. During जाग्रत अवस्था, जीवाःs are many or one? During जाग्रत अवस्था there were many जीवाःs And one जीव and another जीव we talked about difference. Therefore, at the जीव level - what is the difference between what we said before and now?

Previously, the जड शरीर level. But here now चेतन जीव level it is only one. तद् अध्यक्षश्च; the presiding consciousness behind all the bodies also become un-differentiated. So अध्यक्षश्च means जीवः देही एकः. This you can understand only when you contrast it with जाग्रत अवस्था. In जाग्रत अवस्था not only we talk about शरीर भेद we talk about जीव भेदः. This जीव is different from that जीव. Thus differentiation are made at जीव also. That is also not there. So तद् अध्यक्षश्च एव; अव्याकृत अवस्था. अव्याकृतः अवस्था यस्य बहुव्रीहि Ok. Next sentence also I will introduce.

**परिच्छिन्नाभिमानिनामध्यक्षाणां च तेन एकत्वमिति पूर्वोक्तं विशेषणमेकीभूत प्रज्ञानघन इत्याद्युपपन्नम् ।
तस्मिन्नुक्तहेतुत्वाच्च ।**

So previously he talked about प्राण एकत्वं. Now he talks about जीव एकत्वं प्राण is अनात्मा. जीव is आत्मा. अध्यक्ष refers to चेतन जीवः. And having talked about the एकत्वं of the चेतन जीवः, Sankaracharya says, because the चेतन जीवः is undifferentiated in सुषुप्ति, because the चेतन जीवः is undifferentiated in सुषुप्ति from the stand point of the sleeper- for others who are awake, जीवः will be different. But for sleeper all the चेतन जीवः is undifferentiated. Because of this reason only in the उपनिषद् मन्त्रा while defining प्राज्ञः; सुषुप्ति स्थान एकी भूतः the word is used. He connects it to मन्त्रा there. Therefore, he says परिच्छिन्न अभिमानिनां अध्यक्षाणां those जीव who were differentiated in the waking state. परिच्छिन्न अभिमानि means differentiated जीवः. So those जीवः who were differentiated in the waking state, एकत्वं you have to do during sleep for all of them, एकत्वं happens. Experientially. They have not actually resolved. Experientially all the differences have gone. Father mother brother sister all differences are not there. तत्र पिता अपिता भवति, माता अमाता; वेदा अवेदा' तेनो असतेन; पल्कसौ अपल्कसौ; श्रमण; आश्रमण; तापसः; अतापसः; all सुषुप्ति अवस्थायां Brahmin is not a Brahmin. That is why somebody said. Very nice example. This fellow very conservative, orthodox travelling in train and nearby somebody sitting. He doesn't want to touch him because शौचं and train was moving. And then daga- daga and nice sound also. And the body also nicely gets. What happens? He slept off. Slept off; you lose the balance and he fell on the lap of the other. And nicely sleeping like a child; sleeping on the lap of the mother. During that time ब्रह्मणा ब्रह्ममाणाः भावै. There is no protest; suddenly he woke up. The moment he woke up अभिमान came again; he pushed away. What does it mean? During सुषुप्ति जीव भेदः are resolved; so तेन एकत्वमिति पूर्वोक्तं. पूर्व means षष्ठ उपनिषद् मन्त्रे. पूर्वोक्तं विशेषणं, विशेषणं means description of प्राज्ञ. एकी भूतः प्रज्ञानघनः" both are within quotation इत्यादि उपपन्नं. And he adds तस्मिन् उक्त हेतुत्वाच्च. this also I have to explain a little bit. Therefore, we will

do that in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

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Page 42 भाष्यं third line from top.

परिच्छिन्नाभिमानिनामध्यक्षाणां च तेन एकत्वमिति पूर्वोक्तं विशेषणमेकीभूत प्रज्ञानघन इत्याद्युपपन्तम् ।
तस्मिन्नुक्तहेतुत्वाच्च

Sankaracharya is commenting upon the second कारिका in the first chapter in which GPA points out, that विश्व तैजस and प्राज्ञ can be recognised in जाग्रत् अवस्था itself. Indicating that all these three are essentially one तुरीयम् only. Based on 3 upadhis one तुरीयम् is called विश्व, तैजस and प्राज्ञ. And in that दक्षिणाक्षिमुखे विश्वः मनस्यन्तस्तु तैजसः आकाशे च हृदि प्राज्ञः; Sankaracharya is now commenting upon the third quarter हृदि आकाशे in the हृदयाकाश, प्राज्ञ obtains. Not only प्राज्ञ obtains during deep sleep state, in the waking state also one becomes a प्राज्ञ when the mind is silent. Because in silent mind there is neither external world nor is there a projected internal world. Association with external world will make विश्व; association with internal world will make तैजस. When both are not there, विश्व status and तैजस status both are relinquished by the तुरीयम्. And in that silence, there is the प्राज्ञ the deep sleeper, in the हृदयाकाश. And this much alone is necessary for this sloka.

But Sankaracharya enters into an academic discussion. It is a clean मीमांस विचार. Unless you have that mental makeup for interpretational study, this portion will appear a dry portion. You have to tolerate. If you can have an interest, it is a beautiful discussion. Sankaracharya made a statement, in the silent mind one remains as प्राज्ञः, which is identical with ईश्वरः. प्राज्ञ is at the व्यष्टि level. ईश्वर is at the समष्टि level. Therefore, without any difference अविशेषेण अवस्थानं; अविशेष means there are no distinction between one sleeper and another sleeper at the time of sleep. And there is no difference between sleeper and ईश्वर in प्रलय अवस्था. This much alone is required. But Sankaracharya introduces a word for प्राज्ञ which leads to an interpretational analysis. And that word is प्राणः प्राज्ञ can be named प्राणः. And naturally पुर्वपक्षि raised a question, how can प्राण and प्राज्ञ be equated. Because प्राण is व्याकृतः subject to division. प्राण comes under कार्य आत्मा. प्राज्ञ comes under कारण आत्मा. How can कार्य प्राणः and कारण प्राज्ञः be equated was the question. And Sankaracharya gave a logical reply. And that reply was ~ from where it started? Page no 41 second para onwards नैषा दोषः and how did he justify? By saying, that even though during sleep state प्राण continues to

be व्याकृतं subject to division; not only there are स्वागत भेद like प्राण, अपान, व्यान there is also सजातीय भेद between one प्राणमय and another प्राणमय. Even though that is a fact during sleep, the sleeper doesn't identify with प्राण. A sleeper is not aware of the fact that I am alive. प्राण functions are involuntarily continuing. I am an individual sleeper. All these details the sleeper doesn't know. And when he doesn't have the identification with प्राण, प्राण is **as though** resolved. **As though** is important. It is not actually resolved. But from a sleeper's angle प्राण is resolved And therefore, स्वागत भेद is not there. सजातीय भेद is not there. व्यष्टि, समष्टि भेद is also not there. Therefore, प्राण can be taken as अव्याकृत प्राण: How? Experientially. Not factually. Experientially प्राण can be taken as अव्याकृत: And he concluded that by saying परिच्छिन्न अभिमानिनां अध्यक्षाणां च. Not only all the प्राणs are resolved into one mass. अव्याकृत प्राण अभिमानी चैतन्यानि also have merged into one ईश्वर. As long as identification with प्राण is there, I am called जीवात्मा. Because the definition of जीव is according to पाणिनि सूत्र, जीव प्राण धारणे. प्राण अभिमान makes me a जीव. And once I lose प्राण अभिमान in सुषुप्ति, I lose my जीव भाव temporarily. But temporarily I lose जीव bhava. Therefore, not only प्राण ऐक्यम्, but जीव ईश्वर ऐक्यम् also takes place. And that is here called अध्यक्षं. Here the word अध्यक्ष means अभिमानी जीवः. So, all the जीवाःs merge in deep sleep. Not actually but experientially all the जीवाःs merge. Therefore, तेन एकत्वं - and that is why in the माण्डूक्य उपनिषद् मन्त्रा also सुषुप्तः स्थानः the word एकीभूतः is used where there is no duality. Therefore, he said पूर्वोक्तं. पूर्वोक्तं must be taken as पञ्चम मन्त्रोक्तं. So विशेषणं एकी भूतः प्रज्ञानघन इत्यादि उपपन्नं. And up to this we saw in the last class. Then I said the last sentence requires some explanation.

तस्मिन् with reference to the fact, विषय सप्तमी तस्मिन् is विषय सप्तमी. And when you say with reference to this fact, which fact? व्यष्टि समष्टि ऐक्यम्. With reference to this fact, उक्त हेतुवांच I have already given another supporting reason before. He is making us do homework. There's another supporting reason given by me before. Naturally what is the question? What is the reason and where it is given? I know you don't have time for homework. Therefore, I will give you reference. Page no 31, from top line नैष दोषः onwards. In fact, the entire page, which I elaborately discussed in this class also. And what was discussed there. It was said, व्यष्टि and समष्टि, are really not one at the level of प्रथम पाद, द्वितीय पाद etc. Because विश्व is finite. विराट् is limitless all-pervading. तैजस is अल्पज्ञः हिरण्यगर्भः is सर्वज्ञः. प्राज्ञ is sareera कारणम्. ईश्वर is प्रपञ्च कारणम्. Therefore, in the first three पादs व्यष्टि समष्टि ऐक्यम् is actually not there. The ऐक्यम् is there only bhaga

tyaga lakshanaya. When you come to तुरीयम् then alone ऐक्यम् is possible. But Sankaracharya says, even though you cannot talk about व्यष्टि समष्टि ऐक्यम् at the first three levels, उपनिषद् compromises and talks about व्यष्टि समष्टि ऐक्यम् at the beginning level itself. And why should the उपनिषद् do the compromise? So that our mind gets habituated to व्यष्टि समष्टि ऐक्यम् at प्रथम पाद level itself; so that by the time we come to the तुरिय पाद, the ऐक्यम् would have become factual. And therefore, the would be ऐक्यम् is introduced at the beginning stage itself. Not only in माण्डूक्य. I said in तैत्तिरीयं also when each kosa is discussed, the उपनिषद् quotes the Rig मन्त्र equating व्यष्टि अन्नमय and समष्टि अन्नम्. व्यष्टि प्राणमय and समष्टि पूर्ण अन्नाद्वै प्रजा प्रजायन्ते, प्राणन्देवा अनुप्राणन्ति etc. It is done sometime so that we will be ready. Otherwise what will happen? व्यष्टि समष्टि level difference we get used to. Then after coming to आत्मा level also what will happen? We keep the same difference; which blunder is committed by whom? साङ्ख्य योग, न्याय, वैशेषिक philosophers. Not only had they talked about difference at अनात्मा level. They talked about difference at आत्मा level also. To avoid that blunder in the beginning itself ऐक्यम् is talked about. I elaborately discussed in that portion. Therefore, I would like to refer that. And note. That is उक्त हेतुः उक्त हेतु means आत्म बहुत्व निराकरणार्थ. आत्मा बहुत्व निराकरणार्थ which mistake साङ्ख्य and others committed. So उक्त हेतु त्वाच्च continuing till the technical discussion continues. Highly academic. And these are called मीमांस.

कथं प्राणशब्दत्वमव्याकृतस्य । “प्राणबन्धनं हि सोम्य मनः” (छा.उ. ६ । ८ । २) इति श्रुतेः । ननु तत्र “सदेव सोम्य” (छा.उ. ६ । २ । १) इति प्रकृतं सदब्रह्म प्राणशब्दवाच्यम्.

So Sankaracharya presents this प्राज्ञ can be named प्राण. That is his topic. And पूर्वपक्षि asked the question how is it possible? And Sankaracharya gave the justification by giving the logic. And what is the logic he gave? Even though प्राण is कार्य only; even during सुषुप्ति प्राण is as though resolved in सुषुप्ति, from whose stand point? From sleeper's standpoint. And based on the as'-though-resolution Sankaracharya uses the word प्राण. Because as-though-resolution once it happens the व्याकृत प्राण becomes अव्याकृतप्राण. In as though resolution कार्य प्राण becomes कारण प्राण. व्याकृत प्राण becomes अव्याकृत प्राण व्यक्त प्राण becomes अव्यक्तप्राण in as though resolution. Pp says how can you base your argument on an as though case? As though itself means what? I am as though rich means what? Lottery it would mean. Therefore, how can as though resolution be taken, as though actual resolution. And then treat प्राण as अव्याकृत and

then equate that to प्राज्ञ. All this seems to be your adamancy. Why are you so adamant? In equating प्राज्ञ with प्राण? Are you getting मोक्षा? Because the प्राज्ञ is not equated with प्राण, we are not going to lose anything. Why are you equating it and somehow giving the justification by as though resolution logic? Why are you so insistent? That is the question of पूर्वपक्षि कथं प्राण शब्दत्वं अव्याकृतस्य how can the word प्राण, which is व्याकृतं व्याकृतं means differentiated. Be used for प्राज्ञ which is un-differentiated. So how can a word प्राण which refers to differentiated entity be used to प्राज्ञ which is un-differentiated entity. And why are you so adamant? By that if मोक्षा is possible at least I can let. No मोक्षा benefit. Why are you insistent? Here also Sankaracharya gives his real intention. He says in छान्दोग्य उपनिषद्, the वेदा itself uses the word प्राण for प्राज्ञ, and the ईश्वर. In छान्दोग्य उपनिषद्, वेदा itself uses the word प्राण, for प्राज्ञ, or ईश्वर; both of them are अव्याकृतं. But still वेदा uses the word प्राण. And Shankaracharya's contention is once वेदा uses an expression, our primary aim is to justify. Only when we can never justify by any method, then alone we have to change the meaning. But if we justify somehow, we should try to justify the Vedic words. Why? Because, वेदा is प्रमाणम्. And revere the वेदा. Revere the expressions of वेदा. Try to justify somehow or the other. And then the next question is, where does the उपनिषद् uses the word प्राण to convey the meaning of प्राज्ञ, or ईश्वर? Sankaracharya says we will do.

Now the analysis is going from माण्डूक्य वाक्यं to छान्दोग्य वाक्यं मीमांस. Once you enter into interpretational discussions to justify one interpretation, you take the support of another वेदा वाक्यं, then naturally you get into an interpretation of the other. Now from माण्डूक्य वाक्य विचार, we are entering into छान्दोग्य वाक्य विचार: which is in more detail than छान्दोग्य itself. So what is the छान्दोग्य वाक्यं? He says प्राण बन्धनं हि सोम्य मनः. This is the statement for विचारः; विचारः means enquiry. इति श्रुतेः. Now पूर्वपक्षि raises an objection with reference to the छान्दोग्य quotation also.

So now we have to enter the छान्दोग्य discussion. Be prepared. Now पूर्वपक्षि asks a question ननु तत्र we have read this already. ननु; पूर्वपक्षि's question तत्र सदेव सोम्य इति प्रकृतं सद्ब्रह्म प्राण sabda वाक्यं - for conducting the enquiry you should remember the context. So, what is the छान्दोग्य portion? At least reference no is given. छान्दोग्य उपनिषद् 6th chapter eighth section, second मन्त्र "प्राण बन्धनं हि सोम्य मनः". Then the next quotation is सदेव सोम्य which is मन्त्र 6-2. 8-8-2 is the main discussion प्राण बन्धनं हि सोम्य मनः; 6-2-1 is

the quotation made by पूर्वपक्षि. Now I have to explain the छान्दोग्य context. In the छान्दोग्य 8th section, उद्दालक, the गुरु addresses the disciple श्वेतकेतु. He says we have to enquire into सुषुप्ति अवस्था. स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा -- संपन्नो भवति. When a जीव goes to sleep, the जीव resolves. Because he doesn't have the individuality and he doesn't have the objective world also. The subject-object-duality, subject-object-instrument त्रिपुटी all of them are resolved for the sleeping जीव. Now when the जीव and the प्रपञ्च resolves, where does it resolve is the question. Then the उपनिषद् or उद्दालक wants to say, whenever a product resolves, it will resolve into its cause. When ornament resolves, you melt, it resolves into gold. When the earthen-wares you destroy it will merge into earth. So when the entire universe, is resolved into सुषुप्ति experience ~ not for other waker's; for them it is not resolved. For the sleeper, when it is resolved where will it go? It will go to the कारणम्. Now naturally the question comes what is the कारणम् of the universe? You cannot say gold. Gold is the cause of ornament. Earth is the cause of earthen-wares. During sleep, we are not talking about the resolution of ornaments or earthen-wares but the entire subject-object-duality भोक्तृ भोग्य प्रपञ्च, चेतनाचेतन प्रपञ्च resolves. Where it will resolve? उद्दालक wants to say ~ in the beginning of the first chapter teaching I have introduced जगत् कारणम्, कारणम्. And how was it introduced. सदेव सोम्य इदम् अग्र आसीत्. No 6-2-1. So, since सत् कारणम् is कारणम्, during sleep, we are all merging into कारणम् ब्रह्म only. Since कारणम् ब्रह्म is जगत् कारणम्, since during sleep everything is resolved, in sleep, we are all merging into कारणम्; कारणम्, which is called सत्. Therefore, the उपनिषद् says सतेव सोम्य तद् संपन्नो भवति. संपन्नः means merged एकं भूतः सतेव तृतीयं vibhakti with सत् कारणम्, कारणम्, the जीव and the universe becomes one.

And then the उपनिषद् gives an example of a bird, which leaves the perch. Imagine the bird is tied to a perch or seated on a perch. And during the day time it can be a tree also the bird travels all over, going in search of food etc. And it becomes tired. And in the evening the bird comes back to what? Its original residence. That is the tree. स यथा शकुनिः सूत्रेण प्रबद्धौ दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत; बन्धनं means the original residence, the tree perch. Similarly, the जीव bird during जाग्रत अवस्था knocks about the world. Not only during जाग्रत अवस्था, in स्वप्ना also, part of the journey part of the shopping continued there also. And after getting tired in जाग्रत अवस्था journey, and स्वप्नावस्था journey, in सुषुप्ति the जीव bird comes back to the original source, the perch

from which it came out. From where it came, there itself it goes. And before giving this example the उपनिषद् has mentioned सता संपन्नो भवति; it goes back to its कारणं सत् कारणम् it has been said. But after the bird example, the उपनिषद् repeats the same thing. And while repeating the उपनिषद् says, प्राण बन्धनं हि सोम्य मनः Just as the बन्धनं - बन्धनं means the perch of the bird is the next or the tree. Similarly, the perch of the जीव bird, प्राणः First it said सत्; now the word सत् is replaced by प्राणः And the word मनः there refers to जीव. Because the जीव alone with the mind travels all over. Therefore, प्राण बन्धनं हि सोम्य मनः means, जीवाः य आधारः प्राण रूपं कारणम्. कारणम् प्राण बन्धनम् हि सोम्य मनः; मनः means जीवः. मनः उपाधिक जीवः. बन्धनं means as its base. Perch the आधारः, the अधिष्ठानं, in what? प्राणः That means the सत् कारणम्, कारणम् which was mentioned before, is now restated by the word प्राणः. Therefore, Sankaracharya's argument is what? The सत् कारणम् ब्रह्म, and the word प्राणः must be Therefore, synonymously used. And what is सत् कारणम् ब्रह्म is nothing but प्राज्ञः ईश्वरः because कारणम् is what? प्राज्ञः ईश्वरः. We saw in माण्डूक्यम्. I hope you are not getting into problem. सत् कारणम्. कारणम् is the प्राज्ञः ईश्वरः because while defining ईश्वरः, प्रभवाप्ययौ हि भूतानां एष योनिः सर्वस्य it is given. Therefore, प्राज्ञः ईश्वरः कारणम् कारणम्, सत् कारणम् प्राणः. All these are synonymous. प्राज्ञः ईश्वरः कारणम् ब्रह्म, सत् कारणम् - सत् of what? सदेव सोम्य इदम् अग्र आसीत्. The सत् कारणम् and प्राणः in छान्दोग्य they all must refer to the same. And in माण्डूक्य language, all of them refer to the तृतीय पादः All of them refer to the तृतीय पादः And therefore, प्राज्ञ is प्राणः when I say, I have the support of what? छान्दोग्य. Just as Sugriva challenged Vali, keeping Rama behind, Sankaracharya equates प्राज्ञ and प्राण, keeping behind what? छान्दोग्य मन्त्र. Not yet over. पूर्वपक्षि says, I won't agree. I will agree this much. That प्राण refers to सत्, I will agree. Why? Because सतेव सोम्य सता संपन्नो भवति उपनिषद् says. Therefore, प्राण and सत् are equal; I will agree. But you cannot say it is प्राज्ञः ईश्वरः कारणम् ब्रह्म. Then सत् refers to what? पूर्वपक्षि says, refers to तुरीयम् कारणम्. Not third पाद. But it refers to the 4th पाद तुरीयम्. Why? पूर्वपक्षि says सदेव सोम्य इदम् अग्र आसीत् एकं एव अद्वितीयं; सजातीय विजातीय स्वागत भेद रहितं pure existence has been introduced in छान्दोग्य मन्त्र. Which मन्त्र? 6-2-1. 6-2-1 is introducing सत् एकं एव अद्वितीयं which is सजातीय विजातीय स्वागत भेद रहितं. Therefore, pure existence. And pure existence is neither कार्य nor कारणम्. It is कार्य कारण विलक्षण तुरीयम्. Therefore, the word प्राण should refer to the तुरीयम् सत् only. कारण विलक्षणम् सत् only; he cannot refer to कारणम् कारणम्. Therefore, now what is our मीमांस. The word सत् and प्राण, in छान्दोग्य मन्त्र, सुषुप्ति विचार छान्दोग्य मन्त्र, the word सत् and प्राण, refers to तुरीयम् कारणम् कारणम् sorry तुरीयम् अकारणम् कारणम्. Or तृतीय पाद कारणम् कारणम्, I hope you are not getting head ache. So what is our

debate? *புலிமன்றம்*. So, the word सत् and प्राण, in सता सोम्य सता संपन्नो भवति and प्राण बन्धनं हि सोम्य मनः, the word सत् and प्राण refers to कारणम् ब्रह्म or अकारणम् ब्रह्म. तृतीय पाद or चतुर्थ पाद. What does पूर्वपक्षि say? He says, the उपनिषद् has introduced pure existence, And therefore, it must be तुरीयम् only. That is पूर्वपक्षि's contention, whereas Sankaracharya's contention in the सुषुप्ति विचार, the सत् and प्राण refer to प्राज्ञ ईश्वर अभिन्न कारणम् ब्रह्म. माया सहितं कारणम्, मूल अविद्या सहितं ब्रह्म only. So, in sleep ब्रह्मन् alone is not there. मूलाविद्या otherwise called माया is also there. Not pure ब्रह्मन्. This is going to be the Sankaracharya's reply. For which he is going to give supporting argument. Before argument पूर्वपक्ष we will understand.

ननु तत्र सदेव सोम्य इति प्राकृतं सद्कारणम् प्राण शब्ध वाच्यं. The word प्राण in the सुषुप्ति विचार refer to प्राकृतं. प्राकृतं means the topic of discussion. And what is that? सद्ब्रह्म. And when पूर्वपक्षि says सद्ब्रह्म what is in his mind? तुरीयम् कार्य कारण विलक्षणम् ब्रह्म. And that is प्राण शब्ध वाच्यं referred to by the word प्राण. So, to say प्राण is सत् there is no controversy. But कारण सत् or अकारण सत्. Or another word Sankaracharya uses is सबीज सत् or निर्बीज सत्. सबीजं or निर्बीजं? Now Sankaracharya does a brilliant analysis. These are all brilliant मीमांस portion which I quietly avoided in the moolam class. People ask what is the difference between मूलम् and भाष्यं? All these discussions will not come in moolam. Whereas in भाष्यं I will give you headache. The idea let us go to the भाष्यं

नैष दोषो बीजात्मकत्वाभ्युपगमात्सतः । यद्यपि तद्ब्रह्म प्राणशब्दवाच्यं तत्र तथापि जीवप्रसवबीजात्मकत्वमपिरत्यज्य एव प्राणशब्दत्वं सतः सच्छब्दवाच्यता च ।

So Sankaracharya's reply is this. No doubt when the उपनिषद् introduces ब्रह्मन् in the beginning which refers to तुरीयम् only, because, the knowledge of ब्रह्मन् gives liberation when you say, तुरिय ब्रह्म ज्ञानं gives liberation or तृतीय पाद ब्रह्म ज्ञानं, कारण ब्रह्म ज्ञानं if you ask, कार्य कारण विलक्षण तुरिय ब्रह्मज्ञानं alone gives liberation. Therefore, the उपनिषद् introduces, that निर्गुणम् ब्रह्मन् alone for the sake of liberation. But the उपनिषद् finds the students are not able to understand निर्गुणम् ब्रह्मन्. Therefore, they stare at the teacher. And therefore, the उपनिषद् is forced to reveal ब्रह्मन्, by using an appropriate methodology called अध्यारोप अपवाद प्रकरणम्. And for that the उपनिषद् introduces the कारणम् ब्रह्मन् by adding Mrs. ब्रह्मन्. What is Mrs. ब्रह्मन्? माया or मूलाविद्या c/o विचार सागर class. मन्द अधिकारी. So, you give कारणम् status to Mrs. ब्रह्मन् and then you introduce a world,

and give कार्य status to the world. And thereafter what do you do? Negate the world by saying what? वाचारम्भणं विकारो नामधेयं Any product doesn't have an existence of its own. Negate the कार्य, and once the कार्य is negated, ब्रह्मन् loses the कारणम् status also. Therefore, begin with अकारणम् ब्रह्मन् but soon it comes down to कारणम् ब्रह्मन्. This is the methodology of उपनिषद्. In fact, we are discussing this in Panchadasi 6th chapter also. A पूर्वपक्षि raised this question by quoting Sureshvaracharya's वार्तिकं. All that came there. I don't want to go into those details. There we gave the answer. When in ब्रह्मानन्दवल्ली the उपनिषद् introduced ब्रह्मन्, सत्यं ज्ञानं अनन्तं ब्रह्मन् when it defined, the ब्रह्मन् is कारणं or अकारणं? There अकारणं only. Because only by knowing that, because अकारणं ब्रह्मन् alone is सत्यं. कारणं ब्रह्मन् is not सत्यं. Because कारणं status is मिथ्या. Therefore, अकारणं ब्रह्मन् is introduced as सत्यं ज्ञानं अनन्तं. Then in the next मन्त्र the उपनिषद् says, तस्मात् द्वा ये तस्मात् आत्मनः आकाशः संभूतः ऋषिः? So सत्यं ब्रह्मन् पारमार्तिक सत्यं can never be a कारणं. How can you talk about आकाश संभूतः वायु etc. What we will do? Quietly we get ब्रह्मन् married quickly. In some muhurtham and in some mandapam we will conduct marriage for ब्रह्मन्. Because the bridegroom has come in 3 weeks leave. Like that between सत्यं ज्ञानं अनन्तं and तस्मात् द्वा ये तस्मात् marriage is over. And that refers to what? कारणं ब्रह्मन्. And later also सो कामयत कारणं. And then while concluding all in Panchadasi Vidyananda says, it is all not my story. All Panchadasi only. यतो वाचो निवर्तन्ते अप्राप्य मनसा सः while concluding the उपनिषद् again goes back to अकारणं. Similarly, in छान्दोग्य also, तदेव सोम्य इदम् अग्र आसीत् is अकारणं ब्रह्मन्. Then the उपनिषद् says तदैक्षत. ऋषिः in तैत्तिरीयं सो कामयत comes; exactly like that in छान्दोग्य, तदैक्षत. बहुस्यां प्रजा येयेति. तद तेजो सृजत. In छान्दोग्य तेजस् is the first one. Therefore, Sankaracharya says, you should not blindly take the word सत् or कारणं or अकारणं. You have to see the context. When जीवा merges into ब्रह्मन् during सुषुप्ति, it is कारणं or अकारणं? If it merges into निर्गुणम् कारणम् what is the advantage? There is no more कारणं. There is no more मूलाविद्या. And there is no माया. Therefore, you go to sleep and you are liberated. Since the जीवा comes back, you should note जीवा merges into माया सहितं ब्रह्म. मूलाविद्य सहितं ब्रह्म alone. That is said here; look at it. बीजात्मकत्व अभ्युपगमात् सतः So the word सत्, occurring in सुषुप्ति विचार प्रकरणम्. And what is the छान्दोग्य वाक्यं; तदा सोम्य सता संपन्नो bhavati. जीवा merges into सदब्रह्म. And when in सुषुप्ति जीवा is said to merge into सदब्रह्म that सदब्रह्म refers to third पाद or 4th पाद? He says बीजात्मकत्वम् - बीजात्मकम् means कारनात्मकं माया सहितं गृहस्त ब्रह्मन्. so बीजात्मकत्व अभ्युपगमात् सतः This is संक्षेप हेतुः सूत्र वाक्यं. This is going to be elaborated now. यद्यपि तद्ब्रह्म प्राणशब्दवाच्यं. So, in the statement प्राण बन्धनं हि सोम्य मनः, the word प्राण refers to सदब्रह्म

only. तत्र – तत्र means in छान्दोग्य सुषुप्ति विचार प्रकरणे, प्राण refers to सदब्रह्म only. You have to only ask, अकारण सदब्रह्म or कारणं सदब्रह्म? And on enquiry what do we find? तथापि जीवप्रसवबीजात्मकत्वम्; it refers to a कारणं कारणम् in which जीवा's self-ignorance is there in what condition? अव्यक्त अवस्था. So प्रथम बीजं means कारण अज्ञानम्, मूलाविद्या, which is जीव प्रसवस्य; प्रसव means उत्पत्ति जीवा उत्पत्ते: बीजं which is अविद्या सहितं कारणम्, अपरित्यज्य – that मूलाविद्या is not dropped in सुषुप्ति. During the waking state, we have ignorance also. देह अभिमानं also. During which state? In the waking state अज्ञानम् is also there. अभिमानः otherwise called अध्यास, that is also there. In स्वप्ना also अज्ञानम् is there. अध्यास is there. मूलाविद्या and कार्याविद्या. कारणाविद्या and कार्याविद्या अध्यास. And during sleep, we only give up, अध्यास part. देह अभिमानं we give up. But we don't give up – we are so much attached. We don't give up our self-ignorance during सुषुप्ति. देह अभिमानः we give up. But we never give up देह अभिमानः कारण भूत मूलाविद्या –कारणाविद्या. अज्ञानम् we don't give up. If only we give up अज्ञानम् during सुषुप्ति – शास्त्रं will not be required; गुरु will not be required. Friday class will not be required. Because if you sleep अज्ञानम् will go away. But we know it doesn't go away. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

019 - Chapter 1 verse 2

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**नैष दोषो बीजात्मकत्वाभ्युपगमात्सतः । यद्यपि तद्ब्रह्म प्राणशब्दवाच्यं तत्र तथापि
जीवप्रसवबीजात्मकत्वमपिरत्यज्य एव प्राणशब्दत्वं सतः सच्छब्दवाच्यता च ।**

Commenting upon the second कारिका of this chapter, दक्षिणाक्षिमुखे विश्वः etc. Sankaracharya enters into the 3rd quarter of the कारिका which mentions आकाशे च हृदि प्राज्ञाः प्राज्ञा is the sleeper I. And at the corresponding समष्टि level प्राज्ञा alone is called ईश्वर also. You should remember the important मन्त्रा no 6. एष सर्वेश्वर एष सर्वज्ञ; एष अन्योन्तर्यामि एष योनिः सर्वस्य. Even though in जाग्रत् अवस्था we make a difference between व्यष्टि and समष्टि and we make a difference of प्राज्ञा and ईश्वर also. प्राज्ञा as the कारणम् of the individual स्थूल सूक्ष्म शरीरं and ईश्वर as the कारणम् of समष्टि. Remember this difference is only when we talk about जाग्रत् अवस्था. In सुषुप्ति अवस्था, from experiential angle व्यष्टि, समष्टि difference is never felt. And therefore, only, in माण्डूक्य उपनिषद्, प्राज्ञा and ईश्वर are equated. Therefore, throughout the discussions we should remember, during sleep, we are equated to ईश्वर. Because we have lost our individuality and we have merged into समष्टि. Therefore, व्यष्टि समष्टि bheda is not there in the third पाद. And that time a person is in the हृदये आकाश, where there is no external world also. There is no internal projected world also. In a moment of silence, we are only प्राज्ञा: And with this the commentary on कारिका is actually over. But Sankaracharya voluntarily entered into an aside discussion which is purely academic and technical. And that discussion started in page no 40. 5th line from the bottom हृद्येव अविशेषेण प्राणात्मना अवस्थानं. That one sentence is the seed for the whole discussion. And what does Sankaracharya say? प्राज्ञा who is none other than ईश्वर who obtains in deep sleep state is called by शास्त्रं as प्राणः. And then पुर्वपक्षि made lot of furore, like the opposition coming to the well of the Parliament. How can प्राणः and प्राज्ञा be equated? First Sankaracharya gave a logical answer saying that it is based on our experience. During सुषुप्ति, प्राणः is there. But it doesn't have individuality. Because individual doesn't identify. Even though the experience based logic was given पुर्वपक्षि was not satisfied. And Sankaracharya knows पुर्वपक्षि will not be satisfied. He had a stronger answer which we have reserved and it is this stronger answer which he is giving now, which has led to further discussion. What is the stronger answer? The सुषुप्ति vichara occurring in छान्दोग्य

षष्ठाध्याय eighth section. There the उपनिषद् says, during सुषुप्ति, जीवात्मा merges into सत्. सता सोम्य तदा संपन्नो भवति. संपन्नः means एकी भूतः. सता means this सत्. And the word सत् in the छान्दोग्य षष्ठाध्याय refers to कारणम् ब्रह्म introduced in the beginning. सदेव सोम्य इदं अग्र आसीत्. And after saying that the जीवात्मा merges into सत्, the उपनिषद् gives the example of a bird, just as a bird travels all over, and comes back to its roost or nest. Similarly, जीवात्मा after travelling in जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च comes back to the जीवात्मा's nest. जीवात्मा's nest is परमात्मा ईश्वर only. स यथा शकुनिः सूत्रेण प्रबद्धौ दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति || २ || 6-8-2

In the मन्त्रा, the जीवा which is referred to by the word मनः and प्रकरणम् मनः means जीवा : after travelling in jaagrat avastha and Swapna avastha, the mind as well as the जीवा resolves into ईश्वर which is its बन्धनं. बन्धनं means the resting place. And what is the name of that बन्धनं? उपनिषद् changes the word here. प्राणः बन्धनं instead of using the word सत्, it uses the word प्राणः. And Sankaracharya says this is the प्रमाणं to show that जीवा merges into ईश्वर. And ईश्वर is called here प्राणः. Therefore, प्राज्ञा ईश्वर and प्राणः are synonymous. Highly semantic. It is a discussion on words. Then पुर्वपक्षि raised an objection. The word प्राणः refers to सत् ब्रह्म alright. But ब्रह्मन् can be of two types. कारणम् ब्रह्म and अकारणम् ब्रह्म. The ultimate reality is कारणम् or अकारणम्? You are supposed to be senior student. कारणम् ब्रह्म is the ultimate. And with माया or अविद्या it becomes, कारणम् ब्रह्म. The word sat refers to अकारणम् or कारणम् is the question. Purvapakshi said, सदेव सोम्य इदं अग्र आसीत् एकमेवाद्वितीयं refers to अकारणम् ब्रह्म only. And therefore, प्राणः must refer to अकारणम् and not कारणम्. अकारणम् is the 4th पाद. कारणम् is the third पाद. Now Sankaracharya says, no. The word प्राणः refers to सत् and that सत्, which is प्राणः, into which जीवा resolves during deep sleep state, it must be only कारणम् सत्. Not अकारणम् सत्. Now Sankaracharya has to elaborate. Up to this we have seen in the last class.

Now Sankaracharya gives the reason to show that जीवा during sleep, merges into कारणम् सत्, and not अकारणम् सत्. बीजात्मकत्व अभ्युपगमात् सतः. So सत् in that सुषुप्ति प्रकरणम् refers to बीजात्मकं सत् only. बीजात्मकं means कारण रूपं सत् only. माया सहितं सत् only. मूला अविद्या सहितं सत् only. So बीजात्मकत्वम् = माया सहितं, मूला अविद्या सहितं सत् only जीव merges into. This is संक्षेप उत्तरं it is elaborated. We were seeing this in the last class. यद्यपि तद्ब्रह्म प्राणशब्दवाच्यं; the word प्राणः in which मन्त्रा? प्राणः बन्धनं हि सोम्य मनः in that प्राणः refers to

सद्ब्रह्म only. There is no controversy. तत्र - तत्र means सुषुप्ति प्रकरणे छान्दोग्य वाक्ये and the वाक्यं is 6-8-2. So तत्र must be connected with प्राणः शब्द वाक्यं. तथापि still the सद्ब्रह्म occurring in the सुषुप्ति प्रकरणम् is जीव प्रसव बीजात्मकत्वम् अपिरत्यज्य एव ब्रह्मन् includes, the कारणम् status. प्रसव बीजात्मकत्वम् is a कल्लल्लल्ल word. It means कारणत्वं. And अपिरत्यज्य means without excluding. It means including. Without excluding कारणत्वं means including कारणम् status only the word सत् is intended there. And that प्राणः प्राज्ञा ईश्वर is the कारणं. कारणम् of what? Remember, the माण्डूक्य 4 पादाः, the third पाद is the कारणम् for the first पाद and second पाद. First पाद means what? The विश्व and the विराट् स्थूल प्रपञ्च. Second पाद means तैजस and सूक्ष्म प्रपञ्च. Thus, सद्ब्रह्म is the कारणम् for विश्व and it is कारणम् for तैजस and it is कारणम् for स्थूल प्रपञ्च and it is कारणम् for सूक्ष्म प्रपञ्च. So here in the भाष्यं the word जीवा refers to विश्व तैजस रूप जीवाः. प्रसव means उत्पत्ति. So प्राज्ञा is the cause for the उत्पत्ति of विश्व जीवाः and तैजस जीवाः. प्राज्ञा is the कारणम्, most of the word I am using are in Sanskrit. English words are very, very less. That means you must be familiar with all Sanskrit words. The moment you are unfamiliar the whole class will be blank. So thus प्राज्ञा, is the कारणम्, for the उत्पत्ति of विश्व जीवाः. And तैजस जीवाः that is what भाष्यकार says. जीव प्रसव बीजात्मकत्वं कारण रूपं. अपिरत्यज्य. अपिरत्यज्य means including that कारणम् status alone प्राणः शब्दत्वं the word प्राणः is used in 6-8-2. प्राणः शब्दत्वं सतः and सच्छब्द वाक्यता च the word सत् also reveals कारणम् ब्रह्म only. The word सत् can refer to अकारणम् ब्रह्म only as a लक्ष्यार्थ. That is why he uses the word वाक्यता. The word refers to कारणं ब्रह्म as the वाच्यार्थ. The word सत् refers to अकारणम् ब्रह्म only as लक्ष्यार्थ. Here it is वाच्यार्थ only.

Continuing.

यदि हि निर्बीजरूपं विवक्षितं ब्रह्माभविष्यत् “नेति नेति” (बृ.उ.४.४.२.२४.५.१५) “यतो वाचो निवर्तन्ते” (तै.उ.२.९) “अन्यदेव तद्विदितादथाविदितात्” (के.उ३) इत्यवक्ष्यत “न सत्तन्नासदुच्यते” (गीता.१३.१२) इति स्मृतेः

So here Sankaracharya says, if अकारणम् ब्रह्म is to be revealed उपनिषद् doesn't have any direct word to reveal that ब्रह्मन्. Because यतो वाचो निवर्तन्ते अप्राप्य; it cannot be revealed through any word positively. Even the word सत् can only directly refer to कारणं ब्रह्म not अकारणं. Therefore, he says यदि if any श्रुति wants to reveal निर्बीज रूपं that is तुरीय पाद, the 4th पाद. निर्बीजं means अकारण रूपं which is not a cause. बीजं means कारणं. निर्बीजं means अकारणम् ब्रह्म, तुरीय पादं, विवक्षितं that is want we want to reveal, ब्रह्म अभविष्यत् if that were the intention of the श्रुति, all ऋन् अभविष्यत्. Then the words will be what? In the form of निषेद वाक्यं only. नेति नेति; the उपनिषद् would have used the language of negation. अस्थूलं,

अननु अकस्वं अदीर्गं अलोहितं etc. Or another expression यतो वाचो निवर्तन्ते. The उपनिषद् will say ब्रह्मन् is that from which all the words will come away without revealing. Or another expressions “अन्यदेव तद्विदितादथाविदितात्”; it is other than the known and unknown. इति अवक्ष्यात्. The उपनिषद् would have mentioned that. अवक्ष्यात् is also ऋन्. And why? Because in the 13th chapter ब्रह्मन् is said to be different from सत् and different from असत् also. So 13th chapter “न सत्तन्नासदुच्यते”

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते |

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ||१३- १३||

jñēyam yattatpravakṣyāmi yajñātvāmṛtamāśnutē |

anādimatparam̄ brahma na sattannāsaducyatē ||13-13||

तुरीयम् ब्रह्म cannot be referred by word सत् also. It cannot be referred to by the word असत् also. Then the word sat can refer to only कारणं ब्रह्म and not अकारणम्. So “न सत्तन्नासदुच्यते” इति स्मृते.

Continuing.

निर्बीजतयैव चेत्सति लीनानां सुषुप्तप्रलययोः पुनरुत्थानानुपपत्तिः स्यात् । मुक्तानां च पुनरुत्पत्तिप्रसङ्गो बीजाभावाविशेषात् ।

and not only that. There will be further problems also. Problem in what? If you take प्राणा, as अकारणम् ब्रह्म then it will mean, in the सुषुप्ति प्रकरणम् that the जीव is merging into अकारणम् ब्रह्म. And that means what? ब्रह्मन् without माया, that means ब्रह्मन् without मूलाविद्या. And if the जीव merges into that शुद्धं ब्रह्म it will be equal to मोक्षा itself. Thus, all the sleeping जीवs will get मोक्षा and not only that they will not come back also. Therefore, he says, निर्बीजतया एव विवक्षितं चेत्. We have to supply, the word विवक्षितं. If श्रुति intends अकारणम् ब्रह्म in the सुषुप्ति प्रकरणम्, and what is the सुषुप्ति प्रकरणम्. सता सोम्य तदा संपन्न भवति. प्राणा बन्धनं हि सोम्य मनः in that particular portion if श्रुति means जीव merges into अज्ञान रहितं ब्रह्म during सुषुप्ति then what will happen? सति लीनानां here सति is not सति सप्तमी. सति means अकारणम् ब्रह्म. So अकारणे ब्रह्मणि लीनानां जीवानां they will not go to the third पाद. During सुषुप्ति they will go to the 4th पाद. And सति लीनानां what will happen? सुषुप्तौ प्रलयोः not only in सुषुप्ति during प्रलयं पुनरुत्थान अनुपपत्तिः स्यात्. जीवः will not return after सुषुप्ति. And not only that. After प्रलयं भगवान् cannot create the next सृष्टि. भगवान् will be regretting. I

don't know why I caused the प्रलयं now I have become unemployed. Because all the जीवs will merge into अकारणम् ब्रह्म. So पुनरुत्थान अनुपपत्तिः स्यात्. They will not come back. And suppose the purvapakshi argues. We have to supply an in-between argument. Suppose the purvapakshi argues. No, no, no, जीवs will merge into अकारणं ब्रह्म during सुषुप्ति and प्रलयं. But even after merging into अकारणम् ब्रह्म जीवs will come back. Merges into अकारणम् only. But जीवs will come back. I will pass a new rule. In Parliament with majority I will pass a new ordinance. What is the new ordinance? In सुषुप्ति and प्रलय जीवs will merge into अकारणं ब्रह्म and they will come back also. Then Sankaracharya says the problem will be all the ज्ञानिनःs who will merge into अकारणम् ब्रह्म through ज्ञानं. They went through कर्मयोग उपासन योग and श्रवणं मननं निदिध्यासनं writing notes listening to cds repeatedly they attain मोक्षा. And merge into अकारणं ब्रह्म. Suddenly they find they are reborn. That means what? ज्ञान साधना will become meaningless, futile. Therefore, he says मुक्तानां च so all the liberated people like the sleeping people, पुनरुत्पत्तिप्रसङ्गोः there will be the possibility for a rebirth for a मुक्ता also. Not only that. There will be further problems also. What is that we will read?

ज्ञानदाह्यबीजाभावे च ज्ञानानर्थक्यप्रसङ्गः । तस्मात्स बीजत्वाभ्युपगमेन एव सतः प्राणत्वव्यपदेशः सर्वश्रुतिषु च कारणत्वव्यपदेशः ।

And not only that. All the traditional concepts will get into trouble. Now what do we say? Our traditional approach is during सुषुप्ति and प्रलय, जीव doesn't merge into अकारणम् ब्रह्म. जीव merges into कारणं ब्रह्म which is called प्राज्ञः or ईश्वरः and what is the definition of कारणम् ब्रह्म? ब्रह्मन् with माया or मूलाविद्या. During sleep, no doubt we merge into ब्रह्मन्. But अज्ञानम् continues during sleep. Even though during sleep अध्यास is absent. देह अभिमान रूप अध्यास is absent. देह अभिमान रूप अहंकार is absent. कर्तृत्वं भोक्तृत्वं all of them are absent. Which are all born out of अज्ञानम्. अज्ञान कार्यं are not there is सुषुप्ति. But very careful. During सुषुप्ति अज्ञान कार्याणि are not here. What is अज्ञान कार्याणि? अध्यासः अध्यासः means देह अभिमान. Even though that is not there, we repeatedly emphasis अज्ञानम् continues to be there in सुषुप्ति. That is why again he wakes up. And अज्ञान कार्यं also comes. देह अभिमान comes. कर्तृत्वं comes. भोक्तृत्वं comes अहंकार ममकार comes. संसार also happily or unhappily comes back. And we differentiate. However, in the case of a ज्ञानी, अज्ञानम् he has removed. Therefore, at the time of ज्ञानिनः स्मरणं, ज्ञानी merges into कारणं or अकारणम् ब्रह्म? अज्ञानस्य नष्टत्वात् he merges into अकारणम् ब्रह्म. And therefore, ज्ञानी doesn't come back. अज्ञानी comes back. All these we are able to say. And how the ज्ञानी

becomes free from अज्ञानम् ? What a question? How ज्ञानी becomes free from अज्ञानम् ? By getting ज्ञानं. So Therefore, we are able to talk about the utility of ज्ञानं. That in the other case अज्ञानम् continues in the ज्ञानिनः case अज्ञानम् is gone we are able to say. Therefore, ज्ञानं becomes relevant and meaningful. If the पूर्वपक्षि view is taken, during सुषुप्ति all the अज्ञानिनः will merge into अकारणम् ब्रह्म. That means अज्ञानम् won't be there and if अज्ञानम् is not there, we won't require, ज्ञानं. Are you able to understand? During सुषुप्ति anyway अज्ञानम् is not there. Therefore, he will merge into ब्रह्मन् and attain मोक्षम्. By going to sleep itself one becomes free from अज्ञानम् you don't have to work for ज्ञानं through श्रवण मनन निदिध्यासनं. Therefore, he says ज्ञानदाह्य बीज अभावे if the seed of ignorance, so here the word बीजं means the seed of ignorance, and what type of seed? ज्ञान दाह्यं which has to be removed by ज्ञान साधन. So, if the seed of ignorance which has to be removed by ज्ञानं is not accepted in सुषुप्ति, what will happen? ज्ञान अर्थक्य prasanga. ज्ञान योग साधन will become redundant. Because by going to sleep we will merge into ब्रह्मन्. Therefore, he is not acceptable. We say during सुषुप्ति अज्ञानम् is there or not? There is अज्ञानम्. And there is an aside discussion. So in सुषुप्ति there is अज्ञानम्. What अज्ञानम् ? आत्म अज्ञानम्. What is another name for that? मूला अविद्या. So we say सुषुप्ति there is अज्ञानम्. There is मूला अज्ञानम्. There is मूला अविद्या we say. Now the question is, is अज्ञानम् an absence of knowledge in the form of अभाव रूपं? Is अज्ञानम् obtaining during सुषुप्ति which makes it कारणत्व सहितं ब्रह्म, is the self-ignorance obtaining in सुषुप्ति a mere absence of knowledge? Is a very technical question asked? अज्ञानम् अभाव रूपं वा न वा. Because the word अज्ञानम् means absence of ज्ञानं. So, there are some people who say अज्ञानम् is अभाव रूपं. And for that we give the answer. If अज्ञानम् is absence of knowledge, if it is अभाव रूपं, you need not gain ज्ञानं to remove अज्ञानम्. Why? If अज्ञानम् is अभाव रूपं, it means it is absent. We need not do anything to remove अभाव रूपं अज्ञानम् because already it is अभावम्. Therefore, we say, it is ज्ञान दाह्यं. It is not in the form of absence. But it is something negated by ज्ञानं. It is not अभाव रूपं. It is something which is ज्ञानेन दाह्यं ज्ञानं cannot burn a अभाव वस्तु. ज्ञानं need not burn something which is absent. Therefore, it is ज्ञान दाह्यं and also it is बीजं. बीजं means कारणं for the विश्व तैजस कार्यं. And by using the word बीजं, Sankaracharya says indirectly, अज्ञानम् cannot be अभाव रूपं, because an अभावं cannot be a कारणं for something. So two arguments. If अज्ञानम् is अभाव रूपं you don't have to acquire ज्ञानं for eliminating why? अभाव रूपं. And if अज्ञानम् is अभाव रूपं it cannot be the बीजं. बीजं means the कारणं of something. Why a non-existent thing cannot be the कारणं. If non-existent thing can be कारणं, so with a non-existent

rice you can produce idly dosai अन्नं all of them. What is required? Non-existent rice. Remember अभावस्य कारणत्वं नास्ति. अभावस्य दाह्यत्वं नास्ति. अज्ञानस्य ज्ञान दाह्यत्वात् अज्ञानस्य बीजरूपत्वाच्च. It is not अभाव रूपं. Very important, Anandagiri takes some time to establish. अज्ञानम् न अभाव रूपं. मूलाविद्या नअभाव रूप. नअभाव रूप means न असत् रूप. अभाव means असत्. Then he will ask, if it is not असत् रूप then do you say मूलाविद्या is सद्वृत्त? Suppose you say it is सद्वृत्त, then what will be the problem? Several problems. There will be द्वैतं. Not only that. सद्वृत्त अविद्या cannot be negated by anything including ज्ञानं. If सद्वृत्त अविद्या can be eliminated by ज्ञानं, what will happen? After sometime सद्वृत्तं ब्रह्मन् also will disappear. Remember, whatever is सत् cannot be eliminated. Whatever is असत् need not be eliminated. If अज्ञानम् is असत्, it need not be eliminated. If अज्ञानम् is सत्, it cannot be eliminated. Therefore, we say मूलाविद्या अनिर्वचनीया. सदसद्भ्यां अनिर्वचनीयं. Therefore, during सुषुप्ति there is ब्रह्मन् and अनिर्वचनीय मूलाविद्या. So, during सुषुप्ति, there is ब्रह्मन् and अनिर्वचनीय मूलाविद्या. And this अनिर्वचनीय अज्ञानम् alone we negate by what? ज्ञानं. Therefore, ज्ञान दाह्य अनिर्वचनीय अविद्या रूप बीज अभावे ज्ञान दाह्य अनिर्वचनीय अविद्या रूप बीज अभावे if you don't accept an अनिर्वचनीय बीजं ज्ञान आनर्थक्य प्रसङ्गः ज्ञानं will have no utility at all. So, through ज्ञानं what ignorance we are removing, if somebody asks the question, I am not removing असत् ignorance. I am not removing सत् ignorance. I am removing अनिर्वचनीय ignorance. That is what Anandagiri clearly establishes in this टीका. Look at this. So ज्ञान दाह्य अनिर्वचनीय अविद्या रूप मूला अविद्या रूप बीज अभावे च ज्ञान आनर्थक्य प्रसङ्गः तस्मात्. Therefore, what is the meaning of the word प्राण? प्राण is प्राज्ञ. It is ईश्वर. It is ब्रह्मन् with मूला अविद्या. So तस्मात् सबीजत्व - सबीजत्वं means मूला अविद्या सहितत्वं which is otherwise called माया also. माया सहितत्वं. अभ्युपगमेन एव you have to accept कारणं सत् during सुषुप्ति प्रकरणम् with the help of प्राण शब्द वाक्यं. सतः प्राणत्वं व्यपदेशः that is called प्राण. And सर्वश्रुतिषु च in all the उपनिषदः, this प्राण प्राज्ञ ईश्वर is called जगत् कारणं. And that is why, our journey doesn't end with कारणं ब्रह्मन्. We start with कार्यं ब्रह्मन् in the प्रथम पाद and द्वितीय पाद. We proceed to कारणं ब्रह्मन् through the तृतीय पाद. And our journey is not over. Because शुद्धं ब्रह्मन् is अन्यत्र धर्मात् अन्यत्र अधर्मात् अन्यत्र अस्मात् कृताकृता. We have to go to the 4th पाद. That is why all the उपनिषदः start with अकारणं ब्रह्मन्. Then introduces कारणं ब्रह्मन् and finally negate कारणं status and goes to अकारणम्. So कारणत्वं अध्यारोप is done. Then कारणत्व अपवाद is done. And in माण्डूक्य कारिका मूल्लोक विस्पुलिङ्गाद्यै स्त्रिष्टिर्याचोचितान्यता उपायः सः अवताराय नास्ति भेद कदञ्चन. Just an aside note. If you are going to introduce कारणत्वं in the beginning through अध्यारोप and negate कारणत्वं at the end, why introduce at all? There is a proverb प्रक्षालनाधि पङ्कस्य दूरात् अस्पर्शनं वरं there is a proverb. Instead of getting into mud, and

later washing the mud, why get into mud at all. प्रक्षालनाधि पङ्कस्य - पङ्क means mud. Instead of having the mud and washing it later दूरात् अस्पर्शनं वरं you could have avoided mud. Why introduce कारणत्वं and then wash? Remember for the assimilation of apavada, the mind must become an अधिकारी. अपवाद requires अधिकारित्वं. For अधिकारित्वं, कारणं ब्रह्मन् has to be introduced. We require ईश्वर in the beginning. दासोऽहं in the beginning. With दासोऽहं, get all the qualifications through कर्म योग उपासन योग etc. And finally, from दासोऽहं to सोऽहं. And I give generally the example. A pole vaulter uses the pole, goes up, and pushes the pole and goes to the other side. Suppose this person quotes this proverb any way the pole has to be dropped after why take the pole at all. This is one अशु. Another fool says I am using the pole to go up to that level. I should be very, very grateful to the pole. It is not proper to drop it after. In Malayalam, *பாலம் கடக்குகும் வரே, நாராயண, பாலம் கடந்நால் கூராயணா*. So Therefore, I should not be ungrateful to the pole. I will hold on that also won't work. Therefore, कारणत्वं is the pole. You use to get साधन चतुष्टय संपत्ति. And after साधन चतुष्टय संपत्ति ruthlessly you have to negate the कारणत्वं of ईश्वर and कार्यत्वं of जीवः. एकमेव सदनेक कारणं, कारणान्तर निराश कारणं, कार्य कारण विलक्षणं स्वयं, ब्रह्म तत्वमसि भावयात्मनि. So, this sampradhaya you should not forget. Therefore, he says सर्व श्रुतिषु च कारणत्वं is given. More we will see in the next class. I am stopping early deliberately.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः
 ॥

020 - Chapter 1 verse 2

Page 43, Bhashyam 2nd परः graph last 4 lines.

तस्मात्स बीजत्वाभ्युपगमेन एव सतः प्राणत्वव्यपदेशः सर्वश्रुतिषु च कारणत्वव्यपदेशः

Commenting on the second कारिका, Sankaracharya takes to the third quarter, आकाशे च हृदि प्राज्ञः And प्राज्ञ and ईश्वर has been equated in the उपनिषद् itself. In the 6th मन्त्रा एष सर्वेश्वर एष सर्वज्ञः etc. Now Sankaracharya took a diversion. It is ending now. And in that diversion, Sankaracharya wants us to establish, that this प्राज्ञ or ईश्वर, is known by the name प्राण also in the सास्त्रा. And to establish that he quoted the छान्दोग्य सुषुप्ति प्रकरण मन्त्रा, प्राण बन्धनं हि सोम्य मनः And therefore, during सुषुप्ति the जीव is resolving into प्राज्ञ which is otherwise called प्राणः. The पूर्वपक्षि raised a question that in that context प्राण should mean सत् ब्रह्म only because the उपनिषद् itself says सता सोम्य तदा संपन्नो भवति. For that Sankaracharya replied yes; it is very true. प्राण means सदब्रह्म only. But you should understand the सदब्रह्म as माया सहित कारणम् ब्रह्म only. Not pure सत्. If a जीव merges into a pure सत् during सुषुप्ति what will happen? He will attain moksha and will never come back. Therefore, you should assume, that जीव merges into सदब्रह्म only and not pure सत्. But सत् along with माया otherwise called मूला अविद्या or मूला अज्ञानम्. And this मूला अविद्या or माया alone is negated by आत्मज्ञानम्. And therefore, it is called ज्ञान दाह्य बीजं. So ज्ञान दाह्य बीजं = मूला अविद्या. = माया. That is very much there along with ब्रह्मन् at the time of सुषुप्ति. And therefore, what is the bottom - line? The प्राण word in छान्दोग्य मन्त्रा refers to सत्. But शुद्ध सत्. But माया सहित कारण सत् only. And that he concluded here. तस्मात् सबीजत्व अभ्युपगमेन एव. So, the word सत् in the सुषुप्ति प्रकरणम् is सबीज सत्. बीजं referring to माया, मूला अविद्या. And सतः that सबीजं सत् alone is called प्राण in the मन्त्रा. And that प्राण which is प्राज्ञ, which is ईश्वर alone, is the कारणम् of everything. सर्वश्रुतिषु च कारणत्वव्यपदेशः.

And this is the third पाद. And other than the third पाद, there is a 4th पाद also, which is the सत् without माया or मूला अविद्या which is the absolute ब्रह्मन्. कारणम् also is व्यावहारिकं. कार्यं is also व्यावहारिकं. Third पाद is व्यावहारिकं कारणम्. Second पाद is व्यावहारिकं कार्यं. First पाद is व्यावहारिकं कार्यं. 4th पाद is पारमार्थिकं, neither कार्यं nor कारणम्. And the उपनिषद् reveals the 4th पाद which is beyond the कारणम्. The उपनिषद् reveals everywhere. He gives certain references to that. We will read. Up to this we saw in the last class.

अत एव "अक्षरात्परतः परः" (मु.उ२.२) । "सबाह्याभ्यान्तरो ह्यजः" (मु.उ२.२) । "यतो वाचो निवर्तन्ते" (तै.उ२.९) । "नेति" (बृ.उ४.४.१२) इत्यादिना बीजवत्त्वापनयनेन व्यपदेशः । तां बीजावस्थां तस्यैव प्राज्ञशब्दवाच्यस्य हादिसंबन्धजाग्रदादिरहितां पारमार्थिकीं पृथग्वक्ष्यति । बीजावस्थापि न किञ्चिदवेदिषमित्युत्थितस्य

प्रत्ययदर्शनाद्देहेऽनुभूयत एवेति त्रिधा देहे व्यवस्थितेत्युच्यते ॥२॥

And since प्राज्ञ or ईश्वर is the third पाद and this third पाद also cannot liberate a person, so using the first three पादाः as a stepping stone, the उपनिषद् reveals the 4th पाद, which alone gives liberation. And the 4th पाद is revealed in the current उपनिषद्. As quoted in this paragraph. अत एव – अत एव means, since प्राज्ञ ईश्वर is only third पाद, and it cannot liberate a person, And therefore, only “अक्षरात्परतः परः” ~मुण्डक 2-1-2. Here the word अक्षर, I am not going to the details because it is a मन्त्रा which is analysed in मुण्डक उपनिषद्. And also in ब्रह्मसूत्र it is analysed. And the conclusion alone I am saying. I am not giving the analysis here. In this मन्त्रा the word अक्षर refers to माया or माया सहित चैतन्यं. The third पाद. And परतः परः Beyond this third पाद, the अक्षर, is परः the 4th पाद; the निर्गुणं ब्रह्म. So thus, as transcending the third पाद, the 4th पाद is revealed in मुण्डक उपनिषद्. Then in the same मुण्डक, there is another quotation “सबाह्याभ्यान्तरो ह्यजः” (मु.उ२.२). So, this also I am not analysing. The final meaning alone Anandagiri explains that. बाह्यं and अभ्यन्तरं refers to कार्य and कारण. And अजः refers to the निर्गुण अधिष्ठानं. So, I am giving the final meaning only. I am not explaining the details. अजः refers to निर्गुणं ब्रह्म अधिष्ठानं. And upon that अधिष्ठानं निर्गुणं ब्रह्म alone, it is associated with what? स बाह्य अभ्यन्तरः. स means along with कार्य and कारण. So निर्गुणं ब्रह्म the अधिष्ठानं, is along with कार्य and कारण. Thus, by the word अजः the 4th पाद is revealed. The previous quotation परः refers to the 4th पाद. In the next quotation अजः refers to the 4th पाद. This is मुण्डक. Then what about तैत्तिरीय । “यतो वाचो निवर्तन्ते” (तै.उ२.९) In that मन्त्रा the 4th पाद is revealed. By using the expression that the 4th पाद cannot be verbally described. And again, it is revealed in BU, नेति-नेति. So कार्यम् and कारणम् are revealed through मूर्त and अमूर्त. And निर्गुणं ब्रह्म is revealed as नेति- नेति by negating the मूर्त कार्यम् and अमूर्त कारणम्. कार्य कारण विलक्षणं is revealed by नेति-नेति. One नेति for कार्य निषेद. Another नेति for कारण निषेद. What is left behind is कार्य कारण अविधि अधिष्ठानं इत्यादिना. In all these मन्त्राः बीजवत्त्व अपनयनेन – by negating the कारणम् - बीजवान् means कारणम्. So बीजवत्त्व अपनयनेन कारणत्व अपनयनेन the निर्गुणं ब्रह्म is revealed. व्यपदेशः. And not only it is revealed in all the other उपनिषद्, in this उपनिषद् itself we have seen only six मन्त्राः I hope you are aware of what is happening. We have seen 6 मन्त्राः in which the first three पादाः have been talked about. The hero is going to come in the 7th मन्त्रा only. So, before the arrival of the hero, we are taking a small break by bringing the कारिका of GPA. Therefore, व्यपदेशः says in the माण्डूक्य itself, later the 7th मन्त्रा is going to come. The 7th मन्त्रा will talk about the तुरीयम् the 4th पादम्.

Therefore, he says तां अभीजं अवस्थां अभीज अवस्था means तुरीयम्. अकारण रूपम्. सबीज means कारणम्. अभीज means निकारणं. सबीज is third पाद. अभीज is 4th पाद. अभीजवस्थां - तस्यैव प्राज्ञशब्दवाच्यस्य, which तुरीयम् alone is appearing as प्राज्ञ. We should not think प्राज्ञ and तुरीय are totally different. तुरीयम् alone is appearing as प्राज्ञ. Therefore, he says तस्यैव प्राज्ञशब्दवाच्यस्य which तुरीयम् alone is appearing as प्राज्ञ in which state? In the व्यावहारिक. So that तुरीयम् which is appearing as प्राज्ञ in व्यावहारिक, तुरियत्वेन which is going to be revealed as तुरीयम् in the 7th मन्त्रा, and which is देहादि संबन्ध जाग्रदादि रहितां which तुरीयम् is free from जाग्रत् etc. Etc. Means स्वप्ना and सुषुप्ति. देहादि संबन्ध which is free from देहादि संबन्ध also. पारमार्थिकीं which is the absolute reality. पृथक् वक्ष्यति is going to be separately revealed in the 7th मन्त्रा. So, what is the bird's eye view? I have told this before. Consciousness associated with jaagrat avastha is first पाद. Consciousness associated with स्वप्नावस्था is second पाद. Consciousness associated with सुषुप्ति अवस्था is third पाद. Consciousness is disassociated from all the three अवस्था:s. Associated ones are three पादs. The dissociated consciousness, pure consciousness is defined as तुरीय. Therefore, जाग्रदादि रहितां -रहित means dissociated. पारमार्थिकीं very important word which is the पारमार्थिक चैतन्यं पृथक् वक्ष्यति is going to be separately taught. नान्तं प्रज्ञम् each नकार negates जाग्रत् स्वप्ना न बहिष्प्रज्ञ is negation of jaagrat avastha. न अन्तं प्रज्ञं, स्वप्ना अवस्था | न प्रज्ञानघनं; सुषुप्ति अवस्था; each one is negated. शान्तं शिवं अद्वैतं चतुर्थं मन्यन्ते is going to come. And बीजास्था अपि. With this the aside discussion is over. What is the aside discussion; प्राज्ञ can be called प्राण. That is the aside discussion. That is over. Now Sankaracharya comes to the original discussion. What is that?

विश्व तैजस and प्राज्ञ can be distinctly experienced in three different अवस्था:s. But an additional note is विश्व तैजस प्राज्ञ can be experienced in jaagrat avastha itself; in this body itself. And how do you experience विश्व in this body? He said in the introduction. When I am seeing a person, I am विश्व. And in the waking itself तैजस can be experienced; when? When I close my eyes and visualise that person, internally experience that person, at that time I am तैजस only. And when am I प्राज्ञ? Whenever I am observing silence. There is neither external world nor internal world; I am at that time प्राज्ञ. Not only that. Sankaracharya says after waking up from deep sleep state, suppose somebody asks the question, what did you experience in sleep? Somebody asking a question to the waker. I have woken up. Somebody asking me what did you experience in सुषुप्ति. Then the waker says; I did not know anything.

When he is declaring I did not know anything, I am a waker referring to आत्म अज्ञानम्. When I am referring to the absence of all experiences which I had in deep sleep state, which I am recollecting in the waking state. And I say I didn't know anything, I am the consciousness principle revealing the ignorance. Because I am referring to the ignorance. As an illuminator of ignorance, at that time who am I? I am प्राज्ञ only in the waking state in this body itself. Therefore, Sankaracharya says बीज अवस्था अपि, so the blank state of सुषुप्ति बीज अवस्था means blank state of सुषुप्ति; then go the next line. देहे अनुभूयते that blank state is experienced in the waker's body in the waking state, and when is it experienced? When he is declaring? Who the waker, who is declaring "न किञ्चित् अवेदिषं" "I did not know anything. So I am recollecting सुषुप्ति अज्ञानम्. So न किञ्चित् अवेदिषं refers to the recollection of सुषुप्ति अज्ञान अनुभवः | इति उत्थितस्य - उत्थितः means the woken-up person. When he is recollecting the सुषुप्ति अज्ञानम् in the waking state, at that time he is विश्व तैजस or प्राज्ञ? Sankaracharya says he प्राज्ञ: only. And he is प्राज्ञ in which state? The waking state. अनुभूयते एव इति त्रिधा देहे व्यवस्थिताः. त्रिधा देहे व्यवस्थिता comes where? The कारिका you would have forgotten GPA. Now go back to page no 38. Come to कारिका no 2. And last part त्रिधा देहे व्यवस्थिताः Sankaracharya says: Therefore, in the waking state itself, in the sthoola sarira itself, we are experiencing विश्व तैजस प्राज्ञ. That is the conclusion of commentary. One seemingly innocent कारिका has taken so much commentary. But we are going to get a compensation. In the next 2 श्लोकाः Sankaracharya says I have nothing to write. So he wrote so much on the second कारिका. In the next 2 कारिकाः he says I have nothing to write. We will read. OK I have to give अन्वयः कारिका 2 अन्वयः

दक्षिणाक्षि मुखे विश्वः अनुभूयते; अन्तः मनसि तु तैजसः (अनुभूयते); हृदि आकाशे प्राज्ञः च (अनुभूयते) एवं (एकः तुरीयः एव) देहे त्रिधा व्यवस्थितः.

Continuing page 44, कारिका no 3,

विश्वः हि स्थूलभुङ्गित्यं तैजसः प्रविविक्तभुक् । आनन्द भुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् । आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥४॥

उक्तार्थो श्लोकौ ॥३-४॥

So Sankaracharya says श्लोकौ अर्थौ; the meaning of these two श्लोकाः have been already told by me when I was commenting upon the relevant उपनिषद् मन्त्रा. And what are the मन्त्राः? मन्त्रा no 3,4 and 5. Because 3rd talked about प्रथमः पाद. 4th द्वितीय. And 5th तृतीय, And therefore, तृतीय चतुर्थ पञ्चम मन्त्रेषु उक्तार्थो श्लोकौ. We will see the running meaning of

the श्लोकाः | विश्व स्थूल भुक्. The waker is experienter of the gross universe, the material universe. When? नित्यं. नित्यं means always. Always means whenever he is a waker. So waker always experiences. Gross universe. तैजसः प्रविविक्त भुक्. The dreamer always experiences a different thing. प्रविविक्त doesn't mean सूक्ष्म. प्रविविक्त means a different world. And in this context different means other than gross. What is other than gross? Subtle. Therefore, the contextual meaning of प्रविविक्तम् is सूक्ष्मम्. And here प्रविविक्तं means mental universe. So waker experiences material-universe. Dreamer experiences mental-universe. So तथा - तथा means similarly, so also प्राज्ञः, आनन्द भुक्. The word प्रविविक्त भुक् and आनन्द भुक् have occurred in the मन्त्रा itself. And the word भुक् means what? Not English book. भुक् is Sanskrit भुक् derived from the root भुङ्क्ते to experience. भुक् means experienter. जगारन्तः पुल्लिङ्गः भुज् शब्दः भुक् भुजौ भुजः, भुजं भुजौ भुजः; भुजा भुग्भ्यां भुग्भिः; इति रूपाणि. So प्राज्ञः the sleeper is आनन्द भुक् experienter of सुषुप्ति आनन्दा. प्रतिबिम्ब आनन्दाः Not बिम्ब. प्रतिबिम्ब आनन्दा. In this manner त्रिधा भोगं निबोधत. Thus, all the experiences can be classified into three types. स्थूल सूक्ष्म and आनन्दाः, आनन्दा can be translated as कारण अवस्था also. स्थूल प्रपञ्च, सूक्ष्म प्रपञ्च and कारण प्रपञ्च. कारण प्रपञ्च is experienced as blankness. So in सुषुप्ति blankness doesn't mean nothingness. According to वेदान्ता the nothingness in सुषुप्ति contains the whole universe in potential unmanifest form; it is like zero. Zero should not be taken as nothingness. You will know the value of zero, when it follows number one. Zero when you write in cheque on followed by 2 zeroes. I ask you, it is only zero; so put more zeroes. Every zero you add makes multiple. Therefore, zero is not nothingness. Zero is everything in potential form. Therefore, आनन्दाः = कारणम्. So thus 3-fold experiences are there. भोगः means experiences. And in the next श्लोका GPA says every experience brings out a relevant fulfillment also. Therefore, तृप्ति born out of भोग is also three-fold. So any भोगः त्रिविधाः भोग जन्य तृप्ति; अपि त्रिविधा भवति. And that is said in the next श्लोका. स्थूलं विश्वम् तर्पयते. Sanskrit students should note स्थूलं is प्रथमा विभक्ति. विश्वम् is द्वितीय विभक्ति, object of तर्पयते. So स्थूल प्रपञ्च fulfils or gives satisfaction to the waker. So स्थूल प्रपञ्च - तर्पयते means gives satisfaction. पितृ तर्पणं. During Amavasya children do. पितृ तर्पणं, there तर्पणं means what? We think rituals. तर्पणं is derived from the root तृप्. तर्पयति means to satisfy, to please. तर्पणं means pleasing ritual. And that is why they say तृप्यत तृप्यत तृप्यत. They don't know how to say this. तृप्य, ततृप्य, ततृप्य. ततृप्य கிளையாகு तृप्यत, तृप्यत, तृप्यत, the comma must be after त. Therefore, स्थूलं विश्वस्य तर्पणं करोति. प्रविविक्तं तैजसस्य तर्पणं करोति. सूक्ष्म प्रपञ्च pleases तैजस. Satisfies तैजस. Similarly, आनन्दा; the कारण प्रपञ्च Satisfies the प्राज्ञ. And

therefore, satisfaction is also three-fold. त्रिधा तृप्तिम् निबोधत. So since we have dealt with the मन्त्राs 3,4 5 Sankaracharya says, उक्तार्थो श्लोकौ. Sanskrit students note, उक्तार्थो is बहुव्रीहि. उक्तः. अर्थः ययोः लोकयोः तौ उक्तार्थौ, बहुव्रीहि.

Continuing, कारिका no 55

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः । वदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥५॥

So this is an additional note written by GPA. It is not in the उपनिषद् मन्त्रा. So he adds an aside note. And what is that note? One तुरीयम् alone puts on three costumes; with स्थूल शरीर costume तुरीयम् appears as विश्व. And you should note carefully I don't say तुरीयम् becomes विश्व. तुरीयम् continues to remain असङ्गः and तुरीयम् appears as विश्व with स्थूल शरीरम् costume. The same तुरीयम् appears as तैजस with सूक्ष्म शरीरं costume. As प्राज्ञ कारण शरीरं costume. With three costumes तुरीयम् becomes 3-fold भोक्ताः. "Becomes" should not say; appears as 3-fold भोक्ता. And correspondingly he gets associated with three-fold भोज्यं, स्थूल प्रपञ्च, सूक्ष्म प्रपञ्च and कारण प्रपञ्च, otherwise called आनन्दा. So thus, I put on 3 veshams. And I become three-fold भोक्ता. And I experience three-fold भोज्यं. And I know what is तुरीयम्. And that तुरीयम् is always असङ्गः. And therefore, these costumes really do not affect me. पश्यन् स्पृसन् जिग्रन्. अहं नैव किञ्चित् करोमि; इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते; गुण गुणेषु वर्तन्ते. 14th chapter भाष्यं we saw भाष्यं only in the morning. So, I am putting on 3 veshams on three stages. And I go through the भोग. They are all dramas only. Really nothing happens to me. Thus, the one who knows. Even though तुरीय ज्ञानं is going to come later only, GPA cannot resist the temptation. Even before the 7th मन्त्रा came, GPA says, whoever knows I am तुरीय, भोक्तु भोज्य संबन्ध is व्यावहारिक संबन्ध. I, the पारमार्थिक, am never affected.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥१८- १६॥

tatraivaṁ sati kartāramātmānaṁ kēvalaṁ tu yaḥ ।

paśyatyakṛtabuddhitvāna sa paśyati durmatih ॥18- 16॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाल्लोकान्न हन्ति न निबध्यते ॥१८- १७॥

yasya nāhaṁkr̥tō bhāvō buddhiryasya na lipyatē ।

hatvā:'pi sa imāmīlōkāna hanti na nibadhyatē ||18- 17||

अर्जुना, even if he murders someone don't tell outside. Even if he murders someone really speaking he doesn't do the murder. And he doesn't get the phalam also. **न हन्ति न निबध्यते. अकर्ता अभोक्ता इति यः जानाति, सः** That **ज्ञानि, भुञ्जानः अपि न लिप्यते**. Even when he goes through varieties of prarabdha, he is not tainted by anything. So thus, **GPA** presents **तुरीय ज्ञानं** and **तुरीय ज्ञान फलम्** in advance itself. So, this is the next week's program they say; **முன்னைநாடம்**. Or trailer. Similarly, GPA is giving a trailer in this **श्लोका**. We will see the **भाष्यं**.

त्रिषु धामसु जाग्रदादिषु स्थूलप्रविविक्तानन्दाख्यं भोज्यमेकं त्रिधाभूतम् । यश्च विश्वतैजसप्राज्ञाख्यो भोक्तैकः स अहमित्येकत्वेनप्रतिसंधानाद्द्रष्टृत्वाविशेषाच्च प्रकीर्तितः । यो वेदैतदुभयं भोज्यभोक्तृतयानेकधा भिन्नं स भुञ्जानो न लिप्यते । भोज्यस्य सर्वस्यैकस्य भोक्तुर्भोज्यत्वात् । न हि यस्य यो विषयः स तेन हीयते वर्धते वा न ह्यग्निः स्वविषयं दग्ध्वा काष्ठादि तद्वत्॥५॥

त्रिषु धामसु in the मूलं=in the three states of experience like जाग्रत् etc. त्रिषु धामसु = जाग्रदादिषु, अवस्थासु. धाम literally means abode. In this context, it means अवस्था. Three अवस्थाः And there are three भोज्यम् in each one of them. स्थूल प्रविविक्त आनन्दाख्यं भोज्यं. So, the object of experience is three-fold. What are they? स्थूलं प्रविविक्तम् आनन्द, स्थूलं one, प्रविविक्तं two. प्रविविक्तं = सूक्ष्मं. आनन्दा = कारणम्. आख्यान्त means named. So Sanskrit student's बहुव्रीहि स्थूलं प्रविविक्तं आनन्दाः इति आख्याः यस्य भोग्यस्य इति बहुव्रीहि समास. एकं त्रिधाभूतम्. All of them put together will come under one भोग्यं only. But one भोग्यं itself is sub divided into स्थूल भोग्यं सूक्ष्म भोग्यं अव्यक्त भोग्यं. इति subdivided into three. Therefore, he says एकं एव त्रिधाभूतम्. Similarly, भोक्ता also is one तुरीयम् only. But with three costumes. We name the very same भोक्ता as विश्व तैजस प्राज्ञ. Therefore, यच्च, विश्व तैजस प्राज्ञाख्याः; again, बहुव्रीहि भोक्ता एकः only one भोक्ता. That is called साक्षि चैतन्यं. So when तुरीयम् is associated with विश्व तैजस it is named साक्षि चैतन्यं. So one साक्षि alone, which is एकः भोक्ता is only one. एकोदेव सर्व भूतेषु गूढः सर्वव्यापि सर्व भूतान्तरात्मा कर्माध्यक्ष सर्वभुतादिवासः साक्षी चेता केवलो निर्गुणश्च so एकः साक्षि भोक्ता in the 13th chapter.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ||१३- २३||

upadraṣṭānumantā ca bhartā bhōktā mahēśvaraḥ |

paramātmēti cāpyuktō dēhē:'sminpuruṣaḥ paraḥ || 13- 23 ||

That भोक्ता alone is named as विश्व तैजस प्राज्ञ; इति आख्या: यस्य. And how do you know the experiencer is only one and not three different ones. Because of recollection. I don't say somebody dreamt. Somebody slept. "I am awake" we don't say. We always say I slept, I dreamt now I am awake. Since we are recollecting the sleeper state and the dreamer state it is one and the same person only. Therefore, सः अहं इति एकत्वेन प्रतिसंधानात्. प्रतिसंधानं is called प्रत्यभिज्ञा. So प्रागस्वाप् समिति प्रबोध समये यः अभिप्रज्ञायते ज्ञानं here means प्रत्यभिज्ञा because of the recognition of dreamer and sleeper as I the waker himself. And द्रष्टृत्व अविशेष च not only that. All the three have got one and the same common status. Experiencer. Or witness. So status being one and since that is recollected by everyone as the same, एकः इति प्रकीर्तित. So up to this is the first half of the मन्त्रा. In the second half, he says यः वेदा. Whoever understand this truth; what truth? One तुरीयम् alone with 3 costumes is playing three different roles. And thus, who knows, he is never affected by the experiences. That is the commentary on the second पाद, which we will see in the next class. I am stopping early deliberately.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

021- Chapter 1 verses 5-6**Page 45 कारिका no 5 भाष्यं 6th line. Last word.**

यो वेदैतदुभयं भोज्यभोक्तृतयानेकधा भिन्नं स भुञ्जानो न लिप्यते । भोज्यस्य सर्वस्यैकस्य भोक्तुर्भोज्यत्वात् । न हि यस्य यो विषयः स तेन हीयते वर्धते वा न ह्यग्निः स्वविषयं दग्ध्वा काष्ठादि तद्धत् ॥५॥

GPA in these कारिका: is summarising the essence of the first 5 मन्त्राः, of the उपनिषद् which talked about waker, dreamer and sleeper and also the corresponding object experienced by them. विश्व the waker, is स्थूलभुक्. तैजस the dreamer is सूक्ष्मभुक्. And प्राज्ञ the sleeper is आनन्दभुक्. Thus विश्व, तैजस and प्राज्ञ are three भोक्ता; स्थूलं, सूक्ष्मं and आनन्द are three भोग्यं. So भोक्तृ त्रयं and भोग्य त्रयं are introduced in the first 5 मन्त्राः. And GPA, summarised that topic. And now in the 5th कारिका GPA is adding a note which is not there in the मूलं. And what is that? One तुरीयम् alone is appearing as the three-fold भोक्तृ and threefold भोज्यं also. भोक्ता and भोज्यं status comes because of मिथ्या नाम रूप. Behind the मिथ्या नाम रूप there is only one तुरीयम्. So तुरीयम् is the truth of all these three pairs. And then GPA adds whoever knows this truth तुरीयम्, which the उपनिषद् has not yet introduced. तुरीयम् is going to come only in the 7th मन्त्रा. I said GPA like முந்திரிகொட்டை introduces तुरीयम्, तुरीय ज्ञानं and तुरीय ज्ञान फलं also. So, the one who knows this स भुञ्जान; अपि न लिप्यते. So, the second half we are seeing now. यो वेद एतत् उभयं; so the one who knows the truth behind the भोक्ता and भोज्यं. उभयं means the pair of experiences and experienced. The one who knows. We have to add, the one who knows the truth behind this pair. That is तुरीय आत्मा, सः that ज्ञानी, भुञ्जान् अपि, even though he continues to play the role of विश्व तैजस and प्राज्ञ always he remembers पश्यन् शृण्वन् स्पृशन् जिघ्रन् नैव किञ्चित् करोमि; गुणाः गुणेषु वर्तन्ते; इन्द्रियाणि इन्द्रियार्तेषु वर्तन्ते; अहं अकर्ता अहं अभोक्ता इत ज्ञानेन; by this knowledge सः, तुरीय ज्ञानी न लिप्यते. न लिप्यते means, he is not contaminated. For that Sankaracharya is writing the bhasyam which I introduced in the class; यो वेदै तदा उभयं is from मूलं. And what does it mean? भोज्य भोक्तृतय अनेकधा भिन्नम् in the form of भोज्यं and in the form of भोक्ता which has been divided. अनेकधा because भोक्ता is also of three types. विश्व तैजस प्राज्ञ भोज्यं is also of three types स्थूल सूक्ष्म and आनन्द; so अनेकधा. भिन्नम्, that one वस्तु behind all these three pairs यः वेद. Whoever knows? Not only has he known the तुरीयम्. How does he know the तुरीयम्? Very careful. He doesn't say तुरीयम् is outside me. He doesn't say तुरीयम् is inside me. He says तुरीयम् is me. Neither inside nor outside. तुरीयम् is me इति यः वेद. सः भुञ्जान; अपि. Even though he experiences the

प्रारब्ध from the व्यावहारिक angle, as a जीवन मुक्त, he exhausts the प्रारब्ध. But न लिप्यते. He never thinks I am going through भोज्यं or भोगः. He says in my presence the अनात्मा is going through its प्रारब्ध. So स नः लिप्यते I told the 18th chapter beautiful श्लोकाः

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१८- १६॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१८- १७॥

tatraivaṁ sati kartāramātmānaṁ kēvalaṁ tu yaḥ ।

paśyatyakṛtabuddhitvānna sa paśyati durmatiḥ ॥18- 16॥

yasya nāhaṁkṛtō bhāvō buddhiryasya na lipyatē ।

hatvā:'pi sa imāṁllōkānna hanti na nibadhyatē ॥18- 17॥

That is why we say ज्ञानी doesn't have आगामि पुण्यं and पापं. न लिप्यते means आगामि पुण्य पाप रहितः हवाति. And what is the reason? He says, भोज्यस्य सर्वस्य एकस्य भोक्तुः भोज्यत्वात्. So the first (भोज्यस्य) is put in bracket that is not required. सर्वस्य the entire creation, is एकस्य भोक्तुः; for one भोक्ता the साक्षि चैतन्यं. For one भोक्ता the साक्षि चैतन्यं, even though साक्षि चैतन्यं is seemingly divided in many bodies. But actually there is only one भोक्ता क्षेत्रज्ञं चापि मां विद्मि सर्व क्षेत्रेषु. So सर्व साक्षिणः; for that एक साक्षिणः सर्वस्य भोग्यत्वात् the entire universe is an object of experience. For that one साक्षि, the तुरीयम्, the entire universe is an object of experience. The साक्ष्यं. So naturally the question will come. Ok the entire creation is साक्ष्यं for one साक्षि. Therefore, what? How can you say Therefore, साक्षि is not affected? How do you conclude that way? I am willing to accept साक्षि is एक; I am willing to accept everything साक्ष्यं it is object of experience. Based on that how do you conclude that साक्षि is unaffected. For that Sankaracharya gives the logic. Illuminator is never tainted by whatever it illumines. Any illuminator is never tainted by positively influenced or negatively influenced by whatever it illumines. Illuminator is intimately in contact with the illumined. But it doesn't get affected. What is the example?

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्वाह्लादोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन ब्राह्मः ॥ ११ ॥

Again यथा अग्नि; यथा वायुः etc. The sunlight pervades the entire earth. Sunlight illumines the entire earth. How? By spreading over the earth. But the good attributes or bad attributes of the earth doesn't contaminate the sunlight. Therefore, illuminator is un-affected. This can be extended to the अग्नि तत्त्वं also. Sankaracharya will give. It can be taken for the sense organs also. Sense organs illumine the objects. The sense organs are not affected by what it illumines. The mind may react. we are not talking about that. But the illuminating sense organs the चैतन्यं doesn't get tainted. So that is what he said भोज्यत्वात् एकस्य भोक्तुः that he explains further यस्य य; विषयः; whatever is object of any illuminator. Whatever is an object of any illuminator you can take सूर्यप्रकाश चन्द्र प्रकाश; or any illuminator including the sense organs. सः; तेन हीयते वर्धते वा न So that illuminator is never increased or decreased by what it illumines. न हीयते means it is not decreased even qualitatively it is not. For example, I have got a particular power in the eye. With that eye, I see an object which is a defective object. Now because eyes saw a defective object what has happened? The eyes have become defective. No. The illuminator eyes can never become defective or more effective. Because of the effectiveness or defectiveness of a perceived object. Similarly illuminating revealing ears, cannot become more effective or defective, because of the effectiveness or defectiveness of the sound that is heard. Suppose a musician sings wonderfully. And I heard that music for one hour. And when I came out my ears have improved. Why? Because I heard a better music. Another day I attended another music program. Only अप श्रुति; अपतालं and I heard a poor music, and after one hour the ears have become defective? अक्षमोऽपि? The illumining instruments, can never be improved or decreased because of its object. Now Sankaracharya gives another example. I don't know whether this example will work or not? न हि अग्नि ; the fire, न हीयते वर्धते वा you have to supply न हीयते doesn't decrease. न हीयते वर्धते वा or increase दग्ध्वा after burning or because of the burning of its objects like काष्ठा. काष्ठा means log of wood. So, by burning the logs of wood, the अग्नि the burning fire, doesn't increase or decrease. Now hearing this we may get the doubt when you put lot of fuel अग्नि seems to increase, हविषा कृष्णवत्मेव भूय एव अभि वर्धते it is said. Sankaracharya says by adding fuel, it doesn't increase or decrease. Therefore, to understand this example what I would suggest instead of having a log of wood you imagine there is a candlelight. And you have got several

papers pages after pages. You want to destroy; they are all confidential materials. Now suppose you take that paper and you have got that flame and you go on burning papers. 25 papers you have burnt. And what happens to flame? Remains same. And you burn 25 papers. Flame will be the same only. You cannot say that after 25 papers the size is little bit more. After 50 papers, it is still more; you can say. Just as the flame doesn't get affected because of the object it burns, similarly the consciousness doesn't get affected. And that is why I said, instead of अग्नि example which can create a doubt you take सुत्यप्रकाश example. It never changes. No value addition or value deletion. Or I gave the example of sense organs there also. So, what is the essence of this श्लोका. तुरीय ज्ञानी न भद्यते. The knower of तुरीयम् is unaffected by संसार. Before that I have to give you the अन्वयः.

त्रिषु धामसु यद् भोज्यं (भवति,) य; च भोक्ता प्रकीर्तित;- एतद् उभयं Sanskrit students, both are द्वितीया विभक्ति. Object of वेद य; तु वेद and वेद is a verb not a noun य; तु वेद सः भुञ्जान;(अपि) न लिप्यते.

Continuing page 46 कारिका no 6.

प्रभवः सर्वभावानां सतामिति विनिश्चयः । सर्वं जनयति प्राणश्चेतोऽशून्यरुषः पृथक् ॥६॥

So in the previous 5 कारिका:s, GPA has summarised the first 5 मन्त्राः. 5 मन्त्राः, 5 कारिकाः. Now GPA wants to comment upon the 6th मन्त्रा. We have studied the first 6 मन्त्राः of the उपनिषद्. Of them 5 मन्त्राः are summarised in 5 कारिकाः. Now the 6th मन्त्रा, GPA wants to treat separately. And reason is the 6th मन्त्रा is equating प्राज्ञ and ईश्वर, by an important मन्त्रा एषः सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानां पराज्ञ; the sleeper = ईश्वर. Very, very very rare message. When we are sleeping who are we at least; for that you should sleep. Because when we sleep the उपनिषद् says we are all ईश्वरः. Not bound by time. Not bound by space. Limitless existence we are. सन्मात्र ईश्वरः. So third पाद is प्राज्ञ, ईश्वरः. And then the उपनिषद् says, this ईश्वरः the third पाद is the cause of everything. एष योनिः सर्वस्य योनिः means what? कारणम्. That is why we call the third पाद as कारण पाद; the first 2 पादs are कार्य पाद यं. Third one कारण पाद. In short ईश्वरः is कारणम्. The entire universe is कार्यम्. ईश्वरः is कारणम्. The entire universe is कार्यम्. By giving this message the उपनिषद् has indirectly introduced सृष्टि प्रकरणम्. Through this 6th मन्त्रा the उपनिषद् has indirectly introduced सृष्टि प्रकरणम् which is a very, very big topic in all

schools of thought. Because all of them talk about the creation of the universe. And they all study how the creation comes. We also will be studying in detail in the third chapter. Some schools talk about सत्कार्यवाद. Some schools talk about असत्कार्यवाद. Some schools like अद्वैतिन् talk about मिथ्याकार्यवाद, सत्कार्यवाद, of साङ्ख्या योग we will discuss elaborately later. In मूलम् also we have studied, if you remember सत्कार्यवाद. And all from our मूलम् classes. I will be extremely happy. I said भाष्यं students must be familiar with the मूलम् classes. In the मूलम्, I have elaborately discussed. If you remember, as even I say सत्कार्यवाद if your mind ticks off, I will get special liberation. And similarly, असत्कार्यवाद also. And GPA will discuss this elaborately later. But in these few श्लोकाः he wants to talk about सृष्टि. And in this श्लोका, GPA is negating असत्कार्यवाद. And indirectly negating सत्कार्यवाद and establishing मिथ्याकार्यवाद: Now what do you mean by that. असत्कार्यवाद says a non-existent product alone is created. And what is their reason? An existent product need not be created why? Existent. Therefore, non-existent product alone is created; Is called असत्कार्यवाद. GPA just brushes aside, in this श्लोका by using the word सतां. That one-word सतां in this श्लोका negates असत्कार्यवाद. And GPA doesn't give the logic. We have to supply. If a non-existent product is created, from any seed, any tree can originate. From mango seed, coconut tree can originate. From coconut seed, mango tree can originate. We find from coconut seed what tree comes; only coconut tree comes. From mango seed; only mango tree comes. What is the reason; the reason is in the mango seed alone; mango tree is potentially existent or non-existent? Existent. In the coconut seed alone coconut, tree is potentially existing. And in the human parents also then you will understand. Human children are potentially existent otherwise suddenly one day the human parents will give birth to donkey children, since it doesn't happen, a specific कारणम् is required to produce, specific कार्यम्. Iti कार्य कारण नियमः वर्तते a specific cause is required to generate a specific effect. From that it is clear that, in that specific cause alone, that specific product is potentially there. In the sugarcane alone sugar is potentially there. In the oil seed alone, oil is potentially there. Similarly, in ईश्वरः the creation must be there or not? Creation must be there. Therefore, सतां पदार्थानां एव, how सतां.? Potentially सतां पदार्थानां एव उत्पत्तिः भवति. A non-existent creation can never originate. So thus, असत्कार्यवाद is negated by what expression? सतां. So now look at the श्लोका. I am giving the gist of the श्लोका. Later we will go to the भाष्यं. So सतां सर्वभावानां एव प्रभवः; प्रभवः means origination; is only for those

objects which are potentially existent in whom? तृतीय पाद ईश्वरः. What is the message? What is potentially existent or potentially existent things alone can originate from, ईश्वर. Therefore, ईश्वरः doesn't create a universe. ईश्वरः only converts the potential universe, un-manifest universe into manifest universe. ईश्वरः doesn't produce even one milligram of matter. Matter is there in ईश्वरः in dormant form.

So thus the word सतां, negates असत्कार्यवाद. But there is a problem? What is that? Once you say सतां it will mean GPA is accepting सत्कार्यवाद. Then the साङ्ख्या philosopher will jump up and down. Look at here सत्कार्यवाद. And therefore, commentator's BP goes up. And therefore, the commentary they say, the world, which was existent in ब्रह्मन्, without being different from ब्रह्मन्. Having no independent existence. They add a clause. The world was there existent in ब्रह्मन् with borrowed existence. Just as the world was potentially existing in ईश्वर in माया form, the world was potentially existing in ईश्वर माया form. With borrowed existence; once you say borrowed existence साङ्ख्या is gone because साङ्ख्या world exists potentially and independent of ईश्वर. Since he accepts independent existence it becomes सत्कार्यवाद. Since we talk about dependent existence it becomes मिथ्याकार्यवाद. This will be detailed discussed in 3rd chapter where GPA with focus dismisses सत्कार्यवाद. Very, very elaborately. We are going to head ache. साङ्ख्या निषेद सत्कार्यवाद निषेद ore कार्यम्, कारणम्. Etc. In the third chapter it will come. The first line of the कारिका is the seed for the सत्कार्यवाद. निषेद of the third chapter. And इति विनिश्चयः; this we are very, very sure. Ok; then in the second line, GPA talks about how one ईश्वर creates 2 parts of the universe. चेतना part and अचेतना of the universes. चेतना अचेतना रूपं जगत्, one ईश्वर creates by making use of his won 2 components. ईश्वर is a mixture of चैतन्यं and माया. परा प्रकृति and अपरा प्रकृति. The परा प्रकृति part is responsible for the चेतना जीवसृष्टि. The परा प्रकृति माया part is responsible for अचेतना जगत्सृष्टि. Thus, माया will be busy creating पञ्चभूतानि and पाञ्च भौतिक प्रपञ्च including पाञ्च भौतिक शरीरं; पाञ्च भौतिक मन; all the माया part will create. And consciousness part will create the जीव very simply what the चैतनम् has to do? The reflection of the चैतन्यं the चिदाभास is formed in the सुक्ष्मशरीरं. In all the three शरीरंs. The moment the चिदाभास is formed the चिदाभास in स्थूलशरीरं becomes विश्व. In सुक्ष्मशरीरं; तैजस; of course, backed by cit. Whenever I say चिदाभास never think of चिदाभास independently. वेदान्ता will be confusing. Whenever I say चिदाभास it is always backed by cit. Because the very 'is'ness of चिदाभास is given by cit. Therefore, I am not mentioning the cit. But you should always remember चिदाभास

in सुक्ष्मशरीरं is called विश्व. सुक्ष्मशरीरं तैजस. कारण शरीरं प्राज्ञ. Thus, चैतन्य अंश generates विश्व तैजस प्राज्ञ. The माया अंश generates स्थूल सूक्ष्म प्रपञ्च: That I said here. प्राण: so here GPA uses the word प्राण, only a few days before நான் ஓங்க பிராணனை வாங்கினேன். We elaborately analysed the word प्राण can be used in the meaning of प्राज्ञ ईश्वर. By quoting a छान्दोग्य वाक्यं Do you remember the वाक्यं? If you remember Ok. प्राण बन्धनं हि सोम्य मन; we analysed. And Sankaracharya established the word प्राण can be used for ईश्वर. Now GPA himself uses the word प्राण; for ईश्वर in the second line. प्राण means माया प्रधान ईश्वरः. प्राण: means ईश्वर from माया angle. माया प्रधान ईश्वरः सर्वं जनयति. Creates the entire inert universe. सर्वं means अचेतनम् जगत्. The माया part of ईश्वर, generates the अचेतना प्रपञ्चः. And पुरुष; पुरुष; means चैतन्य प्रधान ईश्वर, the ईश्वर from the stand point of परा प्रकृति the consciousness. What does he do? Consciousness cannot be called **he**. Some pronoun we have to use. Therefore, पुरुष; the consciousness प्रधान ईश्वर चेतोऽसून्; चेतोऽसून्; means चिदाभासः Literally अस्सु; means rays. Every चिदाभास is treated as a ray of original consciousness. Every reflected consciousness is treated as a ray of original consciousness. That is why in dhyana sloka itself the first sloka प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिभिर्व्याप्य लोका, where? मान्दूक्य भाष्यं. Sankaracharya starts with 2 dhyana sloka. The first dhyana sloka first line he uses प्राज्ञान अस्सुः. अस्सु; here also. चेत अस्सु; means चिदाभास in what form. विश्व चिदाभास तैजस and प्राज्ञ. And not only in on शरीरं. In all the bodies चेतोऽसून्. पुरुष; प्रधान ईश्वर. प्रथक् जनयति. ईश्वर separately creates the चिदाभास rupa. The माया part creates the अचेतना प्रपञ्च. Thus, it is a joint venture. After all any srishti is husband and wife joint venture. Here also परा and अपरा प्रकृति jointly creates चेतना and अचेतना प्रपञ्च. This is a very profound verse. 7th chapter of BG you can connect.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च |
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ||७- ४||
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् |
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ||७- ५||
 एतद्योनीनि भूतानि सर्वाणीत्युपधारय |
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ||७- ६||

bhūmirāpō:'nalō vāyuḥ khaṁ manō buddhirēva ca |
 ahaṁkāra itīyaṁ mē bhinnā prakṛtiraṣṭadhā ||7- 4||
 aparēyamitastvanyāṁ prakṛtiṁ viddhi mē parām |
 jīvabhūtāṁ mahābāhō yayēdaṁ dhāryatē jagat ||7- 5||

**ētadyōnīni bhūtāni sarvāṅītyupadhāraya |
aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā ||7- 6||**

All these are condensed in one sloka. Ok this the gist. Now we will see the bhasyam.

सतां विद्यमानानां स्वेनाविद्याकृतनामरूपमायास्वरूपेण सर्वभावानां विश्वतैजसप्राज्ञभेदानां प्रभवोत्पत्तिः ।

So सतां is in the मूलम् =विद्यमानानां /already existent potentially विद्यमानानां means potentially existent in ईश्वर. Then go to the third line. सर्व भावानां - is in the मूलम् = विश्व तैजस प्राज्ञ भेदनम्. So all the जीवा;, potentially existent जीवा. And who are those जीवा; विश्व तैजस प्राज्ञ जीवानां. The जीवा; in the form of विश्व तैजस प्राज्ञ. So thus all the जीवा; are already potentially existent with ईश्वर with bundles of संचितकर्मा. And that कर्मा is the basis of ईश्वर to give appropriate स्थूल शरीरं and appropriate सूक्ष्म शरीरं. And on what basis भगवान् will create स्थूल,सूक्ष्म शरीरं; all कर्माs only. And potentially existent when you say, here only we get into सुक्ष्मशरीरं and to differentiate सुक्ष्मशरीरं from ours, he uses the word स्वेन. And the word स्वेन should be connected with विद्यमानानां. Potentially existent, स्वेन here means अधिष्ठान रूपेण, as non-separate from the अदिष्ठानं ब्रह्म. स्वेन means existent non separately from अदिष्ठानं, or to put in positive language potentially existent with borrowed existence. So after that Sankaracharya is going to say, that the rope snake which is projected on the rope, is potentially existent on the rope, in rope ignorance. Rope is there. And rope ignorance is there. In the rope-ignorance the rope snake is potentially existent. And just as the projected snake has got borrowed existence, projected rope snake has got only borrowed existence borrowed from the rope. Similarly, when the rope snake was previously there in potential form, that potential rope snake also has got borrowed existence. So projected rope snake also has got borrowed existence. And before the projection, the rope snake was potentially there. Where? In rope ignorance. In the rope ignorance, potential rope snake was there. And that potential rope snake also has borrowed existence. Once you accept that the product is potentially there it is called सत्कार्यवाद. Once you add a note, the product is potentially there, then add with borrowed existence it is called मिथ्याकार्यवाद. I will repeat. Product is potentially existent is सत्कार्यवाद. Product is potentially existent with borrowed existence is called मिथ्याकार्यवाद. Just as rope snake is potentially existent in the rope. How/ with borrowed existence. That मिथ्या

potential rope snake alone became मिथ्या projected tope snake. So thus that word स्वेन is a very significant word. The word स्वेन differentiates मिथ्या karya vada from सत्कार्यवाद. This is Shankaracharya's ingenious words. GPA doesn't do that. Therefore, स्वेन अधिष्ठात्मन विद्यमानानां जीवानां. मिथ्या जीवानां. प्रभाव; उत्पत्ति; भवति. Therefore, the word satam in the मूलम् negates असत्कार्यवाद. The word स्वेन in the bhashyam negates सत्कार्यवाद. Therefore, now we have got a cozy corner. We are मिथ्याकार्यवाद:

Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

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सतां विद्यमानानां स्वेनाविद्याकृतनामरूपमायास्वरूपेण सर्वभावानां विश्वतैजसप्राज्ञभेदानां प्रभवोत्पत्तिः

In these 4 कारिका no 6 to 9, GPA is analysing the 5th मन्त्रा of the उपनिषद्. And in the 5th मन्त्रा the third पाद of आत्मा is talked about. And the 3rd पाद is called कारण पाद which is called प्राज्ञ or ईश्वर: And this कारण पाद, third पाद प्राज्ञ ईश्वर, is described in the 6th मन्त्रा and the उपनिषद् says, from this ईश्वर alone the entire universe has emerged. This ईश्वर is both निमित्त कारणम् and उपाधान कारणम्. And once you say ईश्वर is कारणम्, naturally we have come to the topic of सृष्टि or creation. And therefore, GPA wants to make, a few observations regarding creation. And first observation he makes is, only what is potentially existent, alone can originate. From the mango seed mango tree originates because mango tree is potentially existent in the mango seed. And that is why mango tree doesn't originate from coconut seed. Why? Because in the coconut seeds mango tree is not potentially existent. And therefore, every product exists potentially before its origination. And this is called सत्कार्यवाद of साङ्ख्या. And by taking to सत्कार्यवाद, GPA is negating असत्कार्यवाद. What is not potentially existent cannot originate, But Sankaracharya wants to make some amends in his commentary because we don't accept the सत्कार्यवाद of साङ्ख्या also. And therefore, we make a revised सत्कार्यवाद, it is called मिथ्याकार्यवाद; सदसत्त्विलक्षण मिथ्याकार्यवाद: (MKV). And how do you define MKV? We say, initially we look like साङ्ख्या. That is a product is always potentially existent before its origination. But after saying it is potentially existent we add a clause. If we don't add that clause it will be सत्कार्यवाद. If you add that clause it will be MKV. And what is that clause? I said before, but since one-week gap is there whether it is potentially existent in your mind I don't know. What is that clause? The product is potentially existent with borrowed existence. Once you add the clause with borrowed existence it becomes MKV of अद्वैतं. And MKV, will mean what? Details we will see in the third chapter. When you say something is existent with borrowed existence, it means as good as non-existent. When you say it has got only borrowed existence it means it doesn't have original existence. It is only seemingly existent. So that which is potentially and seemingly existent, that alone originates later. This is called MKV. I will repeat. Whatever is potentially and seemingly existent alone,

later originates in the form of a product which means it is मिथ्या कार्यम्. And once you say, it is मिथ्या कार्यम्, it means a seeming creation and as seeming product. मिथ्या means seeming. Everywhere you have to add seeming. It is seemingly existent. And it is seemingly originating. And it is seemingly, a product. Thus वेदान्ता says, the whole सृष्टि is a seeming सृष्टि. So MKV is seeming सृष्टि. And then what is its corollary? Once you say it is seemingly born it means really it is not born. So both statements are two sides of the same coin. Seemingly born = really not born. I will give you this example. You will immediately understand. Suppose I say you are seemingly beautiful; is it a compliment or insult. It looks compliment. Seemingly beautiful means really not. So when you say there is seeming creation it is called MKV. When you say there is no real creation, it is called अजाति वादः. Thus MKV and अजाति वाद are synonymous only. MKV and अजाति वाद are synonymous only. Exactly like seemingly beautiful, really not. Both are synonymous only. Developing country, essentially means un-developed country. Therefore, both are synonymous. When you use the word developing country you feel proud. That is the only thing. This is what the statement. Now look at the भाष्यं. सतां विद्यमानानां एव प्रभवः; उत्पत्ति भवति. So whatever is potentially existent alone originates. विद्यमानानां what is the English translation? Potentially existent. प्रभवः; origination happens. And this statement by itself is SKV of साङ्ख्या. But I said in the last class, the word स्वेन of भाष्यकार is significant. स्वेन should be connected with विद्यमानानां. Not स्वेन अविद्याकृत. Anandagiri makes it sure that स्वेन should be connected with विद्यमानानां. स्वेन means because of the अधिष्ठानं existing because of अधिष्ठात्मनः विद्यमानानाम् इत्यर्थः. And अधिष्ठानं विद्यमानानां means potentially existing with borrowed existence. For that only. प्रभवः; उत्पत्तिः भवति. That is 4th line. And what are those things? Third line. सर्वभावानां all the things of the creation. So it includes पञ्चभूताः and शरीराणि चतुर्दश भुवनानि everything without exception सर्वभावानां which includes विश्व तैजस प्राज्ञ भेदानां. Which alone later obtains in the form of विश्व तैजस and प्राज्ञ. Both भोक्ता as well as भोग्यं. So, they are समानाधिकरण्यं All Sanskrit students should note सतां विद्यमानानां सर्वभावानां विश्व तैजस प्राज्ञ भेदानां; all these 4 words are समानाधिकरण्यं, referring to the same creation. उत्पत्तिः; origination भवति. And how is its origination. Go to the second line. The second line should be connected with उत्पत्तिः; second line and 4th line should be connected. First line and third line should be connected in अन्वयः; and how does it originate. अविद्याकृत नामरूप मायास्वरूपेण; here the word माया means मिथ्या. And this position must be rearranged. नाम रूप माया must be reversed माया नाम रूप. And माया

must be translated as मिथ्या. So, in माण्डूक्य भाष्यं, lot of words are there. Therefore, नाम रूप माया must be reversed as माया नाम रूप. And माया नाम रूप should be understood as मिथ्या नाम रूपेण. So, in the form of the unreal नाम रूप. And why is it unreal. अविद्याकृत, which is projected by moola avidya which is projected by ignorance or माया. So thus, the potentially existing universe alone originates in the form of unreal names and forms is the message. And प्रभवः is in the मूलं. Sankaracharya translates it as उत्पत्तिः. Therefore, प्रभवः = उत्पत्तिः. And then GPA says असत्कार्यवाद will be engaged later in the कारिका itself. That he reminds. We will read.

वक्ष्यति च “वन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते” इति ।

This is with reference to a future कारिका; कारिका no is given in the Hindi translation. प्रकरणम्. That is अद्वैत प्रकरणम् कारिका no 28. What does GPA say there वन्ध्यापुत्र; a non-existent son of a वन्ध्या. वन्ध्या means a barren woman who cannot give birth to a child. वन्ध्यापुत्र; comes under सत् or असत् or मिथ्या. वन्ध्यापुत्र is an example for सत् or असत् or मिथ्या?. Therefore, वन्ध्यापुत्र means a non-existent child. न जायते. Can never be born. तत्त्वेन मायया वा. Either really or seemingly. A non-existent child can never be born really also. Can never be born seemingly also. So if the world were असत्, then the world cannot be born really also. World cannot be born seemingly also. But we see the world is born seemingly. Therefore, the world cannot come under वन्ध्यापुत्र; असत् category. I hope you are following. So Therefore, असत्कार्यवाद is not acceptable. And not only is that in असत्कार्यवाद there another problem also. Very, very subtle argument what is the problem?

यदि ह्यसतामेव जन्म स्याद्ब्रह्मणोऽव्यवहार्यस्य ग्रहणद्वाराभावादसत्त्वप्रसङ्गः । दृष्टं च रज्जुसर्पादीनामविद्याकृतमायाबीजोत्पन्नानां रज्ज्वावन्ध्यापुत्रद्यात्मना सत्वम् ।

So here he refers to a problem. In असत्कार्यवाद (ASKV) a very subtle argument. Suppose the world is non-existent. And the non-existent originates. It is only a hypothesis. Non-existent world cannot originate. But for argument sake a non-existent world originates. Then ब्रह्मन् cannot be said to be the कारणम् of the universe. ब्रह्मन् not be said to be the कारणम् because, ब्रह्मन् and the universe has no connection. The universe was non-existent and it has come to existence. As far as ब्रह्मन् is concerned it has no connection at all. And if the ब्रह्मन् and world has no connection,

because of asatkaryavada there will be a very serious problem. ब्रह्मन् can never be revealed by सास्त्रा. ब्रह्मन् can never be revealed by सास्त्रा, because at present सास्त्रा is able to reveal ब्रह्मन् as जगत् कारणम्. Every उपनिषद्, यतो वा इमानि भूतानि जायन्ति येन जातानि जीवन्ति; everywhere ब्रह्मन् is primarily revealed as जगत् कारणम् as तदस्थ लक्षणं. That method cannot be used in asatkaryavada because a non-existent world which is unconnected to ब्रह्मन् has come. Therefore, ब्रह्मन् cannot be revealed as जगत् कारणम्. And ब्रह्मन् cannot be revealed directly also. Why? Because ब्रह्मन् is सर्व प्रमाण अगोचरं. Therefore, direct revelation of ब्रह्मन् is not possible because सर्व प्रमाण अगोचरं. Indirectly ब्रह्मन् cannot be revealed as जगत् कारणम् because in ASKV ब्रह्मन् is not जगत् कारणम्. I hope I am communicating. Therefore, in ASKV neither directly nor indirectly can ब्रह्मन् be revealed and if there is no प्रमाणं to reveal ब्रह्मन् that ब्रह्मन् is as good as non-existent. Therefore, a very ingenious argument, a unique problem is ASKV is that ब्रह्मन् will become असत्, प्रमाण अभावात्. Very ingenious argument. So he says, यति असतां एव ज्ञानं. If non-existent things of the universe, जन्म origination happens, जन्मस्य स्यात्, then ब्रह्मन्; अद्वयहारस्य that ब्रह्मन् which is beyond all transactions And therefore, सर्व प्रमाण अगोचास्य. That ब्रह्मन् which is सर्व प्रमाण अगोचरं. ग्रहण द्वार अभावात् it cannot be revealed through the world also. Why? Because world can help in revealing ब्रह्मन्, only if there is a कार्य कारण संबन्ध. But in ASKV that only route is also ruled out. So ग्रहणद्वार अभावात्, जगत् कारणत्व रूप प्रमाण अभावात् ग्रहण द्वार अभावात्. Here ग्रहणम् means not solar or lunar eclipse. ग्रहण द्वार means प्रमाणं. ग्रहणम् means ज्ञानं. द्वारं means प्रमाणं. So ग्रहण द्वारं means प्रमाणं. So प्रमाण अभावात् असत्त्व प्रसङ्ग; ब्रह्मन् will become असत्. Because of the rule मानादीना मेय सिद्धिः anything is revealed as existence, only through प्रमाण. If प्रमाणं is not there, it cannot be revealed. If it cannot be revealed, how can you talk about its existence? Without प्रमाणं if you can talk about existence, then there will be no व्यवस्ता. Somebody will say that there are 20 elephants in the hall. And I ask how you prove? No proof. It is there. No प्रमाणं. So without प्रमाणं you start accepting. Another will say why do you say 20? Why can't you say 100? व्यवस्ता अभावे anybody can say anything. And therefore, असत्त्व प्रसंग; असत्त्व प्रसंग; should be connected with ब्रह्मणः ब्रह्मन् will become non-existent. Therefore, ASKV is not acceptable. Then now he explains our सत्कार्यवाद itself with a different example. Our सत्कार्यवाद means मिथ्याकार्यवाद: That he explains with रज्जु सर्प दृष्टान्तः So what is the example? रज्जु सर्प example. A very nice observation. We have not seen the point before. We have talked about the origination of snake. Because of rope ignorance. Rope by itself cannot be cause of snake. Then what will happen?

Everywhere there is rope, you will experience snake problem. Therefore, mere rope is not problem. Rope associated with ignorance. And ignorance by itself also cannot be the कारणम् because ignorance cannot exist by itself. Therefore, अज्ञात रज्जुः सर्पस्य कारणम्. Unknown rope is the cause for unreal snake. Unknown rope is the cause for unreal snake उत्पत्ति. Now Sankaracharya is raising the question; before the experience of the unreal snake, the origination of the unreal snake, was this unreal snake existent on unknown rope or not? Can I repeat the sentence? Before the origination of the unreal snake, was this unreal snake, existent in the unknown rope or not? And what is his answer? Unreal snake was existent. Unreal snake was existent. Why? वन्ध्यापुत्रः an unreal non-existent snake can never originate really also, a non-existent snake cannot originate seemingly also. So, since seeming origination of the unreal snake is happening, this snake must be existent only. Therefore, before the origination, the unreal snake was potentially existent in unknown rope. Shall I repeat? Before the origination, the unreal snake was existent potentially in the unknown rope. You should not say unknown snake was potentially existing in unreal rope. So unknown unreal you should not exchange. And when we say the unreal snake was potentially existing in the unknown rope, we should remember the clause unknown snake was potentially existent with borrowed existence. Borrowed from rope. From unknown rope, the unreal snake, has borrowed existence, and it was potentially sitting there. Waiting for this fellow to come. Ok, now look at this. दृष्टं च cha, and it is a fact. What is that? रज्जु सर्पदीनां; the unreal rope snake etc. अविद्याकृत माय बीज उत्पन्नानां, which are born out of unreal seed, which is the potential seed. All the unreal seed; here also the word माया should be translated as मिथ्या. So, there was an unreal seed for the unreal snake. There was unreal seed in the form of the potential snake. And why is unreal? अविद्याकृत. Because of ignorance alone it is there. Therefore, अव्यक्त मिथ्या सर्पः; also is अविद्याकृतं. व्यक्त मिथ्या सर्पः is also अविद्याकृतं. Both are because of ignorance. So अविद्याकृत, मिथ्या बीज, here बीज is the seed of unreal snake. मिथ्या बीज उत्पन्नानां all the unreal snake etc.,. How was it potentially existent? रज्ज्वादि आत्मनः. They were potentially existent non-separate from unknown rope. OK the sentence must be carefully used. The potentially existing unreal snake, was non-existent non-separate from unknown rope. Non-separate from unknown rope, means existence being borrowed from the unknown rope.

The moment you accept the potential existence of a snake, without borrowed existence it will become साङ्ख्या. The borrowed existence word if you don't use, we will end up साङ्ख्या. Therefore, the difference between साङ्ख्या and वेदान्ता is, वेदान्ता also talks about potential universe. साङ्ख्या also talks about potential universe. And वेदान्ता also, calls potential universe as प्रकृति. वेदान्ता also calls it प्रकृति. साङ्ख्या also and वेदान्ता also calls the potential universe as प्रकृति. But where we differ? We ask the साङ्ख्या प्रकृति has got borrowed existence or own existence? स्वतन्त्र सत्ता or परतन्त्र सत्ता साङ्ख्या says, प्रकृति has existence of its own. Therefore, he comes under द्वैतं. वेदान्तिन् says, प्रकृति has borrowed existence. And to indicate the borrowed existence alone, we use another word for प्रकृति which vedantin alone uses. Not साङ्ख्या. What is another word? माया. Our प्रकृति is माया. माया once you say it means borrowed existence. But साङ्ख्या will never use the word माया. So Therefore, रज्ज्वादि आत्मनः means with borrowed existence. सत्यं. It enjoys existence.

न हि निरास्पदा रज्जुसर्पमृगतृष्णिकादयः क्वचिदुपलभ्यन्ते केनचित् । यथा रज्ज्वां प्राक्सर्पोत्पत्ते रज्ज्वात्मनां सर्पः सन्नेव आसीदेवं सर्वभावानामुत्पत्तेः प्राक्प्राणबीजात्मनैव सत्वम् । इत्यतः श्रुतिरपि वक्ति "ब्रह्मैवेदम्" (मु.उ२.२.११) "आत्मैवेदमग्र आसीत्" (बृ.उ.४.१) इति ।

So all these are establishing मिथ्याकार्यवाद (MKV) distinct from सत्कार्य वाद (SKV) and असत्कार्यवाद (ASKV). Therefore, this entire para from first line सतां विद्यमानानां up to the end of this page, the whole thing is essence of MKV as distinct from SKV and ASKV. And this para is a profound para and this will be elaborated in the entire third chapter. अद्वैतप्रकरणम् is elaboration of this para only. It is very profound para. Now Sankaracharya explains that with rope-snake example. न हि निरास्पदा रज्जुसर्पमृगतृष्णिकादयः, the rope snake etc. रज्जु सर्प मृग तृष्णिका; मृग तृष्णिका means mirage water etc. निरास्पदा; without an अधिष्ठानं a real अधिष्ठानं to lend existence without. निरास्पदा; means without अधिष्ठानं उपलभ्यन्ते. They don't exist at all. So निरास्पदा; विसर्ग is dropped because of संधि rule. निरास्पदा: is adjective to मृग तृष्णिकादयः क्वचित् उपलभ्यन्ते you can never experience. And then he extends the example यथा just as रज्ज्वां in the unknown rope, unknown adjective is very important अज्ञात रज्ज्वां. In the unknown rope प्राक् सर्प उत्पत्तेः Before the origination of unreal snake, सर्पः that unreal snake was potentially existent. सन् एव आसीत्. It was there. The observer doesn't produce a new snake. The observer doesn't produce a new snake. But it is already there. So सन् एव आसीत् सन्नेव how do you split? सन् एव आसीत्. It was existent. And you should add a clause with

borrowed existence borrowed from unknown rope. How much hairsplitting goes in all these sentences? एवम् in the same manner, पुरुष is comparable to unknown rope. And the entire प्रकृति with the whole world in potential form, that प्रकृति is compared to the potential unreal snake. Therefore, he says, evam in this manner, सर्व भवानां everything and being in the creation, उत्पत्तेः प्राक् before their origination, सत्त्वं they all exist with borrowed existence. And how? प्राण बीजात्मना एव. प्राण बीजात्मना is the technical term for ईश्वरः. And when we hear the word प्राण, you should remember the discussion of प्राण taken from छान्दोग्य सुषुप्ति प्रकरणम् प्राण बन्धनं हि सोम्य मनः சொல்லி ஒங்க பிராணனை வாங்கினை நான் That discussion if you remember it is fine. If you don't remember doesn't matter. प्राण बीजात्मना = ईश्वरः So the world exists non-separate from ईश्वरः Before creation, the world exists non-separate from ईश्वरः OK the question will come. You are keeping on saying on many things. What is the प्रमाणम् for all these things? What is the प्रमाणम् to show that the world is non-separate from ईश्वरः? What is the प्रमाणम् for showing the world is non-separate from ईश्वरः In साङ्ख्या philosophy world is separate from ईश्वरः Because remember in साङ्ख्या philosophy ईश्वर is only निमित्त कारणं ईश्वरः is only निमित्त कारणं. Therefore, ईश्वरः is different. World is different. In साङ्ख्या दर्शनं also. In योग दर्शनं also. That is why we say योग is द्वैतीन् or अद्वैतीन्? pucca द्वैतीन्. During निर्विकल्पक समाधि, योगी is a द्वैतीन् only. Therefore, world is separate from ईश्वरः for साङ्ख्या. For वेदान्तिन् world is non-separate from ईश्वरः. What is प्रमाणम्? He quotes very important प्रमाणम् इति अतः. In fact, after सत्त्वं, full stop, should not be there. Only dash must be there इत्यतः Therefore, only श्रुतिः अपि वक्ति श्रुति declares ब्रह्मैव इदम् सर्वं. ब्रह्मैव means ईश्वरः. एव कारणं ब्रह्म alone is इदम् सर्वं in the form of the entire universe. And when you say ईश्वरः alone is in the form of universe, it means there is no universe separate from ईश्वरः This वेदान्तिन् alone can say. साङ्ख्या philosopher can never say this. This is from MU.2-2-11. And another quotation अत्मै वेदं अग्र आसीत् बृहदारण्यक उपनिषद् in ऐतरेय also almost a similar statement is there. आत्मा again here refers to कारण ईश्वरः. परमात्मा कारण परमात्मा. तृतीयः पादः. आत्मैव इदम् अग्रे. ईश्वरः alone was there. There was no universe separate from ईश्वरः इति and if you have to assimilate what is the best example. Rope snake is one example. Another powerful example is what? Already you know. What is that? Dream. The dream world, which you are, why you? we are going to project tonight. That is there in us now. Today's dream is already there. In what form? वासना रूपेण; potentially it is there. And can that dream world exist separate from me? It is not separate. If it is separately existent, before going to sleep you have to take it

from the almirah like people seeing the video program.

Just an aside note. Not very important, there is home theater. And there will be almirah where there are so many CDs. Ten Commandments. Like that so many. And before staring that what they should load. Similarly, you also have to do. Before going to bed you have to see which वासना I should load in my dream? You don't have to do anything. No almirah; no cd; no home theatre. The head touches the pillow comes the स्वप्ना. So just as the स्वप्नप्रपञ्च is non-separate from the waker, जाग्रत् प्रपञ्चा is non-separate from ईश्वरः. Remember स्वप्ना दृष्टान्त also साङ्ख्या philosopher can never give. All these examples, only वेदान्तिन् can afford. इति.

Continuing. With this commentary on the first line of this कारिका is over. How relaxedly he proceeds. We may be in a hurry. But Sankaracharya is very relaxed. Now he goes to the second line. We will read the भाष्यं.

सर्वं जनयति प्राणश्चेतोऽशूनंशव इव रवेश्चिदात्मकस्य पुरुषस्य चेतोरूपा जलार्कसमाः प्राज्ञतैजसविश्वभेदेन देवतिर्यगादिदेहभेदेषु विभाव्यमानाश्चेतोऽशवोयेतान्पुरुषः

पृथग्विषयभावविलक्षणानग्निविष्फुलिङ्गवत्सलक्षणाञ्जलार्कवच्च जीवलक्षणांस्त्वितरान्सर्वभावान्प्राणो बीजात्मा जनयति "यथोर्णनाभिः" (मु.उ.७) "यथाग्नेः क्षुद्रार्विस्फुलिङ्गाः" (बृ.उ.२.२०) इत्यादिश्रुतेः ॥६॥

A very long and complicated sentence. So now we will go to the second line of the कारिका. And in the second line, from the ईश्वरः, the मिथ्या पपञ्च origination is talked about. Now that he has established the MKV now he says मिथ्या पपञ्च originates from ईश्वरः which is the third पाद. Don't forget because whole मान्दूक्य is चतुष्पाद् आत्मा. You should not forget the पाद development. And in this कारिका second line, the origination of the universe is divided into two. One is चेतन सृष्टि; another is अचेतन सृष्टि; because the universe consists of sentient experiencer and insentient experienced universe. भोक्तृ भोग्य पपञ्च चेतन अचेतनात्मक पपञ्च. One ईश्वरः alone, creates the अचेतनम् also. From his अचेतन प्रधान माया. From the माया component of ईश्वरः, the अचेतन पपञ्च originates. From the माया component of ईश्वरः, the अचेतन पपञ्च originates. Then the चेतन पपञ्च originates how? From the consciousness component of ईश्वरः. चैतन्यं component of ईश्वरः The चेतन जीवाः are born. And how are the चेतन जीवाः born? because of the formation of reflected consciousness. The OC, forms, the RC. And

where does it form? Wherever possible. **RC** cannot be formed in the wall. Then the wall will also; *வாள் வாள்னு கத்த ஆரம்பிச்சுடும்* So They are not formed in the wall. Not formed in **पञ्चभूताः**, not in the river. Not in the mountain. Wherever **स्थूल सूक्ष्म शरीराणि** is there the **चैतन्य** component projects. Doesn't willfully do? Automatically **चिदाभास** are formed **स्थूल शरीर RC** becomes **विश्व सूक्ष्म शरीर RC** is **तैजसा. कारण शरीर RC** which is potentially there that is called **प्राज्ञ**. Thus, in the form of **चिदाभास रूपेण जीवाः** also originates from **ईश्वरः**. And here the word **सर्व जनयति प्राणः** refers to **अचेतन सृष्टि. प्राणः; सर्व जनयति** refers to **अचेतन सृष्टि. पुरुष; चेतोशून् जनयति.** Refers to **चेतन जीव सृष्टि: प्राणः; सर्व जनयति** refers to **अचेतन जगत् सृष्टि; पुरुष; सर्व जनयति पुरुष; चेतोशून् जनयति** refers to **चेतन जीव सृष्टि: And in both प्राणः means ईश्वरः** How confusing? The word **प्राणः** means **ईश्वरः** based on our analysis, **प्राण बन्धनं हि सोम्य मनः** In that analysis **Sankaracharya** established **प्राण** can mean **ईश्वरः** That analysis you should atleast note. If you don't remember the logic doesn't matter. At least note the page no. where it comes. **प्राणः** can mean **ईश्वरः**. So here **प्राणः** means **ईश्वरः** And what **ईश्वरः?** **माया प्रधान ईश्वरः. अचेतनम् जगत् जनयति.** So **प्राण** ; means **माया प्रधान ईश्वरः** Then the second half, **पुरुषः** also means **ईश्वरः** But what **ईश्वरः?** **चैतन्य प्रधान ईश्वरः** To remember 7th chapter of the **BG, अपरा प्रकृति प्रधान ईश्वरः. परा प्रकृति प्रधान ईश्वरः.** More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

023 - Chapter 1 Mantras 6

Page 47 bhashyam last 5 lines of the first paragraph.

प्राणो बीजात्मा जनयति "यथोर्णनाभिः" (मु.उ.७) "यथाग्नेः क्षुद्रार्विस्फुलिङ्गाः" (बृ.उ.२.२०) इत्यादिश्रुतेः ॥६॥

Sankaracharya is commenting upon the 6th कारिका of GPA in which GPA is commenting on the 6th मन्त्रा of the उपनिषद्. And the 6th मन्त्रा says, ईश्वर the third पाद is both the निमित्त and उपाधान कारणं of the universe. And ईश्वर alone is the कारणं of चेतन प्रपञ्च also and also the inert चेतन प्रपञ्च. And when we are talking about the sentient universe we have to say चैतन्य प्रधान ईश्वर; is the cause of the चेतन जीवा: Because जीवा: come because of the reflection of the original consciousness. And माया प्रधान ईश्वर, the माया component of ईश्वर is irresponsible of the inert universe. So in the कारिका, प्राणः सर्व जनयति is there. प्राणः; refers to माया प्रधान ईश्वरः सर्व अचेतनम् जगत् जनयति. Then पुरुषः refers to चैतन्य प्रधान ईश्वर; चेतोम्शून् जनयति - चेतोम्शून् refers to the sentient जीवा or the living being. And that Sankaracharya is introducing in the top of the paragraph we were seeing सर्व जनयति प्राणः And that is taken from the कारिका. And that particular line should be connected only at the end. So lot of rearrangements are required in this long sentence. Sanskrit students have lot of homework. सर्व जनयति प्राणः; will come at the end प्राणो बीजात्मा there only it will be connected. So after प्राणः Then the word चेतोम्शून् is there. That you should make a complete sentence by adding चेतोम्शून् पुरुषः पृतक जनयति. And that is being elaborated in the भाष्यं now. So चेतोम्शून्; literally means rays of consciousness. Just as we have got the rays of सूर्यः the solar rays, जीवा: are the rays of ब्रह्मन् the OC. That is the literal meaning. And in this context the word rays means not race. Rays; so the rays of OC is the literal translation. But in his context each ray refers to a reflection in the OC. Every चिदाभास reflected consciousness is compared to ray of OC. So चेतोम्शून् पुरुषः पृतक् जनयति we have to add and put a full stop. Now he explains चेतोम्शून्शवः he says अंशवः इव रवे. Like the rays of the सूर्य, चिदात्मकस्य पुरुषस्य - for the OC, which is पुरुषः the ईश्वरः चेतोरुपाः चिदाभासाः the sentient चिदाभास, we can supply the word चिदाभासाः; चेतोरुपाः चिदाभासाः; the sentient reflected consciousness's, which are ललार्कसमा; like the sun reflected in many bowls of water. Or many mirrored. So each reflected सूर्य is called अर्कः So each चिदाभास is like the reflected सूर्य. And प्राज्ञ, तैजस विश्व भेदेन because three शरीराणि are there; the reflections are also three; स्थूल शरीर reflection is called विश्व. सूक्ष्म शरीर reflection is called तैजस. Similarly, कारण शरीर reflection. So प्राज्ञ, तैजस, विश्व भेदेन -देव तिर्यगादि देह भेदेषु - देह भेदेषु the three; शरीराणि are not

only for human beings. They are there for celestials. They have also got Sarira Trayam. तिर्यगात् The animals also have got शरीर त्रयं. And of course मनुष्य. So मनुष्य भेदेषु here भेद means varieties. Varieties of living beings. विभाव्यमाना; appearing or experienceable. What is the proof? When you pinch your body you will know whether you have got चिदाभास or not. Therefore, pinch your body, not neighbour's. Do pinch your body to check whether you have चिदाभास. So देह भेदेषु विभाव्यमाना: appearing. तोम्शूनंशव भवन्ति. You have to supply भवन्ति and put a full stop. So for the sake of convenience I am putting a full stop. Otherwise grammatically the whole thing is one complex sentence. ये is relative pronoun. That we are putting in a bracket and put a full stop. Then तान्, those चिदाभास जीवान्. The infinite no of जीवाः, in the form of reflected consciousnesses, पुरुषः जनयति. जनयति we have to supply. पुरुषः, what is the meaning of पुरुषः? चैतन्य प्रधान ईश्वरः ईश्वर with consciousness component prominent. So पुरुषः पृतक् जनयति. पृतक् means distinctly. And why do you say distinctly? To indicate that the जीवाः are different from the inert universe. Therefore, विषय भाव विलक्षण means distinct from all the insentient objects of the universe. विषय भावः means insentient objects विलक्षणान् means distinct. This is the commentary on the word पृतक्. So पृतक् = विषय भाव विलक्षणान्. And what is distinct from inert object? The जीवाः, the sentient जीवाः are different from the insentient objects. And he gives 2 examples. अग्नि विस्फुलिङ्गवत् सलक्षणान्. Just as these sparks originating from a fire, have got a nature similar to the fire. Fire also has got heat and light. The sparks originating from the fire also has got heat and light. Therefore, sparks are called सलक्षणः | सलक्षणः means having nature which is the same as the fire. In the same way, ईश्वर is like fire, every जीवा is like the spark. Because ईश्वर is also sentient. जीवाः are also sentient. Therefore, जीवाः are called सलक्षणः. Like what? Sparks. Are सलक्षणः Therefore, अग्नि विस्फुलिङ्गवत् सलक्षणान्. And second example जलार्कवच्च सलक्षणान्. You have to read it again. जलार्कवत् सलक्षणान्. जलार्क means reflected sun. Reflected sun is also like the original sun. सलक्षणं means what? Similar to the cause whereas the inert sense objects are not सलक्षणं. The inert sense objects are विलक्षणं. Therefore, जीवाःs are सलक्षण जीवा and which are named जीव लक्षणात्, which are called the जीवाः पुरुष जनयति. We have said जनयति That we have to add here and put a full stop. So Sanskrit students have a lot of work जीव लक्षण पुरुषः जनयति. You should add and put a full stop. In fact पुरुषः जनयति comes three lines before we should join here. पुरुषः जीव लक्षणान् जनयति. So up to this is commentary one चेतोन्शून पुरुषः पृतक्

Now Sankaracharya comments on the previous part सर्वं जनयति प्राणः He is reversing and telling. सर्वं जनयति प्राण from top line it was there. That has to be brought here. So सर्वं जनयति प्राण; means इतरान् सर्वं भावान्. So all the other insentient objects. So विलक्षण पतार्थान् प्राणः बीजात्मा जनयति. प्राणः means the ईश्वरः. what type ईश्वर? माया प्रधान ईश्वर. In जड, in the insentient creation माया plays prominent role. In sentient creation ब्रह्म चैतन्यं plays prominent role. One अल्पा प्रधान सृष्टिः Another is अल्पा प्रधान सृष्टिः I don't want to say which is which. Then, you will get wild. So प्राणः बीजात्मा जनयति. And here you should carefully note the word प्राणः means ईश्वर. Don't take पञ्च प्राणा and get confused, प्राणः ईश्वर जनयति. And here Sankaracharya wants us to note that ईश्वर alone is both the निमित्त कारणं and उपाधान कारणं in वेदान्ता, whereas in साङ्ख्या, योग, न्याय and वैशेषिक ईश्वर is only निमित्त कारणं. The उपाधान कारणं the raw material is different one. Therefore, Sankaracharya gives the well-known example e the side which is both intelligent and material cause. So he quotes यथा उर्णाभिः I am not elaborating. It is insult to you. Therefore, you know that मुण्डक 1-1-7. And the fire and spark example also comes in MU. 2-2-2, I think. Go and check 2nd chapter first section first मन्त्रा. तदेतत्सत्यं यथा सुदीप्तात्पावकाद विस्पुलिन्गाः instead of quoting मुण्डक मन्त्रा Sankaracharya quotes Bruhadaranyaka example. "यथाग्नेः क्षुद्रार्विस्फुलिङ्गाः just as from one fire several sparks originate. Similarly, from one ईश्वर several जीवाः originate. And an aside note is this यथोर्णनाभिः in the Gorakhpur edition is taken as Mundaka edition. But the spider example comes in Bruhadaranyaka also. And you know in which mantra it comes. The next one quoted अग्नि विस्पुलिङ्ग 2-1-20 is there. In 2-1-20 BU उरणनाभि example also is there. Therefore, we need not go to मुण्डक. 2-1-20 BU, both spider and fire spark examples are there. And that is why they generally say, anything you don't know from where say Bruhadaranyaka. Two reasons. One is generally it will be right because in Bruhadaranyaka everything is there. Second thing is nobody can go and checkup because it is so vast. Who will go and check. So we can safely say. Any way. Thus ईश्वर is जगत्कारणं. So I will give you the अन्वय later. I will see whether we can finish these कारिकाः today. Let me try. No 7.

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः । स्वप्नमायासरूपेति सृष्टिरन्यैः विकल्पिता ॥७॥

So here **GPA** says, different philosophers analyze the creation and give their own opinion. And he says, as far as वेदान्ता is concerned, वेदान्ता doesn't want to spend too much time on the discussions of creation. By using the word **माया**, it conveys that it is **अनिर्वचनीयं**, logically in explicable. Therefore, it uses the word **माया**. And by saying

that it doesn't want us probe into cosmology. So one reason is, it is **अनिर्वचनीयं**. And the second reason is **वेदान्ता** talks about the creation only temporarily because in the final teaching of **वेदान्ता**, there is no creation at all existing. It is only an appearance without having an existence of its own. The creation's existence is the existence of the observer only. If I lend existence it is there. If I don't., it is not there. Exactly like **स्वप्ना**, I lend existence and experience **स्वप्ना**. Similarly, I the observer alone lend. And since the creation is to be negated later. Therefore, also don't spend too much time. The first reason is creation is logically un-categorisable. Therefore, don't waste your time. Use only one word. **माया**. What is the second argument? We will only temporarily accept the creation. Since it is going to be negated later –**अध्यारोप काले** only we accept. **अपवाद काले** we are going to negate. Therefore, Don't Waste Too Much Time. While this is our approach, all other philosophers spend too much time, in analyzing and each one comes up with different views also. And some of the views are mentioned here. We will go the **भाष्यं**.

विभूतिर्विस्तारेश्वरस्य सृष्टिरिति सृष्टिचिन्तका मन्यन्ते न तु परमार्थचिन्तकानां सृष्टिवाद इत्यर्थः । “इन्द्रो मायाभिः पुरुरूपेयते” (बृ.उ.२.५.१९) इति श्रुतेः ।

विभूतिः these are all the views of different philosophers which we don't want to accept or negate. We say finally it will be negated. So विभूतिः is in the मूलं = विस्तारः. विस्तारः means the projection or expansion. Throwing. Of ईश्वर. ईश्वर throws a creation out of himself. And that creation is real. That is to be underlined. And that is as real as ईश्वर. So thus ईश्वर creation is a really expanded power of ईश्वर. इति सृष्टिचिन्तका मन्यन्ते. Some cosmologists may consider. After मन्यन्ते full stop. And by saying some cosmologists think like that it is very clear we don't say that. Then if we don't say that, then what is our view? We are not very particular. We are only loose. न तु परमार्थचिन्तकानां. so we who are interested only in the absolute reality सृष्टौ आदारः नास्ति We don't give over importance to सृष्टि which is not परमार्थ which is not सत्यं? which is only मिथ्या. There are people who analyse dream. Some western philosopher called Yung has written books on how to read the dream. We say this universe itself don't give over importance. These people analyse dream and say, *இது இப்படி வந்துது நல்லதா. அப்படி வந்துது நல்லதா*. Don't analyse. So सृष्टौ आदारः; आदारः means over significance. नास्ति We don't give. It is like analyzing the rope snake. Will it come under viper category? Or whether it is python or cobra? And how do you know सृष्टि is मिथ्या? He quotes the

श्रुति इन्द्रा; मायाभिः पुरुरूप ईयते. Through his माया शक्ति इन्द्रा; means ईश्वरः Not देवेन्द्र Here इन्द्रा; means परमेश्वर तृतीयः पद पुरुरूप ईयते Seemingly becomes many. And how do you know it is seemingly and not really. For that GPA, will make a report पुरुष शूक्तं; अजाय मानो बहुदा विजायते. So many things are born without being born. अजाय मानः the creation without being born or without originating, it originates. How can it originate without originating?? It is possible only in one way. When it is seeming origination, then alone you can say without really originating, it seemingly originates. Thus श्रुति प्रमाणं says creation is मिथ्या. And then Sankaracharya quotes one of the magic shows which were prevalent during his time.

And what is that magic show? One magician will have a rope it seems. And he will just throw the rope upwards. And the rope will stand vertically in the sky without any support. And then this magician with a sword will climb up the rope. That means not only it stands without any support. It is able to hold the magician also. And the in the sky, he will start fighting with enemies. Invisible enemies whose roaring and shouting we can hear. And there is a fight between this magician and the enemies. And in that fight, the magician who is in the sky is cut into pieces by the enemies. They are many. Therefore, he is not able to stand them. And therefore, the limbs of the magician, gets cut one by one. And it falls down. And with blood, the limb falls; all the audience are able to see. And then naturally they are disturbed. And after sometime the magician comes. That means the original magician was on the stage only. But he has become invisible by his trick. Therefore, पारमार्थिक मायावी भूम एव तिष्ठति. मिथ्या मायावी रज्जुद्वार उपरि गच्छति. And that मिथ्या मायावी is cut into pieces. सृष्टि and लयं both. And cut into pieces. And pieces fall down. And when we are disturbed, the पारमार्थिक मायावी who became invisible, he just comes and walks. And then Sankaracharya says, that we are no more worried about the cut-magician. We are not worried because once the original one is seen all these things we ignore. Because they are all seeming phenomenon. That is said here. Look at this. मायाविनं this मायावी magician. Here मायावी means magician सूत्रं आकाशे निक्षिप्ते Did we read. Let us read.

न हि मायाविनं सूत्रमाकाशे निक्षिप्य तेन सायुधमारुह्य चक्षुर्गोचरतामतीत्य युद्धेन खण्डशश्छिन्नं पतितं पुनरुत्थितं च पश्यतां तत्कृतं मायादिसतत्वचिन्तायामादरो भवति ।

So मायावी the magician, सूत्रं आकाशे निक्षिप्य. सूत्र means the thread or rope. आकाशे निक्षिप्य. He sends upwards. तेन - तेन means तेन सूत्रेण with the help of that rope itself सायुधम् आरुह्य with a sword he climbs the rope. And चक्षुर्गोच अतीत्य. Then a fight takes place between the magician, the magician also has now become invisible. And the other enemies also are invisible. Both are invisible. But the fight is going on. So चक्षुर्गोच अतीत्य. But even though both of them are not visible. What happens? युद्धेन खण्डशः छिन्नं. During the fight, the body of the magician is cut into several pieces. खण्डशः छिन्नं पतितं. We only see the limbs falling down with blood. पतितं. And what is the good news? पुनः उत्तिथं च; Thereafter the original magician rises up. So like the Christ rising up. They say he did that only. So पुनः उत्तिथं च पश्यतां. These people have witnessed both. Of these two, what is that? The original magician has now appeared. In between all these disturbing events happen. People give more values to this one or that one? He says now the same the magician is safe and sound. Once they have understood, then they don't want to go to the details about how युद्धं took place; by which sword he was cut, etc. All those details we are not interested. He says पश्यतां Sanskrit students शत्रु प्रत्यायान्त present active participle. षष्टि बहुवचनं पश्यन् पश्यन्तौ पश्यन्तः पश्यतां जनानां. For those people who are witnessing this scene तत्कृतं मायादिसतत्वचिन्तायाम्. They don't want to know how we are experiencing all these things. Going up. How it happened? How does the rope stand in the sky? We don't want to enquire. We just enjoy or go through that experience. We just give only one label. माया, magic. Once we label it as a magic show, we are not interested in the details of it. आदारः नास्ति. माया the सतत्व. सतत्व means the fact and the details regarding the मायावी the magical event. आदारः नास्ति. We are happy with reference to one thing. Magician remains असङ्गः, अद्वयः अखण्डः very important. अखण्डः सः तिष्ठति. That is enough for us.

Continuing:

तथैवायं मायाविनः सूत्रप्रसारणसमः सुषुप्तस्वप्नादिविकासस्तदारूढमयाविसमश्च तत्स्थः प्राज्ञतैजसादिः । सूत्रतदारूढाभ्यामन्यः परमार्थमायावी स एव भूमिष्ठो मायाछन्नोऽदृश्यमान एव स्थितो यथा तथा तुरीयाख्यं परमार्थतत्त्वम् ।

Now from the example he comes to the original. The तुरीयम्, like the original magician मायावी. स्थूल सूक्ष्म कारण शरीराणि are like the rope which is standing. And विश्व तैजस प्राज्ञः are the duplicate unreal मायावी. Because unreal मायावी climbs the rope.

Similarly, the चिदाभास, विश्व तैजस प्राज्ञ climb स्थूल सूक्ष्म कारण शरीराणि. Don't be obsessed with शरीर त्रयं. Don't be obsessed with चिदाभास त्रयं. May you turn your attention to the चित् which is तुरीयम्. That is the message. So ततैव अयं मायाविनाः; सूत्रप्रसारणसमः similar to throwing of the rope is सुषुप्त स्वप्नादि विकासः. The arrival of सूक्ष्म, स्थूल शरीरं and availability of कारण शरीरं. So these शरीराणि should be compared to the rope. विकासः, विकासः means manifestation तद् आरूढ मायावी समश्च तत्स्थः; प्राज्ञतैजसादिः तत्स्थः; means शरीरस्थः चिदाभासः. The three चिदाभासाः reflected on the शरीर त्रयं is to be compared to the climbing unreal magician. Who is going to be cut? Similarly, चिदाभास is going to be cut left and right. In life because of प्रारब्ध, चिदाभास is going to get injured by all the events of life. Just as the unreal मायावी is injured, similarly the three चिदाभासाः also get affected by all the events of life. So तत्स्थः प्राज्ञतैजसादिः चिदाभासः. And सूत्र तद् आरूढाभयं अन्य. Other than the rope and the unreal climbing magician, अन्यः there is another one, the original magician who is भूमिष्ठः; very much on the भूमि. But when they are seeing the fight and the limbs falling down, the original magician is not visible. Here also, the तुरीयम् is not visible. Because of what? अज्ञानम्. So Therefore, स एव भूमिष्ठ मायाछन्ः we don't see the original magician when we are lost in the unreal magician. So मायाछन् covered by the magic. Here माया means the magic. கண்கட்டி வித்தை சொல்லுவா இதுக்கு பேரு. The magician is able to conceal. अद्रिष्यमानः एव स्तिथः; he remains. How long? Until all the limbs fall down. And we are disturbed. Until that time. The original magician is not visible. At the end he will become visible. तथा in the same way the तुरीयाख्यं the तुरीयम् – पारामार्थ तत्त्वं. So even during संसार when all the problems are happening, I the original I, who is विश्व तैजस प्राज्ञ विलक्षण तुरीय, पश्यन् शृण्वन् स्पृशन् जिघ्रन्; नैव किञ्चित् करोमि; नायं हन्ति न हन्यते; तुरीयाख्यं पारामार्थ तत्त्वं. And therefore, what?

अतस्तच्चिन्तायामेवादरो मुमुक्षूणामार्याणां न निष्प्रयोजनायां सृष्टवादर इत्यतः सृष्टिचिन्तकानामेवैते विकल्पेत्याह स्वप्नमायासरूपेति । स्वप्नरूपा मायासरूपा चेति ॥७॥

अतः Therefore, तच्चिन्तायां एव Here तत् means तुरीयम् पारमार्थ तत्त्व चिन्तायां एव. Only in enquiring and comprehending the तुरीय तत्त्वं alone मुमुक्षूणां आदारः स्यात्. There must be focus by the मुमुक्षूणां committed students. And that is why in Vichara Sagara class we said whether it is एकाज्ञानं, अनेकाज्ञानं प्रतिबिम्भवादः; अवच्छेद वादः; whichever is convenient you take. But don't get obsessed with various प्रक्रिया. So, this the प्रमाणं we get. For Vichara Sagara the source is this. Very important वाक्यं. So मुमुक्षूणां आर्याणां. The आर्या; that means वैदिकाः. वेद प्रधानं आदरः; न् निष्प्रयोजनम् सिस्तौ Not in the enquiry into creation. Use by

creation, knowledge no पुरुषार्थ is said in the शास्त्रा. Nowhere it is said सृष्टि ज्ञानेन मोक्षो भवति. Nowhere it is said. ब्रह्म ज्ञानेन मोक्षः. सिद्धिज्ञानस्य निष्प्रयोजनत्वात् आदारः; तात्पर्यं नास्ति इत्यर्थः. आदारः means तात्पर्यं नास्ति. That is why in Vichara Sagara we said in क्रम also, there is no तात्पर्यं. What is the order of creation? Don't bother too much. इति Therefore, whoever is obsessed with creation they are all other philosophers; never अद्वैतीन् इति इत्यतः सृष्टि चिन्तकानं एव. Only for other philosophers or cosmologists एते विकल्पा; all the different views. As mentioned in verses 7, 8 and 9, they are all views of other philosophers. And some philosophers compare creation to स्वप्न and माया. And this can create a confusion. Because स्वप्न and माया are magic is a सृष्टि चिन्ता used by अद्वैतीन् himself he gives स्वप्न दृष्टान्त. Here Sankaracharya says these are the views of other people. Therefore, अनन्दगिरि says, there are other philosophers who also compare सृष्टि to स्वप्न and magic. But their problem is they give this comparison and say it is real. And therefore, it comes under other systems. The best example is विशिष्टाद्वैतीन् himself. He says world is real like स्वप्न. Because according to him, स्वप्न is created by भगवान्. We say our mind projects स्वप्न. विशिष्टाद्वैतीन् says स्वप्न is also a creation by ईश्वर. And therefore, it is सत्यं or मिथ्या: It is सत्यं only. Therefore, those philosophers GPA are referring to. Similarly, माया a magician materializing things, that also is real they say. Therefore, they are all पूर्वपक्ष मतं only.

Continuing.

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः । कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥८॥

भाष्यं इच्छामात्रं प्रभोः सत्यसंकल्पत्वासृष्टिर्घटादिः संकल्पनामात्रं न संकल्पनातिरिक्तम् । कालादेव सृष्टिरिति केचित् ॥८॥

And there are some philosophers who claim the creation to be real creation by भगवान्. And they say भगवान् creates this world by mere संकल्प मात्रा. सत्यकाम; सत्य संकल्प in वेदा itself. Therefore, they say इच्छा मात्रं. There इच्छा means संकल्प; by mere will भगवान् creates, प्रभोः; and who is the Lord? संकल्पस्य. He says सत्य संकल्प सत्य संकल्प means the one whose Will will never be falsified. So being सत्य संकल्प: he alone creates सृष्टि in the मूल - घटादिः. Everything like pot etc. Everything. संकल्पनामात्रं न संकल्पन अतिरिक्तम्. There is nothing involved. There is not even raw material. By mere संकल्प he can project. This is some people's view. And we also use the word संकल्प to talk about मिथ्या सृष्टि. But they use the same word संकल्प. But the problem is सृष्टि is सत्यं. And there is another

group which says कालात्, Evolution theory. The modern science which didn't accept ईश्वर at all, using the Darwin theory of creation says that matter of all the galaxies come out of matter only; consciousness also is generated at the appropriate time. All because of काल तत्त्वं. The time modifies everything. So कालात् एव; from time itself in the form of evolution, without requiring ईश्वर the creation originates. इति केचित् Some other people say.

Continuing,

भोगार्थं सृष्टिरिति अन्ये क्रीडार्थमिति चापरे । देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥९॥

So those who talk about evolution theory, they need not talk about any purpose of creation. Because there is no sentient being involved. Matter just involved. That also not with a purpose. They don't believe in any purpose of creation. They say the whole evolution is a random accident. Accidentally solar systems, came. Accidentally earth came. Accidentally unicellular organisms came. Accidentally we are here. Everything accident only. This is called random theory of evolution, because no भगवान् is involved. So, they need not answer the question of purpose. Because in their theory, there is no purpose involved. But once you say भगवान् creates this universe, this question comes: why? செத்த சிவனென்னு இருந்திருக்க படாதே. He could have remained quiet. Therefore, different philosophers give different answers. That is given in the भाष्यं. We will read.

भोगार्थं क्रीडार्थमिति चान्ये सृष्टिं मन्यन्ते । अनयोः पक्षयोर्दूषणं देवस्यैष स्वभावोऽयमिति देवस्य स्वभावपक्षमाश्रित्य सर्वेषां वा पक्षाणामाप्तकामस्य का स्पृहेति । न हि रज्ज्वादीनामविद्यास्वभावव्यतिरेकेण सर्पाद्याभासत्वे कारणं शक्यं वक्तुम् ॥९॥

And those people who talk about real created by ईश्वर they have to answer the purpose. And some people say भोगार्थं ईश्वर wanted to enjoy. He was bored. And therefore, he wanted to have some enjoyment. And some others say क्रीडार्थं, ईश्वर wanted to have some fun. So it is लीला सृष्टि. For his sport, he created a real creation इति अन्ये सृष्टिं मन्यन्ते. And GPA negates those theories. अनयोः पक्षयोः दूषणं. Both these theories are negated. भगवान् want enjoyment. भगवान् wants fun etc. Both of them are negated in the second line. देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा. That also you have to add. The आप्तकामस्य का स्पृहा; alone is the refutation. And what is its meaning? If भगवान् is already

पूर्णः why should he create something for his own enjoyment of fun. The question of enjoyment or fun comes when ईश्वर is not happy or fulfilled within himself only, he requires external fun. If भगवान् is defined as आप्तकाम, why does he require भोग or काम. Therefore, स्पृहा means where is the desire for भोगा or काम when भगवान् is आत्मकामः; already fulfilled with himself. So इति देवस्य स्वभाव पक्षं आश्रित्य. Our answer is देवस्य एष स्वभावः That we will explain later. So based on this approach, GPA negates the two theories by using the word आप्तकामस्य कास्पृहा. Or Sankaracharya gives another interpretation. The expression आप्तकामस्य का स्पृहा. Where is desire for ईश्वर. This not only refutes the previous two theories भोगार्थं सृष्टिः, क्रीडार्थं सृष्टिः, this refutes the previous theories also. That means verse no 8. Various theories were mentioned. इच्छा, आत्रं काला प्रसूतिं etc. And also in the 7 विभित्तं प्रसवं Therefore, all the theories are refuted by one question. How can भगवान् have a desire to create something? This refutes two immediate theories or all theories. In short none of them acceptable. Then what is our view? Our view is भगवान् never creates a universe. Why? It is in the form of माया. The universe is already there non-separable from ब्रह्मन्. स्वभाव means non-separable fact. Creation in the form of माया, is स्वभाव. the nature of ब्रह्मन्. Here the word nature means non-separable from ब्रह्मन्. And therefore, he needs not create anything. माया was there. And this माया alone changes into सृष्टि. And again सृष्टि changes into माया. भगवान् doesn't do anything. माया converts into प्रपञ्च. प्रपञ्च converts into माया; because the nature of माया is what? Continuous change. And therefore, creation is non-separable from देवः देवः means ब्रह्मन् or ईश्वरः So अयं स्वभावः; it is a non-separable feature. But of a lower order of reality. And that he concludes by saying; when the rope appears as snake, you don't ask for purpose. Why should rope appear as snake. Today it appears as snake. The other day it appeared as streak of water. What is the purpose? You don't enquire into the purpose of the appearance of rope in the form of various things. Therefore, रज्ज्वादीनां अविद्या स्वभाव व्यतिरेकेण. Other than ignorance, सर्पादि आभासत्वे with regard to the appearance of snake etc. कारणं शक्यं वक्तुम्. You cannot talk about any other purpose. Ignorance, which is non-separable. Or माया which is non-separable. That is the creation.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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Page 50, bhashyam top paragraph

न हि रज्ज्वादीनामविद्यास्वभावव्यतिरेकेण सर्पाद्याभासत्वे कारणं शक्यं वक्तुम् ॥९॥

These 4 कारिकाः, happens to be the explanation of the 6th मन्त्रा of the उपनिषद् in which the third पाद has been defined as प्राज्ञ or ईश्वर. And this ईश्वर has been said as the कारणं of the entire universe. And when we talk about the creation, we are not articular about the details of the creation because for us the creation is a form of अध्यारोप: the technical name for सृष्टि is अध्यारोप which itself means temporary acceptance of the creation. And since it is a temporary acceptance, we will be negating the creation soon in the form of अपवाद. मत्स्थानि सर्व भूतानि. Immediately न च मत्स्थानि भूतानि. Therefore, वेदान्ता discusses the creation without much तात्पर्य. सृष्टौ तात्पर्यं नास्ति. And to convey this idea the later कारिका: come from the 7th to 9th, 3 कारिकाs, wherein GPA introduces several theories of creation given by others. And then he concludes none of these theories will work properly. Because भगवान् cannot require any need or purpose for creation. आप्तकामस्य कास्पृहा? Then what is our approach to the creation? Very important, answer? एषा देवस्य स्वभावः very important statement. First of all, we have to note, that there is no such thing called creation because the world existed already. भगवान् doesn't produce the world afresh. The world was already existent before in the form अव्यक्त प्रपञ्च. And before that it was existing as व्यक्त प्रपञ्च. And before that it was existing as अव्यक्त. Thus, अव्यक्त रूपेण व्यक्त रूपेण वा प्रपञ्चः सर्वदा अस्ति. Therefore, there is no question of a creation at all. The first point is सृष्टिः सर्वदा अस्ति. And once we accept सृष्टि always being there, naturally the question will be being that द्वैतं. If the world is also eternally there ब्रह्मन् also eternally there. Aren't you getting into the trap of द्वैतं. That is why the word स्वभावः The word स्वभावः is a very significant word which can be translated roughly as मिथ्या. That is which is non-separate from ब्रह्मन्. So, the world cannot be counted as no 2. Because it is non-separate from ब्रह्मन्. That means the existence of the world doesn't belong to the world. It belongs to ब्रह्मन् only. And since world doesn't exist independently it cannot be counted as, no 2. Just as you cannot clay and pot. We have two words but only one substance. And when we want to say माया is non-separate from ब्रह्मन्, the word we use is स्वभावः Whereas, consciousness is said as स्वरूपं of ब्रह्मन्. Thus we have to note the difference between स्वरूपं and स्वभावः | सत् is स्वरूपं of ब्रह्मणा. चित् is स्वरूपं of ब्रह्मन्. आनन्दा is स्वरूपं of ब्रह्मन्. माया is

स्वभावः of ब्रह्मन्. And what is स्वरूपं is पारमार्थिक सत्यं. What is स्वभावः is व्यावहारिक सत्यं. And because it is व्यावहारिक सत्यं only it cannot exist separately. And therefore, एषः प्रपञ्चः सृष्टिरूप प्रपञ्चः देवस्य, here the word देवः means ब्रह्मणः स्वभावः | स्वभावः means non-separate. And this माया, which is non-separate from ब्रह्मन् can never remain the same. This also I said in the last class. ब्रह्मन् is changelessly eternal. माया is changingly eternal. ब्रह्मन् is कूटस्थ नित्यं. माया is परिणामि नित्यं. And since माया is परिणामि नित्यं, it will never be the same all the time. It will gradually change into पञ्च भूतानि. That is its nature. And it will change into 14 लोकाः Morning class, अधश्च ऊर्ध्वं प्रसुतास्तस्य शका. And all these changes will happen according to कर्मा. And कर्मा is also is an integral part of माया. And, when did कम begin? குட்டு வேண்டோ. कर्मा is as much अनादि as माया. Therefore, माया at any time will have infinite कर्माणि influencing its modification. So, today's माया or today's प्रपञ्च is associated with infinite कर्माणि of infinite जीवा; which will determine tomorrow's condition, which, will determine day after tomorrow's condition. Therefore, माया is अनादि. Jiva is अनादि. कर्मा the sancitam of all the जीवा; you should not imagine माया was sitting there. And slowly कर्मा joined there. Nothing joins माया. कर्मा is already there. Because, ignorance is अनादि. Everything is अनादि. avani avittam संकल्पं; अनादि अविद्या वासनया. Therefore, अनादि. कर्म is अनादि | माया is influencing its अनादि transformation. And it doesn't have a beginning. And it will not have an end also. नान्तो च आदिः न संप्रतिष्ठ. Then through ज्ञानं will माया end? Remember, end of माया is falsification of माया. माया doesn't have a physical end. It will be always there in ब्रह्मन्. After ज्ञानं, the world will continue to appear. But the world doesn't have meaning in my understanding; and world loses its existence. Understanding the fact that the world, doesn't have existence of its own, is figuratively called the end of the world. Understanding of the fact that the world doesn't have **is**ness of its own. This is figuratively called the end of the world. Physically the world cannot end. It can go अव्यक्त avastha. Again, it will come to व्यक्त avastha. Similarly, the end of माया also understand that माया doesn't have **is**ness of its own. That alone is figuratively called the end of माया. In Panchadasi, विद्यारण्य, beautifully defines न अप्रतीतिः तयोर्भेदः किन्तु मिथ्यात्व निश्चयः End of the world is not its disappearance. End of world is its falsification of its experience. End of world is not the end of its appearance. But end of the world is its falsification in spite of its continued appearance. And such a world or माया is called ब्रह्मणः स्वभावः ईश्वर also cannot eliminate माया. If we can eliminate he would have done long back. Because he would also have got freedom. Because of माया only he has to do what? सृष्टि

स्थिति लय. How many times? Endlessly. Not only he has to create the world he has to give suffering also. So, if माया could have been eliminated, भगवान् would have eliminated. The very fact माया continues indicates there is no physical end to माया. It is only in the form of मिथ्यात्व निश्चय; through ज्ञानं. When did भगवान् do मिथ्यात्व निश्चय of माया? भगवान् need not do. भगवान् being भगवान् he always knows माया will continue to be there. I will continue to do श्रिष्टि; पश्यन्, शृण्वन्, स्पृसन्, सृष्टिम् कुर्वन्, सिद्धिं कुर्वन्, लयं सर्वदा कुर्वन्, अहं नैव किञ्चित् करोमि. ईश्वर knows. तस्य कर्तारं अपि मां विद्मि अकर्तारम् अव्ययं; नमाम् कर्मणि लिम्पन्ति नमे कर्म फले स्पृहा, इति मां योऽपि जानाति कर्मभिर्न स बध्यते; all comes in BG. 4th chapter. Once you know भगवान् is free from that in spite of creation, we can also say the same thing. I am also free in spite of the experiences of the world. Therefore, don't ask the question, why did भगवान् create the world. And Sankaracharya concluded that by giving the example of rope snake. Don't ask why did rope snake came. Or why it should be snake and not mala. Why should it be mala and not snake? Don't ask too many questions; Know the rope and falsify the snake. Thus, very important line. देवस्य एषः स्वभावः. So, with this the 6th मन्त्रा commentary or analysis is also over. Thus, we have seen 6 मन्त्राs and 9 कारिकाs.

Now we have to enter the 7th मन्त्रा. And before that I have to give you the अन्वय of I think 4 कारिकाः. I have to give. I think. 7th कारिका I don't know I have given. Has anybody written. प्रभावात् सर्व भावानां सदामिति विनिश्चयः. So 6th? 6 and all I have given. O 6th I am telling. प्रभव; I have not given? Are you sure? I will repeat it if I have given ok. Verse no 6

“सतां सर्वभावानां (एव) प्रभवः (भवति).” प्रभवः means origination. उत्पत्ति. इति विनिश्चयः (अस्ति.). प्राणः सर्व जनयति; पुरुषः चेतोमशून् पृथक् (जनयति)

Verse 7.

अन्ये सृष्टि चिन्तकाः तु प्रसवं प्रसवः also means उत्पत्ति origination of the world. प्रसवं (ईश्वरस्य) विभूतिं मन्यन्ते. “सृष्टि स्वप्न माया स्वरूपा (भवति)” इति अन्यैः विकल्पिता.

Next verse no 8

“सृष्टिः प्रभोः इच्छा मात्रं (भवति) “ इति (केचित्) सृष्टौ विनिश्चिताः. सृष्टौ विषय सप्तमि. काल चिन्तकाः कालात् भूतानां प्रसूतिं मन्यन्ते.

Next verse no 9

“सृष्टिः (ईश्वरस्य) भोगार्थं (भवति)” इति अन्ये (मन्यन्ते). “सृष्टिः (ईश्वरस्य) क्रीडार्थं (भवति)”. इति अपरे च (मन्यन्ते). एषः देवस्य स्वभावः (भवति). आप्तकामस्य का स्पृहा (अस्ति)?

Even though? It is आक्षेपार्थं किं? What desire is there is the question. No desire is there for भगवान्. So, with this the कारिका part is over. Now we are entering मन्त्रा part once again. The crucial and main मन्त्रा of माण्डूक्य. The 7th मन्त्रा being the most important one Sankaracharya gives an elaborate introduction to that मन्त्रा. We will enter into page 50. Second paragraph.

चतुर्थः पादः क्रमप्राप्तो वक्तव्य इत्याहनान्तःप्रज्ञमित्यादिना । सर्वशब्दप्रवृत्तिनिमित्तशून्यत्वात्तस्य शब्दानभिधेयत्वमि विशेषप्रतिषेधेन एव च तुरीयम् निर्दिदिक्षति ।

So चतुर्थः पादः; the 4th पाद of the आत्मा. क्रम प्राप्तः; which has come sequentially. Because we have covered the first three पादस. Therefore, by natural order that is क्रम प्राप्त; by natural order the 4th पाद has come. Therefore, वक्तव्यः Therefore, the उपनिषद् has to define the 4th पाद. इति आह. Therefore, the उपनिषद् defines. And how does it define? न अन्त प्रज्ञं; न बहि प्रज्ञं etc. The उपनिषद् doesn't define positively. But the उपनिषद् is giving negatively. Definition is 2-fold. विधिमुख लक्षणं. And निषेदमुख लक्षणं. Or प्रतिशेद मुख लक्षणं. विधिमुख लक्षणं is directly defining. निषेदमुख लक्षणं is negating all the other things. And what will be left behind will be that. When a couple have 2 children I said we should never do. But they do. This boy is very good in studies. When one boy is good in studies, then I have already talked about the second buy without talking anything. Because by excluding one boy the other boy is indirectly said. Thus, by negating or excluding all the other things what is left as reminder without talking about is called निषेदमुख लक्षणं. And for many things in the creation both are possible. विधिमुख and निषेदमुख, in the case of ब्रह्मन्, विधिमुख लक्षणं; direct definition is not possible. And why it is not possible? Sankaracharya himself will explain. And it can explain ब्रह्मन्, indirectly through words. Direct definition of ब्रह्मन् is not possible. But indirect definition is possible. Sankaracharya is not considering the indirect definition in this context. He says direct verbal definition is not possible. Therefore, the negative approach. निषेदमुख लक्षणं is taken. Therefore, he says सर्व शब्द प्रवृत्ति निमित्त शून्यत्वात्, All these in the मूल class and even in Gita bhashyam we have seen the same topic is coming here. We have to remember. It is a reminder and not a fresh teaching. To reveal something with the help of the word, the something to be revealed should fulfill any one or

more of 5 conditions. So, 5 conditions are required for verbal revelation. Verbal functioning. शब्द प्रवृत्ति means verbal function. निमित्तं means condition. शब्द प्रवृत्ति निमित्तं means the condition for verbal function or verbal revelation. And five are generally mentioned. In the case of ब्रह्मन्, all the 5 conditions are absent. Therefore, the word शून्यं means absent. So, since all the 5 conditions required for verbal revelations are absent in ब्रह्मन्, ब्रह्मन् cannot be positively revealed through words. Therefore, the उपनिषद् resorts to negative revelation. So सर्व - सर्व means all the 5. पञ्च शब्द प्रवृत्ति निमित्त शून्यत्वात् means अभावात् रहितत्वात् इत्यर्थ | तस्य - तस्य means चतुर्थ पादस्य, the तुरीय पाद. शब्द अनभिधेयं तुरियपाद is not describable through words अनभिधेयं means non describable non revealable by words इति हेतो इति हेत्वर्थे. Therefore, विशेष प्रतिशेदेन एव. By way of negating all the विशेषाणि and a what are they? Wakerhood is one विशेषम्. Dreamer hood is another विशेषम्. Sleeper hood is another विशेषम् अन्त प्रज्ञत्व, बहिष् प्रज्ञत्व; घन प्रज्ञत्व; विशेष निषेदात् all the statuses. विशेषम् means status. निषेदेनैव प्ररिषेदेनैव तुरीयम् निर्दिदिक्षति. The उपनिषद् desires or intends. Desiderative. निर्देष्टुं इच्छति; निर्दिदिक्षति. Intends to reveal by way of negating all the statuses. So now a purva paksi says, if the उपनिषद् negates everything nothing will be left behind. A listener, will conclude, it is nothing. It is blank. It is zero. It is शून्यं. This we saw in सत्यं, ज्ञानं, अनन्तं, ब्रह्म. If by chance, if you remember three words. In तैत्तिरीय, उपनिषद्, ब्रह्मानन्दवल्ली very elaborately we saw. And he quoted a श्लोका also. मृगतुष्णीं बहिस्नातः सपुष्पक्रित शेकरः; एषावन्ध्यातुतोयादि शश शृङ्ग धनुर्धर; ok So शून्यमेव तर्हि. तर्हि means सर्व निषेदे सति तुरीयम् पादः शून्यमेवस्यात्. We will read.

शून्यमेव तर्हि तत् । न मिथ्याविकल्पस्य निर्निमित्तत्वानुपपत्तेर्न हि रजतसर्पपुरुषमृगतृष्णिकादिविकल्पाः शुक्तिकारज्जुस्थानुरूपरादि व्यतिरेकेणावस्त्वास्पदाः शक्याः कल्पयितुम् ।

Here we have to apply our mind. When श्रुति wants to reveal, the तुरीयम् by negating everything, because बहि प्रज्ञः the first पाद is विश्व and विराट्. Second पाद is तैजस and हिरण्यगर्भ. Third पाद is प्राज्ञ and ईश्वर. If these are negated, in short everything is negated. So, the first lesson we have to learn is this. Sankaracharya doesn't elaborate. We have to do a lot of homework. Whatever is negated comes under what category? What is the degree of reality of the negated entity? This I have talked about. You have to remember. This a very important point in वेदान्ता. What is existent, cannot be negated. Why? Existent. What is non-existent need not be negated. Why? Non-existent. Therefore, existent category ask cannot be negated. Non-existent category also cannot be negated. Therefore, whatever is negated must belong to a

third category. A third category other than sat and asat. Existence and on-existent. That third category we have to arrive at निषेद vakyam. Any negation in वेदान्ता should bring to your mind मिथ्यात्वं यत् बाध्यं तत् मिथ्या. This is powerful logic. Negation should bring to your mind मिथ्यात्वं. मिथ्या means third category. *ரெண்டுங்கட்டான். இப்போ என்னெல்லாமோ ரெண்டுங்கட்டான் எல்லாம் வந்திருக்கு.* I don't want to go into those details. This is the first thing. Negation means सर्व मिथ्या. बाध्यत्वात् रज्जु सर्पवत्. जगत् मिथ्या शास्त्र बाध्यत्वात्. शास्त्र प्रमाणं बाध्यत्वात् निषेदमुख प्रमाणं बाध्यत्वात् रज्जु सर्पवत्. And once you know everything negated is मिथ्या, then there must be a सत्यं. Even though no words, are used to reveal that. Mere negation itself will bring in the presence of सत्यं. So first negation to मिथ्या we should travel from मिथ्या we should travel to सत्यं. Even though it is unsaid. Why you should come to सत्यं. The reason is मिथ्या exists or appears with borrowed existence. मिथ्या appears with borrowed existence. And that is why it comes under seemingly existent category. It becomes seemingly existent it appears by borrowing existence. And if the negated one borrows existence, there must be a lender of existence. Even though शास्त्रं doesn't talk a word, the word मिथ्या posits a सत्य अधिष्ठानं. It is called निषेद अवधि: निषेद अवधि is the technical word to talk about the अधिष्ठानं. So निषेद अवधि रूपेण अधिष्ठानं सत्यं अनुक्तं अपि अवशिष्यते. निषेद अवधि रूपेण सत्यं अधिष्ठानं, अनुक्तं अपि अवशिष्यते. That सत्यं अधिष्ठानं is called तुरीयम्. And therefore, the उपनिषद् reveals तुरीयम् without revealing. *சொல்லாமல் சொல்லி கேட்காமல் கேட்டு புரியாமல் புரிஞ்சு முக்தி அடையாமல் அடையவேண்டும்.* In वेदान्ता everything is paradox. So, the गुरु must teach without teaching. Sishya must listen without listening. And understand without understanding. And get liberated without liberated. All वेदान्ता. And if you say you don't understand that is called वेदान्ता. And that is what he says. Look at this. न you cannot say शून्यं because once मिथ्या is negated, what is the remainder is not शून्यं. The remainder is सत्यं. That is the difference between Buddhism and the वेदान्ता. माद्यात्मिका: said शून्यं. We say सत्यं. So मिथ्या विकल्पस्य, विकल्प means the first three पादा: which are मिथ्य विकल्प. Which are false appearances. विकल्प means अध्यास. मिथ्या अध्यासस्य प्रपञ्चस्य पाद त्रयस्य. So मिथ्या विकल्पस्य अध्यासस्य पादत्रयस्य निर्निमित्तत्व अनुपपत्ते:; here निमित्तत्वं means अदिष्ठानत्वं is not possible without an अधिष्ठानं to lend existence. So निरदिष्ठानत्व अनुपपत्ते: it is illogical. And he gives the well-known example. रजत रजत means shell silver which is one मिथ्या. सर्प -rope snake. पुरुष. पुरुष means the fake man, falsely seen on the stump of a tree called स्थाणु पुरुषः. So here पुरुष; means post-ghost. So, the ghost seen on the stump of a tree is called पुरुष; here पुरुष: doesn't mean पूर्णत्व, पुरुष; ब्रह्मत्व and all. So पुरुष means

स्थाणु पुरुष; 4th one मृगतृष्णिका, mirage water. All these 4 appear, borrowing existence from, their relevant अधिष्ठानं. So विकल्पाः; विकल्पाः; means अध्यासः; this is an idiom; note in your mind. Sankaracharya uses the word विकल्पाः; in the meaning of अध्यासः; the अध्यासः; शुक्तिका रज्जु स्थाणु ऊशरादि. Respectively. शुक्तिका is the अधिष्ठानं of रजतं. रज्जु is the अधिष्ठानं of सर्प. स्थाणु is the अधिष्ठानं of पुरुष. And ऊषराः ऊषराः means dry land is the अधिष्ठानं of mirage water. व्यतिरेकेण independently separately. अवस्तु asपाद; अवस्तु means शून्यं. शून्य asपाद; they cannot exist upon शून्य अधिष्ठानं. अवस्तु asपाद; शून्य asपादः. कल्पयितुम् शक्याः; very careful. न is there is in the beginning. That न must here be connected. न शक्याः And therefore, by negating three पादाःs, the 4th पाद is indirectly revealed as their अधिष्ठानं. Continuing.

एवं तर्हि प्राणादिसर्वविकल्पास्पदत्वान्तुरीयस्य शब्दवाच्यत्वमिति न प्रतिषेधैः प्रत्याख्यत्वम् । उदकाधारादेरिव घटादेः ।

So then a पूर्वपक्षि raises a technical question. This based on the 5 conditions mentioned for verbal revelations. Those conditions will be mentioned later. We have also seen before in several texts. जाति, गुण, क्रिया, द्रव्य, संबन्धः We will be seeing later. Among the 5 conditions one is संबन्धः | संबन्धः means relationship. And for example, suppose on the table there is a particular gadget. And I want a person to bring that gadget. And if I use the name of the gadget, this person won't understand, because newer and newer gadgets are daily coming. Therefore, instead of naming that, I simply say bring that which is over the table. So I have revealed the object through relationship. What is the relationship आधार आधेय संबन्ध what is आधारं? Table is support. And gadget is supported I have revealed that peculiar object through a relationship of आधार and आधेय. कार्य कारण संबन्धः. So many संबन्ध are there. If संबन्ध is there - संबन्ध means relationship, then that is one of the शब्ध, प्रवृत्त, निमित्तं. And if शब्ध प्रवृत्ति निमित्त is there, and if शब्ध प्रवृत्ति निमित्त is there, then words can describe. Now the पूर्वपक्षि catches Sankaracharya. You say ब्रह्मन् is the अधिष्ठानं. तुरीयम् is the अधिष्ठानं for पाद त्रयं. Therefore, पाद त्रयं and तुरीयम्, have got a relationship. What is that? अधिष्ठान अध्यास, आधार आधेय संबन्ध, and संबन्ध is one of the शब्ध प्रवृत्ति निमित्तं. Therefore, शब्ध वाक्यं. So since तुरीयम् has got संबन्ध and संबन्ध is one of the शब्ध प्रवृत्ति निमित्तं. Therefore, तुरीयम् is शब्ध अभिधेयं. When it is शब्ध अभिधेयं how did you tell in the introduction that it is not शब्ध अभिधेयं तस्य शब्ध अनभिधेयत्वात् second Para 4th line. शब्ध अनभिधेयत्वम् निमित्त अभावात् why did you say. Because निमित्तं अस्ति. संबन्ध रूप निमित्तं. That is what पूर्वपक्षि asks, एवं तर्हि. So in your own admission, because he gave examples रज्जु

सर्प etc. प्राणादि सर्व विकल्प आस्पदत्वात् तुरीयस्य. तुरीयम् is the आधारं the अधिष्ठानं of प्राणादि पराणन्. The word पराण refers to ईश्वर; the third पाद. आदि means the second and the first पाद. So प्राणादि सर्व विकल्प means पाद त्रय. आस्पदत्वात् अधिष्ठानत्वात्. That is why in 14th chapter. ब्रह्मणोऽप्रतिष्ठाहम्, Sankaracharya gave three explanations. The third meaning was सगुण ईश्वरस्य अधिष्ठानं निर्गुणं ब्रह्मन् So सर्व विकल्प आस्पदत्वात् तुरीयस्य शब्ध वाक्यत्वं. It can be revealed is the अधिष्ठानम् of पाद त्रयं. इति. Therefore, इति हेत्वर्थे न प्रतिषेधैः प्रत्याय्यत्वम् you need not reveal it through the method of negation. Because it can be revealed positively. Then why should you go for negative method, प्रतिषेधैः निषेदमुखा प्रमाणेन प्रत्याय्यत्वम् means ज्ञेयत्वं. It need not be known by the method of negation. प्रत्याय्य Sanskrit students प्रति+ई धातु. प्रत्येति means to know. And its causal form is प्रत्ययाति means to teach. That त्येति to know प्रत्ययाति means to make one know. To make one know means teach. And प्रत्याय्य is potential passive participle. Teachable. त्वं means the status. Teachability through negation. So तुरीयम् doesn't have the Teachability through negation is the literal translation. तुरीयम् doesn't have the Teachability through negation. That means तुरीयम् need not be taught through negation. Why? Because positively it can be revealed. संबन्ध सत्वात्. And he gives an example उदक आधारादे; इव घटादेः । Just as water is आधेयं and pot is आधारं pot and water have got आधार आधेय संबन्ध. Therefore, water can be revealed as the content of this pot. You need not tell whatever it is. You can say what is in the pot, bring it. You indirectly revealed. Directly through संबन्ध your revealed उदक आधारादे; इव घटादेः. Up to this is पूर्वपक्ष. Careful where did the पूर्वपक्ष start एवं तर्हि Fortunately in Hindi transition that classification is nice. Now the answer should come.

न प्राणादिविकल्पस्यासत्वाच्छ्रुतिकादिष्विव रजतादेः । न हि सदसतोः संबन्धः शब्दप्रवृत्तिनिमित्तभागवस्तुत्वात् ।

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In fact, we do use this method of revealing Brahman by showing its connection to the world. We do define ब्रह्मन् positively based on its connection with the world. And therefore, the method विधिमुक्त लक्षणं We do in so many places whenever you define ब्रह्मन् as जगत् कारणं. It is based on the कार्य कारण संबन्ध between जगत् and ब्रह्मन्, [so यतो वा इमानि भूतानि जायन्ते} In BS itself जन्माद्यस्य अथः bhagvatam first sloka itself is जन्माद्यस्य यतोन्वय; Therefore, we do admit. But Sankaracharya doesn't take that stand now. Therefore, he says that also cannot be accepted. Because that is a compromised acceptance. Therefore, Sankaracharya wants to negate that. The reason he says for

that is this. When you talk about, pot and the water and the आधार आधेय संबन्ध, we can accept that संबन्ध supporter supported relationship because both of them have the same order of reality. Therefore, संबन्ध also is real. Same order of reality. But between ब्रह्मन् and the world, or the 4th pada and the first three पादाः, reality is not the same. One is सत्यं. And another is मिथ्या. And the relationship between the real and unreal will be real or unreal, very interesting question? The relationship between the real and unreal. A person and his dream son. The relationship. What relationship? Parent-child relationship. Between the waker and dream child. When the dream child is unreal, the parenthood of the waker-the waker is real. But the parenthood which is based on an unreal child, that is also unreal. Therefore, तुरीयस्य अधिष्ठानत्वं, status is सत्यं or मिथ्या? So, the आधार status, अधिष्ठानम् status of तुरीयम् is मिथ्या. Therefore, even if we use that status for revealing, after sometime you have to negate that status also. You reveal ब्रह्मन् as a कारणं. But since the कारणं status is मिथ्या, finally you are forced to what? Negate the कारणं status also. Therefore, ultimately you have to negate. Are you able to understand? Even if you use a positive definition and say ब्रह्मन् is कारणं and अधिष्ठानम् etc., that cannot be accepted because from पारमार्थिक सिद्धि ब्रह्मन् is neither कारणं nor अधिष्ठानम्. जगतः एव अभावात् कथं अधिष्ठानत्वं?. That is why in अपरोक्षानुभूति, कार्येः कारणं पश्येत् पश्चात् कार्यम् विसर्जयेत् कारणत्वं तथो अवशिष्टं भवेत् मुनिः. First you introduce कार्यं prapancha. Then you say ब्रह्मन् is कारणं. Then you negate the world. Then you negate the कारणं status of ब्रह्मन्. Therefore, Sankaracharya says I cannot accept this relationship, because the relationship is मिथ्या. And therefore, it cannot be used to reveal सत्यं ब्रह्मन् and even if you use, you will have to negate later. This is going to be the answer. The exact meaning in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

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एवं तर्हि प्राणादिसर्वविकल्पास्पदत्वान्तुरीयस्य शब्दवाच्यत्वमिति न प्रतिषेधैः प्रत्याख्यत्वम् । उदकाधारादेरिव घटादेः ।

Sankaracharya is introducing the 7th मन्त्रा in which the 4th पाद of the आत्मा is revealed. And the मन्त्रा starts with the negation of विश्व तैजस and प्राज्ञ. And he gives the reason for that. In the case of the other three पादs, it could be revealed as the consciousness associated with, जाग्रतावस्था. Similarly associated with स्वप्नावस्था. And if तुरीय is the consciousness associated with the 4th state, then the उपनिषद् would have said, that there is a 4th state called तुरीय अवस्था समाधी अवस्था, and consciousness associated with तुरीय अवस्था is तुरीय. The उपनिषद् could have asked. Since the उपनिषद् doesn't say it is very clear that there is no such state called 4th state. And therefore, he says it cannot be directly revealed like the first three पादs. Therefore, the उपनिषद् is forced to use the language of निषेद. Because of the 5 conditions required for verbal revelation are not therein तुरीय. And then पूर्वपक्षि raised a question. If the उपनिषद् goes on negating विश्व तैजस and प्राज्ञ, the entire universe consisting of व्यष्टि and समष्टि will be negated. And if everything is negated what will be left behind is शून्यं? And therefore, we will end up in शून्यवाद, पूर्वपक्षि said. For that Sankaracharya answered, it will not be शून्यवाद because when the उपनिषद् negates everything, then they all will be मिथ्या. Because, whatever is negatable will come under मिथ्या. यथा बाध्यं तथा मिथ्या. यत् अबाध्यं तत् स्तय्म्. Therefore, the negation will prove everything is मिथ्या. Then if everything is मिथ्या there must be an अधिष्ठानं which has to lend existence. Therefore, by negating everything, what will be left behind is not शून्यं. But सत्यं. So निषेद प्रमाणेन, मिथ्या जगत् अधिष्ठान भूत सत्यतुरीय उपलभ्यते न शून्यतापत्तिः because सत्यं is the अधिष्ठानं of मिथ्या; आधार of मिथ्या. Then the पूर्वपक्षि raised another पूर्वपक्ष. That means there is a मिथ्या प्रपञ्च and सत्यं is the support. And therefore, there is a संबन्ध, between मिथ्या प्रपञ्च and satya तुरीय. By your own admission there is a संबन्ध. What is the संबन्ध? तुरीय is the अधिष्ठानं. प्रपञ्च is the अध्यस्तं or आधेयं. So अध्यास अधिष्ठान संबन्धः वर्तते. आधार आधेय संबन्धः वर्तते. That you are admitting. Then Sankaracharya says Ok, so what? संबन्ध is there. तुरीय is a same like you. Then पूर्वपक्षि says, once you accept संबन्ध, संबन्ध happens to be one of the 5 conditions for verbal expressions. That you should not work जाति, गुण क्रिया, द्रव्य संबन्ध; later we will be seeing. Once तुरीय and प्रपञ्च have got संबन्ध, then तुरीय can be positively revealed as

the अधिष्ठानं of प्रपञ्च. And when शब्द प्रवृत्ति निमित्त रूप संबन्धस्य सत्वत शब्द वाच्यस्य सत्त्वं शब्द वाच्यस्य सत्त्वे, किमर्थं निषेद मुख प्रमाणं प्रयोगः? Are you able to follow? That is the question which we saw in the last class. एवं तर्हि प्राणादि सर्व विकल्पअस्पदत्वात् तुरीयस्य आस्पदं means आधार. That word आस्पद reveals संबन्ध. That is the crucial. And once संबन्ध is there, शब्द प्रवृत्ति निमित्तं is there. Once शब्द प्रवृत्ति निमित्तं is there शब्द वाच्यत्वं is there. Very, very tersely argued पूर्वपक्ष. So तुरीयस्य आस्पदत्वात् संबन्ध; संबन्धाय सत्त्वात् शब्द प्रवृत्ति निमित्त सत्त्वं शब्द प्रवृत्ति निमित्त सत्त्वात् शब्द वाच्यत्वं | तस्मात् निषेद मुख प्रमाणस्य अनपेक्ष. Therefore, इति इति हेत्वर्ते. Therefore, न; न प्रतिषेधै प्रत्याय्यत्वम्. प्रत्याय्यत्वम्. I said in the last class बोध्यत्वं. It need not be revealed by negative method, because of positive method is available. And he himself gives an example. उदक आधारादे इव घटादेः. So please bring that pot in which water is there. Or bring that in which water is there. The pot has been revealed as the container, of the water. Similarly, तुरीय can be revealed. Up to this is पूर्वपक्ष. For this Sankaracharya gives the answer. As I said we can admit that it is possible. But Sankaracharya gives an answer. We will see.

न प्राणादिविकल्पस्यासत्त्वाच्छुक्तिकादिष्विव रजतादेः। न हि सदसतोः संबन्धः शब्दप्रवृत्तिनिमित्तभागवस्तुत्वात् ।

So Sankaracharya says the पूर्वपक्षि argument is not acceptable. Because in the case of the example the पूर्वपक्षि gave, that pot is the आधारम् support for the water. There the word used based on संबन्ध and the relationship is acceptable because pot also is real. Water is also real. And between these real entities, the relationship is also real. And therefore, we can say संबन्धः अस्ति | तस्मात् शब्द प्रवृत्ति निमित्तत्वं अस्ति | तस्मात् शब्द वाच्यत्वं अस्ति in the case of pot and water. But in the case of तुरीय and प्रपञ्च, they do not enjoy the same order of reality like rope and snake. What is the relationship between rope and snake you cannot say even if you talk about अधिष्ठान अध्यास संबन्ध; that अधिष्ठानं status is real or unreal? It is unreal only because, it is the अधिष्ठानं of an unreal प्रपञ्च. And therefore, the अधिष्ठानं status is also unreal. Even if we call it अधिष्ठानं later we will have to negate अधिष्ठानत्वं. Therefore, संबन्धस्य this is answer in a nutshell. संबन्धस्य मिथ्यात्वात्, संबन्धः नास्ति. And why संबन्ध is मिथ्या? Because one of the संबन्धी is मिथ्या. So संबन्धिन मिथ्यात्वात् संबन्धस्य मिथ्यात्वं. तस्मात् शब्द प्रवृत्ति निमित्तस्य मिथ्यात्वं. तस्मात् शब्द वाक्यस्यादि मिथ्यात्वं | मिथ्यात्वं means it is as good as not there. न न means what? शब्द वाच्यत्वं न.कस्मात्? प्राणादि विकल्पस्य असत्त्वात्. The entire universe beginning with प्राणा. And what is the meaning of प्राणा? Remember ईश्वरः what is the प्रमाणं | प्राणा बन्धनं हि सोम्य मनः; छान्दोग्य षष्ठाध्याय सुषुप्ति प्रकरणम् 8th section. प्राणादि विकल्पस्य finally means the entire universe. The

word विकल्प अध्यासस्य; it is an idiom आचार्य often uses विकल्प means अध्यारोपितं or अध्यस्तं. असत्वात्. Being मिथ्या, like what? शुक्तिकादिषु इव रजतादेः. Like the silver superimposed on shell. So रजतादेः, Sanskrit students पञ्चमी विभक्ति हेतौ पञ्चमी. And the साध्यं is असत्वात्, असत्त्वं. And that is explained later. न हि. Indeed. सदसतोः between one real entity and another unreal entity; षष्ठी द्विवचनं सदसतोः; between two संबन्धः there cannot be a real संबन्ध. And therefore, शब्द प्रवृत्ति निमित्त भाग् न भवति That न should be connected with शब्द प्रवृत्ति निमित्त भाग्; that संबन्ध cannot become one of the conditions for verbal revelation. It cannot be निमित्त भाग् means that relationship cannot enjoy the status of being one of the conditions of verbal revelations. Why it cannot be one of the conditions. अवस्तुत्वात् | अवस्तुत्वात् means मिथ्यात्वत्. It being मिथ्या. And therefore, संबन्धः cannot be accepted as the conditions for verbal revelation. Now Sankaracharya wants to talk about other conditions for verbal revelations. In 5 we have covered one of them which is संबन्ध. Now the other 4 conditions he enumerates saying that they are also not there.

नापि प्रमाणान्तरविषयत्वं स्वरूपेण गवादिवादात्मनो निरुपाधिकत्वाद् । गवादिवन्नापि जातिमत्वमद्वितीयत्वेन सामान्यविशेषाभावात् । नापि क्रियावत्त्वं पाचकादिवदविक्रियत्वात् । नापि गुणवत्त्वं नीलादिवन्निर्गुणत्वात् । अतो नाभिधानेन निर्देशमर्हति

So the 5 conditions are discussed here. Sometime back we discussed the same in the गीता भाष्यं also. शब्द प्रवृत्ति निमित्तानि. Those who have got time and interest, a tough task. Because I am not giving you any clue. I am making a general reference in the Gita Bhashyam sometime back we saw the same. OK. What is the next one he wants to take up us रूढिः | रूढिः means well known because it is प्रत्यक्ष विषय. So रूढिः means well knownness is condition. Because it is an object of regular experience. Because when for example a wall is there. We come to know of the wall because of experience. And somebody felt this particular object we represent by the word wall. First time one elder introduces the word wall. And the next one who doesn't know the word wall, he sees the connection between the शब्द and अर्थ. This is called वृद्ध व्यवहार जन्य ज्ञानं. Because I also experience the wall. You also experience the wall. I know the word wall. You don't know the word wall. What do I tell? This one in English is called wall. And now the word and the object, you have connected in your mind based on what? प्रत्यक्ष विषयत्वं. This is called रूढिः and thereafter wherever I use the word wall, even though it is not in front you are able to connect the word and

object based on what? Experience based connection is called रूढिः Experience based connection between what and what? Pada and पदार्थः So the sun the moon etc. sometimes you want to explain what is millet. Or what is *शण्डो*. Now you try to explain; you are not able to communicate. What do you do. You go and bring and show this is called *शण्डो*. Once I connect the grain and the word it has become रूढिः | In the case of ब्रह्मन् that is not possible. Why? ब्रह्मणः अप्रत्यक्षत्वात् इन्द्रिय अगोचरत्वात् रूढि ब्रह्मणः न संभवति प्रमाणान्तर विषयत्वं | प्रमाणान्तर विषयत्वं, here प्रमाणान्तर refers to प्रत्यक्ष विषयत्वं. स्वरूपेण - स्वरूपेण by itself ब्रह्मन् is not available for sensory perception like गवादिवत्. Like a cow, buffalo etc. and this is the negation of रूढिः which is the most famous शब्द प्रवृत्ति nivrittam. So स्वरूपेण प्रमाणान्तर विषयत्वं नास्ति = रूढिः नास्ति. रूढिः means well knownness is not there. Why? आत्मनाः निरुपाधिकत्वाद्. Since आत्मा by itself doesn't have any उपादि or any attribute for being प्रमाणं विषयं. In fact, इन्द्रिय अगोचरत्वात् is the meaning. निरुपाधिकत्वाद् प्रत्यक्ष अविषयत्वात्, इन्द्रिय अगोचरत्वात्. Then what is the second condition? Second condition is called जातिः जातिः means you come to know a particular tree. A tree you come to know when somebody introduces the tree and says this is a tree. Now the word tree and the object you have known by प्रत्यक्ष अनुभव. Now based on the word tree, not only I can reveal that particular tree, thereafter I can use the word to reveal any tree, which is not the same. But any other tree belonging to the tree species. And here, what is the condition that is helping us understand? जातिः is helping. I am able to reveal another tree because other trees have got the same जाति like the tree that I introduced. Even though the new tree you have not experienced, the unexperienced tree can also be revealed because the experienced-tree and the unexperienced tree have got the commonness in the form of जातिः जाति is otherwise called सामान्यं. In English, it is universal. So thus, universal treeness is another condition to reveal all the trees with the help of the word tree. Even though the other trees are not प्रत्यक्ष विषयं now. This can be extended to cow also. Once you know one cow, the word cow can be used to reveal any other cow having the same species. And an additional note that we should add is that universality which is common to all the trees, is called treeness. Treeness is जातिः or सामान्यं. And every individual tree has got treeness. And a particular individual tree, which has got the treeness, that individual tree is called व्यक्तिः particular. So, every particular tree, all these are तर्क शास्त्रं. In तर्क शास्त्र they are all fundamental lessons. Every particular tree is called व्यक्तिः all the व्यक्ति have got the treeness as जातिः So thus जाति, pervades व्यक्ति.

जाति pervades व्यक्ति. Universal pervades particular or individual. Universal, pervades individual. In Sanskrit universal is called सामान्यं or जाति. Individual is called व्यक्ति. Every व्यक्ति is pervaded by जाति. And तर्क शास्त्र people say that जाति is एकं. The treeness which is in all the trees that treeness is one. But the particular trees are many. Therefore, always व्यक्ति are अनेकं. जाति is एकं. Therefore, in तर्क संग्रह, the जाति is defined as, नित्यं. एकं. अनेक अनुगतं जातिः सामान्यं नित्यं एकं, अनेक अनुगतं. Inhering many members is the universal. And the beauty is even when the individual perishes the universal will not perish. Even when the individual perishes, because it will be replaced by fresh trees. But the treeness will be there throughout. Thus, from one व्यक्ति experience, you understand the जाति, and through the जाति, I can reveal, any no of व्यक्ति. Can I repeat? Through the experience of one व्यक्ति or a few व्यक्ति individual, you understand the जाति, the cowness. And with the help of the cowness, I can reveal any no. of cows. which are spread all over. Therefore, जाति becomes शब्द प्रवृत्ति निमित्तं. And Sankaracharya says in the case of cow it is possible. Because cows are many and in those many cows there is सामान्यं cowness is there. But in the case of ब्रह्मन् not possible. Why? ब्रह्मन्ness is possible only when there are many ब्रह्मन्s having the common property of ब्रह्मन्hood. So ब्रह्मणः एकत्वात्, सामान्यं नैव संभवति. That is what he said here गवादिवत् like cow etc. नापि जातिमत्त्वं there is no सामान्यं universal. जातिमत्त्वं ब्रह्मणः why? अद्वितीयत्वेन; ब्रह्मन् being one. सामान्य विशेष अभावात्. So there is no ब्रह्मन्ness as a species also. And therefore, only you cannot talk about one particular ब्रह्मन्. Why? There is no question; particular word can be used only when many are there. So सामान्यं अपि अस्ति. विशेषः अपि नास्ति. सामान्यं is the condition for विशेषः to be there; so सामान्य विशेष अभावात्. That is why ब्रह्मन् is often called निस्सामान्य विशेषं ब्रह्मन् निस्सामान्य विशेषं ब्रह्मन् So we have negated संबन्ध. We have negated रूढि. We have negated जाति. Another word for जाति is सामान्यं. And when I use the word जाति here, don't think of the caste system. That is not the subject matter. In this context. नापि क्रियावत्त्वं nor can you reveal ब्रह्मन् through a particular action like cook. Please call the cook means then the other people are able understand the person through his profession called cooking. Please call the driver. Please call the manager. Please call the director. Please call the teacher. Call the students, student is called student because he studies कर्तृ व्युत्पत्तिः; study करोति इति student. Therefore, all these words reveal the people through their function or profession. Now ब्रह्मन् cannot be revealed through his function or profession because ब्रह्मन् doesn't have function or profession. Therefore, he says

पाचकादिवत् नापि क्रियावत्वं; पाचकः means cook. ब्रह्मन् is निर्विकारं. And therefore, अक्रियं. अक्रियत्वात् इति अर्थः So with this condition no 4 is over. Now the last one is गुणः नापि गुणवत्वं नीलादिवत्, निर्गुणत्वात्. A thing can be revealed in terms of its attributes. Please bring the rose. Rose is called rose because of the attribute roseness. Please bring from some blue for washing. There blue is called blue because it is blue. It is called नीलं. In fact कृष्ण is called कृष्ण because of कृष्ण वर्णः द्रौपदी is called कृष्णा because वर्णः. So Therefore, attribute also can reveal. And ब्रह्मन् cannot be revealed through attribute because, निर्गुणत्वात्. So नापि गुणवत्वं नीलादिवत् like blue etc. निर्गुणत्वात्. Therefore, what is the conclusion? शब्दप्रवृत्ति निमित्त अभावात् न शब्द वाच्यत्वं. Therefore, only way of revelation is निषेद मुख प्रमाणं only. So अतः last line अतः न अभिधानेन – अभिदानेन means through the verbal expressions. शब्देन इत्यर्थं अभिधानं means शब्दः शब्देन निर्देशं न अर्हति. ब्रह्मन् is not eligible candidate for verbal revelation. Then comes a very interesting question. Very beautiful.

Continuing.

शशविषाणादिसमत्वान्निर्णयकत्वं तर्हि । नात्मत्वावगमे तुरीयस्यानात्मतृष्णाव्यावृत्तिहेतुत्वाच्छ्रुतिकावगम इव रजततृष्णायाः । न हि तुरीयस्यात्मत्वावगमे सत्यविद्यातृष्णादिदोषाणां सम्भवोऽस्ति । न च तुरीयस्याऽत्मत्वानवगमे कारणमस्ति सर्वोपनिषदां तादर्थ्येनोपक्षयात् । “तत्वमसि” (छा.उ.६.८.१६) “अयमात्मा ब्रह्म” (बृ.उ.२.५.१९) “तत्सत्यं स आत्मा” (छा.उ.६.८.१६) “यत्साक्षादषरोक्षाद्ब्रह्म” (बृ.उ.३.४.१) “सबाह्याभ्यन्तरो ह्यजः” (मु.उ.२.२) । “आत्मैवेदं सर्वम्” (छा.उ.७.२५.२) इत्यादीनाम् ।

So पूर्वपक्षि raises another question which is similar to previous question. Previously he asked if only निषेद मुख प्रमाणं and everything is negated nothing is positively revealed. Then ब्रह्मन् will be understood as शून्यं. That was the previous पूर्वपक्ष. For that Sankaracharya said it is not शून्यं. Because शून्यं cannot be अधिष्ठानं of मिथ्या. Because, शून्यं cannot lend existence to मिथ्या. Therefore, it has to be same only. Now here he says, OK ब्रह्मन् is existent not शून्यं but it is सत्यं. But that सत्यं तुरीयम्, is free from attributes. Not available for sensory perceptions. It doesn't have any action also. So, it doesn't अक्रियत्वात् we said. It is not a कर्ता. It is not available for sense organs it is describable for words. Practically it is not available for any transactions. सर्व व्यवहार अगोचरं. In fact, the 7th mantra itself is going to say अव्यवहार्यं. It is going to be. So previously it is non-existent. Now he says ok it is existent. But it is not available for any व्यवहार. Then what benefit we will get? From that तुरीयम्? You cannot use it for any purpose. Everything will give either by taking or by giving up. दानं and उपादानं all the transactions are in the

form of taking or giving up. Some people give happiness wherever they go. Some people give happiness whenever they go. Therefore, they do give happiness either by coming or going. Now this तुरीयम्, cannot come, cannot go, and cannot do anything. Therefore, it is absolutely useless. And in fact, the aside note is ब्रह्मन् is really speaking absolutely useless only. And what is the use of learning about that useless ब्रह्मन्. Why are you wasting your and our times? Very interesting शशविषानादि समत्वात्. Previously he said शशविषाणम् Now he says शशविषाण It is like शशविषाणम्; only even though it is existent निरर्थकत्वं. ब्रह्मन् become useless. प्रयोजनमनुद्दिश्य नमन्दोऽपि प्रवर्तते. Without utility why should we study? Sankaracharya gives a very brilliant answer. Very important. He says that, वेदान्ता is not going to reveal तुरीयम् as one of the entities for you to contact one way or the other. If your aim is to contact ब्रह्मन्, see ब्रह्मन् experience ब्रह्मन् realize ब्रह्मन् take ब्रह्मन् give ब्रह्मन् then it will be useless. तुरीयम् is revealed as I who am ever existent. Who am existent? तुरीयम् is revealed as myself. And therefore, there is no necessity of taking तुरीयम् or dropping तुरीयम्. Because I am तुरीयम्.

Now the पूर्वपक्षि will ask so what? Now I know I am not विश्व; not तैजस; not प्राज्ञ. But I am तुरीयम्. Now what is the benefit again? Sankaracharya says there is a very, very big benefit. I know I am the तुरीयम् which means I am ever पूर्ण. Therefore, it need not acquire anything for पूर्णत्वं. I am पूर्ण तुरीयम्. Therefore, I need not acquire anything for पूर्णत्वं. And not only that. Everything else other than me is मिथ्या. And it cannot give पूर्णत्वं. Like a fake 100-rupee note cannot enhance your income. Therefore, मिथ्या cannot improve me. And I the पूर्ण need not be improved. World cannot improve me. I don't need for improvement. Therefore, once I know I am तुरीयम्, सर्व काम निवृत्तिः The whole संसार is because, I am not satisfied with, me or things related to me. So अपुर्णत्वं is the cause of काम. Once the पूर्णत्वं is attained, अविद्या निवृत्तौ काम निवृत्तिः; काम निवृत्तौ कर्म निवृत्तिः; कर्म निवृत्तौ फल निवृत्तिः; फल निवृत्तौ जन्म निवृत्तिः. जन्म निवृत्तौ संसार निवृत्तिः. the mere knowledge gives me मोक्षाः So you say no प्रयोजनं. Whereas we say the greatest प्रयोजनं. This knowledge alone can give. In fact, anything else cannot give any प्रयोजनं at all. Therefore, न - न means न निरर्थकत्वं तुरीयम् ज्ञानं is not useless. Why? तुरीयस्य आत्मत्व अवगमे. I have told 1000 times. Only way of knowing तुरीयम् is claiming I am the तुरीयम्. आत्मत्व अवगमे while claiming I don't objectify anything. I don't try to objectify even तुरीयम् without attempting to experience तुरीयम् I claim I am तुरीयम्. And the moment I claim I

am तुरीयम् ; all these Sankaracharya will explain later but it is worth noting here; 3 adhyasas are eliminated. Claiming तुरियत्वं simultaneously displaces three statuses of mine. What are the three statuses? You can tell; it will be wonderful otherwise. It is ok. अहं अन्त प्रज्ञ; the dreamer status. बहिष् प्रज्ञः: the waker status. and घन प्रज्ञ : the sleeper status. In short, my अहंकार status is eliminated. Which is the kingpin causing अपुर्णत्वं. अहंकार status is the one which causes अपुर्णत्वं. If as अहंकार I don't have अपुर्णत्वं, I ignore because, Swamiji, my life is almost over I don't want anything. And they won't put full stop. If they I don't want anything, I will be surprised. पूर्णत्वं has come because this person says I don't want anything from you. But Swamiji, my son in law; my daughter in-law; my grandchild so many ममकारs are there which is full of अपुर्णत्वं. Their marriage is not working well. ममकार-centered குறை becomes अहंकार-குறை Therefore, I can never do नमस्कार without praying for removing that குறை Something or the other will be there. Therefore, अहंकार centered अपुर्णत्वं, and ममकार centered अपुर्णत्वं, is संसार. Claiming तुरीयम् displaces, अहंकार and ममकार. Therefore, I don't think of अपुर्णत्वं at all. स्पर्शान् कृत्वा नहिर्बाह्यान् चक्षुः चैव अन्तरे भ्रुवोः; अत्मसंस्तं मनः कृत्वा न किञ्चित् अपि चिन्तयेत्. Therefore, अविद्या काम कर्म निवृत्तिः एव प्रयोजनं. Therefore, he says, आत्मत्व अवगमे तुरीयस्य when the तुरीयम् is understood as myself. अनात्म तृष्णा व्यावृत्ति हेतुत्वात्. All the desires centered on अनात्मा. अनात्मा centric desires are complaints. अनात्मा centered complaints. In my language अहंकार ममकार centered complaints. व्यावृत्ति हेतुत्वात्. कस्य ज्ञानस्य तुरीयम् ज्ञानं is the cause for the negation of all complaints centered on अहं and मम. Like what? शक्तिका अवगमे. So when there is the knowledge of the shell. रजत तृष्णाया so the desire centered on silver; just as it disappears. Because सर्वस्य मिथ्यात्वात्. And that is explained. न हि तुरीयस्या आत्मत्व अवगमे सति; very careful so that सति and अविद्या you have to split. You should not split it as सत्यविद्या It is not सत्यविद्या. But it is सति सति सप्तमि आत्मत्व अवगमे सति. When I know I am the तुरीयम् and I mean I am the तुरीयम्. So when should this knowledge come? Whenever the mind is in a complaining spree. Either with others. Or with ourselves. Whenever we are quiet what is running in the mind we have to watch. Night before going to sleep early morning getting up. Whenever we do नमस्कार to someone what all comes. All these complaints should not exist. That is the indication of ज्ञान प्राप्ति. Otherwise नान्त प्रज्ञं; they are all verbal I can learn by heart. I can study the मूलं also. I have studied the भाष्यं also. And all the notes are well preserved. And as I give the example of the football match. At the end of the match they give percentage of ball possession. So team A possessed the ball 60% of the

time. And team B possessed the ball 40 % of the time naturally you will think team A superior. Then at the bottom Team b won you know why they possessed the ball only 40% but during the time they hit the goal. The other party possessed the ball. But it didn't go where it should go. Similarly, how many years is study वेदान्ता is like ball possession; one student can study वेदान्ता for 25 years. And may be failure. Another student studies for 5 years but hits the goal. That is what matters. And how to know. Watch your mind in privacy. And, whenever we do नमस्कार. Because, at that time real I comes. Anyway, I don't want to disturb you too much तुरीयस्य आत्मत्व अवगमे सति once knowledge has taken place. अविद्या तृष्णादि दोषाणां. ignorance and consequent complaints and freedom from that complaints seeking that. All these दोषाः, all these evils, all these problems together called संसार. Any complaint is called संसार. दोषाणां संभवः अस्ति; ज्ञानी is incapable of seeing any complaint with reference to himself. And then पुर्वपक्षि may ask the question. OK if तुरीयम् is understood as me, then there is no problem. What is the प्रमाणं, for understanding तुरीयम् as myself. So once understood संसार निवृत्तिः But the question is like they had all the rats had the meeting how to solve the cat problem. All of them consented you just tie a bell on the neck of the cat. And the meeting was about to be over. Minutes written. when about to saying janagana or whatever is the conclusion; one said I have a question sir. Who will tie the bell? Similarly, the question is your knowing तुरीयम् myself there is freedom. What is the प्रमाणं to know that? Sankaracharya says महावाक्यं is the प्रमाणं. Every उपनिषद् has got, this alone as the bottom-line. उपनिषद् study is for claiming I am free here and now. Therefore, he says, तुरीयस्य आत्मत्व अनवगमे कारणं अस्ति. There is no reason for not knowing तुरीयम् double negative. There is no reason for not knowing तुरीयम्. That means what? There is main reason for knowing the तुरीयम्. And what is the reason? प्रमाणस्य सत्वात्. So तुरीयस्य अनवगमे अनवगं means in non-understanding there is no Karanam. That means there is karanam for understanding. Why? सर्व उपनिषद् all the उपनिषदः are only driving home this idea, which is binary format. I am ever पूर्ण. And everything else other than me is of a lower order of reality. So तादर्थ्येन means what? With that message. What message? I am free तुरीयम्. उपक्षयात् with this teaching, all the उपनिषद् withdraw. That means what? They have no other purpose. If there is some other purpose after teaching the उपनिषद् will do something. After teaching तुरीयम् all the उपनिषद् withdraw. तद्वाख्य विजज्ञौ 6th chapter of Chandogya तद्वाख्य विजज्ञौ तद्वाख्य विजज्ञौ. Therefore, तादर्थ्येन. With that message अपक्षयात् withdraw they end. And

he gives a few samples which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

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न च तुरीयस्याऽत्मत्वानवगमे कारणमस्ति सर्वोपनिषदां तादर्थ्येनोपक्षयात् । “तत्त्वमसि” (छा.उ.६.८.१६) “अयमात्मा ब्रह्म” (बृ.उ.२.५.१९) “तत्सत्यं स आत्मा” (छा.उ.६.८.१६) “यत्साक्षादपरोक्षाद्ब्रह्म” (बृ.उ.३.४.१) “सबाह्याभ्यन्तर ह्यजः” (मु.उ.२.२) । “आत्मैवेदं सर्वम्” (छा.उ.७.२५.२) इत्यादीनाम् ।

Sankaracharya pointed out that the उपनिषद् is employing the method of negation because तुरीयम् is not available for positive revelation. Because the conditions required for verbal revelations are absent. Then first the पूर्वपक्षि asks, then will it not mean that तुरीयम् becomes sunyam or nothingness. Then Sankaracharya said तुरीयम् cannot be nothing. Because it has to be the अधिष्ठानं of विश्व तैजस and प्राज्ञ which are मिथ्या. And अधिष्ठानं cannot be sunyam. It has to be सत्यं only. Then the पूर्वपक्षि raised another question. It may be सत्यं. And through उपनिषद् प्रमाणं negation one may know the तुरीयम् also. But since it is not available for any transactions, knowledge transactions, action transaction or verbal transactions सर्व व्यवहार अगोचरत्वात्. Knowing that तुरीयम् is not going to add any value to our life. Because it is not useful for any व्यवहार. Therefore, the प्रयोजनं is nil. This was the next पूर्वपक्ष for which Sankaracharya is giving a brilliant answer. If तुरीयम् is an entity other than me, then knowing that तुरीयम् will be absolutely useless. If तुरीयम् is an entity other than myself then the knowledge of the तुरीयम् or the acquisition of तुरीयम् will make no difference in my life. Because, it is of no use at all. But fortunately, वेदा doesn't reveal तुरीयम् as another new entity we have to discover or attain. वेदा reveals the तुरीयम् as I myself, the student, who is seeking the तुरीयम्. And that means I am forced to claim तुरीयम् as myself. I have to claim because शास्त्र is a प्रमाणं. When प्रमाणं reveals that तत् त्वं असि, I have to accept it. And when I accept myself as तुरीयम्, then it will contradict with my other three statuses.

What are the other three. विश्वत्वं, तैजसत्वं and प्राज्ञत्वं statuses will not gel with तुरीयम् status. And therefore, I am forced to another job. While claiming तुरीयम् status I have to simultaneously drop the other statuses as misconceived status. I have to understand my waker status, dreamer status and sleeper status are transferred statuses, transferred from the mind. So, the mind alone has got the other statuses.

And they are transferred to me wrongly. Therefore, while claiming the तुरीयम् I will have to displace the other three. When the other three are gone, then, that becomes अनाहत निवृत्ति; संसार निवृत्ति: claiming तुरीयम् status and displacement of संसार will happen simultaneously. And other than संसार निवृत्ति what better प्रयोजनं you want?

All the other worldly accomplishment did not displace संसार. Previously graduate संसारि then post graduate संसारि, then doctorate संसारि. Then post doctorate संसारि/bachelor संसारि. Husband संसारि. Then father संसारि. Then grandfather संसारि. All the other accomplishments did not disturb संसार status whereas claiming तुरीयम् is a unique status which alone displaces the संसारि status. Therefore, how can you say it is useless. In fact, we say, that is the only useful thing. इह चेत् अवेदी तद् सत्यमस्ति न चेत् इह अवेदी महती विनष्टि And therefore, not only it is not useful in fact this alone is the only useful thing in the entire life. Therefore, he says, न आत्मत्व अवगमे तुरीयस्य अनात्म तृष्णा व्यावृत्ति हेतुत्वात् छुक्तिकावगम इव रजत तृष्णायाः That is संसार निवृत्ति फलम् is there.

Then the next question the पूर्वपक्षि will ask is what is the प्रमाणं to understand तुरीयम् is myself. If I understand तुरीयम् is I, then, the other three statuses get displaced. But what is the प्रमाणं for that? प्रमाण अभावात् तुरीयस्य आत्मत्व अवगमः नैव संभवति. This is the objection for which Sankaracharya says, there is very much प्रमाणं. Rarest of rarest प्रमाणं is वेदान्त शास्त्र प्रमाणं. And the entire वेदान्त शास्त्रम् has only one message. Tonnes and tons of words are written with only one message. तत्तुरीयं त्वं असि. Other than this one message no other message is there. तच्च समन्वयात् इति सूत्रे. In समन्वय सूत्रं, it has been established. Therefore, तुरीयस्य आत्मत्व अनवगमे कारणम् अस्ति. There is no reason for not knowing. Double negative. No reason for not knowing. How do you out positively? There is enough reason for knowing. And what is the reason? वेदान्त शास्त्र प्रमाणं एव. That is why तुरीयम् is called औपनिषदः पुरुषः | ब्रह्मन् is called औपनिषदम् ब्रह्म. सर्वम् ब्रह्म औपनिषदम् why is it called? why is ब्रह्मन् called औपनिषदम्? It is revealed only through one प्रमाणं. उपनिषद् प्रमाण मात्र ज्ञेयं औपनिषदम्. So, what are you talking? That is Shankaracharya's taunting. And in support of that he gives several महावाक्यानि. And equivalent of महावाक्यं. I am not explaining these वाक्यानि. Because we have seen all of them. तद् त्वं असि-छान्दोग्य महावाक्यं. तद् referring to तुरीयम् ब्रह्म. अयं आत्मा ब्रह्म - again ब्रह्मन् means तुरीयम्. Then तत् सत्यं स आत्मा तद्. तद् means तुरीयम्) "यत्साक्षाद् अपरोक्षाद् ब्रह्म". Again, ब्रह्मन् means तुरीयम्. अपरोक्षात् पञ्चमी must be converted into प्रथमा विभक्ति Sanskrit students. Therefore, the sentence should be read as यत्साक्षाद् अपरोक्षं तद् ब्रह्म; whatever is self-

evident, is ब्रह्मन्. And the only thing that is self-evident in the entire creation. What is that? I. Everything else becomes evident to me by the operation of one प्रमाणं or the other. **Everything else becomes evident to me after the operation of one प्रमाणं or the other.** There is only one thing which is evident even before the operation of the प्रमाणं. And what is that? I the आत्मा. And therefore, साक्षाद् अपरोक्षं means प्रमाणं नै अपरोक्षेण प्रकाशं. Without requiring प्रमाणं, that which is evident. Then “सबाह्याभ्यन्तरो ह्यजः”; मुण्डक उपनिषद् where in अज; refers to तुरीयम्. The beginning of that मान्तरादिव्योहमुर्त पुरुष; the word दिव्यः referring to चैतन्यं. Then finally “आत्मैवेदं सर्वम्” when the उपनिषद् says आत्मा alone is everything; that means anything other than आत्मा is only appearing. But it doesn't have an independent existence. So thus, he has until now justified, the method of negation, as a means of revealing तुरीयम्. So, justification of methodology. So now he wants to come to the मन्त्रा proper. For that the introduction is given.

सोऽयमात्मा परमार्थापरमार्थरूपश्चतुष्पाद इत्युक्तस्तस्यापरमार्थरूपमविद्याकृतं रज्जुसर्पादिसममुक्तं पादत्रयलक्षणं बीजाङ्कुरस्थानीयम् । अथेदानीं बीजात्मकं परमार्थस्वरूपं रज्जुस्थानीयं सर्पादिस्थानीयोक्तस्थानत्रयानिराकरणेनाह नान्तः प्रज्ञमित्यादि ।

So before entering into मन्त्रा व्याख्यानं he makes a general observation with reference to the nature of the four पादाःs, which is not explicitly mentioned in the उपनिषद्. But it is arrived at only after later enquiry. But that observation being important he makes it here. The उपनिषद् has mentioned four पादाःs by saying सोऽयमात्मा चतुष्पाद in the second मन्त्रा. चतुष्पाद means endowed with 4 quarters. Now Sankaracharya says, of these 4 quarters three of them are मिथ्या. They are व्यावहारिकं only. And he uses the word अपरमार्थ; and which three? The three that we have completed. Therefore, अन्तःप्रज्ञाः, बहिष्प्रज्ञाः and घनप्रज्ञा; विश्व, तैजस, प्राज्ञाः are अपरमार्थ रूपं | अपरमार्थः means मिथ्या, असत्यः And then the 4th पाद, to be revealed is परमार्थ रूप सत्यः Thus, मिथ्या पादाः + one सत्य पादम् together is the आत्मा.

Thus, every individual is a mixture of सत्यं and मिथ्या. सत्यानृते मिथुनीकृत्य अहं इदं अमेतमिति लोकः व्यवहारः Every time we use the word I, the word I is neither purely real; nor, purely unreal. It is a mixture of real and unreal. This is first observation.

The second observation is among the unreal three पादाःs also, two of them are कार्य पादः. One of them is कारण पादः. All the three are मिथ्या. And two are कार्य मिथ्या पादः; one is कारण मिथ्या पादः. Which two? not any two. It is not lucky dip. विश्व and तैजस, and corresponding macro also, विराट् and हिरण्यगर्भ both of them are मिथ्या and कार्य पादौ. Whereas प्राज्ञा and अन्तर्यामी ईश्वरः, both of them are कारण पाद and मिथ्या. And therefore, तुरीयम् has to be सत्यं. And, not only that. It is कार्य or कारणं? Carefully answer. कार्य कारण विलक्षणं. It is beyond cause and effect. And that transcendental कार्य कारण विलक्षण परमार्थ पाद तुरीयम् is going to be revealed. This is the introduction. सोऽयमात्मा; so this आत्मा, which is I myself; उपनिषद् is talking about me. Don't forget that. That I, परमार्थ अपरमार्थ रूपः, which is a mixture of परमार्थ, the सत्य, and अपरमार्थ, मिथ्या components. चतुष्पाद् इति उक्तं has been revealed as चतुष्पाद्, 4 quartered in मन्त्रा no 2. उक्तं means द्वितीय मन्त्रे उक्तं. After उक्तः, तस्य of that आत्मा, composite आत्मा, अपरमार्थ रूपं अविद्याकृतं, the मिथ्या पाद which is projected by मूला अविद्या; अविद्याकृतं मिथ्या रूपं अविद्याकृतं; रज्जु सर्पादि समं. Which is equal to the rope-snake. That is the example. रज्जु सर्पादि समं उक्तं. This has been already talked about; without saying that it is मिथ्या. Then if the उपनिषद् doesn't say it is मिथ्या, how did Sankaracharya get the courage to say it is मिथ्या? For that the answer is during अध्यारोप, the उपनिषद् will never say, मिथ्या as मिथ्या. Why? अध्यारोप काले, it will not stay. Then how will you know it is मिथ्या? Because अपवाद काले, later in the 7th मन्त्रा which we are yet to see प्रपञ्चोपशमं शान्तं शिवम् अद्वैतं. Through these words, the उपनिषद् is going to negate them. From that future negation, future अपवाद, we come to know that it is अध्यारोप. And therefore, it is मिथ्या we come to know. Therefore, रज्जु सर्पादि समं उक्तं. What is that? पाद त्रय लक्षणं. That उक्तं must be at the end. So, you take the उक्तं out now. रज्जु सर्पादि समं; पाद त्रय लक्षणं which is in the form of first three पादाः. And बीज अन्कुर स्थानीयं means कार्य कारण रूपं. बीजं means कारणं. अङ्कुरं means कार्यं. Later we are going to see अग्रहण अनयता ग्रहण रूपं etc.; lot of jargons will be introduced later. So बीजं means कारणं. कारणं refers to which पाद; third पाद. अन्कुर refers to first and second पाद. They have been उक्तं in the first 6 मन्त्राः | अथ इदानीं, now start the original project. अबीजात्मकं. अबीजात्मकं means the तुरीयम् which is not a cause; and effect that we have to add. अबीजान्त्र स्थानीयं इत्यर्थः. Which is different from both cause and effect? परमार्थ स्वरूपं which is पारमार्थिक सत्यं, absolutely real And, रज्जु स्थानीयं. Which is equivalent, to the rope behind the snake. रज्जु स्थानीयं. रज्जु स्थानीयं, आह तुरीयम् we have to supply. तुरीयम् आह. The तुरीयम् the उपनिषद् reveals. By using what method? The methodology said सर्पादि स्थानीय उक्तः स्थान त्रय निराकरणेन. The language is also terse. माण्डूक्य is also terse. Its भाष्यं

also terse. So स्थान त्रय निराकरणेन, by way of negating, the first three पादाः And what are they? सर्पादि स्थानीय उक्तः. Which are similar to the सर्प the माला here also we have to put three of them सर्प that is snake. माला a garland. And, a crack on the earth भुचिद्र. Because, three मिथ्याs is required for three पादाः | सर्प is only one मिथ्या. You have to include माला भुचिद्र. That is why सर्प आदि. That आदि indicates माला, भुचिद्र, स्थानीय. स्थान त्रय निराकरणेन. आह. श्रुति; and how? नान्त प्रज्ञं इत्यादि. So thus a grand introduction has been given. Now we will enter the मन्त्रा proper.

मन्त्रः ७

**नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यम्
एकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा स विज्ञेयः ॥७॥**

So instead of revealing the तुरीयम्, positively, it just wants to reveal the तुरीयम् as the very three पादाः themselves. Just a note to be added. तुरीयम् is not a fourth entity, distinct from विश्व तैजस and प्रज्ञ. If तुरीयम् is a distinct entity, either located in a particular place or located in a particular state like समाधि. The उपनिषद् can take the student to that particular place or that particular state and reveal. This is तुरीयम्. But तुरीयम् is not distinct from, the first three पादाः. Because the उपनिषद् says चतुर्थं मन्यन्ते. It is not the 4th one really. Because it is not a distinct entity. So तुरीयम् is not distinct. Not distinct from what? अन्त प्रज्ञ, बहिष् प्रज्ञ and घन प्रज्ञ. So, once you say it is not different from विश्व तैजस and प्रज्ञ, then the student will ask the question, the what do you mean to say विश्व is तुरीयम् तैजस is तुरीयम् प्रज्ञ is तुरीयम्. Do you mean to say? That will be the question. Now the उपनिषद् says no. It is different from विश्व तैजस and प्रज्ञ; then you will ask is it the 4th one? No; it is not the 4th; not different also. Then what do you want to say: is it different or not different? So, the उपनिषद् wants to say, it is different and not different. It is different, and not different. It is neither totally identical. Nor is it total different. That means what? The message is तुरीयम् is different from विश्व तैजस प्रज्ञ. At the same time, it is not a distinct entity. But it is in and through all these three. It is the non-variable, inherent factor in all the three. It is the non-variable, inherent factor in all the three. Without the superficial differentiating features. It is the invariable inherent factor, without the differentiating superficial features. Therefore, take all these three, remove the superficial differences. What is there is the so called fourth. Take all the three, remove the superficial differences. Then arrive at the content. It is the seemingly 4th one, the तुरीयम्. What is the example?

This person has got bangles, chain and ring. And he asks the question what is gold? Can he say gold is bangle? Gold is chain? Gold is ring? He cannot say because gold is not totally identical with these three because the bangle-ness etc. are not intrinsic features. Therefore, you cannot say gold is bangle. Gold is ring. At the same time, you cannot say gold is different from them also. Therefore, what do we say: gold is different and non-different. Then what is the message? The idea is gold is bangle, chain and ring, without the superficial bangle-ness, chain-ness and ring-ness, which are the superficial differentiating features. Gold is different from all these three. But it is the invariable one in all the three. It is different from all the three. It is invariably inherent in all the three without the superficial differentiating features. What are the superficial differentiating features? Bangle minus bangle-ness. Chain minus chain-ness. Ring minus ring-ness. = the inherent gold. The bangle-ness chain-ness and ring-ness are the incidental नाम and रूप superimposed on gold. Thus, waker minus Wakerhood, which is transferred from the extrovert mind. Dreamer minus dreamer hood which is transferred from introvert mind. Sleeper minus sleeperhood, transferred from passive mind. गल्लुल्लु? Wakerhood, dreamerhood and sleeperhood these three hoods are transferred from the mind. You remove these attributes. What is left out is a consciousness, which is neither extrovert, nor introvert, nor passive. So अन्तप्रज्ञ minus अन्त: which, belongs to the mind. बहिष्प्रज्ञ minus बहि: which belongs to the mind. घन प्रज्ञ: minus घन: again which belongs to the mind. What is left behind? प्रज्ञ:. That is called प्रज्ञानं. प्रज्ञ: means प्रज्ञानं. And what is that प्रज्ञानं; प्रज्ञानं ब्रह्म. Therefore, तुरीयम् Is different also. Non-different also. Thus, by saying both different and non-different the उपनिषद् wants us to understand विश्व तैजस प्रज्ञ as तुरीयम्. Minus the superficial attributes. Which belong to the mind only. This is the gist of the मन्त्रा.

Now Sankaracharya introduces a पूर्वपक्ष.

नन्वात्मनश्चतुष्पात्वं प्रतिज्ञाय प्रादन्नयकथनेन एव चतुर्थस्यान्तः प्रज्ञादिभ्यो अन्यत्वे सिद्धे नान्तः प्रज्ञ इत्यादि प्रतिषेधोऽनर्थकः ।

So the पूर्वपक्षि says the very मन्त्रा is wrong. मन्त्रा is using redundant expression. What is that? He says, the उपनिषद् has said आत्मा has got 4 पादा:s. And I am keenly listening to know what are the 4 पादा:s. Then the उपनिषद् said this बहिष् प्रज्ञा. No 2 is अन्त प्रज्ञा: no 3 is घन प्रज्ञा. The first three पादा: have been enumerated. Now I am interested in knowing the 4th पाद. Now when I want to know the 4th पाद, I know 4th पाद is not first पाद.

Because you have talked about first पाद. You have talked about second पाद. It is just like naming each one. This is राम; this is लक्ष्मण; this is भरता, and then I want to know who is the 4th one. You should say सत्रुग्न. Instead after enumerating राम, लक्ष्मण and भरता, when I am looking to know the 4th one this is not राम. I know it. Already you have excluded by enumerating the others. Why should you say this is non-राम. This is non-लक्ष्मण. This non-भरता. This is revealing something which is already known. So why should the उपनिषद् unnecessarily mention तुरीयम् is not बहिष् प्रज्ञा. तुरीयम् is not अन्त प्रज्ञा. Not घन प्रज्ञा; it is redundant. The उपनिषद् should say तुरीयम् is what? Why should it repeat the already known पुनरुक्ति दोष; पिष्ट पेषन्यायः; that is the पूर्वपक्षि's question. ननु to object. आत्मानः चतुष्पादं प्रतिज्ञाय. After proposing or presenting, the 4 quarters of the आत्मा, पाद त्रय कथनेन एव the first three पादाः have been already named. बहिष् प्रज्ञा, अन्त प्रज्ञा etc. and by naming them as बहिष् प्रज्ञा etc. it is very clear that. The 4th पाद is not अन्त प्रज्ञा. Not बहिष् प्रज्ञा is already known. पाद त्रय कथनेन एव चतुर्थस्य we know that the 4th पाद is अन्त प्रज्ञादिभ्यः अन्यः. It is different from the previous three पादाःs. Why it is the 4th पाद. So अन्त प्रज्ञादिभ्यः अन्यत्वं सिद्धं. It is already known by the law of exclusion. सिद्धे न अन्त प्रज्ञं इत्यादि प्रतिषेदः So saying that it is not अन्त प्रज्ञा etc. is अनर्थकः. It is redundant. पुनरुक्तिः सिद्ध साधन दोषः In तर्क शास्त्र they call it सिद्ध साधनम्. सिद्ध साधनम् means what is already established by you are re-establishing. This is the पूर्वपक्ष. For that Sankaracharya gives the answer. They are subtle questions and subtle answers. And if these topics if we clearly understand, we will not sit in meditation, separately for realizing तुरीयम्. Many people are sitting in meditation, for realizing the तुरीयम्. They are all blunders committed not understanding these important भाष्याणि. If we understand these भाष्याणि very clearly, we will never meditate for realizing the तुरीयम् because तुरीयम् is already available as I the अन्त प्रज्ञा, बहिष् प्रज्ञा. We don't require realizing a new thing. We only require dropping the misconceptions about me. Therefore, other than dropping the misconception, after saying I am, whatever description I give should all be eliminated. Then who am I? तुरीयम्. After I am, whatever is available in the world I am adding. I am so and so. What is required is सिद्धातेव. In तत्वमसि प्रकरणम्, उपदेश साहश्री, Sankaracharya says I am already evident. तुरीयम् is already evident as I. In the ever evident I, we have added certain adjectives. Other than knocking of the adjectives, there is no separate realizations of तुरीयम्. Other than knocking of the superimposed wrong-adjective, nothing else is required, to realize the तुरीयम्. Therefore, Shankaracharya's answer is very important.

न सर्पादिविकल्पप्रतिषेधेन एव रज्जुस्वरूपप्रतिपत्तिवत्यवस्थस्य एवात्मनस्तुरीयत्वेन प्रतिपिपादयिषितत्वात् ।

So he wants to say that in the case of राम, लक्ष्मण, भरत and शत्रुघ्न; शत्रुघ्न is a distinct entity different from the other three. Whereas here a person wants to realize gold, keeping bangle chain and ring. He is negating them and wants to separately realize gold. So, the first I want to say that gold is bangle. Gold is chain. Gold is ring. First, I have to say, gold is identical with all the three. Then he will think that three golds are there. Why? One is bangle, one is chain and one is ring. Therefore, he will think there are three golds. And each gold different from the other two and each one is limited by the other. Therefore, I have to say gold is all the three. But at the same time gold doesn't have bangleness or chainness or ringness. Similarly, the उपनिषद् wants to say, that तुरीयम् is विश्व, तैजस and प्राज. So, look at this. Third line. त्रि अवस्थास्य एव आत्मनः the आत्मा which obtains as विश्व तैजस प्राज व्यवस्थां mean the आत्मा which is now available as विश्व तैजस प्राज तस्य एव - that one alone, रीयत्वेन तुरियत्वेन प्रतिपाद इषितत्वात्. The उपनिषद् wants to reveal as तुरीयम्. How? by using the word चतुर्थं मन्यन्ते. By saying that, people think तुरीयम् as the 4th. By saying they think, तुरीयम् as different. उपनिषद् conveys what? They think it is the 4th; means what? It is not really the 4th. तुरीयम् is विश्व. तुरीयम् is तैजस, तुरीयम् is प्राज. It is identical with all the three. Then the उपनिषद् faces a problem. Once the उपनिषद् says तुरीयम् is विश्व तैजस प्राज, then the student will include the limitations of all these three. What is the limitation? Each one obtains only in a particular state. Therefore, the limitation he will include. Therefore, to exclude the limitation the उपनिषद् says, तुरीयम् is different from विश्व, तैजस, प्राज. So, it is identical with विश्व, तैजस, प्राज it is inherent in all the three. It is different from विश्व, तैजस if we say it is different. It is free from the limitations of all the three. Like श्रोत्रस्य श्रोत्रं etc. It is अन्तः प्रज्ञस्य अन्तःप्रज्ञ; बहिष् प्रज्ञस्य बहिष् प्रज्ञ. It is all the three. It is different from all the three, it is in and through all the three. It is free from the limitations of all the three. This is the subtle method the उपनिषद् has to teach. Therefore, त्रि अवस्थास्य एव. means विश्व तैजस प्राज्ञं एव, आत्मनः; the very same आत्मा alone, तुरियत्वेन, as the तुरीयम्, प्रतिपाद इषितत्वात्, the उपनिषद् wants to reveal. It doesn't want you to look elsewhere. But look at in the waker himself to locate the तुरीयम्. Look at the dreamer himself to locate the तुरीयम्. And looking there remove the limiting factors. What will be left behind is the consciousness principle. And how does it do? By निषेदेन, by negating the three. Negating the three, means negating the limiting factors belonging to the three. And he gives the example here. सर्पादि विकल्प प्रतिषेधेन एव. So, imagine a person is looking at

the rope a snake. Another person is looking at as माला. Another as भुचिद्रं. Then the teacher says no. no. no. there is rope. Now the student wants to see the rope elsewhere. So, he is leaving aside. सर्प माला and भुचिद्रं he is looking for a rope outside these three. Now the teacher cannot reveal a rope outside सर्प why? Because rope is not the 4th entity other than सर्प, माला and भुचिद्रं. Therefore, the teacher says सर्प is rope. माला is rope. भुचिद्रं is rope. So that he will not look outside. Therefore, when he says सर्प माला भुचिद्रं is rope, he is saying that don't look outside. Rope is there in the whatever you are seeing only. Therefore, the teacher says, those three are rope. Once he says those three are rope, then he will include snakesness and मालानess etc. Therefore, he says all the three are ropes minus snakesness, which is superimposed by you. The मालानess superimposed by you. To remove the **ness**, he is negating all these three. Therefore, he says, सर्पादि विकल्प प्रतिषेदेन. By negating these snakesness etc. रज्जु स्वरूपं प्रतिपत्तिवत्. Like understanding the rope as the inner essence of all the three, minus the distinguishing features. In the same way तुरियत्वेन प्रतिपाद इषितत्वात्. प्रतिपाद इषितं Sanskrit students प्रतिपातयितुं इष्टं the श्रुति intends to reveal. And that is why in the other classes I say, when the उपनिषद् says तत् त्वं असि, then I have to know ब्रह्मन् only in one way. What is the only method? Knowing ब्रह्मन् is only in the form of claiming I am ब्रह्मन्. So, the first step is, never attempt to know ब्रह्मन्. Learn to claim ब्रह्मन् this is the first step. Then the next step is while claiming I am ब्रह्मन्, learn to take only the consciousness component in the word I. While claiming I am ब्रह्मन्, only take the consciousness component. Which is not a new entity; but is available when? All the time available. Consciousness component you include in the word I. And while including the all the time available consciousness component, parallelly learn to exclude the body component; Mind component; Intellect component; Thought component. Even चिदाभास component; Learn to exclude the other components. And include only consciousness component. And it is not a newly revealed entity. The consciousness component is already available. Thus, inclusion of one part and exclusion of other part. For the inclusion part, it says you are the तुरीयम्. For the exclusion part, it says, it is different from अन्तप्रज्ञ, बहिष् प्रज्ञ etc. this is the peculiar method. Like what? तद त्वं असि इतिवत् Exactly like तत्वमसि in which inclusion is also store? Exclusion is also there. Inclusion is of consciousness. Exclusion is of the body mind complex. More I we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

027 - Chapter 1 Mantra 7

Page 53, bhashyam last paragraph.

न सर्पादिविकल्पप्रतिषेधेन एव रज्जुस्वरूपप्रतिपत्तिवत्त्रयवस्थस्य एवात्मनस्तुरीयत्वेन प्रतिपिपादयिषितत्वात्। “तत्त्वमसि” (छा.उ.६.८.१६) इतिवत्।।

प्राज्ञ, is commenting upon, the 7th मन्त्रा, which is defining the तुरीयम् the 4th पाद. And here, a पूर्वपक्षि raises a question with reference to the first sentence of the 7th मन्त्रा which says नान्तं प्रज्ञं न बहिष् प्रज्ञं नो भयात् प्रज्ञं etc., which means तुरीयम् is not अन्तं प्रज्ञं not बहिष् प्रज्ञं not घनं प्रज्ञं. We should remember अन्तं प्रज्ञं means तैजस. बहिष् प्रज्ञं means विश्व and घनं प्रज्ञं or प्रज्ञानघनं means प्रज्ञं; so विश्व तैजस and प्रज्ञं in English waker dreamer and sleeper. The उपनिषद् says तुरीयम् is not विश्वं not तैजसं not प्रज्ञं. Now PP asks why should the उपनिषद् declares, because once विश्वं तैजसं and प्रज्ञं have been defined already in the previous मन्त्रा. And the उपनिषद् wants to reveal तुरीयम्. We already know the तुरीयम् the 4th पाद must be different from the first second and third. Therefore, why should it make a statement which is already known, is a question. And by way of answering this question, प्राज्ञ is conveying a very, very important and subtle message. And that is the answer न सर्पादि विकल्प प्रतिषेदे नैव. So, the essence that प्राज्ञ conveys is this. The उपनिषद् doesn't want to reveal, तुरीयम् as a 4th and new entity. Because तुरीयम् doesn't exist as a new entity unknown to us. तुरीयम् doesn't exist as a new 4th entity unknown to us, in the vision of the उपनिषद्, तुरीयम् is already known to us. And therefore, there is no question of revealing a new entity. Because तुरीयम् is already known. Then what is our problem? Our problem is तुरीयम् is already known, but known wrongly. तुरीयम् is already known but known wrongly as विश्व. Wrongly as तैजस. Wrongly as प्रज्ञः. So, our whole problem is that तुरीयम् has been known by us wrongly. Therefore, the aim of this मन्त्रा is not revelation of a new entity. The aim of the मन्त्रा is not at all the revelation of a new entity. The aim of the मन्त्रा is correcting a mistake. वेदान्तस्य aim is not revealing a new entity. But making a correction. So, whenever we talk about self-knowledge, we are not knowing a new self. **Self-knowledge should be understood as, correction of, a self-conclusion. Wrong self-conclusion.** Therefore, seventh मन्त्रा is a corrective मन्त्रा, not a revealing मन्त्रा. And what is the correction the मन्त्रा wants to do. It wants to say, what you already know as विश्व, is तुरीयम्. What you already know as तैजस is तुरीयम्. What you already know as प्रज्ञ is तुरीयम्. Therefore, the message is

विश्व is तुरीयम्, तैजस is तुरीयम्, प्रज्ञ is तुरीयम् mistaken. विश्व is तुरीयम् mistaken. तैजस is तुरीयम् mistaken. प्रज्ञ is तुरीयम्. And once we understand विश्व, तैजस and प्रज्ञ as तुरीयम् then the mistake is corrected. And what happens in the correction of the mistake? What is the process that happens, in the correction of the mistake? The process is, I understand, the विश्व status as a fake superimposed, status. तैजस is a fake superimposed statuses mistake means what? Fake superimposed status. प्रज्ञ is fake superimposed status. तुरीयम् is real natural status. Therefore, the उपनिषद् wants to say, विश्व is तुरीयम् with fake विश्व status. तैजस is तुरीयम्, with fake तैजस status. And प्रज्ञ is तुरीयम् with fake प्रज्ञ status. And in this understanding the तुरीयम् status is claimed displacing विश्व तैजस and प्रज्ञ statuses. In this correction of mistake, तुरीयम् status is claimed, displacing विश्व तैजस प्रज्ञ status. That is why I have been repeating, knowing the आत्मा happens only in one way. You don't know a new आत्मा. Knowing the आत्मा or तुरीयम् is do you remember? Do you remember? Claiming the तुरीयम् status. Self-corrective measure. Claiming is correction. I claim, the आत्मा status ब्रह्मन् status, तुरीयम् status, and the very claiming of आत्मा status automatically displaces, the waker, dreamer and sleeper status. And therefore, correction alone is done, no revelation is done. And for this प्रज्ञ wants to give an example. The well-known example. A rope is in front which has been mistaken as a snake. And in the vision of this mistaking person what is there is snake, which is nothing but mistaken rope which he doesn't know. And then somebody points out that there is a rope. Somebody points out that there is a rope. Now hearing the word rope, this person wants to know; he repeats a new entity, setting aside the snake. This बृहस्पति, wants to keep the snake aside, which snake is nothing but the rope. Keeping the snake aside, he wants to know a new rope because somebody has said there is a rope. Now, I cannot reveal a new rope, other than, the rope snake. Why? Because there is no new rope. Therefore, what should I do? What should I do, because the problem is not missing the rope, but it is mistaking the rope. Therefore, I have to say, what you think as snake, is nothing but rope. So, I have to say, the snake, the so-called snake, is nothing but rope. And this statement is not a revealing statement. It is a statement of correction. And when I say the snake is rope, what type of correction is taking place? Snakeness is displaced. The superimposed snakeness is displaced. And the real ropeness is claimed. The real ropeness is claimed, displacing the snakeness. And therefore, न अन्त प्रज्ञं. Should not be taken as setting aside the अन्तप्रज्ञं. न अन्त प्रज्ञं is not

setting aside अन्तप्रज्ञ. न अन्त प्रज्ञं means अन्तप्रज्ञं is तुरीयम् without अन्तप्रज्ञ status. Because it is superimposed. Without the superimposed अन्तप्रज्ञ status. Na बहिष्प्रज्ञं means what? बहिष्प्रज्ञं is तुरीयम्, without the बहिष्प्रज्ञ status really or with superimposed बहिष्प्रज्ञ. न अन्त प्रज्ञं means अन्त प्रज्ञं is the तुरीयम् with superimposed अन्तप्रज्ञ status which is not there. Similarly, न बहिष् प्रज्ञं etc. is revealing अन्तप्रज्ञ a तुरीयम्. And dismissing the न is what? Dismissing the superimposed अन्तप्रज्ञ status. Therefore, what is the important message of this very profound paragraph. 7th मन्त्रा is a correcting मन्त्रा. Not a revealing मन्त्रा. So now he says, न. न means what you say is not correct. सर्पादि विकल्प प्रतिषेदेन एव. Here the प्रतिषेदेन means replacing or displacing. The superimposed status of snake hood. विकल्प means superimpose सर्प means सर्पत्वं. By displacing the superimposed status snakehood itself, रज्जु स्वरूपं प्रतिपत्तितात्. Just as the mistaken snake is understood as rope, just as the mistaken snake is understood as rope by the negation of superimposed snakehood. என்ன Sentence பாருங்கோ நீளக்க சொல்லிண்டே போறேன் எனக்கே கொஞ்சம் So just as the rope is understood by negation, just as the mistaken rope is understood as rope, by negating the superimposed snakehood upon that. रज्जु स्वरूपं प्रतिपत्तितात्. In the same way, त्रियवस्थस्य आत्मनः; the तुरीयम् itself, which is mistaken as त्रियवस्थ; mistaken as विश्व, तैजस and प्रज्ञ; आत्मनः that mistaken विश्व तैजस प्रज्ञ itself तुरीयत्वेन the उपनिषद् wants to correct as तुरीयम्; point out as तुरीयम्. Therefore, negation is not of the substance. But the negation is of the statuses of the substance. He is not negating the snake. But negating the snakehood retaining the substance. Negation of the waker is negation of the waker status and what is the substance is what? तुरीयम्. तुरीयत्वेन प्रतिपाद् इषितत्वात् Like what? तत्वमसि इतिवत्. Just as the उपनिषद् corrects by the महावाक्यं तत्वमसि. How does the महावाक्यं correct the mistake? So how does the महावाक्यं correct the mistake in the mind? A very, very, nice study of the mental process. When the महावाक्यं works for a student. I have to tell that. When the महावाक्यं works for a student; what is the mental process, that is taking place? The महावाक्यं says, that ब्रह्मन् you are. And the student converts that statement, student doesn't tell the गुरु you are ब्रह्मन्. The student says, I am ब्रह्मन्. And when he says I am ब्रह्मन्; what is happening? Only correction of a mistake is taking place. Student is not expected to know something new. Student is to correct a mistake in the form of self-conclusion. What is the wrong conclusion regarding the ever-evident self? The wrong conclusions is I am a जीवः; the जीव भाव is falsely superimposed on I, which is already dreamt. When I claim I am ब्रह्मन्, the

superimposed जीव भाव is displaced by the ब्रह्म भाव, which I claim, from the महावाक्य. Thus, claiming the ब्रह्म भाव and displacing the जीव भाव is self-correction. Self-correction is figuratively called self-knowledge. Actually, speaking there is no such thing called self-knowledge. Why? Already self is known. What is our problem? Wrongly known. That wrongly must be made rightly. That known is same only. Therefore, I am तत्त्वमसि; just as जीव भाव is displaced by ब्रह्म भाव here, विश्व तैजस प्राज्ञ भाव is replaced by तुरीयम् भाव. There is no new thing revealed. So, this is the संक्षेप वाक्यं that he is going to explain further.

यदि हि त्र्यवस्थात्मविलक्षणं तुरीयमन्यत्प्रतिपत्तिद्वाराभावाच्छास्त्रोपदेशानर्थक्यं शून्यतापत्तिर्वा ।

So the blessing, the good fortune, that we have is, I, the ब्रह्म, विश्व is तुरीयम्. Already I the तैजस am तुरीयम्. I the प्राज्ञ am तुरीयम्. These claiming these facts I am तुरीयम्. This process of displacing the Wakerhood, dreamerhood and sleeperhood as attributes of mind or ahamkara. And therefore, what is the blessing? ब्रह्मविश्व is तुरीयम्. तैजस is तुरीयम्. प्राज्ञ is तुरीयम्.

Now प्राज्ञ says, suppose this is not the truth. And तुरीयम् is a separate entity, other than ब्रह्मविश्व तैजस and प्राज्ञ, the tragedy is, such a तुरीयम् can never be revealed by शास्त्रम्. If तुरीयम् is a separate entity other than ब्रह्मविश्व तैजस and प्राज्ञ the तुरीयम् can never be revealed by शास्त्रम्; why? Because in the introduction we have already said तुरीयम् doesn't fulfill the condition for verbal revelations. Therefore, if तुरीयम् is a new entity nobody can know. Or either I don't know तुरीयम्. Or it can be known in one way. It is शून्यं. Either you don't know it. Or you know it only as शून्यं if तुरीयम् is a new entity. But fortunately, तुरीयम् is not a new entity. It is already பழைய பெருச்சாணி. I, the same I only, பழைய is not the word. It is the oldest one. Anadi kala pravritti जीव. I the ब्रह्मविश्व तैजस प्राज्ञ alone am तुरीयम्. What is required is only claiming and displacing the wrong status. Therefore, self-knowledge is self-correction. If you don't accept that a तुरीयम् can never be known. Very important message यदि; suppose. त्र्यवस्थात्मविलक्षणं; त्र्यवस्थात्म means, विश्व तैजस प्राज्ञः. बहुव्रीहि. तिस्र अवस्था एषां ते विश्व तैजस प्राज्ञा. And आत्मा is common to all three. विश्वात्मा तैजसात्मा तुरियात्मा विलक्षणं other than the already available ब्रह्मविश्व तैजस प्राज्ञ, तुरीयम् अन्यात् स्यात्. If तुरीयम् is a new separate distinct entity, then what will be the tragedy. This is what people are waiting in meditation for. They want to get a fresh mystic experience which will reveal the तुरीयम्. Very unfortunate expectation. And

प्राज्ञ says that expectation will be eternal. *எப்போ வருவாரோ* story only. So तुरीयम् अन्यात् स्यात्. If तुरीयम् is a fresh entity, then what is the tragedy? तत् प्रतिपत्ति द्वार अभावात्. There is no प्रमाणं, to reveal that तुरीयम्. Even शास्त्र प्रमाणं, which is अपौरुषेय प्रमाणं, that also cannot reveal if तुरीयम् is a new entity. Why? शास्त्र प्रमाणं cannot reveal. You should go back to the introduction. Because शास्त्र प्रमाणं is शब्द प्रमाणं. If शब्द प्रमाणं should function, 5 conditions are required जाति, गुण, क्रिया, द्रव्य, संबन्ध All these 5 are required. We saw it and I said we have seen in BG also. I will tell you the reference. 14th Chapter 12th sloka. ज्ञेयं यत्तत्प्रवक्ष्यामि यज्जात्वातरुतमश्नुते अनादि मत् परमं ब्रह्म न सत्तानसद्युच्यते. In that commentary, नासत्तनसत्, Lord Krishna says ज्ञेयं, ब्रह्म doesn't have शब्द प्रवृत्ति निमित्तानि Therefore, प्रतिपत्तिद्वारा here refers to शब्द प्रवृत्ति, निमित्त अभावात्. Since they are not there, शास्त्र उपदेश आनर्थक्यं; the sastric teaching will become redundant. Or शून्यतापत्तिर्वा. A student will conclude तुरीयम् is शून्यं. On the other hand, if तुरीयम् happens to be ब्रह्मविश्व तैजस प्राज्ञ itself, because of mistake, then शास्त्र can reveal within inverted commas " reveal" तुरीयम् by doing a corrective measure by saying ब्रह्मविश्व is तुरीयम् only. And for that प्राज्ञ gives the rope-snake example. How do you reveal the rope? By saying the so-called snake, is the rope. Correction is revelation. That is said here.

रज्जुरिव सर्पादिभिर्विकल्प्यमाना स्थानत्रयेऽप्यात्मैक एवान्तः प्रज्ञादित्वेन विकल्प्यते यदा तदान्तः

प्रज्ञत्वादिप्रतिषेधविज्ञानप्रमाणसमकालमेवात्मन्यनर्थप्रपञ्चनिवृत्तिलक्षणफलं परिसमाप्तमिति तुरीयाधिगमे

प्रमाणान्तरं साधनान्तरं वा म मृग्यम् । रज्जुसर्पविवेकसमकाल इव रज्ज्वां सर्पनिवृत्तिफले सति रज्ज्वधिगयस्य ।

31.30

So तुरीयम् revelation should be understood as self-correction. Correction with reference to the conclusion, that I already have. Only if you understand in this manner, this मन्त्रा will be meaningful. Otherwise the मन्त्रा will not work. Therefore, रज्जुरिव, as in the case of rope being mistaken as snake, रज्जुः इव, सर्पादिभिः; विकल्पस्य माना which is mistaken in threefold ways. As snake, माला and crack on the earth. So just as rope is mistaken in threefold ways, in the same way, एक एव आत्मा, one and the same तुरीयम् is already known to us. As I am. तुरीयम् is already known to us as I am. But known in what form? Wrongly; as what? आत्मा एकः एवा here आत्मा means तुरीयम्. One तुरीयम् itself is अन्तः प्रज्ञादित्वेन विकल्प्यते. Is mistaken as विश्व तैजस and प्राज्ञ; waker, dreamer and sleeper. Suppose this is the situation. So, the problem is; mistake only is the problem. Suppose. यदा तदा means suppose this is our problem. Then what should वेदा do? वेदा need not reveal anything new. वेदा only should make a correction. तदा

अन्तःप्रज्ञात्वादि प्रतिषेध विज्ञान समा कालमेव; means at the time of self-correction itself. Without, revealing anything new, at the moment of self-correction itself. That self-correction is expressed through a long compound. What is the compound अन्तःप्रज्ञात्वादि प्रतिषेध विज्ञान समा कालं. At the time of self-correction is the final meaning. And what is self-correction? Self-correction involves 2 processes. One is: claiming the real तुरीयम् status is one part of self-correction. And the second part is displacement of superimposed statuses; waker, dreamer, sleeper statuses. Or in simple words जीव भाव. Claiming ब्रह्म भाव and displacement of superimposed जीव भाव. जीव भाव = विश्व status + तैजस statuses + प्राज्ञ. अन्तःप्रज्ञात्वादि means fake जीव status. प्रतिषेध displacement of the fake जीव भाव or विश्व तैजस प्राज्ञ भाव विज्ञान - विज्ञान means grasping. So, by grasping the displacement of the fake status. How? By claiming the तुरीयम् status. That we have to supply. By way of claiming the तुरीयम् statuses displacement of विश्व तैजस प्राज्ञ status when they grasp this message. समकालं. That at the time itself तुरीयम् is known. There is no separate knowing. As I say, claiming is knowing. So समकालं एव you have to supply तुरीयम् ज्ञानं भवति itself is the तुरीयम् ज्ञानं. What is तुरीयम् ज्ञानं. Correcting the mistake is तुरीयम् ज्ञानं. And not only तुरीयम् ज्ञानं takes place. आत्मनि अनर्थ प्रपञ्च निवृत्ति लक्षण फलं च. And also, we get the benefit of removing the fake status of संसारी. Because what is संसारी? विश्व + तैजस + प्राज्ञ status is called संसारी. Therefore, अनर्थ प्रपञ्च - अनर्थ प्रपञ्च means विश्व तैजस प्राज्ञ status which includes विराट्, हिरण्यगर्भ, अन्तर्यामी, status also. So आत्मनि - आत्मनि means upon me the तुरीयम्, the अनर्थ प्रपञ्च, the problematic universe in the form of 3-fold fake status; निवृत्ति लक्षणम्, the removal takes place. Remember removal of जीव भाव is nothing but understanding the मिथ्यात्वं of जीव भाव. Nothing is physically removed. Body will remain there. Knee pain will be there. Nothing is removed. Removal in वेदान्ता means understanding the मिथ्यात्वं. द्वैत removal = understanding द्वैतम् is मिथ्या. Waker removal means not the waker goes away, if he goes class out. So waker removal is understanding the waker is मिथ्या. Removal is not there in वेदान्ता. They use the word निवृत्ति, प्रतिषेध etc. Anywhere the word removal comes it should be translated as understanding the मिथ्यात्वं. For a jnani world is not the means; for a jnani world is मिथ्या. Without that nothing else is there. Therefore, निवृत्ति लक्षण फलं परिसमाप्तं. The whole process is over. Therefore, इति इति हेतोः तुरीयम् अधिगमे प्रमाणान्तरं साधनान्तरं वा म मृग्यम्. After the self-correction, you need not work for तुरीयम् ज्ञानं separately, other than self-correction. What is the self-correction; I am तुरीयम् and not VSP. Other than the self-correction you need not separately look for another प्रमाणं to

reveal तुरीयम् separately. Why/ because तुरीयम् is not a separate entity. Therefore, तुरीयम् अधिगमे. For a fresh knowledge of तुरीयम्, वेदान्ता have all been read. Now we should meditate this is the problem. I have to go to तुरीयम् अवस्था. And in the तुरीयम् अवस्था I have to know तुरीयम् Sankaracharya says these are all not required. प्रमाणान्तरं न मृग्यम् I don't look for a new प्रमाणं. For what? तुरीयम् अधिगमे for knowing the तुरीयम् because you are the तुरीयम्. Therefore, you need not know the तुरीयम् because you are the blessed तुरीयम्. So तुरीय अधिगमे विषय सप्तमि. With reference to the knowledge of तुरीयम्, you don't require a new प्रमाणं other than correcting प्रमाणं. Or साधनान्तरं वा you need not practice any new साधना like meditation. So साधनान्तरं वा म मृग्यम्. Understanding the 7th mantra the job is over. *கோவிந்த நாம சங்கீர்த்தனம் தான்* No other thing is there. Thereafter if there is something; प्रसाद विनियोगः That stands for जीवन् मुक्ति. भोग. आनन्द भोगः No साधना is involved. Like what? He connects to the example. What is that? In the case of rope-snake, let us connect the whole process. This person said want to realize the rope. And he has set aside the snake. Because this is snake. I want to know the rope. Therefore, turning the mind away from the snake, he wants to realize the तुरीयम्. And he approaches the informed person. And who is the guru; informed person who knows the so-called snake is the rope. Don't look elsewhere. And what does he do to reveal the rope? He doesn't try to reveal the rope. He wants to make a corrective statement. The statement is not revealing statement. It is only a corrective statement. And what is the corrective statement. He says this snake is rope. This snake is rope. And when this corrective statement is made, what happens in the mind of the other person? What is supposed to happen? If the guru has done punya, what will happen in the mind of guru? Guru should have lot of पुण्यं to get good students, like you. OK. Therefore, what happens? He says this one, which I have mistaken as me is nothing but the rope. Correction itself is the knowledge of the rope. After this correction, he need not work separately for knowing a rope. रज्जु सर्प विवेक समकाले वा. As in the case of the example, at the time of सर्प रज्जु विवेक itself, and रज्जु सर्प विवेक should be translated as displacing the snake^{ness} by the rope^{ness} which is the real status. रज्जु सर्प विवेक = displacement of the snake^{ness} by the rope^{ness}. At that time समकाले एव, at the time of that correction itself, रज्जु ज्ञानं भवति. That we have to supply. Not only the understanding of the rope, in the form of claiming the ropeness. That is to be supplied. रज्जु अधिगमः. And रज्जु सर्प निवृत्ति फलं च. And also, the elimination of this snake^{ness}, which is superimposed

on the rope. Both of them happen simultaneously. And the रज्ज्वां सर्पनिवृत्ति काले सति. Once that has happened, रज्जु अधिगमस्य, for the sake of रज्जु ज्ञानं, the sentence is incomplete. You have to supply प्रमाणान्तरं साधनान्तरं वा म मृग्यम्. One need not look for another new प्रमाणं or another new साधना. I am meditating to realize the rope means என்ன பண்ணுது? Continuing, the whole section is very significant section. And he adds one more general note in this context.

येषां पुनस्तमोऽपनयव्यतिरेकेण घटाधिगमे प्रमाणं व्याप्रियते तेषां

छेद्यावयवसम्बन्धवियोगव्यतिरेकेणान्यन्यतरावयवेऽपिच्छिदिव्या प्रियत इत्युक्तं स्यात् ।

So here he is making a very general and technical observation. And that observation is a प्रमाणं, really doesn't reveal a new object. A प्रमाणं, doesn't really reveal an object at all. An object, is associated with, is connected with, either with ignorance or mistake. Until we employ a प्रमाणं, an object is associated with ignorance, and mistake or ignorance alone. So, every object is enveloped by ignorance sometimes. The ignorance always. And sometimes ignorance and mistake. Every object is associated with that. Which Sankaracharya calls तमः. तमः should be understood as ignorance along with mistake. And the job of a प्रमाणं is only separating the object and the तमः which it is associated with. So प्रमाणस्य job is only separation of विषय and तमः. And once the तमः is negated, separated by प्रमाणं, the विषय need not be revealed. विषय is already known. Therefore, a प्रमाणं doesn't reveal an object. A प्रमाणं need not reveal an object. And a प्रमाणं, cannot reveal an object. Because प्रमाणं by itself, is जडं only. प्रमाणं by itself, is जडं only. Therefore, it doesn't. It need not. And it cannot reveal an object. It only separates the संबन्ध. विषय तम संबन्ध छेदनं separation alone it has to do. Like cutting an object into two. Like knife cutting a banana into two pieces. When knife is doing a cutting job, the knife only, removes the connection that is existing between the two parts of the banana. The left part and the right part. The knife doesn't do anything, separately to the two pieces. It doesn't add a new attribute to the pieces other than segregating. Similarly, प्रमाणं, doesn't add any new attribute to the object. प्रमाणं only just peels off as it were, the अन्धकार or अध्यासाः which is connected to the object. And this has been analyzed by सास्त्रकाराः technically. And there are some people who say, that प्रमाणं removes the ignorance and reveals the object. And object is given anew attribute. There are some people who say, प्रमाणं removes the ignorance, and प्रमाणं adds an attribute to the object. And what is that

new attribute? An unknown object becomes known. That knownness is one attribute. Or unrevealed object is revealed. That revealedness is a new attribute. And that new attribute they give a technical name. And that word they use is प्राकृत्यम्, प्रकटः भवति. The non-evident object becomes evident. प्रकटः means evident. The abstract noun of that is प्रकटस्य भावः. प्राकृत्यम् or is प्रकटा That is a new status added to the object. Sankaracharya says: a प्रमाणं can never add any attribute. Then प्रमाणं, will become a कारकं, not a ज्ञापकं. कारकं means doer of a कर्म. कर्म means adding a new attribute is like painting the wall. It becomes an additional कर्म. Adding a new attribute will become an additional कर्म, A प्रमाणं can never do a कर्म. Just as कर्मेन्द्रियाणि can do कर्म, ज्ञानेन्द्रियाणि cannot do any कर्म. प्रमाणं cannot do any कर्म. The object remains the object. Knownness is not a new attribute. Thus that philosophy of प्राकृत्य वाद, it is मीमांसक मतं. That प्राकृत्य वाद, Sankaracharya is refuting in this paragraph. There is no प्राकृत्यम् attribute added. Then, what does it do? Just removes the ignorance covering the object. Very technical sentence, the exact meaning we will see in the next class. Already it is heavy. We don't have to go more now.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

028 - Chapter 1 Mantra 7

Page 54, bhashyam last 3 lines at the bottom,

येषां पुनस्तमोऽपनयव्यतिरेकेण घटाधिगमे प्रमाणं व्याप्रियते तेषां

छेद्यावयवसम्बन्धवियोगव्यतिरेकेणान्यन्यतरावयवेऽपिच्छिदिव्या प्रियत इत्युक्तं स्यात् ।

Sankaracharya is commenting upon the 7th मन्त्रा of the उपनिषद् which reveals the तुरीयम्. And there in the beginning of the मन्त्रा the उपनिषद् says तुरीयम् is not अन्तः; प्रज्ञं बहिष् प्रज्ञं etc. तुरीयम् is not the waker, not the dreamer not the sleeper. Sankaracharya says this negation must be understood carefully. When the उपनिषद् says तुरीयम् is not the waker, generally we try to set aside the waker completely. Dreamer also completely. Sleeper also completely. And setting aside these three, we may look for तुरीयम् as a 4th and distinct one. Sankaracharya says we should know, तुरीयम् is not the 4th one, distinct from the waker dreamer and sleeper. Because तुरीयम् is the consciousness, which is included in the waker, dreamer and sleeper and since तुरीयम् is very much included in the three, once you set aside this three like throwing the baby with bath water, तुरीयम् also will be set aside. Then we will not be able to find तुरीयम् as the 4th distinct entity. Therefore, the first important message तुरीयम् is included in the waker, dreamer and sleeper, in the form of the very consciousness which is the meaning of the word I. Then what is the aim of negating, न अन्तः प्रज्ञं etc.? The उपनिषद् doesn't negate the waker totally. Retaining the consciousness which is the non-variable in all these three the उपनिषद् wants to negate only the waker attribute or status. That, incidental attribute. Similarly, the incidental attribute dreamer. Similarly, the incidental attribute sleeper. That attribute alone the उपनिषद् negates. न अन्तः प्रज्ञं means न अन्तः प्रज्ञत्वं. So waker minus Wakerhood is the consciousness. Dreamer minus dreamer hood is the consciousness. Sleeper minus sleeper hood is the consciousness. This consciousness minus these three incidental attributes is the blessed तुरीयम्. And why do you say, these are incidental attributes/ which is not described here. But worth noting. Consciousness itself doesn't have the attribute of waker, dreamer etc. But when the mind is extrovert, the extrovertedness of the mind, in which state, in the waking state, is mistaken as the extrovertedness of the consciousness. Consciousness is extrovert or introvert. It is no vert. So, consciousness itself doesn't have any of these. When the mind is extrovert, the extrovertedness of the mind is transferred to the consciousness. And

consciousness is mistaken as extrovert. And that extrovert" consciousness is called waker. In dream, the mind is introvert. The introvertedness of the mind, is falsely transferred to the no-vert consciousness. And we mistake consciousness as introvert. And then consciousness gets the name dreamer. And similarly, when the mind is neither extrovert nor introvert but passive, that passive condition of the mind, dormant condition of the mind, is again transferred to the consciousness. And we think the consciousness is dormant. Therefore, sleeping. Who is sleeping? Consciousness is sleeping. And that passiveness transferred to consciousness and seen as passive consciousness is called sleeper. Therefore, when you transfer the attributes of the mind, consciousness appears as waker, with transferred attribute 1. Consciousness appears as dreamer, with transferred attribute 2. Similarly, consciousness appears as the sleeper with transferred attribute no 3. Therefore, waker contains what? Consciousness and transferred attribute. Dreamer contains consciousness and transferred attribute. And similarly, sleeper also. And that consciousness per se is called तुरीयम् And therefore, from the waker if you have to arrive at तुरीयम् what should you do? Just negate the transferred attribute. So waker minus wakerhood, namely extrovertedness. Dreamer minus dreamerhood namely introvertedness; sleeper minus sleeperhood namely passivity or passiveness. If you do, what is left behind is the consciousness. And the consciousness is the तुरीयम्. And, how to see that तुरीयम्? குட்டு வேண்டோ? Never see the तुरीयम्. Learn to claim the तुरीयम्. And, divesting the तुरीयम् of these three attributes is not a physical job. You need not go to a 4th state to become pure consciousness. Because this the problem of student. Now Swamiji I am waker not तुरीयम्, Therefore, I want to go to the 4th state. चतुर्थं मन्यन्ते You need not. remaining the waking state itself, understand that the attribute belongs to the mind. Hand over the Wakerhood to the mind. And using that mind, claim I am the तुरीयम्. If you drop the mind what will happen; there is nobody to claim. Therefore, you will be in the 4th state. So called - there is no 4th state. Why? Because the mind will be always there in समाधि also. Mind is going to be there in passive condition. It is sleep state. The only difference between sleep and समाधि is when the mind becomes passive naturally, it is called sleep. That is the lying posture. When the mind becomes passive, artificially in sitting posture, it is called समाधि but in both states mind is there or not? Mind is going to be there. Therefore, we don't want to go a 4th state. But remaining in the waker state, transferring the

wakerhood attribute to the mind, use the mind; which mind ~ waker mind. Use the waker mind, to claim, that I, the consciousness, am तुरीयम् ; when? All the time. Remember the example the crystal is colorless even it appears as red, because of a flower nearby. You don't have to remove the flower to make the crystal, colorless. You need not remove the flower to make the crystal colorless. We have to understand, even when the flower is there, even when it appears red, it is colorless. Similarly, I am तुरीयम् in the waking state when I appear to be the waker. Similarly, when I appears as the dreamer; when I appears as the sleeper; I appears variedly. But I am तुरीयम्. And this claiming can be done only one in particular state; which state you are supposed to be in the class, I hope, because, in dream I cannot claim. There is no will. In sleep, nothing. Therefore, in the waking state, न अन्तः प्रज्ञं means अन्तः प्रज्ञं minus अन्तः प्रज्ञत्वं is तुरीयम्. बहिष् प्रज्ञं minus बहिष् प्रज्ञत्वं is the तुरीयम्. Therefore, this प्रमाणं, is not revealing the तुरीयम्. Because it is already evident as I. The प्रमाणं is only negating the transferred attribute of Wakerhood, dreamer hood and sleeper hood. Therefore, प्रमाणं, doesn't reveal. प्रमाणं negates ignorance and transferred attribute. And ignorance and transferred attribute Sankaracharya calls तमः; तमः means अज्ञानं + अध्यासः. What is the अध्यासः Wakerhood. Dreamerhood. That is called three hooded अहंकार snake. अहंकार snake has three hoods. What are the hoods? Wakerhood, dreamerhood, deep-sleeperhood. Remove that. And therefore, प्रमाणं removes तमस् only. It doesn't do anything to reveal. Just as what? He gave an example. Just as a knife, which is used to cut any object. Let us take a banana which is used to cut the banana, into two portions. Before the operation of the knife, the two parts are joined together. They are joined together. The knife only separates them. But knife doesn't add any value to either of the bit.

Knife only destroys the संयोगः, संयोगः means connection. What is the job of the knife? संयोग निवृत्ति or संयोग अपनयः It only destroys the connection. Other than that it doesn't do anything to either of the two parts. Similarly, प्रमाणं is like a knife. The आत्मा and तमः Like two parts of banana. Now waker has got 2 parts. तुरीयम् and wakerhood. They are joined together. Joined twins like siamese twins. It is conjoined. Similarly, तुरीयम् and dreamerhood, this is joined together. प्रमाणस्य job is only separating these two. तुरीयम् and तमः. And तुरीयम् तमः संबन्ध अपनयनम् व्यतिरेकेण. तुरीय तमः; संबन्ध अपनय. The प्रमाणं knife removes those connections. It de-links these two. Other than removing प्रमाणं;

doesn't do anything to either of the two. It doesn't do anything to तमः also. It doesn't do anything to तुरीयम् also. Even though we use the word revealed, the revealed adjective, doesn't convey, the addition of an attribute. I will repeat. When you say प्रमाणं reveals तुरीयम्, the revealed तुरीयम्, we are adding an adjective. Revealed-adjective. That adjective is not addition of a new attribute. It is exactly like when you switch on the light in the hall, before switching on the light, the book or the letters were un-revealed. Now the moment the light is switched on, you use the expression, now the book is revealed. 'Now revealed' is an adjective you are adding to the book. But normally an adjective indicates an attribute like a painted wall. But when the light is on, in the book there is no additional attribute, even though we use the expression **revealed book**. Similarly, when I see the book, light is revealed adjective is added. That adjective is not an additional attribute. Before seeing the book, the book was '**unseen**'. Because I was looking elsewhere. Now I see this '**book**'. Now we say previously it was '**unseen book**'. Now it is **seen-book**. Now you are adding an adjective '**seen**'. Now can you say, the adjective **seen** is an addition of an attribute to the book? No. Then what is happening? That is the mystery. Therefore, **knownness** is not an attribute. **Seenness** is not an attribute. **Revealedness** is not an attribute. Even though we use the word revealed, seen, known etc. I hope it is not too much hair-splitting.

Now, suppose a new attribute is added. Hypothesis. Suppose a new attribute is added, then what will happen? You are bringing about a transformation in the book. So, the moment you switch on the light, revealed book, one transformation. And i.e., it becomes seen-book. Now the **revealed-book** has become the **seen-book**. Another transformation is: every time the book is illumined, revealed or known, the book is getting, a new attribute. Then there is a transformation taking place. If a transformation is taking place, it will become कर्म फलं and not ज्ञानं. Because we say transformation is one of the 4 कर्म फलंs. I don't know whether you remember all these. If you remember wonderful. Otherwise no transformation in the student. What are the 4 results? आप्तिः उत्पत्तिः संस्कार विकार The transformation will become one of the कर्म फलंs. Every time I know the book or see the book, or the other people know the things will undergo change but we know that properties of the book, the

physical properties chemical properties of the book whether it is pure or impure or impure, all the features of the book will remain the same before lighting after lighting. Before knowing, after knowing. Therefore, ज्ञानं doesn't make any value addition. So what does a प्रमाणं do? removes the तमः. We completed this para. तेषां छेद्य अवयवसंबन्ध व्यतिरेकेण. If you say प्रमाणं is adding an attribute to the object तुरीयम्. It will be like saying the knife is adding a value to either of the cut-bits. It doesn't happen. It only separates. But it doesn't do anything. व्यप्रियते इत्युक्तं स्यात्. Together. And because it is written together because of sandhi rule, there are two चs. If you separate the sandhi they are two separate words अपि is a separate word; छिदि with one च; that is the second च alone is the actual word the first च has come because of sandhi rule. छिदिव्या प्रियते इत्युक्तं स्यात्. Now Sankaracharya says it is not only in the case of आत्मा ज्ञानं. In other knowledge प्रमाणं removes तमस्. अज्ञानं or आवरणं only it removes. प्रमाणं doesn't do any job. In the next paragraph it is said. We will read.

यदा पुनर्घटतमसो विवेककरणे प्रवृत्तं प्रमाणमनुपादित्सिततमोनिवृत्तिफलावसानं छिदिरिवच्छेद्यावयवसंबन्धविवेककरणे प्रवृत्ता तदवयवद्वैधीभावफलावसाना तथा नान्तरीयकं घटविज्ञानं न तत्प्रमाणफलम् ।

So he is only consolidating this message; extending it to worldly knowledge also like घट विज्ञानं. First, we will see the example part which comes in the third line छिदिः इवछिदिः means the process of cutting. Cutting process is called छिदिः स्त्रीलिङ्ग and what is the cutting process involved छेद्य अवयव संबन्ध विवेककरणे प्रवृत्ता. छेद्य अवयवम् means the two portions of the things to be cut. So, the two portions of an object that is to be cut like the banana, which has got two अवयवम्. The right and left part. They are called छेद्य अवयवम्, to become cut portions. Before cutting they are in संयोग. By cutting we are going to do संयोग वियोग छेद्य अवयव संबन्ध विवेककरणे. विवेक means separation. Delinking. करणे प्रवृत्ति; engaged in separating the two portions. What is engaged छिदि; the act of cutting. करणे प्रवृत्ति. प्रवृत्ति is स्त्रीलिङ्ग. Because छिदिः is स्त्रीलिङ्ग: and what is the culmination of the cutting process? तद अवयव द्वैधीभाव फल अवसाना. The culmination is the two portions are separated. And one banana has now become two bits or two portions द्वैधी भाव means converting to two parts. Parting has happened. द्वैधी भाव means parting into 2, which is the अवसान, the culmination of the cutting press बहु व्रीहि

समासा. Adjective to छिदि; so तदवयव द्वैधी भाव फलम् एव अवसान यस्या सा; छिदि: बहु व्रीहि समासा. And exactly like the cutting process; separate the 2 portions; when you use a प्रमाणं to reveal any object.

Here in the object of घट; now we will go to the pot; the knowledge of the pot. Go to the first line of the Para. घट तमसो; विवेक करणे प्रवृत्तं प्रमाणं. The प्रमाणं is also doing a cutting operation. Cutting, separating घट तमसो. They are the 2 अवयव. Because pot and darkness or ignorance are mixed together. So, pot ignorance mixture, now the प्रमाणं is knifing. So घट तमसो: द्वन्द्व समासा षष्ठी. घटश्च तमःश्च घट तामसी; तयोः विवेक करणे प्रवृत्तं. The प्रमाणं is engaged in separating. And separating अनुपादित्सित तमो निवृत्ति फल अवसानं and the culmination of प्रमाणं, operation is separation of the आवरण. Ignorance is separated. And what type of ignorance. अनुपादित्सिततम् means unwanted. अनुपादित्सिततम् means unwanted ignorance. Why do you say it is unwanted? That is why you are using the प्रमाणं. We use the instrument of knowledge to peel off the unwanted ignorance. *எப்படி?* We use the instrument of knowledge to peel of the unwanted ignorance. So, ignorance is called अनुपादित्सिततम् Sanskrit students; desiderative उपादातुं इष्टं उपादिस्तितं desiderative past passive participle. Then नन्ज् तत्पुरुष न अनुपादिस्तं न उपादिस्तं. Sanskrit is also interesting. So, ignorance is gone, प्रमाणं removes the ignorance. The pot gets revealed. And here an aside note. How you can say, the प्रमाणं only reveals ignorance and when the ignorance is removed pot becomes known. In the case of आत्मा, आत्मा is self-revealing. But in the case of pot, pot being जडं it is not self-revealing. Therefore, not only ignorance has to go away. The pot has to be revealed. Why Sankaracharya doesn't mention that. प्रमाणं reveals the pot. He says प्रमाणं removes only ignorance. He doesn't say प्रमाणं reveals the pot. He just says pot gets revealed. Pot is not स्वयं प्रकाश like आत्मा. How can you say that? Because normally whenever we describe the knowledge we talk about वृत्ति व्याप्ति and फल व्याप्ति. The वृत्ति part removes darkness. The चिदाभास part reveals the pot. This is what we have learnt. I don't know you are getting these points. These are all interesting technical points. *புரிஞ்சா நல்லது; இல்லாட்டா விட்டுந்னோகா* उपादिस्तित आत्मा. Why doesn't Sankaracharya talk about फल व्याप्ति. प्रमाणं revealing the pot he doesn't say. He only says प्रमाणं removes ignorance. In the case of आत्मा it is acceptable. In the case of pot, how can you say so. The answer is: if the question is understood, no doubt प्रमाणं reveals the pot through फल व्याप्ति; through the चिदाभास. But Sankaracharya doesn't want to give

credit to the प्रमाणं. Because चिदाभास is not intrinsically belonging to प्रमाणं. The very fact that you say it is reflected consciousness it doesn't belong to the प्रमाणं. प्रमाणं is जडं. वृत्ति is also जडं only. Therefore, we cannot give the revealing credit to the प्रमाणं. Even though चिदाभास is there in the वृत्ति, even though चिदाभास reveals the pot, Sankaracharya doesn't want to give the credit to the वृत्ति. Then he wants to give the credit to the आत्मा or प्रमाता only. Consciousness originally belongs to me प्रमाता. The प्रमाणं is only borrowing the consciousness. And that alone reveals. That is why in Dakshinamoorthy Sthothram, नानाछिद्रघटोदरस्थितमहा दीप प्रभा भास्वरम्; ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते; the चिदाभास which belongs to the प्रमाता is already there in that area. The moment I look in that direction, the चिदाभास belonging to प्रमाता is already there. Therefore, the घटं is already enveloped in consciousness as it were. The credit belongs to the प्रमाता. And प्रमाणं. What does it do? It only removes the आवरण. The revealing the प्रमाणं cannot do. Therefore, प्रमाणं removes the darkness only. And therefore, he says, तदा तदा means when the प्रमाणं removes the आवरण called ignorance; then the pot which is already in the medium of the चिदाभास which belongs to the प्रमाता. नानाछिद्रघटोदर now when my eyes are open only, all of you have fallen the range of चिदाभास.

Then suppose I want to know, a particular student has come or not. Because now when I am looking at the class; it is generally falling in चिदाभास. And suppose I don't register, registration is done by अन्तः करण वृत्ति. When I pay attention, and look for that particular student. Somebody phoned up and asked: Is there class on Deepavali hoping that I will give holiday. And I said there is class. Then the student said she or he will come. I wanted to know. When I sit in class, already you all have fallen within the range of चिदाभास. And when I focus the वृत्ति, that such and such a student आकारवृत्ति; what does it do? It only clicks the camera, it only removes darkness. That वृत्ति need not reveal. Why? Because already you are floating in my चिदाभास. पृथिव्युत्थेता? If you want to give credit to वृत्ति you can give. It is like asking whether moonlight illumines the earth on pournami night or whether it is sunlight? You can give the credit to the moon, and say moon and moonlight is revealing. Ok but if you are an informed student, you won't credit to the moon. It is the sunlight that is revealing. Similarly, Sankaracharya doesn't want to give any credit to प्रमाणं; even in the case of घट विज्ञानं. In घट विज्ञानं itself प्रमाणं doesn't do revelation; what to talk of आत्मा विज्ञानं

where even चिदाभास is not required. Are you enjoying? I am thoroughly enjoying. तथा, when the वृत्ति clicks, like registering, that student – तदा घट विज्ञानं नान्तरीयकं. So, when the प्रमाणं removes the darkness, pot knowledge is instantaneous. It is inclusive नान्तरीयकं means it is inclusive. It is automatic. No separate process is required. So नान्तरीयकं means अन्तर्गतं. What is अन्तर्गतं? घट विज्ञानं is natural when the प्रमाणं removes darkness. And न तत्प्रमाणफलम् प्रमाणं; it is not. The घट विज्ञानं is not the result of प्रमाणं operation. So, knowledge is not the result of प्रमाणं operation. Ignorance removal alone is the result of प्रमाणं operation. Because the objects are already within the medium of consciousness.

Continuing:

न च तद्ब्रह्मद्विधात्मन्यध्यारोपितान्तः प्रज्ञत्वादिविवेककरणे प्रवृत्तस्य प्रतिषेधविज्ञानप्रमाणस्यानुपादित्सितान्तः प्रज्ञत्वदिनिवृत्तिव्यतिरेकेण तुरीये व्यापार उपपत्तिः । अन्तः प्रज्ञत्वादिनिवृत्तिसमकालमेव प्रमातृत्वादिभेदनिवृत्तेः । तथ च वक्ष्यति “ज्ञाते द्वैतं न विद्यते” (माण्डू.का.१८) इति ।

Another subtle technical point Sankaracharya adds here. In the case of pot knowledge प्रमाणं removes the ignorance. Then the चिदाभास has to illumine the pot. That illumination credit should go to the प्रमाणं or प्रमाता is the question. Whether illumining the earth should go to the moon or sun. Similarly, in the revealing of pot, credit should go to प्रमाणं or प्रमाता. Sometimes we give credit to प्रमाणं. Sankaracharya says that cannot go to प्रमाणं; प्रमाता alone. And then let us assume that तुष्टतु दुर्जनन्यायेन: Ok I am willing to compromise. At least in the case of pot, प्रमाणं has to remove the ignorance and reveal the pot. Two jobs are required. Why? Because घट happens to be जडं Therefore, वृत्ति व्याप्ति has to remove ignorance. And फल व्याप्ति has to reveal object. So, in the case घट विज्ञानं at least you can admit प्रमाणं does two jobs, through वृत्ति व्याप्ति and फल व्याप्ति. But in the case of आत्मा, even those two jobs are not there. आत्मा, the Original Consciousness, need not be revealed by reflected consciousness; फल व्याप्ति. Therefore, at least in the case of pot there is a job of revelation. In the case of तुरीयम्, you have to only remove the Wakerhood, dreamerhood and sleeperhood. I minus these three attributes am तुरीयम्. And I need not be revealed by anyone. Because I am the one who reveals everything; तमेव भान्तं अनुभादि सर्वं तस्य भासां सर्वमिदं विभाति Therefore, in the case of तुरीयम्, प्रमाणं has to only remove the ignorance. More than that, remove false transferred attribute. तद्वत्तदि Like that आत्मनि अध्यारोपितान्तः

प्रज्ञत्वादिविवेककरणे प्रवृत्तस्य. Very, very involved sentence. Very big job for Sanskrit students. In the case of तुरीयम्, ज्ञानं प्रमाणं is involved in what job. प्रमाणं is like a knife. What प्रमाणं. प्रतिषेध विज्ञान प्रमाणम् Why, because न अन्तः प्रज्ञं न बहिष् प्रज्ञं. The word न indicates प्रतिषेधम् - प्रतिषेध means remove of waker status removal of dreamer status since he is removing he calls it प्रतिषेध विज्ञान प्रमाणम्. It is a technical jargon. This प्रतिषेध विज्ञान प्रमाणम्, like a knife, is engaged in what? प्रवृत्तस्य. प्रवृत्तम् means engaged. Engaged in separating the तुरीयम् and the waker statuses which are mixed together. What is तुरीयम् ? Consciousness. What is the waker status transferred from the mind? Thus, the transferred-waker status and the consciousnesses are joined together. And प्रतिषेध विज्ञान प्रमाणम् is 'sawing'. Sawing means cutting. So आत्मनि आत्मनि means तुरीये upon the तुरीयम्, आरोपितं is falsely transferred; अन्तः प्रज्ञत्वम्, the status of dreamer, waker and sleeper. विवेक करणे विवेकं means segregating separating. Because we are not going to do separately; the whole separation is a cognitive process. When you are separating the moonlight from the moon and attributing to the sun. You are not physically scraping the light. You continue to experience moon and light together. Only cognitively you say moon light is not moon light. Why? Moon doesn't have light. So, you continue to see the moon light. But cognitively through knowledge, separate the moon light and attribute to the sun. Similarly, the statuses are taken away from तुरीयम्, and given to the mind. Therefore, अन्तः प्रज्ञत्वदि विवेक करणे प्रवृत्तस्य and what is engaged in that? प्रतिषेध विज्ञान प्रमाणस्य and प्रतिषेध विज्ञान प्रमाणम् means the 7th मन्त्रा. So 7th मन्त्रस्य and what does it do? It only separates. Peels of the three attributes. So अनुपादित्सित अन्तः प्रज्ञत्वदि; these three attributes which are unwanted attributes. What are the three unwanted attributes; waker dreamer sleeper. Why? They are unwanted? Because these three attributes make me अहंकारा. Minus these three attributes I am अहं. अहं means तुरीयम् ; I add the three attributes; अहं gets poisoned and becomes अहंकारा. काण्डा means what? You shed tears from the eyes. And therefore, अनुपादित्सितम् means unwanted attributes. Unwanted अहंकारा status. Unwanted कर्तृत्वं बोक्त्रत्वं Unwanted संचित आगामि प्रारब्ध कर्माणि. All these - like noodles if you want. Noodles, sevai If you take one, so many things will come. Like getting married. You get married to only one person. Like noodles; all in laws will come. Similarly, अहंकारा brings in the entire range of संसार. Therefore, it is unwanted. So अनुपादित्सित अन्तः प्रज्ञत्वदि निवृत्ति. The प्रमाणं only separates them. प्रमाणं doesn't reveal the तुरीयम् ; प्रमाणं need not reveal the तुरीयम्, प्रमाणं cannot reveal the तुरीयम्, because तुरीयम्

happens to be self-evident. Therefore, the whole thing involves claiming अहं तुरीयम्
अस्मि

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

029- Chapter 1 Mantra 7

Page 55 bhashyam last paragraph

न च तद्वदप्यात्मन्यध्यारोपितान्तः प्रज्ञत्वादिविवेककरणे प्रवृत्तस्य प्रतिषेधविज्ञानप्रमाणस्यानुपादित्सितान्तः
प्रज्ञत्वदिनिवृत्तिव्यतिरेकेण तुरीये व्यापार उपपत्तिः ।

Sankaracharya is discussing, 7th मन्त्रा functions as a negative प्रमाणं in revealing the तुरीयम् without actually revealing the तुरीयम्. And while discussing that he is analysing the role of a प्रमाणं and while discussing the role of a प्रमाणं he incidentally brings the opinion of मीमांसक and negates their opinion. Even if we don't want to discuss that topic, at all it will not affect our main discussion. It is a technical diversion in these 2 paragraphs. 54th page last Para. And 55th page 2nd Para. These paras are मीमांसक मत निराकरणं. I will just summarise that. You can try to follow it. If you can follow it is fine. Otherwise also fine. Because it is मीमांसक मत निराकरणं. Normally we say a प्रमाणं removes the ignorance of the object. And also reveals the object. Thus, प्रमाणं does a twofold function - ignorance removal and object revelation. Removal and revelation. In the case of worldly object, we say प्रमाणं does that by generating a relevant thought. And the thought has 2 components. One is the thought itself. And the other is Reflected Consciousness. वृत्ति and चिदाभास. प्रमाणं generates वृत्ति. And चिदाभास is instantaneously formed. This वृत्ति चिदाभास mixture does the two-fold jobs. The वृत्ति part removes ignorance. The चिदाभास part reveals the object. One is called वृत्ति व्याप्ति other is फल व्याप्ति. And therefore, we say प्रमाणं, and when I say प्रमाणं through वृत्ति and चिदाभास understood. प्रमाणं removes ignorance. प्रमाणं reveals object. And this we generally say and it is ok. But the मीमांसक also makes a same statement. मीमांसक also says प्रमाणं does two-fold jobs. One is removing ignorance and another is revealing the object. Now when पूर्व मीमांसक makes the same statement; Sankaracharya says: "your statement I cannot agree". If I say right. If you say, it is like the mother-in-law business. If the daughter-in-law says no प्रीक्षित go. She won't. MIL has to come and say that. That is a different thing. Now why Sankaracharya doesn't accept मीमांसक statement is our discussion. मीमांसक also says प्रमाणं removes ignorance and reveals the object. Sankaracharya doesn't accept because when मीमांसक says प्रमाणं reveals the object, he says the object gets an additional attribute. In Sanskrit, it is called

अतिसय आधानं. Like adding a polish to the object or shining to the object. He says object gets an additional value. It is called अतिसय आधानं. He gives a technical name. प्राकृत्यम्. So thus, प्रमाणं removes the ignorance. And as प्राकृत्यम् to the object. And when revelation means addition of attribute; Sankaracharya says that kind of revelation which means addition of attribute that I won't object. In my statement when I say "object is revealed" no additions of attribute are there; the object automatically shines in the presence of चैतन्यं which is already there. That is said in that crucial introductory Para. 54. Last paragraph. For Sanskrit students, I will give a tip. Instead of एषां पुनः you can take it as यदि. यदि तमोपनय व्यतिरेकेण घटादिगमे प्रमाणं व्याप्रियते. If पूर्व मीमांसक says that प्रमाणं functions in 2-fold ways, what are they? तमोपनयः means removal of ignorance. And व्यतिरेकेण means in addition to that. And also, व्यतिरेकेण means and also घटादिगमे. घटादिगमे means revelation of knowledge of pot. प्रमाणं व्याप्रियते if you say प्रमाणं does 2 fold functions of removing the ignorance and adding the attribute of प्राकृत्यम् - that is brightness of the subject. तत् न साधु. We have to put a FS. तत् न साधु that is not acceptable to us. And why it is not acceptable? He gives an example. The example is taken from तर्क सास्त्रा. Naturally what happens? When you take a तर्क सास्त्रा example since we are not familiar with तर्क सास्त्रा, instead of simplifying the matter the example complicates. That example is तेषां छेद्य अवयव सम्बन्ध वियोग व्यतिरेकेण अन्यन्तर अवयवेऽपि च्छिदिव्या प्रियते. Any way I will talk about the तर्क सास्त्रा concept. तर्क सास्त्रा talks about several attributes for an object. And they enumerate 24 attributes. And they give a list of those 24 attributes. And in those 24 attributes we have to note two; one I call संयोगः means togetherness of two things. Like the hands being together. Therefore, हस्त has got the attribute of संयोगः this हस्त has संयोग with Right हस्त. Right हस्त has got संयोग with left संयोग. Thus, संयोग is a गुणा; and they say when you separate the two hands, now both of them have become separate from the other. This also is another attribute which he names विभागः when hands are together they have संयोग attribute. When they are separated now they have विभाग attribute. Now Sankaracharya says supposes there is a संयोग attitude with these two hands or anything, and some body uses an instrument to separate the two joined things. विभागी कारणं. When they are separated the संयोग गुणा ages away. When the 2 hands are separated by a process, either by myself or somebody pulling them together. Then संयोग गुणा ends. And suppose the संयोग गुणा ends then they develop what गुणा now? विभाग. Now Sankaracharya asks the question after ending संयोग गुणा,

should you put forth an additional effort to introduce विभाग as a गुणा पुरियறதோ. संयोग குணத்தை end பண்ணிணதுக்கு அப்புறம் do you require a separate effort to give an additional attribute to the 2 hands? What is the additional attribute? I have ended संयोग. Now I am giving विभाग. You don't have to have a separate effort to add the attribute of विभाग. The end of संयोग automatically makes the attribute of विभाग. Two separate functions are not required. संयोगस्य नाशः एव, विभागस्य प्राप्ति ; संयोग नाश and विभाग उत्पत्ति need not be attained through 2 separate efforts. And if a person says, that the स्थितिक्रिया. स्थितिक्रिया means process of separating. Thus, the 2-fold job of संयोग नाश and विभाग उत्पत्ति, if a person says, 2 jobs are done, how it is wrong? पुरियறதோ? Two jobs are not required. Why? The moment the संयोग नाश takes place the 2 hands are separate. End of togetherness itself is the availability of separateness. To end the togetherness and to begin the separateness you don't require 2 distinct operations. One operation which puts an end to संयोग. Automatically what is there. That is the word नान्तरीयकं. नान्तरीयकं means the end of संयोग is the उत्पत्ति of विभाग attribute. For that separate effort is required. And if a person says, separate effort is required that statement is wrong statement. Therefore, just as संयोग नाश, and विभाग जन्म are not 2 separate processes. Similarly, अज्ञान नाश, and विषय प्रकाश, are not two separate functions. That is why he says छेद्य अवयव संबध वियोग व्यतिरेकेण other than separating the 2 hands, अन्यतर अवयवे अपि you don't require separate action on the 2 hands, to add the attribute of विभागः. So, the दक्षिण हस्त as an Attribute of what? वाम हस्त विभागः and वाम हस्त has got the attribute of दक्षिण हस्त विभागः these 2 attributes need not be separately separated. Similarly, प्रमाणं has to only remove the darkness. It need not bring a light at all. Which itself is explained in the next paragraph. Which also we have completed in the last class. I am only consolidating. Because, last class created lot of churning in the mind of some students. Lot of churning. In this last paragraph which we completed in the last class, Sankaracharya enters into a अप्युभेद्य वाद. अप्युभेद्य वाद is what? Let us suppose that in the case of external object, प्रमाणं does 2-fold jobs. Let us assume. What we have said 2-fold job is not required तमो अपनयः itself is विषय प्रकाशः we have said. But suppose for argument sake let us assume there are two jobs वृत्ति व्याप्ति and फल व्याप्ति. अज्ञान निवृत्ति. And विषय प्रकाशः; let us assume there are 2 jobs. Sankaracharya says, even if those 2 jobs are there in अनात्म ज्ञानं, in the case of atma or तुरीयम्, certainly these 2 jobs of वृत्ति व्याप्ति or तमो अपनयः; or तुरीयम् प्रकाशनम् these 2 are not required because तुरीयम् happens to be स्वयंप्रकाश चैतन्यं, which is all the time shining as

what? अहं, अहं, अहं, इति प्रकाशते. We have only added three attributes. Waker. Dreamer. Sleeper. These three attributes are added to the very evident तुरीयम् ; तुरीय is ever evident as what? अहं. So, the ever evident तुरीयम् I, three attributes are added. We have to openly negate the three attributes. Then, what is left behind? Ever evident तुरीयम्. But now without these three attributes. Therefore, since the तुरीयम् is ever evident, प्रमाणं need not function to reveal the तुरीयम्. Even in the case of pot it is not required. But assuming it is required in the case of pot. In the case of तुरीयम् it is not required. So that is what is said here. तद्वदपि means as in the case of pot, where विषय प्रकाशनम् is required, in the case of तुरीयम् revelation is not required as a separate function.

So तद्वदपि means घटे इव. आत्मनि अध्यारोपित अन्तप्रज्ञत्वादि विवेक करणे. I have explained all these before. You will have to hear last class and this class repeatedly a few times. Then alone you will get the clarity. So, when the श्रुति negates the three attributes from the already evident तुरीयम् ; and तुरीयम् is evident as I, all the time. That is the message. So अन्तप्रज्ञत्वादि विवेक करणे. When the 3 attributes are negated, and how do you negate the 3 attributes? Not by going to समाधि. Very careful. Remaining in the waking state negation of any अनात्म, this also, we have to repeatedly meditate. I had said before knowing the तुरीयम् is only in one form. Claiming alone is knowing; I have said. That is one important statement. Now another very important statement. Negation of any अनात्म in वेदान्ता, any blessed अनात्म, is only in one way. It is not a physical negation by going to समाधि वेदान्ता, we don't negate anything by going to समाधि. Negation understands. First underline that. Negation is understanding in which अवस्था? Waking अवस्था. Understanding what? Whatever I want to negate, I understand, as मिथ्या. मिथ्यात्व निश्चयः एव अनात्म निषेदः. मिथ्यात्व निश्चयः एव अनात्म निषेदः. Negating Wakerhood is understanding that the Wakerhood is मिथ्या. Negating dreamerhood is understanding the dreamerhood is मिथ्या. Thus, I understand Wakerhood is मिथ्या, using which state? Waking state. In waking state itself, remaining as I understand this waking state is an attribute of the mind. When the mind itself is मिथ्या, the attribute of Wakerhood which is an attribute of the mind. धर्मिणाः एव मिथ्यात्व कथं धर्मस्य सत्यत्वं स्यात्? Therefore, mind is also मिथ्या. The Wakerhood of the mind is also मिथ्या. Understanding this clearly is called निषेद. Therefore, अन्तप्रज्ञत्वादि विवेक करणे = मिथ्यात्व निश्चये प्रवृत्तस्य. And this is done by what? प्रतिषेद विज्ञान प्रमाणस्य. With the

help of the प्रतिषेद विज्ञानं is a technical name for the 7th मन्त्रा. 7th मन्त्रा is called प्रतिषेद विज्ञान प्रमाणं. And what does that प्रमाणं do? This is also another technical point. When you negate there is no blue sky saying there is no blue sky you negate the blue sky. We continue to see the blue sky. The negation vakyam makes me understand, the experienced blue sky is मिथ्या; if we have understood this clearly. What we have done? We have negated the blue sky. And always negation should be done by a प्रमाणं. प्रमाणं alone has the power to negate. Nothing else, can do the negation. So रज्जु सर्प negation is done by which प्रमाणं? चक्षु प्रमाणं. When I go near the rope snake with a torch light, what negates the rope snake is the प्रमाणं. What प्रमाणं? प्रत्यक्ष प्रमाणं negates. Negating understands रज्जु सर्प is मिथ्या. And जगन् मिथ्यात्वम् or जगन् निषेद is also done by a प्रमाणं. What प्रमाणं? Not प्रत्यक्षादि. प्रत्यक्षादि प्रमाणं will only show the world. They will never negate the world. Suppose my eyes tell there is no wall. What do you call it? You don't call it wisdom. You call it cataract. Therefore, प्रत्यक्षादि प्रमाणं can never, never negate the world. Therefore, they can never establish the मिथ्यात्वम् of the world. Only one powerful प्रमाणं, can negate the world. And by way of negation, established the मिथ्यात्वम्. मिथ्यात्व निश्चय रूप निषेदः or निषेद रूप मिथ्यात्व निश्चय; both are synonymous. Only one प्रमाणं can do. What is the प्रमाणं? सास्त्रा प्रमाणं which is the 7th मन्त्रा. That is said here. प्रतिषेद विज्ञान प्रमाणस्य when it is प्रवृत्तं engaged in that. What does it do? It doesn't do 2 jobs. It only does one job of negating ignorance and also the three अध्यास of wakerhood etc. Therefore, he says, अनुपादित्स अन्तप्रज्ञत्वादि निवृत्ति व्यतिरेकेण. It only removes ignorance and adhyasas. It doesn't reveal the तुरीयम्. At least in the case of घट, it may do the job. Because घट happens to be inert. Therefore, you can at least by the revelation. But even when we accept the revelation by चिदाभास we will not accept that it is addition of an attribute, கொஞ்சம் ஒத்துப்போம். We will accept चिदाभास reveals the pot. We will never accept चिदाभास adds an attribute to the pot because, the moment you talk about an addition of an attribute it will come under karma. Because, it will be one of the 4. आप्ति, उत्पत्ति, संस्कार विकार. It will no more be ज्ञान फलम्. It will become कर्मा. Therefore, we will say चिदाभास will reveal the pot. But we will never accept revelation is addition of attribute we won't accept. Even if we accept revelation in the case of pot, in the case of तुरीयम् even that revelation we don't accept. Therefore, तुरीये व्यापार उपपत्ति न. That न, in the first line. Should be added to व्यापार उपपत्ति: And for that he wants to give another technical reason. Whole technical portion. Very interesting technical reason. I don't know whether we read this

portion in the last class. Page no 56. Top line

अन्तः प्रज्ञत्वादिनिवृत्तिसमकालमेव प्रमातृत्वादिभेदनिवृत्तेः । तथा च वक्ष्यति “ज्ञाते द्वैतं न विद्यते” (माण्डू.का.१८) इति ।

Very interesting technical reason. He says the शास्त्र प्रमाणं negates ignorance and the superimposition. Superimposition of waker, dreamer sleeper hood. And Sankaracharya says only in the superimposition of waker or dreamer, then alone I, the तुरीयम्, will become a knower. Wakerhood or dreamerhood attribute makes me a knower. Once these attributes are not there, I cannot become a knower. That is why in deep sleep when the Wakerhood and dreamerhood are resolved I am not a knower. Therefore, Sankaracharya says once: 7th मन्त्रा प्रमाणं removes ignorance and superimposition. I the listener student have lost my knower hood. So, I the प्रमाता, before the operation of the प्रमाणं, I was प्रमाता. After the operation of प्रमाणं I have lost - falsified the प्रमाता status. Because only when I join the मिथ्या mind I become a knower. Separated from the mind I the pure consciousness am not even a knower. Therefore, Shankaracharya's ingenious argument is once ignorance is removed and superimposition is removed I have lost my knower hood. Once the student I lose the knowerhood statement, status प्रमाणं loses its प्रमाणं status. Because प्रमाणं is a प्रमाणं only for a प्रमाता. प्रमाणं is knowing instrument. Knowing instrument enjoy the status of knowing instrument only as long as the knower is there. Once the अज्ञान निवृत्ति takes place प्रमाता is dissolved. And the प्रमाता is dissolved, प्रमाणं loses its प्रमाणं status. And if प्रमाता and प्रमाणं are gone where is प्रमेयं. Therefore, the त्रिपुटी itself is gone once ignorance is removed. So, when प्रमाण removes ignorance and superimposition, the त्रिपुटी itself is falsified or dissolved. Not physical dissolution. Means falsification. Shankaracharya's ingenious argument is once the प्रमाणं has lost its प्रमाणं status itself how can it continue to function to reveal the तुरीयम् ? Therefore, two jobs are not there. Our original topic is प्रमाणं; doesn't do 2 jobs because मीमांसक said 2 jobs. Removal of ignorance, and revelation of object. Now Sankaracharya argues with the first job, i.e. Removal of ignorance itself त्रिपुटी is gone. And when त्रिपुटी is gone, where is the question of प्रमाणं surviving as प्रमाणं, to reveal the तुरीयम् and make the तुरीयम् a प्रमेयं. Where is the question of प्रमाणं doing a job of प्रमाणं and making तुरीयम् a प्रमेयं and revealing? These are all stories. With the first job त्रिपुटी is falsified. That is why I said, knowing is claiming I am the तुरीयम्. Thereafter there is no more operation of

knowing the तुरीयम्. Ignorance when once it is gone I negate Wakerhood dreamerhood, sleeperhood. And in that negation, I have "become" I am तुरीयम्. And after claiming I am तुरीयम्, there is no operation in the form of knowing the तुरीयम्. Why? त्रिपुटी अभावात्. I hope you are getting this point. Very subtle, but beautiful point. अन्तः प्रज्ञत्वादिनिवृत्तिसमकालमेव even during the first operation of negating the 3 fold attributes; Wakerhood, dreamerhood, sleeper hood निवृत्ति समा कालं एव S imultaneously during the first operation of प्रमाणं प्रमातृत्व आदि भेद निवृत्तेः. भेद bheda means the त्रिपुटी in the form of प्रमाता, प्रमाणं, प्रमेयं. This त्रिपुटी is removed. And removed means falsified. निवृत्ति? मिथ्यात्व निश्चयः इत्यर्थः. OK how do you know all these things? He says in कारिका it is going to come if you survive. तथा च वक्ष्यति future tense. So, support of my contention GPA who is the revered grand गुरु, is going to support me. तथा च वक्ष्यति ज्ञाते. When the ज्ञानं takes place, that is ignorance is removed, द्वैतं न विद्यते. There is no त्रिपुटी. द्वैतं here corresponds to त्रिपुटी is not there. इति. Continuing,

ज्ञानस्य द्वैतनिवृत्तिक्षणव्यतिरेकेण क्षणान्तरानवस्थानात् । अवस्थाने चानवस्थाप्रसङ्गाद्द्वैतानिवृत्तिः । तस्मात्प्रतिषेधविज्ञानप्रमाणव्यापारसमकालैर्वात्मन्यध्यारोपितान्तः प्रज्ञत्वाद्यनर्थानिवृत्तिरिति सिद्धम् ।

And then अद्वैतिन् are very particular in adding a note. When we receive the message of I am not अन्तः प्रज्ञा, I am not बहिः प्रज्ञा. I am not प्रज्ञानघन. I am the तुरीयम्. When that ज्ञान वृत्ति takes place, I am तुरीयम् ज्ञान वृत्ति takes place, that removes the त्रिपुटी in the form of प्रमाता प्रमाणं प्रमेयं. Since the entire त्रिपुटी is gone द्वैतं न विद्यते. द्वैतं is negated. Therefore, what is left behind is अद्वैतं. And then a hair splitting question comes. Aham तुरीयम् asmi this claiming thought is there. The claiming thought is the knowledge. And that knowledge negates all the द्वैतं. So, the claiming thought which Sankaracharya calls ज्ञानवृत्ति. ज्ञान वृत्ति negates the entire द्वैतं. And therefore, what is left behind. अद्वैतं only. Then somebody raises the question ज्ञान वृत्ति - वृत्ति means thought - ज्ञान वृत्ति negates द्वैतं. But there is ज्ञान वृत्ति. And therefore, now also, there is द्वैतं. What are they? I the तुरीयम्. And I am the तुरीयम् ज्ञान वृत्ति is there. Therefore, duality. And suppose to remove that ज्ञान वृत्ति you entertain another ज्ञान वृत्ति then the second ज्ञान वृत्ति will remove first one. Still there will be द्वैतं. For that you will require another ज्ञान वृत्ति. You will find there will be infinite regression. Therefore, वेदान्तिन् says ज्ञान वृत्ति falsifies or negates not only the entire द्वैतं प्रपञ्च ज्ञान वृत्ति negates the ज्ञान वृत्ति itself. What that well-known example? कटक रेणुवत् in the आत्म बोध; अज्ञान कलुषां जीवं ज्ञानाध्यासात् विनिर्मलं; कृत्वज्ञानं स्वयं नश्येत् जलं कट रेणुवत्. Like you add a powder, in the water to remove all the dust

particles. The particles went away. That powder is there. The beauty of powder is, it takes the dust particle and that also settles down. Similarly, ज्ञान वृत्ति negates द्वैत प्रपञ्च and ज्ञान वृत्ति negates, ज्ञान वृत्ति itself. And what do you mean by negation? Falsification. The ज्ञान वृत्ति is also मिथ्या. And that is why somebody ask the question अद्वैत ज्ञानम् is सत्यं or मिथ्या? What is our answer? Should boldly say अद्वैत ज्ञानम् also is as much मिथ्या as अज्ञानम् and समान सत्तकयोः एव साधक भधक भवः. We discussed this elaborately in Vichara Sagara. To remove the dream this what type of water you want? Dream water only. Similarly ज्ञानम् also is मिथ्या only. Therefore, ज्ञानस्य द्वैत निवृत्ति क्षण व्यतिरेकेण, ज्ञानम् remains, only until the द्वैत प्रपञ्च is negated. Because that is its job. Until the entire द्वैत प्रपञ्च or त्रिपुटी is completely wiped out. Until that. How much time? क्षणं. During that क्षणं the ज्ञान वृत्ति remains. Once the job is over, ज्ञान वृत्ति also निवृत्ते: That is what he says द्वैत निवृत्ति क्षण व्यतिरेकेण. Other than the moment required to remove duality, क्षणान्तर another moment, अनवस्थानात् it will not remain. अवस्थाने च suppose it remains what will have? Again, there will be द्वैत for that you require another ज्ञानम्. So अवस्थाने च; अनवस्थ प्रसङ्गात्. There will be infinite regress. Once infinite regress means what? द्वैतं will always be there requiring another ज्ञान वृत्ति. And therefore, what is the conclusion? वेदान्ता negates everything including itself. That is why in बृहदारण्यक उपनिषद्; तत्र भेदः अभेदः भवन्ति. So तस्मात्, very important तस्मात्, प्रतिषेद विज्ञान प्रमाण व्यापार समकाला एव. At the moment of the operation of the 7th मन्त्रा which does the negation of the -old attributes or knowerhood. In simple language knowerhood. समकालैव is there. समकाल is स्त्रीलिङ्ग बहुव्रीहि adjective to अनर्थ निवृत्ति; at that time itself अध्यारोपित, अन्तः प्रज्ञत्वादि अनर्थ निवृत्ति: all the problems in the form of superimposed त्रिपुटी. So according to Sankaracharya knowerhood itself is संसार. We will have to meditate a lot. The knowerhood is संसार. Therefore, even if you say, I know ब्रह्मन्, you are संसारी. Therefore, what should we do? First you say I don't know ब्रह्मन्. Then you say I know ब्रह्मन्. Then you say I am beyond both ignorance and knowledge. That is why I; मनीषा पञ्चकं ब्रह्मैव न ब्रह्मवित्. The all over the world they glorify he is a jnani. And jnani will quietly say they are all committing a mistake. I am not a jnani also. Then are you a अज्ञानि. NO. Because to claim either I should be a knower. I am neither. अनर्थ निवृत्ति इति सिद्धं. This is established. So, what is the bottom line? The bottom line is 7th मन्त्रा doesn't reveal the तुरीयम्. It only helps us claim, I am the तुरीयम्. 7th मन्त्रा doesn't reveal the तुरीयम्. It only helps us claim I am the तुरीयम्. You should continue study 7th मन्त्रा how long? Until, without batting the eyelid, boldly, firmly, I can claim I am

तुरीयम् the 7th मन्त्रा should go on. With that claiming the 7th मन्त्रा job is over. You don't know anything new. You don't know anything new. If तुरीयम् is a new entity you know. तुरीयम् again will become another object. Then all kinds of problem. OK continuing

नान्तः प्रज्ञमिति तैजसप्रतिषेधो न बहिष्प्रज्ञमिति विश्वप्रतिषेधः । न उभयतः प्रज्ञमिति जाग्रत्स्वप्रयोरन्तरालावस्थाप्रतिषेधः । न प्रज्ञानघनमिति सुषुप्तावस्थाप्रतिषेधो बीजभावाविवेकरूपत्वात् । न प्रज्ञमिति युगपत्सर्वविषप्रज्ञातृत्वप्रतिषेधः । नाप्रज्ञमिति चैतन्यप्रतिषेधः

So, with the previous para Sankaracharya has concluded the discussion of how the 7th मन्त्रा functions as a unique प्रमाणं. It is unique because it doesn't reveal anything new. But still it is a प्रमाणं because it helps me claim I am तुरीयम्. And in claiming I am तुरीयम् what is the corollary. In claiming I am तुरीयम् there is automatic disclaiming of I am waker, dreamer or sleeper. Or I am प्रमाता, or I am जीवः So, disclaiming the जीव भाव is the corollary. Claiming the तुरीयम् भाव is the purpose. This is how the 7th मन्त्रा functions uniquely. In all other cases, a प्रमाणं will reveal a new प्रमेयं. This is a rare case where a प्रमाणं has the status of a प्रमाणं without revealing a new प्रमेयं. That is uniqueness of this प्रमाणं. This message is conveyed in a very important discussion.

Hereafter he wants to give the word meaning of the मन्त्रा which is relatively simple so न अन्त प्रज्ञं इति That इति means within inverted commas. The expression न अन्त प्रज्ञं. इति through that तैजस प्रतिषेधः the dreamer is negated but we have to revise it. Dreamer is not negated. The dreamerhood of me is negated. And dreamerhood of me is negated means dreamerhood of me is falsified as मिथ्या. न बहिष् प्रज्ञं इति विश्व प्रतिषेधः; the expression न बहिष् प्रज्ञं negates the waker. Negates the waker; negates the Wakerhood of me; of me போட்டுக்கணும். Of me. And negation of the Wakerhood is understanding that the Wakerhood is मिथ्या. If मिथ्या is disturbing say it is व्यावहारिक सत्यं. Like developing country means what? Undeveloped. Developing country means we inspire. Similarly, the word मिथ्या disturbs you say व्यावहारिक सत्यं. So विश्व प्रतिषेधः Now उभयत प्रज्ञं इति जाग्रत् स्वप्नयोः so here there is a correction after जाग्रत् स्वप्नयोः; there is a full stop. It is not required. अन्तरालावस्था means intermediary stage. ரொண்டுங்கட்டான். And what do you mean by intermediary stage? You are neither awake nor asleep. But you are in sleepy condition. Can happen in the class also. You

hear some words. Some dozing off if it is too dry. So, you hear don't hear. In which state you are? That is called अन्तराला अवस्था. It is called उभयत प्रज्ञ. And that is negated by नो उभयत प्रज्ञम्. So you have to read it as जाग्रत् स्वप्नयोः; अन्तराला अवस्था प्रतिषेदः; then न प्रज्ञानघनं इति by the word न प्रज्ञानघनं सुषुप्त अवस्था प्रतिषेदः negation of sleep state. Negation of sleep state, negation of sleeper hood. Negation of sleeper hood means falsification of sleeper hood. Why sleeper had been also falsified? बीज भाव अविवेकरूपत्वात्. This I will explain in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

030 - Chapter 1 Mantra 7

Page 56 bhashyam 2nd paragraph

नान्तः प्रज्ञमिति तैजसप्रतिषेधो न बहिष्प्रज्ञमिति विश्वप्रतिषेधः । न उभयतः प्रज्ञमिति जाग्रत्स्वप्रयोरन्तरालावस्थाप्रतिषेधः । न प्रज्ञानघनमिति सुषुप्तावस्थाप्रतिषेधो बीजभावाविवेकरूपत्वात् ।

Sankaracharya gave an elaborate to the 7th मन्त्रा, pointing out that the 7th मन्त्रा reveals the तुरीयम्, without actually revealing it as an object. The 7th मन्त्रा reveals the तुरीयम् in a different manner. And that is by helping us claim that I am the तुरीयम्. This alone is called revelation of तुरीयम्. Because there is no तुरीयम् knowledge other than claiming I am the तुरीयम्. So, this unique nature of the प्रतिषेद विज्ञान प्रमाणं, Sankaracharya established in the elaborate introductory portion. Now he has come to पद पदार्थ word meaning. नान्त प्रज्ञं negates the तैजस; न बहिष् प्रज्ञं negates विश्व; न उभयत प्रज्ञ negates the intermediary states between जाग्रत् and स्वप्न, स्वप्न and सुषुप्ति; and सुषुप्ति and जाग्रत्. Any intermediary state is called अन्तराल अवस्था. तस्य प्रतिषेदः and then comes नः प्रज्ञान घनं. So here Sankaracharya wants to point out the word प्रज्ञानम् in this context doesn't refer to the pure consciousness. Then it will become तुरीयम् itself. And therefore, he wants प्रज्ञान refers to वृत्ति ज्ञानं. विशेष ज्ञानं the specific knowledge of object obtaining in जाग्रत् and स्वप्न is called प्रज्ञानम्. विशेष विज्ञानं वृत्ति ज्ञानं. And suffix घनं indicates, all the विशेष ज्ञानंs are together in an undifferentiated form. So, it is not निर्विशेष चैतन्यं. But विशेष ज्ञानं; all jumbled together in un-differentiated form is called प्रज्ञान घनं. And this all the विशेष विज्ञानं in an un-differentiated form is available in which अवस्था? सुषुप्ति अवस्था. Therefore, न प्रज्ञान घनं इति सुषुप्ति अवस्था प्रतिषेदः. And he defines सुषुप्ति अवस्था here बीज भाव अविवेक रूपत्वात्. सुषुप्ति अवस्था is in the form of बीजभावं the seed condition. Seed condition of what? The जाग्रत् and स्वप्न. So जाग्रत् स्वप्नयोः बीज भावः And not only it is बीज भावः अविवेक रूपस्व in which the distinction of different types of knowledge is absent. न विद्यते, विवेकः यस्मिन् a state in which distinction of different knowledge like English knowledge, Sanskrit knowledge, Hindi knowledge physic and chemistry knowledge. They are all in सुषुप्ति. But they are not distinctly available न विद्यते विवेकः विशेष ज्ञानं यस्य सः अविवेक रूपश्चबीज भावश्च बीजभाव अविवेक रूपः And therefore, only we should remember, in सुषुप्ति we have got a non-dual state because duality is absent, in सुषुप्ति. But non-dual state we are not interested in because, any non-dual state is really not non-dual. Any non-

dual state is not non-dual, because it is a state in which duality is not absent. Duality is very much present in potential form. That is why वेदान्तिन् is neither interested in सुषुप्ति. Nor interested in समाधि also because, समाधि is also a non-dual state. But duality is there in potential form. How do you know? Because from समाधि that person comes out. Therefore, we are not interested in non-dual state. We are interested non-dual truth which is available in which state? In all the states. We are not interested in non-dual state; we are interested in non-dual truth, which is available, in all the states. And even though non-dual truth is available in all the states, the knowledge of the non-dual truth is possible in which state? Are you awake? The knowledge of non-dual truth; not non-dual state; the knowledge of non-dual truth is possible only in जाग्रत् अवस्था, because then alone प्रमाणं प्रमाता गुरु are all available. Therefore, whether it is सुषुप्ति or समाधि, non-dual state we are not interested in. अद्वैत अवस्था is not important. अद्वैत वस्तु is important. Continuing,

न प्रज्ञमिति युगपत्सर्वविषयप्रज्ञातृत्वप्रतिषेधः । नाप्रज्ञमिति चैतन्यप्रतिषेधः

So न प्रज्ञं is in the moolam. Here the word प्रज्ञः means simultaneous knower of everything. Like विराट् हिरण्यगर्भ ईश्वर, they are all knowers of all. Therefore, they are प्रज्ञः सर्वज्ञः अगोचरं: Therefore, he says युगपत् सर्व विषय प्रज्ञातृत्वम्, युगपत् means simultaneous. सर्व विषय means everything प्रज्ञातृत्वम् means knowerhood. And न प्रज्ञं negates that also. तुरीयम् is neither, knower of few things. तुरीयम् is not a knower of everything also. Because तुरीयम् is not a knower at all. To be a knower is to undergo transformation. Therefore, तुरीयम् is neither small knower, nor is it, all knower. नानाज्ञः. It is neither small-knower. Nor all knower. Why? It is not a knower. It is pure consciousness only. Therefore, युगपत् सर्व विषय प्रज्ञातृत्वम् = सर्वज्ञत्वं. तस्य प्रतिषेधः; that is negated by the word न प्रज्ञं. Then what is the next word? न अप्रज्ञं. अप्रज्ञं means what? A जड वस्तु is called अप्रज्ञः that which doesn't have प्रज्ञ, knowledge or sentiency. अप्रज्ञ means insentient, जडं. तुरीयम् is न अप्रज्ञं. Means it is not insentient. Because when it is not non-knower we may think it is जडं because every जड वस्तु is a non-knower. If तुरीयम् is a non-knower one may think is जड, the उपनिषद् negates also. It is neither insentient. Not knower of one thing. Nor the knower of everything. It is pure consciousness. अचैतन्य प्रतिषेधः; जडत्व प्रतिषेधः. Continuing.

कथं पुनरन्तः प्रज्ञत्वादीनामात्मनि गम्यमानानां रज्ज्वादौ सर्पादिवत्प्रतिषेधादसत्त्वं गम्यत इत्युच्यते ।
 ज्ञस्वरूपाविशेषेऽपीतरेतरव्यभिचाराद्रज्ज्वादाविव सर्पधारादिविकल्पित भेदवत्सर्वत्राव्यभिचाराज्ज्ञस्वरूपस्य
 सत्यत्वम्

So, an aside note. Sankaracharya said that by using the expression नान्त प्रज्ञं etc. the उपनिषद् is negating waker, dreamer and sleeper, or Wakerhood, dreamerhood, and sleeperhood. The उपनिषद् is negating. Negating means revealing that they are absent. What do you mean by negation? Negation means revealing their absence. When I negate the snake on the rope what is the message of the negation; there is no snake at all. Therefore, negation always reveals असत्त्वं or अभाव. Now a पूर्वपक्षि raises the question: how can श्रुति negate these three - waker, dreamer, sleeper; or Wakerhood, dreamerhood and sleeperhood. How can these श्रुति negate and reveal their absence when we are experiencing them? How can you negate something that we have experienced or we are experiencing? This is the question of the पूर्वपक्षि. कथं पुनः should be connected with third line असत्त्वं गम्यते. असत्त्वं means absent. गम्यते means known. How is the absence of these three understood? How is the absence of these three; these three waker dreamer sleeper. गम्यते means अवगम्यते, ज्ञायते is known. प्रतिषेद. Merely by the negation of the sastram. Why this doubt comes? आत्मनि गम्यमानानां; because we are experiencing all the three statuses. I know now I am a waker. During dream, I enjoy dreamerhood. All these three statuses are intimately experienced by us. How can the intimately-experienced-statuses be revealed as non-existence by mere nisheda? So गम्यमानानां means अनुभूयमानानं. What is अनुभूयमानम्? These 3 statuses. आत्मनि means in me, in myself, in the तुरीयम् इति इति चेत्. If such a doubt is raised, the answer is given. What is the answer? Because they are all variable factors, if only they are really existent, they will not be absent, in the other states. Each status of me is mutually exclusive. Wakerhood is absent, during dream. Dreamerhood is absent in waking. Both of them are absent in sleep. Since they are mutually exclusive, since they are temporary, Therefore, they are मिथ्या. आदौ अन्ये च यन्नास्ति वर्तमाने सत्तता नासतो विद्यते भावः ना भावो विद्यते सतः Therefore, in simple language it means they are all variable and the logic Sankaracharya gives us is what is variable is untrue. So, it is as good as non-existent. Like what? Potness of the pot, jugness of the jug; they are all variables. Therefore, वाचारम्भणं विकारो नामधेयं. They are मिथ्या. Therefore, ज्ञ स्वरूपः अविशेष अपि, even though their essential nature of consciousness is non-variable, even though their essential nature. What is the essential nature?

What is common to all these three. अन्त प्रज्ञ; बहिष् प्रज्ञ; घन प्रज्ञ; in all these three words what is common? ज्ञ; अन्त प्रज्ञ: बहिष् प्रज्ञ:. That ज्ञ स्वरूपं is अविशेषम्. अविशेषं means सामान्यं. Non-variable, whereas अन्त प्र. बहिष्प्र, घनप्र, these three प्रs, all these 'pigeons', they disappear. So Therefore, Tamil புறம் Malayalam പ്രാഥമികം. So, all these three adjectives are variable only ज्ञ स्वरूपं, the consciousness component is uniform. अविशेषः; means non-variable. इतरेतर व्यभिचारात्. Wakerhood, and dreamerhood, etc. Are mutually exclusive. Subject to arrival and departure. If the Wakerhood were my real nature, what would have happened. If Wakerhood is my real nature, I will be ever waking. Similarly, dreamer hood and sleeperhood. So इतरेतर व्यभिचारात्; like his favorite example. रज्ज्वादाविव सर्पधारदि विकल्पित भेदवत् like the superimposed snake. धारा means streaks of water etc. which are superimposed on the rope, and which are variable because on enquiry they disappear. भादयमानत्वात् अगोचरं; they are subject to negation विकल्पित भेदवत् after भेदत्वात्. And Sanskrit students should complete that's sentence as इतरेतरव्यभिचाराद् असत्त्वं गम्यते. We have to know their absence. रज्ज्वादाविव सर्पधारदि विकल्पित भेदवत् इतरेतरव्यभिचाराद् अन्तप्रज्ञादीनं असत्त्वं गम्यते. We have to supply and put a full stop. Then सर्वत्र onwards, the next sentence, Sanskrit students, सर्वत्र अव्यभिचारात् ज्ञस्वरूपस्य सत्यत्वम् on the other hand which is inherent in all the three, that conscious being non-variable अव्यभिचारात् means non-variable. Non-negotiable; अभाद्यमानत्वात् नित्यत्वात् अनागमापायित्वात् that being permanent, ज्ञस्वरूपस्य the consciousness component is सत्यं. This is not in the मन्त्रा. This is Sankaracharya 's crucial addition. That there is non-variable inherent consciousness. It is not said in the मन्त्रा. Sankaracharya wants us to note.

Continuing,

सुषुप्ते व्यभिचरतीति चेन्न । सुषुप्तस्यानुभूयमानत्वात् “न हि विज्ञातुर्विज्ञातेर्विपरलोपो विद्यते” (बृ.उ.४.३.३०) इति श्रुतेः ।

So, in fact next paragraph is not required. It is the continuation of the previous Para. There Sankaracharya said the consciousness is inherent in all the three and permanent. अव्यभिचारात् means it is non-variably present in all the 3 states. Now that statement is questioned by a student or a पूर्वपक्षि. His question is how you say consciousness is non-variable in all the three states. Because in सुषुप्ति consciousness is not available. Because during sleep, neither I have self-awareness, that I am

sleeping awareness is not there. Nor is there the awareness of the objects. Neither subject-awareness nor is there object-awareness in deep sleep state; there is only blank experience. Therefore, how do you say consciousness is there in सुषुप्ति. It is जड like अवस्था. So, this is the पूर्वपक्षि. सुषुप्ते means सुषुप्तौ; in deep sleep state, व्यभिचरति the consciousness is variable. Variable means is absent. Based on what? Our experience. During sleep, I do not know myself nor there is नात्मानं न परंचैव न सत्यं नाभिचानृतं प्रज्ञा किञ्चन संवेत्ति तुर्यस्तसर्वद्रिग् सदा. Where, in मान्दूक्य कारिका. Gaudapadacharya is going to say न आत्मानं जानाति परन् न जानाति. In सुषुप्ति; neither the subject nor the object is known. That means consciousness is absent. Who says? पूर्वपक्षि. इति चेत्. If you ask such a question. न - why सुषुप्तस्य अनुभूयमानत्वात् because सुषुप्ति experience is there. There is सुषुप्ति experience which nobody can question. How do you know सुषुप्ति experience is there? If there is no सुषुप्ति experience, you cannot talk about सुषुप्ति. Therefore, since we talk about सुषुप्ति in जाग्रत् अवस्था, we should have had the experience. If we did not have the experience, we would not have referred to it. Therefore, सुषुप्तस्य अनुभूयमानत्वात् जाग्रत् अवस्थायां स्मर्य माणत्वात् परामृष्यटयमानत्वात् च Not only there is अनुभव प्रमाणं ओर अर्थापत्ति प्रमाणं; Sankaracharya says शास्त्रप्रमाणं is also there. न हि विज्ञातु विज्ञाते: विपरी लोपो विद्यते. विज्ञाते: means consciousness. विज्ञातु: means of the knower. The consciousness of the knower, विपरिलोप: न विद्यते; will never end, at any time. The consciousness of the knower, or consciousness of the experiencer, never ceases to exist. It is there. सुषुप्ति अवस्थायां, मरण अवस्थायां प्रलय अवस्थायां. It is there. That is why during the definition of the 5 features of consciousness, we say even when everything is resolved, consciousness continues to exist. But it is not available for transaction because of the absence of the medium. Not the absence of consciousness itself. विज्ञातु विज्ञाते: विज्ञातु: चैतन्यस्य विपरिलोप: = नाश: नास्ति. This is said in Bruhadaranyaka 4-3-30 स्वयंज्योति ब्रह्मणं. Therefore, consciousness is variable or non-variable? It is non-variable only.

Continuing

अत एवादृष्टम् । यस्माददृष्टं तस्मादव्यवहार्यम् । अग्राह्यं कर्मेन्द्रियैः । अलक्षणमलिङ्गमित्येतदननुमेयित्यर्थः । अत एवाचिन्त्यम् । अत एवाव्यपदेश्यं शब्दैः ।

Now Sankaracharya goes to the next description in the मन्त्रा. अत एव अदृष्टं; since तुरीयम् is of the nature of pure consciousness, it is never, an object of experience. अत एव - चैतन्यस्य स्वरूपत्वात् विज्ञातुः स्वरूपत्वात्, न विज्ञेयं. अत एव means विज्ञातुः स्वरूपत्वात्, अदृष्टं. अदृष्टं means it is not an object of ज्ञानेन्द्रियं. Literally अदृष्टं means not available for चक्षुरिन्द्रियं That we have to उपलक्षणं for सर्व ज्ञान इन्द्रिय अगोचरं इत्यर्थः. Then we will skip the next sentence, and go to अग्राह्यं. अग्राह्यं means what? कर्मेन्द्रियैः न ग्राह्यं; not graspable through the कर्मेन्द्रियाणि also. So अदृष्टं means ज्ञानेन्द्रिय अगोचरं. अग्राह्यं means कर्मेन्द्रिय अगोचरं. And when you can go to the previous portion. अतः एव अव्यवहार्यम्. Since it is unavailable for any organs, it is not available for transaction. व्यवहार अतीतं. Very important definition. Very, very rarely there. Only in माण्डूक्यं. So ब्रह्मन् is not available for any transaction. Then only Sankaracharya asks; then it is useless? Like 1000 rupee note. Therefore, it is useless, it is invalid, permanently. Therefore, Sankaracharya said it looks useless but it happens to be myself. Knowing that I am such ब्रह्मन् removes all my sense of limitations. Therefore, ब्रह्मन् is useful. How it is useful? By claiming I am ब्रह्मन्, I can free myself from संसार. Not by transacting. But by claiming I am ब्रह्मन्. Therefore, अव्यवहार्यम्. Then the next word is अलक्षणम्. So here Sankaracharya says, the word लक्षणम् has a special meaning. Normally the word लक्षणम् means definitionतटस्थ लक्षणम्, स्वरूप लक्षणम् etc. Are different definitions of ब्रह्मन्. That is the normal meaning. But in this context लक्षणम् means a clue which can reveal, something. A revealing clue is called लक्षणम्. In Sanskrit, it is called लिङ्गं. An indicatory mark. And what is the well-known example; smoke is the लिङ्गं or लक्षणम् for a clue which will reveal the invisible fire. And in the case of ब्रह्मन्, it doesn't have any clue at all. Therefore, you cannot know ब्रह्मन् through any लिङ्गं. Therefore, he says, अलक्षणम् = अलिङ्गं इत्येतत्. इत्येतत् means is equal to. In Bhashyam wherever the word इत्येतत् comes, it should be understood as is equal to. And if it doesn't have any लिङ्गं what does it mean? It is not available for अनुमान प्रमाणं. Therefore, he says, अननुमेयं इत्यर्थः; it is not inferable. So प्रत्यक्ष अगोचरं. अनुमान अगोचरं. अत एव अचिन्त्यं. Therefore, it is not mentally conceivable. Because it is not an object. अप्रमेयत्वात् अचिन्त्यं. It is not mentally conceivable. अचिन्त्यं is in the moolam. We have to closely follow the moolam. And अत एव अव्यपदेश्यं; since it cannot be mentally conceived, you cannot verbally express it. In fact, many things if we can mentally conceive itself we cannot express. Many mentally experienced things we are not able to express. What to talk of mentally unconceived things. It cannot be expressed. Therefore, अव्यपदेश्यं means शब्दैः व्यपदेश् अयोग्यं. And in the

introduction, he had given another reason also. शब्द प्रवृत्ति निमित्त अभावात्. The conditions required for verbal expression are absent also. Do you remember? Continuing.

एकात्मप्रत्ययसारं जाग्रदादिस्थानेष्वेकोऽयमात्मेत्यव्यभिचारी यः प्रत्ययस्तेनानुसरणीयम् । अथवैक आत्मप्रत्ययः सारं प्रमाणं यस्य तुरीयस्याधिगमे तत्तुरीयमेकात्मप्रत्ययसारम् । “आत्मेत्येवोपासीत” (बृ.उ.४.७) इति श्रुतेः ।

So, the next word, is एकात्म प्रत्ययसारं. Sankaracharya says two interpretations. In the first interpretation, एकः आत्मा इति प्रत्ययः that is विग्रह वाक्यं. So how the तुरीयम् should be known; तुरीयम् should be discovered, with the help of the understanding, that आत्मा, the consciousness is non -variable, so जाग्रदादिस्थानेषु. In all the three states, एकः = अव्यभिचारी. एकः and अव्यभिचारी should be connected. एक; in the मन्त्रं refers to अव्यभिचारी - non -variable is what? आत्मा. The आत्मा which is of the nature of consciousness. So आत्मा, the consciousness is one non-variable entity inherent in all the variables. So, consciousness is one non-variable entity in and through all the variables. इति प्रत्यय; this understanding; प्रत्यय; means ज्ञानं. This understanding तेन अनुसरणीयं. Through this understanding, we should arrive at the तुरीयम्. अनुसरणीयं means should be traced. So तुरीयम् should be traced, through the understanding, of the consciousness, as one non-variable entity inherent in all the variables. This is one interpretation of एकात्म प्रत्ययसारं. In short what is the essence? तुरीयम् is non-variable consciousness available always. Simple English. तुरीयम् is non-variable consciousness, available always. This is one method. Now what is the second interpretation? अत वा एकः आत्मप्रत्ययः. the previous interpretation एक; आत्मा ; इति प्रत्ययः. In the second interpretation, एकः आत्मा प्रत्ययः. आत्मप्रत्यय; means what? Self-awareness. Aham प्रत्ययः and एकः आत्मा प्रत्ययः means what? Non-variable self-awareness. Because of which I say I slept. I dreamt. I am awake. in all these three the word I referring to self-awareness, is non-variable. Waking varies. Dream varies. Sleep varies. The self-awareness is non-variable. Indicated by what? I slept. I dreamt. I am awake. So, this non-variable self-awareness is called, एक; आत्मा प्रत्ययः. Which was previously called प्रत्यभिज्ञा; recognition. That I am the same in all the three states इति प्रत्यभिज्ञानं. And this non-variable self-awareness is the सारं. सारं means प्रमाणं. प्रमाणं means the means for recognising तुरीयम्. Is the means for recognising तुरीयम् तुरीयस्य अधिगमे. अधिगम means recognising विषय सप्तमी. सारं= प्रमाणं. OK. What is the bottom-line. The bottom line is तुरीयम् should be understood as the non-variable self-awareness, obtaining in all the states.

बाल्यादिष्वपि जाग्रदादिषु तथा सरवासु अवस्थासु अपि, व्यावृत्तासु अनुवर्तमानं. And अनुवर्तमानं means it is continually there. Body has changed. Hair has changed. So Therefore, everything has changed. Body, mind have changed. But here is one I continuously there. This non-variable self-awareness should be the means of claiming I am the तुरीयम्. Therefore, when I claim I am the तुरीयम्, you should take what? Non-variable consciousness part. You should not include body mind etc. Therefore, that one is called एकात्म प्रत्यय सारं. So, the second interpretation is very important. Because through this alone we talk about claiming I am the तुरीयम्. So एकात्म प्रत्यय सारं. And how do you know this? Sankaracharya says आत्मा इत्येव उपाधि च. So, this idea is conveyed in BU. 1-4-7. Very important मन्त्रा. 1-4 is the पुरुषविदा ब्रह्माणं. And there the उपनिषद् talks about the variable one as, प्राणन्नेव प्राणो न भवति; वदन् वाक् पश्यन् चक्षु सुण्वन् श्रोत्रं मन्वानो मन; So, I claim I am a talker, hearer, smeller etc. There talker is available only when talking action is actually going on. Hearer is available only when hearing action is going. These roles are variable. But in all of them what is non-variable? I am. This I am self-awareness is the आत्मा इति उपासीत. Here उपासीत means जानीयात्. That non-variable self-awareness available as I am as the आत्मा, excluding, the roles of talkerhood, hearerhood, doerhood, eaterhood. These variables you exclude. Non-variable I am. Self-awareness may you meditate as understand as आत्मा. That is the message conveyed through एक अत्म प्रत्यय सारं. Therefore, when is आत्मा available? Always another केनोपनिषद् मन्त्रा; प्रति बोध विदितं. In all knowledge consciousness is non-variable. Therefore, you don't have to go to a special अवस्था. समाधि, समाधि ્षालंषी प्रीग्राण्ण्ण व्वाहंकाऒ्थ्वाहंको. You won't have to go to any special अवस्था. Because it is available in all the अवस्था:s. This is the most important description एकात्म प्रत्यय सारं.

Continuing,

अन्तः प्रज्ञत्वादिस्थानिधर्मः प्रतिषेधः कृतः । प्रपञ्च उपशममिति जाग्रदादिस्थानधर्माभावोच्यते । अत एव शान्तमविक्रियं शिवं यतोऽद्वैतं भेदविकल्परहितम् । चतुर्थं तुरीयम् मन्यन्ते प्रतीयमानपादत्रयरूपवैलक्षण्यात् । स आत्मा स विज्ञेय इति प्रतीयमानसर्पभूच्छिद्रदण्डादिव्यतिरिक्ता यथा रज्जुस्तथा तत्त्वमसीत्यादिवाक्यार्थ आत्मा “अदृष्टो द्रष्टा” (बृ.उ.३.७.२३) “न हि द्रष्टुर्दृष्टेविपरिलोपो विद्यते” (बृ.उ.४.३.२३) इत्यादिभिरुक्तो यः । स विज्ञेय इति भूतपूर्वगत्या ज्ञाते द्वैताभावः ॥७॥

So until now various statuses or attributes of the आत्मा has been negated. To arrive at the तुरीयम् आत्मा, the three roles of the आत्मा, what are they? Wakerhood. Dreamerhood. And sleeperhood. Which are the roles of the आत्मा. Here आत्मा is

called स्थानि. And the roles are called धर्माः. So स्थानि धर्माः; means the roles of the आत्मा. And what are they? अन्तः प्रज्ञत्वादि, the Wakerhood, dreamerhood, and sleeperhood which are स्थानि धर्माः. स्थानि means आत्मा. Why आत्मा is called स्थानि because आत्मा is associated with the three स्थानं जागरित स्थानं स्वप्न स्थानं सुषुप्ति स्थानं. स्थानि means associated with स्थानं. स्थानं means अवस्था. State of experience. So स्थानि धर्मा the attributes are roles प्रतिषेदः कृतः; they all have been negated by what? नान्तः प्रज्ञं न बहिष् प्रज्ञं न बहिष् प्रज्ञं etc. All these words used until now; they are meant to negate the attributes of the आत्मा. Then प्रपञ्चोपसमं इति जाग्रदादि स्थान धर्मा अभावः the attributes of the three अवस्थाः earlier we said स्थानि. Now स्थानं. स्थानं refers to three अवस्थाः. And धर्मा means the attributes. So the attributes of the three अवस्थाः, are now negated. What are the attributes of these three अवस्थाः Peculiar expression. The three प्रपञ्चाः are called the attributes of the three अवस्थाः I will explain. The three प्रपञ्चाः three प्रपञ्चाः mean जाग्रत् प्रपञ्च is the attribute of जाग्रत् अवस्था. स्वप्न प्रपञ्च is the attribute of स्वप्न अवस्था. Each प्रपञ्च is the attribute of each अवस्था. Now why do you say, each प्रपञ्च is the attribute of the अवस्था; because they are not separable. The अवस्था and the प्रपञ्च cannot be separated. यत्र, यत्र अवस्था तत्र, तत्र प्रपञ्च. When जाग्रत् अवस्था is there जाग्रत् प्रपञ्च is there. When जाग्रत् अवस्था is not there, then जाग्रत् प्रपञ्च is not there. Since they are non-separable, they are called attributes it is a गौण प्रयोगः So since the प्रपञ्चs are non-separable, they are called attribute. Just as attributes cannot be separated from substance, the प्रपञ्चs cannot be separated from अवस्थाः Therefore, धार्मि धर्मा भावः; गौण प्रयोगः. So स्थान धर्मा भावः; प्रपञ्च त्रय अभावः Is said by what expression प्रपञ्च उपसमं. उपसमा means अभाव. Therefore, what is the world? It is not there. अतः एव शान्तं. Because the whole world is not there, there is no disturbance. Therefore, शान्तं, it is totally tranquil. That means what? A विक्रियम् unaffected, undisturbed. What is undisturbed? तुरीयम्. OK. And शिवं. शिवं means आनन्द स्वरूपं. मङ्गल स्वरूपं अभय स्वरूपं. That is not given by Sankaracharya. Sub commentators get the meaning. Then अद्वैतं. अद्वैतं means what? भेद विकल्प रहितं. Free from duality. विकल्प means मिथ्या. मिथ्या भेद रहितं अध्यस्त भेद रहितं भेद अध्यास रहित इत्यर्थः. And Sankaracharya says यत्. Therefore, Sanskrit students should note यतः; अद्वैतं tasmāt शिवं. Because there is no द्वैतं. Therefore, there is no fear. द्वितीयाद्वै भयं भवति. Therefore, it is शिवं मङ्गल स्वरूपमित्यर्थः Then चतुर्थं is in the मूलं = तुरीयम्. इति मन्यन्ते. It is not actually the 4th. But it I as though 4th. Why? Because प्रतीयमान पाद त्रय वैलक्षण्यात् दण्डा 4th. Not actually 4th. Then स; आत्मा. In fact, this alone is the real आत्मा. And सः विज्ञेयः and that आत्मा should be discovered and claimed. Like what? Example. यतः रज्जुः प्रतीयमान सर्प भुच्छित्र दण्डादि

भुच्छित्र दण्डादि व्यतिरिक्तात्. just as rope is discovered as different from the three superimposed entities. What are they? Snake, streak of earth, crack on the earth and दण्डा. दण्डा means a stick. Just as rope is understood as different from all these three and inherent in all these three. Similarly, तुरीयम् must be understood as different but inherent in all these three. OK. We will conclude in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

031 - Chapter 1 Mantra 7

Page 58, भाष्यं last 4 lines at the bottom.

तत्त्वमसीत्यादिवाक्यार्थ आत्मा “अदृष्टो द्रष्टा” (बृ.उ.३.७.२३) “न हि द्रष्टुर्दृष्टेविपरिलोपो विद्यते” (बृ.उ.४.३.२३)
इत्यादिभिरुक्तो यः । स विज्ञेय इति भूतपूर्वगत्या ज्ञाते द्वैताभावः ॥७॥

Sankaracharya is commenting on, the final part of the seventh मन्त्र which is the definition of तुरीयम् : and if we look at the definition, the first sentence is revealing तुरीयम्, as different from विश्व, तैजस, and प्राज्ञ. And all these three come under प्रमाता, or knower. And by saying that तुरीयम् is different from them, the उपनिषद् says तुरीय is प्रमातृ विलक्षण; doesn't come under knower category. Doesn't come under subject category. Then in the second part of मन्त्र अदृष्टं अव्यवहार्यं अग्राह्यं अलक्षणम् अचिन्त्यं अव्यपदेश्यं. Up to अव्यपदेश्यं the उपनिषद् says, that तुरीयम् is not an object of any प्रमाणम्, अदृष्टं अग्राह्यं etc. प्रत्यक्ष प्रमाण गोचरं. अलक्षणम् is अनुमान प्रमाण अगोचरं. The अव्यपदेश्यं is शब्द प्रमाण अगोचरं. It is सर्व प्रमाण अगोचरं. Not available for any प्रमाणम्. And whatever is available for प्रमाणम् is called प्रमेयं. And whatever is प्रमाण अगोचरं is that which is अप्रमेयं or प्रमेयं विलक्षणं. So, first part says प्रमातृ विलक्षणम्. Second part says, प्रमेयं विलक्षणम्. तुरीयम् is neither knower nor known. Neither subject, nor object. This is the second part. Then the third part is प्रपञ्च उपशमं. Very significant. Because when you say तुरीयम् is different from प्रमाता and प्रमेयं we are indirectly accepting the existence of them. Is it not?. When I say तुरीयम् is different from प्रमाता, तुरीयम् is different from प्रमेयं, then indirectly you are accepting that there is प्रमाता and प्रमेयं. Therefore, the word प्रपञ्च उपशमं means it is not only प्रमातृ प्रमेयं विलक्षणं, it is प्रमातृ प्रमेयं रहितं. It is free from the duality of knower known. First, we say it is different from knower and known. Later we say it is free from knower and known. Indicating, that the knower and known are मिथ्या. It is different from मिथ्या प्रमाता and प्रमेयं. प्रमाता and प्रमेयं being मिथ्या, it is as good as non-existent. So, both are important. प्रमातृ प्रमेयं विलक्षणम्, प्रमातृ प्रमेयं रहितं. प्रमातृ प्रमेयं अधिष्ठानं. Three words. Third one we have to supply. प्रमातृ प्रमेय विलक्षणम्, प्रमातृ प्रमेय रहितं प्रमातृ प्रमेय अधिष्ठान भूतं. So, this is the third part. First प्रमातृ विलक्षणम् second part is प्रमेय विलक्षणं; third part is प्रमातृ प्रमेय रहितं. Then 4 and final part is if तुरीयम् is all this, how do you recognize this तुरीयम् ? Because the moment you recognize it will become प्रमेयं. Therefore, you have to recognize तुरीयम् without making it प्रमेयं. अறியாமல் அறிந்து, சொல்லாமல் சொல்லி தெரியாமல் தெரிந்து in Tamil; beautiful sayings are there you have to know it without knowing it.

Because if you know it, it will become a प्रमेयं. Therefore, it has to be known only in one form, by claiming I am the तुरीयम् which is indicated by एकात्म प्रत्यय सारं So it is to be claimed in the form of I, the self-awareness, which is in waker, dreamer and sleeper, which is different from waker, dreamer and sleeper, which is inherent in waker dreamer and sleeper. That inherent self-awareness is तुरीयम्. The Wakerhood etc. is an incidental अध्यास. In the intrinsic self-awareness, obtaining when? In all the three states upon the inherent self-awareness, Wakerhood, dreamerhood and sleeperhood, are incidental, superimposition.

So thus, एक आत्मा प्रत्यय, एव सारं प्रमाणं. सारं here means प्रमाणम्. प्रमाणम् means clue. What is clue? The inherent self-awareness is the clue to claim the तुरीयम्. And then the later words are the descriptions. And what is that? शान्तं शिवं अद्वैतं चतुर्थं मन्यन्ते. Thus, this मन्त्र will have to be divided into several sections. प्रमातृ विलक्षणम् is one part. प्रमेयं विलक्षणम् is second part. प्रमातृ प्रमेयं रहितं is third part. That is प्रपञ्चोपशमं. Then एक आत्मा प्रत्यय सारं is the 4th crucial part. You know तुरीयम् by claiming I am the तुरीयम्. And then the last part is this तुरीयम् is शान्तं, शिवं, अद्वैतं चतुर्थं मन्यन्ते. That we have seen in the last class. And why do we say चतुर्थं मन्यन्ते. Considered to be 4th. Because अद्वैतत्वात्. When there is only one, how can you call it 4th. Therefore, अद्वैतत्वात्, माया संख्या तुरीयम् परममृतं अजं ब्रह्म यत्तन्नतोस्मि. Do you remember where it comes. In the introduction to Mandukya भाष्यं Sankaracharya gave two important श्लोकाः In one sloka the 4th line is माया संख्या तुरीयम्. When you are counting the तुरीयम् from the standpoint of मिथ्या विश्व मिथ्या तैजस, मिथ्या प्राज्ञ it is called तुरीयम्. Really speaking it cannot be तुरीयम् because it is only अद्वैतं. Then स आत्मा स विज्ञेयः is the last part which now Sankaracharya is commenting. So, look at the भाष्यं last portion. स आत्मा स विज्ञेयः इति. Sanskrit students, after इति we have to put a dash. Because he is quoting the मूलम्, स आत्मा सविज्ञेयः;" and after quoting the मूलम् we have to put a dash. Of this the स आत्मा part he is commenting now. What is that 'प्रतीयमान सर्प भुच्छिद्रदण्डादि व्यतिरिक्ता रज्जुः यथा सर्प भुच्छिद्र दण्डादीनां आत्मा भवति. We have to supply. How to translate in English; the rope which is different from snake, streak of water etc. is the आत्मा, the truth of these three. The rope which is different from snake etc. is the truth of snake etc. Similarly, तुरीयम्, which is different from विश्व तैजस प्राज्ञ is the truth of विश्व तैजस प्राज्ञ. That truth is called आत्मा. Therefore, Sanskrit students should add a lot of words. प्रतीयमान सर्प भुच्छिद्रदण्डादि व्यतिरिक्ता रज्जुः यथा सर्प भुच्छिद्र दण्डादीनां आत्मा भवति | तथा विश्व तैजस प्राज्ञ विलक्षणः तुरीयः विश्व तैजस प्राज्ञानां आत्मा भवति. So विलक्षणः तुरीयः तेषां

आत्मा भवति. All this we have to supply and put a full stop. After तथा you have to add all these and put a full stop. Then the next sentence should begin with स आत्मा. That is आत्मा सः तुरीयम् आत्मा that तुरीयम् is आत्मा, and what type of आत्मा? यः that यः comes in the next page second line. यः तुरीयम् आत्मा यः तत्त्वमसीत्यादिवाक्यार्थ आत्मा. तुरीयम् is that आत्मा which is revealed by the महा वाक्यं in the Chandogya उपनिषद् सः तुरीयम् : आत्मा यः; तत्त्वमसीत्यादिवाक्यार्थः आत्मा. Then यः and who is which is “अदृष्टो द्रष्टः “न हि द्रष्टुर्दृष्टेविपरिलोपो विद्यते” इत्यादिभिः उक्तः. And तुरीय is that आत्मा, which has been described in Bruhadaranyaka. So previously Chandogya. तुरीय is that आत्मा which has been described in chandogyam as तत्त्वमसि. And तुरीय is that आत्मा which has been described in Bruhadaranyaka. And how is it described in Bruhadaranyaka. “अदृष्टो द्रष्टः” (तुरीयम् is never the experienced but is ever the experiencer साक्षि. It is never the experienced. Ever the experiencer. And when we use the word experiencer, I don't want to get into that. We have discussed long before. The experiencer is divided into 2 portions. The changing experiencer. The changeless experiencer. The mind and चिदाभास comes under changing experiencer. And the original consciousness which is pervading the mind and चिदाभास is called the changeless experiencer साक्षि. So, in the Bhagavad Gita भाष्यं, क्षेत्रज्ञ भाष्यं, at the end I had nearly 45 minutes discussion of this topic. Consciousness is called changeless experiencer साक्षि, when it pervades mind and चिदाभास. Consciousness is not called साक्षि when it is pervading the wall. Consciousness gets the title साक्षि only under one condition. When it is inherent in mind and चिदाभास. Therefore, the original consciousness pervading the mind and चिदाभास is called the changeless experiencer साक्षि. And that साक्षि is here called द्रष्टः in Bruhadaranyaka मन्त्रा means the changeless experiencer साक्षि. निर्विकार द्रष्टः. Adjective we should put निर्विकार द्रष्टः. And what type of निर्विकार द्रष्टः? अदृष्टः which is never experienced by anyone. So, if people ask how to get आत्मानुभव; what should you do. Immerse them in water. If anybody asks how to experience the आत्मा; immerse them in water. Then people will ask: if you immerse them will you get? There is no such thing called आत्मा experience. Let it be very clear. So अदृष्टः this is one description in Bruhadaranyaka. The next description न हि द्रष्टुर्दृष्टेः विपरिलोप वर्तते. तुरीय आत्मा is that consciousness, which is described as 'permanent awareness', obtaining in the knower. We have seen this before. In the last class, itself we have seen. I will give you reference. Page 57. 2nd Para from the bottom. “न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते” the same idea is in द्रष्टुर्दृष्टेः विपरिलोप; द्रष्टुः means knower. दृष्टिः means consciousness. So द्रष्टुः

दृष्टिः means knowers consciousness. द्रष्टुः दृष्टिः means knowers consciousness. विपरिलोपः means end. न विद्यते is not there. So, there is no end for the consciousness of the knower. Knower may stop to be a knower. When during sleep etc. Even when the knower stops to be a knower, the knowerhood ends. But the consciousness of the knower never ends. The knowerhood of the knower ends, but the consciousness of the knower never ends. That consciousness is called तुरीयम् in Bruhadaranyaka स्वयं ज्योति ब्रह्मणम्. Ok. "अदृष्टो द्रष्टा" is 3-7 अन्तर्यामी ब्रह्मणम्. This स्वयं ज्योति ब्रह्मणम्. So that यः is there hanging. We have to supply सः छान्दोग्य बृहदारण्यके उक्तः स तुरीयः भवति. That is how it should be completed. Then comes a problem. After defining तुरीयम् as different from प्रमाता and प्रमेयं the उपनिषद् says, that तुरीयम् which is not knowable one should know. सः विज्ञेयः. So that unknowable, तुरीयम् may you know. So, contradicting the whole thing at the end. Therefore, Sankaracharya has to clarify the contradiction. Therefore, he says, सः विज्ञेयः इति. The expression is to be known, is भूत पूर्वगत्य is based on the अध्यारोपकाल, expression. That is when we are talking about विश्व तैजस and प्राज्ञ. For junior students. For junior students in the beginning of the teaching during अध्यारोप प्रकरणं we say तुरीयम् is to be known. After completing अपवाद, the word विज्ञेय will be taken aside. Therefore, भूत पूर्वगत्य means अध्यारोप काले विज्ञेय; अपवाद काले विज्ञातृ विज्ञेय विलक्षण; अध्यारोप काले विज्ञेय; अपवाद काले, विज्ञातृ विज्ञेय विलक्षण: During for junior students आत्म is to be known. For senior students आत्मा is to be claimed.

First, we say know it. Later we say claim it. But भूत पूर्वगत्य from the stand point of junior students. So ज्ञानाते सति ज्ञानाते means अपवाद काले, so once the तुरीयम् has been claimed. ज्ञानाते means when तुरीयम् has been claimed, द्वैत अभावः. There is no question of subject object, duality. So ज्ञानाते means at the time of claiming, which is अपवाद काल, which is senior student. At that time ज्ञानाते सति. सति सप्तमि ज्ञानाते सप्तमि द्वैत अभाव; I am neither knower. तुरीयम् is also not known. Then what is the relationship between I and तुरीयम्. ? So, in वेदान्ता - so if a student insists on relationship, because all the time used to संबन्ध. So Therefore, if you are very particular that I and तुरीयम् should have some संबन्ध, ज्ञातृ ज्ञेय संबन्ध is not possible. Then वेदान्ता coins a word अभेद संबन्धः अभेद संबन्धः means a relationship in which both are one and the same. That mean no संबन्ध is possible. Because I and तुरीयम् are two words, but they are not two distinct entities. I am तुरीयम् and तुरीयम् is I. And therefore, only an aside note; an important note. In व्यवहार, वेदान्ता looks upon an अज्ञानी as विश्व, तैजस and प्राज्ञा. In व्यवहार, वेदान्ता looks upon

अज्ञानी as विश्व तैजस and प्राज्ञ. In व्यवहार who is तुरीयम् or what is तुरीयम् if you ask, in व्यवहार, व्यवहार mean empirical worldly context in the vision of वेदान्ता; ज्ञानि is तुरीयः. So, if you want to show the तुरीयम्, show a ज्ञानि. Or if you have the courage show yourselves. Where is the तुरीयम्? I am that blessed तुरीयम्. This you remember we will be using it very often. So ज्ञानाते द्वैत अभावः. With this at last the 7th मन्त्र is over. How is it over? I am तुरीयम्. Now I will come to अन्वयः.

तुरीयम् (अन्त प्रज्ञं न भवति), बहिः पज्ञं न (भवति) उभयतः प्रज्ञं न भवति), प्रज्ञानं घनं न भवति). प्रज्ञं न भवति) अप्राज्ञं न भवति)| (तुरीयम्) अदृष्टं अव्यवहार्यं अग्राह्यं अलक्षणम् अचिन्त्यं अव्यपदेश्यं एकात्मा प्रत्यय सारं प्रपञ्चोपसमं वृशान्तम् शिवं अद्वैतं (भवति).|

Sanskrit students तुरीयम् is the subject; all the others are subjective complement. भवति नपुंसक लिङ्गं प्रथम एक वचनं all प्रथम एक वचनं नपुंसक लिङ्गं. Next sentence (tat) चतुर्थं मन्यन्ते | सः आत्मा | सः विज्ञेयः सः is पुल्लिङ्गं विधेय प्राधान पुल्लिङ्गं. सः विज्ञेय. विधेय प्राधान्यं. Ok with this the main teaching of माण्डूक्य उपनिषद्, the first half is over. You remember the introduction. 2 topics were introduced one is आत्मा विचार another is ओंकार विचार. In the first 2 मन्त्राः. From the third मन्त्र up to the 7th मन्त्र आत्मा विचार was given चतुष्पाद् आत्मा विचार. Then from the 8th मन्त्र to the 12th मन्त्र ओंकार विचार. What type of ओंकार? चतुर्मात्र ओंकार विचार; चतुष्पाद् आत्मा विचार is the first part. चतुर्मात्र ओंकार विचार is the second part. First part is now over. And before the second part has to come GPA, comes and wants to make notes. Write notes on the 7th मन्त्र. So previously 9 verses were written. 9 कारिकाः were written on what? The first 6 मन्त्राः. Hereafter we are going to get 8 कारिकाः, 8 verses, on, the 7th मन्त्र only. So analysis of the 7th मन्त्र by GPA in 8 कारिकाः. 10 to 18. 9 कारिकाः 10 to 18 how 9 is inclusive of both. So thus 9 कारिकाः on the first 6 मन्त्राः. 9 कारिकाः on the 7th मन्त्र only indicating how important it is. And here Gaudapadacharya makes beautiful corollaries which are not found in the मन्त्राः. Very, beautiful portion. We will enter into that. Page 59. कारिकाः.

अत्रैते श्लोका भवन्ति निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः । अद्वैतः सर्वभावानां देवास्तुर्यो विभुः स्मृतः ॥१०॥

So अत्र एते श्लोक भवन्ति. These are the words of GPA himself. अत्र means सप्तम मन्त्र अर्थे. With reference to the teaching of the 7th मन्त्र; विषय सप्तमि. एते श्लोक the following 9 कारिकाः, श्लोकाः भवन्ति are presented. First, I will give you the gist. Then we will go to the भाष्यं; सर्व दुःखानां निवृत्ते; there is a printing mistake in the Gorakhpur edition. After निवृत्ते there must be a विसर्ग; निवृत्तेः पञ्चमी विभक्ति हेत्वर्थे पञ्चमी. So GPA says. तुरीयम् is

free from all problems. दुःखं means problems, pain. பிடுங்கல்கள் in Tamil. So तुरीयम् is free from all pains. Because all pains belong to प्रमाता and प्रमेयं, and their interactions. So प्रमाता, प्रमेयं and the interactions alone are responsible for all the दुःखं . Since तुरीयम् is प्रमातृ विलक्षणम्, प्रमेयं विलक्षणं and प्रमातृ प्रमेयं रहितं, So all these portions GPA comments by one word. सर्व दुःखानां निवृत्ते: this is commentary on नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यम् up to प्रपञ्चोपसमं; all of them he covers in one expression सर्व दुःखानां निवृत्ते: तुरीय is free from all these problems. And therefore, ईशानः तुरीयम् is master. प्रभुः Capable of being free from all these अध्यासाः अधिष्ठान रूपत्वात् it is free. न हि अध्यस्तस्य गुणेन दोषेण वा अणुमात्रेण अपि सः न संपद्यते अध्यास भाष्यं. And then in the second line सर्व भावानां मिथ्यात्वात्. You have to supply the word मिथ्यात्वात्. Because all the previous ones are मिथ्या. Previous ones means विश्व तैजस प्राज्ञ, विराट, हिरण्यगर्भ, अन्तर्यामी; all. Therefore, all of them govinda. Therefore, सर्व भावानां the first 3 पादा; मिथ्यात्वात् being मिथ्या. अद्वैतः तुरीयम् is not the 4th really. It is considered 4th मन्यन्ते. It is considered 4th. Really it is अद्वैतः. How can it be both 4th also and non-dual also. Is it not contradiction? मिथ्यात्वात्. Because the first 3 are मिथ्या, the uniqueness of मिथ्या is, based on experience मिथ्या can be included as existence. Based on its मिथ्यात्वं, you can say it is not there. मिथ्या இடுக்கண்ணும் சொல்லலாம் Why because it is experienced. मिथ्या is not there also you can say because it is मिथ्या. Therefore, based on experience you take विश्व तैजस प्राज्ञ into account, based on experience. So if you take them into account based on experience तुरीयम् is called चतुर्थ. It is the 4th so based on experience it is the 4th. And since it is मिथ्या it is as good as not there. Therefore, you don't take them into account. Then तुरीयम् will be अद्वैतं. So thus, we can take them into account and you need not take them into account. Take them into account तुरीयम्. Don't take them into account अद्वैतं. And when you take them into account based on what? Experientially they are available. प्रपञ्च is not here saying I am looking at all of things. Experientially you take into account. Factually you don't take into account. Therefore, it is like saying sky is blue. Sky is blue. Sky is blue, experientially. Sky is not blue, factually. मत्स्थानि न च मत्स्थानि. 4th non-dual. Where is the problem? So, this is the glory of तुरीयम्. देवः तुर्याः विभुः स्मृताः Now we will go to the भाष्यं.

प्राज्ञतैजसविश्वलक्षणानां सर्वदुःखानां निवृत्ते ईशानस्तुरीय आत्मा । ईशान इत्यस्य व्याख्यानं प्रभुरिति । दुःखनिवृत्तिं प्रति प्रभुर्भवतीत्यर्थः । तद्विज्ञाननिमित्तत्वाद्दुःखनिवृत्तेः ।

So Sanskrit students you have to make the sentence तुरीय आत्मा ईशानः bhavati. तुरीय आत्मा ईशानः; the master. The Lord तुरीय; आत्मा is the subject. And ईशानः is the predicate विधेयः and ईशानः means ईशानः शीलः the master, the Lord the glorious. And why तुरीय आत्मा is the Lord? सर्व दुःखानां निवृत्तेः Because it is free from all the pains. निवृत्ति is हेतौ. तस्मात् ईशानः. ईशानः is साध्यं. So being free from all forms of pains, तुरीयम् is called the master, the swami. That is why swamis are always called so and so आनन्दः Swami so and so आनन्दः Others are श्रीश्री. श्रीश्री means so and so दःखम्. दःखम् is not added in the name because look at the face. It is known. Therefore, it is not written that is all. Therefore, निवृत्ति; being free from all the pains, what do you mean by pain? विश्व, तैजस, प्राज्ञ लक्षणं which is in the form of प्राज्ञ, तैजस and विश्व. So विश्व and तैजस have experienced pains. And प्राज्ञ has got potential pain. Therefore, all these three are pain. So, they are pain means, they are the cause of pain. दःख आधारत्वात्, दःखम् इत्युच्यते. आनन्दगिरि. दःख आधारत्वात् दःखम् इत्युच्यते. And not only तुरीयम् is free from pain. तुरीयम् is called प्रभु also. The next word is प्रभु. So Sankaracharya says that there is a problem. He sees problem which we don't see. Because the word ईशानः also means master. The word प्रभु; also means master. Now why do you say master twice? तुरीयम् is master, master. Therefore, he says, so the first master, is explained by the second word master. Therefore, he says, ईशानः इत्यस्य पदस्य व्याख्यानं. The commentary upon the word ईशानः is प्रभुः ईशानः = प्रभुः OK. How does it avoid the repetition problem? The word ईशानः means master who is free from problem. And the word प्रभुः means the one who is capable of freeing one from problem. The first one means free from problem. The second प्रभुः is derived from the root प्रभू प्रभावती means capable. Since तुरीयम् is capable of removing, making one from problems. So, since तुरीयम् is capable of making one free from problem. Therefore, तुरीयम् is free from problem. OK very subtle difference only. Like beadedness and beadedness in English there is an expression. The difference is very subtle only. How do you say तुरीयम् is capable of making one free from problem? He says, दःख निवृत्तिं प्रतिब्रभुः भवति इत्यर्थः with regard to the elimination of sorrow, प्रभुः bhavati. तुरीयम् is capable. How do you say so? Because तत् विज्ञान निमित्तत्वात् दःख निवृत्तेः. So here he says, when the तुरीयम् is not known, the unknown तुरीयम् is the cause of samsara. Unknown तुरीयम् is the cause of samsara. Like the unknown rope becomes the cause of problem. How? It becomes snake. Whereas the very same rope, once it is known, we get free from the problem of snake. Therefore, the knownness of the तुरीयम्, makes one free from problem. Therefore, we say, तुरीयम् is

capable of removing the samsara, when it is known. Therefore, तत् विज्ञान निमित्तत्वात्, because of the knowledge of तुरीयम्, दःख निवृत्तेः; freedom from pain takes place. And therefore, it is called प्रभुः

अव्ययो न व्येति स्वरूपान्न व्यभिचरतीति यावत् । एतत्कृतः । यस्मादद्वैतः सर्वभावानां रज्जुसर्पवन्मृषात्वात्स एष देवो द्योतनात्तुरीयश्चतुर्थो विभुव्यापी स्मृतः ॥ १० ॥

So the next description of तुरीयम् is अव्यय; अव्यय; means non-changing or non-decaying. अपक्षय रहित. So अव्ययः अव्ययः = स्वरूपात् न व्येति तुरीयम् never changes from being the तुरीयम्. स्वरूपात् means from its तुरीयम् nature, it never undergoes any change. And that means what? Even when because of ignorance, तुरीयम् itself appears, as विश्व तैजस and प्राज्ञ. Therefore, तुरीयम् alone manifests as विश्व तैजस प्राज्ञ. But when तुरीयम् becomes विश्व and तैजस, it becomes without undergoing a change. विवर्ध उपादनत्वात् तुरीयस्य. It becomes विश्व तैजस, without becoming. Like rope becomes snake without becoming. Therefore, स्वरूपात् न व्येति. Doesn't undergo any change. And that is why in Sanskrit grammar an indeclinable is called अव्ययं. And what is the translation of अव्ययं. In declinable. That which cannot decline. And what is the definition in Sanskrit grammar. Do you remember: शब्द मञ्जरी सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु | वचनेषु च सर्वेषु यन्न व्येति तदव्ययं || It doesn't have gender difference. अव्ययं word doesn't have masculine gender, feminine gender etc. So नमः is अव्ययं. It is masculine, feminine or neuter / there is no gender to it. So त्रिषु लिङ्गेषु सदृशं. सर्वासु च विभक्तिषु. You cannot say नमः नमौ नम; नमं नमौ नमान् there is no declension. And वचनेषु च सर्वेषु singular no dual number plural number. Number-wise no change. Gender-wise no change. Vibhaktiwise, declension-wise no change. Therefore, that word is called अव्ययं in declinable. तुरीयम् is called अव्ययं. Because it doesn't undergo any change. The तुरीय word is declinable. The word तुरीयम् it has masculine gender. Masculine gender of तुरीयम् is तुरीयः. That is was come in the sloka also. तुर्याः. तुर्याः means तुरीय. तुरीय is masculine gender. तुरीयम् is neuter gender. The word has got three genders. But consciousness the तुरीयम् is अव्ययम्. न व्यभिचरती इति यावत्, इति यावत् means = एतत्कृतः. Why? It doesn't undergo any change? He says because it is अद्वैतः. Because it is non-dual. यस्मात् अद्वैतः तस्मात् अव्ययः. OK. What is the connection between non-dual and non-changing/ because it is non-dual it is non-changing. What is the connection? The connection is the change must be caused by some extraneous factor. A change is caused by an extraneous factor. If no extraneous factor is involved, time and place also is the cause of change. Now

for तुरीयम्, there is no second factor including time and space to bring about a change. And therefore, द्वितीयस्य, व्यय कारणस्य अभावात्, व्यय अभावः कारण अभावे कार्य अभावः. Therefore, अद्वैतवात्, अव्ययः इत्यर्थः. Then what is the next question? How can तुरीय be non-dual when there are विश्व तैजस and प्राज्ञ? For that the answer is सर्व भावानां मृषात्वात्. Since विश्व तैजस प्राज्ञ are mithya. Those details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

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सर्वभावानां रज्जुसर्पवन्मृषात्वात्स एष देवो द्योतनात्तुरीयश्चतुर्थो विभुव्यापी स्मृतः ॥१०॥

From the 10th कारिका, GPA, comments upon the crucial 7th मन्त्रा of the उपनिषद्. Which defines the तुरीयम्. And the first line of this verse which we completed in the last class, GPA says, तुरीयम् is the master. ईशानः means the Lord or master. And why is तुरीयम् called the Lord? He said सर्व दुःखानां निर्त्तः because तुरीयम् is not affected by anything that happens in विश्व, तैजस and प्राज्ञ. And not only that. The विश्व, तैजस, प्राज्ञ are dependent on तुरीयम्, whereas, तुरीयम् is independent of विश्व, तैजस, प्राज्ञ. So, the one who is independent is called master, स्वामि. The one who is dependent is called दासः. Therefore, विश्व, तैजस, प्राज्ञ are as though दासः because they are परतन्त्राः तुरीयम् is as though स्वामि because तुरीयम् is स्वतन्त्रा. Because तुरीयम् lends existence to विश्व तैजस प्राज्ञ. But तुरीयम् itself doesn't borrow existence from anywhere. Therefore, it is ईशानः one word. And then the next word is प्रभुः, the one who is capable, powerful etc. And Sankaracharya gave a special meaning. Not only तुरीयम् is free from being संसारी, तुरीयम् is capable of making others free from संसारी. Itself free and it can make others free also. So naturally the question comes, how can तुरीयम् make a संसारी free? For that Sankaracharya gave the answer that a संसारी gets freedom only through knowledge ज्ञानात् एव तु कैवल्यं. And what ज्ञानम् gives freedom? Not any ज्ञानम्. It is the तुरीय ज्ञानम् that gives me freedom. So, by being the object of liberating knowledge, तुरीयम् helps a person. And therefore, it has a liberating capacity. Just by being, the object of knowledge, for a संसारी. So therefore, तुरीयम् is master. It makes others master. It is स्वामि and it makes others स्वामि. And then in the second line GPA resolved a seeming contradiction which occurs in the मन्त्रा. And what is that contradiction? तुरीयम् is said to be non-dual. If you remember the मन्त्रा शान्तं शिवं अद्वैतं. Is one word. And the next word is चतुर्थं मन्यन्ते; the 4th one. So what is the seeming contradiction? If तुरीयम् is non-dual how can it be 4th. If it is 4th how can it be non-dual? And what is the answer? Since विश्व तैजस प्राज्ञ are मिथ्या, you can choose to count विश्व, तैजस, प्राज्ञ based on experience because that are experienceable. You can choose to not count them because they are मिथ्या. So मिथ्याs unique status is you can count. You need not count. मिथ्या has got that intermediary status. I gave the example. You can say the sky is

blue and not blue also. How do you say sky is blue? Based on experience. How do you say sky is not blue? Based on facts. Similarly, विश्व, तैजस, प्राज्ञा are based on experience. They are not based on facts. If you account them तुरीयम् will be the 4th one. If you discount them -account or discount- you account it is 4th. Discount it is not dual. Therefore, Sankaracharya said सर्व भावानां मृषात्वात्. Did you get? Page no 60. माण्डूक्य उपनिषद्. And भाष्यं top line सर्व भावानां मृषात्वात्. Here सर्व भाव refers to विश्व, तैजस, प्राज्ञानां मिथ्यात्वात्. मृषा means मिथ्या. Therefore, देवः is in the मूलं. द्योतनात् देवः. तुरीयम् is called देवः not because it is one of the celestials in the heaven. So here the word देव you should not take वाच्यार्थ; you have to take यौगिक अर्थ, etymological meaning, derived meaning. It is derived from the root दिव्, दीव्यति, to be self-revealing. प्रकाशते. So दीव्यति स्वयं प्रकाशते इति देवः. Therefore, Sankaracharya says द्योतनात् देवः द्योतनम् means स्वयंप्रकाशात्. So is तुरीयः तुरीयः is in मूलं. In the GPA कारिका. And that तुरीयः = चतुर्थः तुरीयम् means चतुर्थम्. Of course, in the श्लोका, the word is तुर्यः you should note तुर्यः and तुरीयः are synonymous only. Both means the 4th one चतुर्थः. Then the next word in the कारिका is विभुः विभुः = व्यापि. व्यापि means all-pervading. That is limitless इत्यर्थः. इति स्मृतः. This is said in the शास्त्रं. Now I will you give the अन्वयः

सर्व दुःखानां नवित्तेः तुर्याः देवः ईशानः प्रभुः अव्ययः (भवती)| सर्व भावानां (मथियात्वात्) (सः) स; referring तुरीय अद्वैतः विभुःस्मृता :

ok continuing. Introduction to next कारिका. Verse 1.

विश्वादीनां सामान्यविशेषभावो निरूप्यते तुर्ययाथात्म्यावधारणार्थम्

In the following श्लोका GPA is making an interesting analysis which is not in the उपनिषद्. But he himself voluntarily presents. And this is called comparing and contrasting the 4 पादाः Comparing meaning, you mention the common features. Contrasting means you refer to the un-common features. So compare, contrast study of the 4 पादाः This is especially employed in tarka sastra. For clarity of understanding. And this compare, contrast study, in तर्क सास्त्रा is called साधर्म्य वैधर्म्य विचारः. साधर्म्य means common feature. भाष्यकार says सामान्य. And वैधर्म्य means unique features which is विशेषः so सामान्य विशेषः भाव. साधर्म्य वैधर्म्य विचारः निरूप्यते is presented. विश्वादीनां चतुर्णां पादानां. For the 4 पादाः of the आत्मा. For clarity of understanding, and also to clearly know the तुरीयम्. So he says तुर्य याथात्म्य अवधारणार्थं तुर्या means तुरीय. याथात्म्यम् means स्वरूपं. So तुरीय स्वरूपं अवधारणार्थम्. For ascertaining, the real nature of तुरीयम्. And

that is the most important one because तुरीय ज्ञानम् alone is liberating knowledge. You cannot say I have understood the first 3 पादाः very well. Only 4th पादा I don't know. You cannot miss. The तुरीयम् is the liberating one. Therefore, for clarity. We will read the श्लोका.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ । प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥११॥

I will give you the gist of the श्लोका. Then we will go to the बाष्पं. So विश्व and तैजस are common in the sense, both of them are conditioned by both cause and effect. Conditioned by, associated with, enclosed within; these are the words we can use. Conditioned by, enclosed within, associated with; both cause and effect. So thus, तुरीयम् with cause and effect is विश्व. तुरीयम् with cause and effect is तैजस. And तुरीयम् with cause alone, is प्राज्ञ. तुरीयम् with cause alone is प्राज्ञ. तुरीयम् with neither of them, neither of them means neither cause nor effect is तुरीयम् per se. So विश्व तैजस are associated with 2 factors. प्राज्ञ is associated with one. तुरीयम् is associated with none. Now the question is what do you mean by cause and effect? We can explain that based on our common understanding you can give one explanation. But in माण्डूक्य we are going to give a special meaning. I will come to the special meaning later. We will take a general meaning based on our previous knowledge. If you take the three bodies of individual, Sthoola sarira, Sukshma sarira and Karana sarira. Of these, 2 of them are effect. One of them is cause. Is it too difficult for you? Sthoola sarira and Sukshma sarira are both कार्यम् product. Because both are born. Now only in Vichara Sagara class, elaborately we saw how एतेषां पञ्च तत्वानां सात्त्विकाम्सात् राजसांसात् etc. We saw. Sukshma sarira is product. Sthoola sarira is product. Karana sarira is, don't blindly say, another product. Karana sarira is never a product. In Tatva bodha, Karana sarira is defined as अनिर्वाच्य अनादि अविद्या. So Karana sarira is only कारणं. It is not a कार्यम्. So विश्व is associated with कार्यम् and कारणं means, it is associated with all the 3 शरीराणि. कार्यम्, 2 शरीराणि. कारणं one शरीरं. Therefore, in the waking state, they are associated with all the 3 शरीराणि. In dream also, we are associated with कारण शरीरं and सूक्ष्म शरीरं. Of this sukshma sarira is कार्यम् and Karana sarira is कारणं. Therefore, विश्व is associated with कार्य and कारण. 2 कार्यs and one कारण तैजस is associated with one कार्य and one कारण. That means both of them are associated with कार्यम् and कारणं. That is the common feature. कार्य कारण बद्धौ विश्व तैजसौ. Whereas प्राज्ञ is neither associated with कार्य; sthoola शरीरं. Nor associated with कार्य; सूक्ष्म शरीरं. But प्राज्ञ is associated with only कारण शरीरं. Therefore, प्राज्ञः कारण बद्धस्तु. बद्धः means condition, associated, enclosed

etc. And what about तुरीयम् ? तुरीयम् is not associated with कार्य and कारण. Why? तुरीयस्य पारमार्थिक सत्यत्वात्. शरीर त्रयस्य सत्यत्वात् तुरीयम् is not contaminated by, associated with all the 3. They being मिथ्या. So this is one approach. शरीरं based approach. But in माण्डूक्य it is going to be presented differently. What is that? During sleep state, we have to start with sleep. Sleep topic. During sleep, I am ignorant of my तुरीयम् nature. So तुरीय अज्ञानम् is there in sleep. But only ignorance is there. There is no misconception. I don't have any misconception about myself. Therefore, it is only ignorance अज्ञान मात्रं. Whereas in waking and dream, not only I am ignorant of the fact that I am तुरीयम्. But it is also associated with self-misconception. I claim I am विश्व the waker. Or I am तैजस the dreamer. Not only have I claimed I am a waker. Along with that huge list I am अम्बा अम्बा I am husband wife. I am ब्रह्मणा क्षत्रिया वैश्य शुद्र ब्रह्मचारी गृहस्ता. All these superimposition अध्यास are there. In विश्व and तैजस. And misconception are always products of fill up the blanks. Misconceptions अध्यास are always products of अज्ञानम्. So रज्जु अज्ञानात्, सर्प अध्यासः; शुक्तिका अज्ञानात् रजत अध्यासः. Therefore, अज्ञानम् is कारणं, अध्यास is कार्यम्. In English ignorance is cause, misconceptions are effect. Now from that angle, विश्व the waker is associated with 2. Fill up the blank. Both, ignorance and misconception. अज्ञान and अध्यास. H/o विश्व the waker. And तैजस also has got ignorance and misconception. Dream misconception. And when both of them join together, अज्ञानम् and अध्यास, then alone संसारी will come. This combination creates problem. Which combination? अज्ञान-अध्यास combination creates problem. That is an aside note. That is not said in कारिका. Whereas, during sleep, we have got only ignorance. Without misconception. And ignorance alone will never create any problem. That is why the popular saying. Ignorance is bliss. Bliss for the sleeper. So, I have told, when we sleep others also get मोक्षा from us. Therefore, bliss for them also. So केवल अज्ञानम् doesn't create any problem. Only when अध्यास comes, संसारी comes. That is why for brahma sutra introduction Sankaracharya did not write अज्ञानभाष्यं. Sankaracharya wrote अध्यास भाष्यं. So thus, विश्व has अज्ञान अध्यासौ. तैजस has अज्ञान अध्यासौ. प्राज्ञ has अज्ञान मात्रं. तुरीयम् is free from, uncontaminated by, unaffected by – न हि अध्यस्तस्य गुणेन दोषेण वा अणुमात्रेण अपि सः संपद्यते. Therefore, in this श्लोका कार्यम् should be translated as अध्यास the misconception. कारणं should be translated as ignorance of तुरीयम्. With this background, we will go to the भाष्यं.

कार्यं क्रियत इति फलभावः । कारणं करोतीति बीजभावः । तत्त्वाग्रहणान्यथाग्रहणाभ्यां बीजफलभावाभ्यां तौ यथोक्तौ विश्वतैजसौ बद्धौ संगृहीताविष्येते । प्राज्ञस्तु बीजभावेनैव बद्धः । तत्त्वाप्रतिबोधमात्रमेव हि बीजं प्राज्ञत्वे

निमित्तम् । ततो द्वौ तौ बीजफलभावौ तत्त्वाग्रहणान्यथा ग्रहणे तुर्ये न सिध्यते न विद्येते न सम्भवत इत्यर्थः ॥११॥

So कार्यम् is in the कारिका. He gives the derivation क्रियते इति कार्यम् is that which is produced. A product कर्म व्युत्पत्ति. इति फल भावः a product. Here what is the product? 2-fold misconceptions(MC) in the waking the mc that I am the waker. In dream, the misconception that I am dreamer. The MC can be translated as जीव भाव also. In fact, that is the best way. Therefore, कार्यम् misconception = जीव भाव; in sleep, we don't have जीव भाव सता सोम्य तदा संपन्नो भवति स्वं अपितो भवति. जीव भाव we don't experience in sleep. Whereas in waking and dream we have जीव भाव अध्यास. So फल भावः means misconception अध्यासः Then the word कारणं. What is the derivation? करोति इति कारणं – कर्तृ व्युत्पत्ति. That which produces is called कारणं. A producer, a generator is called कारणं. And what is the producer? बीज भावः a seed is always a producer a tree is always a product. So, misconception is like a tree. Ignorance is like a seed. And that Sankaracharya explains तत्त्व अग्रहण अन्यथा ग्रहणाभ्यां. And what is the seed or cause here? तत्त्व अग्रहणं. अग्रहणं means ignorance. Non-apprehension. So the favorite words of Swami Chinmayananda is, non-apprehension and mis-apprehension. अग्रहणं is non-apprehension which means ignorance. And mis-apprehension means misunderstanding. So तत्त्व अग्रहणं. Here तत्त्वं is तुरीयम्. So, the ignorance of तुरीयम् and अन्यथा ग्रहण. Misunderstanding of तुरीयम् as a जीव, which are बीज फल भावाभ्यां which are the seed and sprout as it were गौण प्रयोगः तौ यथोक्तौ – तौ is there in the मूलम् = यथोक्तौ. यथोक्तौ means discussed in the माण्डूक्य उपनिषद्. So तौ = यथोक्तौ. And what are they? विश्व तैजसौ the waker and the dreamer. बद्धौ is in the मूलम् = संगृहीतौ - संगृहीतौ means conditioned. Conditioned, enclosed, influenced, associated etc. So, they are the उपाधि. If you have to use a technical language both of them are the उपाधिस for तुरीयम् अज्ञान उपाधि makes तुरीयम् a प्राज्ञ. अध्यास उपाधि make तुरीयम् into विश्व and तैजसा. कार्योपाधिरयं जीवः कारणोपाधि ईश्वरः there is a famous saying also. So बद्धौ = संगृहीतौ Sanskrit students, संगृहीतौ it should be split, and इष्यते –इष्यते means considered. So, this is the common feature of विश्व and तैजसा. Whereas प्राज्ञ is different from both of them in what way प्राज्ञ is different? प्राज्ञः तु तु, indicated वैधर्म्यं. साधर्म्यं is over now वैधर्म्यं. Unlike waker and dreamer, प्राज्ञः the sleeper is बीज भावेन एव बद्धाः is conditioned by only the causal ignorance. बीज भावेन, मूला अविद्या. बद्धाः. बद्धा; means conditioned. And what is that बीज भाव the causal factor? He says तत्त्व अप्रतिबोध मात्रमेव हि बीजं तत्र अप्रतिबोधम् means the ignorance of the reality. The ignorance of the reality is the बीजं the cause. प्राज्ञत्वे निमित्तम् which serves as an उपाधि for प्राज्ञ.

निमित्तम् means उपाधि. Serves as a condition or उपाधि for प्राज्ञ.

And an aside note. There is a very big discussion in advanced वेदान्ता discussions. That what is ignorance? Is ignorance mere absence of knowledge which is a negative entity? Or is it a positive factor? ज्ञान अभावः अज्ञानम् वा or ज्ञान विरोधि अज्ञानम्? And there is a group claiming that अज्ञानम् is mere absence of knowledge only. That means what? There is nothing positive here. It is absence of ignorance. So, one group is claiming that. And the tradition discounts that and says अज्ञानम् is if it is an अभाव रूपं – अज्ञानस्य भाव रूपं, that अभाव रूप कारणं cannot produce any effect. Because, misconception is a product. It is a product. And misconception as a product exists or not? It is an available product. And if the कारणं must produce a कार्यम्, the कारणं must be अभाव रूपं or भाव रूपं अभाव रूप कारणं cannot produce any effect including misconception And therefore, the अज्ञानम् cannot be ज्ञान अभावं. Sankaracharya uses the word बीजं. A बीजं cannot be अभाव रूपं. अभाव रूप बीजं cannot lead to the production of anything. And therefore, tradition vehemently argues अज्ञानम् is not अभाव रूपं. It is not ज्ञान अभाव. But ज्ञान विरोधि. It is a very big discussion. Books and books are written. There is a group of people originating from Holenarasipur सच्चिदानन्द सरस्वती who is champion among अद्वैतीनः itself. Prolific author. His Sanskrit is very chaste and in a beautiful language he has written commentary on various उपनिषद् also. माण्डूक्य रहस्य विवृद्धि is an important book by him. Not only he has written in Sanskrit. Commentaries as well as independent work. He has written in English and in kannada. Because that place is in Karnataka. And he vehemently argues that अज्ञानम् is ज्ञान अभावः. And the traditional people do not agree. Here the word तत्त्व अप्रतिबोधम् he argues is the absence of प्रतिबोध, whereas the traditional people say, absence cannot be a बीजं. It cannot be a seed because its absence is the seed. It means there is no seed. If ज्ञान भाव is the seed, then there is no seed. And if there is no seed, how can there be अध्यास? This is the traditional approach. A very big debate. Is raging even now. They go on giving their arguments. We give our own arguments. It is in fight within अद्वैतीनःs. And I belong to the traditional one. We accept भाव रूप मूलाविद्या. When we say भाव रूप, we do not mean it is पारमार्थिक सत्यं. भाव रूप means व्यावहारिक सत्य रूप मूलाविद्या we accept. मूलाविद्या is not अभाव रूप is our stand. So प्राज्ञत्वे निमित्तम्. अज्ञानम् is the conditioning for प्राज्ञ. तताः तताः Therefore, means since all the three are मिथ्या, त्रयाणां मिथ्यात्वात्, द्वौ तौ both of them, now we have to go to the मूलम् and see. We have to closely follow the कारिका. The कारिका

second line द्वौ तौ is there. Means, both of them. Both of them means कारणं and कार्यम्. कारणं and कार्यम् means अज्ञान and अध्यास. बीज फल भावौ. Which are in the form of cause and effect. बीज means कारणं फल means कार्यम्. = अज्ञान and अध्यास. Sankaracharya himself says तत्त्व अग्रहण that is अज्ञानम्. And अन्यथा ग्रहणे अध्यास, both of them being मिथ्या, तुर्ये न सिद्ध्यतः; they are as good as not there in तुरीयम्. So मिथ्या is as good as not there why? It is मिथ्या; मत्स्थानि सर्व भूतानि; न च मत्स्थानि भूतानि. अज्ञानम् and अध्यासं are in तुरीयम्. अज्ञानम् and अध्यास are not in तुरीयम्. Are you able to understand? They are in तुरीयम् means तुरीयम् is the अधिष्ठानं for अज्ञानम् for अध्यासं also. Therefore, both of them are located in तुरीयम्. मत्स्थानि सर्व भूतानि. And both of them are not there in तुरीयम्. न च मत्स्थानि भूतानि. Why they are not there? मिथ्यात्वात्; Being मिथ्या. Anandagiri writes निरूपयितुं अशक्यत्वात् means मिथ्यात्वात्. So तुरीये both of them in तुरीयम् न सिद्ध्यतः or not factually present. And सिद्ध्यतः is in the कारिका = न विद्येते, because 2 are there dual no न विद्येते = न संभवत इत्यर्थः. न संभवत again, विसर्ग is dropped because of sandhi rule. students. संभवति संभवतः संभवता ; dual no. Because विश्व तैजसौ. OK. I will give you the अन्वयः.

तौ विश्व तैजसौ कार्य कारण बद्धौ इष्येते इष्येते is also dual no passive voice कर्मणि प्रयोग आत्मने पति लट् प्रथम पुरुषाः द्वि वचनं - इष्येते | प्राज्ञः तु कारण बद्धः (इष्येते) | तुर्ये. तुर्ये means तुरीये is called तुर्ये सप्तमी विभक्ति. तौ द्वौ न सिद्ध्यताः. and here we have to carefully note द्वौ तौ means both कार्यम् and कारणं are not there. But even though we say कार्यम् and कारणं we have to remember the two means three. Two means three. You may wonder. Remember कार्य means विश्व and तैजसा. And कारणं means प्राज्ञ. Therefore, when you count two कार्यम् and one कारणं that means one ignorance and both misconceptions. स्वप्न जीव भाव and जाग्रत् जीव भाव all the three are not there. Not there means as good as not there in तुरीयम्. Even though from empirical angle they are all there in तुरीयम्. Factually, they are not in तुरीयम्. Did we read the भाष्यम् completely? Right. OK introduction to 12.48.22

कथं पुनः कारणबद्धत्वं प्राज्ञस्य तुरीये वा तत्त्वाग्रहणान्यथाग्रहणलक्षणौ बन्धौ न सिद्ध्यत इति । यस्मात्

So, in the 12th कारिका Sankaracharya is explaining the second line of the 11th कारिका. प्राज्ञः कारण बद्धः प्राज्ञ has got कारणं. तुरीयम् has no कारणं. So प्राज्ञ is associated with one उपाधि. तुरीयम् is निरुपाधिकं. So, this contrast between प्राज्ञ and तुरीयम् is explained in the कारिका. For that Sankaracharya gives the introduction. How do you say so कथं पुनः; how do you declare प्राज्ञस्य कारण बद्धत्वं प्राज्ञ is associated with भाव रूप मूलाविद्या the causal

ignorance which is the seed of this conception. कारण बद्धत्वं means causal ignorance. The seedy ignorance. Seedy means not CD. Seedy, my CD. Therefore, causal ignorance which is not अभाव रूपं because अभाव cannot be the cause of anything. So प्राज्ञस्य कारण बद्धत्वं, तुरीये and in तुरीय तत्व अग्रहण अन्यथा ग्रहण लक्षण बन्धौ न सिद्ध्यतः How do you say तुरीय is free from both the कार्यम् and कारणं. Ignorance and the misconception. So, अग्रहण, that is causal ignorance and अन्यथा ग्रहण misconception both of them बन्धौ which are bondage. उपाधि is the cause of bondage. बन्धौ न सिद्ध्यतः विसर्ग is dropped it is वचनं सिद्ध्यति सिद्ध्यतः सिद्ध्यन्ति इति. यस्मात् because of the following reason said in the कारिका verse no 12. We will read.

नात्मानं न पराश्रैव न सत्यं न अपि चानृतम् । प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥१२॥

I will give you the gist. Second line प्राज्ञ किञ्चन न संवेत्ति प्राज्ञ the sleeper doesn't know anything. He is enveloped in total ignorance. And ignorance only without any misconception. Misconception free, total ignorance is associated with प्राज्ञः किञ्चन न संवेत्ति. And what do you mean by total ignorance? GPA gives a big list. 4 items he says आत्मानं न संवेत्ति. प्राज्ञ doesn't know himself. आत्मानं is reflexive pronoun. Himself which is तुरीयम्. So आत्मानं both meanings we can take. तुरीयम् also we can take. Reflexive pronoun we can take. But I prefer reflexive. Doesn't know himself. न पराश्रैव nor others. Neither himself nor others. Sleeper never says at the time of sleep I am sleeping. Sleeper in sleep doesn't know or declare I am sleeping. If a person says, I am sleeping, what does it mean? He is not sleeping. Therefore, neither self-knowledge nor other knowledge. 2 items. न सत्यं नापि अनृतं neither he knows the real. Nor does he know the unreal. Neither आत्मा nor अनात्मा. Neither सत्यं nor मिथ्या. This is the explanation of किञ्चन. So किञ्चन = आत्मानं पराङ् सत्यं अनृतं. 4 put together is the meaning of the word किञ्चन. So thus, प्राज्ञ is associated with ignorance. What type of ignorance? Not mere absence of knowledge. If ignorance is अबाव रूपं, he says प्राज्ञ is associated with something what does it mean. It is not associated with anything. It is associated with something which is absent means it is associated with nothing. And तुरीयम् is also not associated with anything. प्राज्ञ and तुरीयम् there will be no difference at all if अज्ञानम् means absence of knowledge. Are you able to understand? If अज्ञानम् is absence of knowledge there will be no difference between प्राज्ञ and तुरीयम् because if प्राज्ञ is associated with something. What is that something which is absent? So, associated with absence and not associated, both of them are same

only. Therefore, to differentiate between प्राज्ञ and तुरीयम् we have to say अज्ञानम् is मिथ्या रूपं. Not अभाव रूपं. So, we say अज्ञानम् is मिथ्या. They say अज्ञानम् is अभाव That is subtle difference between them and us. So thus, प्राज्ञ is associated with मिथ्या अज्ञानम्. तुरीयम् तत् सर्व दृक्, whereas तुरीयम् is as good as free from all of them because they are all मिथ्या. So, this is the gist. The bhashyam we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

033 - Chapter 1 verse 12

Page 61. कारिका no 12.

नात्मानं न पराश्रैव न सत्यं न अपि चानृतम् । प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥१२॥

In these कारिका verses, GPA is making, a compare and contrast study of the 4 पादाःs. विश्व तैजस प्राज्ञ and तुरीय. He wants to say that विश्व is associated with कारणं and कार्यं. तैजस is also associated with कारणं and कार्यं. प्राज्ञ is associated with कारणं only. तुरीयम् is not associated with either कारणं or कार्यं. And these 2 words कारणं and कार्यं, cause and effect he is replacing by different words. We should be familiar with all these words which GPA plays with. 4 words are synonymous. कारणं, निद्रा, अग्रहणं, and अज्ञानम्. अज्ञानम् I am adding. कारणं, निद्रा, अग्रहणं and अज्ञानम्. कारणं means cause. निद्रा means sleep. अग्रहणं means non apprehension of तुरीयम्. And अज्ञानम् is ignorance of तुरीयम्. These are the 4 words GPA plays with. Then parallely, कार्यं, स्वप्ना, अन्यथाग्रहणं, and अध्यास. These 4 synonymous. कार्यं - कार्यं means product. स्वप्ना means dream. अन्यथाग्रहणं means misconception. अध्यास means superimposition. So, you have to note the word misconception and word superimposition are both one and the same. Similarly, स्वप्ना is the same as misconception. Similarly, कार्यं. Therefore, कार्यं, स्वप्ना, अन्यथाग्रहणं, अध्यास, कारणं, निद्रा, अग्रहणं and अज्ञानम्. These 8 words we must freely move about intellectual agility are required. This is no 1. And before entering into our श्लोका, one more aside note I would like to add. We say विश्व is associated with कारण कार्यं. तैजस is associated with कारण कार्यं. प्राज्ञ is associated with कारणं. तुरीयम् is not associated with either. And when we are repeating these words, we may think we are talking about 4 separate entities, as though विश्व is sitting here associated with two. तैजस is sitting second and प्राज्ञ is sitting in the third chair. Only कारणं is there. In the first two, mother and child are sitting कारणं कार्यं. Second also, either father and child. So, parent and child. And in third chair only parent is sitting. 4th chair empty chair. Don't imagine we are talking about 4 distinct entities. Remember विश्व तैजस प्राज्ञ are not different from तुरीयम्. तुरीयम् alone is called विश्व. तुरीयम् alone is called तैजस. तुरीयम् alone is called प्राज्ञ. Therefore, when I say विश्व is associated with कारणं and कार्यं, really the fact is तुरीयम् alone is associated with कारणं and कार्यं. Why? Because there is no विश्व other than तुरीयम्. If विश्व is other than तुरीयम्, what will be the problem? तुरीयम् will not be non-dual because there will be another thing called विश्व. Similarly, when I say तैजस is associated with

कारणं and कार्यं what we mean is तुरीयम् is associated with कारण कार्यं. And when I say प्राज्ञ is associated with कारणं it means तुरीयम् is associated with कारणं. Therefore, from the three statements, we know तुरीयम् alone is associated with कारणं and कार्यं. Now in the 4th time we say, तुरीयम् is not associated with कारणं and कार्यं. How can you say, तुरीयम् is associated? तुरीयम् is not associated. So, we should get confused. And if you don't get confused my job is to create confusion. Remember, in all the 4 statements; remember तुरीयम् alone is associated with कारण कार्यं. तुरीयम् is alone not associated with कारण कार्यं. Now the question is how can you say, these are contradictory statements? So, if you resolve this contradiction, Mandukya you have digested. Resolving this contradiction is crucial. What contradiction? तुरीयम् alone is associated with कार्यं कारणं. And तुरीयम् alone is not associated. Then what is the resolution method? We should know कारणं and कार्यं both are मिथ्या. Whether you call them as शरीर त्रयं or whether you call them ignorance and superimposition. All of them are मिथ्या. कारणं is मिथ्या. कार्यं is मिथ्या. To remember, otherwise, all the 3 पादाः, प्रथमपाद and द्वितीय पाद both are कार्यं is मिथ्या. तृतीय पाद कारणं is मिथ्या. First important lesson to remember is both कार्यं and कारणं are मिथ्या. And this मिथ्या कारणं and मिथ्या कार्यं are located in तुरीयम्. तुरीयम् is सत्यं or मिथ्या? I hope you won't drive me away from this class. तुरीयम् is सत्यं. So, upon one सत्यं तुरीयम्, कार्यं no1, कार्यं no. 2 कारणं, all are superimposed मिथ्या. मिथ्या is that, which is experientially available but factually not there. Like what example? Blue sky. When I say blue sky blueness of the sky is experientially available. But there is no blueness in the sky actually. So मिथ्या means experientially available, factually not available. And since मिथ्या has got this two-fold status. What are the two-fold status? Experiential availability factual non-existence. Since these 2 statuses are there, from experiential angle you can include them. From factual angle, you can exclude them. Once you know मिथ्या and मिथ्या you have the facility to include, as well as exclude. This is the advantage of wisdom. What wisdom? मिथ्या इति wisdom. Not मिथ्या wisdom. The wisdom that कार्यम् and कारणं are मिथ्या. This clear knowledge gives me the facility of including or excluding. What? कार्यं and कारणं. When you choose to include, the तुरीयम् is renamed विश्व, तैजस, प्राज्ञ. When you choose to include, the same तुरीयम् is named विश्व तैजस and प्राज्ञ. When you exclude, based on the knowledge, what knowledge? Being मिथ्या they are as good as not there. When you exclude, the very same one is called तुरीयम्. So, we are not introducing 4 things. One तुरीयम् is named, विश्व तैजस प्राज्ञ तुरीयम् this is what Lord Krishna said. मत्स्थानि सर्व भूतानि. Means I am विराट्,

हिरण्यगर्भ, अन्तर्यामी. When you include everything saying मत्स्थानि सर्व भूतानि. भगवान् is what? विश्व तैजस प्राज्ञ. And immediately भगवान् says what? न च मत्स्थानि भूतानि. They are not there. And the very same भगवान् is called निर्गुणं ब्रह्म. Thus, सगुणं ब्रह्म and निर्गुणं ब्रह्म are two names of the very same consciousness. When you choose to include the world, you call it सगुणं ब्रह्म. When you choose to exclude the world, the same thing is called निर्गुणं ब्रह्म. The difference between सगुण and निर्गुणं are not external. The difference is purely in your intellect. If your intellect includes मिथ्या it is सगुणं. If your intellect excludes मिथ्य it is निर्गुणं तुरीयम्. Therefore, the difference is only in your intellect. So भगवान् is सगुणं or निर्गुणं? He is always both. You choose to call either ईश्वर or ब्रह्मन् based on your google. Therefore, in all these portions when we are differentiating विश्व तैजस प्राज्ञ, don't imagine 4 of them are sitting in 4 different chairs. No. This is an important aside note, I want every senior student to remember. Therefore, I am विश्व, तैजस, प्राज्ञ or तुरीयम्? If somebody asks what should be my answer. Am all the 4. If I choose to include the स्थूल शरीरं, I am called विश्व. If I choose to include सूक्ष्म शरीरं, I am called तैजस. If I choose to include कारण शरीरं only, I am called प्राज्ञ. Through knowledge, not by going somewhere, sitting here itself, by knowledge I say all these three are मिथ्या. They are as good as not there in me. When? All the time. Therefore, when I exclude them intellectually I am called तुरीयम्. Thus, I am तुरीयम् all the time, in spite of claiming the roles of विश्व तैजस प्राज्ञ. पश्यन् शृण्वन्, स्पृशन्, जिघ्रन्, नवद्वारे पुरे देहि नैव कुर्वन्न कारयन् ॥ ५.१३ ॥ सुखं आस्ते.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५.२४ ॥

नादत्ते कस्य चित्पापं न चैव सुकृतं विभुः ।

I am free from everything here and now. Ok. Now coming to the 12th श्लोका, which I introduced in the last class, GPA is differentiating प्राज्ञ and तुरीयम्. He says प्राज्ञ, is associated with अज्ञानम्. And what are the other 3 words of अज्ञानम्? अज्ञानम् = अग्रहणं = कारणं = निद्रा. निद्रा is associated with अज्ञानम्. अज्ञानम् is सत्यं or मिथ्या? It is मिथ्या. And what is तुरीयम्? तुरीयम् is that which is free from अज्ञानम्; when? All the time. It is free because मिथ्या अज्ञानम् is as good as not there. And therefore, he said, तुर्यं तत्, सर्वदृक् सदा. तुरीयम् is pure तुरीयम् all the time. Pure चैतन्यं. दृक् means चैतन्यं. All the time. Uncontaminated by ignorance also, uncontaminated by misconceptions also. Now we will go to the भाष्यं.

आत्मविलक्षणमविद्याबीजप्रसूतं बाह्यं द्वैतं प्राज्ञो न किञ्चन संवेत्ति यथा विश्वतैजसौ । ततश्चासौ तत्त्वाग्रहणेन तमसान्यथा ग्रहणबीजभूतेन बद्धो भवति ।

So प्राज्ञः; look at the second line; प्राज्ञः किञ्चन न संवेत्ति. प्राज्ञ doesn't know anything. प्राज्ञ means the sleeper, the तृतीय पाद. Doesn't know anything. And what do you mean by anything? He explains that आत्मविलक्षणम्. Anything other than itself. And what is that? अनात्मा. आत्मविलक्षणम् means अनात्मानं. And what is that अनात्मा? अविद्या बीज प्रसूतं which is generated by अविद्या बीजं अविद्या एव बीजं अविद्या बीजं. कर्मधारय. So that which is born out of अविद्या बीजं in the form स्थूल पञ्च and सूक्ष्म प्रपञ्च. Here the अनात्मा refers to both स्थूल प्रपञ्च and स्थूल शरीरं. सूक्ष्म प्रपञ्च and सूक्ष्म शरीरं. Both of them are born out of अविद्या बीजं. What is अविद्या बीजं? कारण शरीरं or कारण प्रपञ्चं. Born out of that. which is बाह्यं द्वैतं, which is called the external duality. प्राज्ञः किञ्चन न संवेत्ति. And what are they? अविद्या बीज प्रसूतं, means everything he generally says. Sankaracharya doesn't comment upon the first line word by word. We have to note. आत्मानं न वेत्ति. In the last class, I said प्राज्ञ doesn't know itself. परान् न वेत्ति. प्राज्ञ doesn't know others. सत्यं न वेत्ति. प्राज्ञ doesn't know real. अनृतं न वेत्ति. प्राज्ञ doesn't know the unreal also. In short nothing it knows. यथा विश्वतैजसौ here यथा is unlike example. Unlike the waker and dreamer. So, unlike the waker and dreamer means, waker knows himself as waker and others also. Dreamer also knows himself as well as others. Unlike them, sleeper doesn't know anything. So यथा here must be taken as वैधर्म्यं दृष्टान्तः and तता च. Therefore, असौ - असौ means this प्राज्ञ is तत्त्व अग्रहणेन here the word तत्त्व अग्रहणं is there. अग्रहणं means अज्ञानम्, निद्रा or कारणं. तत्त्व अग्रहणेन तमसा, which is otherwise called तमस्. Darkness. And what kind of अग्रहणं? अन्यथाग्रहण बीज भूतेन which is the seed of अन्यथाग्रहणं अनयताग्रहण बीजं is षष्टि तत्पुरुष समास. अन्यथाग्रहणस्य बीजं which is the seed of misconception. What is the seed of misconception? Ignorance is always the seed of misconception. बद्धाः बद्धाः means conditioned. And who is conditioned? प्राज्ञः the third पाद. Continuing.

यस्मान्तुरीयं तत्सर्वदृक्सदा तुरीयादन्यस्याभावात्सर्वदा सदैवैति सर्वं च तद्दृक्चेति सर्वदृक्त्वस्मान्न तत्त्वाग्रहणलक्षणं बीजं तत्र ।

So where as तुरीयम् is free from, the अग्रहणं as well as अन्यथा ग्रहणं. So, since we are differentiating प्राज्ञ and तुरीय, we need not discuss अन्यथा ग्रहणं or misconception. While contrasting प्राज्ञ and तुरीय we have to talk about ignorance only. In प्राज्ञ ignorance is there. In तुरीयम् ignorance is also not there. Thus, we need not talk about अध्यास while

comparing प्राज्ञ and तुरीय. And why do you say तुरीयम् is free from अज्ञानम् ? And for that Sankaracharya ingeniously take the word सर्वदृक् and gives a special interpretation. सर्वदृक् word is occurring in the karika. And that word he gives a special meaning, instead of taking the common meaning. Now the question comes what is the common meaning? If I don't know the common meaning itself where is the special meaning? Therefore, let me clarify what is the common meaning. So सर्वदृक्. दृक् means seer. सर्व means everything. सर्वदृक् means seer of everything. For Sanskrit students षष्टि तत्पुरुष समास. सर्वस्य दृक् सर्वदृक्. सर्वं पश्यति इति सर्वदृक्. So, this is the normal meaning. The seer of everything. And Sankaracharya doesn't want to take this meaning. Once you say तुरीयम् is the seer of everything, then you are admitting 2 things. *பரியறதேதா?* The two things are the seer and everything. There will be द्वैतं. So Sankaracharya, instead of taking षष्टि तत्पुरुष समास he takes it as कर्मधारय समास. And what is that? सर्वं च तत् दृक् च. सर्वं च तत् दृक् च. And what does कर्मधारय समास mean? That which is दृक्. दृक् here means चैतन्यं. That which is of the nature of consciousness, and सर्वं च, and that which is of the nature of everything. That which is consciousness and that which is everything. We should not say conscious of everything. We will be in trouble. Not conscious of everything. But that which is consciousness and that which is everything. Ok. What is the advantage in this interpretation? Once you say consciousness itself is everything, then what is the corollary? If consciousness is everything there is nothing other than consciousness. Once you say consciousness is everything, there is nothing other than consciousness. Ok. So what? If there is nothing other than consciousness, even अज्ञानम् and अध्यास, even ignorance and misconception also, are not there other than तुरीयम्. Even ignorance doesn't exist separate from तुरीयम्. There is no misconception also other than तुरीयम्. So, since there is no ignorance other than तुरीयम्, what a brilliant thinking? Since there is no ignorance other than तुरीयम्, तुरीयम् cannot be contaminated by ignorance. तुरीयम् cannot be contaminated by ignorance. Why? I hope you are not ignorant. If you don't understand you are प्राज्ञ. If you understand you are तुरीयम्. You decide which one w you want? तुरीयम् cannot be contaminated by ignorance. Why? Because there is no such thing called ignorance other than तुरीयम्. Shall I give a gross example? Clay cannot be burdened by pot. Why? Clay cannot be burdened by pot. Why? There is no such thing called pot other than clay. If there is one thing called clay and another thing called pot, there are 2 things. And one thing can sit over the other and

the down below one will be sadly sitting down. Why? Clay is weighed down by pot. अशु clay cannot be burdened by pot because there is no pot other than clay. Ignorance cannot contaminate तुरीयम् because there is no ignorance other than तुरीयम्. Why there is no ignorance other than तुरीयम् सर्वत्वात्. तुरीयम् being सर्व nothing including ignorance exist other than तुरीयम् Therefore, Sankaracharya says यस्मात् since, तत् तुरीयम् सर्वदृक्. Since the तुरीयम् is consciousness which is everything. Since तुरीयम् is consciousness which is everything, that means there is nothing other than तुरीयम्. सदा when? Not after knowledge. सदा. Even when the अज्ञानि says, I am burdened by the world. I am burdened by family. Even when an अज्ञानि says I am burdened what is the fact? He is not at all burdened. So सदा all the time. तुरियात् अन्यस्य अभावत्. Since there is nothing other than तुरीय; nothing in this context ignorance also doesn't exist other than तुरीयम्. सर्वदा सदा एव इति हेतोः. Since this is the fact all the time, and how did you get this meaning? By a special विग्रह वाक्यम्? Sankaracharya gives the कर्मधारय समास. सर्वच तत्दृक्च इति सर्वदृक्. It should be in brackets. तस्मात् that यस्मात् is in the beginning of the sentence. तस्मात्. What is the meaning of तस्मात्? Since ignorance doesn't exist separate from तुरीयम्. That is the logic. Therefore, न तत्त्व अग्रहण लक्षणं तत्र. So तत्र means in the तुरीयम्. बीजं नास्ति there is no बीजं. That न is there in the previous page. You should not leave it. न तत्र and what is the meaning of बीजं. बीजं is तत्त्व अग्रहण लक्षणं which is अग्रहणं. What are the other 2 words? कारणं and अज्ञानम्. That is not there. So this is the difference between प्राज्ञ and तुरीयम्. Include ignorance it is called प्राज्ञ. Exclude ignorance. The same is called तुरीयम्.

Continuing,

तत्प्रसूतस्यान्यथा ग्रहाणस्याप्यत एवाभावो न हि सवितरि सदा प्रकाशात्मके तद्विरुद्धमप्रकाशनमन्यथाप्रकाशनं वा संभवति | " न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यते "(इति श्रुतेः

So not only, in तुरीयम् not only अज्ञानम् is absent. Now he takes the corollary. In the तुरीयम् अध्यास is also absent. So, so तत् प्रसूतस्य here तत् प्रसूतं means अज्ञान जन्यस्य. तत् means अज्ञानम्. प्रसूतं means जन्यं अज्ञान जन्यस्य the product of ignorance. अन्यथा ग्रहणस्य. What is अन्यथा ग्रहणम्? Misconception. अपि that also; अतः एव कारण अभावे कार्य अभाव; बीज अभावे अन्कुराभावः; ignorance अभावे misconception अभाव; एव अभावः. Then he gives an example. न हि सवितरि – in the सूर्य the sun, how can there be darkness at any time. So सवितरि, सप्तम विभक्ति अधिकरणे. In the सूर्य; and what is the nature of the sun? प्रकाशात्मके, which is of the

nature of light. तद् विरुद्धं अप्रकाशनं. How can there be darkness which is opposed to light.? So सदा प्रकाशात्मके तद्विरुद्धम् अप्रकाशनम्; here the word अप्रकाशनम् means अज्ञानम्. And अन्यथा प्रकाशनम् वा. अन्यथा प्रकाशनम् means अध्यास. Misconception. वा न संभवति. Therefore, ignorance cannot be there in तुरीयम्. Because, ignorance is darkness. तुरीयम् is brightness. Darkness and brightness cannot co-exist. Therefore, ignorance and तुरीयम् cannot co-exist. Now this should create confusion. He said विश्व तैजस and प्राज्ञ are associated with अज्ञानम् and अध्यास. विश्व तैजस and प्राज्ञ are associated with अज्ञान and अध्यास. And in the beginning of the class I said, विश्व तैजस and प्राज्ञ are none other than तुरीयम्. In the beginning only, I said in the तुरीयम् only, अज्ञानम् and अध्यास are there. Because विश्व is none other than तुरीयम्. Therefore, you said in the beginning that अज्ञानम् and अध्यास are in the तुरीयम्. Now quietly and shamelessly you are saying अज्ञानम् cannot be in the तुरीयम्. If you can resolve this contradiction, you have assimilated Mandukya. You are free. I also will get freedom. So here he says just as in the Sun darkness cannot be there. In the तुरीयम् ignorance cannot be there. If in तुरीयम् ignorance cannot be there, how तुरीयम् can become विश्व तैजस प्राज्ञ by the addition of ignorance? Remember, light and darkness cannot co-exist when they belong to the same order of reality. When they belong to same order of reality. Suppose there is a room in the waking state. In that room, there is bright light. Then in that room, if light is there, darkness will not be there. And in the room, darkness is there, light cannot be there. Because both belong to the same order of reality. Suppose in the dream you are in a room. In the dream room. In the dream room, if there is brightness, there will not be darkness. And if there is darkness there cannot be brightness. Because both of them are opposed to each other. Thus, even though they cannot exist in the same room during dream also. In the same room during waking also. But there is one possibility. You go to bed. And switch off all the lights. And you are surrounded by what? Darkness. And then in the same room you go to dream. You go to dream. Dream comes. And in the dream you are in a shop. T.Nagar jewellery shop. If you cannot buy jewellery in waking state at least why can't you buy in dream state and jewellery shops are so brightly lit. Now you are sleeping in dark room. And you are dreaming bright light. Now how can darkness and light co exist? It can co-exist because they belong to two different orders. One is व्यावहारिकं. Another is प्रातिभासिकं. Between two things of different reality there is no विरोध. We had a long story in विचार सागर. समान सत्तकयोः एव साधक बाधक भावः; remember the

king went to bed. There was a शृङ्गाल biting, injuring foot and all he took a लगुडा and hit and went out with a pain and a doctor gave the medicine. All those elaborate story. So the dream medicine can cure dream disease. But dream medicine cannot cure waker's disease. In the same way, तुरीयम् is very, very bright. And अज्ञानम् is very, very dark. The bright तुरीयम् and dark अज्ञानम् can co-exist under one condition. What is that? अज्ञानम् is व्यावहारिक सत्यं. तुरीयम् is don't say प्रातिभासिकं. Not प्रातिभासिकं. तुरीयम् is पारमार्थिक सत्यं. तुरीयम् is absolute reality. अज्ञानम् is empirical reality. Therefore, they can co-exist. Here Sankaracharya says they cannot co-exist if they belong to that you have to add. If they belong to the same order. So सवितरि न संभवति तुरीये. पारमार्थिक सत्याज्ञानं न संभवति. What is the sentence? तुरीये पारमार्थिक सत्य अज्ञानम् न संभवति. परन्तु तुरीये व्यावहारिक सत्ये अज्ञानम् संभवति. What is the proof? Every one of us. Is a proof or was a proof? I hope you will say was. And he quotes a beautiful बृहदारण्यक मन्त्रा. "न हि द्रष्टुर्द्रिष्टेर्विपरिलोपो विद्यते". The consciousness of the द्रष्टा, the तुरीयम् is never covered by ignorance. विपरिलोपः we should translate as it is never concealed by ignorance. And that is why, during sleep, ignorance covers everything. But ignorance doesn't cover the चैतन्यं. Ignorance covers everything. Ignorance doesn't cover the चैतन्यं. Because the very ignorance is revealed by the चैतन्यं only. And how do you know ignorance is revealed by चैतन्यं. If ignorance is not revealed by चैतन्यं you will never talk about ignorance. You will never know ignorance. And if you don't know ignorance you will never attend the class. Because why does a person attend any class? What is the purpose of attending any class? For gaining knowledge. Why do you want gain knowledge? To remove ignorance. Why do you want to remove ignorance? Because you know "I have ignorance". Remember ignorance can never conceal चैतन्यं totally. It can cover partially. But never totally. Continuing.

अथ वा जाग्रत्स्वप्नयोः सर्वभूतावस्थः सर्ववस्तुदृगाभासस्तुरीयैवेति सर्वदृक्सदा "नान्यदतोऽस्ति द्रष्टृ" (बृ.उ.३.८.११) इत्यादि श्रुतेः ॥१२॥ कारिका द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः । बीजनिद्रायुतः प्राज्ञः सा च तुर्यं न विद्यते ॥१३॥

So now Sankaracharya comes to the popular meaning of the word सर्वदृक्. And he says that popular meaning also can be taken. But we have to understand it properly. What is the popular meaning of सर्वदृक्? The seer, the witness of everything. षष्टि तत्पुरुष. The special meaning is कर्मधारय. What is the popular meaning? षष्टि तत्पुरुष; षष्टि तत्पुरुष; means तुरीयम् is the seer of everything. And in this context how should you interpret, that during the three states of experience, during the three

states of experience, the same तुरीयम् alone, in the form of विश्व, तैजस and प्राज्ञ, the तुरीयम् alone illumines everything. So अथ वा – अथ वा means to come to the popular meaning. जाग्रत्स्वप्नयोः during the other states of waking and dream. सर्व भूत अवस्थाः सन्. Residing as साक्षि in every being. सर्व भूतेषु अवस्थिता; is सर्व सर्वभूतावस्था. So, residing in the form of साक्षि in all the beings, in जाग्रत् अवस्था and स्वप्नावस्था तुरीयः एव सर्वदृक्. The तुरीयम् alone is the witness of everything. including अज्ञानम् and अन्यथा ग्रहणं. That is understood. सर्वदृक्. But here Sankaracharya says you should add an expression. It is a seeming-seer of everything. Instead of saying seer of everything you use the word seeming-seer. And why should you say seeming see? Because if you really say seer, you are admitting, the seen duality. Once you say it is साक्षि, then you are admitting the साक्ष्यं. Therefore, duality will come. Therefore, to avoid the duality he says, the world is मिथ्या. And आत्मा is the seeming seer of the seeming world. आत्मा is the seeming seer of the seeming world. Therefore, सर्वदृक् आभासः तुरीयः एव इति; It is called witness. And witness is what type of witness? Seeming witness of the seeming universe. Really speaking it is not a witness also. Really speaking it is not a witness also. Why? Because there is nothing else other than तुरीयम्. And in support of that he gives another quotation. “नान्यदतोऽस्ति द्रष्टृ” (बृ.उ.३.८.११) इत्यादि श्रुतेः. Because in बृहदारण्यक it is said, there is no experiencer, other than तुरीयम्. I will explain this in the next class. Note this much. There is no experiencer other than तुरीयम्. That means तुरीयम् alone is the experiencer also. Only you have to add a word. Seeming experiencer. We will see it in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

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अथ वा जाग्रत्स्वप्नयोः सर्वभूतावस्थः सर्ववस्तुदृगाभासस्तुरीयैवेति सर्वदृक्सदा “नान्यदतोऽस्ति द्रष्टृ” (बृ.उ.३.८.११)
इत्यादि श्रुतेः ॥१२॥

In these कारिकाः, known as तुरीय कारिका: GPA is making a compare contrast study, of all the 4 पादाः. First, he talked about the commonness between विश्व and तैजस and the commonness as both of them are associated with ignorance also. Both of them area associated with misconceptions also. अज्ञानम् and अध्यास are there in विश्व. अज्ञानम् and अध्यास are there in तैजस also. And now he is making a comparative study of प्राज्ञा and तुरीय, and their commonness is प्राज्ञा is also free from, अध्यास misconception. प्राज्ञा is the sleeper. Sleeper has self-ignorance. But sleeper doesn't have any superimposition or अध्यास. Therefore, freedom from अध्यासम् or misconception is common to प्राज्ञा also. Common to तुरीयम् also. So अन्यथा ग्रहणं is absent both in प्राज्ञा and तुरीय. Then, the next question is, if both of them are free from अन्यथा ग्रहणं or अध्यास, what is the difference between प्राज्ञा and तुरीय? And the difference is प्राज्ञा is associated with अज्ञानम्. तुरीयम् is not associated with अज्ञानम्. And if प्राज्ञा is associated with अज्ञानम्; what अज्ञानम्? That was said सर्व अज्ञानम्. So प्राज्ञा the sleeper doesn't know the others also. The sleeper doesn't know himself also, as a sleeper. And sleeper doesn't have the knowledge of सत्यं also. Sleeper doesn't have the knowledge of मिथ्या also. सर्व अज्ञानम् the sleeper is associated with. But तुरीय is not contaminated with anything including ignorance. And that तुरीयम् is free from the association with ignorance including misconception is mentioned in the final part of this 12th श्लोका, which, we are seeing now. तुर्यं तत्, सर्वदृक् सदा. So the word is सर्वदृक्. And this सर्वदृक् alone Sankaracharya gives 2 meanings which we saw in the last class. I don't know whether you remember. One unique meaning. Another conventional meaning. What is the unique meaning? कर्मधारय समास. तुरीयम् is सर्व. तुरीयम् is दृक्. दृक् must be translated as चैतन्यं. So तुरीयम् is चैतन्यं. And तुरीयम् is everything. This is meaning no 1. And by saying तुरीयम् is consciousness and तुरीयम् is everything, what is the corollary? Corollary is more important in this context if तुरीयम् is everything; there is nothing other than तुरीयम्. If तुरीयम् is everything, then there is nothing other than तुरीयम्. If there is nothing other than तुरीयम् there is no ignorance also other than तुरीयम् very

important. There is no ignorance also other than तुरीयम्. That means ignorance is मिथ्या. And since there is no ignorance other than तुरीयम्, ignorance cannot be associated with तुरीयम्. Because, association requires how many things? There must be contact between two things. तुरीयम् and ignorance can have contact under what conditions? तुरीयम् and ignorance can have contact only when there are 2 things. One तुरीयम् and one ignorance. Since we say that there is no ignorance as a second thing other than तुरीयम् where is the question तुरीय अज्ञानयोः संबन्धः? तस्मात् संबन्धः नास्ति. I gave the example. Clay and pot, cannot have a relationship. In fact, we will never think like that. Normally what we will think? Later we will analyse this in माण्डूक्य कारिका. Normally we say clay and pot have कार्य, कारण, संबन्ध. This is our non-thinking conclusion. Thoughtless conclusion. Clay is कारणम्. Pot is कार्यम्. We have been saying this ever since our birthday. For long. GPA alone challenges this and says, clay and pot cannot have any relationship. Including कार्य कारण संबन्ध. Why? We should know the reason because, there is no such thing called pot. Other than clay. If there are 2 things you can talk about संबन्ध. When there is only one thing, 2 names but one thing. 2 names mean clay and pot are two words, but how many substances are there? Only one. And if a person doesn't understand that, we will say his brain also is that one substance. That श्लोका is, नास्त्यसद्भेदुकमसत्सदसद्भेदुकं तथा । सच्च सद्भेदुकं नास्ति सद्भेदुकमसत्कृतः ॥ ४० ॥

One कल्लल्लल्ल श्लोकम् which starts with असद्भेदुकं सत्. From non-existent cause non-existence effect cannot come. From existent-cause existent-effect cannot come. From non-existent cause existent-effect cannot come. From the existent-cause non-existent effect cannot come. So thus we are going to get a श्लोका alter. It starts with नास्ति असद्भेदुकं असत्. In माण्डूक्य कारिका itself. There we will say clay and pot do not have कार्य कारण संबन्ध because clay and pot are 2 words. There is only one substance. In one substance relation is not possible. Therefore, तुरीयम् and अज्ञानम्, they are not 2 separate entities to have any relationships. This is interpretation one to show that तुरीयम् is not associated with अज्ञानम्. Then we came to the second interpretation of सर्वदृक्. This is where I concluded in the last class. I am reviving that now.

What is the second meaning of the word सर्वदृक्? Assuming you remember the first meaning. What is the second meaning? षष्ठी तत्पुरुष समास सर्वस्यदृक् सर्वदृक् तुरीयम् is साक्षी of everything. And साक्षी of everything. साक्षी means witness. Witness of everything

means including अज्ञानम् and अध्यास. For everything तुरीयम् alone is the witness. One तुरीयम् alone witnesses everything. In all the living beings as the साक्षी चैतन्यं. सर्व भूत अवस्थः. सर्व भूत अवस्थः means सर्व शरीरेषु वर्तमानः. Remaining in all the bodies as what? साक्षी चैतन्यं रूपेण वर्तमानः. तुरीयम् एव सर्वं पश्यति. अज्ञानम् अपि पश्यति. अध्यासः अपि पश्यति. And then the question will come. If तुरीयम् is the witness of everything including अज्ञानम् then there will be a संबन्ध. What is the संबन्ध? Witness, witnessed. साक्षी साक्ष्य संबन्ध will be there. And how can you say तुरीयम् is not associated with अज्ञानम्? It is associated. As साक्षी साक्ष्य रूपेण. And this problem, assuming this problem, Sankaracharya solves by saying, it is not साक्षी. It is seeming-साक्षी. It is not साक्षी. It is seeming-साक्षी. Why? Because साक्ष्यं being मिथ्या, the साक्षी status is also मिथ्या. If I am possessor of मिथ्या money, मिथ्या money means 500 and 1000 rupee notes. So if I am the possessor of मिथ्या money, my richness will be what type of richness? मिथ्या richness. So, association with मिथ्या वस्तु will give only a मिथ्या status. Therefore, साक्षी is only seeming साक्षी. Before साक्ष्यं is मिथ्या. Therefore, there is no संबन्ध between, the तुरीयम् and the अज्ञानम्. Because तुरीयम् is सत्यं. साक्ष्यं अज्ञानम् is मिथ्या. Therefore, प्राज्ञा is not associated with अज्ञानम्. I hope all these are clear. There what is the crucial word? सर्व दृक् आभासः that is the crucial word. सर्व दृक् आभासः साक्षी आभासः. And आभासः means what? Seeming-साक्षी it is. इति सर्वदृक्. And what is the प्रमाणं to show that one साक्षी alone is the witness of everything in all the living beings? What is the pramanam? He gives न अन्यत् अतोस्ति द्रष्टृ. Other than तुरीयम् ब्रह्म there is no other witness in all the living beings. एकोदेवः सर्वभूतेषु गुढः सर्वव्यापि सर्वभुतान्तरात्मा | कर्माध्यक्षः सर्वभूताधिवासः साक्षीचेता केवलो निर्गुणश्च (Sv.Up, 6th chapter 11th mantra). Therefore, तुरीयम् alone is the seeming witness in all. OK, what is the bottom line? Lot of confusing discussion. What is the bottom line? तुरीयम् is not associated with ignorance. Because of 2 reasons. one is there is no ignorance other than तुरीयम्. Second reason is ignorance is मिथ्या. Therefore, तुरीयम् is not associated. OK, I will give you अन्वयः

प्राज्ञः किञ्चन (न) संवेत्ति- आत्मानं न (संवेत्ति); परान् च एव न (संवेत्ति); सत्यं न (संवेत्ति); अनृतं च अपि न (संवेत्ति) that is in the first sentence the word किञ्चन is there nothing it knows. That किञ्चन is explained by these 4 words. आत्मानं परान् सत्यं, अनृतं किञ्चन. That is explained. तत् तुर्यं सदा सर्वदृक् (भवति) |

continuing. कारिका verse १३.

द्वैतमस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः । बीजनिद्रायुतः प्राज्ञः सा च तुर्यं न विद्यते ॥१३॥

So the first line talks about the common feature of प्राज्ञा and तुरीयम्. The second line talks about the uncommon feature. And what is the common feature between प्राज्ञा and तुरीय. Both are free from duality. द्वैतम् experience is द्वैतम् is absent. So absence of द्वैतम् is common to both. This is the common feature. What is the uncommon feature. प्राज्ञा has got potential द्वैतम् called अज्ञानम्. प्राज्ञा is associated with ignorance which is potential duality or misconception whereas तुरीयम् is not associated with अज्ञानम्. The same thing. Second line is repetition of previous श्लोका. Second line is repetition of previous श्लोका. And what is that? The uncommon feature. प्राज्ञा is with ignorance. तुरीयम् is without ignorance. This is the essence. We will go to the भाष्यं.

निमित्तान्तरप्राप्ताशङ्कानिवृत्त्यर्थोऽयं श्लोकः । कथं द्वैताग्रहणस्य तुल्यत्वात्कारणबद्धत्वं प्राज्ञस्य एव न तुरीयस्येति प्राप्ताशङ्का निवर्त्यते ।

So Sankaracharya introduces this श्लोका by pointing out that a doubt may come for a thinking person. A doubt may come for a thinking person. So निमित्तान्तर प्राप्ति आशङ्का. आशङ्का means doubt. निमित्तान्तर प्राप्ति caused by another reason. Another reason. What is another reason? Will be given again. He says another following reason may create a doubt. And निवृत्त्यर्थः to remove that possible doubt. Remove that possible doubt. So Sanskrit students प्राप्ताशङ्कानिवृत्त्यर्थः is one word. That is why there is hyphen to indicate the continuation प्राप्ताशङ्कानिवृत्त्यर्थः is one word. अयं श्लोकाः then कथं. कथं? How does the doubt come? Sankaracharya wants to give the reason for doubt. Then the doubt. And the solution also. So कथं? How does the doubt come? He says द्वैतम् अग्रहणस्य तुल्यत्वात्. Both प्राज्ञा and तुरीय have got one common feature. What is the common feature? द्वैतम् अग्रहणं. Absence of misconception. So absence of misconception is common to both प्राज्ञा and तुरीयम्. And based on this common feature, a person may conclude, the following wrongly. What is the following possible wrong conclusion? Because misconceptions are absent in both. Misconceptions are absent in both. A person may conclude that ignorance also, is absent, in both. Because misconceptions are absent in both. In both means, प्राज्ञा and तुरीय. Therefore, ignorance also, must be absent in both. Or, if you say ignorance is present in प्राज्ञा, then ignorance will be present on both. Either you say ignorance is absent in both. Or ignorance is present in both. In प्राज्ञा and तुरीयम्. So, this Anandagiri, Anandagiri commentary is very useful in fact many gaps which we see because of our मन्द बुद्धि, all those possible gaps, Anandagiri splendidly packs off. His commentary on माण्डूक्य and बृहदारण्यक, without Anandagiri I sub commentary, we will

have a tough time. Anandagiri gives beautiful अनुमान वाक्यं. He says तुरीयम् अज्ञान सहितं. कस्मात्?, द्वैतम् or अन्यथा ग्रहणं or अध्यासस्य अभावात्. अध्यास अभावात्. प्राज्ञाVat. Because in प्राज्ञ अध्यास is not there. Therefore, it is associated with अज्ञानम्. And तुरीयम् also must have अज्ञानम् like प्राज्ञा both are free from द्वैतम् अग्रहणं. Therefore, this must be common. इति शङ्का may come. That अनुमानं Sankaracharya here indicates. After कथं? द्वैतम् अग्रहणस्य तुल्यत्वात्. द्वैतम् अग्रहणं absence of द्वैतम्, misconception तुल्यत्वात्, being common to both कारण बद्धत्वं, the presence of कारणम्, बद्धत्वं means association conditioning of कारणम्. And what is the meaning of the word कारणम्? अज्ञानम्, or निद्रा 4 words. कारणम्, अज्ञानम्, बीजम्, निद्रा. I would have asked you to write imposition. 4 words. कारणं अज्ञानम् बीजम् and निद्रा.अग्रहणं also. अज्ञानम् or अग्रहणं. अज्ञानम् I add. अग्रहणं GPA uses. If you add that it will be five. So therefore, कारण बद्धत्वं अग्रहण बद्धत्वं. प्राज्ञास्य एव न तुरीयस्य -how can you say अग्रहणं is only for प्राज्ञा.? And not for तुरीय. आक्षेपार्थकथं that means what? How can you say तुरीयम् is without ignorance? That means तुरीयम् also must be with ignorance. What is the reason? प्राज्ञा is associated with ignorance. इति प्राप्ताशङ्का. प्राप्त आशङ्का also Is ok. आशङ्का is also ok. निवर्त्यते. That is being eliminated by the following श्लोका. What is that? We will read the भाष्यं.

यस्माद्धीजनिद्रायुतस्तत्त्वाप्रतिबोधो निद्रा । स एव च विशेषप्रतिबोधप्रसवस्य बीजं सा बीजनिद्रा तथा युतः प्राज्ञः । सदा दृक्स्वभावत्वात्तत्त्वाप्रतिबोधलक्षणा निद्रा तुरीये न विद्यतेऽतो न कारणबन्धस्तस्मिन्नित्याभिप्रायः ॥१३॥

So now he connects to the second line. जनिद्रायुत प्राज्ञः so the word बीजं and निद्रा mean what? अग्रहणं, or अज्ञानम् or कारणं. He says यस्मात् बीज निद्रायुतः कर्मधारय समासः बीजं एव निद्रा बीजनिद्रा. So, sleep is called the seed. Why sleep is called the seed. Because, in the sleep all misconceptions are in potential form. Therefore, sleep is called the seed of misconception. So बीजनिद्रायुतः; is in the मूलम्=तत्त्व अप्रतिबोधः निद्रा. He himself explains निद्रा as self-ignorance. तत्त्वM means तुरीयम् अप्रतिबोधः means ignorance. Ignorance of तुरीयम् is the technical name for sleep. So what is he doing? He is sleeping = he is ignoring तुरीयम्. He is sleeping means he is ignoring is he meaning of sleeping. So निद्रा. स एव च विशेषप्रतिबोधप्रसवस्यबीजं सा एव. That sleep itself. Is बीजं. बीजं is the seed. for the प्रसवः प्रसवः; means उत्पत्ति origination of विशेषप्रतिबोधः विशेषप्रतिबोधः means all misconception in the form of I am विश्व. And I am तैजसा. Here विशेषप्रतिबोधः means वृत्तिज्ञानं. वृत्तिज्ञानं refers to all types of misconception. Because according to वेदान्ता, whatever description you give about yourself is misconception. So विशेषप्रतिबोधः means whatever idea you have about yourself. I am father. I am mother. Start with I am human being is a

विशेषप्रतिबोधः it comes under what? Misconception. So all विशेषप्रतिबोधः means self-misconception is born out of self-ignorance. So सा बीज निद्रा कर्मधारय समासा. तया युतः प्राज्ञः प्राज्ञ is associated with the बीज निद्रा. Self-ignorance. What about तुरीयम् ? सदा दृक्स्वभावत्वात्. Since तुरीयम् is always, of the nature of consciousness. प्रकाश रुपत्वात्. Remember the example he gave in the previous कारिका. In the bright सूर्यः there can be no darkness at all. Therefore, अज्ञानम् and चैतन्यं cannot co-exist. Therefore, he says, सदा दृक्स्वभावत्वात् चैतन्यं स्वभावत्वात् तत्त्व अप्रतिबोध लक्षणा निद्रा. The sleep in the form of self-ignorance or अज्ञानम् which is अन्धकारः darkness. तुरीये न विद्यते; ignorance and consciousness can never co-exist. तुरीये न विद्यते. What is the reason? दृक् स्वभावत्वात्. Because it is of the nature of consciousness. That means consciousness and ignorance are like तमप्रकाशवत् विरुद्ध स्वभावत्वात् they cannot co-exist. And remember सवितरि. That सविता where did it come? Better I give you reference. Ok I don't get it. You can see. It is your homework. Next class I will give you the reference. The सवितु दृष्टान्त don't search for that now. OK. Kindly don't search for that now. So just a s there cannot be darkness in the सूर्य. Swami Chinmayananda, gives a story. When the subject matter is so tight he feels there is tension in the student. He comes up with some story. Somebody told surya bhagavan that there is a very beautiful girl. And her name is Ms. Nisha. There are some girls who keep the name nisha. Nisha means darkness or night. She is so beautiful surya bhagavan thought I should marry her. Therefore, he went in search of darkness. And where was the darkness? On the other side of the earth. Therefore, he travelled in search of Nisha. Nisha went to other side. And then it went to the other side. In fact, surya bhagavan is still going round and round for finding darkness and to get married. But it is never possible. So why this story? You are relaxed a little bit Now let us come to our topic. अज्ञानम् and चैतन्यं cannot co-exist because सम प्रकाशवत् विरुद्ध स्वाभावात्. Then this will lead to another very big question. How do you say चैतन्यं and ignorance are opposed to each other. In other classes you have told, generally students won't remember. But if the student remembers we have said चैतन्यं and ignorance are never opposed to each other. Here you say चैतन्यं and ignorance are opposed. Elsewhere in some other class, you have vehemently argued. चैतन्यं and ignorance are not opposed to each other. Not only that. चैतन्यं alone is the अधिष्ठानं for अज्ञानम्. चैतन्यं alone supports अज्ञानम्. चैतन्यं alone reveals अज्ञानम्. They can co-exist you have said somewhere. Now you say they cannot co-exist. Now tell me, which one is your stand? You are blowing hot and

cold. At least I hope the doubt is clear. What is our answer? चैतन्यं and ignorance, are opposed and not opposed. How? Whenever we say चैतन्यं and अज्ञानम् are not opposed, we mean they belong to two different order of reality. This also I told in the last class by quoting the Vichara Sagara example. समान सत्ताकयोः एव साधक बाधक भावः is the law. अज्ञानम् व्यावहारिक अज्ञानम् and पारमार्थिक चैतन्यं, can never be opposed to each other. In fact, they belong to two different orders of reality. But you cannot talk about a पारमार्थिक अज्ञानम् in चैतन्यं. Because they will be opposed to each other. Therefore, पारमार्थिक अज्ञानम् and पारमार्थिक चैतन्यं, are never possible. Here Sankaracharya is negating what? पारमार्थिक अज्ञानम्, and पारमार्थिक चैतन्यं are never possible. That is what he says दृक् स्वाभवत्वात् - प्रकाश स्वाभवत्वात् अन्धकार रूप अज्ञानस्य न संभवः it is not possible. निद्रा तुरीये न विद्यते. अत न कारण बन्धः तस्मिन् इति : अभिप्रायः. Therefore, तुरीयम् is free from real अज्ञानम्. इति अभिप्रायः. OK. Now I will give you अन्वयः So the note is we will say अज्ञानम् is. अज्ञानम् is not पारमार्थिक; अज्ञानम् is not in तुरीयम्. व्यावहारिक अज्ञानम् is in तुरीयम्. And since व्यावहारिक अज्ञानम् is मिथ्या, मिथ्या is in तुरीयम् you can say. And whatever is मिथ्या, you can include, or you can exclude. Being मिथ्या, it is experientially available. Therefore, you can include. Factually not available. Therefore, you can exclude. If you choose to include, the तुरीयम् will be named प्राज्ञः if you exclude, it will be called तुरीयम्. OK.

अन्वयः

उभयोःप्राज्ञ तुर्ययोः द्वैतस्य अग्रहणं तुल्यं (भवति) | प्राज्ञः बीजनिद्रायुतः (भवति) उ सा च तुर्यं न विद्यते. |

continuing. कारिका verse 14.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया । न निद्रां नैव च स्वप्नं तुर्यं पश्यन्ति निश्चितः ॥१४॥

This श्लोका is the repetition of कारिका no 11. 11 and 14 have the same idea. Only the words have been changed. In the 11th verse, the word कारणं, and कार्यं are used. in this verse the word कारणं is replaced by निद्रा and कार्यं is replaced by स्वप्ना. Only the words have been changed. But the concept is the same. विश्व is associated with ignorance and misconception. तैजस is associated with ignorance and misconception. प्राज्ञ is associated with ignorance only. तुरीय is associated with none of them. This is the message given in 11 and 14. There कारणं and कार्यं are used. Here निद्रा and स्वप्ना are used. Just to facilitate so that we can use any word. This is the essence. We will go to

the भाष्यं.

स्वप्नोऽन्यथाग्रहणं सर्प इव रज्ज्वाम् । निद्रोक्ता तत्त्वाप्रतिबोधलक्षणं तम इति । ताभ्यां स्वप्ननिद्राभ्यां युक्तौ विश्वतैजसौ । अतस्तौ कार्यकारणबद्धावित्युक्तौ । प्राज्ञस्तु स्वप्नवर्जितकेवलैव निद्रया युत इति कारणबद्ध इत्युक्तम् । नोभयं पश्यन्ति तुरीये निश्चिता ब्रह्मविदो विरुद्धत्वात्सवितरीव तमः

That सवितरि Sankaracharya for our sake brings here itself. So स्वप्नः is in the मूलम् = अन्यथाग्रहणं. अन्यथाग्रहणं means misapprehension or misconception. And when you say misconception you should know the bottom-line. I am a waker. This notion is a misconception. I am not a waker. I am the witness of the waking state of the mind. The waker is only the mind. Therefore, what is knowledge? I am the witness of the waking state of the mind is the knowledge. Instead if I say I am a waker it is स्वप्नः I am in dream. According to वेदान्ता, if you say, I am a waker you are in, dream. Because, you are not waker. You have misconception. Similarly, I am a dreamer also is a dream only. Therefore, अन्यथाग्रहणं. Self-misconception. Whenever I say misconception note self-misconception. And what are they? I am waker is one misconception. I am dreamer is another misconception. Like what? सर्प इव रज्ज्वाम्. His favorite example. Like the misconception of snake upon the rope. So, this is the meaning of the word स्वप्न. Then what is निद्रा? निद्रा उक्ता. निद्रा has been already defined in the previous श्लोका. Because in the previous श्लोका the word निद्रा came. Therefore, he says I have already defined निद्रा in the previous श्लोका. But Sankaracharya is not sure whether we will remember. Therefore, he repeats it तत्त्व अप्रतिबोधं तमः तमः means ignorance. तत्त्व अप्रतिबोध-in the form of non-apprehension of तुरीयम्. So तमः the darkness in the form of the ignorance of तुरीयम्. तत्त्वम् means तुरीयम्. इति ताभ्यां -ताभ्यां means both ignorance and misconception युक्तौ. युक्तौ means so ताभ्यां - स्वप्न निद्राभ्यां युक्तौ. In the मूलम् it is युतौ that युतौ = युक्तौ. युतौ we have to supply. स्वप्न निद्राभ्यां युतौ = युक्तौ. युक्तौ means conditioned. Who are they? विश्व and तैजस waker and dreamer. अतः Therefore, only, in the 11th verse, तौ कार्य कारण बद्धौ इति युक्तौ. Therefore, only in the 11th verse they were said to be associated with कार्यम् and कारणं. कार्यम् corresponding to स्वप्न. कारणं corresponding to निद्रा. This has been mentioned. Whereas प्राज्ञाः तु - तु means unlike विश्व तैजस. प्राज्ञा is स्वप्न वर्जिताय प्राज्ञा the sleeper doesn't have any misconception at all. Sleeper never says I am a sleeper. If sleeper says I am a sleeper he is not sleeper. Therefore, he is free from all the misconception. I am waker the misconception is not there. I am dreamer misconception is not here. I am sleeper misconception is

also not there in sleeper. The misconception comes after waking up. He says I was a sleeper. Which he doesn't say in sleep. Therefore, स्वप्न वर्जिता, without misconception, केवलया एव निद्रया, pure ignorance alone, युताः युताः we have to supply. In the मूलम् itself. निद्रया युताः इति. Therefore, in the 11th श्लोका, कारण बद्धा इति इत्य उक्तम्. In the 11th श्लोका instated of निद्रा the word कारणं was used. इति उक्तं. That उक्तं means एकादशे उक्तम्. न उभयं पश्यन्ति. Whereas in तुरीयम्, उभयं न पश्यन्ति. उभयं means both ignorance and misconception, तुरीये न पश्यन्ति. Who do not see. निश्चिता - निश्चिताः is in the मूलम् = ब्रह्मविदा, the wise people do not see. Do not see them means, the wise people see them as मिथ्या. So, wise people do not see both of them. That means they see both of them as मिथ्या only. निश्चिताकर्तारिक्ता ब्रह्मविदाः and why they are not really there? विरुद्धत्वात्सवितरीव तमः अज्ञानम् can exist in तुरीयम् only in one way. Only as मिथ्या it can exist. But as satyam, it can never exist why? विरुद्धत्वात्. Real darkness and real light can never co-exist. Therefore, Satya ajnanam can co-exist with तुरीयम्. Therefore, अत्य अज्ञानम् doesn't exist at all. There is no such thing called satya ajnanam. So सवितरि, तमः इव सवितरि सप्तमी विभक्ति. Just as Ms. Darkness and Mr. Sun can never get married. To remember swami Chinmayananda.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

035 - Chapter 1 verses 14 to15

Page 63, कारिका no 14, bhashyam last 3 lines

नोभयं पश्यन्ति तुरीये निश्चिता ब्रह्मविदो विरुद्धत्वात्सवितरीव तमः ।

In this 14th verse also, a comparative study of the 4 पादाः is presented which is very, very similar to the verse no 11. Only the wordings are changed. In विश्व and तैजस, the waker and dreamer, self-ignorance is also there. Self-misconception also is there in the form of जीव भावः self-misconception means जीव भावः. The waker looks upon himself as an individual जीव. The dreamer also looks upon himself as an individual जीव. Dreamer doesn't say, I am a dreamer very careful. Dreamer doesn't say I am a dreamer. But he looks upon himself as an individual जीव. And this self-misconception in the form of जीव भाव is because of self-ignorance. Therefore, misconception, always co-exist with ignorance. Misconception always co-exists with ignorance. Therefore, विश्व also has both. तैजस also has both. And this ignorance was called कारणं in the 11th verse. The same ignorance is called निद्रा in this verse. Therefore, कारणं of 11, and निद्रा of 14, both refer to self-ignorance. And self-misconception, जीव भाव, is referred to as कार्यम्, in the 11th verse. And स्वप्ना, in the 14th verse. Therefore, the कार्यम् of the 11th and स्वप्ना of the 14th both refer to self-ignorance. Sorry self-misconception which is called जीव भावः, whereas, in the third पाद, that is प्राज्ञा, there is self-ignorance, without misconception. So, from this we get a general rule. Misconception is always along with ignorance. Misconception is always along with ignorance. But you cannot say, ignorance is always with misconception you cannot say because विश्व and तैजस ignorance is with misconception. Whereas in प्राज्ञा ignorance is without misconception. Therefore, we say प्राज्ञा is associated with कारणं only in the 11th verse. प्राज्ञा is associated with निद्रा only in the 14th verse. And now what about तुरीय? That is what we are seeing now. In the verse, last quarter निश्चिताः तुरीये निद्राम् न पश्यन्ति स्वप्नम् न पश्यन्ति. And that is commented here. निश्चिताः means ब्रह्मविताः अत्मविताः तुरियविताः करत्रिक्ता निश्चितमन्ताः. In the तुरीयम्, उभयं न पश्यन्ति. उभयं means neither ignorance, nor misconception. That means what? They do not see both of them means. They see both of them as मिथ्या. They see both of them, both of them means ignorance is also मिथ्या. Misconception is also मिथ्या. And once you say both of them are मिथ्या, then the very word विश्व is named

तुरीयम्. विश्व is called विश्व, when you see ignorance and misconception as सत्यं. The very विश्व becomes तुरीयम्, once you understand both of them are मिथ्या. Don't imagine there is a separate तुरीयम्. विश्व is तुरीयम्. Once I know both अज्ञानम् and अध्यास are मिथ्या. So why ignorance is not there in तुरीयम् he gave the reason. Just as in the सूर्य darkness cannot exist. In चैतन्यं रूप तुरीयम्, अज्ञानम् cannot exist. अज्ञानम् can exist as vyavaharika सत्यं. But अज्ञानम् cannot exist, as paramarthika सत्यं. Why? विरुद्धत्वात्. सवितरि इव समः..and in the last class I was trying to look for the example which came before. Now it is there in the previous page. Top Para third line. एव अभाव after that there must be a full stop. I don't know whether I said in class. एव अभावः न हि सवितरि सदा प्रकाशात्मके तद विरुद्धं अप्राकशनं अन्यथा प्रकाशनं वा संभवति. That is repeated here. So up to this we saw in the last class. Continuing page 64 top line.

अतो न कार्यकारणबद्ध इत्युक्तस्तुरीयः ॥१४॥

So, in this sentence Sankaracharya is connecting the 14th verse with the 11th verse. In the 14th verse it is said that तुरीयम् is free from निद्रा and स्वप्नं. Whereas in 11th तुरीयम् is said to be free from कारणं and कार्य, that is what he says here.

अतः निद्राया कारणत्वात् स्वप्नस्य कार्यत्वात् च अतः.. तुरीयः.. the 4th पाद is, न कार्य कारण बद्धाः.. neither is associated with real कार्यम्. that we have to understand. Neither is it associated with real कार्यम्. Nor is it associated with real कारणं इति उक्ताः एकादशे श्लोके. Or एकादश्यां कारिकायां. Ok I will give you the anvaya of the 14th कारिका,

आद्यौ स्वप्न निद्रायुतौ (भवतः) and the word आद्यौ refers to विश्वतैजसौ आद्यौ means विश्व तैजसौ. प्राज्ञाः तु स्वप्न निद्रया युतः अस्वप्न निद्रया (युतः) निश्चिता तुर्ये निद्रां न पश्यन्ति स्वप्नं च एव न पश्यन्ति. Ok, introduction to the 15th कारिका.

कदा तुरीये निश्चितो भवतीत्युच्यते

अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः । विपर्यासे तयोः क्षीणे तुरीयम् पदमश्रुते ॥१५॥

So तयोः क्षीणे when they come after the two dots, the letter क्ष comes. And the rule of pronunciation that विसर्ग should be completely pronounced. We should add तयोः क्षीणे. तयोः should be fully read. And क्षीणे. That is the reading rule. So introducing this कारिका, Sankaracharya says, कदा. कदा? Means when does, तुरीये निश्चिताः भवति? A spiritual seeker, becomes convinced about तुरीयम्. Will get clear, knowledge about तुरीयम्. So when will a spiritual seeker get clear, knowledge about तुरीयम्. निश्चिताः निश्चय

ज्ञानवान् भवति इत्यर्थः. And what is going to be the answer? Simple. तुरीयम् is defined as that which is free from ignorance and misconception. And therefore, as long as I have ignorance and misconception, I will be either विश्व or तैजस or प्राज्ञा. I will be going around with these three only. स एवं माया परिमोहितात्मा शरीरमास्तया करोति सर्व; स्त्रियन्न पानादि विचित्र भोगैः; स एव जीव परित्रुप्ति मेति; स्वप्ने स जीव सुख दुःख भोक्ता स्वमायया कल्पित विश्वलोके; सुषुप्ति काले सकले विनीने तमोभिमूदस्सुख रूप मेति; पुनश्च जन्मान्तर कर्मयोगात् स एव जीव स्वपिति प्रबुद्धाः you know where it comes. कैवल्य उपनिषद्. How the जीव goes round and round. स्वप्ना, जाग्रत्, सुषुप्ति. Therefore, as long as self-ignorance and misconception are there, I will be one of the first three पादाः only. So if I should claim, the 4th पाद, I should eliminate what? Ignorance and misconception. And therefore, in the first line, the Upanishad says, a person, who is in misconception, he is either विश्व or तैजस. The one who is in self-ignorance only, he is प्राज्ञाः This is the essence of the first half. In the second half GPA says when a person eliminates both of them. Both means ignorance and misconception. In this श्लोका they are called विपर्यासः विपर्यासः means the मिथ्या पदार्थः literally विपर्यासः; means superimposition. In this context, it means the unreal factors. विपर्यासः means मिथ्या पदार्थः. Or unreal factor. And what are the 2 unreal factors.? Ignorance is one unreal factor. Misconception, don't say knowledge is another unreal. Misconception is another unreal factor. Both of them, are क्षीणे. When both of them are negated. So when both of them are negated I have neither self-ignorance, nor, do I have self-misconception, I can happily claim, नान्त प्रज्ञं, न बहिश प्रज्ञं, न प्रज्ञानघनं तुरीयम् अहं अस्मि. I can claim. Therefore, what is required is elimination of ignorance. Ad how do you eliminate ignorance? Only one way. Therefore, only knowledge can eliminate ignorance, just as only light can eliminate, darkness. And what knowledge? In this context, तुरीय ज्ञानम्, will eliminate, तुरीय अज्ञानम्. This is the essence of this verse. We will enter into the भाष्यं.

**स्वप्नजागरितयोरन्यथा रज्वां सर्प इव गृह्यतस्तत्त्वं स्वप्नो भवति । निद्रा तत्त्वमजानतस्ति सृष्ववस्थासु तुल्या ।
स्वप्ननिद्रयोस्तुल्यत्वाद्द्विश्वतैजसयोरेकराशित्वम् । अन्यथाग्रहणप्राधान्याच्च गुणभूता निद्रेति तस्मिन्विपर्यासः स्वप्नः ।
तृतीये तु स्थानेतत्त्वाज्ञानलक्षणा निद्रैव केवला विपर्यासः ।**

So स्वप्न जागरितयोः waking and dream, अन्यथा गृह्यत तत्त्वं Sanskrit students should rearrange. तत्त्वं अन्यथा गृह्यतः तत्त्वं here means तुरीयम् nature. अन्यथा गृह्यतः means mistaking. So तुरीयम् is my real nature. In waking and dream, I mistake the तुरीयम् as, विश्व the waker. I mistake the तुरीयम् as तैजस. Therefore, mistaking तुरीयम् as विश्व and

तैजस, takes place in जाग्रत् and स्वप्ना. Therefore, what is the order? Sanskrit students. तत्त्वं अन्यथा गृह्यतः; so तुरीयम् nature is mistaken. Like what mistake? रज्ज्वां सर्प इव. Like mistaking the rope as snake. Here in the position of rope, what is there? तुरीयम्. In the position of snake, what is there? विश्व and तैजस, which I call as individuality or जीव भाव. Or we can take it as अहंकार also. In my moolam class, I have taken it as अहंकार. विश्व is also अहंकार. तैजस is also अहंकार. Individuality. तत्त्वं भवति. And this misconception is called here called as स्वप्ना: Misconception is called स्वप्ना: Therefore, what is the uniqueness we have to note here? In GPA's vision, waking state also, another type of dream only. Therefore, according to GPA, ज्ञानि is the only, waker. According to GPA, ज्ञानि is the only waker. All अज्ञानि are dreamers only. And they are in dream no 1, or dream no 2. They are roaming between, dream one and dream 2. And when they are tired of dream one and dream 2, where do they go? Sleep. Therefore, dream 1 dream 2 sleep. Dream one dream two, sleep. The only waker is तुरीय ज्ञानि. That we have to note. Unique approach. Therefore, he says, स्वप्ना: So, ignorance person experiences स्वप्ना one, or स्वप्ना 2, in the form of what? जीव भाव;. And, निद्रा, whereas the sleep is what? तत्त्वं अजानतः. Is for the one who is ignorant of the reality, the तुरीयम्. Therefore, whoever is spiritually ignorant, he is in sleep. Whoever is spiritually ignorant, he is in sleep. And Sankaracharya carefully adds, sleep is there, in which state? Very careful. Sleep is there in which state? Normally, we think, sleep is during the sleep state. Here very carefully note. Sleep is there in all the three states. What sleep? Spiritual sleep. Therefore, he says, निद्रा the self-ignorance, for whom? तत्त्वं अजानतः. For the one who doesn't know the तत्त्वं of तुरीयम्. तिश्रुषु अपि अवस्थासु. In all the three states, we are all asleep. That is why in कठोपनिषद् it is talking to all the people, saying you wake up. If the कठोपनिषद् is waking us up, in the vision of कठोपनिषद् we are all what? We are sleeping. And therefore, sleep is there in all the three states. Only difference is the so-called waking is dreamful sleep. The so-called dream is, dreamful sleep. The so-called sleep is dreamless sleep. I will repeat. The so-called waking is, dreamful sleep. The so-called dream is dreamful sleep. The so-called sleep is dreamless sleep. I hope you are getting the point. Therefore, तिश्रुषु अवस्थासु. अवस्था being स्त्रीलिङ्गं it is तिश्रुषु तुल्या; is common, to all the three states. Thus, dream is in 2 states. Dream is in 2 states. Sleep is in all the three states. Waking is not at all there. So Therefore, in the vision of वेदान्ता, we are all sleeping walkers. Somnambulism. There is a word called somnambulism. There are some people,

who walk in their sleep. It is a phenomenon. And it is a mysterious phenomenon, they wake up. And what do they do? Sometimes they take the key, and open the door, and go out. And come back. And go to sleep. They do all these things in sleep itself. And we think that they have woken up and they went out. No as part of sleep itself they do all these things. And they go to bed and sleep. And next morning when they wake up you ask, they will say, I didn't know anything. Thus, there is a phenomenon called sleep-walking. According to वेदान्ता, the entire universe is sleep walking. And when does it end? When you wake up. That is going to come in the later श्लोका. अनादि मायया सुप्तः यदा, जीवः प्रबुध्यते. That waking takes place only through वेदान्ता शास्त्रा, And therefore, he says, स्वप्ना निद्रयोः तुल्यत्वात्, विश्व तैजसयोः. विश्व and तैजस, both are associated with sleep and dream. पृथग्यत्वेन पादाभ्यां विश्व and तैजस are both associated with sleep. What is sleep? Self-ignorance. And the dream. Dream means what? Self-misconception. Since both of them, have got both of them, uniformly, since both of them have both of them uniformly, GPA, clubs them together. Therefore, एक राशित्वं. Waker and dreamer, are clubbed together because both of them have dreamful sleep. Dreamful is my English word. Dreamful means along with dream they have sleep. Therefore, एक राशित्वं means they belong to one group. Therefore, now 4 पादाःs have been divided into three groups. 4 पादाःs have been divided into 3 groups. and what are they? First and second पाद, together is one group. The third पाद, is one group. One group means one member. And 4th पाद is one राशि. Therefore, राशि त्रयं पाद चतुष्टयम् is now made into राशि त्रयं. Because first 2 पादाःs are similar. That is what he says, एक राशित्वं. विश्व and तैजस. 30.31 and then he says in waking and dream, there are two non-real factors I said, two विपर्यास I said. Do you remember the word विपर्यास? I said a few minutes before. And I said two unreal factors are there. Associated with विश्व and तैजस. What are they? अज्ञानम् and अध्यास are self-ignorance and self-misconception. For waker also. For dreamer also. Now here Sankaracharya makes an observation. What is that? Even though both are associated with both, what is dominant in waking and dreaming. Ignorance is dominant or misconception is dominant? He asks himself and Sankaracharya himself answers; misconception is dominant, because right from waking up, he acts as father, mother, husband, wife. कर्ता भोक्ता प्रमात. कर्थ भोक्ता प्रमात. कर्थ भोक्ता प्रमात since three fold ego, the three fold jiva bhava is functioning prominent throughout the waking state, throughout the dream state. Even though sleep is there in the form of

self-ignorance, the sleep is in the it is only secondary in the back side. And in Sanskrit that it is subservient as secondary is called गुण भूता. The word गुण: means not prominent. So here the word गुण; should not be taken as सत्व गुण रजो गुण. The word गुण: means अमुख्यं. अमुख्यं means secondary. Only பக்க வாக்யம். Sleep is பக்க வாக்யம். Who is the मै एव सकलं जातं in artist? Misconception कर्ता भोक्ता प्रमाता are the original artist; Therefore, it is called मुख्यं. Therefore, he says, अन्यथा ग्रहण प्राधान्याच्च. अन्यथा ग्रहणं which is the self-misconception कर्तृत्वम् भोक्तृत्वं प्रमातृत्वं प्राधान्यात् is prominent, when? In विश्व and तैजस, which we have taken as together. प्राधान्यात्, गुण भूता निद्रा. निद्रा is गुण भूता. That is why in waking state you don't use the word I am sleeping. Even though we are sleeping in the spiritual sense that is not prominent. Therefore, गुणभूता is adjective to निद्रा. So, by using the word गुण भूता what does Sankaracharya say? During waking state, sleep is not absent. Sleep in the form of self-ignorance is present but it is not dominant. It is present but not dominant; Therefore, is called गुणभूता. "Playing the second fiddle"; there is an idiom in English. Playing the second fiddle. निद्रा इति तस्मिन्. तस्मिन् means in the first group. So here the word तस्मिन् means the first group. First group consists of विश्व and तैजस. विश्व तैजस द्वये तस्मिन्, - विपर्यासः, the prominent unreal factor विपर्यासः is the prominent, विपर्यासः is स्वप्नाः. So in the first group the prominent विपर्यासः is स्वप्नाः. स्वप्नाः means self-misconception. कर्तृत्वं भोक्तृत्वं प्रमातृत्वं. So with this the first group has been covered.

Now we are going to the second group, consisting of only one member. And what is that? प्राज्ञः. So he says, तृतीये तु in the third पादा, which is the second group, one-member group. तृतीये तु स्थाने तत्त्व अज्ञान लक्षणा the self-ignorance, is the विपर्यासः. The unreal factor. The first group misconception is unreal factor, the prominent one. In the second group ignorance is the prominent विपर्यासः, the unreal factor. In the sleep also misconception is there. But it is dormant. But ignorance is dominant. Misconception is not dominant in sleep. In waking misconception is dominant. Ignorance is behind. निद्रा एवकेवल. केवल is adjective to निद्रा. केवल निद्रा. That is dreamless sleep. Misconceptions ignorance is विपर्यासः. Thus in all the three पादाः, विपर्यासः, is there. In all the three पादाः विपर्यासः is there. In the first 2 पादाः, misconception is विपर्यासः. In the third पादा, ignorance is the विपर्यासः. And as long as this विपर्यासः is there, we cannot be, तुरीयम्. Therefore, we have to push the विपर्यासः. And that is said in the second line of the श्लोका. We will read the भाष्यं.

अतस्तयोः कार्यकारणस्थानयोः अन्यथाग्रहणाग्रहणलक्षणविपर्ययसे कार्यकारणबन्धरूपे परमार्थतत्त्वप्रितबोधतः क्षीणे तुरीयम् पदमश्रुते । तदोभयलक्षणं बन्धरूपं तत्रापश्यंस्तुरीये निश्चितो भवतीत्यर्थः ॥१५॥

So, second line GPA says विपर्ययसे क्षीणे, when the 2-fold विपर्ययस, I am retaining the Sanskrit word विपर्ययस, then only the impact of this sloka will be there. Therefore, deliberately I am not translating hoping that the Sanskrit word conveys meaning to you. When the twofold विपर्ययस belonging to विश्व तैजस and प्राज्ञ. Therefore, he says. अतः. Therefore, तयोः -तयोः means in both the groups. Group is both. But how many पादाः are there. Three पादाःs are there. So तयोः राश्योः but पादा त्रये. In those three, कार्य कारण स्थानयोः which are associated with कार्यम् and कारणं. That also I am not deliberately translating. You have to remember कार्यम् and कारणं. कार्य कारण स्थानयोः; in those three पादाःs which are associated with कार्यम् and कारणं or निद्रा and स्वप्ना associated with them. विपर्ययसे when the twofold विपर्ययस, consisting of what? अन्यथा ग्रहणं and अग्रहणं. The two-fold विपर्ययस consisting of अग्रहणं and अन्यथा ग्रहणं and he himself translates. कार्य कारण बन्ध रूपे; all words. निद्रा स्वप्ना, अग्रहणं अन्यथा ग्रहणं कारणं कार्य m. All of them and बन्धरूपे Sanskrit students, should connect बन्ध रूपे with क्षीणे, in the next page बन्धरूपे क्षीणे, sati. When both विपर्ययस go away. क्षीण means when they are eliminated. Literally exhausted. But here it means eliminated. So when ignorance also goes, misconceptions also go. And the beauty is, you need not eliminate misconception separately. Once ignorance goes away, misconception will automatically go away. Why? Because misconception is a product of ignorance. And therefore, अज्ञान नाशे, अध्यास नासः. कारण नाशे, कार्य नासः. तन्तु नाशे पट नासः. When the thread is burnt, the cloth is burnt. So क्षीणे means when both of them are eliminated. How? That is said here. प्रतिबोधतः. Through knowledge. Through knowledge. And here in the उपनिषद्, GPA uses the word only knowledge. We have to add the entire journey of the seeker until he comes to the knowledge. 5 levels of साधना. कर्म योग, उपासना योग, श्रवण योग, मनन योग, निदिध्यासन योग. कर्म योगेन मलनिवृत्तिः; उपासनायोगेन विक्षेप निवृत्तिः. श्रवणयोगेन अज्ञान निवृत्तिः; मनन योगेन संशय निवृत्तिः; निदिध्यासन योगेन विपर्यय निवृत्तिः; कर्मयोग removes mental impurity. उपासना योग removes, mental preoccupation. श्रवण योग removes mental ignorance. मनन योग removes mental doubts. निदिध्यासन योग removes, mental habits. What is the habit? "I am in the world" is a habitual thinking. "I am in the world" is habitual thinking. Then what is the right thinking? "I am in the world" correct only. Swamiji what happened to you? "I am in the world" is the wrongest act. Wrongest is my English. According

to वेदान्ता, I am not in the world. Then what is the truth? "The world is in me". And in fact, in me is not मै एव सकलं जातं. The world **rises** in me. World **rests** in the -three Rs -. **Rises** in me **rests** in me. And **resolves** in unto me. Exactly like a dream. So thus, habitually my mind should think, I am not in the world. World is in me. That is the habit removal. Therefore, impurity removal, pre-occupation removal, ignorance removal, doubt removal. Habit removal. The five-fold removals through 5-fold योगस is the spiritual journey which gives प्रतिबोध; प्रतिबोध: means ज्ञान निष्ठा. In what तत्त्वा? In the तुरीय तत्त्वम्? And what type of तुरीयम् ? परमार्थ तुरीयम्. परमार्थ here means what? पारमार्थिक सत्यं; absolute reality. When he knows तुरीयम् GPA says, he attains तुरीयम्. Knowing is attaining. Only in वेदान्ता, knowing and attaining is identical. Not in the world. Knowing a Benz car, if it is extendable to Benz car, I know the benz car and I got one. Unfortunately, not possible. But in वेदान्ता knowing तुरीयम् is attaining तुरीयम्. Why? Because तुरीयम् is known only in one way. My favorite statement has come. You can know ब्रह्मन् in only one way. You can know atma only in one way. You can know तुरीयम् only in one way. In वेदान्ता:, knowing exists only in the form of claiming I am तुरीयम्. Since I claim, I am तुरीयम्, I have attained within inverted commas, तुरीयम् like the dreamer, asking the dream गुरु, if I wake up, will I meet the waker? Who is the creator. सृष्टि स्थिति लय कर्ता. Who is that? The waker. So, the dreamer asks the dream गुरु, if I wake up can I meet the creator. What will the गुरु say? He cannot say you will meet. And he cannot say, you won't meet. Then he will not attend class. So, if he says you won't meet the waker he won't attend the class. If he says you will meet the waker it is a bluff. Because when he wakes up, he doesn't meet the waker. He claims I am the waker. Therefore, तुरीयम् पदं अश्रुते. And तदा, at that time, उभय लक्षणं बन्ध रूपं, both kinds of bondage. And what are both? Ignorance and misconception. तत्र अपश्यन् तत्र means in the तुरीयम् -I the तुरीये अपश्यं is there because of साधि rule. If you split it, it will be अपश्यन्. so being free from both of them तुरीये निश्चितो भवति; that person will have clear knowledge about तुरीयम् ; doubtless knowledge about तुरीयम्. And what is that knowledge? I am that blessed तुरीयम्. And not only he says I am the blessed तुरीयम्. I was, even when I misclaimed I am विश्व; then also I was तुरीयम् all the time. So निश्चितो भवति इत्यर्थः Ok, I will give you the अन्वयः

अन्यथा गृह्यतः; (पुरुषस्य) and Sanskrit students गृह्यतः is present active participle शत्रु प्रत्ययान्तं रूपं षष्ठि एक वचान्म गृह्यन् गृह्यन्तौ गृह्यततः गृह्यतः गृह्यतो; गृह्यतां गृह्यतः; पुरुषस्य स्वप्नः (भवति) and here

अन्यथा गृह्यतः refers to विश्व तैजस रूपस्य. both are included. विश्व तैजस रूपस्य पुरुषस्य स्वप्नः (भवति) विविधः स्वप्नः भवति | तत्त्वं अजानतः पुरुषस्य अजानतः also शत्रु प्रत्ययान्तं षष्टि एक वचनं नन्त् तत्पुरुष : अजानन् अजानन्तौ अजानन्तः | अजानतः अजनतो; अज्ञानतां षष्टि एक वचनं पुरुषस्य understood. तत्त्वं अजानतः पुरुषस्य निद्रा (भवति) | तयोः विपर्ययसि क्षीणे (सति). तुरीयम् पदं अश्रुते

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

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अतस्तयोः कार्यकारणस्थानयोः अन्यथाग्रहणाग्रहणलक्षणविपर्यासे कार्यकारणबन्धरूपे परमार्थतत्त्वप्रितबोधतः क्षीणे तुरीयम् पदमश्रुते । तदोभयलक्षणं बन्धरूपं तत्रापश्यंस्तुरीये निश्चितो भवतीत्यर्थः ॥१५॥

In the first line of this 15th कारिका, GPA, pointed out that विश्व contains two unreal factors in the form of self-ignorance and self-misconception. तैजस also consists of ignorance and misconception. प्राज्ञ consists of only one. That is ignorance. Thus, in the first three पादाः s ignorance and misconceptions are there. And both of them are मिथ्या. And both of them are superimposed on तुरीयम्. And therefore, we should remember has तुरीयम् as the very अधिष्ठानं. तैजस also has got तुरीयम्. प्राज्ञ also has. तुरीयम् is not a separate entity located elsewhere. And since विश्व तैजस प्राज्ञ all these three are तुरीयम् with these two unreal factors, namely ignorance and misconception, once we remove these two, विश्व is तुरीयम्. तैजस is तुरीयम्. Therefore, what is required to arrive at तुरीयम् is removal of ignorance and misconception. And both these unreal factors are named here as विपर्यासः. विपर्यासः literally means superimposition; or mistakes or misconception. I am translating as two unreal factors. And विपर्यासे क्षीणे Sanskrit students note विपर्यासे is सप्तमि एक वचनं. And it is sati सप्तमि. क्षीणे सति means when both of them are negated. And that is said here in the last paragraph which we were seeing in the last class. अतः तयोः;तयोः is in the मूलम्. = कार्य कारण स्थानयोः; so in कार्य स्थानम् - कार्य means विश्व and तैजस. कारण स्थानम् means प्राज्ञ. In विश्व तैजस and प्राज्ञ विपर्यासे क्षीणे. विपर्यास he himself explains as अन्यथा ग्रहण; अग्रहण लक्षणं; लक्षणं means in the form of. So the unreal in the form of ignorance and misconception which are also in the form of कार्य कारण बन्ध. The shackles in the form of causal shackles as well as effectual shackles. कारण बन्ध and कार्य बन्ध. What is कारण बन्धम्? Ignorance is a shackle. And it is कारणं. Misconception is a shackle. And it is in the form of कार्यम्. कार्यम् refers to misconception. कारणं refers to ignorance. So कार्य कारण बन्ध रूपे this is also सप्तमिविभक्ति एकवचनं adjective to विपर्यासे. And as I said in the last class, कार्य कारण बन्ध रूपे should be connected with क्षीणे in the next page. And क्षीणं literally means they wear out. And here wearing out is nothing but negation by falsification. So technically बाधः क्षीणे सति बाधिते सति. And how will they go? Only through knowledge. प्रतिबोधतः तत्त्व प्रतिबोधतः What तत्त्वं? परमार्थ तत्त्व प्रतिबोधः That is the absolute reality. Knowledge of the absolute reality will remove both ignorance and misconception. Then what is left behind. तुरीयम् पदं

अश्रुते. He attains तुरीयम्. And attains within inverted commas, by claiming, I am the तुरीयम्. I am the तुरीयम् in which state? I am the तुरीयम् always. I don't have to become तुरीयम्, by going to समाधि. If you talk about समाधि, I will send you to marina beach *புரியறதோ* connection? So therefore, I am तुरीयम् not in समाधि. I am तुरीयम्, all the time. This understanding is called attainment of तुरीयम्. And that itself is explained. तदा. At that time, at which time? ज्ञान काले; प्रबोधकाले. उभय लक्षणं बन्ध रूपं. उभय लक्षणं means both ignorance and misconception. Which is the shackles or bondage. तत्र अपश्यन्, तत्र means तुरीये. In the अधिष्ठान तुरीयम्. Both are absent. And therefore, तुरीये निश्चितो भवति. A person is very, very clear regarding तुरीयम्. Up to this we saw, in the last class. I will give you the अन्वयः of this श्लोका. अन्वय has been given? Very good. So we will go to next श्लोका.

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते । अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥१६॥

So I will give you the gist of the श्लोका. So अनाधि मायया सुप्तः | अनाधि माया here refers to both ignorance and misconception. Both of them are अनाधि. So when do I become ignorant we should not ask. We never become ignorant. We are always ignorant. From when? अनाधि कालतः. And because of the ignorance alone I am called a जीव. Minus the ignorance जीव himself is तुरीयम्. Therefore, this जीव, प्रबुध्यते. प्रबुध्यते means wakes up. Here waking up is not the regular waking up. But according to वेदान्ता the waker is also in spiritual sleep only. So here awakening refers to spiritual awakening which is ज्ञानं. यत् साक्षात्कुरुते प्रबोध समये स्वात्मानं एवात्मयं.. Then he recognizes I am the तुरीयम्. And तुरीयम् is given 4 descriptions. अजं अनिद्रं अस्वप्नं and अद्वैतं. अनिद्रं means what? Without निद्रा, निद्रा means sleep. Sleep refers to अज्ञानम् or कारण शरीरं. So अनिद्रं, अनिद्रं means कारण शरीरं रहितं. And अस्वप्नं means what? Without dream. And the dream according to Mandukya कारिका is misconception. Therefore, अस्वप्नं means free from the misconceptions or superimpositions. We can take it as सूक्ष्म शरीरं रहितं. अनिद्रं is कारण शरीरं. अस्वप्नं is सूक्ष्म शरीरं रहितं. And अजं means what? Without ज्ञानं or birth. Birth is always from the standpoint of sthoola शरीरं. And therefore, अजं means sthoola शरीरं रहितं. And therefore, अजं अनिद्रं अस्वप्नं means what? Sthoola सूक्ष्म कारण शरीर रहितं. रहितं means without. We should carefully understand. Without body doesn't mean body will not disappear. The jnani understands that the body is मिथ्या. Therefore, it is as good as absent. मत्स्थानि सर्व भूतानि न च मत्स्थानि भूतानि. And therefore, only अद्वैतं, the non-dual reality. He understands. This is the essence. We will go to the भाष्यं. Very important

श्लोका.

योऽयं संसारी जीवः स उभयलक्षणेन तत्त्वाप्रतिबोधरूपेण बीजात्मनान्यथाग्रहणलक्षणेन चानादिकालप्रवृत्तेन मायालक्षणेन स्वप्नेन ममायं पिता पुत्रोऽयं नप्ता क्षेत्रं पशवोऽहमेषां स्वामी सुखी दुःखी क्षयितोऽहमनेन वर्धितश्चानेन इत्येवंप्रकारान्स्वप्नान्स्थानद्वयेऽपि पश्यन्सुप्तः

So योऽयं संसारी जीवः; so this typical संसारी जीवः: the universal individual. स; सुप्तः the word सः in the first line, should be connected with सुप्तः; in the last line of the paragraph. स; सुप्तः the जीव is eternally sleeping. In the spiritual ignorance. Here सुप्त ; refers to what? Spiritual sleep has engulfed him. And what type of sleep. Go to the 4th line. अनाधिकाल् प्रवृत्तेन माया लक्षणेन सुप्तः because of the sleep called माया, which is अनाधि काल प्रवृत्तेन which has been existing from beginning less time. So अनाधिकाल् प्रवृत्तेन जीवः सुप्तः is the main sentence. That has been described. Therefore, it has become a long sentence. He says this sleep consists of two versions. one is self-ignorance. And the second is self-misconception. What is known before he is consolidating. So उभय लक्षणेन which माया consists of two versions or two forms. And what is the first form? तत्त्व अपतिबोध रूपेण. First form is what? I do not know, I am ब्रह्मन्. I said the vedantic perception and my perception is totally different diagonally opposite. I have said what is, how it is diagonally opposite. I am in the world, is our perception. I am a small dot, in the world is our perception. What is vedantic perception. The whole universe, is a dot. Imagine the vision. The whole universe, is a dot. Where? In me. So first I should say, world is in me. I am in the world. This is one opposite. I am a speck in the world. World is a speck in me. What a diagonally opposite vision? Therefore, this is called ignorance. महा ignorance. So तत्त्व अपतिबोध, today in newspaper there is a news. They have found another cluster of galaxies. नया नक्षत्रसमूहः? New cluster of galaxies. Cluster means what? Bunch. Bunch of what? Not mountains. Galaxies. And each galaxy will have billions or trillions of stars. And another new cluster they have discovered. Now if you have that astronomical vision, how will I look at myself? Not even dot. Because this is an insignificant galaxy in that one star is sun. In that one planet is earth. And in that one continent is Asia. There is India hanging. DS says abridged version. Because lot of areas lost we have lost everything. And last small hanging one. 2 tsunamis can swallow. Swallow that itself there we have got Tamil Nadu, Chennai, Ranganathan street. And third floor 400 sq feet house. So now when I feel so insignificant, वेदान्ता

removes that sense of insignificance. By saying this is not you, all galaxies are rising and setting. **मै एव सकलं जातं**. What a vision? Whether we understand or not. Even for hearing it is so cool. **मै एव सकलं जातं**. Galaxies are bubbles in me the ocean of consciousness. What a vision? And therefore, **तत्त्व अप्रतिबोध रूपेण बीजात्मना**. They should be read together. That ignorance is **बीजात्मा**. **बीजात्मा**, means **बीज रूपं इत्यर्थः**. And **अन्यथा ग्रहणं लक्षणेन च**. And also, **अन्यथा ग्रहणं** means self-misconception. **उभय लक्षणेन**; that is the explanation of **उभय लक्षणेन**. And **उभय लक्षणेन** should be connected with **अनाधि काल प्रवृत्तेन माया लक्षणेन**. Both of them are **अनाधि**. Both of them together, is called, **माया** in this **श्लोका**. This is the explanation of the word **माया** occurring in this **श्लोका**. That is **माया** is **मूला अविद्या इत्यर्थः** And **स्वप्नेन**. And in fact, **स्वप्नेन** should be connected with **अन्यथा ग्रहणं लक्षणेन स्वप्नेन च**. So, the words are strewn all over. We have to link it properly. They are all homework for Sanskrit students, others can be blissfully ignorant. **अप्रतिबोध** you can remain in ignorance. So, all these together is called **माया**. And in this **माया** the human being is busy. What is his business? First, he mistakes himself or herself as an individual. Finished. Once I think I am an individual. We are booked. And that is the starting of **अहंकार**. Once the **अहंकार** raises what is waiting? **ममकार**. And what is the **ममकार**? Sankaracharya gives a list. What is that? **अयं मम पिता**. This is my father. **ममकार** no 1. **अयं मम पुत्रः**. This is my son. Three generations. So, father previous generation. Son, next generation. I am sandwiched between them. Not only that. **अयं नप्ता**. **नप्ता** means great grandson. So, you have to add in between **पौत्र**; without grandson, how can there be great grandson. Therefore, **पिता पुत्रः, पौत्रः नप्ता**. **व्यासं वसिष्ठ नप्तारं शकतेः पौत्रं पराशर. आत्मजं सुख दातम्**. 4 generations not only **व्यासा** every one of us got all these 4. Once I have got a family I want a land. Therefore, **क्षेत्रं**. This my land. So real estate. Why it is called real estate. Dayananda Swami says why it is called ever silver. Because it is never silver. Therefore, why it is called real-estate. Because it is never real. So therefore **क्षेत्रं** real estate. Then **पशवः**; **पशवः** means animals which represent varieties of wealth. Because of cattle were considered the wealth in the olden days. Therefore, **पशवः**. And **अहम् एषां स्वमि**. I am the owner of them. I belong to them. They belong to me. The **असङ्ग** becomes **ससङ्ग**. **असङ्ग** I loses my **असङ्ग** status. Remember **ममकार** is the enemy for **असङ्गत्वं**. **ममकार** and **असङ्गत्वं**, can never go together. That is why **Lord Krishna** tells in the **Gita**, **निर्मम निरहङ्कार**. So we should, we have forgotten that. Therefore, **अहं एषां स्वमि**. And once I am connected to that, their ups and downs will

become my ups and downs. Even though I the **तुरीय चैतन्यं**, never has ups or downs, now, I am subject to ups and downs in the form of **सुखी**. **सुखी** means happy. And then immediately what? **दुःखी**. And **अहं अनेन क्षयिताः**: because of this event I have become prosperous. Why? The share markets, because of some event in share market bullish and bearish. So because of a bullish market I am **वर्जिताः**: I am prosperous. And because of bearish market, I have lost everything. So **अहं अनेन वर्जिताः अनेन वर्जितः अनेन क्षयिताः क्षयिताः**: means lost. **वर्जिताः**: means gain. And all of them are what? What Sankaracharya writes see. **इर्येवं प्रकारान स्वप्नेन**. All these are nothing but long dream. Only. One is called short dream. Another is called long dream. **स्वप्नेन** when? **स्थान द्वये अपि**. So, the short dream is in the so-called dream state. And long dream is in the so-called waking state. So **स्थान द्वये अपि** means **जाग्रत् स्वप्नयोः अल्प स्वप्नं** and **दीर्घ स्वप्नांच**. In **अद्वैत मकरन्त, दीर्घ स्वप्नासु पुर्णत्येते स्वर्ग मोक्षादि बुभ्रमाः दीर्घ स्वप्न** is waking state. And so, experiencing the short and long dream, this person continues in what? **सुप्तः**. He is in the sleep called spiritual ignorance. And then after several **जन्माः पशु पक्षी मृगादि योनिषु अनेकदा पुनः पुनः जनित्वा**, after taking several **जन्मs**, in several bodies, at last he gets an opportunity. **मनुष्यत्वं मुमुक्षुत्वं महा पुरुष संसयः**: somehow he comes to human birth. And there also he comes to know about spiritual liberation. And there also he finds a **गुरु**, to assist him. That is going to be said in the next paragraph. So that is commentary on **यदा जीवः प्रबुध्यते**. So Sanskrit students should note **योऽयं संसारी जीवः सः सुप्तः** is the main sentence. All the others should be connected to this sentence the entire paragraph is one grammatical sentence. Continuing.

यदा वेदान्तार्थतत्त्वाभिज्ञेन परमकारुणिकेन गुरुणा नास्यैवं त्वं हेतुफलात्मकः किं तु तत्त्वमसीति प्रतिबोध्यमानस्तदैवं प्रतिबुध्यते 31.5

So यदा because of some पुण्या, not the पुण्यम् earned in one life. But पुण्यम् earned in several lives अनेक जन्म संसिद्धः ततो यान्ति परामर्तिं. So, we have to go on add पुण्यम् after पुण्यम्. When it fructifies what happens. He is taught. So, in the next page प्रतिबोध्यमानः comes that we should connect here. तथा प्रतिबोध्यमानः भवति then that fortunate human being is taught by a गुरु. And who is a गुरु; that is defined वेदान्तार्थं तत्त्व अभिज्ञेन means the one who clearly knows the तत्त्वम्. Completely knows the तत्त्वम्. तत्त्वम् means तुरीयम्. ब्रह्म निष्ठः. And वेदान्त अर्थ which is the message given by वेदान्त शास्त्रं. Indicating श्रोत्रियत्वं. वेदान्त विज्ञान सुनिश्चितार्थाः that is the message. So श्रोत्रिय ब्रह्म निष्ठ गुरुणा. ब्रह्मनिष्ठत्वं is to indicate that the गुरु must know what he is teaching. श्रोत्रियत्वं means he should know the method of

communicating, वेदान्त शास्त्रा has introduced, several methods of communication. Like अवस्था त्रय विचार, पञ्च कोश विवेकः etc. All these methods he must know. Therefore, the word श्रोत्रिय is said. And if you remember in मुण्डक we divided the गुरु himself into 3 types. श्रोत्रिय ब्रह्म निष्ठ is उत्तम गुरु. The one who knows ब्रह्मन् and the one who knows to communicate the nature of ब्रह्मन्. And मध्यम गुरु is केवल श्रोत्रियः the one who knows the scriptures. But he himself is not established in ब्रह्मन्. But he knows the scriptures. He is considered मध्यम गुरु because even though he doesn't have अपरोक्ष ज्ञानं, he will not mislead the student because he will only teach what is said in the शास्त्रं. Therefore, केवल श्रोत्रिय is supposed to be मध्यम गुरु. And केवल ब्रह्म निष्ठ is one, because of his पूर्व जन्म संस्कार, he got knowledge in this जन्म. Without गुरु and शास्त्रा. How did he get the knowledge? Because of the पूर्व जन्म संस्कार. Now he knows ब्रह्मन्. But he doesn't know the शास्त्रं or गुरु. Therefore, he doesn't know how to communicate. So, a wise person, without the method of communication, is called a mystic. A wise person, without the method of communication is called a mystic. His statements will be true. But he would not know how to guide the students to come to that. Therefore, mystic ज्ञानः - Dayananda Swami says, deserve respect, and prostration. But never, never, learn from them. Because they do not know the methods. Therefore, we will not be able to receive the teaching. Not only that. We may be confused also. Therefore, between केवल श्रोत्रिय and केवल ब्रह्मनिष्ठ who is a better गुरु? केवल श्रोत्रिय. Who is liberated? Very careful. केवल ब्रह्मनिष्ठ is better off because he is liberated. केवल श्रोत्रिय will not be liberated because he has got only paroksha ज्ञानं. Therefore, केवल ब्रह्मनिष्ठ is liberated. But he is not an ideal गुरु. केवल श्रोत्रिय is not liberated. But he is a preferred गुरु. If there is a केवल श्रोत्रिय not केवल - श्रोत्रिय ब्रह्मनिष्ठ *பழம் நழுவி பாலில் விழுந்தது*. wonderful. But that is दुर्लभं. OK. अथवा योगिनामेव कुले भवति धीमतां एतद्भिः दुर्लभदरं लोके ज्ञान यदीदृशं. In the 6th chapter of the Bhagavad Gita. Anyway, वेदान्तार्थ तत्त्व अभिज्ञेन means श्रोत्रिय ब्रह्मनिष्ठ गुरुणा. परम कारुणिकेन, and who has got the compassion also to share the knowledge. Because करुणा alone is the only reason for sharing that. Because he doesn't want anything in return. He doesn't have any axe to grind. He is not interested in name or fame. He is not interested in big गुरु दक्षिणा. He is not interested in anything. Only motive can be what? No motive. And if there is no motive and still he is blessing humanity the reason can be only one thing. He is helplessly compassionate. Therefore, परम कारुणिकेन. So by अहेतुक दयासिन्धुः in Vivekachudamani. So by a such a गुरु he is taught. And what is the teaching "नास्ति एवं त्वं" you are not what you think yourself to be. You

are not what you think yourself to be. And how do we think our self to be? अहं कर्ता. And भोक्ता. And of these two, कर्ता is the हेतु. हेतु means the cause to become भोक्ता,"because the doer is the हेतु the cause to become the experiencer. So कर्ता भोक्ता means हेतु फलं. Thus, I am the result of my past कर्मा. And I am going to be the cause of my future experience. So thus, cause effect. Cause effect. Cause effect. This is called संसारः And you can never get out of these cycles, because कर्मा is endless. You can never exhaust the कर्मा at all. Even if we exhaust some कर्माणि we are going to earn, fresh one. Because we cannot keep quiet. And therefore, this कर्म फलम्, हेतु फलं is endless. The only way to get out is ज्ञानं. And Sankaracharya uses the word हेतुफलात्मकः because later GPA himself says, getting caught in cause-effect is संसारः As long as you are lost in cause-effect realm which is व्यावहारिक realm, you cannot have संसारः That is why we say मोक्षा is not the result of something. If मोक्षा becomes the result of the साधना, then still you are caught up in what? Are you able to understand? साधना becomes cause. मोक्षा becomes result. That means still you are stuck in cause-effect. And therefore, in the initial days, if गुरु tells the students, you do the साधना, and you will get मोक्षा. And शिष्या who is in the orientation of cause and effect, thinks that I will be doing the साधना, साधना, साधना and one day, I will get मोक्षा. But remember, if you get मोक्षा one day, you are finished. Because you are caught up again in cause- effect. Therefore, ultimately, a senior student understands, I won't get मोक्षा one day. As a junior student, he hoped to get मोक्षा one day. As a senior student, he understands I am not going to get मोक्षा. From hope to hopelessness. what is that? The knowledge tells him that मोक्षा is not a thing that is going to come but it is something to be claimed as my very nature. Thus knowledge helps me, claim the eternal मोक्षा. Claiming is said to be a result. But it is not a result. All these we are going to see very elaborately. The word हेतु फल. Just took me off the track. I lost my balance. The words GPA is going to give is यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः । क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ ५५ ॥ as long as you are obsessed with cause and effect, you are a संसारी. When you transcend the cause and effect you are मुक्तः this is the powerful verse. Sankaracharya remembers that and uses that word हेतुफलात्मकः So that means you are neither कर्ता nor भोक्ता. Then who am I? किन्तु, किन्तु what? तत्त्वं असि You are that ब्रह्मन् which is अकर्ता, अभोक्ता. हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतं | उभौ तौ न विजानीतः नायं हन्ति न हन्यते | | नादत्ते कस्यचित् पापं न चैव सुहृदं विभुः अज्ञानेन आवृतं ज्ञानं तेन मुह्यन्ति जन्तवः. All confusion, I am neither कर्ता, nor भोक्ता. इति एवं प्रतिबोध्यमानः भवति. भवति understood. He is taught by his

गुरु. Consistent and systematic teaching for a length of time under the guidance of consistent and systematic learning under the guidance of a competent acharya. Because it has to be received, retained, and assimilated. Therefore, it takes long time. तदा then, एवं प्रतिबुध्यते. He understands in the following manner. He understands in the following manner. Eva means in अजं अनिद्रं अस्वप्नं अद्वैतं, तुरीयम् अहं अस्मि, so now he comes to the second line commentary.

कथम्? नास्मिन्बाह्याभ्यन्तरं वा जन्मादिभावविकारोऽस्त्यतोऽजं सबाह्याभ्यन्तरसर्वभाविकारवर्जितमित्यर्थः । यस्माज्जन्मादिकारणभूतं नास्मिन्नविद्यातमोबीजं निद्रा विद्यत इत्यनिद्रम् । अनिद्रं हि तत्तुरीयमत एवास्वप्नं तन्निमित्तत्वादन्वथाग्रहणस्य । यस्माच्चानिद्रमस्वप्नं तस्मादजमद्वैतं तुरीयमात्मानं बुध्यते तदा ॥१६॥

So, in the previous para I said within inverted commas, in the previous page नास्यैवं onwards is the quotation. It is the teaching of the गुरु. नास्यैवं how do you split न असि एवं. एवं त्वं. So त्वं एवं न असि. These are all the words of the गुरु. And it continues in the next page also up to तत्त्वं असि. That is the inverted commas. The words of the गुरु. You are not कर्ता भोक्ता. You are तुरीयम्. And कथम्? How does the शिष्या claim himself to be? In the second line, the first description is अजं. That he explains now. So न अस्मिन् - अस्मिन् means in this तुरीयम्. बाह्यं आभ्यन्तरं वा - बाह्यं means कार्यं. आभ्यन्तरं means कारणं. So, in this तुरीयम् there is neither कार्यं nor कारणं. तुरीयम् is beyond cause and effect. Cause and effect fall within time. Whereas तुरीयम् transcends time. So न अस्मिन् बाह्यं कार्यं अस्ति. आभ्यन्तरं वा अस्ति. And therefore, जन्मादि भाव विकारः अस्ति. That न must be connected here also. So also, the 6 modifications are not there in तुरीयम्. What are the 6 modifications अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. Thank god. You seem to remember that names. I needn't translate. So, 6 modifications are not there. After अस्ति, अथः अजं. Therefore, it is said to be unborn. And in the third line, there is an alternative better reading. In other editions, there is a different reading which is better. That you can note. सबाह्याभ्यन्तरं is there. That should be separated. And it should be सबाह्याभ्यन्तरोह्यजः which is a mantra from मुण्डकोपनिषद्. सबाह्याभ्यन्तरो ; the ह्यजः within inverted commas. इति श्रुतेः. So तुरीयम् is अजं. Based on this मुण्डक वाक्यं. सबाह्याभ्यन्तरोह्यजः Even though the quotation is long, what is relevant for us is the word अजः that अजः part is the quotation. And after that full stop. Therefore, the reading will be अतो अजं सबाह्याभ्यन्तरोह्यज इति श्रुतेः. Then the next sentence is सर्व भाव is there in this line itself. सर्व भाव विकार वर्जितं इत्यर्थः Even though the word अजं is negating only birth, Sankaracharya says the negation of birth will negate growth old age disease death. All the

modifications are negated by the word अजं. And what is the reason? He explains that. यस्मात् जन्मादि कारण भूतं, न अस्मिन् अविद्या तमो बीजं निद्रा विद्यते. Here also the words are strewn all over. We have to rearrange the words. The main sentence is अस्मिन् अविद्या तमो बीजं न विद्यते. अस्मिन् in this तुरीयम्. There is no अविद्या तमो बीजं. अविद्या = तमः. तमः = बीजं. All these three words indicate self-ignorance. So, in this तुरीयम्, self-ignorance is not there. And for this ignorance another word is also used. निद्रा, which is called, spiritual sleep. So self-ignorance which is called spiritual sleep is not there in this तुरीयम्. यस्मात् Therefore, it is अनिद्रं. Therefore, it is called अनिद्रं. This is the explanation of the word अनिद्रं in the मूलं. So, since there is no ignorance, there is no निद्रा. Because निद्रा is another word for ignorance. And since there is no निद्रा, तुरीयम् is called अनिद्रं. It is called without निद्रा. And one more explanation is given for ignorance. जन्मादि कारण भूतं which is the cause for birth etc. So अनिद्रत्वात् अजं इत्यर्थः So यस्मात् जन्मादि कारण भूतं निद्रा नास्ति. That is called हेतु गर्भ विशेषणं यस्मात् जन्मात् कारण भूतं निद्रा नास्ति. Tasmāt तुरीयम् अनिद्रं इत्युच्यते. अनिद्रत्वात् अजं भवति So then the next word is अस्वप्नं. That is explained in the next sentence which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

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Page 66 भाष्यं 2nd Para 6th line

अनिद्रं हि तत्तुरीयमत एवास्वप्नं तन्निमित्तत्वादन्यथाग्रहणस्य । यस्माच्चानिद्रमस्वप्नं तस्मादजमद्वैतं तुरीयमात्मानं बुध्यते तदा॥१६॥

In the 16th कारिका, GPA talks about the self-knowledge, which removes self-ignorance and self-misconception, which have been there with us from beginning less time. अनाधि अव्यय. And when both of them are removed, I, the very same जीवात्मा, which was previously called विश्व, तैजस and प्राज्ञ, will shed this 3-fold status of mine the moment ignorance and error have gone. And minus ignorance and error विश्व is तुरीयम्, तैजस is तुरीयम्, प्राज्ञ is तुरीयम्. That means I am तुरीयम्. From त्वं पद वाच्यार्थ, I arrive at त्वं पद लक्ष्यार्थ through knowledge. And that the तुरीयम् is different from विश्व तैजस and प्राज्ञ has been mentioned in the 7th मन्त्रा by an expression. न बहिष् प्रज्ञं. बहिष् प्रज्ञं is the माण्डूक्य word for विश्व. न अन्त प्रज्ञं. अन्त प्रज्ञं is the माण्डूक्य word for तैजस. न प्रज्ञानघनं that is the माण्डूक्य word for प्राज्ञ. Therefore, नान्तप्रज्ञं न बहिष्प्रज्ञं न प्रज्ञानघनं means न विश्व, न तैजस, न प्राज्ञ. And those three words, GPA, is presenting in his own words. So not विश्वम्, he indicates by the word अजं. Not तैजस. He indicates by the word अस्वप्न. And not प्राज्ञ. He indicates by the word अनिद्रं. That is what we are seeing in the भाष्यं. अनिद्रं हि तत् तुरीयम्. After तुरीयम् full stop. तुरीयम् is indeed अनिद्रं. And निद्रा here refers to self-ignorance or बीजं. And अतः एव अतः एव means निद्रा अभावात्. Since तुरीयम् is free from निद्रा, अत एव अस्वप्नम्. It is also free from स्वप्ना. स्वप्ना meaning अन्यथा ग्रहणं or self-misconception. And therefore, Sankaracharya says तन्निमित्तत्वात्. Here तत् means निद्रा निमित्तत्वात्. अन्यथा ग्रहणस्य means स्वप्नस्य. In स्वप्ना is caused by निद्रा, निद्रा is कारणं, स्वप्ना is कार्यम्. कारणाभावे कार्याभावः. निद्राभावे स्वप्नाभावः. अनिद्रात्वे अस्वप्नत्वं. And finally, यस्मात् च अनिद्रं अस्वप्नम्. Since तुरीयम् is free from both ignorance and error. तस्मात्. Therefore, it is अजं. अजं means birthless which we have seen before. And अद्वैतं. It is non-dual also. And after अद्वैतं full stop. And then he concludes by saying तदा तुरीयम् आत्मानं बुध्यते. That is in the moolam बुध्यते तदा is there. That is indicated. तदा means ज्ञानकाले. At the time of ज्ञानं. How does ज्ञानं come? Very careful ज्ञानं doesn't arise by itself. It is doesn't originate in meditation. In meditation, no knowledge will come because there is no प्रमाणं. We have to operate a means of knowledge to arrive at the knowledge. And the means of knowledge is शास्त्र सहित गुरु; or गुरु सहित शास्त्रम्. शास्त्र-गुरु complimentary pair alone can generate knowledge.

Meditation can be used before knowledge for purifying the mind. Meditation can be used after knowledge for assimilating it. Meditation can never be used for generating knowledge. This must be very well registered. तदा means गुरु-शास्त्र उपदेशकाले बुध्यते. He knows. What does he know? तुरीयम् आत्मानं. The आत्मा which is the तुरीयम्. So, with this 16th verse is over. I will give you the अन्वय later. There are 2 more कारिकाs. I will try to complete this today. Introduction to 17. And incidentally last class I mentioned a Mundaka Upanishad quotation as a correction in this particular paragraph. I don't know whether you remember. Second Para third line सबाह्याप्यन्तरोह्यजः that reference I will give you. MU 2-1-2. Second chapter first section 2nd मन्त्रा. Introduction to 17.

प्रपञ्चनिवृत्त्या चेत्यतिबुध्यतेऽनिवृत्ते प्रपञ्चे कथमद्वैतमित्युच्यते

An important श्लोका. In the previous verse it was said यदा प्रबुध्यते तदा अद्वैतं बुध्यते. When a person wakes up spiritually or when a person gains knowledge प्रबुध्यते can be translated as waking up. It can be translated as knowing also. When a person knows the तुरीयम्, तदा अद्वैतं बुध्यते. Then he understands तुरीयम् as non-dual. Now the question is when I know the तुरीयम् how can I know तुरीयम् as अद्वैतं, as long as there is a universe in front of me; because as long as there is a universe, I happen to be the subject. And the world happens to be object. There is subject-object duality is there. And as long as the world continues as duality, I may know the तुरीयम्. But how can the तुरीयम् be non-dual? So, if तुरीय ज्ञानं has to be non-dual, the world must end. Unless the world ends, I will know तुरीयम् ; but I can never claim it as अद्वैतं, because there is a world. Therefore, तुरीय ज्ञानं cannot automatically give अद्वैत ज्ञानं. For अद्वैत ज्ञानं we require the grace of the world. And what is the grace of the world? It must end, माये तुम याहि. Like that the world should end for अद्वैत ज्ञानं. So that means it is not totally dependent on my knowledge. World has to help me out. And as long as world doesn't end I will have तुरीय ज्ञानं. But I will not have अद्वैत ज्ञानं. Therefore, the question is will the world end in the wake of knowledge? And if the world doesn't end, how can I gain, अद्वैत ज्ञानं? Very important question. So for अद्वैत ज्ञानं, at the time of ज्ञानं, does the world end or not? And for that we are going to give the answer. The essence of the answer I will give. We convert the questions into 2. When you ask the question does the world end? What do you mean? Do you ask the question, does the world end? Or does the world experience end? Are you talking about ending of the world or

ending of the world experience? प्रपञ्चस्य निवृत्तिः; वा प्रपञ्च अनुभवस्य or प्रतीतेः निवृत्तिः हि वा? And if a person says I am talking about the end of the world. That is प्रथमपक्षे. GPA says there is no question of ending of the world. According to advaitin we don't talk about the ending of the world. Because from the वेदान्तिनः standpoint, there is no world to end. From the वेदान्तिनः stand point we don't accept a world. If the world we accept, then only we have to talk about its end. Therefore, "world endasya -प्रपञ्च निवृत्तिः" प्रश्नः; एव नास्ति. प्रपञ्चस्य एव अभावात् प्रपञ्च निवृत्तिः. अवकाशः कः अवसरः कः? प्रश्नः कः?. World doesn't end, because it is not there to end. Suppose he says, I am not talking about the end-of-the-world. But I am talking about the end-of-world-experience. And for that our answer is world experience, doesn't end, because as long as माया is there which is an integral part of ब्रह्मन्, world experience will continue. So will world experience end? What is the answer? Will not end. And fortunately, world experience need not end for अद्वैत ज्ञानं. Because once I understand world is मिथ्या, तुरीय ज्ञानं includes प्रपञ्च मिथ्यात्व ज्ञानं. And if मिथ्या प्रपञ्च experience continues, it cannot be counted as no 2. Why? मिथ्या. And therefore, even when the world experience continues because of माया, the तुरीय ज्ञानि will say, I am अद्वैतं; in spite of the world experience. I am अद्वैतं in spite of the world experience because world happens to be मिथ्या. Therefore, world experience doesn't end. It need not end. In spite of that अद्वैत ज्ञानं is possible. What about the end of the world? World doesn't end. Why? Very careful. Not there. Then what is there for ज्ञानि ब्रह्मैव इततमृतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्च उत्तरेण. It is the question and answer very important. Look at the introduction. प्रपञ्च निवृत्त्या चेत् प्रतिबुध्यते. If अद्वैत ज्ञानं is gained, by the elimination of प्रपञ्च, पूर्वपक्षी statement. If अद्वैत ज्ञानं is attained by the elimination of the world it has to be attained. Then अनिवृत्ते प्रपञ्च. Then what will be the problem? As long as the world is not eliminated, as long as the world doesn't end, कथं अद्वैतं उच्यते? How can a person, attain अद्वैतं? That is why many people try to go to समाधि. It is a mistake. They think the world has to end for अद्वैत ज्ञानं. Therefore, they go to समाधि. So that they think they will get अद्वैत ज्ञानं. But the problem is if you get अद्वैत ज्ञानं in समाधि, what will happen? When you wake up अद्वैतं will go. Dayananda Swami calls it see-saw philosophy. द्वैतं goes अद्वैतं comes. Then द्वैतं comes अद्वैतं ज्ञानाञ्जन, चला गया. OK अज्ञान तिमिरान्तस्य ज्ञानाञ्जन शलाकया. In tail, the शलाकया will be चला गया gone. Like that समाधि ends अद्वैतं will go. Remember अद्वैतं doesn't require समाधि. In जाग्रत् अवस्थायां looking at the world I claim, I am अद्वैतं all the time. So not understanding this पूर्वपक्षी is raising a question, when the world doesn't end how can

I get अद्वैत ज्ञानं? For that the answer is given.

प्रपञ्चो यदि विद्येत निवर्तत न संशयः । मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥१७॥

So, in the first line GPA says world doesn't end because it doesn't exist. In the second line, he says word experience doesn't end. But it need not end for अद्वैत ज्ञानं. Very important verse. अद्वैतम् is not absence of द्वैतं. अद्वैतम् is in spite of द्वैतं. Very important. अद्वैतम् is not absence of द्वैतं. But it is in spite of द्वैतं. Sky is colorless even when I experience blue sky. Sky is colourless even when I experience a blue sky. तुरीयम् is worldless even when I experience the world. That is why it is called प्रपञ्च उपशमं. This श्लोका is a commentary on प्रपञ्चोपशमं. Where does it come? प्रपञ्चोपशमं is in the 7th मन्त्रा which we are supposed to have studied already. 7th मन्त्रा very important श्लोका. Look at the भाष्यं

सत्यमवमं स्यात्प्रपञ्चो यदि विद्येत रज्ज्वां सर्प इव कल्पितत्वान्न तु स विद्यते । विद्यमानश्चेन्नवर्तत न संशयः । न हि रज्ज्वां भ्रान्तिबुद्ध्या कल्पितः सर्पो विद्यमानः सन्विवेकतो निवृत्तः । नैव माया मायाविना प्रयुक्ता तद्दर्शनां चक्षुर्बन्धापगमे विद्यमाना सती निवृत्ता । तथेदं प्रपञ्चाख्यं मायामात्रं द्वैतं रज्जुवन्मायाविवच्यद्वैतं परमार्थतस्तस्मान्न कश्चित्प्रपञ्चः प्रवृत्तो निवृत्तो वास्तीतीत्यभिप्रायः ॥१७॥

ननु शास्ता शास्त्रं शिष्य इति विकल्पः कथं निवर्तत इत्युच्यते

Now comes the last question, here the पुर्वपक्षि asks there may not be a world. I am willing to accept there is no world for your sake. Because, I don't know how to argue against you. Therefore, I admit. But you have to accept the existence of the गुरु and शास्त्रं, because you are admitting the rise of knowledge. Where does he talks of the rise of knowledge? Previous श्लोका अनाधि मायया सुप्त; यदा जीवः प्रबुध्यते. Since you are talking about the rise of knowledge you should talk about प्रमाता, प्रमाणम् प्रमेयम्. You should talk about शास्ता, शास्त्रं, शिष्या. शास्ता means गुरु. शास्त्रं means प्रमाणम्. And शिष्या: means the प्रमाता, the student. You yourself will have to admit. And if you admit them, the त्रिपुटी, then the question is as long as the त्रिपुटी is there, there will not be अद्वैतम्. Therefore, tell me, will the त्रिपुटी, go away or not? Previously what was the question? Will the world go away or not? Now he asks the question will the त्रिपुटी go away or not? And the word used in this श्लोका is विकल्पः so, the word विकल्पकः means division. And division means what? शास्ता, शास्त्री, शास्त्र, शिष्या, विकल्पः. Teacher-taught-teaching-division. Will it end or not? GPA says the same answer. Do you talk about the end of

विकल्प or the end of विकल्प experience? If you talk about end of विकल्प. विकल्प means division, there is no question of the end of division. It is not there. In Hindi they say, है हि; नहि. नहि है शैलं लाला. So, there is no question of end of division because division doesn't exist in all the 3 periods of time. If you talk about the experience of the division, it will not end. And what is the next sentence? It need not end because, experience of duality, will not disturb, the fact of non-duality. Experience will not disturb the fact of non-duality. I have given the example before very important. Knowledge cannot disturb a counter or opposite experience. A knowledge cannot be disturbed by an opposite experience. If knowledge is knowledge. Valid knowledge gained from valid source of knowledge. And what is the example? Many examples. The earth is stationary or moving? What is my knowledge? Earth violently moves, round itself and round the sun. Earth is moving, is the knowledge. What is the experience? Stationary. The sun doesn't go round the earth. On the other hand, earth alone goes round the sun is our knowledge. And what is the experience? The sun is going round the earth. Even though the experience is thee, it can never disturb our knowledge. And twinkle, twinkle little star. Based on the experience. What is the knowledge? Stars are much bigger than even our earth. This knowledge can never be disturbed by the opposite experience. What is the opposite experience? Little star. Similarly, अद्वैत ज्ञानं can never be shaken, by dvaita anubhava. And that is what the essence is. Look at this. ननु पूर्वपक्षि asks the question शास्ता शास्त्रं शिष्याः इति. गुरु the scriptures and the disciples इति विकल्पः त्रिपुटी, कथम् निवर्तते इति उच्यते. How does it go away? We will read.

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

So, the same answer. If the division has been created really by someone, we can talk about its end. But duality has never been created. Here the word कल्पितः must be translated as created. Not superimposed. If it has been created you can talk about its end. It has never been created. it is only an appearance. And then the sastra accepts the division temporarily for the sake of preparing the student. Once the student is prepared, the sastra itself negates, the duality. अध्यारोप काले it is accepted. अपवाद काले it is negated. OK, भाष्यं

विकल्पो विनिवर्तेत यदि केनचित्कल्पितः स्यात् । यथायं प्रपञ्चो मायारज्जुसर्पवत्तथायं शिष्यादि भेदविकल्पोऽपि प्राक्प्रतिबोधादेवोपदेशनिमित्तोऽतोपदेशादयं वादः शिष्यः शास्ता शास्त्रमिति । उपदेशकार्यं तु ज्ञाने निर्वृत्ते ज्ञाते परमार्थतत्त्वे द्वैतं न विद्यते ॥१८॥

The answer is same as in the previous case. In the case of the world we asked the 2 questions. You are talking about the end of world or end of world experience. Here also we ask do you talk about the end of division or the end of division experience. In the first division never ends because it is not there. In the case the division experience continues. It need not end because in spite of duality experience, अद्वैतं is a fact. Same answer. So विकल्पः विनिवर्तेत. Division would have ended. यदि केनचित्कल्पितः स्यात्. If it has been really created by someone. Very carefully note. The word कल्पितः; in this context should not be translated as superimposed. Should be translated as really created. If it is really created you can talk about its end. But what about division? Like rope snake. Good old example. So यथा अयं प्रपञ्चः माया रज्जु सर्पवत्. अयं प्रपञ्च is connecting the previous sloka. As in the previous श्लोका, प्रपञ्चः माया रज्जु सर्पवत्. It is like a magician's magic appearance. Here also the word माया should be translated as magical appearance. That is example no 1. And रज्जु सर्पवत्. Like rope snake. You should carefully माया रज्जु सर्पवत् no. माया- रज्जु सर्पवत्. तथा अयं in the same way, शिष्यादि भेद विकल्पो अपि this division in the form of student, scriptures and the teacher,. प्राक् प्रतिबोधात्, it is only temporarily accepted before knowledge. Before अपवाद. प्रतिबोधात् प्राक् means अपवादस्य प्राक्. So, before negation, it is accepted like the pole-vaulter uses the pole until he goes to the top all reverence. Reverentially hold on to the pole until you cross, that. And once you have gone there, the pole is pushed. Similarly, द्वैतं also, until, अपवाद. So उपदेश निमित्तः; निमित्तः; means for the sake of. Which is the meaning of the word उपदेश. So पञ्चमी. निमित्त पञ्चमी इत्यर्थः. निमित्त पञ्चमी means चतुर्थी अर्थः for the sake of. And उपदेश निमित्तः. We can supply भवति. Next sentence अतः Therefore, उपदेश अयं वथः. The acceptance of division is only temporary. Acceptance of द्वैतं, is only temporary. And what kind of द्वैतं? शिष्यः शास्ता; शस्त्रं इति. And that is why in Sabari malai the Ayyappan is called शास्ता. Because there he is playing the role of a गुरु. That is why Sabari malai trip is given lot of spiritual significance. All the व्रतं represent साधन चतुष्टय संपत्ति. And walking represents श्रवण मनन निधिध्यासनं. There the गुरु is Sabari malai temple; on the top what is written is तत् त्वं असि; महा वाक्यं Ayyappan is धर्म शास्ता. धर्म means वैदिक धर्मस्य, वेदान्त धर्मस्य जीव ईश्वर ऐक्यस्य शास्ता उपदेष्टा गुरु

Ayyappa. Therefore, उपदेष्टात् शास्ता –शास्ता means गुरु. शास्त्रं इति That is अध्यारोपकाले. उपदेश कार्ये तु ज्ञाने निर्वृत्ते. When the ज्ञानं emerges, Here the Sanskrit students should carefully note here the word is निर्वृत्तं not निवृत्तं. निर्वृत्तं means emerges. What happens? ज्ञानं and what is ज्ञानं? उपदेश कार्यम्. Which is the result of the teaching? So, because of the words of the गुरु, something is supposed to happen, in the head of the student. Which is the hope of the गुरु. Something is happening. That is called उपदेश कार्यम्. And what is that ज्ञाने. निवृत्ते =ज्ञाते सति परमार्थं तत्त्वे. Sanskrit students should reverse परमार्थं तत्त्वे ज्ञाते सति. When तुरीयम् is known, द्वैतं, न विद्यते. In his vision, duality appears, duality doesn't exist. A ज्ञानि says, world appears. World doesn't exist. This is the strength of knowledge. He accepts appearance of the world. He never accepts existence of the world. So with this the 18th कारिका, is over. कारिका भाष्यं is over. Turiya कारिका is also over. The first part of माण्डूक्य उपनिषद् is over. माण्डूक्य उपनिषद् has got two enquiries. आत्म विचार and ओंकार विचार. आत्म विचार part is over. Hereafter ओंकार विचार has to start. चतुष्पाद् आत्म विचार is over. चतुर्मात्र ओंकार विचार will have to start hereafter, which we will enter into in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

038 - Chapter 1 Mantra 8-9 Bhashyam

Page 68, भाष्यं First paragraph last 4 lines.

उपदेशकार्ये तु ज्ञाने निर्वृत्ते ज्ञाते परमार्थतत्त्वे द्वैतं न विद्यते॥१८॥

GPA pointed out, that when a person knows the तुरीयम्, he discovers अद्वैतं because तुरीयम् has been defined as शान्तं शिवं अद्वैतं. So naturally पूर्वपक्षि raised a question, if the knowledge of the तुरीयम् must be अद्वैत ज्ञानं, then does it mean that the world will disappear in the wake of knowledge because if there is a world as a second thing, an object of experience, then तुरीयम् cannot be अद्वैतं. And therefore, will the world disappear? Imagine the moment I understand the class; the hall will disappear. And if it doesn't disappear then I have to wait for the disappearance of the world for अद्वैत सिद्धि. Or I have to go and sit in समाधि. So those issues will come. Therefore, in the wake of knowledge will the world disappear or not? And for that GPA gave a very important reply which has to be assimilated. We divided the question into two. Do you ask whether the world will disappear? Or world-experience will disappear? And if your question is whether the world will disappear, in the vision of a ज्ञानि, there is no such thing called world. So, in the wake of knowledge he discovers the fact that no world disappears after knowledge. The world did not exist for it to disappear. Just as in the wake of rope knowledge snake doesn't disappear. I understand, there is no snake for disappearance. Therefore, the question itself is wrong. World is not there for disappearing. If you change the question to whether the world experience or appearance will disappear, then our answer is experience will not disappear. Appearance will not disappear. And world experience need not disappear. Because once I know world is an appearance and मिथ्या, the मिथ्या world experience doesn't disturb the अद्वैतं. World experience doesn't disturb अद्वैतं. Just as blue-sky experience will not shake my knowledge that the sky is colourless. Blue crystal experience will not disturb the knowledge that the crystal is colourless; When? All the time. And therefore, experience will not disappear. Experience need not disappear. A तुरीय ज्ञानि, experiencing the world, he will say, I am the अद्वैत तुरीयम् in all the three periods of time, because world is मिथ्या.

Then the next sloka almost repeated that in a different manner. What about the त्रिपुटी? So here a question can be raised, and answered, even though Sankaracharya doesn't. Later in कारिका: we have a similar discussion. You may say the world is a मिथ्य

projection because of अज्ञानम्. So द्वैतं is मिथ्या because it is अज्ञान जन्यं. Now मिथ्या द्वैतं can be a projection of ignorance, for a जीव. But when वेदा talks about द्वैतं, how will you explain the द्वैतं discussed in वेदा? And वेदा has been given out by whom? According to us भगवान्. Therefore, if वेदा talks about द्वैतं it means भगवान् talks about द्वैतं. Then can you say, (are you able to, come to what I am driving at?) OK we have द्वैतं because of ignorance. Do you want to say, भगवान् is also in the same boat? If भगवान् is सर्वज्ञ; he cannot have अज्ञानम् and द्वैतं. Then how come, भगवान् and वेदा talks about द्वैतं? And for that the answer is उपदेशात् अयं वादः. भगवान् accepts duality, deliberately for the sake of जीव. भगवान् and वेदा accept duality deliberately for the sake of जीव. For what purpose? For teaching purpose. And therefore, उपदेशात् means, भगवान् and वेदा, temporarily and deliberately accept duality for educating the जीव. Just as when a person falls into a well, a person who wants to rescue him will have to get down. Both are in the well. The fallen one and the rescuing one. What is the difference? One has fallen. Other has deliberately come down to his level. Similarly, we have fallen into द्वैतं. भगवान् deliberately listens to द्वैतं and talks about शास्ता शास्त्रं शिष्य etc. Therefore, we said, उपदेशात् चतुर्थर्थे पञ्चमी which is called निमित्त पञ्चमी. For the sake of teaching, अयं वादः. अयं वादः; means द्वैत acceptance. And what is that? शिष्यः शास्ता शास्त्रं इति – इति must be connected with वादः; इति वादः; उपदेश निमित्तम्. And उपदेश कार्ये तु once the teaching part is over, वेदा itself says, वेदाः अवेदा; भवन्ति. वेदा withdraws itself. वेदा negates itself and all the त्रिपुटी also. So उपदेश कार्ये – उपदेश कार्यं is ज्ञानं. ज्ञाने निर्वृत्ते उत्पन्ने सति = परमार्थतत्त्वे ज्ञाने सति द्वैतं न विद्यते. And द्वैतं न विद्यते means only द्वैतं as reality is not there. द्वैत अनुभवः विद्यते एव. So thus with this we have completed the तुरीय कारिका also. And with this the first part of माण्डूक्य is over.

To go back to our introduction, माण्डूक्य has got 12 मन्त्राःs of which the first 2 मन्त्राः are introducing आत्म विचार and ओंकार विचार. 2 enquiries were introduced. Then from मन्त्रा 3 to 7, 5 मन्त्राःs आत्मा विचार. From no 8 to 12, 5 मन्त्राःs, ओंकार विचार. So 2+5+5. 2 introductory मन्त्राःs. 5 आत्मा विचार मन्त्राःs. 5 ओंकार विचार मन्त्राःs. Then पूर्णमद. Of these 3 portions we have covered introductory 2 मन्त्राःs. And we have also covered 5 आत्म विचार मन्त्राःs. The most important मन्त्रा being the 7th मन्त्रा. If you can get that मन्त्रा by heart wonderful otherwise OK. So now from the 8th मन्त्रा onwards we have to enter the ओंकार विचार मन्त्रा. The कारिका part also is over. Hereafter 5 मन्त्राः and the rest of the कारिकाः. We have to enter. And before that अन्वय I have to give for, which all कारिकाः. I myself don't

remember. 16. OK

कारिका or verse no 16.

यदा अनाधि मायया सुप्तः जीवः प्रबुध्यते तदा अजं अनिद्रं अस्वप्नं अद्वैतं बुध्यते ।

कारिका 17.

यदि प्रपञ्चः विद्येत, (तर्हि सः) निवर्तेत ; संशयः न (अस्ति) इदं द्वैतं मायामात्रं (भवति); परमार्थतः अद्वैतं (भवति)।

कारिका 18.

यदि केनचित् विकल्पः कल्पितः; (तर्हि सः;) विनिवर्तेत। उपादेशाद् अयं वादः; (भवति) ज्ञाते सति द्वैतं न विद्यते।

Now we will enter **मन्त्रा** 8 introductions. Page 68.

अभिधेयप्रधान ओम्कारश्चतुष्पादात्मेति व्याख्यातो यः

सोऽयमात्माध्यक्षरमोम्कारः । अधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥८॥

So Sankaracharya gives the introduction. We have completed चतुष्पाद् आत्म विचार. We are going to start चतुर्मात्र ओंकार विचार. But Sankaracharya presents it differently. The चतुष्पाद् आत्मा, is none other than the meaning of the word ओंकार. Because in all the शास्त्रा, ओंकार is said to be the name of ईश्वर. And both सगुण and निर्गुण can be named as ओंकार. Therefore, आत्मा can be equated to ओंकार शब्द अर्थ; ओंकार शब्द अर्थ; means the meaning of the word ओंकार. So आत्मा विचार he is replacing by the word ओंकार शब्दार्थ विचारः. And hereafter we are going to do what? ओंकार शब्द विचारः. So ओंकार शब्द अर्थ विचार is over. Now ओंकार शब्द विचारः. We have completed the analysis of the meaning of the word ॐ. Now we are going to analyse the word ॐ. So शब्दार्थ विचार; शब्द विचारः पदार्थ विचार; पद विचारः. And what is common to both? ओंकार. ओंकार शब्दार्थ विचार is over. ओंकार शब्द विचार is going to take place. And this itself Sankaracharya refines further. All fine thinking. ओंकार शब्दार्थ विचार he says it is nothing but ओंकार विचार. He calls शब्दार्थ as अभिधेय. शब्दार्थ another Sanskrit word अभिधेय विचारः. So ओंकार शब्दार्थ विचारः we will call ओंकार अभिधेय विचार; अभिधेयम् means शब्दार्थ; meaning of the word. शब्दार्थ; means meaning of a word. And ओंकार शब्द विचार is going to come. शब्द; or the word has got another Sanskrit word अभिधानं. So previously we said ओंकार शब्दार्थ विचार; we are now renaming it as ओंकार अभिधेय विचार. Hereafter ओंकार विचार is going to come. He calls it ओंकार अभिधान विचार. And that itself is further refined. He says both of them are ओंकार विचार only. First one is अभिधेय प्रधान ओंकार विचारः. The second one is अभिधान प्रधान ओंकार विचार; शब्दार्थ प्रधान ओंकार विचार; शब्द प्रधान ओंकार विचारः. So, both of them are nothing but ओंकार विचार only. This is what he wants to say. Normally we say first is आत्मा विचार. And second is ओंकार विचार. Now Sankaracharya says first also is ओंकार विचार. How अभिधेय

प्रधानेन. Second is also ओंकार विचार अभिधेय प्रधानेन. And he wants to present in this manner because, just an aside note; according to vedanta, the truth is तुरीयम् is not only the अधिष्ठानं of the universe. It is the अधिष्ठानं of the words revealing the words. So, it is not only the अधिष्ठानं of the word meaning. It is the अधिष्ठानं of the word also. So nama अधिष्ठानं. Name अधिष्ठानं. पद अधिष्ठानं, पदार्थ अधिष्ठानं. शब्द अधिष्ठानं. शब्दार्थ अधिष्ठानं. For both the अधिष्ठानं is one तुरीयम्. The difference revealer reveals the difference is only in vyavaharika प्रपञ्च. Once you go to the paramarthika अधिष्ठानं revealer, revealed duality merges. That is the message. Revealer revealed duality is there only in व्यवहार. Once you come to अधिष्ठानं प्रमाण प्रमेय द्वैतं नास्ति. शब्द is प्रमाणम्, अर्थ is प्रमेयं. प्रमाण प्रमेयं द्वैतं नास्ति. This is the aside note. And therefore, he says, चतुष्पाद् आत्मा व्याख्यातः In the previous मन्त्राs 3 to 7 चतुष्पाद् आत्मा has been elaborated. Taught. But he names चतुष्पाद् आत्मा as what? ओंकारः. It is nothing but ओंकार. But what type of ओंकार? अभिधेय प्रधान ओंकार. शब्दार्थ रूप ओंकार :. व्याख्यातः. And now the उपनिषद् says the same आत्मा is ओंकारः अभिधान प्रधानः That is what he is going to say. In the commentary on the मन्त्रा. We will read the commentary.

सोऽयमात्माध्यक्षरमक्षरमधिकृत्याभिधानप्राधान्येन वर्ण्यमानोऽध्यक्षरम् ।

So the उपनिषद् says सोऽयमात्मा अध्यक्षरं. And for that Sankaracharya wants to say the very same आत्मा is going to be discussed as अध्यक्षरं means ओंकार शब्द रूपेण वर्ण्यते. Previously शब्द अर्थ रूपेण व्याख्यातः Here it is शब्द रूपेण वर्ण्यते. शब्द means what? Not sound. शब्द must be translated as word. So from word meaning we are going to the word. And that is indicated by अध्यक्षरं. अध्यक्षरं means शब्द प्रधानेन or अभिधान प्रधानेन वर्ण्यते. So Sanskrit students. What you do is सोऽयमात्मा अध्यक्षरं वर्ण्यते you supply the verb and put a full stop. सोऽयमात्मा अध्यक्षरं वर्ण्यते is going to be analyzed from the stand point of the word. And the word अध्यक्षरं is a Sanskrit compound, called अव्ययी भाव समासा. For that Sankaracharya gives the explanation अक्षरं अधिकृत्य वर्तते इति अध्यक्षरं. You have to the supply the word वर्तते इति अध्यक्षरं. And अक्षरं अधिकृत्य वर्तते = अभिधान प्राधान्येन वर्ण्यमाना; the very same thing is discussed from the stand point of the word itself without going to the meaning. The word is taken. Therefore, it is called अध्यक्षरं. So Sanskrit students' अभिधान प्राधान्येन वर्ण्यमाना अध्यक्षरं भवति. Then the next question is, which word is going to be analyzed? In fact, we can take any word. Because तुरीयम् is the अधिष्ठानं of which word? All words. Even though any word can be taken, the उपनिषद् takes the word ओंकार because the greatness of ओंकार is it condenses or encompasses all the words. Therefore, we have chosen ओंकारः Therefore, Sankaracharya asks the question. We

will read.

किं पुनस्तदक्षरमित्याह ओम्कारः । सोऽयमोम्कारः पादशः प्रविभज्यमानोऽधिमात्रं मात्रामधिकृत्य वर्तत इत्यधिमात्रम् । कथम् ? आत्मनो ये पादास्त ओम्कारस्य मात्राः । कास्ताः ? अकारोकारो मकार इति ॥८॥

So now आत्मा has been equated to ओंकार. आत्मा is शब्दार्थ प्रधानेन ओंकारः then ओंकार is शब्द प्रधानेन ओंकार. आत्मा विचार and ओंकार विचार we are equating. Now the next section Sankaracharya goes is, if you divide आत्मा into 4 components, parallely the word ओंकार also will be divided into 4 components. If आत्मा becomes चतुष्पाद्, ओंकार will become चतुर्मात्र. So that you can equate each one. Therefore, he says, किं पुनः तदक्षरं इत्याह; what is the word which is going to be equated to आत्मा. इति आह. What is that? ओंकार; it is nothing but ओंकार:. And when we say ओंकारः the word is not ओंकारः. That कार is added only for the sake of utterance. The word is nothing but ॐ only. So Therefore, it is only holding the अकार like the chocolate with the cover. You are not supposed to eat the chocolate with the cover. You have to remove the कार and take ॐ. What an example? So ओंकारः and after ओंकारः full stop. Then सोऽयं ओंकार पादशः प्रविभज्यमानः That very same ओंकार; when it is शब्द प्रधानेन ओंकार;. Sorry शब्दार्थ प्रधानेन ओंकार should be आत्मा. So when that ओंकार शब्दार्थ प्रधानेन ओंकार;, I hope I am not giving you head ache. Anyway, so सोऽयं ओंकारः. शब्दार्थ प्रधानेन ओंकार; आत्मा, पादशः प्रविभज्यमानः is divided into 4 पादाः. पादाः; प्रविभज्यमान; शब्दार्थ प्रधानेन मकारः=आत्मा= पादाः; प्रविभज्यमान; is divided into 4 पादाः. Then the ओंकार also becomes अधिमात्रं. अधिमात्रं = मात्रा अधिकृत्य वर्तते इति अधिमात्रां. ओंकार also becomes, मात्रा centered. मात्रा centered means will become consisting of 4 मात्राः. Will be divided into 4 मात्राः. So when आत्मा is divided into 4 पादाः ओंकार will be divided into 4 मात्राः. That means ओंकार also will remain in the form of मात्रा centered. कथं? Then how is the ओंकार मात्रा centric? And आत्मा पादः centric. How? Sankaracharya raises the question, कथं. Then the answer. In the मूलम्, what is that? पादमात्राः मात्राश्च पादः; so 4 पादाः will be equated to 4 मात्राः. And 4 मात्राः will be equated to 4 पादाः. The equation is absolute equation. So आत्मना; ये पादाः; so those which are the पादाः of the आत्मा, which we already know. What is that? विश्व तैजस प्राज्ञ तुरीयम् : or विराट् हिरण्यगर्भः अन्तर्यामी तुरीयम् :. These 4 पादाः are ते. Because of संधि rule it was printed as पदास्त you have to split as पादः; ते They are ओंकारस्य मात्रा. They are the 4 मात्राः of ओंकार. So whatever be the 4 पादाः of आत्मा, will be equated to 4 मात्राः of ओंकार. Then the question comes, I know the 4 पादाः of the आत्मा. Because we have already learnt. But we have not learnt about the 4 मात्राः of ओंकार. Therefore, Sankaracharya raises the question

कास्ता; कास्ता; means what are those मात्राः? You have to add the word मात्रा? का स्ता; मात्राः. And here I am using the word मात्रा. Don't take the Tamil word. மாத்திரை, not मात्रा. So it is not a tablet; in Tamil मात्रा means tablet. Not only that. Now the word tablet has another meaning. Everybody is holding a tablet in the hand. To the class also. So therefore, all words have got, apple. So your tongue may be watering. But there is no apple. Some other apple comes. So every word we have to see the context. Here मात्रा; what are they? अकार; उकार; मकार; इति. They are the letters letter अ, उ, and letter म. So then a question will come. Sankaracharya also doesn't say anything. So 4 पादाः are there. Three मात्राः are there. What to do? We are going to see later the 4th one is the absence of the these three. The silence is going to be the 4th मात्रा. And thereafter we will point out even the silence is not the 4th मात्रा. Because silence cannot be the तुरीयम् :. Why? You should know. Better I explain the technical point. Silence is nothing but absence of sound. Therefore, silence is भाव रूपं or अभाव रूपं. Since silence is absent of sound it is अभाव रूपं. If you say silence is तुरीयम् then तुरीयम् : will become अभाव; शून्यवादि is waiting. विचार सागरं class. माध्यामिक बौद्ध is waiting there. And therefore, वाच्यार्थ is silence. The लक्ष्यार्थ is the consciousness which pervades the silence and reveals the silence. And therefore, what is the meaning of अमात्रा. It is शब्द अभाव साक्षिभूत चैतन्यं अमात्राः. शब्द अभाव साक्षिभूत चैतन्यं is the अमात्रा. That is going to be the 4th one which will come later. OK. With this the 8th मन्त्रा is over. I will give you the अन्वयः सः अयं आत्मा अध्यक्षरं ओंकारः भवति अध्यक्षरं should be translated as from the stand point of the word आत्मा is ओङ्कारः. ओङ्कारः भवति Then next sentence अधिमात्रं पादाः मात्राः भवन्ति मात्राः पादाः च (भवन्ति) अधिमात्रं should be translated as from the stand point of the component letters. पादाः मात्राः (भवन्ति मात्राः पादाः च (भवन्ति)). Then अकारः उकारः मकारः इति ताः मात्राः (भवन्ति). I what is the running translation? The component letters of ओङ्कार, are अकार. उकार and मकार. So this is a general introduction. Hereafter we will get the 4 equation. अ = विश्व. उ=तैजस. म= प्राज्ञ. And silence, what silence? लक्ष्यार्थ silence. Silence साक्षि. In the मूलम् class, I said you put capital S. So when you write with small s, it is वाच्यार्थ, absence of sound. When you write the word silence with capital S that silence means the witness consciousness, which is aware of the absence of sound. So these 4 equations are going to come now. We will enter. Introduction to 9th मन्त्रा.

तत्र वशिष्ठयिः कथिते | जागरितस्थानो वैश्वानरः अकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वा । आप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥९॥

So तत्र – तत्र is with regard to the general equation. Which was given in the previous मन्त्रा विशेष नियमः क्रियते. The specific rule is mentioned. The following specific rule is mentioned w.r.t the general equation. OK. What does it mean? The idea is that. The उपनिषद् said 4 मात्राःs are equal to 4 पादाःs. Then the question comes can I equate, fill up the blank? What will be the natural question? Can I equate any पादा with any मात्रा? Or that is also prescribed by the शास्त्रं. If the शास्त्र doesn't prescribe what will we do? We will say अ is तुरीयम्. And उ is विश्व. And म is तैजस; like that we may equate. शास्त्र says, not only the general equations is prescribed by me. I myself am going to give, 4 specific equation also. That means what? A must be equated to only विश्व. उ must go along with तैजस because we have checked with the jatakams and the horoscopes are matching only for them. There is matching thing also is given. So, what is the matching also they give. And while equating, the उपनिषद् wants to accomplish 2 things. This is an aside note not explicitly discussed here. What is that? Once the 4 equations are given, we can use ओङ्कार for निधिध्यासनं. Once the equation is understood, the 4 equations, then ओङ्कार can be used for निधिध्यासनं. And that alone in vicara sagara class we said, it is prescribed for मध्यम अधिकारिण. If you remember vicara sagara ओङ्कार ध्यानं. And how does he do that? He will chant the ओङ्कार and gradually withdraw and come to मकार. ॐ..... silence. So first you say ओ, which will correspond to विश्व and तैजस. That means the entire जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च are thought of, when you say ओ.... ओ.... Means जाग्रत् स्वप्न प्रपञ्च. Then म्..... when you say that म् जाग्रत् and स्वप्न swallowed. म् ... means swallowed. Swallowed into सुषुप्ति प्रपञ्च. And then when the following silence comes the सुषुप्ति प्रपञ्च also is falsified, as मिथ्या, and then what is left out? Only the तुरीय अधिष्ठानं is left out. Thus, from ओ to म् to चैतन्यं. This journey, ओङ्कार journey, will parallelly resolve the अर्थ प्रपञ्च also. So शब्द प्रपञ्च लयेन अर्थ प्रपञ्चस्य लयः अति भवति. And when you come to silence, neither प्रमाण शब्द is there, nor प्रमेय अर्थ is there. प्रमाण प्रमेय प्रविलापनेन, प्रमाण प्रमेय अधिष्ठान चैतन्यं मात्रं भवति. And there in vicara sagara Nischaladasa said that a special text has been written by Sankaracharya for the benefit of the संयसिनः सन्यासि means gruhasta included for doing the ओङ्कार ध्यानं. संयसिनः we say because गृहस्ताः have no time. Whoever has time. And that पञ्चीकरणं of Sankaracharya, the text is titled पञ्चीकरणं. The text is only one and half a page. And Sureshvaracarya writes, पञ्चीकरणं वार्थिकं on it several verses. I don't remember the no. Several verses he writes. For that पञ्चीकरणं वार्थिकं varieties of commentaries become fat books. One a half page becomes a book

itself. All dealing with what? How to use ओङ्कार, for resolving the प्रमाणम्, and प्रमेयम्, and abide as the silence तुरीयम्. So for that purpose only the 4 equations are given. This is one aside note. The second aside note is, even though the aim of the student is to resolve all the three; all the three means a, u, m; and come to तुरीयम्. You should not resolve all the 4. The three must be resolved in to the अधिष्ठानं. So those people who have not sensitized the mind And therefore, who are not able to resolve the gross into subtle and subtle into causal, and from causal to the अधिष्ठानं, those who are not ready for that, they can meditate on, the first equation alone. For some time. First equation means what? अकार प्रधान विराट् उपासना. In प्रश्नउपनिषद् 5th chapter that उपासना is said यः पुनः अकार मात्रां अभिधायीत so अकार विराट् उपासनम्, for some time. Thereafter उकार हिरण्यगर्भ उपासनं. Then मकार प्रधान उपासनम् and finally तुरीयम्. And therefore, the उपनिषद् is treating each equation, as a separate meditation also. So, first equation can be stepping stone for the second. And those who are not ready for that, the first equation itself can be followed for some time. So, this is the विशेष नियमः Now look at this मन्त्रा. I will give just give you the मन्त्रा meaning. Bhashyam we can see later. जागरितस्थान वैश्वानरः; अकार प्रथम मात्रा. You can understand. The word जागरितस्थान वैश्वानरः; must be familiar. Because the word we saw in the third मन्त्रा वैश्वानरः; सप्ताङ्गः एकोनविंशति मुखः स्थूलभुक् all of them we have to borrow from the third मन्त्रा. So we have to put an etc. जागरितस्थान वैश्वानरः; etc. That is सप्ताङ्गः एकोनविंशति मुखः स्थूलभुक् is represented by अकार; which is प्रथम मात्रा. And why do we make that equation? Because both of them have got certain common features. And that common feature is आप्तेः आदिमत्वत्वः etc. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

039 - Chapter 1 Mantras 9-10

Page 69 मन्त्रा no 9.

**जागरितस्थानो वैश्वानरः अकारः प्रथमा मात्राप्लेरादिमत्त्वाद्वा । आप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद
॥९॥**

From the 8th मन्त्रा of the उपनिषद्, the ओंकार विचार has been introduced. And in this portion the 4 पादाःs of the आत्मा are going to be equated to the 4 मात्राःs of ओंकार. And the primary purpose of the equation is for the practice of निधिध्यासनं, so that a person can practice ओंकार meditation, as I mentioned in the last class. And as even he folds the sound O into M, and मकार into silence, parallelly he is supposed to resolve the वैश्वानर and हिरण्यगर्भा into अन्तर्यामि ईश्वरः. And ईश्वर has to be resolved into nirgunam ब्रह्मन्. Thus, the primary purpose is jnanam and निधिध्यासनं. But incidentally a secondary purpose also is optionally served. Those who cannot practice निधिध्यासनं can use this for the उपासना of विराट् हिरण्यगर्भ and ईश्वर, by taking अकार प्रधान ओंकार as आलम्बनं. उकार प्रधान ओंकार as आलम्बनं. That is the word ॐ is uttered but the equation is made between the अकार of ॐ and वैश्वानर and विराट् उपासना can be practiced which alone is discussed in प्रश्नोपनिषद् 5th chapter which is exclusively dedicated to ओंकार उपासना. So the 9th मन्त्रा is equating विराट् and अकार. I was giving you the gist of the मन्त्रा. And the word जागरित स्थानो वैश्वानर; must remind us of the third मन्त्रा, where सप्ताङ्गः एकोनविंसति स्थूलभुक् three descriptions are there. All of them must be joined here which is the description of विश्वरूप ईश्वरः and that विश्वरूप ईश्वरः is अकारः | प्रथम मात्रा is the letter अ not independent अ but अ as part of ओंकार. And for this equation, the उपनिषद् gives 2 similarities between the letter अ and विराट् वैश्वानर. And those similarities are आप्तिः and आदिमत्त्वं. The word आप्तिः means pervasion. व्याप्तिः. And the letter आ is also supposed to be all-pervading. And the विराट् is also said to be all-pervading. That विराट् is all-pervading, I need not explain. विश्वरूप ईश्वर must be all-pervading. And how is the letter all-pervading. We have seen this very often. You are supposed to remember. But anyway, I will remind you. According to शास्त्र the letter अ is the material cause, उपाधान कारणं for all the other alphabetic letters. अकारो वै सर्व वाक्. Is the वेद मन्त्रा. And how can you say the letter अ is the material cause? Because the letter अ is the basic sound that we can produce when you open the mouth without doing anything. So just open the mouth the sound that comes is अ. That is why all this I have discussed in

my मूलं class. When you want the baby to open mouth you say “*ஆ காட்டு*”. We don't say “*ஈ காட்டு*”. That dentist only. But the mothers will say “*ஆ காட்டு*”. So that is the basic sound. And this letter अ alone, when you move your mouth and various organs in different manner, that अ alone gets modified. Like the clay becoming varieties of earthenwares. Gold becoming varieties of ornaments. अकार the उपाधान कारण becomes अ, इ, उ, ए, क, ख, ग, घ, ङ, च, छ, ज, झ, ञ; all these are सोपादिक अकारः, And therefore, all other letters are कार्य. And कारण अक्षरं, pervades all the कार्य अक्षराणि. And if it pervades all the कार्य अक्षरं, it must be pervading all the words also. Because all words are nothing but the letters joined together. Therefore, शब्द प्रपञ्च is pervaded by कारण अकारः. अर्थ प्रपञ्च is pervaded by कारण विराट् ईश्वरः शब्द प्रपञ्च is pervaded by the letter अ. Which is the cause? अर्थ प्रपञ्च is pervaded by विराट् which is the cause of the universe. शब्द प्रपञ्च means what? The world of words. And अर्थ प्रपञ्च means the world of objects. That is why *திருக்குறள்* begins with *அகர முதல எழுத்தெல்லாம்* it is शब्द प्रपञ्च *ஆதி பகவன் முதற்றே உலகு* भगवान् is pervading अर्थ प्रपञ्च. Don't think I am expert in *திருக்குறள்*. It is just because this is the first குறள். *ஆதி பகவன்* and *அகர முதல எழுத்தெல்லாம்* both of them are अ. आप्ते. So this is one common feature. Pervasion. And what is the second common feature आदिमत्वात् अकार is the first letter in Indian alphabet. In Indian alphabets the first letter is अ. In English alphabet ' *ஏ* ' *மாற்றம் தான்*. That is why it is A, which is unnatural one. Therefore, अ आदिमत् विराट् is also आदिमत् is the beginning. And this will create a question. How can you say विराट् is the first one? If we talk about the सृष्टि, first one is ईश्वर. From ईश्वर, हिरण्यगर्भ. From हिरण्यगर्भ. विराट् last one. So how do you say विराट् is प्रथमः For that Sankaracharya has given the answer in the चतुष्पाद् विचार itself, जागरितस्थानो वैश्वानरः यः सः प्रथम पादः in the third मन्त्रा. I will give your reference. You can go and see at home. Not here. Page no 30. Second Para last 2 lines. Why do we say विराट् is the first one? And what is the reply? Even though in creation विराट् is the last one, when you want to know ब्रह्मन्, you start with विराट् only. From विराट् alone we go. From कार्य we go to कारण, हिरण्यगर्भ. And from हिरण्यगर्भ you go to अन्तर्यामि. Therefore, the travel is always; knowledge is always; from gross to subtle. Creation is always from subtle to gross. So उत्पत्ति क्रमः is subtle to gross. पतिपत्ति क्रमः पतिपत्ति means knowing. पतिपत्ति क्रम the order of knowing is always gross to subtle. Therefore, in enquiry, विराट् is the first one. Therefore, it is called प्रथमः So, with this back ground we will enter the भाष्यं. Page 70. भाष्यं.

तत्र विशेषनियमः क्रियते, जागरितस्थानो वैश्वानरो यः स ओम्कारस्याकारः प्रथमा मात्रा । केन सामान्येनेत्याह आप्तेराप्तिर्व्याप्तिकारेण सर्वा वाग्व्याप्ता । “अकारो वै सर्वा वाक्” (ऐ.आ.२ । ३ । ६) इति श्रुतेः । तथा वैश्वानरेण जगत् “तस्य ह वैतस्यात्मनो वैश्वानरस्य मूर्ध्व सुतेजाः” (छा.उ.५ । १८ । २) इत्यादि श्रुतेः

जागरितस्थानो वैश्वानरः यः सः so the first पाद which is the विराट् ईश्वरः is सः That पाद is ओम्कारस्य कारः; very important. We should not equate वैश्वानर इति. अकार in general. But we should note the अकार which is part of ओम्कार. That is why Sankaracharya carefully says ओम्कारस्य अकारः So பூவோட நானும் சொல்ல மாற்றி அकार will be great only when it is in association with ओम्कारः Therefore, ओम्कारस्य अकारः which is प्रथमा मात्रा, which is the first letter? केन सामान्येन? What is the common feature between these two? For ऐक्य उपासना? So, for ऐक्य उपासना what is the common feature? So केन सामान्येन? इति आह तस्य उत्तरं आह What is that? First common feature is आप्तेः. आप्तेः is in the मूलं after that there must be a dash. Then he gives the meaning of the word आप्तिः; आप्तिः = व्याप्तिः; and after व्याप्तिः full stop. आप्तेः-: आप्तिः-: = व्याप्तिः-: व्याप्तिः; means pervasion. And that he explains. अकारेण By the letter अ,सर्व वाक् व्याप्ता. All the words are pervaded. Because of what logic? कारणं pervades the कार्यम्. And not only logically it is true. श्रुति प्रमाणं is also there. अकारोवै सर्वा वाक्. Sankaracharya had quoted this in the beginning itself ऐतरेय आरण्यकं. Very careful. Not ऐतरेय उपनिषद्. ऐतरेय आरण्यकं 2-3-6. तथा in the same way वैश्वानारेण जगत् -you have to supply व्याप्ता. In the same way the entire universe is pervaded by विराट् ईश्वरः; वैश्वानरः what is the प्रमाणम्? He quotes a मन्त्रा which we have seen in the third मन्त्रा itself भाष्यं. This मन्त्रा is the विराट् expression obtaining in छान्दोग्य उपनिषद्. That he reminds here. So, I am not going to the details. If you want to know, the third मन्त्रा, भाष्यं he has said quoted from Chandogya, wherein the upper regions are considered the head of the विराट्. And सूर्य and चन्द्रः; सूर्य is considered as the eye; nose is considered as प्राणा; mouth is considered as अग्नि. Etc. Up to feet. The feet are compared to the भूमि. Thus, the entire universe is भू पादौ यस्य नाबिर्वियत असुर निल चन्द्र सूर्यो च नेत्रे of Vishnu Sahasranama. So, this मन्त्रा has been quoted in the third मन्त्रा भाष्यं. इत्यादि श्रुतेः. So, with this the first common feature is over. Both of them pervade. विराट् pervades अर्थ प्रपञ्च अकार pervades शब्द परपञ्च. This is the difference. Continuing.

अभिधानाभिधेययरेकत्वं चावोचाम । आदिरस्य विद्यत इत्यादि मद्यथैवादिमदकाराख्यमक्षरं तथैव वैश्वानरस्तस्माद्वा सामान्यादकारत्वं वैश्वानरस्य । तदेकत्वविदः फलमाह आप्नोति ह वै सर्वान्कामानादिः प्रथमश्च भवति महतां य एवं वेद यदोक्तमेकत्वं वेदेत्यर्थः

And here Sankaracharya says not only for the sake of उपासना we are equating the letter अ and विराट् ईश्वर, from the vedantic angle also नाम and नामी एकत्वं we have talked about. I will give you reference. If you have time you can go back and see. Page 327 भाष्यं at bottom. Last 2 or 3 lines. There we pointed out there is no object separate from word. वाचारम्भणं विकारः नामधेयं. When you talk about pot, there is no substance called pot at all other than clay. Pot doesn't have a substantial existence of its own. What is the substance that is there? Only clay. So, every object in the world is nothing but नामधेयं. Therefore, also word and object are qual. Sankaracharya reminds that; given in page 2, that is why he says अवोचाम् I have already talked about अभिधान अभिधेययोः एकत्वं the oneness of the name and the object. शब्द प्रपञ्च and अर्थ प्रपञ्च. And because they are identical only. Their अधिष्ठानं happens to be one and the same ब्रह्मन्. All these were discussed in page 27. That he reminds. So, with that the first common feature is over. Now he comes to the second common feature. आदिमतवद्वा is in the moolam. So, he comments on that आदि अस्य विद्यते इति आदिमत्- for Sanskrit students he gives the derivation of the word आदिमत्. आदि means beginning मत् means endowed with. आदिमत् means endowed with a beginning. That means the first one. Endowed with a beginning means the first one. So आदि अस्य विद्यते इति आदिमत्. And it is not a समासा. It is a दद्धिदान्तं पदं. And that he explains. यथा एव आदिमत् अकारः. Just as the letter अ is the beginning of the alphabet or the first one in the alphabet यथा just as तथा: एव in the same way, विराट् is the first one in knowing ब्रह्मन्. Not in creation. विराट् is the first one when you want to know ब्रह्मन्. We start with विराट् only. And from विराट् we go to where? हिरण्यगर्भ. From हिरण्यगर्भ we go to ईश्वर. From ईश्वर to निर्गुणं ब्रह्म. Therefore, यथा एव, आदिमत् आकाराख्यं अक्षरं. That whole line so many words are joined together. Sanskrit students should split properly. इति आदिमत्. यथा एव आदिमत् आकाराख्यं अक्षरं. तथा एव in the same way. वैश्वानर. And Sanskrit students should complete the sentence वैश्वानरः आदिमत् भवति, then full stop. The next sentence तस्माद्वा सामान्यात्. Because of the second common feature, and तस्माद्वा, the word वा indicates you can take any common feature you like for practicing उपासना. Either of the common features can be taken. That is why वा शब्दः So, the justification for the उपासना is given. Now hereafter the उपनिषद् assumes that somebody may practice this उपासना. उपनिषद्. People will have time for उपासना. And there may be someone who practices विराट् उपासना. And once a person practices फलम् has to be given. For a person who does practice निदिध्यासनं, what is the फलम्? The फलम् is traveling to the next पाद.

Whereas if a person is an उपासका, as different from निदिध्यासनं. For an उपासका, the फलम् is 2-fold, depending upon, whether it is materialistic उपासना or spiritual उपासना. सकाम or निष्काम. If it is materialistic उपासना, सकाम उपासना, the फलं is mentioned in the मन्त्रा. We will be reading that now. If it is a निष्काम उपासना, the फलम् is uniform. For all निष्काम उपासनानि the फलम् is 2 -fold. चित्त शुधिः. And चित्त एकाग्रता. And चित्त विशालता. So शुधि and एकाग्रता are the result for all निष्काम उपासना. Therefore, it is not mentioned here. We have to supply. But for सकाम उपासना the फलम् is mentioned here. तदेकत्व विदः पुरुषस्य उपासकस्य; for an उपासका who is practicing विदः, means उपासनं करोति, Meditator, षष्टिविभक्ति एकवचनं. Of what? एकत्वं the oneness. Oneness of तद् Sanskrit students तदेकत्वं is तयोः एकत्वं तदेकत्वं. The oneness of these 2 things. These two things mean which two things? अ and विराट्. So अकार विराट् एकत्व उपासकस्य फलम्. सकाम उपासकस्य फलम् आह. And two -fold results. Why two-fold results. Because two common features were mentioned.

Depending upon the common feature the फलम् also will be different. So आप्नोति is the first common feature. The उपासका also आप्नोति. आप्नोति means what? He attains; he expands like विराट् he expands to accommodate all his desires. And his territory also expands. Therefore, that person, they all must have perhaps been politicians; must have done अकार उपासना. Therefore, all land Benaim property whatever it is all of them they own. Somebody said a WhatsApp joke. This politician might have travelled by flight. Why? Because the airport is still there. If only that politician had gone to the airport, he would have purchased. He or she would have purchased. Similarly, आप्नोति he expands to swallow all the things of the world. सर्वान् कामान् आप्नोति; this is फलम् no 2. Then after that; or full stop. आदि प्रथमाश्च भवति. He becomes first, just as the अकार is first among letters and विराट् is the first one in vedantic enquiry. This उपासका also will become. That means top ranking in any field he goes. So प्रथमाः भवति. महात्मा मध्ये among great people he will also become great. First rank anywhere. महात्मा निर्धारणे षष्टि. महात्मा मध्ये among the great he will be the top one. And who will be य एवं वेद. Here the word वेद means उपास्ते. The one who practices this उपासना. The उपनिषद् says एवं वेद, एवं वेद means he meditates in this manner. Once you say in this manner the question will come which manner. Therefore, Sankaracharya explains यदोक्तं एकत्वं. Here in this manner the oneness between अकार and विराट् is the manner. In which he practices meditation. इति अर्थः. So, with this the first उपासना, or the first step in निदिध्यासनं is over. In मन्त्रा 9. Now I will give you the अन्वयः

जागरितस्थानः वैश्वानरः प्रथमा मात्रा अकारः (भवति) आप्तेः आदिमत्वाद्वा हेतो पञ्चमी आप्तेः आदिमत्वाद्वा एवं (भवति | एवं वेद एवं (सः) ह वै सर्वान् कामान् आप्नोति, आदि; च (भवति).

Now we will enter मन्त्रा 10

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वा । उत्कर्षति ह वै ज्ञानसंततिम् । समानश्च भवति । नास्याब्रह्मवित्कुले भवति य एवं वेद ॥१०॥

So, this मन्त्रा introduces the second equation as the second उपासना. For the उपासका this becomes the second उपासना called हिरण्यगर्भ उपासना. But in the case of निदिध्यासनं for a senior student this is the second stage of निदिध्यासनं on his way to निर्गुणं ब्रह्म. This becomes the second stage. Stop over. And if it is सकाम उपासना the फलं is going to be given. For निष्काम उपासना शुद्धि and एकाग्रता are the फलं. We will go to the भाष्यं

स्वप्नस्थानस्तैजसो यः स ओम्कारस्योकारो द्वितीया मात्रा । केन सामान्येत्याहोत्कर्षात् । अकारादुत्कृष्ट इव ह्युकारस्तथा तैजसो विश्वादुभयत्वादकारमकारयोर्मध्यस्योकारस्तथा विश्वप्राज्ञयोर्मध्ये तैजसोऽतोभयभाक्त्वसामान्यात् ।

So स्वप्नस्थान; तैजसः and the more description we have to borrow from the 4th मन्त्रा. स्वप्नस्थानः अन्तप्रज्ञाः सप्ताङ्गः एकोनविंशतिमुखाः प्रविविक्तभुक् तैजसः. More descriptions are there in 4th मन्त्रा. All of them we have to add. They are all descriptions of हिरण्यगर्भ you should remember. So, this great हिरण्यगर्भ यः सः whoever it is he, ओम्कारस्य उकार; Sankaracharya is very careful don't take उकार independently; the उकार which part of ओम्कार. ओम्कारस्य उकार which is द्वितीया मात्रा. The second मात्रा. So, equation no 2 has been introduced. For this equation, also उपनिषद् wants to give two common features. What is the first common feature? He says both are superior. उत्कर्षः means superiority. So केन सामान्येन? What is the common feature? इति आह. The answer is given. What is that? उत्कर्ष because of superiority. And now Sankaracharya himself explains अकारात् उकारः उत्कृष्टः तैजसः विश्वात् उत्कृष्टः or हिरण्यगर्भः विराजः उत्कृष्टः. हिरण्यगर्भ is superior to विराट्. Why हिरण्यगर्भ is superior? Because it is कारणं for विराट्. हिरण्यगर्भ is subtle. विराट् is gross. हिरण्यगर्भ is cause. विराट् is effect. Therefore, हिरण्यगर्भ the father, is supposed to be superior to son. Even though the modern sons may not, why may not, will not accept. So, this is smooth. But Sankaracharya faces a problem. You have to say the letter उ is superior to the letter अ. For which we don't have any clear justification.

Therefore, Sankaracharya says as though. The letter उ is as though superior to the letter अ. And Sankaracharya doesn't want to give any logic because it is not really superior. Therefore, you have to invent your own some logic. What logic you can give? Most of the words in many languages, to reveal something superior, you have words which start with U. उत्तरं उत्तमं उत्कृष्टः and in छान्दोग्य उपनिषद्, भगवान् is given the word उद्. उद्. इति नाम. And why भगवान् is उद्. Because उत्तम; उत्तरः उत्कृष्टः etc. That उ is part of many words which refer to superiority. In Tamil, also உப்பரிகையில இருக்கார். உப்பரிகை means top terrace, we start with उ. In English also, upper but what is the spelling. Upper. But here also U only. And in Hindi ऊपर. Therefore, somehow, in most of the languages something which is above or superior उ letter is there. Therefore, उ is उत्कृष्टम्. हिरण्यगर्भ is उत्कृष्टं. That is all. And if you are not satisfied with logic you invent your own. But what is the bottom-line. उ and हिरण्यगर्भ must be equated. That is all. So Sankaracharya nicely says इव. उ is as though superior to letter अ. So अकारात् उकारः उत्कृष्टः इव भवति.

Then तथा that is the next sentence. तथाः is so also, तैजसः विश्वात् and Sanskrit students after विश्वात् उत्कृष्टः भवति you have to supply. उत्कृष्टः भवति so तैजसः विश्वात् उत्कृष्टः भवति. But here you have got a reason because तैजस is कारणं for विश्वा. And this is common feature no 1. What is the second common feature? Both the letter उ in ओंकार and तैजस, both of them are उभयं. उभयं is not Tamil उभयं. A sponsor. உபயதாரர், not that. In Sanskrit, the word उभयं in this context refers to the one who is connected to 2 people. By being in the middle. The middleman. The middle one. By extension, any linking one is उभयः. Even the door sill can be called उभयः because it is connecting this room and that room. So the middle one is called उभयः. Why the middle called उभयः? उभयः संबन्धवत्वात् उभयः. And उकार is connected to both अकार and मकार. Because it is an intermediary letter. उभयं has the meaning of intermediary one also. Similarly, तैजस is the intermediary between प्राज्ञा and विश्वा. Therefore, he says, उभयत्वाद् you have to punctuate properly विश्वात् उत्कृष्टः भवति supplied put a full stop. Then उभयत्वाद् is taken from the moolam. And after that you have put a dash उभयत्वाद् – then next sentence explanation of that. अकार मकारयोः मध्यस्तः उकार; you can understand between अकार and मकार मध्यस्तः remaining in the middle is the letter उ. After उकार; full stop. तथा in the same way, विश्वा प्राज्ञायोर्मध्ये between the waker and sleeper, there is the dreamer the intermediary dreamer. तैजसः अतः उभयत्वाद् सामान्यात् अतः = उभयत्वाद् सामान्यात् because of

this reason of both उकार and तैजस being the intermediary one, the corridor the linking factor, because of that reason also, उकार and हिरण्यगर्भ, can be equated for उपासना. Or निदिध्यासनं. Then what is the फलं - सकाम - उपासनस्य फलं.

विद्वत्फलमुच्यते उत्कर्षति ह वै ज्ञानसंततिम् । विज्ञानसंततिं वर्धयतीत्यर्थः । समानस्तुल्यश्च मित्रपक्षस्यैव शत्रुपक्षाणामप्यप्रद्वेष्यो भवति । अब्रह्मविदस्य कुले न भवति य एवं वेद॥१०॥

So विद्वत्फलमुच्यते refers to सकाम उपासक; so सकाम उपासक फलं उच्यते. And this sub commentators point out that for this उपासना there is no तात्पर्यं the उपनिषद् doesn't want to discuss उपासना here because the main aim of माण्डूक्य उपनिषद् is what? Travelling through them. We have to reach ब्रह्मन्. Reaching ब्रह्मन् is the तात्पर्यं. उपासनायाम् तात्पर्यं नास्ति. But it can be used for that purpose also. So, for the उपासक the फलं is mentioned. उत्कर्षति. उत्कर्षति means he goes upwards. What increases? His knowledge becomes higher and higher. Greater and greater. So उत्कर्षति means increases. Grows higher. Grows greater etc. What? ज्ञानसंततिम्. संतति means the extent of knowledge. The range of knowledge. Increases for him. He will become a great scholar. एकवेदि, द्विवेदी, त्रिवेदी, चतुर्वेदी etc. And साङ्गोपाङ्गवेदाध्यायनवान् etc. it is said. He will become a great scholar. So that = विज्ञानसंततिं. The expanse of this knowledge वर्धयती, increases. This is फलं no 1 for the common feature no 1. We should know the connection between the फलं and the common feature. उत्कर्षः is the common feature and the फलं also is उत्कर्षः based on the rule यथा यथा उपास्ते तथा तथा फलं भवति. As one meditates so one gets the result. So उत्कर्ष उपासनेन उत्कर्ष फलं भवति.

Then what is the second common feature. The उभयत्वाद्, उभयत्वाद् means he becomes common person or middle person. That means when there are several groups he is one person who is equal to all the groups. He is acceptable to all the groups. Therefore, he is समानः भवति. तुल्यः भवति for whom? मित्र पक्षस्य इव शत्रु पक्षाणां; if there is friendly group or inimical group this person will be common to all.. That means he doesn't have any enemy at all. Like a mediator he becomes. So मित्र पक्षस्य इव शत्रु पक्षाणां अपि अपक्षस्य भवति he is not hated by any one. He is acceptable to all. People. In big political parties and all there will be so many groupism. And to find a head will be very tough project because each group will say this person should be the head. Therefore, they have to find a person who is उभयत्वाद् acceptable to all internal groups within one party. Within the party itself and especially in India there is caste

system. They have to find one leader who is acceptable to all groups. And this person even though wrong example. This person will be acceptable to all the groups. Non-controversial person. That is the idea. Not only that. Another फलं also he said अस्य कुले अब्रह्मवित् न भवति. Not only he will be great. In अपरा विद्या, he will be great in परा विद्या ब्रह्मवित् अपि भवति. And not only the उपासका will become ब्रह्मज्ञानी. In his family, all members will become ब्रह्मज्ञानी; of course, this is a little bit exaggeration. So, he will become jnani and in his family, everyone will become brahma jnani. And to emphasize this the उपनिषद् uses double negative language ब्रह्मज्ञानी will not be absent in his family. Or there will be no one who will not be a jnani in his family. That means what? Everyone will be jnani. Therefore, अस्यकुले, in his family, अब्रह्मवित्, a non-ब्रह्मज्ञानी न भवति. Will not be there. So, with this second उपासना is over. The second stage for निदिध्यासनं is over. For उपासक there will be 4 उपासनानि. For निदिध्यासनं they are not 4 उपासनाः. One उपासना in 4 stages or steps. That is the difference between उपासना and निदिध्यासनं. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

040 Chapter 1 Mantras 10 & 11

Page 71 bhashyam last 3 lines.

मित्रपक्षस्यैव शत्रुपक्षानामप्यप्रद्वेष्यो भवति । अब्रह्मविदस्य कुले न भवति य एवं वेद ॥१०॥

In this tenth मन्त्रा of the उपनिषद्, the equation between the second letter of ओंकार, namely the letter उ. And the second पाद of आत्मा viz. तैजस and हिरण्यगर्भ. Both are equated. And for this equation 2 common features are given. उत्कर्षः and उभयत्वं. And a person can meditate on हिरण्यगर्भ, taking the ओंकार as the symbol, but focusing on the उकार of the ओंकार. Thus, we don't separately take the letter उ and invoke हिरण्यगर्भ. We have to take उकार प्रधान ओंकार as the आलम्बनं. अकार is not आलम्बनं. अकार प्रधान ओंकार is आलम्बनं. Similarly, उकार प्रधान ओंकार is the आलम्बनं for हिरण्यगर्भ ध्यानम्. And as we saw in the last class, this meditation can exist independently also which is a secondary message. Or this meditation can exist as a part of major निदिध्यासनं procedure. And in निदिध्यासनं we take each letter and take the corresponding macro. And when we go to the second level, the first one is resolved into second. अकार is resolved into उकार. विराट् into हिरण्यगर्भ. उकार into मकार. हिरण्यगर्भ into अन्तर्यामी. And finally, मकार is resolved into the turiyam, which is the 4th पाद. So thus, it can be a part of निदिध्यासनं. Or it can be independent उपासनं for मध्यम अधिकारी for preparing the mind. And also, the उपनिषद् mentions it can be a सकाम उपासना also, in which a person will get a worldly benefit also. Even though that is not the primary message the उपनिषद् incidentally mentions. And what is the sakama उपासना फलम्? उत्कर्षति ह वै ज्ञानसंततिम् । समानश्च भवति । न अब्रह्मवित् अस्य कुले भवति; because हिरण्यगर्भ is total intellect. And since total intellect has got total knowledge. By meditation on सर्वज्ञ, total हिरण्यगर्भ, the उपासका will also expand his range of knowledge. And not only he will be a great विद्वान्. The उपनिषद् says, ultimately, he will get परा विद्या, ब्रह्मविद्या also. And then the उपनिषद् goes one step further. Not only the उपासका will become brahma jnani because of his influence all the other family members also. Whether it happens or not nice to listen. All the family members also will become jnani by his influence. Of course, this is an exaggerated result. To indicate that he will become knowledgeable. So अब्रह्मवित् अस्य कुले न भवति double negative language a ब्रह्मज्ञानी will not be absent in his family means, ब्रह्मज्ञानी will be there in his family. Up to this we saw in the last class. We have completed the भाष्यं. I have to give you the anvaya of मन्त्रा 10.

स्वप्नस्थानः तैजसः द्वितीय मात्रा उकारः(भवति.). उत्कर्षाद् उभयवत्त्वाद् वा (एवं भवति). यःएवं वेद, (सः) ह वै ज्ञान संततिं उत्कर्षति. , समानःच (भवति). अस्य कुले अब्रह्मवित् न (भवति).

ok continuing. मन्त्रा no 11. Page 72.

सुषुप्तस्थानः प्राज्ञो मकारः तृतीया मात्रा मितेरपीतेर्वा । मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥११॥

So, in this 11th मन्त्रा the उपनिषद् is equating मकार and प्राज्ञा. And when we say प्राज्ञा; we have to take the corresponding macro अन्तर्यामी ईश्वर also. This equation has been made because of 2 common features between them. The first one is called मिति; the second common feature is called अपीति; मिति; means measurement or measure. मिति; means a measure, any vessel used as a measure for measuring grains etc. And why do we compare उकार and ईश्वर as a measure? We have seen that in the मूलम् class. If you remember fine. Otherwise I will remind you. When you take a measure for selling grains, what does the seller do? He brings a big *केकाणी* of grains. And his grains he will heap on one side. And then he will ask how much the person wants to buy. Suppose that lady says, that I want 5 measures, then what does he do? From his original measure, he puts the grain and fills up into his measure and then he pours on the other side. This side is his grain. And the other side is the grain that he has sold to the lady. Thus, take the grain, fill up the measure and again put on the other side. In this process what happens? The grain enters the measure, disappears into the measure and reappears outside. So, disappears and reappears. This is the job of the मिति. Now the उपनिषद् says, the letter म् of ओंकार is like a measure. Because when a person chants ॐ, he starts with ओ and these 2 letters अ and उ, they disappear into what? म्. So, when he closes the mouth and says म्, the letter अ and उ, disappears into मकार. And thereafter he repeats the ओंकार once again. And while he repeats again, the अ and उ which disappeared into मकार, will re-appear. Thus, उ disappears. Reappears. We can go home and try. Disappears and re-appears. Disappears into what? The letter Ma. Therefore, ओ is like the grain, and ma, is like the measure. So Therefore, मिति is there in मकार. Now we have to extend this to प्राज्ञा also. Now विश्व and तैजस are active. We are in the waking state, I suppose. And then after the activities are over, when we go to sleep and become प्राज्ञा; the विश्व and तैजस disappears into प्राज्ञा. Permanently or temporarily. Thank God temporarily. And after merging into प्राज्ञा tonight, the next day morning again, विश्व and तैजस, they reappear. Thus, विश्व तैजस, like grains, enter into प्राज्ञा, which is like a measure. And from प्राज्ञा, the measure like कारण भाव, again, विश्व तैजस reappear. Thus, ओ disappears and reappears.

विश्व तैजस disappear and re-appear. Because of the disappearing re-appearing phenomena because of मकार and प्राज्ञा, both are compared to मितिः, a measure. So this is one सामान्य धर्मः. The second one is easier, because it is only the first part of मितिः. What is the first part of मिति? ओ resolves into म. And विश्व तैजस resolve into प्राज्ञा. Therefore, मकार is also resolving ground. प्राज्ञा is also a resolution ground. Thus, both serve, as a resolution ground. लय स्थानं for ओ - ओ means अ and उ. And विश्व तैजस respectively. Therefore, the word अपीतिः means लय स्थानं. Sanskrit students, सप्तमी व्युत्पत्ति. अधिकरण व्युत्पत्तिः अप्येति अस्मिन् इति अपीति. And then the उपनिषद् gives the फलम् also. Because he meditates on मकार and प्राज्ञा, which are like measures, this उपासक will be able to measure everything appropriately. Measure everything does not mean he goes with a tape and all. Here measure means assess everything properly. And in fact, success in life requires, assessing every situation properly. Unless we assess properly, we cannot take appropriate decisions. And therefore, this capacity of judging, assessing situations properly he will get. Not only situation, people also. In fact, when we have to team up with someone and marry someone very important. And this fellow, dates for years and then first year, one year the marriage doesn't survive after assessing each other for so many years. Somewhere problem. So, everything what is required? Assessment is required. So, this उपासका will be able to marry right person. Simple I said. OK. This is the essence. Not only that. Second result also in keeping with अपीति; he becomes one with ईश्वर as a result of this उपासना. This is called ईश्वर लय; a unique type of फलम्. A लय; which is not equal to moksha, because moksha requires ज्ञानं. Here it is only उपासना. Therefore, ईश्वर लय will be only for one श्रिष्टि. Thereafter again he will have to be born according to कर्म. It is called ईश्वर लय; or in योग शास्त्र, it is called प्रकृति लय; which is an important फलम्. योग शास्त्र talks about. Now we will go to the भाष्यं

सुषुप्तस्थानः प्राज्ञो यः स ओम्कारस्य मकारस्तृतीया मात्रा । केन सामान्येनेत्याह सामान्यमिदमत्र मितोऽमितिर्मानं मीयत इव विश्वतैजसौ प्राज्ञेन प्रलयोत्पत्त्योः । प्रवेशनिर्गमाभ्यां प्रस्थेनेत यवास्तथ्ओम्कारसमाप्तौ पुनः प्रयोगे च प्रविश्य निर्गच्छत इवाकारोकारौ मकारे ।

So सुषुप्तस्थानः प्राज्ञः यः so whoever is the प्राज्ञ. And प्राज्ञ is the name of consciousness we should remember. When you use the word waker, dreamer and sleeper, all the three are names of consciousness. In association with waking state, so जाग्रत् अवस्था उपाधिक चैतन्यं. स्वप्नावस्था उपाधिक -उपाधिक means conditions consciousness; सुषुप्ति अवस्था

conditioned consciousness. All these are names of consciousness we should remember सुषुप्तस्थानः; प्राज्ञः the sleeper consciousness whoever it is सः that प्राज्ञ is ओम्कारस्य मकारः. Here also Sankaracharya is careful. Not independent मकार. But मकार which is part of ओम्कार. Carefully he writes. ओम्कारस्य अकार; ओम्कारस्य उकार; ओम्कारस्य मकार; which is तृतीया मात्रा the third मात्रा or letter. Then Sankaracharya raises the question. केन सामान्येन what is the common feature between them because of which you equate them? इति आह. Means इति प्रश्नस्य उत्तरं आह श्रुतिः. After आह full stop. Then सामान्यं इदं अत्र. The following one, is the first common feature. So Sankaracharya doesn't have much to write. And therefore, he asks the question, what is the common feature. Then another sentence. The following one is the common feature. So इदं. इदं means the following one is the common feature. What is that मिते? मितेः is in the मूलम्. After that you have to put a dash. मितिः = मानं. मिति; means मानं. Now the question is what is मानं? You cannot say मितिः मानं = मीयते इति मानं. That we have to supply. मीयते अनेन तृतीया व्युत्पत्ति करण व्युत्पत्ति मीयते अनेन इति मानं. मानं is the name of a measure by which you can measure something. Even in English also, the word measure is the name of the instrument of measuring. So when you use the word measure, to name a vessel, which is used as an instrument of measuring. In Sanskrit grammar it is called करण व्युत्पत्ति. Instrumental derivation. Measure क्रियते अनेन इति measure. Measure yate अनेन इति measure; is called instrumental derivation. So मीयते अनेन इति मानं. We have to supply and put a full stop. And that he explains. मीयते इव हि विश्व तैजस प्राज्ञेन - प्राज्ञ is like a measure. Because विश्व and तैजस, are as though measured by प्राज्ञ. प्राज्ञ is like a measure because विश्व and तैजस are as though measured by प्राज्ञ. Why, as though measured? You should know the logic. Because both of them enter and come out. Whatever is measured enters the vessel and it won't remain there permanently. It has to enter and come out. That is the condition for measurement. So मीयते इव. The root is मा. Second conjugation and third conjugation. So मीयते इव हि विश्व तैजसौ. In fact, मीयेते should be. I will check up and tell you in the next class. मीयेते इव हि विश्व तैजसौ being द्वि वचनं both are measured as though by प्राज्ञः. By the प्राज्ञ. And when does it happen? प्रलय उत्पत्यो; at the time of प्रलयम् both विश्व and तैजस will merge into प्राज्ञ. Therefore, during प्रलयम् जीवाः continue to exist or not? We should note. All the जीवा; continue to exist in प्रलयं also in their कारण शरीरं body. कारण शरीरं And therefore, प्रलय and then उत्पत्यो; and in the next उत्पत्ति, श्रिष्टि; from प्राज्ञ, both of them come out. And how are they measured? प्रवेशनिर्गमाभ्यां प्रवेश means entry. And निर्गम means what? Coming out.

प्रवेश निर्गमाभ्यां मीयेते. That तृतीया should be connected with मीयेते. And then he connects it to the example. प्रस्थेनेत यवा; इव यवा; is the name of a grain. Like barley. यवः means barley. Or it can be rice or any grain. प्रस्थ is the name of a measure. So प्रस्थेनेत यवा; इव प्राज्ञेन विश्व तैजस मीयेतेइत्यर्थः Now he extends it to the ओंकार also. How? यथा ओंकार समाप्तौ. When we chant the ओंकार, and we are, tapering it and it is ending. At that time, पुनः प्रयोगे च. And after ending the ओंकार and again, when a person is re-chanting, then go to the next line. अकार उकारौ मकारे प्रविश्य. You can understand. अकार and उकार, enter मकार. प्रविश्य. Then निर्गच्छत; निर्गच्छत means what? Both of them again emerge out. Sanskrit students निर्गच्छतः is प्रथमा द्विवचनं. Because अकार उकारौ. निर्गच्छतः So this is the explanation of the first common feature of the measure. Now what is the second one? We will read.

अपीतेर्वा । अपीत्यप्यय एकीभावः । ओम्कार उच्चारणे ह्यन्याक्षर एकीभूताविवाकार ओम्कारौ । तथा विश्वतैजसौ सुषुप्तकाले प्राज्ञे । अतो वा सामान्यादेकत्वं प्राज्ञमकारयोः ।

So अपीतेः वा is in the मूलं. अपीतिः means dissolution. And here I is dissolution ground. The ground of dissolution. सप्तमी व्युत्पत्ति. The place where things resolve. This is the मूलं. Now he explains. अपीतिः = अप्ययः. And अप्ययः is = एकी भावः एकी भावः means merging, becoming one. Now the question is what is merging into what? Is it sugar merging into coffee? So what are you referring to now? So he says, अकार उच्चारणे हि; ओंकार उच्चारणे हि when you are uttering the word ओंकार, अन्ते अक्षर, in the final letter मकार. अक्षरे it should be. Because of संधि rule it is printed अक्षर. अकार उकारौ एकीभूतौ इव. अकार has merged into मकार. उकार also has merged into मकार. So we have to split the संधि properly अन्त्ये अक्षर एकीभूतौ इव. अकार उकार. And similarly, तथा विश्व तैजसौ सुषुप्तकाले; both the waker and dreamer, during the deep sleep state, प्राज्ञे in the प्राज्ञ we have to complete the sentence, एकी भवतः they merge. अतो वा सामान्यात्. Because of this second common feature both being the resolution group of the other two. एकत्वं प्राज्ञं अकारयोः; this is to be remembered by the meditator at the time of उकार प्राज्ञा उपासना. Now the question is what is the benefit? That is given here.

विद्वत्फलमाह मिनोति ह वेदं सर्वं जगद्याथात्म्यं जानातीत्यर्थः । अपीतिश्च जगत्कारणात्मा भवतीत्यर्थः । अत्रावत्रावान्तरफलवचनं प्रधानसाधनस्तुत्यर्थम् ॥११॥

So विद्वत् फलं आह. Here विद्वत् refers to उपासका. Not ब्रह्मज्ञानी. For the उपासका, the फलं the result is the following. What is that? मिनोति ह वा इदं सर्वं this person is able to clearly

understand this whole creation. He is able to assess, the whole creation and know what is the content. The सार, the essence of the creation. And what is the essence of creation? ईश्वरः God is the essence of the creation. Why God is the essence? Because God is the कारणं. प्राज्ञः in the 6th मन्त्रा. What is that मन्त्रा? That एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्यामिणो योनिः सर्वस्य प्रभवाप्ययौ हि भूतानां. The whole creation emerges from the Lord. Rests in the Lord. And resolves in that the Lord. भगवान् is the material cause of the universe. And material cause is the essence of the product. And therefore, भगवान् is the essence of the entire creation. He knows. So जगद्धातात्म्यं here it is talked about परोक्ष ज्ञानं. He doesn't have the अपरोक्ष ज्ञानं that जगत् कारणं ब्रह्म अहं अस्मि. He doesn't know. If he knows the story is different. It is only semifinal. Not yet final. Therefore, he has got the परोक्ष ज्ञानं. That ईश्वर is the content of the creation. Therefore, इदं सर्वं the entire universe = जगत् याथात्म्यं याथात्म्यं means स्वरूपं. So, I said he is able to assess everything in the creation. But Sankaracharya takes it as measurement of the entire universe. Assessment of the entire universe in the form of the knowledge. That everything is nothing but God+ different names and forms only इति जानाति. This is फलं no 1. परोक्ष ईश्वर ज्ञानं अस्ति इत्यर्थः.

Then what is the second फलं? अपीतिश्च भवति; भवति to be supplied = जगत्कारणात्मा भवति अपीति सपतमिव्युत्पत्ति; that means जगत्कारणात्मा is another name of ईश्वर. God is called जगत्कारणात्मा. कारणात्मा means the cause. जगत् means the universe. कारणात्मा means the cause of the universe. भवति means at the time of death, he will merge into god. And all his कर्माणि will be suspended for one full creation. Very long rest. Otherwise in every creation we will be born 100 of times repeatedly. But this person gets oneness with ईश्वर, for the duration of one entire श्रिष्टि. Only in the next श्रिष्टि he will come back again. Therefore, जगत् कारणात्मा भवति इति अर्थः

Then Sankaracharya adds a note that the independent उपासना, is not the real teaching of माण्डूक्य उपनिषद्. Even though it talks about each उपासना and फलं also, and when we read the फलं it looks as though each one is a separate उपासना. Because for each one separate फलं is given. Therefore, we may think there are 4 उपासनानि. Sankaracharya says even though it is mentioned that is not the primary aim. The उपनिषद् is meant for coming to the 4th पाद. Not getting lost in one, two or three. So अत्र अत्र means throughout this omkara discussion, अवान्तर फलवचनं. The mention of the result for each उपासना, अवान्तर फलं means separate result for each उपासना. अकार वैश्वानर

उकार हिरन्यगार्भ मकार अन्तर्यामी. For each उपासना फलवचनं is more like an अर्थ वादः; अत्र तात्पर्य नास्ति. And what is the purpose? प्रधान साधन स्तुत्यर्थ, if these secondary उपासनानि themselves can give such great results then what to talk of अहं ब्रह्म अस्मि? OK. Now I will give you the अन्वयः of मन्त्रा 11.

सुषुप्त स्थानः प्राज्ञः तृतीया मात्रा मकारः (भवति) मीतेः अपीतेः वा (एवं भवति)।यः एवं वेद (सः) ह वै इदं सर्वं मिनोति. मिनोति is a verbal form. To measure अपीतिः च (भवति). So, with this the मन्त्राः connected to the three मात्राs of ओंकार are over. Before going to the 4th मात्रा, which is the main teaching we have a small break wherein GPA enters and summarises the essence of the first three मात्राs. In अवस्था त्रय विचार also same thing he did. First the three पादाs, he wrote the कारिकाः. And there 4th पाद was introduced separately. Similarly, here also 4th मन्त्रा will be introduced later. Now we are entering कारिका portion. From मन्त्रा portion we are going to कारिका portion. I hope everything doesn't appear the same for you. OK. So, we are going through a mixture of मन्त्रा and कारिका.

43.06

अत्रै ते श्लोका भवन्ति ।

विश्वस्यात्वविवक्षायामादिसामान्यमुक्तम । मात्रासंप्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥१९॥

So, in the first three verses, GPA doesn't add anything. He is only paraphrasing the मन्त्रा. So, in all these three verses in the second line there is expression मात्रा संप्रतिपत्तौ. संप्रतिपत्तिः means equation. So, while doing the equation of what and what? मात्रा and पाद. So while we are equating the मात्राः and पादाः, we have to write three equations, अ and विश्व. उ and तैजस. म and प्राज्ञ. And as even you make the equation, at that time in your mind, the common, feature, two common features in each of the equation must automatically raise in the mind. सामान्यं उक्तं स्यात्-उक्तं means common feature should become prominent in your mind when you are doing the equation. That is the essence of all these three verses. We will go to भाष्यं. भाष्यं is also a running through the कारिका.

विश्वस्यात्वमकारमात्रत्वं यदा विवक्ष्यते तदादित्वसामान्यमुक्तन्यायेनोक्तमुद्धृतं दृश्यत इत्यर्थः । अत्वविवक्षायामित्यस्य व्याख्यानं मात्रासंप्रतिपत्ताविति । विश्वस्याकारमात्रत्वं यदा संप्रतिपद्यत इत्यर्थः । आप्तिसामान्यमेव चोक्तमित्यनुवर्तते च शब्दात् ॥१९॥

So विश्वस्य अत्वं you have to split the word properly. विश्वस्य then अत्वं = अकार मात्रत्वं. अत्वं is in the मूलम् = अकार मात्रत्वं is the व्याख्यानं. That means when विश्व is equated to the letter अ . यदा विवक्ष्यते. When that is the intention of the student. Then the next word also you have to split properly तदा आदित्व सामान्यं. तदादित्वं is there. It should be split as तदा + आदित्वम्. तदा means at that time of equation. आदित्व सामान्यं. The common feature of both being the beginning, which we saw in the मन्त्रा you are supposed to remember the corresponding मन्त्रा. मन्त्रा must be I think, मन्त्रा no 9. So 9 should be remembered here. आदित्व सामान्यं. Both of them being the beginning. उक्तन्यायेन as explained in the मन्त्रा 10. उक्तन्यायम् means sorry मन्त्रा 9. नवम मन्त्रोक्त प्रकारेण. And you should not read मुक्तन्याय. मुक्तन्यायः is liberated न्याय. It is not मुक्ता. It is उक्तन्यायेन. Because of संधि it is मुक्ता. OK. So उक्तन्यायेन उक्तं. उक्तं is in the मूलम् = उद्भूतं. उद्भूतं means prominent in the mind. दृश्यते इत्यर्थः it appears, in the mind. And then he says अत्वं विवक्षायां इत्यस्य व्याख्यानं मात्रा संप्रतिपत्तौ इति. That means in the first line अत्वं विवक्षायां is there. In the second line मात्रा संप्रतिपत्तौ is there. You have to put an equal to in that. अत्वं विवक्षायां = मात्रा संप्रतिपत्तौ, while equating these two. And that itself he explains. विश्वस्य अकार मात्रत्वं यदा संप्रतिपद्यते. संप्रतिपत्तौ he translates as यदा संप्रतिपद्यते. संप्रतिपद्यते means when we are accepting their equation. So at that time, in the mind, the common feature no one should become dominant. Then should come common feature no two also. So what is that? He says आप्ति सामान्यं एव च आप्तिः means व्याप्तिः and again it has been already explained in the 9th मन्त्रा. And the meaning of the word is all-pervasiveness of अकार. And all-pervasiveness of विराट्. You must understand. Then उक्तं इति अनुवर्तते. So, you have to read the word उक्तं once again in the second line also. And how do you know you should add that word once again. Sankaracharya says च शब्दात्. Because in the second line the last word is च. And that च in the second line should be understood as उक्तं to be taken from the first line. All for Sanskrit students only. Others can be blissfully ignorant. Therefore, the word च in the second line is for adding the word उक्तं once again borrowing from the first line. And again Sanskrit students च and शब्दात् have been written separately it should be compound word चशब्दात्. च इति शब्दः; चशब्दाः; कर्मधारय समास. And चशब्दात् Ok. I will give you anvaya; and incidentally अत्रै ते श्लोका भवन्ति is the sentence of GPA. So GPA says the following slokas are meant to explain the मन्त्रा of Mandukya. Anvaya.

मात्रा संप्रतिपत्तौ विश्वस्य अत्वं विवक्षायां सत्या (सति सप्तमी) सत्यां आदिसामान्यं उत्कटम् स्यात्; आप्ति सामान्यं एव च (उत्कटम् स्यात्).

More we will do in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

041 - Chapter 1 Karika 20 to 23

वश्विस्याकारमात्रत्वं यदा संप्रतिपद्यते इत्यर्थः । आप्तसामान्यमेव चोत्कटमन्यनुवर्तते च शब्दात् ॥१९॥

One small correction in page no 72. भाष्यं 5th line. मीयते इव is there. It should be मीयेते इव द्विवचनं. And page 74, भाष्यं top line मात्रा संप्रतिपत्तिदि. संप्रतिपत्तिदि: after a dash required. विश्वस्य अकार मात्रं यदा संप्रतिपद्यते इत्यर्थः. Now GPA is commenting upon the ओंकार मन्त्रा: of माण्डूक्य उपनिषद्. And in the initial few मन्त्रा:s, the उपनिषद् equates the first पाद and first मात्रा. Similarly, second and third पाद etc. And this can be used for उपासना also. But primarily it is meant to be a part of निदिध्यासनं process, in which the vedantic meditator has to learn to resolve the अकार and विराट्, उकार and हिरण्यगर्भ. And मकार and प्राज्ञ. And finally abide as निर्गुण तुरीयम्. Thus, primarily it is part of निदिध्यासनं. But it can be used as उपासनं also. And we have those ओंकार मन्त्रा: of the उपनिषद्. Now GPA is just summarising those मन्त्रा:s in the following कारिका: of which we completed the 19th कारिका in which अकार and विराट् are equated. And then GPA said while equating the meditator remembers the common features; two common features आदि सामान्यं and आप्ति सामान्यं. So we have completed the भाष्यं. I have given the अन्वय also I think. Now we will go to कारिका no 20. Page 74 कारिका 20.

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् । मात्रासंप्रतिपत्तौ स्यादुभयत्वं तथाविधं ॥२०॥ भाष्यं

तैजसस्यात्वविज्ञानोकारत्वविवक्षायामुत्कर्षो दृश्यते स्फुटं स्पष्ट इत्यर्थ उभयत्वं च स्फुटमेवेति ।संप्रतिपद पूर्ववत्सर्वम् ॥२०॥

So तैजसस्योत्व विज्ञाने is in the मूलं. And here विज्ञान is printed; not a mistake. Because of संधि rule it is printed. When you split is विज्ञाने सति. सति सप्तमि. When तैजस is equated to उकार. So उत्त्व विज्ञाने is in the मूलं= उकारत्व विवक्षयसाध्यं; when उकार is to be equated. Then at the time of equation. And here equation represents meditation. विज्ञाने means ध्याने while practicing he meditation. उत्कर्ष स्फुटम् दृश्यते. When the first common feature the superiority of उकार and तैजस or हिरण्यगर्भ. Superior to what? हिरण्यगर्भ is superior to not प्राज्ञ. Superior to विराट्. So उत्कर्षः विराट् अपेक्षया उत्कर्षः दृश्यते स्फुटम् is in the मूलं. स्फुटम् means adverbial indeclinable. Qualifying दृश्यते and Sankaracharya comments the word स्फुटम् as स्पष्ट | स्पष्ट; means स्फुटम्. स्फुटम् means स्पष्ट? Both means clear. It is very clear. इति अर्थः. And not only the first common feature. The second common feature also which he said in the second line. उभयत्वं तथाविधं for that he gives commentary उभयत्वं च. And

उभयत्वं means they are in between 1&3. उ is between अकार and मकार. हिरण्यगर्भ is between विराट् and अन्तर्यामी. Both of them are middle one. That intermediary status is called उभयत्वं. And in the मूलं तथाविधं is said. Means similar. Naturally question comes: similar to what? स्पुटम् एव. What was said in the first line as स्पुटम्; the same it should be extended to तथाविधं. That means स्पुटम् एव इति अर्थः. Then पूर्ववत् सर्वम्. The rest of the commentary as in the previous श्लोका.

Then question comes what is meant by rest of the commentary. Nothing should be taken for granted. Sankaracharya in this श्लोका has not commented upon मात्रा संप्रतिपत्तौ. You may wonder why he has omitted that. For that his answer is for the commentary मात्रा संप्रतिपत्तौ पूर्ववत्. As it has been commented in the previous श्लोका no 19. And what is that? While equating the मात्रा and पाद at the time of equation, meditation. Ok I will give you the अन्वयः

मात्रा संप्रतिपत्तौ तैजसस्य उत्त्वविज्ञाने(सति) सति सप्तमि.उत्कर्षः स्पुटम् दृश्यते.; उभयत्वं (च) तथाविधं स्यात्. Continuing, verse 21.

**मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् । मात्रासंप्रतिपत्तौ तु लयसामान्यमेव च ॥२१॥ भाष्यं.
मकारत्वे प्राज्ञस्य मितिलयावुत्कृष्टे सामान्य इत्यर्थः ॥२१॥**

So प्राज्ञस्य मकारत्वे सति when प्राज्ञ and ईश्वर. When we say विश्व we should include विराट्. तैजस when we say, हिरण्यगर्भ should be included and प्राज्ञस्य when you say अन्तर्यामिनः ईश्वरस्य मकारत्वे सति. ईश्वर मकार ऐक्य ध्यान काले. ईश्वर मकार ऐक्य ध्यान काले इत्यर्थः. At the time of practicing, this meditation, मितिलयौ 2 common features, in the form of मिति and लयः so मिति is used in the मन्त्रा. And in GPA कारिका मिति is not there. मानम् is there. Therefore, we should note मिति of the मन्त्रा and मानम् of the कारिका both are same. And both refer to what. Do you remember the meaning? The measure. Just as grains enter into the measure and comes out of the measure. Similarly, अ and उ enter and come out. विश्व and तैजस enter into प्राज्ञ and come out. Therefore, मिति is one common feature. Similarly, लयः and the word लय doesn't occur in the उपनिषद्. Therefore, we have to find out what is the corresponding wording the उपनिषद्. What is the Upanishadic word अपीतिश्च भवति. Thus, the word अपीति occurring in the उपनिषद्, माण्डूक्य उपनिषद्. Which मन्त्रा? मन्त्रा no 11. So the word अपीतिः occurring in मन्त्रा 11, and लय occurring in the कारिका and भाष्यं, both mean the same. And what is the meaning of अपीति and लय? The resolution ground. सप्तमि अधिकरणम् व्युत्पत्ति. So मकार is the place of resolution of अ

and उ. Similarly, प्राज्ञ is the ground of resolution where everything resolves. During प्रलयं, the whole world resolves into ईश्वर only. So therefore, these common features उत्कृष्टे सामान्ये. उत्कृष्टं means prominent common feature. And Sanskrit students उत्कृष्टे is द्विवचनं. And सामान्ये is also द्विवचनं. अकारान्तः नपुंशकलिङ्गः उत्कृष्ट शब्दः सामान्य शब्दः; प्रथमा विभक्ति द्विवचनं why द्विवचनं? मितिलयौ is द्विवचनं And there you have to split the संधि properly मितिलय उत्कृष्टे is there मितिलयौ द्वन्द्व समास मितिश्च लयश्च मितिलयौ. And since it is dual no. उत्कृष्टे and सामान्ये are dual. OK. अन्वयः.

So that when really material comes we can analyse. OK अन्वय of 21.

मात्रा संप्रतिपत्तौ प्राज्ञस्य मकार भावे तु मान सामान्यं उत्कटम् (भवति); लय स्सामान्यं एव च (उत्कटम् भवति)
Continuing verse 22.

त्रिषु धामसु यत्तुल्यं सामान्यं वेत्ति निश्चितः । स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥२२॥

We have not yet seen the अमात्रा the 4th मात्रा of ओंकार. But GPA is not able to resist the tendency. Previously also we saw, when the first the first 3 पादs have been completed, even before the 4th पाद the 7th मन्त्रा came, GPA talked about the तुरीय पाद. Because he is not able to resist. Same he does here also. अमात्रा मन्त्रा has not yet come. But he himself introduces that in these 2 कारिकाः 22 and 23. And here GPA says, if an उपासका will practice these three ध्यानम्, that too निष्कामतय if he practices, very soon or later, he will get interested in gaining the knowledge of the 4th मात्रा. And he will get a गुरु. The उपासक will get an opportunity for वेदान्त श्रवण मनन निदिध्यासनं. And after practicing all of them, he will come to अमात्रा तुरीय ऐक्य ज्ञानं. And therefore, he says सः पूज्यः भवति. And वन्द्यः भवति महामुनिः भवति. After knowing the 4th पाद. 4th मात्रा has not yet come. But he says he will come to 4th मात्रा, and he will become a wise person. महामुनिः means wise. Not only he will become wise and जीवन्मुक्तः. सः पूज्यः भवति, वन्द्यः भवति.. He will be adorable person.so this is the essence. We will go to the भाष्यं.

यथोक्तस्थानत्रये यस्तुल्यमुक्तं सामान्यं वेत्यवमेवैतदिति निश्चितो यः स पूज्यो वन्द्यश्च ब्रह्मविल्लोके भवति ॥२२॥

त्रिषु धामसु is in the मूलं. We have to supply that in the bhashyam also. त्रिषु धामसु =यथोक्त धाम त्रये. धाम literally means abode. Here the abode means the three अवस्थाः; or state of experience. So in the above mentioned the three states of experience. जाग्रत् अवस्था, स्वप्न अवस्था and सुषुप्ति अवस्था. यःतुल्यं उक्तं सामान्यं वेत्ति. तुल्यं we will see later. यः उक्तं सामान्यं वेत्ति whoever knows the common features.सामान्यं means the common

features. उक्तं सामान्यं which have been already mentioned. So आप्ति and आदि मित्वं for जाग्रत् अवस्था; उत्कर्ष and उभयत्वं for स्वप्नावस्था. मितिः and अपीति for सुषुप्ति अवस्था. These three pairs of common feature are called तुल्यं उक्तं सामान्यं. Above mentioned common features. And why does GPA says तुल्यं? Because in each state a pair was mentioned equally too. Not that for the first one, one सामान्यस्य. For the second 2 सामान्यं; it is not. In each स्थानं 2 सामान्यंs were mentioned to indicate that तुल्यं सामान्यं. Equally 2 common features were mentioned. Those equally mentioned common features, यः वेत्ति. The one who knows, and that too not ordinary knowledge निश्चिताः सन् वेत्ति. सन् understood. निश्चिताः सन् means निश्चयेन इत्यर्थः | निश्चयेन means definitely with conviction. And Sankaracharya wants to explain what is the conviction within inverted commas. “एवं एव एतत्.” This is in this manner only.” Which is in which manner? The सामान्यं between अ and विराट् is in this manner only. Similarly, उ and हिरण्यगर्भः; each one. This alone is the सामान्यं. And no other सामान्यं is possible इति –clearly, doubtlessly, definitely यः वेत्ति. So even though निश्चिताः is an adjective it has an adverbial force. निश्चयेन वेत्ति qualifying वेत्ति. सः that उपासक. So here वेत्ति means उपास्ते the one who knows. And mere knowledge is not enough. He has to meditate on that. Sequentially. सः लोके ब्रह्मवित् भवति. Later. ब्रह्मविल्लोके is there. That we will read first. So that उपासक will become ब्रह्मवित्. Where? Is it a posthumous one? No. लोके. Even while living in this world, ब्रह्मवित् भवति. He will become ब्रह्म ज्ञानि. But we have to add a note. Otherwise it will confuse. The उपासक will not automatically become ब्रह्म ज्ञानि. उपासक will have to go to तद्विज्ञानार्थं स गुरुमेव अभिगच्छेत्समित्याणिः श्रोत्रियं ब्रह्मनिष्ठं. And he will have to know. Anandagiri adds all these things. These are the places where Anandagiri is brilliant. आचार्य doesn't mention गुरु and sastric study. Therefore, a person may think गुरु is not required. Sastric study is not required. You keep on doing उपासना. One day suddenly the knowledge will dawn. This dawning business will not work. We have to make the knowledge happen. Knowledge never happens. In life, many things happen. Like what? Growing old. Good example. Growing old you need not make it happen. It will happen. That will happen. Night will happen. Day will happen. Srishti will happen. Pralayam will happen. Knowledge will *குட்டு*, happens *சொன்னா*. Knowledge we have to make it happen. By गुरु शास्त्र उपदेश श्रवण मनन निदिध्यासनं. GPA doesn't say that. Sankaracharya doesn't say that. Anandagiri brilliantly says that in the next verse he says. So सः ज्ञान योगेन ब्रह्मविद् भवति. And once he becomes ब्रह्मवित्, he can act as a गुरु also. And if he becomes गुरु, गुरुर्ब्रह्मा, गुरुर्विष्णु, गुरुर्देवो महेश्वर. So सः पूज्यः भवति. We have to

reverse the order. First, we have to read ब्रह्मवित् भवति. Thereafter पूज्यः भवति. वन्द्यः भवति. He will be adorable. He will be respectable. What is the difference between पूज्यः and वन्द्यः? So वन्द्यः is just namaskara: whereas पूज्यः means he deserves a full-fledged षोडश उपचार पूजा also. That is पूज्यः. वन्द्यः means namaskaram also he deserves. Either simple namaskara. Or elaborate पूजा. Both he deserves. He deserves; not he goes on asking come and do पूजा to me. He doesn't demand. But he commands. OK. अन्वयः

यः त्रिषु धामसु तुल्यं सामान्यं निश्चिताः (सन्) वेत्ति. निश्चिताः कर्तरि स्थः सः महामुनिः (भवति) सर्व भूतानां वन्द्य पूज्यः च भवति). And just an aside note सर्वभूतानां is said. For all people. What is the significance of all people. From Mundaka Upanishad we can borrow the idea. Materialistic people also can worship a ज्ञानि and seek material goals. Spiritual people also can worship a ज्ञानि and seek spiritual goal. A ज्ञानि can fulfill both desires भुक्ति मुक्ति प्रताता च somewhere it comes. Where does it come भुक्ति मुक्ति प्रताता; गुरु स्तोत्रं if you remember.

**यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ॥ १० ॥**

Mundaka Upanishad

Therefore, सर्वभूतानां means भुक्ति मुक्ति कामानां इत्यर्थः; and Sanskrit students धाम is नकारान्तः; नपुंसक लिङ्गः सप्तमी बहुवचनं like नामन् शब्धः; धाम धाम्नि, धामानि इति रूपाणि.

Continuing, introduction 23rd verse. All these are GP कारिकाः

**यथोक्तैः सामान्यैरात्मपादानां मात्राभिः सहैकत्वं कृत्वा यथोक्तमोम्कारं प्रतिपद्य यो ध्यायति तम्
अकारो नयते विश्वमुकारश्चापि तैजसम् । मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥२३॥**

So here also GPA is talking about an उपासक coming to the 4th मात्रा. Even though 4th मात्रा has to come only in the next मन्त्रा. In advance itself GPA introduces, the 4th मात्रा which is अमात्रा. So यथोक्तैः सामान्यैः. So keeping the 3 pairs of common features in the mind which were or which have been mentioned in the मन्त्राs and कारिकाs. And keeping these common features what should he do? मात्रा and पाद must be equated. So आत्म पादानां, मात्राभिः सः एकत्वं कृत्वा आत्म पादानां means here first 3 पादs. विश्व तैजस प्राज्ञ should be मात्राभिः सः Along with the first 3 मात्राs of ओंकार. So, when you say मात्राणां and पादानां you are taking only the three. The 4th one is going to come later only. So सः

एकत्वं कृत्वा. So, seeing the एकत्वं, oneness. And again, Sankaracharya insists that the three मात्राs should not be taken independently. They must be remembered as part of ओंकार. Therefore, even when a उपासक does अकार ध्यानं, he doesn't utter the letter अं. He must be uttering OM alone. But focusing on अकार. That is called अकार प्रधान ओंकार ध्यानं. Similarly, not उकार ध्यानं. But उकार प्रधान ओंकार ध्यानं. Therefore, Sankaracharya specially adds, यथोक्तम् ओंकारं प्रतिपद्य. And seeing these three मात्राs, as connected to ओंकार. So प्रतिपद्य means connecting them to ओंकार. Because their value is only as part of ओंकार. Like the stringed flowers. So, if a lady keeps the string on her head, it is because of the flower only. You remove the flower nobody will normally-keep the string. Similarly, अकार is like a string. It will have a value only along with ओंकार. Therefore, he insists यथोक्तम् ओंकारं प्रतिपद्य. Understanding those three मात्रा:s as part of ओंकार. And in this manner, यः ओंकारं ध्यायति. The one who practices, सगुण ओंकार, सगुण ब्रह्म ऐक्य ध्यानं करोति. सगुण ओंकार सगुण ब्रह्म ऐक्य ध्यानं करोति. तं तं means तं उपासकं. What will happen to that उपासक if he doesn't, come to अमात्रा the निर्गुणं ब्रह्म but he practices only सगुण ब्रह्म ध्यानं and dies as a उपासक without becoming a निर्गुण ज्ञानि. Then what will happen to him? After death he will have to travel. Because he doesn't have निर्गुण ज्ञानं. Therefore, liberation is ruled out. But he will get a great फलं. विराट् ऐक्यम् or हिरण्यगर्भ ऐक्यम् or ईश्वर ऐक्यम् depending upon the type of उपासना. And that is why the word तं is incomplete. That तं should be connected with the श्लोका. तं उपासकं अकारः विश्वं नयते. So, the श्लोका must be carefully understood. अकार must be translated as अकार प्रधान ओंकार उपासनं. So अकारः means अकार प्रधान मात्र उपासनं. उपासकं विश्वं नयते. उपासकं you have to add. विश्वं नयते. Takes उपासक to विश्वः

Then naturally a doubt will come if we think. Otherwise no problem. So, the उपासक will be taken to विश्व. विश्व means waker. Why should उपासक be taken to waker? Because उपासक is already विश्व; only. Therefore, here विश्व represents विराट्. So विराजं नयते इत्यर्थः; because विश्वस्य सिद्धत्वात्. He is already attained by him. Because विश्व means what? Fundamental question. विश्वः means a waker. We are all विश्वः. So, the waker need not become विश्व because waker is already विश्व. Therefore, विश्वं means विराजं वैश्वानरं नयते. Similarly, उकारः; means what? उकार प्रधान ओंकार उपासना leads the उपासक you have to supply उपासकं तैजसम् नयते. नयते verb we have to supply. And तैजस should be translated as हिरण्यगर्भम् नयते - he will become one with हिरण्यगर्भ. Of course, after death. And similarly, मकारश्च पुन प्राज्ञं. मकार प्रधान ओंकार उपासकं प्राज्ञं अन्तर्यामिणं नयते. So up to

this is सगुण ब्रह्म उपासना फलं.

And now GPA adds, suppose the उपासक gains knowledge, which is going to come only in the next मन्त्रा. But he introduces here itself. And how does he do that? By गुरु that we have to supply. गुरु शास्त्र उपदेशेन श्रवण मनन निदिध्यासनं कृत्वा अमात्रा तुरीय ऐक्य ज्ञानं यः प्राप्नोति. अहं ब्रह्मास्मि इति निर्गुण अद्वैत ज्ञानं यः प्राप्नोति. That is indicated by अमात्रे. With regard to निर्गुणं ब्रह्म. So that means with reference to निर्गुण ब्रह्म ज्ञानं. So, the previous three is उपासकं. Here it is ज्ञाता. So, to which लोका he will go? So, you have to ask yourself; you are awake or not? गतिः न विद्यते. For the ज्ञानि, there is no travel at all. Here itself his विश्व will merge into विराट्; तैजस into हिरण्यगर्भ; प्राज्ञ into ईश्वर. And the अवच्छिन्न चैतन्यं which is the enclosed consciousness, here itself merges into the all-pervading consciousness. The first 3 mergers involve transformation. If विश्व has to merge into विराट्, the body has to merge into pancha bhutani. Similarly, Sukshma kaarana sariram has to merge. The first three mergers involve transformation. The 4th merger is what? Enclosed consciousness, merges into all-pervading consciousness. How? Without any transformation. Or any motion. And what is the well-known vedantic example. घटाकाश महाकाशं इव. So, this is the gist of the श्लोका. We will go the भाष्यं.

अकारो नयते विश्वं प्रापयति । अकारालम्बनमोम्कारं विद्वान्वैश्वानरो भवतीत्यर्थः । तथाकारस्तैजसम् । मकारश्चापि पुनः प्राज्ञम् । च शब्दान्नयत इत्यनुवर्तते । क्षीणे तु मकारे बीजभावक्षयादमात्र ओम्कारे गतिर्न विद्यते क्वचिदित्यर्थः ॥२३॥

So अकार; उपासकं we have to supply. उपासकं विश्वं नयते. So, it will take the उपासक to विराट्. नयते is in the मूलं = प्रापयति प्रापयति means it leads him into विराट्. What do you mean by अकार leading to विराट्. अकार is an inert letter. How can it lead? Sankaracharya says it is an expression. What it means is अकारालम्बनम् ओम्कारं विद्वान्, विद्वान् means उपासक. Of what? ओम्कारं विद्वान्. Here also he is very careful. अकारः is in the कारिका. He says ओम्कारं. And what type of omkara? अकारालम्बनम् here आलम्बनं means प्रधानं. अकार प्रधानं ओम्कारं विद्वान्. So, the one who practices, सः वैश्वानरो भवति. He becomes विराट् after death. इति अर्थः". Then the same thing has to be extended to other two. Tatha उकारः तैजसम्. What is the complete sentence? उकारः उपासकं तैजसम् नयते. So ततोकार; is there. If you split it तथा +उकार. Not ओ. उकारः उपासकं तैजसम् =हिरण्यगर्भम् नयते इत्यर्थः. Similarly, मकारश्च अपि पुनः - moreover मकार; the letter M again you have to complete it मकार उपासकं प्राज्ञं नयते. प्राज्ञं means अन्तर्यामिणं ईश्वरं नयते. Then चशब्ध. Because of the word च. And Sanskrit students there should be no gap चशब्धवत् is a compound word कर्मधारय च इति शब्ध; चशब्धः": नयते इति

अनुवर्तते. The verb नयते is written only once in the श्लोका. GPA says you have to read it three times. अकारः नयते. उकारः नयते. मकार नयते. How do you know? Because of the word च you have to add two more times. So now comes नामात्रे विद्यते गतिः is there you have to split it properly नामात्रे -नाम +अत्रे you should not split. न+ अमात्रे. And न must be connected with गतिः गतिः नास्ति. And for that Sankaracharya writes the commentary क्षीणे सु मकारे. So, when the मकार and ईश्वर resolves. That means when सगुणं ब्रह्म resolves into निर्गुणं ब्रह्म. So मकारे. So, when मकार resolves when सगुण ब्रह्म resolves into निर्गुणं ब्रह्म. बीज भाव क्षयात्. Thereafter there is no more कारण शरीरं or कारण प्रपञ्च. Because कारण शरीरं and कारण प्रपञ्च belong to ईश्वरः the तृतीय पाद. When the तृतीय पाद is resolved, कारण शरीरं is resolved. कारण प्रपञ्च is resolved. And which is called बीज भावः which is the seed of पुनर्जन्म. Do you remember अग्रहणं अन्यथा ग्रहणं बीज अन्कुरः etc. That बीजं he reminds. When the seed status is gone, अमात्रे ओंकारे. In the context of निर्गुणं ब्रह्म गतिः न विद्यते क्वचित्? There is no travel at all. In any manner. And here we have to note. Anandagiri writes a brilliant note here. First of all, सगुणं ब्रह्म resolves into निर्गुणं ब्रह्म must be understood properly. Because the rule is कार्यम् alone can resolve into कारणं. Because कार्यम् comes from कारणं. And therefore, कार्यम् has to resolve into कारणं. Therefore, कार्यम् alone resolves. And कार्यम् resolves into कारणं alone. Alone twice we have to read. कार्यम् alone resolves. And कार्यम् resolves into कारणं alone. So extending this law, the विराट् and हिरण्यगर्भ are कार्यम्. And ईश्वर is कारणं. Therefore, विराट् and हिरण्यगर्भ can merge into ईश्वर. Now the question is how can ईश्वर resolve into निर्गुणं ब्रह्म, because logically it is not possible. If you say ईश्वर resolves into निर्गुणं ब्रह्म, ईश्वर will become कार्यम्. निर्गुणं ब्रह्म will become कारणं. But we know ईश्वर is never a कार्यम्; always a कारणं only. And निर्गुणं ब्रह्म is never a कारणं. And therefore, how do you say, ईश्वरम् अकार resolves into अमात्रा. In the case of ईश्वर सगुणं ब्रह्म, merging into निर्गुणं ब्रह्म, merger is of a different kind. It is not actual merger. It cannot take place. Because ईश्वर is eternally there. Even in pralayam ईश्वर is there. ईश्वर never merges. Then what do you mean by क्षीणे. These are the places where Anandagiri is brilliant. He says resolution is understanding that सगुणं ब्रह्म doesn't exist. separate from निर्गुणं ब्रह्म. This understanding is figuratively called resolution. That is called cognitive resolution. Not actual resolution. Nobody can resolve ईश्वर actually. Then what is the resolution? I will repeat it. The first 3 पादs including ईश्वर पाद doesn't have an existence of its own. निर्गुणं ब्रह्म alone has ISness. That ISness alone is borrowed by ईश्वर also. हिरण्यगर्भ also. विराट् also. All of them, enjoy borrowed existence. Because all those three are व्यावहारिकं. निर्गुणं ब्रह्म is पारमार्थिकं.

व्यावहारिक doesn't exist separate from पारमार्थिक. This knowledge is called merger of व्यावहारिक into पारमार्थिक. So after this "merger" that ज्ञानि doesn't travel. While living also; after death also. OK, I will give you अन्वयः and conclude.

अकारः (उपासकं) विश्वं नयते; उकारः च अपि (उपासकं) तैजसम् (नयते); मकार चः पुनः (उपासकं)प्राज्ञं (नयते) अमात्रे विषय सप्तमी With refrence to अमात्रा गतिः न विद्यते. This topic is going to come only in the next मन्त्रा. But GPA introduces this in advance. So अमात्रे गतिः न विद्यते.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः

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क्षीणे तु मकारे बीजभावक्षयादमात्र ओम्कारे गतिर्न विद्यते क्वचिदित्यर्थः ॥२३॥

GPA is commenting upon the first 3 मात्राs of ओंकार. And his general commentary is over, with कारिका no 21. And in कारिका 22, and 23, GPA is mentioning the अमात्रा also. Even though the उपनिषद् is going to introduce only in the following मन्त्रा, GPA is not able to resist himself. And therefore, he points out, whoever goes through the first 3 मात्राs, and arrives at the 4th मात्रा and the arrival of the 4th मात्रा is the negation of the first 3 मात्रा: and 4 पादाs. Because 4th मात्रा is not the outside one. It is very much in and through the first 3 मात्राs. If you remove the negatable part of the 3 मात्राs, the un-negatable one will remain. And therefore, in 23rd कारिका which we completed in the last class GPA said अमात्रे गतिः न विद्यते In the first 3 मात्राs the गति after death the जीव will merge into विराट् or हिरण्यगर्भ or ईश्वर is said. But in the case of अमात्र ज्ञानं there will not be any travel after death. Here itself he will merge into ईश्वर or निर्गुणम् ब्रह्म. In the other 3 cases, one may merge into विराट् हिरण्यगर्भ or ईश्वर. Even that ईश्वर merger is not absolute. Only during the current creation there is a merger. In the next srishti one has to come back, whereas in अमात्रे गतिः न विद्यते. Up to this we saw. I think I have given अन्वय also. Now we will go from कारिका to मन्त्रा. Hoping that you are not getting confused. So page 76. मन्त्रा no 12 which is the last मन्त्रा of the उपनिषद्. With this मन्त्रा माण्डूक्य उपनिषद् is over. Among the 10 उपनिषद्s माण्डूक्य is the smallest उपनिषद् with only 12 मन्त्राs. The उपनिषद् becomes bigger only because of 215 कारिका of GPA, and Shankaracharya's commentary on the कारिका it becomes bigger. Now we will read मन्त्रा 12.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैतः । एवमोम्कार आत्मैव । संविशत्यात्मनात्मानं य एवं वेद ॥२२॥

So, we should remember the अमात्रा of ओंकार is equivalent to the तुरीय पाद of आत्मा. तुरीय पादम् is described in the 7th मन्त्रा. अमात्रा is described in the 12th मात्रा. In both of them words used are very, very similar. So अव्यवहार्यः प्रपञ्चोपशमः शिवः अद्वैतः. All these words are the same only. And as I said, even though the direct meaning of the word is silence only. We should remember the silence should not be understood as mere

absence of sound. Silence should be understood as the consciousness pervading the silence. Consciousness which witnesses the silence. Consciousness which is the अधिष्ठानं of silence. That is here called अमात्रा. And then the उपनिषद् gives the फलम् also. Whoever understands this अमात्रा, he will merge into ब्रह्मन्. Totally by himself. So, this is the gist of the मन्त्रा. We will go to the भाष्यम्.

अमात्रो मात्रा यस्य नास्ति स अमात्र ओम्कारश्चतुर्थस्तुरीय आत्मैव केवलोऽभिधानाभिधेयरूपयोरवाङ्मनसयोः क्षीणत्वादव्यवहार्यः ।

So अमात्रा: अमात्रा: is the name of the silence for which Sankaracharya gives विग्रह वाक्यम् नन्ज् बहुव्रीहि; न विद्यते मात्रा यस्य. That which doesn't have, any measurement. So, the अकार has got one-unit measurement. उकार has got one unit measurement. मकार also has got half unit measurement. But the silence doesn't have any measurement at all. Therefore, it is limitless. Sound has got limitation. Silence doesn't have any limitation. Therefore, सः अमात्रा: which is ओंकारः which is ओंकारः ओंकारः means ओंकार लक्ष्यार्थः which is the लक्ष्यार्थ of ओंकार, which is चतुर्थ; which is the 4th मात्रा. The first 3 are वाच्यार्थ ओंकार. The silence is लक्ष्यार्थ ओंकारः. After ओंकारः full stop. Then चतुर्थः is in the मूलम् = तुरीयः आत्मैव. so the 4th मात्रा is same as the 4th पाद of the आत्मा. So चतुर्थः; is तुरीयः which is none other than आत्मैव केवलः is mere आत्मा only. So केवल आत्मा means निर्गुण आत्मा. निरूपाधिक आत्मा, without any नाम रूप उपाधि. After केवल full stop. Then the next word in the मूलम् is अव्यवहार्यः. For that he gives the commentary. अभिधान. अभिधेय रूपयोः क्षीणत्वात्. When we come to silence, the अ उ म those three are resolved. And along with that their meanings are also resolved. अ representing विराट्, उ representing हिरण्यगर्भ. म representing ईश्वर. So अभिधान means अकार उकार मकार. अभिधेय means विराट्, हिरण्यगर्भ, अन्तर्यामी. And अभिधान represents वाक्. And अभिधेय represents मनः. मन; here referring विराट् हिरण्यगर्भ, अन्तर्यामी मनः. So अभिधान अभिधेय रूपयोः वाङ्ग मनसयोः क्षीणत्वात्. Both of them are resolved. And here the word resolved doesn't mean going into कारणावस्था. Normally when we use the word resolved, it means कार्यम् has resolved into कारणम्. But you say कारणम् itself is resolved, what is the meaning of the word resolved? We have to understand. When they are falsified? क्षीणत्वं नाम बाधित्वं ज्ञानेन. So क्षीणत्वात् ज्ञानेन बाधित्वात्. That means they will continue experientially. But in my understanding, they are absent. Experientially present. Factually absent. Exactly like स्वप्नाः. So स्वप्नवत् बाधित्वात्, अव्यवहार्यः; it is not available for transaction. All transactions involve words and thoughts. Now वाङ्ग मनसयोः क्षीणत्वात् means words also are resolved. Thoughts

are also resolved. How can there be transaction? Any transaction requires words and thoughts. And therefore, अव्यवहार्यः. And the word अव्यवहार्यः occurred in the 7th मन्त्रा also. Therefore, both are one and the same. And the next word is प्रपञ्चोपशमः. There also we had the word प्रपञ्चोपशमः. Here also. The only difference is there प्रपञ्चोपशमः means the world of objects is gone. Here प्रपञ्च means the world of words. अर्थ प्रपञ्च उपशमः; there. शब्ध प्रपञ्च उपशमः; here. Why शब्ध प्रपञ्च is resolved? When अर्थ प्रपञ्च is not there, what is the relevance of शब्धः? The word chair is relevant how long? As long as the object chair is there. When the object is negated, words are also negated. यतो वाचो निवर्तन्ते अप्राप्य मनसा सः. So प्रपञ्चोपशमः; Sankaracharya doesn't comment upon that. We have to take the commentary from, the 7th मन्त्रा. And here the word उपशमः; means अभावः; अभावः means मिथ्या इत्यर्थः. So मत्स्थानि सर्व भूतानि. Here न च मत्स्थानि भूतानि. Then शिवः is in the मूलम्. Sankaracharya doesn't comment on this word also. Why he doesn't comment? His fond hope is we will remember the same word occurring in the 7th मन्त्रा. There शिवः we said it is मङ्गल स्वरूपः; आनन्द स्वरूपः auspicious one. Then the next word is अद्वैतः; that also he doesn't comment. And we have to remember what the comment is? Since everything else is मिथ्या, सत्यं is non-dual. So, we should always remember this secret of वेदान्ता. Whenever we say there is no duality, we only mean there is no second real thing. Other than ब्रह्मन्, there is no second real thing. We are ready to admit, any number of unreal things. So carpet is there. Let there be carpet. Because it is not a second real thing. It is unreal. Second chair. Let it be there. Second wall. Let it be there. Second student. Required. Otherwise class will not function. Therefore, अद्वैतं happily admits plurality. It only says, real plurality is not there. Therefore, अद्वैतः. That is why Dayananda Swami's favorite expression: अद्वैतं is not absence of द्वैतं. अद्वैतं is in spite of the experience of द्वैतं. All this we have to remember. संवृत्तः it has become non dual. When? When you come to the silence. After संवृत्तः; full stop. एवम् in the मूलम्. एवम् ओंकार अतैव is there. For that he comments. एवम् in this manner. यतोक्त विज्ञानवता प्रयुक्तवत ओंकार. So the मन्त्रा ओंकार uttered by a person, who has this knowledge? The ओंकार used by, or uttered by a wise person. Refers to आत्मा alone. We have not read. The भाष्यं we haven't read is it?

प्रपञ्च उपशमः शिवोऽद्वैतः संवृत्त एवं यथोक्त विज्ञानवता प्रयुक्त ओम्कारस्त्रिमात्रस्त्रिपाद आत्मैव । संविशत्यात्मना स्वेनैव । स्वं पारमार्थिकमात्मानं य एवं वेद । परमार्थदर्शी ब्रह्मवितृतीयं बीजभावं दग्ध्वात्मानं प्रविष्ट इति न पुनो जायते तुरीयस्याबीजत्वात् ।

So as I said after संवृत्त; full stop. एवं in this manner, यथोक्त विज्ञानवता प्रयुक्त ओम्कारः. The ओम्कार मन्त्र प्रयुक्तः means uttered, employed by a person. What type of person? यथोक्त विज्ञानवता who has got the knowledge as described before. What is the knowledge.? First three मात्राs are मिथ्या. 4th one is सत्यं. First three पादाs are मिथ्या. The 4th पाद is सत्यं. Thus, ओम्कार is a mixture of सत्यं and मिथ्या. वाच्यार्थ is मिथ्या अंशः; लक्ष्यार्थः is सत्य अंशः. So the one who knows this fact, ओम्कारः his ओम्कार, त्रिमात्र; which has got these three uttered मात्रा. Which has got three uttered मात्रा, and three पादाs which refer to the three सगुण पादाs. Through वाच्यार्थ we have to understand वाच्यार्थ दृष्ट्या त्रिमात्राः त्रिपाद; आत्मैव. So in fact त्रिमात्रः ओम्कारः = त्रिपादः आत्मा एव. Connect like that. त्रिमात्रः ओम्कारः त्रिपादः आत्मा एव. And when a ज्ञानि uses this ओम्कार, it refers to the लक्ष्यार्थ आत्मा. Therefore he says, यः एवं वेद. Whoever knows this truth, आत्माना आत्मानं संविशति As जीवात्मा he merges into परमात्मा. So remaining as सगुण जीव; he merges into निर्गुण आत्मा. So he merges by himself into himself. So स्वेनैव स्वं पारमार्थिकम् आत्मानं संविशति. Just as the dreamer, on waking up merges into the waker, who is the dreamer? I am the dreamer. Who is the waker? I am the waker. I myself who was remaining as dreamer, on waking up, I myself merge into waker which is also myself. One is the lower self. Another is the higher self. After knowledge, the lower self merges into the higher self. वाच्यार्थ अहं, merges into लक्ष्यार्थ अहं. यः एवं वेद. So, the best example is dreamer merging into waker on awakening. So, with this the मन्त्र part is over. And Sankaracharya wants to add a note here. What is his note? परमार्थदर्शी ब्रह्मवित्. The knower of ब्रह्मन्, the चतुर्थ पाद. And चतुर्थ मात्र. तृतीयं बीजभावं दग्ध्वा by knowledge he burns down the तृतीय बीज भाव. And what is the third बीज भाव? The प्राज्ञः. So तृतीय बीजभावं means प्राज्ञ; and प्राज्ञ contains what? 2 things. One is चैतन्यं and the other is कारण शरीरं. And the कारण शरीरं contains what? Most terrible thing. All the संचित कर्माणि. Therefore, तृतीय बीजभावं means all the संचित कर्माणि. Which can be burnt only, by knowledge. We can exhaust प्रारब्ध कर्म. we can never, never exhaust संचित कर्म. संचित कर्म is never exhausted. It is only burnt, burnt by what? Not by the local fire.

यथैधांसि समिद्धोऽग्निर्भस्मासात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥

Cannot ask you where it comes. Because the cat is out. अर्जुना has come. Therefore, Bhagavad Gita, 4th chapter. Just as the fire burns down all forms of fuel, ज्ञानं burns all संचित कर्म. So here बीज भाव means संचित कर्माणि दग्ध्वा. आत्मानं प्रविष्टा; he enters आत्मा the तृतीय पाद. So, burning the third पाद, he merges into 4th पाद. And the word merges and

all, there is no action involved. No movement involved. Just as the dreamer merges into waker, without any movement, it is just awakening, only. But the dream example has got its own limitation. We should not extend the dream example too much. Because when we wake up from the dream, the dream world disappears, but when we wake up from JAP, जाग्रत् प्रपञ्च doesn't disappear. If the जाग्रत् प्रपञ्च disappears what will happen? In the middle of the class, by chance you understand my teaching, what will happen? All this will disappear. In fact, you won't come to the class. Because you want the world to continue. You want the car to be there. You want to go home and meet your family members. Therefore, the crucial difference is dream world disappears. Whereas in आत्मा ज्ञानं, we know this world is मिथ्या. This world will not disappear. Therefore, जीवन् मुक्ति is possible. Therefore, आत्मानं प्रविष्टाः इति स नः पुनः जायते. So, he will enjoy जीवन् मुक्ति for some time. And when प्रारब्ध is over, then this body also goes away and since संचित कर्म is not there, he will not be reborn. Thus, जीवन् मुक्ति and videha मुक्ति, the उपनिषद् doesn't mention. Sankaracharya very thoughtfully, therefore, adds, both of them. So आत्मानं प्रविष्टाः refers to जीवन् मुक्तिः न पुनर्जायते refers to विदेह मुक्तिः. And what is the logic behind it? तुरीयस्य अबीजत्वात्. Because तुरीयम् doesn't have कर्म. So here बीज means the seed. Here the seed refers to कर्म, especially संचित कर्म. सर्व संचित कर्म रहितत्वात् तुरीयस्य. Continuing,

न हि रज्जुसर्पयोर्विवेके रज्ज्वां प्रविष्टः सर्पो बुद्धिसंस्कारात्पुनः पूर्ववत्तद्विवेकिनामुत्थास्यति । मन्दमध्यमधियां तु प्रतिपन्नसाधकभावानां सन्मार्गगामिनां संन्यासिनां मात्राणां पादानां च क्लृप्तसामान्यविदां यथावदुपास्यमान ओम्कारो ब्रह्मप्रतिपत्तय आलम्बनी भवति तथा च वक्ष्यतिऽआश्रमास्त्रिविधाऽऽ(मा.का.३.१६) इत्यादि॥१२॥ 31.41

न हि in fact this sentence, should be joined with previous paragraph. So न हि, as we know, रज्जु सर्पयो" विवेके सति when a person discriminates between the real रज्जु the अधिष्ठानं and the unreal सर्प which is experienced, superimposed. विवेके सति सति सप्तमी. Once विवेक has taken place रज्ज्वां प्रविष्टः सर्पः the unreal snake which has merged into rope, बुद्धि संस्कारात् because of बुद्धिसंस्कारात्. Here बुद्धिसंस्कारा means सर्प वासना because of the सर्प वासना सर्प बुद्धि संस्कारः; सर्प बुद्धि वासना इत्यर्थः; because of that पुनः पूर्ववत् after knowing that this nothing but rope only for him upon the rope the snake will not appear once again. On another rope, another day it may come. We are not talking about that. But upon that rope snake can never come again. So बुद्धि संस्कारात् सर्प संस्कारात् पुनः पूर्ववत् as it happens before विवेकिनां for the wise people उत्थास्यति will not rise. That न in the beginning should be connected with उत्थास्यति न उत्थास्यति. And you have to connect it

with सर्प; so, the sentence, is सर्पः na उत्थास्यति उत्थास्यति is future tense लृट्. उत्+ता धातु परस्मैपदी । लृट् प्रथम पुरुष एकवचनं. It will not rise again. So, with that- that is connected with the previous para. With that the wise person's फलम् has been talked about. Now he is changing the topic. Therefore, next sentence should be a new para. मन्दमध्यम धियां तु suppose there is a person, who cannot see, the ऐक्यम् existing between, the अमात्रा, and तुरीय बाध. Because he is not an उत्तमाधिकारी suppose. And they are मन्दमध्यम धियां. They are मध्यम. मध्यम means intermediary. मन्द means still lower. So, for them, instead of ज्ञानं, ओंकार and आत्मा can be used for ऐक्य उपासनं. And what is the difference between ऐक्य ज्ञानं and उपासनं/ ज्ञानं is understanding. उपासनं is imagining. I imagine I am ब्रह्मन् means what? For me, I am ब्रह्मन् is not a fact. But I will just imagine. Imagining there is no limit. You can imagine any blessed thing. Therefore, उपासना means imagination. And what is the imagination. प्रतिपन्न साधक भावानां. Who are also spiritual seekers but not fully qualified. And सन् मार्ग गामिनां who are following the कर्म मार्ग of the वेद. That means गृहस्तानां. सन् मार्ग means वैदिक मार्ग कर्म मार्ग स्थानं गृहस्तानां or संयासिनां च or it may be, they may be संयासिनां also. But not qualified संयासिनां. And therefore, they are not fit enough for ज्ञानं. But they can practice what? ओंकार विराट् उपासना. ओंकार हिरण्यगर्भ उपासना. ओंकार ईश्वर उपासना. All these उपासनानि those संयासिनां can do. In fact, we have got कुटीचक संयासि बहूदक संयासि etc. They are all inferior versions of सन्यास आश्रम in which they continue to hold the sacred thread. And those, सन्यास आश्रमाः are taken, primarily for उपासना. We have got special सन्यास आश्रम for उपासना. Then परमहंस सन्यास आश्रम for ज्ञानं. सन्यास itself we have got grade. So वानप्रस्ताश्रम and कुटीच; सन्यास are almost the same. Both are meant for उपासना only. And both have got sacred thread. And they also have got दण्ड. But they are called त्रिदण्डी संयासि. Whereas परमहंस संयासि will be एक दण्डी. This संयासि will be त्रिदण्डी. Therefore, here संयासिनां can be taken as कुटीचक the संयासिनां. And what do they practice? मात्राणां पादानां च क्लृप्तसामान्यविदां. Those who know the similarity between the three मात्राः and three पादाः. क्लृप्तम् means described before. Have you forgotten all of them? अकार and विराट् what is the सामान्यं? आप्ति and आदिमत्वं. उकार and हिरण्यगर्भ उत्कर्ष and उभयवत्. मकार and ईश्वर, मिति and अपीति I don't know whether something strikes your head. All these common features were described. These upasaka; remember those common features. That सामान्यं refers to the common feature. क्लृप्तम् means as described in मन्त्रा no.9, 10 and 11. I think so. So क्लृप्तसामान्यविदां. They are all सामानादिकरण्य षष्टि all these are उपासक. मन्दमध्यमधीयां, प्रतिपन्न साधक भावानां, सन् मार्ग गामिनां, संयासिनां, क्लृप्तसामान्यविदां... But मात्राणां पादानां is वैदिककरण्यं.

क्वप्तसामान्यविदां should go with संयासिनां. यथावदुपास्यमानः ओंकारः. The very same ओंकार, employed for meditation. Imagination. Because they are not fit for knowing. Therefore, they are fit for imagining. So यथावत् –यथावत् here means appropriately. उपास्यमानः when ओंकार is meditated upon. Using it as, प्रतीक आलम्बनं. उपास्यमानः; is present passive participle qualifying ओंकार. What will that ओंकार do/ ब्रह्म प्रतिपत्तय आलम्बनीभवति. It will become आलम्बनं for ब्रह्म ज्ञानं and ब्रह्म प्राप्ति later. Not now. Later it will become. आलम्बनं for the later attainment of निर्गुण ब्रह्म ज्ञानं and निर्गुण ब्रह्म प्राप्ति. And how will the ओंकार help. And if he becomes उत्तम अधिकारी i in this जन्म, he can switch over from उपासना to विचार; and when he practices विचार, the ऐक्यम् will no more imagination. I don't imagine I am ब्रह्मन्. I know I am ब्रह्मन्. Thus, उपासना can lead to जीवन्मुक्ति in this जन्म itself through विचार later. This is possibility no1.

And what is the second possibility? He doesn't become fit in this current जन्म. And then he dies with a craving for ज्ञानं. Then what will happen? He will go through शुक्लगति and go to ब्रह्म लोक and there he will be taught by a better गुरु perhaps. चतुर्मुख ब्रह्म will teach. And there he will get ज्ञानं, which is called क्रम मुक्ति; so जीवन्मुक्ति वा जीवन्मुक्ति रूपेण वा क्रममुक्ति रूपेण वा: ब्रह्म प्रतिपत्तये. ब्रह्म प्राप्तये. ओंकार आलंबिनि भवति. Now the ओंकार will lead a person up to मोक्ष प्राप्ति. So thus what does it mean? ओंकार is useful for अधिकारी also. ओंकार is useful for मन्द मध्यम अधिकारी also. In the case of उत्तमाधिकारी मकार is useful through विचार. विचार means enquiry. In the case of मन्द मध्यम अधिकारी, ओंकार is useful through imagination or उपासनं. So उपासना द्वारा वा, विचार द्वारा वा सर्वेषां अधिकारिणां, ओंकारः उपयोगाया भवति. It is like the Swiss knife. In that needle, nail cutter and knife will all be there. Like that ओंकार is like Swiss knife. Multi purpose. Even in rituals for purifying materials you use ॐ that is why in TU, ओमिति सामानि गायन्ति ओंशो मिति शस्त्राणि शंसन्ति. Thus ओंकार is the most versatile मन्त्रा of the वेदः. आलंबिनि भवति. Then तथा च वक्ष्यति. In support of this, वक्ष्यति, GPA himself will say later. वक्ष्यति means he will say later. Where ? माण्डूक्य कारिका third chapter 16th मन्त्रा reference is given. आश्रमाः त्रिविधा. And here the word आश्रम; means अधिकारीणः. आश्रम ; in this context means अधिकारीण त्रिविधा; means three types. Superior ones. The intermediary one. And the inferior one. And for all of them, ओंकार will be useful.

Ok. this 12th मन्त्रा भाष्यं is over. The उपनिषद् भाष्यं is over. In fact with this we are concluding माण्डूक्य उपनिषद्. Hereafter we won't get उपनिषद् at all. Throughout we will have कारिका, कारिका, कारिका. GPA comes to the central stage. Up to now he was sitting

in the back. Here afterwards he will come to central stage. Before that I will give you the anvaya; of the मन्त्रा. अमात्रा; चतुर्थः अव्यवहार्यः प्रपञ्चोपशमः शिवः अद्वैतः (भवति). एवं ओंकारः आत्मा एव (भवति). यः एवं वेद (सः) आत्मना आत्मानं संविशति. So now we will enter into the कारिका: known as तुरीय कारिका; for that Sankaracharya gives the introduction.

पूर्वदत्रैते श्लोका भवन्ति

ओम्कारं पादशो विद्यात्पादा मात्रा न संशयः । ओम्कारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥२४॥

सो पूर्ववत् as it was there in the previous मन्त्राs, just as for the previous मन्त्रा: on ओंकार there were कारिका. Similarly, for the तुरीय अमात्रा मन्त्रा also we have कारिका. So अत्र –अत्र means with reference to अमात्रा मन्त्रा, श्लोक; भवन्ति. कारिका; भवन्ति. कारिका are there. So, what does GPA say? Most of the कारिका are just consolidation. So, in this कारिका, GPA says, a spiritual seeker should know, ओंकार and आत्मा in their totality. That means ओंकार has also has got 4 components. आत्मा also has got 4 components. And we have to equate the 4 components of each one to the other respectively. अ विश्व उ तैजस म प्राज्ञा silence तुरीयम् इति विद्यात्. One should know this equation thoroughly. Of these 4 equations, the first 3 equations are अध्यारोप equation. And the 4th equation is the अपवाद equation. Once you go the 4th, the first 3 must be disappear. And that is why he says न किञ्चित् अपि चिन्तयेत्. So abiding, in the silence consciousness, आत्म संस्थं मनः कृत्वा न किञ्चितापि चिन्तयेत्. GPA must be remembering that श्लोक of 6th chapter of the BG. OK. भाष्यं

यथोक्तैः सामान्यैः पादैव मात्रा मात्राश्च पादास्तस्मादोम्कारं पादशो विद्यादित्यर्थः । एवमोम्कारे ज्ञाते दृष्टार्थमदृष्टार्थं व न किञ्चित्प्रयोजनं चिन्तयेत्कृतार्थत्वादित्यर्थः ॥२४॥

So यथोक्तैः सामान्यैः because of the common features mentioned in the मन्त्रा, पादा; eva mअत्र; each पादा is corresponding to each mअत्र. And vice versa also. मात्राश्च पादा. The equation is not one sided. But they are absolutely the same only. पादाः भवन्ति. After पादा; full stop. Then tasmāt because of this reason, ओंकारं पादशो विद्यात् that is in the मूलम्. Therefore, a spiritual seeker should understand both ओंकार and पादा, by equating them appropriately. And evam ओंकार ज्ञाते the पादाम् मात्रा न संशयः is the second quarter of the श्लोक. Sankaracharya has not commented upon that in the beginning. Therefore, यथोक्तैः सामान्यैः is the commentary on, the second part of the first line. पादा मात्रा न संशयः is commented upon. Normally he goes according to the order of the श्लोक only. Now he reverses the order. तस्मात्. ओंकारं पादशो विद्यात्. Then एवं ओंकार ज्ञाते.

Once he has understood the ओंकार completely, we have done the अध्यारोप, and there after we have done अपवाद also. And when the mind is abiding in the silence consciousness what are we supposed to do? GPA says न किञ्चितपि चिन्तयेत्. Sankaracharya comments on किञ्चितपि what do you mean by किञ्चित्? He says प्रयोजनं. Don't ask the question what will I get? By abiding as आत्मा, what will I get? And प्रयोजनं is of 2 types. दृष्टि प्रयोजनं visible result like money name position possession etc. Or अदृष्टिप्रयोजनं the invisible benefit in the form of पुण्यं So will I get पुण्यं or will I get some money or something? So न चिन्तयेत्. Now we have to say न चिन्तयेत्. A ज्ञानि, will not or doesn't think. So, it is not a command. But it is a statement of fact. So why he doesn't think about anything? कृतार्थत्वात्. Because he is totally fulfilled. Like a person who has eaten up to neck. And there is a huge buffet table in which 23 different items are there. Will he look in that direction? If he looks into that direction he will get nausea. Because so much he has eaten. Similarly, even if something is offered ज्ञानी cannot take it. Because he is

[Something is missing}

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

043 - Chapter1 Mantras 25 to 29

Page 78 कारिका verse no 24

ओम्कारं पादशो विद्याकारिकात्पादा मात्रा न संशयः । ओम्कारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥ २४ ॥

The माण्डूक्य उपनिषद् text has been commented by the Acharya. Now Sankaracharya comes to the final text of कारिका of GPA which comments upon the अमात्रा of ओंकार. And not only अमात्रा specifically, but other मात्राs also are discussed in general. So general discussion on ओंकार focusing on the अमात्रा the 4th one. Of them the 24th कारिका we completed in the last class. And we saw the भाष्यं also. And here GPA says the knowledge of ओंकार is complete only when we know all the 4 मात्राs of ओंकार; and not only the 4 मात्रा; must be known. They must be known as identical with the 4 पादा: of आत्मा. And when a person knows the 4 मात्राs and 4 पादाs, he has come to the तुरीयम्, the निर्गुण ब्रह्म अधिष्ठानं. Thereafter nothing is to be accomplished. This is 24th verse I have given. the अन्वय. I have not. I will give you the अन्वय later. I will see whether we can complete the कारिकाs today. Verse 25.

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् । प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥२५॥ भाष्यं

युञ्जीत समादध्याद्यथाव्याख्याते परमार्थरूपे प्रणवे चेतो मनः । यस्मात्प्रणवो ब्रह्म निर्भयम् । न हि तत्र सदा युक्तस्य भयं विद्यते क्वचित्ऽविद्वान्न बिभेति कुतश्चनऽ(तै.उ.२.९) इति श्रुतेः ॥२५॥

So here GPA is talking about निधिध्यासनं on निर्गुणं ब्रह्म. As the लक्ष्यार्थ of ओंकार. The वाच्यार्थ of ओंकार is विराट्, हिरण्यगर्भ, अन्तर्यामी, whereas the लक्ष्यार्थ of ओंकार is the निर्गुणं ब्रह्म. And may one do निधिध्यासनं on निर्गुणं ब्रह्म with the help of ओंकार. Therefore, युञ्जीत is in the मूलम् = समादध्यात् समादध्यात् means निधिध्यासनं कुर्यात्. सम आ धा दातु परस्मैपति विदिलिन् प्रथमपुरुष एकवचनं And where ? यथाव्याख्याते परमार्थरूपे प्रणवे. One should meditate upon प्रणवः ओंकार; what part of ओंकार? परमार्थरूपे प्रणवे. The परमार्थरूप means the 4th पाद. Because the first 3 पादाs; अपरमार्थरूपमिथ्या रूपं. The चतुर्थ alone is परमार्थरूपम्. And then यथाव्याख्याते as has been explained in the 12th मन्त्रा of the upanishad. So द्वादश मन्त्रे व्याख्याते. And Sanskrit students यथाव्याख्याते is a compound word. Therefore, there must be hyphen after यथा. And what should we focus on? चेतः मनः चेतः is in the मूलम् = मनः the mind. So the translation is "May you fix your mind on the अमात्रा of ओंकार". Why? What is the purpose? Because यस्मात्प्रणवो ब्रह्म निर्भयम्. The reason is प्रणवः the ओंकार. What type of

ओंकार? लक्ष्यार्थ ओंकार; the चतुर्थपाद ओंकार: After अध्यारोप and अपवाद that प्रणवः is निर्भयम् ब्रह्म is none other than निर्गुणं ब्रह्म, which is free from all भयम्. भयम् represents संसार. Therefore, निर्भयम् ब्रह्म means संसार रहितं ब्रह्म. निर्भयम् बहुव्रीहि Adjective to ब्रह्मन्. And then the second half of this कारिक न हि तत्र सदा युक्तस्य. A person who abides in the निर्गुणं ब्रह्म, the अमात्रा, so तत्र means अमात्रे निर्गुणे ब्रह्मणि. सदा युक्तस्य, who abides all the time. Initially it is practiced as sitting meditation. Once निधिध्यासनं has been practiced sufficiently it enters our subconscious mind and thereafter पश्यन्, शृण्वन्, स्पृसन् जिघ्रन् even when the worldly व्यवहाराः are going on, the mind abides in that, which is otherwise called सहज समाधि नित्ययुक्त; means the one who is in सहज समाधि. भयम् क्वचित् विद्यते. There is no fear of anything. There are all frightening events; can happen only in व्यावहारिक पादा. Nothing can happen to the पारमार्थिक पादा. Remembering the 4th capsule of वेदान्ता. I am never affected by any event that happens in the material world or material body. So क्वचित् means from any source. भयं नास्ति. And in support of that, GPA is quoting, तैत्तिरीय उपनिषद्मन्त्रा विद्वान न बिभेति कुतश्चेनेति I where? TU 2-9. That is ब्रह्मवल्ली 9th अनुवाक the final अनुवाक. इति श्रुते: Based on this तैत्तिरीय श्रुति,

continuing. Verse 26.

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः । अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥२६॥

So when we look at the 4 मात्राs of ओंकार they represent ब्रह्मन् in its totality. And ब्रह्मन् in its totality can be classified from a particular angle into 3 types. कार्यम् ब्रह्म, कारणं ब्रह्म, कार्यकारण विलक्षणं ब्रह्म. विराट् and हिरण्यगर्भ will come under कार्यं ब्रह्म because both of them are products. Whereas ईश्वर or अन्तर्यामी will come under कारणं ब्रह्म. And तुरीयम् or निर्गुणं will refer to कार्यकारण विलक्षणं ब्रह्म. And this verse अपरं ब्रह्म means कार्यम्ब्रह्म. परम् ब्रह्म is कारणं ब्रह्म. And the second half talks about कार्यकारण विलक्षणं ब्रह्म as अपूर्व; अनपरः etc. All these three are talked about. Look at this. प्रणवः. What प्रणवः; अकार उकार प्रधान प्रणवः; अपरं ब्रह्म भवति. And what is अपरं; विराट् and हिरण्यगर्भो भवतः; then प्रणवश्च the same ओंकार. What type of ओंकार; मकार प्रधान ओंकार is परः स्मृतः; is कारणं ब्रह्म. And प्रणवः अव्ययः; second half प्रणवः means अमात्र प्रधान प्रणवः is कार्यकारण विलक्षणं ब्रह्म. And what is that? 5 descriptions are there. अपूर्व, अनन्तरः, अबाह्य, अनपरः, अव्ययः We will rearrange for the convenience of this study. अपूर्वः and अनपरः we will take together. अपूर्वः means कारण रहितः and अनपरः means कार्य रहितः. So निर्गुणं ब्रह्म doesn't have a cause also. निर्गुणं ब्रह्म doesn't have an effect also. So पूर्व means कारणं. अपरं means कार्यम्. अपूर्व नन्ज् बहुव्रीहि

means कारण रहित; अनपरः; नन्ज् बहुव्रीहि means कार्यरहित; it has neither cause nor effect. And then the next pair is अनन्तरः and अबाह्यः without a second thing, inside and second thing outside. सजातीय विजातीय स्वगत भेद रहितं And therefore, only अव्ययः अव्ययः means eternal. inexhaustible. भाष्यं

परापरे ब्रह्माणि प्रणवः । परमार्थता क्षीणेषु मात्रापादेषु पर एवात्मा ब्रह्मेति न पूर्वं कारणमस्य विद्यत इत्यपूर्वः । नास्यान्तरं भिन्नजातीयं किञ्चिद्विद्यत इत्यनन्तरः । तथा बाह्यमन्यत्र विद्यत इत्यबाह्यः । अपरं कार्यमस्य न विद्यत इत्यनपरः । सबाह्याभ्यान्तरो ह्यजः सैन्धवघनवत्प्रज्ञानघन इत्यर्थः ॥२६॥

So परापरे ब्रह्माणि प्रणवः the same प्रणवः is परापरे ब्रह्माणि both कार्यम् ब्रह्म and कारणं ब्रह्म. This is the commentary on the first half of the कारिका. Then he comes to the second half परमार्थता. परमार्थता: means really speaking. Really speaking means from the stand point of अमात्रा. So परमार्थता: अमात्रा दृष्ट्या, क्षीणेषु मात्रापादेषु. When the three मात्राs are resolved, and when the three पादाः are also resolved. And what do you mean by resolution. Remember it is purely intellectual. Understanding that the first three पादाs are मिथ्या is figuratively called resolution. No experiential difference. Only an understanding that the first three पादाः are experienceable. But they are मिथ्या. This understanding is क्षीणता? क्षीणं means बाधितं इत्यर्थः; मिथ्यात्वेन निश्चयते सति. purely intellectual. So, when it is मात्रा पदेषु means मात्रासु पादेषु च क्षीणेषु When they are falsified परः एव आत्मा ब्रह्म. That ब्रह्मन् is none other than पर आत्मा, the साक्षी चैतन्यं इति Therefore, अपूर्व; is in the मूलम्. He comments upon न पूर्वं कारणं अस्य विद्यते इति अपूर्व. पूर्वं means कारणं. And अपूर्व means it doesn't have any cause at all. Then the next word in the मूलम् is अनन्तरः For that he writes न अस्य अन्तरं भिन्नजातीयं किञ्चित् विद्यते भिन्नजातीयं means anything belonging to the same ब्रह्मन् species. सजातीय भेदः नास्ति. Other than it. अन्तरं भिन्नजातीयं anything else belonging to another species. You cannot count निर्गुणं ब्रह्म is one. सगुणं ब्रह्म is another. ब्रह्मन् species is there. one निर्गुणं another सगुणं you cannot say because सगुणं happens to be मिथ्या. Therefore, it cannot be counted as a second thing. Therefore, अनन्तरः तथा बाह्यम् अन्यत् न विद्यते. There is no second thing outside also. We can take it as विजातीयं also. So विजातीयं नास्ति. सजातीयं नास्ति. स्वागतं नास्ति. Therefore, अबाह्यः then the next word is अनपरः For that he writes अपरं = कार्यम्, अस्य न विद्यते इति अनपरः | ब्रह्मन् doesn't have a product also. Because only the third is कारणं. 4th पाद being कारण विलक्षणं, it cannot have any कार्यम् also. Therefore, चतुर्थ पादत्वात् कार्यम् नास्ति. इति अनपरः; all नन्ज् बहुव्रीहि. And then the last word is अव्ययः that Sankaracharya doesn't comment. We can add अव्ययः means

without any degeneration, declension or change. Changeless. षड्विकार रहितं. And in support of that he quotes, a मुण्डक मन्त्रा, स बाह्याभ्यन्तरो ह्यजः No is not given. मुण्डक 2-12. I am telling from memory. Next class I will confirm, दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः Sanskrit students to note. After स there must not be a hyphen. It is a compound word सबाह्याभ्यन्तरः. That means ब्रह्मन् alone is both inside and outside. Which means there is nothing other than ब्रह्मन्. That is one मुण्डक quotation. Another बृहदारण्यक quotation. I think मैत्रेयी ब्रह्मणं. That also I will confirm. मैत्रेयी ब्रह्मणं occurs twice. 2nd chapter 4th section. 4th chapter 5th section. Actual no. I will tell you alter. So सैन्धवघनवत् means like salt crystal. सैन्धवम् means salt. घन; means crystal. And what do you mean by सैन्धव घनः? Anywhere you take, it will be saltish. Similarly, ब्रह्मन् also everywhere it is nothing but चैतन्यं only. ऊर्ध्वं चैतन्यं अधरं चैतन्यं There is nothing other than चैतन्यं | प्रज्ञान घन; it is a mass of consciousness. Here प्रज्ञानघन is not the third पादा occurring in माण्डूक्य उपनिषद्. Here प्रज्ञानघनः is pure consciousness. So सजातीय विजातीय स्वगत भेद रहितम्. And this second half of this कारिका is again borrowed from another बृहदारण्यक मन्त्रा. Almost the whole मन्त्रा is indicated. That also reference I will give you. This comes in मधु ब्रह्मणं second chapter 5th section end it comes. तदेतद्ब्रह्मापूर्वमनपरमन्तरमबाह्यं अयमात्मा ब्रह्म सर्वानुभूः It comes I think in 2-5 19. Next class I will confirm.

Continuing. Verse 27.

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च । एवं हि प्रणवं ज्ञात्वा व्यश्रुते तदनन्तरं ॥२७॥

आदिमध्यान्तोत्पत्तिस्थितिप्रलयाः सर्वस्यैव । मायाहस्तिरज्जुसर्पमृगतृष्णिकास्वप्नादिवदुत्पद्यमानस्य

वियदादिप्रपञ्चस्य यथा मायाव्यादयः । एवं हि प्रणवमात्मानं मायाव्यादिस्थानीयं ज्ञात्वा तत्क्षणादेव तदात्मभावं व्यश्रुत इत्यर्थः ॥२७॥

So आदिमध्यान्त origination existence and resolution. सृष्टि स्थिति लय; आदिमध्यान्तः= सृष्टि स्थिति लयः; सर्वस्य एव of the entire creation is प्रणवः Or प्रणवात्. From the ओंकारः only. So सृष्टि स्थिति लय कारणं प्रणवः or सृष्टि स्थिति लय are from प्रणवः | सर्वस्य इव प्रणवः भवति we have to supply or प्रणवः भवति we have to supply and put full stop. And he gives an example. A series of example like मायाहस्ति like an unreal elephant produced by a मायावी. Example no 1. Here माया means unreal. Not प्रकृति. मिथ्या हस्ति इत्यर्थः. Then the second example. You have to put comma properly माया हस्ति, रज्जु सर्प, second one is rope snake. Third मृगतृष्णिका the mirage water. The 4th one स्वप्नाः the dream like

them. What is like them? The entire creation is like an unreal snake or rope snake. Unreal elephant. Or rope snake or mirage water. Or dream. Just as all of them **उत्पद्यमानस्य**. For the entire creation which originates. **वियदादिप्रपञ्चस्य** for the entire universe beginning with **वियत्**. **वियत्** means **आकाश**. **प्रपञ्चस्य यथा मायाव्यादयः** So just as **मायावी** etc. Are the **अधिष्ठानं**. So **मायावी** is the **अधिष्ठानं** for **माया हस्ति**. **रज्जु** is the **अधिष्ठानं** for **सर्प**. The **ऊषर भूमि** the dry land is the **अधिष्ठानं** for **मृगतृष्णिका**. And waker is the **अधिष्ठानं** for the dream. **मायावी आदि** is there. We have to supply all of them. Just as these 4 are the **अधिष्ठानं** for the 4 unreal productions. Similarly, **प्रणवः**; we have to supply. **प्रणवः वियदादिप्रपञ्चस्य सृष्टि स्थिति लय कारणं भवति**. This is the commentary on the first half of the sloka. Now he comes to the second half **एवं हि प्रणवं ज्ञात्वा**. So, knowing the **ओंकार** in this manner, and what type of **ओंकार**? Very important. **आत्मानं**. To be myself. Otherwise you will say **ओंकार** is the cause of everything. **ओंकार** is **ब्रह्मन्**. **ओंकार** is great. How are you? I am miserable. Therefore, **प्रणवं आत्मानं ज्ञात्वा**; knowing I am the **अधिष्ठानं** of the entire universe. Only then we will change from triangular to binary. **वेदान्ता** is complete only when format change is effected. Minus format change entire **वेदान्ता** is an academic exercise which cannot be of any personal use at all. Therefore, utility comes only when format change is effected. And that is indicated here. **आत्मानं ज्ञात्वा**. And what type of **आत्मा**? **मायाव्यादिस्थानीयं** which is **अधिष्ठानं** like **मायावी** etc. Etc. Refers to what? **मायावी**, **रज्जु**, **ऊषर भूमि** and waker. Like them, I am the **अधिष्ठानं**. **मै एव सकलं जातं** must be factual for me. So what? He says, **तत्क्षणादेव** right at that moment. So **ज्ञान कालः एव मोक्ष कालः**; Not **ज्ञानात् अनन्तरं मोक्षः**; even **कार्य कारण संबन्ध** we don't accept because once you say **कार्य कारण संबन्ध**, there is a gap. First **ज्ञानम्** thereafter **मोक्षः**; **No**; there is no gap at all. That is why in the **श्लोका तद् अनन्तरं**. **अनन्तरं** means gaplessly. Simultaneously **इत्यर्थः | युगपत् समानकाले**. And **तदनन्तरं** in the **श्लोका Sankaracharya** comments as **तत्क्षणादेव**. In fact we can supply the word **तदनन्तरं = तत्क्षणादेव**. **तदात्मा भावं व्यश्नुते**. He becomes one with **ब्रह्मन्**. **ब्रह्म वेद ब्रह्मैव भवति | व्यश्नुते** means **प्राप्नोति**. And when we say the knower of **ब्रह्मन्** becomes **ब्रह्मन्** there is no question of becoming. It is nothing but claiming that I am **ब्रह्मन्**. Very nice. Next verse 28.

प्रणवं हीश्वरं विद्यात्सर्वस्य हृदि संस्थितम् । सर्वव्यापिनमोम्कारं मत्वा धीरो न शोचति ॥२८॥

सर्वप्राणिजातस्य स्मृतिप्रत्ययास्पदे हृदये स्थितमीश्वरं प्रणवं विद्यात्सर्वव्यापिनं व्योमवदोम्कारमात्मानमसंसारिणं धीरो बुद्धिमान्मत्वा न शोचति । शोकनिमित्ताननुपपत्तेः । "तरति शोकमात्मवित्" (छा.उ.७ । १ । ३) इत्यादि श्रुतिभ्यः ॥२८॥

So प्रणवं हीश्वरं विद्यात् one should know प्रणव to be ईश्वर. ईश्वर can refer to both third पाद as well as, 4th पाद. And both whether you take सगुण ईश्वर or निर्गुण ईश्वर, for the sake of knowledge and meditation, ईश्वर is invoked in the हृदयं. हृदयं means the physical heart. And according to शास्त्रा, the physical heart is locus of our mind. During sleep our mind is supposed to resolve in the heart. Therefore, there is heart. In the heart, there is mind. In the mind, there is ईश्वर. ईश्वर सर्व भूतानां हृद्देशे अर्जुन तिष्ठति. छान्दोग्य | 8th chapter दगराकाश उपासना. Therefore, he says सर्वस्य प्राणि जातस्य हृदयः In the heart of all the living beings. By लक्षणया अन्तःकरणे, in the mind, which is स्मृति प्रत्यया आस्पदे. which is the locus of all the वृत्ति ज्ञानं. All the वृत्ति-प्रत्यया means वृत्ति. which is the locus of all प्रत्यया like स्मृति प्रत्यया etc. स्मृति means memory. It can be taken as ज्ञानं all प्रत्यया सर्व प्रत्यया आस्पदे. आस्पदं means locus. Mind is the locus. And in that mind स्थितं ईश्वरं. ईश्वर is present as the साक्षी चैतन्यं. If it is अविद्या सहित साक्षी it is called तृतीय पादः if it is अविद्यारहित साक्षी. It is called चतुर्थ पादः So ईश्वर. स्थितं ईश्वरं, who is none other than प्रणवं. And what type of प्रणव is ईश्वर? मकार प्रधान प्रणवं. So प्रणवं means मकार प्रधान प्रणवं. Or अमात्र प्रधान प्रणवं. That ईश्वर विद्यात् one should recognize or know. So प्रणव is the साक्षी चैतन्यं which is witness of the presence of thoughts as well as the absence of thoughts. And once you say प्रणव, ईश्वर is in the heart. Then naturally we may think then ईश्वर must be feeling claustrophobia within that small heart. It is दहराकाश. Therefore, immediately he says, it is in the heart also. Not in the heart only. Therefore, the next description is सर्व व्यापिनं, which is really speaking, all-pervading like akasa: So सर्वम् व्यापिनं like what? व्योमवत्. व्योम means आकाशवत् आत्मानं. Sankaracharya repeatedly uses the word atma to indicate that We have to claim all this as our glory. Glory of ईश्वर is our glory. Glory of प्रणव is our glory. The entire विभूति योग we must be able to chant and claim as my glory. We need not tell others. Because they will say look at this fellow he is not able to stand straight and claims I have all glory. Therefore, never tell outside. Inside I must be comfortable in claiming all the महिमा. In मुण्डक, सैषा महिमा भुवि धिये ब्रह्मपुरेहोष. So आत्मानं. And what type of atma? असंसारिणं. Free from samsara. When it is free from samsara? Are you awake? All the time. सर्वद असंसारिणं. All सामानादिकरण्यं with ईश्वरं प्रणवं ओंकारं आत्मानं असंसारिणं. And the प्रणवं in the third line is translated as ओंकारं in the 4th line. Then in the next line मत्वा. मत्वा means ज्ञात्वा. Having known this ओंकार as myself. How? श्रवण मनन निदिध्यासनैः मत्वा the word is pronounced in half a second. But the process involves years of श्रवणं and 2 times श्रवणं, मननं and three times निदिध्यासनं. So,

decades of struggle are involved; not a joke. Therefore, **मत्वा**. That is why it is a life of commitment. Otherwise there should be an exclusive **सन्यास आश्रम** for this purpose. It requires such a dedication; that is why an **आश्रम** is designated for this purpose. It is not a crash program. Lifelong commitment. **मत्वा**. Who? **धीरः बुद्धिमान्**. **धीरः** is in the **मूलं = बुद्धिमान्, बुद्धिमान्** means **नित्यानित्य वस्तु विवेकी**. And **विवेकी** represents the other 3 qualifications. Final meaning of **धीर** is **साधन चतुष्टय सम्पन्नः**. So such a student **न शोचति** will not grieve. Doesn't grieve. Why? **शोक निमित्त अनुपपत्तेः**; because there is no cause for grief. What is the cause? **दुष्ट चतुष्टयम् ; अहंकार ममकार राग द्वेष** that cause is gone. And in support **Sankaracharya** quotes a **श्रुति वाक्यं**. “**तरति शोकमात्मवित्**” (**छा.उ.७ । १ । ३**) **इत्यादि श्रुतिभ्यः; छान्दोग्य वाक्यं** the knower of self, crosses over sorrow. Continuing.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः । ओम्कारो विदितो येन स मुनिर्नेतारो जनः ॥२९॥

अमात्रस्तुरीय ओम्कारः । मीयतेऽनयेति मात्रा परिच्छित्तिः सानन्ता यस्य स अनन्तमात्रः । नैतावत्वमस्य परिच्छेत्तुं शक्यत इत्यर्थः । सर्वद्वैत उपशमत्वादेव शिवः । ओम्कारो यथा व्याख्यातो विदितो येन स परमार्थतत्त्वस्य मननान्मुनिः । नेतरो जनः शास्त्रविदपीत्यर्थः ॥२९॥

So, this **कारिका** is closer to the 12th **मन्त्रा**. So **अमात्राः = तुरिया; ओंकार** is the **तुरिया प्रधान ओंकार**; and this **अमात्रा** is **अनन्तमात्रश्च**. So this compound **Sankaracharya** explains. **मात्रा** of the word **अनन्तमात्राः**; the **मात्रा** part of the compound means a measurement or boundary. So **मीयति कारण व्युत्पत्ति अन्य इति मात्र परिच्छित्तिः**; that by which something is measured is called measure. That measure indicates a limitation, a limit. Because any measure has got a limit. One liter is only one liter. One kilo is one kilo. So **मात्रा** means measure. Therefore, it refers to boundary or limit. Now he forms the word **परिच्छित्तिः** compound **सा मात्रा सा=मात्रा** we have to supply. **सा मात्रा अनन्ता यस्य स; अनन्तमात्राः**; that boundary is limitless. For which, that for which boundary is without a limit. That for which boundary has no limit is called **अनन्तमात्रा; अनन्तमात्राः यस्य सः; अनन्तमात्राः**. That means **एतावत्त्वं अस्य परिच्छेत्तुं न शक्यते इत्यर्थः**. **एतावत्त्वं** means measurement. This much. This muchness cannot be said for which? That for which you cannot say this muchness **இவ்வளவுதான் சொல்லி எதுக்கு சொல்ல முடியாதோ இவ்வளவுதான்** is called this muchness. Is not therefor which; it means boundless. So **एतावत्त्वं** means this muchness **इति परिच्छेत्तुं** to measure **यस्य न शक्यते**. That is called **अनन्तमात्राः** and in the **मूलं द्वैतस्य उपशमः** is there which is the comment on commentary 12th **मन्त्रा प्रपञ्चोपशमः** is said here as **द्वैतस्य उपशमः**. So **सर्व द्वैत उपशमत्वादेव -उपशम** means resolution. That in which the resolution of the other three **पादाः** will take place. Because the moment

you come to the 4th पादा the first three पादा: will get neglected. अपवाद takes place. So उपशम =अपवाद: And therefore, only, the अमात्रा is शिवः शिवः means मङ्गल स्वरूपं; मङ्गल स्वरूपं; means आनन्दस्वरूपः; मङ्गलम् always means आनन्दः So this is the first half.

Now Sankaracharya comes to the second half. ओंकार; यथा व्याख्याता विदितः येन. So this ओंकार, what type of ओंकार, यथाव्याख्याता; which has been described in the first half. And Sanskrit students यथाव्याख्याता: is a compound. Therefore, no gap in between. So the above described omkra is what? अमात्रा प्रधान ओंकार. That is the silence awareness ओंकार. येन विदितः If a person knows that silence awareness as myself. स that person, परमार्थतत्त्वस्य मननात्. Here मननं means ज्ञानं; because of the knowledge of the निर्गुण ओंकार, अमात्रा ओंकार, the ज्ञानि gets a special title. What is the title? मुनिः भवति. He is मुनिः That means all other people who do not know, they cannot be called मुनि; even if they have got काषाय वस्त्रं even if they have got long and white beard. And even if they have got matted locks. That doesn't matter. A मुनि is a मुनि not because of external condition. But only because of internal knowledge. A person with this knowledge, even if he is with coat boot and suit. That person I called मुनि:

चाण्डालोस्तु सतुद्विजोत्तु गुरुरित्येषा मनीषा मम मुनित्वम् is inside not outside. And therefore, GPA emphasizes न इतरोजनः; not anybody else. शास्त्रवित् अपि even if he has studied the sastram, he cannot be called मुनि unless he comes to binary format. He will be a शास्त्रवित् in triangular format is called श्रोत्रिय; a scholar in triangular format is called श्रोत्रिय; whereas a scholar in binary format is called मुनिः; ब्रह्मनिष्ठाः इति अर्थः; So with this कारिका 29 is over. And अमात्रा कारिका: which comments upon the 12th मन्त्रा of the upanishad that is also over. All the मन्त्राs of the first chapter are over. All the कारिकाs of the first chapter are over. Therefore, the first chapter titled आगमप्रकरणम् is completed. The अन्वयs of all the left out श्लोकाs I will give in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

044 - Chapter 2 Mantra 1

In the last class, we completed the भाष्यं of the first chapter of माण्डूक्य. The first chapter consisting of 12 मन्त्राः, and twenty-nine कारिका verses. And since, the उपनिषद् plays the primary role in the first chapter it is titled आगम प्रकरणम्, the word आगम referring to वेदा or उपनिषद्. So आगम प्रधान प्रकरणम्, आगम प्रकरणम् मध्यम पद लोप समास. The उपनिषद् is also there. The कारिका verses are also there. And with the first chapter the उपनिषद् is over. The following three chapters 2nd, 3rd and 4th are purely consisting of the कारिका verses written by GPA, analysing the माण्डूक्य उपनिषद् in general and the 7th मन्त्रा in particular. Because the 7th मन्त्रा of the उपनिषद् alone is revealing the reality ब्रह्मन् the तुरीयम् the आत्मा. And we have to enter the second chapter now. But before that some अन्वयाः are left out. I would like to give the अन्वयाः of the left-out verses. Thereafter we will enter into the second chapter. I think I have given up to the 24th कारिका. 24th also i have to do: ok. So first 24th. अन्वयः:

{मुमुक्षुः} ओंकारं पादशः विद्यात्. पादाः; मात्राः; (भवन्ति); संशयः; न (अस्ति.). ओंकारं पादशः ज्ञात्वा (सः) कञ्चित् अपचिन्तयेत्. Verse 25.

{मुमुक्षुः} चेतः प्रणवे युज्जीत. प्रणवः; नर्भयं ब्रह्म (भवति.). प्रणवे नतिय युक्तस्य क्वचित् भयं न वदियते Verse 26

प्रणवः; हि अपरं ब्रह्म (भवति)प्रणवः; नर्भयं ब्रह्म (भवति). प्रणवे नतिय युक्तस्य क्वचित् न वदियते Verse 26

प्रणवः हि अपरं ब्रह्म (भवति). प्रणवः परः च स्मृतः; प्रणवः अपूर्व अनपरः अनन्तरः; अभयः अव्ययः (च भवति). And incidentally is based on BU 2-5-19. Same words are borrowed from there. BU 2-5-19. Verse 27

प्रणवः हि सर्वस्य आदिः मध्यं तथा एव अन्तः; च (भवति). एवं हि प्रणवम् ज्ञात्वा (सः) तदनन्तरं (प्रणवम्) व्यश्रुते. 28

{मुमुक्षुः} प्रणवं सर्वस्य हृदय स्थितिं ईश्वरं वदियात्. सत्त्वव्यापनिं ओंकारं मत्वा धीरः; न चोचत. 29 the last कारिका अमात्रा; अनन्तमात्राः द्वैतस्य उपशमः शिवः; च ओंकारः येन विदितः; स; मुनिः (भवति); इतर जना; न (भवति). So now we will enter into the introduction of the 2nd chapter. Page 82 वैतथ्य प्रकरणम् introduction.

ज्ञाते द्वैतं न विद्यत इत्युक्तम्, "एकमेवाद्वितीयम्"(छा.उ.६।२।१) इत्यादि श्रुतिभ्यः। आगममात्रं तत्। तत्रोपपत्त्यापि द्वैतस्य वैतथ्यं शक्यतेऽवधारयितुमिति द्वितीयं प्रकरणमारभ्यते

As I had said in my मूलम् class, in the माण्डूक्य 7th मन्त्रा which defines the तुरीय आत्मा two words are very, very significant. And the 2 chapters are commenting on those 2 words only. And what are those two words. 1. प्रपञ्चोपशमः तुरीयम् is that in which the world is absent. उपशमः means अभावः. So प्रपञ्च उपशम प्रपञ्च अभावः बहुव्रीहि compound. प्रपञ्चस्य अभावः यस्मिन् सः. And through this मन्त्रा the उपनिषद् is negating the world. And by negating the world the उपनिषद् conveys that the world is experientially there, but factually not there. Experientially there वेदा need not say. We are experiencing. Factually not there वेदा says by using the word प्रपञ्चोपशमः. And whatever is experientially available but factually not there is called मिथ्या. And thus, the word प्रपञ्चोपशमः indirectly shows the world is मिथ्या. The word प्रपञ्चोपशमः indirectly reveals, that the world is मिथ्या. And this मिथ्यात्वं or falsity or unreality of the world is going to be logically established in the second chapter. So thus, the first chapter reveals the unreality through वेद प्रमाण. The second chapter reveals the same unreality through अनुमान प्रमाण. So thus, both through the शास्त्र प्रमाणं of the first chapter, and अनुमान प्रमाणं of the second chapter, the unreality of the world is going to be established. And when we say अनुमान प्रमाणं, we should note not independent अनुमानम्. Not स्वतन्त्र अनुमानम्. But a अनुमानम् backed by the वेदा प्रमाण only. And the unreality is conveyed through different Sanskrit words. Many words are there for unreality. The most well-known word is असत्यं; opposite of सत्यं, असत्यं. Then the next word is असत्. In the Bhagavad Gita नासतो विद्यते भावः नाभावो विद्यते सतः. In that verse, the word असत् means मिथ्या. Very careful. Therefore, असत्यं means मिथ्या. असत् means मिथ्या. अमृतं is the third word which means मिथ्या. And the 4th word is मिथ्या. The word मिथ्या itself means unreal. So, 4 words. Now in this chapter we are going to use a 5th word. And that word is वितथं. वितथं means unreal. विगतां तथा यस्मात् तत् वितथं बहुव्रीहि. प्रति बहुव्रीहि विगतां तथा यस्मात् is वितथं. It is an adjective having all the 3 genders. वितथाः पदार्थाः वितथा श्रिष्टिः वितथां जगत् in all three genders the word exist. तथा means that ness. So वितथं means that which doesn't have thatness. That means unreal. The rope snake doesn't have snakesness. Why? It is rope. Therefore, that which appears as snake but which is really not snake, it is वितथं. And this word वितथं is adjective and its abstract noun is वैतथ्यं. So वितथं is adjective. वैतथ्यं is the abstract noun. In English वितथं means unreal. वैतथ्यं means unreality. वितथं unreal. And वैतथ्यं means unreality मिथ्यात्वं इत्यर्थः. And the second chapter is called वैतथ्य प्रकरणम् because it reveals the वैतथ्य. The second chapter is called the unreality chapter, not because the chapter is unreal. Chapter is also.

But that is not subject matter. The unreality chapter reveals. The unreality of the प्रपञ्च; जाग्रत् प्रपञ्च. So, the unreality chapter reveals the unreality of जाग्रत् प्रपञ्च; the waker's universe. And the शास्त्र has to reveal the unreality of the जाग्रत् प्रपञ्च because, we think जाग्रत् प्रपञ्च is real. And therefore, the उपनिषद् wants to refute it as a misconception. जाग्रत् प्रपञ्च seems real. But it is not. And whenever we use अनुमान वाक्यम् we have to give an example. An example is required. What is the example for that? We have the well known अनुमान वाक्यम् पर्वतः वह्निमान् धुमवत्वात्; mountain has got fire, because it has smoke. That means wherever smoke is there the fire is there. Now how do you know wherever smoke is there will be fire. We give the example yatha mahanase. As in the olden day kitchen, or in the याग शाल they all become example. And in the second chapter, since we are going to use अनुमानम्, to show the unreality of जाग्रत् प्रपञ्च, we require an example, and what is the example we are going to take? You know. I hope you are awake. Then the example is स्वप्न प्रपञ्च: Dream universe seems real in dream. But it is only seemingly real. But it is not. Similarly, जाग्रत् प्रपञ्च seems real. In जाग्रत् अवस्था. But it only seems real. But not. Thus, with the help of स्वप्न drishtanta GPA, not उपनिषद्, उपनिषद् is over. GPA with स्वप्न example is going to establish the unreality of जाग्रत् प्रपञ्च which has been hinted in the 7th मन्त्रा by the word प्रपञ्चोपशमः. So this is the development of the second chapter which consists of 38 कारिका verses. And Sankaracharya gives an introduction for that. What does he say.? ज्ञाते द्वैतं न विद्यते इति उक्तं. In the first chapter, in the 18th कारिका, page no 67 विकल्पो विनिवर्तन्ते कल्पितो यदि केनचित्। उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते।। is the statement given by GPA. And what does it mean? ज्ञाते सति. When the तुरीयम्, the reality is known सति saptami ज्ञाते सति. द्वैतं. द्वैतं means the duality consisting of both जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च both duality न विद्यते is as good as non-existent. Why do we say as good as non-existent? Because we will continue to experience it. But in spite of experience it is as good as non-existent. Remembering the 9th chapter of BG मत्स्थानि सर्वं भूतानि very important न च मत्स्थानि भूतानि world is in me. भगवान् says world is not in me. How do you reconcile it.? World is in me means experientially in me. World is factually not in me. That is said here ज्ञाते सति. अधिष्ठानं ज्ञाने सति. द्वैतं न विद्यते इत्युक्तं. And whatever gets negated by knowledge, whatever gets negated by knowledge is called unreal. Whatever is negated by knowledge is unreal. Rope snake is negated by rope knowledge dream is negated by waker's knowledge. Mirage water is negated by sand knowledge. Whatever is ज्ञान बाध्यं is मिथ्या. Therefore, द्वैतं मिथ्या इति उक्तं. ज्ञाते द्वैतं न विद्यते इत्युक्तं we have

to rephrase it. द्वैतं मिथ्या इति उक्तं गौडपादाचार्येण. And what is the प्रमाणं for GPA/ one प्रमाणं is seventh मन्त्रा itself. प्रपञ्चोपशम; अद्वैत; etc. And what is the second प्रमाणं? Sankaracharya quotes from छान्दोग्यएक एवं अद्वितीयं ब्रह्मन् is one only. That only is important. Doesn't say ब्रह्मन् is one. If you say ब्रह्मन् is one. OK one of the things is ब्रह्मन् also. He says ब्रह्मन् only indicating nothing else is really there. So इत्यादि श्रुतिभ्यः from such श्रुति GPA makes the statement. And तत् आगम मात्रं. So that unreality of the world is revealed only through वेदा प्रमाण. आगम मात्रं. Means वेदा प्रमाण मात्रं प्रपञ्चोपशमम् इति वेदा प्रमाणं एकमेवाद्वितीयं इति । वेदा प्रमाण मात्रं. And even though वेदा प्रमाणं by itself is valid and it is enough to reveal the reality, human intellect always looks for logical support also. And then alone the knowledge gets converted into conviction. And therefore, logical support, is also, part of vedantic study. And this has been admitted by वेदा itself. That is why वेदा says श्रोतव्याः and मन्तव्यः श्रोतव्याः is वेदा प्रमाणं. मन्तव्यः is tarka प्रमाणं. श्रुति itself admits the relevance of both श्रुति and युक्ति. By mentioning मननं. And therefore, GPA wants to do मननं by adding 2 chapters. First chapter is sravana chapter. Second and third chapters are मननं chapters. That means we should use intellect. For those who love using intellect second and third chapters are beautiful chapters. Those who do not love using the intellect they are head ache chapters. And therefore, Sankaracharya says तत्र. तत्र means with reference to this message. So, in the previous sentence also आगम मात्रं tat. That तत् means वैतथ्यं the unreality. तत्र with reference to this unreality वैतथ्य विषये, उपपत्त्या अपि द्वैतस्य वैतथ्यं अवधारयितुं शक्यते उपपत्त्या अपि means with the help of reasoning also. उपपत्ति; means युक्तिः So by logic also, द्वैतस्य मिथ्यात्वं or वैतथ्यं the unreality of dvaita प्रपञ्च particularly जाग्रत् द्वैतं. अवधारयितुं शक्यते. So Sankaracharya carefully uses अवधारयितुं. We are not knowing the unreality through logic. The unreality is primarily understood from where/ very careful. Primarily we know the unreality from श्रुति प्रमाणं. युक्ति प्रमाणं is not for knowing unreality but for confirming, reinforcing, substantiating. Therefore, he uses the word अवधारयितुम्. शक्यते it is possible. इति. इति हेतोः Therefore, द्वितीयं प्रकरणम् आरभ्यते. The second chapter of माण्डूक्य कारिका is introduced. So, this terse introduction. Now we will enter the verse proper. No. 1.

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः । अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना ॥ १ ॥

So, as I said, GPA is going to show जाग्रत् प्रपञ्च is unreal. And for understanding he is going to take स्वप्न प्रपञ्च as the example. And if स्वप्न प्रपञ्च has to be taken as an example, first we should accept first स्वप्न प्रपञ्च is unreal. Suppose you say somebody

is intelligent like, me it will be conveying only everybody has accepted I am intelligent. Otherwise it will be counterproductive. Therefore, if dream should be given as an example, we all first should have consensus that स्वप्न प्रपञ्च is unreal. And even though, generally people know that dream is unreal. But GPA doesn't want to take anything for granted. And therefore, his first project is, let us keep the जाग्रत् प्रपञ्च aside. Let us analyse स्वप्न प्रपञ्च first. In which अवस्था? Very careful. We should not go into dream now. We are going to analyse स्वप्न प्रपञ्च in जाग्रत् अवस्था. So, keep awake. And therefore, GPA is going to give three प्रमाणानि, on this we have seen in the मूलम् itself. Those who are revising the मूलम्, they will be able to connect. There also I have said श्रुति प्रमाणं, अनुमानं प्रमाणं and अनुभव प्रमाणं. प्रत्यक्षं प्रमाणं. So, through three प्रमाणानि, GPA establishes स्वप्न मिथ्यात्वम्. And of these 3 प्रमाणानि first he takes युक्ति or अनुमान प्रमाणं. And thereafter प्रत्यक्षं or अनुभव प्रमाण and thereafter श्रुति प्रमाण. So अनुमानं, अनुभव, and श्रुति in that order. And what is going to be the अनुमान प्रमाणं. First, I will give you the gist of the श्लोका. Then we will see the भाष्यं. He says, that we are experiencing the dream universe within our body. And according to शास्त्रा, during the dream, the जीवा moves through the नाडी. There is called स्वप्निय नाडी. नाडी is a vessel, some kind of a vessel inside the body. Something similar to blood vessels it is called नाडी and जीवा is supposed to be moving in the नाडी during dream. Already body is small. Within the body नाडी is body to नाडी. OK. नाडी is still smaller. And within that that नाडी the जीवा experiences what? The स्वप्न प्रपञ्च consisting of mountain sun moon stars roads etc. And we know for all the objects नाडी is not sufficient space. Mountain cannot be within the body itself. It cannot be. Therefore, since sufficient place is not there, to accommodate the object, the objects must be what? Only imaginary or unreal. Since real mountain etc. Cannot be accommodated within a small body and a smaller नाडी, the dream objects must be वासना projection, unreal. So उचित देश अभावात्. Sufficient space is not there for real objects. तस्मात् स्वप्नः मिथ्या. The example can be like experiencing an elephant on a mirror. Imagine there is a mirror and upon the mirror I experience a real elephant is standing here in front there is a mirror. In the mirror also, there is an elephant. But a real elephant cannot be accommodated by a mirror. What will happen if an elephant stands on a mirror? It will be crushed. Therefore, you know the mirror elephant is मिथ्या. Why? उचित देश अभावात्. Similarly, स्वप्न प्रपञ्च; मिथ्या उचित देश अभावात् mirror elephant वत् दर्पण रिष्यमान नगरी वत्. This is the अनुमानं. Now we will go to the भाष्यं.

वितथस्य भावो वैतथ्यम्, असत्यत्वमित्यर्थः । कस्य ? सर्वेषां बाह्याध्यात्मिकानां भावानां पदार्थानां स्वप्न उपलभ्यमानानाम्, आहुः कथयन्ति, मनीषिणः प्रमाणकुशलाः । वैतथ्ये हेतुमाहा

So first word is वैतथ्यं and Sankaracharya says वैतथ्यं is the abstract noun of वितथां. So वितथस्य भावः, भावः means abstract noun is called वैतथ्यं what is the difference in English वितथां is unreal वैतथ्यं is unreality=असत्यत्वं इत्यर्थः. वैतथ्यं means असत्यत्वं असत्त्वं मिथ्यात्वं अनृतत्वं etc. Then Sankaracharya asks the question: कस्य? Very careful. तुरीयस्य if you say. Therefore, Sankaracharya is worried that we may take it to the wrong thing. Therefore, he asks the question, whose वैतथ्यं? सर्वेषां भावानां is in the मूलम्. सर्वेषां means बाह्य आद्यात्मिकानाम्. बाह्य means the external and आध्यात्मिक means internal objects. And we should be very careful. Here the word external and internal refers to external with reference to the dream individual. Because within the dream also we have an external one and an internal feeling. Imagine in a dream a dog is chasing. Now from the stand point of the dream individual, the dog is inside or outside. The dog is outside the dreamer. Even though it is inside the waker; it is outside the dreamer. That is called बाह्य padartha. dream dog is बाह्य padartha; and seeing the dog, the dreamer has got fear. The fear of the dreamer is आन्तर or बाह्य. The fear is inside his mind. Therefore, the fear is आन्तर and dog is बाह्य. Both आन्तर and बाह्य in the dream. So बाह्य आध्यात्मिकानां is the meaning of सर्वेषां. सर्वेषां = बाह्य आध्यात्मिकानां. Then भावानां is in the मूलम् = पदार्थानां. भावः means padartha, any object. And the next word in the मूलम् is स्वप्ना is there. Because of sandhi rule it is presented स्वप्न. If you take the word it should be read as स्वप्ने. सप्तमि विभक्ति. स्वप्ने is in the मूलम्. Sankaracharya says स्वप्ने उपलभ्यमानानाम् - उपलभ्यमाना means experienced in dream. स्वप्ने उपलभ्यमानानाम्. उपलभ् means to experience. Present passive participle. So, all the inside and outside experienced in the dream in the form of dream dog and the dream fear, all of them आहुः. आहुः is in the मूलम्. कथयन्ति. कथयन्ति means they declare. Then they declare means who? The श्लोका doesn't say that. Therefore, Sankaracharya says - Oh it is said in the श्लोका itself. मनीषिणा and मनीषिणा = प्रमाणकुशलाः Good thinkers. Experts in the analysis of प्रमाणं. Especially अनुमानप्रमाणकुशलाः Experts in logical reasoning. So, they declare. They declare what? By that time, you would have forgotten that. Look at the first word. वैतथ्यं they declare the unreality of dream material. Just an aside note for Sanskrit students. Others can doze off if you want. So here the word स्वप्ने सप्तमि विभक्ति is there. And there is a grammatical problem. According to Sanskrit grammar all the विभक्तयः

except षष्टि. प्रथम द्वितीया तृतीया चतुर्थी पञ्चमी, सप्तमी all these 7 विभक्तयः are called कारक विभक्तयः. And कारक विभक्ती should be connected with verb only. That is why it is called कारक विभक्ती. And if you apply the rule and connect the saptami विभक्ती with the verb in the श्लोका. The verb is the श्लोका is मनीषिणः आहुः; and then what will be the sentence. मनीषिणाः स्वप्ने आहुः all the wise people declare in dream. *புரியறதோ?* Wise people declare in dream it will mean. If you grammatically study. Sankaracharya has noted this problem. And therefore, he solves this problem by adding an expression उपलभ्यमानानाम्. And स्वप्ने उपलभ्यमानानाम् पदार्थानां इति अन्वयः So, the wise people declare not in dream. Declare that the things obtaining in dream so obtaining you have to supply. Things obtaining in dream are unreal. If you don't supply the word obtaining what will be the grammar problem. It means they are declaring in dream. Therefore, उपलभ्यमानानाम् is a very thoughtful word used by Sankaracharya to solve a grammatical problem. And if you don't understand nothing to worry because you don't require solution also. A beautiful उपलभ्यमानानाम् पदार्थानां इति अन्वयः. And वैतथ्ये हेतुम् आह.

If those people are declaring the unreality of the dream objects, logically through anumana pramana, then they have to give the हेतु. What is the reason for declaring the unreality? In the case of mountain having the fire, what is the reason we give. Even though I don't see the fire, the mountain must have fire. What is the reason? because of smoke. That because of smoke is called hetu and similarly here also स्वप्न प्रपञ्चः मिथ्या what is the reason? उचित देश अभावात्; because there is no sufficient space inside for the existence of a world in dream. However, empty the head may be, even if the whole brain is removed, still a mountain cannot be accommodated within the head. Therefore, that is the हेतु. That is given in the second half of the श्लोका. Therefore, Sankaracharya introduces वैतथ्ये हेतुम् आह. The reason for unreality is second line. And what is that reason? In the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

045 - Chapter 2 mantra 1-2

Page no 82 verse no 1. Bhashyam 3rd line

बाह्याध्यात्मिकानां भावानां पदार्थानां स्वप्न उपलभ्यमानानाम्, आहुः कथयन्ति, मनीषिणः प्रमाणकुशलाः । वैतथ्ये हेतुमाह

As I said in the last class, in the second chapter GPA is going to establish the मिथ्यात्वं of जाग्रत् प्रपञ्च also, with the help of अनुमान प्रमाणं. And this मिथ्यात्वं has been already revealed by the उपनिषद् indirectly by the two expressions, प्रपञ्चोपशमं and अद्वैतं. And what has been revealed in the उपनिषद् is being reconfirmed with युक्ति प्रमाणं also. And when we are having युक्ति प्रमाणं we always require an example. And the example to be taken is स्वप्न प्रपञ्च. And even though स्वप्न प्रपञ्च's unreality is accepted generally by the people GPA doesn't want to take it for granted. Therefore, first he establishes स्वप्न प्रपञ्च मिथ्यात्वं through one अनुमानं. And then that स्वप्न प्रपञ्च will be taken as the example for जाग्रत् प्रपञ्च मिथ्यात्व साधनं And for that the preposition is made in the first half of the श्लोका. मनीषिणः सर्व भावानां वैतथ्यं आहुः is the प्रतिज्ञा. So wise people declare the unreality of all the objects in the स्वप्न प्रपञ्च. So Sanskrit students should note पदार्थानां वैतथ्यं मनीषिणः कथयन्ति. That वैतथ्यं from the first line should be brought to the 4th line after पदार्थानां so पदार्थानां वैतथ्यं मनीषिणःआहुः And then वैतथ्ये हेतुमाह. What is the हेतु the reason for such a conclusion that is given in the second line which Sankaracharya is going to comment now. Page 83 भाष्यं top line.

अन्तःस्थानात्, अन्तः शरीरस्य मध्ये स्थानं येषाम् । तत्र हि भावोपलभ्यन्ते पर्वतहस्त्यादयो न बहिः शरीरात् । तस्मात्ते वितथा भवितुमर्हन्ति । नन्वपवरकाद्यन्तरूपलभ्यमानैः घटादिभिः अनैकान्तिको हेतुरित्याशङ्क्याह संवृतत्वेन हेतुन इति । अन्तः संवृतस्थानादित्यर्थः । न ह्यन्तः संवृते देहेन्तो नाडीषु पर्वतहस्त्यादीनां संभवोऽस्ति, न हि देहे पर्वतः, अस्ति ॥१॥

So, the reason given by GPA is अन्तःस्थानात्, अन्तःस्थानम् means their location within because of their internal location they are unreal. So अन्तः = शरीरस्य मध्ये within the physical body. स्थानम्, स्थानम् means location presence availability एषां पदार्थानां. So it looks a बहुव्रीहि compound. It is not. अन्तः स्थानम् because of internal presence. स्थानम् means presence. Presence of all the dream objects. अन्तः means within the body. तत्र तत्र हि means as it is experienced by all. That हि indicates अनुभव प्रसिद्धि; as it is well known to all human beings. तत्र हि- तत्र means within the physical body alone we are

experiencing the object. We are not seeing the objects outside. Because eyes are closed. Therefore, we are not seeing the external world with the sense organs because the eyes are closed. Therefore, whatever we are seeing are experience within the body only. So तत्र हि शरीरस्य अन्तः हि भावः | भावः means पदार्थः उपलभ्यन्ते. And Sanskrit students भावः = पर्वतहस्त्यादयः you have to connect those two words. पर्वतम् means mountain. So, if we are experiencing an ant within then you may wonder whether it is dream ant or real ant. Because both can exist within the body. Therefore, Sankaracharya says पर्वतम् and हस्ति. पर्वतम् means mountain and हस्ति means elephant. Both cannot be existing really. Therefore, पर्वतः हस्ति आदयः | आदि पदात् any big thing. भावः शरीरात् बहिः न उपलभ्यन्ते. Shankaracharya's prose itself requires anvaya. So भाव पर्वतहस्त्यादयः शरीरात् बहिः न उपलभ्यन्ते इति अन्वयः So, they are not experienced outside. They are experienced inside. And therefore, it must be unreal. तस्मात् - Therefore, ते वितथा भवितुं अर्हन्ति They must be unreal. Then a पूर्वपक्षि may raise an objection. What is the possible objection? Just because they are inside the body suppose you say it is unreal यत्र यत्र अन्तःस्तत्त्वं तत्र तत्र मिथ्यात्वं if you say, our kidney liver etc. Are within the body. Therefore, they also will become unreal. Real kidney itself creates problem if they are unreal how will he manage. Therefore, there is व्यभिचार दोषः. व्यभिचार ; means whenever the reason goes to or becomes over extensive, it is called आनैकन्तिकत्व or व्यभिचार दोषः; in तर्क language. So when you say, mountain has got fire because there is smoke. So पर्वत वह्निमान् धूमवत्त्वात् यथा महानसे. This is the right अनुमानं. The हेतु is also correct because यत्र यत्र धूमः तत्र तत्र अग्निः But suppose you reverse. यत्र यत्र अग्निः; तत्र तत्र धूमः suppose you assume. That is not correct because there can be fire in red hot iron ball. So you have heated up or even our own gas stove. There fire is there. But smoke is not there. Therefore, व्याप्ति is wrong व्याप्ति. यत्र यत्र अग्निः; तत्र तत्र धूमः is a wrong generalization. Based on that you can make an अनुमानं. पर्वतः धुमवान् अग्निमत्त्वात् यथा महानसे if you make an अनुमानं that will be wrong. Because your हेतु wherever there is fire there is smoke, that हेतु will work in a place where there is smoke. That हेतु is present in a place where there is no smoke also. This is called हेतु extending beyond the expected साध्यं. साध्य भावात् वृत्तित्वं आनैकन्तिकत्वम्. So if the हेतु becomes over extensive, it is like saying that this person is a crow because he has 2 legs like a crow. अयं पक्षीः a person is standing. I make an अनुमानं. अयं पक्षीः; why? Because द्विपादत्वात्. Because of two legs. Like what? काकवत् suppose you say? What is the mistake in the अनुमानं? You are assuming wherever there are 2 legs there must be पक्षीत्वं but two legs are there for

पक्षी also and also which are not birds. When हेतु goes beyond the साध्यं it is called व्यभिचारित्वं of the हेतु. Therefore, he says, here what is the दोष? Wherever a thing is inside it is मिथ्या if you say, not only the kidney liver etc. Will be in trouble. Within the room whatever objects are there they are all inside. And we will have to say all the people are मिथ्या अन्तस्थानात्. Therefore, that अनुमानं is wrong. Who says? Purvapakshi says. ननु - what is that? अपवरकादन्तः उपलभ्यमानैः घटादिभिः; so through the example of pot etc. What type of pot? अन्तः उपलभ्यमानैः which all have got the हेतु. अन्तःस्तत्त्वं हेतु is there but साध्यं is not there. What is the साध्यं? मिथ्यात्वं साध्यं is not there for घटा etc. So हेतुः अस्ति. साध्यं नास्ति is व्यभिचार दोष; साध्य अभावात् वृत्तित्वं is the तर्क language. So, because of the example or by means of the example of pot etc. which are obtaining within the room. Therefore, the हेतु अन्तःस्तत्त्वं is there but साध्यं मिथ्यात्वं is not there. Because of that आनैकान्तिकतः हेतु your logic or reasoning is vyabhicari. Vyabhicari means has got deviation. Or it has got over extensiveness. Problem is there इति आसङ्क्या. Such a पूर्वपक्षा may be raised. This GPA visualizes And therefore, to avoid the व्यभिचार दोष he adds another word संवृतत्वेन. So, whatever is within and also within the limited space and within insufficient space. So, whatever exists within and also within insufficient space. So you should add an adjective 'insufficient space'. Therefore, within the hall, if somebody says chair is there, it is not मिथ्या. Because sufficient space is there. Man is there within and sufficient space is there. Suppose somebody says within the hall mountain is there. You are talking about 'within' and space is not sufficient for mountain. Therefore, mountain should come under imaginary mountain. Or it is a painted mountain. Real mountain cannot be there because of insufficient space. That is indicated in the श्लोका by संवृतत्वेन हेतुना. So संवृतत्वेन संवृता means limited or insufficient. हेतुना because of this reason. Therefore, combining both these parts अन्तःस्तत्त्वं and संवृतत्वम् joined together you should take as the हेतु. And therefore, Sankaracharya combines and says अन्तः? संवृत स्थानात् is the हेतु. So first he said अन्तःस्थानात् later संवृतत्वेन. Sankaracharya combines them and says अन्तः संवृत स्थानात् स्वप्न पदार्थः मिथ्याभूता. And he explains that न हि. So indeed, संवृते देहः अन्तः नाडीषु. So, this is based on the शास्त्रं. According to शास्त्रा, during dream जीव is moving within the body through the नाड्यः which are pervading the body. They are called स्वप्निया नाडी in अजात शत्रु ब्रह्मणम् word स्वप्निया नाड्या and नाडी size is what? body is small. Within body नाडी is still smaller. And जीवा is supposed to move in the नाडी. शास्त्रं alone is the प्रमाणं. शास्त्रं says जीव moves within the नाडी of the body. And therefore, mountain also he must be

experiencing within the नाडी. Now how can a mountain exist within the small नाडी? That is what he says अन्तः संवृते देहः अन्तः नाडीषु. And incidentally what is the नाडी we are not yet very clear. वेदा talks about a नाडी within the body. We are not able to understand medically whether it refers to neurological thing or the nerves. Whether they refer to blood vessels. Not blood vessels whether they refer to lymph vessels etc. We are not clear. Some doctor who was studying all this was suggesting that it may be lymph vessel but we do not know. Therefore, what is our translation of नाडी? नाडी. Not the नाडी ज्योतिषं. Ok. So therefore, नाडी means some kind नाडीs through which प्राणाः are supposed to move जीवा is supposed to move only during dream it moves. Therefore, अन्तः नाडीषु पर्वतहस्त्यादीनां. Mountain elephant etc. संभवः अस्ति. That न in the beginning should be connected here. न अस्ति. There is no possibility of mountain within the नाडी. Then Sankaracharya gives a कैमुतिक न्याय; when the mountain cannot exist within the body itself, where is the question existing within the नाडी. Therefore, he says न हि देहे कैमुतिक न्याय न हि देहे in the body itself पर्वतः अस्ति. Therefore, what is the अनुमानं? स्वप्न पदार्थः वितथा उचित देश अभावः. Like what? दर्पणस्थ नगरीवत् विश्वं दर्पण नगरी तुल्यं दर्पणस्थ नगरीवत्. is the example. Ok I will give you अन्वयः

मनीषिणाः स्वप्न (उपलभ्यमानं) सर्व भावानां वैतथ्यं आहुः भावानां अन्तः स्थानात् संवृतत्वेन हेतुना तु (एवं आहुः)
continuing. Introduction to verse 2.

स्वप्नदृश्यानां भावानामन्तः संवृतस्थानमित्येतदसिद्धम्, यस्मात्प्राच्येषु सुप्त उदक्षु स्वप्नान्यश्यन्निव दृश्यत इत्येतदाशङ्क्याह

The second श्लोका can be taken as the second reasoning for the मिथ्यात्वं. That is one possibility referring to उचित काल अभावात्. All the events in dream like going too far away places and coming back, all happening within an hour or half an hour. For travel in- sufficient time is there. But still such events take place. Therefore, it must be unreal only. Therefore, उचित काल अभावात् can be taken as second reasoning. That is how i presented in the मूलं class. Anandagiri also gives in that way. But bg-251 chapter 18 verses 66 to 70 19032017 gives a different type of introduction. How does he approach/ he says in the first verse the reason given is that स्वप्न पदाथानां are existing within in sufficient space? And therefore, it is unreal हेतु is उचित देश अभावात् अन्तः स्मृतस्थानात्. Now the Purvapakshi questions the very हेतु itself. The reason that you give for unreality, that reason itself, I don't accept. This is called हेत्वसिद्धि दोषः

when the purvapakshi questions the हेतु in the अनुमानं, like questioning whether there is smoke itself. Ok if there is smoke I am willing to accept the presence of the अग्नि. But what you claim as smoke or that reason itself I don't admit. So, when the reason is challenged it is called हेत्वसिद्धि शङ्का in तर्क language. हेत्वसिद्धिं शङ्काते. And how does purva pakshi question the हेतु? He says if the dream objects are experienced within the body, then the space is sufficient. If the dream objects are experienced within body उचित देशः नास्ति. But I don't admit that itself. What does he think? A peculiar पुर्वपक्षि he says. During स्वप्न, the जीव goes out of the body. And travels. And he looks at various objects in the external world. And in the external world he can look at mountain. You cannot say उचित देश bhava. Because in the external world we have got enough space for galaxies and solar systems. Therefore, a person travels and experiences, the world outside. तस्मात् उचित देश अभाव रूप हेतुः नास्ति तस्मात् मिथ्यात्वं न उक्तं. And for that we have to answer that the जीव doesn't travel during dream. It doesn't travel during dream. How to prove? Because he talks about experiencing the Niagara Falls in America. Or he experiences any other thing in a far away Canada or Europe or somewhere. And he could not have to travel to those places and experienced those objects within the few hours of his sleep because travel itself in the fastest aircraft it will take several hours for return also. Therefore, उचित काल अभावात्, there is no travel. And therefore, what? We should be very careful here. Therefore, you should not say dream is unreal. You cannot convey उचित देश अभावात्, you cannot say is purvapakshi stand. Our answer should be उचित देश अभावः we have to say. How should we coin our statement? Since he doesn't travel and experiencing outside he must be experiencing things within the body only. And within the body there is no enough space for Niagara Falls. Therefore, Niagara Falls is false. It is not falls. It is false. First is falls. Second one is false. So, your dream Niagara Falls is false. Because you have not traveled. Therefore, you have experienced within your nadi only. So with this background look at the introduction. स्वप्नदृश्यानां भावानाम् the object experienced in स्वप्न, "अन्त संवृतस्थानम्". And this statement is our statement as the हेतु in the previous श्लोका. And I hope you don't have head ache. So स्वप्नदृश्यानां भावानाम्, the object experienced in dream are existing within insufficient space. This whose statement? Our statement given as हेतु, हेतु means reason for our अनुमानं. And what is our अनुमान वाक्यं. स्वप्न पदार्थाः; वितथा. अन्तस्थं संवृतस्थानात्. दर्पणस्थ नगरवत् is our अनुमानं. In our अनुमानं what is the हेतु? स्वप्न पदार्थाः; अन्त संवृतस्था; that हेतु purva pakshi is

quoting. "स्वप्नदृश्यानां भावानाम् अन्तःस्थं संवृतस्थानम् इति त्वया उक्तं". This statement made by the advaitin in the previous श्लोका, so माण्डूक्य भाष्य is involved. You should be ready. This statement of yours given as हेतु for the अनुमानं in the previous श्लोका is असिद्धं. This is called हेत्वसिद्धि; असिद्धं means not proved by you. You are taking it for granted. It is not proved by you. And why is not proved? Because यस्मात् प्राच्येषु सुप्तः पुरुषः; a person who has gone to sleep in an eastern part of the country, Either Bengal or Orissa he has gone to bed. And what does he experience उदक्षु in the northern part of the country. Jammu, Kashmir, Amaranth. So उदक्षु प्रदेशेषु स्वप्नान् पश्यन् इव दृश्यते. He seems to experience the dream objects. And therefore, certainly it cannot be within the body. It has to be by travel to the northern area. Otherwise he would have dreamt only in things existing within Orissa and Bengal. But he sees objects of Kashmir. These are all funny reasons. Don't take seriously. अ०८०७ purva pakshi is asking such questions स्वप्नान् पश्यन् इव दृश्यते his conclusion is he must have travelled to Amaranth during dream. In fact, there are such systems of philosophy also. What they say is during dream we travel. The जीव leaves the body. And if it fully leaves the body the body would have died. What happens? A very thin cord, like a silver cord, connects the जीव, the astral body of the जीव and the physical body like the balloon or kite. There is a connection between the astral and the physical body. And it is an invisible thread and that will be tied to the body and the जीव will be travelling. All these imaginations are there. I read some book of Lofsang Rampa, a buddhist. He has written a series of books. And there he mentions all kinds of funny things. Let us come to our topic. So स्वप्नान् पश्यन् इव दृश्यते इत्येतदाशङ्क्या. Assuming this possible doubt of a purva paksi, GPA says जीव, cannot travel, during dream. Why? उचित काल अभावत्. We will read the श्लोका. Page 84.

अदीर्घत्वाच्च कालस्य गत्वा देशान्न पश्यति । प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ २ ॥

So first I will give you the essence of the श्लोका. In the first half, the उचित काल अभावात् reason is given. You have to interpret it properly. उचित काल अभावात् sufficient time is not there. One doesn't actually doesn't travel. Therefore, one sees the object within the body only. And within body space is not sufficient. Therefore, हेतु is सिद्धं. So, we have to interpret this श्लोका as हेतु सिद्धि; not the second अनुमानं. But the हेतु सिद्धि of the first अनुमानं. We have to interpret. So, this first half of the श्लोका. And with this the अनुमानं प्रमाणं topic is over to establish स्वप्न मिथ्यात्वं. The second line is giving अनुभव प्रमाणं

to show स्वप्नमिथ्यात्वं. And what is the अनुभव प्रमाणं. If a person is really travelling, and experiencing all the objects outside. Imagine he is in a Delhi shopping, palki bazar. There is one well known place. I remember having gone to camp. Because all students will go there. When they cross Delhi. They have to go there whether they go Rishikesh or not. Therefore, a person goes and he is in the middle of the shopping. And then suddenly, he wakes up. So where should he find himself. Palika bazaar. But what does he find? Back in Chennai. Therefore, it is clear that the whole palika bazaar is within the nadi only. Therefore, अनुभव also shows that is an internally projected world only. Thus, अनुमानं प्रमाणं, and प्रत्यक्ष प्रमाणं are given in the first 2 श्लोकाः and in the third श्लोका we will get श्रुति प्रमाणं. That is the development. And all the three प्रमाणानि are to prove what? Very careful. To prove स्वप्न प्रपञ्च is मिथ्या. The real topic will start later only and what is the real topic? That topic is not real. So therefore, जाग्रत् प्रपञ्चः मिथ्या is our main subject matter. That will come only from the 4th verse. Now we will go to the भाष्यं.

न देहाद्बहिर्देशान्तरं गत्वा स्वप्नान्पश्यति । यस्मात्सुप्तमात्र एव देहदेशाद्योजनशतान्तरिते मासमात्रप्राप्ये देशे स्वप्नान्पश्यन्नैव दृश्यते । न च तद्देशप्राप्तेरागमनस्य दीर्घः कालोऽस्ति । अतो दार्ढत्वाच्च कालस्य न स्वप्नदृग्देशान्तरं गच्छति ।

I think you can guess the meaning. So देहात् बहिः देशान्तरं गत्वा स्वप्नान् न पश्यति. देहात् बहिः- outside the body. देशान्तरं गत्वा why going another place, स्वप्नान् न पश्यति. पुरुषः; we have to supply. A person doesn't see the स्वप्न प्रपञ्च. So this is the मूलम्. That is कारिका. Now he explains, यस्मात्. The reason is सुप्त मात्र एव the moment he goes to sleep. Sometimes he starts dreaming instantaneously. And the gap between sleeping and dreaming is a few seconds or few minutes. Because some people are पुण्यवान्. They don't take long time. There are some other people; they will be going round and round in the bed. We should have done punya to get sleep. There are some who go to bed and instantaneously go to sleep and dream. And what is the time gap. A few minutes. What is the dream? A place which is 1000 of miles faraway. Therefore, he says, सुप्त मात्र एव. Instantaneously after going to sleep. देह देशात् from the place where his physical body is located. That is the place of sleeping. देह देशः. योजना शतान्तरिते in another place which 100s of योजनाः away. So, one योजना has got several miles. Ok different people say different things. Several miles make one योजना like that 100s of योजनाs, means 700 miles, 800 miles, 1000 miles. And we should not say miles now

Km. Therefore, 1000s of kms away. मासमात्रप्राप्ये. which can be reached only after travelling several months. Because Sankaracharya belonged to 8th century AD. Or 5th century BC. And during that time काशी यात्रा when they make, they have to walk and walk and walk for months and returning again months. That is why they will take leave also, because not sure whether they will return or not. Therefore, Sankaracharya carefully says मासमात्रप्राप्ये. Reachable within months only. Not minute. Not even hours. Not even days. मासमात्रप्राप्ये. देशे स्वप्नान् पश्यन् इव दृश्यते. The dreamer seems to experience, the dream world. And not only you have to calculate the time for going onwards. You have to calculate the time for return also because when he wakes up in between he is here only. And therefore, he says, तद्देशप्राप्ते. For reaching that place, आगमनस्य च and for returning back. धीर्ग कालः sufficient length of time, न अस्ति. Careful. न in the beginning. अस्ति in the end. न च अस्ति. And therefore, dream world is internal, projected world out of our own vasanas in the mind. So अतः; he concludes. Therefore, अधीर्गत्वा च कालस्य connecting the first line as the conclusion. Therefore, since the time is not sufficient अतः = अधीर्गत्वात्. कालस्य स्वप्न दृक् देशान्तरं न गच्छति. देशान्तरं means अन्यदेशं. न गच्छति. So, with this the अनुमान प्रमाणं is over. Now comes प्रत्यक्ष प्रमाणं in the second line. For which he writes भाष्यं we will read.

किं च प्रतिबुद्धश्च वै सर्वः स्वप्नदृक्स्वप्नदर्शनदेशे न विद्यते । यदि च स्वप्ने बहि गच्छेद्यस्मिन्देशे स्वप्नान् पश्येत् तत्रैव प्रतिबुध्येत । न चैतदस्ति । रात्रौ सुप्तोऽहनीव भावान्पश्यति, बहुभिः संगतो भवति, यश्च संगतः तैर्गृह्येत । न च गृह्यते, गृहीतश्चेत्वामद्य तत्रोपलब्धवन्तो वयमिति ब्रूयुः । न चैतदस्ति तस्मान्न बहि गच्छति स्वप्ने ॥२ ॥

So this much elaboration is required. Sankaracharya wants to be thorough. He says किं च moreover to give प्रत्यक्ष प्रमाणं प्रतिबुद्धः. प्रतिबुद्धः; means one who has woken up or awakened from sleep प्रतिबुद्धः कर्तरिष्णः प्रतिबुद्धवान् woken up person सर्वः without exception everyone who wakes up. सर्वः स्वप्न दृक् is the explanation of प्रतिबुद्धः सर्वः स्वप्नदृक्. स्वप्न दर्शन देशे न विद्यते. He doesn't find himself, in the place where he was dreaming. In fact, we can travel in dream and reach places what a wonderful thing it will be? You want to go to Tirupati. So therefore, you go to dream and travel. But you should have control over dream. Then you can travel and moment you reach amaranth wake up. Unfortunately, such things are not possible. Therefore, he says, स्वप्न स्वप्न दर्शन देशे the place of dream, न विद्यते. Who? The awakened person. That is moolam. Sankaracharya explains that. यदि च स्वप्न देशान्तरं गच्छेत्. If a person has really travelled in dream, यस्मिन् देशे स्वप्नान् पश्येत्. Whichever place he is experiencing the

dream, तत्रैव प्रतिबुध्येत. He would have awakened in that place. न च एददस्ति. And this is not there. And then he gives another extra reason, which will be given GPA, later. GPA takes the स्वप्न example again later will give you the reference in the next class if you want to do homework you can do. Because in the moolam we have seen स्वप्न दृष्टान्त coming again. Therefore, GPA gives another reason. What is that? Suppose this person travels and he meets a particular person in another place. And then comes back. And then wakes up. And morning, suppose he phones up that person. In fact, some people call me and ask, Swamiji you came yesterday in my dream? Did you come? How can I be accommodated in their head? Anyway, they ask the question also. So Sankaracharya says, you can check up with that person, if you have really met, do you remember we had a meeting/ and even if you ask, he is not going to concur with you. Therefore, he says रात्रौ सुप्तः a person who goes to sleep in the night, अहनि इव भावान् पश्यति he experiences objects as though they are available during the day. But that is now possible because another part of the globe will be day time. During Shankaracharya's times perhaps they are aware or not we don't know. अहनि इव अहनि means सप्तमी विभक्ति. As though in day they experience the people and objects. Not only that बहुभिः संगतः भवति: they will, they met several people also. And यश्च संगतः तैर्गृह्येत if the dreamer has really travelled and met so people, those people will be remembering the meeting तैर्गृह्येत. By those people, the experience would have been grabbed. So यैः च संगतः तैर्गृह्येत. Which you can check up by phoning up. Sankaracharya will not say that. You can phone up and cross check. But when you cross check they have not met us at all. न च गृह्यते by them such an experience is never had. And then Sankaracharya goes one step further. गृह्येत चेत्. If they remember they would have answered. "त्वं अद्य तत्र उपलब्धवन्ता वयं". I met you in Delhi. Last night I met you in Delhi they would have said, while I had the dream in Chennai. अद्य उपलब्धवन्ता वयं इति ब्रूयुः; they would have declared. न च एददस्ति. It is not experienced. तस्मात् what is the conclusion? देशान्तरं न गच्छति स्वप्न. Nobody goes to another place.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः

046 - Chapter 2 verses 3&4

Page 84. भाष्यं last 3 lines at the bottom.

न च गृह्यते, गृहीतश्चेत्त्वामद्य तत्रोपलब्धवन्तो वयमिति ब्रूयुः । न चैतदस्ति तस्मान्न देशान्तरं गच्छति स्वप्ने ॥२ ॥

In the first 3 कारिकाs of the second chapter, GPA is establishing the unreality of the dream with the help of प्रमाणानि. First अनुमानं प्रमाणम्, second अनुभव प्रमाणम् and the third श्रुति प्रमाणम्. In the second line both अनुमानं and अनुभव are there. And the अनुमानं प्रमाणम् is that the dream objects cannot be real because they are experienced within the body. And we don't have sufficient space within the body to accommodate the real objects. And similarly, the events also cannot be real, because the events which require weeks and months for completion, take place within a few minutes of the dream indicating it is only an imagination and unreal. And then he quoted the अनुभव प्रमाणं also. That if we have gone out as suggested by the पुर्वपक्षि, if the जीव had gone out and met the people, in a common place, then after waking up we will be able to cross check with the people. And find out whether we had a real meeting or not. And on cross checking we find, that those people do not confirm our meeting during the previous night. Dayananda Swami tells his experience of someone going to Rishikesh and telling Swamiji that "I came here because you called me". Then Swamiji said I never called you. You are welcome to आश्रं. And you can stay here that is a different issue. But I didn't call you. Then he said you called me last week in my dream. And therefore, I had met you he said. Swamiji said you had visualized; I had not really called you. And therefore, in cross checking we find the dream events is only a dream not a real thing. That was said in the second line of the second verse. And Sankaracharya completed that भाष्यं. गृहेत चेत् त्वा अमध्य तत्रो उपलब्धवन्तौ वयमिति ब्रूयुः If he had really met the people. And in the last class, i said, that the same concept is repeated later. And that idea Sankaracharya borrows in his भाष्यं. And those verses I will give you the reference. 4th chapter. Of course, of माण्डूक्य उपनिषद्. And verses 33, 34 and 35. So उचित देश काल अभावात्. The same हेतु is given. And meeting the friend's example is found in the 4th chapter. Here GPA doesn't mention. But Sankaracharya borrows from the 4th chapter and adds in his भाष्यं. मित्राद्यै सह संमन्त्र्य. Fourth chapter 35th verse. So तस्मात्, the conclusion. देशान्तरं न गच्छति स्वप्ने. No जीव leaves the body during sleep and travels out. And therefore, what is the conclusion? Since the जीव

doesn't go out and experience an external world. Therefore, the experienced world has to be within the body only, And therefore, उचित देश is not there. Therefore, स्वप्न प्रपञ्चः मिथ्या. Did I give you the अन्वय of the श्लोका. I didn't give.

I will give you. You can note down.

कालस्य अदीर्घस्य देशान् गत्वा च न पश्यति | प्रतिबुद्धः (सन्) सर्व वै तस्मिन् देशे न विद्यते च.

Continuing, verse 3 introduction. Page 85.

इतश्च स्वप्नदृश्या भावा वितथा यतः

इतश्च means because of the following reason also. Following additional प्रमाणं also. Two प्रमाणानि have been mentioned. प्रत्यक्ष and अनुभव. Now he adds the third प्रमाणं in the form of श्रुति प्रमाणं. So इतश्च means श्रुति प्रमाणेन च स्वप्न दृश्या भावा, the object experienced in dream, वितथाः are unreal. वितथाः means मिथ्या भूता अनृता यत्: And the reason is the following, the cause. He gives the reason in the श्लोका.

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् । वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥ ३ ॥

I will give you the gist of this श्लोका. GPA is quoting a बृहदारण्यक मन्त्रा, in the भाष्यं, the reference is given. बृहदारण्यक उपनिषद् 4-3-10 स्वयंज्योति ब्रह्मणं. There अवस्था त्रय विवेक is there. And while dealing with स्वप्ना, the उपनिषद् says in the dream within our body, the real objects are not there. The वाक्यम् is न तत्र रथाः न रथयोगा; न पन्तान भवन्ति. There in dream; chariots are not there. Horses are not there. Carts are not there for the horses to run. All these things are really not there. The reason being the body cannot accommodate a huge chariot. Even a bicycle it cannot accommodate; where is the question of a chariot. Therefore, the उपनिषद् itself gives a reason that there is limited space. Therefore, the objects are non-existent. Then naturally the question comes, how come i experience them within the body? The उपनिषद् itself says तत्र रथान् रथयोगान् पतः सृजते. So, this जीव himself creates or projects all the objects within the body indicating that, they are mentally projected object. Therefore, they have to be unreal only. And it is this statement that GPA is referring. In the first half of the श्लोका . Then in the second half, a technical point is mentioned. So, can we take, the स्वयंज्योति ब्रह्मणं, as a प्रमाणं, for स्वप्ना मिथ्यात्वं? Technically speaking, we cannot take the स्वयंज्योति ब्रह्मणं as a प्रमाणं. What is the reason? The reason is वेद is a प्रमाणं only for things which

are not knowable through other प्रमाणानि. Because the definition of a प्रमाणं is अनभिगत, अबाधित अर्थवद् वस्तु विषयकं. ज्ञान जनकं प्रमाणं. अनभिगत means वेद must teach me something which I cannot know through other प्रमाणंs. If वेद is teaching 2+2=4. Why should वेद come and teach me when I can know through other methods. Therefore, अनभिगतत्वं; otherwise called अपूर्वता is one condition for वेद being प्रमाणं with regard to that topic. And therefore, wherever वेद is talking about things which we already know, then वेद is considered only to be अनुवाद वाक्यम्, not प्रमाण वाक्यम्. So अधिगतत्वे सति is अनुवाद वाक्यम्, अनभिगतत्वे सति is प्रमाण वाक्यम् is the rule. That is why in षड्लिङ्ग we have included अपूर्वता also as a condition. And when you go by that definition of प्रमाण, the unreality of the dream is already known to the people without वेद प्रमाणं. You ask any other person. In fact, whenever we see things which are not real they ask are you dreaming or what? Therefore, since the स्वप्ना मिथ्यात्वम् is already known, the स्वयंज्योति ब्रह्मणं cannot be taken as the प्रमाणं. It has to be taken as अनुवाद वाक्यम्. That is said in the second line. तेन वै प्राप्तं वैतथ्यं. The unreality already known through other प्रमाणानि श्रुत्या प्रकाशितं. वेद is only re-stating. प्रकाशितं means it is अनुभितं. It is re-stated or confirmed, or endorsed or validated by the श्रुति. So श्रुति is only a reinforcing statement, not a प्रमाण वाक्यम्. We will go the भाष्यं

अभावश्चैव रथादीनां स्वप्नदृश्यानां श्रूयते न्यायपूर्वकं युक्तितः श्रुतौ “न तत्र रथाः” (बृ.उ.४ । ३ । १०) इत्यत्र । देहान्तः स्थानसंवृतत्वादिहेतुना प्राप्तं वैतथ्यं तदनुवादिन्या श्रुत्या स्वप्ने स्वयंज्योतिष्ट्वप्रतिपादनपरया प्रकाशितमाहुर्ब्रह्मविदः ॥३॥

So रथादीनां अभावश्चैव. So, the absence of the real chariot. रथादीनां should be taken as unreal Chariots are there in dream. But सत्य रथादीनां the real chariot etc. Suddenly why Sankaracharya brings chariot you may wonder. He uses the word because the उपनिषद् uses the word. रथ. Because in those days they won't dream Benz cars and all these cars. Because they were not there. What they had in those days that alone they will dream. रथ is very common And therefore, that is said here. So सत्य रथादीनां अभावः The absence of real chariot, स्वप्न दृश्यानां which are experienced in स्वप्ना श्रूयते is heard in the श्रुति. And what श्रुति. न तत्र रथाः इत्यत्र स्वयंज्योति ब्रह्मणे. And श्रुति gives the logic also. What is the logic also? न तत्र रथाः means really the chariots are not there because real chariot cannot be there. That is taken as the न्याय वाक्यं. So न तत्र रथाः Sankaracharya takes as न्याय वाक्यं. न्याय means reasoning. And when the real chariot is not there and you experience the chariot, then it should be unreal chariot. So, since

real chariots are not there and still I experience the chariot, therefore, it is unreal. That is called logical reasoning by GPA. So युक्तिः through logical reasoning, it is श्रूयते. And what is that logical reasoning which has already been mentioned in the previous 2 श्लोकाः? The श्रुति did not explicitly mention, but it is understood. देह अन्तस्थानम् the presence of objects within the body. And संवृतत्वादि and the absence of sufficient space. So internal availability, and absence of sufficient space, they are all indicated by the श्रुति by न तत्र रथा इति वयं. And through the logical reasoning, प्राप्तं वैतथ्यं प्राप्तं means अधिगतं. Already known unreality. श्रुति doesn't reveal unreality. It only restates the already known, unreality. So वैतथ्यं तदनुवादिन्या श्रुत्या अनुवादिनि means restating. श्रुति. श्रुत्या स्वप्ने स्वयञ्ज्योतिष्ट्वप्रतिपादनपरया. So then an incidental question may arise. That is the स्वयंज्योति ब्रह्मणं is not revealing स्वप्ना मिथ्यात्वं because स्वप्ना मिथ्यात्वं is already known. Therefore, स्वयंज्योति ब्रह्मणं doesn't reveal that. Then the next question will be, what does स्वयंज्योति ब्रह्मणं reveal? It is not a प्रमाणं for स्वप्ना मिथ्यात्वं. Then it is a प्रमाणं for what? So that is an incidental question that Sankaracharya answers here. The topic in स्वयंज्योति ब्रह्मणं is that आत्मा is self-revealing and it can reveal the other thing without any conventional light. आत्मा is self-revealing. And it can reveal the objects, the unreal objects within the dream, without requiring an external light. Like what? सूर्य प्रकाश सूर्यज्योति प्रकाश; not required चन्द्रज्योति not required. अग्निज्योति not required. Another ज्योति is वाक्ज्योति is not required. वाक् means sense organs. Even the sense organs we don't require. That is why eyes are closed without all the lights, if आत्मा reveals, the objects within. From where does the light come from? The light comes from internal light. And what is that internal light? आत्मा प्रकाश; आत्मना एव ज्योदिषा आस्ते पल्ययते विपल्येति. Therefore, the aim is the self-revelation of the आत्मा is the topic. That is why the entire section is called स्वयंज्योति ब्रह्मणं. Therefore, Sankaracharya says, स्वयंज्योतिष्ट्वप्रतिपादनपरया it is a प्रमाणं for revealing the self-effulgence of आत्मा. ज्योतिषां अपि ज्योति; न तत्र सूर्यो न भाति चन्द्र तारकं all these are स्वयंज्योति topic only. So स्वयंज्योतिष्ट्वप्रतिपादनपरया committed to revealing that topic only, इति ब्रह्मविद; आहुः GPA says this is not declared by me. Every आचार्य in our tradition says, this has been stated by the पूर्ववाचार्य. And when you go to the very ऋषयः of the वेद what do the ऋषयः declare. Even they say, इति शुश्रुव पूर्वेषाम् येन तद व्याह चक्षिरे we also heard it from our gurus. That is why we never know the beginning of the tradition. And when we don't know the beginning the safe answer is bhagavan is the ultimate beginning. That is why ब्रह्मविदः आहुः. The wise people declare. Ok. I will give you अन्वयः

रथादीनां अभावः न्यायपूर्वकं श्रूयते च | तेन वै स्वप्ने (उपलभ्यमानं भावानां यत्) वैतथ्यं प्राप्तं. So three words should come within bracket. उपलभ्यमानं भावानां यत् all these words are within bracket. वैतथ्यं प्राप्तं (तत् श्रुत्या) प्रकाशितं (इति ब्रह्मविदः) आहुः

Continuing, verse 4.

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् । यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४

So, with the previous verse the स्वप्न दृष्टान्ता is over. Now alone we are entering the main topic of this chapter namely जाग्रत् प्रपञ्चः I am going to use the word जाग्रत् प्रपञ्च; which means the regular universe or the waker's universe is. जाग्रत् प्रपञ्चः and GPA wants to establish the unreality of the जाग्रत् प्रपञ्च also. And in this श्लोका he is proposing that अनुमान. But this श्लोका is not giving the complete अनुमान. And therefore, Sankaracharya fills up the required portions. The words itself doesn't clearly present the अनुमान. अनुमान means inference. Sankaracharya makes the inferential statement. And therefore, we have to note 2 अनुमानs. One is the inference with reference to स्वप्ना प्रपञ्च. And another is the inference regarding जाग्रत् प्रपञ्च. Both inferential statements we should note. And according to वेदान्त शास्त्रं; an inferential statement should have 4 components. An inferential statement should have 4 components, which is a modified form of तर्क शास्त्र. In तर्क शास्त्र, the inferential statement should have 5 components. About that I will mention later. You should be ready for lot of academic discussions. तर्क शास्त्र says पञ्च अवयव वाक्यं अनुमान वाक्यं. In वेदान्ता चतुरवयव वाक्यं अनुमान वाक्यं. 4 components. First, we will see the 4 components according to वेदान्ता. Then we will see how the तर्क शास्त्र differs. Now we will take the well-known example of the inference of the fire on a mountain. And we are making an inference of the fire, only because of one reason. What is that? Inference must be applied on what condition? When the प्रत्यक्ष प्रमाणं, doesn't reveal the fire. Suppose I am seeing, the fire on the mountain, I need not go in for inference. When I am clearly see. Therefore, when there is fire on the mountain, and that fire is not visible, then I have to make an inference. And for inference I depend upon a clue which reveals the invisible fire. The clue is what? Smoke. Therefore, I see the mountain. प्रत्यक्षं. I see the smoke. प्रत्यक्षं. I infer the fire. Not प्रत्यक्षं. It is अनुमेयं. Therefore, 2 are प्रत्यक्षं. One is अनुमेयं. Mountain is प्रत्यक्षं. Smoke is प्रत्यक्षं. Fire is अप्रत्यक्षं. And using the smoke as a clue, I am able to infer the fire because, I already know on general law. What is that law? Which is called व्याप्ति; व्याप्ति: means general law. What is that?

Wherever there is smoke, without exception, there will be fire. If there can be exceptions my inference will be doubtful only. Inference will be valid only when without exception, यत्र यत्र धूमः; तत्र तत्र अग्निः. I should have known this law, in advance. And from where do you derive this law? You must have derived from, some source. And that source is प्रत्यक्षं or अनुमान. That should be प्रत्यक्षं. Therefore, from previous प्रत्यक्ष अनुभव, I should have outsourced the general law, यत्र यत्र धूमः; तत्र तत्र अग्निः. And from wherever I just extract the general law, that is the example. The example is the source of the व्याप्ति. व्याप्ति हेतुः दृष्टान्ताः. व्याप्ति भूमिः दृष्टान्ताः | व्याप्ति भूमिः means we are getting the generalization. What is the generalization? यत्र यत्र धूमः; तत्र तत्र अग्निः. I saw it whether in यागशाला or पाकशाल. Thus यागशाला and पाकशाल, are व्याप्ति भूमिः | व्याप्ति भूमिः is the definition of दृष्टान्ताः. From the example, I should get the व्याप्ति. And from the व्याप्ति, I have to make the inference. And यत्र यत्र धूमः; तत्र तत्र अग्निः is व्याप्ति. And this व्याप्ति has got LHS. Called व्याप्यं. And RHS is called व्यापकं. So व्याप्ति will have व्याप्यं and व्यापकं. LHS and RHS. I will give you some head ache with some permission. Because you have chosen to attend माण्डूक्य भाष्यं. So from दृष्टान्ता you get व्याप्ति. And व्याप्ति will have व्याप्यं and व्यापकं. व्याप्यं is LHS. व्यापकं is RHS. And this व्याप्यं alone, what is व्याप्यं? the smoke. यत्र यत्र धूमः; तत्र तत्र अग्निः this व्याप्यं alone becomes the हेतु in the अनुमान वाक्यं. The व्याप्यं alone, becomes the clues in the अनुमान वाक्यं. व्याप्यं becomes the हेतु. And व्यापकं becomes the conclusion. What is the conclusion. There is fire is the conclusion. व्यापकं becomes conclusion. व्याप्यं becomes the reason. So पर्वतः अग्निमान् धूमवत्वात् यथा पाकशालायां. महानसे. महानसम् means पाकशाल. पर्वतः अग्निमान् धूमवत्वात् यथा पाकशालायां. What are the 4 components? पर्वतः is the first component. It is called पक्षः first component is called. First component of अनुमान वाक्यं is called पक्षः. And what is the definition of पक्षः. That about which I want to make a conclusion. The object of study. Mountain is the object of study. I want to find out whether there is fire in the mountain. Or no fire in the mountain. Therefore, mountain is the object of study. Locus of study. That about which I want to make a conclusion. Which is प्रत्यक्षं. पक्ष is always प्रत्यक्षं. And the second one is साध्यः. साध्यः means conclusion which is the inferred one. पक्ष is प्रत्यक्षं. साध्य is अनुमेयं. And the साध्य will always be the व्यापकं in the व्याप्ति वाक्यं. The व्यापकं in the व्याप्ति वाक्यं will be the साध्यं in the अनुमान. Too, many Sanskrit words. अग्निः is the व्यापकं in the व्याप्ति. And the same अग्नि is the conclusion in the अनुमान अग्नि is the व्यापकं in the व्याप्ति. अग्निः is the साध्यं in the अनुमान. Lot of sravana manana nididhyasanam you have to do. So पक्ष is there साध्य is there what is the third component? हेतुः, हेतुः means the

reason. What is the reason? Because there is smoke. That हेतु is प्रत्यक्षं or अनुमेयं. Smoke is perceived or inferred. हेतु is always प्रत्यक्षं either indriya प्रत्यक्षं or शास्त्र प्रत्यक्षं, श्रावण प्रत्यक्षं so पक्ष is प्रत्यक्षं. हेतु is प्रत्यक्षं. साध्यं is the अनुमेयं. And what is the हेतु? Because there is smoke is the हेतु. And the smoke, which is the हेतु in the अनुमान will be the व्याप्यं in the व्याप्ति वाक्यं यत्र यत्र धूम; तत्र तत्र अग्नि; in the व्याप्ति वाक्यं Whatever was व्याप्यं that alone becomes the हेतु in the अनुमान. अनुमान वाक्यं it is called हेतु. If it is व्याप्ति वाक्यं it is called व्याप्यं. The one who is the boss in the office, at home perhaps humble simple obedient husband. Therefore, this स्थान भेद; नाम भेद. Similarly, here also the smoke is called व्याप्यं in the व्याप्ति. Whereas it is हेतु in the अनुमान. So पर्वत; वह्निमान् धुमवत्वात्. And व्याप्ति स्थानम् you have to tell. From where did you get व्याप्ति. Because without व्याप्ति you won't have हेतु and साध्यं. व्याप्ति अभावे हेतो; साध्यस्य च अभाव;. हेतोः साध्यस्य च अभावे अनुमानस्य एव अभावः So अनुमान सिद्ध्यर्थं हेतु साध्ययोः सिद्धि; अपेक्षिता हेतु साध्य सिद्ध्यर्थं व्याप्य व्यापकयोः सिद्धिरपेक्षिता. व्याप्यं व्यपकयो; सिद्धिः एव व्याप्ति सिद्धिः व्याप्ति सिद्धिः कथं भवति ? दृष्टान्तात् भवति. तस्मात् चतुर्थं अंसः the 4th component is दृष्टान्तः from where we got the व्याप्ति. And what is the दृष्टान्तः? यथा पाकशालायां or यागशालायां. So पक्ष, साध्य, हेतु, दृष्टान्तः, these are 4 अवयवं of अनुमानं according to वेदान्ता शास्त्र. So now we have to find out the 4 अवयवं for establishing स्वप्न प्रपञ्च as mithya. Then the 4 अवयवं of the अनुमान वाक्यं for establishing, जाग्रत् प्रपञ्च मिथ्यात्वं. So now we will see the 2 अनुमानं. In the first अनुमानं, what is the पक्ष? स्वप्ना प्रपञ्च; is the पक्ष. And what is the साध्यं the conclusion? स्वप्ना प्रपञ्चः वितथाः. वितथा; means what? मिथ्या. So स्वप्ना प्रपञ्चः is पक्षः वितथाः is साध्यं. And what is the हेतु? उचित देश काल अभावात्. Or अभाववत्वात्, अभावात् is superficial. But if you have to very strict अभाववत्वात्. Or रहितत्वात्, उचित देश भाव रहितत्वात् is the हेतु; and दृष्टान्तः the example, GPA didn't give. But we added; what is that? दर्पणस्थ नगरवत्. Borrowed from दक्षिणामूर्ति स्तोत्रं विश्वं दर्पण दृश्यमान नगरे तुल्यं like a नगर or your own room. In the mirror, in the mirror when you see the entire room, or in hotels, sometimes in the front room, as you enter there will be a very big wall mirror itself. And when I enter I see another swami is coming to welcome me. Later only I realize no other swami is there. Only I am there. There you see many objects inside the mirror. But inside the mirror objects cannot be there because the flat mirror doesn't have three dimensions at all. Where is the question of depth etc. Therefore, दर्पणस्थ नगरः or कोष्ठ; or हस्ति. Elephant within the mirror is the दृष्टान्तः. स्वप्ना प्रपञ्च; mithya, स्वप्ना प्रपञ्च; वितथा; उचित देश काल रहितत्वात् दर्पणस्थ हस्तिवत्. So 4 components are there. स्वप्ना प्रपञ्चः, पक्षः; वितथाः साध्यं. उचित देश रहितत्वात् हेतु; and दर्पणस्थ नगरवत् दृष्टान्तः. Now with the हेतु and साध्य, we have to note the व्याप्ति. What is the व्याप्ति kept in mind? The हेतु of the

अनुमानं becomes the व्याप्यं of the व्याप्ति. व्याप्यं means left hand side. Left hand side means यत्र यत्र sid. and साध्यं means the व्यापकं. तत्र तत्र what is the हेतु I said. उचित देश काल रहितत्वं. Therefore, व्याप्ति is यत्र यत्र उचित देश काल रहितत्वं तत्र तत्र वितथात्वम् or मिथ्यात्वं. So यत्र यत्र उचित देश काल रहितत्वं तत्र तत्र वितथात्वम् is the व्याप्ति. And then व्याप्ति भूमि. व्याप्ति भूमि: the source where we plucked the व्याप्ति. What is the tree which gave us this.? The दर्पणस्थ हस्ति is the व्याप्ति भूमि: दृष्टान्ता: from where we got. So this is व्याप्यं व्यापकं व्याप्ति. Then पक्ष साध्य हेतु दृष्टान्त चतुरवयव अनुमान वाक्यं. Then we have to go to the जाग्रत् प्रपञ्च; before that, I will just complete the अनुमान वाक्यं according to तर्क शास्त्र. The तर्क शास्त्र, they talk about 5 components of the अनुमान वाक्यं. First we will take the 4 components of वेदान्ता शास्त्रं. The example itself पर्वत: अग्निमान् मान् means endowed with पर्वत: अग्निमान् धूमवत्वात् यथा महानसे. What तर्क शास्त्र people do? पर्वत: and वह्निमान् joined together they take as one component. Their first component is पर्वत: and वह्निमान्, पक्ष and साध्य. You just hear. It is not that you should remember all the details because for मोक्षा you don't require that. If it goes fine. Or it enters and goes out also it is fine. Just I am giving because Sankaracharya in his भाष्यं, is bringing some of the words of तर्क शास्त्र. Otherwise I would have happily skipped. Because no head ache for you and no head ache for me also. I am bringing because Sankaracharya uses some terms. So पक्ष and साध्य put together they take as one component. And they name is प्रतिज्ञा. प्रतिज्ञा means proposition. Proposition means a statement before proving it. Proof I am going to give later. But before giving the proof when I make a statement it is called प्रतिज्ञा. Then what is the next component. हेतु. Our हेतु component and तर्क शास्त्र's हेतु component thank God one and the same. So Therefore, we have got the second component. One and two of our one and two their one only. And our three, their second component. And then what is the final component of ours? दृष्टान्ता: and our दृष्टान्ता happens to be their दृष्टान्ता also. So पर्वत: अग्निमान् प्रतिज्ञा. धूमवत्वात् -हेतु. And यथा पाकशालायां दृष्टान्ता: But in तर्क शास्त्र when you mention the दृष्टान्ता you should tell the व्याप्ति also along with that. यथा पाकशालायां यत्र यत्र धूम: तत्र तत्र अग्नि: यथा पाकशालायां. Therefore, you have to tell the व्याप्ति and दृष्टान्ता together. They call it as दृष्टान्ता or तर्क शास्त्र terminology is उधाहरणं. उधाहरणं and दृष्टान्ता both are the same. Only difference is when you say the दृष्टान्ता you have to include the व्याप्ति. But you should say व्याप्ति. यत्र यत्र धूम: तत्र तत्र अग्नि: यथा पाकशालायां. So our 4 components become their 3 components. Then they add 2 more. And those 2 extra components are very easy because that is the same for all अनुमान वाक्यंs. The 4th and 5th component are the same as all अनुमान वाक्यं. And what is that?

तथा च अयं. तथा cha अयं uniformly, even without knowing the meaning we can say तथा cha अयं. And what is तथा च अयं. It is confirming that the हेतु the reason is very much there in the पक्ष. हेतोः पक्ष वृत्तित्वं you are re-confirming. What is the 4th component? हेतोः पक्ष वृत्तित्वं. The smoke is there in the mountain. Already you have said, it is धूमवत्वात्. But again, as a 4th component, you confirm, what is the confirmation? Smoke does exist in the mountain. तथा च अयं means हेतोः पक्ष वृत्तित्वं. So this the uniform 4th component. Expressed in the statement तथा च अयं. तथा च अयं here also we find a similar conditions. Just as in the example we find a condition, a similar condition we find here also. And what is the similar condition? Smoke being present in the mountain. So तथा च अयं is the 4th component. And the technical name for the 4th component is हेतु उपनयः हेतु उपनयः means showing the हेतु in the bone of contention. In the topic of discussion. So हेतु उपनयः is the 4th component. And what is the 5th component? 5th component also uniform in all the अनुमानं. And the expression is तस्मात् तथा. तस्मात् तथा. What does it mean? Therefore, so. Therefore, so means whatever I stated in proposition, whatever I stated in proposition - mountain has fire, that I repeat as the 5th component. Therefore, mountain has fire. So प्रतिज्ञा, the first component, and the 5th component are the same. तस्मात् तथा. And the technical name for the 5th component is निगमनं. निगमनं means conclusion. निगमनं means what/ conclusion. Conclusion is always made with these two words तस्मात् तथा. तस्मात् तथा s the 5th component. It is called निगमनं तथा च is the 4th component. It is called हेतु उपनयः. Therefore, what are the 5 components? प्रतिज्ञा, हेतु, दृष्टान्ता or उधाहरणं हेतूपनय निगमनं. प्रतिज्ञा, हेतु, दृष्टान्ता or उधाहरणं हेतूपनय and निगमनं. हेतूपनय and निगमनं will be always in the two expressions. तथा च अयं is हेतूपनय; तस्मात् तथा is निगमनं. And प्रतिज्ञा and निगमनं will be always same. So first I will say mountain has fire. Then it is called प्रतिज्ञा. Then I say, because there is smoke. Then thereafter I repeat what? Therefore, finally mountain has fire. Therefore, before हेतु, it is called प्रतिज्ञा. After हेतु it is called निगमनं. So now we have to attempt the पञ्चवयव वाक्यं in स्वप्ना. And thereafter we have to go to जाग्रत् अवस्था which we will try to do, in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शांतिः शांतिः शांतिः ॥

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Page 85. कारिका no 4, at the bottom.

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् । यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४

In the first 3 verses GPA established that स्वप्न प्रपञ्च is मिथ्या with the help of श्रुति, युक्ति and अनुभव. And now from the 4th verse onwards, GPA establishes, that जाग्रत् प्रपञ्च is also मिथ्या. By using युक्ति प्रमाणं or अनुमान प्रमाणं. And in the last class, I talked about the method of inference in वेदान्ता शास्त्रा inference consists of 4 components. And व्याप्ति is separately mentioned. व्याप्ति is translated in the university language as invariable concomitance. You can decide which word is better. So व्याप्ति: is called invariable concomitance. So in वेदान्ता अनुमानं, 4 components are there. व्याप्ति वाक्यं is separately mentioned, whereas in तर्क शास्त्रा अनुमानं व्याप्ति is also included in अनुमानं, and अनुमानं has 5 components. So 4 components plus separate व्याप्ति वेदान्ता अनुमानं. 5 components inclusive of व्याप्ति is तर्क शास्त्रा अनुमानं. And I gave the example in 2 cases. One is पर्वत अग्नि अनुमानं. And स्वप्न प्रपञ्च मिथ्यात्व अनुमानं. And in वेदान्ता अनुमानं and तर्क शास्त्रा अनुमानं, our job is simple only. Because I वेदान्ता अनुमानं 4 components are there. In तर्क शास्त्रा अनुमानं also, the same 4 components are taken and counted as three. And then you add 2 components which are universal the same. तथा च अयं, तस्मात् तथा. So वेदान्ता अनुमानं + तथा च अयं, तस्मात् तथा. Is तर्क शास्त्रा अनुमानं. I will just consolidate what we discussed in the last class by giving पर्वत अग्नि अनुमानं according to वेदान्ता शास्त्रा and तर्क शास्त्रा. Then स्वप्न प्रपञ्च मिथ्यात्व अनुमानं according to वेदान्ता and तर्क शास्त्रा language. In वेदान्ता how do you say? पर्वतः अग्निमान् धुमवत्वात् यथा महानसे. पक्ष, साध्य, हेतु, दृष्टान्त. And व्याप्ति must be separately mentioned यत्र यत्र धूम; तत्र तत्र अग्नि; we don't include in अनुमानं. We keep it separate. Whereas the very same पर्वत अग्नि अनुमानं in तर्क शास्त्रा will be first portion will be similar to वेदान्ता पर्वतः अग्निमान् धुमवत्वात्. And before यथा महानसे you have to include the व्याप्ति. यत्र यत्र धूम; तत्र तत्र अग्नि: यथा महानसे. Then you should add तथा च अयं तस्मात् तथा. So पर्वत; अग्निमान् धुमवत्वात् यत्र यत्र धूम; तत्र तत्र अग्नि: यथा महानसे तथा च अयं तस्मात् तथा. And here how do you count the 5 components. पर्वतः अग्निमान् you count as one component प्रतिज्ञा. धुमवत्वात् you count as one, हेतु; and then यत्र यत्र धूम; तत्र तत्र अग्नि; यथा महानसे which we called दृष्टान्त they call it उधाहरणं. So प्रतिज्ञा हेतु उधाहरणं. Then तथा च अयं हेतो उपनय. तस्मात् तथा निगमनं. This is पर्वत अग्नि अनुमानं according to वेदान्त शास्त्रा and तर्क शास्त्रा. Now we will try the same for स्वप्न प्रपञ्च मिथ्यात्व अनुमानं. According to वेदान्ता शास्त्रा स्वप्न प्रपञ्च: मिथ्या उचित देश काल रहितत्वात् यथा

दर्पणस्थ हस्ति or दर्पणस्थ हस्तिवत्. So पक्षः साध्य, हेतु, दृष्टान्तः. And व्याप्ति वाक्यं separately यत्र यत्र उचित देश काल रहितत्वं तत्र तत्र मिथ्यात्वं. Correct is it not? यत्र यत्र उचित देश काल रहितत्वं तत्र तत्र मिथ्यात्वं. This is the व्याप्ति; thus, अनुमानं of 4 components. व्याप्ति separate. Now the very same thing in तर्क शास्त्रा. Same only. स्वप्न प्रपञ्च; मिथ्या उचित देश काल रहितत्वात् up to this is common journey. Then before example we should say यत्र यत्र उचित देश काल रहितत्वं तत्र तत्र मिथ्यात्वं यथा दर्पणस्थ हस्ति; the whole thing together will be called उदाहरणं. स्वप्न प्रपञ्च; मिथ्या will be called प्रतिज्ञा. उचित देश काल रहितत्वात् will be called हेतु; यत्र यत्र उचित देश काल रहितत्वं तत्र तत्र मिथ्यात्वं यथा दर्पणस्थ हस्ति will be called उदाहरणं. Then the next one you can add. तथा च अयं. तस्मात् तथा. And what is the significance of these two words? It is only emphasizing that the हेतु is very much there in पक्ष. So, look at the स्वप्न प्रपञ्च उचित देश काल is not there. You look at it. Therefore, हेतूपनय is only taking the attention of the listener once again. It is repetition. And तस्मात्तथा is निगमनं which is the re-statement of प्रतिज्ञा. प्रतिज्ञा itself will become निगमनं. So तस्मात् तथा means तस्मात् स्वप्न प्रपञ्च मिथ्या. In the first case तस्मात् पर्वत; वह्निमान्. I hope you got his clear. Up to this is only preparation.

Now we have to do the same thing with reference to जाग्रत् प्रपञ्च. And before going to the verse and भाष्यं, I will independently present the अनुमानं. Both वेदान्ता शास्त्रा दृष्ट्या and तर्क शास्त्रा दृष्ट्या when we prove that स्वप्न प्रपञ्च is मिथ्या, we gave the reason as उचित देश काल अभावत्वात्. Required time and space are not there because everything is within the body. But that reason cannot be given for जाग्रत् प्रपञ्च. Because जाग्रत् प्रपञ्च is not within the body. It is outside. And there is enough space for objects. And enough time for events. Therefore, the हेतु cannot be used, employed in the जाग्रत् प्रपञ्च. हेतु means the reasoning cannot be same. So, we have to replace by a separate हेतु. And GPA doesn't mention the हेतु. In these two श्लोकाः, 4 and 5 he doesn't mention the हेतु. Only later he is going to tell the हेतु. In verse no 6. Therefore, what Sankaracharya says, he adds his own हेतु saying that it is well known. That is why GPA did not mention. So, he is saving GPA. So, the most important thing is, he should give the reason to show why जाग्रत्प्रपञ्च is मिथ्या. He takes so much pain to show स्वप्नप्रपञ्च is मिथ्य giving the हेतु. When the crucial जाग्रत्प्रपञ्च comes he doesn't simply give the हेतु. And Sankaracharya gives the हेतु. Based on that I am going to present now. First वेदान्ता शास्त्रा दृष्ट्या अनुमानं. जाग्रत्प्रपञ्चः मिथ्या पक्ष and साध्य. And what is the हेतु? Sankaracharya says दृश्यत्वात् you experience it. Therefore, it is मिथ्या. स्वप्न प्रपञ्च you experience. It is मिथ्या. जाग्रत्प्रपञ्च you experience. It is मिथ्या. आत्मा you never experience. Therefore, it is

सत्यं. That is why वेदान्ता is very, very extraordinary I have told you before. वेदान्ता says, what is ever experienced is never there. I like this. What is ever experienced is never there. And what is never experienced is ever there. This is वेदान्ता. So I see all of you. Therefore, you are not there. I never see myself. I mean the observer. therefore, I alone am there. *அக்ரமத்தை பாருங்கோளேன்.* What is the reason? Because it is experienced. दृश्यत्वं is the हेतु. And what is the दृष्टान्तः? स्वप्न प्रपञ्चवत्. So जाग्रत् प्रपञ्चः मिथ्या, दृश्यत्वत् स्वप्न प्रपञ्चवत् is vedantic अनुमानं. पक्ष, साध्य, हेतु, दृष्टान्त. And we have separate व्याप्ति. What is the व्याप्ति? यत्र यत्र दृश्यत्वं तत्र तत्र मिथ्यात्वं. So this जाग्रत् प्रपञ्च मिथ्यात्व अनुमानं with व्याप्ति. Now in तर्क शास्त्रा what should you do? The first 3 components will be the same but counted as two. जाग्रत् प्रपञ्चः मिथ्या together will be called प्रतिज्ञा. दृश्यत्वत् is the हेतुः. And our दृष्टान्त must be converted into their उदाहरणं by adding the व्याप्ति. यत्र यत्र दृश्यत्वं तत्र तत्र मिथ्यात्वं यथा स्वप्नप्रपञ्चः | यत्र यत्र दृश्यत्वं तत्र तत्र मिथ्यात्वं यथा स्वप्नप्रपञ्चः is called what? उदाहरणं. So प्रतिज्ञा. हेतु. उदाहरणं. Then what? That you can add. तथा च अयं. तस्मात् तथा. तथा च अयं is हेतो उपनयः तस्मात् तथा is निगमनं. And what are we doing in हेतो उपनय. In हेतो उपनय we draw the attention of the student to the fact that. The जाग्रत् प्रपञ्च has दृश्यत्वं. दृश्यत्वं is the हेतु. So in हेतो उपनय we should show that the हेतु is there in पक्षः So हेतो पक्ष वृत्तित्वं हेतूपनाय. So we have to show the हेतु दृश्यत्वं is very much there in जाग्रत् प्रपञ्च. *நண்ணா பாரு. நில் கவனி.* Therefore, you just see that. We have already said that. But we are drawing the attention once again. Look at the fact, that the हेतु is in the पक्ष is called हेतो उपनय. And the निगमनं is what? Therefore, my प्रतिज्ञा is reconfirmed. हेतो; पक्ष वृत्तित्वात् प्रतिज्ञा सिद्ध भवति. It is confirmed. So जाग्रत् प्रपञ्च; मिथ्या दृश्यत्वात् यत्र यत्र दृश्यत्वं तत्र तत्र मिथ्यात्वं यथा स्वप्नप्रपञ्चः तथा च अयं तस्मात् तथा. Now in this जाग्रत् प्रपञ्च मिथ्यात्वं, what are the 5 components? Sankaracharya is going to tell this in his भाष्यं. That is why I am telling all this. So जाग्रत् प्रपञ्च मिथ्या is प्रतिज्ञा. दृश्यत्वात् हेतु. यत्र यत्र दृश्यत्वम् तत्र तत्र मिथ्यात्वं यथा स्वप्न प्रपञ्चः is उदाहरणं. तथा च अयं is हेतो उपनय; तस्मात् तथा is निगमनं. And this fivefold अनुमान पञ्चावयव अनुमान वाक्यं, Sankaracharya presents in the भाष्यं. Extracted from the कारिका no 4. But in the कारिका itself, these 5 factors are not clearly there. They are not explicit. Sankaracharya extracts the पञ्च अवयव वाक्यं from GPA कारिका. And even when Sankaracharya extracts the पञ्चावयव वाक्यं the crucial component which is the most important component is not there in the कारिका. What is the crucial component? The reason for मिथ्यात्वं. The दृश्यत्व हेतुः Sankaracharya says, that is in GPA's mind. If you want you interview him. I know. And in the next श्लोका also GPA repeats the same thing. And at least couldn't he give the हेतु there. There he says, because of well-

known reason. Because of well-known reason प्रसिद्धे नैव हेतुना. Then we wonder what is the well-known reason. For us it is unknown. And there also Sankaracharya reiterates, the well-known reason is दृश्यत्वम् only. 22.34 and thereafter, in the 6th verse alone, GPA comes with the reason, and that reason of GPA is one of the most famous verses of the कारिका आद्यन्तवन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा । वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥ one of the most powerful कारिका श्लोकाः, logically establishing जाग्रत् प्रपञ्च मिथ्यात्वं. That we will see, in the 6th verse.

Now let us try to manage the 4th verse. We will go the भाष्यं. Page 86

जाग्रद्दृश्यानां भावानां वैतथ्यमिति प्रतिज्ञा । दृश्यत्वादिति हेतुः । स्वप्नदृश्यभाववदिति दृष्टान्तः । यथा तत्र स्वप्ने दृश्यानां भावानां वैतथ्यं तथा जागरितेऽपि दृश्यत्वमविशिष्टमिति हेतूपनयः । तस्माज्जागरितेऽपि वैतथ्यं स्मृतमिति निगमनम् । अन्तःस्थानात्संवृतत्वेन च स्वप्नदृश्यानां भावानां जाग्रद्दृश्येभ्यः भेदः । दृश्यत्वमसत्यत्वं चाविशिष्टमुभयत्र ॥४ ॥

So, you can see in the भाष्यं. Clean पञ्चावयव अनुमान वाक्यं, Acharya presents. He is following the तर्क शास्त्रा model. Even though वेदान्ता has simplified the model into चतुरवयव वाक्यं. Sankaracharya maintains the पञ्चावयव वाक्यं. You can understand. जाग्रत् दृश्यानां भावानां. भावः:: means पदार्थाः things and beings. And what kinds of things and beings? जाग्रत् दृश्यानां Experienced in the waking state. All the objects experienced in the waking state. This is called पक्ष part. वैतथ्यं is the साध्यं. वैतथ्यं is the conclusion. वैतथ्यं means मिथ्यात्वम्. But in तर्क शास्त्रा they won't separate पक्ष and साध्य. In तर्क शास्त्रा what do they do? पक्ष and साध्य they will join together and present as प्रतिज्ञा. Sankaracharya makes the same thing. So one component is over.

Then what is the second component.? दृश्यत्वात् इति हेतुः So this quietly Sankaracharya includes. So quietly includes that in the श्लोका which is not there. So दृश्यत्वात् being experienced. Experienced by whom? By someone or the other. Because you can never talk about existence of something unless it is experienceable by someone at some time, or some place. If a thing can never be experienced by anyone at any time, then we conclude that as non-existent. Therefore, existence has the pre-requisite of experienceability. Therefore, all the experienceable objects, experienceable by someone or the other at some time or the other.at some place or the other. दृश्यत्वात्-being experienceable it is मिथ्या. And what is the principle behind this argument? Since experienceability presupposes knowability, all this I have discussed in moolam class. So since existence presupposes knowability परिग्रहः if

you have to say something is existent, it must be knowable. And we say i don't have a horn. What is the logic. Because it is never experienceable for any one at any time. So experienceability is pre-requisite. And if it has to be experienceable, an experiencer is required. And that means what? Without experiencer, experienceability is not possible. Without experienceability, existence of the object is not possible. I will repeat. Without experiencer, experienceability of the object is not possible. Without experienceability existence of the object is never possible. Therefore, existence of every object depends upon, fill up the blank. The existence of every object depends on the experiencer. Subject. Whereas existence of the experiencer, doesn't depend upon the object. Therefore, दृश्यं has dependent existence or independent existence? Drik has got independent existence. तस्मात् दृश्यं मिथ्या. Sankaracharya doesn't explain anything. He says दृश्यत्वात् मिथ्या. You do homework. So this is the principle behind. So दृश्यत्वात् इति हेतुः then what is the next one? दृष्टान्तः; or in तर्क शास्त्रा language उदाहरणं. स्वप्न दृश्य भाववत् -it is like the object experienceable in dream. It is like, it is like means which is like/ the object in the waking state is like the object in dream state. What is common to both? Both of them are experienceable. If you have to do उदाहरणं technically you have to mention the व्याप्ति and दृष्टान्तः. Sankaracharya doesn't mention the व्याप्ति. Therefore, we have to add, यत्र यत्र दृश्यत्वं तत्र तत्र मिथ्यात्वम् यथा स्वप्न दृश्य भावः. This is called उदाहरणं, which Sankaracharya calls दृष्टान्तः. So third component is over. What is the 4th component? हेतूपनयः. तथा च अयं. That Sankaracharya explains here. यथा तत्र स्वप्ने दृश्यानां भावानां is there. This we have to modify slightly. Instead of दृश्यानां, you should write दृश्यत्वं. To make it comply with the तर्क शास्त्रा model so भावानां दृश्यत्वं. वैतथ्यं च वैतथ्यं is less important. दृश्यत्वं is most important. यथा तत्र स्वप्ने भावानां दृश्यत्वं तथा जागरिते अपि (भावानां) दृश्यत्वं अविशिष्ट अविशिष्ट means समानं. So, what should be the rearranged भाष्यं वाक्यं, यथा तत्र स्वप्ने भावानां दृश्यत्वं तथा जागरिते अपि भावानां दृश्यत्वं. अविशिष्ट अविशिष्ट means समानं. Is the same. So स्वप्न पदार्थ is also experienceable जाग्रत् पदार्थ is also experienceable. स्वप्नपदार्थ is मिथ्या. जाग्रत् पदार्थ is also मिथ्या. So वैतथ्यं. इति हेतूपनयः. In simple language तथा च अयं. And all these things are not presented in this form in the श्लोका. Therefore, instead of commenting on श्लोका, Sankaracharya writes a totally independent भाष्यं. And then to show that it is a commentary on GPA कारिका, he takes some portion from the श्लोका. What is that? तस्मात् जागरिते अपि. That is taken from the श्लोका. So तस्मात् जागरिते अपि. Therefore, दृश्यत्वात्- because of the experienceability being the same in both, जागरिते अपि the जागरित प्रपञ्च

also वैतथ्यं स्मृतं the unreality is confirmed.is asserted. Here स्मृतं means निश्चितं. Because it is निगमनं. So Therefore, the main task has been completed. The world is unreal. And the most interesting thing is all the other दर्शनानि साङ्ख्य योग न्याय वैशेषिका पुर्वमीमांसा द्वैतं विशिष्टाद्वैतं all these people they are majority in fact. All these people say, world is real. Because we experience. So loudly they say. And GPA in fact his sound will be drowned in their voice. GPA quietly without bothering about them, he says world is unreal because you experience the same what a courage you see. They say world is real because we experience. GPA says world is unreal because we experience. So, this is the very, very important conclusion.

Then Sankaracharya comes to the second part of the श्लोका. This is also equally important. So, we say, जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च are similar in this one respect. In this important respect, जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च are similar. What is the important respect? Both of them experienced. Both of them are मिथ्या. In this respect, we say both जाग्रत् and स्वप्न are similar. Then GPA says, but that doesn't mean they are similar in all respects. The very important point everybody should note. वेदान्तिन् says both are similar in this respect? 2 respects. Both are experienced. Both are मिथ्या. In this respect, both are similar. But that doesn't mean they are similar in all respects. They are dissimilar in many respects. Which वेदान्ता very much admits? And from those aspects, we will say, जाग्रत् is जाग्रत् स्वप्न is स्वप्न. जाग्रत् is not स्वप्न स्वप्न is not जाग्रत्. Therefore, we should know, where they are one. Where they are not one. We should clearly register. Their identity, their difference. Their similarity. Their dissimilarity. In fact, this is not only in this case. This law holds good, in all examples. When i say, he is courageous like a lion. What does it mean? With regard to courage, they are similar. That doesn't mean they are similar in all respects. In many other respects lion is lion. Man is man. My favorite example. He is the pillar of the organization. So, the listener must look for similarity. Never look for dissimilarity. Whenever an example is given, the listener must focus on similarity and never dissimilarity. When अद्वैतिन् gives examples in vedanta, the problem with vishishtadvaitam and dvaitam is all our advaitic examples, they take. And they focus on dissimilarities. And they say अद्वैतिन् अ०३०. I am giving the example and if you want to get my message, from the example, you have to look for the similarities. Never look for dissimilarity. Suppose i ask, mango tree and coconut tree are similar or dissimilar.? What is the answer?

Remember, mango tree and coconut tree you can argue they are similar. You can argue they are dissimilar. Both of them are similar from the stand point of tree ness. That is why both are called tree. But at the same both are trees. If both are similar in all respects both will be mango tree or both will be coconut tree. The very fact we are saying mango tree as mango tree coconut tree as coconut tree, we admit that this is mango. This is coconut. But both are trees. Similarly, what वेदान्तिन् says is जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च are different in many respects. Why? जाग्रत् प्रपञ्च is जाग्रत् प्रपञ्च. Not स्वप्न प्रपञ्च. स्वप्न प्रपञ्च is स्वप्न प्रपञ्च not जाग्रत् प्रपञ्च. The very fact they are named differently we admit they are different in many respects. And GPA says, one important respect is what? One is outside. Another is inside. One is objective. Another is subjective. One continues day after day after day. Another doesn't continue for the second night. Why second night. Once स्वप्न comes you get up and go to bathroom and come back that स्वप्न doesn't continue. Therefore, there are many differences, we admit. Never quote these differences because here, by giving स्वप्न example, what GPA wants us to see is, don't look for dissimilarities. Kindly cooperate with me and look for similarity. That they are dissimilar both of us agree. This वैतथ्य प्रकरणम् is not to discuss the dissimilarity. It is to discuss the similarity. What is the similarity? Both are दृश्यं. இருக்கா இல்லையா ச்வப்னத்தைபாத்தேன்?. We are focusing on the similarity. Later आदौ अन्ते च यन्नास्ति अनित्यत्वं. Is similarity. One has short life. Another has long life. But both of them are anityam. So दृष्यत्वं and अनित्यत्वं are the similarities. And therefore, the conclusion based on that, based on what? दृष्यत्वं and अनित्यत्वं, being similar to both, the conclusion also will be similar. What is that? मिथ्या. That is what we are focusing on. दृष्यत्वं common. अनित्यत्वं common. मिथ्यात्वं common. This is what we are focusing. Therefore, may you add, the word unreal, adjective, for both जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च. Like adding mango tree and coconut tree. Tree you are adding. Similarly add unreal for both of them. After adding the unreal adjective to both of them, we admit they are different. What is that? One is objectively unreal. Another is subjectively unreal. One is externally present unreal. Another is internally present unreal. One is जीव projection unreal. Another is ईश्वर projection unreal. जीव मिथ्या श्रिष्टि, ईश्वर मिथ्या श्रिष्टि. Don't say मिथ्या जीव and मिथ्या ईश्वर. जीव मिथ्या श्रिष्टि. ईश्वर मिथ्या श्रिष्टि. One long living मिथ्या. Another is short living मिथ्या. Therefore, one is long another short. One is outside. Another is inside. All these we agree. But we are focusing on दृष्यत्वं and अनित्यत्वं and मिथ्यात्वं. Try to get this message clearly. Therefore, GPA says,

last part of the भाष्यं अन्तःस्थानात्संवृतत्वेन च. You know the meaning. स्वप्न दृश्यानां भावानां the objects of the dream, being inside, in insufficient place. Insufficient space. It is inside and within insufficient space of the स्वप्न प्रपञ्च this aspect is different from the stand point of जाग्रत् प्रपञ्च. Because जाग्रत् प्रपञ्च is outside and in sufficient space. In this respect, they are different. Are you able to understand in what aspect? One is outside and enough time and space. Another is inside without enough time and space. This difference we admit. Therefore, जाग्रद्दृश्येभ्यः भेदः the internality externality difference and long living nature and short living nature all these things, we admit. Don't focus on, that part. Then focus on what? दृष्यत्वं, अनित्यत्वं मिथ्यात्वं. दृष्यत्वं असत्यत्वं च. अनित्यत्वं will come in the 6th श्लोका. Therefore, Sankaracharya doesn't mention that. दृष्यत्वं, experieinceability and unreality, are common to जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च. So अविशिष्टं means common. समानं. उभयत्र means both in पक्ष and in दृष्टान्त. In जाग्रत् प्रपञ्च and then स्वप्न प्रपञ्च. And Sankaracharya wrote this commentary and if you have to write an anvaya for this sloka, big head ache. Anyway, I have tried my best. I will give you the anvaya: with lot of additions. यथा तत्र स्वप्ने (भेदानां दृष्यत्वं) तथा (जागरिते भेदानां दृष्यत्वं अस्ति). तस्मात् जागरिते भेदानां(वैतथ्यम्) purely अनुमानं. हेतु is also not there. साध्यं is also not there. Conclusion also is missing. We have to add. तस्मात् जागरिते भेदानां (वैतथ्यम्) स्मृतं. This is साध्यं. So, with this the अनुमानं part is over. Then an aside note. अन्तस्थानात् तु संवृतत्वेन (स्वप्न प्रपञ्च) सिद्ध्यते And here Anandagiri makes a nice note that in the अनुमानं the पक्षः and दृष्टान्तः must be different. Because whenever you give an example the example must be different from original. You cannot say he is intelligent like himself. Rama is intelligent like Rama you don't say. So, you take an example which is different from the debated object. So पक्ष is a debated one. Example is one which there is consensus, so he is intelligent like Einstein if I say, I quote Einstein as an example because everybody accepts. But with reference to the Krishnaswamy there is lot of doubt. therefore, I can say Krishnaswamy is intelligent like Einstein. So Krishnaswamy is the पक्ष; the debated issue. Example should be, not a debated one. An un-debated one. Therefore, the rule is पक्ष and दृष्टान्तः should be different. And therefore, जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च are different. That is why स्वप्न प्रपञ्च is given as an example, for जाग्रत् प्रपञ्च. The debated one. Therefore, पक्ष दृष्टान्तः भेदः द्वितीय अर्थेन उच्यते. All in logical language it has to be seen. Ok more we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

048 -Chapter 2 verses 5&6

Page 86 last 4 lines at the bottom.

अन्तःस्थानात्संवृतत्वेन चस्वप्नद्रिष्यानां भावानां जाःरद्द्रिष्येभ्यो भेदः दृष्यत्वमसत्यत्वं चाविष्टमुभयमत्र

In this 4th verse which we completed in the last class, GPA established the मिथ्यात्वं of जाग्रत् प्रपञ्च, by using the अनुमान वाक्यं. And in this अनुमानं GPA doesn't give the हेतु or reason and Sankaracharya supplies the reason, very powerful reason and very, very difficult to swallow the reason. And the argument we may take weeks months years decades to assimilate. The argument is whatever we experienced is unreal. And what is the reason? Because it is experienced. And what is the example? स्वप्ना. And in स्वप्ना we do experience a world, and in स्वप्नावस्था the world has got three important features. Experienceability, Transactability and Utility(ETU). So in dream, the dream world has got experienceability. The dream world has got transactability. The dream world has also got utility of course in dream. And still it is मिथ्या. Similarly during the waking state the world has got experienceability, transactability and utility. And still it is मिथ्या exactly like स्वप्न प्रपञ्च. And also the principle I gave in the last class you should remember. You can prove the existence of any object only when there is an experiencer-subject. Without an experiencer, you can never talk about the existence of something. Therefore, the existence of an object depends upon the subject. Therefore, it has got a borrowed existence. And the experiencer lends existence to the experienced. I enter स्वप्नावस्था and I lend existence to स्वप्ना प्रपञ्च. I enter जाग्रत् अवस्था and lend existence to जाग्रत् प्रपञ्च. This is the very, very powerful and unique logic in माण्डूक्य. In all other उपनिषद्स we use a relatively simpler logic. Only in माण्डूक्य it is un-swallowable logic. In all other उपनिषद्स the reasoning is simple, which GPA gives in the 6th verse. And what is the relatively acceptable logic. The entire universe is a product. That it is a creation is accepted by the scriptures also. Accepted by modern science also. In cosmology, they talk about the creation after big bang. And therefore, the world is a कार्यम्, a product. Once you know a thing is a product it cannot have an existence separate from- all very important. A product doesn't exist separate from its material cause. Therefore, cause is independently existent. Product has got dependent existence. In छान्दोग्य, वाचारम्भणं विकारो नामधेयं. Thus 2 powerful reasons. First one simpler. Second one tougher. जाग्रत् प्रपञ्चः मिथ्या दृश्यत्वात्

स्वप्नावत् is the tougher reasoning. And what is relatively simpler. जाग्रत् प्रपञ्चः मिथ्या कार्यत्वात् घटवत्. In all other उपनिषदःs the second logic we use. माण्डूक्य is the unique example where we use the tougher reasoning. And that we saw in the last class. And thereafter in the second line GPA made an very important statement. That also we should remember. वेदान्ता never says जाग्रत् प्रपञ्च and स्वप्ना प्रपञ्च are the same in all respects. There are several differences between जाग्रत् and स्वप्ना. One is ईश्वर श्रिष्टि another is जीव श्रिष्टि. One is subjective creation. Another is objective creation. One is inside and the other outside. One has one day's existence. Another has got a very long existence. One is प्रातिभासिकं. Another is व्यावहारिकं. In all these aspects, we do accept they are different. But we are talking about not the difference. We are talking about their common feature. When I say mango tree and coconut tree, you can talk about difference. Mango is mango, coconut is coconut. But I'm concentrating on what? Both are trees. Therefore, we say both of them are products. One is ईश्वर कार्यम्. Another is जीव कार्यम्. That productness कार्यत्वं is common to both. And it is based on this common feature we are saying both of them are मिथ्या. And the second one is what? What is the second common feature. Both of them are दृश्यं. So दृश्यत्वं is common feature. कार्यत्वं is common feature, And therefore, मिथ्यात्वं is also common feature. One is small मिथ्या. Another is big मिथ्या. As they give the example, an intelligent person's lie and un-intelligent person's lie. What is common to both? Both are lies. Bluff. But an intelligent person can maintain his lie for longer time. An un-intelligent person will say असட்டு lie. Therefore, next moment it will be very clear. முழு பூசணிக்காயை சோத்தில மறைக்கறது அது மாதிரி - he doesn't know how to tell a lie. Even telling a lie is an art. So ईश्वर, wrong example - ईश्वर has lied; ईश्वरस्य bluff is जाग्रत् प्रपञ्च. जीव's bluff is स्वप्ना प्रपञ्च. But both are bluffs. Bluff means मिथ्या only. Both will not stand enquiry. What a tough courage required to make this statement. To say ईश्वरस्य bluff. That is what vedantic Aacaryas do. OK we completed that भाष्यं also. And I think I gave you the अन्वय also. Now we will enter the 5th verse which is almost the same as the 4th. We will read

स्वप्नजागरितस्थाने होकमाहुर्मनीषिणः । भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥ ५ ॥

But consolidating the previous message GPA says from the angle that we are talking about, both जाग्रत् प्रपञ्च or स्वप्न प्रपञ्च are same from one angle. And what is their sameness? मिथ्यात्वं is common to both. Just as treeness is common to mango

and coconut. मिथ्यात्वं is common to both. And the मिथ्यात्वं is arrived because of प्रसिद्धेन हेतुना. Here also he only says because of well-known reason. And Sankaracharya has presented the well-known reason as दृश्यत्वं. Experienceability is the common reason because of which unreality has been arrived at. Therefore, they are समं, in spite of their differences in various other respects; in spite of their differences. So this is the gist. And Sankaracharya writes a brief commentary.

भाष्यं page 87 top.

प्रसिद्धेनैव भेदानां ग्राह्यग्राहकत्वेन हेतुना समत्वेन स्वप्नजागरितस्थानयोरेकत्वमाहुर्विवेकिन इति
पूर्वप्रमाणसिद्धस्यैव फलम् ॥५॥

So first we should read the 4th line जागरित स्वप्नस्थानयोः third and 4th line स्वप्ना जागरित स्थानयोः in the waking state and in the dream state. That is the beginning. Then भेदानां here the word भेदः we should carefully note refers to diverse objects. भेदः normally the meaning is difference. In this context भेदः means what? Different objects or भिन्न पदार्थः so भेदानां means भिन्न पदार्थानां. So you have to rearrange the whole भाष्यं स्वप्ना जागरित स्थानयोः भेदानां समत्वेन-समत्वं means both are same. In what respects. In मिथ्यात्वं. With reference to unreality, both of them are same. And what is the reason for unreality? प्रसिद्धेनैव हेतुना. Because of the well-known reason of दृश्यत्वं experienceability. Knowability etc. And previously Sankaracharya used the word दृश्यत्वं. Here he uses a slightly different word ग्राह्यग्राहकत्वेन. That also has the same meaning only. ग्राह्यत्वं means दृश्यत्वं. And there is a corresponding experiencer also. ग्राहकत्वं means the waker is the experiencer in the waking state. Dreamer is the experiencer. Thus, waker and waker's objects. Dreamer and dreamer's objects. Thus we have got ग्राह्य ग्राहक भावः in both states, which is the same as दृश्यत्वं एकत्वं आहुः. So Sanskrit students प्रसिद्धेनैव should be connected ग्राह्यग्राहकत्वेन. Those 3 words should come together. प्रसिद्धेनैव ग्राह्यग्राहकत्वेन हेतुना. Then भेदानां समत्वेन should be connected and स्वप्ना जागरित स्थानयोः must be in the beginning. All to be rearranged. His prose itself requires अन्वयः; And therefore, एकत्वं आहुः Both are the same. Whenever we say same in what aspect? In unreality, both are same. इति आहुः विवेकिनः Who will say that? Only Advaitin will say. Nobody can say that. साङ्ख्या doesn't say योग, न्याय, वैशेषिक, पूर्वमीमांस, द्वैतं, विशिष्टद्वैतं; none of them has the courage to say the जाग्रत् प्रपञ्च is unreal. Only Advaitin, a GPA, a Sankaracharya with tremendous intellectual conviction is required. And we will find

more and more conviction; he will give in the second chapter. And still more in the third chapter. In fact, if we can assimilate these 2 chapters of माण्डूक्य कारिका we can be very relaxed in saying, अहं सत्यं जगन् मिथ्या. நீங்க எதை வேணா சொல்லிக்கிங்கோ whatever you want to shout you shout. I can silently quietly, confidently and relaxedly say, अहं सत्यं, जगन् मिथ्या. That is the power of conviction. Therefore, Sankaracharya says विवेकिन; indirectly saying all others are अविवेकिन. विवेकिनः आहुः. And they all get irritated, and when they say the world is सत्यं, we never get irritated. That is the difference. They get irritated; we never get irritated. Because we can justify their standpoint because स्वकालेसखद्वाधि what they are saying is right because in जाग्रत् अवस्था, from waker's standpoint, जाग्रत् प्रपञ्च is real. From dreamers stand point स्वप्ना प्रपञ्च is real. What we are talking about is neither from waker's stand point. Nor from dreamer's standpoint. Then don't ask sleepers. Nor sleeper's stand point. But from the stand point of नान्त प्रज्ञं न बहिष् प्रज्ञं somewhere we saw. Where? माण्डूक्य. So our तुरीय दृष्टि, they do not have. They are talking as विश्व. Therefore, we say you are right. They are talking as तैजस we say you are महा right. But we are talking about from the stand point of तुरीयम्. If you can come to my standpoint, you will admire me. But their problem is they cannot come to our standpoint. नान्त प्रज्ञं they are not able to come to. It is their problem. What can we do? Therefore, विवेकिनः आहुः इतिपूर्वप्रमाणसिद्धस्यैव फलम्. Whatever has been established in the previous अनुमानं. That is previous श्लोका अनुमानं. Its फलम्, its result is this particular श्लोका, OK I will give you अन्वयः

प्रसिद्धेन हेतुना एव भेदानां समत्वेन हि here the word समत्वं refers to दृश्यत्व रूप समत्वं both being दृश्यं समत्वेन हि मनीषिणाः; स्वप्ना जागरित स्थाने एकं हि आहुः. Ok I think I have to make a small change. Ok small change.

That स्वप्ना जागरित स्थाने we will change the position to हेतुना एव स्वप्ना जागरित स्थाने. So प्रसिद्धेन हेतुना एव स्वप्ना जागरित स्थाने भेदानां समत्वेन हि मनीषिणाः एकं हि आहुः And Sanskrit students should note, Sankaracharya is taking स्वप्ना जागरित स्थाने as सप्तमी द्विवचनं स्थानयोः that स्थाने as स्थानयोः If we are taking it as प्रथमा द्विवचनं, then my अन्वय can be taken as previous अन्वय. If you take it as प्रथमा द्विवचनं. If it is सप्तमी द्विवचनं meaning, then the position should be like that. And Sankaracharya takes that because in the भाष्यं he says स्वप्ना जागरित स्थानयोः Therefore, slight difference only in the arrangement final meaning is same. OK. Continuing.

Introduction to 6th कारिका.

इतश्च वैतथ्यं जाग्रद्दृश्यानां भेदानामाद्यन्तयोरभावात् ।

Now in the 6th verse GPA is giving his reason for establishing the मिथ्यात्वं of जाग्रत् प्रपञ्च. And the reason given in this श्लोका is a relatively simpler reason which has been borrowed from all the other previous उपनिषद:s. And what is that well-known reason? कार्यत्वं. कार्यत्वं means being a product. Otherwise called अनित्यत्वं. Both are same. कार्यत्वं means product. अनित्यत्वं means impermanence. And both are essentially the same because every product is अनित्यं, because it has got a date of manufacture. Immediately down date of expiry. Therefore, कार्यत्वं and अनित्यत्वं are essentially the same. And that is the reason given in all the other उपनिषदs, and GPA mentions that reason in this श्लोका. Now naturally the question comes. This impermanence of the object GPA gives as the reason. Should this reason be taken as the well-known reason mentioned in the previous श्लोका or not. In the previous श्लोका he only says well known reason. He doesn't say what is the well-known reason. That is in the 5th verse. In the 6th verse he gives the reason as impermanence, अनित्यत्वं. Can we take this अनित्यत्वं as the well-known reason mentioned in the previous श्लोका? We can take that way also. No well-known reason according to GPA is कार्यत्वं or अनित्यत्वं. That is one approach. Or Shankaracharya's approach is what? He takes the well-known reason as, दृश्यत्वं. Then this अनित्यत्वं given in this श्लोका will become an additional reason. Well known reason is दृश्यत्वं. In the 5th verse. And अनित्यत्वं is the additional reason given in the 6th verse. Thus, there are 2 reasons दृश्यत्वं and अनित्यत्वं. So can you see the difference. One approach is take the well-known reason as अनित्यत्वं of this श्लोका. Then there is only one reason. The second approach is, you supply the well-known reason, as दृश्यत्वं and then you take अनित्यत्वं or कार्यत्वं as an additional reason. Now Sankaracharya is taking the 6th verse as an additional reason. In addition to what? दृश्यत्वं. That is what he says इतः च that चकार indicates because of the additional reason. In addition to the दृश्यत्वं. And what is the meaning of दृश्यत्वं? By the time you give to भाष्यं and माण्डूक्य class, you must be familiar with main Sanskrit words. I am assuming. Now and then I get jittery. Therefore, just for my consolation दृश्यत्वं means expereinceability. And therefore, इतश्च, in addition to the expereinceability reason, because of the following reasons he mentioned in the following verse. That addition reason we will see in the श्लोका.

Because of the following additional reason also, जाग्रत् दृश्यानां भेदानां. So, the object, experienced in the waking state. वैतथ्यं. वैतथ्यं means what? Title of this chapter. Therefore, you should know the meaning of the word वैतथ्यं. So वैतथ्यं means मिथ्यात्वं. मिथ्यात्वं means वैतथ्यं which means unreality. And what is that additional reason? आध्यन्तयोः अभावात्. Absence of it, in the beginning and in the end. In the beginning means, before creation. In the beginning = श्रिष्टेः पूर्वम्. And in the end, means what? प्रलय अनन्तरं | श्रिष्टेः पूर्वम् प्रलय अनन्तरं च जगत् नास्ति. It is temporary. What is temporary cannot have intrinsic existence. Why? If it has got intrinsic existence it will be always existent. Just as fire has got intrinsic heat; Therefore, it is always hot. Hot water doesn't have intrinsic heat why? Because it is temporary. Therefore, whatever has got temporary existence, doesn't have intrinsic existence. Very important law. Register it very well. Whatever has got temporary existence, doesn't have intrinsic existence. And whatever doesn't have intrinsic existence, has got borrowed existence. Whatever has borrowed existence is मिथ्या. So आध्यन्तयोः; अभावात्. In simple Sanskrit, अनित्यत्वात्. We will read the श्लोका.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा । वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

You can understand the meaning. Very, very important verse I said in the last class itself. One of the most important verses of the entire माण्डूक्य कारिका. Whatever is temporary, as unreal, whereas in all other systems of philosophy they divide reality into 2 types. One is permanent reality. And another impermanent reality. That way they divide. We say impermanent reality is an oxymoron, a contradiction. If the reality can be impermanent, the so called permanent reality also will be impermanent. And therefore, they are unreal only. But in the second line he says eventhough they are unreal, they appear to be real for the uninformed people. For the unwise people. Even though they are unreal, they appear real. Like what? स्वप्ना. During स्वप्ना the dream objects are unreal. But they appear real. And you know it is unreal when? Only on waking up. Similarly, वेदान्ता says we have woken up from dream no 1 to dream no.2. And from dream no 2 also, a second waking up is possible, if only we are willing to cooperate with the उपनिषद्. उत्तिष्ठत जाग्रत प्राप्यवरान् निबोधत. O! human beings may you wake up. If the उपनिषद् should ask us to wake up means we have not woken up. So this is also dream no2. For a dreamer, dream is not dream in dream. He doesn't take it as dream. He thinks, he is in the waking

state. Dreamer in dream, thinks he is awake. वेदान्ता says, now also, we think, we are awake. But we are only in dream no 2. Don't say dream no 3. When we awake to तुरीयम्, then both dream no 1, and dream no 2, are falsified. नेह नानास्ति किञ्चन; ब्रह्मार्पणं, ब्रह्म हविः; ब्रह्मैवैवमृतं पुरस्तात् आत्मैवेदं सर्वं. This is the second awakening. Therefore, he says, even though it is very much unreal like dream, it appears to be real because we are in dream no. 2. This is the gist. Now we will go to the भाष्यं

यदादावन्ते च नास्ति वस्तु मृगतृष्णिकादि तन्मध्येऽपि नास्त्यति निश्चितं लोके तथेमे जाग्रद्दृश्या भेदाः ।

आद्यन्तयोरभावाद्धितथैरेव मृगतृष्णिकादिभिः सदृशत्वाद्धितथा एव तथापि वितथा इव लक्षिता मूढैरनात्मविद्धिः ॥६॥

So यत्-यत् should be connected with वस्तु at the end of the line. यत् वस्तु, whatever entity, आदौ अन्ते च नास्ति. In the beginning and end. Beginning should be translated as श्रिष्टेः पूर्वम्. End should be translated as पलयात् अनन्तरं. अनन्तरं नास्ति. Or नाशात् अनन्तरं. So यस्य प्राग्प्रद्वंसअभावौ स्थः whichever has got प्रागभावः प्रद्वंसाभावः प्रतियोगी, whereas ब्रह्मन् is प्राग्प्रद्वंसाभावात् अप्रतियोगित्वं ब्रह्मणः; प्रतियोगित्वं पदार्थानां. So नास्ति वस्तुः He gives an example. मृगतृष्णिकादि गृत्ष्णिका means mirage water. आदि means etc. You can take रज्जु सर्प. Or even we can take वाचारम्भणं विकारो नामधेयं. Even a pot can be taken. Even this hall itself is मिथ्या. Because there is no such thing called hall. What is there is nothing but brick and few materials. Hall is a word. The छान्दोग्य षष्ठाध्याय. So मृगतृष्णिकादि should be connected with वस्तु. यत् मृगतृष्णिकादि वस्तु, तत् मध्ये अपि, in between also; in between means, even when I am experiencing the mirage water and I say mirage water is, and 'is'ness I am associating with what? Mirage water. Even though I am combining mirage water and isness. The isness experienced in mirage water, doesn't belong to mirage water. It belongs to the dry land down below. Or you can take the example of dream. In the dream world, when I say the mountain is, the dreamer gives isness to the mountain. Not only he gives isness. He experiences isness in the dream mountain. And based on the experience he makes a conclusion also. What is the experience? Isness is in the mountain. What is the conclusion? Mountain has isness is the conclusion. What is the truth? The isness of the mountain, doesn't belong to the mountain. Then who gives isness to the dream mountain? I the waker alone, who have entered. तद्सुष्ट्वा तदेवानु प्राविशत्. I the waker the creator am now the experiencer. The creator experiencer I, alone lends existence to the experienced dream mountain. But this truth I do not know in dream. Not only I do not know. Let 100 gurus come and swear the dreamer will never accept. Waking is required.

Similarly, what वेदान्ता says is, I am the creator and I am the experiencer, and I the creator, experiencer alone, lend existence to the waker's object also. So, when I say wall is, isness of the wall, doesn't belong to the wall. I, not the body mind – I, the consciousness, the observer, who is the creator, I alone, lend isness to every object. But the problem is what? I will never, never accept it. Just as dreamer will never accept. Similarly, we also, refuse to accept. Why we? All the great philosophers they say, we cannot accept advaitam. World has intrinsic isness is their claim. What is our answer? keep it. Continue your dream. अनाधि मायया सुप्ताः we saw this worse. अनाधि मायया सुप्ताः यदा जीवः प्रबुध्यते. अजं अनिद्रं अस्वप्नं अद्वैतं बुध्यते तदा. I alone am. Powerful statement. Thus, bahshyakara says here, तत् मध्ये अपि – मध्ये means स्वप्न काले अपि स्वप्नः नास्ति. So similarly, जाग्रत् काले अपि जाग्रत् प्रपञ्चस्य स्वतः सत्ता नास्ति. इति निश्चितं लोके. This is accepted with reference to the dream world. Mirage water etc. Up to this is example. तथा in the same way, up to example we will nod our head when the example is said. Now Sankaracharya says तथा in the same way, इमे जाग्रत् दृश्याः भेदः. So, this waker's objects also, after that full stop is here. But that is not required. Should continue. आध्यन्तयोः अभावात्, this world also did not exist before. Will not exist later. Therefore, वितथा हि एव सदृशत्वात्. जाग्रत् प्रपञ्च is very similar स्वप्न प्रपञ्च or मृगतृष्णिका mirage water. So मृगतृष्णिकादिभिः, सदृशत्वात् व्यावहारिक सत्यं is similar to the प्रातिभासिक सत्यं in what respect? Both are मिथ्या. व्यावहारिक सत्यं is similar to प्रातिभासिक सत्यं both of them are मिथ्या. Both of them have got borrowed existence. So वितथा इव even though they are unreal, तथापि in spite of their unreality, मूढैः last line. मूढैः who says? Sankaracharya says. GPA doesn't say that. Sankaracharya adds मूढैः those मूढाः who are either in dream no 1, or dream no 2 or sleep. They only know three अवस्थाः. Sleep, dream no 1, dream no 2. By these dreamers, मूढैः and What is the definition of मूढाः in this context? अनात्मविद्भिः with regard to तुरीयम्, they are unwise. They have got double Ph.D. in physics economics medicine. Therefore, they are not मूढाः in their own field. But with reference to नान्त प्रज्ञं, the 7th mantra of माण्डूक्य उपनिषद्, they are pucca मूढाः. So अनात्मविद्भिः means तुरीय अज्ञैः अवितथा इव अवितथा here means सत्या. How वितथा means मिथ्या. अवितथा means non-मिथ्या. Non-मिथ्या means non-unreal. It means real. So वितथा इव as though real लक्षिताः they treat this world. We have to give व्यावहारिक सत्यत्वं to the world. We don't say give it प्रातिभासिक सत्य, you elevate it to व्यावहारिक सत्यत्वं but you cannot take it as पारमार्थिक सत्यं not absolute reality. But they give absolute reality to the world. OK लक्षिताः; means considered. Looked upon. अन्वयः

यत् आदौ अन्ते च न अस्ति तत् वर्तमाने अपि तथा (एव भवति.). वितथा हि सट्टश संतः (ते): अवितथा इव लक्षिताः; here the word ते) refers to अनित्य पदार्थ; ते अनित्य पदार्थ; जाग्रत् अनित्य पदार्थ अवितथा इव लक्षिताः.. लक्षिताः; पूर्णक्रिया प्रयोग; त्प्रत्यान्त रूपं. And before going to the next verse, we have to make the अनुमानं properly. We have made the अनुमानं before using दृश्यत्वं as the हेतु. Now we have to make another अनुमानं keeping अनित्यत्वं as the हेतु. Very simple. जाग्रत् प्रपञ्च; वितथा; अनित्यत्वात् स्वप्न प्रपञ्चवत्. According to वेदान्ता शास्त्रं this the अनुमानं व्याप्ति we have to separately mention. यत्र, यत्र अनित्यत्वं तत्र, तत्र वितथत्वं इति व्याप्ति; and the same one according to तर्क शास्त्र पञ्च अवयव वाक्यं जाग्रत् प्रपञ्चः वितथा; अनित्यत्वात् यत्र यत्र अनित्यत्वं तत्र तत्र वितथत्वं यथा स्वप्न प्रपञ्चः. तदा च अयं तस्मात् तदा. So जाग्रत् प्रपञ्च; वितथा; is प्रतिज्ञा. अनित्यत्वात् is the हेतु. यत्र यत्र अनित्यत्वं तत्र तत्र वितथत्वं यथा स्वप्न प्रपञ्च is उदाहरणं then तदा च अयं is हेतूपनय तस्मात् तदा is निगमनं. So thus whether you understand all these details are what is the bottom line? The waker's universe is also, unreal. But you should not put a full stop, from the stand point of तुरीयम्. That is a very important addition. Waker's universe is real from waker's stand point. Waker's universe is unreal, from तुरीयम् 's stand point. Very, very important caveat. Very, very important rider or condition to be noted. We say waker's universe is real from waker's stand point. That is why in my moolam class I said if anybody in the world ask whether this world is real or not we should not be inspired by माण्डूक्य class and reply. When they ask the question, they are asking from waker's stand point. Therefore, without any reservation we can happily say it is real. It is very well real, no problem at all. Be a roman when you are in Rome. Because he only knows waker's standpoint. He doesn't know तुरीयम् 's standpoint. How can a local fellow know तुरीयम् standpoint? Once when you raise a person to the तुरीयम् level and when the other person also confirms that he is in तुरीयम् level then you can tell, see the world is मिथ्या. He will also say that is right only. Otherwise for all practical purposes the waker's world is real only. Throughout माण्डूक्य this point we should remember. Next verse we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

049 - Chapter 2 verse 7

Page 67 verse no 6 भाष्यं last 4 lines,

आद्यन्तयोरभावाद्विदितथैरेव मृगतृष्णिकादिभिः सदृशत्वाद्वितथा एव तथापि वितथा इव लक्षिता मूढेरनात्मविद्धिः ॥६॥

The unreality of जाग्रत् प्रपञ्च has been already revealed by the उपनिषद् itself in the 7th मन्त्रा. By two expressions प्रपञ्च उपशमं and अद्वैतं. ब्रह्मन् can be non-dual only if जाग्रत् प्रपञ्च is unreal. If जाग्रत् प्रपञ्च is real, there will be ब्रह्मन् as well as प्रपञ्च, there will be duality. The very fact that the उपनिषद् says तुरीयम् is अद्वैतं, and also it says तुरीयम् प्रपञ्च उपशमं, उपशम means अभाव; प्रपञ्चस्य अभावात् यस्मिन् तत् सप्तमी बहुव्रीहिः. Thus the उपनिषद् negates the actual existence of the world indicating is unreality. Therefore, जाग्रत् प्रपञ्च मिथ्यात्वं, is primarily revealed by श्रुति प्रमाणम्. And the second chapter of माण्डूक्य कारिक is only reinforcing the message which is already given by श्रुति. GPA doesn't freshly reveal this fact. He is only reinstating what is श्रुति सिद्धं. And therefore, in this प्रकरणम्, युक्ति प्रमाणेन अनुमान प्रमाणेन जाग्रत् प्रपञ्च मिथ्यात्वं is established. And that अनुमानम् we saw. 2 अनुमानम्s are given. In the first अनुमानम् the reason is, दृश्यत्वात्. In the second अनुमानम् the reason is आद्यन्तवत्त्वात् or in simple language अनित्यत्वात् both are same. आद्यन्तवत्त्वात् and अनित्यत्वात् both mean the same. Therefore, the अनुमानम् is जाग्रत् प्रपञ्च मिथ्या दृश्यत्वात्, अनित्यत्वात् स्वप्नप्रपञ्च वत्. And the व्याप्त्यः are also kept in mind. यत्र यत्र दृश्यत्वं तत्र तत्र मिथ्यात्वं is first व्याप्ति. And the second व्याप्ति is यत्र यत्र अनित्यत्वं तत्र तत्र मिथ्यात्वं and then GPA said, even though जाग्रत् प्रपञ्च is unreal like स्वप्न प्रपञ्च unfortunately confused people look at the जाग्रत् प्रपञ्च as though real. And what is the definition of confused people? Very, very carefully note. We can accept the unreality of the जाग्रत् प्रपञ्च only under one condition. This is very, very important. What is that condition? तुरीय ज्ञान दृष्ट्या only that person, who has understood the तुरीय आत्मा, he alone or she alone, can accept the unreality of जाग्रत् प्रपञ्च. If the तुरीयम् is missed, जाग्रत् प्रपञ्च also will be real, from whose stand point? Waker's stand point. And also, we should add, स्वप्न प्रपञ्च also will be real, boldly we should say. स्वप्न प्रपञ्च also will be real from dreamer's stand point. Both of them are real from their respective standpoint. Therefore, both of them enjoy the relative reality. Relative means in relation to waker, जाग्रत् प्रपञ्च is real. In relation to dreamer, स्वप्न प्रपञ्चा is real. This is called relative reality. And both these relative realities will be unreal, that means it will not be absolutely real-unreal means what? Very important. Unreal means not absolutely real. Once you look from

the तुरीयम् stand point. Because तुरीयम् alone lends existence to जाग्रत् प्रपञ्च also तुरीयम् alone lends existence to स्वप्न प्रपञ्च also. And what is that blessed तुरीयम् ? Don't look up and down. That तुरीयम् is the observer, साक्षि चैतन्यं. अवस्था त्रय साक्षि चैतन्यं तुरीयम् alone lends existence. And therefore, as long as one has not known तुरीयम्, to all such people we should say, जाग्रत् प्रपञ्च is real only. Therefore, anyone outside the माण्डूक्य कारिक class, anyone asks whether this world is real or not, without any hesitation we should say it is real because he is asking from the stand point of the waker. I have repeated it often; being important I am repeating this. I will repeat also whether you like or not. It is very important. Otherwise there will be confusion.

We have completed the भाष्यं of the 6th verse and have given the अन्वय also. Now we will enter the introduction to 7th verse. Page 88 भाष्यं top line.

स्वप्नदृश्यवज्जागरितदृश्यानामपिसत्वमितियदुक्तंतदयुक्तम्।यस्माज्जाग्रदृश्याअन्नपानवाहनादयःक्षुत्पिपासादिनिवृत्तिं कुर्वन्तो गमनागमनादिकार्यं च सप्रयोजाना दृष्टाः । न तुस्वप्नदृश्यानां तदस्ति । तस्मात्स्वप्नदृश्यवद्जाग्रदृश्यानामसत्त्वं मनोरथमात्रमिति

In the following verses, some people are going to raise objection against the अनुमानम् or inference that we have given. Remember our inference. जाग्रत् प्रपञ्च; मिथ्या आद्यन्तवत्त्वात् or अनित्यत्वात् स्वप्न प्रपञ्चवत्. This अनुमानम् is going to be challenged by some of the objectionists. By finding fault in the inference. And this is a topic, which is discussed in तर्क शास्त्रा. In the तर्क शास्त्रा they talk about fallacious inference. Otherwise called wrong inference. When the reason given is a wrong reason, then it becomes a wrong inference. And in तर्क शास्त्रा it is called, हेतु आभासः | हेतु आभासः; means wrong reason is given to make an inferential statement. And it is called हेतु आभासः; because it is seemingly the right reason. But on enquiry, it is not right reason. And in तर्क शास्त्रा, and in the तर्क शास्त्रा primer, i have told you we have primer for each शास्त्रा. तत्त्वबोध is our primer for वेदान्ता. Similarly, for तर्क शास्त्रा the primer is तर्क संग्रहः; for मीमांस शास्त्रा the primer is अर्थ संग्रह; for व्याकरण शास्त्रा the primer is लघु सिद्धान्त गौमुति. We have got primers. And in the तर्क शास्त्रा primer, तर्क संग्रहः; all these topics are discussed. And they mention 5 fallacies, in the reasoning. पञ्च हेतु आभास and here in the following श्लोकाः;, the objectionist is going to point out one mistake or the other in our अनुमानम्. What is our job? We have to say that fallacy, that mistake is not there. And Sankaracharya fortunately doesn't use the jargons of तर्क शास्त्रा. Therefore, we are safe. But the sub

commentators like Anandagiri and others, they revel in using all the तर्क शास्त्रा language. And if anybody has studied तर्क संग्रह and they want to apply that in वेदान्ता, these Anandagiri portions we have to see. Whether we are able to apply that in their commentary. Because the whole commentary of Anandagiri on the 7th karika is based on the तर्क शास्त्रा jargons. Without that knowledge, we cannot get head or tail. They have written the sub commentary to clarify Sankaracharya. And you will understand Sankaracharya, not the sub commentary. Whole Anandagiri is तर्क शास्त्रा jargon. Anyway, we are going to see the भाष्यम् only. Therefore, I will not introduce those jargons and give you head ache. So, you are safe. He says the whole introduction is objection raised by an opponent. What does he say? स्वप्न दृष्यवत् जाग्रत् दृश्यानां अपि असत्त्वं. So just as the स्वप्न प्रपञ्च is मिथ्या- असत्त्वं means मिथ्यात्त्वं. In the same way जाग्रत् दृश्यानां the जाग्रत् प्रपञ्च also, is मिथ्या. This is within inverted comas. पुर्वपक्षि the opponent is quoting our statement. Our अनुमानम्, इति, up to इति is पुर्वपक्षि quoting our statement. इति यदुक्तं thus what has been said by GPA, यद गौडपादाचार्येण उक्तम् इति तत्-तद् अद्वैति मतं अयुक्तं. It is not correct. And why it is not correct. He gives the reason. यस्मात्. Because of the following reasons. जाग्रत् दृश्या all the objects obtaining in the waking state, दृश्याः विसर्ग is dropped because of sandhi rule. दृश्याः like अन्न पान वाहनादयः; अन्नं means what? Food, पानं means drink. वाहनं means vehicle. आदयः means etc. all all these things, शुत्पिपासादि निवृत्तिं कुर्वन्तः all are very, very useful. And therefore, the पुर्वपक्षि wants to give a definition, utility is the criterion for reality. Whatever is useful is real. Whatever is not useful is unreal. And the object of स्वप्न are useless. Object of the जाग्रत् are useful. स्वप्न is unreal, because they are useless. जाग्रत् is useful is real because it is useful. That is his argument so अन्न पानादयः; शुत्पिपासादि निवृत्तिं कुर्वन्तः? They remove our hunger and thirst respectively. अन्नं removes शुद् पानं removes पिपास. Carefully we have to connect. Not a casual writing अन्नेन शुन्निवृत्तिपानेन पिपास निवृत्तिं कुर्वन्तः they do. And what about वाहनं? वाहनम् doesn't do शुन्निवृत्ति. It is said in the second line गमन आगमन कार्यं च कुर्वन्तः we have to supply the verb कुर्वन्तः; once again. वाहनं the vehicle will help us in गमनं and आगमनं. coming to the class. And going away from the class. आदि कार्यं कुर्वन्तः they do their own function. Therefore, अप्रयोजनाः दृष्टाः. अप्रयोजना means useful. साः बहुव्रीहि प्रयोजनेन सा वर्तते इति सप्रयोजनाः Therefore, he wants to say that your हेतु is an incomplete हेतु. It is called सोपाधिकत्वं or उपाधि दोषः they say. आद्यन्तवत्त्वं is as GPA has given as the हेतु. पुर्वपक्षि says in the हेतु you should add one more word. What is अप्रयोजनं is मिथ्या. That अप्रयोजनत्वं clause should be added to हेतु. Therefore, अप्रयोजनत्वे सति आद्यन्तवत्त्वं is मिथ्यात्त्वं

कारणम्. Whereas सप्रयोजनत्वे सति आद्यन्तवत्त्वं is the condition for सत्यत्वं. Therefore, in तर्क शास्त्रा language अप्रयोजनत्वं उपाधि. That is the उपाधि दोष. And for that उपाधि दोष they have got a definition in तर्क शास्त्रा | व्याप्यं व्यापकत्वे सति साधन अव्यापकत्वम् उपाधि. And Anandagiri will consistently use the word व्याप्यं व्यापकत्वं is there साधन अव्यापकत्वं is there. So, the whole thing is उपाधि व्याप्यं व्यापकत्वं साधन अव्यापकत्वं. Using these 3 jargons Anandagiri writes his entire commentary, but in simple understanding, utility is criterion for reality is the message स्वप्न प्रपञ्च doesn't have. Therefore, it is unreal. Therefore, he says, अप्रयोजनाः दृष्टा. What is सप्रयोजनं? जाग्रत् पदार्थ अप्रयोजना. Whereas न् तु; that तु is वैलक्षण्य व्योजनार्थं unlike the objects of the waking state, objects of dream are of what nature? स्वप्न दृश्यानां तत् न् अस्ति. That न् in the beginning should be connected to अस्ति at the end of the sentence. What is the अन्वय? स्वप्न दृश्यानां तु तत नास्ति. Dream objects do not have that. That means, सप्रयोजनत्वं नास्ति. Utility नास्ति, then what अस्ति uselessness अस्ति. They are useless. तस्मात् सोपाधिकत्वात् हेतोः स्वप्न दृश्यत्वात्. By comparing the dream object and जाग्रत् दृश्यानां असत्त्वं, concluding as the waker's objects also are unreal. By comparing the waker's object with dreamer's object, treating both of them as unreal is मनोरथमात्रं. It is only your imagination. You think they are similar. But I say they are dissimilar. What is their similarity according to us? Both are अनित्यं. We are focusing on the similarity of अनित्यत्वं. But they are focusing on the dissimilarity. What is the dissimilarity? One is useful another is useless. This dissimilarity why are you not noticing? So मनोरथमात्रं. What is मनोरथं? Your inference is only a wild imagination. But it is fallacious. Up to this is the पूर्वपक्ष, the objection of the opponent. And who is the opponent. Every non-अद्वैतन् is opponent. And every non अद्वैतिन् means what? All philosophers. साङ्ख्य योग न्याय वैशेषिक पूर्वमीमांस विशिष्टाद्वैति, दवैति.. All these people loudly proclaim, जाग्रत् प्रपञ्चः सत्यः सत्यः सत्यः. That is why they call it विशिष्ट अद्वैतं. भगवान् is विशेष्यं. प्रपञ्चः is विशेषणम्. भगवान् is the noun. World is the adjective. Noun भगवान् is also सत्यम्. Adjective world is also सत्यं. सत्य प्रपञ्च विशिष्टः सत्य विष्णुः सत्यः. सत्य प्रपञ्च विशिष्टः सत्य विष्णुः ऐव सत्यः; is their मतं. Therefore, they all pounce on अद्वैतिन्. Like in Parliament all the opposition parties, running into the well of the Parliament. अद्वैतिन् is like poor BJP.

Continuing

तन्न । कस्मात्? यस्मात्

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

So तन्न. तन्न means पूर्वपक्षि's objection. So असत्त्वं मनोरतमात्रं is the objection that he raised. न is not correct. That means our अनुमानं is not fallacious अनुमानं. कस्मात्? Why? यस्मात् because of the following reasons given in the श्लोका. First, I will give you the gist of the श्लोका. Very important argument. And by using the utility as the criterion for reality, what is the aim of the objectionist, he wants to prove the जाग्रत् प्रपञ्च is सत्य; and he wants to accept स्वप्न प्रपञ्च; as मिथ्या. So here the opponent doesn't say स्वप्न प्रपञ्च: सत्य. He clearly says, स्वप्न प्रपञ्च: is मिथ्या, because those objects are not useful at all. So, he aims at establishing जाग्रत् प्रपञ्च as सत्यम् and स्वप्न प्रपञ्च as मिथ्या, and he wants to use the criterion of utility to establish that. Now GPA, brilliant argument is you are using the criterion alright. But you are using double standards, in applying this criterion. You are applying double standards, in applying this criterion. Now when you say स्वप्न प्रपञ्च is useless, you say that from which stand point? Which stand point? From जाग्रत् अवस्था stand point, you say it is useless. And when you say जाग्रत् प्रपञ्च is useful, then you are looking from जाग्रत् प्रपञ्च's stand point. It is like saying your money, my money. My money my money. So, you are using the स्वप्न प्रपञ्च from the stand point of जाग्रत् प्रपञ्च looking at स्वप्न प्रपञ्च from जाग्रत् प्रपञ्च angle and you are looking at जाग्रत् प्रपञ्च also from जाग्रत् प्रपञ्च angle. If you don't use double standards you look at both the पदार्थs from the respective, observer-stand point. Or if you want to see स्वप्न पदार्थ from waker's stand point, then you should look at जाग्रत् पदार्थ from dreamers stand point. Either both of them you look at from the respective observer stand point or you look at both of them from others' stand point. But your problem is you are not doing that. And what will you find? We have seen all these in moolam class. I am not supposed to explain. जाग्रत् प्रपञ्च is useful from waker's stand point. If you use the criterion, स्वप्न प्रपञ्च is also maha useful, from dreamer's stand point? Both are useful, for the respective observer or experience. Therefore, conclude both are real. By applying, criterion as utility. And if you are looking at स्वप्न प्रपञ्च from waker's stand point and say it is useless then we will say जाग्रत् प्रपञ्चा is also absolutely useless from dreamer's stand point. Because dreamer is hungry and thirsty; which food will serve him? Not the जाग्रत् अन्नं. Not the जाग्रत् पानं. In स्वप्नावस्था he wants to attend माण्डूक्य class assuming in स्वप्न there is. What वाहनं you should use? Not the जाग्रत् वाहनं it will not take you. Therefore, you find, you have to conclude either both as real or both as unreal. Keeping the utility as the criterion if you see either both are real or both are unreal. Therefore, if you want to rightly see, look at

the from the stand point of sakshi chaitanyam. Not from विश्व दृष्टि or तैजस दृष्टि. Look at from साक्षि दृष्टि. Then what is the conclusion? Both of them are आद्यन्तवत्. And both of them are दृश्यं. And therefore, both of them are मिथ्या. This is the essence of the श्लोका. Now we will look at the भाष्यम्.

सप्रयोजनतादृष्टयाअन्नपानादीनांसास्वप्नेविप्रतिपद्यते।जागरितेहिभुक्त्वापीत्वाचतृप्तोविनिवर्तिततृप्तमात्रएवक्षुत्पिपासाद्यार्तमहोरात्रोषितंभुक्तवन्तमात्मानंमन्यते।यथास्वप्नेभुक्त्वापीत्वाचतृप्तउत्थितस्तथा।तस्माद्जाग्रदृश्यानां स्वप्ने विप्रतिपत्तिर्दृष्टा । अतो मन्यामहे तेषामप्यसत्त्वं स्पष्टदृश्यवदनाशङ्कनीयमिति । तस्मादाद्यन्तवत्वमुभयत्र समानमिति मिथ्या इव खलु ते स्मृताः ॥७॥

सप्रयोजनता दृष्टया. अन्नपानादीनां. Sanskrit students. अन्नपानादीनां या सप्रयोजनता दृष्टा इति अन्वय so the utility that we experienced in the waker's food and drink, यात्र is there how do you split? या - या must be connected with सप्रयोजनता so whichever utility to experience for waker's food and drink, अन्नपानादीनां दृष्टा सा - सा to be understood. That utility स्वप्ने विप्रतिपद्यते. That utility is gone in स्वप्नावस्था. That utility is gone in स्वप्नावस्था. विप्रतिपद्यते means it deviates. It disagrees. विप्रतिपद्यते that means it is absent. Utility is absent. How do you know utility is absent? Because a person eats food before going to food he eats food. And nowadays night only they take solid food. Because in the office they are not able to eat properly. They come at 9pm, either gout or cook elaborately and eat. And because of that only the dream also,. and Sankaracharya says in dream they find they are hungry. So, the dreamer doesn't get the benefit of freedom from hunger with the help of the food, consumed in जाग्रत् अवस्था. I will repeat. Dreamer doesn't get the benefit of freedom from hunger, because of the food eaten in the जाग्रत् अवस्था. Look at the sentence. जागरिते हि in the जाग्रत् अवस्था, भुक्त्वा भुक्त्वा eaten up to nose, and पीत्वा and having drunk, of course water nothing else. And having drunk enough water also, तृप्तः he goes to bed with total fulfillment. निवर्तिततृट्. They are two separate words. निवर्तिततृट् is one word. सुप्तमात्र ; is another word. Here the word तृट् means thirst. विनिवर्तिता; means removed. Free from thirst. बहुव्रीहि समास. विनिवर्तिता तृष् or तृट् यस्य सः विनिवर्तितातृट्. So the original word तृष् शब्धः षकारान्तः स्त्रीलिङ्गः; तृष् शब्धः तृट् तृषौ तृषः; nominative singular is तृट्. तृट् तृषौ तृषः; तृषं तृषौ तृषौ तृषः तृट्भ्याम् तृट्भिःइति रूपाणि. And the word तृष् itself means thirst. But by बहुव्रीहि compound it qualifies the person who's free from thirst. Therefore, विनिवर्तिता तृट्यस्य सः बहुव्रीहि masculine gender. The word तृष् by itself is feminine gender in बहुव्रीहि समास, it qualifies the person who is free from thirst. So the word तृप्तः; refers to free from hunger. The word विनिवर्तितातृट् refers

to freedom from thirst. तृप्तः means free from hunger विनिवर्तितातृद् means free from thirst. सुप्तमात्र; and this person, the moment his head hits the pillow. सुप्तमात्र; means what? The moment his head hits the pillow. Because his Madhya Pradesh is full. Therefore, Uttar Pradesh doesn't function at all. Therefore, immediately he snores away. So सुप्तमात्रः इव what does he dream? He is very, very hungry and very, very thirsty also. So what happens to all the food? Absolutely useless. Therefore, क्षुत्पिपासादि अर्थ. अर्थ means disturbed or distressed like अर्थ भक्ति. अर्थ means distress because of क्षुत्पिपासादि. Not even 2-3 hours of sleep. Sankaracharya carefully uses the word सुप्तमात्र if it is 3 hours gap you may conclude digestion is over. Therefore, Sankaracharya takes that argument into account and uses the word सुप्तमात्रः not even 5 minutes over. He feels maha hungry. And महा thirsty. That is why the word is अर्थ, all very carefully used. सुप्तमात्रः is also important. अर्थ; is also important. The word अर्थः indicates what? Not mild hunger. He feels great hunger. And what is his complaint. अहोरात्रोषितं is there. One letter is missing here अहोरात्रोपोषितं. पो must be there after रात्रो. And you have to split the word as अहोरात्रो उपोषितं | उपोषितं - उपोषितं is उप -fast धातु. उपवत् fasting. Its past passive participle is उपोषितं. So उपवास युक्तं. So, he has not eaten for 24 hours. That is what he is feeling. अहो means 12 hours of the day. रात्र means 12 hours of the night. उपोषितं means उपवास he has experienced. उपवास means fasting. And अभुक्तवन्तं. I have not eaten for 24 hours. What is the fact? He has eaten and gone to sleep. Not even 5 minutes over. But in dream he experiences intense hunger. And अभुक्तवन्तं, आत्मानम् मन्यते. आत्मानम् is reflexive pronoun. Not नान्तप्रज्ञं न बहिश राज्ञं आत्मानं reflexive pronoun. He sees himself. That आत्मानम् is noun. All the previous words are adjective. क्षुत्पिपासादि अर्थ आत्मानम् अहोरात्र उपोषितं आत्मानम् अभुक्तवन्तं आत्मानम् मन्यते -in which state? स्वप्नावस्तायां. Exactly like the reverse. Now he gives the reverse example. What is the reverse example. Having eaten very well in dream, a person wakes up hungry. Same thing happens. Having eaten in waking state, one goes to dream and becomes hungry. Thus, you find जाग्रत् पदार्थ is also absolutely useless for the dreamer. Therefore, if utility is the criterion, I will argue, जाग्रत् प्रपञ्चः अपि मिथ्या. स्वप्ने useless त्वत्, स्वप्ने निषप्रयोजनत्वात्. So that reverse example he gives. यथा स्वप्ने भुक्त्वा पीत्वा ha you can understand यथा just as स्वप्ने in the dream state, भुक्त्वा पीत्वा च there also he went to dream 5 star hotel. And 5 course or 6 course dinner. Several course dinner he took or lunch he took. भुक्त्वा पीत्वा च. अत्रुप्तो स्थितः sthiti: he wakes up as what? अतृप्तः He wakes up as a hungry person. अतृप्तः means hungry person. In the waking state.

अतृप्त रूपेण उत्तिथ. अतृप्तउत्थित. तथा in the same way, either both are useful. Or both are useless. Therefore, either say both are real or say both are unreal. To say that जाग्रत् प्रपञ्च is real स्वप्ना प्रपञ्च is unreal, your vyapti doesn't fit in. तस्मात् Therefore, जाग्रत् दृश्यानां स्वप्ने विप्रतिपत्ति; दृष्टा. Therefore, the जाग्रत् पदार्थ deviates from their functions विप्रतिपत्ति: is deviating from their function in स्वप्ना. What is deviating from their function? जाग्रत् अन्नं, removes hunger in जाग्रत् अवस्था. But the same in जाग्रत् अन्नं, doesn't remove the hunger in स्वप्नावस्था. That removing the hunger or utility is deviated in स्वप्ना. अतो मन्यामहे. मन्यामहे royal plural. Or he joins GPA and Sankaracharya says, along with the all the other Aacharyas we conclude. What do we conclude? तेषां अपि असत्त्वं. तेषां अपि means केषां अपि? जाग्रत् पदार्थानां अपि असत्त्वं. The waker's objects are also unreal. Like what? स्वप्ना दृष्यवत्. Like dreamer's objects. And this one अनाशङ्कनीयम् should not be challenged by you. अनाशङ्कनीयम् means should not be doubted. You should not have reservation in accepting my conclusion. So don't have any reservation, in accepting my conclusion. What conclusion? जाग्रत् प्रपञ्च is also relatively real. That is why, if the word unreality is a disturbing word, we have got another better word, relatively real. स्वप्ना प्रपञ्च is also relatively real. जाग्रत् प्रपञ्च is also relatively real. We can accept that. No problem at all. वेदान्ता's aim is not questioning or discussing or challenging the relative reality. The aim of वेदान्ता is to find out what is the blessed absolute reality? That is the struggle of even the scientist. So in one side cosmology, at the macro level, he wants to find out the reality. Miserably failed. Because he is not able to say before big bang, what was there he doesn't know. He says there was singularity. Singularity means what? A place of no information. No information means what? I don't know what is it. That is at macro level. At micro level, when he goes to sub-atomic particle, there also he is not able to find out, what is there because, he says very observation changes the nature of object. If the observation changes its nature, what is its original nature we can never know. Why? Because the moment you observe, it changes. Therefore, at quantum micro level, and cosmology macro level, they are able to study the universe but they are never able to say what is the reality. And वेदान्ता says, वेदान्ता has given the answer long, long before: You the observer are the absolute reality. ऐतदात्म्यं इदं सर्वं तत् सत्यं स; आत्मा तत् त्वं असि श्वेतकेतो and that we will never find out because observer can never be observed. विज्ञातारं अरे केन विजानीयात् मैत्रेयी ? Who can know the knower with what instrument? Who can know the knower with what instrument? Therefore, we can never study

the reality. Because reality is un-studiable. Anyway, I got lost in this. Therefore, he says अनाशङ्कनीयम्. Don't doubt me too much तस्मात्. This is what उद्दालक told श्वेतकेतु श्रद्धस्व सोम्य please listen to me. तस्मात् Therefore, आद्यन्तवत्त्वं उभयत्र समानम्. What should be the criterion? Not utility. Criterion must be अनित्यत्वं only. And that criterion is common to both. आद्यन्तवत्त्वं or अनित्यत्वं - उभयत्र समानम्. उभयत्र-in both cases, what is the both? जाग्रत् and स्वप्न. समानं इति हेतोः इति हेत्वर्थे. Therefore, मिथ्या इव खलु. Therefore, मिथ्या इव खलु is from the श्लोका. we have to constantly see the कारिका श्लोका also. तस्मात् आद्यन्तवत्त्वेन मिथ्या इव खलु. Both of them are मिथ्या. Both of them are वितथं इति स्मृता has been concluded by all our vedantic Acharyas. Ok अन्वयः

**तेषां सप्रयोजनता स्वप्ने विपर्तिपद्यते. तस्मात् आद्यन्तवत्त्वेन in fact तस्मात् itself is explained
आद्यन्तवत्त्वेन. तस्मात्= आद्यन्तवत्त्वेन ते मिथ्या एव खलु स्मृताः**

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

050 -Chapter 2 verse 8

Page 89 भाष्यं last line first para

अतो मन्यामहे तेषामप्यसत्त्वं स्पष्टदृश्यवदनाशङ्कनीयमिति । तस्मादाद्यन्तवत्वमुभयत्र समानमिति मिथ्या इव खलु ते स्मृताः ॥ ७ ॥

GPA established, that जाग्रत्प्रपञ्च is also मिथ्या exactly like स्वप्नप्रपञ्च and we do admit that there are several differences between जाग्रत् and स्वप्नप्रपञ्च. That one is projected by the mind. Whereas the other is not projected by the individual mind. जाग्रत्प्रपञ्च is projected by Isvara or samashti mind. And स्वप्नप्रपञ्च is within, जाग्रत्प्रपञ्च is outside. स्वप्नप्रपञ्च is short lived. जाग्रत्प्रपञ्च is long lived. स्वप्नप्रपञ्च is प्रातिभासिकं. जाग्रत्प्रपञ्च is व्यावहारिकं. We are totally aware of all the differences between जाग्रत् and स्वप्नप्रपञ्च. But here we are talking about one fact that is common. Remember the example, like mango tree and coconut tree. We do know the differences between the mango and coconut. Mango is not coconut. Coconut is not mango. But we are focusing on one aspect. What is that? Both of them are trees. Similarly, जाग्रत् and स्वप्न have several differences. But they are same in one aspect what is that? Both of them are मिथ्या. That means both of them borrow existence from the observer the consciousness principle. And this मिथ्यात्वं is established by a particular reason or two particular reason. Both those reasons are common to जाग्रत् and स्वप्न. In spite of their differences both reasons, because of which we say, they are unreal. That reason for unreality, is common to both. What are those 2 reasons? Very, very important. Both of them are दृश्यं. And both of them are अनित्यं, which is the common दृश्यत्वं and common अनित्यत्वं, which are responsible for the common, मिथ्यात्वं. It is the common दृश्यत्वं, and common अनित्यत्वं, that is responsible or the reason for their common status of मिथ्यात्वं. In spite of this much clear, establishment, the पूर्वपक्षि got into a confusion and he raised an objection, at least did not explicitly raise an objection. An implied objection was there which GPA, refuted in the 7th श्लोका. And what is the attempt of the anti अद्वैतिन्. Not auntie अद्वैतिन्. Anti अद्वैतिन्. He wants to somehow prove the reality of जाग्रत्प्रपञ्च and accept unreality of स्वप्नप्रपञ्च. And for that he suggested a criterion and what is that? Utility is the criterion for reality. स्वप्नप्रपञ्च is useless, whereas जाग्रत्प्रपञ्च is useful. स्वप्न money is useless. जाग्रत् money, that is the

appropriate money. Taking de monetization into account. The appropriate जाग्रत् money is useful. And Sankaracharya said that is a logic used based on double standards. What is the double standard? What is the double standard? You look स्वप्न objects also from waker's standpoint. You look at waker's object also from waker's stand point. So, let the stand point be very clear. Either look at both of them from other's standpoint. Or look at both of them, from their respective stand point. No doubt स्वप्नप्रपञ्च is useless in JAV. But you should know JAP is useless in SVA. So, uselessness is common to both in the other अवस्था: And this is called सप्रयोजनता. The utility of waker's food is not acceptable because waker's food is absolutely useless in removing, dreamer's hunger. So where is the utility. And therefore, स्वप्ने विप्रतिपद्यते. Therefore, expereinceability cannot be criterion. Utility cannot be the criterion. Then what should be the criterion? What I said. दृश्यत्वं, and अनतियत्वं alone. Up to this we saw in the last class. 7th verse भाष्यं we completed. I think anvaya also I have given. Now introduction to the 8th कारिका. Page 89 second para.

स्वप्नजाग्रद्भेदयोः समत्वाज्जाग्रद्भेदानामसत्वमिति यदुक्तं तदसत् । कस्मात् ? दृष्टान्तस्यासिद्धत्वात् । कथम्? न हि जाग्रद्दृष्टा एवैते भेदाः स्वप्ने दृश्यन्ते । किं तर्हि ? अपूर्वं स्वप्ने पश्यति, चतुर्दन्तगजमारूढमष्टभुजमात्मानं मन्यते । अन्यदप्येवंप्रकारमपूर्वं पश्यति स्वप्ने । तन्नान्येना असता सममिति सदेव । अतो दृष्टान्तोऽसिद्धः । तस्मात्स्वप्नप्रवज्जागरितस्यासत्वमित्ययुक्तम् । तन्न, स्वप्ने दृष्टमपूर्वं यन्मन्यसे न तत्स्वतः सिद्धम् । किं तर्हि?

Now the second objection comes from the second anti अद्वैतिन्, who is worse than the previous one. The previous one was willing to admit स्वप्न प्रपञ्च is मिथ्या, and he was only saying जाग्रत्प्रपञ्च (JAP) is सत्यं. I am using Sanskrit words. SVP means dreamer's universe. JAP is waker's universe. So at least the previous one, स्वप्न is मिथ्या. Only he had difficulty in accepting जाग्रत् as मिथ्या. Now this person says, I cannot accept स्वप्न also as मिथ्या. So according to me SVP सत्यं: And therefore, you cannot say, जाग्रत्प्रपञ्च is मिथ्या, like स्वप्न प्रपञ्च you cannot say. Waker's world is unreal like dreamer's world you cannot say because, I don't accept dreamer's world itself as unreal. According to me dreamer's world is real. Therefore, if you say waker's world is like dreamer's world it will mean what? Since dreamer's world is real according to me, waker's world which is like the dreamer's, waker's world also will become real only. Therefore, your example instead of being favorable to you, your example will be unfavorable. So it is like telling somebody he is intelligent like me whether it will be a good example, or bad example depends upon what I am. And therefore, before

giving an example, we should make sure that there is a consensus in the example. That is why whenever they quote an example often they say संमतवत्. संमतवत् Means like any example which is acceptable to both the opponent and the philosopher. Here स्वप्न is not संमतं. स्वप्न is a विमतदृष्टान्त. न तु संमत दृष्टान्त because स्वप्न according to us is real. And why he considers स्वप्न as real, he gives an example. We think स्वप्न is unreal, because it is a projection of the mind, based on the वासनानि acquired in, जाग्रत् अवस्था. That is our regular explanation of dream. We experience objects. It gets registered. Then we replay it during स्वप्न. And therefore, we get similar experiences in स्वप्न also. I have gone to Tirupati in dream also I feel like being in Tirupati there also jaragandis I see. More than Venkatachalapathy jaragandi is remembered. If स्वप्नप्रपञ्च is the mental वासना projection, then you may say it is unreal. But we don't accept it is a projection of mental वासनानि. Because many things that we see in dream, we have not experienced in the waking. Such extraordinary things called अपूर्व. In this श्लोका, the word अपूर्व means extraordinary things unfamiliar things, unique things we do experience. Therefore, they cannot be वासनानि projection. Because such वासनानि we have not gathered. And since they are not वासना projection, they must be real object in the SVP. Even though it is a foolish argument it is an argument. Therefore, we are seeing real extraordinary things in dream. Therefore, dream world is real. Therefore, जाग्रत् world, will be real. If you give, dream example. Therefore, what is the argument? Your example doesn't favour you. In तर्क शास्त्र language they say, विषमदृष्टान्तः. Your example is wrong example. Which doesn't favour you. This is the introduction. Which is not explicitly said in the GPA's verse. Therefore, the objection is introduced by Sankaracharya. This is called आक्षेपसंगतिः Giving a connection between one verse and the other verse by introducing an objection in between आक्षेपसंगतिः What is that? Look at the भाष्यं. First the पूर्वपक्षि is quoting our statement. स्वप्न जाग्रत्भेदयोः; समत्वात्. अद्वैतिन् said that waker's objects and dreamer's objects are the same. समत्वात्. And where was it said. You have to note. Verse no 5. Second line. Page 86. भेदानां हि समत्वेन. So both dreamer's and waker's objects are the same. And therefore, the dreamer's objects being unreal. Not the same. Therefore, waker's object also, is unreal. Who said this? अद्वैतिन् said. So समत्वात् हेतोः जाग्रत्भेदानां the waker's object also. Here the word भेदानां means वस्तूनां विषयाणां इत्यर्थः So भेदानांभिद्यमान पदार्था कर्म व्युत्पत्तिः So distinct or diverse objects of the waking, is also असत्, असत्त्वं unreality. इति यदुक्तं Such a statement which was made by, advaitin, in verse no 5.

तत्सत् that is wrong. कस्मात्? पूर्वपक्षि himself raises a question, why? What is the reason? Because दृष्टान्तस्य असिद्धत्वात्. The example that you have quoted is not established. दृष्टान्तःIs not established. So, in fact, दृष्टान्तस्य असिद्धत्वात्there must be full stop. Then after कथम्, there must be question mark. So कथम्? Then पूर्वपक्षि himself explains, न हि जाग्रद्दृष्टा; एव भेदस्वप्ने दृश्यन्ते: Again भेद; means पदार्थ. The diverse objects which are experienced in the waking, are not repeated in the dream. No doubt some of them are repeated. But many objects in the dream, are totally अपूर्व. अपूर्वMeans न पूर्वं. Not experienced in the जाग्रत्अवस्था. So न हि स्वप्ने दृश्यन्ते किं तर्हि??Then what type of objects we experience? अपूर्वस्वप्नेपश्यति. In fact, next paragraph is not required. Should be continuous only. So किं तर्हि, the reply. How can a reply be next paragraph. Should be the same only. So स्वप्नेअपूर्वपश्यति. In स्वप्ना we experience things which we have not experienced in the waking स्तत्. Like what? He gives example. चतुर्दन्तगजम् so he has mounted like इन्द्रा. He imagines he is anइन्द्रा. And he has got an ऐरावतं etc. And therefore, he experiences an elephant with 4 tusks. So 4 tusked elephant. बहु व्रीहि चत्वारः दन्ताः यस्य स; चतुर्दन्ताः;. Then कर्मधारय- स्तुर्दन्त गजः चतुर्दन्तगजाः 4 tusked elephant. Not only there is 4 tusked elephant. Is seated over that. Which he never did in waking so गजारूढम आत्मानंपश्यति. Here आत्मा means not सच्चिदानन्द. Reflexive pronoun. Himself. And not only elephant has 4 tusks. He has got अष्टभुजं. So like दुर्गादेवी. So अष्टभुजं, अष्टभुजाः यस्य अष्टभुजा; बहुव्रीहि. He has got 8 arms also. इति मन्यते. He considers himself in स्वप्ना. And Sankaracharya says, you can add your own, example. Because, you would have experienced many similar things. अन्यतापि एवं प्रकारं अपूर्व. And many other such extraordinary things स्वप्नेपश्यति. A person sees. Therefore, it cannot be वासना based projection. कस्मात्वासना अभावात्. Why वासना अभावात्? जाग्रत्वासना अभावात्. जाग्रत्जन्य वासना.वासनाजन्यस्वप्नाः. Is the logic you think. That logic doesn't fit here. अनुभवअभावात्वासनाभावःवासनाभावात् तादृश स्वप्नाभावः And तत् - तत् means तस्मात् अन्येन असतासमं. Therefore, स्वप्नप्रपञ्च is not unreal like, any other unreal things. अन्येन असता means like any other unreal things. You cannot say, स्वप्ना is unreal. And what example we can give, like रज्जु सर्प. Or mirage water etc. Like them you cannot say, स्वप्ना is unreal. इति हेतोः Because of this reason, सदेव –सदेव is his conclusion. Therefore, स्वप्नाप्रपञ्च itself is real. सदेव He is emphasizing स्वप्ना. What to talk of जाग्रत्? सदेव. अतः Therefore, दृष्टान्तः; असिद्धः. So your स्वप्नादृष्टान्तः cannot be an example for unreality. तस्मात् Therefore, स्वप्नवत्जागरितस्य असत्त्वं, इति अयुक्तं. Therefore, your statement that जाग्रत्प्रपञ्च is unreal like स्वप्ना, such a statement is inappropriate. It is illogical. It is wrong. इति अयुक्तं, up to this

is the objection. आक्षेप संगति introduced by Sankaracharya. And now the reply comes in the next श्लोका. That is 8th कारिका is reply to this objection. And before entering the श्लोका, Sankaracharya condenses the reply in his own language. So the following 3 lines, is the condensation of the 8thमन्त्र. Because 8thमन्त्र is slightly vague. So Sankaracharya presents his reply in his own language. What is the reply? तन् न what you say is not correct. That means what? स्वप्ना is real. Because there are extraordinary objects. This is his argument स्वप्ना is real, because there are extraordinary objects. And why extraordinariness? Prove the reality? Because it is extraordinary, it cannot be a mental projection based on वासनाs. Because वासनाs cannot be formed in जाग्रत्प्रपञ्च. Therefore, the extraordinariness of dream, proves dream is a distinct world. What is Sankaracharya's reply? Whether the स्वप्नाप्रपञ्च is ordinary or extraordinary, I don't care. Because, I have already given 2 important criteria for unreality. Apply that criteria. Have you forgotten the 2 important criteria? दृश्यत्वं and अनित्यत्वं. That is why we refute mystic experiences also as the experience of reality. Because mystic experience also is an experience. So, you have experienced a mystic entity. Now our argument is whether mystic or non-mystic, did you experience it? गुणसंज्ञा . Therefore, I will say, this is ordinary मिथ्या. This one is mystic मिथ्या. No mystic experience we accept as the experience of reality. Because experience of reality doesn't exist, because reality is not an object of experience. Reality is not available for experience. It is available, for fill up the blanks. Reality is never available for experience. Ordinary or mystic. Reality is a matter to be claimed, as I am. The only aside note is while claiming, the meaning of the word I, should not refer to BMC. The meaning of the word I should refer to fill up the blank? The consciousness which is not a part product property etc. Self-evident consciousness component. We should refer to. And referring to the consciousness component as I, I should claim, I am the reality. Without looking for any blessed experience. And even if you get, you should dismiss, because, that mystic thing came, आदि अन्तवत्त्वात्, अनित्यत्वात् mystic जाग्रत्स्य. And दृश्यत्व च Therefore, no doubt we do have extraordinary objects in dream. But that is also दृश्यं. And whatever is दृश्यं, doesn't have an independent existence. Independent of the दृक्. Because दृक् alone, proves, the existence of the दृश्यं. That is very, very important answer. स्वप्नेदृष्टंअपूर्वयन्मन्यसे. Whatever you consider as extraordinary, in dream. Whether it is 4 tusked elephant or 8-armed man, यत् मन्यसे, whatever you consider as extraordinary, तन्न स्वतः सिद्धं. It

doesn't have an independent existence of its own. And that is what the moment the dreamer wakes up, what happens to the entire dream world? You don't talk about the dream world continuing to exist. I have woken. But their program still continues. Once the observer withdraws the whole dream world collapses. Therefore, ना तत् - तत् means अपूर्व वस्तु स्वतः; न सिद्धं. Doesn't have independent existence. किं तर्हि? It has existence dependent on दृक्. So द्रष्टृ आश्रितं अपूर्ववस्तु. That is one-word answer. अपूर्ववस्तु, द्रष्टृ आश्रितं, न स्वतः; सिद्धं. द्रष्टृ आश्रितं. द्रष्टृ means observer consciousness. आश्रितं Means dependence. If you make a संधि rule द्रष्टृ आश्रितं means द्रष्टृ आश्रितं पर तन्त्र सत्ताहं. न तु स्वतन्त्र सत्ताहं. But GPA doesn't use the explicit language. What is the answer? The अपूर्व वस्तु, depends on the observer. For its existence. This is the answer GPA, intends to give. But GPA uses the peculiar word, स्थानिधर्मः. What is the meaning of स्थानिधर्मः. dependent on the observer. धर्मः means dependence. स्थानि Means observer. Dreamer. Dreamer, observer. Already problem. Can't he write straight? स्थानिधर्मः. is a peculiar expression. We will see that as the verse comes. Verse 8 page 90.

अपूर्व स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् । तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥ ८ ॥

I will just give the gist and go to the भाष्यं. In this श्लोका the word स्थानि means the तैजस the dream observer is called स्थानि. So विश्व also can be called स्थानि. तैजस also called स्थानि. प्राण is also called स्थानि. Why that name स्थानि? In the मान्दूक्य उपनिषद्, the waker विश्व was defined जागरित स्थानः तैजस was defined as स्वप्नास्थानं; the word स्थानं means what? Obtaining in the relevant states so विश्व is called स्थानि because विश्व is the consciousness obtaining in जागरितस्थानं so जागरित स्थानवत्त्वात् स्थानि; स्वप्नास्थानवत्त्वात् स्थानि. धनं अस्य अस्ति इति धनी. Similarly, स्थानं बस्य अस्ति इति स्थानि. The word स्थानं means that state. स्वप्नावस्था is called स्थानं. And तैजस is associated with स्वप्नास्थानं. Therefore, तैजस is called स्वप्नास्थानि. And स्वप्नास्थानि shortened is स्थानि. And similarly, the word धर्मः means an attribute. That is the dictionary meaning. And any attribute is always dependent on, an attribute is dependent on a subject. An attribute cannot exist without a substance. Therefore, every attribute is dependent or independent. Every attribute is dependent. Therefore, by implications, the word धर्मः. means dependence. गौणार्थः वाच्यार्थः is what? Attribute. गौणार्थः or लक्ष्यार्थः is what? Dependence. And स्थानि means what? Dream observer. Therefore, स्थानिधर्मः means dependent on dream observer. And GPA gives example. Just as the extraordinary objects of the heaven, heaven will have several extraordinary objects unlike earth. Why? Because heaven is not earth.

There will be white elephant. White elephant is not the while elephant that we read in newspaper. So there white coloured four tusked elephant are there in स्वर्गादि लोकः even though each लोक has got, extraordinary, objects, but all of them are mithya, in spite of their extraordinary status. Because they are all dependent on what? The स्वर्ग objects are dependent on स्वर्ग observer. नरक objects are dependent on नरक observer. Any objects ordinary or extraordinary, are dependent on, or is dependent on the स्थानि. So स्थानि आश्रितत्वाद्द्रष्टृ आश्रितत्वात्, चैतन्यं आश्रितत्वात्, दृश्य जड पदार्थाः मिथ्या. चैतन्यं आश्रितत्वात्, is the argument. Look at the भाष्यं

अपूर्वं स्थानिधर्मो हि स्थानिनो द्रष्टुरेव हि स्वप्नस्थानवतो धर्मः । यथा स्वर्गनिवासिनामिन्द्रादीनां सहस्राक्षत्वादि तथा स्वप्नद्रष्टोऽपूर्वोऽयं धर्मः । न स्वतः सिद्धो द्रष्टुः स्वरूपवत्

So अपूर्वं is in the मूलम् means extraordinary objects. स्थानि धर्मः हि-is an attribute. Sankaracharya also doesn't explain the word धर्म; even Anandagiri doesn't explain that word धर्म: Only there is a foot note, there is a book published by कैलाश आश्रम. In Rishikesh there is a well-known institution called कैलाश आश्रम. They have published प्रस्थान त्रय भाष्यम् with Anandagiri's sub commentaries. And also with foot notes. Very, very valuable foot notes. And very rare explanations are there in that foot note written by one Vishnudevananda Giri a very great scholar महात्मा. And in माण्डूक्य - he has written footnotes for प्रस्थान त्रय भाष्यम्. Not only for Sankara भाष्यम् for Anandagiri's sub commentary also he writes very beautiful foot notes. And for माण्डूक्य भाष्यम्, his footnotes are very, very useful. Similarly, बृहदारण्यक भाष्यम् he writes and this word धर्मः that foot note clarifies. What I am explaining now is thanks to Vishnu devanandagiri foot note. He has explained the word धर्मः as आश्रिताः Dependent. So द्रष्टुः एव स्थानिनः upon the observer dreamer and who is he? स्वप्नस्थानावतः the consciousness obtaining in dream state. धर्मः; it is his attribute as it were. That means, just as attribute depends on the substance for its existence. The dream objects, depend on the dream observer for their existence. And he gives the example. यथा just as, स्वर्ग निवासिनः is in the मूलम्. स्वर्गनिवासिनां means the residents of the heaven. इन्द्रादीनां - इन्द्रा and others सहस्राक्षत्वादि इन्द्रा is described सहस्राक्षः so normally we say सहस्राक्षः; सहस्रपादद् विश्वरूप. But इन्द्रा also is described as the 1000 eyed one. That is only an extraordinary thing. So सहस्राक्षत्वादि people are there in the heaven. तथा so the one who goes to dream also, experiences extraordinary thing. So that is why, a very important thing, that to understand the other लोकाः because शास्त्रा talks about 14 लोकाः How we will go to higher लोकाः and experience different things. If you want to visualize we cannot

visualize because, in the waking state we travel only within the earth. Maximum we may go to moon. But what will be like going to another लोक, we never know. But the best example for that I dream. Why? When we enter the dream, we drop this physical body. Just as during death or after death, we don't operate through this body, and through these sense organs, the moment we enter dream, we don't operate, through this physical body or through these sense organs. In fact, we don't even know in dream, that there is, we have another physical body comfortably lying on the bed. We don't know in dream. That is why I often say, or a dreamer, dream is not dream in dream. He experiences dream, as, waking only. In fact, we are going to use it later. Therefore, note this point. We are going to use this point later. Dreamer experiences dream, as waking state only. And for experiencing the लोक prapancha what does he do? He requires another physical body. So, he creates a dream physical body. Not only dream physical body. Dream sense organs also. There also hearing aid, dentures and also spectacles etc. All specially created. And not only different body and different sense organs, different time and different space also. Our पितृ लोक will be exactly like that. We will drop this body. And if we travel to पितृ लोक, I have to say if because we are all supposed to be, विदेह मुक्तः. Therefore, if we travel to पितृ लोक what will happen to us. We will have a totally different body like लोक शरीरं and a different लोक, and also different time and space. And for the waker, dream world is not accessible, for a waker dream world is not accessible. Similarly, for us पितृ लोक will not be accessible. Then how do we know? शास्त्रा प्रमाणम्. पितृ लोक is अपौरुषेय विषय. And therefore, that is why he gives the example यथा स्वर्ग निवासिनां. Normally we give dream as an example for स्वर्ग. Here GPA is giving as an example for dream. Very interesting. So यथा स्वर्ग निवासिनां. इन्द्रादीनां सहश्राक्षत्वादि अपूर्व we have to supply the word अपूर्व. तथा लोक दृशः अयं अपूर्वः; धर्मः; Similarly for the dream observer also there is extraordinary धर्मः again धर्मः means dependent objects. And what is the crucial argument? Those extraordinary objects also are not independently existent. Very important. न स्वतः सिद्धः. Those objects are not self-existent. न स्वतः सिद्धः and he gives an unlike example. द्रष्टुः; स्वरूपवत्. Like the consciousness which has got independent existence. In fact, we should say unlike. Unlike the consciousness which is independently existent, the objects are not independently existent. Continuing.

तानेवंप्रकारानपूर्वान्स्वचित्तविकल्पानयं स्थानी स्वप्नदृक्स्वप्नस्थाने गत्वा प्रेक्षते ।

So now the second line of GPA, Sankaracharya comments. Tan-tan means those extraordinary objects. एवं प्रकारान्, as mentioned before. Like सहश्राक्षत्वं, चतुर्दन्तगज; अष्टभुजा शरीरं etc. एवं प्रकारान्, अपूर्वान्. स्व चित्त विकल्पान्, which are the projections of the dreamers mind. विकल्पान् अयं स्थानि. लोक दृक्. अयं is there in the मूलम् = स्थानि. And स्थानि = लोक दृक्. So the word स्थानि in the first line has been explained here as लोक दृक्. A dream observer. Then गत्वा is there in the मूलम्. लोक स्थानम् गत्वा, having entered the लोक लोक प्रेक्षते he experiences. And here GPA, has got an implied message also. The implied message is some of the लोक objects are extraordinary is a statement made by whom? Waker only. When the dreamer enters लोक, he never looks upon those objects as extraordinary. So he feels, those worlds are, those objects are natural. And therefore, even the word अपूर्व cannot stand scrutiny because, you are again looking at dream object from waker's stand point and says अपूर्व. For dreamer, there is no such extraordinariness. He looks upon as the objects only. That is why he says गत्वा प्रेक्षते. Effortlessly waker traverses these two-different world, experiences jagrat prapancha in जाग्रत् अवस्था naturally. Experiences लोक प्रपञ्च in लोकवस्था naturally. He doesn't look upon any one of them as abnormal or unnatural. And for that an example is given. यथैव इह सुशिक्षिताः is an example. It is a very beautiful example. Suppose an un-educated literate villager, who is used to like frog in the well we give, who is used to the same set of people. Same type of dress. Same type of hair style all over. He has experienced all this. And suddenly you take him to some other country. They call it cultural shock. In fact, many students who abroad, for studies, they are given a booklet to absorb the cultural shocks. Different people and different type of language different type of behavior etc. If we don't prepare our mind, psychological acclimatization if you want. In fact, many people have and that is what experience as home sickness. Like from food onwards. But a person who is well informed and well-travelled, a globe trotter. Regularly does business trip. Is called sushikshita by GPA. This well trained, well-travelled, well educated, well acclimatized person will go different places and he doesn't have cultural shock at all. Because that is how they behave. So like that waker, enters the dream world like a well-trained person and experiences all of them. Therefore, अपूर्वत cannot be the criterion for the reality of dream.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

051 - Chapter 2 verses 6 -10

Page 90, भाष्यं third line.

यथास्वर्गनिवासिनामिन्द्रादीनांसहस्राक्षत्वादितथास्वप्नप्रदृशोऽपूर्वोऽयंधर्मः। न स्वतः सिद्धो द्रष्टुः स्वरूपवत्। तानेवंप्रकारानपूर्वांस्वचित्त विकल्पानयंस्थानीस्वप्नप्रदृक्स्वप्नस्थाने गत्वा प्रेक्षते

In this कारिका GPA is refuting an objection, which may be raised by someone. And even though this objection is not a very serious and sound objection, GPA is refuting that. And here the पूर्वपक्षि wants to claim that the dream world is real. Even though conventionally we all accept स्वप्न प्रपञ्च is unreal. This person wants to point out it is real because of the experience of extraordinary objects, which are different from the जाग्रत् experiences. And since, they are two entities. They cannot be based on the vasanas of the जाग्रत् प्रपञ्च. Therefore, they must be fresh, new and real experiences only. This was the objection for which we saw the answer. GPA and Sankaracharya said, whether the objects are ordinary or extra-ordinary we don't care. Are they objects of experience - दृश्यत्वं condition is there? And are they अनित्यं also. If these 2 criteria are there पूर्वं वा अपूर्वं they are all मिथ्या only. Because they don't have an independent existence of their own. That was what we saw in the 5th line स्वतः सिद्ध; द्रष्टुः स्वरूपत्वात्. That sentence is crucial. न स्वतः सिद्ध; स्वतः सिद्ध; means self-existence. Self-existence means independently existent. न-न means they don't exist independently. To prove their existence, they require an observer. And he gives a counter example. स्वरूपत्वात्. Like the consciousness of the observer which exist independently; like that the दिश्य प्रपञ्च doesn't exist independently. And all these मिथ्या objects which belong to different अवस्था, one experiences like the objects in different लोकाः. Just as every जीव, goes to different लोकाः after मरणं and for each लोका the जीव takes an appropriate स्थूल शरीरं. And through that STS, he experiences objects belonging to that लोका. And the objects of one लोका will always appear extraordinary from the stand point of the objects of other लोकाः. But they look extraordinary only when you look from this लोका. When we go to those लोकाः we do not feel any strangeness. We all go and experience. So therefore, he said तान् there is where we completed in the last class. तान् एवं प्रकारान्. तान् is मूलं second line. तान् = मूलं = एवं प्रकारान्. एवं प्रकारान् means such objects. अपूर्वान् which are अपूर्वं, strange from the stand point of s different लोका. I gave you the example. When a person of one country suddenly goes to another country without any previous experience he will feel strange. Cultural shock example. So अपूर्वं स्व चित्त विकल्पान् which are experienced with चित्तं or mind, which are projected by

the mind or perceived by the mind in स्वप्न. अयं स्थानि.स्थानि = स्वप्न दृग्, स्वप्न स्थानम् गत्वा प्रेक्षते गत्वा प्रेक्षते is in the मूलं whenever we study the भाष्यं one of the rules is regularly we should coordinate which भाष्यं is on which part of the original. गत्वा प्रेक्षते is in the मूलं Sankaracharya says स्वप्न स्थानम् गत्वा स्वप्न क्षेत्रं प्रेक्षते.

Up to this we saw. Continuing.21.43

यथैवेह लोके सुशिक्षितो देशान्तरमार्गस्तने मार्गेण देशान्तरं गत्वा तान्पदार्थान्पश्यति तद्वत् । तस्माद्यथा स्थानिधर्माणां रज्जुसर्पमृगतृष्णिकादीनामसत्त्वं तथा स्वप्नदृष्ट्यानामपूर्वाणां स्थानिधर्मत्वमेवेत्यसत्त्वमतो न स्वप्नदृष्टान्तस्यासिद्धत्वम् ॥८ ॥

Now Sankaracharya explains the 4th quarter of the श्लोका where GPA gives the example of सुशिक्षितः | सुशिक्षितः can be interpreted in 2 ways. Many other people take the simple meaning. In the last class, I also took the simple meaning only. Here Sankaracharya takes another possible meaning. What is the simple meaning? सुशिक्षितः means a well-trained person. Or a well taught person. शिक्ष् means to learn सुशिक्षित means well learned or well instructed also. And this word can refer to a person who is informed. And what is the advantage of an informed person. He goes to different places and because he is informed, he doesn't feel any अपूर्वता at all. So, he goes from one country to another. And he understands the people as they are. And he experiences. Similarly, the waker enters the dream world and experiences. So here the word सुशिक्षितः we are taking as an adjective to पुरुष; a well-trained person. But Sankaracharya peculiarly takes it as सुशिक्षितः मार्ग; instead of पुरुष; he says, the मार्ग; means what? The various places. It can refer to different paths or different courses of travel. Instead of person, it refers to मार्गः | And here मार्ग should be understood as different stations that one will cross. In a continental travel, a person will go to one country and he starts in that country this will be the dress. And each one greetings also. We have got नमस्ते. With that background if you go to SA you will be in trouble. There greeting is embrace and kiss on the right cheek and on the left cheek. Imagine a सन्यासी goes and ladies also will do the same thing. We will be shocked. And therefore, he has to be taught different places, different dresses different foods, different practices etc. Therefore, when he goes through the मार्ग; instead of पुरुष; सुशिक्षित; मार्ग अस्ति. तेन सुशिक्षितेन मार्गेण गत्वा. तान् प्रेक्षते. It looks an involved interpretation. But Sankaracharya takes that interpretation peculiarly. If I meet I will ask why you took this. यथा इह लोके- in this world, सुशिक्षितः देशान्तर मार्ग; what is the simple interpretation सुशिक्षितः पुरुषः the people.

An aside note for grammar students. There are certain verbs in any grammar including Sanskrit, which can take 2 objects. One primary object and a secondary object. Whereas some other root will take one object. I ate. How many objects are possible. One object. I ate food. So Therefore, it is एक कर्मता क्रिया पदं. There is a list of द्विकर्मक क्रिया पदं. One example is teaching. I taught. I taught what? I taught whom? I taught Rama Sanskrit. So, Rama is also object. Sanskrit also is object. Sanskrit is called primary object. Rama is called secondary object. Similarly, the word सुशिक्षित; can have 2 objects. One is taught-subject-matter. The other is taught-person. So, taught-subject-matter is also object. Taught-person is also object of teaching. So, one interpretation is सुशिक्षितः पुरुष one object. Or सुशिक्षितः मार्ग. Both are possible. Sankaracharya takes this meaning लोके सुशिक्षितः in all grammar books, they give the gist of द्विकर्मकधातवः 12 roots are something is there. It will be there in the grammar book. Ok. So लोके सुशिक्षितः, देशान्तर मार्गः the path consisting of several countries and several people and several foods etc. तेन मार्गेण देशान्तरं गत्वा. So, if you take this interpretation the अन्वय will be involved अन्वयः यः सुशिक्षितः मार्ग अस्ति तेन सुशिक्षितेन मार्गेण गत्वा पुरुषः पश्यति. We have to give a round about अन्वयः So तेन मार्गेण we have to supply. Through that मार्ग, देशान्तरं गत्वा, going to different places, तान् पदार्थान् पश्यति. There the subject we have to supply. A person पश्यति. In the first interpretation subject need not be supplied. सुशिक्षित; itself give the subject. So, it is a grammatical issue. If you understand fine. Otherwise no problem. Because moksha doesn't require this knowledge fortunately. So तान् पदार्थान् पश्यति. तद्वत्. In the same way. Now he comes to the conclusion. तस्मात् - Therefore, यथा स्थानि धर्माणाम्, just as various objects which are perceived by the observer, so स्थानि धर्मा. What is the translation? very peculiar word. स्थानि धर्मा means object-dependent on the observer. स्थानि धर्मा = objects dependent on the observer the most peculiar meaning. So स्थानि धर्माणाम्. What are the examples? रज्जु सर्प, like the rope snake. मृग तृष्णिका, the mirage water. Etc. असत्त्वं. So just as observed rope snake, observed mirage water, etc. are unreal. Because they depend upon the observer. तथा in the same way, स्वप्न दृश्यानां, स्थानि धर्माणाम्. So, these observed dream objects also, which are dependent on dream observer, अपूर्वाणां even though they are extraordinary, not from the stand point of dreamer. Dreamer never says they are extraordinary. They are extraordinary only from the standpoint of the waker. And that is why when you go in Indian dress in India nobody will look at you. Suppose a lady with लडक्यां goes in Manhattan. The whole people will not look but

click. Why because they look that lady as a peculiar animal descending from moon or something. Because they are not used to all these things. குடுமி and பஞ்சுக்கம் also, it will be अपूर्व for them. Therefore, अपूर्वाणां स्थानि धर्मा त्वाम् एव, they are objects dependent on, the subject only. अतः इति असत्त्वं. इति हेतोः. Therefore, it is असत् only. असत् means मिथ्या. असत्त्वं means not तुच्छत्वं, but मिथ्यात्वं. And after असत्त्वं you have to put a full stop. अतः. Therefore, न स्वप्न दृष्टान्तस्य असिद्धत्वं. Therefore, dream example; dream is not real. Dream un- unreal only. Therefore, unreal dream cans serve as an example to show the waking is also unreal. Because the original logical fallacy pointed out by the पूर्वपक्षि was दृष्टान्त असिद्धि that is the fallacy. And that दृष्टान्त असिद्धि dosha: is not there. दृष्टान्तः; सिद्ध; continuing introduction to the 9th श्लोका.

अपूर्वत्वाशङ्कानिराकृतास्वप्नदृष्टान्तस्यपुनःस्वप्नतुल्यतांजाग्रद्भेदानांप्रपञ्चयन्नाह
स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोगृहीतं सदृष्टं वैतथ्यमेतयोः ॥ ९ ॥

अपूर्वत्व आशङ्का निराकृता the doubt based on the extraordinariness of स्वप्न प्रपञ्च, that doubt of the पूर्वपक्षि, निराकृता has been refuted in the 8th कारिका. And this doubt was with reference to स्वप्न दृष्टान्तस्य. So, what should be the स्वप्न दृष्टान्तस्य अपूर्वत्वाशङ्का निराकृता. And after स्वप्न दृष्टान्तस्य, we must put a full stop. So स्वप्न दृष्टान्तस्य अपूर्वत्वाशङ्का निराकृता; where? पूर्व श्लोके. Then पुनः. Now GPA comes back to his own pet topic. What is the pet topic? The जाग्रत् प्रपञ्च. And स्वप्न प्रपञ्च are very similar in many respects. And because of similarity of many respects we conclude their unreality also, and we had already seen two similarities and concluded their unreality also. What were those 2 reasons? You have to remember. Both are objects of experience. दृश्यत्वं समानं तस्मात् मिथ्यात्वं समानं. Then what is the second thing? अनित्यत्वं समानं, तस्मात् मिथ्यात्वं समानं. These two similarities have been talked about. Now in the following 2 verses, GPA wants to introduce, the third similarity. So पुनः पुनः means once again, that is next sentence. जाग्रत् भेदानां you have to rearrange. जाग्रत् भेदानां स्वप्न तुल्यतां. Here भेदा means what? पदार्थानां. The object of the जाग्रत् अवस्था. स्वप्न तुल्यतां. They are very, very similar to the objects of स्वप्नावस्था. इति प्रपञ्चयन्. प्रपञ्चयन् means clarifying or explaining or corroborating. आह - GPA: and what is that? We will read.

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोगृहीतं सदृष्टं वैतथ्यमेतयोः ॥ ९ ॥

To understand these 2 श्लोका: you have to be highly imaginative. And for this imagination, you should remember my favorite statement with reference to the dream. What is my favorite statement? For a dreamer, dream is not dream, in dream. That means when a dreamer experiences dream, he looks at the dream

world as waking only. Now imagine, here is a dreamer. And he is looking at the world as जाग्रत् प्रपञ्चः. For the dreamer, स्वप्न प्रपञ्च is जाग्रत् प्रपञ्च; and imagine, there is an object like hall. We can imagine. We are in dream. So, there is a hall. And the dreamer experiences a hall. Not alone, with lot of people in the dream. Even though when he enters dream he doesn't take any partner from the waking. But once he enters the dream he has got so many people. And imagine he is sitting a hall like that. The hall that the dreamer experiences, is an objective hall or subjective. Objective or subjective? Carefully answer. He thinks that so many people are along with me and we are all experiencing, a common hall. Therefore, the hall for the dreamer is not a subjective world. But it is an objective entity. And he looks at the objective entity as internal or external. He says there is an external world. After waking we will say those are all in my head. But remember the dreamer looks at an external objective universe. And imagine, there is a rope. *வந்தாச்சு*. Imagine there is an objective rope. Not only seen by him but seen by many people. And then what does he do? He mistakes the objective rope, objective from the stand point of the dreamer. So, he talks about an objective external rope, objective, external rope. And when he mistakes it as a snake, he will talk about it as internal, subjective snake. Thus, there are 2 things. Objective-external-world, subjective-internal-world for a dreamer. An objective-external-world, and subjective-internal-world and the dreamer will declare, the objective-external-world is real. Why? Because not only I am seeing. But so many people are seeing. He has gone to mahamakam bath. So, he will say, that objective-external-world is real. Subjective-internal-world is unreal. Thus real-unreal-division is there, for the dreamer. Real-unreal सत्य अनृत भेदाः स्वप्न द्रष्टुः वर्तते. And on waking up what happens? Both the real as well as the unreal both of them get negated. In the same way, in the जाग्रत् अवस्था what do we say? This world is real. And my dream world is a subjective projection. Therefore, it is unreal प्रातिभासिकं experienced by all of us. It is not my projection. All of us are commonly experiencing. Therefore, the world is external objective universe. Available for scientific study. And therefore, what is our conclusion? The external objective universe is सत्यं. And internal subjective dream universe is मिथ्या. We say how long? Until we wakes up. And on waking up from the तुरीय ज्ञानि angle, both the objective-external-reality called व्यावहारिक सत्यं and subjective-internal-unreal प्रातिभासिकं, both of them gets negated from पारमार्थिक दृष्टि. Therefore, this श्लोका 9 talks about real-unreal-

division in dream. So, this 9th लोका talks about real-unreal-division in dream. And this division will continue as long as we are in dream. Similarly, in the waking state also, we have real-unreal-division. But on self-knowledge, this real, as well as unreal, both of them will get negated in front of super real. Super real called पारमार्थिक सत्यं. That is what is said. So, in the 9th कारिका, real-and-unreal division in स्वप्न. In the 10th कारिका real-and-unreal division is in जाग्रत् also. On waking both will get falsified. One is conventional -waking. The other is spiritual-waking. Now we will go the भाष्यं.

स्वप्नवृत्तावपि स्वप्नस्थानेऽप्यन्तश्चेतसा मनोरथसङ्कल्पितमसत् । सङ्कल्पानन्तरसमकालमेवाददर्शनात्तत्रैव स्वप्ने बहिश्चेतसा गृहीतं चक्षुरादिद्वारेणोपलब्धं घटादि सत् । इत्येव सत्यमिति निश्चितेऽपि सदसद्विभागो दृष्टः । उभयोरप्यन्तर्बहिश्चेतः कल्पितयोर्वैतथ्यमेव दृष्टम् ॥९॥

So we have to imagine, we are in dream. Or there is a person, in dream. Experiencing the dream as waking and using 5 sense organs to experience स्वप्न शब्दः स्वप्न स्पर्श स्वप्न रूप रस गन्ध. He experiences outside his स्वप्न शरीरं with the help of 5 functioning sense organs. So स्वप्न वृत्तौ वृत्तिः; means अवस्था स्वप्न अवस्थायां स्वप्न वृत्तौ अपि = स्वप्न स्थाने वृत्ति= स्थानम् स्थानम्=अवस्था. अन्तश्चेतसा, the dreamer is imagining something. *மனக்கோட்டை எல்லாம் சொல்றோமோ இல்லையோ* imagining, building castles in the air. So अन्तः inside his mind with his very, very creative mind. असत्- he discovers it is unreal. Why? संकल्प अनन्तरं एव within the dream itself. After he stops his imagination, संकल्पमेव instantaneously, at the time of dream itself अदर्शनात् imaginary world disappears. Then he says that world is imaginary. The dreamer says. Now he says that is an imaginary world unreal. But now i am experiencing a real world with my sense organs. So that is said here. संकल्पमेव अदर्शनात्. Then next sentence तत्र एव. तत्र means स्वप्न अवस्थायां एव. He points out dream-mountain and rivers etc. And says all these things, बहिष्चेतसा गृहीतं: Whatever grasped in the external world, external means external in the dream, from the stand point of the dream body. High imagination we should have चेतसा गृहीतं. How does he see the dream mountain? By using dream eyes and appropriate spectacle. Similarly, with dream ears, with the dream hearing aid. With dream mouth with dream denture. So गृहीतं चक्षुरादि द्वारेण with the पञ्च इन्द्रियाणि उपलब्धं अनुभूतं experienced घटादि pot etc. He says सत्. That is why I give the example of a dog chasing during morning walk. He never says the dog is my inner world. The dog is very much outside and chases and he runs also very fast. And he can hear the barking of the dog also. So घटादि; घटादि is नपुंसक लिङ्ग सत् सत् is also

नपुंसक लिङ्गः सत् means real. And what is the logic he gives. Because it is experienced outside not only be me, but others are also experiencing the same common world. And thereafter- so you have to put the punctuation properly बहिः; चेतसा onwards that is inverted commas. And up to सत् inverted commas. And after सत् instead of full stop, there should be a dash. इति एवं after इति एवं you should read सदसद्विभागः दृष्टिः in this manner, there is real, unreal division. इति एवं, सदसद्विभागः in this manner, real-unreal division is there. Where? Within the unreal dream. That is why he says, असत्यं इति निश्चित. Within this unreal dream world, itself, we are creating real unreal division. Now he wants to extend it to जाग्रत् प्रपञ्च also. We are making real unreal division, but both the जाग्रत् real as well as जाग्रत् unreal, both are unreal only. Therefore, he says, असत्यं इति निश्चिते स्वप्ने in the स्वप्न which is determined as unreal. सदसद्विभागः real-unreal division is experienced by us but on waking up what will happen? The real of the dream and the unreal of the dream, both will become unreal. Real is unreal. Unreal is also unreal. We understand on waking up. That is what he says. उभयोः अपि. Both the dream real and dream unreal. बहिष्चेत कल्पितयोः objectively experienced outside in the dream. And subjectively experienced inside in the dream. So उभयोः अपि बहिः अन्तर्बहिश्चेत कल्पितयोः वैतथ्यं एव द्रिष्टम्; up to this we will nod our head very vehemently. But when GPA extends the whole thing to जाग्रत् प्रपञ्च, we have got reservation. That is our problem. Ok I will give you the अन्वयः 8th अन्वय as I have said. I am not going by Sankaracharya's interpretation. I am taking शुसुक्षितः पुरुषः for the sake of convenience because grammar allows. And you read the Hindi translation he is also along with us. Look at the Hindi translation of Hindi श्लोका 4th line. Don't read the whole thing. Go to the 4th line शुसुक्षित पुरुषः So, this is supposed to be Hindi translation पाठशुद्धिको. शुसुक्षितः of the श्लोका what is the Hindi translation? शुसुक्षित्. And then he adds the word पुरुषः Therefore, I am following that interpretation because शुसुक्षितः is द्विकर्मक क्रिया. Therefore, we have the facility to take that way. But still the अन्वय is going to be complicated. यथा स्वर्गनिवासिनां. Then (अपूर्वं दृश्यं स्थानि धर्मः भवति तथा स्वप्नस्थानं) अपूर्वं (दृश्यं स्थानि धर्मः हि भवति) so much to be supplied. So, the full sentence is यथा स्वर्गनिवासिनां अपूर्वं दृश्यं स्थानिधर्माः भवति, तथा स्वप्नस्थानम् अपूर्वं दृश्यं स्थानि धर्मः हि भवति. So here for example, स्वप्न experience, he gives स्वर्ग as the example. Next sentence यथा एव इह शुसुक्षितः (पुरुषः प्रेक्षते तथा) अयं गत्वा तान् प्रेक्षते. So full sentence is यथा एव इह शुसुक्षितः पुरुषः प्रेक्षते तथा अयं गत्वा तान् प्रेक्षते.

Then 9th श्लोका अन्वय.

स्वप्न वृत्तौ अपि तु अन्तः चेतसा कल्पितं तु (वस्तु) असत् (भवति). असत् means मथिया. असत् (भवति). बहिः चेतोगृहीतं (वस्तु) सद्(भवति). Then (तथापि) एतयोः वैतथ्यं: दृष्टं. So स्वप्न वृत्तौ अपि तु अन्तः चेतसा कल्पितं तु वस्तु असत् भवति. बहिः ज्वेतोगृहीतं वस्तु सत् भवति. तथापि एतयो वैतथ्यं दृष्टं.

Continuing.

So, this is real-unreal division within the unreal dream. Now in the next श्लोका, similarly real- unreal-division within the unreal जाग्रत् अवस्था also. So now our class is taking place in unreal-अवस्था. We will read.

जाग्रद्दृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोगृहीतं सद्युक्तं वैतथ्यमेतयोः ॥ १० ॥

So, if you compare the 9th and 10th श्लोका you will find, 95% is the same words only. Only one, word is altered. What is that? In the previous श्लोका second line दृष्टं is there. Here he says युक्तं, so that means what? With reference to स्वप्न अवस्था, we accept real-unreal-division is within the unreal. Real-unreal-division is within the unreal. If you accept, that is happening in स्वप्न, now in जाग्रत् also, our real-unreal-division is within the unreal only. It is very much – युक्तं means what? Very much possible. Therefore, जाग्रत् प्रपञ्च also can be very much unreal. And if anybody says, I find it very difficult to swallow this. Then what will GPA say? The dreamer also finds it very difficult to swallow that the dream world is unreal in dream. Similarly, we are in the waking and we are not able to swallow; but better learn to swallow. Better learn to swallow. Learning to swallow that is called awakening. उत्तिष्ठत जाग्रत प्रापवारान् निबोधत. And in my मूलं class, I had said स्वप्न प्रपञ्च also has got three features. Experienceability Transactability and Utility (ETU). And in spite of ETU, we say, स्वप्न प्रपञ्च is unreal. Similarly, जाग्रत् प्रपञ्च also has ETU. Experienceability transactability and utility. In spite of ETU, JAP is also unreal. What is the conclusion? ETU is not the criterion, for reality. ETU is not the criterion for reality. Because in स्वप्न it is unreal, in spite of ETU. जाग्रत् प्रपञ्च is also unreal, in spite of ETU. Use the ETU. But don't say Therefore, real. If you say Therefore, real, we will bring a special ring and give kuttu. So, if ETU is not the criterion of reality, then what is the criterion? What is the criterion? Don't say दृश्यत्वं. दृश्यत्वं is the criterion for unreality. Don't say अनित्यम् the criterion for reality is अदृश्यत्वं and नित्यत्वं. अदृश्यत्वं, that is दृक्त्वं and नित्यत्वं. यत् नित्यं, तत् सत्यं. That is why in Tatva Bodha, while defining सत्, सत् किं? So, we studied Tatva Bodha. Once upon a time. There Atma was said सच्चिदानन्द स्वरूपः. Then the author asked सत् किं? चित किं? आन्दः कः and there सत् किं what was the answer given? त्रिकाले अपि तिष्ठति इति सत्. Whatever exists in all the three periods of time is real. ETU doesn't prove reality. Therefore,

Sankaracharya doesn't write a commentary because it is similar to previous श्लोका. What he wrote quickly we will conclude.

सदसतोर्वैतथ्यं युक्तम्, अन्तर्बहिश्चेतःकल्पितत्वाविशेषादिति व्याख्यातमन्यत् ॥१० ॥

सदसतो the so called real and unreal obtaining in जाग्रत् अवस्था, the so called real and unreal obtaining in जाग्रत् अवस्था, वैतथ्यं युक्तं is logically both unreal, like what? The real-unreal division in dream. अन्तर्बहिश्चेत कल्पितत्वा अविशेषात्. The division being, same in जाग्रत् also. Same in स्वप्न also. And what is the same? बहिः कल्पितं. अन्तः कल्पितं. Objectivity and subjectivity. This is common to both. इति and what about all other words. व्याख्यातं अन्यत्. But I have forgotten. Go home and read again.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

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जाग्रद्वक्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोगृहीतं सद्युक्तं वैतथ्यमेतयोः

GPA pointed out that the जाग्रत् प्रपञ्चः is मिथ्या or unreal. Primarily based on the श्रुति प्रमाणं which अपुर्वपक्षिared in the 7th मन्त्रा प्रपञ्चोपशमं शान्तं शिवं अद्वैतं. That प्रपञ्चोपशमं and अद्वैतं are 2 crucial words which we take as श्रुति प्रमाणं to establish that the universe is मिथ्या. So, the unreality of the universe is primarily proved by श्रुति प्रमाणं only. And there is another equally powerful वाक्यं in कठोपनिषद्. And that वाक्यं is नेह नानास्ति किञ्चन. Very powerful plurality that we are experiencing doesn't really exist at all. It doesn't say it will not be there in the प्रलयं. Even when we are observing, the उपनिषद् says, even now in the present the world doesn't exist. in can be explained only of the world is मिथ्या. Because a मिथ्या पदार्थ alone can be negated. Thus, श्रुति is the primary प्रमाणं for प्रपञ्च मिथ्यात्वं. But in the 2nd chapter of MK, GPA wants to reinforce this message this message means, जाग्रत् प्रपञ्च मिथ्यात्वं he wants to reinforce by तर्क प्रमाण also. And even when we give तर्क प्रमाण we should note it is not primary प्रमाण. Primary प्रमाणं is श्रुति. तर्क प्रमाण is supportive logic. And we saw in the previous verses 2 important reasoning given. And the स्वप्न was chosen as the example. And he gave two अनुमानं which we will remember or try to remember. To make sure that during the vacation the teaching has not become मिथ्या. So जाग्रत् प्रपञ्चः मिथ्या first reason given by Sankaracharya was दृश्यत्वात् स्वप्न प्रपञ्च वत्. Because it is an object of experience. Any object has to be मिथ्या because it is dependent on the subject to prove its existence. Existence of an object can never be proved without a subject. And therefore, दृश्यत्वात् मिथ्या, which was the meaning given by Sankaracharya for the GPAS word प्रसिद्धे नैवे न हेतुना. GPA said because of well-known reason. And Sankaracharya said well-known means दृश्यत्वात्. And thereafter GPA gave his own reason, the second reason in the well-known श्लोका आदौ अन्ते च यत्रास्ति that which was not in the past. That which will not be in the future. That which is temporary. That which is अनित्यं. Therefore, what is the second अनुमानं? जाग्रत् प्रपञ्च; मिथ्या अनित्यत्वात् or आद्यन्तयोः अभावात्. अनित्यत्वात्. Like स्वप्न प्रपञ्चवत्. स्वप्न प्रपञ्च is also created and temporary. जाग्रत् प्रपञ्च is also created and temporary. Therefore, both of them are मिथ्या. So, this is our primary teaching. The proposition. Now in the later verses पुर्वपक्षि is trying to give one reason or the others to establish hat जाग्रत् प्रपञ्च is real. Whereas स्वप्न प्रपञ्च is unreal. Because that is the popular view everybody

accepts dream as unreal. Everybody claims waking as real. And the पुर्वपक्षि wants to give different अनुमानं and we were refuting all of them as wrong. And the final अनुमानं that we were seeing in these 2 verses 9 and 10 which we completed before the vacation. Thee the पुर्वपक्षि wanted to say, that whatever is inside, is मिथ्या. Why? स्वप्न is inside. So अन्तः वर्तमानं मिथ्या. जाग्रत् प्रपञ्च is not inside. That is outside. Therefore, that is outside is real. Inside is unreal. And for that GPA gave the answer. You are always committing the mistake. This we have to remember all time. We study the जाग्रत् प्रपञ्च from waker's angle. Which is understandable. And we study स्वप्न प्रपञ्च also from waker's angle. That is not correct. You have to study स्वप्न प्रपञ्च from dreamer's angle. Because waker doesn't experience स्वप्न प्रपञ्च. Now. I hope not. So, dreamer experiences स्वप्न प्रपञ्च and remember the dreamer experiences the dream outside or inside? From the dreamer's angle, the dream universe is outside only. He has got the sense organs separate sense organs. He has got a physical body. Outside the physical body and sense organs he experiences a universe. Remember my favorite statement? For a dreamer, dream is not dream in dream. And GPA is arguing that, even though you saw a world outside; we said the outside world is real in dream. And you said inside imagination is unreal in dream. But on waking up what do you note? The outside and inside world both are unreal. Extending the same logic जाग्रत् अवस्था also whether you see a world outside or inside. Out - in-all out. That is what we saw. जाग्रत् वृत्तौ अपि. We have completed the श्लोका. We have completed the भाष्यं also. Only अन्वय I have to give. Just I am running through the verse; जाग्रत् वृत्तौ अपि in जाग्रत् अवस्था also, अन्तः; चेतसा कल्पितं whatever is imagined inside, -and बहिः हेतो गृहीतं whatever is perceived outside both of them are युक्तं. Is logical to say both are मिथ्या. Like what? As in स्वप्न. And if somebody says I am not able accept जाग्रत् प्रपञ्च as unreal. Then what will advaitin say.? In स्वप्न also you are not able to accept स्वप्न प्रपञ्च as unreal. Therefore, your willingness to accept or not accept is not the criterion. You have to go by the logic. दृश्यत्वम् is common to both. अनित्यत्वम् is common to both. Therefore, both of them are मिथ्या. The inside outside story, don't bring here. This is what we completed. I will give you the अन्वय of verse 10. Which is very, very similar to the 9th verse अन्वय.

जाग्रत् वृत्तौ अपि तु अन्तः; चेतसा कल्पितं तु (वस्तु) असत् (भवति). बहिः चेतो गृहीतं (वस्तु) सत् (भवति)(तथापि) एतयोः वैतथ्यं युक्तं.the previous श्लोका it was दृष्टं in this it is युक्तं. Other than that, all other

words are same only. Continuing introduction to 11. चोदक आह

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि । क एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ ११ ॥

If you remember our मूलं class, which you may not remember and you might have the time to revise also there I had said verse 14 and 15 also must be read after the 10th verse. Because those two verses are also suggestions by पूर्वपक्ष. So 14 and 15, should flow along with 10. And thereafter only 1, 12 must be done. And I think in the मूलं class I did like that only. But since भाष्यं is involved to avoid confusion, I am going to according to Karika only. Here the पूर्वपक्षि is raising a very important note. After accepting our conclusion. What is our temporary accepting. पूर्वपक्षि will never accept. But temporarily accepting our conclusion he is raising the question. Our conclusion is जाग्रत् प्रपञ्च is also मिथ्या. Then if there everything is मिथ्या, two important questions will come. 1 is who is projecting this मिथ्या? Because the one who projects this मिथ्या must be outside मिथ्या. I am projecting a rope snake upon a rope and I, the projector, am away from different from both the rope and the snake. Therefore, the one who is awake is the projector. Not only I am the projector who is away and who experiences the projected snake? The projector alone experiences. Therefore, the experiencer of मिथ्या is also outside मिथ्या. Projector is also outside. The experiencer also is outside. And this law holds good in the case of dream also. Dream is projected by the waker and the waker is outside the dream. Is comfortably lying down on his cot. So, the waker is outside the dream. And the waker alone later experiences also. Thus, the projector is different and outside. The experiencer is different and outside. This is our observation. Suppose the entire universes including time and space is मिथ्या. जाग्रत् प्रपञ्च is मिथ्या. And जाग्रत् प्रपञ्च includes time and space. If everything is मिथ्या the projector of this जाग्रत् प्रपञ्च must be somewhere outside the time and space. And to our knowledge there is nothing outside. Not only the projector must be outside. The experiencer also must be outside. And if there is an outside projector and experiencer how to find out who that blessed projector and experiencer is? And if we cannot find him or her out, what should be our conclusion? There is no projector. Therefore, who projects जाग्रत् प्रपञ्च is the question. And the second one who experiences the जाग्रत् प्रपञ्च. This is the question. चोदकः आह | चोदकः means a पूर्वपक्षि. Literally it means a questioner चोदयिति इति चोदकः कर्तृ व्युत्पत्ति. A questioner, a challenger, an opponent. A पूर्वपक्षि.

स्वप्नजाग्रत्स्थानयोर्भेदानां यदि वैतथ्यं क एतानर्बहिश्चेतःकल्पितान्बुध्यते । को वै तेषां विकल्पकः ।
स्मृतिज्ञानयोः क आलम्बनमित्यभिप्रायः, न चेन्निरात्मवाद इष्टः ॥११॥

So स्वप्न जाग्रत् स्थानयोः भेदानां. भेदानां means पदार्थानां विषयाणां. Thing and being. स्वप्न जाग्रत् स्थानयोः वर्तमानानां which are located in स्वप्नावस्था and जाग्रतवस्था. Which are experienced in स्वप्न and जाग्रत्. यदि वैतथ्यं पुरपक्षि says suppose. यदि means his supposition. Temporary agreement. OK. I agree. And suppose both of them are मिथ्या, then, कः एतान् बुध्यते? Who is the outside experiencer of both of them? The word outside is not there in the मूलं. The outside experiencer. बुध्यते means experiences. Who experiences? Remaining outside जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च. What? अन्तर्बहिश्च कल्पितान्. so the superimposed world, inside the mind. And superimposed world, superimposed means मिथ्या world. कल्पित means world. The मिथ्या world outside the mind. And मिथ्या world inside the mind. मिथ्या world outside the mind means जाग्रत् प्रपञ्च. मिथ्या world inside the mind means स्वप्न प्रपञ्च. Both of them who experiences remaining, that is the crucial, remaining outside both of them because we do not know any outside. बुध्यते? अनुभवति, जानाति. Then the second question क वै तेषां विकल्पकः विकल्पकः means projector. The one who projects? And why do we use the word projection? Because it is मिथ्या. Literally it means who is the creator of both of the, since the creation is false, instead of using the word creation we use the word who projects both of them? So विकल्पकः means the अध्यासकः the projector. Sankaracharya presents it in another language स्मृति ज्ञानयोः कः; आलम्बनं इत्यर्थः so what is the अधिष्ठानं? Because wherever you talk about मिथ्या, there must be a सत्य अधिष्ठानं. So what is the अधिष्ठानं of both of them? Which must be outside both of them. So that means, previously we used 2 words. Projector and experiencer. Sankaracharya combines both and coins the word आलम्बनं. Or अधिष्ठानं. Who is the अधिष्ठानं of both of them? And he uses the word स्मृति and ज्ञानं. One referring to the जाग्रत् प्रपञ्च. जाग्रत् प्रपञ्च is indicated by the word ज्ञानं. स्वप्न प्रपञ्च is indicated by the word स्मृति. What is the आलम्बनं for both of them? And by using the word स्मृति and ज्ञानं, Sankaracharya wants to say, that the आलम्बनं has to be a continuous one common to जाग्रत् and स्वप्न. Because suppose the आलम्बनं of स्वप्न is different, आलम्बनं of जाग्रत् is different, then he will not be able to talk about स्वप्न. *पुनियुक्तेन?* I will not be able to talk about स्वप्न because I was not there at that time. Therefore, the आलम्बनं must be a continuous आलम्बनं. And identical आलम्बनं. The commentators point out, this is to negate क्षणिक विज्ञान वादः So what is the

continuous enduring आलम्बनं of both जाग्रत् and स्वप्न which is different from both of them. कः आलम्बनं ? किं अधिष्ठानं इत्यभिप्रायः and you have to answer this question. And if you don't answer, what will be the problem? There will be no आलम्बनं. And if there is no आलम्बनं, then it will end up in sunya वादः So न चेत्. If you do not accept any आत्मा or आलम्बनं or अधिष्ठानं, then the truth of the universe will become what? शून्यं, emptiness. Nothingness. nihilism. That is what the शून्यवादि says देहं प्राण अपीन्द्रियान् अभि चलां बुद्धिं च शून्यं विदुः they say during सुषुप्ति अवस्था only शून्यं is there. So, you will end up a शून्यवादि if you do not tell what is the अधिष्ठानं is. So, the whole श्लोका is पूर्वपक्ष. The whole श्लोका is पूर्वपक्ष. The answer will come only in the following important श्लोका. Before that we will see the अन्वयः यदि उभयोः स्थानयोः अपि भेदानां वैतथ्यं (भवति). (तर्हि) कः एतान् भेदान् बुध्यते? कः वै तेषां विकल्पकः (भवति)? In fact, these questions the sequence must be reversed. First we should read कः विकल्पकः भवति: then कः बुध्यत. Because only after projection you will experience. Therefore, who is the projector is the first question. Who is the experiencer is the second question? Now comes the most important answer. Or one of the most important श्लोकas of माण्डूक्य.

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया । स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

So you can see GPA, started with तर्क, अनुमानम् etc. claiming logically, I can establish जाग्रत् प्रपञ्चः is मिथ्या. Then पुरपक्षि asked, if everything is मिथ्या, there must be an अधिष्ठानं. Without an अधिष्ठानं you can never establish मिथ्या as मिथ्या. And when the crucial question of अधिष्ठानं comes GPA doesn't use तर्क प्रमाण. He quietly says वेदान्त निश्चयः like Sugriva- when he got beatings from Vali, he looked for whom? Rama. So GPA is Sugriva. And all the तार्किकाः are Vali. They are very powerful. When they ask the powerful question, GPA has to take the help of Rama who stands for वेदान्त प्रमाण. Therefore, without अपौरुषेय प्रमाणम् जगन् मिथ्यात्वं can never been established. Therefore, he says वेदान्त निश्चयः and what is वेदान्त निश्चयः आत्मा is the projector. आत्मा means what? Consciousness. को वै विकल्पकः the answer is आत्मा. And what is the definition of आत्मा? नान्त प्रज्ञं न बहिष्प्रज्ञं नो उभयत प्रज्ञं the चैतन्यं रूप, तुरीय चैतन्यं रूप आत्मा alone is projector. But if तुरीयम् has to become a projector it will require an assistant. Because तुरीयम् by itself is अव्यवहार्यं अवुअपदेष्टं it cannot do anything. And therefore, the तुरीयम् takes the help of 2 factors. To reject the 2 प्रपञ्च. And what are the 2 factors? माया शक्ति and निद्रा शक्ति: So with माया शक्ति it projects जाग्रत् प्रपञ्च. It means आत्मा with माया शक्ति projects जाग्रत् प्रपञ्च. The same आत्मा, with निद्रा शक्ति projects स्वप्ना प्रपञ्च.

Not pure आत्मा. Pure आत्मा cannot project anything. आत्मा with माया projects जाग्रत्. आत्म with निद्रा projects स्वप्ना. Now the next question who is the experiencer? The same आत्म only. And the same आत्मा when you say, the तुरीय आत्मा, केवल चैतन्यं by itself cannot experience anything. आत्मा becomes experiencer with the कारण शरीरं सूक्ष्म शरीरं उपाधि शरीरं त्रयं with the help of the शरीर त्रयं, the साक्षि चैतन्यं, the आत्मा experiences everything. So, with कारण शरीरं उपाधि it experiences सुषुप्ति. With सूक्ष्म शरीरं उपाधि it experiences स्वप्ना. With sthoola शरीरं उपाधि it experiences जाग्रत्. Therefore, projector also सोपाधिक आत्मा. Experiencer also is सोपाधिक आत्मा. निरुपाधिक आत्मा is neither projector nor experiencer so this is the essence of the verse. We will go to the भाष्यं.

स्वयं स्वमायया स्वमात्मानमात्सा देव आत्मन्येव वक्ष्यमाणं भेदाकारं कल्पयति रज्ज्वादाविव सर्पादीन्स्वयमेव त तान्बुध्यते भेदास्तद्देवेत्येवं वेदान्तनिश्चयः । नान्योऽस्ति ज्ञानस्मृत्याश्रयो न च निरास्पद एव ज्ञानस्मृती वैनाशिकानामिवेत्यभिप्रायः ॥१२ ॥

So आत्मा in the first line last word is आत्मा. आत्मा कल्पयति आत्मा itself projects. जाग्रत् प्रपञ्च and स्वप्ना प्रपञ्च. आत्मा कल्पयति. आत्मा projects. And pure तुरीयम् cannot do anything. And how can you say आत्मा projects? We say तुरीयम् doesn't. But the तुरीयम् with the माया उपाधि, तुरीयम् is called तृतीय पाद with माया उपाधि or कारण आत्मा. Without माया it is अकारण तुरीयम्. With माया it is कारण ईश्वरः. So देवः the one who is तुरीयम् by himself becomes ईश्वर with the assistance of माया शक्ति. Once माया is added, the fourth पाद has now become the third पाद. That is why the third पाद is called कारण पाद. Fourth पाद is called कार्य कारण विलक्षण पाद. So therefore, स्व मायया with स्वयं स्व मायया. With its own माया. Then for projecting this world who is the material cause? स्वं आत्मानं Projects itself. As the विवर्ध उपादान कारण रूपेण. So, by serving itself as the non-changing material cause, the आत्मा converts itself, into the projection. Just as the waker converts himself into the dream world. So आत्मा देवः and here देवः is to indicate चैतन्यं स्वरूपः दीयति स्वयंप्रकाशते इतिदेवः कल्पयति projects. What does आत्मा project? Sankaracharya says the details of the projection are given in verse no 13. And later verse no 16. So the projection which is going to be – वक्ष्यमाणं means which is going to be enlisted in the 13th and the 16th verses. भेदाकारं means प्रपञ्चाकारं. कल्पयति. And what is the example? Well known example. We can give स्वप्ना example. Since स्वप्ना has already been given GPA gives another example. रज्ज्वादौ इव सर्पादीन् without rope snake there is no वेदान्त. So रज्जुः upon rope etc. Etc. Means shell –silver example. Rope snake example. Why two examples? I have given you the reason. Rope snake is to indicate a projection which is object of द्वेष. द्वेष

means dislike. Shell silver is a projection which is a राग विषयः? Therefore, both राग विषयः? and द्वेष विषय are projected by the same माया. So रज्ज्वादौ इव सर्पादीन् राग द्वेष विषयान् स्वयं एव स्वयं means without requiring any other instrument. Because normally whenever we talk about the creation of something, so many accessories are required which are technically called कारकं. If a carpenter has to create a furniture, first of all he requires a body. He requires his own personal instruments like hand leg etc. Thereafter he requires उपकरणम् like chisel hammer etc. Thereafter he requires a place where he will make. Thus, कर्ता कर्म, करणं अम्प्रदानं अपादानं अधिकरणम्, so many accessories are required. आत्मा doesn't have any accessories. Even space is not there. Why space is not there? Space itself is going to be created. Therefore, how does he do स्वयं एव? Without the requirement of any accessories? कल्पयति. And not only he creates बुध्यते वेदान् the very same आत्मा experiences also. Through the corresponding उपाधि. Always उपाधि we should understand निरुपाधिक can never be an experiencer. So तान् बुध्यते भेदान् तद्वदेव. तद्वदेव means in the same way. In the same way means without requiring any accessories आत्मा experiences. एवं वेदान्त निश्चयः So this is the revelation of वेदान्त. So, then he asked the next question. Shouldn't the experiencer be outside the experience? He says the experiencer consciousness is outside time and space. But it is in and through the time and space. So, consciousness is outside time and space. That means it is not located in time and space. But it is not far away from time and space. It is in and through time and space. Like the waker is outside the dream. Because he is not one of the members in the dream. Original waker is not a participant in the dream. Therefore, waker is outside. But remember outside doesn't mean totally away. Because if waker is away dream cannot take place. He is outside but in and through. That is why we use 2 words. It is transcendental and immanent. Consciousness transcends time and space. But consciousness is in and through time and space. Therefore, everything is possible. How do you know consciousness is not located in time and space? Whatever is located in time and space, will disappear, when time and space disappears. Now this hall is located in time and space. When I go to DSS, time and space disappear. And this hall also disappears. Why hall disappears. Because hall is located in time and space. Therefore, whatever is located in time and space, will disappear along with time and space. Lesson no1. No.2, if consciousness is located in time and space, fill-up the blank; consciousness will disappear when time and

space disappear. But what is our experience? In सुषुप्ति अवस्था even when time and space have folded, consciousness is there, revealing the absence of time and space. And therefore, consciousness is in and through time and space, but it is not located in time and space. The screen in a movie is in and through the movie. But it is not located in the movie. Screen is located in the movie. It is vice versa. Movie is located. Similarly, consciousness is not located in time and space. Time and space are located in consciousness. I hope there is no confusion. Therefore बुध्यते. Therefore, most important thing is, I the experiencer of the world, am not located in the world. You have to meditate on this. I experiencer of this hall, we will start with hall. I who the experiencer of this hall, is not at all located in this hall. And when you say I am located in the hall, we are mistaking, fill up the blank. We are mistaking the body as I. Body is located in the hall. Who said not. I the experiencer of the world, body and the mind, am not located in time and space. अहं देश काल अतीत तुरीय, चैतन्यं अस्मि. So न अन्य; अस्ति; ज्ञान स्मृति आश्रयः other than this consciousness there is no अधिष्ठानं for ज्ञानं and स्मृति. जाग्रत् and स्वप्ना. न च निरास्पदे एव ज्ञान स्मृति. We never join the शून्यवादि. Because शून्यवादि says they have no आस्पदं. We never आस्पद means अधिष्ठानं. So, jnana स्मृति निरास्पदे न भवतः so for all practical purposes ज्ञानं can be translated as जाग्रत्. स्मृति can be translated as स्वप्ना. These two are न निरास्पदे. They are not without अधिष्ठानं. Double negative. They are not without अधिष्ठानं means they are with अधिष्ठानं. And Sanskrit students ज्ञानस्मृति is द्वन्द्व समास स्त्रेलिङ्ग द्वि वचनं ज्ञान्च स्मृतिश्च ज्ञानस्मृति निरास्पदे is adjective to ज्ञानस्मृति predicative. Therefore, that is also स्त्रेलिङ्ग द्वि वचनं बह्व्रीहि. So निर्गतं आस्पदं याभ्यां ते नस्मृती. वैनाशिकानाम इव वैनाशिका means buddhistic the शून्यवादि. So unlike the शून्यवादि we don't say everything is शून्यं we say चैतन्यं is अधिष्ठानं what चैतन्यं not क्षणिक चैतन्यं nitya चैतन्यं is अधिष्ठानं. Now therefore, what is the bottom line? I, the observer am सत्यम्. The observed जाग्रत् प्रपञ्च is also मिथ्या. The observed स्वप्ना प्रपञ्च also is मिथ्या. We don't negate the utility of the प्रपञ्च. स्वप्ना प्रपञ्च is useful in स्वप्ना. Jagat प्रपञ्च is useful in जाग्रत्. We never negate the ETU. Both are experienceable. Both are transactable. And both are useful. In their respective अवस्थाs. I/we never negate ETU. What we say is both of them have got borrowed existence. And who lends existence? Sit erect and tell. I lend existence to both of them.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

053 –Chapter 2 Verses 12 to 14

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्ताम् वन्दे गुरुपरम्पराम् ॥

Page 93, कारिका verse no 12

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया । स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२

Up to the 10th verse, GPA, established that जाग्रत् प्रपञ्च (JAP,) is also मिथ्या like स्वप्न प्रपञ्च (स्वप्न प्रपञ्च). Which means both जाग्रत् and स्वप्न प्रपञ्च are the same with reference to its मिथ्या status. But that doesn't mean they are same in all respects. As I have often said, वेदान्ता does accept that there are many differences between जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च. जाग्रत् प्रपञ्च is not the projection of the individual mind which has got an objective existence. Whereas स्वप्न प्रपञ्च is the projection of the individual mind. It is a subjective world. And it is available for the individual. All these differences we do admit. That is why we say one is जीव श्रिष्टि other is ईश्वर श्रिष्टि. One is प्रातिभासिक सत्यं, another is व्यावहारिक सत्यं in this way we admit all these differences. But what we want to say is in spite of these differences both of them have got one common feature. One is जीव श्रिष्टि another is ईश्वर श्रिष्टि one is प्रातिभासिकम् one is व्यावहारिकम् one has subjective existence another has objective existence. All of them agreed. In spite of all these differences what we want to emphasize is both do not have independent existence of their own. Both of them are real only in their respective states. Both do not have independent existence of their own. Both means जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च. And both of them are relatively real. जाग्रत् प्रपञ्च is real in जाग्रत् अवस्था. स्वप्न प्रपञ्च is real in स्वप्नावस्था. Thus in this respect, both do not have an independent existence. Both of them have got borrowed existence. And what is the reason to say that both of them have borrowed existence. Because both of them are created. One is created by जीव. Another is created by ईश्वर. Both being कार्यम्, both of them are अनित्यं. Therefore both of them are मिथ्या. So Jaagrat Prapancha: मिथ्या कार्यत्वात् स्वप्न प्रपञ्चत्वात्, कार्यत्वं is common to both of them. Which alone we said आदौ अन्ते च यन्नास्ति means अनित्यत्वं, कार्यत्वं. And the second difficult reason that Sankaracharya gave was both are objects of experience. And the existence of an object can never be proved without a subject. And therefore the existence of both the Jaagrat Prapancha and Swapna Prapancha depend upon the observer. Jaagrat Prapancha depends upon विश्व. Swapna Prapancha depends upon तैजसा. Therefore, दृश्यत्वात्, मिथ्या. Even though we have seen 100 times I am deliberately repeating because very, very difficult to swallow. GPA means

unswallowable. And then the पूर्वपक्षि raised a question in कारिका 11. If both of them are मिथ्या, both of them must be projections. Just as Swapna Prapancha is a projection, Jaagrat Prapancha also must be a projection. And if both of them are projections, there must be some projector different from both, away from both. And who is that blessed projector was the question. And the answer was given in verse no 12. I said this is one of the most important कारिकाs of the entire Mandukya. Because he writes इति वेदान्ता निश्चयः this is the final verdict of वेदान्ता. And what is the answer? आत्मा alone is the projector of everything. आत्मा alone is the projector of everything. But आत्मा not by itself. th its projecting power. And the power of projection is called माया शक्ति, in the case of Jaagrat Prapancha. निद्रा सशक्ति in the case of Swapna Prapancha. With this शक्ति आत्मा, projects itself into the pluralistic universe. So that was what we saw. आत्मा, आत्मानं आत्मना कल्पयति. आत्मा projects itself by itself. Just as waker projects himself by himself into the dream world. And this unique projecting power is called माया. स्व मायया. And the adjective स्व its own माया indicates, माया also doesn't have an independent existence of its own. Therefore, माय is also मिथ्या. So the power of projection is also मिथ्या. The projected प्रपञ्च is also मिथ्या and don't ad आत्मा is also मिथ्या. Don't go on like that. Projecting power is मिथ्या projected प्रपञ्च is मिथ्या. The projector आत्मा is सत्यं. And आत्मा projects not by doing action. That is not said here. We have to add, by mere presence. Otherwise you will say projecting is an action. Therefore it is कर्ता and भोक्ता. Therefore remember the गीता verse मयाध्यक्षेण प्रकृतिः; very important verse. In fact 9th chapter गीता verse is parallel to this मयाध्यक्षेण प्रकृति सूयते सजराचरं. In the presence of Me the अध्यक्ष; अध्यक्ष; means चैतन्यं साक्षी. In my presence, without doing any wiling, acting desiring etc. In my mere presence prakriti: माया projects everything. And since माया doesn't have an independent existence, we can say माया projects. Or better expression is आत्मा projects with the माया शक्ति. So pen writes. I write with a pen. Which is more correct? Pen writes also is correct, because pen alone writes. Pen alone has got the writing capacity. Therefore nothing wrong if you say pen writes. But the problem is you will think, there are 2 separate things. Man is separate, pen is separate. Therefore instead of saying pen writes the appropriate language is the man writes with a pen. Similarly, माया projects is one statement. Or better is ब्रह्मन् projects with its माया शक्ति without doing anything. That is why another important verse, तस्य कर्तारं अपि मां विद्यकर्तारं अव्ययं. I project he world but I don't do anything. I project the world. Don't

do anything. I project the world by my mere presence. You can go on and on and on. It is a profound verse. And this particular knowledge we cannot derive through knowledge. The मिथ्यात्वं we can prove through logic but the अधिष्ठान आत्मा we can know only through शास्त्र प्रमाणम्. Therefore quietly GPA drops अनुमानं and comes to शास्त्र प्रमाणम्. How do you know? वेदान्ता निश्चयः we have completed this verse. We have completed the भाष्यं. We have completed the अन्वय also I suppose. I have not given? OK अन्वय I will give. Verse no 12 अन्वय; देवः आत्मा आत्मना आत्मानं स्व मायया कल्पयति. स एव भेदान् बुध्यते - इति वेदान्ता निश्चयः (भवति). And the second part of the श्लोका is also important. आत्मा is projector of the world is statement one. The आत्मा itself is the experiencer of the world, also. Just as waker projects the dream world and waker himself enters dream and experiences the dream world by becoming the dreamer तद सृष्ट्वा तदेव अनुप्राविशत्. I project my dream world I enter my dream world. I experience my dream world. I recollect my dream world after waking up. I project my dream world I sustain my dream world I enter my dream world I experience my dream world. I recollect it later. Now GPA says the same thing you should say with reference to जाग्रत् प्रपञ्च. What is that? I project the Jaagrat Prapancha. And I enter the Jaagrat Prapancha, the शरीरं and I experience जाग्रत् प्रपञ्च. And I sustain the Jaagrat Prapancha. After waking up I recollect. Waking up means, after enlightenment. I recollect the Jaagrat Prapancha. Therefore, projector is the experiencer. परमात्मा-projector alone is the जीवात्मा- the experiencer. Thus it is an indirect महावाक्यं also. कल्पयति refers to परमात्मा. बुध्यते refers to जीवात्मा. स एव indicates ऐक्यम् . कल्पयति refers to परमात्मा. So thus, it is a very, very profound verse. I don't want to dwell on this. Therefore we go to the next verse.

Introduction to verse 13. सङ्कल्पयन्केन प्रकारेण कल्पयतीत्युच्यते

So परमात्मा as परमात्मा does the projection. And as जीवात्मा, experiences the world. So how does परमात्मा project the world? So सङ्कल्पयन् visualising the world. केन प्रकारेण-in what manner? कल्पयति? He परमात्मा projects or creates the world इति उच्यते. That is being said here. We will read.

Verse 13.

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् । नियतांश्च बहिश्चित्त एव कल्पयते प्रभुः ॥ १३ ॥

So भगवान् or परमात्मा the third पाद. So whenever we talk about the creator we have come to the third पाद. And I hope you won't ask me what is third पाद and first पाद and all. माण्डूक्य उपनिषद् we are supposed to have studied the 4 पादs. OK. Third पाद is ईश्वर एष सर्वेश्वर एष सर्वज्ञ एषोन्तर्यामिण्यो योनिः सर्वस्य प्रभवाप्ययो हि भूतानां || ६ || कारण पाद.

Now I will give you the gist of this श्लोका. And here Sankaracharya's भाष्यं is not very elaborate. Is brief. And thank God आनन्दगिरि supplies certain important message or ideas. So with आनन्दगिरि's टीक्का we are able to get clarity regarding this verse. Based on भाष्यं and टीक्का, I will give you the gist of this mantra. In the श्लोका the word चित्त is used. अन्तः चित्ते बहिश्चित्ताः. Sankaracharya doesn't clarify the meaning of the word चित्तं. He doesn't clarify. Thank God आनन्दगिरि says when we talk about भगवान् creating the word चित्तं, mind refer to the mind of भगवान्. We are not referring to the individual mind. Mind of भगवान् is nothing but माया. One clarity आनन्दगिरि gives; the word चित्तं refers to the माया. So that means in the माया which is भगवतः mind, the whole creation is there in potential form. Therefore in this श्लोका अन्तः चित्ते व्यवस्थितान्. व्यवस्थितान् means potentially present so कारण प्रपञ्च रूपेण अव्यक्त प्रपञ्च रूपेण. अव्याकृतं प्रपञ्च रूपेण the whole thing was there dormant in the mind माया of आत्मा. And when does भगवान् decide to create? Is it according to his whim and fancy? Whenever all the sancita karmas get ready for fructification, भगवान् decides to create. सो कामयत बहु स्यां प्रजा येयेति सतपो तप्यत सतप्सप्त्वा. So within his माया itself भगवान् first creates a visualised world. Like the blue print before the actual house. So every actual house exists in what form? Blueprint form. They have got his own language side view, there are 2 views.

So just as the house exists in the form of blueprint, in the mind of the creator not available for all, भगवान् also creates the blue-print within the mind which is not commonly available for all. And then अन्तः चित्ते व्यवस्थितान् thereafter this imagined universe, imagined by the Lord, imagined according to LOK. Is there in potential form. भगवान् makes the imagined word actual. Actualizes the imagined world. Therefore अन्तः चित्ते व्यवस्थितान् भगवान् विकरोति. विकरोति means he actualizes. Like a painter. First the blue print is there. The entire painting is formed in his mind. आनन्दगिरि uses the word शसिरुक्षति आकार प्रपञ्चः शिसुक्षित आकार प्रपञ्चः; a universe which is intended to be created. Blue print. शिसुक्षितं इष्टं शिरुक्षितं. आकार means that intention the plan. It is there. Thereafter सामान्य आकार प्रपञ्चः. सामान्य आकारः means the actualized universe which is available for all the people. So शसिरुक्षति आकार सामान्य आकार शसिरुक्षति आकार is अन्ते चित्ते सामान्य आकार is called बह्विचिन्तितः So अन्तः इत्ते व्यवस्थितान् प्रभुः विकरोतिः विकरोति means actualizes. Brings out. And what are those objects of creation? अपरान् भावान्.

अपरान् Sankaracharya takes as लौकिकि पदार्था. He creates the worldly objects. Then शास्त्रीय पदार्था: those पदार्थाs which are available or known through शास्त्रं only. Secular and sacred objects. So like शास्त्रं svarga et car शास्त्रीय. So अपर भाव; means लौकिकि भाव you have to supply. पर भाव: शास्त्रीय पदार्था. So लौकिकि पदार्थान्. लौकिक शास्त्रीय पदार्थान् वकरोति. Then the next one is नयितम्. नयितम् means those which are enduring objects. Staying for long time. Relatively permanent objects. Like sun, moon, stars etc. Which are steady enduring continuing objects. And then you have to supply अनयितान्. अनयिता means fleeting objects. Fleeting objects आनन्दगर्हि clarifies: the lightening etc. Lightening in the sky how long it will stay? Fleeting. That is called अनयित पदार्था. नियतान् पृथ्व्यादीन्, अनयितान् वदियुतादीन्. Thus पर अपर नियत अनयिता all of them भगवान् creates in 2 stages. First stage is visualised stage. Second stage is actualized stage. In this manner भगवान् creates. This is the gist.

Now we will go the भाष्यं.

विकरोति नाना करोत्यपरान्लौकिकान्भावान्पदार्थाञ्जशब्दादीनन्यांश्चान्तश्चित्ते वासनारूपेण व्यवस्थितानव्याकृतान्नियतांश्च पृथ्व्यादीननियतांश्च कल्पनाकालान्बहिश्चित्तः संस्तथान्तश्चित्तो मनोरथादिलक्षणानित्येवं कल्पयति प्रभुरीश्वर आत्मेत्यर्थः ॥३३॥

For the sake of convenience, let us go to the last 4 lines of the भाष्यं. And in that, 4th line from the bottom अन्तःचित्तः संस्तथा. अन्तःचित्तः that we will take first. Because भगवान् first creates the world अन्तःचित्तः; internally, that means in a visualised form. First he creates a world internally in the form of a blueprint, a visualised form. Which is called मनोरथादिलक्षणात्. Which is called मनोरथं. भगवतः fancy भगवतः plan भगवतः visualisation. Fancy may not be better. Visualisation is a better word. कल्पयति. That is projected first in the mind. Who? प्रभुः ईश्वरः आत्मा. प्रभुः is in the मूलं = आत्मा. So once you say आत्मा, you will get doubt सगुण or नरिगुण. Therefore he changes into ईश्वरः. ईश्वर means सगुण परमात्मा. माया सहित परमात्मा. गृहस्त ईश्वरः; create பண்ணி அவரும் திண்டாடறார். He doesn't know how to handle the human being, not the universe. Because the biggest challenge for भगवान् is मनुष्याः. Because you don't obey the rue. सत्यं वद, He said. We do सत्यं वद. धर्मं चर he said we do धर्मं त्यज. So therefore भगवान् also gets into problem creating human being. He being jnani he doesn't look upon this as a problem. For him it is लीला; so having read the last 4 lines you have to go to the first line. So वकरोति. Thereafter he actualizes. What was already visualised in the beginning, that he brings out full manifestation. वकरोति is in the मूलं = नाना करोति. He throws out. So whatever is अव्यक्ता he makes it to व्यक्ता. Whatever is non-dual he makes dual. And what are they? वकरोति = नाना करोति. Then शास्त्रं अपरान् भावान् is in the मूलं. शास्त्रं अपरान्=लौकिकान्. लौकिकान् means worldly. भावान् is in the मूलं =पदार्थान्. All the worldly objects like what? शब्दादीन्. शब्द स्पर्श रूप रस गन्ध these are all called अपरा पदार्थाः लौकिकि पदार्थाः. That is अन्यांश्च; that is not in the मूलं. Sankaracharya adds अन्यान् and आनन्दगर्हि

clarifies अन्यान् means शास्त्रीयान्. For, लौकिकि it is complimentary शास्त्रीयान्. अलौकिकान् पदार्थान्. All the rituals the वेदाः which we saw in मुण्डक उपनिषद्. So ऋग्वेदः यजुर्वेदः संवत्सरश्च यजमानश्च कालः लोको सोमो यत्र भवते यत्र सूर्यः all the 14 लोकाः, especially higher लोकाः will come under अलौकिकान्. Where are they? अन्तः चित्ते in the mind of ईश्वर; initially in visualised form. That means भगवान् only knows. Not yet available for others. So अन्तः चित्ते/ चित्त refers to माया रूपे चित्ते. भगवतः mind माया. This Anandagiri clarifies. And how it is there? वासना रूपेण. In the form of वासना. व्यवस्थितान् अव्याकृतान् -which is not fully manifest. Next item नयितांश्च नयितं means enduring objects; relatively permanent objects like stars planets etc. They are called नयितः So he himself explains पृथिव्यादीन् like पृथिवी etc. which lasts for a very long time. Then Sankaracharya adds one more which is not in मूलं. अनियतान् also fleeting objects. And what are they? कल्पनाकालान्. Which are available only at the time of ईश्वरस्य कल्पना. ईश्वरस्य projection time it is there. Next moment it is not there. वदियुतादीन् lightening etc. Like the यक्ष of केनोपनिषद्. He appeared and disappeared. सकृत् वदियुतं was the word used there. कल्पनाकालान्बहिश्चित्तः सन् with an extrovert mind, भगवान् creates. And here alone a problem comes, which we won't note. आनन्दगिरि notes and solves the problem. What? In the case of human being, initially you create something in the mind which is in the form of planning. Then you create outside the mind in the form of doing. Including speech, cooking. What to cook. First internally it is cooked then externally it is done. so अन्तःचित्त; internal cooking बहश्चित्त; external cooking. In the case of individual, we can understand because our mind is finite. But when you talk about भगवतः mind which is माया, the question will come what is outside भगवतः mind? Are you able understand the problem? Remember in the case of जीव अन्तश्चित्त; बहश्चित्त is possible. In the case of ईश्वर nothing is बहश्चित्त; everything is within ईश्वरस्य माया only. Then how does the कारिका use the word बहश्चित्त; Sankaracharya doesn't clarify. Thank God Anandagiri says. Here बहश्चित्त; should not be literally taken as outside the mind. It only means it is commonly available for all the people. When you say भगवान् creates an inner world it means it is visualised by भगवान् not yet available for public. When you say भगवान् projects outside, that "outside" means it is commonly available for entire humanity. So सामान्य आकारत्वं alone is बहश्चित्तत्वं सामान्य कारणेन संपादनं is बहश्चित्त; सन्. व्याकरणम्. Thus first he visualises. Then he says it is available for all the जीवाः This is the creation. Ok. अन्वयः अन्तः चित्ते व्यवस्थितान् in fact अन्तश्चित्ते can be a compound itself अन्तश्चित्ते व्यवस्थितान् शास्त्रं अपरान् नियतांश्च भावान् बहिश्चित्तः (सन्) प्रभुः विकरोति. एवं (प्रभुः) कल्पयते. And the word प्रभुः; in this context means omnipotent. सर्वशक्तमिन्. It is derived from the root प्र+भु धातु प्र+भु means to be capable. To be able. कर्तुं व्युत्पत्ता प्रभवति इति प्रभुः the one who is capable. Capable of doing all these. Therefore there must be omnipotent one.

Continuing, introduction to verse 14.

स्वप्नवच्चित्तपरिकल्पितं सर्वमित्येतदाशङ्क्यते । यस्माच्चित्तपरिकल्पितैर्मनोरथादिलक्षणैश्चित्तपरिच्छेद्यैवैलक्षण्यं बाह्यानामन्योन्यपरिच्छेद्यत्वमिति । सा न युक्ताशङ्का ।

As I said, these स्लोक्काःs, would be appropriately, read if they are read after verse no 10. I said this before. In the मूलं class I have said. After the 10th verse, the verse 11 must be read. Verse 14 must be read. And also verse 15. 10,14,15 then 11, 12, 13 that should be the order. And I am talking about the change in position because here also पूर्वपक्षि is arguing the same, J aagrat Prapancha and Swapna Prapancha are dissimilar. How can you treat them as though they are same. Why they are dissimilar. They have got several differences. Therefore you can treat both of them as मथिया. This is the complaint of पूर्वपक्षि. What is our answer? Suppose, a person projects a snake on the road. And another person projects a माला on the road. A flower garland on the road. Now rope-snake and rope-garland, flower-garland both of them are projected or not? Both of them are projected. Both of them are मथिया or not? Both of them are मथिया. Imagine somebody argues how can snake and माला be the same? Because snake is snake. माला is माला. Snake is not माला. माला is not snake. He says, we do admit that there is a difference between projected snake and projected माला. Because projected snake is not माला. Projected माला is not projected snake. We do admit the difference. What we say is in spite of differences both of them are मथिया. When I say both of them are मथिया I don't say rope and माला are the same. Rope is different from माला. माला is different from rope. But both are मथिया. Similarly, for वेदान्ता says J aagrat Prapancha is different from swapna prapancha. Swapna prapancha is different from J aagrat Prapancha. But both are मथिया. Both of them are projections. And here the projection is conveyed by another word which can create more confusion. Word, projection, conveys मथिया. unreal. And projection or मथिया is conveyed by another word चित्त परिकल्पितं परिकल्पति means projected. चित्त means mind. Mental projection. And in वेदान्ता often they say स्वप्न प्रपञ्च also is चित्त परिकल्पितं J aagrat Prapancha also is चित्त परिकल्पति. Which may create a doubt. स्वप्न प्रपञ्च may be projection of my mind. How do I say J aagrat Prapancha is चित्त परिकल्पति? This question will come. We should always note, whenever we say J aagrat Prapancha is चित्त परिकल्पति, we should use the word ईश्वर चित्त परिकल्पति. Micro mind, macro mind. Therefore one is micro mind परिकल्पति. Another is macro mind परिकल्पति both are projections. When we say both are चित्त परिकल्पति and मथिया पूर्वपक्षि asks how do you say so? स्वप्नवत् like the स्वप्न प्रपञ्च, चित्त परिकल्पितं सर्वम्. सर्वम् means everything including J aagrat Prapancha. is चित्त परिकल्पति is projection of the mind. That is मथिया इति एतत् this statement of अद्वैतनि. so both of them are चित्त परिकल्पति and मथिया. This statement एतत् वाक्यं आशङ्क्यते is challenged. Is objected to. आशङ्क्यते means it is objected. And what is the reason for objection. He

says यस्मात्, चित्तं परिकल्पितैः मनोरथादि लक्षणैः Various mental projections like our imagination, building castles in air. In Tamil மனக்கோட்டை. There are so many mentally projected things which are called मनोरथं मनोरथं means mental fancies. Which are चित्तं परिच्छेद्यैः; which can be experienced by, experienced subjectively by, the individual mind only. चित्तं परिच्छेद्यम् means knowable experienceable only through the individual mind. Including dream, fancy, imagination, illusion all of them. When you study them, बाह्यानां वैलक्षण्यं there is a difference in the case of the external world बाह्यानां means जाग्रत् पदार्थानां. वैलक्षण्यं there is a difference between mental projection and external objects. And what is the difference अन्योन्य परिच्छेद्यत्वं अन्योन्य परिच्छेद्यत्वं is a technical word Sankaracharya uses which will come later in the भाष्यं which requires lot of explanation. We will postpone, the explanation of the technical word, अन्योन्य परिच्छेद्यत्वं for future. I will give you provisional meaning for understanding अन्योन्य परिच्छेद्यत्वं means objective existence. Means they exist whether I experience or I don't. I will complete this topic. Like this hall itself; now we are experiencing and it has existence. When we go home this hall exists or not? It continues to exist. So whether we experience or not it has got objective existence whereas swapna prapancha when I experience, it is existent. When I am woken up we don't say the dream world continues. We don't say. It has got only subjective existence. Therefore Swapna Prapancha has got subjective existence. Only Jaagrata Prapancha has got objective existence how can you treat both of them alike. Is the doubt. The details of which we will see in the next class.

054 – MB Chapter 2 Verse 14

Page 94 bhashyam 2nd paragraph. Introduction to verse 14.

स्वप्नवच्चित्तपरिकल्पितं सर्वमित्येतदाशङ्क्यते । यस्माच्चित्तपरिकल्पितैर्मनोरथादिलक्षणैश्चित्तपरिच्छेद्यैवैलक्षण्यं
बाह्यानामन्योन्यपरिच्छेद्यत्वमिति । सा न युक्ताशङ्का ।

In these 2 श्लोकाः, nos 14 and 15, पुरवपक्षि once again raises an objection, and the objection is: how can you treat जाग्रत् प्रपञ्च also on par with स्वप्न प्रपञ्च. And conclude both of them as equally मथिया. So this equal मथियात्वं status, given to जाग्रत् and स्वप्न प्रपञ्च is inappropriate. Because both जाग्रत् and स्वप्न are totally different as experienced by us. And therefore you cannot equate them. This is the objection. We were seeing the introduction. यस्मात् - यस्मात् indicates the reasoning given by पुरवपक्षि. बाह्यानां वैलक्षण्यं in the 4th line of the भाष्यं. बाह्यानां means the external objects of the जाग्रत् प्रपञ्च. वैलक्षण्यं they have a difference. Different from what? मनोरथादिलक्षणैः; third line. मनोरथ means whatever is projected by the mind. बाह्यानां refers to जाग्रत् प्रपञ्च. मनोरथादिलक्षणैः; refers to स्वप्न प्रपञ्च. And that means चित्त परिकल्पितं; चित्त परिच्छेद्यै so स्वप्न प्रपञ्च is projected by the mind. And स्वप्न प्रपञ्च will exist only as long as I perceive. My perception through the existence of स्वप्ना. The moment I wake up and stop perceiving the स्वप्ना. स्वप्ना existence is also over, but in the जाग्रत् प्रपञ्च, I accept the existence when I perceive. And I accept its existence even when I don't perceive. In the last class I gave the example. I accept the existence of this hall when I am experiencing it. And even after going home, if somebody asks whether this hall is there or not, I don't say it is not there because I do not see. I say in spite of non-experience I accept its existence. Experience काले अस्ति. Non-experience काले अपि this hall अस्ति, whereas स्वप्न प्रपञ्च experience काले अस्ति I don't know what language it is; experience काले स्वप्न प्रपञ्च is अस्ति. Non-experience काले नास्ति, whereas जाग्रत् प्रपञ्च has got existence in spite of my non-perception. That means जाग्रत् प्रपञ्च has objective existence. स्वप्न प्रपञ्च has only subjective existence. And Sankaracharya uses the technical word अन्योन्य परिच्छेद्यत्वं for objective existence. It is called अज्ञात सत्ता. Another technical word used in वेदान्ता is अज्ञात सत्ता. अज्ञात सत्ता means even when I don't know it, I accept its existence. So many places in America I don't know. But even though I don't know I accept its existence which is called अज्ञात सत्ता. Another word for objective existence. अन्योन्य परिच्छेद्यं is another technical word for objective existence. And this word, अन्योन्य परिच्छेद्यत्वम् will occur later. Later I will explain. A little bit difficult expression. The whole sloka and bhashyam is a little difficult. I will try my best to explain. So इति therefore what is the bottom line? जाग्रत् प्रपञ्च has objective existence. स्वप्न प्रपञ्च has only subjective

existence. Treating them on par is inappropriate. इति आशङ्क्यते. इति at the end of the 5th line should be connected with आशङ्क्यते. Up to this पूर्वपक्षा. And the answer सा न युक्त आशङ्का. युक्ताशङ्का should be split into 2 words युक्ता आशङ्का. And the word आशङ्का. Must be connected with सा. And you have to rearrange सा आशङ्का and युक्ता. Can you understand this much Sanskrit. सा आशङ्का न युक्ता this doubt of the पूर्वपक्षा is inappropriate. Why? GPA gives the answer.

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः।कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥१४ ॥

This verse, the first half GPA accepts that there is a difference between जाग्रत् and स्वप्ना. जाग्रत् has got objective existence, whereas, स्वप्ना has got only subjective existence. This much I accept. And then in the second line he says in spite of this difference, I conclude both of them are मथिया. Both of them are मथिया. Remember the example. Rope snake and rope माला. One superimposes माला. Another superimposes snake. Rope snake and rope माला both are superimposition. Therefore both of them are मथिया. Even though I admit snake is different from माला. पृथिव्यपृथक्? Rope snake is different from rope माला. Why? Rope snake is not rope माला. Rope माला means माला superimposed on rope. Rope snake is not rope माला. Rope माला is not rope snake. Even though they are different still they are मथिया. Similarly जाग्रत् and स्वप्ना are different but still they are मथिया. This is answer No. one. अभ्युपेय वाद. And here this verse is a little bit difficult because GPA uses 2 technical words for objective existence. And subjective existence. He uses the word चित्त कालाः for subjective existence. द्वय कालाः for objective existence. And Sankaracharya gives an explanation. It makes us more difficult to understand. But Anandagiri gives a slightly different explanation which seems to be relatively simpler. First I will give Sankaracharya's explanation. Thereafter I will give Anandagiri's explanation. We will go to the bhashyam.

चित्तकाला हि येऽन्तस्तु चित्तपरिच्छेद्याः, नान्यश्चित्तकालव्यतिरेकेण परिच्छेदकः कालो येषां ते चित्तकालाः।

कल्पनाकाल एवोपलभ्यन्त इत्यर्थः। द्वयकालाश्च भेदकाला न्योन्यपरिच्छेद्याः ।

यथागोदोहनमास्ते, यावदास्ते तावद्गां दोग्धि यावद्गां दोग्धि तावदास्ते ।

First he gives चित्त काला which means subjective existence applicable to स्वप्ना पदार्थ. This is relatively simpler. चित्त काला means चित्तस्य कालाः एव कालः यस्य सः चित्त कालाः is the समास. चित्तं means our perception. कालाः means duration of existence. So duration of our perception alone, is the duration of its existence. That means, as long as I perceive the dream, the dream exists. The moment I wake up and stop perceiving the dream, the dream doesn't exist. That is why I give the example, suppose in the dream somebody has fallen down in a ditch you wanted to help, in dream, waking I don't know whether we will do. In dream we were trying to rescue that person. We have

given our hand and pulling. And this person is about to come. And at that time I woke up. The person who was in the ditch is not fully saved only 75% saved. By that time I woke up. Now the question is, will I sit and worry, பாவம். That person has almost come out. But I could not rescue him. I don't know whether somebody would have gone to rescue him. Or should I make a phone call? I don't worry because the moment I wake up that person ceases to exist because the existence of the person is determined by my perception. The moment I stop, he doesn't exist. Therefore he is called चित्त कालः, the one whose duration of existence is determined by the duration of the perception by the mind. Shall I repeat the one whose duration of existence is determined by the duration of the perception by my mind. பாத்தா இருக்கான்.

பாக்கலையான இல்லை. அவ்வளவுதான் விஷயம். That is what he said. So ye अनन्तः तु. अनन्तः means the dream object which are within my body. अनन्तः means शरीरस्य अनन्तः ते चित्त काला. Is मूलं = चित्त परच्छेद्या. Conditioned by my mind. That means na अन्यः चित्त काला व्यतिरेकेण परिच्छेदकः; कालाः. So the existence of that dream person is determine dry only one time. What is one time? My perception time is the only time that determines the duration of the existence, other than my perception time, there is no other time which determines the existence of that person. So चित्त काला व्यतिरेकेण परिच्छेदकः; कालाः. एषां न अस्ति is चित्त काला. So that Sankaracharya explains कल्पन काले एव उपलभ्यन्ते. They are available only at the time of projection. They are available only at the time of mental projection. So this is the स्वप्ना, whereas what about जागृत् प्रपञ्चः? This world exists not only at the time of my perception but this world continues to exist even when I don't perceive. As I say even when I sleep in this hall. And I don't perceive. Or even when I go home. Or even when I die. This person dies. Even after the death of the person, the world continues to exist. That means the world existence is determined twice. One is experienced-time. And the other is non-experienced time also. That is why द्वय काला. Experienced कालाः. Non-experienced कालाः. This Sankaracharya explains in a different way which is seemingly confusing. We will see how he explains. Up to इत्यर्थः is the explanation of dream object. Now from द्वयकाला we are coming to waker's object. द्वय काला; they are what existence during two different occasions which I have presented as experienced time and non-experienced time. Sankaracharya presents it differently भेद काला; a peculiar compound the commentators give the विग्रह वाक्यं कालायोः; द्वयम् द्वयकाला; this is for Sanskrit students. And सः अस्य अस्ति इति द्वय कालः which means having two times of existence. Similarly भेद कालाः also similar compound कालायोः भेद भेदकालः सः अस्य अस्ति इति भेदकालः which also means having two different times of existence. Two different times means experienced time and non-

experienced by me. And this Sankaracharya presents in a different way. अन्योन्य परिच्छेद्य. अन्योन्य परिच्छेद्य means the existence of an object is not only determined by my experience. But it is also determined by the existence of another object. He will explain. I am just translating. Now the existence of an object is not only determined by my experience but also determined by the existence of another person or another thing. So this is called अन्योन्य परिच्छेद्यः; mutually proving the existence of the other. What is that? He himself explains यथा आ गोदोहनं आस्ते. So here after yatha two SS marks must be put. Indicating aa. So how should you read? आ गोदोहनं आस्ते. So what does it mean? गोदोहनं is an example he gives. गोदोहनं means milking of the cow. Go means cow. दोहनं means milking. And आस्ते. आस्ते we have to supply the subject. The दोग्धा; दोग्धा means milkman. So दोग्धा आ गोदोहनं आस्ते. The milkman will be there, until the milking event is over. Milkman will be there, until the milking event is over. From this what is the corollary we derive. Sankaracharya says, that means यावत् आस्ते तावत् गां दोग्धी. it means as long as the milkman is there, the milking event will be there. 2 sentences. Firsts sentence is as long as the milkman is there, the milking event will be there. Similarly as long as the milking event is there, so long the milkman will be there. Thus the milkman, and milking event, have their existence, determined by the other. The existence of the milking event is determined by the milkman. And the existence of the milkman is determined by the milking event. Thus the existence of those two is determined by the other two. That means अन्योन्य परिच्छेद्य. Ok. Why are you saying all this? Confusing. By this is what Sankaracharya wants to convey; their existence is not purely determined by my perception. Their existence is not purely determined by my perception. Even when I perceive they exist. That is चित्त काले अस्तु. And even when I don't perceive, milkman's existence is proved by the milking event. And the milking event's existence is proved by the milkman. That means they exist in spite of my non-perception नृन्ना पाक्कलैलुणाळुम्. Unlike the dream, even when I don't see, the existence of one is proved by the... Therefore चित्त कालत्वं and also अन्य कालत्वं. Thus there is द्वय कालत्वं, for milkman, and milking event. So this is the example one.

Then he gives another example. तावान् अयं एतावान् सः. So तावान् अयं is example no 2. And what is that. Suppose I say, this program will go on until sunset. This program will go on until sunset. But I don't have time. I am coming away. I am taking leave of this person. And I say, this program will go on - एतावान् - एतावान् means until sunset or any example. Now by saying that this program will go on until sunset, what am I communicating. Not only it exists when I experience the program. When I come away, even though I don't experience, the program will exist determined by the sun.

And therefore, it exists during my experience also. It exists during my non-experience also; determined by अन्योन्य परिच्छेद्य. Determined by the sunset. Similarly another example एतावान् सः only difference between these two examples is, one is प्रत्यक्षं example. Another is परोक्ष example. परोक्ष example is the program. The tennis match in America. Or Australia. Australian Open will go on until the 11th or some date I give. There also what does it prove? Its existence is not only proved by somebody's experience. But it also continues when somebody is not experiencing. That means up to 13th or 14th. So this is Sankaracharya's explanation of द्वय कालः. If you understand it is fine. The idea is it has objective experience. My explanation you remember. Experience time and non-experience time. So तावान् अयं एतावान् सः; इतिपरिस्पर did we read?

तावानयमेतावान्स इति परस्परपरिच्छेद्यपरिच्छेदकत्वं बाह्यानां भेदानां ते द्वयकला अन्तश्चित्तकाला बाह्याश्च द्वयकाल कल्पिता एव ते सर्वे । न बाह्यो द्वयकालत्वविशेषः कल्पितत्वव्यतिरेकेणान्यहेतुकः । अत्रापि हि स्वप्नदृष्टान्तो भवत्येव ॥१४ ॥

So तावान् अयं एतावान् सःइति- in this manner even though we accept the existence of the external world, determined by some other factor in addition to our own experience. Some other factor also you take, and द्वयकालत्वं we admit. So परस्पर परिच्छेद्य परिच्छेदकत्वं the word परिच्छेद्य means being conditioned by the other. Being determined by the other. What? The existence. Even though it is there, बाह्यानां भेदानां ते द्वयकाला; thus the जाग्रत् प्रपञ्च has द्वयकालत्वं. द्वयकाला; it is the completion of the definition. And he says अन्तः चित्त कालः बाह्याश्च द्वयकाला. Thus inside there is subjective object. And outside there is objective existence. ते सर्वे; in spite of this difference. This is called अभ्युपेक्ष्य वादः Even though this difference is temporary we admit. ते सर्वे कल्पिता एव. Both of them are मिथ्या only. And what is the reason? Because of the two reasons which we have given long before. If you remember fantastic. Otherwise ok. What are the two reasons? One is दृश्यत्वात् मिथ्या. The second one आद्यन्तवत्त्वात् or अनित्यत्वात् or कार्यत्वात्. So both of them are produced thing. Only difference is जाग्रत् प्रपञ्च is ईश्वर श्रष्टि. स्वप्न प्रपञ्च is जीव श्रष्टि both are श्रष्टि. Therefore both are karyam. Therefore both are anityam.

Therefore both are वाचारम्भणं विकारो नामधेयं. So ते सर्वे कल्पति; एव न बाह्या द्वयकालत्व विशेषः So the external world, even though it is distinct from the dream world, in what way distinct? द्वयकालत्व. In the form of enjoying objective existence. Even though there is a difference for the external world. अन्य हेतुकः न; this difference is not because of your region. It is not because of any other reason. Here any other reason means पूर्वपक्षि's reason. And what is पूर्वपक्षि's reason? He concludes, because the स्वप्न प्रपञ्च has got subjective existence, it is unreal. And it has got objective existence because it is real.

So he concludes, it has got objective existence because the जाग्रत् प्रपञ्च is real. That argument is not acceptable. So reality is not the reason for its objective existence. So then what is the truth? कल्पितत्वं. Both of them are only कल्पति. So कल्पितत्वं व्यतरिकेण other than the कल्पितत्वं which is my argument. Any other argument as you give cannot be accepted. And the argument you give is that is real. Therefore, it is objectively existent. Ok. Now I said Anandagiri gives a meaning for द्वय कालत्वं which seems to be simpler. Only you have to decide. What was Sankaracharya's explanation of द्वयकालत्वं. Not only it is existent when I perceive. It is also existent determined by some other event like sunset or 8 o'clock or some other event also decides. Thus its existence is decided by चित्त काल also अन्य काल also. Therefore द्वयकाल is Sankaracharya's explanation. Anandagiri says that when I experience स्वप्न today, it is available for today. And suppose I have done some job half way through, in स्वप्न and will I continue it from where I left it, after I wake up from dream the next day. You don't have the continuity. What is gone today, that स्वप्न प्रपञ्च doesn't have continuity in the next dream. So चित्तस्य कालः एवकालः whereas जाग्रत् प्रपञ्चः not only I experience today, which is called प्रत्यक्षं कालः today's present experience is called प्रत्यक्षं कालः You have written a letter tonight. What I decided? I will continue the letter the next morning. Next morning when I wake up, the letter will be there or not? That paper is there. Pen is there if I have written 4 lines they are also there. Therefore in the next day I see the continuity of the same object, proved by second time experience. Second time experience is called recognition. Yesterday's experience of the letter is cognition. Today's experience of the same letter is recognition. In Sanskrit प्रत्यक्षं काल and प्रत्यभजिज्ञा कालः So cognition time and recognition time. Yesterday or today. Or this hall you take. This week we experience. Thereafter we don't come here until next Friday. And the next Friday you don't recognise this hall as a new hall. You don't cognise the hall as the new hall. You recognise the hall as same hall which existed the previous Friday and this proves that between cognition and recognition the hall continued to exist. So the continuity of the hall is proved even though I don't experience the hall in between. Whereas स्वप्न has got only प्रत्यक्षं काल. स्वप्न doesn't have प्रत्यभजिज्ञा काल. In tomorrow's dream you cannot recognise yesterday's dream. Therefore according to Anandagiri, स्वप्न प्रपञ्च has got प्रत्यक्षं कालः. जाग्रत् प्रपञ्च has got द्वय कालः. द्वय काल; means प्रत्यक्षं काल and प्रत्यभजिज्ञा काल. Which means जाग्रत् प्रपञ्च has continued existence. Therefore it has got an objective existence whether I experience it or not. So when such a difference is there, how can you treat the जाग्रत् प्रपञ्च as unreal.

And what is our answer? We treat them as unreal because of two reasons.

Drishyatvam, karyatvam. So कल्पितत्वं व्यतरिकेण अन्य हेतुकः न. And I said this अभ्युपेक्ष्य वाद

अभ्युपेद्य वाद; means what? I don't know how far you can go today. கொஞ்சம் தலவைலிதான்
 अभ्युपेद्य वाद; means what? GPA temporarily accepts that the dream has subjective
 existence and जाग्रत् प्रपञ्च has got objective existence. One is चित्त काल. And one is द्वय
 काल. And this difference is accepted only temporarily. For satisfying the पूर्वपक्षि. But
 we have got another answer, what is that? This difference itself we don't accept.
 This difference itself we don't accept. You are seeing this difference because of
 double standards. What is the double standard? This is called your money is my
 money. And my money is of course my money. Like that you look at the जाग्रत् प्रपञ्च
 from waker's angle. And you look at स्वप्न प्रपञ्च also from waker's angle. Remember
 waker never experiences स्वप्न. If he experiences स्वप्न he is not waker. Remember स्वप्न
 प्रपञ्च is experienced by dreamer. And when dreamer experiences the dream world,
 for him, the dream world is subjectively existent or objectively existent. Careful. For
 the dreamer, the dream world is not at all subjective. Not at all चित्त काल: for a
 dreamer dream is द्वयकाल:. He never looks at it as my mental projection; he never
 thinks. That is why he runs away from the dog and even when he doesn't see the
 dog, the dreamer thinks the dog is chasing. Remember my favorite statement. It
 should start with "for". Always remember my favorite statements here starts with
 for. For a dreamer, dream is not dream in dream. For him the dream is waking. It is
 jagrat avastha for him. And he doesn't look upon it as चित्त काल; he looks upon it as
 द्वय काल: And therefore what is our first argument? both are द्वयकाल: only. Both are द्वय
 काल; only. This is our first argument. In first अभ्युपेद्य वाद we accept the difference चित्त
 काल and द्वय काल. That is the first argument. Here we drop अभ्युपेद्य वाद and argues
 here no चित्तकाल both are द्वय काल. One statement thereafter we say dream world is
 मिथ्या in spite of its द्वय कालत्वं. I am not translating the द्वय काल. I can't help you if you
 don't understand both of them are द्वय काल. Purva Pakshi accepts dream as मिथ्या in
 spite of its द्वय कालत्वं Therefore जाग्रत् प्रपञ्च is also मिथ्या in spite of द्वयकालत्वं. That is
 what the answer. Last sentence. अत्रापि So here also स्वप्न दृष्टान्त भवत्येव there is the
 dream example which will help you in understanding मिथ्यात्वं in spite of द्वयकालत्वं.
 So I hope all the points of this sloka are clear. If you can go home and revise all
 points it will be fine. Otherwise what is bottom line जाग्रत् प्रपञ्च is मिथ्या. Ok anvaya: ये ि
 (भावा:) we have to supply lot of words. ये हि (भावा:) अन्तः (सन्ति) (ते) चित्तकालाः (भवन्ति)
 So this is the अभ्युपेद्य वाद: then ये तु बहिः (सन्ती) (ते) द्वयकालाः (भवन्ती). ते सर्वे कल्पिताः एव
 (भवन्ती). वशिषः अन्य हेतुकः न (भवती). And the sentence वशिषः अन्य हेतुकः न (भवती) is a peculiar
 construction Sanskrit grammar-wise understanding a little bit complex. But the

essence of this sentence is this difference doesn't prove the reality of waking this difference means चित्त कालत्वं द्वय कालत्वं difference doesn't prove the reality of jaagrat avastha. Assuming this difference is there. Out ultimate argument is this difference also is not there. Because both are द्वयकाल; only. Ok. More we will see in the next class.

055 – MB Chapter 2 Verses 15 and 16

Page 94. कारिका verse 14.

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः। कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥१४॥

In this verse GPA refuted the contention of the पुर्वपक्षि who claims the जागृत् प्रपञ्च, the waker's world is real. And he gives the reason that it has got an objective existence, whether I experience it or not, it continues to exist. When the individual is asleep the world exists. Even when the individual dies the world exists. For world has an objective existence whether we see or not. And therefore it should have an independent existence. Therefore it must be real. Whereas I am willing to admit that the dreamer's world is unreal. Because the dreamer's world doesn't have an independent objective existence. When I experience the dream it is there. Once I wakeup it disappears. Therefore dream is unreal. Waker's world is real. This is the contention. And for that we give two answers. The first answer is अभ्युपेक्ष वादः accepting the difference that the पुर्वपक्षि claims. What is the difference? Waker's world has objective existence. Dreamer's world has subjective existence. This difference we temporarily admit. This temporary admission is called अभ्युपेक्ष्य वादः; later we will disclaim. And then GPA said, even though one is objective another is subjective, both of them are to be accepted as मिथ्या. Because both of them are temporary and products. One might have a longer life. Another might have a shorter life. Like an insect and a human being. The rainy season ऋतुः - that one ant that flies round the lamp for a few hours it will survive and die. It has got a shorter life. We are supposed to have a longer life. Just because one is longer you cannot say it is real. Similarly here also the entire world which has an objective existence as claimed by you. It is also created in time. And it ends in time. And whatever is a product, doesn't have an existence separate from, its cause. One is जीव श्रष्टिः. Therefore मिथ्या. Another is ईश्वर श्रष्टिः. Therefore मिथ्या. Both are श्रष्टिः both are कार्याणि. Both are मिथ्या. And within the मिथ्या there is an internal difference. One is प्रातिभासिकं and मिथ्या. Another is व्यावहारिकं and मिथ्या. This I am willing to accept. So this is the first answer. कार्यत्वात् मिथ्या; in spite of objective and subjective existence difference. Then what is the second answer? This difference that you claim we don't admit. Because you say dream world is subjective form the standpoint of the waker. So we study the waker's world as waker. You study the dreamer's world as waker. Which is a double standard. Learn to look at waker's world from waker's standpoint. Dreamers world from dreamer's standpoint. Then you will know both of them have objective

existence. Dreamer never says the dream-world is mental projection. Dreamer never says the dream world is a mental projection. Dreamer thinks that his world has an external objective existence, which will continue even if he dies. Even if he dies, it will continue. That is the assumption of the dreamer. Therefore both have got objective existence. So what is the second argument? Both have objective existence from the standpoint of respective observer. This is first step. What is the second step? I have said all this in the last class. I want to warm up by remembering. So both have got objective existence. The next step is, you accept the dream world is unreal, in spite of its objective existence in dream. *प्रथमं तदा?* You accept the dream world is unreal in spite of its objective existence from dreamer's standpoint. Now what is our conclusion? In the same way the waker's world also unreal, in spite of its objective existence from waker's standpoint. So objective existence is not the criterion, fill up the blank - "for reality". Objective existence is not the criterion or condition for reality. It is unreal. Because it fulfills the condition for unreality. And what is the condition for unreality? *कार्यत्वात् वाचारम्भणं विकारो नामधेयं. मृत्तिका इत्येव सत्यं.* So *अपागात् अग्रे अग्रित्वं. छान्दोग्य उपनिषद्* negates each one of the elements *अपागात् अग्रे न अग्रित्वं. वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणि इत्येव सत्यं* there is no स्थूल भूतं other than सूक्ष्म भूतं so सूक्ष्म भूतं is कारणं. स्थूल भूतं is कार्यं. Therefore स्थूल भूतं is मिथ्या and सूक्ष्म भूतं is सत्यं. Thereafter सूक्ष्म भूतं is also कार्यं ब्रह्मन् is कारणं. Therefore सूक्ष्म भूतं is मिथ्या *अपागात् चन्द्रात् चन्द्रत्वं अपागात् विदुयतो विदुयत्वं.* So all of them are dismissed. What is there is only three elements? Then we dismiss the three elements also. What is the crucial argument? *वाचारम्भणं विकारः* The word *विकारः* means कार्यं. *यत्, यत् कार्यं, तत्, तत् मिथ्य* is only a name hanging on your tongue. And therefore there is no difference between both of them. And both are equally मिथ्या. We completed the भाष्यं also in the last class. I gave you the अन्वय also in the last class. Now we will go to the next verse, which is another contention of पूर्वपक्षि.

Page 98. Verse 15

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः । कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥ १५ ॥

So here also पूर्वपक्षि's contention is refuted. And he is committing the same mistake. And what is the mistake? He talks about the difference between waker's world and dreamer's world. And if dreamer's world is मिथ्या then waker's world must be सत्यं. And remember my example. It is like showing the difference between mango and coconut and arguing mango is different from coconut. Mango is a tree. Coconut is different from mango. coconut is not a tree. How is the argument? Mango and coconut are different. Mango is a tree. And coconut is different from mango Therefore coconut is not tree. Remember this argument is a fallacious argument.

Mango and coconut are different. Difference can be सजातीय or वजातीय. यत्र यत्र भेदः तत्र तत्र विजातीयः इति नियमः नास्तिः. सजातीय भेद is also possible. Mango and coconut are different. But both of them belong to the same जाति. What is the जाति? Tree जाति. Similarly dreamer's world and waker's world are different. But both belong to one जाति. What जाति? Don't say tree जाति. Here मथिया जाति. Both belong to मथिया group only. And within मथिया group, there is a सजातीय भेद between one मथिया and another मथिया. Just as there is a सजातीय भेद between one tree and another tree. Therefore don't give any fallacious argument. Here he gives another fallacious argument. He says the waker's world is very, very clear. सपुटम्. I am able to clearly experience every object. Even minute differences. Whereas when I think of my yesterday's dream, in fact generally we don't remember the details of the dream. Even if we sit and try to recollect. Lot of effort is required. You can try also. What was the dream I had? And if you try, you may be able to recollect some of the details. But you will not be able to clearly recollect because dream is a fleeting experience. According to modern experience every dream lasts only 90 sec. Not 90 minutes. 90 seconds. And within that we get children, grandchildren and all of them we take a global tour also. We know all of them are fleeting. Therefore one is व्यक्तं. Another is अव्यक्तं. Therefore one is सत्यं. Another is मथिया. Like saying one is mango. Another is coconut. Therefore one is tree. Another is non-tree. That is a fallacious. Botha re trees only. So one is अव्यक्तं. Another is व्यक्तं. Still both of them are one is व्यक्त मथिया. Another is अव्यक्त मथिया. The difference is सजातीय m never give an argument of सजातीय भेद to establish a वजातीय भेद. So this is the one. We will go the भाष्यं. And here also, 2 answers. One is अभ्युपेक्ष्य वादः; अभ्युपेक्ष्य means temporarily accepting the difference as claimed by PP. One is clear and other is non-clear. And in spite of this difference both are मथिया. Second argument, is you refute even this difference. You say dream is unclear from whose stand point? From waker's stand point? Here also you are committing same mistake of double standards. You study waker's world from waker's stand point. You study dreamer's world from waker's stand point. Once you have that subtle, knack, and imagination, of looking the dream world from dreamer's stand point, you will know that for a dreamer dream world is व्यक्तं or अव्यक्तं. Remember dreamer experiences the dream world very, very clearly. Remember the dog chasing. Clearly sees the dog is chasing and he is running and he is falling and hitting his head against a rock and blood coming; all of them. Therefore both of them are व्यक्तं. From their respective observer's stand point both of them are व्यक्तं. Then the next argument is the dream world in spite of being व्यक्तं from dreamer's angle, dream world is unreal. Similarly waker's world in spite of being व्यक्तं, from waker's angle it is unreal. In these two you have to give two answers अभ्युपेक्ष्य वादः; and अभ्युपगम त्याग वादः go to भाष्यं.

यदप्यन्तरव्यक्तत्वं भावानां मनोवासनामात्राभिव्यक्तानां स्फुटत्वं वा बहिश्चक्षुरादीन्द्रियान्तरे विशेषो नासौ भेदानामस्तित्वकृतः स्वप्नेऽपि तथा दर्शनात् । किन्तर्हि ? इन्द्रियान्तरकृत एव । अतः कल्पिता एव जागृतद्वावा अस्ति स्वप्नभाववदिति सिद्धम् ॥१५ ॥

यदपि अन्तः अव्यक्तत्वं भावानां this is अभ्युपेक्ष्य वाद; admitting that the स्वप्न is unclear. जागृत् is clear. This is the difference. Temporarily GPA is accepting. अभ्युपेक्ष्य वाद; this is temporary acceptance because it is a wrong perspective. What is wrong in perspective? We are seeing both from the stand point of waker. यदपि अन्तः अन्तः within dream. भावानां अव्यक्तत्वं भावानां means पदार्थानां स्वप्न पदार्थानां dream objects. अव्यक्तत्वं अव्यक्तं means it is vague or unclear असफुटम्. And what is the reason in the अभ्युपेक्ष्य वाद? मनोवासना मात्र अभिव्यक्तानां स्वप्न प्रपञ्च is made up of thoughts. जागृत् प्रपञ्च is made up of matter. So one is भौतिकं. Another is मानसं. So मानसं will be highly fleeting. भौतिकं will be highly stable. मानस प्रपञ्च is fleeting because thoughts are highly changing. So मनोवासना मात्र अभिव्यक्तानां manifested by मनोवासना. अव्यक्तत्वं. After अभिव्यक्तानां comma. स्फुटत्वं वा बहिः so you have to be very careful मनोवासना मात्र अभिव्यक्तानां सफुटम् you should not connect अभिव्यक्तानां अव्यक्तत्वं should be connected with the previous line स्फुटत्वं should be connected with the next line बहिः; बहिः भावानां सफुटत्वं. So बहिः अनुभूयते we have to supply the verb बहिः अनुभूयते. Up to this the distinction. One is vague and other is clear now he gives the reason for the difference. In अभ्युपेक्ष्य वाद: accepting the difference GPA wants to give the reason for the difference. So बहिः अनुभूयते you have to supply then चक्षुरादीन्द्रियान्तरे means one word. इन्द्रियान्तरे is in the मूलं that is कारिका second line last word. And that he is explaining चक्षुरादीन् इन्द्रियान्तरे is one word. इन्द्रियान्तरे विशेषः; and इन्द्रियान्तरे is निमित्त सप्तमी इन्द्रियान्तर निमित्तः विशेषः इति अन्वयः. So विशेषः means this difference. Difference between what and what? Waker's object and dreamer's object. Because of what? इन्द्रियान्तर निमित्तं. जागृत् प्रपञ्च is seen by sense organs. स्वप्न प्रपञ्च is not seen by the regular sense organs. It is experienced by mental thoughts. One is बाह्येन्द्रिय अनुभूतं. Another वासना मात्रा अनुभूतं. साक्षी प्रत्यक्षं. So इन्द्रियान्तरं = difference in the instruments of experience. Difference in the instrument of experience. For external world we use sense organs. For internal world we don't use the regular sense organs; sense organs are closed is the proof. So because of that, they do have a difference. But this difference is only सजातीय भेद; not विजातीय भेदः So विशेषः; भवति. Then semi colon भवति you have to supply and put; न असौ this difference. भेदानां of the dreamer's and waker's objects. न अस्तित्वकृतः. It is not because of विजातीय भेद. विजातीय भेद means one is सत्यं another is मिथ्या. That is not the भेद. Both are मिथ्या. Within मिथ्या there is सजातीय भेद. So भेदानां न अस्तित्वकृतः. न विजातीय भेद कृतः सत्यत्व मिथ्यात्व भेद कृतः न भवति. Why? Sankaracharya now drops the अभ्युपेक्ष्य वाद and comes to

the second argument. स्वप्ने अपि तदा दर्शनात्. In स्वप्न also, we have got a similar experience. And to understand this you have to be highly imaginative. You have to imagine there is a dreamer and he experiences a dream world. Even though we say for dream world sense organs are not utilised, on enquiry you will find dreamer also uses, sense organs. But what sense organs? Not waker's sense organs. But he uses dreamer's sense organs and clearly experiences a dream world. And suppose the dreamers wants to do a शिव मानस पूजा in dream. I said you should be highly imaginative. And when he tries to an imaginary पूजा in dream world, that पूजा becomes अव्यक्तं. Because what the dreamer imagines mentally will be अव्यक्तं. And what the dreamer experiences outside. From dreamer's angle outside, he also will say, my imaginary world is अव्यक्तं. My actual world is व्यक्तं. And therefore the actual world is real. My imaginary world is unreal. Are you able to imagine; if you are able to, fine. So he says स्वप्ने अपि व्यक्त अव्यक्त विशेषः दर्शनात्. So किं तर्हि. Therefore what should be the conclusion? इन्द्रियान्तर कृत; एव. Whatever the difference experience between waker and dreamers world is only because of - here again he comes to the अभ्युपेक्ष वाद- here also the difference is only because of the type of instrument which is a सजातीय भेद caused by the instrumental difference not विजातीय भेद: OK whether we understand all these arguments are not, what is the bottom line. The bottom line is both worlds are मथिया. So अतः कल्पिताः एव. जाग्रत् प्रपञ्चः अपि मिथ्या. स्वप्न प्रपञ्चः अपि मिथ्या. Therefore he says जाग्रत् भावा अपि मिथ्या एव. स्वप्न भाववत् exactly like the स्वप्न पदार्थ. And if anybody says that जाग्रत् प्रपञ्च may be मथिया from the stand point of आत्मा, but जाग्रत् प्रपञ्च is सत्यं from waker's stand point, because when he is hungry he has to eat. So if he says जाग्रत् प्रपञ्च is सत्यं from waker's stand point then what will we add? स्वप्न प्रपञ्च also you should admit as सत्यं from dreamer's angle. This is what I called relative reality. Reality in relation to the observer. And once that relation is dropped, it will not be real. स्वप्न प्रपञ्च will not be real from waker's stand point. जाग्रत् प्रपञ्च will not be real from dreamer's stand point. Suppose somebody asks, from dreamer's stand point जाग्रत् प्रपञ्च is real or not? You know what should we answer? From dreamer's angle there is no जाग्रत् प्रपञ्च at all. Where is the question whether it is real or unreal? And therefore we have to call them as relative reality. And whatever is relative reality is called मथिया. Then what is सत्यं? Absolute reality is called सत्यं. स्वप्न भवति इति सिद्धं. OK. अन्वयः. We have to supply lot of words in brackets. ये (भावः;) अन्तः (सन्ति). (ते) अव्यक्त; एव (भवन्ति.). Next sentence ये (भावः) बहिः (सन्ति) (ते) तु सपुट; एव च (भवन्ति). ते सर्वे कल्पिता; एव (भवन्ति) विशेषः; तु इन्द्रियान्तरे (भवति) इन्द्रियान्तरे निमित्त सप्तमी इन्द्रियान्तर निमित्तः भवति.

Continuing,

बाह्याध्यात्मिकानां भावानामितरेतरनिमित्तनैमित्तिकतया कल्पनायां किं मूलमित्युच्यते

After the 15th verse we have to go back to 11th and 12th verse as I have said before. And thereafter we should come to 16th. And 11th and 12th we have already seen. But it is better to remember that in this context. So we have refuted all the arguments of the पूर्वपक्षि, in which he tried to prove dreamer's world as मथिया, unreal. And waker's world as real. GPA refuted all the arguments.

Now going back to 11th and 12th verse पूर्वपक्षि raises a question. If everything is unreal, it means everything is projected. Just as the unreal dream world is projected, the waker's world which is unreal according to you, also must be projected. If everything is projected who is the projector? Who is the sustainer? And who is the experiencer? So who is the projector, sustainer, experiencer? Is everything projected was the question asked in the 11th verse by पूर्वपक्षि. So that question we should read again. And the answer was given in the 12th verse. And what was the answer? आत्मा is the projector of both विश्व and वरिद् or स्थूल प्रपञ्च. आत्मा is the projector of तैजस and सूक्ष्म प्रपञ्च. Thus प्रथम पाद is also projection. Waker and waker's world. द्वितीय पाद is also projection. Dreamer and dreamer's world. You should not ask what is प्रथम पाद द्वितीय पाद. That is what we saw माण्डूक्य चतुष्पाद्. And if both प्रथम and द्वितीय पाद: are projected who is the projector is the answer. तृतीय पाद the प्राज्ञ that is आत्मा with माया. So एष सर्वेश्वर एष सर्वज्ञ एषोन्तर्यायिष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानां. So in the 6th मन्त्रा प्राज्ञ was talked about. And प्राज्ञ was equated to ईश्वर. The अन्त र्यामि. He alone projects विश्व and स्थूल प्रपञ्च. तैजस and सूक्ष्म प्रपञ्च. तृतीयम् by itself cannot do anything. Therefore it is not a projector. That is why it is neither कारणं or कार्य. प्रथम पाद and द्वितीय पाद are कार्य पादाः. तृतीय पाद is कारण पाद. तृतीयम् पाद is कार्य कारण वलिक्षण पाद. All this we studied. You see your notes very carefully. We gave different names also. अग्राहणम् अन्यताग्रहणं, बीज अङ्करा निद्रा स्वप्न, अज्ञानम् and अध्यास; different words we gave. Therefore the 4th पाद is not the projector. The third पाद the आत्मा कल्पयति आत्मानमात्मानं I said. 12th verse is one of the most important verses of the entire माण्डूक्य कारिका. And what is the word?

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया । That indicates third पाद. Inclusion of the word माया indicates third पाद. मायया स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥१२॥

So thus in the 12th कारिका, the answer was given. Now the following verses are continuation of that answer. What is the continuation? If प्राज्ञ otherwise called ईश्वरः otherwise called प्रभुः; प्रभुः in the 13th कारिका. If that प्रभुः is the projector, is there any method in this projection? In English there is an idiom. There is a method in his madness. So even in the dreamer's projection, out on dream projection, even though it looks random and meaningless, according to शास्त्र, dream also is according to the

law of karma. We have got material cause in the form of वासना, and we have got पुण्यं. We have got पापं. Out of वासनानि, पुण्यं will project as though you are going to Tirupati दर्शनं. And on that day no crowd at all. No jaragandi. And you had a wonderful दर्शनं and a big laddu also you have got. Because of our पुण्यं, there also there is कारणं for the dream. Another day you go to Tirupati in jaragandi. They push and you fall and got injured and admitted in hospital. Therefore nothing happens in a random manner. Some of the modern scientists think, the creation is random. We refute that. Nothing is at random. Everything is according to the law of karma. And based on that how the creation takes place is explained in verse 16. One verse only 16th verse. Just an overview of the creation. Which was indicated briefly in verse no 13 also. So 12 and 13, it is said third पाद projects first and second. And after 12 and 13 you get continuity in the 16th verse. So Sankaracharya gives an introduction बाह्य आद्यात्मिक भावानां. भावः means the पदार्थाः; the thing. बाह्य which are external. And आद्यात्मिकानां which are internal or at the subjective level. इतरे तर निमित्त नैमित्तिक तथा they have got mutually cause and effect relationships. The external world influences my internal world of emotions, knowledge etc. And my internal world of emotions knowledge etc. will influence the external world. So you can never say which is cause which is effect; because of external world I am affected internally. And because of that I change the external world or influence the external world. As a भोक्ता, I allow external world to affect the internal world. As a कर्ता I allow the internal world to affect the external world. भोक्तृ भावेन world influences me. कर्तृ भावेन I influence the world. Therefore इतरेतर mutual, nimitta naimittika influencer influenced. Cause effect you can say. कल्पनायां. In the whole projection which has got connection or law and order. There is an orderliness in the projection. किं मूलं इति उच्यते what is the basis for its projection? And that is given here.

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् । बाह्यानाद्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥१६॥

So how do we understand the two-fold कल्पना; two-fold projection of the जीव the individual and the जगत् the universe, because the creation is meaningful only when the experiencer भोक्ता and the experienced भोग्यं both are there. Because only then they can mutually interact and get the benefit. If the experiencer is there, and nothing to experience, creation is meaningless. And imagine the entire experienceable world is there. But there is no living being at all. The world becomes absolutely meaningless. Because carpet cannot interact with chair or wall. Therefore the whole world becomes meaningless. Therefore both of them have to be projected. No one. And according to वेदान्ता each projection is because of कर्मा which is generated in the previous श्रष्टि. The current श्रष्टि is based on the previous श्रष्टि. And previous श्रष्टि

is based on its previous श्रष्टि. And its previous श्रष्टि is based on its. How did the first श्रष्टि come? I hope you have not forgotten. वेदान्ता doesn't admit anything first. Whole thing is न रुपमस्त्येह ततोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा; very important. जीव is अनाधि. जगत् is also अनाधि. We can talk about the beginning of the current श्रष्टि alone. We can never talk about the beginning of श्रष्टि in general but we can talk about the beginning of the current श्रष्टि. And when we talk about the current श्रष्टि if the current creation also जीव and जगत् are there. And really speaking both of them are simultaneously created. Why both of them are created simultaneously? Because one is meaningless without the other, even though both are meaningless. And in a particular श्रष्टि both of them simultaneous. GPA says in understanding the श्रष्टि we have to understand the जीव श्रष्टि first. Then alone we should try to understand the प्रपञ्च श्रष्टि. In understanding there is order. In creation we don't talk about sequence. There is no sequence in the श्रष्टि. But there is a sequence in understanding. This is called प्रतिपत्ति क्रम or ज्ञान क्रम: And why this sequence is talked about? Because the whole world is relevant only for the जीव. 14 लोकाः. Some of them has more सुखं. Some of them having more दुःख, and भूलोका having almost equal. So the world श्रष्टि will have relevance only when we talk about जीव. Without जीव, the world cannot be relevant. Therefore we should start, with जीव: and thereafter we have to say जीवाः are of several varieties. How? पुण्य प्रधान जीवाः | पाप प्रधान जीवाः | मिश्र प्रधान जीवाः | Are you able to understand? जीवाः with more पुण्यं | जीव with more पापं | जीवाः with almost equal. For the sake of पुण्य प्रधान जीव I can understand all higher लोकाः भुवर्लोका सुवर्लोका. That means I can introduce लोक only after introducing जीव. For the sake of the पुण्य प्रधान जीवाः, higher लोकाः have come. For the sake of पाप प्रधान जीवाः, lower लोकाः have come. For मशिर प्रधान, पुण्येन पुण्यम् लोकाम् जयति पापेन पापं. उष्णाभ्यामेव मनुष्यलोका. And therefore, GPA says जीवं कल्प्यते पूर्वं. First जीवाः श्रष्टि "takes place". first जीव श्रष्टि "takes place" and in keeping with the type of जीवाःs the लोका श्रष्टि is designed. When I say type पुण्य प्रधान, पाप प्रधान, मशिर प्रधान the 14 लोकाः are created. Thus we have to talk about an order for the sake of understanding. So this is the message of 16th verse. the भाष्यं we will see in the next class.

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Page 96, verse no 16 at the bottom.

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् । बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥१६॥

GPA established that both जागृत् प्रपञ्च and स्वप्न प्रपञ्च are मथिया. And when he established this, a पुरवपक्षि raised a question; if both of them are मथिया, who is responsible for their appearance or projection? We are able to understand स्वप्न प्रपञ्च is मथिया because it is projected by the waker. And if waker's world is also a projection and there must be some other projector. Who is he? And for that alone he gave the answer आत्मा is the projector. And by the word आत्मा, we refer to the तृतीय पादः the प्राज्ञाः । So the जागृत् प्रपञ्च, refers to वशिव्. And वरिद्. स्वप्न प्रपञ्च refers to तैजस and हरिण्यग्रभ. And they are the first and second पादs. Both of them are कार्यम्. Both of them are projections. Then the projector is the third पाद. So the third पाद projects the first and second पाद. And third पाद, the प्राज्ञा is none other than आत्मा तत्त्वं with माया शक्तिः the pure तुरीय पादम् without माया शक्ति, cannot project anything. Only with माया शक्ति तुरीयम् is available as प्राज्ञा or अन्तर्यामी, who is called प्रभुः and he alone projects the world it was said. And then the next question taken up is: is there an order in this projection? Really speaking we cannot talk about the order. Because once you talk about the order you will get into अन्योन्य आश्रया. So order cannot be talked about. But still for sake of understanding we can have an order. And that order is, we have to talk about the creation of the जीव first, because the जगत् or universe is meant for the purpose of the जीव. The world has no purpose by itself. And world doesn't appear because of the कर्म of the world. जीव appears because of the कर्म of the जीव. World appears because of the कर्म of आनैकं अरंरं कृतीरकं कृरंरं स्रैरुवुवुवुवु; like that you cannot say world appears because of the कर्म of the world, you cannot say. Why? World being जडं it doesn't have any कर्म of its own. Therefore जीवस्य कर्म alone is responsible for जीव उत्पत्ति also. जीव's कर्म alone is responsible for the जगत् उत्पत्ति also. Since the जीव is responsible for its appearance and world appears for the sake of the जीव alone, we have to start with जीव only. And therefore GPA says, प्राज्ञा projects the जीव. जीव means वशिव् तैजस first. And for its benefit आध्यात्मिकान् बाह्यान् भावान्. This is the essence of the श्लोका.

We will enter into bhashyam page 97. भाष्यं

जीवं हेतुफलात्मकम्, अहं करोमि मम सुखदुःखे इत्येवं लक्षणम्, अनेवंलक्षण एव शुद्ध आत्मनि रज्जाविव सर्प कल्पयते पूर्वम् । ततस्तादर्थ्येन क्रियाकारकफलभेदेन प्राणादीन्नानाविधान्भावान्बाह्यानाध्यात्मिकांश्चैव कल्पते ।

So जीवं is in the मूलम् = हेतु फल आत्मकं. आत्मकं means रूपं. हेतु फल रूपं. So जीव himself has 2 aspects. One is कर्ता aspect. Another is भोक्ता aspect. Of these two which is the cause

and which is the effect? कर्ता जीव is the cause for the भोक्ता जीवः | हेतु फलात्मकं means कर्तुं भोक्तृ रूपं. That आचार्य himself explains. अहमकरोमिति कर्ता रूपं. So कर्ता जीव is one who says अहं करोमि. I am doing all this कर्मा. And then the second भोक्ता जीव says मम सुख दुःखे. When the कर्मा produces सुखं and दुःखं, कर्ता himself enjoys/suffers the सुखं and दुःखं. And while he claims the कर्मा फलम् he is called भोक्ता. The one who claims the कर्मा is called कर्ता. The one who claims the कर्मा फलम् is called भोक्ता. How does he claim? मम. मम means for me. सुख दुःखे; द्वन्द्व समास, not सप्तमविभक्ति | प्रथम द्वविचनं इति एव लक्षणं हेतु फलात्मकं जीवं this we have to connect with the first line and इत्येवं लक्षणं कल्पयते. It should be connected with the verb कल्पयते. The प्राज्ञ projects this जीव. And who is the अधिष्ठानं for this projection because any projection being mithya it requires an अधिष्ठानं. He says अनेवं लक्षणे शुद्ध आत्मनि. Upon the अतः अधिष्ठानं. So आत्मनि सप्तमी to indicate the अधिष्ठानं. What type of आत्मा? शुद्धे आत्मनि. Here it is शुद्ध because of संधिरुले. If you split the संधि it should be read as शुद्धे adjective to आत्मा. And what do you mean by शुद्धे. अनेवं लक्षणे. Who is unlike the जीव? And unlike the जीव means what? Neither कर्ता. Nor भोक्ता. अकर्तरि अभोक्तरि शुद्धे आत्मनि. And an example is given; well-known example. Sankaracharya will not get sleep unless he writes that. रज्जौ सर्प इव. So आज्ञु शब्दः is उकारान्त स्त्रीलङ्गिः and सप्तमी विभक्ति has got 2 versions. One is रज्जौ. Another is रज्ज्वां. Both are सप्तमी here he uses रज्जौ. So रज्जौ upon the rope. सर्प इव. Like the snake which is projected on the rope. In the same way जीव is projected. Or प्राज्ञ projects जीव कल्पयते पूर्व. पूर्व means in the beginning. It is not referring to external sequence. But the sequence of our understanding. ततः | ततः means thereafter. After we have understood the arrival of जीव, once जीव comes, he requires a huge paraphernalia. First he requires a residence. In the residence, is required a drawing room, bath room is required. So many things are required. All for whose sake? तादर्थ्येन | तादर्थ्येन means for the sake of that जीव. The whole world becomes relevant only for the sake of the जीव. So तादर्थ्येन means जीवस्य सत्त्वेन. And the world is generally divided into 3 groups. And it is an idiom given by Sankaracharya repeatedly. That idiom is कारकम्, क्रिया and फलं. कारकम् means various accessories required, for action. So every action requires an object. An instrument. A beneficiary. A location etc. All these are called accessories or कारकानि. And with the accessories, the जीवस्य, the कर्ता, with the help of the कारकम् produces क्रिया. So the accessories are used to produce the क्रिया. So कारकं जन्यात् क्रिया. क्रिया means action. And action is meant for what? Not for the sake of action. It is meant for फलं. Like various accessories are used for cooking. So the accessories like fire, the cylinder, the vessel, the kitchen, all these come under what? Accessories. The cooking process is called क्रिया. And what is the फलं? Delicious, lunch or dinner is the फलं. Thus accessories, process, result. कारक, क्रिया, फलम्. But the order

is reversed. क्रिया, कारक, फल भेदेन. भेद means varieties. So in the form of accessories, action and result. What is this world? At the macro level प्राणादीन् नानावधिन् भावान् varieties of living beings. Varieties of things. भावान् means पदार्थान् like प्राणादीन्, प्राण etc. At the individual level प्राण refers to sookshma sarira. At the cosmic level प्राण refers to Hiranyagarba शरीरं. So thus Sookshma sariram, micro Sookshma sariram, macro Sookshma sariram. Micro STS. Macro STS. All of them are कल्पयते. And बाह्यान् आध्यात्मकिंश्चैव the world consisting of the external factor as well as the internal factors. And what do you mean external and internal. The external world refers to all the object. When the जीव interacts with the object in his mind varieties of emotions are created. Every experience creates सुखं or दुःखं सुखं and दुःखं comes under आध्यात्मिकम्. Once they are generated राग and द्वेष. So द्वेष towards दुःखं. And राग towards सुखं. Once राग or द्वेष are born inside, thereafter desire to produce something which will give me सुखं or दुःखं thus external world means internal emotions. Internal emotions are responsible for further external creation. So I made dish today and eat. New recipe. The recipe gives me सुखं. Then tomorrow again I create a similar food.

From world to emotions. From emotions to world. And from पदार्था, to emotions. From emotion to पदार्था. Thus Sankaracharya says each one is the cause for the other.

External world causes internal emotions. Internal emotional causes the next external world. Thus आध्यात्मिकम् and बाह्यान् are connected with in the form निमित्त नैमित्तिक भावेन. नमित्तिक नैमित्तिकि भावं means each one causes the other. There is a chain reaction. सुख दुःख राग द्वेष. Next सुख दुःख. Next राग द्वेष. Next सुख दुःख. Next राग द्वेष. This is given to show that संसार goes on and on and on and on. And when you take at macro level, the present creation becomes responsible for the future creation. And that future creation becomes responsible for its future creation. Thus it goes on and on न रुपमस्त्येह ततोप लभ्यते नान्तो न चादरिन्संप्रतर्षिठा. Even प्रलयं is not an end. प्रलयं is also followed by next श्रष्टि. When did the first श्रष्टि come? There is no first श्रष्टि. There is no last श्रष्टि also. So बाह्यान् आध्यात्मकिंश्च कल्पते. कल्पते there is a mistake. It should be कल्पयते Because that is the word in the मूलम्. Continuing.

तत्र कल्पनायां को हेतुरित्युच्यते । योऽसौ स्वयङ्कल्पितो जीवः सर्वकल्पनायामधिकृतः स यथाविद्यः, यादृशी विद्या विज्ञानमस्येति यथाविद्यः, तथाविधैव स्मृतिस्तस्येति तथास्मृतिर्भवति स इति । अतो हेतुकल्पनाविज्ञानात्फलविज्ञानं ततो हेतिफलस्मृतिस्ततस्तद्विज्ञानं तदर्थक्रियाकारकतत्फलभेदविज्ञानानि

तेभ्यस्तस्मृतिस्तस्मृतेश्च पुनस्तद्विज्ञानानीत्येवं बाह्यानाध्यात्मिकांश्चेतरेतरनिमित्तनैमित्तिकभावेनानेकधा कल्पयते

॥१६॥ २३.००

So here GPA wants to show how the external world is responsible for internal experiences. World influences my experience. And my experiences influences the

world. Thus both influence each other. And this संसार is perpetuated. To explain at macro level. First he gives an example at the micro level/micro means at the individual level, how the perpetuation takes place. Then you extend it to macro level. That is said here. तत्र कल्पनायां in this projection of the universe, continuous projection of the universe. को हेतुः? What is the influencing factor or causal factor. इति उच्यते. This is being said by GPA, in this श्लोका, 4th quarter. What is the 4th quarter? यथ वदिया: तथा स्मृतिः is the explanation. So यः असौ स्वयं कल्पितो जीवः So this particular जीव, who himself is a projection. Of course, projection by ईश्वर the प्राज्ञ the third पाद. So who himself is कल्पितः And सर्व कल्पनायां अधिकृतः and who is responsible for future कल्पना. Future projection. Because भगवान् can never determine the type of the world. Even though भगवान् creates the world; भगवान् by himself can never determine the type of the world. If भगवान् creates good and bad by himself, he will become a partial one. Therefore we always say - this is a secret normally not revealed. Don't tell outside because भगवतः credit and glory will come down. वेदान्ता declares, भगवान् can never create a world, by himself. However omniscient and omnipotent he may be, or she may be; in Hinduism we have to say both. During Navaratri you should say she. He can never create the world by himself, because the varieties of the world is determined not by भगवान् but by the कर्म of the जीवस्य. Therefore जीव heavily contributes for the श्रष्टिः. For the creation of upper लोकाः, जीवस्य contribution is पुण्यम्. With the help of जीवस्य पुण्यम्, भगवान् creates higher लोकाः With the help of जीवस्य पापम्, भगवान् creates the lower लोकाः. If we don't contribute our पुण्यम् and पापम्, भगवान् cannot create. We can show the thumb and ask can you do it? We can challenge. Then भगवान् will bribe us and tell, please don't tell outside. And प्रमाणं for this, BU first chapter 5th section. Where जीव is presented as the cause of the creation. Called सप्तान्न ब्रह्मणं. यत्सप्तान्नानभिधया तपसाजनयत्पति । The whole सप्तान्न ब्रह्मणं talks about जीवस्य contribution in the श्रष्टिः. OK. They are all aside. But here we have to remember, that is why सर्व कल्पनायां अधिकृतः; who is contributor for all future projections. It has got contributory power in all the future projections. सः and that जीव, what is the basis for the projection? His knowledge or experience is the basis for projection. Knowledge or experience. We will be explaining it later. Experience and knowledge; experience alone is not enough. स्मृतिः च he should remember. As I said, a recipe I used to make a dish. And I experienced the taste. It was wonderful. Now the wonderful taste is वदिया. वदिया means अनुभवः and this अनुभव makes me repeat the same dish tomorrow. But for repeating the dish tomorrow I should remember the recipe. If you forget then you cannot. Therefore experience memory makes the भोक्ता into a कर्ता. Nice. Experience and memory, makes the present भोक्ता, into future कर्ता. And the

future कर्ता will become future भोक्ता. And that future भोक्ता will have experience and memory. And that experience and memory makes the भोक्ता, future कर्ता. Thus भोक्ता, वदिया, स्मृतिः कर्ता | भोक्ता, वदिया, स्मृतिः कर्ता. Therefore he says, यथा वदिया: whatever be the type of experience, it is a बहुव्रीहि compound. Therefore Sankaracharya explains the grammar aspect यादृशी वदिया वज्जिज्ञानं यस्य सः यथा विद्याः whatever be the type of experience the person had, that person is called यथा वदिया: And depending on the experience will be the memory also. Memory cannot be different from experience. You visited Badrinath; what memory you will have? Not Kedarnath memory. Badrinath अनुभव will give Badrinath स्मृति because अनुभवजन्या वासना वासना जन्या स्मृतिः is the rule. Therefore तथा विधा एव in keeping with अनुभव experience, स्मृतिः tasya, so here also विग्रह वाक्यं तादृशी स्मृतिः यस्य साः तथा स्मृतिः बहुव्रीहि compound refers to the person. Therefore it is पुल्लङ्गि. यथा वदिया: is also पुल्लङ्गि referring to the person. तत स्मृतिः is also पुल्लङ्गि referring to the person. Both are बहुव्रीहि. Therefore तथा स्मिति भवति स इति. And this Sankaracharya explains. By taking the most mundane example. That is as a कर्ता, he does several actions. And he suppose prepares food. And then he consumes the food. Then he finds a cause-effect relationship between eating and the removal of hunger. So based on his own अनुभव, he comes to know, कारण-कार्य-संबन्ध, or in Sankaracharya's language हेतु-फल-संबन्ध between, what is that? भोजनं and पुत्रिवृत्तिः षुद् means hunger. Nivritti: means elimination. So eating and hunger elimination. हेतु फल संबन्ध. He knows through experience. That is said here. हेतु फल कल्पना विज्ञानात्. Through the knowledge of the identification of the cause, identification means specification or location of the cause. What is the cause? Eating as the cause. So हेतु. Cause identification, knowledge means the knowledge that this is the cause. And this can refer to anything. But in this context this means eating. In fact they say they discovered the tea or coffee like this only somewhere in some country they were making hot water under a tree. It was a coffee plant or tea plant something. While heating the water a few leaves fell. inadvertently. They never planned. They drank it after some time. It was very, very refreshing. So they drank it and they got the refreshment. Therefore whatever be that tea, that leaves, that is called the cause इति हेतु-कल्पना-वज्जिज्ञानं. And what is the फलं? Refreshment. You feel refreshed. So हेतु-फल-कल्पना विज्ञानात्, फल वज्जिज्ञानं. फल कल्पना वज्जिज्ञानं. So this happens one day. And next day he remembers that if I do the same thing, I will get the same result इति स्मृतिः भवति. Therefore Sankaracharya says ततः from that experience or knowledge हेतु-फल-स्मृतिः, हेतु-फल-संबन्ध स्मृतिः remembering the cause effect relationship between those two things. So after फल वज्जिज्ञानं भवति we can supply and full stop. Then ततः हेतु फल स्मृतिः भवति.

Then ततः तत्त्वज्ञानं -and here Anandagiri clarifies तत तत्त्वज्ञानं means ततः तत् कर्तव्यता विज्ञानं. ततः तत् कर्तव्यता वज्ञानं. And कर्तव्यता वज्ञानं ं means to remove the hunger I have to prepare the food. Because from yesterday's experience I know eating food removes the hunger. I have to remove the hunger for that I have to eat. For eating food, I have to prepare the food. So तत् कर्तव्यता वज्ञानं once I have to prepare food I require all the accessories. Therefore तदर्थ so for the sake of preparing the food or for whatever is made. Food is only an example. So तदर्थ, क्रिया कारक फल भेद वज्ञानानि. Therefore the knowledge regarding the various accessories required. Like what? Fuel, fire, vessel, water, all accessories. And क्रिया. The process of cooking. And फलं. The result of the cooked food. वज्ञानानि all this knowledge will arise. So how from external world internal world is generated. From the internal world external world is generated. Thus both inside or outside are related as cause and effect. Then what happens? तेभ्यः | तेभ्यः from all that knowledge. तत् स्मृतिः | तत् स्मृतिः means you remember what are the various accessories required for next day cooking. Therefore you look for e-ordering your cylinder. So this is how life goes on and on and on. Therefore तत् स्मृतिः. The knowledge of the accessories, and process of cooking etc. तत् स्मृतिः भवति. In the previous also वज्ञानानि full stop is there. We need have तेभ्यः तत् स्मृतिः भवति. तत् स्मृते च पुनः तत् वज्ञानानि so from remembering that you will get the knowledge तत् कर्तव्यता. You have to know such and such. Action breeds more action. More action gives more experiences. More experiences give more memory from more memory more actions. Thus goes on and on and on. Just to run a house, all householders will know. Just to run a single house with one member or two member how many things. How many actions. And for that you get a computer. And from that so many things. What I call as **PORT** expansion. **P**ossession, **o**bligatory duties to maintain the possession. And then **R**-Relation. Because for maintenance you require people. Therefore all their phone nos. Plumber & electrician; you may get मोक्षा but never a plumber. Those who have tried plumber electrician carpenter etc. They will know मोक्षा is easier. Therefore thus the world expands. **POR** and last **T**ransactions. So what I presented as **PORT**. Sankaracharya is explaining in this language. Each जीव has got his own **PORT**. And when you take the samashti जीव it becomes, the universe. So individual **PORT** is his area. At macro level, the **PORT** is called the चतुर्दश भवनानि इति एवं बाह्यान्. आध्यात्मिकंश्च the external and internal पदार्थाः And how are they connected? नमित्त नैमित्तिकि भावेन. Which are mutually cause and effect. That mutual is very important. Internal world is important for external world. And the external world is the cause for internal world. भावेन अनेकधा. अनेकधा means in many modes. In different forms. Infinite

varieties. In myriad forms. कल्पयते. Thus ईश्वर is kept busy by जीवः | meditate on this. ईश्वर is kept busy by जीव and suppose ईश्वर says, I want to retire. Perhaps जीवस्य may get retirement. I don't know. Now a days whether जीवस्य get retirement because they have to raise their own children. Later they have to raise children's children because both are working. Therefore, जीवस्य may get retirement; poor ईश्वर never gets retirement. Because no जीव can do the job of ईश्वर. No replacement for him also. Therefore, in spite of this retirement; less activity of श्रष्टि स्थिति लय. श्रष्टि स्थिति लय. If भगवान् doesn't get bored and depression, the only reason is why? भगवान् is a ज्ञानी. Otherwise he also would have thought of committing suicide. Imagine. We should have some compassion on him. Imagine his condition. OK. कल्पयते. Now अन्वयः so if you really think of ईश्वर, you never aspire to become ईश्वर. On the other hand, you will have only sympathy for ईश्वर. That is why मोक्षा requires not ईश्वर भाव. मोक्षा requires ब्रह्म भाव. Because ईश्वर is पाण्डित्य. So therefore मोक्षा requires ब्रह्म भाव nor ईश्वर भाव. Anyway, I got lost in this topic. I will give you अन्वयः

प्रभुः पूर्वं जीवं जीवम् कल्पयते | प्रभुः to be supplied in brackets. Taken from I think the 13th verse we have borrowed the word. 13th verse second line evam कल्पयते प्रभुः | प्रभुः पूर्वं जीवम् कल्पयते. ततः पृथक् विधान् बाह्यान् आधात्मिकाम्ब एव भावान् (कल्पयते). (जीवः) यथाविद्याः (भवति). तत स्मृतिः (भवति)

Continuing. Introduction to verse 17. Page98.

तत्र जीवकल्पना सर्वकल्पनामूलमित्युक्तं सैव जीवकल्पना किंनिमित्तेति दृष्टान्तेन प्रतिपादयति

So in the previous verse जीव is a prime factor responsible for creation. Even though generally we say ईश्वर is the creator. Since जीवस्य contribution is considerable in the form of पुण्य पाप कर्म from the previous verse, we have to conclude जीव is responsible for श्रष्टि. But we come to know that जीव himself is a projection. जीव is responsible for the projection of the world. But जीव himself is a projected entity. Therefore the next question will be who is or what is responsible for the projection of the जीव. World comes because of कर्म. कर्म comes because of जीव. Now the question is जीव comes because of what? That is the question. तत्र | तत्र means in the previous श्लोका, उक्तं. The following idea has been given. What is the idea? जीव कल्पन. So the projection of the जीव or the appearance of the जीव is responsible for सर्व कल्पन. Is responsible for the projection of everything in the form of the world. इति उक्तं | तत्र पूर्व श्लोके. Now the question is: सा एव जीव कल्पना. That very जीव who is responsible for the next श्रष्टि, किम् निमित्त? Came into existence due to what reason. That is why people ask why did the भगवान् create the जीव? Because of the जीव alone कर्म came. कर्म alone श्रष्टि came. All

because of the जीव. Why did भगवान् create जीव and get himself trapped also? If जीव is not there भगवान् can remain happily. But why did भगवान् create जीव and got into trouble? सा एव जीव कल्पना किम् निमित्तम्? Is a compound word. Therefore there should not be a gap in-between. कम् निमित्तम् यस्य साः कल्पना किं निमित्तम् कल्पना. इति दृष्टान्तेन प्रतपिदयति. The answer is going to be given. What is that? जीव or जीव भाव comes because of अवद्या | जीव comes into being because of अवद्या, मूलावद्या ignorance. And when did ignorance come? When did ignorance come? Very careful तत्वबोध; अनिर्वाच्य अनाधि अविद्या रूपं. And therefore, अनाधि मायया सुप्ता यदा जीवः प्रबुध्यते अजं अनिद्रं अस्वप्नं अद्वैतं बुध्यते तदा ||१६||. In the first chapter, I think 19th karika or something. अनाधि अवद्या alone. That is why during avani avittam श्रावणी पौर्णमि पुण्य काले all these people do maha sankalpa. It begins with अनाधि अविद्या वासनया. How अवद्या is responsible for this projection is explained with the example. What is the well-known example? Rope ignorance being responsible for snake projection. So दृष्टान्तेन प्रतपिदयति. We will read the श्लोका.

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता । सर्पधारादिभिर्भावैस्तद्वात्मा विकल्पितः ॥ १७ ॥

So from this श्लोका we come to know that rope-snake example is not the invention of Sankaracharya. It is not the invention of, Sankaracharya. He cannot take the credit. Not even his गुरु. But his गुरु's गुरु. परम गुरु GPA alone has given this example of rope-snake. About which we will study in the next class.

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अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता । सर्पधारादिभिर्भविस्तद्भदात्मा विकल्पितः ॥ १७ ॥

GPA established that the जाग्रत् प्रपञ्च the waker's world also is a projection like the dreamer's world. And then the question came, if both of them are projections, who are the projectors. Who is the sustainer and who is the experiencer, of all these? And for that GPA gave the answer. It is the आत्मा itself. And by the word आत्मा we mean the third पाद, the कारण आत्मा. The जाग्रत् प्रपञ्च will come under कार्य आत्मा वशिव; स्वप्न प्रपञ्च also will come under कार्य आत्मा तैजस / so कार्यात्मा, जाग्रत् प्रपञ्च; कार्यात्मा स्वप्न प्रपञ्च: कार्यात्मा प्रथम a पाद' कार्यात्मा द्वितीय पाद; both of them are projected by कारण आत्मा तृतीय पाद described in the 6th मन्त्रा of the उपनिषद् एष सर्वेश्वर एष सर्वज्ञ एषोऽनन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ ह भूतानां || ६ || this कारणात्मा ईश्वर is both नमित्त कारणम्, as well as the उपादान कारणम्. And thereafter the question was, is there any order in this projection. We gave the answer in the actual projection, order cannot be ascertained. But in understanding there is order. First we should talk about जीव श्रष्टि. Then alone we should talk about प्रपञ्च श्रष्टि. Why insisting on this particular order? Because the प्रपञ्च श्रष्टि is relevant, the creation of the universe is relevant, only for the sake of the जीव. minus the जीव, the श्रष्टि of the universe doesn't have any relevance. Just as the building of a house is not relevant without a householder to live there. And therefore in understanding जीव श्रष्टि पूर्वम्. जगत् श्रष्टि अनन्तरं. Then he raised the question, this जीव श्रष्टि itself comes because of which reason? The creation of the world is for the sake of जीव. This creation of जीव itself is how? When? Where? What? What for? Etc. And for that he gives the answer, it is अनाद अज्ञानम्. Otherwise called अनादमाया, is responsible for the existence of the जीव, who is also therefore अनाद. So the अनाद जीव appears because of अनाद अवद्या or अनादमाया. During प्रलय काल अनाद जीव is dormant. During the श्रष्टि काले अनाद जीव is active. Only that is the difference. Thus the मूलं for all of them is अवद्या. Then how can a mere ignorance create all of them? How can a mere ignorance create all of them if you ask, GPA's answer is we do that. We regularly do that. One example already given is स्वप्न प्रपञ्च. How do we create the dream world? Not with lot of materials, contractor plumber, etc. If you require all of them, your dream will never be created. I have told you. Getting moksha is easier than getting a plumber and we don't depend upon all of them. We just go to नदिरा. नदिरा is defined as ignorance of the waker. What is the definition of sleep? Ignorance of the Wakerhood of the waker. The moment I become ignorant of my waker status, I create both dream-जीव and dream-जगत्. Simple ignorance of the waker. If with

simple ignorance of the waker I can create the dreamer-I and the dream world, the ignorance of the तुरीयम् -I, can be responsible for the creation of the waker-I and the waker's-world. This is one example already given. Now GPA gives another example. Just as the ignorance of the rope is responsible for the creation of rope snake, rope-mala, rope-crack on the earth, etc. And if you say rope-snake is unreal GPA will say the waker's world also is unreal. You say the waker's world appears real, then GPA will say rope-snake also at the time of ignorance. Now we will talk. At the time of ignorance rope-snake is real. स्वकाले सत्यवत् भातप्रबोधे सतिससत् भवेत्. आत्म बोध. तावत्सत्यं जगत्भाति शुक्तिकारजतं यथा | यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयं || ७ || तावत् जगत् सत्यं भाति न शुक्तिका रजतम् or रज्जु सर्पः: so what is the problem? Therefore he gives this well-known answer. अनश्चित्ता रज्जुः the rope which is अनश्चित्ता - अनश्चित्ता means not completely known. That means partial knowledge + partial ignorance, both conditions together is responsible. In total knowledge no projection. In total ignorance no projection. Partial knowledge + partial ignorance ideal. This is the example. Now we will go to the भाष्यं.

यथा लोके स्वेन रूपेणानिश्चितानवधारितैवमेवेति रज्जुर्मन्दान्धकारे किं सर्प उदकधारा दण्ड इति वानेकधा विकल्पित भवति पूर्वं स्वरूपानिश्चयनिमित्तं यदि हि पूर्वमेव रज्जुः स्वरूपेण निश्चिता स्यात्, न सर्पादिविकल्पोऽभविष्यद्यथा स्वहस्ताङ्गुल्यादिषु, एष दृष्टान्तः ।

यथा लोके as in the world in our common experience, स्वेन रूपेण अनश्चित्ता; अनश्चित्ता means not ascertained in its own original form. What is its original form? Rope. So when the rope is not ascertained as rope with its intrinsic ropeness as its nature. अनश्चित्ता is in the मूलम् = अनवधारिता. अनवधारिता all संघर्ष rules we have to properly appear. Here तूरेण + अनश्चित्ता + अनवधारिता. And how within inverted commas "एवं एव इति" that this is nothing but rope alone. एवं एव means रज्जुः एव इति अनवधारिता. Not ascertained clearly as रज्जु. Because of what reason? मन्द अन्धकारे. So that मन्द in this श्लोक there is only darkness. Sankaracharya clarifies darkness condition is not enough. It should be a partial darkness. Because in total darkness ignorance will be total, there will be no problem. Therefore अन्धकारे in the श्लोक means मन्द अन्धकारे. In partial darkness. Dusk or dawn. Then विकल्पिता भवति. Then it will be doubted or mistaken. विकल्पिता means mistaken. Mistaken in what all ways? Fact is only one. Mistakes are many. So कम् सर्प; that is one mistake. Is it snake? उदकधारा. The word कम् should be added to each one कम् उदकधारा; कम् इति प्रश्नार्थे, संशयार्थे indeclinable word. सर्पः कम् उदकधारा कम् that way you have to connect. Or दण्डः कम्? Or is it a stick that is lying down. इति अनेकधा विकल्पिता भवति. Becomes mistaken in manifold ways. When? पूर्वम् | पूर्वम् means ज्ञानात् पूर्वम्, अज्ञान काले. And what is the reason? स्वरूप अनश्चय निमित्तं. It is because of the lack of ascertainment of its स्वरूपं of ropeness. Ignorance is the cause of mistake. What is

the proof for that? Ignorance is the cause? The proof is **अन्वय व्यतरिक**. Wherever there is ignorance there is mistake. When ignorance is not there, mistake is not there.

अज्ञान भावे विकल्प भावः अज्ञान अभावे विकल्प अभावः अज्ञान अभावे means during the absence of ignorance. During the absence of ignorance means during the presence of knowledge. So that **व्यतरिक** he gives the exact sentence. **यदिः पूर्वम् एव रज्जु स्वरूपेण नश्चिति**. If in the beginning itself it was very bright and rope was understood as rope suppose. This is **व्यतरिक दृष्टान्त**. **अज्ञान भाव दृष्टान्त**. So **रज्जु स्वरूपेण निश्चिता स्यात् अज्ञानम् न अभवष्यत्** if ignorance were absent **न सर्पादविकल्पः अभवष्यत्**. Then the mistake; the erroneous perception of both **अर्थाध्यास** and **ज्ञानाध्यास** of **अनखिचनीय ख्याति** of **वचिर सागर**, example. The two-fold **अध्यास** are snake and its perception; **अर्थाध्यास** outside, and **ज्ञानाध्यास** inside. **सर्पादविकल्पः आदिपदात् सर्प उदगधार दण्डः | न अभवष्यत्**. Sanskrit students **अभवष्यत्** is **लर्निग नकारः | न अभवष्यत्** it would have happened. **लर्निग** is used in the case of hypothetical situations. And what is the example? He says, **यथा स्व हस्त अङ्गुल्यादिषु | स्व हस्त अङ्गुली** means in the fingers of ones own **हस्त**. There is no erroneous perception. Somebody else who is far away from you may commit a mistake. With regard to one's own fingers nobody will mistake as **सर्प**; since it is bent. Nobody mistakes it as **सर्पः** or bread-stick. So therefore he doesn't commit a mistake, taking the fingers because colour is also like roasted bread. Therefore nobody commits the mistake and start eating the fingers. So **यथा स्व हस्त अङ्गुल्यादिषु**. And **सः दृष्टान्तः** Up to this example. Example for ignorance being the cause of mistake. In technical language **अज्ञानम्** being the cause of **अध्यासः** | **युष्मद् अस्मत् प्रत्यय गोचरयोः मिथ्या ज्ञान निमित्त अहं इदं अमेदं इति लोक व्यवहारः** So thus in this **श्लोक** three quarters are example. And then the 4th quarter is the original **तद्वद् | तद्वद्** means as in the case of rope, in the case of **अद्वय**, **आत्मा** also because of **moola avidya**. Otherwise called **माया**. Because of one **माया**, one **आत्मा** itself, appears, as everything. **जीव रूपेण**, **जगत् रूपेण**, and later we will say **ईश्वर रूपेण अपि**. **जीव** is also an **अध्यास**. **जगत्** is also an **अध्यास**. **ईश्वर** is also an **अध्यास**. **सत्त्व प्रधान माया** responsible for **ईश्वर अध्यास**; **रज प्रधान माया** responsible for **जीव अध्यास** | **तम प्रधान माया** is responsible for **जगत् अध्यास**. What is the **प्रमाणं**? **पञ्चदशी** first chapter **Vidyaranya** presents this. **तद्वद् | तद्वद्** means as in the case of rope-snake **हेतु फलादिसंसार धर्म अनर्थ** so the **संसार धर्म**, **संसारधर्म** means features of bondage. **संसार** means bondage. **धर्म** means features. What are the features of bondage? **हेतु-फल**; cause and effect. And cause-effect can be seen in different ways. But here we are referring to a particular cause-effect as mentioned before. Where? I would like to remind you. Page no 97 **भाष्यं** top line. **जीवं हेतु फलात्मकं**. So the **संसार** in the form of **जीव-हेतु फल** is **कर्ता** and **भोक्ता**. **अहम्करोमभिम सुख दुःखे इति एव लक्षणं**. There you have to connect. Because **संसार** is overeducated because of I am **कर्ता**, therefore I become **भोक्ता**. Because I am **भोक्ता**, I become **कर्ता**. **कर्ता** perpetuates **भोक्ता**. **भोक्ता** perpetuates **कर्ता**. Thus **हेतु-फल-संसार-धर्म**. Both belong to **संसार**. **आत्मा** is cause or

effect? आत्मा is beyond कार्यम् and कारणं. First two पादाःs are कार्यम्. Third पाद is कारणं. Fourth पाद do you remember first chapter here? कार्य कारण वलिक्षणं. So संसार धर्म अनर्थ - अनर्थ means problem. How do you know? He hits the head. Whenever there is too much, he hits the head. Hitting the head indicates कर्म. All these are हेतु फलात्मक संसार अनर्थः and what is आत्मा? अनर्थ वलिक्षण आत्मनि. Upon the आत्मा , which is free from, all these दोषाः So अनर्थ वलिक्षण तथा आत्मा, which is free from all these problems. If आत्मा is free from all these problems what is its nature? स्वेन did we read all these. We have not read it. We will read it.

तद्वद्धेतुफलादिसंसारधर्मानर्थवलिक्षणतया स्वेन

विशुद्धविज्ञप्तिमात्रसत्ताद्वयरूपेणानिश्चितत्वाज्जीवप्राणाद्यनन्तभावभेदैरात्मविकल्पित इत्येष सर्वोपनिषदां सिद्धान्तः
॥१७॥

So सर्व संसार धर्मानर्त वलिक्षणतया अनश्चित्वात् that तथा must be connected with अनश्चित्वात्. Because of the lack of knowledge of the pure आत्मा which is free from संसार धर्म. So अनश्चित्वात् is the crucial reason. Because of the lack of knowledge. And not only आत्मा is free from all संसार धर्म. Then what is its own original nature? विशुद्ध वज्जिप्तमात्र which is pure consciousness. Which is un-contaminated by anything? So pure consciousness and सत्ता. Pure existence. And अद्वय. And non-dual. Non dual pure consciousness and existence, or existing in the form of pure consciousness. That way also we can take. So विशुद्ध वज्जिप्तमात्र सत्ता अद्वय. And the word अद्वय is important. Otherwise we will think pure consciousness and pure existence we will count as two. According to वेदान्ता, existence and consciousness, are not two separate substances. Not two separate attributes also. It is one आत्मा seen from two different angles. From the अचेतन पदार्थ angle, when you look at the आत्मा, आत्मा is called existence in the wall. From the stand point of सूक्ष्म शरीरं आत्मा is appreciated as consciousness also. Therefore from two different angles, two different appreciations. Sat and cit are not two separate attributes of the आत्मा. Therefore वज्जिप्तसत्ता अद्वय. That अद्वय is important. तूपेण - in this form. अनश्चित्वात् since the आत्मा is not known in this form, then विकल्पिति; आत्मा is mistaken. Ok GPA said, rope is mistaken as snake etc. But he doesn't say आत्मा is mistaken as what? GPA is going to say that later only. Therefore Sankaracharya fills up the gap here. आत्मा is mistaken as जीव प्राणादिअनन्त भाव भेदै | जीव; means जीवः. And प्राणाः and प्राणाः got a contextual meaning and that is ईश्वरः which Sankaracharya analysed before. How can the word प्राणा refer to ईश्वर; big discussion was there. You might have forgotten I will you give reference. And if you have time you can get in to that. Page no 41 to 43 भाष्यम्, माण्डूक्य कारिका itself. There it has been established प्राणा-ईश्वर. So जीव ईश्वरादिअनन्त भाव भेदै | अनन्त भाव -भाव means पदार्थ | भेदै; means varieties. Varieties of things in the form of जीव ईश्वर and जगत् पदार्थः So here भाव भेदै; Sanskrit students इत्थं भावे तृतीया. In the form of विकल्पिति: आत्मा is mistaken. इति एषः सर्व उपनिषदं

सद्दिधान्तः This is the central teaching of all the उपनषिदः Ok.अन्वयः

अन्धकारे अनश्चिति रज्जुः यथा सर्पधाराधभिःभावैः वकिल्पति- रज्जु in Sanskrit is स्त्रीलङ्गि Therefore वकिल्पति स्त्रीलङ्गिः | तद्वद् आत्मा वकिल्पतिः So this अन्वयः श्लोका | अज्ञान सत्त्वे अध्यास सत्त्वं. In the next श्लोका, अज्ञान अभावे अध्यास अभावः | अभावः we will read. 34.31

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते । रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ १८ ॥

When the rope is not understood as rope, how is it understood? The non-understanding is because of partial darkens. And you remove the partial darkness by lighting up the area. When you take a torch light and go near and see, rope is understood as rope. Then all the mistakes are simultaneously removed. Not that first mistake goes first; then second mistake. There is no order. All the mistakes are simultaneously removed. What remains? अद्वैतं अवशिष्यते | रज्जु मात्रं अवशिष्यते | सर्पः नास्ति | दण्डः नास्ति | धार नास्ति | भुचदिर नास्ति. All the pluralities removed. अद्वैतं अवशिष्यते, in this श्लोका अद्वैतं is रज्जु अद्वैतं. In the same way after knowledge यस्मिन्सर्वाणि भूतानि आत्मा एव अभूत् विज्ञानतः तत्र को मोहः कः शोकः एकत्वं अनुपश्यत | इशावास्य | यस्मिन्ज्ञान अवस्थायां. At the time of ज्ञानं सर्वाणि भूतानि all the seeming pluralistic things आत्मा एव अभूत्. Is understood as one आत्मा with different नाम and रूप. ज्ञानतः ज्ञानानिः तत्र तस्यां अवस्थायां को मोहः कः शोकः एकत्वं अनुपश्यत : Clearly the उपनषिद् says द्वैतं is because of अज्ञानम्. अद्वैतं is because of ज्ञानं. So ईशावास्य is the प्रमाणं. भाष्यम्.

रज्जुरेवेति निश्चये सर्वविकल्पनिवृत्तौ रज्जुरेवेति चाद्वैतं यथा तथाऽनेति नेति” (बृ.उ.४.४.२२) इति सर्वसंसारधर्मशून्यप्रतिपादकशास्त्रजनितविज्ञानसूर्यालककृतात्मविनिश्चयः “आत्मैवेदं सर्वम्” (छा.उ.७.२५.२) “अपूर्वमनपरमन्तरमबाह्यम्” (बृ.उ.२.५.१९) “सबाह्याभ्यन्तरो ह्यजः” (मु.उ.२.१.२) “अजरोऽमरोऽमृतोऽभयः” (बृ.उ.४.४.२५) “एक एवाद्वयः” इति ॥१८ ॥

So रज्जु रेव इति निश्चये in the श्लोका नश्चितियां is there. That Sankaracharya takes as नश्चये सति. सति सप्तमी. What is the नश्चयं? रज्जुः एव. From the second line रज्जुरेव must be brought to the first line. It should be read twice रज्जु रेव इति निश्चये सति. When rope is understood as rope clearly सर्व विकल्प निवृत्तौ – all the mistaken notions, all the erroneous. Perceptions are gone. निवृत्तौ सत्यां is सति सप्तमी. Then we have to read रज्जु रेव once again. अद्वैतं. रज्जुरेव अद्वैतं. There is one rope which is non-dual relatively. Non-dual rope alone अवशिष्यते. अद्वैतं अवशिष्यते यथा. Up to यथा is the example part. तथा in the same way, in the case of rope perception, you have to take a local torch light. But for आत्मा perception, what is the torch light? So don't say नर्विकल्पक समाधि. समाधि is not accepted as प्रमाणम्. We require a प्रमाणम् to reveal the प्रमेयं. Therefore Sankaracharya says शास्त्र वाक्यम् is the torch light. वेदान्त वज्जान सुनिश्चितार्था; so what are the शास्त्र वाक्यम्? So नेति, नेति. So इति means इदम्. इदम् means दृश्य वस्तुः So this perceived universe is not the real आत्मा. It is the mistaken perception. And that is repeated. This is not. This is not. The repetition is to include, all the दृश्य प्रपञ्च. So every experienced object is a mistaken perception. And where does this statement come? BU 4-4-22. That is only

one case. It occurs 4 or 5 times in BU. In मूर्तामूर्त ब्रह्मणं it occurs; second chapter third section. Then अन्तर्यामी ब्रह्मणं in several places it occurs. Here he has given शरीरक ब्रह्मणं. 4-4-22. इति by the understanding of this वेदान्त वाक्यम्, then in the moolam, आत्मा वनिश्चय; similarly should take place the knowledge of the आत्मा. Just as with the help of light non-dual rope is known. Similarly with the help of शास्त्र light we have to know the non-dual आत्मा. And in the moolam, आत्मा वनिश्चय is there. For that Sankaracharya writes a very long compound. For Sanskrit students it is a fantastic homework, to give the वगिरह वाक्यम्, of this compound word. You know what is the compound. सर्वसंसारधर्मशून्यप्रतिपादकशास्त्रजनितविज्ञानसूर्यालककृतात्मविनिश्चयः is one word. Not one sentence. One word combining so many words. It is called समस्त पदं in Sanskrit. And expanding a compound word is called वगिरह वाक्यम् | वगिरहः means expanding a compound word. So head ache pill suppose I say. It is a head ache. That is why this example I give. So three words are there. It is hyphenated-compound-word. You have to tell what is the relationship between head and ache. What is the relationship? Possessor-possessed-relationship. Head possesses ache. वाक्यम् | षष्ठी तत्पुरुष समासः and pill. What is the connection between ache and pill? Not possessor-possessed relation. Head ache doesn't possess the pill. It is a pill for removing the pain. It is a pill not for generating pain. For removal. मध्यम पद लोप समास शरी वेदना नविवरण गुलिका. So this expansion of a hyphenated compound word. Hyphenated compound word is called samasta पदं. Its expansion is called वगिरह वाक्यम्. A Sanskrit grammar student whenever he gets a samasta पदं, he has to write वगिरह वाक्यम्. Now you have got how many words? सर्व no.1. संसार no.2. धर्म 3, शून्य 4, प्रतपादक 5, शास्त्र 6, जनति 7, वज्जान 8, शूर्य 9, आलोक 10, कृत 11, आत्मा 12, वनिश्चय; 13. 13 words are joined and made into one compound word. Like the train with so many bogies. So if you have time, you can do the वगिरह वाक्यम् of this समासः So कृत आत्मा वनिश्चयः: clear knowledge of the आत्मा. What is the meaning of this compound? And when you translate a compound word, you should start from right hand side like a Muslim. You have to start from right and go to left. So वनिश्चयः means the knowledge. Of what? आत्मा. Of the आत्मा. And what type of आत्मा clear knowledge? शूर्य आलोक कृत - a knowledge which has been generated by the bright sunlight. A clear knowledge of the आत्मा generated by the bright sunlight. And what is the sunlight here? शास्त्र जनति वज्जान. Sunlight is वज्जानम्. वज्जानम् means the clear knowledge. वज्जानम् means knowledge. So वनिश्चयः should be taken as conviction born out of the knowledge which is like the sunlight. Sunlight like आत्म ज्ञानं. Generated by what? जनतिम्. Generated by शास्त्रम्, the शास्त्र प्रमाणम्. And what शास्त्रम्? कर्म काण्डं or ज्ञान काण्डं? Therefore he says प्रतपादक शास्त्रं. That वेदान्त शास्त्रं which reveals, the आत्मा. And what type of आत्मा the शास्त्रं reveals. सर्व संसार धर्म शून्यं. The शास्त्र which reveals the आत्मा as free from all the problems. The शषिय comes saying I have all the

problems. And शास्त्र reveals the आत्मा which is free from all the problems. So सर्व संसार धर्म शून्य आत्मा we have to supply. बहु व्रीहिसिमास. Not बहुव्रीहिसिर्व संसार धर्म रहति आत्मा प्रतपिदक शास्त्रं. Anyway I don't want to go to the details what is the bottom line; knowledge generated by sastric study; consistent and systematic study of vedantic scriptures will generate this knowledge. But Swamiji it has not generated. It has only generated head ache in me. That is further. Not yet generated. Study further. Not yet generated. Study further. This जन्म is over. Continue in the next जन्म. Until the knowledge comes you have to use शास्त्र प्रमाणम्. Because शास्त्रं is the only means which can reveal my nature. आत्मा वनिश्चयः भवति to be supplied and full stop. And now आत्मा is अद्वैतं. to show that what are the वाक्यानि? He quotes several उपनिषद् वाक्यानि.

(1). आत्मा एव इदम् अर्वां. The entire universe which appears as universe is nothing but the आत्मा. Just as the dream world which appears as the dream-world is none other than the waker. So आत्मैव इदम् अर्वां | बाध सामानादकिरण्य वाक्यम्. Where does it occur.

छान्दोग्य उपनिषद् 7-25-2 भूम विद्या नारद सनत्कुमार संवादः

(2) The next quotation अपूर्वं अनपरं अनन्तरं अबाह्यं. BU 2-5-19 मधु ब्रह्मणं. 19-I the last मन्त्रा. So अपूर्वं means without a cause. अनपरं is without effect. What? ब्रह्मन्, ब्रह्मन् is without a cause. ब्रह्मन् is without an effect. अनन्तरं, ब्रह्मन् is without inside. अभयं ब्रह्मन् is without outside. So no cause. no effect. No inside. No outside. There is only one सजातीय, विजातीय, स्वगत भेद रहितं वस्तु.

(3). Then the third quotations "सबाह्याभ्यन्तरो ह्यजः" बाह्यं means कार्यं. आभ्यन्तरं means कारणं. सह means along with. आत्मा is along with, the कार्य and कारण. If आत्मा is along with कार्य and कारण. आत्मा has to be different from both. Correct? If you say I am with dog. I am not dog. Like that आत्मा is with कार्यं and with कारणं, means आत्मा is कार्य कारण वलिक्षण कार्य कारण अधिष्ठानं. कार्य कारण वलिक्षण, कार्य कारण अधिष्ठानं. तुरीयम् is different from कार्य कारण. And it is the अधिष्ठानं of कार्य कारण. कार्यं means प्रथम द्वितीय पादौ. कारणं is तृतीय पाद; 4th पाद is different from both कार्य पाद and कारण पाद. And it is the अधिष्ठानं of both. And अजः therefore is birthless. So this is MU 2-1-2. And the last quotation अजर; अमर; अमृत; अभय; without जरा; without मरणं; अमर; मरण रहति; and अमृत; also means मरण रहति; both mean the same. To avoid the repetition, we have to take one as वृद्धिरहित; without growth. Without अपक्षय. Without जरा. And therefore only अभयः Never insecure. Wherever time is there we should be insecure. So आत्मा is कालातीत; Therefore एकः एव अद्वयः | आत्मा is one without any duality. And last one they have put inverted commas and they have not given the No. In another edition no inverted commas. Therefore it doesn't seem to be a quotation. It seems to be a statement of आचार्य only. summing up all the quotations. More in the next class.

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Page 100 भाष्यं top line

“अपूर्वमनपरमनन्तरमबाह्यम्” (बृ.उ.२.५.१९) “सबाह्याभ्यन्तरो ह्यजः” (मु.उ.२.१.२) “अजरोऽमरोऽमृतोऽभयः” (बृ.उ.४.४.२५) “एक एवाद्भ्यः” इति ॥१८ ॥

GPA pointed out that the projection of the world can be explained only by accepting the existence of जीवः. We can never claim the creation of the world with the help of ईश्वर himself, because ईश्वर requires the blue print in the form of कर्म. Because the nature of the world is determined by only the कर्म of जीव. That is why we say ईश्वर is the सामान्य कारणं | कर्म is the वशिष कारणं. So ईश्वर is responsible for the appearance of all our bodies. But how come some are healthy and long living and some are born with congenital diseases. This difference between one body and the other body we can never explain with ईश्वर only. You can explain only with the help of कर्म. And who is responsible for कर्म will be the next question. ईश्वर is never responsible for कर्म. In fact ईश्वर is ज्ञानी. Therefore ईश्वर cannot generate पुण्यं or पापम्. He cannot generate पुण्यं or पापम्. Therefore we do require a जीव who contributes पुण्यं and पापम् based on which ईश्वर can create this universe. And therefore it was said जीवं कल्पयते पूर्वम्. We have to accept a जीव to explain the जगत् the universe. Then came the next question, who is responsible for the arrival of the जीव? Who is responsible for the arrival of जीव? And you cannot say ईश्वर is responsible. Then again the question will come why ईश्वर creates different types of जीव? Therefore, we have to answer, जीव is born out of अवदिया. जीव is born out of अवदिया. Then the next question will be, who created अवदिया? What is the answer? Nobody created अवदिया. avani avittam with lot of confusion is coming whether it should be in August or September. Some time I feel happy that I became a sanyasi. So during this avani avittam, the संकल्प is made; अनाधि अवदिया वासनया. Therefore, since अवदिया is अनाधि, जीव is also अनाधि. As long as अवदिया is there, जीव will continue. जीव will end only when अवदिया goes away. And to convey this idea GPA gives the example of the rope and snake. As long as अज्ञानम् is there, then rope will appear as snake. Crack on the earth. माला, streak of water etc. अज्ञान सत्त्वे अध्यास सत्त्वं अज्ञान अभावे अध्यास अभावः. Similarly, as long as अवदिया is there, there will be जीव जगत् ईश्वर triad will be there. जीव जगत् ईश्वर triad. Individual, world, God triad will be there. When अवदिया is negated all these three will get negated. प्रथम पाद द्वितीय पाद तृतीय पाद all will get negated. There will be only नान्त प्रज्जं न बहिष् प्रज्जं; the तृतीयम् alone will remain. The only difference here is, in the case of rope snake, when ignorance goes

away snake will go away. Snake appearance will also go away. Whereas in the case of the आत्मा ज्ञानं and अवदिया नवित्त, ज्ञानी will negate द्वैतं. But ज्ञानी cannot negate द्वैतं appearance. This is the difference between rope snake example and the world example. Even after ज्ञानं, I will understand तुरीय आत्मा alone is there. जीव negated जगत् negated ईश्वर negated all of the I cognitively negate. But I cannot experientially negate them. And what are the upanishadic statement which negates all forms of duality. Because for all this शास्त्रा is the परमाणम्. And what are the शास्त्रा वाक्यानि which negate this duality? Sankaracharya gave various examples. We saw in the last class. बृहदारण्यक उपनिषद् अपूर्व अनपरं. Then MU "सबाह्याभ्यन्तरो ह्यजः"; again BU "अजरोऽमरोऽमृतोऽभयः" | In this quotation there is a small problem. And that is the word अमरः and अमृतः | अमरः also means immortal. अमृतः also means immortal. Why this word is repeated? Immortal, immortal why do you say? I gave you an explanation in the last class. One immortal word must be interpreted as free from any one of the other vikaras like growth or something. In the commentary of बृहदारण्यक, I checked how it has been tackled. There is भाष्यं, टीक्का, टिप्पणी all are there. I will just briefly mention how it has been done in बृहदारण्यक भाष्यं. There they say that immortal means free from mortality or destruction. Then the commentators say destruction is of two types. One is called सान्त्वय नाश; other is नरिन्वाय नाशः | सान्त्वय नाश is a destruction in which the cause will remain. Like when the pot is destroyed it is never totally destroyed; clay will remain. Even when the entire universe is destroyed during प्रलय, स्थूल प्रपञ्च goes away सूक्ष्म प्रपञ्च goes way. कारण प्रपञ्च goes away you cannot say कारण प्रपञ्च will remain with संचित कर्म which is responsible for the next shrishti. So when the कारण remains it is called सः अन्वय नाश; अन्वय referring to the कारणं. सर्वत्र अन्वेती इति अन्वयः कारणं. Whereas when the cause is ignorance and the effect is a projection, when the cause is ignorance like rope ignorance, and effect is a projection like rope snake. When I get the rope knowledge, then the snake also will go. And the cause, of the snake, rope ignorance, also will go away. कार्यम् also goes. कारणं also goes. Therefore the destruction of snake, which snake? Rope-snake is सान्त्वय नाश or नरिन्वाय नाश? The destruction of rope-snake is called नरिन्वाय नाशः is because the causal ignorance also goes. So whenever a मथिया is भातितं; negated by knowledge that भातितं is called नरिन्वाय नाश. Anyway this is not my main topic. If you understand or otherwise also fine. There are 2 types of destruction and ब्रह्मन् doesn't have सान्त्वय नाश also or नरिन्वाय नाश also. अमृतः = सान्त्वय नाश रहतिः अमृतः = नरिन्वाय नाश रहतिः also. Therefore, two words. And, if you don't understand all these details you understand ब्रह्मन् is immortal. If you understand that, for the time being, that is enough, after all it is a quotation only. We are not in बृहदारण्यक now. So अजर; अमर; अमृतः; अभय तस्मात् पुनरुक्तिः नास्ति. Then finally "एक एवाद्वयः" | I told you in the last class there should not be

quotation mark. It is Sankaracharya's conclusion. Therefore when the ignorance is removed all द्वैतं in the form of snake, माला etc. Goes away only अद्वैतं remains. Rope is the non-dual अधिष्ठानं in the example. After Brahma ज्ञानं only the non-dual ब्रह्मन् remains. यस्मिन् सर्वाणि भूतानि आत्मैव अभूत् विजानता | तत्र को मोहः कः शोकः कत्वं अनुपश्यत; is the ideal quotation.

Now I have to give you the अन्वय of the श्लोका | "रज्जुः एव (अस्ति)" इति रज्ज्वां निश्चितायां (सत्यां) विकल्पकः विनिवर्तते अद्वैतं च (अवशिष्यते) | तद्वद् आत्मा विनिश्चयः (भवति)

Continuing, introduction to verse 19.

यद्यात्मैक एवेति निश्चयः कथं प्राणादिभिरनन्तैर्भावैरेतैः संसारलक्षणैर्विकल्पित इत्युच्यते, शृणु

यदि आत्मा एकः एव इति निश्चयः if this is our confirmed knowledge that आत्मा, is non-dual, and it cannot become anything else because not subject to any change at all. कथं प्राणादभिः अनन्तैः भावैः. How can that non-dual ब्रह्मन्, which cannot undergo any change at all, how can that non-dual ब्रह्मन् विकल्पित? Become mistaken? Because even for mistaking someone is not there. In the case of the rope, there is somebody who mistake the rope as snake. Here mistaker mistaken even that duality is not there.

How can that non-dual ब्रह्मन् or आत्मा here विकल्पितः gets mistaken? In what all forms? प्राणादभिः अनन्तैः भावैः in the form of infinite forms. So broadly we divide into three as जीव जगत् and ईश्वर. But that world itself is in infinite forms. And therefore we say अनन्तैः भावैः Beginning with प्राणादभिः here also the word प्राणा must be understood as ईश्वर based on the big भाष्यं discussion. Last week I gave you page reference. Page 41 of माण्डूक्य उपनिषद् Gorakhpur edition; up to page 43. 3 pages there is a भाष्यं discussion how the word प्राणा can be called ईश्वर. And significant discussion also. So here the word प्राणादभिः should be translated as ईश्वर. Beginning with ईश्वर then जीव then जगत् in all these forms one non-dual changeless आत्मा gets mistaken? And which are all what? संसार लक्षणैः what is common to all? All of them are संसार. So संसार लक्षणैः प्राणादभिः अनन्तैः भावैः; all सामानादि करण्यं order must be एतैः संसार लक्षणैः प्राणादभिः अनन्तैः भावैः; and तृतीया विभक्ति should be इत्थं भावे तृतीया in the form of. All these things विकल्पितः how can it be mistaken. Who is the mistaker/ who is the mistaken? There is no duality. इति उच्यते. That is being said. शृणु. May you carefully listen. Already the answer has been given before in one important verse. If you remember it is not a big deal. Since we would have forgotten it is going to be a big deal. What is that श्लोका? I will tell you. Page 93 verse 12 कल्पयत आत्मन आत्मानं आत्मादेव स्व मायया; the mistaker is आत्मा; the mistaken is आत्मा; the mistaking process is आत्मा; just as one waker during dream mistakes himself as the dream world, dream perceiver. All only one waker. He does all these things. He gets divided into perceiver and perceived. In the same way आत्मा आत्मन आत्मानं कल्पयति स्वप्नवत्. And there also the word used was स्व मायया. And all because of

मूला अवद्या otherwise called माया शक्ति. Here also the word माया is used. Therefore 19 and 12th verses are very similar. And both are very, very important verses. Because अद्वैतन्ि is attacked by all the people साङ्ख्या योग, न्याय, वैशेषिक पूर्व मीमंसिक विषिष्टाद्वैतन्ि द्वैतन्ि all attack. For that our answer is in these two श्लोका. And then naturally the question will come if माया is responsible for all these things how do you say आत्मा is non-dual because there are 2 things. All these are regular questions by वषिष्टाद्वैतन्ि and द्वैतन्ि. You say आत्मा is non-dual and shamelessly you introduce माया also. And for that in the 12th verse answer was given. स्व मायया the word स्व माया is taken indicating that माया is not separate entity which can be counted as a second thing. Previously another word was used देवस्य एषा स्वभवयोयां in the first chapter आप्तकामस्य का स्पृहाः? The word स्वभाव indicates माया | माया doesn't have a separate existence of its own. Therefore it cannot be counted as no 2. All these important things are being said here. We will read the श्लोका.

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः । मायैषा तस्य देवस्य यया संमोहितः स्वयम् ॥ १९ ॥

So the essence is simple as in the 12th श्लोका. Because of माया शक्ति alone one आत्मा gets divided into जीव, जगत् and ईश्वर. All versions are because of माया. And when with the माया शक्ति, आत्मा appears as जीव, that जीव becomes confused-जीव. When because of the same माया शक्ति when ईश्वर appears that is non-confused ईश्वर and जगत्. Thus confused-जीव. Non-confused ईश्वर and जगत् which is unconfusable. All these three are one आत्मा, appearing because of one माया शक्ति. And that is said here. Sankaracharya doesn't comment on the first line of the भाष्यं. That has been given in the introduction itself. In the introduction एतै प्राणादिभिः अनन्तैः भावैः विकल्पितः has been commented or mentioned. So you have to read it twice. This आत्मा is mistaken in all these forms. Then कथं? How is आत्मा mistaken in the form of all these things? Then the answer is in the second line. Therefore because of the introduction it appears as though not commented. In the introduction portion first line has been mentioned we should understand. In the भाष्यं the second line part alone is commented. We will read. And therefore to make a finer observation what Sankaracharya is doing is he adds a word कथं, in the first line and make it a question of the पूर्वपक्षि. So first line Sankaracharya presents as the question of पूर्वपक्षि by adding a word कथं. Therefore कथं आत्मा एतैः प्राणादिभिः अनन्तैः; भावैः विकल्पितः भवति is the question given in the introduction. Now the answer comes in the second line which we are going to get in the following paragraph.

मायैषा तस्यात्मनो देवस्य । यथा मायाविना विहिता माया गगनमतिविमलं कुसुमितैः सपलाशैस्तरुभिराकीर्णमिव करोति तथेयमपि देवस्य माया ययायं स्वयमपि मोहित इव मोहितो भवति । “मम माया दुरत्यया” (गीता ७.१४) इत्युक्तम् ॥ १९ ॥

एषा एषा means all these projections or pluralities. तस्य देवस्य; माया. It is the माया शक्ति, which is otherwise called मूला अवद्या. Of आत्मन; is in the मूलम् = देवस्य. The word एव indicating चैतन्य स्वरूपस्य माया एषा. And how can we understand माया? GPA says, by understanding any magical power, of a magician. You can understand माया. I have told you the example hundred times. Whenever I get an opportunity I see a magic show. If I can't go to an auditorium, I watch in TV at least. TV is full of magic shows. In one show, he brings his wife. He asks her to lie down on the cot; he has got an instrument with which he cuts her, blood splashing. And he cuts her into two like jarasanda. And then these 2 parts of the body he separates also. One side is the head on one side of the stage. The other side is the lower half. And the upper half he screams and moves the hand and all. The magician walks up and down in the middle to make sure the division is really done. And after several minutes what will he do? Again he will bring back and join the two halves with all people watching and she will jump up and say Hi. And we see it with our own eyes. What do we call it? माया. That means he divides without dividing. अजायमानो बहुता विजायते; पुरुष शूक्तं | भगवान् multiplies into the world without actually multiplying. The most important प्रमाण to show that world is मथिया. भगवान् becomes plural without becoming plural. That means he appears plural. Like माया. Sankaracharya gives a different example माया विना विहिता माया. This magical power which is spread by the magician all over the auditorium कण्ठं कृत्वा विज्ञाने he creates a spell in the eyes of all the perceiver. That is why in English there is an expression spell bound. So वहिता माया means what? Made spellbound. By magical power. What does he do? गगनम् अति विमलं he will ask the people to look up in the sky. Even in an open area or in the auditorium with high ceiling and अति विमलं गगनम् pure space without anything there. कुसुमतिः | सपलाशैः तरुभिः in the sky there will be several trees. Floating trees. And not only one can see trees in the sky. सपलाशैः पलाश means leaf. With plenty of branches and leaves. And कुसुमतिः with full blossom. So flowers are also visible hanging. Like hanging garden. So hanging trees सपलाशैः कुसुमतिः तरुभिः not one tree आकीर्णं all over there are trees. करोति if a local मायावी can create all this with his magical power then what to talk of भगवान्. मायावीव वजिरुम्भयत्यपि महायोगीव यः सूवेच्छया तस्मै श्रीगुरुमुखाय नम इदं श्रीदक्षिणामुखाय.

So the माया in the second line is magical power, not वेदान्तिक माया. And, मायावी also refers to magician in the second line of the भाष्यं. Like the magical power of the magician makes the clear sky strewn. आकीर्णं means strewn all over with varieties of trees leaves or blossoms or flowers; तथा in the same way इयं अपि देवस्य this magical power of ब्रह्मन् or ईश्वर, यया by which power, स्वयं अपि. That ब्रह्मन् itself appears as confused जीव also. So स्वयं अपि ब्रह्मन् itself मोहतिः इव. That is very important. As though

confused. Because it is only from व्यावहार दृष्टिः. From पारमार्थिके दृष्टिः we are neither जीव nor are we confused. Therefore मोहितः जीवः इव भवति. Then we have to add अमोहितः ईश्वरः भवति. जगत् इव मोह अयोग्यः; अयोग्यं जगत् इव च भवति. So in the मूलम् संमोहितः alone is there Sankaracharya ingeniously adds इव कार. Very significant इव भवति. And Sankaracharya reminds BG 7th chapter मम माया दुरत्यया. My माया cannot be easily conquered; he doesn't say unconquerable. He says it is difficult to conquer; it is possible to transcend माया with शास्त्रिक help. इति उक्तं. इति उक्तं गीतायां understood. OK अन्वय. एतैः प्राणादिभिः अनन्तैः भावैः च (आत्मा) विकल्पितः | पूर्णक्रिया रूप प्रयोगः एषा तस्य देवस्य माया (भवति). यया (आत्मा) स्वयं संमोहितः (इव भवति) And we are seeing a parallel mantra in the Sunday morning कैवल्य उपनिषद् class स एव माया परिपोहितात्मा शरीरमास्थाय करोतिसर्वम्. Same idea here. Ok continuing, in the following श्लोकाः GPA is talking about varieties of confusion, entertained by varieties of philosophers in explaining the plurality. In the following श्लोकाः GPA is presenting, varieties of confusion, entertained by varieties of philosophers, in explaining the plurality. Why do we call it all confusion? Because none of them says that the whole thing is a false appearance. All of them take creation as a real arrival from आत्मा or ब्रह्मन् or from ईश्वर. From something or the other they all take universe as सत्यं | साङ्ख्या, योग, न्याय, वैशेषिक, पूर्व मीमांस; for all of them universe is सत्यं | विशिष्टाद्वैतं and द्वैतं also; even though they accept माया as ईश्वर's power, their माया is different from our माया. For them ईश्वरः सत्यं; माया सत्यं | मायया श्रिष्ट जगत् अपि सत्यं. Thus all of them take the universe as real. And they explain the universe in manifold ways. Because each one has got a श्रष्टि क्रम. Some say there are 5 सत्त्वं, 10 सत्त्वं, 20 सत्त्वं, 25 सत्त्वं, 21 सत्त्वं. Different people explain in different ways. And all of them uniformly take as सत्यं. T GPA says all of them are consistently confused. Their explanations are different. What is uniform confusion? जगत् सत्यं | अद्वैतीन् is the only minority. Anyway in India minority status is advantageous. अद्वैतीन् is the only one who says जगत् is मथिया. And if at all he has a company, he has got a wrong company. That is the Buddhism. Buddhistic philosophers especially योगाचार and माध्यमिक; they are the only ones who say जगत् मथिया. That is why they all say अद्वैतीन् is really a Buddhist only. Only difference is they don't put vibhuti. These people applying vibhuti they are all pseudo-Buddhist they say. Because the only common thing between them and us is जगन् मथियात्त्वं. And all these confusion list from 22 to 28. And Sankaracharya in his commentary says, since all these श्लोकाः are confusion, I don't want to waste my time in writing elaborate commentary on others confusion. That is a why all of them are given continuously since Sankaracharya doesn't elaborate these श्लोकाः I am also not going to elaborate. If you want elaboration, c/o my मूलम् class. For each श्लोका I have given the meaning. And my source of commentary is

Anandagiri. Fortunately Anandagiri has written a commentary on all these श्लोकाः. Since I am not teaching Anandagiri I am supposed to be teaching the भाष्यं. Therefore I am going to go. So we will quickly read through the श्लोकाः. One Anjaneyar leap we will make.

प्राण इति प्राणविदो भूतानीति च तद्विदः । गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २० ॥
 पादा इति पादविदो विषया इति च तद्विदः । लोका इति लोकविदो देवा इति च तद्विदः ॥ २१ ॥
 वेदा इति वेदविदो यज्ञा इति च तद्विदः । भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥ २२ ॥
 सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः । मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः ॥ २३ ॥
 काल इति कालविदो दिश इति च तद्विदः । वादा इति वादविदो भुवनानीति तद्विदः ॥ २४ ॥
 मन इति मनोविदो बुद्धिरिति च तद्विदः । चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥ २५ ॥
 पञ्चविंशक इत्येके षड्विंश इति चापरे । एकत्रिंशक इत्याहुरनन्त इति चापरे ॥ २६ ॥
 लोकाँल्लोकविदः प्राहुराश्रमा इति तद्विदः । स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥ २७ ॥
 सृष्टिरिति सृष्टिविदो लय इति च तद्विदः । स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ २८ ॥

So all these 9 श्लोकाःs are different philosophies or views of different philosophers with reference to pluralistic universe those who know hindi, in hindi translation they have given the meaning. They have also mentioned which philosopher. Of course, must be based on Anandagiri भाष्यं. Sankaracharya writes one line for all the nine श्लोकाः one line commentary. I will just read that's sentence. We will read.

प्राणः प्राज्जो बीजात्मा तत्कार्यभेदा हीतरे स्थत्यन्ताः ।

So he divides the entire plurality into two. कारण ईश्वरः and कार्य प्रपञ्चः. And what is कारण ईश्वरः in the 20th verse, page 101 the first word is प्राणा; here also the word प्राणा: refer to ईश्वरः look at the भाष्यं. Sankaracharya's प्राणा of verse 20. You should not ask suddenly wherefrom the word प्राणा came? प्राणा of verse 20 is प्राज्जः | प्राज्जः is the third pada identical with ईश्वरः the कारणीश्वर; therefore called बीजात्मा. बीजात्मा means कारण ईश्वर; बीजं means कारणम्. And इतरे all the others, स्थिति अनन्तः up to last item स्थिति. Where does the word स्थिति come? Page 103 verse no 28 second line; स्थिति that is the last item in the list. स्थिति अनन्त up to स्थिति. स्थिति means survival of the universe. All of them after प्राणा, up to स्थिति: are तद् कार्य भेद; they are all varieties of products born out of that प्राणा; ईश्वर; all the later items are कार्य भेद. भेद means varieties. Varieties of products. That means in the श्लोका भूतानि गुणाः पादाः विषयाः लोकाः all of them occurring in the later श्लोकाः are the products of the first item प्राणाः ईश्वर. Rest is ईश्वर कार्य भूतः all of them including ईश्वर is अध्यास. Because ईश्वर is the थिर्द पादा. Third पादा is also व्यावहारिकि or पारमार्थिकि. Third पादा ईश्वर is also व्यावहारिक. First two पादाःs are also व्यावहारिक. In short जीव, जगत्, ईश्वर all of them are माया कल्पितं. In माया पञ्चकं, निरुपम नित्य निरंशकेऽप्यखण्डे मयि चिति सर्व विकल्पनदिशून्ये | घटयति जगदीश जीव भेदं त्वघटितघटना पटीयसि माया.

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Page 103, verse 28

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः । स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ २८

प्राणः प्राज्ञो बीजात्मा तत्कार्यभेदा हीतरे स्थत्यन्ताः

GPA pointed out that one आत्मा, the तुरीयम् alone, appears as the pluralistic universe because of ignorance. At the individual level it is called ignorance. At the macro level it is called माया. So whether you call it मूलावद्या or माया, because of that alone one आत्मा appears as the plurality. And by using the word appears what we convey is आत्मा doesn't undergo any change. It continues to be non-dual all the time. Retaining its non-dual nature, it appears as many. As I quoted the पुरुष शूक्त मन्त्रा, very, very important मन्त्रा | अजायमानः बहुदा वजायते. Very very important. अजायमानः without becoming many. बहुदा वजायते | आत्मा seemingly becomes many. And very few people understand this fact. Therefore they commit a mistake that आत्मा has really become many. And they take the pluralistic universe as सत्यं. And therefore in their philosophy, कार्यम् is also सत्यं. In the form of this universe. कारणं is also सत्यं, whereas in अद्वैतं, कारणं is also मथिया, the third पाद. कार्यम् is also मथिया, the second and first पादs. But not knowing the कार्य कारण विलक्षण आत्मा, they mistake सत्य कारणं and सत्य कार्यम्. And this सत्य कारणं and सत्य कार्यम्, are presented by different philosophers in different manner. For example साङ्ख्य considers, that one real प्रकृति is कारणं. And everything is the real कार्य प्रपञ्च. For them प्रकृति is कारणं. प्रपञ्च is कार्यम्. And both of them are सत्यं. Very important. And in न्याय वैशेषिक philosophy परमाणु is कारणं and प्रपञ्च is कार्यम्, and for them both परमाणु and प्रपञ्च are सत्यं. Thus different people have different कारणं different कार्यम्s. And both are सत्यं for them. But we वेदान्तनि say both of them are मथिया. One आत्मा appears as this. And that is said here. All these confusions were enumerated in these verses which we read in the last class. From verses 20 to 28. And Sankaracharya doesn't want to comment verse by verse. Therefore he gives a consolidated commentary for all these 9 verses. 20 to 28 consolidated commentary. And what is the first message? In the 20th verse the first word used is प्राणाः. In the 28th verse the last word used is स्थितिः and from प्राणा up to स्थितिः all of them are

superimposition. The only difference is प्राणा: the first one is कारणं. And all the others, mentioned later upto स्थिति, they are all कार्यम्. That is what is said here. प्राणा:, look at the भाष्यं, we have seen this in the last class. Very carefully note. In this context प्राणा: doesn't mean the पञ्च प्राणा: It means प्राज्ञः, at the samashti level. Samashti प्राज्ञः called बीजात्मा, which is otherwise called ईश्वरः In माण्डूक्य उपनिषद् it is called तृतीय पादः कारण पादः So प्राणा: = प्राज्ञ = बीजात्मा. After बीजात्मा there must be full stop. And तत् कार्य भेद हि इतरे | इतरे means all other things mentioned after प्राणा, in all these verses 20 to 28, up to स्थिति अन्त, upto स्थिति mentioned in the 28th verse. इतरे all others. Are तत् कार्य भेद; they are all varieties of products of that ईश्वर. Upto this we saw. Continuing.

अन्ये च सर्वे लौकिकाः सर्वप्राणिपरिकल्पिता भेदा रज्ज्वामिव सर्पादयस्तच्छून्य आत्मन्यात्मस्वरूपानिश्चयहेतोरविद्यया कल्पिता इति पिण्डीकृतोऽर्थः । प्राणादिश्लोकानां प्रत्येकं पदार्थव्याख्याने फल्गुप्रयोजनत्वात्सिद्धपदार्थत्वाच्च यत्नो न कृतः ॥२८ ॥

अन्ये च all the other mentioned in verses 21, 22, 23 etc. सर्वे लौकिकाः; all the worldly assumptions entertained by worldly people even the सूपकारः are mentioned. सूपकारः means those who are eaters. सूपकारः means cooks. All the cooks put together have got a philosophy. Whole creation is भोज्यं. It is a matter for consumption and enjoyment. All these worldly philosophies. लौकिकाः सर्व प्राणि परिकल्पिताः which are imagined by all the living beings especially all the humanbeings. भेद; भेद; means varieties of assumptions or concept in which we can include modern science. They have got their own cosmology they divide the world into 4 or 5 types of energy. And from that energy came sub atomic particle then

Atoms, then molecules then element. Even that cosmology we can take. That is also solidified ignorance. What is that also? Solidified ignorance. So सर्व प्राणि परिकल्पिताः भेदः They are all like रज्ज्वां इव सर्पादयः They are like snake etc. Superimposed on rope. They are all superimposition upon, तच्छून्ये आत्मनि. So तच्छून्य is printed because of संधि rule. If you split it तत् छून्ये. तत् refers to all the superimposition And it is षष्टितत्पुरुषः or तृतीय तत्पुरुषः अतश्चून्यः : तत्शून्यः upon the आत्मा which is free from all these things.

Remembering the 9th chapter of Bhagavad Gita; मत्स्थानसिर्व भूतानि and then immediately Lord Krishna says न च मत्स्थानिभूतानि. All things and beings are appearing in me. Then what is the fact? None of them is there in me. That is said here तच्छून्ये आत्मनि परिकल्पिताः and why they are visualised? आत्मा स्वरूप अनिश्चय हेतो. Because of the अनश्चयः means non-ascertainment or because of ignorance. So because of the ignorance of the real nature of आत्मा, which is otherwise is called अवदियया, which is called मूलावदिया or माया कल्पिताः they are all seen. इति पिण्डीकृतः अर्थः this is the

consolidation commentary on which verse? Not any particular verse. All verse from 20 to 28 put together. Then naturally one will wonder. How come Sankaracharya wrote commentary for all other verses independently. But only for these 9 verses he gives consolidated व्याख्यानं? Is it because, he is feeling lazy to write commentary. He says, प्राणादश्लोकानां for all these 9 verses, प्रत्येकं पदार्थं व्याख्याने. If I write a commentary, verse by verse as Anandagiri has done. Those who are interested can read Anandagiri व्याख्यानं. In my मूलं class, I have given independent commentary on each श्लोका. And my commentary is based on Anandagiri. And like Anandagiri, Sankaracharya has not done by पल्लुप्रयोजनत्वात्. पल्लु means अल्पं. पल्लु. So because the benefit is purely academic, because all of them in anyway imagination and मथिया, why should I waste my time on that. So अल्प प्रयोजनत्वात्. And not only hat. If you read the श्लोका, with limited Sanskrit knowledge you yourself can understand the meaning भोक्ता इति च भोक्तरुवदिः | भोज्यं इति च तद्वदिः etc. Or वेद इति च वेदवदिः यज्ञ इति च तत् वदिः Vedic philosophers say वेद is ultimate. Ritualistic people say rituals are ultimate. You can by just seeing the dictionary you yourself can arrive at the meaning. Therefore सद्धि पदारत्वाच्च the word meaning is very clear. Therefore यत्नः न कृतः I don't want to put too much effort on that. And I am not giving the अन्वय also for all these 9 verses. And the अन्वय is also very simple. काल वदिः कालः इति विदन्ति. दशिवदिः दशिः इति विदन्ति after इति put वदन्ति. It is a वदन्ति. वदन्ति has another meaning. Ok. Now continuing, the following verse is a very, very significant observation. Very important. What is that? We will read

किं बहुना | यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति। तं चावति स भूत्वासौ तद्ग्रहः समुपैति तम् ॥ २९ ॥

So the ultimate reality is नरिगुणः according to वेदान्त. But because of confusion, that निर्गुण आत्मा is missed. And different philosophers superimpose various गुणाः. And each one will get one सगुणं ब्रह्म as reality. And how many सगुण ब्रह्मणा are possible? सगुण ब्रह्मणा are of infinite variety. ब्रह्मणा will claim, वशिष्णु alone is the ultimate reality. The लङ्गायत् people they appeared in newspaper. They are supposed to be वीर शैव. And they claim, लङ्गि आयतं | आयतं means the place of worship. They are called लङ्गायत्. लङ्गि एव ईश्वरस्य आयतनं एषां ते लङ्गायताः Clean sanskrit word. आयतं means आलम्बनं, प्र तीकं symbol. लङ्गि is the symbol the object of worship for them. They consider शवि is the ultimate reality. In the newspaper the news is that they want to claim they are a separate religion. Don't look upon us as one of the offshoots of Hinduism. Then we will become one among many. We don't want to be with Hinduism; we want to claim, we are a separate religion. Thus वैष्णवाः consider वशिष्णु as ultimate. शैवाः consider शवि as ultimate; देवी worshippers consider देवी is ultimate. And the entire humanity will

consider one form or the other as the ultimate depending upon which group he joins. Which is purely decided by prarabdha. Whichever group he falls within. He will go to their religious head. And that head will indoctrinate. Repeatedly saying our God is real God. And he won't put full stop. Semi colon. All the other Gods are பிசாசு. They are all devils; not real ones. Therefore worship our God; they will emphasize. Then they will say don't worship others. Thus we have got how many religions? Infinite religions are there. This is one important message. Because सगुणs are infinite, once नरिगुणं is missed. And all of them are superimposition, कल्पति. Now comes the second most important message. And that is, even though all the सगुण versions are कल्पति, कल्पितं मथिया cannot exist without, fill up the blank. मथिया cannot exist without सत्यं. Where is the सत्यं? Wherever मथिया is there right underneath, as the very support, सत्यं must be there. Because the **Is**ness if मथिया, comes from सत्यं. The **is**ness of सगुण वशिष्णु comes from नरिगुणं ब्रह्म. The **is**ness of सगुण शवि comes from नरिगुणं ब्रह्म. The **is**ness of सगुण देवी comes from नरिगुण. The **is**ness of सगुण Jesus, comes from नरिगुणं ब्रह्म. Therefore the message is every मथिया has सत्यं as its very content. Every सगुण देवता has निर्गुण सत्यं as its very content. Ok so what? When they are worshipping the मथिया, unknowingly they are worshipping the सत्यं also. Therefore मम वर्तमा अनुवर्तन्ते मनुष्य पार्थ सर्व च'; Lord Krishna said every मथिया देवता worshippers, unwittingly are worshipping the सत्यं, and the सत्यं has got which attribute? सत्यं is अनामकं, अरुपकं. Will come in this श्लोका itself. सत्यं doesn't have any particular नाम or रूप. And since everybody worships सत्यं, the पूजा will give फलम्. The पूजा will give फलम्. That is why we accept all religions as valid. Because when those religious people are worshipping their God, whether they know or not, they will get the benefit of the worship. Therefore Hinduism, validates all religions. There are some people who are not very happy with this message. They want to say Hinduism alone is valid. Other religions are invalid; they want to say. But we should not accept that because, truth is where? துணிவும் இரப்பார் தூரம்பிலும் இரப்பார். So यो यो यां यां तनुं भक्ताः श्रद्धया - that is important. With श्रद्धा; they worship they will get the benefit of their worship. That is why we hear the story of miracles all over the world. Whether it is mosque or church, temple or synagogues or any place of worship, the भक्ता will get the benefit because truth is behind. And what will happen? With श्रद्धा if they worship, what will happen? One day or the other, through the सगुण form of their देवता, all the people will ultimately come to माण्डूक्य कारिका. They all will come to माण्डूक्य कारिका, either in this जन्मा, or in one जन्मा or the other. They have to come to नान्त प्राज्ञम्, न बहिष् प्राज्ञं. अदृष्टं अव्यवहार्यं सः आत्मा स विज्ञेयः Therefore we accept all form of worship. But that should not be taken as ultimate reality. It has reality. But it is not reality. It has reality. But it is not reality. Why? Because this is a finite form. How can it be real? And that is why we have got well

known verse I have quoted very often. निर्विशेषं परम् ब्रह्म साक्षात्कर्तुमनीश्वरा एमन्दास्तेनुकंप्यन्ते
 सवशीष नरिपणैः नरिवशीषं परम्, the ultimate ब्रह्मन् is नरिवशीषं नरिवशीषं means नरिगुणं. But
 साकशात्कर्तुं अनेश्वरः there are many people who are not able to appreciate the नरिवशीषं |
 क्लेशोऽधिकतरस्तेशामव्यक्तासक्तचेतसां | Lord Krishna said in the 12th chapter. नरिगुणं ब्रह्म is
 difficult to comprehend. ते मन्दाः all those incompetent people are called मन्दा; what is
 मन्दम्? Not stomach. It becomes मन्दम् now and then. They are intellectually मन्दा; ते
 आनुकंप्यन्ते वेदान्त itself considers them and sympathizes with them. Therefore वेदान्त
 doesn't want to reject them. Call them all. And वेदान्त gives them various सगुण देवताः So
 ये मन्दाः ते आनुकंप्यन्ते आनुकंप्यन्ते mean they sympathize. How अवशीष नरिपणैः by giving
 them सगुण ईश्वर. And how many सगुणं are possible. We can have, all of 33 crore देवता.
 You take any one. Start the पूजा. This is the verse; validation of all forms of worship.
 अद्वैतं validates worship. Not only it validates worship. It validates worship of all
 forms. That is Swami Chinmayananda nicely says in Delhi they wanted to build a
 religious Centre where they will have all the worship of all religions. Not only within
 Hinduism, various deities, but even other versions. They wanted to inaugurate. And
 went to various religious heads. Each one of them says I will only inaugurate mine.
 Therefore the organizers were wondering how many people to call. So they went
 round and round and came to Chinmayananda. And they asked will you inaugurate?
 Chinmayananda said no problem, you add few more. That is the greatness of
 advaita. We can accommodate all. Very important verse. Nowhere else we find this.
 Of course in the Bhagavad Gita, the relevant verse is यो यो यां यां तनुं भक्त but that
 has a problem. They will say therefore Lord Krishna is the ultimate. Problem. Hare
 Krishna will come and jump, whereas we are safe here. Because here it is नान्त पराजः
 that is presented. We will go the भाष्यं.

भाष्यम् प्राणादीनामन्यतममुक्तमनुक्तं वान्यं भावं पदार्थं दर्शयेद्यस्याचार्योऽन्यो वाप्त इदमेव तत्त्वमिति स तं
 भावमात्मभूतं पश्यत्ययमहमिति वा ममेति वा । तं च द्रष्टारं स भावोऽवति यो दर्शितो भावोऽसौ भूत्वा रक्षति ।
 स्वेनात्मना सर्वतो निरुणद्धि । तस्मिन्ग्रहस्तद्ग्रहस्तदभिनिवेशः । इदमेव तत्त्वमिति स तं ग्रहीतारमुपैति । तस्यात्मभावं
 निगच्छतीत्यर्थः ॥२९॥

So the श्लोका says तां भावं. Here the word भाव refers to whichever सगुण version of ब्रह्मन्.
 Whichever सगुण version of ब्रह्मन् often called कार्य ब्रह्म. So this will be very elaborately
 studied in Vicara Sagara, seventh chapter. In Vicara Sagara, Nischala dasa visualises
 a quarrel among these भक्ताः claiming वषिणु and शवि are great. Each one arguing in
 favour. All these very much dramatized in Vichara Sagara. I think in the 7th and last
 chapter. So any सगुण version of ब्रह्मन्, प्राणादीनां among the various versions mentioned

beginning with प्राणा. When he raises प्राणा what is he keeping in mind. From the verse 20th to 28th. 20th begins with प्राणा. Therefore प्राणादीनां; among the various versions mentioned in the 9 श्लोकाः; अन्यतमं. Any one version. Like Sikh people, I am not talking about ill people. Sick means Sikh religion; there the God is the very scripture itself; भगवान् is गुरु grantha sahib. That very grantha they worship as God. That is why they call it kurbanī. Kurbanī is गुरु वाणी. गुरु will become कुरु. वाणी becomes बानि. वाबयोः भेद : in the north. Therefore it becomes Kurbanī. The words of the गुरु. And that grantha becomes God. They very carefully keep it. Even they fan that book. For them that book, is God. In the verses we have वेद इति वेद वदि; refers to the people like Sikhs. So प्राणादीनां अन्यतमं including शास्त्र, we call it शब्द ब्रह्म | शब्द ब्रह्म मयी चराचर मयी ज्योतिर्मयी वाङ्ग मयी; नित्यानन्द मयी निरञ्जन मयी तत्त्वं मयी चिन्मयी; तत्वातीत मयी परात्पर मयी माया मयी श्री मयी; सर्वेश्वर्यमयी सदासविमयी मां पाह्मीनांबकिं. मीनाक्षी स्तोत्रं. There in the last श्लोका, I think Sankaracharya only, says शब्द ब्रह्म मयी Oh mother you are in the form of शब्द ब्रह्म. The scriptures. So अन्यतमं उक्तं. Anyone mentioned in the 9 verses or अनुक्तं वा so not mentioned, any other new varieties also. Like Santoshi Mata. We have got new additions also. So उक्तं अनुक्तं वा, अन्यां भावं. Any सगुण version. भावं is in the मूलं=पदार्थं. Here पदार्थ refers to सगुण ब्रह्म as deity. दर्शयेत्. If that is shown as God, by any particular religious head, अकार्यः we have to supply the subject अकार्यः दर्शयेत्. Any religious or any so-called prophet introduces that deity. अन्यः व आप्तः or any other आप्त पुरुषः । आप्तः means reliable person. He might not be a formal आचर्य. But trusted by a group of people. And he guides. Like श्बारी malai has got गुरु swami. There are so many groups. For each group a person who has gone to sabari malai a few times he becomes a गुरुस्वामि head for the next group who are the fresher. They put absolute faith in the गुरुस्वामि. Even though he has not studied scriptures he becomes some kind of a head. So many गुरुस्वामि give their own versions. Adding to our confusion on religion. And that is why any one. अन्यो means each गुरुस्वामि. Any informal आचार्य also. आप्तः who is trusted by a particular group of people. दर्शयेत्. यस्य third line. दर्शयेत् यस्य | यस्य here is यस्मै शिष्यया; to whichever disciple this was taught. दर्शयेत्; was taught. How? "इदं एव तत्त्वं " this alone is God. If it is taught in a simple manner it would have been fine. गुरु says God can be worshipped in this form, also. Then the teaching is a safe teaching. But if that गुरु says this alone is one. And it becomes indoctrination; it becomes brainwashing. Not only he teaches the people to revere this particular form. He begins to criticise others also. Then several fanatic groups will come. And they will become a threat to all other religious forms. And they will become a threat to the entire humanity. They are all converting religions. They become a problem. If they worship God in these version there is no problem. If they beginning to convert all others. And not only in

ordinary form by using all other forms. They become a threat to not only to all other religions. They become to threat to themselves also. That is why the next generation of youngsters are becoming disenchanted with religion itself. They want to be atheist because the moment you use the word religion, they only think of various centres of world war. Jerusalem. Kashmir. All these places war based on what? Religion. Therefore they will say எனக்கு வேண்டாம். We would love to have humanism. Let us love all. Let us not have anything to do with गुरुवः or स्वामनिः or temples or God. Why? Fanatic religions create problems. Therefore, इदं एव - एव कारः creates problem. एव is fanaticism. So this alone is the ultimate truth "इतिसिः" | सः means that innocent disciples, तं भावं he sees that version of God, as आत्म भूतं as the truth of everything. That सगुण version he sees as the truth of everything. Just as Hare Krishna people saying Krishna in that form is the ultimate reality. Even though Lord Krishna says अहं आत्म. And आत्म is what? माया तदमदि सर्वं अव्यक्त मूर्तनिः; I pervade the whole universe without any particular form. So I pervade the universe formlessly Lord Krishna says. Because to pervade what form should be there? Any particular form cannot pervade everywhere. Because to have a form is to have a boundary. To have a form is to have a boundary. So any particular form cannot be all-pervading. Simple common sense tells. But still these fanatic people will say Lord Krishna as Lord Krishna, is the truth of everything. What to do? We have to pray to Lord Krishna only. So सः तं भावं that सगुण version आत्म भूतं means as the truth of everything. सत्य भूतं पश्यति. And how does he look at this form अयं अहं. Either he says I am that particular form which is very rare. Or मम इति. That particular deity belongs to me. O "अहं इति वा मम इति वा" he takes that सगुण version as the ultimate reality. So up to this is the objective presentation. And the next portion is the commentary on the second line. That alone is very important. That worship is also valid form of worship. So तं च द्रष्टारं सः भावः अवती. सः भावः means that सगुण version of नरिगुणं ब्रह्म. So you have to rearrange the order. सः भावः so that सगुण version, whether it is Vishnu or Krishna or Siva, तं द्रष्टारं अवती will definitely bless that devotee, even though the devotee is a fanatic devotee. भगवान् will bless them. Because they worship with shraddha. Their faith in that form is absolute faith. In fact he blind faith. So अहं च द्रष्टारं. So Dayananda Swami was saying, that in one particular conference, he wanted to say that not only you should worship God in male form. You should have gender equality. Only when you have your God also two versions. And Swamiji wanted to say in Hinduism we worship God in both forms. Therefore you should all accept. And all the other religious heads very staunchly refuted Swamiji. भगवान् is only father. He can never be mother. Don't allow female form of worship. Swamiji wanted to write a resolution admitting both. But they vetoed the resolution. How are they going to accept all other forms? O! fanatic. Even

though all are educated heads. सः भावः तं द्रष्टारं अवती. And Sankaracharya comments on सः भावः. So यः दर्शति; भावः सः भावः. Sanskrit students should change the order of words. So what should be the whole अन्वयः? यः दर्शतिः भावः, सः भावः तं द्रष्टारं अवती. So whatever be the version shown by the गुरु, that particular version will bless the devotees of that particular version. So? यः दर्शतिः भावः is a commentary on सः भावः. And how will that deity bless the devotee? असौ भूत्वा by becoming one with the devotee. By entering that devotee. Which is called the आवेशः so when there are pujas there are some people who will get the आवेश, the entry of that particular deity, and they forget their individuality. Whatever they say is called अरुन् वाक्कु. until then he was looked upon as an ordinary person. Thereafter there is an आवेश. Devi आवेश; Krishna आवेश. anjaneyar आवेश. आवेश means entry. So that particular देवता enters that particular devotee, and blesses the devotee. Here असौ refers to भक्ता; असौ भक्ताः भूत्वा. Becoming one with the devotee it blesses the devotee. स्वेन आत्मना सर्वात्मा नरुणद्धि that particular deity, confines that भक्ता to that particular version. That particular देवता will confine that devotee to that particular version. That means not allowing the devotee to go. That devotee will be made a staunch client of that particular deity. And he will say in कलियुक्तत्तिल कण्ठकण्डलं तद्यत्वं यानु? एन्नोनाद कुरुवायुरात्पन्तान्; another devotee, एन्नोनादल्लयत्पन्तान्; other one will say एन्नोनाद त्तिरुत्पत्ति. That Venkatachalapathy Balaji only. Each one will be confined to that deity. And will stop that भक्ता from going to others. नरुणद्धि means restraint.

And because of that what will happen? So this is the commentary on what? You have to look at the श्लोकात्तं च अवती स. भूत्वा असौ. Now comes the 4th quarter. तद् ग्रहः means तस्मिन् ग्रहः तद् ग्रहः; you have to rearrange the order तद्ग्रहः = तस्मिन् ग्रहः. And what do you mean by ग्रहः तद्ग्रहः; obsession with that deity. Becoming one with that deity. Not only that. Even the physical form of the भक्ता, will sometime become modified. And looks like the deity of worship. A female-deity worshipper often sometimes begins to walk, talk etc. like female. Even though he is a male. Constantly thinking he becomes like that. And Anjaneya भक्ता; I don't want to say. He becomes like that. So तद्ग्रहः | अभनिविशः means obsession. And after that no full stop" what is the obsession?" इदं एव तत्त्वं इति अभनिविशः". The obsession that God is this deity alone. Such an obsession, सः सः refers to अभनिविशः | तं ग्रहीतरम् उपैति. What you can do? Sanskrit students; after अभनिविशः no full stop. इदं एव तत्त्वं इति, which is explanation of अभनिविशः and the next sentence सः तं ग्रहीतरम् उपैति; that obsession takes over, the devotee. That obsession, what obsession? That देवता, Krishna - Krishnan சொல்லி that obsession with that deity तं ग्रहीतरम्. ग्रहीत here means the भक्ता उपैति. It takes over. And often he will get many powers of those deity also. That is why they are able to predict the future;

bless the devotees. Do lot of miracles. All the devotes; for वेदान्ता class, எண்ணி ஜனங்க வருவா. அந்த அருள்வாக்குக்கு 1000 of devotees will go. Because he is giving practical advice. What does मान्दूक्य कारिका do? नरिगुणं ब्रह्म சொல்லி useless. He doesn't give any practical benefit. Whereas அருள்வாக்கு people will give advice. That is why such religions spread all over. अद्वैतं is very, very, very, very small.

060 - MB Chapter 2 verses 29 and 30

Page 104, bhashyam last 3 lines

तस्मिन्ग्रहस्तद्ग्रहस्तदभिनिवेशः । इदमेव तत्त्वमिति स तं ग्रहीतारमुपैति । तस्यात्मभावं निगच्छतीत्यर्थः ॥२९ ॥

From verse 20 to 28, GPA showed, how one आत्मा, is mistaken, in so many ways. Which is experienced by the lay people also. And the philosophers also have their own notions about that. They conclude the creation is real. And they categorise the creation into so many तत्त्वाः and they consider duality is a reality. And having said that GPA said, even though they have all got their own mistaken notion, there is a silver lining behind these mistakes. What is that? Since they are all मथिया in nature, they cannot exist by themselves. They are superimposed on, the सत्यं. And since सत्यं is the अधिष्ठानं of all of them, सत्यं is behind every मथिया वस्तु. I am using the word behind. Behind is within inverted commas. Don't think मथिया is there, and a behind a few centimeters away सत्यं is there. Wherever मथिया is there सत्यं pervades. Just as waker is never away from any, dream object. Dream mountains, dream rivers dream humanbeings all of them are pervaded by one waker. Both the सत् of every dream objects and every cit of every dream living being is coming from the waker only. Since there is सत्यं behind all मथिया objects, worship of the मथिया objects is indirect worship of सत्यं. आकाशात् पतिथं तोयं यदा गच्छति सागरं. सर्व देव नमस्कारः केशवं प्रतिगच्छति । Vaishnavas are so happy. But the problem with Vaishnavas is when they केशवं प्रतिगच्छति they mistake केशव also as one of the beings in the creation with शशन्क चक्रं सकरीड कुण्डलं and located in one particular लोक. If केशव is one of the deities then that also is another superimposition. The word केशवः means नरिगुणं ब्रह्म alone. And since all the worship really goes to the अधिष्ठानं ब्रह्म, all forms of worship are valid. And as I said in the last class, all religions should accept, all religions are valid. If only Hinduism accepts all religions are valid and others don't accept and claim my religion alone is valid. They will become fanatic religion. They will create problem for everyone. Otherwise our view is worship is any form you like. And having worshipped different forms, gain Chitta Suddhi; gain knowledge and transcend all the forms. A transcending the form is real transformation. Transcending the form is transforming. Our definition madhyama पाद lop samasa. Transcending the form is transformation. Ultimate अधिष्ठानं is अनामकं, अरूपकं; GPA is going to say. And therefore since all forms of worship are valid; they will get the benefit. And when they get the benefit each worshiper concludes that his deity is real deity. And therefore his attachment for that deity becomes such an obsession which he calls तद्ग्रहः; we saw this in the last class. तस्मिन् - तस्मिन् means upon the superimposed form ग्रहः; means obsession. Any superimposed form, the devotee gets obsessed. And I said, after that

there should not be full stop. इदमेव तत्त्वमिति. It is explanation of अभनिविशः | इदमेव तत्त्वमिति अभनिविशः | अभनिविशः means fanatic obsession that this alone Vishnu alone is real God. Siva alone is real God. This notion is called अभनिविशः and next sentence सः सः means that obsession or आवेश. गृहीतारं उपैति. They that will overwhelm, overpower that particular devotee. गृहीत here mean devotee. So that obsession takes over that devotee. Means तस्य आत्मा भावं नगिच्छति that deity and the devotee will become one. And that is why those meditators get many powers of those deities also. All this will happen. What is our hope/ after some time परीक्ष्य लोकान् कर्मचितान् ब्रह्माणाः नरिवेदं आयात्. All of them should get नरिवेद, वैराग्यं and they should come to the केनोपनिषद्; नेदं यदतिं उपासते. Any objectified deity is not the ultimate reality. The objectifying observer the consciousness alone is सत्यं. It may take several years. Several decades or even several जन्माः We don't care because in Hinduism, we have got enough जन्माः to complete our examination. Like writing CA repeatedly. You pass in the 39th attempt or 390th attempt. One day you will get liberation. OK; up to this we saw. I have to give you the अन्वय, I think.

Verse 29 अन्वय;

(गुरुः) यस्य यं भावं दर्शयेत् स; तु तं भाव पश्यतसि; असौ भूत्वा तं अवतचि | तद्ग्रह; it is a compound word सपतामनित्पुरुषः तं समुपैति | | 12.18 | | continuing.

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः । एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ ३० ॥

I will give you the gist of the words. एतैः एषः पृथक् एव इति शिङ्कति: | एतैः means because of the experience of the superimposed object beginning from आकाश अग्निजलं पृथिवी as well as भौतिकि परपञ्च. Here एतैः refers to अनात्म पदार्थाः कल्पिता अनात्म पदार्थाः is the meaning of the word एतत्, कल्पतिम् because of माया शक्ति. And what is the mistake the lay people do? They take अनात्म as reality. They take this changing अनात्म and the changing plurality as reality. And once अनात्म is taken as reality then what about आत्मा? आत्मा will be thought about as another separate thing different from अनात्म. Because अनात्म is जडं; आत्मा is चेतनं. Therefore they conclude आत्मा must be somewhere else. अनात्म is changing. आत्मा changeless. Therefore आत्मा is somewhere else. First they attribute reality to अनात्म. Of course आत्मा is another reality. How many realities. One is आत्मा. Another is अनात्म. And they think we have to experience the आत्मा at some time, in some place, in some अवस्था. They dismiss the अनात्म and look for आत्मा separately. Like dismissing the ornament and looking for gold. I want to realise gold. Pushing aside the ornament they want to experience gold. Pushing aside the furniture they want to experience wood. Pushing aside the world they want to realise God. And therefore in meditation how to push the world out? You have to remove every thought and look for the अनुभवं of some peculiar extraordinary ब्रह्मन्. Seeing the struggle of these

lay people what will the ज्ञानी do? ज्ञानी will sympathize with them. Where is आत्मा? यत्र अनात्म वर्तते तत्रैव आत्मा. यत्र विश्व तैजस प्रज्जा: वर्तन्ते तत्रैव तुरीयम् | विश्व itself is तुरीयम्. तैजस itself is तुरीयम्. प्राज्ञा is itself is तुरीयम्. Thus I should not go elsewhere. Therefore he says, the one who knows this fact. What is the fact? आत्मा is not a separate entity. Every experience of अनात्म is experience of आत्मा. What is the केनोपनिषद् मन्त्रा? प्रतबोध वदिति. In every experience the सत् part is आत्मा. The चित् part is आत्मा. In every experience सत् is there or not? Because I say man is, woman is, Cot is, pot is etc. Every experience has got isness. Every experience has got consciousness also. Because there is no experience possible without consciousness. So every अनुभव is आत्मानुभव: There is no distinct आत्मानुभव. Every अनुभव is आत्मानुभव. With the कल्पिता, नाम and रूप. Thus the one who knows there is no आत्मा separate from अनात्म, there is no अनात्म separate from आत्मा. What is अनात्म, from अज्ञाननि: standpoint is, आत्मा from ज्ञाननि: standpoint. What is snake from अज्ञाननि: standpoint is rope from ज्ञानी's standpoint. Thus the one who knows आत्मा and अनात्म are not two things. And that is why I repeatedly say मोक्षा is not escaping from अनात्म. Why? There is no अनात्म separate from आत्मा. When you are trying to escape from अनात्म you are trying to escape from आत्मा. That आत्मा is you are. Therefore never try to escape from अनात्म. You are trying to escape from yourself. You will miserably fail. Learn to accommodate अनात्म as कल्पिता नाम रूप. मत्स्थानि सर्व भूतानि. Experientially. न च मत्स्थानि भूतानि. Factually. This fact the one who knows. ना सतो वदियते भाव; ना भावो वदियते सतः उभयोरपि दृष्टः अन्तः - अन्तः means स्वरूपं. The one who knows this very clearly he is तत्त्ववत्. Very important verse.

We will read the भाष्यं. 105 page

एतैः प्राणादिभिरात्मनोऽपृथग्भूतैरपृथग्भावैरेष आत्मा रज्जुरिव सर्पादि विकल्पारूपैः पृथगेवेति लक्षितोऽभिलक्षितो निश्चितो मूढैरित्यर्थः । विवेकिनां तु रज्ज्वामिव कल्पिताः सर्पादयो नात्मव्यतिरेकेण प्राणादयः सन्तीत्यभिप्राय इदं सर्वं यदयमात्मा (बृ.उ.२.४.६, ४.५.७) इति श्रुतेः ।

एतैः in the मूलं= प्राणादभिः; because of the superimposed factors,. So एतैः प्राणादभिः which are आत्मा na; अपृथक् भूतैः which are not independent entities separate from आत्मा. So आत्मा na; अपृथक् भूतैः; which is non-separate from the आत्मा the observer. Therefore only अपृथक् भावैः. In fact we have to reverse the order अपृथक् भावैः is मूलं = आत्मा न; अपृथक् भूतैः is the व्याख्यानं. So which are really non-separate from आत्मा. Then go to the third line. पृथक् एव इतल्लिखति मूढैः; they are considered to be separate from आत्मा, and independently existing. I never look upon the world as dependent on me. I am the आत्मा, world is अनात्म. Who is dependent on whom? World is dependent on me or I am dependent on the world.? All the people will say, I am dependent on the world. World is so big. I am one of the individuals in the world. I require roti kapda makan. In Tamil உண்ண உணவு உடுக்க உடை இருக்க இடம். Thanks to Omkarananda. உண்ண உணவு உடுக்க உடை இருக்க இடம். So I depend on the world for all these things. This

is the conclusion. Then what is the fact? I am not dependent on the world. The whole world is dependent on me. But the world is seen as an independent entity. इतल्लिक्षतिः लक्षतिः is in the मूलं= अभलिक्षतिः;; what a translation? And then = नश्चितिः the final meaning is this, is concluded. Even philosophers conclude that जीव is a separate reality. जगत् is a separate reality. ईश्वर is separate reality. The powerful dualistic philosophers; the followers of Madhvacharya show 2 finger symbol. There is a difference. जीव - जीव भेद : जगत्-जगत् भेदः pancha भेदः जगत् means जगत् पदार्थ and जगत् पदार्थ भेद. Then जीव - जगत् भेदः जगत् -ईश्वर भेदः Then ईश्वर-जीव भेदः, जीव-जगत्, जगत्-ईश्वर, ईश्वर-जीवः; इति प्रकृतः पञ्चवधिः; भेद that is प्रपञ्च. And this duality is the ultimate reality. You can never make one the other. अद्वैतं is impossible. Very, very vehemently they argue. And later that has been borrowed by the नाम sankeertanam people and they show. Radhe Krishna. Everyone wants a duality. And Sankaracharya says don't tell outside. मूढैः all of them are successfully deluded people. Why? All the worldly objects are alike. He gives example रज्जुः इव सर्पादिव किल्पान रूपः Entire duality is like sarpa etc.

Superimposed on रज्जु. Just as one rope appears as pluralistic projection. One आत्मा appears as all these forms. All these means verses 20 to 28th. Whenever I say कल्पन we should remember 20 to 28 verses. OK. If this is the conclusion of deluded people then what is the conclusion of wise people.? Sankaracharya says:

विवेकिनां तु रज्ज्वामिव कल्पिताः सर्पादयो नात्मव्यतिरेकेण प्राणादयः सन्तीत्यभिप्राय इदं सर्वं यदयमात्मा (बृ.उ.२.४.६, ४.५.७) इति श्रुतेः ।

So विवेकिनां तु; विवेकिनां means those who look at everything through the sastric teaching. Their sense organs will be reporting differences only. Remember wise people do not sensorily see non-duality. If you see non-duality through your eyes; time for cataract surgery. Remember sense organs are designed to report duality. So sensorily no difference will be there. But they look through special goggles called शास्त्र प्रमाणं. When they look through शास्त्र प्रमाणं, what do they see? विवेकिनां तु. For those people, वैदिकिनां, again he gives the example. रज्ज्वाम् कल्पिताः सर्पादयः इव. Just as the snake doesn't exist separate from the rope, in the same way, प्राणादयः प्राणादयः means verses 20 to 28. Because the beginning of verse 20 is प्राण इति प्राण वदिः And what is the meaning of प्राण; what is the special contextual meaning? ईश्वर? So ईश्वर; that is 3rd पाद. Then हरिण्यग्रभ. The second पाद. वरिद् the first पाद and all the other things are none other than one तुरीयम् alone. सर्पादयः आत्मा व्यतिरेकेण means तुरीय व्यतिरेकेण. नान्त प्रज्ञं इत्युक्ता तुरीयम् व्यतिरेकेण. सप्तम मन्त्रोक्त तुरीयम् व्यतिरेकेण. व्यतिरेकेण means other than the तुरीयम्. न सन्ति. They don't exist. Means they don't have an independent existence of their own. No doubt I experience existence in the wall. Because I say wall is. TF experience of existence on the wall, we don't negate. Then what do we say? The existence on the wall, is only on the wall. It is not of the wall. What is the example? Moonlight is on

the moon. But it is not of the moon. Because moon doesn't have light. In the same way, wall, doesn't have a existence of its own. The **isness** of the wall, is borrowed from आत्मा, the observer. This we should assimilate यस्यैव संपुराणां सदात्मकसत् कल्पार्थकं भासते; साक्षात् तत् सत् त्वं असर्वेद वचसा यो बोधयत्याश्रितान् that is the teaching. So नात्म व्यतिकेण how do you split? आत्मा व्यतिकेण न सन्तइति अभिप्रायः And what is the श्रुतविक्रयं? He says इदं सर्वं. What a statement from बृहदारण्यक? मैत्रेयी ब्रह्मणं. इदं ब्रह्म, इदं सत्त्व इमे लोका इमे देवा, इमा भूतानि इदं सर्वं यद्यमात्मा whatever you experience, is yourself. Whatever I experience is myself alone. So इदं सर्वं without exception is अयं आत्मा. अयं means English I am. Sanskrit अयं should be taken as English I am. अपरोक्षतया इत्यर्थः इति श्रुतेः बृहदारण्यक मैत्रेयी ब्रह्मणं comes twice. 2-4-6. And 4-5-7.

Continuing.

एवमात्मव्यतिकेणासत्त्वं रज्जुसर्पवदात्मनि कल्पितानामात्मानं च केवलं निर्विकल्पं यो वेद तत्त्वेन श्रुतितो युक्तितश्च स अविशङ्कितो वेदार्थं विभागतः कल्पयेत्कल्पयतीत्यर्थः इदमेवंपरं वाक्यमदोऽन्यपरमिति । न ह्यनध्यात्मविद्वेदाज्जातुं शक्नोति तत्त्वतः । “नह्यनध्यात्मवित्कश्चिक्रियाफलमुपाश्रुते” (मनु. ६ । ८२) इति हि मानवं वचनम् ॥३० ॥

So यः वेद; whoever understands his message of the उपनिषद्. So एवं is in this manner. And एवं is there in the moola. Sankaracharya explains what do you mean by in this manner. In which manner? So sanskrit students should rearrange the words आत्मानि कल्पितानां आत्मा व्यतिकेण असत्त्वं. That is the अनुवयः | आत्मानि कल्पितानां आत्मा व्यतिकेण असत्त्वं. Whatever is superimposed on आत्मा, is not different from आत्मा. Whatever is superimposed on आत्मा, is not different from आत्मा. What is the example? Whatever is superimposed on rope, the snake is not different from rope. So that is why he gives the example. रज्जु सर्पवत्. So like the rope snake, which is superimposed on rope is non-different from rope. Similarly, whatever is superimposed on आत्मा, is non-different from आत्मा. At least in the case of rope only a few things are superimposed. You don't have an elephant superimposed on rope. But in the case of आत्मा, every blessed thing is superimposed on आत्मा. That is why उपनिषद् makes a word इदं सर्वं. What a statement? Without exception what about ईश्वर | ईश्वर is कल्पति: or अकल्पति: suppose somebody asks. ईश्वरः कल्पति: अकल्पति:; वा somebody asks. What should you answer? Don't answer. We should know how to answer certain things. Ask what do you mean by ईश्वर? If you take ईश्वर as one of the entities in the creation, one of the objects experienceable in the creation, that ईश्वर will come under अनात्मा. Therefore that ईश्वर is also superimposed on आत्मा. Fearlessly I should be able to say that. That is called conviction. If god comes in front of me and talk, I should have the courage to say you are superimposed on me. Of course, me means the meaning should be clear. If you say ईश्वर is the आत्मा, अहं आत्मा गुटाकेश सर्वभूतासयास्थितिः I ईश्वर is आत्मा, then ईश्वर is not superimposed on me. Then all courage is required. ईश्वर is me. Therefore there are only 2 possibilities. What are the 2? ईश्वर is either superimposed on me. Or ईश्वर is me. These

are the only 2 options. The one who can assimilate this and boldly claim this fact, he has understood, the तात्पर्यं of the उपनिषद्. We need not go out and take a microphone and tell these things. Because the world in general is in द्वैत प्रपञ्च in triangular format. जीव जगत् ईश्वर. Therefore as Lord Krishna said, न बुद्धभिर्दं जनयेत्. Never confuse the world, by talking GPA कारिका to the lay person. But having gone through entire Bhagavad Gita, and having gone through at least 5 उपनिषद्s, when the mind of the student is raised, then you can tell, ईश्वर is either superimposed on me, the तुरीयम् or ईश्वर is me the तुरीयम्. Then alone we should tell. And therefore आत्मानं कल्पितानां असत्त्वं. Sanskrit students कल्पितानां षष्टि should be connected with असत्त्वं of the previous line. And what is the meaning of असत्त्वं? मथियात्त्वं. The मथियात्त्वं of this entire world, and what is the next one? आत्मानं केवलं नखिकल्पं. And that ज्ञानी knows, I am नखिकल्पं: When? குட்டு வாங்குதேங்கோ. All the time I am नखिकल्पं: नखिकल्पकः means सजातीय विजातीय स्वगत भेद रहित. What is सजातीय भेद? Between me and another living being is सजातीय भेद. जीवात्म - जीवात्म भेद; is सजातीय भेद: And जीव जगत् भेद; is विजातीय भेद: one is चेतनं another is अचेतनं what is the third? स्वगत भेद ; internal difference within me. That this my head. This is my hand. This is my leg etc. This is called स्वगत भेद; all these differences are because of superimposed नाम and रूप. सजातीय भेद is because of नाम रूप. विजातीय भेद is because of नाम रूप. स्वगत भेद is because of नाम रूप. All the नाम रूपा; are मायाकल्पति देश काल कलना वैचित्रियं. And in me by myself, no सजातीय, विजातीय स्वगत भेद: | I am नखिकल्पं: in which अवस्था? Not in नखिकल्पक अवस्था.in all अवस्था: I am नखिकल्पं. Even though I am नखिकल्पकम् in all अवस्था: this knowledge can be gained in जाग्रत् अवस्था. Because शास्त्र प्रमाणं is available only in जाग्रत् अवस्था. गुरु is available only in जाग्रत् अवस्था. So जाग्रत् अवस्थायां अहं नित्य निर्विकल्पक इति यः वेद. वेद is a verb. जानाति इत्यर्थः तत्त्वतः | तत्त्वतः means in reality, and what is the प्रमाणं? श्रुततिः; with the help of श्रुति प्रमाणं and युक्ततिः; and with the help of श्रुत based logic. Not independent logic. Independent logic cannot help me. What is the प्रमाणं? नैषा तर्केण मदरिपानीया. Therefore, here युक्ति means श्रुतसिमत युक्तिः Logic based on, वेद वाक्यं. युक्तितश्च स यः वेद सः यः; in the third line is the relative pronoun. स; in the fifth is correlative. यः सः And such a ज्ञानी, and what type of ज्ञानी? अवशिङ्कतिः who doesn't have any शङ्का. Any doubt. I may be ब्रह्मन् that won't work. After saying अहं ब्रह्मास्मि, he puts inverted commas. "so says Sankaracharya" "so says the उपनिषद्"; you should not have the inverted commas. One inverted comma is removed by श्रवणं or the statement comes through श्रवणं; one inverted comma is removed by मननं. Another inverted comma is removed by नदिधियासनं. So अवशिङ्कतिः doubtlessly the one who claims. And GPA says, he alone has the capacity to interpret the वेदाः, properly. So he alone deserves to be an आचार्य of शास्त्रं. Not वेदान्ता. Even वेद पूर्व also, he alone will interpret properly. Otherwise what will be the mistake they commit? Anyway I should not go into the topic. These are all Brahma Sutra topic. I will make an aside note. How will they wrongly interpret. They will say वेद पूर्व भाग is the प्रमाणं for अद्वैतं.

Why? Because वेद पूर्व भाग talks about worship of ईश्वर. Meditation on ईश्वर. That means here is worshipper worshipped. Meditator meditated. So वेद पूर्व भाग reveals द्वैतं, and since वेद प्रमाणं is अपौरुषेय शास्त्र प्रमाणं, द्वैतं also is सत्यं. Why? वेद पूर्व भाग reveals. This is one group of misinterpretation. And second group, the reconciliation group. वेद purva reveals द्वैतं. वेद anta reveals अद्वैतं. Therefore let us have द्वैत अद्वैतं philosophy. द्वैदाद्वैदं. This is called भेदाभेद वादः otherwise called वशिष्टाद्वैत वादः What is वशिष्टाद्वैतम्? Accept duality also. Accept -uality also. Because वेद talks about both. All these are wrong interpretations. Why is it wrong? I won't tell you here. So they all should be dismissed. It is neither द्वैतं सत्यं nor द्वैताद्वैतं सत्यं, what is सत्यं? अद्वैतं एव सत्यं. So whoever interprets in this manner, he alone deserves to be an आचार्य. So सः अवशिङ्कतिः पुरुषः person of clear knowledge. वेदार्थं कल्पयेत्. So he will present the message of the वेद, properly. अर्थं here means तात्पर्यं | वेद तात्पर्यं, कल्पयेत्. He will present. He will teach. He will communicate. He will establish properly. How? विभागतः; distinctly, clearly. So what should be taken as प्रमाणं. What वाक्यं should not be taken as प्रमाणं. All the वेद वाक्यानि should not be given equal status. We have got प्रमाण वाक्यं. We have got अर्थ वाक्यं. We have to find out by उपक्रमोप संहारौ अभ्यासो पुरवता फलं अर्थवदोपपत्तीच लङ्गिं तात्पर्यं नरिणयेत् | thorough analysis we do. And we arrive at the teaching as done in Brahma Sutra. So विभागतः; कल्पयेत् is in the मूलं = कल्पयति. He alone is the श्रोत्रयि ब्रह्म नषिठा गुरुः भवति. And how will he sort out? इदं एवं परम्. इदं means what? This द्वैत वाक्यं should not be taken as द्वैत वाक्यं. It should be taken as a stepping stone for अद्वैतं. अदः अन्य परम्. The other वाक्यं has got another तात्पर्यं अन्यपरं means अन्य तात्पर्यकं. Thus each statement should be interpreted properly. As in the morning class we saw. Lord Krishna clearly says नित्य नैमित्तिकि कर्माणि should never be renounced. That means सन्यास आश्रम itself is negated by Lord Krishna. And Lord Krishna is supposed to be the follower of the वेद, and वेद clearly talks about 4 आश्रमाःs. How will you resolve the contradiction between the वेद प्रमाण and the श्रुतिप्रमाणं and स्मृतिप्रमाणं? So when there is a contradiction between one श्रुति वाक्यं and another श्रुतिवाक्यं how to resolve? Two supreme court judges contradict. How to resolve? And one supreme court judge and another high court judge. श्रुति वाक्यं and स्मृतिवाक्यं when they contradict how to reconcile? All these must be properly done. That is said here. इदं एवं, परम् अदः अन्य परम्. This is the message of this sentence. That is the message of that's sentence. इतिकल्पयति. he will interpret properly. Hat is why we said, ददुर्लभं त्रैयमेवैतत् देवानुग्रह हेतुकं मनुष्यत्वं मुमुक्षुत्वं महा पुरुष संशयः getting such a गुरु requires punyam of several janmas. And Sankaracharya quotes a मनु स्मृतिवाक्यं in support of that. We will read.

एवमात्मव्यतिरेकेणासत्त्वं रज्जुसर्पवदात्मनि कल्पितानामात्मानं च केवलं निर्विकल्पं यो वेद तत्त्वेन श्रुतितो युक्तितश्च स अविशङ्कितो वेदार्थं विभागतः कल्पयेत्कल्पयतीत्यर्थः इदमेवंपरं वाक्यमदोऽन्यपरमिति । न ह्यनध्यात्मविद्वेदाज्जातुं शक्नोति तत्त्वतः । “नह्यनध्यात्मवित्कश्चित्क्रियाफलमुपाश्रुते” (मनु.६ । ८२) इति हि मानवं

वचनम् ॥३०॥

So Sanskrit students, in the second line कल्पतिनां after that comma. So आत्मनि कल्पतिनां, आत्मा व्यतरिकेण असत्त्वं is one portion. So after कल्पतिनां there must be a comma. आत्मानं केवलं नखिकल्पं च यः वेद. That should be the prose order. And thereafter इदं एवं परम् वाक्यं. There also the order must be proper. इदं वाक्यं एवं परम् भवति. So this is the message of this sentence. अदः वाक्यं अन्य परम्. You have to supply वाक्यं अदः; वाक्यं the other sentence has got this message. इतिकल्पयति इत्यर्थः. And here in the following portions I will explain the word meaning later. The message that he gives is very important. The वेद has got a huge literature. पुराणं is there; इतिहास is there; कर्म काण्ड is there; उपासन काण्ड is there; ज्ञान काण्ड is there. What GPA and Sankaracharya say is you can never understand the other part of वेद, if the spiritual part of the वेद is not understood. We can never understand even पुराणानि properly. Even to understand the central message of Ramayana and the original purpose of Ramayana. Suppose. You want to know the central message of Ramayana and what is the original purpose of Ramayana. You can ask any person. The right answer will come, only from a person who has अद्वैत ज्ञानं. *வதோந்தம் பூரியலை சொன்னா* he will goof up with reference to any other scriptural literature. Therefore this is the statement of मनु स्मृति; स्मृति. Without spiritual knowledge we can never interpret the scriptures properly. Not only spiritual part of scriptures. Even other part of scriptures. Even ज्योतिषि whether it is astrology part of scriptures or व्याकरणं, आयुर्वेदं any scriptures. If it has to be interpreted properly अद्वैत ज्ञानं is required.

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Page 105, भाष्यं 2nd paragraph last 4 lines.

न ह्यनध्यात्मविद्वेदाज्ज्ञातुं शक्नोति तत्त्वतः । “नह्यनध्यात्मवित्कश्चित्क्रियाफलमुपाश्रुते” (मनु. ६ । ८२) इति हि मानवं वचनम् ॥३० ॥

Sankaracharya is commenting upon the 30th verses of the second chapter in which GPA clearly mentions, that आत्मा alone is सत्यं; अनात्मा is मथिया, which means it doesn't have an existence separate from the आत्मा. Superficially it appears as though आत्मा also exists independently and अनात्मा also exists independently. But on enquiry a person comes to know, that अनात्मा doesn't have independent existence. It is superimposed on आत्मा. Just as स्वप्न प्रपञ्च is superimposed on आत्मा. And this relationship between आत्मा, and अनात्मा, that is I the आत्मा am सत्यं and the entire अनात्म I experience is मथिया. The one who understands this alone has understood the scriptures properly. And we have to remember an aside note, when we say the world is मथिया, we don't negate, the experience of the universe. We don't negate the transactability of the universe. We don't negate the utility also. ETU. Just as स्वप्न प्रपञ्च is experienceable in स्वप्न. स्वप्न प्रपञ्च is transactable in स्वप्न | स्वप्न प्रपञ्च is useful in स्वप्न. We do admit the ETU of स्वप्न प्रपञ्च. Even though it has all these three, it is मथिया we say. What do you mean by the word मथिया? It doesn't have an existence belonging to itself. It is borrowed from the observer the waker. In the same way, वेदान्तनि admit the world is experienceable. The world is transactable. Very, very useful. But inspite of all these three he says the world is मथिया. By मथिया he means the existence that is experienced in the world doesn't belong to the world. It is given the आत्मा the observer. It is not given by the body or mind. But existence is given by the आत्मा the consciousness the साक्षी चैतन्यं. This fact whoever knows he has understood the scriptures. And he alone can teach the scriptures also properly. Therefore in the second line सः एव तत्त्वेन कल्पयेत्, here the word कल्पयेत् must be translated as he alone will interpret the scriptures. Kalpana doesn't mean projection it means here व्याख्यानं he alone will do the proper व्याख्यानं of the scriptures. शक्नोतिज्ज्ञातुं he alone has understood. He alone can comment properly. Therefore, he alone will get the benefit of the scriptures also. So he alone understands. He alone reaps the benefit. He alone can teach the scriptures to others properly Then Sankaracharya quotes a मनु स्मृति which we were seeing in the last class. Here the मनु स्मृति is keeping a double negative

language. What the मनु स्मृति wants to say is only a person who knows the आत्मा, he alone can understand the full scriptures properly; a person of self-knowledge alone shall understand the full scriptures – even the वेद पूर्व भाग properly this is the message he wants to give. But to emphasis, he uses the double negative language. Without self-knowledge one will not be able to understand or interpret the scriptures properly न ह्यनिनध्यात्मवत्ति, a person without self-knowledge, क्रिया फलं. Anandagiri beautifully says here क्रिया फलं means प्रमाण फलं क्रिया means प्रमाण क्रिया शब्देन प्रमाणं उच्यते the full benefit of knowledge is the प्रमाण फलं. न अश्नुते. One will not get without understanding the आत्मा. इति भानवं वचनं. मानवं means here मनु वचनं मनु; इदं मानवं and the reference is also given मनुस्मृति 6th chapter 82nd verse. Eventhough मनुस्मृति is considered primarily a dharma शास्त्र. it talks about the वर्ण धर्मा: and आश्रम धर्मा: very elaborately but मनु स्मृति contains wonderful vednatic portions also. It talks about आत्मा धर्मा: also very nicely. Not only that. It talks about सन्यास आश्रमा: also. Because वर्णाश्रम means it has to be talk about 4 आश्रमा: Therefore सन्यास आश्रम also मनु स्मृति talks very well and clearly. So these portions of मनु स्मृति talks about सन्यास आश्रम. So with this the 30th sloka is over. I will give you the अन्वयः

एतैः अपृथक् भावैः एष here the word एष; means आत्मा. एषः आत्मा पृथक् एव इति लक्षिताः so आत्मा is treated as though different from अनात्मा. लक्षिताः means wrongly considered by ignorant people. As though आत्मा is different. अनात्मा is different. There is द्वैतं. यः एवं तत्त्वेन वेद. सः अवशिङ्कतिः (सन् वेदार्थं कल्पयेत्. And just as an aside note one or two points which we had seen in BS is worth remembering here. How the वेदान्तनि, looks at the कर्म काण्ड also in a revised form. Which vision, even the वेद पूर्व भाग people have missed. The पूरुव मीमांसक are supposed to be specialists in वेद पूरुव. That is why they called वेद पूर्व मीमांसक. Even the specialists of वेद पूरुव miss certain important points which वेद अन्द is able to observe. I will just share two points. So वेद पूरुव talks about duality or non-duality? वेद पूर्व भाग talks about द्वैतं only. It talks about कर्ता. It talks about कर्म. Various things used in कर्म. And ऋग्-वेद priest यजुर्वेद priest etc. And also फलं स्वर्गलोक. It talks about द्वैतं. And अद्वैतनि the वेदान्तनि does admit, that वेद पूरुव talks about द्वैतं. But वेदान्तनि says, even though वेद पूरुव talks about द्वैतं it is not a प्रमाणं for द्वैतं. It does talk about द्वैतं. But it should not be quoted as प्रमाणं to prove द्वैतं. We will wonder how you can say so. वेद पूरुव talks about द्वैत, then shouldn't we accept it as a प्रमाणं for द्वैतं? वेदान्तनि says no. Why? Because the very definition of प्रमाणं accepted by the पूरुव मीमांसक himself. The definition of प्रमाणं is that which reveals something new, which is not revealed by the other प्रमाणं. If वेद talks about something revealed by other प्रमाणं then it cannot be called a प्रमाणं. Because it doesn't reveal anything. Then what is it called? अनुवाद वाक्यं. अनुवाद means what? Only restatement of an already known idea. And that अनुवाद वाक्यं will come under अर्थ वद which doesn't come under प्रमाणं. And पूरुव मीमांसक himself

quotes an example अग्नि; हिमस्य भेषजं it is an अनुवाद वाक्यं अग्नि; हिमस्य भेषजं means when you feel too much cold. हिमि Means cold. Literally it means snow. Snow means cold. What is the remedy for cold? अग्निः. Now you cannot say वेद is speaking. Why? Already people use whether they use वेद and or not: Therefore अग्निर्हिमस्य भेषजं is not a प्रमाण वाक्यं it is अनुवाद वाक्यं; अपूर्वत्व अभावात्. The definition of प्रमाणं is अनभगित अर्थ बोधकं. / Now वेदान्तनि asks before coming कर्म काण्ड do you know द्वैतं or not? Were you अद्वैतनि or द्वैतनि. Everybody is already born द्वैतनि. Even a communist who doesn't accept वेद प्रमाणं you ask him द्वैतं or अद्वैतं, he will say there is only duality or plurality. When द्वैतं is अन्य प्रमाण सदिधं why should वेद पूर्व talk about द्वैतं. Therefore first important observation, वेद never reveals द्वैतं as a fact. It is only restates the द्वैतं confusion, which already the अज्ञानी have. वेद is only quoting, not द्वैतं द्वैतं confusion, which already people have. वेद's aim is not talking द्वैत. वेद's aim is revealing अद्वैतं. But since people are not prepared for अद्वैतं, until they get prepared वेद is going along with the confusion. எப்படி? वेद is going along with the confusion of worldly people for what purpose? Until they get ready for अद्वैतं. So these are all unique approach to कर्म काण्ड. So वेद पूर्व; द्वैत प्रमाणं न भवति. This is one nice thing. Then another unique observation of वेदान्तनि is this. What is that? All the पूर्व मीमांसक says वेद is full of वधि and नषिद. Commandment. What type of commandment सत्यं वद. May you tell the truth. Don't tell untruth. Do PMY. मातृ देवो भव. पितृ देवो भव. वेद is full of commandments. वेदान्तनि says no. That is wrong. Because वेद comes under शब्द प्रमाणं. And a प्रमाणं can never give a commandment, because giving commandment is an action எப்படி. Giving commandments an action. A प्रमाणं can never do any action. எப்படி. A प्रमाणं can never do any action. Commandment comes under an action. वेद being प्रमाणं, it can never give a commandment. Then a प्रमाणं can do what? It can only reveal. And I will give you an example. Suppose I am very thirsty. And there is a bottle of water. Right in front of my eyes. The eyes are प्रमाणं. Now can the eyes command me, go and drink water. You are thirsty. *ஒராம்ப் தாகமா இருக்கு.* water is there. Go and drink water, eyes can never do. The only job eyes can do is what? Whether you are thirsty or not, it just reveals water. If you have desire, it is the desire that makes a person to do action. And therefore a प्रमाणं can never command and never make a person, do any action. That is why, even though वेद says सत्यं वद, सत्यं वद, *எண்ண ஆச்சு? सत्यं वध தான் நடந்திருக்கு.* And therefore वेदान्तनि alone says, the so called commandment should be understood as, revealing, that speaking truth is good for me. That is all. इष्ट साधनत बोधक प्रमाणं वाक्यं. Therefore the entire वेद पूर्व is giving a set of knowledge. What is the knowledge? These actions will give good results. These actions will give bad results. And speaking untruth may give good result. But it will give a worse bad result. Whatever be the good result of speaking untruth the and result will be बलवत् अनिष्ट साधनत बोधक धर्मा: Therefore, वेद पूर्व is also not वधियकं. It is

also बोधकं. वेद अन्त is also बोधकं प्रमाणत्वात्. वेदपूर्व is also बोधकं प्रमाणत्वात्. There is no commandment possible through शब्द प्रमाणं. Commandment is a delusion. You have to meditate on this unique वेदान्तनिः message. Like that वेदान्ता has got unique way of interpreting all the scriptures. And therefore मनु स्मृतिः says without self-knowledge you cannot interpret properly. OK. Very interesting thing is पूर्वमीमांसक says वेदान्ता is also commandment. That is how it starts. And अद्वैतनिः answer is, first he says, वेद पूर्व is commandment. वेद अन्ता is non-commandment. And then this is called defensive argument. वेद पूर्व is commandment. वेद अन्ता is not commandment अवान् एवञ्च
 சொல்றான்? ரெண்டும் commandment சொல்றான் நம்ம என்ன சொல்றோம்? वेद अन्त is not commandment. वेद पूर्व is commandment then we give an offensive argument. What is that? Not only वेदान्ता is non-commandment, वेद पूर्व also cannot be. Logic you should meditate. A प्रमाणं cannot command. A प्रमाणं can only reveal. OK. This is an aside note. Now let us go to the next श्लोका. Introduction to 31.

यदेतद्वैतस्यासत्त्वमुक्तं युक्तितस्तदेतद्वेदान्तप्रमाणावगतमित्याह

Introduction to 31. द्वैतस्य असत्त्वं उक्तं. The unreality, or if the word unreality is disturbing us, we can have another better word, relative reality. So स्वप्न प्रपञ्च is real in relation to the dreamer. स्वप्न प्रपञ्च is real, in relation to the dreamer. When the dream is hungry, he should eat dream food. Therefore for the dreamer dream food is real. Therefore स्वप्न प्रपञ्च is real in relation to the dreamer. But it is not real in relation to the waker. Therefore what can we say? It is relatively real. Similarly वेदान्ता says, जाग्रत् प्रपञ्च is also real in relation to the waker. Thus each प्रपञ्च is relatively real. That is called मथिया. But both of them are not absolutely real. Not absolutely real means what? Not real from the stand point of the तुरीय आत्मा. Both of them are not real. That means both borrow existence from तुरीयम्. Therefore instead of unreal a better real will be relative reality of जाग्रत् प्रपञ्च उक्तं. असत्त्वं means मथियात्त्वं relative reality उक्तं. and how was it taught? युक्तिति: by using logic. One reasoning was given GPA another by Sankaracharya. You might have forgotten the two reasons. जाग्रत्A प्रपञ्च; मथिया what is Sankaracharya's reason? दृश्यत्वात् स्वप्न प्रपञ्चवत्. Because it is an object of experience. What is GPA's reason? जाग्रत् प्रपञ्च; मथिया. आध्यन्तयोः; अभावात्. Or अनित्यत्वात् स्वप्न प्रपञ्चवत्. Both are the reasoning given. Therefore युक्तिति; logically its relative reality was shown. तत् and this particular fact, is originally taught by whom? It is originally taught by the scriptures. So तत् वेदान्ता प्रमाण अवगतं. We have learnt this fact from वेदान्ता प्रमाण. And we are giving only supportive logic. We use logic only to support शास्त्र प्रमाणम्. We never use logic as an independent प्रमाणम्. If a person says, I

don't accept शास्त्र प्रमाणम्, we won't talk to him. If he accept शास्त्र प्रमाणम्, then with supportive logic we show that. So प्रमाण अवगतं –अवगतं means understood इति आह. GPA says. That is understood. What does he say? So important श्लोका.

स्वप्नमाये यथा दृष्टं गन्धर्वनगरं यथा । तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

So this particular fact that the world is relatively real, not absolutely real. In Sanskrit मिथ्यात्वं fact is primarily known from वेदान्ता only from the scriptures only. वेदान्तेषु इदम् दृष्टं. So this fact is first gathered from वेदान्ता. But since intellect always is logical. So intellect understands the language of logic only. Then we give logical support also. So that the intellect can assimilate. I used to give an example that I like. Suppose you have got a bottle with a narrow neck. And you want to pour some liquid into that bottle. We have got another vessel of milk and from that vessel you want to pour into that bottle. You can try to pour directly. But by the time you pour the milk 50 % will go out. Therefore what is the safest method; use a funnel. With the help of the funnel you can transfer liquid in the vessel into the bottle. Our head is like the narrow-necked bottle. And the original vessel containing milk is वेदान्ता शास्त्रं containing the ज्ञान सूक्तं. And from the शास्त्रा it cannot directly go to our narrow head. Therefore शास्त्रा uses the funnel. What is the funnel? शास्त्रा or the आचार्य. Logic is the funnel. The teaching doesn't belong to the logic. Teaching belongs to the शास्त्रं. Logic is only a conveyor of teaching which is originally in the शास्त्रं. Suppose a person removes the vessel and milk and keeping only the funnel; what will he get; nothing. So mere logic will not lead us anywhere' That is why कठोपनिषिद् मन्त्रा नैषा तर्केण मदशिपनेय mere logic will never lead us anywhere. Therefore वेदान्तेषु दृष्टं. What is दृष्टं? This universe is मिथ्या. What is the example? Three examples are given. स्वप्ना, माया and गन्धर्व नगरं. स्वप्ना means dream. माया means what? Very careful in this context the word माया is not vedantic माया. Here it is magicians' magic show. So like the magic show many things appear but they are not factual. And the third example is गन्धर्व नगरं. Which means the sky city. Sankaracharya himself will explain alter. In the evening sky when there are lot of clouds and in the sunlight the clouds will form different patterns. And if you have got an imaginative mind, you look at the different patterns you will see so many things. But those things are not really there. Because what is there is nothing but cloud; but it looks as though here is an elephant; there is a man, there is woman. It is called गन्धर्व नगरं. It is also non-factual. Like that this universe also, very difficult, this universe is also, like स्वप्नं, real or unreal? Relatively real. That means what? From waker's stand point it is महा-real. From turiyam stand point it is

maha unreal. This is the sloka. We will read the भाष्यं

स्वप्नश्च माया च स्वप्नमायेऽसद्वस्त्वात्मिकेऽसत्यौ सद्वस्त्वात्मिक इव लक्ष्येतेऽविवेकिभिः । यथा च प्रसारितपण्या पणगृहप्रासादस्त्रीपुञ्जनपदव्यवहाराकीर्णमिव गन्धर्वनगरं दृश्यमानमेव सदकस्मादभावतां गतं दृष्टम्, यथा च स्वप्नमाये दृष्टेऽसद्रूपे, तथा विश्वमिदं द्वैतं समस्तमसदृष्टम् ।

So स्वप्नश्च माया च स्वप्नमाये द्वन्द्व समास स्त्रीलिङ्गं स्वप्नश्च माया च स्वप्नमाये dream and magic. असद्वस्त्वात्मिके here असद् means मथिया. असद्वस्त्वात्मिके which are of the nature of relative reality. And that itself is explained in parenthesis. असत्यौ सद्वस्त्वात्मिके इव लक्ष्येते. The unreal appears as real. For a dreamer, fill up the blank. For a dreamer dream is not dream in dream. He looks at the dream as waking state alone. We say he is in dream. But for the dreamer it is the waking state. And it is also real. Therefore even though, it is unreal; सद्वस्त्वात्मिके इव it appears. That is why we call it relative reality. It appears real. And not only that. Sometimes the dream can be nightmarish that even after waking sometime we have the disturbance. So powerful it can be. इव लक्ष्येते लक्ष्येते means they appear. So since it is dual no. लक्ष्येते is also द्वविचनं. And then he adds a note. अविवेकिभिः by the un-unintelligent people. By the अज्ञानी. So these are the first 2 example's he doesn't explain. Because it is experienced by all. Now the third example of गन्धर्व नगरं he explains here. What is that? गन्धर्व नगरं is a sky city formed out of clouds and what all things can appear for an imaginative mind. Now these examples we cannot quote because nobody has time to look at the sky. So we have to at least for the sake of वेदान्ता one day we have to sit in the evening and see the different patterns; what all things will appear. Sankaracharya explains प्रसारित पण्य आपण - आपणः means a market place. आपणः means आण्डकाण्ड. So a market place where प्रसारित पण्यानि. पण्यम् means various materials for sales. Saleable objects or goods are called पण्यम्. And they are प्रसारति. प्रसारति means spread for sales. When he wants to close he shop, you go to night time any road, whatever he spreads outside he will be taking one by one. During sales they are spread all over. Similarly, in this sky also there are so many objects kept for sale. So, प्रसारितानिपण्यानि यस्मिन् आपणे सप्तमी बहुव्रीहिः प्रसारित पण्यः आपणः; then कर्म धारय प्रसारित पण्य आपणः; market place with materials spread all over प्रसारति means spread all over प्रसारति पण्य आपणः; then गृहा; there are so many houses also because sky is vast so elsewhere there are many houses also. And प्रासादा; and some houses are palatial houses प्रासादम् means huge mansions, acres. Boat club if you go each house is very big. In Ranganathan street 400 sq. Ft. Therefore ordinary house and huge mansions then स्त्री पुं जनपद; जनपद means community or groups of

people consisting of gents and ladies walking all over. We are able to see when the clouds are moving. It looks as though a man is moving. A lady is moving. They are going to market place from the house to the shop. Not only that they are also interacting also. तेषां व्यवहार - व्यवहार means interactions. With all these आकीर्णम्-आकीर्णम् means full of. इव - that इव is important. As though all these things are going on in the sky. Such a vision is called गन्धर्वा नगरं. Very common example used in वेदान्ता. And दृश्यमानं एव, as even it looks like an elephant. In two minutes when the wind blows the shape of the elephant changes now it is look like a whale. Therefore as even you see दृष्ट नष्ट स्वभावः they appear, and they disappear. So as even दृश्यमानं means as even I see hem अकस्मात् for no reason, अभावतां गतम्. So disappears. Similarly what is human life. So the physical body we are decorating going to beauty parlours we have got tattooing. Tattooing very part of the body nail art also. All these சிங்காரம் we do to this body. Till yesterday Swamiji this person was there. Went to bed. And morning did not get up. The very same body was taken to cremation ground. Next day this person, comes in the form of a handful of ashes. நேற்றய மாமா இன்றைய சாம்பல். மாமாவோ மாமியோ; we think life is like that. But things just come and go. अकस्मात्; why; most interesting this is that morning only he went for a master check up. And doctors gave a clean chit and he went home and dies 40 or 45 years. The meaning of word अकस्मात्; अकस्मात् means with no explanations. Yesterday's body is today's ash. What is the difference between गन्धर्वा नगरं and this body? Not much difference. So अभावतां गतम् दृष्टं. It just disappears in no moment. And again he quotes the first 2 examples. Once again यथा च स्वप्नमाये दृष्टेः सदरूपे like the previous two examples and this example; तथा in the same way इदं वशिवं the so called solid universe. So this where the modern quantum physics will be every highly useful nobody questions the quantum physics they say the whole world is nothing but either atom or energy in high motion. Energy is male or female.? No gender. न पुमान न स्त्री न नपुंसकं atom doesn't have gender. Energy doesn't have gender when it is in very high motion, the scientists declare atoms in motion create an illusion of solid tangible wall. वेदान्तं சொன்னா என்ன proof கேட்போம்; modern science says. Only difference, is both says it is illusion. Modern scientists say that it is atom in motion. वेदान्ता says it is consciousness in seeming motion. अलातचक्रवत्. Therefore quantum physics comes to our rescue in explaining the meaning of solidity of the world. So इदं वशिवं द्वैतं समस्तं. So just for Sanskrit students, the word वशिवं can be taken as a noun in which case it means the universe. But Sankaracharya takes the word वशिवं as an adjective. That means all. The entire. Once you take वशिवं as an adjective you require a noun. That वशिवं if it is taken as a noun you don't have problem. But Sankaracharya takes वशिवं as adjective and supplies द्वैतं as noun so वशिवं द्वैतं; that means समस्तं द्वैतं the entire dualistic universe; then an aside

note. Why do you call dualistic universe? Shouldn't you call it pluralistic? Question may come if you think. So whenever वेदान्ता says द्वैतं, instead of plurality, द्वैतं must be understood as आत्मा and अनात्मा. So you count as two. आत्मा and अनात्मा. There is no अनात्मा other than आत्मा. So the so called duality with अनात्मा as a separate entity is असद् दृष्टं. Or, we can take another way also. In this also there may be a problem if you think. Suppose you say द्वैतं is आत्मा and अनात्मा, the sloka says द्वैतं is मथिया. Then, both of them will become मथिया. Therefore we will take समस्तं द्वैतं as कार्य कारणात्मकं द्वैतं. That from 20 to 28 प्राणादभिः अनन्तैः कारण and कार्य he said. That द्वैतं we can take. कार्य कारणात्मकं द्वैतं. असद् दृष्टं is understood as मथिया. कार्यं is also अनात्मा. First two पादाः कारणं is also अनात्मा, the third pada. All of them are असद्. Here the word असद् means मथिया. OK where do you learn all this? Because nowhere this is said. Every where world is said to be real; Only the only place where relative reality of the world is revealed only in one place. What is that place; वेदान्तेषु and that is said in the last part of the श्लोका which Sankaracharya comments in the following paragraph. We will see that in the next class.

062 - MB chapter 2 verse 31

Page 105, verse 31, भाष्यं first paragraph last 4 lines.

यथा च स्वप्नमाये दृष्टेऽसद्रूपे, तथा विश्वमिदं द्वैतं समस्तमसदृष्टम् ।

GPA pointed out that the entire जाग्रत् प्रपञ्चा (J AP) is superimposed upon आत्मा. And therefore J AP known as अनात्मा, doesn't exist separate from आत्मा. And therefore J AP is called मथिया is the message. Having given that message in the previous श्लोका, now in this श्लोका GPA gives 3 examples, to assimilate the concept of मथिया. मथिया is the subtlest or one of the subtlest concepts of वेदान्ता. Understanding मथिया is, very, very difficult. And if at all we have to understand the best method is to remember a few appropriate examples. And three examples have been given. स्वप्नः माया and गन्धर्व नगरं. Of them गन्धर्व नगर is no more popular now because nobody is looking at the sky. And माया also may not be that popular unless you attend some magic show or the other. Because, the word माया in this श्लोका refers to a magic show. That also will not be popular unless you attend. Therefore what is left is the third example. That is the most popular one. That is स्वप्नः Therefore आचार्य concluded यथा च स्वप्नमाये दृष्टे असद्रूपे here the word असद् means मथिया. So just as these are all मथिया in nature तथा इदं वशिवं द्वैतं so वशिवं he takes as adjective and द्वैतं he supplies as a noun. वशिवं द्वैतं means the entire dualistic universe. And whenever we say the world is मथिया we are not negating the experience of the world. We are not negating the transactability of the world. We are not negating the utility also. All these things we accept. Then what are we achieving by tagging the word मथिया? What we mean is the isness that is experienced in the world doesn't belong to the world. Just as moonlight experienced on the moon doesn't belong to the moon. Similarly I am experiencing the isness of the world but that isness doesn't belong to the world. It is given by the observer. Just as the isness of the dream is given by the observer waker alone or the dreamer however you call. The consciousness principle alone lends existence to स्वप्न प्रपञ्च the same consciousness principle alone lends existence to J AP. Experiential existence of the world we don't question. But what we are asking is the existence experienced in the world does it belong to the world or not? All the other systems of philosophies declare that the existence belongs to the world. अद्वैतं alone declares that it doesn't belong to the world and it belongs to the आत्मा. Up to this we saw in the last class. Now the question is this particular secret. What secret? Isness of the world doesn't belong to the world where do you find the secret? Therefore Sankaracharya asks that question. This teaching is available only in the उपनिषद्. This teaching is available

only in the उपनिषद्. If it is available in any other ग्रन्थाः स्मृतग्रन्थाः it is borrowed from the उपनिषद्. गीता also tells the same thing मत्स्थानसिख भूताननि च मत्स्थानभिूताननि the same message is there in Bhagavad Gita. Bu BG's message is borrowed from the उपनिषद्. How do we know? Lord Krishna himself says that रषिभिर्बहुदा गीतं छन्दोभिः वविदिः पृथक् what is said in the वेदा, I am giving. Therefore original source of this message is उपनिषद् only. That is said in the 4th quarter of the श्लोका वेदान्तेषु वचिक्षणै. Now Sankaracharya's comments on that.

क्वेत्याह वेदान्तेषु । "नेह नानास्ति किञ्चन" (क.उ.२ । १ । ११, बृ.उ.४ । ४ । १९) "इन्द्रो मायाभिः" (बृ.उ.२ । ५ । १९) "आत्मैवेदमग्र आसीत्" (बृ.उ.१ । ४ । १७) "ब्रह्म वेदमग्र आसीत्" (बृ.उ.१ । ४ । १०) "द्वितीयाद्वै भयं भवति" (बृ.उ.१ । ४ । २) "न तु तद्वितीयस्ति" (बृ.उ.४ । ३ । २३) "यत्र स्वस्य सर्वमात्मैवाभूत्" (बृ.उ.४ । ५ । १५) इत्यादिषु विचक्षणैर्निपुणतरवस्तुदर्शिभिः पण्डितैरित्यर्थः

So क्व इति आह क्वेत्याह is there we have to split it as क्व इति आह. Then you have to supply दृष्टं क्व दृष्टं? Where is this fact revealed? World has got borrowed existence only. This fact where is it seen? इति आह. For that question. In short put the question in another language. What is the प्रमाणं for this conclusion? If you ask आह. GPA gives the प्रमाणं. वेदान्तेषु बहु वचनं because many उपनिषद्स are there. Therefore वेदान्ताः is बहु वचनं. And GPA only says in the वेदान्ता. But where in वेदान्ता GPA doesn't say. Therefore Sankaracharya gives quotation galore. What are those statements 1. "नेह नानास्तकिञ्चन" there is no plurality at all. It doesn't say, there will not be plurality during प्रलयं. It says even now plurality doesn't have its own existence. But it appears with borrowed existence. So quotation कठ उपनिषद् 2-1-11 and the same occurs in BU, 4-4-19. Then second quotation "इन्द्रो मायाभिः" (बृ.उ.२ । ५ । १९): again बहुदारण्यक. Here इन्द्रः means परमात्मा. इन्द्र doesn't mean देवराजः very careful. Here the word इन्द्र refers to परमात्मा. मायाभि with his माया powers. Just as magician uses his magical power, परमात्मा also uses his magical power. For what? To appear as plural. So the full sentence is इन्द्रो मायाभिः पुरु रूपः ईयते पुरु रूपः means बहुरूपः one seemingly becomes many. अजायमानः बहुदा वजायते. This is the second quotation. The third quotation, आत्मा एव इदं अग्रे आसीत् बहुदारण्यक उपनिषद् 1-4-17. पुरुषविध ब्रह्मणं. In fact it should be 1-4-1. How it is written 17. It is the first manta of pvb. आत्मा alone was there in the beginning. And later the development comes. There the आत्मा प्रजापतिः says, अहं भाव श्रिष्टिः अस्मि. अहं भाव श्रिष्टिः अस्मि means what? I alone am appearing in the form of this creation. Indicating there is no creation other than me. Then the next quotation, आत्मा एव इदं अग्रे आसीत् occurs in ऐतरेय उपनिषद् first mantra also. Which will be a better quotation. Because in ऐतरेय उपनिषद् आत्मा means परमात्मा. In पुरुषविध ब्रह्मणं आत्मा means प्रजापतिः only. Therefore, ऐतरेय is better quotation. Then the next one, ब्रह्म वा इदं अग्रे आसीत् in the Gorakhpur edition इदमग्र is there. It should be इदमग्र.

This also BU. 1-4-10. Maximum quotation he takes from बृहदारण्यक. So ब्रह्मन् alone was there in the beginning. अग्र. And there in बृहदारण्यक quotation that वामदेव ऋषि comes. वामदेव ऋषि knows अहं ब्रह्मास्मि तस्मात् तत् सर्वम् अभवत्. After knowing अहं ब्रह्मास्मि, वामदेव says I alone am Manu: अहं मनुर्वहं सूर्यश्च. I alone am in the form of the creation. Therefore, again it means, there is no creation other than ब्रह्मन्. So these quotations are not straight quotations we have to stretch the quotations to establish मिथ्यात्व, otherwise the quotation says ब्रह्मन् was there in the beginning. How can you quote this to prove world is मिथ्या? And therefore we have to stretch these quotations and arrive at the मिथ्यात्वम् of the world. So Sankaracharya does this kind of mischief also. Sometimes quotations are not straight at all. Generally we don't bother. Therefore all look same. But if you bother, certain quotations are not straight "नेह नानासृष्टिकञ्चिन् is straight quotation. But आत्मैव इदं अग्रे. ब्रह्म इव इदं अग्रे you have to travel a little bit.. Then the next quotation द्वितीयाद्वै भयं भवति this is also to be stretched. Duality alone, gives fear. And how does it prove world is मिथ्या? It is अर्थ वाद प्रमाणं. Since duality is criticised by the वेदा, it cannot be सत्यं. Because what is सत्यं, वेदा will not criticise. Thus this नन्दि वाक्यं, indirectly proves the मिथ्यात्वम् of the world. And the next quotation न तु सत् द्वितीयं असृष्टि. Again बृहदारण्यक. There is no second thing other than the आत्मा. Then the next quotation यत्र तु अस्य सर्वम् आत्मैव अभूत् again बृहदारण्यक quotation. Sankaracharya seems to be very, very partial to बृहदारण्यक. What does this mean? सर्व आत्मैव अभूत् अस्य. अस्य means from the vision of the ज्ञानी, everything is आत्मा. Just as from the vision of a ज्ञानी all the ornaments are none other than gold only. Therefore there are no ornaments other than gold. In the vision of a ज्ञानी there is no world other than आत्मा. Then what is this world? आत्मा अभूत्. सर्वम् आत्मा एव भाद सामाधिकिरण्य वाक्यं the तत्केन कं पश्येत् केन कं जघिरेत् केन कं शृणुयात् केनं अभविदेत् etc. That is the full sentence. इत्यादेषु - in all these उपनिषदिक् statements. वचिक्षणैः those people who know how to study and comprehend the उपनिषद्, वचिक्षणैः is in the मूलं= नपिणतर वस्तु दर्शभिः those who intelligently see the writing on the wall. In English there is an expression, the writing on the उपनिषदिक् wall. Those, who can clearly comprehend. In short पण्डितः those who are उपनिषदिक् scholars. Who enjoy the wisdom of the उपनिषद्. इदं दृष्टं. This fact is understood. Which fact? This fact means this universe, जाग्रत् प्रपञ्च is another type of dream only. If popular dream is dream no,1 the JAP is dream no 2. Dream no 1, is projected by waker with नन्दि शक्ति. Dream no 2 is projected by super waker by माया शक्ति. Waker's नन्दि शक्ति. Super waker's माया शक्ति, we get dream no one and dream no 2. Ok. Continuing. And here Sankaracharya peculiarly just a grammatical observation. The वेदान्तेषु is सप्तमी वभिक्ति. It can be connected to दृष्टं also. It can be connected to वचिक्षणैः also. And left to myself just on superficial observation, I would have connected वेदान्तेषु वचिक्षणैः इदं वशिवं दृष्टं. So वेदान्तेषु वचिक्षणैः those who are experts in वेदान्ता. But Sankaracharya doesn't connect

वेदान्तेषु वचिक्षणैः; he connects to वेदान्तेषु दृष्टं वचिक्षणैः why he does that i don't know. If I meet him I will ask. Why he does that? Perhaps he feels it will give the प्रमाणं for this vision. Ok

Continuing:

"तमःश्वभ्रनिभं दृष्टं वर्षबुद्धुदसन्निभम् । नाशप्रायं सुखाद्धीनं नाशोत्तरमभावगम्"क्व व्यासस्मृतेः 23.28

So Sankaracharya gives a quotation from महाभारतं (MB). महाभारतं is here called व्यास स्मृतिः because it is written by व्यासाचार्य. If you have to take a quotation from MB imagine Sankaracharya's computer mind. MB has got 100,000 verses. He has to select an appropriate verse. He cannot Google and find out. He doesn't have a mobile with a Google facility whole thing must be in his, mind or he must be reading MB so often but out of 100,000 verses he is able to select the appropriate श्लोका in the appropriate context it is mind boggling. And in MB there are so many famous portions. Bhagavad Gita comes in MB. अनुगीता is another गीता wherein अर्जुना asks Lord Krishna once again. That I have forgotten Bhagavad Gita. Good news. Not only have we forgotten अर्जुना also same story. He says I have forgotten. Please teach me गीता once again. Lord Krishna also says I have also forgotten. I taught you at that moment. But I will teach you again. अनुगीता comes. But it is not as great as the Bhagavad Gita. So thus अनुगीता is part of MB. Vishnu sahasranamam is part of MB. MB has got so many such portions. One such portion is called मोक्ष धर्मः. Another very big portion having more than 5000 verses. And in मोक्ष धर्म, chapter 301, verse 60. Is the श्लोका. Not an easy श्लोका. But आनन्दागिरि writes a commentary. Therefore we are able to understand the श्लोका. So this universe is compared to तमस्वभ्रं. What do you mean by तमस्वभ्रं. स्वभ्रः means a crack on the earth. A crack. ok. On the earth. And not an actual crack. But a superimposed crack. Superimposed on a rope. So a rope is there on the earth because of तमस्. तमस् means darkness. The rope is not understood as rope, but it is misunderstood as a स्वभ्र. स्वभ्र means भुचिद्रं. A crack on the earth. Or a creek on the earth. So तमसि रज्जौ स्वभ्रं दृष्टं. रज्जौ we have to supply. तमसि in semi darkness रज्जौ we have to supply upon the rope. स्वभ्रं means भुचिद्रं is seen. निभं means like that. So रज्जौ भुचिद्रवत्. And तमस्वभ्रं is a compound word तमसि दृष्टं स्वभ्रं तमस्वभ्रं मध्यम पद लोप समासा. So this is an example for what? This world. This world is superimposed on आत्मा, like a crack on the earth. Superimposed on a rope. This is first example occurring in मोक्ष धर्म. Second example is वर्ष बुद्धुदवत्. What do you mean

वर्ष बुद्बुदम् | वर्ष means rain. When the rain is falling on the earth, after sometime, there will be so many puddles of collected water. When the rain falls on the collected water, because of the fall of the water drops, what is formed? Bubbles are formed. That is called वर्ष बुद्बुदम्. And just as the वर्ष बुद्बुदम् appears in water, for a few moment. It is not only मिथ्या. It is also anityam. So just as the bubbles are unreal and fleeting, similarly the whole universe is, मिथ्या and fleeting. So वर्ष बुद्बुद संनिभं संनिभं means similar to. So life is a bubble. That is the message. Life is bubble when galaxies are bubbles what about our body? Nothing. उपादाने किलादाने जगन्ति परमेश्वरे सर्गस्थिते लयान् यान्ति बुद्बुदानीव वारिणी –आत्मबोध so वर्ष बुद्बुदम् like bubbles in rainy waters. And नाश प्रायं so this whole world is नाश प्रायं means what is subject to destruction. Big destruction. Before we know, we are on life is – now only we celebrated new year. August has come. Again new year. Again you do something. By that time again 2019 will come. Therefore नाश प्रायं means very fleeting. Ok atleast if it is full of आनन्दा you don't mind. Then you can argue ब्रह्मन् is boring. अशब्दं, अस्पर्शं, अरूपं, अरसं, अगन्धं who wants the bland ब्रह्मन्; I want this beautiful universe if you state is fine but what is the nature of this universe सुखात् हीनं it doesn't have any happiness of its own whatever happiness we see in the world doesn't belong to the world. That fleeting happiness is also, my own आनन्दा, which is reflecting in the fleeting sense objects. Therefore सुखात् हीनं what is the chandogya वाक्यं यो वै भूमा तत् सुखं अल्पे सुखं अस्ति. अल्प प्रपञ्चे अनित्य प्रपञ्चे सुखं नास्ति. भूम विद्या. सुखादि हीनं and नाशोत्तरं after the world is negated= अभावगं it disappears totally without any trace of its being. When the world is negated, it just goes away without any trace like the rope snake when you light the torch and see the rope snake disappears. Somebody asks where did the rope snake go? Is it go towards north south east west outside the rope or inside the rope. You don't have any trace at all. Similarly the world is traceless. Anything मिथ्या on negation, is without any trace. So नाशोत्तरं अभावगं त्रैकालिक निषेद प्रतियोगित्वं. इति व्यास स्मृता. This is the MB वाक्यं. Ok. अन्वयः

यथा स्वप्न माये दृष्टे स्वप्न माये सूत्रीलङ्घि द्वविचनं दृष्टे also is सूत्रीलङ्घिद्वविचनं यथा गन्धर्वनगरं (दृष्टं) तथा वचिक्षणैः इदं वशिवं वेदान्तेषु (दृष्टं) i am giving the अन्वयः based on the भाष्यं वेदान्तेषु दृष्टं.

Continuing,

प्रकरणार्थोपसंहारार्थोऽयं श्लोकः । यदा वितथं द्वैतमात्मैवैकः परमार्थतः संस्तदेदं निष्पन्नं भवति सर्वोऽयं लौकिको वैदिकश्च व्यवहारोऽविद्याविषय एवेति । तदा

So the following श्लोका is one of the, very, very important श्लोकas of the entire GPA कारिका. And Sankaracharya is going to write an elaborate and technical भाष्यं also. Here what GPA wants to convey is वेदान्ता talks about the world in two different ways according to the level of the student for a junior student it has got a दृष्टि. it is called अध्यारोप दृष्टि for a senior student it has got another दृष्टि. If junior student दृष्टि is अध्यारोप दृष्टि for senior student it is called अपवाद दृष्टि TF वेदान्ता seems to contradict. It is not really contradicting. But it is talking depending upon the level of the student. Just as in वेद पूर्व भाग. वेदा accepts द्वैतं. And talks about जीव and ईश्वर भेद is talked about अध्यारोप काले जीव ईश्वर भेद; and in upasana section also the उपनिषद् talks about जीव ईश्वर भेद. May you meditate upon god. This is also अध्यारोप काले. जीव ईश्वर भेद difference is accepted. This is to prepare the student through कर्मयोग and उपासनयोग. Therefore the entire वेद पूर्व भाग is called अध्यारोप दृष्टि. And this द्वैतं is retained until the student becomes mature. Once the student is ready the उपनिषद् is convinced. Then it says जीव ईश्वर भेद is really not there. तत्त्वं असि. Thus द्वैतं is अध्यारोप initially then द्वैत अपवाद is done. And similarly there is another contradiction within inverted commas. When the वेदा accepts द्वैतं. द्वैतं mean's dualistic universes for the junior student, who cannot swallow the negation of the universe. Why junior student? Seniors themselves are not able to swallow the negation of the universe. Junior student will not be ready. Therefore उपनिषद् accepts द्वैत प्रपञ्च अध्यारोप काले. Once the वेदा accepts the universe, which is a compromise. And once वेदा makes one compromise it will lead to so many other compromises. $\text{ఒక్క ఒపాపంకొసాణ్ణా}$, to save one lie, you will have to add more and more. वेदा also faces the problem won't use the word lie. I will use the word compromise. अध्यारोप compromise. Once the universe is talked about then they will ask how did the world come. Therefore once you talk of the world you have to talk about the creation of the world. And once you talk about the creation of the world you have to talk about the creator of the world. Thus creation creator thereafter order of creation आकाश वायु अग्नि जलं पृथिवी then you have to talk about सूक्ष्म भूतानि then स्थूल भूतानि then पञ्चीकरणं. All these are what? Compromise. All these are compromises required because the world is accepted. And वेदा has no way. Therefore, it talks about the श्रिटि elaborately for junior students like accepting the rope snake. When the person is very definite that the rope snake is there. It is not a doubt. If there is a doubt I can say it is not there. But this person is very definite, his only doubt is whether it comes under

cobra variety or crate variety. That when that person adamantly holding on to rope snake. To win his trust I have to say yes. Yes. It is there. Then we name the snake crate or cobra. He will Ask, when did the egg come? I have to talk about mother cobra. He will ask about the date of the egg. Inventing jatakam for that I have to go on compromising. Until I win the trust of that person. Having won his trust, later we have to tell, why are you taking things for granted? Why can't we take a torch light and go nearby. And when he goes nearby what is there? Cobra, egg mother cobra, nothing; the whole cobra as well as the श्रिष्टि as well as the sashtra whole thing will have to be negated. You should not ask why are you contradicting initially you said creation is there. Now you are saying it is not there अध्यारोप काले मिथ्या जाति वाद; अपवाद काले अजाति वाद: अध्यारोप काले, मिथ्या जाति वाद;' अपवाद काले अजाति वाद: Until now for junior student's GPA talked about मिथ्या जाति वाद प्राण इति प्राण विद: etc. 20th verse up to 28th verse he talked about varieties of श्रिष्टि now in 32nd श्लोका GPA assumes all the students are now what students? Senior students. We have to prove GPA's assumption is right. Otherwise GPA will be in trouble. Therefore, after using the torch light and seeing the rope, what is your attitude towards rope snake. After using the torch light and being thoroughly convinced, that there was rope. There is and there will be. What will be the attitude towards rope snake? There is no creation of rope snake. And therefore there is no sustenance of rope snake. And therefore, after ज्ञानं, very interesting question. After ज्ञानं did the rope snake go away? What is the answer? After ज्ञानं did the rope snake go away? After ज्ञानं the rope snake doesn't go away because இருந்தாத்தானே போறதுக்கு?. And therefore it doesn't come. It doesn't exist. It doesn't go away. It seems to come. It seems to exist. It seems to go away. Just as the dream seems to come. The dream seems to exist. On waking up the dream seems to go away. On waking up dream doesn't go away. I understand there is no world for it to go away. This अपवाद of a श्रिष्टि of a senior student is called अजाति वाद: So this दृष्टि of a senior student, अपवाद काले is called अजाति वाद: In माण्डूक्य कारिका, GPA specializes on अजाति वाद. अजाति वाद means no creation. No sustenance. No dissolution so seeing this we should not think, Sankaracharya is talking about श्रिष्टि. GPA is talking about अजाति. There are some scholars who try to say there is a contradiction or difference between सान्कर वेदान्ता and GPA वेदान्ता. Why because Sankaracharya talks about मिथ्या जाति वाद. And GPA talks about अजाति वाद; there is a difference. It is like saying one person says half cup is full. Another says, half cup is empty. Are they

contradicting each other. There is no contradiction. Same situations you look from two different angles. World is seemingly born, sonna, मिथ्या जाति वाद. World is really not born sonna अजाति वाद. Eppadi? World is seemingly born, sonna, मिथ्या जाति वाद. World is really not born sonna अजाति वाद. Sankaracharya says the first thing. GPA says the second thing. They do not contradict. Sankaracharya is addressing junior students. GPA is addressing senior students. And therefore अपवाद श्रिष्टि is coming in this श्लोका. प्रकरणार्थ उपसंहारार्थ: the following श्लोका is the consolidation and conclusion of our whole discussion. And what is our discussion? JAP is very much मिथ्या like स्वप्न प्रपञ्च(SVP) and if you don't like the world unreal, I have given another compromised language. What is that? Relatively-real. So JAP is as much relatively real as SVP. SVP is real from dreamer's angle only. Similarly JAP is real from waker's angle only. This प्रकरणार्थ: उपसंहारार्थ: उपसंहार means conclusion. अर्थ; for that sake. अयं श्लोका, which is अपवाद श्रिष्टि: for senior students. And that he comments here. यदा so when, a senior student becomes senior, and from that angle, यदा means from the stand point of senior students angle, द्वैतं वितथं, the entire द्वैत प्रपञ्च is मिथ्या. As good as non-existent. And आत्मा एकः एव, परमार्ततः सन्. Sanskrit students, संस्तदेदं is there we have to split it properly सन्+तदा+इदं. सम् ॐत्तदत्तत्तत्तत्तत्तत् split as san. San means what? Really existent. आत्मा alone is really existent. World is seemingly existent. इति when the senior student is convinced. Tada then from the senior student's angle, and what is Lord Krishna's example? मत्स्थानि सर्व भूतानि. Junior students. अध्यारोप दृष्टि. Na cha मत्स्थानि भूतानि senior students अपवाद श्रिष्टि. 9th chapter of the BG> the world is in me for junior students. The world is not there in me for senior students. तदा इदं निष्पन्नं भवति. Then the following, message, comes out. And what is that message? This is within inverted commas" सर्वः अयं लौकिकः वैदिकश्च व्यवहार. All the transactions we have in this world, all these transactions that we have very very serious transactions we have in this world. Which are of the two types. वैदिक लौकिक च. Worldly as well as sastric. Secular as well as sacred transactions. Are अविद्या विषयः They are all only in the state of self-forgetfulness. अविद्या means what? Self-forgetfulness. Just as dream transactions are born because of the forgetfulness, my waker status. And as long as I forget my waker status, all the dream transactions are very, very seriously done. And how long it will be serious? As long as I am not awake. And if I am building a house in the dream. First floor over. Second floor curing is going on. And I am also doing the curing job. I have to be cured of my ignorance. That time tripping and

waking up. What happens to the multistoried building of the dream which I was seriously constructing and shouting at the labour. So serious. How long? Until I wake up. Now Sankaracharya says disturbing news. All the transactions that we do in the waking also, अध्यासं पुरस्कृत्य सर्वे प्रमाण प्रमेय व्यवहार. अध्यास भाष्यं. All these are because of my ignorance of, my real super waker nature. Until awakening, they have all that important. It is called अविद्या विषयः they are all in the field of ignorance. Ignorance of the super waker. That is the तुरीयात्मा, is unknown. So अविद्या विषयः एव व्यवहारः and by saying this eventhough GPA doesn't say that, Sankaracharya says that because he has always got the ज्ञान कर्म समुच्चय वाद. Therefore by saying they are all अविद्या व्यवहार what Sankaracharya says is after ज्ञानं, the ज्ञानी will take only सन्यास. So विद्वत् सन्यास alone because a ज्ञानी will not see, any meaning, in any, worldly transactions. Therefore for a ज्ञानी, the only meaningful activity is what? विद्वत्सन्यास. This is Sankaracharya's vision. But we don't want to emphasize that. Then all gruhastas will be let down. He says, that अविद्या विषयः एव, इति निष्पन्नं भवति. For Sankaracharya, the only meaningful activity is सन्यास. அவருக்கு சனியாச த்தை தவிர ஒண்ணுமே கிடையாது. OK. I deliberately extended because we started the class a few minutes later. That is why I extended by 2 minutes.

063 - MB Chapter 2 verse 32

Page 107, bhashyam 3rd paragraph introduction to verse 32.

प्रकरणार्थोपसंहारार्थोऽयं श्लोकः । यदा वितथं द्वैतमात्मैवैकः परमार्थतः संस्तदेदं निष्पन्नं भवति सर्वोऽयं लौकिको वैदिकश्च व्यवहारोऽविद्याविषय एवेति । तदा

अयं श्लोकः this following verse no 32, is meant to consolidate and conclude the discussions, that we have done throughout this chapter. प्रकरणार्थ means the central message of वैतथ्य प्रकरणम्, उपसंहार; is conclusion and consolidation. What is the central message of वैतथ्य प्रकरणम् आचार्य himself mentioned that द्वैतवितथं Sanskrit student should put अन्वय properly द्वैतं वितथं एकः आत्मा एव परमार्थतः सन्. This is the message. द्वैतं वितथं the entire duality by which mean the JAP is वितथं. The word वितथं means मिथ्या. And here he uses the word वितथं because, here the chapter is titled वैतथ्य प्रकरणम्. Therefore he uses that expression. Do द्वैतं वितथं एकः आत्मा एव Here also the word एकः आत्मा is important. Until now we have talk about जीवात्मा as a separate entity projecting SVP. And परमात्मा as a separate entity projecting JAP. Now we don't want to make that difference. One आत्मा alone, is projecting both JAP, directly, and svapna prapancha through the individual mind. Therefore एक; आत्मा एव –from triangular we have to the binary format. एकः आत्मा एव, परमार्थतः; सन्. Means पारमार्थिक सत्यं. “इति यत सत्यं भवति” the whole thing is in inverted commas the essence of वैतथ्य प्रकरणम् when this message of वैतथ्य प्रकरणम् is understood. I the observer alone am reality. Whatever I am, observing. Whether it is JAV or SVA, all of them do not have, an independent existence of its own or their own. I alone lend existence to all of them. Thus we have made binary format, अहं सत्यं जाग्रत स्वप्न प्रपन्चौ वितथौ is मिथ्या. इति यदा. So when this message is received, तदा इदं निष्पन्नं भवति. Then the following corollary has to be noted. इदम् means the following corollary. And what is that corollary? “सर्वोऽयं लौकिको वैदिकश्च व्यवहार” all the transactions and all the activities, And what type of transactions and activities? लौकिक वैदिकश्च. Both secular or worldly activities. As well as the sacred ritualistic activities, including all the कर्म काण्ड rituals. As well as उपासना काण्ड meditation. All those will come under लौकिक वैदिक व्यवहार. So all of them are अविद्या विषया; they are valid and meaningful, only during self-ignorance. All those transactions, very powerful statement, all those transactions, are valid, and meaningful, only during the time of self-ignorance. Which means, once the self-knowledge takes place, all those transactions and activities, are not valid, And

therefore not meaningful also. To oneself. That is very important. Not meaningful to one self. Because one has discovered the fact that I am poorna:. No worldly activity can increase my status. No worldly activity can decrease my status. न कर्मणा वर्धते नो कानीयान्. बृहदारण्यक so कर्म cannot improve me. Or it cannot reduce me also. Therefore, as far as I am concerned. They do not, as LK says in गीता नैव तस्य कृते न अर्थ न अकृते नेह कश्चन न चास्य सर्व भूतेषु कश्चित् वयपाश्रयः And therefore, they all become invalid, from the stand point of oneself. Eventhough a ज्ञानी's activities will be valid for other अज्ञानिनः's of the world. But as far as ज्ञानी is concerned it doesn't make any difference. And therefore ज्ञान कर्म समुच्चय is not possible. Because all the कर्माणि I has become कर्म आभासः | ज्ञान कर्म आभास समुच्चय can take place. In fact every ज्ञानी is doing that only. ज्ञान कर्म आभास समुच्चय | ज्ञान कर्म समुच्चय is not possible. Because कर्म is valid only during अविद्या. And that अविद्या is absent, during vidya. Why can't we vidya and अविद्या co-exist. How can light and darkness ever co-exist. And therefore अविद्या विषया:. This is Sankaracharya's pet topic, in all the introductions. Including the अध्यास भाष्यं, introduction of brahma sutra. So अविद्या विषयाः एव. इति Sanskrit students up to एव is in inverted commas. सर्वोऽयं to एव is in inverted commas. इति must be connected with निष्पन्न भवति in the third line. इति of the 5th line, should be connected to निष्पन्नम् भवति. That means, this message is corollary of the previous message. Thus 2 messages, one is direct. And the another is corollary. After इति full stop. The तदा, then at that time, what is ज्ञानी's attitude towards the entire creation. That attitude is given in the 32rd श्लोक. अपवाद दृष्टि : until now अध्यारोप दृष्टि was given. Now ज्ञानी comes to the अपवाद दृष्टि. That is the 32nd श्लोक. And ज्ञानी's अपवाद दृष्टि will be understood by another, ज्ञानी only. So if this श्लोक, must appear meaningful, I should be a ज्ञानी. Otherwise this श्लोक will be a terrible श्लोक. So thus GPA has prepared the student throughout the entire first chapter, throughout the second chapter up to the 31st श्लोक. Ad GPA assumes that we are all now ज्ञानी's ready for अपवाद दृष्टि: And that is coming. We will read.

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

To understand this श्लोका, by taking the proper perspective, we can make the following, example, from the dreamer's angle, SVP is and valid. From dreamer's

angle, the dreamer's universe is existent and valid. From waker's angle, dreamers' universe is non-existent and invalid. Now what is the next pair? From waker's angle, waker's universe is existent and valid. From super waker's angle, super waker means ज्ञानी, from super waker ज्ञानी's angle the waker's universe is non-existent and non-valid. Therefore this श्लोका will be meaningful, if you look at the श्लोका as a super waker. If you look at the श्लोका as a waker, this will be a disturbing श्लोका. And what does it says? There is nothing. There is no creation. There is no sustenance. There is no resolution. There is no seeker. There is no seeking. There is no bondage. There is no liberation also. He will say this only after teaching all these things elaborately. In the first calls he will not say there is no liberation. Then they won't come for the next class. Therefore in the first class, अध्यारोप दृष्टि. And during अध्यारोप दृष्टि, we will say there is सृष्टि there is स्थिति, there is लयं. There is साधक. There is seeking. There is bondage. There is liberation. Now the student has been raised to higher level. Now he negates all of them adds a note iti एष परमास्तत. This is from super waker's that is the word i amusing. This is super waker's angle. That is from ज्ञानी's angle. This is the gist of the श्लोका. We will enter the भाष्यं page 108. First he gives the running meaning of the श्लोका. Then he gets into an enquiry.

न निरोधः निरोधनं निरोधः प्रलयः, उत्पत्तिर्जननम्, बद्धः संसारी जीवः, साधको साधनवान्मोक्षस्य, मुमुक्षुर्मोचनार्थी, मुक्तो विमुक्तबन्धः । उत्पत्तिप्रलययोरभावाद्बद्धादयो न सन्तीत्येषा परमार्थता ।

So न नरीधः is in the मूलम्. आचार्य gives the word meaning of each word. नरीधनं नरीध; you have to reverse the order. नरीधः= नरीधनं. Cessation of the entire universal process. And what do you mean by cessation of universal process? प्रलयः dissolution of the whole universe including time and space. That is called नरीधः in this context. Contextual meaning. योगः चित्त वृत्तनरीध; there नरीध; should not be translated as प्रलयं. Here it is प्रलय; next word is उत्पत्ति = जननम्. जननम् means the origination of the universe. You have to add प्रपञ्चस्य नरीध; प्रपञ्चस्य उत्पत्ति; the word न should be added to everyone. न प्रलयः न उत्पत्ति; even though the order must have been reversed. What is that? न उत्पत्ति; न प्रलयं. But he puts in this order because already उत्पत्ति has taken place so now he says प्रलयं. And next उत्पत्ति. We should keep it like that. उत्पत्ति = जननां. उत्पत्तिर्जननं, you should not read. उत्पत्ति is in मूलम्=जननां. Then बद्धः = संसारी जीवः He writes संसारी. Sankaracharya is worried. Therefore he writes संसारी जीवः | जीव the संसारी is called बद्धः. And न is to be added everywhere. न उत्पत्ति; न बद्ध; it is in the मूलम्. Next one is न साधकः | साधकः means मोक्षस्य साधनवान्. You know the meaning. Even in local language it is there. Sankaracharya comments on the well known word साधकः |

मोक्षस्य साधनवान्. One who is practicing various spiritual disciplines for the sake of liberation. The one who is practicing various spiritual disciplines for the sake of liberation is called साधकः. Then मुमुक्षुः | मुमुक्षुः means मोचन अर्थे. The seeker of liberation. What is the difference between the previous one and this one? Because both are seekers of liberation. A person may be seeker without practicing any sadhana, like a person who says i want to reduce weight. Ok. What are you doing. Nothing. Therefore he also is weight reduction seeker. But there is another person, he goes to gym, and does exercise. That person also seeker. But practioner seeker. And non-practioner seeker. Practioner seeker is साधकः. Non-practioner seeker is मुमुक्षुः | मुमुक्षु may be a साधक or not. Whereas साधक is a मुमुक्षु. मुमुक्षुः is in the मूलम्=मोचन अर्थे. Seeker. Then after long seeking when he succeeds in this जन्म, without postponing for next जन्म, when he completes, he is called मुक्तः he is a super waker ज्ञानी | मुक्तः is in the मूलम् = वमिक्तबन्धः; बहुव्रीहिविमिक्तः बन्ध; यस्य or यस्मात् सः | वमिक्तबन्धः the liberated one. Then what is the difference between the first transformation and the second transformation. Dreamer becoming waker is one transformation. Waker becoming a super waker is another transformation. What is the difference? When the dreamer becomes the waker, the dream universe disappears, from experience. Whereas when waker becomes super waker ज्ञानी, the waker's universe doesn't disappear. He continues to experience the world. But he says, मत्स्थानसिख भूतानि. And न च मत्स्थानि. भूतानि. I experience, the world, but it is as good as, non-existent. Because it is मथिया. This is the difference between dreamers to waker. And waker to super waker. Therefore वमिक्तबन्धः And then Sankaracharya gives the justification उत्पत्तपिरलय" अभावात् when the श्रष्टि and प्रलय of the whole universe itself is negated, then where is the question of seeker seeking liberation etc. When the macro is negated, there is no scope for micro at all. प्रपञ्चस्य एव अभावे कैमुतकिन्न्यायेन this is called कैमुतकिन्न्याय. Where is the question of जीव गुरु class etc. When, we have negated whole universe. Therefore both micro, and macro, are मथिया. And मथिया can be presented in two ways. It is experientially existent. And factually non-existent. And when you say factually non-existent what we mean is it has existent, but it is not its own existence. But it has borrowed existence. And when you say it has borrowed existence, borrowed from were/ borrowed from me. All these ideas must be remembered when we read these profound श्लोका. One point that is what I say. It is like a number lock. A number lock will open, only when all the numbers, especially if there are several nos. All of them must be aligned. One no is not aligned. The lock will not open. All these श्लोका: are number locks श्लोका: Several profound vedantic ideas must be simultaneously remembered. Several profound vedantic ideas, must be simultaneously remembered. Then you look at the श्लोका. You can jump up and down. ஆனந்த களிப்பு

श्लोका it is. Otherwise you will keep the hand over the head. What is he conveying? There is no universe. What are they talking? These are all no lock श्लोका: I like the words. Number lock श्लोका: they are. So उत्पत्तप्रलययोः अभावात्. Because of the absence of the macro universe द्बद्धादयः all the pairs of opposites like मुमुक्षुः and मुक्तः etc. Is द्वन्द्वद् न सन्ति. They are factually not there. इति एषा. This particular thing is परमार्थत is the absolute truth.

Continuing.

So with this the श्लोका running meaning is over. श्लोका व्याख्यानं is over. Hereafter he makes the enquiry adding up the message of he श्लोका. First question is what? What is the प्रमाणं or proof based on which you have arrived at this conclusion.? कप्रमाणं. ? For that what does Sankaracharya say? वेदान्त वाक्यं alone is the प्रमाणं. Because as far as s absolute reality is concerned, all the conventional instruments of knowledge प्रत्यक्षं अनुमान उपमान अर्थात्तानुपलब्धलौकिकि शब्द वेद पूर्व भाग शब्द; all of them do not have access to absolute reality. वेदान्ता alone, talks about that. Therefore vedantic words are अपौरुषेय शब्द प्रमाणं. And what are those words. He introduces that. We will read. कथमुत्पत्तिप्रलयोरभावः, इत्युच्यते, द्वैतस्यासत्वात् । “यत्र हि द्वैतमिव भवति”(बृ.उ.२ । ४ । १४) “य इह नानेव पश्यति”(क.उ.२ । १ । १०,११) “आत्मैवेदं सर्वम्” (छा.उ.७ । २५ । २) “ब्रह्मैवेदं सर्वम्”(नृसिंहोत्तर.७) “एकमेवाद्वितीयं”(छा.उ.६ । २ । १) “इदं सर्वं यदयमात्मा” (बृ.उ.२ । ४ । ६,४ । ५ । ७) इत्यादिनानाश्रुतिभ्यो द्वैतस्यासत्त्वं सिद्धम् । 31.10

Sankaracharya himself raises a question. कथं उच्यते? How does GPA ascertain that there is no creation and dissolution? No उत्पत्तप्रलययोः द्वन्द्व समास. षष्टद्विविचनम. संबन्धे षष्टि अभाव इत्यनेन संबन्धः So how does GPA talk about the absence of creation and dissolution of the world. Iti ucyate. The source of this knowledge is presented here. द्वैतस्य असत्वात्. You have to talk about the creation of a world, if there is a world. Since he world itself is not there, why should i talk about the origination of a non-existent world.? And if there is no world, there is no question of origination. Therefore no question of dissolution also. Origination and dissolution can be talked about only when we accept the existence of the world. When the very existence is negated i need not answer the question of the source and the resolution ground. Therefore द्वैतस्य असत्वात्, simply it is not there. द्वैतस्य असत्वात्. Ok. How do you assert there is no द्वैतं? By just thumping table. Can you assert it? What is the pramanam for that? Now he gives a huge list? What is the first one बृहदारण्यक. Most are from बृहदारण्यक and छान्दोग्य. “यत्र हृद्वैतमिव भवति” (बृ.उ.२ । ४ । १४) यत्र means अवदिया अवस्थायां. During the state of ignorance, when there is seeming duality. What does the उपनिषद् says? During the

state of ignorance, there is seeming duality यत्र means state of ignorance. Seeming duality is द्वैतं इव. So from that what is the conclusion? Duality is seeming. Once i say, it is seemingly there it is like saying you are seemingly intelligent means what? To understand that one should be intelligent. Otherwise some body is complimenting me. Therefore 'seeming' indicates it is not there. And in the next sentence is यत्र सर्वं आत्मैव अभूत् तत्केनकं जघिरेत् केनकं पश्येत् etc. बृहदारण्यक 2-4-14 मैत्रेयी ब्रह्मणं. Then the next statement "य इह नानेव पश्यति" (क.उ.२ । १ । १०,११)' here also इव is there. The seeming duality, यःपश्यति. An ignorant sees the seeming duality. Here also इव is crucial. Seeming plurality. Previously it was said duality. Now it is said plurality. Both are not there this कठोपनिषद् 2-1-10 and 11, both श्लोकाः have got this line. And बृहदारण्यक also it comes शरीरक ब्रह्मणं. Then the next one ब्रह्मैव इदं सर्वं. ब्रह्मन् alone appears as this universe. Oh. "आत्मैवेदं सर्वम्" (छा.उ.७ । २५ । २) ब्रह्मैव इदं सर्वं आत्मा alone appears as this universe. ब्रह्मन् alone appears as this universes इदं सर्वं means a everything in front of me. And if at all we have a doubt we should go to the modern science. Modern science also concludes the entire pluralistic universe is bunch of atoms in motion. Creates an illusion of a solid universe. Still going further, it is nothing but energy in high motion appears as this solid universe. The very solidity is an illusion because, energy is intangible. The intangible energy alone in high motion appears as though tangible. And you go to the science, everything is interesting. You take an atom consisting of proton neutron electron going round the nucleus. 90 % of atom is empty space it is all these atoms joined together we have the experience of the wall. Logically 90 % of this wall is empty space. Are we able to accept it/ you will say Swamiji your head is empty. Therefore it is unbelievable. Fact that there is more space than material eventhough it looks as though there is no gap at all; And therefore modern science also says, world is an appearance. We also say, that it is an appearance. They say it is atom or energy. We say आत्मा or ब्रह्म चैतन्यं alone is. So आत्मैव इदं सर्वं छान्दोग्य 7-25. 7 means भूम वदिया नारद सनतुमर संवाद. "ब्रह्मैवेदं सर्वम्" (नृसंहिततर.७) नृशहि उत्तर तापनीय उपनिषद्. Then एकमेव अद्वितीयं. छान्दोग्य षष्ठादयाय. Well known सद्बुद्धि प्रकरणम्. What does this mean? Eventhough i experience plurality what is there is only ekam eva adviteeyam. Without sajatiya vijatiya and svagata bheda:. Then the next sentence again बृहदारण्यक, मैत्रेयी ब्रह्मणं, 2-4-6 4-5-7 मैत्रेयी ब्रह्मणं occurs twice in बृहदारण्यक. And what does this statement say. इदं सर्वं स्यात्. All this, that we are experiencing as though independently, and really existent, that is unbelievably but truly अयं आत्मा is none other than this आत्मा. This means अपरोक्षतया उपलभ्यमान आत्मा चैतन्यं. इत्यादनानाश्रुतभ्यः; from these many उपनिषदिक् statements, द्वैतस्य असत्त्वं here the word असत्त्वं should be translated as मथियात्त्वं not अध्यन्तकि असत्. असत्त्वं means वैतथ्यं or मथियात्त्वं सदिधं. Continuing,

सतो ह्युत्पत्तिः प्रलयो वा स्यान्नासतः शशविषाणादे । नाप्यद्वैतमुत्पद्यते लीयते वा । अद्वयं चोत्पत्तिप्रलयवच्चेति विप्रतिषिद्धम् ।

So सतः इति उत्पत्तिः प्रलयः वा स्यात्. It is almost consolidation of the first two lines of the previous para. द्वैतस्य असत्त्वात्. That is explained here. We can talk about the origination of only a thing which is existent. That alone we can talk of the origination. Since the world according to वेदान्ता is factually not there you cannot talk about its origination सत इति उत्पत्तिः सतः वस्तुना for an existing thing alone. षष्टिः. For an existent thing alone उत्पत्तिः प्रलयः वा you can talk about the origination or dissolution वा स्यात्. न असतः You cannot talk about the origination of a nonexistent thing. Like what? He gives an example शशविषाणादे शशविषाणाम् means rabbit's horn. If somebody asks when did it originate from the rabbit head and what is its growth what is its rate of growth all these somebody asks how can you give answer. Rabbits doesn't have horns शशविषाणादे again षष्टिः शशविषाणादे असतः उत्पत्तिः प्रलयः वा न स्यात् we have to supply. Ok if the non-existent world doesn't originate, then why can't the existent आत्मा originate? Because आत्मा is existent according to you. Why can't it originate? नाप्यद्वैतं - अद्वैतं the non-dual आत्मा also doesn't originate or dissolve. Why? नित्यत्वात्. अद्वैत आत्मा being नित्यः न जायते म्रियते वा कदाचित्: And therefore the word अद्वैतं, and origination, is an oxymoron. It is a contradiction in terms. So अद्वयं च, उत्पत्तिप्रलयवच्च. It is अद्वयं, non-dual. And उत्पत्तिप्रलयवत्. It has origination and resolution. These two statements will not, gel together. इति विप्रतिषिद्धं is contradiction. Then what will be the legitimate next question. If you say the world is not there at all how do you, account for its experience. The world is not there. How do you, account for its experience. This should not be asked at all. In all the previous श्लोकाः GPA has given a well-known example. Dream world is absent but we do experience. And therefore experience is possible. Because of projection or superimposition. That is said in the - that is restated in the following paragraph. As I said this is a number lock. Unless you remember so many ideas each one is profound. Each idea should be discussed for weeks together. Idea No. one is discussed for several weeks. Idea no 2 discussed for several weeks. And generally what happens? By the time no two, one has become मथिया. Then by time we come to No. 3 that is gone. Here the student must be so intellectually alert and bright that each idea which is equally profound not only he must comprehend and remember. He must simultaneously remember, to just get the fundamental message. अहं सत्यं जगन् मथिया. And that requires the cooperation of the student. Because the teacher cannot simultaneously teach all the ideas. He has

to only gradually teach. In one class, I he might teach one idea. Hoping that the student remembers. That is why teacher requires lot of punya to get a student who remembers. That is why Yama Dharamaraja told Naciketas द्वादरनिनो भूयान्नाचकिंतबरष्टा. So therefore he is now reminding that you will have to remember the स्वप्न दृष्टान्ता. Then alone you can assimilate this message.

Page 109. Second paragraph.

यस्तु पुनर्द्वैतसंव्यवहारः स रज्जुसर्पवदात्मनि प्राणादिलक्षणः कल्पित इत्युक्तम् । न हि मनोविकल्पनाया रज्जुसर्पादिलक्षणया रज्ज्वां प्रलय उत्पत्तिर्वा । न च मनसि रज्जुसर्पस्योत्पत्तिः प्रलयो वा न चोभयतो वा । तथा मानसत्वाविशेषात् द्वैतस्य । न हि नियते मनसि सुषुप्ते वा द्वैतं गृह्यते ।

So if the world is non-existent how do you account for its experience. That is the question. यस्तु पुनः; so however, the question which is often asked by all other systems of philosophy र्द्वैतसंव्यवहारः the experience of transaction संव्यवहारः means transaction dvaita involving duality what is the nature of that? सः and that after संव्यवहारः you have to read the प्राणादिलक्षणा; consisting of प्राणा etc. And when i say प्राणा which verse you should remember? Verse no 20 to 28, nine verses, GPA, talked about the projection of the प्राणा. What is the special meaning of the word प्राणा? We said ईश्वर बीजात्मा. How many things we have to remember. Therefore प्राणादिलक्षणा; ईश्वर as well as the creation. Connected with some vyavahara. प्राणादिलक्षणाः संव्यवहारः सः आत्मनिकल्पतिः That is superimposed like dream. It is projected. Dream is projected by individual avidya called nidra. Whereas waking is projected by macro avidya called माया. So कल्पतिः माया कल्पति देश काल कलना. Like, Sankaracharya comes to his favorite रज्जु सर्पवत्, रज्जु, we are saying. So those people, who are involved in matching jatakam, I came to know sometime that there is a பொருத்தம் called रज्जु பொருத்தம். I don't know astrology at all. Now you should not think GPA is talking about jatakam matching. Here nothing to do with that. Here रज्जुः means the rope. So रज्जु सर्पवत्, आत्मनिकल्पतिः आत्मनः should be connected with कल्पतिः So what is the अन्वयः? प्राणादिलक्षणा; द्वय संव्यवहारः; आत्मनिकल्पतिः This power of ब्रह्मन् is called माया or मूला अवद्या And न हि मनोविकल्पनाया रज्जुसर्पादिलक्षणया and when a person is seeing the rope-snake. At the time of experiencing the rope snake he looks upon the rope snake as existent or non-existent. Remember he never says it is non-existent. For the ignorant person, at the time of ignorance, rope snake is very much there. Not only there. He is also getting palpitation sweating etc. And he is about to run away also. Therefore he experiences it as, existent. But even though he experiences as existent, on enquiry it becomes what? Non-existent only. And therefore only we put it in a peculiar category; it

doesn't come under non-existent category; it doesn't come under existent category also. It comes under seemingly-existent category, which is called मनविकल्पन; which is a mental projection. So रज्जु सर्पादलक्षणया मनोविकल्पनाया; the mental projection like rope snake that रज्ज्वां, in the rope, उत्पत्तिः प्रलयः वा, if somebody asks what is the date of birth of the rope snake? And also शाकम्. Not only he cannot talk about origination of rope-snake. He cannot talk about dissolution also. Because only if it is there it can dissolve. So प्रलयः वा, उत्पत्तिवा, रज्जु सर्पस्य अस्ति. And if this we can understand with reference to रज्जुसर्प or dream. The वेदान्ता says, in the same way जागृत् प्रपञ्च उत्पत्तिं we cannot talk about. That is why we say अनाधिः and we cannot talk about end of this universe also. Therefore we say अनन्तः It is beginning less and endless. Interesting thing is when the teacher it is beginning less and endless junior student understand it is beginninglessly there and endlessly there. Now we have started laughing. I am very happy. A senior student understands it is beginninglessly not there. And endlessly not there. That is all the difference. Difference between senior and junior student. World is beginning less and endless. How do you fill up will determine what type of student you are? If you say beginning lessly and endlessly there you are junior. If you say beginning lessly endlessly not there sonna senior. That' senior student alone says न नरीधो न्चोत्पत्तिः etc.

More in the next class.

064 - MB Chapter 2 verse 32

Page 109 भाष्यं 2nd paragraph

यस्तु पुनर्द्वैतसंबन्धव्यवहारः स रज्जुसर्पवदात्मनि प्राणादिलक्षणः कल्पित इत्युक्तम् । न हि मनोविकल्पनाया रज्जुसर्पादिलक्षणया रज्ज्वां प्रलय उत्पत्तिर्वा । न च मनसि रज्जुसर्पस्योत्पत्तिः प्रलयो वा न चोभयतो वा । तथा मानसत्वाविशेषात् द्वैतस्य । न हि नियते मनसि सुषुप्ते वा द्वैतं गृह्यते ।

This is the important श्लोका no. 32, consolidating the teaching of this chapter, namely the unreality of the जाग्रत प्रपञ्च and मिथ्यात्वं is revealed by the शास्त्रा in two steps.

Initially the शास्त्रा accepts the existence of the world. And then talks about its origination etc. Which is called अध्यारोप दृष्टि for the junior student. Because a

beginner cannot negate the universe straight away. If the शास्त्रा negates the

universe straight away what the student will do is he will negate the गुरु and शास्त्रा

and go back home. And therefore शास्त्रा wants to win the trust of the student.

Therefore initially it accepts, the existence of the world, and talks about its

origination. And after preparing the mind of the student, the शास्त्रा negates the

creation. मत्स्थानि सर्व भूतानि अध्यारोपः न च मत्स्थानि भूतानि. And here in the 32nd verse, we

are getting the अपवादः न निरोधः न च उत्पत्तिः since the world doesn't really exist, we

cannot talk about the origination or the dissolution of the world. And if the

origination and dissolution of the world itself is negated, what to talk of the people

in the world? कौमुतिकन्न्यायेन, when the world itself is negated, what to talk of the

people in the world. And therefore a bound person, a seeker of liberation, a

practitioner of spiritual साधना and the liberated person. 4 stages. A bound person,

seeker of liberation, practitioner of the discipline. And liberated person. All these four

cannot be talked about. And this was said in the first paragraph. And in the last class

I read a particular portion wrongly. I would like to make a correction there. Page

108. First paragraph. The penultimate line. Sixth line. उत्पत्ति प्रलययोः अभावात् बद्धदायः न

सन्ति. In last class I read द्वन्द्वदायः; it is not द्वन्द्व it is बद्धदायः बद्ध etc. Means बद्धः

मुमुक्षुः साधकः मुक्तः all these 4 are not there. And why? Because द्वैतं itself being not

there, where is the question of the origination of non-existent universe? And what is

the प्रमाणं for the absence of द्वैतं? What is the प्रमाणं for the absence of द्वैतं?

Sankaracharya said श्रुति is the primary प्रमाणं because it negates द्वैत प्रपञ्च. And he

quoted several प्रमाणानि नेह नानास्ति किञ्चन etc. And then comes the question, if in the vision श्रुति the world doesn't exist at all, how do we account for the experience of the world? If the world is non-existent, we should not be experiencing. I don't have a horn. And you don't experience a horn. So if the world is non-existent, the world should not be experienced. How do you account for the experience? For that alone Sankaracharya is giving the answer, in this paragraph which we were seeing in the last class. What is our answer? The dream world is non-existent. How do you explain the experience of a non-existent स्वप्न प्रपञ्च? You explain only in one manner. It is a false projection. S and if by false projection a non-existent thing can be experienced in dream, by false projection non-existent thing can be experienced in dream, Sankaracharya says, by the same false projection non-existent thing can be experienced in the waking also. Waking will be called a महा dream. So the regular dream is caused by निद्रा. The महा dream is caused by माया or मूला अविद्या. And that is what is being said. यस्तु पुनर्द्वैतसंख्यवहारः स रज्जुसर्पवदात्मनि प्राणादिलक्षणः कल्पितः you have to add मायाया कल्पितः इति उक्तं. Sankaracharya says इति उक्तं indicating, already we have seen this in verses 20 to 28. And being मथिया only Sankaracharya did not write even a commentary. There is no commentary. why because why write a commentary for a non-existent things? न ह्यभिनोवकिल्पनया. I hope you got the line. page 109 भाष्यं second paragraph third line. We have already seen this? न ह्यभिनोवकिल्पनया वसिर्ग is dropped because of संधिरुल्लेखे adjective to रज्जुसर्पवदात्मनि प्राणादिलक्षणः rope snake, etc. Which are mental projections. रज्ज्वां in the rope, प्रलयः उत्पत्तिः वा. The mentally projected snake, doesn't originate either outside, doesn't originate inside also. Rope snake doesn't originate outside also. It doesn't originate inside also. It just appears, by अविद्या. Which we think an originated snake. It doesn't really originate. Up to this we saw. Next line. न च मनसि रज्जुसर्पस्योत्पत्तिः प्रलयः वा. You can understand. Not only the rope snake doesn't originate outside on the rope. Rope snake doesn't originate, I mean real snake doesn't originate in the mind also. Either outside, nor inside, does a real snake originate. So उत्पत्तिः प्रलयः वा. Doesn't resolve also. न च उभयताः वा. You cannot say half of that snake originate from the mind, and half originate on the rope. And when the mind and rope are connected, don't imagine. Neither the full snake originate outside. Full snake originate inside. Nor half-half originate inside and outside. उभयताः means मनसि रज्ज्वां च so मनो रज्ज्वां मथिरे इत्यर्थः. How do you complete? रज्जु सर्पस्य उत्पत्तिः प्रलयः वा संभवति. And if you have understood this principle, with reference to the

स्वप्ना. And with reference to the rope snake, then Sankaracharya says you can extend the same principle to the जाग्रत् प्रपञ्च also. Because, tatha in the same way, मानसत्त्व अविशेषात् द्वैतस्य. So here द्वैतं means जाग्रत् द्वैतस्य. जाग्रत् प्रपञ्च is also manasam. It is only a projection of the mind. The only difference is when we refer to जाग्रत् प्रपञ्च, we say it is the projection of not the individual mind. But it is the projection of समष्टि mind or माया or Ishvara. So मानसत्त्व अविशेषात् द्वैतस्य. न ह्यनियते मनसि so when the mind doesn't function. नियतं means समाधि अवस्थायां. So नरुद्धे सति इत्यर्थः; when the mind is restrained by the practice of योग. So when the mind is deliberately restrained or when the mind is naturally restrained. What is the natural restraint? सुषुप्ते वा. The result is same. Either deliberately restrained. Or naturally restrained. When the mind doesn't function, there is no world, indicating, the world doesn't have an independent existence of its own. And somebody may argue, even if i go to sleep, somebody might be seeing he world. But that somebody also must be using he mind. Therefore, whether it is me, or somebody else, mind function is required, for proving the existence of the world. Therefore world is dependent on, the individual mind or total mind. It doesn't have, independent existence. मानसीन मेय सिद्धि इति न्याय.

Without प्रमाणं प्रमेयं cannot be established. So नियते मनसि = असमाधौ इत्यर्थः सुषुप्ते वा द्वैतं न गृह्यते. न is there in the beginning. That न should be connected with the verb. What is the conclusion? We will read the next paragraph.

अतो मनोविकल्पनामात्रं द्वैतमिति सिद्धम् । तस्मात्सूक्तं द्वैतस्यासत्त्वान्निरोधाद्यभावः परमार्थतेति ।

Ata: Therefore. द्वैतं मनोविकल्पनामात्रं. द्वैतं means duality. And he doesn't specify which duality. Therefore we have to supply all dualities. Whether it is स्वप्ना द्वैतं or जाग्रत् द्वैतं. All the द्वैतंस are मनोविकल्पनामात्रं - is only mental [projection. इति सिद्धं. Here we have to make an aside note. The dream is mental projection is acceptable. But whether the जाग्रत् प्रपञ्च should be taken as mental projection or not, is a very big debate. Really speaking. जाग्रत् प्रपञ्च should not be taken as mental projection. Because if जाग्रत् प्रपञ्च is also mental projection, जाग्रत् प्रपञ्च cannot be named जाग्रत् प्रपञ्च; then it will also be स्वप्ना प्रपञ्च. The very fact that जाग्रत् प्रपञ्च is known by a different name, it is because it is not a mental projection. Therefore there is a big debate whether जाग्रत् प्रपञ्च is mental projection or not? Our real stand is that जाग्रत् प्रपञ्च is not mental projection. It is only माया projection. It is a projection. You have to say it is समष्टि mental projection or माया projection. It should never be said to be individual mental projection. If जाग्रत् प्रपञ्च is presented as individual mental projection, it will come under different philosophy. What is that philosophy? क्लृप्तविज्ञानवाद of Buddhism. And Sankaracharya in Brahma Sutra, very thoroughly and elaborately negates this

क्षणिक विज्ञान वाद; for interested people I will give you reference. In our Brahma Sutra class, once upon a time, long before. It is called अभाव अधकिरणम्. ब्रह्म सूत्रं -2-28; second chapter, second section, 28th सूत्र to 32nd सूत्र. 5 सूत्रs, especially the initial few सूत्रs. Sankaracharya establishes जाग्रत् प्रपञ्च is not mental projection. It is माया projection or मूला अवदिया projection. In दृष्टि सृष्टि वाद also he says जाग्रत् प्रपञ्च is मूला अवदिया projection. Not mental projection. Because the moment you say that we get into क्षणिक विज्ञान वाद Buddhism. Eventhough in ब्रह्म सूत्र Sankaracharya has vehemently refuted the idea that जाग्रत् प्रपञ्च is mental projection. In माण्डूक्य उपनिषद् and in some other उपनिषद्s, Sankaracharya does say जाग्रत् प्रपञ्च is mental projection. Temporarily joining, क्षणिक विज्ञान वाद as though. So if you remember Brahma Sutra, that portion and this portion will contradict. If you don't remember Brahma Sutra, no problem. If you remember there will be contradiction. And here we have to resolve the contradiction. Either by saying, that it is total mind's projections. We have to add a word it is not a projection of individual mind. It is the projection of total mind. Sankaracharya doesn't use the word total. For us to avoid this contradiction, we have to add this adjective. Or another way is, anyway, whether it is total mind's projection or individual's minds projection, it is projection. Therefore Sankaracharya doesn't want to bother too much in these verses. It is projection of the mind. Whether individual or total. You can keep anything. My focus is not on individual or total. But it is on projection. Therefore Sankaracharya doesn't bother to add that. Therefore here the word मनोविकल्पनामात्रं can create conflict if you remember अभावाधकिरणम् of Brahma Sutra, because Sankaracharya seems to contradict that portion. Not only Sankaracharya seems to join क्षणिक विज्ञान वादी. Therefore मनोविकल्पना must be translated as समष्टि मनोविकल्पना. Or माया कल्पना. Or मूलावदिया कल्पना मातरं, द्वैतं इतिसिद्धिं. तस्मात्, therefore, if जाग्रत् प्रपञ्च is projection and मथिया सु उक्तं; सु उक्तं means it has been well stated by GPA. Here सूक्तं you should not ask whether it is पुरुषसूक्तं or देवसिक्तं or दुर्गा सूक्तं etc.? Here the word सूक्तं has nothing to do the vedic सूक्तं. Here सूक्तं is गौटपादाचार्येण षुषट् उक्तं. उक्तं; It has been well stated by GPA. द्वैतस्य असत्वात्. That the द्वैतं is really not existent, even though it is seemingly existent. It is really non-existent. Therefore नरीधादाभाव. There is no question of origination or resolution of a non-existent द्वैतं. Which is परमार्तत. Which is from absolute standpoint. As I said in the last class, we do admit empirical reality for जाग्रत् प्रपञ्च also in जाग्रत्वस्था. And we admit empirical reality for स्वप्ना प्रपञ्च also, in स्वप्नावस्था. Both have got relative reality, we don't challenge. Here what we are negating is not relative reality. We are negating the absolute reality from the stand point of तुरीयम् नान्त प्रपञ्च. That is why in the तुरीय मन्त्र; प्रपञ्च उपशमं word is there.

Continuing:

यद्येवं द्वैताभावे शास्त्रव्यापारो नाद्वैते विरोधात् । तथा च सत्यद्वैतस्य वस्तुत्वे प्रमाणाभावाच्छून्यवादप्रसङ्गः, द्वैतस्य चाभावात् ।

So now शून्यवाद comes forward and says, that now अद्वैतं has joined शून्य वाद. How? He gives a logic for that. So this is the objection or question raised by शून्य वादी. He says, in this मन्त्रा, not मन्त्रा, in this GP कारिका the श्लोका says, परमार्तत. परमार्तत means the absolute fact is, there is no creation at all. So absolute fact is absence of everything. Absolute fact is the absence of everything. And this कारिका doesn't talk about the existence of anything. This श्लोका only talks about absence of everything. It doesn't talk about the existence of anything. Therefore the ultimate reality is nothing. Therefore he says शास्त्रा व्यापारः the function of the शास्त्रं is एवं द्वैत अभावे. In the negation of duality. That यद् We will read later. Sanskrit students the sentence will become too long. For our convenience we will take out यद् The sentence is एवम् in this manner, as discussed in कारिका no 32, शास्त्रा व्यापारः the function of उपनिषिद् is द्वैत अभावे only in the absence of duality. And न अद्वैते and it is not in revealing अद्वैतं. Why? वरीधात्. Then you will be contradicting yourself. If the central aim of शास्त्रा is in the negation of duality, it means it is not talking about any non-duality. If you say it is revealing both; then there will be तात्पर्यं वरीध. It is called वाक्य भेद दोषः. A प्रमाणं, in one effort, can only focus on one thing. That is why, while taking picture also. Those who go to Kodaikanal; they will stand and ask somebody to take a picture. They will say let the far away mountain behind; let that also come. Invariably the photographer will say do you want you or mountain? Because if you focus on the person, mountain will go out of focus. If you focus on the mountain, you will go out of focus. That means focus can be only on one thing. Similarly if शास्त्रा's focus is in द्वैत अभाव, then the focus cannot be in अद्वैत भावः. You cannot have two focuses. Why? Virodhat. Being not possible. तथा च सत् Sanskrit students, तथा च सत्यद्वैतस्य is there. You have to split the compound properly तस्य द्वैतस्य; you should not split. You have to split as सत् अद्वैतस्य so तथा च सत् If that is so. अद्वैतस्य वस्तुत्वे रमण अभावात्. शास्त्रा प्रमाणं is not functioning in revealing अद्वैतं. Why, because its focus is only in negating द्वैतं. Therefore शास्त्रं is not a प्रमाणं for अद्वैतं. Then what will be the problem for अद्वैतं, if शास्त्रं is not प्रमाणं. You have to look for some other प्रमाणं: प्रत्यक्षं, अनुमान, अर्थापत्ति, अनुपलब्धि. Unfortunately, all other प्रमाणानि do not reveal अद्वैतं. And from this कारिका, what do we know? शास्त्रं also focuses only on द्वैत negation. Therefore शास्त्रं also doesn't reveal अद्वैतं. Therefore neither पौरुषेय प्रमाण nor अपौरुषेय प्रमाण reveals अद्वैतं. Therefore what? शून्य वाद प्रसङ्ग. The ultimate reality is emptiness, blankness, nothingness. So तथा च सति, अद्वैतस्य वस्तुत्वे; वस्तुत्वं means reality. All वषिय सप्तमी द्वैत अभावे is वषिय सप्तमि. न अद्वैते is वषिय सप्तमी. अद्वैतस्य वस्तुत्वे is वषिय सप्तमि. So with regard to the reality of अद्वैतं, प्रमाण अभावात्, there is no other प्रमाणं. शून्य

वाद प्रसङ्गः The ultimate reality is nothing. So द्वैतस्य च अभावात् द्वैतं is not there because it is negated. अद्वैतं is not there because it is not revealed. Therefore negated tvat द्वैतस्य unrevealed tvat अद्वैतस्य. Neither द्वैतं nor अद्वैतं. Therefore what is there? शून्य वाद alone is there. Thus who comes? शून्य वादी comes. And how to reply? There are several methods used by the acaryas in several context. One interesting and enjoyable method I will share. Sankaracharya goes through classical method. There is another method. So शून्य वादी says, that nothing is there. So we ask the question, are you the शून्य वादी there or not? Is the शून्य वादी there or not? He has to say yes or no. If he says शून्य वादी is there, then, you cannot say nothingness because there is शून्य वादी. And to avoid this problem he has to say I, the शून्य वादी, am not there. That is itself a contradiction. To say I am not there he must be there. And assuming that we accept that शून्य वादी is there, we ask when शून्य वादी himself is not there, how can there be शून्य वाद. Therefore, either way, शून्य वाद doesn't stand even one second enquiry. This is one method of replying. But Sankaracharya gives another argument. We will read. Page 110, second paragraph भाष्यं.

नः रज्जुसर्पादिविकल्पनाया निरास्पदत्वानुपपत्तिरिति प्रत्युक्तमेतत्कथमुज्जीवयसीत्याह रज्जुरपि सर्पविकल्पस्यास्पद भूता विकल्पितैवेति दृष्टान्तानुपपत्तिः

So here we are going to interesting enquiry. Lot of logical thinking. We should be ready for finer argument. The direct reply Sankaracharya wants to give is: I have already negated शून्य वाद before in माण्डूक्य उपनिषद् itself. When it has been already replied, why are you coming back again and questioning. Naturally the question will come where? Lot of homework. Already we are in page 110. And if I ask you to find out where it comes, then I know you won't have time. Therefore I will give you reference. Page no 50. We will see now itself. Page no 50, भाष्यं, third paragraph, one line paragraph. शून्यमेव तर्हि तत्. This is the question raised in the नान्त प्रज्ञं मन्त्रा. The उपनिषद् मन्त्रा 7. There also उपनिषद् negates everything नान्त प्रज्ञं न बहिष्प्रज्ञं There also शून्य वादी raised question शून्यमेव तर्हि तत्. Sankaracharya said न मिथ्या विकल्पस्य निनिर्मितत्व अनुपपत्तेः That para is repetition of शून्य वाद. The same Sankaracharya is giving here repeating the answer. And what is the answer? Once we have negated जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च as मिथ्या, we should know that मिथ्या cannot exist without support of सत्यं. Because our experience is: wherever we are experiencing मिथ्या, there is the support of सत्यं. Rope snake is supported by rope. Shell silver is supported by shell. Waker's dream is supported by the waker. Mirage water is supported by the dry

land. Therefore our व्याप्ति, for logical reasoning, our व्याप्ति is यत्र यत्र मिथ्यात्वं, तत्र तत्र सत्य अधिष्ठानत्वं. There must be a real अधिष्ठानं. And that reality will have to be accepted. शून्यम् cannot be the अधिष्ठानं. Why? शून्यम् is अधिष्ठानं means, there is no अधिष्ठानं. If you say शून्यम् is अधिष्ठानं; it will mean there is no अधिष्ठानं. That answer is illogical because any मिथ्या will have अधिष्ठानं; when we say JAP is also मिथ्या. स्वप्न प्रपञ्च is also मिथ्या, there is an अधिष्ठानं called आत्मा, the साक्षी चैतन्यं, which is the witness of जाग्रत् and स्वप्न प्रपञ्च. Just as the स्वप्न प्रपञ्च is supported by the observer of स्वप्न, the जाग्रत्प्रपञ्च is supported by the observer of जाग्रत्प्रपञ्च. The चैतन्यं is the अधिष्ठानं; It cannot be मिथ्या. That is what it is going to be arrived at very elaborately with lot of questions and answers. So न न means there is no शून्य वाद प्रसङ्गः. Why? रज्जुसर्पादिविकल्पनायाः For the projected rope snake, निरास्पदत्व अनुपपत्तिः There cannot be; that cannot be without a support. Double negative. It cannot be without a support. That means what? It cannot be without a support means, it can be only with support. What support? Not मिथ्या support. सत्यं support is required. So रज्जुसर्पादिविकल्पनायाः विकल्पना here means मिथ्या. निरास्पदत्वम्. सत्य अधिष्ठान अभावः न संभवति. सत्य अधिष्ठान भावः एव संभवति इति प्रत्युक्तं. I have already answered. Note page 50, भाष्यं middle. The penultimate paragraph. एतत्, so since your पूर्वपक्ष has been already destroyed by me, you are trying to sprinkle some अमृतं, upon the destroyed पूर्वपक्ष. You are trying to sprinkle some अमृतं and try to resuscitate - CPR all done - you are trying to reawaken it. कथं उज्जीवयति; उज्जीवनं means trying to bring the life once again. इति. After इति there must be a full stop. So कथं उज्जीवयति इति. उज्जीवयति? इति afterwards. Who is telling whom? This statement is by the advaitin to शून्य वादी. Then शून्य वादी is raising a counter objection. आह. There you have to supply शून्य वादी आह. So शून्य वादी आह. What does he say? He says, OK, I do accept rope snake is मिथ्या. Rope is सत्यं, the real. Which is supporting the मिथ्या snake. But ultimately rope also is मिथ्या. Because according to your advaitam, rope also is मिथ्या only. Therefore for rope snake which is मिथ्या, the अधिष्ठानं is rope which is also मिथ्या. That means there is no real अधिष्ठानं. Therefore the reality is शून्यम्. Therefore he says, रज्जुः अपि, the rope also, सर्प विकल्पस्य आस्पद भूता, which is supporting, the unreal snake, the rope also, which is supporting the unreal snake, सर्प विकल्पस्य आस्पद भूता. आस्पदम् means आधारं, अधिष्ठानं, support. विकल्पति एव. मिथ्या एव. Therefore rope is not सत्यं. That means there is no सत्य अधिष्ठानं. Therefore again दृष्टान्त अनुपपत्तिः; you cannot quote rope snake as an example

for you. Are you able to understand? We are quoting rope snake for proving a मिथ्या has got सत्य अधिष्ठानं. A मिथ्या has got सत्य अधिष्ठानं. For that we are quoting rope snake. शून्य वादी says मिथ्या doesn't have सत्य अधिष्ठानं because rope is also मिथ्या. Therefore मिथ्या has got only मिथ्या अधिष्ठानं. Therefore your example is wrong example. And once you show मिथ्या has got मिथ्या अधिष्ठानं; what is the corollary? सत्य अधिष्ठानं is not there. Once you say सत्य अधिष्ठानं is not there, it amounts to शून्य वाद. I hope I am not giving you head ache. Another 5 minutes more you survive. Then you will get one week rest. So that next week we can have a dual. So दृष्टान्त अनुपपत्तिः | शून्य वादी is saying. We will read. In Hindi translation they have done a very good job शून्य वादी कहता है. What is Sankaracharya 's reply

नः विकल्पनाक्षयेऽविकल्पितस्याविकल्पितत्वादेव सत्त्वोपपत्तेः ।

Sankaracharya says, I don't agree with you. When we study the rope snake to find out whether it is सत्यं or मिथ्या, with the help of a torch light. And imagine there are 6 people who all have committed mistake and each one has got committed different mistake. One sees snake. Another sees माला. Another sees crack on the earth. Another sees streak of water. So many विकल्पनाs are there. And then we go near the truth with a torch light. When we go and see, you will find, all the मिथ्या superimposition gets negated. So सर्प is negated by the torch light when you see. सर्प snake is negated. माला is negated. Crack on the earth is negated. Streak of water is negated. Rope is – don't say rope is negated; you cannot say. We do find a difference, that there are many negatables. And there is one left behind, which is un-negatable. That un-negatable rope cannot be equated to the negatable four items. So treating the negatables and unnegatables. Equally and simply saying that मिथ्या four is supported the मिथ्या you cannot say. Because 4 are मिथ्या negatable. There is one rope unnegatable. How dare you say, that rope is मिथ्या. Therefore in that context of negating the other 4, rope is सत्यं. Therefore he says विकल्पना क्षये. विकल्पना क्षये means when all the negatables are negated, अविकल्पितस्य सत्त्वात्, the un-negatable rope persists. अविकल्पितस्य सत्त्वात्. सत्त्वात् understood. I the unnegateable continues to be there even after exhausting all the negatables. The one rope which un-negatable continues to exist. And अविकल्पितत्वात् एव. And since the rope is un-negated सत्त्व उपपत्तेः Rope doesn't come under मिथ्या. Rope is सत्यं. Rope is सत्यं. Then will come the next question which we will see in the next class.

065 - MB Chapter 2 verse 32**Page110 bhashyam 2nd paragraph**

नः रज्जुसर्पादिविकल्पनाया निरास्पदत्वानुपपत्तिरिति प्रत्युक्तमेतत्कथमुज्जीवयसीत्याह रज्जुरपि सर्पविकल्पस्यास्पद भूता विकल्पितैवेति दृष्टान्तानुपपत्तिः नः विकल्पनाक्षयेऽविकल्पितस्याविकल्पितत्वादेव सत्त्वोपपत्तेः ।

Sankaracharya is commenting upon the 32nd कारिका of the 2nd chapter which is an अपवाद कारिका, negating the entire universe as मथिया. And in the whole कारिका, GPA is only negating the entire universe, he doesn't positively reveal anything in particular. And this is in keeping with Vedic definition also. In several places वेदा defines truth merely by negating everything else. So one famous statement सः एषः नेत नेतइतिआत्मा. Here आत्मा is defined only by negating everything else. And in the 8th section अक्षर ब्रह्मणं अस्थूलं, अनणु अक्षरस्वम् धीर्गं अलोहितमस्नेहं, the entire ब्रह्मन् is revealed by negating 23 items. अस्थूलं, अनणु etc. Only everything else is negated. But there is no positive revelations. And in keeping with Vedic method of negation, GPA is also doing the negation in the 32nd verse.

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

Everything negation. And when this is said, here the शून्यवाद comes as a पूर्वपक्ष and says, if everything is negated, it means there is nothing positive called truth. Therefore शून्यं alone, becomes the reality. And for that Sankaracharya is giving the answer by saying already I have negated शून्यवाद before. Page no 50 in the middle. And why are you bringing the same शून्यवाद once again. And if you have forgotten my answer I will repeat. If the entire world is negated as मथिया, then there must be a सत्यं as अधिष्ठानं because मथिया cannot exist without सत्य अधिष्ठानं. Therefore शून्यवाद is not acceptable. And in support of that Sankaracharya quoted the rope-snake example once again. Upon one rope so many things are superimposed. And when everything is negated, rope continues to exist as the अधिष्ठानं. Without rope अधिष्ठानं, मथिया snake is not possible. मथिया माला is not possible. मथिया crack on earth is not possible. No मथिया is possible without rope as अधिष्ठानं. Similarly, if the entire creation is मथिया, there must be an अधिष्ठानं. You cannot talk about शून्यवाद कथं जीवयस्इति. Up to इति is the answer. Thereafter Sanskrit students should carefully note after इति we have to put a full stop. And आह onwards Purvapakshi raises the next question. So here it is not printed

as a separate thing. So we have to separate it. And आह onwards is the purvapakshi. And what did he say? We saw it in the last class. No doubt सर्प is मथिया. For that मथिया रज्जु the rope is the अधष्ठानं. Ultimately speaking rope also is मथिया. From that it is clear that there is no such thing called सत्य अधष्ठानं. For मथिया snake rope is the अधष्ठानं. But you yourself admit, rope also as मथिया. That means, snake is also मथिया. The अधष्ठानं rope is also मथिया. Therefore you cannot quote rope snake, to reveal, सत्य अधष्ठानं. Are you able to follow. Because in the example there is no सत्य अधष्ठानं why? Rope is also मथिया. You अद्वैतन्ति yourselves say rope is मथिया; entire universe is मथिया so कैमुतिकन्यायेन कथं रज्जुः सत्यः स्यात्? So रज्जुः अपसि सर्प वकिल्पस्य आस्पद भूता वकिल्पति एव. The word वकिल्पति means मथिया एव. इति दृष्टान्त अनुपपत्तिः this example cannot be quoted for सत्य अधष्ठानं. And for that Sankaracharya gave the reply. No. You cannot treat rope and snake on equal footing. You cannot put rope and snake on equal footing. And you cannot say snake is also मथिया. Rope is also equally मथिया. You cannot treat both of them in the same manner. And what is the reason? Sankaracharya said when a person takes a torch light and illumines the object there, that torch light negates all the things; like snake is negated; माला is negated, And the crack on the earth; streak of water; all of them get negated. But the rope is not negated. The torch light only reveals the rope. It never negates the rope. How can you treat the un-negated rope and negatable snake etc. on equal footing. You cannot treat the negatable and the un-negatable on equal footing. You have to say negatable is मथिया. Un-negatable rope is सत्यं. That is what he said. न the next paragraph. न you cannot say so. Why? वकिल्पना कषये. When all the negatables are exhausted by negation, वकिल्पतिस्य वकिल्पतित्वादेव; वकिल्पतिस्य means un-negatable rope is there. If you clearly experience. वकिल्पतित्वादेव since the left out, reminder rope is un-negatable only because of that very reason, सत्व उपपत्ते; rope must be treated as real; you cannot treat it as मथिया. And that is why even in अद्वैतं, the negatables are called प्रातभासकिं. The un-negatable is called व्यावहारिकं. From the stand point of the प्रातभासकिं, व्यावहारिकं comes under सत्यं. From the stand point of the प्रातभासकिं, व्यावहारिकं comes under सत्यं only. Don't treat both प्रातभासकिं and व्यावहारिकं on equal footing. Then शुन्यवादगि gives further argument. What is that? Not further argument. Repetition of his own argument. We will read.

रज्जुसर्पवदसत्त्वमिति चेत्? नः एकान्तेनाविकल्पितत्वादविकल्पितरज्ज्वंशवत्प्राक्सर्पाभावविज्ञानात् ।

Also he continues further argument again to point out the rope also which is the अधष्ठानं of मथिया snake, that rope also is मथिया only. Even though temporarily we give the rope सत्यं status. On further enquiry you yourself, in your own अद्वैत सिद्धान्त

conclude rope also as मथिया only. By giving your own popular two reasonings. What are the 2 reasonings? जाग्रत् प्रपञ्चः मथिया. दृश्यत्वात् and अनित्यत्वात्. Thus when I see the अनुमान प्रमाणं, rope also come under दृश्यं. And अनित्यं. Therefore rope has to be accepted as मथिया. Therefore you cannot contradict your own सद्धान्त. And the शुन्यवाद quotes our reasoning. To establish रज्जु मथियात्वं. Therefore he says रज्जु सर्पवत् like rope snake. Then you have to add दृश्यत्वात्. अनित्यत्वात् because of the 2 reasoning. असत्त्वं. रजोः असत्त्वं रजो understood. Rope also has to be ultimately accepted as मथिया only. Therefore स्वप्नप्रपञ्च is also मथिया. जाग्रत् प्रपञ्च is also मथिया. सर्वं मथिया. Therefore शून्य alone is the अधष्ठानं. This is the शुन्यवादपूरवपक्ष. Then Sankaracharya argues न - what is his argument? All very fine argument. We have to note it. Sankaracharya says, there is nothing, which is totally मथिया. I will explain. There is nothing which is totally unreal. Because total unreality is impossible because unreality always requires the support of the reality. Not only the support of reality is important, Sankaracharya makes fine observation. Even when you experience something unreal, the very experience of unreal, there is a mixture of the real. We don't note is a different thing. Whether we note or not, in the very experience of the unreal, there is a mix up of reality. And he gives an example. Even when a person is experiencing the unreal snake, even before switching on the torch light, even before discovering the real rope, when a person is experiencing the unreal snake, Sankaracharya says, in the very experience of the unreal snake, there is a real component. There is a real component. How? all this we have seen in अनखिचनीय ख्यातः. Everywhere we have thoroughly studied and forgotten perhaps. When a person says this is a snake. When a person says this is a snake. There is unreal snake. But along with the unreal snake there are two other words employed. Along with the word snake he uses two other words. And shows the finger also 'there'. He says this is a snake. Sankaracharya argues, the word this and the word is really belong to what? The isness component and thisness component, which is experienced along with snake, - these 2 components belong to the rope only. Idam अंश, in अनखिचनीय ख्यातः we said सामान्य अंशः which is expressed by the word this. And also the verb is. Both of them do not belong to the snake, because he is showing the finger in the direction what? Not in the direction snake. It is shown in the direction of rope only. And the eyes do come in contact, with the rope only. If the eyes do not contact the rope, there will be no error called snake. The eye does contact the rope. But the rope is not fully comprehended as the rope but the rope is generally comprehended as this. Therefore this is सत्य अंश or मथिया अंश? This is the real component. And what about isness? Isness also belong to snake or rope? Isness also

belongs to the rope. Therefore, सत्य अंश is experienced, along with मथिया. Not after switching on torchlight. Even before we get the knowledge, even at the time of ignorance and error, we are experiencing the reality. That is why advaitin's contention is: even when we are experiencing the unreal world, it is not totally unreal. When you say the world **is**, the **isness** that you experience along with the world doesn't belong to the unreal world. The **isness** belong to what? यस्यैव संपुरणं सदात्मक असत् कल्पार्थकं भासते; the **isness** belong to ब्रह्मन्. Therefore वेदान्ता claims, everybody has ब्रह्म अनुभव. Everybody says what? I have got ब्रह्म ज्ञानं. But ब्रह्म अनुभव I haven't got. वेदान्ता says ब्रह्म अनुभव is there even अज्ञान काले. We think ज्ञानी has ब्रह्म अनुभव. Sankaracharya says even अज्ञानीs have got ब्रह्म अनुभव. Because without ब्रह्म experience, pure मथिया world can never be experienced. And therefore just as the सत्य अंश is experienced along with मथिया snake, in the form of this is. Just as सत्य अंश is experienced along with मथिया snake, in the form of this is, later even when we negate the rope also, remember, even though rope also is मथिया, remember the rope experience also is possible along with सत्य अंश only. Therefore even if you negate snake as मथिया, even if you negate rope also as मथिया, we will argue, along with मथिया snake and along with मथिया rope also, सत्य अंश is experienced. In what form? This is snake சொற்றோது, **thisness** and **isness** belong to rope. And when you say, this is rope, even when the rope is negated, **thisness** and **isness** belongs to ब्रह्मन्. इदं सर्व्वयदयं आत्म. ब्रह्मैव इदं विश्वमिदं वरिष्ठं. **Thisness** and **isness** ultimately belong to ब्रह्मन्. Therefore you can never avoid सत्य अंश, which is a very fine argument. I hope and pray that you are able to grasp this message. एकान्तेन; एकान्तेन means in totality, a मथिया is not a मथिया, in its totality. Then what does it mean? In it there is सत्यं component. So अवकल्पितत्वात् - अविकल्पित रज्जु अंशवत् - like the real rope component obtaining in the snake in the form of **this is**. Just as the real component is obtained in the sake in the form of **this is**, the real ब्रह्मन् component is available in the rope also, in the form of **this is**. Ultimately **isness** will never be negated by anyone. **Isness** can never be negated by anyone. रज्जु अंशवत् प्राग् सर्प अभाव वज्जिज्ञानात् even before negating the snake, we are experiencing the rope, in the form of **this is**. And thereafter Sankaracharya gives another argument which is called अभ्युपेत्य वादा | अभ्युपेत्य वादा means a suppositional argument. What is the first argument? You can never negate the total world as मथिया because in the world there is सत्य अंश. Therefore the world can never be totally negated. You cannot totally negate the snake also and rope also. Everything you cannot negate. There will be the सत्य अंश a unnegatable. Now what is the second अभ्युपेत्य वादा.? For arguments sake, let us assume the whole world is negated. सर्प also goes. Rope also goes. जाग्रत् प्रपञ्च also goes. स्वप्न प्रपञ्च also goes. Every अनात्मा is negated. As what? Projection. Whole creation everything we

experience is projection. Therefore मथिया. Therefore there is no सत्य अधिष्ठानं suppose शून्यवादः argues. Sankaracharya says even if everything is projected as मथिया; there is something which is not projected. Even if you say everything is projected And therefore मथिया, there is something which is not projected? The projector cannot be projected. Why? Because the projector exists even before the process of projection. Projector cannot be projected, because the projector exists even before the process of projection. Only if there is a projector you can talk about the process of projection, and only after the process of projection, the projected will come into existence. Therefore all the projected are all alter ones. Before that projector cozily exists. Therefore projector is not projected. The super imposer is not superimposed. Super imposer is not superimposed. That one is called साक्षी चैतन्यं. That चैतन्यं cannot be मथिया. That चैतन्यं is सत्य, अधिष्ठानं. Therefore he says, I think we have to read it.

विकल्पयितुश्च प्राग्विकल्पनोत्पत्तेः सिद्धत्वाभ्युपगमादसत्वानुपपत्तिः ।

So विकल्पयति: for the superimposer or projector the conscious being. Here projector I don't mean cinema projector. Conscious being. षष्टविहिकृतिः | विकल्पनोत्पत्तेः प्राक्. Even before the process of projection starts, the projector must be there or not? Must be there. सदिधत्वं अभ्युपगमात् you have to accept. Who? Even a शून्यवादः should accept a projector existing before projection. Because only if a projector exists he can start the job of projection. So सदिधत्वं अभ्युपगमात् by whom? शून्यवादि अपि अभ्युपगमात् even a शून्यवादः will have to accept that. असत्त्वं अनुपपत्तिः it is illogical to negate the projector. It is illogical to negate the projector. And since the projector cannot be negated, and projector is unprojected, therefore it is the सत्य अधिष्ठानं. Therefore शून्यवादः is illogical. Then he asks the next question?

कथं पुनः स्वरूपे व्यापाराभावे शास्त्रस्य द्वैतविज्ञाननिवर्तकत्वम् ? नैष दोषः । रज्ज्वां सर्पादिवदात्मनि द्वैतस्याविद्याध्यस्तत्वात् । कथम्? सुख्यहं दुःखी मूढो जातो मृतो जीर्णो देहवान्पश्यामि व्यक्तोऽव्यक्तः कर्ता फली संयुक्तो वियुक्तः क्षीणो वृद्धोहं ममैत इत्येवमादयः सर्व आत्मन्यध्यारोप्यन्ते । आत्मैतेष्वनुगतः सर्वत्राव्यभिचारात् । यथा सर्पधारादिभेदेषु रज्जुः ।

So then the शून्यवादः comes down a little bit and temporally accepts that let us assume there is an अधिष्ठानं just as there is rope is अधिष्ठानं of snake etc. Let us assume that there is an अधिष्ठानं and upon the अधिष्ठानं the other things are superimposed; it is मथिया. He argues, whenever a मथिया is negated by a प्रमाण, मथिया will be always be

negated by a प्रमाणं only. This is an aside note we have to register well. मथिया can be negated by प्रमाणं only because मथिया will go away only when ignorance goes away. Unreal will go away only when ignorance goes away. Why? Because unreal is always born of ignorance. Anything unreal is born of ignorance. So negation of unreal is possible only by negation of ignorance. And negation of ignorance is possible only by production of knowledge. Not by negation of knowledge. Therefore negation of मथिया involves negation of ignorance. Negation of ignorance involves production of knowledge. Production of knowledge is possible only by ज्ञानं all these steps are tight steps. And therefore only a प्रमाणं can generate knowledge. Negate ignorance. And negate the unreal. So thus the शुन्यवादः accepts that a प्रमाणं can negate the unreal. And his argument is when a प्रमाणं negates the unreal, it negates by revealing the अधिष्ठानं. By revealing the अधिष्ठानं it removes the ignorance. When the removal of ignorance takes place error also goes away. Like torch light, not torch light alone - when the eye chakshu प्रमाणं with the help of torch light comes in contact with rope, the eyes reveal rope first. Thus the चक्षु प्रमाणं assisted by the torch light reveals the rope and by way of revealing rope removes the ignorance. And by way of removing the ignorance, snake etc. Are also negated. Therefore what is the contention of शुन्यवादः? A प्रमाणं negates मथिया only by revealing the अधिष्ठानं, प्रमाणं negates मथिया by revealing the अधिष्ठानं. Thus शुन्यवादः argues a प्रमाणं has to reveal the अधिष्ठानं. But here, शास्त्रा when it uses nisheda vakya प्रमाणं, it only negates without revealing the अधिष्ठानं; say एषा नेतनेतः period. अस्थूलं, अनणु अक्रस्वं, everything is negated. Here also in 32nd कारिका न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः not there, not there. Only negation. How can mere negation of मथिया alone take place without revealing the अधिष्ठानं? Fine question. All wonderful topics. I hope you are enjoying. Sankaracharya gives a brilliant answer. In all other unreal superimposition, the अधिष्ठानं is अनात्मा. Therefore a प्रमाणं has to reveal the rope. Reveal the shell. It has to do that. But in the case of द्वैत प्रपञ्च, the entire द्वैत प्रपञ्च is superimposed on, I the आत्मा itself. Which no प्रमाणं need reveal. No प्रमाणं need reveal the आत्मा because आत्मा is already self-evident. Therefore, the श्रुति need not do the job of revealing myself. It has only to do the job of negating whatever is superimposed on me. I say I am, which is self-evident. And on that I superimpose I am a man; I am a woman; Human being; I am father; I am mother. Therefore, there are so many superimpositions upon the self, evident आत्मा. शास्त्राम् need not reveal the self-evident आत्मा. शास्त्राम् has to only negate. And when everything unreal is negated, what will be left out? I am. This Sankaracharya says brilliantly in his उपदेश साहश्री; 18th chapter very famous श्लोका सदिधादेवाहमथियस्मात् युष्मत् धर नविरतते रज्ज्वामविह्वीर्युक्त्या तत्वमस्यादशासनैः all the श्रुतिप्रमाणं need not reveal ब्रह्मन् because ब्रह्मन् is already available in the form of I am. But that I am ब्रह्मन् is spoiled because of;

like some people spoil wonderful dishes by dressing. By adding so many अंश. Minus masala is wonderful. Similarly I am beautiful dish which is ब्रह्मन्. we have so added so many masala. STS masala, SKS masala, KS is garlic. We have added all of them. Only remove all of them. And what is left behind, शास्त्रा need not reveal. It is that अहं, minus attributes am ब्रह्मन्. Therefore नषिदं is enough. अधिष्ठानं being स्वयंप्रकाशः | नषिदं is enough. In द्वैत अध्यास नषिदं is enough. अद्वैत आत्मा is स्वयंप्रकाशः Very brilliant answer. कथं पुनः स्वरूपे व्यापार अभावे स्वरूपं means अधिष्ठानं. व्यापार अभावे when the शास्त्रा प्रमाणं doesn't reveal the अधिष्ठानं, व्यापार abhava means it doesn't reveal the अधिष्ठानं व्यापार means revelation here. Because any प्रमाणस्य function is revelation. So शास्त्रा प्रमाण व्यापारस्य प्रकाशनस्य अभावे without revealing the अधिष्ठानं who is asking? शून्यवादि is asking. Without revealing the अधिष्ठान आत्मा how can the शास्त्रा न्मू negate the अध्यास only. शास्त्रा प्रमाणस्य द्वैत वज्जिज्ञान नविर्तकत्वं द्वैत वज्जिज्ञानं means द्वैत अध्यास. Here वज्जिज्ञानं means अध्यास. So without अद्वैत अधिष्ठान revelation, how can शास्त्रम् negate the द्वैत अध्यास. So what is the answer? नैष दोषः शास्त्र is not committing any mistake because रज्ज्वां सर्पादवित्. Just as the snake is superimposed on rope अधिष्ठानं. The entire द्वैत प्रपञ्च is superimposed not upon some ब्रह्मन् elsewhere. Generally what do we say? द्वैतं is superimposed on ब्रह्मन्. We think some ब्रह्मन् somewhere and upon that द्वैत प्रपञ्चं is superimposed. Here Sankaracharya says द्वैत प्रपञ्चं is superimposed on yourself the चैतन्यं. आत्मनि स्वयंप्रकाश चैतन्ये is so. In अद्वैत मकरन्त, the आचार्य says मय्येवोदेदचिदियोमन् जिगत्गन्धर्वपत्तनं अतोऽहं न कथं ब्रह्म सर्वज्जं सर्व कारणं the entire जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च both are superimposed on me, the चैतन्यं. स्वप्न प्रपञ्च through नदिरा शक्ति जाग्रत् प्रपञ्च through माया शक्ति. Both of them are superimposed. Both of them have got only one common अधिष्ठानं. चैतन्यं. How many चैतन्यंs are there? There is only one चैतन्यं upon which जाग्रत् स्वप्न प्रपञ्चौ अधिष्ठौ. So आत्मनि द्वैतस्य, the द्वैत प्रपञ्च अवदियाध्यस्तत्वात् अवदिया अद्यस्तत्त्वत् तृतीय तत्पुरुष अवदियाध्यस्तत्वात् is superimposed through ignorance. अवदिया here is मूलावदिया. And in this अध्यासम् also along with the unreal part, there is a real part also experienced by us. Real experience centred on the चैतन्यं, real part also is experienced by me. And how is it experienced? Sankaracharya gives several examples सुखी अहं. When you say I am happy which unreal part? And which is real part? I am the real. अधिष्ठानं component. Happy is unreal. Happiness if you say it is real; when you say happy as a temporary adjective, it belongs to प्रथि मोद and प्रमोद, आनन्दमय कोश which is मथिया. Therefore when you say I am happy we are experiencing अधिष्ठानं also. We are experiencing अध्यासम् also. 'I am' is the अधिष्ठानं ब्रह्म That is why केनोपनिषद् said प्रतबोध वदिति मतं. In every self-experience ब्रह्म अनुभव is very much there. We need not work for ब्रह्म अनुभव. We have to negate only the superimposition. What is left out is the always available ब्रह्मन्. He wants to give several examples. अहं सुखी one mixed experience. Neither मथिया nor सत्यं. सत्यानृते मथिनीकृत्य अनुभव. What is the

second mixture. Here वेदान्ता mixture; सत्य मथिया mixture. अहं दुःखी. You have to supply अहं in everything. अहं दुःखी. I am unhappy. I am is ब्रह्मन्. And unhappy is superimposition. Then next one universally applicable अहं मूढः confused. After hearing this भाष्यं that is the glory. Of this person. So अहं मूढः I am confused. Here confusion belongs to अध्यास. 'I am' belongs to अधिष्ठानं then अहं जाताः I am born. अहं मृताः I am dead. Nobody will say अहं मृताः अहं मृताः भवामि. I will soon die. अहं मृताः or you can say I am as good as dead. Because certain important things are lost. When a person says I am finished. मृताः can be translated like this. After the share market crash or after demonetization I am finished. Then I am जीर्णः | जीर्ण means dilapidated old अहं देहवान् I am embodied अहं पश्यामि. I am a seer. And व्यक्तः I am well known. व्यक्तः means well known. Prominent. And अव्यक्तः I am ill known. Unknown or ill known. Not that well known. Here manifest, unmanifest translation won't work. I am well-known. I am ill-known. अहं कर्ता. That is very popular. अहं कर्ता. I am the doer. अहं फली nice word for भोक्ता. Because फलं अस्य अस्ति is फली who has the फलं? भोक्ता. So फली means भोक्ता फल here नकारान्तः पुल्लिङ्गः फलनि शब्दः फली फलिनौ फलनिः and then संयुक्तः I am associated संयुक्तः united. अहं वयुक्तः now a days. So married संयुक्तः then वयुक्तः separated. So I am married. I am separated. Then क्षीणः I am tired. And वृद्धः I am old. Senior citizen. All these are अहंकार अध्यास. Or सादात्म्य अध्यास. Then comes संसर्ग अध्यास or ममकार अध्यास. मम एते. All these belong to me. This is also superimposition because, for आत्मा, there is nothing belonging to आत्मा. आत्मनः असङ्गत्वात् आत्मा cannot have ममकार. इत्येवमादयः सर्वे. All these are आत्मनः अध्यारोप्यन्ते Superimposed on आत्मा. And during the erroneous perception, आत्मा the अधिष्ठानं is experienced or not? He says आत्मा is also is experienced. Because in every un-real experience real is also mixed up. Details in the next class.

066 - MB Chapter 2 verse 32**Page 111 भाष्यं 3rd line,**

सुख्यहं दुःखी मूढो जातो मृतो जीर्णो देहवान्पश्यामि व्यक्तोऽव्यक्तः कर्ता फली संयुक्तो वियुक्तः क्षीणो वृद्धोहं ममैत इत्येवमादयः सर्व आत्मन्यधारोप्यन्ते। आत्मैतेष्वनुगतः सर्वत्राव्यभिचारात्। यथा सर्पधारादिभेदेषु रज्जुः ।

Sankaracharya is commenting upon one of the most important कारिका: of the second chapter. That is the 32nd कारिका, अपवाद कारिका. And commenting upon that Sankaracharya mentioned, that the उपनिषद् is negating जगत् उत्पत्ति स्थिति प्ररलयं etc. Because all of them are superimposed on ब्रह्मन् because of अवद्या or अज्ञानम्. And therefore the उपनिषद् negates the superimposition, to reveal the अधिष्ठानं ब्रह्म. And then पूर्वपक्षी raised a question, anything superimposed is negated by a प्रमाणं. This I told you in the last class. Very, very important. You have to register well. Any मथिया can be negated only by a प्रमाणं. An action can never negate a मथिया वस्तु. Any action, whether it is लौकिकि कर्म or वैदिकि कर्म, an action can never eliminate a मथिया वस्तु. Rope-snake cannot be destroyed or eliminated by any amount of action. Suppose you take a stick and go on hitting the rope-snake. Will it die? It will not. Suppose a person chants गरुड मन्त्रा. गरुड मन्त्रा is supposed to be one to remove the सर्प. गरुड मन्त्रा can drive away the local snake! But no गरुड मन्त्रा can drive away, the rope-snake. So we should always register this very well. Anything unreal, can never be removed or negated by any amount of action. Anything मथिया can be eliminated only by a प्रमाणं. And what is the reason? I told you in the last class. Being important I am deliberately repeating. Anything मथिया is born of अज्ञानम्. Anything unreal is born out of अज्ञानम्. Therefore an unreal will go away, only when the अज्ञानम् goes away. And अज्ञानम् will go away, only when ज्ञानं comes. And ज्ञानं will come, only when a प्रमाणं is operated. Because प्रमाणं ज्ञानं ज्ञानं सर्वत्र. Therefore a प्रमाणं has to generate the knowledge of अधिष्ठानं | अधिष्ठानं ज्ञानं should remove अधिष्ठानं अज्ञानम्. अधिष्ठानं अज्ञानं निवृत्ति will remove अध्यासः These are the steps. And therefore शास्त्रं प्रमाणं should negate the जाग्रत् प्रपञ्च | मिथ्या जाग्रत् प्रपञ्च must be negated by the शास्त्रं by revealing the अधिष्ठानं.

But you say शास्त्रं प्रमाणं cannot have access to ब्रह्मन् because ब्रह्मन् is यतो वाचो नविरतन्ते अप्राप्य मनसा सह. If शास्त्रम् doesn't have access to ब्रह्मन् and it doesn't reveal the अधिष्ठानं how can it negate, the superimposed JAP. That is a very, very significant पूर्वपक्ष in page 110 last 3 lines. स्वरूपे व्यापार अभावे. A प्रमाणं, व्यापार, is not possible on ब्रह्मन्. How can it reveal ब्रह्मन्, and if it doesn't reveal ब्रह्मन् how can अज्ञानम् go. And if अज्ञानम् doesn't go, how can the अध्यास go. And therefore the 32nd श्लोका, is an inappropriate approach because it is trying to negate the मथिया without revealing the अधिष्ठानं. All

this we have seen in this class. And I know you remember. But for my continuity, being very, very, very, very important I am repeating. What is Sankaracharya 's ingenious and appropriate reply. The reply is in the case of all other अध्यास, अधिष्ठानं happens to be an object. And therefore object will have to be revealed. In the case of rope-snake, a अधिष्ठानं is object. In the case of shell silver अधिष्ठानं is object. In the case of mirage water अधिष्ठानं is an object. The dry land is the object. Therefore in all those cases, प्रमाणं will have to reveal the अधिष्ठानं. Because अधिष्ठानं happens to be an object. Whereas, in the case of the entire J AP, including svapna, the अधिष्ठानं happens to be the subject, which is self-evident consciousness principle, which no प्रमाणं cannot reveal. No प्रमाणं, more importantly need not reveal. प्रमाणं need not reveal me, because, I am revealing the प्रमाणं. I reveal every प्रमाणं. Even before using the प्रमाणं, I am aware of every प्रमाणं, and I choose which प्रमाणं should be used. That means even before प्रमाण operation I am there, revealing the प्रमाणं. I am ever the revealer of the प्रमाणं. I am never revealed by the प्रमाणं. I need not be revealed by the प्रमाणं. Because I am नित्य उपलब्धिस्वरूपोऽहमात्मा.

मनश्चक्षुरातेर्वियुक्तः स्वयं यो, मनश्चक्षुरादेर्मनश्चक्षुरादिः ।

मनश्चक्षुरादेरगम्यस्वरूपः, स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ७ ॥ हस्तामलक.

So I am the ever evident आत्मा. And not only this आत्मा is always evident, even during superimposition, ever during अज्ञान काले, even during superimposition, आत्मा is evident partially, as I am. Like what? Even during rope ignorance, even during snake superimposition, rope is partially evident in what form? When you say **this is, this** ness and **is**ness is the evidence of अधिष्ठानं along with all the superimposition. Superimpositions may vary. One person says this is a snake. Another person may say this is a streak of water. Another person may say this is a mala. The superimposition are variable, व्यभिचार स्वरूपं. अधिष्ठान सामान्यं in the form of **this is, this is, this is**, is evident during अज्ञानम् also. Similarly even during संसार, I the आत्मा am, non-variably evident, as I am. बाल्यादिष्वपि जाग्रतादिषु सर्वासु अवस्तास्वपि व्यावृत्तासु self-superimpositions will vary. But i am, will not vary. And that I am, doesn't correspond to superimposition. The i am, corresponds to अधिष्ठानं. And Sankaracharya uses a word, when you say, I am happy, unhappy etc. I am is the noun. Happy, unhappy etc. are adjectives. He says, adjectives are superimposed. But the noun, **is**, non-variable. Non-superimposed अधिष्ठानं. Thus in every experience, the noun, विशेष्यं is

non-variable. विशेषणं are available. विशेषणं are मिथ्या. विशेष्यं is सत्य अधिष्ठानं. Therefore what should the कारिका do? Remove the विशेषणानि. It need not reveal the विशेष्यं. It has to only negate the विशेषणं. I am man, I am husband. I am wide. I am father. I am son; all this are certainly superimposition. They are all adjectives. In all of them I am, I am, I am, non-variable विशेष्यं शास्त्रा need not reveal. Why? Self-evident. Thus निषेद वाक्यानि are प्रमाणं for अधिष्ठानं प्रकाशः That is the explanation. Very, very important portion of भाष्यं? How many विशेषणानि are there. सुखी no 1 दुःखी; 2 मूढो; 3 जातो 4 मृतो 5 जीर्णो 6 देहवान् 7 पश्यामि 8 व्यक्तो 9 अव्यक्त; 10 कर्ता 11, फली 12. संयुक्तो 13 वियुक्तः 14 क्षीण; 1 वृद्धा; 16. So he stops with वृद्धा because by the time you are tired. 16 adjectives you enumerate you have become tired. Therefore, Sankaracharya stopped there. 16. 42 all the 16 are superimposed गुणाः Negate them. I am निर्गुण चैतन्यं अहम् अस्मि. And all these are called अध्यास with reference to अहंकार. He refers to the next अध्यास, which is ममकार अध्यास. otherwise called संसर्ग अध्यास. अहंकार अध्यास is called तादात्म्यं अध्यास. ममकार अध्यास is called संसर्ग अध्यास. संसर्ग means relationship. So मम एते. So because of संधि rule ममैत is printed. If you split it will be मम एते. प्रथम बहु वचनं. इति एवमादयः. All of them. Again सर्व is printed. It should be सर्वे एते. सर्वे आत्मनि. What आत्मा? निर्गुण आत्मनि. निर्विशेष आत्मनि. अध्यारोप्यन्ते. Thus I don't become सगुण. But I appear सगुण. Like the crystal, near the red flower, the crystal doesn't become red. But the crystal. Appears red. And even when it appears red, it is colourless. Similarly even when I appear सगुण, I am always निर्गुण चैतन्यं only. And आत्मा, up to this we saw in the last class. Next sentence आत्मा. निर्गुण निर्विशेष अव्यभिचार स्वरूप असङ्ग आत्मा. एतेषु. व्यभिचारी स्वरूपेषु. एतेषु refers to सुखी दुःखी, all the 16 adjectives. एतेषु, 16 adjectiveshu इत्यर्थः | विशेषणेषु सर्वत्र अव्यभिचार at अधिष्ठानं is always non-variable. व्यभिचारी means variable. अव्यभिचार means non variable. बहुव्रीहि नन्ञ् बहुव्रीहि न विद्यते व्यभिचारीः or अव्यभिचारात् can be नन्ञ् तत्पुरुष also because of non variability. Non variation. नन्ञ् तत्पुरुष is enough. And after अव्यभिचार is full stop is not required. Comma is sufficient. He gives an example यथा just as सर्प धारादि भेदेषु in the superimpositions of snake dhara-streak of water etc. रज्जुः रज्जुः अनुगता | रज्जु is inherent. And how is the rope inherent? Not as rope. If rope is seen as rope there will be no snake at all. Rope is inherent as इदम् आकार रूपेण. Or इदम् रूपेण. रज्जुः अनुगता. इदम् referring to अयं सर्पः इयं धारा etc. Gender will have to be adjusted. Continuing. Next paragraph also is very, very important paragraph. So if we are collecting भाष्यं portions and preserving separately these are all the portions to be preserved separately because understanding this is understanding अद्वैतं. If you mis these

portions, अद्वैतं can never, be understood. Very, very important portions. We will read.

यदा चैवं विशेष्यस्वरूपप्रत्ययस्य सिद्धत्वान्न कर्तव्यत्वं शास्त्रेण । अकृतकर्तृ च शास्त्रं कृतानुकारित्वे अप्रमाणम् । यतोऽविद्याध्यारोपितसुखित्वादिविशेषप्रतिबन्धादेवात्मनः स्वरूपेणानवस्थानं स्वरूपावस्थानं च श्रेय इति सुखित्वादिनिवर्तकं शास्त्रमात्मन्यसुखित्वादिप्रत्ययकरणेन नेति नेत्यस्थूलादिवाक्यैः ।

So यदा च एवं. So in this manner as explained above. विशेष्य स्वरूप प्रत्ययस्य. प्रत्यय means awareness the knowledge of the विशेष्य स्वरूपं means the inherent अधिष्ठानं. I am the inherent अधिष्ठानं. What is the अध्यास? happy is अध्यास. Unhappy is अध्यास. Man is अध्यास. Woman is अध्यास. Young is अध्यास. Therefore whatever comes later is called विशेषणं. And whatever is in the beginning - I am. Normally adjective comes in the left-hand side. And noun comes on the RHS. Blue paper. A tall tree etc. But in this case, the noun विशेष्यं comes first in the form I am. I am. In the adjective comes on the RHS. I am man. I am woman. I am married. I am unmarried. They are all adjectives. Adjectives come on the RHS. And that is superimposition. We are removing everything that comes after i am. Whatever you add, all of them, what does GPA do? As even you say, he has kept a knife ready whatever you say after i am, he goes on cutting. That means don't say anything; say I am. And stop. That is ब्रह्मन्. So therefore विशेष्य स्वरूप प्रत्ययः means the awareness of the self as I am. The awareness of the self as the अधिष्ठानं I am. सिद्धत्वात् being self-effulgent without requiring a प्रमाणं. Being self-effulgent, or self-evident, effulgent doesn't mean it will shine like tube light and all. Self-evident. Already known. So सिद्धत्वात्. Means स्वयंप्रकाशत्वात्. न शास्त्रेण कर्तव्यत्वं. Here the word कर्तव्यत्वं means प्रकाशयत्वं. Need not be revealed by शास्त्रं. न ज्ञेयत्वं न प्रमेयत्वं न प्रकाशयत्वं. It need not be revealed by शास्त्रं. Why? Because any प्रमाणं is meant to reveal something which is not revealed. A प्रमाणं is meant to reveal something which is not revealed. When my eyes are closed, the wall is existent. But the wall is not revealed. The unrevealed wall, will get revealed when I operate my eyes. A प्रमाणं is meant to reveal an unrevealed thing. But I happen to be ever revealed. Therefore शास्त्रम् need not reveal me. अकृतकर्तृ च शास्त्रं. शास्त्रं is meant to reveal the unrevealed. Here also अकृतकर्तृ Sanskrit students अकृतकर्तृ means अज्ञात ज्ञापकं. अकृतकर्तृ = अज्ञात ज्ञापकं. शास्त्रम् is the revealer of the un-revealed. And शास्त्रा cannot reveal the आत्मा. And suppose शास्त्रम् reveals the आत्मा what will you do? Like using a torch light to reveal the tube light. You need not. Tube light is already shining. You don't take a candle and show near that. Similarly शास्त्रा need not reveal. Suppose it reveals. Or using

generally a प्रमाणं reveals an already revealed thing. Then what do we say with reference to that, शास्त्रम् is no more a प्रमाणं. It is called अप्रमाणं. Or अनुवादकं. So ज्ञात ज्ञापकत्वे सति शास्त्रं न प्रमाणं, शास्त्रं अनुवादकं ucyate. So कृत अनुकारित्वे कृत अनुकारि means ज्ञात ज्ञापकत्वे. If शास्त्र reveals fire is hot. Then what do you call that statement. We don't call it प्रमाण वाक्यं. We call it अनुवादक वाक्यं. Even before reading that I already know fire is hot. That is why the very definition of प्रमाणं अनधिगत अभादित अर्थ बोधकं प्रमाणं. कृत अनुकारित्वे means ज्ञात ज्ञापकत्वे सति शास्त्रं अप्रमाणं भवति. अनुवादकं भवति. And therefore what? In the case of आत्मा it doesn't reveal it, because it need not reveal it. यतः since, it is a very long sentence. Then यतः we can keep in bracket and make into several sentences. So what does शास्त्रं do? अविद्याध्यारोपित सुखित्वादि विशेष प्रतिबन्धादेव आत्मन; स्वरूपेण अनवस्थानम्. Very, very important message. What does he say is, what is the difference between संसार and मोक्षा? He says, संसार is taking all these adjectives, the superimposed adjectives, as my own nature. That I am happy. That I am unhappy. That I am a man. I am a woman etc. All these adjectives, instead of understanding them as मिथ्या superimposition, if I take them as my own nature, this misconception, which is purely an intellectual problem. What is intellectual problem? This misconception. I have so many attributes. This सगुणत्वं misconception alone is called संसार. And that alone is an obstacle to मोक्षा. So therefore, अविद्याध्यारोपित that which is superimposed due to ignorance. What are they? सुखित्वादि - 16 attributes of the above list. I have counted and said. Ok. That is why I boldly say 16 attributes, very carefully preserved by us. सुखित्वादि विशेष प्रतिबन्धादेव -this misconception alone is an obstacle to मोक्षा. And dropping the misconception who should do? गुरु cannot do that. गुरु can only say leave. न कर्मणा न प्रजया न धनेन त्यागे नैके. Renunciation of not family. Not possession. Renunciation of the misconception, that I have all these individualities. That is the प्रतिबन्ध. Misconception is the intellectual obstacles for आत्मन स्वरूपेण अवस्थानं. For abiding of myself, in my own निर्गुण ब्रह्म स्वरूपं. Every adjective bars me, from abiding as शान्त आत्मा; तृप्त आत्मा; पूर्ण आत्मा. சொல்ல வந்தால் all these are coming. प्रतिबन्धादेव आत्मन; स्वरूपेण अनवस्थानम्. स्वरूपेण अनवस्थानम् भवति. Supply भवति and put a full stop. If you take the यतः it will be very long sentence. We are removing the word यतः by putting in brackets and अनवस्थानम् भवति. Then what is मोक्षा? स्वरूप अवस्थानं च। For मोक्षा, we need not get anything. We have to only drop something. And what should I drop? Superimposition. न मे द्वेष रागौ न मे लोभमोहौमदो नैव मे नैव मात्सर्य भावः and then who am I? चिदानन्द रूपः शिवोऽहं शिवोऽहं is called सवरूप अवस्थानम् श्रेयः भवति. Supply भवति and

put a full stop. What is the job of शास्त्रा? शास्त्रा doesn't want to give मोक्षा. मोक्षा need not be given. For मोक्षा there is only one obstacle. The misconception. Therefore शास्त्रा attempt is knock off the misconception from, the intellect. The job of the शास्त्रा is to knock off the misconception from the intellect by saying न निरोध; न च उत्पत्ति न बद्धः न च साधकः - underline that clearly. You say, I am साधक, I am साधक. I am साधक. Swamiji I want to make the मोक्षा process faster. What should I do? Earlier I was doing 108 japa should I do 1008 so that I get मोक्षा in 2 days instead of three? What does गुरु do? प्रारब्ध is very bad. That is all. How can you ask, how to get मोक्षा. We need not get. We have to only drip the notion अहम् बद्ध; अहम् साधकः I am मुमुक्षु; अहम् श्रोता. अहम् मन्ता. मन्ता means मन्त्रं इत्यर्थं अहम् मन्ता अहं निदिध्यासुः all these things are misconception. Then what should be the right attitude. If at all you want to use an adjective? अहम् नित्य मुक्ताः and then the student asks, if I claim नित्य मुक्ताः Swamiji will I get मोक्षा? If I claim I am नित्य मुक्ता then will I get मोक्षा. Ok what answer? no answer. Therefore इति - इति means इति हेतो. Therefore, तस्मात् सुखित्वादि निवर्तकं शास्त्रं. The शास्त्रं which keeps on negating every adjective from the आत्मा. So how does it negate the adjective? By giving the opposite word. शास्त्रा gives the opposite word. असुखी. So शास्त्रा uses the word असुखी. The word असुखी is not another adjective to आत्मा. Then it will become another superimposition. असुखी is used for negating the सुखी. And once the सुखी adjective is removed then you remove the word असुखी also. முள்ளால எடுத்தாட்டு முள்ளாயும் தூக்கி போடணும் Like that use the word असुखी to negate सुखी. Use the word निर्गुण to negate the word सगुण. It introduces the words to negate. And after negating शास्त्रा withdraws allowing us to remain as ever free आत्मा. Therefore आत्मनि - in the अधिष्ठान आत्मा असुखित्वादि प्रत्यय कारणेन, by generating the thought that I am असुखी. So असुखी thought is generated for what purpose; to negate the सुखी adjective. Once the सुखी adjective is removed असुखी word has no more relevance. So are you happy or not. Then he will ask, that means you are unhappy. No, no. I am not unhappy. Then are you happy. No, no. Both of them are superimpositions based on mental conditions. Mental conditions belong to mind, not me. So असुखित्वादि प्रत्यय कारणेन. And how does it do that? नेति, नेति अस्थूलादि वाक्यै. By using the word न इति न इति. In बृहदारण्यक it occurs 4 times. First it occurs मूर्तामूर्तं ब्रह्मणं. Second chapter 3rd section 6th मन्त्रा 2-3 - that is what we are seeing in Sankaralayam class. Therefore नेति, नेति means whatever adjectives you claim, the उपनिषद् says not this, not this. That is quotation no one. Next quotation is अस्थूलादि वाक्यै अस्थूलं is again बृहदारण्यक 3-8-8. अक्षर ब्रह्मणं. Where गार्ग्य appears second time अस्थूलं

अनणु अह्रस्वं. there 33 adjectives are negated. Here only 16. There 23 adjectives are negated. So इत्यादि वाक्यैः

continuing.

आत्मस्वरूपवदसुखित्वाद्यपि सुखित्वादिभेदेषु नानुवृत्तोऽस्ति धर्मः । यद्यनुवृत्तः स्यान्नाध्यारोपितसुखित्वादिलक्षणो विशेषः । यथोष्णत्वगुणविशेषवत्यग्नौ शीतता । तस्मान्निर्विशेष एवात्मनि सुखित्वादयो विशेषाः कल्पिताः । यत्त्वसुखित्वादिशास्त्रमात्मनस्तत्सुखित्वादि विशेषनिवृत्यर्थमेवेति सिद्धम् । “सिद्धं तु निवर्तकत्वात्” इत्यागमविदां सूत्रम् ॥३२ ॥ 46.31

So here Sankaracharya focuses on another topic. When शास्त्र says आत्मा is असुखी. Or like निर्गुणः निराकारः नीरूपः etc. Those words are used. Should we take them as adjectives belonging to आत्मा? Can you take निर्गुणं itself as a guna of the आत्मा? So even in ललिता सहश्रनाम निराकार निराकुल निर्गुण निष्कल etc. All these words when we use विशिष्टाद्वैतीन् sometimes argue the word निर्गुणम् etc. we are using. Aren't they गुणाः of the आत्मा? Sankaracharya says word असुखी etc. Are not the attributes of the आत्मा. Then maximum we will say it is only the very स्वरूपं of आत्मा. It is not a superimposed attribute. But it is the very nature of the आत्मा. आत्मा doesn't have निर्गुणं. आत्मा is निर्गुणं. Then the next question will come, if निर्गुणत्वं or असुखीत्वं is the स्वरूपं of the आत्मा, when the आत्मा is self-evident is असुखीत्वं also, self-evident or not? It is a very fine question. असुखीत्वं is not the attribute or superimposition on the आत्मा. असुखित्वम् is the very स्वरूपं of the आत्मा. Message No one. Then the question is: when आत्मा is self-evident, is the असुखित्वम् of the आत्मा self-evident or not? Why this question comes? Because असुखित्वम् is also is very nature of आत्मा. Then is it self-evident? Sankaracharya says, असुखित्वम् is not self-evident. If it is self-evident, then संसार would not have come at all, because, as long as असुखित्वम् is there, निर्गुणत्वं is there, सगुणम् superimposition will not happen. Taking the example, even though the rope is evident as this is, but the ropeness is not evident. If ropeness is also evident what will happen? There will be no superimposition. Therefore only this is samanya amsa is evident the रज्जुत्वं is not evident. Similarly आत्मनः चैतन्यं is evident but निर्गुणत्वं is not evident. If निर्गुणत्वं had been evident, सगुण superimposition would not have happened. Therefore the निर्गुणत्वं is the स्वरूपं revealed by the शास्त्रं to knock off सगुण. I hope I have communicated. Therefore, he says, आत्म स्वरूपवत्; so like the स्वरूपं of the आत्मा. That is the चैतन्य स्वरूपं of the आत्मा. Which is evident all the time. असुखित्वादि अपि धर्मः. असुखित्वादि must be connected with धर्मः असुखित्वादि is in the second line. धर्मः is in the 4th line. We should connect them. असुखित्वादि धर्मः this असुखित्वम् etc. Which are the nature of the आत्मा न अनुवृत्ताः is not evident at the time of superimposition. असुखित्वम् is not evident at the

time of superimposition. Why? If असुखित्वम् is evident, you will not superimpose सुखित्वम्. Because they are all mutually contradictory. And the very fact that we are superimposing सुखित्वम् reveal the fact that असुखित्वम् is not evident. Only चैतन्यं is evident. Therefore असुखित्वादि धर्म; अपि न अनुवृत्त; it is not evident. And how will it become evident. शास्त्रं make thata सुखित्वम् is my nature. Therefore, सुखित्वम् is superimposition. Similarly अदुःखित्वं is my nature. दुःखित्वं is superimposition अमनुष्यत्वं is my nature. मनुष्यत्वं is superimposition. अगृहस्तत्वं is my nature. गृहस्तत्वं is superimposition. Apattitvam - paati means grandmother. Apattitvam is my nature. Paatitvam is superimposition. That is why attachment. Anyway, अनुवृत्त अस्ति धर्म; what is the proof? यदि अनुवृत्तः त् - if असुखित्वम् is also evident along with चैतन्यं, अध्यारोपित सुखित्वादि लक्षण; विशेष; न स्यात्. We would not have superimposed these 16 attributes. And therefore, चैतन्यं is already evident. असुखित्वम् is revealed by शास्त्रम्. He gives the example. यत उष्णत्व गुण विशेषवत् अग्नौ शीतता just as coldness cannot co exist along with heatness of the fire. Along with असुखित्वम्, सुखित्वम् superimposition cannot come at all. More we will see in the next class.

067 - MB Chapter 2 verses 32 & 33

Page 112, भाष्यं 2nd line.

आत्मस्वरूपवदसुखित्वाद्यपि सुखित्वादिभेदेषु नानुवृत्तोऽस्ति धर्मः । यद्यनुवृत्तः स्यान्नाध्यारोपितसुखित्वादिलक्षणो विशेषः । यथोष्णत्वगुणविशेषवत्यग्नौ शीतता । तस्मान्निर्विशेष एवात्मनि सुखित्वादयो विशेषाः कल्पिताः । यत्त्वसुखित्वादिशास्त्रमात्मनस्तत्सुखित्वादि विशेषनिवृत्त्यर्थमेवेति सिद्धम् । “सिद्धं तु निवर्तकत्वात्” इत्यागमविदां सूत्रम् ॥३२ ॥

Sankaracharya is answering a पूर्वपक्ष raised by someone. And the पूर्वपक्ष is this. That a प्रमाणं, will be able to negate all the superimpositions only by revealing the अधिष्ठानं. The प्रत्यक्षं प्रमाणं is able to negate all the false superimpositions like snake etc. Only by way of revealing the अधिष्ठानं rope. Therefore पूर्वपक्षि applies a general principle प्रमाणं negates अध्यास by revealing the अधिष्ठानं. But this principle is not applied in this वाक्यं न निरोधो नचोत्पत्तिः etc. Of GPA कारिका or अस्थूलं, अनणु अत्रसवं etc. Of बृहदारण्यक वाक्यम्. In all of them negation is done without revealing the अधिष्ठानं. Not only that. The पूर्वपक्षि argues, you yourself say that आत्मा is not available for any प्रमाणं also. प्रमाणं व्यापार अगोचरः. आत्मा being अप्रमेयः So since आत्मा is not revealed through प्रमाणं, and since श्रुति doesn't reveal आत्मा, how can it negate the अध्यासः was the question? Where was this question asked? Page 110, last 3 lines कथं पुनः स्वरूपे व्यापार अभावे शस्त्रस्य द्वैत विज्ञान निवर्तकत्वं. There I asked you to note द्वैत विज्ञानं, means द्वैत अध्यास निवर्तकत्वं. For the Sankaracharya's brilliant answer is श्रुति प्रमाणं doesn't reveal the अधिष्ठानं. श्रुति प्रमाणं cannot reveal the अधिष्ठानं. Saving grace is श्रुति प्रमाणं need not reveal the अधिष्ठानं. And why श्रुति प्रमाणं need not reveal? The अधिष्ठानं of the entire स्वप्न प्रपञ्च as well as the अधिष्ठानं of the entire जाग्रत् प्रपञ्च happens to be I the चैतन्यं which is self-revealing or evident. Since आत्मा is already revealing, the श्रुति has to only negate the अध्यासः And what is the अध्यासः entire JAP is अध्यासः. But here Sankaracharya, specifically mentions 16 attributes as the अध्यासः. 16 विशेषणानि as अध्यासः. Where did it come? Page no. 111. 3rd line सुखी then अहम् is common to all. अहम् is the अधिष्ठानं. Upon the अहम् अधिष्ठानं सुखी दुःखी मूढः जाता; etc. All the attributes are superimposed. We should not count the no. And say only 16 attributes are superimposed. 16 are only an उपलक्षणं for all the विशेषणम्. Job of श्रुति is सुखीद्वादि विशेष निषेदः एव विशेष निषेदः एव. By using the word असुखी, अदुःखी etc. And then the next question comes, that is what we have entered into. When the शास्त्रं uses the word like असुखी अदुःखी etc. असुखी means non-happy, non-unhappy etc. Should we take them as another set of विशेषणम् a or attributes? You should not take them, as

another set of attributes. Then the श्रुति will be replacing only one set of attributes by another set. Therefore असुखी अदुःखी etc. Are not attributes of the आत्मा. They are temporary words used by शास्त्र, for negating the attributes. Once the attributes are negated the word असुखि also will also जलं कतकरेनुवत्. He कतक powder just as it absorbs the dust and then कतक powder also will settle down. And therefore Sankaracharya, said, आत्मा स्वरूपवत् असुखिद्वादि अपि. असुखित्वं etc. also. असुखित्वं etc. means 16 again. असुखि, अदुःखी, अमूढः etc. These also, are अनुवृत्तः धर्मः नास्ति. We have to rearrange the word properly अनुवृत्तः should be connected with the word धर्म. Then न अस्ति must come at the end. They are all not inherent attributes of आत्मा. असुखित्वात् etc. are not inherent attributes of आत्मा, revealed by शास्त्रं. Then if they are- how do you know they are not inherent attributes? If असुखित्वम् etc. Are not inherent attributes of the आत्म, then सुखित्वम् attribute would not have come. Why? Because they are diagonally opposite. Then the सुखित्वम् would not have come. The very fact they have come indicates असुखित्वम् is not inherent attribute. यदि अनुवृत्तः; स्यात्. If असुखित्वम् etc. are inherent attributes of the आत्मा, then अध्यारोपित सुखित्वादि लक्षणो विशेष superimpose attributes like सुखित्वम्, न स्यात्. न is there hiding. You have to carefully note स्यान्नाध्यारोपित is. स्यात् न, so विशेष; न स्यात् it would not have. Remember असुखित्वम् is not an inherent attribute. Used by शास्त्रं only to reveal the nature of आत्मा. Like, what? He gives an example यथा उष्ण गुण विशेषणत्वात् अग्नौ शीतता. Just as coldness cannot co-exist alongwith अग्नि, which has got the inherent attribute, inherent nature of heat. So in the अग्नि which has got inherent nature of heat, coldness cannot come. Similarly if असुखित्वम् is the nature, अत सुखित्वम् would not have come. But सुखित्वम् comes. Therefore असुखित्वम् is not inherent attribute of आत्मा. तस्मात्. Then what is it? निर्विशेष आत्मनि. In the आत्मनि which doesn't have any attribute, सुखित्वाद्यः विशेष. The attributes of सुखित्वम् etc. They are superimposed. So सुखित्वाद्यः विशेषः कल्पिताः. They have not come upon the आत्मा. But they are superimposed on the आत्मा. What is the aim of the शास्त्र? Negating those superimposition, by temporarily using the word असुखी, अदुःखी etc. Like नान्त प्रज्ञं. Because I consider I am अन्त प्रज्ञः the उपनिषद् uses the word नान्त प्रज्ञ. You should not think, आत्मा has an attribute of नान्त प्रज्ञ. नान्त प्रज्ञ word will remain as long as अन्त प्रज्ञ superimposition is there. The moment अन्त प्रज्ञ status is dropped. नान्त प्रज्ञ word will go away. Similarly बहिष् प्रज्ञ until it is removed will come. So विशेषः कल्पिताः; यत्तु असुखित्वादि शास्त्रं. शास्त्रं means शास्त्र वाक्यम्. तत् आत्मनः | आत्मनः means with reference to आत्मा, whatever descriptions of असुखित्वम् etc. नान्त प्रज्ञं etc. Are there. They

are all meant for सुखित्वादि, विशेष निवृत्त्यर्थ. इति सिद्धं. And therefore what is the phenomenon happening. Let us condense the whole discussion. The student uses the word I, before coming to वेदान्ता, along with so many attributes. The attributed I, is sitting in the class. And what does the शास्त्र do? It doesn't do anything to the I, because it need not reveal the I, because it is already available as I am. The attributes which are there alongwith I, the श्रुति goes on negating. And when all the attributes are negated, the student will now sit as attributeless I. Wherein attributeless is not another attribute. So the student sits as attributeless I. Now this attributeless I, is available for the student, only after शास्त्र प्रमाणं functions. The attributeless I is available only after the operation of the शास्त्र प्रमाणं. Since the attributeless I is available only after शास्त्र operation, we use a compromised expression, that शास्त्र reveals the attributeless I. शास्त्र doesn't reveal the attributeless I. Are you able to understand? शास्त्र doesn't reveal the attributeless I. शास्त्र does what? Only using sandpaper that attribute is rubbed off. It only rubs off the attribute. We figuratively say, शास्त्र reveals, the attributeless I. So this revelation is figurative expression. But actually it is only the doing the negation. Negation is called, revelation. औपचारिकत्व. Negation is figuratively called revelation of attributeless I. So thus निषेद मुख प्रमाणं, becomes a revealing प्रमाणं. Becomes a प्रमाणं only by negation. निषेदमुख प्रमाणं becomes a प्रमाण, only by negation. What does it reveal? Attributeless I it reveals by negating the attribute. And this idea is conveyed by a beautiful sutra वाक्यम् used by another आचार्य, who was also equally great आचार्य who existed before Sankaracharya. So we should remember many great अद्वैतिक् आचार्याः were there. This particular आचार्य is called द्रविडाचार्याः So आगमविदां. Means द्रविडाचार्याणां, who is called आगमविद्. Here the word आगम means वेदान्ता प्रमाणं. Which means knower of. So द्रविडाचार्याः is knower of वेदान्ता प्रमाणं. He uses a brilliant शूत्रवाक्यम्. सिद्धं तु निवर्तकत्वात्. What does it mean? निषेद वाक्यानां प्रामाण्यं सिद्धं. So the negative statements enjoy their प्रामाण्यं status, प्रमाणं status. Negative statements enjoy the प्रमाणं status. How? Not by revealing the आत्मा. Only by negating the attributes of the आत्मा. So you have to add निषेद वाक्यानां प्रामाण्यं, निवर्तकत्वात् सिद्धं. निषेद वाक्यानां प्रामाण्यं सिद्धं only by negating he attributes. So thus the entire 32nd श्लोका becomes निषेद vakya प्रमाणं. OK. Now I will give you the अन्वयः

अन्वय is simple only. Put नास्ति, नास्ति only. निरोधो: न (अस्ति), utpatti; च न (अस्ति); बद्ध: न (अस्ति); साधक: च न (अस्ति): मुमुक्षु : न (अस्ति); मुक्त: न वै (अस्ति)- इति एषा परमार्ततः (भवति).

Ok. Introduction to 33.23.18

पूर्वश्लोकार्थस्य हेतुमाह

भावैरसद्भिरेवायमद्वयेन च कल्पितः । भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥३३॥

So this is also profound verse. In the previous श्लोका, it was said, that from पारमार्थिक दृष्टि, द्वैत प्रपञ्च is not there. There is no सृष्टि no स्थिति no लय, no मुमुक्षु no साधक no मुक्त; all of them from पारमार्थिक दृष्टि not there. And द्वैत प्रपञ्च is technically called अध्यास; or superimposition. From पारमार्थिक दृष्टि अध्यास is not there. So अध्यास is there only from व्यावहारिका दृष्टि, empirical standpoint or from अज्ञानी दृष्टि. Empirical stand point means ignorant. पारमार्थिक दृष्टि means wise person's दृष्टि. व्यावहारिक दृष्टि means ignorant person's दृष्टि. Only from that stand point, अध्यास is there. And only when you talk about अध्यास, from empirical stand point, ब्रह्मन् can be called the अधिष्ठानं of that अध्यास. So ब्रह्मन् can be called अधिष्ठानं, अधिष्ठानं means support of अध्यास. Only from the stand point of अध्यास. Therefore the अधिष्ठानं status of ब्रह्मन् is also from empirical standpoint only. So व्यावहारिका दृष्ट्या एव अध्यास also. From व्यावहारिक दृष्टि only the अधिष्ठानं status also for ब्रह्मन्. From पारमार्थिक दृष्टि since अध्यास is not there you cannot talk about अधिष्ठानं also. And therefore GPA wants to say both the words अध्यास, as well as the word अधिष्ठानं. अध्यास also the word अधिष्ठानं also, concept of अध्यास, the concept of अधिष्ठानं both of them are only from व्यावहारिका, empirical stand point. And therefore both of them are माया कल्पितं. Both of them are माया कल्पितं. So अध्यास is also माया कल्पितं. अधिष्ठानं is also माया कल्पितं. And then he wants to say, even though both of them are माया कल्पितं, there are certain differences between माया कल्पिता: अध्यास, and माया कल्पिता: अधिष्ठानं. You know the difference. अध्यास is माया कल्पितं totally. स्वरूपेण. As a substance itself it is माया कल्पितं, whereas अधिष्ठानं is not totally माया कल्पितं. If अधिष्ठानं is also totally माया कल्पितं, then अधिष्ठानं also will become अध्यासम्, requiring another अधिष्ठानं. Another अधिष्ठानं. There will be अनवस्त दोष: Therefore अधिष्ठानं is not पूर्वतः माया कल्पितं; न तु स्वरूपेण माया कल्पितं. But अधिष्ठानं status alone is माया कल्पितं. अध्यास is माया कल्पितं पूर्वतः अधिष्ठानं is status wise माया कल्पितं. Not totally माया कल्पितं. And therefore what? Since one is totally माया कल्पितं, the अधिष्ठानं is only status wise. The अधिष्ठानं has got independent existence of its own. Even though it is कल्पितं only, कल्पितं means only empirically available. Even though अधिष्ठानं is only empirically available, it is not totally कल्पितं. That status alone is कल्पितं. Therefore अधिष्ठानं has got स्वतन्त्र सत्ता. Since अध्यास, is totally कल्पितं, it has got only, परतन्त्र

सत्ता. अधिष्ठानं is also, अपारमार्थिकं. अध्यास is also, अपारमार्थिकं. Both of them are not पारमार्थिकम्. Why? पारमार्थिक दृष्ट्या there is neither अध्यास, nor अधिष्ठानं. Only व्यावहारिका दृष्ट्या both are available. Therefore both are अपारमार्थिकं. Both of them कल्पिताः alright. But अध्यास is परतन्त्रः अधिष्ठानं is स्वतन्त्रः at empirical level. And because of this reason, between these two, at व्यावहारिका level, which is superior? At व्यावहारिका level which is superior? At पारमार्थिक level I won't ask. Because both are not there at पारमार्थिक level. At व्यावहारिक level, we talk about the अध्यास; the परतन्त्र; the अधिष्ठानं the स्वतन्त्र; which is superior? अधिष्ठानं alone. Therefore for मोक्षा, at व्यावहारिका level, you have to hold on to अधिष्ठानं. At व्यावहारिका level, for मोक्षा, you have to hold on to अधिष्ठानं. And you have to negate अध्यास. Don't argue अधिष्ठानं is also कल्पितं. अधिष्ठानं is कल्पितं alright. But at व्यावहारिका level, we require, the अधिष्ठानं, for मोक्षा. And we have to negate, the अध्यास for मोक्षा. At पारमार्थिक level, we need not do anything because there is no अध्यास or अधिष्ठान or संसार itself is not there. Therefore, अध्यासः अमङ्गल स्वरूपः. अशिव स्वरूप; अधिष्ठानं शिव स्वरूपं. At व्यावहारिका level. अध्यास; अशिव स्वरूप; अमङ्गल स्वरूप; अधिष्ठानं मङ्गल स्वरूपं. And GPA instead of using the word अधिष्ठानं he uses अद्वैतं. Because अधिष्ठानं is how many? There is only one अधिष्ठानं अद्वैतं which is the अधिष्ठानं for द्वैतम्. Therefore he replaces the word अध्यास by द्वैतम् and अधिष्ठानं by अद्वैतं. So of these two which one is मङ्गलम्, which is अमङ्गलम्? द्वैतम् अमङ्गलम्. अद्वैतं एव मङ्गलम्. शान्तं, शिवं अद्वैतं चतुर्थं मन्यन्ते स आत्मा विज्ञेयः. Therefore the श्लोक concludes तस्मात् अद्वैत शिवः. That is why in Bri.Up, द्वितीयाद्वै भयं भवति. Wherever there is द्वैतम्, there is fear. अद्रुसिः ये अनात्म्ये अनिरुक्ते अनिलयने अभयं प्रतिष्ठां विन्दते अतः सो अभयं गतो भवति. So this is the thing. Therefore the अद्वैतं is also at empirical level only. द्वैतं is also in empirical level only. At empirical level only संसार problem also. At empirical level संसार problem is because of द्वैतं. At empirical level मोक्षा solution is because of अद्वैतं. This is the essence of the श्लोका. We will go to the भाष्यं.

यथा रज्ज्वामसद्भिः सर्पधारादिभिरद्वयेन च रज्जुद्वयेण सतायं सर्प इयं धारा दण्डोऽयमिति वा रज्जुद्वयमेव कल्प्यत एवं प्राणादिभिरनन्तरसद्भिरेवाविद्यमानैः, न परमार्थतः

So to convey this idea, that both द्वैतं and अद्वैतं, are for from empirical level only. From absolute level, since द्वैतं is not there, there is no question of concept of अद्वैतं also. When there is one rope alone lying on the road, we don't use the word द्वैतं or अद्वैतं for the rope. When upon the rope various things are superimposed like, what? अयं सर्प; सर्प superimposition. धारा superimposition दण्ड superimposition, द्वैतं has come. From empirical or here प्रातिभासिकं दृष्टि, द्वैतं has come. सर्प, धारा दण्ड द्वैतं. And since we are talking about अद्वैतं at that level, we have to say rope is the अधिष्ठानं of that द्वैतं. Poor

rope it doesn't have any अधिष्ठानं status. Because we are mistaking it variously, then we have to give a status to the rope. अधिष्ठानं status and compared to द्वैत अध्यास the अधिष्ठानं has to be described as अद्वैतं, which is inherent in सर्प also. अद्वैतं is inherent in धारा also. One अन्तर्यामी, what is अन्तर्यामी. Rope is the अन्तर्यामी in सर्प: धारा, दण्ड etc. Just as one innocent rope is projected as अध्यास and अधिष्ठानं. Similarly one innocent आत्मा is projected as both द्वैतं as well as अद्वैतं. So यथा just as रज्ज्वां, upon the रज्जु rope, असद्भिः; सर्प धारादिभिः | इत्थं भावे तृतीय. In the form of मिथ्या सर्प धारा etc. In the form of. असत् here means मिथ्या. Not non-existence. मिथ्या सर्प, मिथ्या धारा. धारा means a streak of water. आदि means दण्ड: a stick. That is कल्पना No.one called अध्यास: Then अद्वयेन च, अद्वयम् refers to अधिष्ठान रूपेण च. The very rope is seen as अधिष्ठानं also. The अधिष्ठानं status is also, प्रातिभासिकं status only. व्यावहारिक रज्जु doesn't have अधिष्ठानं status. So in the form of non-dual अधिष्ठानं also, the same ignorance projects. So ignorance projects, the प्रातिभासिकं द्वैतं also. The very same ignorance projects प्रातिभासिकं अद्वैतं status also, for the rope. So अद्वयेन रज्जु द्रव्येण सता. All these are इत्थं भावे तृतीय. Because सर्प was called असद्भिः भावैः. Therefore रज्जु is called सत्ता रज्जु द्रव्येण. And how is the कल्पना? "अयं सर्पः, इयं धारा, अयं दण्डः" All these three are within inverted commas. इति वा. रज्जु द्रव्यं एव. One रज्जु द्रव्यं which is neither द्वैतं nor अद्वैतं. Here word अद्वैतं becomes relevant because of द्वैत अध्यास alone. I have to introduce the अद्वैत अधिष्ठानं. रज्जु द्रव्यं एव कल्प्यते. Because of स्थूल अज्ञानात् because of individual ajnanam. एवम in the same way, प्राणादिभिः अन्तैः असद्भिः भावैः. In the form of प्राणा etc. Have you forgotten the word प्राणा? So प्राणा in that श्लोका 10 श्लोका: the first was प्राणा. We gave a special meaning to word प्राणा, ईश्वर? right from ईश्वर onwards, ईश्वर जीव जगत् all of them all इत्थं भावे तृतीय, in the form of ईश्वर etc. अनन्तैः भावैः भावैः is in the मूलं. That we have to add here. And all of them are असद्भिः all of them are मिथ्या. Because प्राणा as ईश्वर is तृतीय पादः | तृतीय पाद is as much as मिथ्या as प्रथम and द्वितीय. Then what is सत्यं? तुरीयम् alone is सत्यं. Therefore असद्भिः is in the मूलं = अविद्यमानै. Which is really non-existent. That means only vyavaharically existent. Empirically इत्यर्थः अविद्यमानै; we have to supply the verb कल्पिताः one तुरीयम् is empirically gained, empirically appears as अद्वैत अधिष्ठानं and द्वैत अध्यासः न परमार्थतः both of them are not पारमार्थिक सत्यं. कल्पिताः we have to supply. And here Sankaracharya, again reminds why do you say the world is मिथ्या? He gives the answer here. We will read.

न ह्यप्रचलिते मनसि कश्चिद्भावा उपलक्षयितुं शक्यते केनचित्; न चात्मनः प्रचलनमस्ति; प्रचलितस्यैवोपलभ्यमाना भावा न परमार्थतः सन्तः कल्पयितुं शक्याः अतोऽसद्भिरेव प्राणादिभावैरद्वयेन च परमार्थसतात्मना रज्जुवत्सर्वविकल्पास्पदभूतेनायं स्वयमेवात्मा कल्पितः; सदैकस्वभावोऽपि सन् ।

So why do we say, a द्वैत प्रपञ्च is असत्, अध्यासः कल्पिताः We have already given the reason before as twofold reasons. One is दृश्यत्वात्, the second is अनित्यत्वात्. Or आगमापायित्वात्, अनित्यत्वं means आगमापयित्वं. Here Sankaracharya takes आगमापयित्वं. Sankaracharya says, the world is available only when the mind is awake. So from the stand point of the waker alone, we can talk about the existence of the world. When the waker is not there in dream state, the world is not available. If you say it is available for others, it is because others are awake. Some waker is required, to prove the existence of the world. Either vyashti waker or samashti waker. Some waker is required. Therefore he says प्रचलिते मनसि if the mind is not functioning. Literally not moving. Movement of the thoughts. If the mind is not moving in terms of varieties of thoughts, कश्चित् भावः | भावः means जाग्रत पदार्थः Any जाग्रत् पदार्थ is उपलक्षयितुं केनचित् न शक्यते. That न, must be connected with शक्यते. So you cannot prove the existence of the world, unless there is moving mind experiencing and proving the existence of the world. It is mind dependent world. Not independent world. And न च आत्मनः प्रचलनं अस्ति and the world is not created by the movement of the आत्मा. Why? आत्मा cannot move or create the world. It is only the mind movement that is projecting the world; SVP is projected by individual mind. JAP is projected by samashti mind. Otherwise called ishvara's mind. Both are projections only. न च आत्मनः प्रचलनं अस्ति प्रचलनं means वृत्ति परिणामः. Then when is the world available? प्रचलितस्य एव only, for the moving mind. So प्रचलितस्य मनसः एव. So here the word प्रचलितस्य is an adjective. The noun has not been given by Sankaracharya. Therefore there is a Sanskrit problem. And adjective must qualify a noun. Noun has not been mentioned by Sankaracharya. We have to supply the noun. Which noun we have to supply? Now before this sentence two nouns have been introduced. मनः is one. आत्मा is two. Should we say प्रचलितस्य मनसः; प्रचलितस्य आत्मा: there is a confusion. Anandagiri, in the sub commentary takes प्रचलितस्य आत्मनः But there is a problem because आत्मा cannot be प्रचलितं. Therefore he gives an ingenious explanation for the word प्रचलितस्य आत्मनः; प्रगतं चलितं यस्मात् बहु व्रीहि etc. He is justifying in a roundabout way. Whereas सच्छिदानेन्द्र सरस्वति he has written मान्दूक्य राजस्य विवृत्ति? A famous sub commentary he is taking प्रचलितस्य मनसः. That reading being easier reading, I am taking सच्छिदानेन्द्र सरस्वति interpretation we will take it as प्रचलितस्य मनसः; only when the mind is moving the world is available. When the mind resting in dreamless sleep, there is no world. So प्रचलितस्य एव उपलभ्यमानाः भावाः | भावः means जाग्रत् पदार्थाः न परमार्थतः संतः they are not independently existent. Why they are not

independently existent. Because only when the mind is functional, they are existent. They are only conditionally existent. Therefore they are not independently existent. Therefore they are मिथ्या. Therefore GPA says असद्भिः भावैः; all these discussions are for explaining one word असद्भिः भावैः. Therefore they are मिथ्या पदार्थः only. So thus, one आत्मा is empirically projected as मिथ्या प्रपञ्च also. One आत्मा alone is empirically projected as मिथ्या जाग्रत् पदार्थः also by माया. The very same माया projects आत्मा as अधिष्ठानं also. Because in the presence of माया alone आत्मा becomes अधिष्ठानं. And therefore, प्राणादिभिः भावैः कल्पिताः अद्वयेन च. Here अद्वयेन means अधिष्ठान रूपेण च. What is the glory of अधिष्ठानं परमार्थ सत्ता. As really existent one because the previous one is really nonexistent. They are only seemingly existent whereas अधिष्ठानं is really existent अदृश्यं also. All इत्थं भावे तृतीया. अद्वयेन is इत्थं भावे. परमार्थ सता इत्थं भावे. आत्मनः इत्थं भावे. रज्ज्वत्सर्प विकल्पास्वप्नोत्तेन इत्थं भावे. In these two forms आत्मा कल्पिताः" what is the bottom line? One पारमार्थिक आत्मा alone, appears as व्यावहारिक अध्यास also, व्यावहारिक अधिष्ठानं also.

068 - MB Chapter 2 verses 33 & 34

Page113, भाष्यं first paragraph, last 5 lines.

अतोऽसद्भिरेव प्राणादिभावैरद्वयेन च परमार्थसतात्मना रज्जुवत्सर्वविकल्पास्पदभूतेनायं स्वयमेवात्मा कल्पितः;
सदैकस्वभावोऽपि सन् ।

Sankaracharya is commenting on, the 33rd verse of the second chapter in which GPA wants to say that one आत्मा alone is appearing as both the अधिष्ठानं, as well as अध्यासः. And in this appearance, both of them have got a common feature also. Both of them have an uncommon feature also. And what is the common feature? That अध्यास is also, only in empirical place or व्यावहारिक plane. अधिष्ठानं is also possible only in empirical plane. Because only where is अध्यास, there is a topic of अधिष्ठानं. Because अधिष्ठानं is always in relation to अध्यास. Therefore अध्यास and अधिष्ठान always go together. Therefore both belong to empirical plane. Therefore both of them अपारमार्थिकं. Both of them are अपारमार्थिकं, in this respect both are same. Then what is the uncommon feature between these two? Of these two, अध्यस्त come under अध्यास category. It is अध्यस्तं. whereas अधिष्ठानं doesn't come under अध्यास category. If अधिष्ठानं also comes under अध्यास category, you will require another अधिष्ठानं Therefore, the अधिष्ठानं should not come under अध्यास category. Therefore the uncommon feature, is one is अध्यस्तं. Another is अनध्यस्तं. So अध्यस्त रूपेण, अनध्यस्त रूपेण च they are different. अपारमार्थिक रूपेण both of them same. Belonging, to empirical plane. Now from this we want to derive a corollary. All technical, abstract topics. Based on the un- common feature, we are going to derive a corollary. द्वैतं is अध्यस्तं. The अद्वैतं the अधिष्ठानं is अनध्यस्तं. Sankaracharya uses the word द्वैतं for अध्यास, and he uses the word अद्वैतं for अधिष्ठानं Therefore what is the uncommon feature. द्वैतं is अध्यस्तं. अद्वैतं is अनध्यस्तं From this what is the corollary that we derive? It is, द्वैतं being अध्यस्तं, it doesn't have an existence of its own, because, अध्यस्तं always have borrowed existence; whereas अद्वैतं which is अधिष्ठानम्, which is अनध्यस्तं | अनध्यस्तं, what is the english translation? Non-superimposed. So अद्वैतं, that is अधिष्ठानं, being, अनध्यस्तं, it doesn't have borrowed existence. On the other hand, it has got natural existence. And therefore it lends, existence, to the अध्यस्त द्वैतं. And therefore one is borrower of existence. Another is lender of existence. Therefore one is auspicious. The other inauspicious. Which one inauspicious? द्वैतं the borrower is inauspicious. Because, whatever borrows will lose it any time. Whereas the lender which has non-borrowed existence, it will never lose its existence. Therefore, it is शिव. It is auspicious. So द्वैतं = अध्यस्तं = अशिवं. अद्वैतं = अनध्यस्तं =

शिवम्. And therefore अद्वैतं is शिवम्, even in empirical plane. That is the unique point. अद्वैतं is मङ्गलं, even in empirical level. Whereas द्वैतं is not मङ्गलं, in empirical plane. Therefore, during व्यवहारं, if you want to hold on to something, you need not go to पारमार्थिक plane. Even in व्यावहारिक plane, during जीवन मुक्ति, if you want to hold on to something, hold on to अधिष्ठानं. This is the message. That was the last sentence which we completed अतः असद्भिरेव प्राणादि भावैः = इत्तं भावे तृतीया in the form of द्वैतं. And अद्वयेन च परमार्थ आत्मना. सर्व विकल्पास्पद भूतेन. All of them सामानाधिकरण्य इत्तं भावे तृतीया. In simple english in the form of द्वैतं, and in the form of अद्वैतं, one ब्रह्मन् alone appears in the व्यावहारिक plane. I will repeat. In the form of द्वैतं also, and in the form of अद्वैतं also, one ब्रह्मन् or आत्मा alone appears, in the व्यावहारिक plane. And from पारमार्थिक plane can you call it द्वैतं or अद्वैतं. From पारमार्थिक plane both the words cannot be applied. Because अद्वैतं is in relation to द्वैतं. In पारमार्थिक plane, यतो वाचो निवर्तन्ते अधिष्ठानं also you can't say. अध्यासम् of course you can't tell. द्वैतं you cannot say. अद्वैतं you cannot say. Then what can you say? अमात्राः चतुर्थः अव्यवहार्यः | Where? माण्डूक्य उपनिषद् 7th मन्त्रा. भूतेन अयं स्वयमेव आत्मा. So this आत्मा, which is beyond words कल्पिताः It appears. सदा एक स्वभावो अपि सन्. Even when it appears as द्वैतं and अद्वैतं, it doesn't undergo any change to become अध्यास. And to become अधिष्ठान, it does not undergo any change. That is we call it विवर्त. So सदा एकस्व भावः means अध्यास अधिष्ठान अतीत स्वभावः | सदा अध्यास अधिष्ठान अतीत स्वभावः अपि सन्.

Up to this we saw, in the last class. Continuing.

ते च प्राणादिभावामप्यद्वयेनैव सतात्मना विकल्पिताः । न हि निरास्पदा काचित्कल्पनोपलभ्यते; अतः सर्वकल्पनास्पदत्वात् स्वेनात्मनाद्वयस्य अव्यभिचारात्कल्पनावस्थायामप्यद्वयता शिवा । कल्पना एव त्वशिवाः । रज्जुसर्पादिवत्त्रासादिकारिण्यो हि ताः । अद्वयताभयातः सैव शिवा ॥३३ ॥

ते च प्राणादिभावा. In this paragraph alone, which is the commentary on the second half of the श्लोका. GPA is showing how अधिष्ठानं is superior to अध्यास. Even though both of them are in व्यावहारिक plane only. 14.13 How अधिष्ठानं is superior? ते च प्राणादि भावा. Those द्वैत प्रपञ्चः | द्वैत पदार्थाः And word प्राणादि you should not forget throughout second chapter प्राण इति प्रानविदः | प्राणा referring to ईश्वर. Entire द्वैत पदार्थाः अपि अद्वयेनैव सता आत्मना. Supported by the अद्वय आत्मा alone. अद्वयेनैव सता आत्मना विकल्पिता; संतः appearing with the support of the अधिष्ठान आत्मा alone, then you have to supply ते संतः भवन्ति. They enjoy existence. They enjoy means who? The अध्यस्त द्वैत पदार्थाः have borrowed existence. Whereas अधिष्ठान अद्वैत पदार्थाः have non- borrowed existence. That is the superiority. So विकल्पिता; how do you know that? If अधिष्ठानं is also अध्यस्तं, it will require another अधिष्ठानं. And therefore, we have to accept that the अधिष्ठानं has got intrinsic existence

of its own. न हि निरास्पदा : without an अधिष्ठानं, काचित् कल्पना उपलभ्यते. Any अध्यास is not possible. And that is why I said in the last class, अध्यास is totally superimposed. Whereas अधिष्ठानं is not totally superimposed. अधिष्ठानं's अधिष्ठानं status alone is superimposed. पारमार्थिक plane अध्यास will not be there. You should not say अधिष्ठानं will not be there. In पारमार्थिक plane, अधिष्ठानं will not be there as अधिष्ठानं. Because there is no अध्यास. अधिष्ठानं will lose not his existence. But its अधिष्ठानं status will go away. So like the waker, will have the supporter status, as long as, the dream world is experienced. The moment the dream world goes away, waker will not go away. But waker will not have the supporter of the dream status. Dream अधिष्ठानं status the moment the dream goes away; the dream अधिष्ठानं status goes away. One is totally superimposed. Another is partially superimposed. So काचित् कल्पना न उपलभ्यते. That न in the beginning should be connected with उपलभ्यते अतः Therefore सर्व कल्पना आस्पदत्वात्. In the अधिष्ठानं is the supporter of all the superimpositions. आस्पदम् means supporter. Supporter means lender of existence. आस्पद = lender of existence. स्वेन आत्मना अद्वयस्य अव्यभिचारात्. You can understand. Since the अद्वयं by itself, is never subject to व्यभिचार. व्यभिचार means any change. Whereas अध्यास is subject to change. विश्व will be available only in जागर्तवस्था. तैजस will be available only in स्वप्न. Thus विश्व तैजस प्राज्ञाः are variable. But तुरीयम् is non-variable. So अव्यभिचारात्. Being non- variable. कल्पनावस्थायां अयं अपि. Even in the व्यावहारिक plane, अद्वैतं is शिवम्. कैमुतिकन्यायेन. What to talk of its पारमार्थिक glory. Even in व्यावहारिक अद्वैतं is glorious. Then what to talk of its पारमार्थिक glory? So अद्वयता शिव. शिव means मङ्गल रूप. आनन्दगिरि writes आनन्द रूप. मङ्गलं means आनन्दः. Whereas कल्पना एव, all the द्वैत अध्यासs which includes ईश्वर also. Whenever we say ईश्वर is मङ्गल स्वरूपः it is the अधिष्ठानं; we say he is मङ्गल स्वरूपः So कल्पना; एव तु अशिव. अशिव; means अमङ्गल स्वरूप; दुःख रूप. And he gives the example. Rope as a rope is never frightening. When rope appears as snake, it frightens. Similarly, अद्वैतं never frightens. द्वैतं द्वितीयाद्वै भयम् भवति. उदरं अन्तरं कुरुते अत तस्य a भयम् भवति योन्यां देवतां उपासते अन्योसावन्योहमस्मीति न स वेद. द्वैतं is always frightening. रज्जु सर्पादिवत् like the rope snake etc. त्रासादि कारुण्यः | त्रासाः means fear. भयम्, भयम् etc. Etc. Means दुःखम्. Sorrow. Etc. They generate. साः means कल्पना. All the superimpositions create fear, sorrow etc. On the other hand, he is reinforcing अद्वयता अभय. You have to split it properly अद्वयता भय you should not split. अद्वयता अभय भवति non duality is ever secure. After अभय full stop. अतः is next sentence. Therefore सा एव - सा एव means अद्वयता एव, शिव भवति. अद्रिष्ये अनात्म्ये निरुक्ते निलयने अभयं प्रतिष्ठांविन्दते. Even without अद्वैत ज्ञानं, when we go for temporary अद्वैतं - deep

sleep. During deep sleep state we have no fear at all, even if a cobra is on the body. The moment I wake up, I will jump. In deep sleep state, there is no द्वैतं. There is no भयम् also. When temporary अद्वैतं itself is मोक्ष, what to talk of permanent अद्वैतं. Very, very important श्लोका. Ok. अन्वय I have to give you.

अयं असद्भिः भावैः इत्तं भावे तृतीया अद्वयेन च again इत्तं भावे कल्पिता; अयं referring to आत्मा. In English I am also you can say. अयं असद्भिः भावैः अद्वयेन च कल्पिताः | भावाः अपि अद्वयेन एव (संतः भवन्ति) संतः means endowed with existence. (संतः भवन्ति) तस्मात् अद्वयता शिव (भवति) |

Continuing.

Introduction to 34.

That is also profound. Right from 32 onwards all the verses are profound verses, worth memorizing.

कुतश्चाद्वयता शिवा ? नानाभूतम् । पृथक्त्वमन्यस्यान्यस्माद्यत्र दृष्टं तत्राशिवं भवेत् ।

So कुतश्च he himself raises question. Because of what additional reasons, अद्वयता शिवा? Do we say अद्वयता non-duality is auspicious? And why do you say additional reason. In the previous श्लोक, one reason has been given. Non-duality lends existence. It doesn't borrow. Therefore, it is reliable. Duality borrows existence. Therefore, it doesn't have intrinsic existence. Therefore it is not reliable. Simple. नित्यानित्य वस्तु विवेक. Is reinforced. In my language whole world is a cardboard chair. That is the example i give. A cardboard chair can be experienced. Can be decorated. Kept in a kolu also. And you may win a first prize in the kolu contest. The cardboard chair will be useful for everything, except one thing. You cannot sit over that. Similarly the whole world is experienceable wonderful. We cannot emotionally lean. In the case of cardboard chair, you cannot physically depend on it. In case of dvaita prapancha you cannot emotionally depend on it. The moment emotional dependence comes anxiety fear insecurity all problems will come. And therefore, अद्वैतं alone is reliable. So कुतश्च अद्वयता शिवा? Sankaracharya raises a question. He himself gives the answer नाना भूतं that नाना भूतं is the word borrowed from the श्लोक. नाना भूतं = पृथक्त्वं. पृथक्त्वं means difference. All forms of difference. Whether it is सजातीय or विजातीय or स्वगत भेद. अन्यस्य अन्यस्मात्. Seen in one object from another object. Because difference is always between two objects. You can never talk about difference in one object. Once you say rama is different you will expect me to complete the statement. Rama is

different from somebody. Therefore Sankaracharya writes अन्यस्य अन्यस्मात्. For one object, difference from another object is called पृथक्त्वं. यत्र दृष्टं. Wherever it is seen as real. Seeing is not a problem. But seeing as real. And therefore emotionally reliable. So the moment you see द्वैतं as real and emotionally reliable, तत्र, in such situation, अशिवं भवेत्. There will be दुःखं. अशिवं means अमङ्गलं. अमङ्गलं means दुःखं. So this is the introduction. Now the कारिका will explain that. We will read.

नात्मभावेन नानेदं न स्वेनापि कथञ्चन । न पृथङ्नापृथक्किञ्चिदिति तत्त्वविदो विदुः ॥ ३४ ॥

In this verse GPA says, differences are experienceable. We are never questioning the experienceability of difference. But when you make an enquiry, with a प्रमाणं, to prove the existence of difference whenever you make an enquiry. Always enquiry means any प्रमाणं. प्रत्यक्षं, अनुमान, उपमान अर्थापत्ति, शास्त्र or शब्द. The moment you make an enquiry with a प्रमाण to prove difference. Then you will find the difference will disappear. Like the example of darkness. Darkness is clearly experienced. What is the proof? Because of that alone, there is a word dark. In a language a word will be introduced only for referring to something experienced by us. If darkness is never experienced, no word will be there darkness. Therefore it is experienceable. Suppose you want to prove or see, what is darkness. You require some प्रमाणं for that. I want to take प्रत्यक्षं प्रमाणं. I want to study darkness with my eyes. Eyes can function, only in the medium of light. Therefore to analyse darkness with the help of eyes, you should bring the light. And with a light when you go in search of darkness. It is missing. So similarly with a प्रमाणं, you want to prove difference, there will be no प्रमाणं. Based on this one श्लोका, several books have been written in वेदान्ता भेद दक्किर; भेद दक्किर: means दक्किरम्-poooh -pooing or condemning the भेद. By showing that no प्रमाणं, can, establish difference. What all difference? That is said in the श्लोका. You cannot talk about, the existence of द्वैतं, as identical with अद्वैतं. Statement no one. You cannot establish द्वैतं as identical with अद्वैतं. Why? द्वैतं can never be identical with अद्वैतं. If द्वैतं is identical with अद्वैतं, द्वैतं will be अद्वैतं. You cannot establish the existence of द्वैतं as separate from अद्वैतं. You cannot establish the existence of अद्वैतं or भेद as separate from अद्वैतं. Why? अद्वैतं is defined as सत्. सदेव सोम्य इदं अग्र आसीत् एकमेवाद्वितीयं | अद्वैतं is defined as existence. If द्वैतं is there separate from अद्वैतं, द्वैतं should be away from existence. If द्वैतं comes away from existence, it will be, non-existent. So away from अद्वैतं, द्वैतं will be non-existent. It is separately existing you cannot say. It is there identically, you cannot say. So अनात्मा is separate from आत्मा you cannot prove. अनात्मा is identical with आत्मा you cannot prove. Then the third statement is, two अनात्मनः also, - previously आत्मा and अनात्मा. द्वैतं and अद्वैतं. Now we say within द्वैतं itself, between two objects x and y you take. You cannot say y is identical with x. Or you cannot establish y is different from x. This verse is a

head reeling श्लोका. Can you see the difference from previous one? द्वैतं and अद्वैतं we took. We said द्वैतं or अनात्मा can be identical with आत्मा. Separate from आत्मा. Next statement अनात्मा one, cannot be said to be identical with अनात्मा two. Or अनात्मा one cannot be established as different from अनात्मा two. Therefore अनात्मा can never be clearly established by any प्रमाण. This is the essence of this मन्त्र. We will try to understand भाष्यं. श्लोका we will read first.

नात्मभावेन नानेदं न स्वेनापि कथञ्चन । न पृथङ्नापृथक्किञ्चिदिति तत्त्वविदो विदुः ॥ ३४ ॥

So the first line he is talking about, आत्मा, अनात्मा pair. And इदं refers to the अनात्मा द्वैतं. आत्मा भावेन नास्ति. It doesn't exist identical with अद्वैतं. न स्वेन अपि nor does it exist independent of अद्वैतं. Neither as identical nor as different or independent. First line he is talking आत्मा-अनात्मा pair. Now the second line is talking about two अनात्मा pair. आकाश and वायु, वायु and अग्नि. Or अग्नि and जलं. कञ्चित् in the second line refers to any अनात्मा. पृथक् नास्ति. Is not identical, with another अनात्मा. Na पृथक्. Is not identical with another अनात्मा. So anyone अनात्मा, cannot be established, as different from another अनात्मा, or as identical with another अनात्मा. So this is the श्लोका. What is the bottom line? Differences cannot be proved by any प्रमाणं. Any type of difference. सजातीय, विजातीय, स्वागत भेद; any type of difference, between any type of things, cannot be proved by any प्रमाण. That doesn't mean it is not experienced. We do the experience of differences. But it cannot be proved. Like रज्जु सर्प. Or mirage water. Experience we don't negate. But with a प्रमाण, when you check mirage water, it recedes, and recedes, and it will never appear. Will never be proved. Ok. We will go the भाष्यं.

न ह्यत्राद्वये परमार्थसत्यात्मनि प्राणादिसंसारजातमिदं जगदात्मभावेन परमार्थस्वरूपेण निरूप्यमाणं नाना वस्त्वन्तरभूतं भवति । यथा रज्जुस्वरूपेण प्रकाशेन निरूप्यमाणो न नानाभूतः कल्पितः सर्पोऽस्ति तद्वत् । नापि स्वेन प्राणाद्यात्मनेदं विद्यते । कदाचिदपि रज्जुसर्पवत्कल्पितत्वादेव

न ह्यित्तर.- अत्र is to be supplied. In the आत्मा. अत्र= अद्वय परमार्थ सत्य आत्मनि. In the आत्मा, which is non-dual, which is परमार्थ सत्यम्. In that आत्मा, इदं is in the मूलं = जगत्= प्राणादिसंसार जातं. So this universe consisting of प्राणा etc. Here also the word prana refers to ishvara etc. परमार्थ स्वरूपेण नरूप्यमाणं. When you enquire into it, as identical with परमार्थ स्वरूपं, अद्वयं. So नरूप्यमाणं, means enquiry. Is it identical with अद्वयं? In the example, is the snake identical with rope? When you make this enquiry, snake can never be identical with rope. Because rope is जड, snake is चेतनं. How can चेतन सर्प; and अचेतनः रज्जु be ever identical? It cannot be.

Similarly अनात्मा cannot be identical with आत्मा, because अनात्मा जड; आत्मा चेतन; आत्मा सविकार; आत्मा नखिकार; अनात्मा सवकिल्प; आत्मा नखिकिल्प; अनात्मा सगुण; आत्मा नखिगुण; when they are सम प्रकाशवत् वशिद्ध स्वभावौ how can अनात्मा be identical with आत्मा? On enquiry you cannot prove its oneness. नाना is in the मूलं. वस्तुवन्तर भूतं. As different वस्तु भवति. He gives example. यथा रज्जु स्वरूपेण प्रकाशेन नखिप्यमान नखिप्यमान: indicates making an enquiry with the help of a प्रमाणं. Or in the example torch light. To see whether snake and rope or identical take a torch and go near. So निरूप्यमान; न नाना भूतः नाना भूतः means various superimpositions. Like सर्प; भूचत्त्रि etc. अस्ति. Very careful. The अस्ति should be connected with न. न is in the last line of page 114. अस्ति is in the first line of page 115. This न and अस्ति should be connected तद्वत्- ok. Snake doesn't exist as identical with rope. Then why can't you say, snake independently exist away from rope. So snake is differently. Rope is differently. Both are different. Two things are there. You cannot say because the moment snake is separated from rope, snake loses its existence. It doesn't exist, independently by itself. नापस्त्वेन स्त्वेन here means independently by itself. And what do you mean? प्राणादि आत्मन. आकाश as आकाश. Cannot exist. Why? Because आकाश doesn't have an existence of its own. So स्त्वेन प्राणादि आत्मन इदं - इदं means जगत्. कदाचित् अपि न वदियते. कदाचित् अपि means त्रषिकालेषु अपि. So even at the time of ignorance, when you say snake is, at the time of ignorance, when you say snake is, it appears as though, snake has existence. Because he makes a statement snake is. But what वेदान्ता says is even at the time of ignorance, when a person says the snake is, the isness of the snake doesn't belong to the snake. He has only transferred the isness of the rope, to the snake. Therefore, अज्ञान काले अपि सर्पस्य सत्ता नास्ति. Then कैमुतिकन्यायेन यदि अज्ञान काले एव सर्पस्य सत्ता नास्ति किमु वक्तव्यं नाना काले सर्पस्य सत्ता नास्ति इति. Therefore अज्ञान काले, नाना काले. At any time, न वदियते. The world doesn't exist independently. Like रज्जु सर्पवत्. Like the rope snake. What is the reason? कल्पतित्वात् एव. Being mithya. With this the commentary on the first line is over. Where we have taken आत्मा अनात्मा pair. Now in the next paragraph we are going to take अनात्मा, अनात्मा pair. Here Sankaracharya doesn't very elaborately discuss. All the other acharyas thoroughly enjoys this topic. I will just introduce this topic. When you talk about difference between mike and the desk. Mike is there. Desk is there. In vyavahara we understand mike to be different from desk. Desk to be different from mike. In fact all transactions, are based on the acceptance of difference only. When I ask for mike nobody brings desk. Mike desk difference is accepted I vyavahara. What वेदान्ता says, eventhough the difference is accepted, when you try to prove the difference,

with the help of any प्रमाणं, then it cannot be proved. What is the first and most powerful प्रमाणं? प्रत्यक्षं प्रमाणं. I have talked about this before. I am just reminding you. I am not going to dwell upon. We have to dwell on it to acet. What वेदान्ता says is sense organs are designed, to perceive only 5 types of objects. What are they/शब्द, स्पर्श, रूप, रस and गन्ध. Sound, touch, colour, taste and smell. These five. Now when you enumerate the 5 शब्द and स्पर्श, you talk about the difference between शब्द and स्पर्श. Now to talk about the difference between शब्द and स्पर्श which sense organ will reveal the difference between शब्द and स्पर्श. Now श्रोतेन्द्रियं can perceive only शब्द. It cannot perceive स्पर्श. Since it cannot perceive स्पर्श, ears can perceive only sound. Not the touch. Therefore ears cannot talk about, the difference between शब्द and स्पर्श. Skin can experience स्पर्श. But skin can never experience sound. Therefore skin cannot talk about the difference between शब्द and स्पर्श. Therefore both इन्द्रियाणि cannot talk about the difference between शब्द and स्पर्श. When you enumerate शब्द स्पर्श रूप रस and गन्ध, and all these five are different. What is the प्रमाणं? So प्रत्यक्षं प्रमाणं cannot reveal शब्द स्पर्श भेद; शब्द रूप भेद; शब्द रस भेद; शब्द गन्ध भेद : Similarly स्पर्श रूप भेद; we can take each one स्पर्श रस भेद; स्पर्श गन्ध भेद; all pairs. No sense organs can reveal, the difference. Because the difference by itself cannot come under, शब्द स्पर्श रूप रस or गन्ध. Only if difference come under any of the category then alone you can talk about. I will give you homework. Sense organs cannot talk about शब्द स्पर्श भेद; शब्द रूप भेद; then can any sense organ talk about, श्रोतेन्द्रियं talk about शब्द - शब्द भेद. Can त्वगिन्द्रियं स्पर्श - स्पर्श भेद? Because two स्पर्शs belonging to same स्पर्श category. Or two colors. Red colour and yellow color. Both belong to colour category. Then difference between two colours, can the eyes establish? वेदान्ता says cannot. But I feel there is a difference. वेदान्ता says it is a feeling. प्रत्यक्षं doesn't prove it. How? In the next class.

069 - MB chapter 2 verses 34 & 35

Page 115. भाष्यं second line.

नापि स्वेन प्राणाद्यात्मनेदं विद्यते । कदाचिदपि रज्जुसर्पवत्कल्पितत्वादेव

Sankaracharya is commenting on, the 34th verse of the second chapter. Of GPA कारिका in these 32nd verse, Sankaracharya or GPA, presented the main teaching. न

नरीथो नचोत्पत्तः न बद्धो न साधकः न ममुक्षुर्न वै मुक्त इत्येषा परमार्थताः. From पारमार्थिक दृष्टि from absolute stand point there is no creation at al. No द्वैतं at all. Which means from व्यावहारिकदृष्टि we do experience द्वैतं what is the cause of द्वैत experience if you ask, we say it is अवद्या कल्पति, projected by मूला अवद्या otherwise called माया. And therefore it is मथिया. And being मथिया, it is not available for any type of categorical definition. Which Sankaracharya said in the vc. In the famous definition of माया.

सत्राप्यसत्राप्युभयात्मिका नो, भिन्नाप्यभिन्नाप्युभयात्मिका नौ ।

साङ्गाप्यनङ्गा हुयभयात्मिका नौ महादुभताऽनिर्वचनीयरूपा ॥ 109 ॥

Three types of categorical definitions are not possible सन्नाप्यसन्नाप्यउभयात्मिका नो you cannot say it is existent. You cannot say it is non-existent. You cannot say it is a mixture of both. Secondly भिन्नप्यभिन्नप्य उभयात्मिका नौ you cannot say it is different from ब्रह्मन्. You cannot say it is identical with ब्रह्मन्. You cannot say, it is both identical and different. And finally साङ्गाप्यनङ्गाउभयात्मिका नौ you cannot say, माया is endowed with parts. साङ्गा means endowed with parts you cannot say. अनङ्गा you cannot say it is part less. Then you cannot say, it is a mixture parted and part less. That also you cannot say. Of these three, the second one is derived from here. भिन्नप्यभिन्नप्य उभयात्मिका is explained here. You know from where, Sankaracharya has taken that. Form this श्लोक alone he has taken that definition. Of this the first line of the श्लोक we completed. So इदंनाना, this plurality that we experience, doesn't exist, as, identical with आत्मा. Or ब्रह्मन्. नस्वेनअपि. At the same time the duality is not available, independent of आत्मा, also. Doesn't have independent existence also. It cannot be identical also. So neither identical with ब्रह्मन्. Nor different from ब्रह्मन्. And the problem with intellect is, intellect will swing between these two alone. Either it will say it is identical with ब्रह्मन्. Themoment i says it is not then the intellect will conclude it is different. That is why intellect is overwhelmed in understanding the मथिया. So नस्वेनअपकिथञ्चन. Up to this Sankaracharya commented. Now Sankaracharya enters the second hall of the श्लोक.

Page 115 second paragraph.

तथान्योन्यं न पृथक्प्राणादि वस्तु यथाश्चान्महिषः पृथग्विद्यत एवम् ।

So in the first half, gpa took the pair of आत्मा and अनात्मा or अद्वैतं and द्वैतं pair he took. And he said, अनात्मा is neither identical with आत्मा, nor different from आत्मा. Now in

the second half, he takes 2 अनात्मा vastu themselves. Any 2 pair of अनात्मा. Chair and wall. Or fan and ceiling. Any two अनात्मनः you can take. And he asks the question, two अनात्मनः, pot and cot, are they identical or separate from each other. On enquiry that also will be in trouble. Eventhough normally we have accepted, without enquiry we have accepted. That pot is different from cot and cot is different from pot. This we have assumed without enquiry. If you try to prove their nature, you will not be able to establish the difference through any प्रमाणं. This where I stopped in the last class, if you remember. Taking two objects. First I took शब्द and स्पर्श. A sound and colour can you talk of the difference with the help of sense organs. I said sense organs cannot prove the difference between sound and colour. Why? Because colour is known by the eye. Sound is not known by the eye. Therefore eyes cannot talk about the difference between sound colour. Because eyes do not know the sound at all. Then ears can know the sound, but ears cannot know colour. Therefore ears cannot talk about the difference between sound and colour. And therefore शब्दवर्णभेदः is not established by either of the sense organs. Then what is the difference? Not प्रत्यक्षसिद्धिं. प्रत्यक्षप्रमाणं, cannot prove the difference between शब्द and वर्णः so this also we saw, in the last class. Then where did we leave? I said can we take, 2 colours or two types of sound, and can any sense organ prove the difference between two objects belonging to the same area. For example, take two colours yellow and green. Or yellow and red. The difference between the two colours, can the sense organs perceive is the question?

Vedantic acharya say cannot. Because eyes can see, the yellow colour. Eyes can see, the red colour- but the difference is different from red and different from yellow. Because the difference will come under a third entity. When you say the eyes perceive difference between yellow and red. Yellow red head, the eyes perceive suppose you say. That means eyes should perceive 3 things. When you say eyes perceive yellow, red, difference, eyes should perceive three things. Yellow, red, and difference. So difference is a third entity, other than yellow and red. Now we ask the question, the difference comes under what colour? You cannot say yellow. Because we are talking about the third entity other than yellow and red. Difference which is a third entity, doesn't come under yellow colour. Doesn't come under red colour. Then what other colour? Therefore the difference doesn't come under, any colour, or any form. Difference doesn't come under, any colour or any form. And eyes are designed to see, only colour and form. And difference doesn't come under colour and form. Therefore what is the conclusion? Eyes do not perceive the difference. It is an intellectual interpretation. It is not sensory perception. Difference is a mental interpretation or conclusion. It is not a sensory perception. Therefore, प्रत्यक्षं, cannot

the प्रमाणं for difference. So भेदः न प्रत्यक्षप्रमाणसिद्धिः भेदः is not प्रत्यक्षप्रमाणसिद्धिः Difference is not perceived by the sense organs. If प्रत्यक्षप्रमाणं doesn't prove difference what about the other प्रमाणं/अर्थापत्ति, उपमान etc.? We say, other प्रमाणानि also cannot establish because, all the प्रमाणंs are based on प्रत्यक्ष. I can infer fire from the smoke because fire is available for प्रत्यक्षप्रमाणं. What was perceived by the sense organs before you can infer later. And if a person has never perceived fire at any time, he cannot talk infer the fire. Therefore what is not प्रत्यक्षसिद्धि, cannot fall, within अनुमानं, because व्याप्ति becomes impossible, because अनुमानं is based on व्याप्ति. व्याप्ति is based on प्रत्यक्षप्रत्यक्षअभावेव्याप्तिअभावः. व्याप्तिअभावेअनुमान अभावः. Similarly all the other perception based प्रमाणंs, also are ruled out. So अनुमान उपमान अर्थापत्तिअनुपलब्धि all प्रमाणानि are put. Then what about all scientific discoveries etc. They are also based on प्रत्यक्षप्रमाणं. All the लौकिक शब्दप्रमाणानि cannot establish difference because they are all based on प्रत्यक्षप्रमाणं, which प्रत्यक्ष cannot prove difference? Then only what is left out? वेदान्त, वैदिक शब्दप्रमाणं, sastra प्रमाणं, we have to ask, वेदान्त clearly says नेहानास्तिकिञ्चन. Plurality is an assumption. It can never be proved by any प्रमाणं. नेहानास्तिकिञ्चन. Not even a wee bit of difference is there. न भूमशिपः न च वह्निरित्तिनाचनित्ति मेतूति चाम्रं just as svapna we experience. On enquiry it disappears. Mirage water we experience. On enquiry it disappears. The व्यावहारिकद्वैतं we experience. But on enquiry, it disappears. So भेदः is not प्रत्यक्ष, or प्रमाणसिद्धिं न भवति. Then therefore can you conclude, that red colour, green colour are identical can you say? The food the plate, the table, they are all identical can you say? If they all become identical, you don't know what to eat? Therefore सर्व व्यवहार लोप प्रसङ्गः If you say they are identical, transactions will end, Therefore you cannot say, they are identical also. You cannot prove, they are different also. What is it? Mystery. That is called माया. It is pure माया. Any kind of explanations you try to give. यतो वाचो निवर्तन्ते. That is what in अपरोक्षानुभूति Sankaracharya is saying. If you try to describe माया it is अनिर्वचनीयं. Ok then we talk about ब्रह्मन्. अनिर्वचनीयं then what should I talk. Sankaracharya says keep quiet. तस्मात् मौनं. That is what is said here. Then in the same way like आत्मा अनात्मा pair two अनात्मा pair also you cannot explain. अन्योन्यं प्राणादविस्तु. प्राणादविस्तु जाग्रत्प्रपञ्च; व्यावहारिकद्वैतं. प्राणादविस्तु means जाग्रत्प्रपञ्च. प्राणा I said ईश्वर onwards. नपृथक् अन्योन्यं. You cannot prove them to be mutually different also. Or mutually identical also. नपृथक् is there in the भाष्यं. You have to add, न अपृथक् also. Because in the मूलम्, that is also there. Like what? He gives an example. अश्वत् महिष इव. Like the difference between a horse and a buffalo. So you cannot prove the difference. You cannot say they are identical also. पृथक्वदियते एवम्. अतः Therefore what is the conclusion? We have to read.

अतोऽस्त्वान्नापृथग्विद्यतेऽन्योन्यं परेण वा किञ्चिदित्येवं परमार्थतत्त्वमातविदो ब्राह्मणा विदुः ।

अतोऽशिवहेतुत्वाभावादद्वयतैव शिवेत्यभिप्रायः ॥३४ ॥

अतः असत्वात्. Therefore the entire द्वैतप्रपञ्च being असत्, here the word asat should be taken as मथिया. Not अद्यन्त असत् non-existent. But it is मथिया. असत्वात् न अपृथक् वदियते. So that is in the मूलम्. न अपृथक् that also is said here. असत्वात् न अपृथक् वदियते. On the previous line पृथक् वदियते here अपृथक् वदियते. अन्योन्यंपरेण वा. Either mutually or alongwith ब्रह्मन्. So घटपटभेद also you cannot talk about. घटब्रह्मभेदः also you cannot talk about घटपटअभेदः; you cannot talk about घटब्रह्मअभेदः; you cannot talk about. So अन्योन्यंपरेण वा परेण means ब्रह्मणः Taken from the first line. कञ्चित् इति एवं in this manner, परमार्थत्वं वदुः; in this manner, the wise people recognise, ब्रह्मणः s non-dual entity. Because the second one is not really existent. परमार्थत्वं एवं वदुः; एवं means अद्वयत्वेन; so एवं here refers to the whole thing said in the previous line. एवं भिन्नत्वेन अभिन्नत्वेन चा वक्तुं न शक्यते इति एवंपरमार्थत्वं, the absolute reality, आत्मावदिः the wise people, and who are they? ब्रह्मणः In वेदान्त, ब्रह्मणः means ब्रह्मजानात इति ब्रह्मणः ; we are not talking about जात ब्रह्मणः We are not talking about कर्म ब्रह्मणः We are not talking about गुणब्रह्मणः we are talking about ज्ञानीब्रह्मणः तस्मात् ब्रह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् | बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः अमौनं च मौनं च नुर्वदियाथ ब्रह्मणः This is the definition of ब्रह्मणः in कहोल ब्रह्मणं बृहदारण्यक 3rd chapter 5th section. So ब्रह्मणः means wise people. वदुः; means they understand for them there is no fear at all because there is no duality which can cause fear. Therefore he says अशविहेतुत्व अभावात्. अशविहेतुः means भयहेतुः; or दुःखहेतुः. Cause of pain. And what is the cause of pain? द्वैतं. So अशविहेतुत्व अभावात्= द्वैत अभावात्. Based on द्वितीयाद्वै भयं भवति. उदरमन्तरं कुरुते अत तस्य भयं भवति. इति हेतुत्व अभावात् अद्वयता एव शवि. Non-duality alone is auspicious. अद्वैतं alone is मङ्गलं. द्वैतं is अमङ्गलं. अद्वैतं is मङ्गलं. द्वैतं is अमङ्गलं. इति अभिप्रायः So here अद्वयता शवि statement Sankaracharya is taking from, verse no. 33 second line last portion. Therefore, 34th श्लोक, is the explanation of the last part of 3rd verse. Ok, I will give you अन्वयः इदं नाना आत्माभावेन न (अस्ति.) स्वेन अपकिथंचन न (अस्ति.) कञ्चित् (अपी) पृथक् न (अस्ति); अपृथक् na (अस्ति) - इति तत्त्ववदिः वदुः. To put in simple language ब्रह्मसत्यं जगन्मथिया अहं ब्रह्मैव ना परः is the तत्त्वज्ञानं.

Continuing, verse 35 introduction.

तदेतत्सम्यग्दर्शनंस्तूयते | वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः । निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥ ३५ ॥

So with the 34th श्लोका the main teaching of the second chapter is over. जगन् मथियात्वं; आत्म सत्यत्वं In the following verses 35 to 38, GPA is concluding the second chapter by presenting the glory of this knowledge. And also, the साधनानि, the various disciplines required for gaining this knowledge. So first the glory of this knowledge तदेतत्

सम्यक्दर्शनं. This right vision. सम्यक्दर्शनं means right vision or knowledge. Non-duality alone is there. Duality is an appearance. This understanding स्तूयते is glorified. And what is the glorification? Showing that, very, very few people alone, can grasp and do the grasp this knowledge. Remembering the Bhagavad Gita मनुष्याणां सहस्रेषु कश्चित् यतति सिद्धयः Among millions of people, only very few people come to this knowledge. Even among those few, only very few can grasp this knowledge. In the Bhagavad Gita. In the कठोपनिषद्, there is a मन्त्राश्रवणायापि बहुब्रह्मिणो न लभ्यः शृण्वन्तोऽपि बहवोऽयं न विद्युः आस्चर्योऽवक्ता कुशलोऽस्य लब्धा आस्चर्योऽज्ञाता कुशलानु शिष्टः

Majority of people do not even get an opportunity to expose to this teaching. And among those people also, who get an opportunity to expose, many do not understand. And there is only a rare one who is a wonder. Communicator is a wonder. Receiver also is a wonder and then finally vyasacharya says in Bhagavad Gita some people don't understand. That is also wonder. And that is why swami Chinmayananda jocularly says I need not keep this knowledge a secret. Even if I share in public, it will remain a secret. Leave it to the public. So why it is rare? Because of the qualifications are difficult to gain. That is said in the श्लोका. The qualification required are वीतरागभयक्रोधैः people who have got the values, mentioned in the 13th chapter. मानित्वं अदंबित्वं अहिंसा क्षान्तिरार्जवम्. So राग means attachment; wherever there is attachment there is anxiety. Because I know the object of attachment can be lost at any time. Therefore the very sense of insecurity is because of attachment. Greater the attachment, greater the feeling of insecurity भयम्. Whoever stands between me and the object of attachment what will come? Anger. Exactly when you are leaving for the class, a visitor comes. So what to do? You get angry. Bring the visitor also. That will be the problem for the visitor. Anyway, so भय, क्रोध, क्रोध means anger. Etc. And मुनिभिः वेदपारगैः मुनिः means those, Sankaracharya will translate मुनिः सन्न्यासि. Here मुनिः means one who is committed and focused. मननात्मुनिः and वेदपारगैः if you think independently you will reach nowhere. वेदान्ता requires high thinking. But, thinking with the help of sastra प्रमाणं. Therefore वेदपारगैः, intellect + scriptures, the combination may work. Scriptures without intellect will not work; intellect without scriptures won't work. Scriptures and intellect should join together. Then the chances are very, very high. Therefore वेदपारगैः; by them, this absolute reality is grasped. How is it grasped without grasping. If you grasp, there will be duality. Grasper, grasped duality. Therefore grasping the truth is in only one way. Claiming, I am the ultimate reality. This is the gist of the श्लोका. We will go to the बाष्पं.

विगतरागभयद्वेषक्रोधादिसर्वदोषैः सर्वदा निभिर्मननशीलैर्विवेकिभिर्वेदपारगैरवगतवेदार्थतत्त्वैर्ज्ञानिभिर्निर्विकल्पः सर्वविकल्प शून्यः अयमात्मा दृष्ट उपलब्धो वेदान्तार्थतत्परैः प्रपञ्चोपशमः प्रपञ्चो द्वैतभेदविस्तारस्तस्योपशमोऽभावो यस्मिन्स आत्मा प्रपञ्चोपशमोऽत एवाद्द्वयो विगतदोषैरेव पण्डितैर्वेदान्तार्थतत्परैः संन्यासिभिः परमात्मा द्रष्टुं शक्यः, नान्यै रागादिकलुषितचेतोभिः स्वपक्षपातिदर्शनैः तार्किकादिभिः इत्यभिप्रायः ॥ ३५ ॥

So वीत राग भय क्रोधैः is in the मूलम्. For that acharya writes वगित - वगित means free from राग भय द्वेष. द्वेष is not in the मूलम्. Acharya adds. राग means attachment. द्वेष means aversion. भय means anxiety. क्रोध means anger. आदि means etc. like jealousy and others. All these are दोषा. They are all दोषा means, they are all drawbacks or limitations of the mind. Which blocks, grasping of the truth. Therefore all of them are called दोषाः in the 16th chapter they are called आसुरी सम्पत्. So दोषा. All बहुव्रीहिः वगितः रागद्वेषभयक्रोधादिसर्व दोषाः येभ्यः ते पञ्चमी बहुव्रीहिः And when they are free? सर्वदा . We should not say, one hour, when I am sitting in the beach I don't get all these problems. All the time predominantly. not that absolute zero. It doesn't exist. They are predominantly avoided. सर्वदा is added by Sankaracharya. मुनभिः = मनन शीलै, who are capable of independent thinking. So initially गुरु gives guidance in the method of thinking. We should use logical reasoning. But it should never go away from the sastric teaching. So the teaching also must be there. Reasoning also must be there. If there are scriptural statements which are logically incoherent we should not blindly swallow. The statement. Because there is a logical fallacy, scriptures must be conveying something else. Therefore, I learn to look into the statement once again, and go on digging the statement. Finally I will get a new knowledge which is unique and which doesn't contradict reasoning also. Such a wisdom, I should arrive at. How to do that the गुरु trains initially. Then the शिष्य also should learn, to think, independently. When the new doubts arise in the mind. That is called मनन शीलैः Capable of independent thinking also. = वविकभिः So Sanskrit students should note, the first word is to be supplied वीत राग भय क्रोधैः, मूलम् = वगित राग भय द्वेष क्रोधादिसर्व दोषाः Then मुनभिः is in the मूलम्= मनन शीलैः वविकभिः वेद पारगैः is in the मूलम्. = अवगत वेदार्थ तत्त्वै. Having understood the bottom-line, the central message of all the उपनिषद्ऽ. So उपनिषद्ऽ talk about millions of things. They talk about पञ्चकोश, अवस्था त्रयं, cosmology. They talk about 5 elements etc. millions of things are talked about. What is the central message of वेदान्ता? ब्रह्म सत्यं जगन् मथिया अहं ब्रह्मैव ना परः. That must be grasped. Therefore, अवगत वेदार्थ तत्त्वै. That means तात्पर्यं इत्यर्थः. Again बहुव्रीहिः अवगतम् वेदार्थ तत्त्वं एन सः तैः. In short ज्ञानभिः by the wise people. The following reality is grasped. What is the nature of reality? नर्विकल्पकः:: free from, all types of differences. three types of

differences. सजातीय वजातीय स्वगत भेद: if you talk about the difference between my consciousness and yours it is called सजातीय भेद. Consciousness-consciousness difference. If you talk about difference between consciousness and matter it is called वजातयि भेद. If you talk about internal difference within consciousness itself. Top of the consciousness is very bright. Middle is so so. And bottom portion of consciousness is dull. If you talk of those differences it will be called स्वगत भेद: all these three differences are not there is नखिकल्पः सजातीय वजातीय स्वगत भेद शून्यः where is that consciousness? अयं आत्मा. That consciousness is myself. I should not sit in meditation and look for that. That is the worst blunder we can do. It is not to be sought after. It is something to be claimed as I am. So अयं आत्मा, दृष्टःदृष्टः is in the मूलम्=उपलब्धः दृष्टः=उपलब्धः; literally दृष्टः; means seen. It may create confusion that the jnani saw ब्रह्मन्. So TF there is no question of seeing. Knowing as I am. अपरोक्षतया ज्ञातः वेदान्तार्थ तत्परैः. Repletion only. Next description of the absolute reality is परपञ्चोपशमः GPA wants to remind us that the whole कारिका is not an independent work. GP कारिका is not the teaching of GPA it is an extraction of the teaching of माण्डूक्य उपनिषद्. That it is an extraction of MU because that we saw in the first chapter. Now we are in the end of 2nd chapter. That is why GPA borrows the word परपञ्चोपशमः; from मन्त्रा no.7; परपञ्चोपशमं शान्तं शविं अद्वैतं चतुर्थं मन्यन्ते. शवि is also borrowed from 7th mantra. Therefore परपञ्चोपशमः interesting thing is Sankaracharya doesn't clearly give the definition of परपञ्चोपशम in the 7th मन्त्रा. Here he gives a clear definition. परपञ्चोपशम is बहुव्रीहिः. व्यतिकरण बहुव्रीहिः परपञ्चस्य उपशमः; अभावः; यस्मिन् is परपञ्चोपशमः. व्यतिकरण बहुव्रीहिः परपञ्चस्य उपशमः; अभावः; यस्मिन् is परपञ्चोपशमः. Absolute reality is that in which the world is not there. And that we have to revise that the world is as good as not there. What is the difference? When I say as good as not there, experientially available. On enquiry it disappears. And what is the bhagavad Gita श्लोका? मत्स्थानि स्र्व भूतानि च मत्स्थानि भूतानि. So परपञ्चस्य, परपञ्चः is in the मूलम्= द्वैत भेद वसितार extended variety of plurality is called परपञ्चः; द्वैत भेद वसितार; वसितारः means extended one. Vast universe. तस्य after वसितारः full stop. तस्य उपशमः; उपशमः; is in the मूलम् = अभावः; the absence of this universe. यस्मिन्- in which locus. That locus in which the universe is not there, is called ब्रह्मन्. So first we say सर्वाधारः; then we say अनाधारः यस्मिन् s: आत्मा - he repeatedly uses the word atma. Don't say that ब्रह्मन्. I am that absolute reality. Absolute reality remains a mystery because, the seeker happens to be what he is seeking. The seeker happens to be what he is seeking. Therefore he goes on and on exploring the vast galaxy. And explores the minute atom also. So he sees everything. But he never turns towards himself पराञ्जकिन विद्यदुग्; स्वयंभूः तस्मात् पराङ्गपश्यतनिन्तरात्मन्. The example they give in the sastra is, the musk deer. It has got the famous fragrance musk in its own naval. It will run and run and run in search of that, not knowing, that it is within that itself.

And it dies, it seems. Whether it is a fact or not, this is the example, for searching for the reality. So अतः एव, परपञ्चोपशम; अतः एव अद्वयः | अद्वयः is in the मूलम्. Therefore only it is non dual. Therefore means since the world is not there, I am non dual. since the world is not there, I am non-dual. More in the next class.

070 - MB Chapter 2 verses 35 & 36

Page 116 भाष्यं last 5 lines

पण्डितैर्वेदान्तार्थतत्परैः संन्यासिभिः परमात्मा द्रष्टुं शक्यः, नान्यैरागादिकलुषितचेतोभिः स्वपक्षपातिदर्शनैः तार्किकादिभिः इत्यभिप्रायः ॥३५॥

With verse no 34 GPA concludes the teaching in this chapter. The chapter being वैतथ्य प्रकरणं, emphasizing the मथियात्वं of the जाग्रत्प्रपञ्च taking svapna प्रपञ्च as example. He concentrated on establishing जाग्रत्प्रपञ्चमथियात्वं from that a corollary is also important. If जाग्रत्प्रपञ्च is also मथिया, the question will be what is सत्यं or reality? And that सत्यं which will be focused in the third chapter, that also has been briefly mentioned in this chapter. And that सत्यं is आत्म कल्पयति आत्मनाम् अत्मादेव स्व मायया स एव उद्यते चेतन इति वेदान्त नशिचयः. आत्मा projects the जाग्रत्प्रपञ्च आत्मा sustains जाग्रत्प्रपञ्च. आत्मा resolves जाग्रत्प्रपञ्च. आत्मा experiences the जाग्रत्प्रपञ्च. Not independently. Through the BMSC. So आत्मा is projector, sustainer, resolver, experiencer. And that आत्मा is सत्यं. Therefore the essence is अहम् सत्यं जगन्मथिया. Having presented the teaching in 34 verses, now in the following 4 verses, 35 to 38, GPA is emphasizing the साधन for gaining this knowledge. All these श्लोकाः साधन प्रधान श्लोका. In this श्लोका whose commentary we are seeing, GPA emphasizes कर्मयोग and ज्ञानयोग. वीत राग भय क्रोधैः is the emphasis of कर्मयोग. Because कर्मयोग is the only means to dilute the impact of रागद्वेष. How does कर्मयोग nullifies or dilutes रागद्वेष? By प्रसाद भावन. When रागद्वेष tends to judge the situation and react. What is the job of रागद्वेष? Judging the situation and reacting to the situation. When that is about to come, immediately it is neutralized by the प्रसाद भावन; मयि सर्वाणि कर्माण्यसिन्नुयस्य अध्यात्म चेतसा; नरिशी नर्मिमो भूत्वा युद्यस्व वगितज्वरः | रागद्वेष's job is reaction. The प्रसाद भावन job is diluting the reaction. First I ask **what** because of रागद्वेष? Then I ask **so what**? Because of प्रसाद भावन. So thus वीत राग भय क्रोधैः is through कर्मयोग. And मुनभिः वेदपारगैः refers to ज्ञानयोग. Because वेदपारगाः means one who has studied the वेद अनन्त | वेदस्य पारगः is वेद अनन्तः and वेदान्तं गच्छति अवगच्छति जानाति इत्यर्थः So that represents ज्ञानयोग. The word मुनभिः represents two-fold qualifications. One is the intellectual qualification to absorb this teaching. वीत राग भय क्रोधैः is emotional qualification. मुनभिः is intellectual qualification. Because वेदान्त involves lot of thinking. So thus the मुनभिः word indicates intellectual qualification, which Sankaracharya indicated in page 116 second line मनन शीलैः; capable of मननं. Thinking well. Initially I should learn to think along the line of the गुरु's thinking. Then I will know the methodology of thinking. Because the thinking has to be always aligned with शास्त्र प्रमाणं. So independent thinking will make me குட்டிச்சுவர். I should know how to think along the line of शास्त्र. That I learn with the help of गुरु. After studying a few vedantic texts, I also learn how to think along the line of शास्त्र. So that when I take up any other new

texts also, I know how to interpret it. So thus मनन शीलः is one meaning of the word मुनिः. Then the second meaning of the word मुनिः is सन्यासभिः in the fifth line from bottom of that भाष्यं. सन्यासि means not काषाय वस्त्रं port reduction is सन्यास. Clasp rejection is सन्यास. I am not going to explain these two words. I have talked about it elsewhere. And the word सन्यास is to indicate the availability of time for vedantic study. More importantly the availability of the mind without pre-occupation. Availability of un-preoccupied mind which we call quality time. Whoever has these two. Time and mind, that person is सन्यासि. By such people, this is where, we ended in the last class. Where are we? Page 116. भाष्यं. Last 5 lines I said. पण्डितः वेदान्तार्थ तत्परैः analysis of वेदान्ता should not be done, for scholarship. It is for coming to the bottom-line. अहम् ब्रह्मास्मि I should land. Whatever be the enquiry, I should converge to अहम् ब्रह्मास्मि. Remember my example of football match. There is one team which knows how to pass the ball very well. 70% of time they had ball possession because they were so skilled. If you look at the bottom line they are the defeated team. Ball possession is not the aim. Goal hitting is the aim. Other team 30% only. But they scored 3 goals. Similarly, I studied वेदान्ता for 25 years not the aim. 30 years not the aim. No. of years doesn't matter. No. of text books doesn't matter. Whether I have hit the goal. वेदान्तार्थ तत्परैः तात्पर्य नर्णय is hitting the goal. I am ब्रह्मन्, I should come to. सन्यासभिः परमात्मा - this परमात्मा, त्वं पद लक्ष्यार्थः द्रष्टुं शक्यः परमात्मा can be seen. Seen within inverted commas. अपरोक्षतया ज्ञातुं शक्यः. Seeing परमात्मा is claiming I am परमात्मा. And then Sankaracharya strongly criticizes all those unprepared student. न अन्यैः not by other people. Other people means who? न अन्यैः वसिष्ठ is dropped because of संधि rule. रागादकिल्बिषतिचेतोभिः those people whose minds are polluted with intense राग and द्वेष. कल्बिषति means polluted. चेतः means mind. बहुव्रीहि रागादिभिः कल्बितं चेतः यस्य सः तैः चेतोभिः न शक्य इति अन्वयः. And here Sankaracharya adds another important note. There are so many other great scholars who have got the intellectual qualification. But the problem is because of the lack of a proper गुरु, they are high intellectual. They do not accept वेदप्रमाणं. But they conclude everything that is opposed to वेदान्ता. साङ्ख्य philosopher is a great thinker. वेद clearly says ब्रह्मन् is जगत्कारणं. That particular statement they missed. And they concluded प्रधानं जगत्कारणं. So चेतन कारणवाद is वेद. अचेतनकारणवाद is साङ्ख्य. In spite of profound logical skill. Similarly तर्क शास्त्र also. They are great intellectual साङ्ख्य accepts वेदप्रमाणं. The तार्किक, नैयायिकः accept वेदप्रमाणं. But when it comes to जगत्कारणं, they quietly forgot चेतनकारणवाद and arrived at अचेतन कारणं. साङ्ख्य says अचेतनप्रधानकारणं. नैयायिक says अचेतनपरमाणु is कारणं. If there had been a proper गुरु, he would have given one maha kuttu. What श्रद्धा in वेद you have? And शान्तं शर्विं अद्वैतं चतुर्थं मन्यन्ते स आत्मा. वेद clearly says आत्मा, अद्वैतः Both the साङ्ख्य and नैयायिकः say

आत्माs are many. So thus, they were too much of an intellectual, that they made वेद subsidiary to तर्क. And those intellectual inspite of their intellectual qualification, they will miss the reality. And that is why, in वचिर सागर मान्धा अधिकारी is called तर्कदृष्टि. This is the प्रमाणं for that. तर्ककादभिः द्रष्टुं शक्यः. intellectuals without गुरु will miss the reality. Why? स्वपक्षपातदिर्शनैः they are obsessed with साङ्ख्य. Obsessed with योग; obsessed with न्याय; obsessed with vaisheshika. All of them are अचेतनकारण वाद. All of them are आत्म बहुत्वा वादः | आत्मा बहुत्वा वाद pluralistic आत्मा theory. All because तर्क clouded their intellect. So thus one group of people who cannot think at all. They also cannot understand वेदान्ता. One other extreme is over thinking. Under thinking people, and over thinking people. Both of them will miss the reality. We require sufficient thinking to understand वेदान्ता. You don't require hair splitting logic. Simple thinking is enough. Here these people are condemned स्वपक्षपाति दर्शनैः बहुव्रीहि स्वपक्षपाति दर्शनं एषां ते. Those whose missions are prejudiced. स्वपक्षपाति means prejudiced vision. Prejudice means pre-judged. Already they have concluded. And having judged the philosophy in advance, they study वेद for not for understanding वेद. But to extract the vedic statement which they can quote for their pre-judged conclusion. Such people cannot arrive at the truth. So स्वपक्षपातदिर्शनैः means prejudiced people तार्कादभिः 4 schools, साङ्ख्य योग न्याय वैशेषिकि philosophy. पूर्व मीमांस is not called तार्किकि. Other 4 alone are तार्किकि so तार्किकि आदभिः you have to connect it with परमात्मा द्रष्टुं न शक्यः अति अभिप्रायः OK. I will you give you अन्वयः

वीत रागभय क्रोधैः वेदपारगैः मुनिभिः हि अयं प्रपञ्चोपशम अद्वयः आत्मा

is understood. अद्वय (आत्मा) दृष्टः

continuing, introduction to verse 36. 21.50

यस्मात्सर्वानर्थप्रशमरूपत्वादद्वयंशिवमभयम्

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् । अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥ ३६ ॥

So सर्व अनर्थ प्रशमा रुपत्वात्. Since आत्मा is that which resolves all the problems. अनर्थानम् प्रशामः अनर्थप्रशामः तदेव रूपं स्वरूपं यस्य. otherwise सप्तमी बहुव्रीहि अनर्थानम् प्रशामः तस्मिन् प्रशामः means अभावः तस्मिन्, सः अनर्थ प्रशामः and स; एव रूपं स्वरूपं यस्य. Since अद्वैतं is the only thing which is free from all problems of संसार. So यस्मात् सर्वानर्थ रूपं. What? अद्वयं the non-dual आत्मा. शिवम् the auspicious आत्मा. All these are borrowed from the 7th मन्त्रा of माण्डूक्य.

शान्तंशिवम् अद्वैतं चतुर्थमन्यन्ते. So अद्वयं शिवं. And शिवं always means आनन्दः आनन्द रूपं. And अभयं. अभयं means free from fear. The only source of security. So यस्मात्, अद्वयं शिवं अभयं सर्वानर्थ प्रशाम रूपं. We can take it as प्रथम विभक्ति सर्वानर्थ प्रशाम रूपं तस्मात्. Therefore may you dedicate your life for the pursuit of this आत्मा. And in this श्लोका, the pursuit of श्रवण मनन and नदिध्यासन are mentioned. श्रवणं is divided into 2 types. One is श्रवणं no. one, which is the study of Bhagavad Gita and उपनिषद् systematically. Through which we come to gain the knowledge of अहं ब्रह्मास्मि. This we were seeing in Panchadasi 7th chapter. I am bodily lifting from there. श्रवणं one is Bhagavad Gita उपनिषद् study systematically. After gaining this knowledge there can be three types of obstacles in the mind. Called प्रमाण असंभावना. प्रमेयअसंभावना. विपरीत भावना. प्रमाण असंभावना is interpretational doubts. Interpretation of उपनिषद् has been done. With reference to interpretation, the doubts are there. श्रवणं no 2 is prescribed, which is Brahma Sutra, chapter one. Brahma Sutra chapter one study is श्रवणं no. 2 to handle interpretational doubt. And then the second obstacle is called logical doubt. Not with reference to interpretation. But my own intellect is not convinced because there are logical problems. And for that the exercise is मननं which is Brahma Sutra chapter two. So chapter two is मननं. Any form of logical doubt you imagine, they are all handled. श्रवणं one is Bhagavad Gita, उपनिषद् study. श्रवणं 2 Brahma Sutra chapter one study. मननं is Brahma Sutra chapter 2 study. If a person goes through them, not only ज्ञानं is there. It is free from both interpretational and logical doubt, Therefore the ज्ञानं is very strong. I can defend this knowledge. And if we have got the conviction, then the last part is called नदिध्यासनं. नदिध्यासनं is to remove विपरीत भावना. 4 fold habits. अहंकार, ममकार, राग द्वेष. अहंकार is taking BMS as myself. ममकार is attachment with reference to 5 अनात्मास powerful 5 अनात्मास. Powerful three. BMS already told. Powerful three अनात्मास. Family, powerful ममकार. I belong to them. They belong to me. अहं एषां मम एते. Strong ममकार. With reference to family, with reference to possessions. Properties. One is there. Another is here; shares are there. Keep all of them. I am not saying give up. ममकार with reference to possessions and finally with reference to profession. अहंकार obstacle. ममकार obstacle. राग and द्वेष, centred around अहंकार and ममकार. Outside अहं and मम, we won't have राग द्वेष. What is the proof? we read obituary column without any reaction. जीवन् मुक्तः we will say *பாவம் வந்தா போவா*. So therefore, whatever is outside अहं and मम, we have no राग or द्वेष. With reference to this powerful red light area. These red light areas. Where reactions can come. This is विपरीत भावना निवृत्तिः दुष्ट चतुष्टय निवृत्तिः So may you practice these sadhanani depending on the obstacles? If obstacle is interpretational doubt Brahma Sutra chapter one. If obstacle is logical doubts Brahma Sutra chapter 2. If obstacle is विपरीत भावना then you don't require Brahma Sutra. You require practice of नदिध्यासनं. That is said here in

this श्लोका. अद्वैते स्मृतिं योजयेत्. स्मृति means here thought flow. May you direct your thought flow towards अद्वैतं. Then what do you do? Suppose you say all the obstacles are gone and I am ब्रह्म नष्टि. So live in the world. Doing whatever duty you have from the worldly stand point. If you are गृहस्ता do गृहस्ता duty. If you are a सन्यासि, Lord Krishna says लोक संग्रह मे वापि संपश्यन् कर्तुमर्हसि. Therefore may you do the duties according to your designation in society and family. But never, never share this knowledge with any one, unless that person is positively interested. न बुद्धिभेदम् जनयेत् अज्ञानां कर्म संगिनिं. Therefore behave like an अज्ञानी. Behave like an अज्ञानी. In my language, mentally binary format. In behaviours you should follow, only triangular format. When everybody is doing a नमस्कारं, standing stiff don't say i am in binary format. Who is doing namaskara to him. Don't ask. Follow. Do नमस्कार. Do the Pancha Maha Yajna properly if you are a गृहस्ता. This is the instruction. We will go to the भाष्यं. Page 117.

अतएवंविदित्वैनमद्वैतेस्मृतियोजयेत् । अद्वैतावगमायैवस्मृतिकुर्यादित्यर्थः ।
तच्चाद्वैतमवगम्याहमस्मिपरंब्रह्मेतिविदित्वाशनायाद्यतीतंसाक्षादपरोक्षादजमात्मानं सर्वलोकव्यवहारातीतं
जडवल्लोकमाचरेत् । अप्रख्यापयन्नात्मानमहमेवंविध इत्यभिप्रायः ॥३६॥

अतः | अतः means therefore. Therefore means, whatever is said in the introduction यस्मात् सर्वावरुथ prashama रूपं अद्वयं शर्विं अभयं. Since आत्मा alone is free from संसार. Therefore, एवान एनं वदित्वा एनं is in the मूलम् referring to आत्मा. वदित्वा means having known आत्मा through श्रवणं no one. That is Bhagavad Gita उपनिषद् study. And how should you know? एवम् वदित्वा. Not as you like. But as it has been taught in the वैतथ्य प्रकरणं and in the entire आगम प्रकरणं. Which means अहं सत्यं, जगन् मथिया इतिवदित्वा एवं वैतथ्यप्रकरणोक्तरीत्या. Ask whether there are obstacles. If there are no obstacles, no more rules. One is already ब्रह्म नष्टि. Generally the knowledge received from Bhagavad Gita and उपनिषद् might have some doubts. If there is a doubt. It is a conditional instruction. What should one do स्मृतिअद्वैते योजयेत् स्मृति means वृत्तप्रवाहः which is mental pursuit or mental energy. Should be directed towards अद्वैत आत्मा. Either by going to श्रवणं two. Or मननं. In मननं no one, two. श्रवणं one, श्रवणं two. मननं, नदिध्यासनं.as the case may be may you do. स्मृति योजयेत्. For how long? Until, the obstacles are removed. My intellect must be convinced. I need not convince other people. And even गुरु who is supposed to convince the disciple he can only attempt to convince. Whether शिष्य will be convinced or not is not totally in the hands of गुरु here also कर्मण एव अधिकारस्ते गुरु can give as much support as possible. Ultimately sishya may be convinced or not. What is important is, I must be convinced. And that is consolidated. This नदिध्यासनं or मननं is meant for अद्वैत अवगमायै एव. श्रवण मनन नदिध्यासनं are not after ज्ञानं. But they are for ज्ञानं. So श्रवणं is for generating ज्ञानं; मननं and

नदिधियासनं are not for generating ज्ञानं. But for removing obstacles. All of them contribute to obstacle free knowledge. They are not after knowledge. This is important because, if any exercise is even after ज्ञानं, then ज्ञान कर्म समुच्चय वादी is waiting in the door steps. All this analysed in Brahma Sutra 4th सूत्र दत्तु समन्वय . If any discipline is given after ज्ञानं, that discipline will become कर्म and ज्ञान कर्म समुच्चय will come. Therefore Sankaracharya says श्रवणं मननं नदिधियासनम्. All of them are meant for ज्ञानं. One is for generating. Another for removing obstacles. So अद्वैत अवगमायएव. Only for getting obstacle free knowledge. अवगमः means knowledge. Only for gaining obstacle free knowledge. स्मृत्किर्यात्. One should do श्रवणं two. मनन and नदिधियासनं. इति अर्थः and तच्च अद्वैतं अवगमाय. And after gaining this obstacle free अद्वैत ज्ञानं. What kind of अद्वैतं? Taken from various उपनिषद्. The word अद्वैतं is taken from माण्डूक्य उपनिषद् itself. Further descriptions. अशनायादतितीतं. Comes in the next line. अशनायादतितीतं means one who transcends all the problems of the various कोशs. अशनाय and पपिस, hunger and thirst are the problems belonging to प्राण मय कोश. शोकं -sorrow belongs to मनो मय कोश. Delusion belongs to वज्जिज्ञान मया कोश. They are called shad ऊर्मय in Bri.Upa., 3rd chapter 5th section, कहोल ब्रह्मणं योशनायपपिसे शोकं मोहं जरां मृत्युं अत्येति | 6 items. अशनाय hunger. पपिस, thirst. शोक-sorrow, मोह -delusion, जरा -old age. मृत्यु =death. They belong to अन्नमय कोश. These six are called षड् उर्मयः ऊर्मि means waves. Waves belong to what? संसार सागरः In the संसार सागर, ocean of संसार, we experience the 6 fold waves belonging to anna अन्नमय, प्राणमय, मनोमय and वज्जिज्ञानमय. And शोकं मोहं जरां मृत्युं अत्येति. Is the बृहदारण्यक वाक्यम्. That Sankaracharya is remembering. 3-5. Then साक्षात् अपरोक्षात्. That also बृहदारण्यक. The 5th section also, and the previous 4th section also. 3-4 उषसत् ब्रह्मणं. 3-5 कहोल ब्रह्मणं. In both, this powerful statement is there यः साक्षात् अपरोक्षात् ब्रह्म य ब्रह्म यः अत्मान् सर्वान्तरः. And that Sankaracharya is remembering here. And अपरोक्षात् पञ्चमी विभक्ति should be converted to प्रथम विभक्ति. साक्षात् अपरोक्षात् where is ब्रह्म न् available? It is available very close. Very close means inside me or outside me? Neither inside me nor outside me, but as me myself. That I the meaning of साक्षात् अपरोक्षं. Then अजं आत्मानं. The word अज is taken from मुण्डक उपनिषद्.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः | अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः || २ ||

मुण्डक 2nd chapter first section.2-2-2 I think. अजं means what? Dictionary meaning is goat. So here अजः means न जायते. जन्म रहति. And सर्व लोक व्यवहार अतीतं. Which is beyond all transactions; a non-participant in any transaction. Like the screen of a movie. The screen plays which role in a movie. Screen is not hero. Not heroine. Not villain. Not buffoon. Eventhough screen doesn't participate in a movie, you cannot argue, since

it is not playing any role remove it. You cannot remove it. It is beyond transactions. But it supports all transactions so सर्व लोक व्यवहार अतीतं which transcends. Transcendental. Absolute. And this idea is taken from माण्डूक्य 7th मन्त्रा. अव्यवहार्यं. All these are descriptions of अद्वैतं. Then वदित्वा, having known such an अद्वैत, आत्मा, अहं. How should one know? "अहं अस्मिपरम् ब्रह्म" in the form of अहं ब्रह्म अस्मि. Sanskrit students should rearrange the word. अद्वैतं अशनायादतितीतं साक्षात् अपरोक्षं अजं आत्मानं सर्वलोक व्यवहार अतीतं अद्वैतं अहं अस्मि इति विदित्वा. There after what should you do? When we have this powerful knowledge and when we enjoy such a knowledge. And when our mind is soaked in this knowledge. There will be lot of pressure inside to talk about that. Will not there be someone who will listen to me. Generally all the people in the world are busy with अहंकार ममकार, राग and द्वेष. If you start Vedanta they will look at the watch. And look for some excuse or the other to run away from us. If we stick to that next time they see one furlong away they will go by a roundabout route. It is worth avoiding this person. Run away. Therefore GPA wants जडवत्. Never pretend to know this. The word jada; means अज्ञानी. Like a lay person in the world. लोकम आचरेत्. लोके आचरेत्. One should behave in the world. That means अप्रख्यापायन् आत्मानं. Never talk about yourself as the knower of the आत्मा. Don't give self-publicity प्रख्यापायन् means not giving self publicity. What type? अहं एवम वदि: I have done श्रवणं. I have done मननं. I have known, I know I am आत्मा, I know गुणा गुणेषु वर्तन्ते इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते. Don't say anything. इति अभिप्रायः; this is the idea. This alone in the Bhagavad Gita न बुद भेदम् जनयेत्. अज्ञानां कर्म सङ्गानां जोषयेत् सर्व कर्मणि. If a person is engaged in pancha maha yanjna don't criticize him. Don ask him to stop all. Encourage him to do. Pancha maha yajna. And Lord Krishna goes one step further. You also join them. He gives a warning. When you join them inside you remember.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत |

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् || ३- २५ ||

You also do the same thing. But inside you remember पश्यन् शृण्वन् नैव कञ्चित् करोमि OK. अन्वयः तस्मात् एनं एवम् वदित्वा एनं refers to आत्मानं. एनं आत्मानं एवम् वदित्वा (मुमुक्षुः) अद्वैते स्मृतिं योजयेत्. अद्वैतं समनुप्राप्य s(a:) जडवत् लोकम आचरेत्. समनुप्राप्य means नष्टिं प्राप्य ब्रह्मनष्टिं प्राप्य is the meaning of समनुप्राप्य.

071 - MB Chapter 2 Verses 36 to 38

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् । अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥ ३६ ॥

Up to the 34th verse, the main teaching of जगन मथियात्वं was given. And ब्रह्म सत्यत्वं was briefly indicated also. And now in these 4 verses 35 to 38, GPA, is talking about साधनानि. In the 35th verse, the साधना of कर्मयोग and ज्ञानयोग were indicated. By which a person has to gain the knowledge अहं ब्रह्मास्मि. And thereafter in the 26th verse GPA said, after receiving the knowledge one has to go through a very lone नदिधियासनं because the jiva bhava is a deeply entrenched habit. Consisting of अहंकार, ममकार, राग and द्वेष. And they can only weaken very, very gradually. And नदिधियासनं alone can help that. And therefore, may one practice नदिधियासनं was said in the 36th verse. अद्वैतेस्मृतियोजयेत्. स्मृति means flow of thoughts. अद्वैते, in अद्वैतं. And even when a person remains in नदिधियासनं GPA said as far as worldly interactions are concerned may you live like others only as though you are an अज्ञानी. May you not voluntarily declare that I am a ज्ञानी, when there is an occasion to declare or express this knowledge, one can certainly declare and express. Otherwise one should remain as though ignorant. जडवत् । जड Here means अज्ञानी the one who is in triangular format. In the world of triangular format, you also act in triangular format. Inside, may you always keep, binary format only. Thus नदिधियासनं was highlighted in 36. We completed the भाष्यं in the last class. I gave you the अन्वय also. Now the last 2 श्लोकाः. I will see whether I can complete today.

कया चर्यया लोकमाचरेदित्याह

निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च । चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥३७ ॥

कया चर्यया word चर्य means life style or way of life. So what kind of way of life one should adopt during the time of नदिधियासनं. लोकं आचरेत्. One should function in the world. And here gpasays, that ideal life style for नदिधियासनं is सन्यासआश्रम. As I have often said SA you should understand significance. Reduction of possessions transactions etc. So that time is available. And more than time, mind is available. सन्यास आश्रम represents time availability and mind availability. And then I say clasp

rejection which is the removal of अहंकार, ममकार, राग and द्वेष. As long as these 4 are there, mind can never be totally relaxed. There will be anxiety, insecurity etc. Therefore, PORT reduction and दुष्ट चतुष्टयम् reduction, is सन्यास आश्रम. GPA says यतिः भवेत् | यतिः means a सन्यासि. And in सन्यास आश्रम what is the advantage? All the religious and social duties which normal belong to a gruhasta one becomes free form. It is indicated नःस्तुति, नःस्वधाकारः नःस्वधाकार. Refer to religious duties. स्तुति and नमस्कार. And स्वधाकार represents पतियज्ज like श्रद्धातरपण etc. Where during oblations the word स्वधा is used. In deva यज्ज, स्वाहा is used. In पतियज्जस्वधा is used. नःस्वधाकारः means no more पतियज्ज. No more देव यज्जः no more pancha maha yajna. No more religious duties. And then we have to add, no more social duties, family duties etc. Freedom from duty means availability of time, and mind. And then interestingly he says, the सन्यासि is allowed to have only two houses. So what is this, सन्यासि, not one but 2 houses. The सन्यासि's house s, one is mobile house, which is called the body. Because आत्मा resides in the body. And the body is mobile. This is called चलनकितः नकितं means house. चलम् means mobile. This is during worldly transactions like भिक्षा etc. Whenever there are no worldly transactions, he should change from mobile house to non-moving house. Nonmoving house is आत्मा alone. Reside in आत्मा, when time is available. Reside in body, when you have to go for भिक्षा etc. अचल नकितः means आत्मा. चल नकिताः means शरीरं. And if don't have possession etc., for worldly needs where will I go?

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः |

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ||४- २२||

And you live on that. This is the essence we will go through the भाष्यं.

स्तुतिनमस्कारादिसर्वकर्मवर्जितस्त्यक्तसर्वबाह्यैषणः प्रतिपन्नपरमहंसपारिव्राज्य इत्यभिप्रायः

So the first line, summarise in one word. स्तुति, नमस्कारादिवर्जति. स्तुति means chanting prayers etc. नमस्कार means doing नमस्कार आदि refers to the पतियज्ज; स्वधाकार. नमस्कारादि all these three are only उपलक्षणं. You should not ask, can I do other यज्ज Therefore Sankaracharya says सर्वकर्मसन्यासः the sacred thread which represents वैदिककर्म, he removes in fact he becomes unfit for वैदिककर्म. So सर्वकर्मवर्जतिः = त्यक्तसर्वबाह्य एषणः Because कर्म is meant for fulfilling three-fold desires पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च desire for putra for that ववाहकर्म. वित्तैषणायाश्च Desire for money. For that either लौकिक

or वैदिकिकर्मणि. C/f Sunday तैत्तिरीय class. आवहन्तहोमः And पुत्रैषणायाश्च, वित्तैषणायाश्च, लोकैषणायाश्च, एषणा means desire. Desire for higher lokas also will be fulfilled only through कर्म. So drop the desire for पुत्र. Drop the desire for वित्तं. Drop the desire for लोक. Then कर्म is not required. All this Sankaracharya is bringing बृहदारण्यक कहोलब्राह्मणं third chapter 5th ब्रह्मणं. ब्राह्मणः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भक्तिषाचर्यं चरन्ति So बहुव्रीहितिक्तः सर्वबाह्यैषणः येन सः Then प्रतपिन्नपरमहंसपारविराज्य one can renounce the कर्म only officially. Unofficially dropping the vedic rituals, and remaining in गृहस्ताश्रम will bring in प्रत्यवाय पापं. Because गृहस्ताश्रमि will have to do that. If one has to renounce कर्म one has to renounce Grihastha Ashrama also. And enter परमहंसपरविराजकआश्रमः; Therefore प्रतपिन्नपरमहंसपारविराज्य; बहुव्रीहिप्रतपिन्नं परमहंसपारविराजकम् येन सः that is becoming a सन्न्यासिइति अभिप्रायः

Continuing.

"एतं वै तमात्मानं विदित्वा" (बृ.उ.३ । ५ । १) इत्यादिश्रुतेः; "तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः" (गीता ५ । १७) इत्यादिस्मृतेश्च

So Sankaracharya says, GPA is closely following वेद प्रमाणं. He doesn't prescribe or teach anything, without vedic background. 2 प्रमाणानि for सन्यास आश्रम. First one is Briha Upa which I quoted. एतं वै त आत्मानं विदित्वा 3-5-1 इत्यादिश्रुतेः This is श्रुतप्रमाणं. There is a स्मृतप्रमाणं which is Bhagavad Gita. तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः | || ५- १७ || This is BG, 5th chapter 17th verse. Here the crucial word is तन्निष्ठा. तन्निष्ठा: means always committing oneself to the ज्ञानं only. The top priority in life is ज्ञाननिष्ठा. So these two are the pramanas. So from this it is very clear that Sankaracharya takes this BG verses as प्रमाणं for सन्यास. So this verse he takes as प्रमाणं for सन्यास. निष्ठा means commitment. And commitment to ज्ञानं means no more commitment to any other things. When there is commitment to two things there will be conflict of interest, a person who occupies one post he should not occupy another post which is corresponding to that. There will be conflict of interest best way is one post. सन्न्यासिPost. There is no conflict of interest. Up to this is the commentary on the first half of the श्लोका. Sankaracharya now comes to the second half. After इत्यादिइत्यादिस्मृतेश्च | there must be full stop. No dash now he comes to चलाचल नकेतः

चलं शरीरं प्रतिक्षणमन्यथाभावात्, अचलमात्मतत्त्वम्, यदाकदाचिद्भोजनादिव्यवहारनिमित्तमाकाशवदचलं स्वरूपमात्मतत्त्वमात्मनो निकेतमाश्रयमात्मस्थितिं विस्मृत्याहमिति मन्यते यदा तदा चलो देहो निकेतो यस्य स अयमेवं चलाचलनिकेतो विद्वान्न पुनर्बाह्यविषयाश्रयः स च यादृच्छिको भवेद्यदृच्छाप्राप्तकौपीनच्छादनग्रासमात्रदेहस्थितिरित्यर्थः ॥ ३७ ॥

चलनकित्त; means having the body as the house. Whenever he takes भक्तिषा etc. So that he explains. चलम् = शरीरं. We will wonder how does चलम् means शरीरं. चलम् Means moving. शरीरं may not be moving all the time. Sankaracharya says, body may move physically at some time. And even when the body remains motionless, imagine नरिवकिल्पक समाधि, even at that time, the body is undergoing change inwardly. Therefore, he says, प्रतक्षिणं. Every moment we are becoming one moment older. Every moment, we are becoming one moment older. Several moments put together alone is day, week, month, year and life. Therefore, since the body is changing every moment it is called चलम्. Here what we have to note, is, Sankaracharya doesn't take the word चलम् as physically moving from one place to another. He takes the word चलम् as inwardly the body undergoing a change. That is the meaning of the word चलम्. That is why He says प्रतक्षिणं. Every moment it is undergoing change. That is चलतत्वं. What is अचलतत्वं. अचलम् आत्मातत्वं. आत्मा is the अचलवस्तु नित्य; सर्वगतः स्थाणुः अचलोर्यसनातनः Now the question is when does he reside in which house, while eating the food, at that time he is not meditating on आत्मा. Therefore whenever he is not meditating on आत्मा, naturally he is abiding in the body. Therefore he says यदा कदाचति; whenever, भोजनादिव्यवहार नमित्तं, for the sake of भोजनं or eating etc. आदिपिदात् bathing etc. Taking bath. So नमित्तं, for that sake. What does he do? when that thought comes. Since he has to go for a house for भक्तिषा at that time he is not thinking of आत्मा deliberately. Sankaracharya says, during भोजनं व्यवहार, ज्ञानी also forgets. Forgets means doesn't deliberately think of आत्मा. What type of आत्मा? आकाशवत् अचलम्. All this should be connected with वस्मित्य अचलम्वस्मित्य. He forgets the अचल आत्मा. अचलम् Like what? आकाशवत् अचलं वस्मित्य. स्वरूपं आत्मातत्वं वस्मित्य. You can understand; the आत्मातत्वं which is his स्वरूपं he forgets. Forgets means doesn't deliberately think of that. आत्मास्थिति वस्मित्य he forgets abidance in आत्मा. That means he doesn't deliberately invoke the आत्मा स्वरूपं. And since he doesn't deliberately think of आत्मा, and he uses the word अहम्. Then the word अहम् refers to what? By exclusion, the I can refer to the body only. अहम् इति भिन्यते. When he uses the word I, in short, when a ज्ञानी uses the word I, during worldly transactions, the word I is वाच्यार्थ; body only. तदा during those transactions चलः = देहः the body alone is. नकित्तः यस्य, becomes his residence नवद्वारे पुरे देह नैव कुरुवन् न कारयन् आस्ते. यस्य सः बहुव्रीहि. चलनकित्तः and when भक्तिषा is over and then he thinks of आत्मातत्वं in नदिधियासनं he becomes अचलनकित्त; that we have to supply. नदिधियासनकाले अचलनकित्तश्च भवति. एवं वदिवान्चलाचल नकित्तः then what is more important? न पुनः बाह्य वषिय आश्रयः he doesn't want to emotionally depend upon any external अनात्मा. He doesn't want to emotionally depend upon any external अनात्मात्यक्त्वास्वकर्मफलासङ्गं नित्य तृप्तो

निराश्रयः He doesn't lean. That is what I say. In **कर्मयोग**, I switch over from world dependence to God dependence. In **नदिधियासनं** I switch over from God dependence to Self-dependence. So **बाह्य वषिय आश्रयः** OK. Then for his worldly needs what will he do? **शरीर यात्रा मातरं** what will he do/ **यादृच्छको भवेत्**. He should go by **यदृच्छाप्राप्तेन संतुष्टः**: Again **Bhagavad Gita**. **यदृच्छालाभ संतुष्टः**: whatever comes, he should not look, and judge and frown. Is this what you have given? We should not judge at all. **द्वन्द्व अतीतः**: whatever has come is totally acceptable. Very important for a **संयासि**. So **यादृच्छको भवेत्**. Then he should not ask **भवत्कारि देहि**. Therefore **Sankaracharya** says, only thing he can seek is **भक्ति** only, **भक्ति** and **वस्त्रं**. Even **वस्त्रं भक्ति** is not allowed.

रथ्या चर्पट विरचित कन्थः
पुण्यापुण्य विवर्जित पन्थः |
योगी योगनियोजित चित्तो
रमते बालोन्मत्तवदेव || २२ ||

Where does it come? **भजगोवन्दं**. Therefore whatever rag is available on the street, that alone is the **वस्त्रं**. Food only he can ask. Therefore **यदृच्छाप्राप्त कौपीनाच्छादनं आच्छादनं** means **वस्त्रं**. So **कौपीन रूपं वस्त्रं**. And **ग्रासमात्रं**. **ग्रासः** means **अन्नं**. Food. So a few handful.

भिक्षान्न मात्रेण च तुष्टमिन्तः पाणदिवयं भोक्तुं अमात्र यन्तः etc. **देह स्थितः इत्यर्थः** OK. Next **श्लोका**.

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः | तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ||

As said in **Bhagavad Gita** **वदिया वनिय संपन्ने ब्रह्मण गित हिस्तनि** or **सर्व भुतस्तमात्मानं सर्व भूतात्म चात्मन** etc. May you not lose sight of the **आत्मातत्त्वं** at any time? Whether you are with open eyes or closed eyes. With open eyes see the **तत्त्वं** outside, with closed eyes, see the **तत्त्वं** inside. Because fortunately **तत्त्वं** is both inside and outside. Outside **सद्रूपेण वर्तते**. Inside **सच्छतिरूपेण वर्तते अस्तभिर्प्रियं रूपं**. Don't forget. This is the essence. And when you meditate on **तत्त्वं**, may you not forget that truth which is outside and inside is none other than myself **तत्त्वी भूतः** may you become one with **तत्त्व**. And **तदारामः** may you revel, in that truth or the knowledge of the truth. **भाष्यं बाह्यं पृथिव्यादित्त्वमाध्यात्मिकं च देहादलक्षणं रज्जुसर्पादिवत्स्वप्नमायादिवच्च असत् "वाचारम्भणं विकारो नामधेयम्" (छा.उ.६।१।४) इत्यादिश्रुतेः | आत्मा च सबाह्याभ्यन्तरो ह्यजोऽपूर्वोऽनन्तरोऽबाह्यः कृत्स्न आकाशवत्सर्वगतः सूक्ष्मोऽचलो निर्गुणो निष्कलो निष्क्रियः "तत्सत्यं स आत्मा तत्त्वमसि" (छा. उ.६।८।१६) इति श्रुतेः | बाह्यं पृथिव्यादि तत्त्वं**.

So you can translate **तत्त्वं**, as truth also. Or you can translate **तत्त्वं** as fact also. So may you see the truth, when you say, it means truth behind universe. May you see the fact when you say, you can 2 facts. May you see the **मथियात्वं** of the world which is one fact. May you see the **सत्यत्वं** of **आत्मा**, which is the second fact. When you translate **तत्त्वं**

as truth how many तत्त्वंs are there? One. When you take तत्त्वं as fact two facts are there. अनात्मा is मथिया is one fact. आत्मा is सत्यं is other fact. May you see both these facts. That is what Sankaracharya says बाह्यं. पृथग्विद्यादतितत्त्वं. Principle like earth etc. आधु आत्मकिं च, the internal principle a or subjective principle like देहादलिक्षणं. देहः मनः इन्द्रियाण etc. Both at macro level and micro level may you see the fact. Both the external world, and the subjective BMS C, both of them are मथिया. Like रज्जु सर्पादवित्. Like the rope snake. स्वप्न मायादवित्. Like the dream. माया means magic show. Like the magic show etc. असद्. असद् means, not शून्यं. असद् means मथिया. What is the प्रमाणं? “वाचारम्भणं वकिरो नामधेयम्” (छा.उ.६ ।१ । ४) इति शिरुते; fact No one. And what is the second fact? आत्मा च. And the आत्मा, I the real self. Is सबाह्याभ्यन्तरः he takes the description of आत्मा, from several उपनिषिदः | सबाह्याभ्यन्तरोह्यजः is MU. 2-1-2. You have to check up and confirm. I am telling my memory दवियोह्यमूरुत पुरुषः; then अपूरवान्तरो बाह्यः बृहदारण्यक - it is मधु ब्रह्मणं 2-5-19 I think. Last mantra of मधु ब्रह्मणं. Then कृत्स्नः is मैत्रेयी ब्रह्मणं middle. कृत्स्नः; प्रज्जानघन एव. Then आकाशवत्सर्वगतः is a quotation. Whose source we do not know. It is from some उपनिषिद. Reference we are not able to get. सूक्ष्मः अचलः नरिगुणः सूक्ष्मः comes in नतियं वभिं स्रवगतं सूक्ष्मं. सूक्ष्मः you can do home work. सूक्ष्मः means very subtle. अचलः means non-moving. नरिगुणः comes in श्वेतास्वतर साक्षी चेत केवलो नरिगुणः च | नषिकलः comes in मुण्डक. हरिण्मये परे कोशे वरिजं ब्रह्म नषिकलं. Then नषिक्रयिं. I think श्वेतास्वतर. नषिक्रयिं. शान्तं etc. So this is the second fact. आत्मा is सत्यः the reality. And what is the प्रमाणं? तत् सत्यं सआत्मा तत्त्वं असइति शिरुते: the छान्दोग्य. Here what is relevant? Not तत्त्वं असि part. Previous part आत्मा सत्यं is the second fact. अनात्मा असत्यं is the first fact. आत्मा सत्य is the second fact. तत्त्वं असि is incidental which we will use later. Later means, in the next sentence. We will read.

इत्येवं तत्त्वं दृष्ट्वा तत्त्वीभूतस्तदारामो न बाह्यरमणो यथातत्त्वदर्शी कश्चित्तत्त्वात्मत्वेन प्रतिपन्नश्चित्तचलनमनुचलितमात्मानं मन्यमानस्तत्त्वाच्चलितं देहादिभूतमात्मानं कदाचिन्मन्यते प्रच्युतोऽहमात्मतत्त्वादिदानीमिति; समाहिते तु मनसि कदाचित्तत्त्वभूतं प्रसन्नात्मानं मन्यत इदानीमस्मि तत्त्वीभूत इति; न तदात्मविद्भवेत् । आत्मन एकरूपत्वात्स्वरूपप्रच्यवनासम्भवाच्च । सदैव ब्रह्मास्मीत्यप्रच्युतो भवेत्तत्त्वात्सदाप्रच्युतात्मतत्त्वदर्शनो भवेदित्यभिप्रायः “शुनि चैव श्वपाके च पण्डिताः समदर्शिन्ः” (गीता १२ । १८), “समं सर्वेषु भूतेषु”(गीता १३ । १७) इत्यादि स्मृतेः ॥३८ ॥

So he has commented on the first half of the verse. Now he enters the second half तत्त्वी भूत; आचार्य says इत्येवं तत्त्वं दृष्ट्वा having mentally seen or meditated upon the तत्त्वं as mentioned in the first half of the verse. तत्त्वी भूतः we should never meditate upon the तत्त्वं as an object all-pervading. He should meditate तत्त्वं as himself so that he becomes one with the तत्त्वं he doesn't create a mental separation from तत्त्वं. तत्त्वी भूतः तत्त्वुद्भयः

तदात्मनः... So तत्तुवी भूत; he doesn't elaborate much next word is तदाराम | तदाराम: means reveling in the आत्मज्ज्ञानं without being attached to external sense pleasures. न बाह्य रमणः.. बाह्यं means sense objects रमणं means reveling न बाह्य रमणं not reveling in sense objects. Because येहसिंस्पर्शसा भोगा; दुःख योनय एव ते. Even at the कर्म योग level he has practiced वैराग्य at नदिधियासन level we should not be telling the साधना. It is only a reminder of a साधना which has been mentioned at कर्म योग level. Never be addicted to sense pleasures. बहुव्रीहबाह्ये रमणं यस्य वैयदकिरण्य बहुव्रीहि; बाह्ये रमणं यस्य बाह्य अमनः न बाह्यरमण And thereafter, what happens to an ignorant person. Says, wise person doesn't commit the mistake. Now elaborate description of the mistake committed by the ignorant person. Who has studied वेदान्ता alright. But continues to think the mind as himself. He has studied वेदान्ता very well. But continues to think the mind as the आत्मा. Therefore when the mind thinks of the आत्मा, he thinks he is fine. When the mind slips from आत्मा, he says, I have slipped from आत्मा. When the mind slips from आत्मा, this person says I have slipped from आत्मा. Sankaracharya says, a ज्ञानी will never say I have slipped from आत्मा. Why? I am the आत्मा. Where is the question of slipping from आत्मा The moment I say I have slipped from आत्मा, the meaning of the word I, is something other than the आत्मा. I have fallen from the stage if you say, it means that I am not the stage. TF whenever a person says, I have slipped from आत्मा, it means he has understood वेदान्ता. ज्ञानी will say, I am incapable of falling from आत्मा, because I happen to be the आत्मा. So that example. It is unlike example. यथा अतत्वदर्शी just as a person who doesn't claim I am the आत्मा, and who wrongly thinks I am the mind, what does he do? कश्चित् कश्चित् means this person चित्तं आत्मत्वेन प्रतपिनः.. Mistaking the mind as himself. चित्त चलनं अनु.. When the mind is slipping from आत्मा. Slipping from आत्मा, means आत्मा thought. When the mind is slipping from आत्मा thought, he says चलति आत्मानं मन्यमानः instead of saying mind has slipped. He says I have slipped from truth. Then तत्त्वत् चलति so he thinks, I have slipped तत्त्व and देहादभूतं. And therefore I have become one with the mind, the body etc. Identified with the mind the body etc. आत्मानं कदाचित् मन्यते. He looks upon himself, as a fallen person, when the mind forgets वेदान्ता. Very important Para. When the mind forgets वेदान्ता, he says I have forgotten वेदान्ता. When you say I have forgotten वेदान्ता, the meaning of the word I is mind. इति - and later what does he do? He is able to practice meditation शुचौ देशे प्रतषिठाप्य स्थितिं आसनं आत्मनाः For a few minutes he mediates on आत्मा and says I have become one with आत्मा. When now. Previously I felt slipped. Now I have become one with आत्मा, because of successful meditation. Failure of the mind and success of the mind, belongs to mind. A ज्ञानी will never claim either as his problem. That is the second thing. कदाचिन्मन्यते प्रच्युतोऽहम् आत्मा तत्त्वत् इदाने. प्रच्युतः means I have slipped from आत्मा now समाहति तु मनसि when the mind has got समाधि अवस्था absorption in नर्विकल्पक समाधि.

कदाचित्- now and then or sometimes. तत्त्वभूतं प्रसन्नात्मानं मन्यते. At that time he claims I have become one with the आत्मा. I am calm during this time. And so in the previous line also "प्रच्युतोऽहं आत्मा तत्त्वद् इदानीं" is within inverted commas. "मन्यते इदानीं अस्मि तत्त्ववी भूत" इदानीं to तत्त्ववी भूत is the second mistake. Now I have become आत्मा. Now I have become one with आत्मा, when the mind is absorbed in आत्मा. इति and which one is correct. Sankaracharya says both are wrong. आत्मवत् तता न भवेत् आत्मवत् will never talk about slipping from आत्मा, or scrambling back to आत्मा. Both are not there, because, I am the blessed आत्मा. And he says, आत्मानः एक रुपत्वात्. Because आत्मा is ever the same. There is no question of slipping and coming up. स्वरुप प्रच्यवना अहं भवाच्च. One can never get out of ones own स्वरूपं. One can never get out of ones own स्वरूपं. TF, the question of slipping doesn't arise at all. If the mind slips. I recognize it as a mental issue. I can try to improve the mind, without identifying with the mind. improve the body ok. Improve the mind ok. But never connect conditions of the body and mind with our liberation. This is the important message. सदा एव ब्रह्मास्मि इति; I am always ब्रह्मन्. Unslippable ब्रह्मन्. इति this is also within inverted commas. सदेव ब्रह्मास्मि इति अप्रच्युत भवेत् that is in मूलम् तद्वद् अप्रच्युतो भवेत्. That means, तत्त्वद् सदा अप्रच्युत आत्मा तत्त्व दर्शनः; being aware of the fact that I cannot slip from आत्मा, because I am आत्मा. This is the meditation I, cannot slip from आत्मा, because I am आत्मा. इति भवेत् इत्यभिप्रायः it is a matter of awareness not doing anything. And he gives 2 प्रमाणानि from BG सुनिश्चैव स्वपाहे च पण्डिता; समा दर्शनिः वदिया वनिय सम्पन्ने is the beginning of the श्लोका 5th chapter. You can refer back. Next class I will tell you. 5-18 or 19. Next BG verse समं सर्वेषु भूतेषु. Again Bhagavad Gita 13th chapter 17th verse. इत्यादिसिद्धेः OK. I have two minutes. I will complete the अन्वय So that this chapter will be over. अन्वय is simple. श्लोका itself is in अन्वय only. Verse 37.

णिःस्तुतिः निर्नमस्कार निःस्वधाकारः एव च चलाचल निकेताः च (सन्ः) यतिः | यतिः means वदित् सन्नयासि यद्विच्छिका भवेत्.

Verse 38.

आध्यात्मिकं तत्त्वं दृष्ट्वा बाह्यतः तु तत्त्वं दृष्ट्वा, तत्त्ववी भूतः, तदारामः; (सन् यतिः) तत्त्वद् अप्रच्युत; भवेत्. |

Very interesting note. Not slipping from truth is remembering the fact that I cannot slip from the truth. Not slipping from truth is remembering the fact that I cannot slip from the truth. Because I am the truth.

072 - MB Chapter 3 verse 1

In the last class, we completed the शांकर भाष्यं of the second chapter of GP कारिका titled वैथत्य प्रकरणम्. Now we have to enter the third chapter namely अद्वैत प्रकरणम्. And in the मूलम् class we have seen, that in the माण्डूक्य उपनिषद्, the most important मन्त्रा is the 7th मन्त्रा which defines the तुरीय आत्मा. And while the entire मन्त्रा is significant, within that also two words are the most important words. And on those two words alone the second and third chapters have been developed. Those two words are प्रपञ्च उपशमं and अद्वैतं. The second chapter elaborates प्रपञ्चोपशमं, the third chapter elaborates अद्वैतं. And what is the meaning of प्रपञ्चोपशमं, eventhough we have seen we have to remember. Literally the word प्रपञ्चोपशमं, that तुरीयम्, in which the world is absent. प्रपञ्चस्य उपशमः : अभावः यस्मिन् सः तुरीयः; वैयर्थ्यकिरणस्य सप्तमी बहुव्रीहिसिमासः.. तुरीयम् is that in which world is not there. That means तुरीयम् is ever free from the world. And through that word the उपनिषद् is taking the entire universe. And based on the negation of the universe, we come to or arrive at the मथित्वं of the universe. And how do we arrive at? In existent world cannot be negated by the शास्त्रम्. Why? Because it is existent. A non-existent world need not be negated by the उपनिषद्. Why? Non-existent. So existent cannot be negated. Nonexistent need not be negated. Then what requires negation? What is seemingly existent requires negation. And since the उपनिषद् negates universe, universe comes under seemingly existent category which is called सद् असद् वलिक्षणं. And that alone is called मथिया or वथितं. We can derive the unreality of the world from the word प्रपञ्चोपशमं; प्रपञ्चोपशमं doesn't explicitly reveal the unreality. But implicitly the unreality is revealed. Therefore प्रपञ्चोपशमं, reveals जगत्, जगत् वैथत्यम्. And that वैथत्यम् which is revealed by श्रुतिप्रमाणं; GPA chooses to reinforce by अनुमान प्रमाणं, also. यत् जगतः वैथत्यं शास्त्रं प्रमाणेन प्रथमाध्याये नश्चिति तदेव शास्त्रं नश्चिति वैथत्यं अनुमान पमाणेन GPA is talking. Therefore, the entire chapter is logically establishing the unreality of the world which has been revealed by the श्रुति, by the word प्रपञ्चोपशमं. That is how the second chapter becomes a commentary on a single word, प्रपञ्चोपशमं. In the same way the third chapter is a commentary on the next equally powerful word अद्वैतं. And what is the significance of the word अद्वैतं.? अद्वैतं. means without a second. That which doesn't have a second thing. And how can we say, there is no second thing for तुरीयम् when the world is very much there. तुरीयम् is one thing. चैतन्य स्वरूपं. There is the universe which is जड स्वरूपं. Naturally there is द्वैतं. How can the उपनिषद् say अद्वैतं? That is a corollary derived from the second chapter. In the second chapter the world has been shown unreal. As an explanation of प्रपञ्चोपशमं, the world has already been shown as unreal. What is unreal is experienceable. Not countable. What is unreal is experienceable. But not countable. Why? Unreal. Like the 100 rupee note. It is

experienceable. But after demonetization it is not countable. Paper only. Similarly, जगत् being non-countable, there is only one countable entity. And that one is अद्वैतं, सत्यं, तुरीयम्. So अद्वैतं. means there is only one पारमार्थिकि सत्यं. The word अद्वैतं negates only a second पारमार्थिकि सत्यं. The word अद्वैतं will happily allow any no. of व्यावहारिकि सत्यंs. Any no of प्रातभिसकि सत्यंs. You can add ad infinitum. What the word cannot accommodate is it can accommodate a second पारमार्थिकि सत्यं. Cannot be there. This is one significance of the word अद्वैतं. Without a second thing of the same order of reality. Without a second thing enjoying the same order of reality. So this is one significance of the word अद्वैतं. But GPA is going to extract and expound on, another totally different significance, for the word अद्वैतं. What is that he wants to expound throughout this chapter? Normally, a cause is also one. But that one which is causal can become many. Like a seed, becoming a tree. And that tree will produce many seeds. And each seed can produce a tree. And each tree can produce many trees. Starting from one seed, we can have many? How? By multiplication. One can become many by multiplication. That is how the population of the world has multiplied. One can become many through multiplication. Or can become many by division also. One India got divided into several states. We were studying there were 17 states; 18 states; 20 states etc. Many states are getting further divided. Andhra and Telengana. Chhattisgarh J harkhand. So it is getting further divided. Or the biological example is an amoeba becomes many by division. Thus a thing can become, many, by multiplication or division. That is called कारणम्. एकं कारणम्, अनेकं भवति. Naturally the question is, will तुरीयम् which is एकं, which is one, can it become, many. The third पाद of आत्मा. What is the third पाद of आत्मा? You would have forgotten. एषः सर्वेश्वर एष सर्वज्ज एषोऽनृत्त्याम्येष योनः सर्वस्य प्रभवाप्ययौ ह्यभूतानां ॥६॥ The third पाद is also one only. But it is capable of becoming many. Naturally the question will be, is तुरीयम् subject to many? Either by multiplication, or by division? Is the crucial question. What GPA wants to say is the word अद्वैतं signifies this important message. What is that message? It is one, which can never become two, or many, either by multiplication or by division. So that which can never become many. अद्वैतं means that which can never become two or many. That means what? That which can never be a cause; because कारणम् alone becomes many. By saying it cannot become many, it says तुरीयम् is कार्य कारण वल्लिक्षणं. First two पादs are कार्य पादs. The third पाद is कारण पाद. The 4th पाद is neither कार्यम्; not even कारणम्. So from ब्रह्मन् तुरीयम् what came? Nothing came. This is called अजातवादिः | अजातवादिः means nothing can be born out of तुरीयम्. So अकारण ब्रह्म वादः or अकारण तुरीय वादः अजातवादिः is the topic of third chapter consisting of 48 verses. And here what GPA will do is this. He will say the world cannot come out of तुरीयम्, because तुरीयम् is a अद्वैतं. Therefore तुरीयम् is not a कारणम्. Therefore world

cannot come out of तुरीयम्. Then naturally other schools of philosophy are waiting. Two sets of people, you should be ready for lot of intellectual gymnastics. The third पाद is full of arguments and discussions. Two groups of people; one group trying to say world came out of तुरीयम् one group. GPA will refute all those systems and say, world has not come out of तुरीयम्.

Then there will be a second group pointing out if the world has not come out of तुरीयम्; it has come out of something else. Because world has come out. It is here for us to experience. Since we experience this world, it should have come out of तुरीयम्. Once you block that door, they will try to say the world must have come out of something else. Sankhya will say it has come out of प्रधान or प्रकृतप्रधान कारण वादः. The न्याय वैशेषिकि people who will say, world is born of परमाणु. Thus different people want to establish that the world has come out either from तुरीयम् or non तुरीयम्. Something else. What is GPA's task? And our task to understand is that the world has never come out of either तुरीयम् or non तुरीयम्? Then it just come out of what? It has never come out at all; C/o the 32nd verse of the 2nd chapter. न निरोधो न चोत्पत्तिर्न बद्धो न च साधक । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

It has never come out at all. What is it? It is a mysterious appearance called माया. It is a mysterious appearance called माया which cannot be logically categorized as existent or non-existent. And what is the saving grace? The mysterious experience of the world, which doesn't come under categorically definable existent-category, or non-existent category; this मथिया universe cannot touch the तुरीयम्. That is the greatest crucial conclusion.

First explain the status of the universe. Then understand this mysterious universe cannot touch the तुरीयम्. And that untouchable तुरीयम्; Untouchable, not in the negative sense. The greatest liberating untouchability we are talking about. The untouchable तुरीयम्, the word used by GPA. अस्पर्श योगः | योग of non-touchability that तुरीयम्, which can never be affected happens to be स आत्मा, स वज्जिज्येयः. Happens to be I, the consciousness principle. Therefore the conclusion is अहं सत्यं, जगन् मथिया. I am the only reality and everything else is, appearing non-reality. This is going to be the essence of अद्वैत प्रकरणम्.

So what is the first significance of अद्वैतं? There is no second thing enjoying the same order of reality is the first significance. That is not what GPA discusses. He goes by the second significance. अद्वैतं means it is not कारणम् | अद्वैत प्रकरणम् is तुरीय, अकारणत्व प्रकरणम् | अदेतत् ब्रह्म अपूर्वं अनपरं अनन्तरं अबाह्यं | बृहदारण्यक ॥ न जायते म्रियते वा कुतश्चित् विपश्चित् नायं कुतश्चिन्न बभूव कदाचित्. All these उपनिषदाः मन्त्राः establish ब्रह्मन् is not a कारणम् at all.

Last one more aside note. This is also going to be discussed here. We are going to establish ब्रह्मन् is अद्वैतं; and the second significance of the word is not a कारणम्. Now a

natural question will be; there are several उपनिषद् मन्त्राः which explicitly say ब्रह्मन् is the cause of the universe. How do you expect the student to forget that line? So GPA is expecting the student to forget that. What statement? ब्रह्मन् is the cause of the universe यतो वा इमानि भूतानि जायन्ते | येन जातानि जीवन्ति | यत्प्रयन्त्यभसिम्बशिनन्ति | तद्वजिजिजासस्व | तद ब्रह्मेति। In fact in the ब्रह्म सूत्र; the definition of ब्रह्मन् is जगत् कारणम् ब्रह्म. जन्मादस्य यत्: So when उपनिषद् declare ब्रह्मन् is the कारणम्, how come GPA establishes that ब्रह्मन् is not a कारणम्. GPA will discuss all this very, very interesting chapter if we understand. Otherwise head ache chapter. There. GPA will say that वेद initially compromises for the sake of a beginning student. For the sake of the junior student, वेद compromises and says that ब्रह्मन् is कारणं. This compromise is called अध्यारोप: Compromise is called अध्यारोप: You attribute a status to ब्रह्मन्, which is not there. कारणं status. And you say the world has come from ब्रह्मन्, because if the teacher negates the world in the first class itself, he won't come to the next class. So therefore, to keep the student for some time, the वेद compromises and prepares the mind of the student. Wins the trust of the student. And once the वेद knows that the student will not quit, then वेद hits. Really speaking, there is no कार्य, कारण संबन्धः | यावद् हेतु फलावेशः remaining in कार्य कारणं is remaining in time. Cause-effect field is the field of mortality. Immortality requires transcending time. Transcending time means, transcending cause effect concept. Because cause-effect is within time. Only. Cause was before effect was later. You are in time. Therefore कार्य कारण प्रक्रिया is अध्यारोप प्रक्रिया. कार्य कारण निषेधः प्रक्रिया is अपवाद प्रक्रिया. GPA will thus show that there is no contradiction between वेद and this chapter. Thus it is a very significant chapter. You can go on extracting corollaries. I know you are waiting for the text. Therefore better I will enter. Page 121. Introduction to third chapter.

ओम्कारनिर्णय उक्तः प्रपञ्चोपशमः शिवो द्वैत आत्मेति प्रतिज्ञामात्रेण । ज्ञाते द्वैतं न विद्यत इति च । तत्र द्वैताभावस्तु वैतथ्यप्रकरणेन स्वप्नमायागन्धर्वनगरादिदृष्टान्तैर्दृश्यत्वाद्यन्तवत्त्वादिहेतुभिस्तर्केण च प्रतिपादिता । अद्वैतं किमागममात्रेण प्रतिपत्तव्यमाहोस्वित्तर्केणापीत्यत आह शक्यते तर्केणापि ज्ञातुम्; तत्कथमित्यद्वैतप्रकरणमारभ्यत उपास्योपासनादिभेदजातं सर्वं वितथं केवलश्चात्माद्वयः परमार्थ इति स्थितमतीते प्रकरणे, यतः ओम्कारनिर्णय उक्तः

In the first chapter of this GP कारिका, ओंकार analysis was done. We should remember that the first chapter was a mixture of उपनिषद् and GP कारिका. Here here is referring to उपनिषद् part. ओंकार वचिर was conducted from the 8th मन्त्रा up to 12th मन्त्रा; अकार-उकार-मकार-अमात्र. At the end of ओंकार analysis in the 12th मन्त्रा the essential nature of ओंकार

was said to be अमात्र; silence consciousness. Nature of the अमात्र was discussed in the 12th मन्त्रा. ओंकार नर्णयः So you have to add the essential nature of ओंकार was established. उक्तः What is the essential nature ओंकार? Not sound part of ओंकार. After uttering sound, following 'silence' is there. That silence is not absence of sound. Silence is pervaded by the consciousness principle, which is aware of the silence. That silence consciousness was described as प्रपन्चोपशमाः, the same as the 7th मन्त्रा. प्रपन्चोपशमाः means it is pure consciousness in which the world is as good as not there. All these are within quotations; the words of the 12th मन्त्रा; प्रपन्चोपशमाः is the quotation. शविः शविः means auspicious principle. आनन्द स्वरुपः; and अद्वैतः; crucial word. अद्वैतः because that is going to be the basis for this chapter. Therefore अद्वैतः it is non-dual principle which means a principle which cannot become many, either by multiplication or division. अद्वैतः आत्मा. And that silence consciousness is the real self, the आत्मा. इति उक्तः that इति must be connected with उक्तः; in the उपनिषद् मन्त्रा. How? प्रतिज्ञा मात्रेण; in the form of a proposition without giving any logical support. प्रतजिज्ञा means a proposition without giving any logical back up. And the same proposition which was given by the उपनिषद् was restated by GPA also. In his कारिका no 18. First chapter 18th कारिका. This is within quotation. ज्ञाते द्वैतं न विद्यते इति च. In this manner also GPA gave a प्रतजिज्ञा | प्रतजिज्ञा is a technical word, which means a proposition without giving a logical support. Just a statement. One प्रतजिज्ञा is by उपनिषद्. Another प्रतजिज्ञा is by GPA. Upanishadic प्रतजिज्ञा is शविः अद्वैतः GPA's प्रतजिज्ञा is ज्ञाते द्वैतं न विद्यते. What is the meaning of GPA's statement? ज्ञाते, in the wake of knowledge सतसिप्तमी. ज्ञाते सप्तमी द्वैतं न विद्यते. There is no duality in the vision of a ज्ञानी. In the vision of a ज्ञानी there is no duality. Means there is अद्वैतं. This also means अद्वैतः प्रतजिज्ञा only. So thus two अद्वैतः प्रतजिज्ञाः were given without logical support. Naturally we look for a प्रतजिज्ञा in तर्क शास्त्र; should be followed by a logical support. That is why in the second chapter beginning, when I gave the अनुमान वाक्यम् for तर्क शास्त्र, प्रतजिज्ञा, हेतु, दृष्टान्त, हेतूपनय | पञ्च अवयव वाक्यम् I gave. All gone perhaps. If you have time go back. There we have said प्रतजिज्ञा must be followed by हेतु. A proposition must be reinforced by evidence. So thus first chapter is proposition. Where do we get the evidence? Sankaracharya says the second chapter and the third chapter are going to be evidence chapters. तत्र - so among them, among the those two प्रतजिज्ञाः of उपनिषद् and GPA वाक्यम्. 18th कारिका. द्वैत अभावास्तु; after 2 lines, there is a verb, प्रतपिदतिः | द्वैत अभावास्तु प्रतपिदति. The negation of duality has been logically accomplished in the second chapter. Complementing the प्रतजिज्ञा, which one? ज्ञाते द्वैतं न विद्यते इति प्रतजिज्ञा has been logically supported in the second chapter. So अद्वैत अभावास्तु प्रतपिदतिः and how was it done in the second chapter? वतित्य प्रकरणेन through the second chapter in which several examples were given स्वप्ना, माया. magic,

dream-magic. गन्धर्वनगरः | गन्धर्वनगरः is castle in the air. I don't want to explain because second chapter we are supposed to have studied. स्वप्न माये यथा दृष्टेत्गन्धर्वा नगरं यथा तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः Verse no 31. Second chapter page 106. That verse Sankaracharya is referring here. What was the two? हेतु reason given for मथियात्वं. One reason was given by Sankaracharya. Another was given by GPA. Do you remember those crucial words? दृश्यत्वात् आगमापयत्वात्, or अनतियत्वात् आद्यन्तत्वात्. My hope and prayer is that those things are green in your memory. So स्वप्ना माया गन्धर्वनगरादिदृष्टान्तैः; through such दृष्टान्त. दृश्यत्व आद्यन्तत्व he gives that दृश्यत्वं is Sankaracharya's हेतु. And you can do homework in which दृश्यत्व हेतु was given a particular verse no by Sankaracharya; give that a try. Next class I will tell you. दृश्यत्वं is the reason given by Sankaracharya in the भाष्यं | आद्यन्तत्वं is the second reason by GPA in another verse. As even I say you must remember the verse, आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा । वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥. I think verse no 6 or so. आद्यन्तत्वात्वादी हेतुभिः So he is referring to the अनुमान वाक्यम् तर्केण च. तर्केण means through अनुमान प्रमाण also, it has been established. And why अनुमान प्रमाणं also? What is the significance of 'also'? Not only श्रुतिप्रमाणं. Also अनुमान प्रमाणं. So thus the unreality of द्वैतं has been shown through two प्रमाणानि; श्रुति and अनुमानम्. Unreality of द्वैतं has been shown through two प्रमाणंs. Now what is the natural question? What about reality of अद्वैतं? What about reality of अद्वैतं? That has been shown through श्रुतिप्रमाणं. Can the reality of अद्वैतं also be shown through अनुमान प्रमाणं? Can we show the reality of अद्वैतं also like the unreality of द्वैतं, which can be proved by two प्रमाणंs? Can the reality of अद्वैतं also be proved through two प्रमाणंs? Of which one प्रमाणं has been quoted. The 12th मन्त्रा. Now are you going to show this through तर्क also. And Sankaracharya says, that is the aim of the third chapter. अद्वैतं, the reality of non-duality, क्विआगम मातरेण प्रतपित्तव्यं? It is knowable only through श्रुतिप्रमाण. आहोस्वो or तर्केण अपि can it be arrived at with the help of तर्क प्रमाणं also. इति अतः; for such a possible curiosity on the part of the student the answer is given. शक्यते. It is possible. तर्केण अपि ज्ञातुं. To show that by तर्क also.

Next question is how will you logically do that? So तद कथं? तद means अद्वैतस्य तर्केण स्थापनं कथं? इति अद्वैत प्रकरणम् इति उद्देश्येन. With this intention अद्वैत प्रकरणम्, the third chapter is being introduced by GPA. This is the general introduction for the entire chapter. Now the next three lines are specific introduction for the beginning two श्लोकाः Verse Nos. 1 and 2. For that specific introduction is given. Because, in the first 2 verses GPA is criticizing those who are in duality. Because he wants to glorify अद्वैतं. To glorify अद्वैतं, he wants to strongly criticise duality. And not only secular duality he criticizes. Without any reservation he criticizes the so called sacred duality also, in the form of worshipper, worshipped duality. God and the devotee. That is also a duality. Sacred duality. Because he is doing पूजा. GPA is going to blast the sacred

duality also, which are all secret topics for senior students. Therefore, this apart we should not tell outside. Because if you go out. Today is अन्नाभषिकं. अन्नाभषिकं means a great festival in all शवि temples. They make cooked rice and do decoration and do अभषिकं and distribute that to all devotes. Go to any शवि temple. You cannot even enter; therefore outside you go. There is worshipper-worshipped duality. That is required as a stepping stone. द्वैतं is a stepping stone through we launch into अद्वैतं. Those details we will see in the next class.

073 - MB Chapter 3 verse 1

Page 121 introductory भाष्यं 8th line

अद्वैतं किमागममात्रेण प्रतिपत्तव्यमाहोस्वित्तर्केणापीत्यत आह शक्यते तर्केणापि ज्ञातुम्; तत्कथमित्यद्वैतप्रकरणमारभ्यत उपास्योपासनादिभेदजातं सर्वं वितथं केवलश्चात्माद्वयः परमार्थ इति स्थितमतीते प्रकरणे, यतः

In the last class I pointed out that the 2nd chapter and 3rd chapter, are commentaries of two words of the 7th मन्त्रा प्रपञ्चोपशमं and अद्वैतं. The word प्रपञ्चोपशमं indicates the unreality of जाग्रत्प्रपञ्च प्रपञ्चोपशम = प्रपञ्च मथियात्वं. And the word अद्वैतं refers to अद्वैत सत्यत्वं. Both are revealed by श्रुतिप्रमाणम्. In the second chapter युक्तिप्रमाणम् is used to reveal जगन् मथियात्वं. By taking the स्वप्न दृष्टान्त जाग्रत् प्रपञ्च; मथिया दृश्यत्वात् आगमापायतिवात् स्वप्नवत्. Now in the 3rd chapter introduction, Sankaracharya raises a question: can युक्ति prove जगन् मथियात्वं only or can युक्ति prove जगन् मथियात्वं and अद्वैत सत्यत्वं also. So can the reality of अद्वैतं revealed through तर्क प्रमाण. or is it revealable through श्रुतिप्रमाण only. His is the question which we were seeing in the last class. अद्वैत means अद्वैत सत्यत्वं क आगम मात्रेण मात्रेण प्रतपित्तव्यं can be known though श्रुतिप्रमाण only. आहोस्वति or तर्केण अपि प्रतपित्तव्यं can अद्वैतं be known through तर्क प्रमाण also. इति अतः; if such a doubt or question comes in the mind उत्तर आह, the answer is said. And what is the answer? शक्यते तर्केण अपि ज्ञातुं अद्वैतं can be known through तर्क प्रमाण also. तर्केण अपि -अपि means also. Also means, not only by श्रुतिप्रमाण but by युक्तिप्रमाण also. But this statement is a problematic statement. Therefore Anandagiri brilliantly writes a note here. Because Sankaracharya's statement is not acceptable. Because it goes against the श्रुति itself. Because श्रुति has clearly said, नैषा तर्केण मतिः अपानीय अद्वैत ज्ञानं can never be gained by तर्क प्रमाणम्. And this Sankaracharya himself writes in his commentary on that मन्त्रा. In Brahma Sutra also, न तर्क अप्रतसिठानात्. तर्क can never prove अद्वैतं is clearly said. Now how can the same Sankaracharya contradict both श्रुतिवाक्यं as well as his own statement in those commentaries? From this it is clear that Anandagiri respects Sankaracharya but respect doesn't mean blind acceptance of all the statement. This is our tradition. We don't mix up respect and blind acceptance. So even if Sankaracharya says something different Anandagiri will re-interpret. He makes a note when Sankaracharya says तर्क can establish अद्वैतं it doesn't mean केवल तर्कः । केवल तर्क means mere logic can never, never establish अद्वैतं. Then what kind of तर्क? श्रुतिसंमत तर्क. A तर्क which goes alongwith श्रुति statement. And therefore तर्केण अपि here means श्रुतिसंमत तर्केण not केवल तर्केण. Thus we have to do परधिकारं of Sankaracharya's statement. And once you say that श्रुतिसंमत तर्क can establish अद्वैतं; how is it to be

done? And Sankaracharya says the entire third chapter is establishing अद्वैत through तर्क only. श्रुतसिंमत तर्क. That is why Sankaracharya himself said in साधन पञ्चकः वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षः समाश्रियतां

दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्काऽनुसन्धीयताम् ।

Acharyas own statement we have to remember here. It is called श्रुतसिंमत तर्क. श्रुतसिंमत तर्कः and in English we have to translate it as supportive reasoning, not, proving reasoning. तर्क cannot give, proving reason. तर्क can give only supportive reason to what श्रुति has already revealed. So तत्कथं how is it to be done? इति प्रश्नेन when such a question arises, अद्वैत प्रकरणम् आरभ्यते. The third chapter is introduced by GPA. So up to this is general introduction to the entire third chapter. Now the following three lines are introduction to the first two श्लोकाःs. An in the first two श्लोकाःs of this chapter, GPA starts by criticizing the द्वैत उपासकः. I need not say द्वैत उपासकः because all उपासना presupposes द्वैतं. And here GPA strongly criticizes all the उपासकाःs. And when we criticise the उपासका and उपासना, we should be very, very careful we do admit that उपासना is necessary for all spiritual seekers. It is important. द्वैतं is very important. कर्मयोग presupposes द्वैतं. It is required उपासना योग presupposes द्वैतं, it is required. Then why do we criticise उपासनम्? If उपासना is accepted, as a preparatory step for refining the mind, then we will never criticise. Because later we will dismiss the very same द्वैतं, accepting द्वैतं only temporarily. Therefore उपासना as a preparatory discipline and द्वैतं as a temporary acceptance, we accept. But then what do we criticise? When द्वैतं is taken as reality, it is to be criticised. Not only द्वैत सत्यत्वं is to be criticised. द्वैत उपासनम्, as a means of मोक्ष is also to be vehemently criticizes. 2 points. द्वैत सत्यत्वं is to be criticised. And द्वैत उपासनं as मोक्ष साधनं, is to be criticised. Why? Because द्वैतं is not सत्यं. TF द्वैत सत्यत्वं is to be criticised. And उपासनं can never give मोक्ष. Therefore उपासना as मोक्ष साधनं is to be criticised. Now the next question is why do we say उपासना cannot give मोक्ष. You are supposed to know. For my satisfaction I am just giving. उपासना comes under a type of कर्म only. उपासना comes under a type of कर्म only. It is called मानस कर्म. any type of कायिकं मानसं or वाचिकं can only produce 4 types of results. आपत्ति, उत्पत्ति, संस्कार and वकारः production, reaching modification purification. And all these 4 results are अनतियं. उत्पत्ति is also अनतिय फलं. आपत्ति is also अनतिय फलं. संस्कार is also अनतिय फलं. वकार is also अनतिय फलं. Whereas मोक्ष is नतियं. Therefore नतिय मोक्ष cannot be attained through any form of कर्म, whereas many उपासकाःs think that उपासका will attain मोक्ष. Therefore GPA strongly criticizes 2 things. द्वैत सत्यत्वं. And उपासनस्य मोक्ष साधनत्वं उभयमपनिधिंते. That is said here उपास्य उपासनादि भेद जातं. So multitudes of duality. जातं means groups.

समूहः:: multitudes. Which talk about भेद. भेद means differences? And like, उपास्य उपासनानि, differences like i am the उपासका. And भगवान् or ब्रह्मन् is उपास्य. This meditator-meditated difference, etc. Etc. Means worshipper-worshipped difference. All forms of difference. सर्वं वथितं all of them are मथिया. केवलश्च आत्मा अद्वयः परमार्थः । परमार्थः means सत्यं. What is सत्यं? अद्वयः the non-dual. केवलः which is one. एव परमार्थः alone is reality. This is within inverted commas. इतिस्थितिं, this has been already established in the previous chapter. If you remember, we said there is no प्रमाणम् for proving difference. I told that perception cannot prove difference. It can show two colors. It can show a colour and sound. But प्रत्यक्षं can never reveal भेद between one colour and the other colour. Difference is a conclusion; not प्रमाणेन नश्चितिं अप्रामाणिकं साक्षी भास्यं दः साक्षी भास्यः but न तु : प्रमाण सदिधः । भेदः साक्षी भास्यः न तु प्रमाण सदिधः. Like what? रज्जु सर्पवत्. रज्जु सर्प is not प्रमाण सिद्धम्. But रज्जु सर्प, is साक्षी भास्यं. Since it has already been established in वैथत्य प्रकरणम्, the उपासक is thinking of the opposite. So अतीते परकरणे means द्वितीय अध्याय यतः । यतः means since the उपासका thinks of the opposite idea - द्वैतं is सत्यं. Since he thinks so, therefore he has to be a pitied person. He is an unfortunate person. So this is the introduction. We will go to the श्लोका ।

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

I will give you the gist of this sloka. Here GPA says, the उपासक talks about कारण ब्रह्म, and कार्य ब्रह्म. And he assumes कारण ब्रह्म is अद्वैतं. And कार्य ब्रह्म is द्वैतं. कारणम् ब्रह्म, कार्य ब्रह्म etc. I don't translate. By the time you come to this much भाष्यं, all these sanskrit words must be familiar. कारणम् ब्रह्म i causal ब्रह्मन्. कार्यं ब्रह्म product or effectual ब्रह्मन्. कारणम् ब्रह्म is अद्वैतं ब्रह्म non dual. कार्यं ब्रह्म is dual he says. Not only he thinks so by using these two expressions, he assumes ब्रह्मन् is सविकारं. Previously कारणम् ब्रह्मन् was non-dual. Now the non-dual has become, dualistic. That means in his vision ब्रह्मन् is सविकारं or सविकारं. He assumes ब्रह्मन् has undergone a transformation. So previously there was एकात्मा. Now there is जीवात्मा, and परमात्मा, two are there. Here, what is the flaw in his thinking? He assumes ब्रह्मन् undergoes a change. So, in his vision, ब्रह्मन् is परिणामि उपादान कारणम्. And we strongly refute ब्रह्मन् as परिणामि उपादान कारणम्. परिणामि कारणम् means undergoing change. We also use the word कारण ब्रह्म and कार्य ब्रह्म. When we use the expression ब्रह्मन् is वविरत्त कारणम्. And कार्यं ब्रह्म is वविरत्तं कार्यं. Temporarily we talk about ब्रह्मन् as कार्यं. That is called अध्यारोप प्रकरणे, we temporarily accept, for the sake of the junior student. But sooner or later, we convert the junior student to senior student. And negate कारणम् ब्रह्म also. Negate कार्यं ब्रह्म also. And we install कार्य कारण विलक्षणं ब्रह्म.

एकमेव सद्नेककारणं, कारणान्तरनिरास्यकारणं ।

कार्यकारणविलक्षणं स्वयं, ब्रह्म तत्वमसि भावयात्मनि ॥

Temporary acceptance of कार्य कारण ब्रह्म we condone. But to think that actually कारणम् ब्रह्म has become कार्यं ब्रह्म is to be criticised. Not only he assumes अद्वैतं has become द्वैतं. Not only he assumes परमात्मा becomes जीवात्मा. He assumes by doing, साधना, साधना, साधना, साधना, he hopes that today's जीवात्मा will on one day, what will happen? On the first of april, the जीवात्मा, will become परमात्मा. Thus he thinks of conversion No. One from परमात्मा to जीवात्मा. And through साधना, he wants to be about conversion No. 2 जीवात्मा becoming परमात्मा. GPA strongly criticizes there is no question of परमात्मा becoming जीवात्मा and vice versa. What is the fact? Both are seemingly becoming जीवात्मा through ignorance. And seemingly becoming परमात्मा through knowledge. Once you use the word seeming, we will let of the person when a person really talks about transformation, we criticise. That is the word. जाते ब्रह्मणविरतते means कार्य ब्रह्मण, द्वैत ब्रह्मणविरतते. He is lost. And therefore he is to be sympathized with. कृपणः means pitiable. Unfortunate. Requiring our sympathy. Because he thinks, one day he will get मोक्ष. Our message is you will never, never get मोक्ष. What a statement? You will never, never get मोक्ष because, if you get मोक्ष it will be lost. So therefore our message is you are already मुक्तः getting मोक्ष is dropping the notion that I am संसारी. Getting मोक्ष is dropping the notion that I am संसारी. And this परमानन्द शष्य will ask; if I drop the notion I am संसारी, will I get मोक्ष? So dropping the notion, I am संसारी is claiming, I was मुक्तः I am मुक्तः and I ever will be मुक्तः I am incapable of becoming a संसारी; I am incapable of becoming a संसारी. This is our wisdom. Ok. I am getting lost. Let us go to the भाष्यं.

उपासनाश्रित उपासनामात्मनो मोक्षसाधनत्वेन गत उपासकोऽहं ममोपास्यं ब्रह्म । तदुपासनं कृत्वा जाते ब्रह्मणीदानीं वर्तमानोऽजं ब्रह्म शरीरपातादूर्ध्वं प्रतिपत्स्ये प्रागुत्पत्तेश्चाजमिदं सर्वमहं च । यदात्मकोऽहं प्रागुत्पत्तेरिदानीं जातो जाते ब्रह्मणि च वर्तमान उपासनया पुनस्तदेव प्रतिपत्स्य इत्येवमुपासनाश्रितो धर्मः साधको येनैवं क्षुद्रब्रह्मवित्तेनासौ कारणेन कृपणो दीनोऽल्पकः स्मृतो नित्याजब्रह्मदर्शिभिरित्यभिप्रायः । “यद्वाचानभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते” (के.उ.१। ४) इत्यादिश्रुतेस्तलवकाराणाम् ॥ १ ॥

उपासनाश्रितः is in the मूलम् = उपासनं आत्मनो मोक्ष साधनत्वेन गतः | उपासनं गतः, गतः means resorted to. The one who has resorted to or approached उपासना. How has he approached? If he approaches उपासना for चित्त शुद्धि we won't criticize. But this person approaches उपासना as what? मोक्ष साधनत्वेन गतः as a means of मोक्ष he goes to उपासना. इत्थं भावे साधनत्वेन उपासनं गतः This is the meaning of उपासनाश्रितः; द्वितीया तत्पुरुष उपासनं आश्रिताः उपासनाश्रितः; next word onwards inverted commas उपासकोऽहं onwards these are all wrong thoughts entertained by this confused उपासक. All wrong thoughts "अहं

उपासकः" मम"उपास्यं ब्रह्म and ब्रह्मन् is the उपास्यं and object of meditation for me. Thus he has created जीवात्म परमात्म duality as though it is real duality he has assumed. And then the next wrong thought is तदुपासनं कृत्वा, then you have to connect it to ब्रह्म शरीर पादात् ऊर्ध्वं प्रतपित्स्ये तदुपासनं कृत्वा. Skip the next line. Then next to next line, ब्रह्म शरीर पादात् ऊर्ध्वं प्रतपित्स्ये. तदुपासनं कृत्वा - by practicing ब्रह्म उपासना throughout the life, शरीर पादात् ऊर्ध्वं. After the fall of the body. Means after death, ब्रह्म प्रतपित्स्ये I will reach ब्रह्मन्. So मोक्ष becomes a प्राप्तिः a reaching after death. And what type of ब्रह्मन्? अजं ब्रह्म. अजं means अद्वैत ब्रह्म. So by ब्रह्म उपासनं, I will reach अद्वैतं ब्रह्म , after death. If I will reach अद्वैतं ब्रह्म after death, now where am I? Now come to the next line. इदानीम् जाते ब्रह्मणविरत्मानः Now I am in जात ब्रह्म. जातम् ब्रह्म = कार्यम् ब्रह्म. कार्यम् ब्रह्म = द्वैतं ब्रह्म. So now I am in द्वैतं. Later I will attain अद्वैतं. So in all these thinking what is the blunder? He assumes अद्वैतं has become द्वैतं. And from द्वैतं again one can become अद्वैतं. Thus in all these thinking patterns he assumes अद्वैतं is subject to change, whereas what is our teaching? अद्वैतं never becomes द्वैतं. अद्वैतं was अद्वैतं. अद्वैतं is अद्वैतं. अद्वैतं will ever be अद्वैतं, because it is नखिकारः is our सद्धान्त. But this उपासक has missed that point. Therefore, he assumes वविरत् उपादान कारणं as परणामि उपादान कारणं. नखिकारम् ब्रह्म he mistakes as सविकारं ब्रह्म. That is the blunderous conclusion. Blunderous is my English. That is why word is इदानीम् - इदानीम् जाते ब्रह्मणविरत्मानः; Now I am in द्वैतं. Afterwards I will get अद्वैतं प्रतपित्स्ये. So you can make several sentences इदानीम् जाते ब्रह्मणविरत्मानः, one sentence. Then तदुपासनं कृत्वा अजं ब्रह्म शरीर पादात् ऊर्ध्वं प्रतिपत्स्ये another sentence. What is the proof that I can become अद्वैतं again. What is the hope? For that he gives the logic. Because, before the द्वैतं arrived there was अद्वैतं only. Therefore previously it was अद्वैतं. Therefore once again I can go to अद्वैतं. Since from अद्वैतं, द्वैतं has come. Now we can retrace the steps. Now from द्वैतं I can go to अद्वैतं. For this he gives a funny logic. उत्पत्तेः प्राग्. Before the creation of कार्यम् ब्रह्म. इदं सर्वं - all this कार्य ब्रह्म, द्वैत ब्रह्म, भेद ब्रह्म. अहं च, including me the जीवात्म. All of us were before अजं. Was अद्वैतं. Previously we were all in अद्वैतं. So जीवात्म came away from परमात्म. Now जीवात्म has to go to परमात्मा. Thereafter they give further dramatization also. That परमात्मा is करुणामूर्ति; what he will do. Once toy takes 2 steps towards him. Dramatization. Where is परमात्मा? There? Which परमात्म? All pervading. That also they will say. All-pervading परमात्मा is so far away. You start your journey. You take two steps परमात्मा करुणामूर्ति will take 20 steps; one-day परमात्मा will come towards you. You will go towards परमात्मा. There will be a meeting point in time and space. Both of them will embrace. And this poor person will think all these are literally true. And hopes one day all these things will happen. अद्वैतं says all these are never going to happen. Don't tell all this outside. Nothing is going to happen. If at all something to happen, in your intellect dropping the notion, which is the most silent affair. That alone has to happen. *பிராவம்*; this person doesn't know all this. So यदात्मकः अहं प्राग् उत्पत्तेः इदानीम् जातः | Here Sanskrit students please note यदात्मकः as ब्रह्मात्मकः; अहं अद्वैत ब्रह्मात्मः अहं.

Previously I was in the form of अद्वैतं ब्रह्म. When? उत्पत्तिः प्राग्. Before the श्रष्टिः. And now what is the tragedy? इदानीम् जातः now I have become द्वैतं ब्रह्म. कार्यम् ब्रह्म. Separated from परमात्म. Previously I was one with परमात्मा. Now I have got separated from परमात्म. इदानीम् जातः | जाते ब्रह्मणचि वरतमानः; now I am in जातम् ब्रह्म. All his idiom. जातम् ब्रह्म = कार्यं ब्रह्म = द्वैतं ब्रह्म. द्वैतं ब्रह्म means जीवात्मा and परमात्म are separated. What is my hope and prayer? Doing उपासना, उपासना, उपासना, उपासनया by the practice of उपासना; so when वशिष्टाद्वैतीन् talks about मोक्ष, he is talking of about कर्म मुक्ति. उपासक going through शुक्ल गति, going to ब्रह्मलोक, in वशिष्टा द्वैतम् that alone is taken as मोक्ष. परमात्मा is far away in वैकुण्ठ. जीवात्म is far away in भूलोक. जीवात्मा travels and joins परमात्मा is their conclusion. Whereas when we talk about कर्म मुक्ति, we are very careful; by going to ब्रह्म लोक we don't join परमात्म. Very careful. वशिष्टाद्वैतीन् and our Sankaracharya discusses this in Brahma Sutra चतुर्थपाद is very elaborated discussion I will give सूत्र reference later. When we talk about कर्म मुक्ति, we don't say जीवात्मा goes to ब्रह्मलोक and joins परमात्मा. According to us जीवात्मा need not join परमात्मा because it is already. So by going to ब्रह्मलोक, he does not join. But the knowledge that he did not get here, that knowledge he gets in ब्रह्मलोक. What knowledge? I was never away from परमात्मा. That knowledge he gets in ब्रह्मलोक. He doesn't join परमात्मा in ब्रह्मलोक. The moment you say he joins with परमात्मा we are वशिष्टाद्वैतीन्. In ब्रह्मलोक we know, that we need not join; which he could have gained in भूलोक. Friday class. That knowledge he gets there. Therefore nobody joins परमात्मा at any time is our सिद्धान्त. But this fellow उपासनया through उपासना, पुनः that word पुनः is very important. Once again. Because he has now got separated. So once again, तदेव प्रतपित्स्ये. प्रतपित्स्ये is printed because of संधि rule प्रतपित्स्ये. प्रतपित्धातु आत्मने पति ऋट् Future sentence, अहं is the subject उत्तम पुरुष एक वचनं up to this inverted commas. Where did it start? Second line उपासकोऽहं up to पुनस्तदेव प्रतपित्स्ये is wrong thinking of the उपासक. इति एव. With these confused thinking, उपासना आश्रितो धर्मः This is the मूलम् | धर्मः is in the मूलम्. We have to carefully note here the word धर्मः is used in the most peculiar meaning normally धर्मः means any noble action. And पुण्यं attained by the noble actions is also called धर्मः one of the 4 पुरुषार्थाः is called धर्मः. In this context we have got a unique meaning. The word धर्मः means जीवः धर्मः = जीवः प्राणि. And why is he called धर्मः Anandagiri gives the definition शरीरस्य धारणात् धर्मः इति उच्यते. A जीव is the holder of the body. धारणं means holder, possessor of the body. देह इत्यर्थः. So देहस्य धारणात् जीवः धर्म इत्युच्यते. And in this context what type of जीवः साधकः. So what type of जीवः? One who practices the उपासना साधना. This spiritual discipline of उपासना. And what is the mistake? Sankaracharya says येन एव क्षुद्रं ब्रह्मवदि. This उपासक is the knower of finite ब्रह्मन्. क्षुद्रं means अल्पं. क्षुद्रं ब्रह्मवदि means अल्पं ब्रह्म वेत्ता. Not that ब्रह्मन् is अल्पं. But in his mind the ब्रह्मन् is अल्पं ब्रह्म. Why is it called अल्पं ब्रह्म? In his vision ब्रह्मन् is subject to modification. सविकारं ब्रह्म क्षुद्रं ब्रह्म. In his vision. Since he is meditating upon सविकारं ब्रह्म

which is क्षुद्रं ब्रह्म. That word with can mean knower or meditator also. क्षुद्रं ब्रह्म उपासकः And Sanskrit students should note. क्षुद्रं ब्रह्म वदितेन is there. It should not be taken as वदितेन | न वदितेन तर्पणीयो मनुष्याः Nothing to do with वदितं. It has to be split as क्षुद्रं ब्रह्मवदि तेन. Since this उपासक is the meditator of changing ब्रह्मन्, तेन, therefore, असौ कृपणाः this उपासक is pitiable. Unfortunate उपासक. कृपणाः is in the मूलम्.= दीनः | दीनः means unfortunate = अल्पकः | अल्पकः means mean. Why he is mean? Because making wonderful ब्रह्मन् into miserable ब्रह्मन्. Mean minded. So अल्पकः means mean-minded. स्मृताः he is looked upon. The उपासक is looked upon as an unfortunate person. Ok he is looked उपासक as an unfortunate person by whom? He says by अद्वैतनि. Therefore he says नतिय अज ब्रह्म दर्शभिः Those who see ब्रह्मन् as वविरुत उपादान कारणं ब्रह्म उपासक is seeing ब्रह्मन् as परणामि उपादान कारणं, whereas we see as वविरुत उपादान कारणम् ब्रह्म दर्शनिः we look down upon him. So there the word नतिय अज refers to वविरुत उपादान कारणं ब्रह्म. नरिविकारम् ब्रह्म. अजायमानो बहुदा विजायते. GPA will quote this मन्त्रा in his कारिका later. So दीनः अल्पकः स्मृताः नतिय अज ब्रह्म दर्शभिः इति अभिप्रायः What is the प्रमाणं for us to establish ब्रह्मन् is वविरुत उपादान कारणं? One that ब्रह्मन् which is meditated upon as सवकारं ब्रह्मं द्वैतं ब्रह्म is not real ब्रह्मन्. It is shown in केनोपनिषद्. Therefore he quotes the केनोपनिषद्. "यद्वाचानभ्युदतिं येन वागभ्युदयते मन्त्रा 4 chapter 1. Here we have to note the relevant portion नेदम् यदतिं उपासते. Whatever ब्रह्मन् you meditate as an object is not real ब्रह्मन्. Any ब्रह्मन् you meditate as an object is not real ब्रह्मन्. What is real ब्रह्मन्? The very subject meditator तदेव ब्रह्म त्वं वदि नेदम् यदतिं उपासते इत्यादि श्रुतेः तलवकाराणाम् केनोपनिषद् is called तलवकारणोपनिषद्. तलवकार is a शाक, a branch of साम वेद. And since केनोपनिषद् belongs तलवकार branch of साम वेद it is also known as तलवकारणोपनिषद्. Therefore तलवकाराणाम्. I have to give the अन्वयः; I will finish the अन्वय also; simple only.

First line is the same. उपासनाश्रुतिः धर्मः जाते ब्रह्मणो विरुते. वषिय सप्तमी is better जाते ब्रह्मणो. And then next sentence उत्पत्तिः प्राग्, सर्वं अजं आसीत्. Then we have to complete (इति सः भावयति); all these supplied "आसीत् (इति सः भावयति) all to be supplied in brackets. उत्पत्तिः प्राग् सर्वं आसीत्" इति सः भावयति. So thus he concludes or thinks, assumes. तेन - तेन is अव्ययं; तेन कारणेन; तेन हेतुना. असौ कृपणाः स्मृताः

And before completing I will take one more minute from you. Page 115, previous chapter verse 35. In that 35th श्लोक while giving अन्वय I left out one word. One student pointed out. While giving the अन्वय I gave वीत राग भय क्रोधैः मुनिभिः वेदपारगैः अयं प्रपञ्चोपशमोद्वयः the word नरिविकल्पक I left out. After the word ayam we should add नरिविकल्पकः प्रपञ्चोपशमः अद्वयः दृष्टाः only the word नरिविकल्प should be added.

074 - MB Chapter 3 verse 2

Page122, भाष्यं first paragraph last 4 lines.

“यद्वाचानभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते” (के.उ.१ । ४) इत्यादिश्रुतेस्तलवकाराणाम्
॥ १ ॥

In this third chapter, titled अद्वैत प्रकरणम्, GPA wants to talk about the significance of the word अद्वैतं which was used in the 7th मन्त्रा of माण्डूक्य उपनिषद् word describing तुरीयम् ब्रह्म | नान्त प्रज्जं Etc. शान्तं शर्वि अद्वैतं if you look at the तुरीयम् in माण्डूक्य, it doesn't come under कार्यम् also. It doesn't come under कारणं also. The first 2 पादा are कार्य पाद. वरिद् and हरिण्यग्रभ or वश्वि तैजस. Third पाद which is प्राज्ज ईश्वर is कारण पाद. Whereas तुरीयम् is कार्य कारण वलिक्षणं. Therefore GPA wants to empahsise the fact that अद्वैतं is अकारणं. अद्वैतं ब्रह्म is अकारणं ब्रह्म Is the primary thesis of the entire chapter. But even though अद्वैतं ब्रह्म is अकारणं which is its real nature, for the sake of teaching the अकारणं ब्रह्म, temporarily the उपनिषद् admits that ब्रह्मन् is कारणं, even though it is अकारणं, but for the sake of teaching अकारणं ब्रह्म, temporarily the उपनिषद् compromises with the fact and does the अध्यारोप of the कारणं status. That is why it is called अध्यारोप प्रकरणम् | अध्यारोप अपवादाभ्यां नधिप्रपञ्चम् प्रपञ्चते अकारणं status which is not there in ब्रह्मन् is deliberately superimposed by the उपनिषद्, for the sake of teaching. शषियाणां उपदेशार्थं तत्वज्जैः कल्पति क्रम; a compromise used. अकारणं status which is not there is temporarily attributed. And this is attributed for the sake of explaining the visible universe. Because, the शषिय is experiencing a visible universe. For the sake of explaining the universe ब्रह्मन् is said as कारणं, so that the world can be explained as कार्यम्. And thereafter कार्यम् is revealed as मथिया | वाचारम्भणं वकिरो नामधेयं. Once कार्य मथियात्वं is understood and negated. And thereafter the कारणं status also will become मथिया. The कार्यम् is मथिया. The कारणं status also is मथिया. Therefore at the end अपवाद परकरणे, at the time of अपवाद, the temporary कारणं status given to ब्रह्मन् is also negated. What is left behind is अकारणं ब्रह्म. Introducing कारणं ब्रह्म. Is called अध्यारोप. Negating the कारणं status and revealing अकारणं ब्रह्म. Is अपवादम्. कार्ये हि कारणं पश्येत्: पश्चात् कार्यं विसर्जयेत् कारणत्वं तथो नश्येत अवशिष्टं भवेन्मुनिः in अपरोक्षानुभूतः Ankaracharya presents the entire process of अध्यारोप अपवाद. And even though ब्रह्मन् is given a temporary कारणं status, many do not understand, the temporary कारणं status as temporary. It is a compromised status, it is अध्यारोपं which many do not understand. Therefore they conclude ब्रह्मणः कारणं status is real. And once you say ब्रह्मन् is really कारणं ब्रह्म. Then you will have to say कार्यम् ब्रह्म. कारणं becomes कार्य, अद्वैतं becomes द्वैतं. When अद्वैतं becomes द्वैतं, the जीवात्मा gets separated from परमात्मा. कारण अवस्थायां जीवात्मा was together with ब्रह्मन्. On the cozy lap of ब्रह्मन् the

जीवात्मा was comfortable. When the अद्वैतं ब्रह्म. Became द्वैतं ब्रह्मन् कारणं ब्रह्म. Became कार्यं ब्रह्मन्, जीवात्मा got separated from परमात्मा. Now there is actual distinction between ja and pa is the wrong conclusion. Made by, who did not understand, the कारणं status is only a temporary compromised status. Those who didn't know misunderstood वविरत् कारणं as परणामि कारणं. Once you know it is a compromised status you call ब्रह्मन्, वविरत् कारणं. When you take it a real status you take it as परणामि कारणं. Not knowing वविरत् कारणं status अध्यारोपति कारणं status they think जीवात्मा is really come away from परमात्म is mistake No. one. Not ordinary mistake. महा mistake. And therefore only GPA says it is a great misfortune. And they are unfortunate people. Having committed the mistake, their concept of मोक्ष also becomes mistaken one. Now I am away from ब्रह्मन् and I have to do साधना called ब्रह्म उपासना. And through the उपासना, I have to go through शुक्ल गति and reach ब्रह्मन्. Reaching ब्रह्मन् becomes the goal. They consider उपासना can give मोक्ष is the second blunder. By the time first will be forgotten. जीवात्मा is away from परमात्मा is mistake one. Through उपासना जीवात्मा has to join परमात्मा is mistake 2. And then an aside note also which GPA doesn't make here. I would like to take this opportunity. Having mistaken that उपासना is a means of मोक्ष, they quote उपनिषद् वाक्यान् also in support of that.

शतं चैका हृदयस्य नाड्यस्तासां मूधोनमभिनिःसृतैका,

तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्गुन्या उल्लमणे भवन्ति ॥१६॥

The कठोपनिषद् मन्त्रा which comes towards the end they quote that. The उपनिषद् says clealy उपासक will go through सुषुम्ना नाडी and शुक्ल गति and will reach ब्रह्मन् and attain अमृतत्वं. Thus उपासना gives immortality they give श्रुतिप्रमाणं also. And not only श्रुतिप्रमाणं. They give स्मृतिप्रमाणं also. The 8th chapter of the Bhagavad Gita.

अन्तकाले च मामेव स्मरन्मुक्ता कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-५॥

Later

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-२३ ॥

उपासक dies remembering the Lord and attain bhagavan which is immortality मोक्ष; they quote उपासना, gives मोक्षं. And this श्रुतिवाक्यं and स्मृतिवाक्यं will have to be re-interpreted by us and present it as a कर्म मुक्ति by ingenious interpretation. Because this श्रुतिवाक्यं, the उपासक quotes has a प्रमाणं for उपासनया मोक्षः and we have to refute this theory. This alone I mentioned in the last class, Sankaracharya brilliantly analyses these वाक्यंs and interpret it as कर्म मुक्ति in a different way. I will give reference to that Brahma Sutra portion. A very brilliant interpretation of Sankaracharya, very

elaborate commentary called कार्य अधकिरणम्. Once upon a time we saw in Brahma Sutra; I will give you the reference. 4-3-7. 4th chapter BS, third पाद 7th सूत्र to 14th सूत्र. And there also the elaborate commentary is in the 14th सूत्र. And there Sankaracharya through long analysis establishes that the उपासक doesn't reach परम् ब्रह्म. Through शुक्ल गति. उपासक doesn't reach परम् ब्रह्म through शुक्ल गति. Why? What is the reasoning that Sankaracharya gives? परम् ब्रह्म. Need not be reached by anyone, why? परम् ब्रह्म. Being all-pervading, no travel is required, to reach परम् ब्रह्म. Why does, the उपनिषद् says the उपासक reaches परम् ब्रह्म. By going through शुक्ल गति and ब्रह्मलोक etc. उपासक doesn't reach परम् ब्रह्म. But in ब्रह्मलोक, the उपासक understands, that परम् ब्रह्म. Need not be reached. Which he didn't understand in भूलोक. Because in भूलोक he thought he has to go and reach परम् ब्रह्म. He mistook during भूलोक उपासना. By going to ब्रह्मलोक he doesn't reach परम् ब्रह्म. In ब्रह्मलोक he understands. The श्रवणं, which he did not do in भूलोक. In भूलोक he was busy doing उपासना. Did not attend calls. What class he did not attend, that class he attended in ब्रह्मलोक under ब्रह्माजी; there also Friday or someday class. Then by gaining अहं ब्रह्मास्मि knowledge he did not reach ब्रह्म. He understood that all-pervading is non-different from I the आत्मा. It is not actually reaching ब्रह्मन्. It is knowing ब्रह्मन् in ब्रह्मलोक. This interpretation is called कर्म मुक्तिः। कर्म मुक्तिः Means that there is no reaching ब्रह्मन्. But only knowing ब्रह्मन्. If I know ब्रह्मन् here and "attain" it is called सध्यो मुक्तिः. If I know ब्रह्मन् in ब्रह्मलोक and attain it is called कर्म मुक्तिः. Sankaracharya's conclusion in Brahma Sutra is whether it is सध्यो मुक्तिः or कर्ममुक्त् what gives मुक्तिः is ज्ञानं and ज्ञानं alone. सध्यो मुक्तिः वा भवतु कर्म मुक्तिः वा भवतु मुक्तेः साधनम् ज्ञानं एव उपासनय मुक्तिः किदापि संभवति. A very important भाष्यं. 4-3-14 of Brahma Sutra keeping all these in mind, Sankaracharya is writing this भाष्यं. We completed the भाष्यं of the first श्लोका. Now we have to enter the introduction of the second श्लोका. Page 122. Bottom.

सबाह्याभ्यन्तरमजमात्मानं प्रतिपत्तुमशक्नुवन्नविद्यया दीनमात्मानं मन्यमानो जातोऽहं जाते ब्रह्मणि वर्ते
तदुपासनाश्रितः सन्नब्रह्म प्रतिपत्स्य इत्येवं प्रतिपन्नः कृपणो भवति यस्मात्

The whole introduction is the summary of the previous श्लोका. Because the second श्लोका begins with अतः means therefore. The question will come wherefore? For that he wants to say because of the first श्लोका he second श्लोका is given. What is the essence of the first श्लोका. सबाह्याभ्यन्तरमजमात्मानं. सबाह्याभ्यन्तरम् is the name of तुरीयम् ब्रह्म. अद्वैतं ब्रह्म. अकारणं ब्रह्म. And Sankaracharya borrows from मुण्डक उपनिषद् 2-2-1; I think

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।

अप्रणो ह्यमनाः शुभो ह्यक्षरात्परतः परः ॥ २ ॥

That word he uses. What does this word mean? कार्य कारण अधिष्ठान भूत; बाह्यं means कार्यम् आभ्यन्तरम् means कारणम्. स means अधिष्ठानभूत; so बाह्य आभ्यन्तर कार्य कारण स.स means सहति; सहति; means तदधिष्ठानभूत what is the तदधिष्ठानम् of कार्यम् and कारणम्? तुरीयम् ब्रह्म. Therefore only अजं. अजं means it doesn't really produce any effect. अजं means अकारणं. Since it is कार्य कारण वलिक्षणं, therefore only it is not कारणम्. कार्य कारण अधिष्ठानत्वात्कार्य कारण वलिक्षणं तस्मात् अजं. अजं also occurs in मुण्डकोपनिषद्. And आत्मानं तुरीयम् प्रतपितुं अशक्नुवन् unable to understand this तुरीयम् ब्रह्म. What is the right understanding of तुरीयम् ; it cannot be a अकारणं is right understanding. Not having the right understanding, he concludes कारणम्. That कारणम् understanding conclusion is the mistake. Therefore प्रतपितुं means ज्ञातुं.अशक्नुवन् | अशक्नुवन् present active participle. अशक्नुवन् अशक्नुवन्तौ अशक्नुवन्तः unable to understand. Because of मूलावद्या. And therefore, दीनं आत्मानं मन्यमाना. Therefore he concludes, there are two आत्मनः One is परमात्मा which is कारण आत्मा. Another जीवात्मा which is कार्य आत्मा. I am which one. Nobody claims I am कारण परमात्मा. He colludes I am कार्य जीवात्मा. इति भिन्यमाना; " जात; अहं" being कार्य जीवात्मा, i am born. Because always carries जातकं in his hand. So जातोऽहं जातक सहति; अहं.and जाते ब्रह्मणविरते. I remain in जातं ब्रह्म. That is कार्यम् ब्रह्म. द्वैतं ब्रह्म. I am occupying a small area of कार्यम् ब्रह्म called वरिद् and हरिण्यग्रभ. I am a small portion of वरिद्. Smaller portion of हरिण्यग्रभ. जाते ब्रह्मणविरते means कार्ये ब्रह्मणविरते | वरते is verb. अहं वरते. वृत् धातु आत्मने पदि उत्तम पुरुषः एक वचनं all inverted commas. तदुपासनाश्रतिः what is my sadhana/i am away from परमात्मा. I have to join परमात्मा. How should I do that? By doing the उपासना of कारणपरमात्मा. तदुपासनम् means कारण परमात्मा उपासनम्. आश्रितः सन् | आश्रतिः means by resorting to that by following that. By performing that. And when should I do उपासना? तस्मात् सर्वेषुकालेषु throughout my life I have to do ईश्वर उपासना. Not only I should do throughout life. At the time of death also.

ओमतियेकाक्षरं ब्रह्म आस्थितिं यग धारणां. I have to practice अष्टाङ्गयोग. Not only should I meditate. I have to gradually withdraw the ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि. And I have to somehow squeeze जीव into सुषुम्ना नाडी. And then it has to go and व्यपोह्य शीर्षकपाले. I have to get कपाल मोक्ष; and I have to journey through the, what do you call ब्रह्मरन्दरं, etc. इति उपासनाश्रतिः सन्. What will happen? ब्रह्म प्रतपित्स्ये. Because of संधि it is प्रतपित्स्ये. If you split is प्रतिपत्स्ये पतिपद् धातु आत्मनेपदी ऋट् future tense. I will reach ब्रह्मन्. Whereas what is the ज्ञानं? I am ब्रह्मन् is the ज्ञानं. But the कृपणा thinks I will reach ब्रह्मन्. इति एवम् प्रतपिन्; thus having misunderstood, कृपणाः भवति. He becomes an unfortunate उपासक. यस्मात् because of this reason; तस्मात्, so to save that person, GPA says, to save that unfortunate person alone, I am writing the third chapter. We will read, अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् । यथा न जायते किञ्चिज्जायमानं समन्ततः ॥ २ ॥

Gist of the verse, the आचार्य addresses. Such an unfortunate उपासक and tells, you are thinking of कारणम् ब्रह्म. I am going to teach you about अकारणं ब्रह्म. अजाति means अकारणं ब्रह्म. Which is समतां गतम्. Which is always अद्वैतं. It doesn't become द्वैतं. It was अद्वैतं. It is अद्वैतं. It ever will be अद्वैतं | जीवात्मा has never come away from परमात्मा. Therefore जीवात्मा need not join परमात्मा. I will tell you. Then naturally question will come, if ब्रह्मन् is अकारणं, how come उपनिषद् declare that ब्रह्मन् is कारणम्. यथो वा इमानि भूतान जायन्ते येन जातानि जीवन्ति. In every उपनिषद् श्रष्टिप्रकरणम् comes and ब्रह्मन् is said to be कारणम्. What is your answer? For that GPA'S answer is that कारणम् status is a temporary status given. It is deliberately superimposed status. Therefore you should add an adjective. It is seeming कारणम्. You can say ब्रह्मन् is कारणम्. But add an adjective, it is seeming कारणम्. It is not real कारणम्. It is as though कारणम्. And once you say as though कारणम्, creation also becomes as though things are born. Then next question will come how do you know that? उपनिषद् doesn't say seeming. It is your addition. It is your concoction. So how do you know that is the intention of the उपनिषद्. For that alone GPA will quote later the famous पुरुष शूक्त वाक्यं. अजयमानो बहुदा वजायते. Without really producing the creation, it seemingly produces. अजायमानः means without producing. वजायते. It produces. If without producing it produces it means seemingly. And this पुरुष शूक्त वाक्यं alone भगवान् Lord Krishna borrows in Bhagavad Gita 4th chapter. अजोऽपि सन् अव्ययात्मा there the word to be underlined is अजः without being born, मायया because of the maya I am as though born as Lord Krishna.

अजोऽपि सन्नव्ययात्मा भूतानामिहोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभावाम्यत्ममायया ॥ ४-६ ॥

Thus पुरुष शूक्त वाक्यं, and Bhagavad Gita वाक्यं reveal that कारणत्वं is a temporarily superimposed status. It is as though only. That is said in second line समन्ततः जायमानं; even though the universe is born from that ब्रह्मन्. Even when the universe is born out of that ब्रह्मन्, न जायते; the universe is not really born. How? That is going to be the chapter. That alone I am going to show in whole of the third chapter. In 4 stages, we all saw in the मूलम् class. If you are parallelly revising मूलम् classes, then the भाष्यं study will be wonderful in 4 stages. First he says through युक्तप्रमाणम् जीव is not born. Then through युक्तप्रमाणम् the जगत् is not born. युक्त्या जीव श्रष्टिनिषिद्धः; then second topic युक्त्या जगत् श्रष्टिनिषिद्धः. युक्त्या means by logic. And thereafter श्रुत्या जीव श्रष्टिनिषिद्धः Then श्रुत्या जगत् श्रष्टिनिषिद्धः; thus by युक्तप्रमाणम् and श्रुतप्रमाणम्, neither जीव is born. Nor जगत् is born. That means nothing is born. Therefore ब्रह्मन् is never a कारणम्. In fact last श्लोका

of this chapter is 36.18.

न कश्चज्जिजायते जीवः सम्भवोऽस्य न वदियते | एतत्तुत्तमं सत्यं यत्र कञ्चिन्नि जायते || ४८ ||

Nothing is created. All these things are an appearance because of माया or अवदिया. The whole universe is an appearance is the message. This is called अजातवाद. Let us go to the भाष्यं.

अतो वक्ष्याम्यकार्पण्यमकृपणभावमजं ब्रह्म । तद्धि कार्पण्यास्पदम् “यत्रान्योऽन्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं मर्त्यमसत्” (छा.उ.७ । २४ । १) इत्यादिश्रुतिभ्यः । तद्विपरीतं सबाह्याभ्यन्तरमजमकार्पण्यं भूमाख्यं ब्रह्म । यत्प्राप्याविद्याकृतसर्वकार्पण्यनिवृत्तिस्तत्कार्पण्यं वक्ष्यामीत्यर्थः ।

अतः Therefore. Therefore means अतः What has been said in the introduction. If you consider ब्रह्मन् is कारणं it is misfortune. If you know ब्रह्मन् is अकारणं it is god fortune. अतः to avoid misfortune, संसार. Misfortune can be understood as संसार. To avoid संसार, अकार्पण्यं | अकार्पण्यं means good fortune, or मोक्षा. So अकार्पण्यं is in the मूलम् = अकृपण भावं that is मोक्षम् which is none other than अजं ब्रह्म. अकारणं ब्रह्म alone is मोक्ष. We don't say अकारणं ब्रह्म gives मोक्षा. We say अकार्पण्यं ब्रह्म is मोक्षा. Attaining मोक्षा is attaining ब्रह्मन्. And then what is the definition of misfortune? He gives the श्रुतिप्रमाणं for that तद्धि कार्पण्यम् that is misfortune. कार्पण्य आस्पदं. Cause of misfortune or संसार. यत्र अन्यः पश्यति अन्यः, शृणोति अन्यत् विजानाति. where there is duality in the form of seer, seen, hearer, heard knower known. Wherever the duality is there, - so here छान्दोग्य quotation is given. Small change यत्र अन्यः अन्यत् पश्यति is there in original छान्दोग्य मन्त्रा, अन्यः word is not there. यत्र अन्यः पश्यति अन्यः शृणोति. Alone is there अन्यः is understood or supplied. तत् अल्पम् wherever there is duality there is finitude. Wherever there is finitude मर्त्यं there is mortality. All these are छान्दोग्य words. Then Sankaracharya adds a word असत्. That is not in छान्दोग्यम्. All these are put within inverted commas. Two words are addition. अन्यः word is not in छान्दोग्य. And the word असत् is also not in छान्दोग्य. Sankaracharya addition. असत् means मथिया. Naturally question will come. छान्दोग्य says all duality is finite only. It doesn't say it is मथिया. How come Sankaracharya is adding the word मथिया. His concoction others may ask. For that Sankaracharya quotes another छान्दोग्य वाक्यम्. वाचारम्भणं वकारो नामधेयं. Whatever is finite is a product. Whatever is a product is नाम रूप. Whatever is नाम रूप is मथिया. Therefore it is not my addition. But another छान्दोग्य वाक्यम् says that. What is that? 6-1-4. So वाचारम्भणं वकारो नामधेयं means. वकारः means a product. वकारः means a product. Is nothing but नामधेयं. It is only a word. There is no such thing called product. What is the substance? Substance is कारण वस्तु alone is substance. कार्यम् alone is only a नाम. And what is a नाम? वाचारम्भणं, which is generated by the tongue. Because a word is a sound. Sound is produced by the tongue. In fact more important is the next sentence which we have to remember मृतक इत्येव सत्यं. Which means the pot is मथिया. The clay alone is सत्यं. By saying clay alone is सत्यं, the उपनिषद् indirectly says, pot is असत्यं. Suppose two people are in front of me. I say this person alone is intelligent. What does it mean? Other person us

unintelligent. That he won't understand? Why? Unintelligent. Therefore we can say and get away also. Similarly when the श्रुतिसays. मृतिका एव सत्यं, it means the मृद वकिर घट : is मथिया. Therefore, यत्र अन्य; पश्यत अन्य; शृणोत तत् सर्वं असत् एव. इत्यादिश्रुतभ्यः | If द्वैतं is कार्पण्यं, is misfortune; misfortune, we can translate as संसार; If द्वैतं is संसार, then what is मोक्षा? He says अद्वैतं. So तद्विपरीतं. So whatever is the opposite of द्वैतं. सबाह्याभ्यन्तरं we have seen this word before. कार्य कारण वलिक्षणं अजं which is अकारणं. अकार्पण्यं. Good fortune. Good fortune means मङ्गल स्वरूपं. मोक्षा स्वरूपं भूमाख्यं ब्रह्म. So there that quotation यत्र अन्यः पश्यत etc. Is taken from the 7th chapter of छान्दोग्य which is called भूम वदिया. In the 7th chapter ब्रह्मन् is called भूमा. यो वै भूमा तदमृतं तयतल्पं तन्मर्त्यं. And what is that भूमा? That is defined in छान्दोग्य also. यत्र नान्यत्पश्यत नान्यच्छृणोत नान्यद्वजिनातसि भूमा. Where there is no seer-seen division. Hearer-heard division whatever is द्वैतं is भूम. भूमाख्यं ब्रह्म. Why does he say भूमाख्यं. Because भूमा is पुल्लिङ्गं. Incidentally the word भूमा, because it is ending in आ like रमा it is not स्त्रीलिङ्गं. रमा word is स्त्रीलिङ्गं; भूम word is नकारान्त पुल्लिङ्गः भूमन् शब्दः भूमा, भुमानौ, भूमानः | भूमनां भुमानौ भूमनः | भूमना भूमभ्यां भूमाभिः and ब्रह्मन् is नपुंसक लिङ्गं | भूम is पुल्लिङ्गं How to write them together. भूमाख्यं ब्रह्म; these are all grammar tricks. Others can ignore. And यत् प्राप्य. So we can translate यत् as तत्, and make it a separates sentence. तत् प्राप्य. By attaining, or knowing, Anandagiri writes प्राप्य = ज्ञात्वा. So माण्डूक्य भाष्यं is a tough भाष्यं in several places. Anandagiri's commentary is brilliant. When Anandagiri comments on Sankaracharya भाष्यं, he does two things. Not only he writes commentary on शंकर भाष्यं. Before writing a commentary on शंकर भाष्यं first he writes his own commentary on the original श्लोका. Even though Sankaracharya has written commentary on the original श्लोका, Anandagiri writes on original first thereafter he writes a commentary on Sankaracharya's commentary. His commentary is very, very useful in understanding मूलम् also. In certain places we don't understand मूलम् itself inspite of शंकर भाष्यं; these difficult places Anandagiri's independent commentary on मूलम् is very - very useful thus Anandagiri's service is great whenever we do नमस्कार to Sankaracharya, we have to offer a नमस्कार to him also. Why i remembered this is for the word प्राप्य of भाष्यं. Anandagiri writes ज्ञात्वा. Knowing this अकारणं ब्रह्मन् नवित्तः One becomes free freedom. सर्व अकार्पण्यं. All misfortunes. Created by जातकं. All misfortunes created by द्वैतं, which is caused by what? अवदियकृति. Caused by ignorance. That is why we repeatedly say knowledge alone is solution. Because ignorance cannot go through कर्म. Ignorance cannot go through उपासना also. Ignorance can go only by ज्ञानं. So अवदियाकृति सर्व कार्पण्य नवित्त भवति | भवति to be supplied. तद् अकार्पण्यं; that is the correlative of यत् in the beginning. यत् प्राप्य अकार्पण्य नवित्त भवति, तद् अकार्पण्यं ब्रह्म | तत् and अकार्पण्यं द्वितीय वभिक्ति Object of वक्ष्यामि. Shall teach that अकारणं ब्रह्म.

Continuing.

तदजाति, अविद्यमाना जातिरस्य समतां गतं सर्वसाम्यं गतम् । कस्मात्?

So till now he commented on the first quarter of the श्लोका अतो वक्ष्यामि अकार्पण्यं. Now he is entering the द्वितीय पाद अजाति समतां गतं | अजाति- he doesn't give the meaning. He gives विग्रह वाक्यम् नन्ज् बहुव्रीहिः; अविद्यमाना अजाति यस्य. That which doesn't have any birth or any product. That which doesn't have birth and that which doesn't produce any effects also not a कारणं. अजाति means अकारणं. And after अस्य. Next word in मूलम् is समतां गतं. Because when you look upon ब्रह्मन् as a real कारणं, that ब्रह्मन् will not always be समः when it is in कारणं it will be uniform. When it becomes कार्यम् ब्रह्म, समम् ब्रह्म will become असमं ब्रह्म. विषमं ब्रह्म it becomes. Because कार्य ब्रह्म is never uniform. Everything in the creation is विषमं; one hand itself five fingers are different. In one finger itself bottom and top are different. Therefore in the ignorant person's view, ब्रह्मन् was सम once upon a time. Then it becomes विषम. Again सम; then सम - विषम it will be सविकारं ब्रह्म. Whereas what is ब्रह्मन् really? समतां गतं. It is always सम. It never becomes विषम: that means it is अकारणं निर्विकारं च | समतां गतं = सर्व साम्यं गतं =निर्विकारं ब्रह्म. कस्मात्? Why do we say so? Because naturally question will come. If ब्रह्मन् doesn't produce anything, how come I am experiencing this universe? If ब्रह्मन् doesn't produce this universe, how come I experience this universe? Our answer is a waker produces a dream world without producing anything really. Similarly the super waker ब्रह्मन्, through महा निद्रा. Which is called माया शक्तिः so ब्रह्मन् creates the universe, exactly like the dream. Therefore it doesn't undergo any change. If waker really becomes dream world, what will happen? He will not able to come back. Gone for good. Waker continues to be अजायमानो बहुदा विजायते. Thus स्वप्ना is very, very useful for understanding ब्रह्मन्. Whether स्वप्ना is useful for any other purpose or not, for वेदान्ता, स्वप्ना is very important. That is going to be said in the second half of the श्लोका, which we will see in the next class.

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