

मान्दुक्य भाष्यम्
māṇḍukya bhāṣyam



श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवन्पादशङ्करं लोकशङ्करम् ॥

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

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Class Notes on Māṇḍūkya bhāṣyam

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

Transcription by Sri A. Venkatesan

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001-Introduction

Having completed, the Taitireeya भाष्यम्, of **Sankaracharya**, now we are going to study, **Sankaracharya's** भाष्यम् on माण्डूक्यउपनिषद्, and माण्डूक्यकारिका. And you are familiar with the difference between माण्डूक्यउपनिषद् and कारिका, which I would like to remember in this context. माण्डूक्यउपनिषद् belongs to the अतर्वणवेद whereas माण्डूक्यकारिका is a work, written by **Gaudapada Acharya**, who is **Sankaracharya's guru's guru**. Grand **guru**. परमगुरु guru. माण्डूक्यउपनिषद् itself is a very small text consisting of only 12 मन्त्राः. Whereas माण्डूक्यकारिका is a relatively bigger work. Consisting of 215 कारिका verses. माण्डूक्यउपनिषद् contains, a cryptic and profound teaching, regarding the nature of आत्मा. And माण्डूक्यकारिका is going to be an elaborate study, of the teachings given in माण्डूक्यउपनिषद्. 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, माण्डूक्यउपनिषद् and माण्डूक्यकारिका together. And the 12, मन्त्राः of the उपनिषद्, and the 215, कारिका verses, put together, or divided into 4 chapters. The first chapter, titled आगमप्रकरणम्, is a mixture of both उपनिषद्मन्त्राः as well as **GPA**कारिकाs. In fact, the entire उपनिषद् comes, as a part of the first chapter. Along with 29 कारिकाs. So, 12मन्त्राः +29 कारिकाs, verses put together is the आगमप्रकरणम्. And the second chapter titled वैथत्यप्रकरणम्, consists of only कारिका verses. Because उपनिषद् is over in the first chapter. And this वैथत्यप्रकरणम् consists of 38 कारिका verses. Then the third chapter titled, अद्वैतप्रकरणम्, has got 48 कारिका verses, and the 4th chapter अलातशान्तिप्रकरणम्, the biggest one, has got 100 कारिका verses. And even though the second and third and fourth chapters do not have उपनिषद्ic 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 माण्डूक्यउपनिषद् mantra. And **AdiSankaracharya** 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, माण्डूक्यउपनिषद् 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 माण्डूक्यउपनिषद्, careful not मुण्डक, or मण्डूक. It is neither मुण्डक nor मण्डूकउपनिषद्. It is माण्डूक्यउपनिषद्. And since it belongs to the अतर्वणवेद, it will have the santi pata which is common to all the

अतर्वणउपनिषदः: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 ।

स्थिरैरङ्गैस्तुष्टुवाग्ँासस्तनूभिः

व्यशेम देवहितं यदायूः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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 माण्डूक्यउपनिषद् 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 तैत्तिरीयभाष्यम् we had some ध्यानश्लोकाः. The well known यैरिमेगुरुभिः पूर्वपादः वाक्यप्रमाणातः is a beautiful, ध्यानश्लोका written by AdiSankaracharya in his taitireeya introductory भाष्यम्. And as in the case of taitireeya भाष्यम् **Sankaracharya** considers, माण्डूक्यभाष्यम् also as an important one. Therefore, here also he starts with two मङ्गलश्लोकाः, which are profound श्लोकाः sumamrising the माण्डूक्यउपनिषद् itself. And both are bigger श्लोकाः. Profound श्लोकाः. Which summaries the माण्डूक्यउपनिषद् teaching. So, we will also start with those two मङ्गलश्लोकाः. First we will read मङ्गलश्लोका no 1. Page no 22, आगमप्रकरणम्, मङ्गलश्लोका no 1. I will chant. You can repeat after me.

प्रज्ञानांशुप्रातानै स्थिरचरनिकराख्यापिभिव्याप्य लोका

भुक्त्वा भोगान्स्थविष्ठान्पुनरपि धिषणो भद्रासितान्कामजन्यान्

पीत्वा सर्वान्विशेषान्स्वपिति मधुरभुङ्जयया भोजयन्नो

मायासख्यातुरीय परममृतमज ब्रह्म यत्तन्नतोऽस्मि ॥ १ ॥

So, in the 5th line he takes यत्ब्रह्मतत् अहम्मतः अस्मि I offer my salutations to ब्रह्म the absolute reality. Which is the very subject matter of माण्डूक्यउपनिषद् and कारिका. And then he describes in the following words. मायासख्यातुरीयं, it is known by the name तुरीयं. The word मायासख्या I will explain

later. We will see the word तुरीयंतुरीयं is the name of आत्माब्रह्मन् the absolute reality. And what type of तुरीयं? परम्. Absolutely real. अमृतं. Which is immortal. Deathless. And ajam which is birthless also. That ब्रह्मन् 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. Eventhough ब्रह्मन् is one, how many reflections are there? Infinite reflections. Like rays coming from Surya, from ब्रह्मन् the rays of चिदाभासप्रतिबिम्बचैतन्यम् 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 अवस्था 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 ब्रह्मचिदाभास rupam ब्रह्म. ममैव अम्सो जीवलोके जीवभूतसनातनः ब्रह्मन् a: अंसभूतः 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 प्रज्ञां अंसप्रतानैः 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 जीवा: . Where are जीवा: located स्थिरचरनकरस्थिरचर means स्थावरजङ्गमजीवा: 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 जीवा: Thus, upto व्याभिः is the description of जीवा. That is what we have to note. प्रज्ञांसु onwards upto व्याभिः is the description of जीवा: as चिदाभास or प्रतिबिम्बचैतन्यम्. And these जीवा: who are going to experience, three types of experiences' स्थूलभोगा सूक्ष्मभोगा and आनन्दभोगा. स्थूलभोगा means gross experiences in which state? In जाग्रत् अवस्थायां. Therefore, we

have to supply जाग्रत् अवस्थायां in the waking state. लोकान्व्याप्य. The word लोकः means स्थूलभोगा. स्थूलभोगान्. Gross sense objects. So लोकः means sense objects bhogya विषयाः कर्माव्युत्पत्तिः. लोक्यते इति लोकः भोग्यव्याप्य 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? स्थाविष्टाभोगान् भुक्त्वा second line स्थाविष्टाभोगाः 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 भौतिकविषयं is स्थूलम्. मानसविषयं is सूक्ष्मम्. So, to differentiate the मानससूक्ष्मविषयाः in जाग्रत् अवस्था we say भौतिक, स्थूलविषयम्: and those sense objects, स्थविष्टाभोगान् 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? ब्रह्मन् 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 स्थविष्टाभोगान् भुक्त्वा. And this जीवा gets the name विश्वः the प्रथमपादः. So, when I say प्रथमपादः those students who attended माण्डूक्यमूलम् and by chance remembers, I can use the word प्रथमपादः it will make sense for you. For other students, it is another word. It is called विश्व otherwise वैश्वानरः भवति. ब्रह्म एव विश्वः वैश्वानरः प्रथमपादः भवति. कथम्? स्थविष्टाभोगान् भुङ्क्ता कथम् भुक्त्वा? चिदाभासजीवारूपेण भुक्त्वा. So, this विश्व status of ब्रह्मन्. Act no 1. Then the very same ब्रह्मन् as जीवा goes to the second state. Not in the class. But other times.

Upto स्थविष्टान् is विश्व description. And then comes तैजस. पुनः अपि and again, धिषण उद्भासितान् कामाजन्यान् सूक्ष्मन् भोगान् भुङ्क्ते. सूक्ष्मभोगान् we have to supply. The very same जीवा, experiences subtle sense pleasures. And what do you mean by subtle. Not भौतिकभोगाः but मानसभोगाः. 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? कामाजन्यान्. Here the word कामा represents, either वासना, or प्रारब्धकर्मा. कामा means वासना, so वासनाजन्यान् is one meaning. Another meaning is प्रारब्धकर्माजन्यान् because the type of dream depends upon our पुण्यपाप. If we have पुण्यम् good dreams come. If we have पापम्, bad dreams come. Therefore, कामा represents प्रारब्धकर्मा, 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 वासना: by the कर्मा the वासना: 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, प्रारब्धउद्भूतवासनाजन्यान्, And you have to supply सूक्ष्मभोगान्भुङ्क्ते. Experiences the subtle sense objects. And gets a new name. तैजसः हिरण्यगर्भः द्वितीयापादः. Which is alone an inferior version of ब्रह्मन् only. Therefore, instead of saying तैजसः भुङ्क्ते we take ब्रह्मएवभुङ्क्ते. And then what happens? After जाग्रत् and स्वप्न, पीत्वासर्वान्विशेषान् –all the attributes of कर्ता, भोक्ता, प्रमाता, ब्रह्मणः क्षत्रियः ब्रह्मचारीगृहस्ता. 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. सर्वान्विशेषान्पीत्वा- 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? मधुरभुङ्गधुरम् means आनन्द. सुषुप्तिआनन्दः and आनन्दः. प्रियमोद, प्रमोद आनन्दः. Is called here मधुरभुङ्. मधुरभुक्. is the word .भुक्भुजौभुजः इतिरूपाणि. जगारान्तः पुल्लिङ्गः मधुरभुज्शब्दः . भुक्, भुजौ, भुजः. So, all these are ब्रह्मन् itself व्यावहारिक version is called जीवा. But to give the कर्माफलम् for जीवा, we require another व्यावहारिक version. कर्माकर्ता is not enough. कर्माफलदाता is required. And जीवा is only कर्माकर्ता. जीवा is not कर्माफलदाता. Therefore, we require, another thing, कर्माफलदाता. 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 अद्वैतप्रकरणम् he is going to start saying whoever उपास्यउपासकद्वैतं worshipper worshipped द्वैतं whoever is in that द्वैतं he is an unfortunate person.

उपासनाश्रितो धर्मः जाते ब्रह्मणिवर्तते प्रागुत्पत्तेरजं सर्वमतेनासौ कृपणः स्मृतः ॥

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 उपास्यउपासनाद्वैतं. Why 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 ईश्वररूपेण, ब्रह्मन् makes, जीवा experience कर्माफलम्. Look at the sentence very carefully. In the form of ईश्वर the व्यावहारिक version, ब्रह्मन् itself, makes the जीवा, experience जाग्रत्भोगा, स्वप्नभोगा and सुषुप्तिभोगा. जीवा experiences ईश्वर give the experience. So जीवाः भुङ्क्ते. ईश्वरः 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 मायाशक्ति, 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, **Vidyaranya** is going to elaborately present जीवा is micro reflection. ईश्वर is macro reflection. Both of them प्रतिबिम्बचैतन्यम् only. Therefore, मायया means मायाप्रतिबिम्बचैतन्यरूपेण भोजयन्-causal. ईश्वर makes the

जीवा experience. And whom does he make experience? Na: na: means all of us जीवाः. नः is द्वितीयाबहुवचनम्.मांमा,आवाम्नौ,अस्मान्. द्वितीयाबहुवचनम् object of भोजयन्. And here also **Sankaracharya** doesn't want to say ईश्वर makes. He says ब्रह्मन्. So ब्रह्मन् in the form of ईश्वरवेषं –let us understand like that- ब्रह्मन् in the form of ईश्वरवेषं, does that?ब्रह्मन् with जीवावेषं does that. One ब्रह्मन् alone has got जीवावेषं also. ईश्वरवेषं also. If you remove the वेषं,वेषहानतः we have read somewhereवेषहानतःस्वात्मदर्शनंईशदर्शनंस्वात्मरूपतः। ईशजीवयोर्वेषदीपिता. 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. एकंब्रह्मजीवाजगत्ईश्वररूपेण, 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 जीवावेषं and ईश्वरवेषं and that one which is ब्रह्मन्, without वेषं, that alone I offer नमस्कार. And eventhough that ब्रह्मन् is अद्वैतं and one only, if you take the empirical versions of ब्रह्मन् there are three व्यावहारिक versions. What are they? विश्वजीवाः तैजसजीवाः; प्राज्ञजीवाः 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 वेषं **med** ब्रह्मन् don't know what language it is., if you count ब्रह्मन् with three वेषं, वेषं means costume. ब्रह्मन् with three different costumes, you call as विश्व, तैजस, प्राज्ञजीवाः. 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 व्यावहारिकदृष्टि. But from ब्रह्मन्'s own standpoint it can never be counted as 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, मायासङ्ख्यातुरीयं. 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 तुरीयं. and to that तुरीयं, which is the subject matter of 12 मन्त्राः, +215 कारिका verses, the hero of this book, I offer नमस्कार. And how to नमस्कारm to तुरीयं? As **Ramana maharishi** says in **saddarsanam** तस्यस्मृतिस्तत्रदृडेविनिष्ठा **Ramana maharishi** asks the question how can I offer to तुरीयं, which is not an object. Therefore, तुरीयनमस्कार is only in one form. **Ramana maharishi** says in **saddarsanam**. तुरीयनमस्कारm is only in one form. Remembering the fact, what fact? That I am the तुरीयं. सआत्मसआत्मासविज्ञेयः so by claiming I am the तुरीयं, तुरीयनिष्ठाएवतुरीयनमस्कारः நன்னா இருக்க பாருங்கோ. तुरीयनिष्ठाएवतुरीयरूपेण अवस्थानं एवतुरीयनमस्कारः that I do. So this is the first मङ्गलश्लोका. The श्लोका itself is a profound summary. Now the next श्लोका is also मङ्गलश्लोका. It is almost the repetition. These two श्लोकाS are very similar the sub commentators try to differentiate these मङ्गलश्लोकाS. But very difficult to differentiate. Almost difficult. आनन्दgiri tries to differentiate. First one is विधिमुक्त, मङ्गलाचरणम् the second one is, निषेदमुखामङ्गलाचरणम् because in the 4th line it

says. हित्वासर्वान्विशेषान्. So one is positive मङ्गलम्, another is negative मङ्गलम्. Thus they try to make subtle distinctions. But it is really the difference between Tweedledum and tweedledi. We will read श्लोका no2.

यो विश्वात्मा विधिजविषयान्प्राश्य भोगान्स्थविष्ठा

न्यश्वाच्चान्यान्स्वमतिविभवाज्ज्योतिषा स्वेन सूक्ष्मान् ।

सर्वानेतान्पुनरपि शनै स्वात्मनि स्थापयित्वा

हित्वा सर्वाविषेषान्विगतगुणगण पात्वसौ नस्तुरीय ॥ २ ॥

So go to the 4th line. असौतुरीय; नः पातु may the तुरीयआत्मा or ब्रह्मन्, protect, us .again न; is द्वितीयाबहुवचनम्. So if you want to make another hair splitting difference, in the first मङ्गलश्लोका, तुरीयं is नपुंसकलिङ्गः, in the secondone तुरीयं is पुल्लिङ्गं. नपुंसकलिङ्गम् refers to तदपादः लक्ष्यार्थब्रह्म. पुल्लिङ्गं refers to त्वंपादः लक्ष्यार्थआत्मा. Therefore, one श्लोका is from तत्पादः लक्ष्यार्थः another is from त्वंपादः लक्ष्यार्थः. We can make another form of difference. Because they will ask why two श्लोकाः? Some difference we have to point out. Therefore, तुरीय; असौनः पातुपातु means, protect. How? ज्ञानप्रधानेन. Here protection, is by ज्ञानप्राप्ति. And what is that तुरीयं. That which is तुरीयं in its original verse becomes विश्वजीवाः 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 विश्वरूपजीवाः which is चिदाभास. in स्थूलशरीरं reflection. What does it do? सथविष्ठाभोगान्प्राश्य . स्थविष्ठाभोगा means gross sense objects, which is भौतिकभोगा. प्राश्य means having experienced. प्रा+ अश्धातु, 9th conjugation to eat, consume. प्राश्य is ल्यप्यन्द् अय्ययम्. So experiences gross pleasures. And who will determine the quality of the experiences? विधिजविषयान्विधिः means, विहितकर्मा. विधि means वेदविधिवेदविधि means वेदविहितकर्मा. वेदविहितकर्मा represents पुण्यम्. And पुण्यम् includes पापम्. Therefore, विधिजविषयाः पुण्यपापकर्माविषयाः so the sense objects which come in front of us, because of our पुण्यम् and पापम्. if that day there is पुण्यप्रारब्ध, 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 विधिजविषयान् means पुण्यपापजविषयान्. 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 पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

002 -Introduction (cont'd)

मङ्गलश्लोका no2. I will read you can repeat after me.

यो विश्वात्मा विधिजविषयान्प्राश्य भोगान्स्थविष्ठा
 न्यश्वाच्यान्यान्स्वमतिविभवाज्ज्योतिषा स्वेन सूक्ष्मान् ।
 सर्वानेतान्पुनरपि शनै स्वात्मनि स्थापयित्वा
 हित्वा सर्वाविषेषान्विगतगुणगण पात्वसौ नस्तुरीय ॥ २ ॥

Sankaracharya starts, the माण्डूक्यभाष्यम् with these two मङ्गलश्लोका: And in both of them he is invoking the तुरीयंवस्तु alone which is the central theme of both the उपनिषदः and कारिका. In the first मङ्गलश्लोका he said, यत्तुरीयं तदन्तः अस्मि I offer नमस्कार to that तुरीया he said. In the second मङ्गलश्लोका the आचार्या says तुरीयाः नः पातु. May that तुरीयं protect us from संभूतं, by giving knowledge? Even though, तुरीयं 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 तुरीयं as तुरीया in ईश्वररूपः. We have to assume. And then he points out, that one तुरीयं alone is appearing in the form of विश्वतैजस and प्राज्ञ in the three अवस्थाः. We saw the 4th line first in the last class. विगतगुणगणाः असौ तुरीयाः नः पातु. May the तुरीया which is free from all the attributes. That is, May the निर्गुणतुरीयं protect is the prayer. And in the first three lines, आचार्या says तुरीया alone at the व्यावहारिक level is appearing as विश्वतैजस and प्राज्ञ. In the first line, the विश्व the waker is described. यः विश्वात्मा. तुरीयं in the form of विश्व or वैश्वानरः. विधिजविषयान्स्थविष्ठा-भोगान्प्राश्य. प्राश्य means experiences or having experienced. In the last class we saw, प्र+अश्धातु to consume to eat. अश्नाति, अश्नीतः. 9th conjugation. This is ल्यबन्धं अव्ययं. After experiencing. स्थविष्ठा-भोगान् the grossest sense objects. स्थविष्ठा is the superlative degree of स्थूलम्. स्थूलं स्थवीयान्स्थविष्ठाः gross grosser the grossest. And what kind of sense objects which present themselves because of our पुण्यपापकर्मा. विधिजविषयान् vidhi means धर्माः which includes अधर्माः. Therefore, विधिज means born out धर्माधर्मापुण्यपाप. And विषयान् means sense objects and sense pleasures. That is कर्मफलरूपभोगान्. 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 शास्त्रास्वप्ना is also determined by कर्मा only. So पश्चात्-जाग्रत्भोगक्षये सति स्वप्नभोगजन्मनि when that कर्मा ripens, अन्यान्सूक्ष्मान्-भोगान्-भोगान् we have to supply. In the form of dreamer or तैजस, the तुरीयं itself experiences, the subtle pleasures. प्राश्य we have to supply. Taken from the first line. So, the very same तुरीया in तैजसवेष, only when तैजसवेष is there it comes to व्यावहारिक plane. Minus तैजसवेषतुरीया is beyond all transactions. अव्यवहारं is तुरीयं. But with तैजसवेषं तुरीयं can experience. So सूक्ष्मान्-भोगान्प्राश्य. 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 स्वमतिविभवान्. Born out of one's own mind स्वमतिजन्यान्, स्वमतिउद्भूतान्. And even though all वासना: are there, which वासना: must activated will be determined by प्रारब्धकर्मा alone will decide, whether good वासना: will be activated or bad वासना: So स्वमतिविभवान्सूक्ष्मस्व, अतिविभवान् should be adjective to सुक्ष्मान् which is adjective to भोगान्सुक्ष्मान् भोगान्प्राश्य. And for experiencing the world, we require a light. As in स्वयम्ज्योतिर्ब्रह्माणं. During the day time सूर्यप्रकाश is there. During the night time चन्द्रप्रकाश is there. If both are absent अग्निप्रकाश is there. So, so many luminaries are there to illumine the world. For the inner dream world what is the light? That is given. स्वेनज्योदिषा. Caitanyam itself lends the light. स्वेनज्योदिषा चैतन्यज्योदिषा स्वयम्ज्योदिषा. स्वयम्ज्योदिषाप्राश्य. It experiences with the help of the light of the self itself. अत्रयंपुरुषः स्वयम्ज्योतिर्भवति is **Brihadaranyaka vakyam**. And when both the प्रारब्धा: are suspended. Both प्रारब्ध means जाग्रत्भोगप्रतप्रारब्ध. And स्वप्नाभोगप्रतप्रारब्ध when both प्रारब्ध subside सर्वान् एतान् all these attributes as well as experiences, स्वात्मनिस्थापयित्वा- they are all the drawn and they are kept dormant in the आत्मा itself. So, in the अधिष्ठानं आत्माकारणरूप आत्मा, प्राज्ञ आत्मा इत्यर्थः in the कारण आत्मा, प्राज्ञ आत्मा, ईश्वर आत्मा व्यक्तात्मा, व्यहृतात्मा 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 तत्रैवाव्यक्तसंज्ञके । ८-१८ ॥

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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. स्वात्मनिस्थापयित्वा. 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 an अज्ञानि. And what does the ज्ञानि do? ज्ञान अवस्थायां-at the time of ज्ञानm. सर्वान्विशेषान् 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.

नान्यंगुणेभ्यः कतरियदाद्रष्टानुपश्यति |

गुणेभ्यश्चपरंवेत्तिमद्भावंसोऽधिगच्छति || १४- १९ ||

āṁ nēḥ āṁ ā śṭāś |

nēś m ē āṁ ō:' | 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 निर्विकल्पकसमाधि, not तुरीयावस्था. In जाग्रतावस्था, it with the help of शास्त्राप्रमाणं, remaining as विश्व, he understands, and my विश्व status is मिथ्या. But I am तुरीयं. When? All the time. जाग्रत्स्वप्नासुषुप्ति in all अवस्थाः, I am तुरीयं. 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 ज्ञानेनभातित्वा. विगतगुणगणाः so the तुरीयं in the case of a ज्ञानि claims the तुरीयं status. तुरीयं cannot claim, I am तुरीयं, in the case of अज्ञानि. तुरीयं gets an opportunity to claim I am तुरीयं .poor तुरीयं because तुरीयं by itself can never claim I am तुरीयं. Register this carefully. तुरीयं by itself can never claim I am तुरीयं. तुरीयं gets an opportunity only when one becomes a ज्ञानि. तुरीयं is able to claim I am तुरीयं. So विगतगुणगणायः तुरीयः; ज्ञानिअभिव्यक्ताभवति.ज्ञानि it is evident. May that तुरीयं, 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 अज्ञानं,self-ignorance. So thus, through these two मङ्गलश्लोकाः not only **Sankaracharya** offers मङ्गलाचरणम् but summarises the entire उपनिषद् also.And there are several commentaries for the माण्डूक्यभाष्यम्. **Ananda giri** has written on the commentary on the भाष्यम्. And one अनुभूतिस्वरुपाचार्यhas written a commentary on माण्डूक्यभाष्यंsub commentary on माण्डूक्यभाष्यम्. And **Ananda giri** makes an academic observation. Though not relevant for us.

Just an observation. So, the first श्लोका, is in a metre called सद्भूदारा metre. Which has got 21 letters. सद्भूदारा . And the second verse, is in a metre called मन्धाक्रान्ता which has got 17 syllables. सद्भूदारा 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 सद्भूदारा. Therefore, three lines one metre. Fourth line another metre. And normally it is considered a विषमवृत्तान irregular metre. And that irregular construction is called घाटवृत्तंघाट means an irregular metre where some lines are in one metre. And some lines are in another metre. Called घाटलक्षणपद्यं. 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,

ओमित्येतदक्षमिदं सर्वम् ।

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

So, first **Sankaracharya** mentions the beginning part of the मन्त्रा which is within inverted commas ओमित्येतदक्षरं 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 प्रतीकंग्रहणम् generally they mention the line of the मूलम्, to indicate that this the भाष्यं on this मूलग्रन्था. So, mentioning the part of the मूलम् is called प्रतीकंग्रहणम्. And after तस्योपव्याख्यानं there must be full stop. And **Sankaracharya** says, इदं प्रकरणचतुष्टयं 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 माण्डूक्यकारिका. Therefore, instead of mentioning the उपनिषद्, he says I am commenting upon the 4 प्रकरणानि of गौडपादकारिका. So प्रकरणचतुष्टयं 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 प्रकरणचतुष्टयं. Therefore, he says प्रकरणचतुष्टयं the 4 chapters. And how does it begin? ओमित्येतदक्षरं इत्यादि beginning with ओमित्येतद्. Even though ओमित्येतद् is उपनिषद्, he doesn't say उपनिषद्. He says प्रकरणचतुष्टयं because this is part of प्रकरणम् only. आरभ्यते. And what is the content of these 4 chapters? He says, वेदान्तार्थभूतसंग्रहभूतं. संग्रहभूतं means extract. In this context संग्रह must be translated as extract. Extract of what? सारः. सार; means essence. So, the extract of the essence, essence of what? वेदान्तार्थ, the teachings of वेदान्ता. So, the extract of the essence, of the teachings of वेदान्ता. Is this प्रकरणचतुष्टयं. इदं आरभ्यते.

And all the प्रकरणग्रन्थाः are not considered original शास्त्रम्. So, what is the original शास्त्रम् of वेदान्ता, if you ask, ब्रह्मसूत्राः are considered वेदान्ताशास्त्रम्. Because **BS** analyses all the उपनिषद्, and presents the entire teaching, and Therefore, **BS**, is defined as, वेदान्ताशास्त्रम्. And all other vedantic texts are taken as, वेदान्ताप्रकरणम्. Thus we make a difference between वेदान्ताशास्त्रम् and वेदान्ताप्रकरणम् वेदान्ताशास्त्रम् is the original. And वेदान्ताप्रकरणम् are based on what? वेदान्ताशास्त्रम्. 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 every शास्त्रम् has got its own unique अनुबन्ध or 4 factors. So वेदान्ताशास्त्रा also has got its own अनुबन्धचतुष्टयं. and what are they? अधिकारी, प्रयोजन, विषय, संबन्ध. In Sunday class, I gave **CBSC** 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. वेदान्ताशास्त्रम् also talks about अनुबन्धचतुष्टयं. In अथातो ब्रह्मजिज्ञाससूत्र. And **Sankaracharya** observes, since वेदान्ताप्रकरणम्, is only following the वेदान्ताशास्त्रम्, for प्रकरणम्, separate अनुबन्धचतुष्टयं will not be

there. A प्रकरणम् will not have separate अनुबन्धचतुष्टयं, why? Because अनुबन्धचतुष्टयं, of प्रकरणम् will be borrowed from where? वेदान्ताशास्त्रम्.

And Therefore, प्रकरणग्रन्थाः need not mention अनुबन्धचतुष्टयं.

And if somebody asks what is the अनुबन्धचतुष्टयं? Our answer will be whatever, is the वेदान्ताशास्त्रम् you have to only put ditto mark. Therefore, आः एव. Since the 4 chapters happens to be वेदान्ताप्रकरणम्, संबन्धअभिधेयप्रयोजनानि. In short अनुबन्धचतुष्टयं, **CBSC**. पृथक्नवक्तव्यानि. Need not be separately mentioned. Because already it has been discussed in वेदान्ताशास्त्रम् called ब्रह्मसूत्राणि. **BS** is official वेदान्तादर्शनम्. So पृथक्नवक्तव्यानि we need not mention. We can borrow it from **BS**. Therefore, he says, यान्येवतुवेदान्तेसंबन्धअभिधेयप्रयोजनानि. Whatever अनुबन्धचतुष्टयं has been mentioned in the original शास्त्रम्, वेदान्ते means in the original वेदान्ताशास्त्रम्ब्रह्मसूत्रग्रन्थे. तानि एव, the same **CBSC** should be extended here also भवितुं अर्हन्ति. And Therefore, **Gaudapaada Acharya** doesn't mention अनुबन्धचतुष्टयं. Straightaway he starts his कारिका. He doesn't mention अनुबन्धचतुष्टयं. 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. प्रकरणम्यचिख्यासुना by a commentator who is interested in commenting upon the प्रकरणचतुष्टयं. व्यचिख्यासुव्यक्तुं इच्छुः, व्यचिख्यासु desiderative. सात्रन्दूपंतृतीयाएकवचनम् 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 अनुबन्धचतुष्टयं. Not one page or two pages. Two full chapters. The first chapter of **VS** is अनुबन्धचतुष्टयसामान्यनिरूपणम्. General discussion on अनुबन्धचतुष्टयं. One chapter for that. And the second chapter was titled अनुबन्धचतुष्टयविशेषनिरूपणम्. Specific discussion on अनुबन्धचतुष्टयं 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 पूर्वपक्षाणि 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 एनाभिधेयसंबन्धं शात्रं पारम्पर्येण विशिष्टसम्बन्धाभिधेय प्रयोजनवद्भवति ।

So before introducing the अनुबन्धचतुष्टय **Sankaracharya** makes a fine distinction, a hair-splitting distinction between two things. The प्रकरणचतुष्टय the उपनिषद् and the कारिकाः are called प्रकरणम् or शास्त्रप्रकरणम्. And this शास्त्रम् or प्रकरणम् happens to be शब्धरूपं. It is in the form of words and sentences. And Therefore, it comes under शब्धप्रमाणं. So ब्रह्मसूत्र is also शब्धप्रमाणं. उपनिषद् is also शब्धप्रमाणं. माण्डूक्यकारिका is also शब्धप्रमाणं. And in the class, we are studying शब्धप्रमाणं alone. We are analyzing. And by the analysis of शब्धप्रमाण what do we expect? प्रमाणविचार 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 अनुबन्धचतुष्टयं is associated with ज्ञानम् or शास्त्रम्. अनुबन्धचतुष्टयं, 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 अनुबन्धचतुष्टयं, primarily it is associated with ज्ञानम् only. ज्ञानस्य अधिकारी is साधनचतुष्टयसंपन्नः. ज्ञानस्य विषयः. is जीवब्रह्म ऐक्यं. 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 अनुबन्धचतुष्टयं is connected with ज्ञानम् only. And ज्ञानम् itself is produced by शास्त्रम्. Therefore, शास्त्रम् is connected to ज्ञानम्. Therefore, अनुबन्धचतुष्टयं, through ज्ञानम् is connected to शास्त्रम्. So Therefore, अनुबन्धचतुष्टयं directly belongs to ज्ञानम्. And अनुबन्धचतुष्टयं indirectly belongs to शास्त्रम्. And thus, there is अनुबन्धचतुष्टयं for ज्ञानम् also. अनुबन्धचतुष्टयं 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 अनुबन्धचतुष्टयं. Now look at his वाक्यम्. तत्र –शास्त्रम् look at the second line. शास्त्रम् here शास्त्र means शास्त्रप्रकरणमूढ्यर्थः. शास्त्रप्रकरणम्पारम्पर्येण, indirectly, विशिष्टसंबन्धअभिधेयप्रयोजनवत्भवति. Is indirectly associated with अनुबन्धचतुष्टयं. विशिष्ट means unique. Unique अनुबन्धचतुष्टयम्. **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 शास्त्रम्पारम्पर्येण, 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? प्रयोजनवत्साधनअभिव्यञ्जकत्वेन. By way of generating अभिव्यञ्जक here means generating. साधनम् – साधनम् means ज्ञानम् here. By way of generating ऐक्यज्ञानम्, and which ऐक्यज्ञानम् 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 अनुबन्धचतुष्टयं, Therefore, प्रयोजनवत् means प्रयोजनसहित, प्रयोजनयुक्त. साधन-साधन here means ऐक्यज्ञानम्, अभिव्यञ्जकत्वेन. शास्त्रम् अनुबन्धचतुष्टयवत्भवति. 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 ऐक्यज्ञानम्- very interesting question. If शास्त्रम् should produce ऐक्यज्ञानम् what should be the subject matter of शास्त्रम्. One week's time. I can give if शास्त्रम् produces ऐक्यज्ञानम् what should be the subject matter of शास्त्रम्? ऐक्यम्. Therefore, अभिधेयसंपदं 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 ऐक्यज्ञानम् give the मोक्षा. शास्त्रम् with the subject matter of ऐक्यम्, by way of producing ऐक्यज्ञानम् gives the benefit of मोक्षा. And Therefore, what is the bottom line/ शास्त्रम् also

has go अनुबन्धचतुष्टय indirectly. That is all the message. शास्त्रम् has got अनुबन्धचतुष्टय indirectly. ज्ञानम् has got अनुबन्धचतुष्टय directly. Only note these two sentences.

Continuing,

किं पुनः स्तत्प्रयोजनमित्युच्यते, योगार्तस्येव रोगनिवृत्तौ स्वस्थता । तथा दुःखात्मकस्त्यात्मनो द्वैतप्रपञ्जोपशमे स्वस्थता । अद्वैतभावः प्रयोजनम् ।

So, in the अनुबन्धचतुष्टय 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 अनुदिश्यनमन्धोऽपि प्रवर्तते. 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 किंपुनः तत्प्रयोजनम्. 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. आत्मनिष्ठा. 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. सतिसप्तमी 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 कर्मफलं. Let me see how far, you remember? आप्तिः उत्पत्तिः, संस्कारः and विकारः. The fourfold कर्मफलं 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, अद्वैतभावः 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? द्वितीयात् वैभयं 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? दुःखस्वरूपं द्वैतं. And Therefore, every संसारी is

afflicted by the दुःखं called द्वैतं. And दुःखरूपत्वद्वैतनिरीतिः 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 दुःखअत्मकस्य means दुःखस्वरूपस्य. Here it is not स्वरूप. दुःखविशिष्टस्य आत्मनः जीवात्मानः.** द्वैतप्रपञ्चउपशमे when the entire द्वैत is falsified. स्वस्थता- this is regularly proved. Regularly proved when? सुषुप्तौ-in DSS there is no जाग्रत anxiety. No स्वप्न anxiety. In sushupti we are all abiding. सतासोम्यतदासंपन्नो भवति स्वं अपीतो इत्याचक्षसे. We saw in छान्दोग्यषष्ठाध्याय. That is called स्वस्थता. In positive language अद्वैतभावः 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 माण्डूक्यप्रकरणम्. 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 माण्डूक्यउपनिषद्, or माण्डूक्यकारिका, we use a compound word माण्डूक्यप्रकरणम्. The word प्रकरणम् includes the उपनिषद् as well as कारिका. And this माण्डूक्यप्रकरणम् which is a mixture of उपनिषद् and कारिका, Sankaracharya introduces, pointing out that all the प्रकरणग्रन्थाः are based on an original शास्त्र. That is why, a there is a definition for a प्रकरणग्रन्थाः I have pointed out on some occasions. शास्त्रैकदेश संपद्धं शास्त्र कार्यान्तरे स्थितम् आहुः प्रकरणम्नाम ग्रन्थ भेदं विपश्चितः so शास्त्रैकदेशसंपद्धं a प्रकरणग्रन्था doesn't focus on entire शास्त्र. Entire which शास्त्र? वेदान्तशास्त्र. But शास्त्रैकदेश संपद्धं. It only focusses on one aspect or the other of शास्त्र. For example, माण्डूक्यप्रकरणम् is concentrating only on the अद्वैत teaching. It doesn't dwell on कर्मयोग which is part of शास्त्रं which doesn't deal with उपासनयोग 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 जीवात्मापरमात्माएक्यम्. Therefore, शास्त्रैकदेशसंपद्धं. And शास्त्रकार्यान्तरे 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, शास्त्रप्रकरणम् 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 शास्त्रकार्यअन्तरेस्थितं - 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, शास्त्रकार्यान्तरे स्थितं आहुः प्रकरण नाम. And such a text is called प्रकरणम् ग्रन्थाभेद. It is a type of text book. A type of composition. ग्रन्थभेदम् bheda: means varieties. A variety of ग्रन्था. विपश्चिताः. The wise people declare so. And since शास्त्रप्रकरणम् is an अङ्गम् of the शास्त्रं, assisting the shastric function, the ac of the शास्त्रं and the ac of the प्रकरणम् is not separate at all. अङ्गरूपत्वात्प्रकारणस्य. And Therefore, Gaudapaada Acharya doesn't write anubhanda chatustaya, while writing the कारिका. Sankaracharya says, eventhough, 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. Justas 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 शास्त्रज्ञानं 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. Justason the elimination of the roga, the diseased person gets at the ease with himself. तथाद्वैतप्रपञ्चउपशमे, you have to changes the order द्वैतप्रपञ्चउपशमेआत्मनःस्वस्थताwhen the द्वैतप्रपञ्च goesaway the आत्मा, remains, in his own nature. What is the nature? अद्वैतस्वरूपे स्वस्थता भवति. And why should we remove the द्वैतप्रपञ्च? Because as longasद्वैतप्रपञ्च is there as real, आत्मा will not be परमात्मा.आत्मा will be दुःखात्मकजीवात्मा. Therefore, दुःखात्मकस्यजीवात्मनः for the जीवात्मा who is associated with दुःखं how long? As long as द्वैत प्रपञ्च is there. That दुःखात्मकजीवात्मा will abide in अद्वैतस्वरूपं. 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 isAsia. There one country is India. There in state is TN. There is one district is madras. And there one street. There ina 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. द्वैतनिवृत्ति makes me all. So, smallness to all ness is मोक्षा. And the smallness will not goaway unless द्वैत is eliminated. Therefore, he says, अद्वैतभावः So how many things are there in the world I alone am there? What type of I? In the morning class. अहमेव पुरस्तात्अहम्अधस्तात्अहम्उपरिष्ठतःअहम् paschat अहम्उत्तरतः. अहम्दक्षिणतः. अहम्एवइदं सर्वं. That alone will give me पूर्णत्वं. So he says अद्वैतभावः non duality is the benefit. Up to this we saw, in the last class.

Continuing, 15.23

द्वैतप्रपञ्चस्यचाविध्यकृतत्वद्विद्यया 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 शास्त्रज्ञानम् or आत्मज्ञानम् 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. कथञ्चानेन द्वैतस्य नाशः भवति. ज्ञानेन तस्यापि नाशः भवति. कथञ्च द्वैतस्य नाशः भवति? नाश is always कर्मफलम्. Not ज्ञानफलम्. 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 वेदान्तजन्यज्ञानम् 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. कारणनाशात् कार्यनाशः तन्तुनाशेपटनाशः; bacteria नाशे disease नाशः by what rule? कारणनाशे कार्यनाशः. So thus ज्ञानेन अज्ञानमनश्यति. साक्षात्. Then भ्रमः अपिनश्यति. How? कारणनाशात्. What कारण? अज्ञानकारणनाशात्, अज्ञानकार्यरूपभ्रमनाशः. 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? रज्जुसर्पज्ञानेन, रज्जुः ना नश्यति. Nobody says रज्जुनश्यति. रज्जु means rope. But by that 2 things are destroyed. रज्जुअज्ञानमनश्यति. And अज्ञानजन्यसर्पः which is called अध्यास or भ्रमः. Therefore, सर्पअध्यासः सर्पभ्रमः; 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 द्वैतनिवृत्तौ. And for that what is Shankaracharya's answer. My dear Mr. The whole द्वैतप्रपञ्च is अध्यासः. Whole द्वैतप्रपञ्च 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 रज्जुसर्प is अध्यासः; शुक्तिरजतं is अध्यासः; and how do you extrapolate from this, to the entire द्वैतप्रपञ्च? Sankaracharya says, शास्त्रं, प्रमाणम्, शास्त्रं reveals, that the entire द्वैतप्रपञ्च is an अध्यासः; it is a भ्रमः; and it is अविद्याकाले एव अस्ति. यथा रज्जुसर्पः, अज्ञानकाले अस्ति. ज्ञानकाले नास्ति. यथा शुक्तिरजतं अज्ञानकाले अस्ति, ज्ञानकाले नास्ति. एवमद्वैतप्रपञ्चः अपि अज्ञानकाले अस्ति. ज्ञानकाले 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. द्वैतप्रपञ्चस्य अविद्याकृतत्वात्. The entire द्वैतप्रपञ्च is superimposed by अविद्या. Then the next question is what अविद्या? Not make a general अविद्या. रज्जुसर्प is born out of what अविद्या? Rope snake is born out of what

ignorance? Rope ignorance. Shell silver is born out of shell ignorance. द्वैतप्रपञ्च is born out of rope ignorance or shell ignorance?. It is born out of ब्रह्मात्मअविद्यया. So अविद्यया here means ब्रह्मात्मअविद्यया. Which is otherwise called मूलाअविद्या. So मूलाअविद्याकृतत्वात्. 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 ब्रह्मात्मज्ञानम्. Therefore, he says, विद्यया – विद्यया means ब्रह्मात्मविद्यया तदुपशमस्यात्तदुपशम; means द्वैतउपशम; स्यात् इति- इतिहेतोः ब्रह्मविद्याप्राकाशनाय. 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? ब्रह्मआत्मा. Thus, शास्त्रं is the torch light, which the गुरु uses, to reveal what? ब्रह्मात्मthe अधिष्ठानं. When the अधिष्ठानं is known entire द्वैतप्रपञ्च, 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 द्वैतनाश. But we talk about द्वैतभात. कर्म produces नाश. ज्ञानम् causes भात. कर्मनिमित्तनाश; and ज्ञाननिमित्तभातः are different. I have talked about this before. But being very important I am repeating it. When कर्म 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 कर्म destroys pot, I will say pot is not there now. So कर्मानाशः 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, परिच्छिन्नकाल, अभाव we talk about. In भात, सर्वकालअभाव we talk about. In नाशपरिच्छिन्नकाल, परिच्छिन्नकाल means it is not here now. It will not be there in future but we don't say सर्वकालअभाव; because pot was there before. Therefore, भात is त्रैकालअभावनिश्चयः नाश is वर्तमानकाल, भविकाल, अभावः That is called द्वंसाभावः कर्म causes द्वंसाभाव; whereas ज्ञानम् causes मिथ्याभाव; 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 त्रैकालिकनिषेदप्रतियोगित्वे. Therefore, तदुपशम; स्यात् इति. The word उपशम; means भात; not नाश; भातः स्यात् इति- Therefore, इति means हेत्वर्थे. ब्रह्मविद्याप्राकाशनाय. 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 अद्वैतशास्त्र 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, ब्रह्मविद्याप्राकाशनाय, for revealing ब्रह्मन्, अस्य आरम्भः अस्य means माण्डूक्यप्रकरणस्य. Hereafter when I use the word प्रकरणम् you should understand as उपनिषद्+कारिकाप्रकरणम्. You should not ask whether it is उपनिषद् or कारिका. प्रकरणम् means mixture. आरम्भः क्रियते. Now Sankaracharya quotes relevant श्रुतिवाक्य to show अज्ञानकाले द्वैतम्. ज्ञानकाले द्वैतअभाव; 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 अर्थाध्यासः यत्र वा अनयत् इव अन्योन्यपश्यति is ज्ञानाध्यासः if you can remember what is अर्थाध्यासः and ज्ञानाध्यास based on the अनिर्वचनीयख्याति discussion of VS it is fine. If you don't know the difference doesn't matter अन्यत् इव स्यात् अन्योन्यात् 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 सर्वं आत्मैव अभूत्, विद्या अवस्थायां, ज्ञानावस्थायां, what is there?/ सर्वं आत्मैव अभूत्, Everything is nothing but आत्मा. Again c/o छान्दोग्य भूमविद्या आत्मा पुरस्तात् आत्मा पश्चात् आत्मा दक्षिणतः etc. सर्वं आत्मैव अभूत्, तदकेन 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 इशावाशय 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 ज्ञानकर्मसमुच्छ्रयवादः ज्ञानमात्रेण 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. ज्ञानमात्रेण सर्पनिवृत्तिः, continuing.

तत्र तावदोकारनिर्णय प्रथम

प्रकरणमागमप्रधानमात्मतत्त्वप्रतिपत्त्युपायभूतम् । यस्य द्वैतप्रपञ्चस्योपशमे अद्वैतप्रतिपत्ति रज्जवामिव सर्पादिविकल्पोपशमे रज्जुतत्त्वप्रतिपत्ति, तस्य द्वितस्य हेतुतो चैतथ्यप्रतिपादनाय द्वितीय प्रकरणम् । तथा अद्वैतस्यापि वैतथ्यप्रसङ्गप्राप्तौ, युक्तितस्तात्वप्रतिपादनाय तृतीय प्रकरणम् । अद्वैतस्य तथात्वप्रतिपत्तिविपक्षभूतानि यानि वादान्तराण्यवैदिकानि सन्ति, तेषामन्योन्यविरोधित्वात् तदर्थत्वेन तदुपपत्तिभिरेव निराकरणाय चतुर्थ प्रकरणम् ॥

So, the अनुबन्धचतुष्टयम् consist of अधिकारीविषयप्रयोजन and संबन्ध. CBSC. Candidate benefit subject matter and connection. Of these 4 अनुबन्ध- अनुबन्धचतुष्टयम् 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, संसारनिवृत्ति. 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 शास्त्रज्ञानम्, द्वैत goes away. अद्वैतभावप्रयोजनम् comes. Therefore, between ज्ञानम् and the प्रयोजनम्, the संबन्ध is what? Cause effect संबन्ध. कार्यकारणसंबन्ध. Or जन्यजनकसंबन्ध. ज्ञानम् is जनकम्. मोक्षाः 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 ब्रह्मविद्याप्रकाशनाय he has indicated the subject matter as ब्रह्मन्. So ब्रह्मन् which is the अद्वैतवस्तु 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. आगमप्रकरणम् is the first chapter वैतथ्यप्रकरणम् is the second chapter. अद्वैतप्रकरणम् and अलातशान्ति the very title reveals the subject matter. आगमप्रकरणम् is आगमप्रधानम्. The subject matter is माण्डूक्यउपनिषद्, वैतथ्यप्रकरणम् deal with वैतथ्यं, अद्वैतप्रकरणम् 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, प्रथमप्रकरणे ओंकारनिर्णयः. ओंकार, analysis. प्रथमप्रकरणम्. Is the first chapter. So the first chapter is meant for ओंकार analysis. Then the प्रकरणम् must be titled ओंकारप्रकरणम्. Then why do you call it आगमप्रकरणम्? 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 स्मृतिग्रन्थः. All तन्त्रशास्त्राणि 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. माण्डूक्यउपनिषद्. Therefore, he says, आगमप्रधानम्, the first chapter is उपनिषद् प्रधान. वेदा प्रधान. आगम प्रधान. then the next question is why do you call it आगमप्रधानम्? 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 आगमप्रकरणम्. Therefore, he says, आगमप्रधानम् प्रकरणम्, आगमप्रकरणम्, मध्यमपदलोपसमासः. 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 ब्रह्मज्ञानम् 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 ब्रह्मज्ञानम्? **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 आत्मतत्त्वप्रतिपत्तिउपायभूतं. ओंकार analysis is a means to know, आत्मतत्त्वं or ब्रह्मतत्त्वं. And Therefore, first chapter deals with उपनिषद्. उपनिषद् deals with ओंकार. And ओंकार deals with ब्रह्मन्. And Therefore, आगमप्रकरणम्, ओंकारप्रकरणम्, ब्रह्मप्रकरणम् it tallies very well. So then, the next question is if the entire first chapter gives ब्रह्मज्ञानम्, why should we study, second chapter? That he says, यस्य द्वैतप्रपञ्चस्य उपशमे अद्वैतप्रतिपत्तिः. ब्रह्मन् will be understood as अद्वैतम्, only when the द्वैतम् is negated through knowledge. Mere ब्रह्मज्ञानम् will not give मोक्षा. ब्रह्मज्ञानम् is ज्ञानम् only when you know ब्रह्मन् is अद्वैतम्. And ब्रह्मन्'s अद्वैतम् status will come only when द्वैतम् is deliberately negated. In the first chapter अद्वैतम् is revealed. द्वैतम् is not deliberately negated. There are indications of द्वैतम् negation. Like प्रपञ्चउपशमम् etc. They are negated indirectly. Indirect negation of द्वैतम् will not be powerful enough, only direct negation of द्वैतम् is powerful. Therefore, अद्वैतसिद्धयर्थं द्वैतम् 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 मिथ्यात्वदर्शनम् is compulsory for मोक्षा. Therefore, वैतथ्यप्रकरणम् is meant for that purpose. Therefore, he says, यस्य द्वैतप्रपञ्चस्य उपशमे. So, in the उपशम- what is the correct translation? Sublation. In the sublation of the द्वैतप्रपञ्च alone, so सतिसप्तमी. In the sublation of द्वैतप्रपञ्च, अद्वैतप्रतिपत्तिः; 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, अद्वैतप्रतिपत्तिः स्यात्. I will recognise myself as second less one. Sanskrit students, अद्वैतप्रतिपत्तिः 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 मनोबुद्धिअहंकारचित्तंपञ्च अनात्मा. In my language पञ्च अनात्मा must be negated. Only then अद्वैतसिद्धिः will come. So, first chapter focusses on अद्वैतज्ञानम्. Second chapter focusses on द्वैतनिवृत्तिः and what is the example? रज्जुसर्पनिवृत्तिः is the example. The details we will see in the next class.

ॐ पूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।
पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥
ॐ शान्तिःशान्तिःशान्तिः॥

004-Introduction (Cont'd)

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तत्र तावदोङ्कारनिर्णयाय प्रथमं प्रकरणमागमप्रधानं आत्मतत्त्वप्रतिपत्त्युपायभूतं | यस्य द्वैतप्रपञ्चस्योपशमे द्वैतप्रतिपत्ती रज्ज्वामिव सर्पादिविकल्पोपशमे रज्जुतत्त्वप्रतिपत्तितस्य द्वैतस्य हेतुतो वैतथ्यप्रतिपादनाय द्वितीयं प्रकरणम् |

Sankaracharya as an introduction to theमाण्डूक्यप्रकरणम् is presenting the अनुबन्ध चतुष्टयं of the शास्त्रा; of that two अनुबन्धा: 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 अद्वैतस्वरूपं, just as by eliminating disease a person abides in his own healthy nature. Similarly, by negating द्वैतम् has to abide in one's own अद्वैतस्वरूपं 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 अद्वैतब्रह्म or अद्वैतआत्मा is subject matter, which happens to be one's own real nature. So अद्वैतब्रह्मात्मस्वरूपं 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 आगमप्रकरणम् 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 आगमप्रधानप्रकरणम्, मध्यमपदलोपसमासा. आगमप्रधानप्रकरणम् आगमप्रकरणम्, आगम = वेदा = उपनिषद् = माण्डूक्य उपनिषद्. And through the उपनिषद्, **Sankaracharya** says ओंकार analysis is done. And through ओंकार analysis आत्मास्वरूपं is revealed. So this the subject matter of first chapter consisting of 12 मन्त्रा: / and 29 कारिका.

And thereafter he is now sumamrising the second chapter. In the first chapter आत्मा the तुरीयं 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. विसर्थासदृशासंत; अविताइवलक्षिता: 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 द्वैतप्रपञ्चस्य वैतथ्यप्रतिपादेन प्रकरणमिदं द्वितीयं establishing the unreality of the अनात्मा the द्वैतप्रपञ्च is the subject matter. And **Therefore**, it is called वैतथ्यप्रकरणम्. Again, मध्यमपदलोपसमासा. If you take it as वैतथ्यप्रकरणम् directly it will mean प्रकरणम् is मिथ्या. Therefore, you should take it as मध्यमपदवैतथ्यप्रतिपादप्रकरणम्, वैतथ्यप्रकरणम्, मध्यमपदलोपसमासा. 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 मध्यमपदलोपसमासम्, 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 मध्यमपदलोपसमासा. So वैतथ्यप्रतिपादेन प्रकरणम्वैतथ्यप्रकरणम् and that is said here. And in the second chapter **GPA** takes the well-known example of स्वप्नप्रपञ्च 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 अद्वैतज्ञानम्. The dream serves an example for द्वैतमिथ्यात्वं. **DSS** serves as an example for अद्वैतस्वरूपत्वं. Remember of the 6th chapter of छान्दोग्य. Sleep is taken सतासोम्यतदासंपन्नो भवति स्वमपीतो भवति तस्मादेनं स्वपितीत्याचक्षते|| 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 उपशमम् 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 सर्पादिविकल्प 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-सतिसप्तमी रज्जुतत्त्वप्रतिपत्ति 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 श्रुति-प्रमाणं. And what is the श्रुतिवाक्यम्प्रपञ्चउपशमम् 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 द्वैतमिथ्यादृश्यत्वात् स्वप्नद्वैतवत्. Very simple. जाग्रद्द्वैतमिथ्या. 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, द्वितीयप्रकरणम्, the second chapter is dedicated which is full of only **GPA**कारिका. 38 verses. Up to this we saw in the last class.

Continuing.

तथा द्वैतस्यापि 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 शून्यवाद 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. वेदप्रतिपद्यत्वात् वेदप्रतिपद्यद्वैतत्वात्. Just as the द्वैतम् which is talked about in the पूर्वकाण्डकर्मकाण्ड you say मिथ्या. Then अद्वैतं is also मिथ्या. It is revealed by वेदा. Because both are revealed by वेदा if वेदप्रतिपद्य द्वैतम् is the मिथ्या then वेदप्रतिपद्य 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, सर्वमिथ्यात्वं or शून्य वाद is illogical. सर्वमिथ्यात्वं 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 अद्वैतअधिष्ठानं also मिथ्या, इति प्रसङ्ग प्राप्तौ-प्रसङ्ग प्राप्तौ means शंसयप्राप्तौ. Then such a doubt or objection arises युक्तिःतदात्मदर्शनया. We have to carefully note. First chapter establishes or establishes अद्वैतं through श्रुतिप्रमाणं. Third chapter reveals अद्वैतं through युक्तिप्रमाणं. Thus, both second and third chapters are युक्तिप्रमाणं. युक्ति means logic. 2nd chapter logically reveals unreality of अनात्मा. Third chapter logically establishes reality of आत्मा. So युक्तिःतथात्वदर्शनाय-तथात्वदर्शनाय means सत्यत्वदर्शनया. 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 स्थाणुनिखनन न्यायः मननं is called स्थाणुनिखनन न्यायः. Suppose you fix poles so that you can tie clothes line. *சுண்ணியைகாய 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, योगन्यायवैशेषिकाद्वैतविशिष्टाद्वैतं. We should try all others and see. Whether my ज्ञानम् is shakeable. And Therefore, refutation of other systems is an 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-भक्तिविशिष्यते. 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 तथात्वप्रतिपक्ष भूतानि. तथात्वम् means सत्यत्वं; the validity, the authenticity of अद्वैत दर्शनम्. प्रतिपत्ति means conviction. And for that conviction प्रतिपक्ष भूतानि, all दर्शनानि including द्वैतदर्शनम्. Varieties of द्वैतदर्शनानि are there. In BS second chapter शैवदर्शनम् were refuted and also वैष्णवदर्शनम्. All of them; all the आगमदर्शनानि are द्वैतं. All आगमदर्शनानि are द्वैतं. In **BS**, **Vyasacharya** relentlessly refutes all of them. Why? Because they are all obstacles to अद्वैत-assimilation. प्रतिपक्ष means obstacles or enemies. प्रतिपक्षभूतानियानिवादान्तराणि -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. यानिवादान्तराणि. वादान्तराणि means schools of thought. And all of them are what? अवैदिकानि. They are all वेदविरुद्ध. And all of them raise a very big question. How do you say वेदा is talking about अद्वैतं when वेदपुर्वभाग 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, माण्डूक्यप्रकरणम् 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. चतुर्थप्रकरणम्. 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 सर्वइत्यादि 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 माण्डूक्यउपनिषद्ओंकारः analysis is done. And through ओंकारःanalysis आत्मा is revealed. Now a student is asking the question, how ओंकारःanalysis can help us in self-knowledge. After all,ओंकारः is a word or a syllable.And byanalysing a word which is outside, how can I get the knowledge of आत्मा which is inside. What is the connection between ओंकारः and आत्मा a person may wonder? And for that **Sankaracharya** says वेदा itself answers this question. वेदा itself answers this question, in several उपनिषद्. What is the **Vedic** answer? ओंकारः can be used as a means to understand the आत्मा. ओंकारः 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 ओंकारः we are in consciousness principle. Thus,ओंकारः analysis will help. And not only that. Elsewhere it is an aid. ओंकारः can be used as a symbol also, for meditating on ब्रह्मन्. Both सगुणब्रह्म and निर्गुणब्रह्म 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, शिवलिङ्गflame मन्त्रशक्तिपाद- turmeric power etc. are symbols.They are not words. Generally, words are not symbols. Symbolsare 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? सगुणब्रह्म. In knowing निर्गुणब्रह्म. In meditating upon सगुणब्रह्म. For the meditation of निर्गुणब्रह्म. 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 मन्त्राःs. That is said here. कथं पुनः : how indeed, ओंकारःनिर्णयः; the analysis of ओंकारः, आत्मतत्त्वप्रतिपत्त्युपायत्वं. 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 वेदामन्त्रा. 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-कठउपनिषद्. 1-2-15. एतत्आलम्बनम् again **KU 1-2-17**.आलम्बनम् means symbol ओंकारः is symbol. In Sanskrit, it is called प्रतीकं. Then the next one is एतद्वैसत्यकाम.

प्रश्नउपनिषद्. The chapter 2ndमन्त्रा. The entire 5th chapter is ओंकारःध्यानम् in पश्चोपनिषद्. Both सगुणध्यानम् as well as निर्गुणध्यानम्. 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 ओंकारःमन्त्रा may you fix your mind on आत्मा. मैत्रीउपनिषद् 6thchapter 3rd section. And it comes in महा नारायणउपनिषद् also towards the end.

Then the next quotation is ॐ इतिब्रह्म, तैत्तिरीयउपनिषद्.

Then ओंकारः. एव इदमसर्वम्. छान्दोग्यउपनिषद् 2-23-3. Second chapter 23rd section, 3rdमन्त्रा. Ityadi श्रुतिभ्यः from all these श्रुतिवाक्यम्, the sentence is completed. Sanskrit students should connect it with the previous sentence ओंकारःनिर्णयःअत्मतत्त्वप्रतिपत्त्युपायत्वंप्रतिपद्यते 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 माण्डूक्यउपनिषद् 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. अमात्रस्त्वर्थः; अख्यहार्यःप्रपञ्चोपशमः शिवः अद्वैतः एवंओंकारःआत्मैव. 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 सर्वं. Ityeta aksharam इदमसर्वम्. The whole creation is ओंकारः. How? He wants to introduce that, which we will see in the next class.

ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।

पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥

ॐशांतिःशांतिःशांतिः॥

005-Introduction (cont'd)

Page 25, bhashyam 3rd line.

कथं पुनरोङ्कारनिर्णय आत्मतत्त्वप्रतिपत्त्युपायत्वं प्रतिपद्यत इति, उच्यते — 'ओमित्येतत्' (क. उ. १।२।१। 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 माण्डूक्यप्रकरणम् 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 ओङ्कार analysis is done as a means of recognizing the आत्मा. And Therefore, **Sankaracharya** raised a question ~ what is the connection between ओङ्कार analysis and self- knowledge. And for that **Sankaracharya** gave only शास्त्रप्रमाणं in almost all the उपनिषद्सु ओङ्कार is presented as means of knowing the आत्मा, means of meditating upon the आत्मा also and **Therefore**, by way of ओङ्कार analysis self-knowledge is possible. And in the very माण्डूक्यउपनिषद् that is going to be demonstrated. Therefore, इत्यादिश्रुतिभ्यः based on the sruti quotations given above. The sentence is complete we have to add ओङ्कारनिर्णयः; अत्मतत्त्वप्रतिपत्त्युपायत्वं प्रतिपद्यते **Therefore**, ओङ्कार 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 ओङ्कार as everything. And thereafter ओङ्कार analysis will be done in मन्त्रा 8 to 12. First मन्त्रा is introduction to ओङ्कार analysis. But the actual analysis will be done from the 8th मन्त्रा up to 12th मन्त्रा. Thus 1,8,9,0,11,12; 6 मन्त्राs deals with ओङ्कार analysis. There the उपनिषद्सु says, especially in the first मन्त्रा, ओङ्कार is everything ओमित्येतत् अक्षरं इदं सर्वं. The whole creation is nothing but the ओङ्कार 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.

रज्ज्वादिरेव सर्पादि विकल्पस्यास्पदो ऽद्वय 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 उपनिषद्सु. Therefore, **Sankaracharya** takes it for granted. What is that idea? आत्मासत्याः अनात्म प्रपञ्चः मिथ्या. That he takes it for granted and says, आत्मा the चैतन्यं is the अदिष्ठान and upon

that अदिष्ठानआत्मा the entire universe is superimposed. And the universe he defines as प्राणादिविकल्पविषयः 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 अदिष्ठानआत्मा 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 every 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, अर्थप्रपञ्च, is associated with शब्दप्रपञ्च. Therefore, you have to divide the world into two; अर्थप्रपञ्च. अर्थ means objects. शब्दप्रपञ्च means world of words. It can be called वाक्प्रपञ्च and अर्थप्रपञ्च. Or it can be called नामप्रपञ्च and नामिप्रपञ्च. 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 शब्दप्रपञ्च also. If अर्थप्रपञ्च has आत्मा as the अदिष्ठान, शब्दप्रपञ्च also has a अदिष्ठान. And what is that अदिष्ठान? ओंकार is the अदिष्ठान of शब्दप्रपञ्च. 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 अदिष्ठानसत्यं. 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 अकारोवैसर्ववाक्. 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. Eventhough 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, अकारोवैसर्ववाक्. 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.

रज्ज्वादिसर्पादिविकल्पस्याआस्पदः 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? विकल्पस्यविकल्प means adhyasa: superimposition. It is a technical word. Very often it will be sued विकल्प means superimposition of sarpadi विकल्पस्य of snake etc. Rope is the अधिष्ठानम्. Then in the first line there is the word इवः 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 अर्थ; san being the ultimate reality प्राणादिविकल्पस्य 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 वाक्प्रपञ्च; look at this. सर्वोऽपि वाक्प्रपञ्चः 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 वाक्प्रपञ्च. The world of words. And these worlds of words are dealing with what/ dealing with the world. Revealing the world. Therefore, प्राणादि आत्मा विकल्पविषयः 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 वाक्प्रपञ्चस्य. बहुव्रीहि Adjective to वाक्प्रपञ्च. 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 अर्थप्रपञ्च and शब्दप्रपञ्च. For अर्थप्रपञ्च what is the अधिष्ठानम्? आत्मा. And for the शब्दप्रपञ्च 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. Eventhough we refer to by two words, both of them are essentially one only. Later we will see. शब्दप्रपञ्चस्य अधिष्ठानम् ओंकारः will be revealed as silence; consciousness. So ओंकार will be revealed as Amatra silence consciousness. The अधिष्ठानम् of अर्थप्रपञ्च, will be existence. The existence which is the अधिष्ठान of अर्थप्रपञ्च, the consciousness which is the अधिष्ठानम् of शब्दप्रपञ्च; 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. नामभेदः नतु अधिष्ठानभेदः. 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 आत्मास्वरूपमेव 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 शब्दप्रपञ्च one is called ओंकार. Based on अर्थप्रपञ्च 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.

औङ्कारविकारशब्धेयस्चदाभिधेयश्च 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 अक्षरइदं 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 शब्दप्रपञ्च and अर्थप्रपञ्च? And for that **Sankaracharya** gives a reasoning. This is based on the छान्दोग्यउपनिषद् 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. वाचारम्भणविकारः 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 anobject. 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 theyallexist only in the form of words and those wordsare 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. Whatare those words? ओंकार. Therefore,ओंकार alone is शब्दप्रपञ्च also. This is the fresh message. Previously we said ओंकार is शब्दप्रपञ्च now the additional message ओंकार is not only शब्दप्रपञ्च but is also अर्थप्रपञ्च why? What is the logic? Because there is no अर्थप्रपञ्च other than what? शब्दप्रपञ्च. Therefore, both शब्दप्रपञ्च and the so called अर्थप्रपञ्च is nothing but ओंकार: eva. So सर्वओंकार eva. It is logically possible. What is the law? विकारः वाचारम्भणनामधेयं. 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 worldat all. Now look at this sentence. Very profound.

सर्वः प्राणादिः- प्राणादिः means it is a technical word for the universe. आत्माविकल्पः 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 शब्दअभिधेयश्च 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. शब्दअभिधेयः 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 ओंकारविकारशब्दअभिधेयश्च so revealed by words which are superimposed on ओंकारसर्वप्राणादिः आत्माविकल्प; 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 सर्वसितं” 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 छान्दोग्यविकार; नामधेयं that alone is relevant for us. विकार; means any product नामधेयं 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 ऐतरेयआरण्यकम्. Not उपनिषद्. ऐतरेयआरण्यकम् we have not seen. 2-1-6. 2-1-6. So “तदस्येदं वाचा तन्त्या नामभिः दामभिः सर्वहीदं 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 tied 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 विशेषतन्तुः. 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 विशेषतन्तु are tied together with another सामान्यतन्तुः which connects all the विशेषतन्तुः and this person handles the cattle or cow, with the help of the सामान्यतन्तु which is connected to विशेषतन्तु. 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. सामान्यविशेषतन्तुभ्यां. 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 वाक्सामान्यवाक्, 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 शब्दप्रपञ्चार्थप्रपञ्च so many things. I am carrying to the class room and presenting in front of you by a सामान्यतन्तु called वाक्. So, one hour what am I using. वाक्, वाक्, वाक्, वाक्. And सामान्यशब्द cannot deal with specific object. Therefore, the सामान्यशब्द I use, to utter विशेषशब्द. So सामान्यवाक् is used for the utterance of

विशेषशब्द. विशेषशब्द doesn't exist without सामान्यशब्द. First, we have to tell what? What is Swamiji doing? Speaking. That is सामान्य. And within the speech we have got विशेषशब्द. 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. वाचातन्त्या the general rope is called तन्ति: तन्ति: they used to tell तन्ति for wireless. And what is तन्ति? वाचा - वाक् means शब्दसामान्यम्. So, in **Brihadaranyakam**धुन्धुभिःशब्दवीणशब्दशङ्कशब्दसामान्यविशेष 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 likewhat? /दामदाम 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 வச்சுங்குங்கோ**. You will run away I have to produce शब्द. It has to be specific also. So वाचातन्त्यानामभिःदामभिः.वाचा तन्त्या means वाक्पतन्त्या. नामरूपदामभिः; सर्वसितं. सर्वmeans entire universe is connected to words only सितं. Means connected network. **Www**. सर्व सितं संबद्धं and another quotation in the same ऐतरेयआरण्यकंसर्वहि इदं नामनिसितं ;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 humanbeings. Animals how manytransactions 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, वाक्only. Therefore, the world is tied by the two-fold rope. Iti ityadi श्रुतिभ्यः; and all these words are resting on ओंकार. Therefore, सर्वओंकार eva is the beginning of माण्डूक्यउपनिषद्. Therefore, by analysing ओंकार you are analysing the whole universe. Later we will see अकारrepresents स्थूल प्रपञ्च , उ representsसूक्ष्म प्रपञ्च मrepresentsप्रपञ्चप्रपञ्चsilence 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.

ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।

पूर्णस्यपूर्णमादायपूर्णमिवावशिष्यते॥

ॐशांतिःशांतिःशांतिः॥

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 ओंकारविचारः. I said the उपनिषद् introduces ओंकारविचार 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 अवस्थात्रयविचारः. Thus two enquiries are there, ओंकारविचार and अवस्थात्रयविचार. Or आत्म विचार. Of these two भाष्यकार is highlighting ओंकारविचार, 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 छान्दोग्यमन्त्रा, 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 वाक्प्रपञ्च; and the entire वाक्प्रपञ्च doesn't exist separate from ओंकार. Because ओंकार alone represents all the alphabetic letters. Therefore, ओंकार is वाक्प्रपञ्च. वाक्प्रपञ्च is अर्थप्रपञ्च. Therefore, ओंकार is अर्थप्रपञ्च. Therefore, the whole universe is only ओंकार. So thus, he justified the उपनिषद्'s 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 सूत्रवाक्यम्. 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; सर्वपदसंकोज; and here the उपनिषद् uses the word

ओंकार is all. So naturally the question will come, is the word all, with संकोजार्थ 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. ओमित्येतत्अक्षरमृदम्सर्वम् is सूत्रवाक्यम्. 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 सर्वपदव्याख्यानम् 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, कालाविच्छिन्नप्रपञ्चः कालानविच्छिन्नः प्रपञ्चः सर्वः अपि ओंकार एव. Therefore, उपनिषद् says, यच्च अन्यत्रिकालातीतम्. त्रिकाल means भूतकाल, भवत्काल, भवत् means वर्तमानकाल and भविष्यत्काल. Is त्रिकाल. अतीतम् means what? That which transcends; Like माया. May is the creator of the time itself. मायाकल्पित देशकालकालना, since माया is the creator of time, माया must exist even beyond time. कालकरणत्वात्कालातीतः. If माया is कालातीतः; what about ईश्वर who is the owner of माया the master? ईश्वर also is कालातीतः; what about निर्गुणम्ब्रह्म? Of course. Therefore, त्रिकालातीतम् 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 भाष्यटीका. Sub-commentary (SC) is called टीका. And there is one सच्चिदानन्दसरस्वति. He has written a टीका, SC on Sankara भाष्यम्. And there is another आचार्य, अनुभूतिस्वरूपआचार्य he has written a टीका. Thus, there are several SCs on भाष्यम्; one of them, that is सच्चिदानन्दसरस्वति makes an interesting observation being an interesting I am referring to that. He says the जाग्रत्काल. जाग्रत्काल means time available during the waking state. जाग्रत्काल exists only within जाग्रत्अवस्था. Correct, isn't it? Only when you are in the waking state what is available? जाग्रत्काल is available. And स्वप्नकाल is available when? When you are in स्वप्नअवस्था; in स्वप्नावस्था, स्वप्नकाल is available. Therefore, he asks an interesting question, जाग्रत्काल is within जाग्रत्अवस्था. Since जाग्रत्काल is within जाग्रत्अवस्था, जाग्रत्अवस्था cannot be limited by जाग्रत्काल. Why? Because जाग्रत्अवस्था is not within जाग्रत्काल. Why? You have to do some meditation. जाग्रत्अवस्था is not within जाग्रत्काल, because, जाग्रत्काल is within जाग्रत्अवस्था. 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, जाग्रत्काल is within जाग्रत्अवस्था. Therefore, जाग्रत्अवस्था cannot be within जाग्रत्काल. Therefore, जाग्रत्अवस्था is कालातीतः. You have to meditate on this. जाग्रत्अवस्था is कालातीतः. Similarly स्वप्नकाल is within स्वप्नावस्था. Therefore, स्वप्नावस्था is not within स्वप्नकाल. Therefore, स्वप्नावस्था is also कालातीतः.

Therefore, on enquiry, all the three अवस्थाः are कालअतीतः. A very ingenious observation. To assimilate this idea you have to spend lot of time. *नल्लुल्लु?* You have to spend lot of time to understand that the अवस्थाः themselves are कालातीतः. Thus, everything which is beyond काल, is also ओंकार. Therefore, everything within काल, everything outside काल, everything without exception is ओंकारएव. 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, ओंकारविचार 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 उपव्याख्यानविचारः. This is the gist of the मन्त्रा. With this back ground, we will go into the भाष्यम्.

“ओमित्येतदक्षरमिदं सर्वमिति” | यदिदमर्थजातमभिधेयभूतं

**तसयाभिधानाव्यातिरेकात् अभिधानस्य चोङ्काराव्यतिरेकादोङ्कारएवेदं सर्वं | परम्ब्रह्माभिधानाभिधेयोपायपुर्व
कमेवगमयत इत्योङ्कारएव |**

ओमित्येतदक्षरमिदं सर्वमिति. 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 प्रतीतग्रहणं. You make the first statement to indicate the entire उपनिषद्. So इतिप्रथमाध्यायस्य आरभ्यते. And now he says यदिदं अर्थजातं. अर्थ 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 world is अभिधानं. The object world 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 अभिधेयप्रपञ्चः; doesn't exist separate from अभिधानं. According to what? छान्दोग्यवाक्यवाचारम्भणविकारः; every product is only an अभिधानं. There is no such thing called अभिधेयं. Therefore, he says यदिदं अर्थजातं. The entire world of objects, अभिधेयभूतं which is the meaning of words. अभिधेयभूतं or अभिधेयरूपं which are all meaning of the words. तस्य अभिधानाव्यतिरेकाव्यतिरेकम् 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? 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 ब्रह्मणमत्रयं वा इदं नाम रूपं कर्म जगत्- the world is nothing but names and forms only. There is no substance at all. Thus, अभिधानव्यतिरेकात्. 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 ओंकारव्यतिरेकात्. 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 ओंकारव्यतिरेकात्. अव्यतिरेक means अभिन्नत्वात्. Non-different from ओंकार. तस्मात् ओंकार एव इदं 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 present 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 तुरीयं निर्गुणम्. विराट् हिरण्यगर्भ, अन्तर्यामी and निर्गुणतुरीयं. The first three are वाच्यार्थ of the word ब्रह्मन्. The वाच्यार्थ ब्रह्मन् is सगुणविराट् सगुणहिरण्यगर्भसगुणअन्तर्यामी together called सगुणईश्वरः and then the 4th component is what? निर्गुणतुरीय. 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 म represents अन्तर्यामी. All these we will be seeing in माण्डूक्य itself प्रथमपाद; द्वितीयपाद; and तृतीयपाद. 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 अउम 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 ऐक्यं, 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 लक्ष्यार्थं of ब्रह्मन्? Not सगुण विराट्, not सगुण हिरण्यगर्भ, not सगुण अन्तर्यामी. But निर्गुण तुरीयं. प्रपञ्च उपशमं शान्तं शिवम् अद्वैतं. We are going to see that in the 7th मन्त्रा. So निर्गुण चैतन्यम् is the लक्ष्यार्थं of ओंकार. निर्गुण तुरीयं 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 तुरीयं in which तुरीयं 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 र उपतुरीयं ब्रह्म अवशिष्यते. So thus, by going through अभिधान अभिधेय विचार we will come to निर्गुण ब्रह्म. Thus, ओंकार helps us in arriving at, निर्गुण 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 निर्गुणब्रह्म also, अभिधानअभिधेयउपायपूर्वकं. 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, उपायपूर्वकं, you land where? अभिधानअभिधेयविलक्षणंपरम्ब्रह्म. अभिधानअभिधेयविलक्षणं you have to add the adjective. अभिधानअभिधेयविलक्षणपरम्ब्रह्म.

Another word Sankaracharya uses वाच्यवाचकविलक्षणं. अभिधेयं another word is वाच्यम्. अभिधानं is also known by the word वाचकम्. So वाच्यवाचकविलक्षणपरम्ब्रह्म -गम्यते, गम्यते means ज्ञायते. अवगम्यते, अतिगम्यते ज्ञायते इति अर्थः इति ओंकार एव. Therefore, परम्ब्रह्म is also, ओंकार. What type of ओंकार? लक्ष्यार्थरूपओंकार 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 तस्यैतस्यअक्षरस्य of this word ॐ. ओमित्येतस्यअक्षरस्य. All सामानाधिकरण्यंतस्यैतस्यओमित्येतस्यअक्षरस्य of this word ॐ, and what type of ॐ? पराअपराब्रह्मरूपस्य. Which itself exists in the form of अपरंब्रह्म. And which itself exists in the form of परम्ब्रह्म. अपरंब्रह्म means what? सगुणविराट् हिरण्यगर्भ अन्तर्यामी. All these put together is अपरंब्रह्म. सगुणंब्रह्म. And परम्ब्रह्म means निर्गुणंब्रह्म. So अपरं is third पादाः परम् is the 4th पादाः परापरब्रह्मरूपस्य. And what is that? ओंकार itself. ओंकार is in the form of परापरब्रह्म. उपव्याख्यानं is in the moolam. So, it consists of three portions. उपविआख्यानं. उपअपरम् आख्यानं. उप means what? He says, ब्रह्मसमीपतया. ब्रह्मसमीपतया. उप means very closely intimately. And what do you mean by intimately? ब्रह्मप्रतिपत्युपायत्वात्. 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, ब्रह्मसमीपतया 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 मन्त्राs 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= समीपतया. 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. प्रस्तुतंप्रस्तुतं means is initiated. वेदितव्यं thus you should understand. प्रस्तुतं means initiated. ओंकारविचार 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 तकारान्तपुल्लिङ्ग or नपुंसकलिङ्गाभवत्शब्दः. भवान् भवन्तौ भवन्तः or भवत् भवति भवन्ति. Either gender you can take. नपुंसकलिङ्गा is contextual. And भविष्यत् means future. In short Sankaracharya says कालत्रयपरिच्छेदं. In short whatever is conditioned by three-fold time? The entire universe conditioned by time. The time bound universe. तदपि ओङ्कार एव. That is also ओङ्कार 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 ओङ्कार. Therefore, ओङ्कार 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-कार्यानुमेयातुरियैव मायायया जगत्सर्वमिदं प्रसूयते. So Therefore, कार्याधिगम्यं means कार्य अनुमेयं inferable through the universe. And which is कालापरिच्छेदं which is not limited by time. तदपि ओङ्कारः एव. And Therefore, ओङ्कार 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 நண்ணாதெரியும்.* So similarly, what did Ganesha do? He used the logic. What is that? वागर्ताविवसंप्रित्तौवर्गर्तप्रत्तये. जगतः पितरो वन्दे पार्वतिपरमेश्वरौ. शिव and पार्वति are जगत्कारणं. कार्यप्रपञ्चः कार्यव्यतिरेकेण नास्ति कारणप्रदिक्षिणम् कार्यप्रदिक्षिणसमानम् 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? ओङ्कार = the whole universe. Therefore, if you want to know the truth of the universe, you try to know the truth of ओङ्कार.

ॐ पूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।
पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥
ॐ शान्तिःशान्तिःशान्तिः॥

007- Chapter 1,Mantras 1&2Page 27 भाष्यम् 2nd paragraph,

भूतं भवद्भविष्यदिति कालत्रयपरिच्छेद्यं यत्तत्प्योङ्कारएवोक्तन्यायतः | यच्चान्यत्रिकालातीतं कार्याधिगम्यं कालापरिच्छेद्यमव्याकृतादि तत्प्योङ्कार एव || १ ||

The उपनिषद् introduces ओंकारविचार in the first मन्त्रा and indirectly points out that by ओंकारविचार 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 ओंकारविचार is worthwhile and Therefore, it is going to be done. Even though ओंकारविचार 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 आत्मविचार or ब्रह्मविचार; that will be introduced in the second मन्त्रा. And then from the third मन्त्रा to 7thमन्त्रा, आत्मविचार will be conducted. Thus, ओंकारविचार and आत्मविचार 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) | यत्च अन्यत् त्रिकालातीतं तदपि ओंकारः एव (भवति) | तस्य उपव्याख्यानं (आरभ्यते) |

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अभिधानाभिधेययोरेकत्वैः प्यभिधानप्राधान्येन निर्देशः कृतः ओमित्येतदक्षरमिदं सर्वमित्यादि | अभिधानप्राधान्येन निर्दिष्टस्य पुनरभिधेयप्राधान्येन निर्देशोऽभिधानाभिधेययोरेकत्वप्रतिपत्त्यर्थः | इतरथा ह्यभिधानतन्त्राभिधेयप्रतिपत्तिरित्यभिधेयस्याभिधानत्वं गोणमित्याशङ्कास्यात् | एकत्वप्रतिपत्तेश्च प्रयोजनमभिधानाभिधेययोरेकेनैव प्रयत्नेन युगपत्प्रविलापयंस्तद्विलक्षणम् ब्रह्मप्रतिपद्येतेति | तथा च वक्ष्यति "पादा मात्रामात्राश्च पादाः" (मा. उआ प्र ८) इति | तदाह-

So, one of the important ideas conveyed in माण्डूक्यउपनिषद् is ओंकार is the name of ब्रह्मन्. ओंकारhe 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 तुरीयं, and the लक्ष्यार्थ of the word ब्रह्मन् also is तुरीयं. And in the last class I said, लक्ष्यार्थ means the अमात्राः अउमउं. So, the लक्ष्यार्थ of ओंकार is अमात्रा. अमात्रा is तुरीयं. Similarly, ब्रह्मन् also means, विराट्, हिरण्यगर्भ and अन्तर्यामी. And the लक्ष्यार्थ of ब्रह्मन् is निर्गुणतुरीयं. Therefore, ओंकार also refers to निर्गुणतुरीयं. And ब्रह्मन् also refers to निर्गुणतुरीयं. So Therefore, one निर्गुणतुरीयं can be referred to by ॐ also, same निर्गुणतुरीयं can be referred to by the word ब्रह्मन् also.

ॐ and ब्रह्मन्. And when you refer to निर्गुणतुरीयं by using the word ॐ, Sankaracharya calls it अभिधानप्रधाननिर्देशः. अभिधानप्रधाननिर्देशः means निर्गुणतुरीयं referred to with the help of ओंकार which is अभिधानम्. So अभिधानप्रधाननिर्देशः. ॐ. निर्गुणतुरीयं can be referred to by the word ब्रह्मन् also. And when the word ब्रह्मन् is used to refer to निर्गुणतुरीयं, Sankaracharya calls it अभिधेयप्रधाननिर्देशः; both refer to निर्गुणतुरीयं only. ॐ also निर्गुणतुरीयं. ब्रह्मन् also is निर्गुणतुरीयं and when you use he calls अभिधानप्रधाननिर्देशः. निर्देशः of निर्गुणतुरीयं. And ब्रह्मन् is called अभिधेयप्रधाननिर्देशः. निर्देशः means reference. Now in the first मन्त्रा it was said सर्वओंकारः. So there Sankaracharya says, सर्वओंकार is अभिधानप्रधाननिर्देशः. The second मन्त्रा says, सर्वब्रह्म. And he calls it अभिधेयप्रधाननिर्देशः. both are right. सर्वओंकारः is also correct. सर्वब्रह्म is also correct. First मन्त्रा says सर्वओंकार which is अभिधानप्रधाननिर्देशः. second मन्त्रा says सर्वब्रह्म. It is अभिधेयप्रधाननिर्देशः. Now from these two statements what is the corollary we get? सर्वओंकारः is one statement. सर्वब्रह्म another statement. If you study these two statements what is the corollary you can get? ओंकार is ब्रह्मन्सर्वओंकारः. सर्वब्रह्म. तस्मात्ओंकारः = ब्रह्मन्. So thus the two मन्त्राःs indirectly equate, ओंकार, and ब्रह्मन्. Directly these two मन्त्राः do not equate. Directly what do they say? First 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 मन्त्राः 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 स्थूलप्रपञ्च (STP). उकार refers to सूक्ष्मप्रपञ्च (SKP). मकार refers to कारणप्रपञ्च (KP). They cannot be equal. अकार cannot be स्थूलप्रपञ्च. अकार can only represent स्थूलप्रपञ्च. How can the small अ be the स्थूलप्रपञ्च? 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 निर्गुणचैतन्यतुरीयं. Which is going to be called अमात्रा. Similarly, what is the लक्ष्यार्थ of ब्रह्मन्. Not विराट् not हिरण्यगर्भ not अन्तर्यामी. But निर्गुणतुरीयं alone. Therefore, when you take the लक्ष्यार्थ, ओंकार and ब्रह्मन् will be identical as निर्गुणतुरीयं. 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 कार्यप्रपञ्च. 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 अर्थप्रपञ्च 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. कार्यम्नास्ति. And then what is कार्यम्? वाचारम्भणविकारः 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 अभिधेयनिषेदेन अभिधानस्यापि निषेदः भवति. वाच्यनिषेदेन वाचकस्य अपि निषेदः भवति. अर्थनिषेदेन शब्दस्यापि निषेदः भवति. Therefore, on enquiry, first you negate the अर्थप्रपञ्च. Once अर्थप्रपञ्च is negated, शब्दप्रपञ्च also will be non-relevant. Because reveler is relevant only when there is something to be revealed. On enquiry, we resolve शब्द, 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; 2 stages. First you negate the object. Then you negate the world also. Then what will be left behind? Only one निर्गुणतुरीयं will be left behind which cannot be called either अभिधानम् or अभिधेयं. Thus अभिधान, अभिधेयविलक्षण अभिधान अभिधेय अधिष्ठान भूत निर्गुणतुरीयं अवशिष्यते. Thus, you start with ओंकार. वाच्यार्थं you negate. वाच्यार्थं of both. ओंकारस्य वाच्यार्थं also. ब्रह्मणः वाच्यार्थं also. वाच्यार्थं of both will go. लक्ष्यार्थं will be left behind. In the left behind लक्ष्यार्थं 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 लक्ष्यार्थदृष्ट्या. That is understood. लक्ष्यार्थदृष्ट्या. What does the उपनिषद् do? अभिधानप्राधान्येन निर्देशः कृतः. निर्गुणतुरीयं is talked about in the first मन्त्रा from अभिधानप्राधान्यदृष्टि. अभिधानप्राधान्यं means ओंकारदृष्ट्या. How the मन्त्रा run? He does quotes "ओमित्येतदक्षरमिदं सर्वमित्यादि" This is within inverted commas. And one correction. after निर्देशः कृतः full stop is not required. इत्यादि निर्देशः कृतः 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 अभिधेयप्राधान्येन 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, अभिधेयप्राधान्येन निर्देशः. सर्व is said to be ब्रह्मन् from अभिधेय angle. Why does the उपनिषद् do that? Is it not पुनरुक्तिदोषः; he says no by making these two separate मन्त्रा: What is the corollary? He says निर्देशः अभिधान अभिधेययोः एकत्वप्रतिपत्त्यर्थः everything is ओंकार. everything is ब्रह्मन्. Therefore, ओंकार is

ब्रह्मन्, Which is called अभिधानअभिधेययोः एकत्वप्रतिपत्त्यर्थम्प्रतिपत्तिः 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 गौणऐक्यं. When you say this is a chair, there equation is called गौणऐक्यं. Whereas in the case of ओंकार and ब्रह्मन्, the उपनिषद् wants to say, it is not गौणऐक्यं. But it is absolute ऐक्यं only. Why? Because when you enquire into this equation, what will happen, the वाच्य-वाचक will get resolved. What will be the left behind? वाच्यवाचकव्यतिरिक्तवाच्यवाचकअधिष्ठानभूतएकवस्तुएवअवशिष्येत. इतरथाइतरथा 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 अभिधानतन्त्रअभिधेयप्रतिपत्तिः 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 अभिधानतन्त्रतन्त्र means dependent on. And what is dependent? अभिधेयप्रतिपत्तिः; 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. इतिअभिधेयस्यअभिधानत्वं the equation between अभिधेय and अभिधानमौणम् इति आशङ्कास्यात्. 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 अभिधेयस्यअभिधानत्वंगौणम् इति आशङ्कास्यात्, गौणम् means we have got the example. What? He is a lion. சிங்க குட்டி தமிழில் சொல்லறோமோ இல்லையோ . 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. निर्गुणतुरीयं. Once they are absolutely equal ओंकार can also take you to निर्गुणतुरीयं. ब्रह्मन् also can take you निर्गुणतुरीयं. Both can help you to land in तुरीयं. That is what he says. एकत्वप्रतिपत्तेश्च by understanding their actual equality as different from figurative equality. So एकत्वम्, between ओंकार and ब्रह्मन्, प्रतिपत्तिः means ज्ञानम्. Here एकत्वं is मुख्यएकत्वं. Not गौणएकत्वं. So मुख्यएकत्वंप्रतिपत्तेश्चप्रयोजनम्. What is that? अभिधानअभिधेययोः एकेनैवप्रयत्नेन. 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? कार्यत्वात्वाचारम्भणविकारो 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 स्थूलप्रपञ्च 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, स्थूलप्रपञ्चप्रविलापने अकारस्य प्रविलापनम्, युगपत्, युगपत् means simultaneous. Similarly, सूक्ष्मप्रपञ्चप्रविलापने उकारस्य प्रविलापनम्. Similarly, कारणप्रपञ्चप्रविलापने मकारस्य प्रविलापनम्. Thus, once the equation is made you can resolve simultaneously both sides. Then

What will be left out? अभिधानअभिधेययोः; अभिधान means अउम and अभिधेय means स्थूलसूक्ष्मकारणप्रपञ्च both of them एकेनैवप्रयत्नेन 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 एकेनैवप्रयत्नेन युगपत्. Simultaneously, प्रविलापयन्, प्रविलापनम् means resolving. Resolving. All these छान्दोग्य षष्ठाध्याय अपाघात् अग्नेः अग्नित्वं अपाघात् आदित्यात् आदित्यत्वं त्रीणिरूपाणि इत्येव सत्यम्. There we resolved. The only difference between other उपनिषद् and माण्डूक्य is the other उपनिषद्: talk about resolution of अर्थप्रपञ्च only. माण्डूक्य introduces the resolution of शब्दप्रपञ्च. That is the only addition. प्रविलापयन्संधि rule Sanskrit student प्रविलापयन्कार has become अनुस्वारः प्रविलापयन् present active-participle. And it should be connected अभिधानअभिधेययोः 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 अभिधानअभिधेयविलक्षणम्, ब्रह्म, here ब्रह्म refers to निर्गुणतुरीयं. 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 तुरीयं the word ब्रह्म also cannot exist. So ब्रह्मप्रतिपत्त्येद. 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=तुरीयं. 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? पादामात्राः मात्रापादाः पादाः refers to 4 components of ब्रह्मन्, विराट्, HG, अन्तर्यामी, निर्गुणतुरीयं. That is पादा; मात्रा: means the 4 components of ओंकार. अउम 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 शब्दप्रपञ्च and अर्थप्रपञ्च and abides as निर्गुणतुरीयं अत्यं तद् आह. That is being said in the second मन्त्रा. We will read the मन्त्रा.

सर्वह्येतद्ब्रह्मायमात्मा ब्रह्मसोऽयमात्मा चतुष्पात् ॥ २ ॥

So, you can understand. This entire universe which was equated to ओंकार before अभिधान प्रधानेन. Now I is equated to ब्रह्मन्; how? अभिधेयप्रधानेन सर्व एतद्ब्रह्म. 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 तुरीयं. 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 पादाः आत्मा also has got 4 पादाः. पादा means components, parts, or facets are there. This is the gist of the मन्त्रा, we will go the भाष्यम्.

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

So सर्वहि एतद्ब्रह्म 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 भवत्भविष्यति इति सर्वं ब्रह्म एव . Then यच्चान्यत्रिकालातीतं 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 मन्त्रा: 3 to 7. Because 8 to 12 is ओङ्कारविचार. Therefore, 3 to 7 is ब्रह्मविचार: 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 परोक्षवस्तु. परोक्षवस्तु means some other object. प्रत्यक्षतविशेषेण 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 अयंआत्मा. Sankaracharya says in माण्डूक्य everything will have 4 components. ओङ्कारhad 4 components. ब्रह्मन्had 4 components. And if ब्रह्मन् is equated to आत्मा, then आत्मा also will have 4 components. Therefore, he says, अयंआत्मा. This self the I. चतुष्पात्वेनप्रविभज्यमानं 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. प्रविभज्यमानंआत्मानं. प्रत्यगात्मतयाअभिनयेन 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-हृदयस्पर्शेननिर्दिशति all sub commentators are there. All are happy. They go on and on. Anandagiri endlessly writes. And Sachidanandendra Saraswathi has written माण्डूक्यरहस्यविवृतिः; elaboration of the secret of माण्डूक्य. Both write very elaborate commentary for the भाष्यम् itself so अभिनयेननिर्दिशति. How अयंआत्माब्रह्मइति. So here you have to closely follow the मूलं. सर्वएतत्ब्रह्म. That is commented. अयंआत्माब्रह्म is the next sentence. Three sentences are there. अयंआत्माब्रह्म is the second sentence. Up to this commentary has been done. Now Sankaracharya has to comment upon सौम्यमात्माचतुष्पाद्. This subject आत्मा has 4 components. Those details we will see in the next class.

ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।

पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥

ॐशांतिःशांतिःशांतिः॥

008- Chapter 1, Mantras 2-5

Page 28, मन्त्रा 2 भाष्यम्

सर्वं ह्येतद्ब्रह्मेति | सर्वं यदुक्तमोङ्कारमात्रमितितदेतद्ब्रह्म | 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 निर्गुणतुरीयं. By analysing ब्रह्मन् also you can arrive at the truth निर्गुणतुरीयं. 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 अपरोक्षअहम्. And Therefore, the उपनिषद् makes the महावाक्यम् 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 परोक्षअभिहितं; that ब्रह्मन् which was referred to as a परोक्षवस्तु, विशेषेण निर्दिशति, which is specifically indicated as परोक्षआत्मा 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 एकचैतन्यं. चैतन्यएकत्वं has been revealed through महावाक्यम्. The उपनिषद् doesn't want to elaborate महावाक्यम्. Because it is done in the other उपनिषद्, महावाक्यविचार 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. एकंचैतन्यमस्ति. And to know more about that चैतन्यं, the following enquiry is going to be made. How?

The next part of the मन्त्रा is सोऽयंआत्माचतुष्पात्. And Sanskrit students should note that this second मन्त्रा must be divided into 3 sentences. Sarvam hi etat ब्रह्मभवति one sentence. ब्रह्मअयंआत्मा भवति second sentence. सोऽयंआत्माचतुष्पात् भवति 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. सोऽयंआत्मा. We will read.

सोयमात्मा ओङ्काराभिधेयः परात्परत्वेन व्यवतिस्थाश्चतुष्पात्कार्षापणवन्न गौरिवेति

So सोऽयंआत्मा and this आत्माओंकाराभिधेयः which is represented by the word ॐ. Previously we said, ओंकार 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 ओंकार is ब्रह्मन्. Now we are saying the meaning of ओंकार is आत्मा. Why? Because आत्मा and ब्रह्मन् are identical through महावाक्य. Therefore, quietly he writes ओंकाराभिधेयः;अभिधेयः means meaning. ओंकाराभिधानस्यअभिधेयः;ओंकारशब्दस्यअर्थःअभिधेयः means शब्दार्थः and what type of ओंकार? परात्परत्वेनव्यवतिस्थाः which one ओंकार alone represents both अपरंब्रह्म as well as परम्ब्रह्म. अपरंब्रह्म means सगुणंब्रह्म. परम् means निर्गुणम्ब्रह्म. So परात्परत्वेनसगुणनिर्गुणत्वेनव्यवतिस्थावर्तमानः and that ओंकारand 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. நாற்காலி 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, चत्वारःपादाःयस्य सःचतुष्पात्. And what is the example for the चतुष्पात्? In this context नगौरिव. Don't compare it with a cow which has 4 legs. Because आत्मा doesn't have 4 legs. यत्तद्रेष्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रंतदप्राणिपादंIt 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 कार्ष्णापणवत्त्वत्तुष्पात्. 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 प्रथमपादः तैजस is called द्वितीयपाद. 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 कारणव्युत्पत्ति. Another is called कर्मव्युत्पत्ति. कारणव्युत्पत्ति means a derivation in which the word पाद will mean an instrument of reaching. कारणव्युत्पत्ति means a derivation, which means an instrument used for reaching the destination. When our legs are called पाद, it is कारणव्युत्पत्ति. 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 कर्मव्युत्पत्ति 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 कर्मव्युत्पत्ति. In Sanskrit, we should say पद्यते इति पादः; पद्यते इति पादः; I will tell you in Tamil. எதனால் அடையப்படுகிறதோ அதுபாதம் சொல்றபோது that is instrument. எதனால் அடையப்படுகிறதோ அதுபாதம் சொல்றபோது பாதம் is instrumental derivation. எது அடையப்படுகிறதோ அதுபாதம் சொல்றபோது பாதம் is கर्मவ्युत्पत्ति. It is destination. Now, I am giving you head ache. When you say प्रथमपादः a द्वितीयपादः and तृतीयपादः, the first three पादाः 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? तुरीयं? That you cannot say an instrument because through that we are not going to reach something else. तुरीयं happens to be a 4th पाद which is not an instrumental पाद. It is going to be destination पाद. Therefore, first three पादाः are कारणव्युत्पत्ति. 4th

पाद is कर्मव्युत्पत्ति. And instead of using the word व्युत्पत्ति Sankaracharya uses the word साधना; now look at this portion. We will read.

त्रयाणां विश्वादीनां पूर्वपूर्वपूर्वप्रविलापनेन तुरीयस्य प्रतिपत्तिरितिकरणसाधनः पादशब्धः।

तुरीयस्य पद्यत इति कर्मसाधनः पादशब्धः ॥२॥

So त्रयाणां विश्वादीनां –in the case of the first three पादाः 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 स्थूलप्रपञ्च which is produced out of सूक्ष्मप्रपञ्च. सूक्ष्मप्रपञ्च is कार्यम्. कारणप्रपञ्च is कारणम्. So स्थूल will be dissolved is सूक्ष्म. And सूक्ष्म will be dissolved in कारणम्कारण will be dissolved in ब्रह्मन्. So, each one is going to help in dissolving and reaching ब्रह्मन्. Therefore, पूर्वपूर्वपूर्वप्रविलापनेन तुरीयस्य प्रतिपत्तिः; by means of them तुरीयं is going to be reached, [प्रतिपत्तिः; means प्राप्तिः ज्ञानं च both meanings are there. इति हेतोः. Iti is हेत्वर्थे. कारणसाधना; पादशब्धः; the word पाद has got an instrumental meaning in the case of the first three. तुरीयस्य, whereas in the case of तुरीयं पद्यतेति –it is a destination reached. Not an instrument इति हेतोः; कर्मसाधना; पादशब्धः; the word पाद is कर्मव्युत्पत्तिः; कर्म here means object. Not संचितकर्म, आगामि कर्म. Here कर्म means object or destinations. Grammatical object द्वितीयविभक्तिसाधना; 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 एतद्ब्रह्म 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 ब्रह्मविचार and आत्माविचार will be synonymous. Why? ब्रह्मन् and आत्मा have been equated by अयं आत्मा ब्रह्म. Therefore, we are replacing the word ब्रह्मविचार by आत्माविचार which is going to start from मन्त्रा 3 up to मन्त्रा 7. आत्माविचारप्रकरणम्. 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 प्रथमपाद. 4th द्वितीयपादः; 5th and 6th two मन्त्राः; for तृतीयपादः then मन्त्रा no 7 तुरीयपादः; this is how the मन्त्राः 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 ब्रह्मसत्यम् जगन्मिथ्या जीवो ब्रह्मैव नापरः ब्रह्मन् is reality. जगत् is मिथ्या or unreal. And जीवा is none other than ब्रह्मन्. Of this जीवो ब्रह्मैव नापरः; is जीवात्मपरमात्मैक्यं revealed by महावाक्यं. महावाक्यं reveals जीवात्मपरमात्मैक्यं. And by that it points out consciousness is only one. But महावाक्यम् doesn't reveal, the मिथ्यात्वं of अनात्मा. Very important point. महावाक्यम् is not the complete teaching of the वेदा. Because महावाक्यम् reveals only जीवात्मपरमात्मैक्यं. 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 उपनिषद् should talk about जीवात्मपरमात्मैक्यं also. All the उपनिषद् should talk about अनात्माप्रपञ्चमिथ्यात्वं also. Without that अद्वैतं cannot be established. So अद्वैतसिद्धार्थं अनात्माप्रपञ्चमिथ्यात्वं 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. Standard Operation Procedure** is used in all other उपनिषद्. It says, entire प्रपञ्च is a product. अनात्मा is a product born out of आत्मा. आत्मावाइदं एक एव अग्र आसीत् नान्य किञ्चन मिषत् एतेरेयं 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, प्रपञ्चत्रय 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 प्रपञ्चत्रय रहित चैतन्यं is 4th quarter. प्रपञ्चत्रय सहित चैतन्यं is quarter 1 to 3. प्रपञ्चत्रय रहित चैतन्यं is quarter 4. I am using Sanskrit words. प्रपञ्चत्रयं 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 जीवात्मपरमात्मैक्यं we have talked about. Therefore, only one consciousness. So thus we have got प्रपञ्चत्रय सहित चैतन्यं. And प्रपञ्चत्रय 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 प्रपञ्चत्रय सहितं and प्रपञ्चत्रय 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. प्रपञ्चत्रय सहितत्वं and प्रपञ्चत्रय 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 he same locus opposite attributes cannot logically exist. Therefore, प्रपञ्चत्रयसहितचैतन्यं if you accept प्रपञ्चत्रयरहितचैतन्यं how do you explain logically? And experientially also if consciousness is associated with प्रपञ्चत्रयं, we can never have an experience of consciousness without प्रपञ्चत्रयं. 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 प्रलय also प्रपञ्च is there or not? In प्रलय also it is there. What about योगी समाधि? Can a योगी in समाधि be free from प्रपञ्चत्रयरहित and be निष्प्रपञ्चचैतन्यं. Is it possible? No. If during समाधि प्रपञ्चा: are not there. Then he will never come out. The very fact that योगी comes out of समाधि, means even during समाधि प्रपञ्चत्रयं was not there. He was not aware because he has withdrawn his mind. Therefore, experientially also you can never talk about प्रपञ्चत्रयरहितचैतन्यं. Logically also it is not possible because opposite attributes cannot co-exist. But उपनिषद् says. In the 7th मन्त्रा it says नान्तःप्रज्ञं बहिष्प्रज्ञं नो भयतः प्रज्ञं न प्रज्ञानघनं अदृष्टं अव्यवहार्यं अगार्ह्यं अलक्षणम् अचिन्त्यं अव्यपदेश्यम् एकान्तप्रत्ययसारं प्रपञ्च उपशमं. प्रपञ्च उपशमं means what? प्रपञ्चत्रयरहितं. 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 सर्वभूतानि 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 प्रपञ्चत्रयसहितं. Experientially we acknowledge the availability of the world. This acknowledgement of experiential-availability of the world, and using the word प्रपञ्चत्रयसहितचैतन्यं 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 अध्यारोपपादः doing what? Acknowledging the experiential-availability of प्रपञ्चत्रयं. 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 अव्यक्तरूपेण. Even समाधि. द्वैतं is there in अव्यक्तरूपं. 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 प्रपञ्चत्रयं. How? By knowledge. अद्वैतं is cognitive, not experiential. अद्वैतं is invariably cognitive. Cognitive means in terms of understanding. What type

of understanding? प्रपञ्चत्रयं 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 प्रपञ्चत्रयसहितचैतन्यं अध्यारोप. 4th पाद talks about प्रपञ्चत्रयरहितचैतन्यं 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 प्रपञ्चत्रयं. Even when प्रपञ्चत्रयं appears, चैतन्यं is सर्वदानिष्प्रपञ्चं. अनुभवकाले अपि निष्प्रपञ्चं. At other times also that is सुषुप्ति अवस्थायां अपि निष्प्रपञ्चं. सर्वदानिष्प्रपञ्चं चैतन्यं अस्ति. सः आत्मा. सः विज्ञेयः; that नित्यनिष्प्रपञ्चचैतन्यं अहम् अस्मि. This is the method. अध्यारोप अपवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते. शिष्याणां उपदेशार्थं तत्त्वज्ञैः कल्पितक्रमः. So now सप्रपञ्चचैतन्यं One is going to be introduced now. Then one more point. स्थूलप्रपञ्च itself is divided into two. Stoola pranchara means gross universe. And it is available only in jaagrat avastha. Stoola pranchara is divided into STS that is व्यष्टि. And स्थूलजगत् the समष्टि. And consciousness is associated with both स्थूलशरीरं and स्थूलप्रपञ्च. 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, प्रथमपादः; is विश्व, विराट् प्रथमः; पादः तैजसहिरण्यगर्भरूपः; द्वितीयः पादः. प्राज्ञान्तर्यामीरूपः तृतीयपादः; निर्गुणनिष्प्रपञ्चचैतन्यरूपः तुरीयः पादः; this is the message. Now look at this. So in the मन्त्रा जागृतस्थान is the common name for प्रथमपादः. And there are 2 descriptions. One from micro angle and another from macro angle बहिष्प्रज्ञः is from व्यष्टिदृष्टि विश्वः एकोनविंशतिमुखः; is from micro angle; व्यष्टिदृष्टि. स्थूलभुक् is from micro angle व्यष्टिदृष्टि. Thus, three words are व्यष्टिदृष्टि, बहिष्प्रज्ञः एकोनविंशतिमुखः; and स्थूलभुक्, whereas the word सप्ताङ्गः; 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॥

009- Chapter 1 Mantra 3

Page29, मन्त्रा no 3.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुगवैश्वानरः प्रथमः पादः ॥३॥

In the first two मन्त्राs of the उपनिषद्, two enquiries were introduced in the form of ओंकाविचार and आत्माविचार. 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 ओंकारआत्माविचार, now from the third मन्त्रा onwards आत्मविचार is started. From मन्त्रा 3 to 7 will be आत्माविचार. From मन्त्रा 8 to 12 will be ओंकारविचार. And as part of that the उपनिषद् said सोऽयं आत्माचतुष्पात् . 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+ जाग्रत्प्रपञ्च is प्रथमः पादाः; consciousness along with स्वप्नप्रपञ्च is द्वितीय. Then सुषुप्तिप्रपञ्च is तृतीय. So thus, the first three पादाःs are consciousness associated with प्रपञ्च. I will use the word सप्रपञ्चचैतन्यम्. सप्रपञ्चचैतन्यम् 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 सप्रपञ्चचैतन्यम्. 4th पादा is निष्प्रपञ्चचैतन्यम्. 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 सप्रपञ्चचैतन्यम् 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, सप्रपञ्चचैतन्यम् and the निष्प्रपञ्चचैतन्यम् 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 मत्स्थानिसर्वभूतानि न च मत्स्थानिभूतानि. 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. स्वप्नप्रपञ्च the dream is experientially-available when we are in dream. But it is factually not there. Thus first 3 पादाः are called अध्यारोपअपवादः and the 4th पादा is अपवादपादा. अध्यारोपअपवादाभ्यांजगन्मिथ्यात्वं and चैतन्यसत्यत्वं is talked about. And what is that चैतन्यम्? We should not look up and down. That चैतन्यम् is I the observer. सः आत्मासविज्ञेयः 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 कार्यकारणप्रक्रिया by showing the world is a कार्यम् a product the उपनिषद् says वाचारम्भणविकारो नामधेयं. Whatever is a product doesn't have an existence separate from the कारणम्. So, one method is called कार्यकारणप्रक्रिया 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 आगमापयित्वहेतुः 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 अध्यारोपअपवाद. 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 आत्माविचार. Since we are using जाग्रत्स्वप्नसुषुप्तिप्रपञ्च it is also called अवस्थात्रयविचारः. Of this now we have entered into the प्रथमःपादाः 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 प्रथमःपादा? विश्ववैश्वानर रूपः that is द्वितीयपादा; तैजसहिरण्यगर्भरूपः; what is the third पादा? प्राज्ञाईश्वर or अन्तर्यामीरूपः. And what is the 4th पादा? तुरीयनिष्प्रपञ्चचैतन्यरूपः. 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 are from macro समष्टिश्रिष्टि. What are they? बहिष्प्रज्ञः स्थूलभुक् and एकोनविंशतिमुखः so बहिष्प्रज्ञः एकोनविंशतिमुखः and स्थूलभुक् is the प्रथमःपादा 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 प्रथमःपादाः So now having seen the essence of the third मन्त्रा, we will go the भाष्यं.

जागरितंस्थानमस्येति जागरितस्थानः।

बहिष्प्रज्ञःस्वात्मव्यतिरिक्तेविषयेप्रज्ञायस्यसबहिष्प्रज्ञोबहिर्विषयेवप्रज्ञाविद्याकृतावभासतइत्यर्थः

। तथासप्ताङ्गान्यस्य“तस्यहवाएतस्यात्मनोवैश्वानरस्यमूर्ध्वसुतेजाश्चक्षुर्विश्वरूपः

प्राणःपृथग्वर्त्मात्मासंदेहोबहुलोवस्तिरेवरयिःपृथिव्येवपादौ” (छा०उ०५।१८।२)

So now the word in the मूलम् is जागरितस्थानःfor that Sankaracharya gives the विग्रहवाक्यं. It is बहु व्रीहि for Sanskrit student's जागरितस्थानंयस्यसः 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. जागरितस्थानं. स्थानं means the field of experience is जागरितस्थानः. Then the second description is बहिष्प्रज्ञः; this is also बहुव्रीहिसमासा बहिः प्रज्ञायस्यसः 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? स्वात्मव्यतिरिक्तविषये. So, it is turned towards that field which is other than itself. So स्वात्मव्यतिरिक्तम्means other than the आत्मा. And what is other than the आत्मा? Anआत्मा. Therefore,स्वात्मव्यतिरिक्त=अनात्मविषयेwith reference toअनात्माप्राज्ञा. 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,बहिर्विषयाविषयेप्राज्ञायस्यसः बहिष्प्रज्ञःबहुव्रीहिसमासा.

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 aproblem 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 isoutside. 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 बहिर्विषयाःइव. It is as though external विश्वदर्पणदृश्यमाननगरीतुल्यंनिजान्तर्गतंपश्यन्नात्मनिमाययाबहिःइव- that इव. So बहिःइव or बहिर्विषयाःइवप्रज्ञा. And how it appears outwards? Eventhough 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 बहिष्प्रज्ञाः. So, extrovert consciousness really doesn't exist but in keeping with the popular misconception, the उपनिषद् uses the word extrovert consciousness. Therefore, Sanskrit students, प्रज्ञाविद्याकृतावभासते is there. You have to split the word properly. प्रज्ञाःis one word. अविद्याकृताःis another word. अवभासतेis another word. So प्राज्ञा appears outwards. अविद्याकृता; because of the ignorance. इतिअर्थः. Then the next word in the मूलम् is सप्ताङ्गः सप्ताङ्गः means the 7 limbed one. That

प्रथमःपाद; which is endowed with 7 limbs. Again, बहुव्रीहिसमासा. 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 विराट्ईश्वरः सप्ताङ्गः refers to विराट्ईश्वरः. And how can सप्ताङ्ग refer to विराट्ईश्वरः? Because the 7 limbs of विराट्ईश्वर, 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 सप्ताङ्गवैश्वानर is described in छान्दोग्यउपनिषद्. The reference is there in this book. छान्दोग्यउपनिषद् 5th chapter, 18th section, second मन्त्रा. A very important portion titled वैश्वानरविद्या. विद्या meaning उपासना. वैश्वानरउपासना or विराट्उपासना 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 विराट्ईश्वर. The guru who is a क्षत्रियप्रवाहनजैवल्लिः 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 विराट्ईश्वरः. 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 तस्यहवाएतस्यवैश्वानरस्यआत्मनःवैश्वानरः here means what? विराट्ईश्वरः; the विश्वरूपईश्वरः. So the 11th chapter of the BG. So, for this विराट्ईश्वरमूर्धैव एवा 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 विश्वानिबहूनिरूपाणिवर्णाः यस्य. The multi coloured सूर्यभगवान्. 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 सूर्यसप्तस्वरतमारूढम्; 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 विराट्ईश्वर. So, you should remember the Vishnu Sahasranama ध्यानश्लोका. भूपादौ यस्य नाभिर्वियतसुरनिलचन्द्रसूर्यौ चनेत्रे. So, the second limb is over. You have to put the comma properly मूर्धा इव च सुतेजाः चक्षुः विश्वरूप, limb no 2. Then प्राणः, पृथक्वर्त्मात्मा. पृथक्वर्त्मात्मा is the name of वायुः. Why can't the उपनिषद् say वायुः? So, it is called पृथक्वर्त्मात्मा. 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 पृथक्वर्त्मात्मा. पृथक्संचरणं आत्मस्वभावः 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 विराट्ईश्वर. 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 प्राणःप्रथमक्वर्त्मात्मा after that comma, limb no 3. Then the 4th one संदेहोबहुलःबहुलःmeans the vast. आकाश. बहुलः means the vast one. Here the vast one means आकाशः. आकाशः is the संदेहः संदेहः means the central body of विराट्ईश्वर. Because he is everywhere. So the body of विराट्ईश्वर is the very आकाश. In तैत्तिरीयउपनिषद्, आकाशशरीरं ब्रह्म. तस्यात्मप्राणःरामंमनआनन्दं. So आकाशशरीरः That is no4. And the 5th one is वस्तिरेवरयिः 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 पृथिवीएवपादौ. So, from the top it is coming. Slowly descending down. Therefore, the head, then the eyes, then thebreath andthereafter the body. Then the bladder. And then the sixth one पृथिवीएवपादौ. You can understand. The earth is the feet of विराट्ईश्वरभुपादौyou should remember. And then, the next one in the उपनिषद् is mouth of विराट्ईश्वर, is normally described in every face as the अग्नितत्त्वं. In the eleventh chapter of the BG also, mouth is fire. भूपादौयस्यनाभिर्वियतसुरनिलचन्द्रसूर्योचनेत्रे, कर्णावासाशिरोर्धोर्मुखंअपिदहनः-दहनः means अग्निः. Why अग्नि is called दहनःyou know. दहतिइतिदहनः. it burns you. And Sankaracharya says in the छान्दोग्यउपनिषद्, 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 शास्त्राःकर्मकाण्ड. And one ritualistic fire is आहवनीयअग्निः.आहवनीयअग्निः It is that ritualistic fire in which most of the rituals. 90% of the ritualsare done, in that fire only. And the उपनिषद् says, for the विराट्ईश्वरआहवनीयअग्निः is the mouth. आहवनीयअग्निः is mouth. Now Sankaracharya wants to explain, why does, छान्दोग्यउपनिषद् refer to the आहवनीयअग्नि as the mouth. It could have said अग्नि is the mouth. That is what is said everywhere. Why आहवनीयअग्नि? He gives the reason taken from छान्दोग्य context. He says, after talking about the वैश्वानर, the उपनिषद् talks about the वैश्वानरउपासका. And then it says, whenever a वैश्वानरउपासका eats food, he should look upon that eating of the food as, agnihotra ritual. He must visualize? Who? विराट्उपासका 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 प्राणःअग्निहोत्रं it should be done. It is a general rule and it is a specific rule for वैश्वानरउपासका. And for him, eating means प्राणःअग्निहोत्रं. And अग्निहोत्रं is done in which fire? आहवनीयअग्नि. and since वैश्वानरउपासका 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.

इत्यग्निहोत्रकल्पनाशेषत्वेनाहवनीयोऽग्निरस्य मुखत्वेनोक्त इत्येवं सप्ताङ्गानि यस्य स सप्ताङ्गः ।

So, he says अग्निहोत्रकल्पनशेषत्वेन. 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. शेषत्वेनाहवनीयः अग्निः अस्यमुखत्वेन. मुखत्वेन means as the mouth of the विराट्ईश्वर. 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 अङ्गइतिएवंin this manner सप्तअङ्गनियस्यसः There are 7 limbs for विराट्. And what is this विराट्? प्रथमःपादः is the first quarter of चतुष्पात्आत्मा.

Continuing

तथैकोनविंशतिर्मुखान्यस्यबुधीन्द्रियाणिकर्मन्द्रियाणिचदशवायवश्चप्राणादयःपञ्चमनोबुद्धिरहङ्कारश्चित्तमितिमुखानीवमुखानितान्युपलब्धिद्वाराणीत्यर्थःसएवंविशिष्टोवैश्वानरोयथोक्तैर्द्वरिः

शब्दादीन्स्थूलान्विषयान्भुङ्क्तेइतिस्थूलभुक्।

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?एकोनविंशतिमुखः 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. एकोनविंशतिमुखानियस्य. 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 कर्मन्द्रियाणि you can understand 5 sense organs of action. One is for input. Another is for output. So, then दशदश means joining them together दश ten organs. Then वायवश्चप्राणादयः the पञ्चप्राणाः So, the 5 प्राणाः are the next 5 counters. The sub-commentator Anandagiri explains how do you say the पञ्चप्राणाः 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 energise the counters. And Therefore, counter as a 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. माण्डूक्यis full of commentaries. So पञ्चप्राणा. Then मनः बुद्धिः चित्तम्अहंकारः you can understand. So, the word पञ्चshould be connected with प्राणादयः on the left-hand side. Don't read it पञ्चमनः; 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 बुद्धिअहंकारचित्तम् you can understand mind representing doubting faculty. बुद्धिः representing assertion faculty. Which eliminates doubt. Then अहंकारः; अहंकार 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 सर्वत्रअभिमानकर्ता. Is the अहंकारः 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 मुखानिइवमुखानि. They are all as though the counters of the waker I. So मुखानिइवमुखानियस्यसः. 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. स्थूलप्रपञ्च means material universe. सूक्ष्मप्रपञ्च 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 वासनामयप्रपञ्च. 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. एवंविशिष्टःवैश्वानरः; in this context the word वैश्वानरः should be translated as विश्वः; the waker विश्व. यथोक्तैः द्वारैः. Through the abovementioned counters. शब्दादीन्स्थूलान्विषयान्भुङ्गते. भुङ्गते means experiences which means enjoys or suffers. The word experience is common word enjoying also suffering also. So, experiences what? शब्दादीन्शब्दस्पर्शरूपरस and गन्ध. The 5-fold sense objects. Which are स्थूलान्विषयान्. They are not made up of thought. The external world is made up of matter. So स्थूलान्विषयान् भुङ्गतेइतिस्थूलभुक्कर्तृव्युत्पत्तिस्थूलंभुङ्गतेइतिस्थूलभुक् 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 एकोनविंशतिमुखस्थूलभुक्. 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 पूर्णात्पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥
ॐ शान्तिः शान्तिः शान्तिः॥

010 - Chapter 1 Mantra 3Page 0 bhashyam 9th line from top**स एवंविशिष्टो वैश्वानरो यथोक्तैर्द्वारैः शब्दादीन् स्थूलान्विषयान् भुङ्गते इति स्थूलभुक् ।**

The उपनिषद् has entered into चतुष्पात् आत्मविचार; the 4 quarters of the आत्मा. And we saw the development the उपनिषद् is going to take. आत्म is the consciousness. Consciousness associated with स्थूलप्रपञ्च is the first पाद. Associated with सूक्ष्मप्रपञ्च second पाद; associated with कारणप्रपञ्च third पाद; Dissociated from or free from the three प्रपञ्चs, प्रपञ्चत्रयरहितकेवलचैतन्य 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 विशिष्टाः वैश्वानरः यथोक्तैर्द्वारैः means through the 19 counters. एकोनविंशतिद्वारैः शब्दादीन् स्थूलान्विषयान् भुङ्गते The external world consisting of शब्दस्पर्शरूपरसगन्ध instead of enumerating the object the tradition always enumerates the पञ्चगुणाः; so if you are enumerating the objects they are too numerous. If you are enumerating the गुणाः they are only 5. शब्दस्पर्शरूपरसगन्ध. Therefore, he says शब्दादीन् विशयान् भुङ्गते. It should be भुङ्गते. Because of संधिरुले 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 नाराणामनेकधानयनाद् वैश्वानरः । यद्वा विश्वश्चासौ नरश्चेति विश्वानरः । विश्वानर एव वैश्वानरः ।
व्यष्टिपिण्डात्मानन्यत्वात्सप्रथमः पादः । एतत्पूर्वकत्वाद् उत्तरपादाधिगमस्य 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 नाराणाम् here the word नरः refers to all the living beings in general not only manushya: but all जीवाः. अनेकधानयनात् 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 नाराणाम् 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 उपादानकारणम्, 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 विश्वश्चासौ 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 विश्वनर; and this विश्वनर himself is called वैश्वानरः स्वार्थतद्धितप्रत्ययविश्वनर; alone is called वैश्वानरः and how can you say विराट् is in the form of every जीव? The reason is व्यष्टिपिण्डात्म 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 सर्वपिण्डात्म that means सर्वव्यष्टि अनन्यत्वात्. Being non-different. In fact, after वैश्वानर; 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, सर्वपिण्डात्म 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? प्रथमपाद; he says, सः so the above mentioned, above described consciousness, associated with स्थूलप्रपञ्च is called प्रथमपाद; the first quarter. Now Sankaracharya wants to find out, why do we take, consciousness associated with स्थूलप्रपञ्च as the first one? Why can't we take in the reverse order? Why can't you take karana प्रपञ्च सहित चैतन्यम् as प्रथमपाद सूक्ष्मप्रपञ्च सहितं द्वितीय. And स्थूलप्रपञ्च सहितं तृतीया. After all, कारणप्रपञ्च is superior and it is the original cause. Therefore, why shouldn't you start with the कारणप्रपञ्च which is अनाधि and original. For that Sankaracharya says the reason is while knowing the तुरीयं, 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 तुरीयं, 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, एतत्पुर्वकत्वात्. Only with the help of this as the first stage उत्तरपाद अधिगमस्य उत्तरपाद 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 स्थूलपाद. 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 शरीरत्रयं 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 तुरीयं. Therefore, remove स्थूलम् first, सूक्ष्मं next then कारणम्. And Therefore, अस्य प्राथम्यम् has to be the first stage.

Continuing,

कथमयमात्मा ब्रह्मेति प्रत्यगात्मनोऽस्य चतुष्पात्वे प्रकृते ह्युलोकादीनां 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 सर्वह्येतद्ब्रह्म and thereafter it said अयं आत्मा ब्रह्म. It

went to everything. From everything it came to ब्रह्मन्. From ब्रह्मन् it came to अयंआत्मा. 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. सोऽयंआत्मा the individual self चतुष्पात् has got 4 quarters. So then naturally what will we expect? The 4 quarters of the individual must be विश्वतैजसप्राज्ञतुरीयं. And what should be the definition of विश्वself-associated with स्थूलशरीरं? 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 शरीररहितआत्मा. Now while we are expecting such a description, instead of mentioning शरीरत्रयं the उपनिषद् is presenting it. How can the individual self be associated with प्रपञ्चत्रयं? 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 विश्वतैजसप्राज्ञ. You are quietly introducing विराट्हिरण्यगर्भ and अन्तर्यामी. And started with what? So अयंआत्मा. अयं itself means this self. This self means individual. So how do you mix up व्यष्टि and समष्टि? So, this is the question. “कथंअयंआत्मा. ब्रह्मइतिअयंआत्माब्रह्म” within inverted commas referring to मन्त्रा no2. सर्वहोतृब्रह्मअयंआत्माब्रह्म. That he is referring to. इतिप्रत्यगात्मनः. प्रत्यगात्मा means the individual inner self. So अस्यप्रत्यगात्मनःचतुष्पात्त्वे. चतुष्पात्त्वं means the 4 quarters of the individual self is introduced. प्रकृते having introduced or started with द्युलोकादीनांअङ्गत्वं how can you talk about विराट्हिरण्यगर्भ and अन्तर्यामी. Having the heaven as the head. सप्ताङ्ग. The heaven as the head. सूर्यand चन्द्र as the eyes. Wind as the prana etc. They all belong to समष्टि. How can you mix up समष्टि with व्यष्टि? द्युलोकादीनांमुर्धादिअङ्गत्वंकथम्? How can you do that? So, this is the पूर्वपक्ष. So कथंonwards up to इति is पूर्वपक्ष. So, in the Hindi translation nicely they have put सङ्का. Not conch. Conch எல்லாம்இங்கவரப்பபடாதுसङ्का means doubt संखा: means conch; here it is first क. सङ्का means doubt. Then समाधानं means reply. We will read. नैषदोषः|व्यष्टिस्यप्रपञ्चस्यसाधिदैविकस्यानेनात्मनाचतुष्पात्त्वस्यविवक्षितत्वात्|

So here, Sankaracharya gives an important reply. This is significant. And which is the uniqueness of माण्डूक्य also. Normally in all other उपनिषद्:, we talk about परमात्मा as the श्रित्तिकारणम्. And from that the whole creation came. And ईश्वर with मायाउपाधि we introduce as तदुपदार्थ. And then we talk about the जीव. And then negate भाग्यागलक्षणयास्थूलशरीरं,सूक्ष्मशरीरं etc. And we come to the जीवात्मा. And while talking about जीवात्मपरमात्मैक्यं, 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 समष्टिउपाधि 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 व्यष्टिउपाधि, and the three समष्टिउपाधि, which

we have negated during the महावाक्यविचारं we have to bring them back. The teaching is complete, only when we bring back शरीरत्रयं, and प्रपञ्चत्रयं. And शरीरत्रयं is the individual and प्रपञ्चत्रयं is the समष्टि. Then this micro and macro difference, exist only at the level of शरीरत्रयं and प्रपञ्चत्रयं. 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. குட்டுவாங்கண்டோ? 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 विश्वतैजसप्राज्ञ 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 पुरुषो हमीशः हिरण्यमयोऽहं शिवरूपमस्मि; not only I am available in the form of विश्वतैजसप्राज्ञ. I am in the form of विराट् हिरण्यगर्भ अन्तर्यामी also. Mere चैतन्य Ikyā alone, is not enough. Vedantic meditation includes what? Inviting all the three pairs. Three pairs mean what? स्थूलशरीरं, स्थूलप्रपञ्च, सूक्ष्मशरीरं; सूक्ष्मप्रपञ्च, नचमत्स्थानि भूतानि must be followed by मत्स्थानि. नचमत्स्थानि சொல்லி, 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 प्रथमपाद is विराट्. Instead of saying, विश्व, माण्डूक्य उपनिषद् wants us practice special invitation. My प्रथमपाद: is don't say विश्व. विराट् I alone am in the form हिरण्यगर्भ अहमस्मि प्रथमजाऋतास्य எங்க? भृगुवल्ली अहमन्नं अहमन्नादो अहमस्मि प्रथमजा means what? I am in the form of हिरण्यगर्भ also. Thus, चतुष्पात् आत्मध्यानं, is very, very important. Mere निर्गुणध्यानं is not enough. We have to bring back the सगुणध्यानं How? Seeing that I am in the form of निर्गुणं ब्रह्म. I alone am in the form of सगुण ईश्वर also. I welcome the गुणा: because it is मिथ्या which cannot taint me. Therefore, Sankaracharya says in माण्डूक्य ध्यानम् I am not विश्वतैजसप्राज्ञ: alone. I am विराट् हिरण्यगर्भ. I hope you are seeing the significance of that. Very important. DS repeatedly says मनो बुद्ध्या हन्कारचित्तानि 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 இல்லை யே 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. मत्स्थानितानि. 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 शुद्धपटः अस्मि. So very important topic. नैषादोषः 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 स्थूलप्रपञ्च साधिदैविकस्य along with अधिदैवं. अधिदैवं means विराट्. Along with विराट् देवता, so the entire स्थूलप्रपञ्च along with the विराट् देवता अनेन आत्मना, along with विश्व the

प्रथमपादचतुष्पात्वस्य in the 4 quarters. विवक्षितत्वात् should be included. So, when you look at the प्रथमपाद as विश्व, it should include what? विराट् also. Then what is the advantage? He says, एवंचसति व्यष्टिप्रपञ्चोपशमेऽद्वैतसिद्धिः। If this is not done, what will be the adverse consequence? Suppose I take my 4 पादाः विश्वतैजसप्राज्ञ and तुरीयं and I resolve the स्थूलशरीरं सूक्ष्मशरीरं and कारणशरीरं. I will be resolving विश्व into तैजस; तैजस into प्राज्ञ and प्राज्ञ into तुरीयं. And I will say I am the तुरीयं the अधिष्ठानं of this विश्वतैजस and प्राज्ञ. This विश्व means what? The individual waker dreamer and sleeper, I am the अधिष्ठानं. And every जीव will have his own विश्वतैजसप्राज्ञ. 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 आत्मबहुत्वाद्: So, I the consciousness am अधिष्ठानं of my शरीरत्रयं. You have a consciousness which is the अधिष्ठानं of your शरीरत्रयं. 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; अत्रुवेणु all-pervading आत्मा. And that is I why when योग philosopher says योगचित्तवृत्तिनिरोध; तदाद्रष्टुः 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 चित्तवृत्तिनिरोध you will abide in your आत्मा. Therefore, remember द्रष्टृस्वरूपे Many vedantic people are quoting that, forgetting the message of योगसूत्र. योगसूत्र doesn't talk about एकद्रष्टृरिवस्थानाम्, 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, माण्डूक्यउपनिषद् wants to abolish many विश्वाः by equating विश्व with विराट्. Once विश्व is equated with विराट् how many विराट्स are possible? स्थूलशरीरं can be many. स्थूलप्रपञ्चाः can be only one. Therefore, once विश्वविराट् ऐक्यम् is presented in the beginning itself, when you resolve विश्वतैजस and प्राज्ञ, you have parallelly resolved विराट् हिरण्यगर्भ and अन्तर्यामी. Then how many आत्मनः can be there? Only one आत्मा. Therefore, Sankaracharya says एवंचसति. once the plurality of विश्व is negated, by विराट् ऐक्यम्, सर्वप्रपञ्चोपशमे ~ along with शरीरत्रयं, you are resolving प्रपञ्चत्रयं 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. எல்லாருமும் ஒரே மாதிரி. We the अद्वैतिनः only talk about एकात्मावाद. So अद्वैतसिद्धिः And this not only Sankaracharya asserts in माण्डूक्य. In तैत्तिरीय also when पञ्चकोशविवेक is done, at the end of every कोश a ऋग्मन्त्र is quoted ततप्येषश्लोको भवति. In each ऋग्मन्त्र, अन्नमयकोश and अन्नम् the समष्टि are equated. अन्नाद्वैप्रजाप्रजायन्ते. Similarly, प्राणमयकोश and समष्टि प्राण, पराणान्देव अनुप्राणन्ति and there also Sankaracharya makes the same observation. व्यष्टिसमष्टि 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 आत्मबहुत्वं. A very important observation of Sankaracharya. I don't know whether you are getting the significance of this observation.

सर्वभुतस्थाश्चात्मैकोदृष्टः स्यात्त्व्यष्टिभूतानिचात्मनि | “यस्तुसर्वाणिभूतानि “(ई. उ. ६) इद्यादिश्रुत्यर्थ
उत्संहृतश्चैवंस्यात् | अन्यथाहिस्वदेहपरिच्छिन्नएवप्रत्यगात्मासान्ख्यादिभिरिवदृष्टः स्यात्तथाचसत्यद्वैतमितिश्रितिकृ
तोविशेषोनस्यात्, सान्ख्यादिदर्शनेनाविशेषात् | इष्यतेचसर्वोपनिषदां
सर्वात्मैक्यप्रतिपदगत्वं | अतोयुक्तमेवास्याध्यात्मिकस्यपिण्डात्मनोद्युलोकद्याङ्गत्वेनविराडात्मनाधिदैविकेनैकत्वम
भिप्रेत्यसप्ताङ्गत्ववचनम् |

So सर्वभुतस्थाश्चात्मा normally we talk about ऐक्यम् only at the चैतन्यम् level. At the स्थूलशरीर and
स्थूलप्रपञ्च level generally ऐक्यम् is not talked about. We talk about only the differences at the
व्यष्टिसमष्टि level. But here the unique approach is ऐक्यम् is started at the first level itself. Because
after knowing चैतन्यऐक्यम् we have to claim, I am विश्व also. I am विराट् also in keeping with that.
Therefore, he says सर्वभुतस्थाश्चात्मा-the consciousness which is inside every living being एकःदृष्टवत्
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 सर्वभुतस्थाश्चात्मासर्वभूतानिचात्मनि

सर्वभूतस्थमात्मानंसर्वभूतानिचात्मनि |

ईक्षतेयोगयुक्तात्मासर्वत्रसमदर्शनः | | ६- २९ | |

योमांपश्यति सर्वत्र सर्वं च मयि पश्यति |

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

sarvabhūsthamātmānaṃ 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
सर्वभूतानिचात्मनिदृष्टः स्यात् you have to supply. And this idea is there in ईशावास्यउपनिषद्यस्तुसर्वाणि
भूतानिआत्मनएवअनुपश्यति. सर्वभूतेषुचात्मानंततो न विजुगुप्सते is the ईशावास्यमन्त्रा no 6.इत्यादिश्रुत्यर्थः;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 व्यष्टिसमष्टि ऐक्यम् is not seen at
the beginning level itself if it is not seen. Then what is the possible problem? अन्यता otherwise

स्वसेहपरिच्छिन्नएवप्रत्यगात्माconsciousness 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 स्वसेहपरिच्छिन्नएवप्रत्यगात्मा the inner self will be misunderstood as confined to the body. Like what? सान्ख्यादिभिः; इव like the साङ्ख्या philosophers. Eventhough hesays आत्मा is all-pervading, they say आत्माs are many. So सान्ख्यादिभिः इवदृष्टः; स्यात्. It will be wrongly seen by us also. After स्यात्full stop. Then तथाच next sentence तथाचso what? If you say each one has got inner self. Then तथाचसतिअद्वैतंइतिश्रुतिक्रितोविशेषःनस्यात्. So here you should read the word properly सत्यद्वैतम्is there. You should not read as सत्यद्वैतंreal duality. We have to split it as सतिअद्वैतं. And सति must be read along withतथाच. तथाचसति. In such an eventuality, अद्वैतं iti the advaitic teaching, श्रुतिक्रितोविशेषः which is unique to the उपनिषद्, विशेषः. means what? The unique teaching of the उपनिषद् is what? आत्मा is one. आत्माएकत्वं is the uniqueness of वेदान्ता. And that unique vedantic teaching नस्यात्. 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. *அதுக்குப்படிப்பானே?* Therefore, for discovering द्वैतं, you don't have to study प्रस्थानत्रयमूलं, प्रस्थानत्रयभाष्यंतर्कमीमांसाव्याकरणwe 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 आत्माएकत्वविद्याप्रतिपत्तये. So, all of them will be missed. And the irony is, the साङ्ख्याphilosophers are आस्तिकाpeople accepting वेदान्ताप्रमाणम्. And वेदान्ता repeatedly says सआत्माशान्तंशिवंअद्वैतं 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 निर्विकल्पकसमाधिis not a great issue because he goes to निर्विकल्पकसमाधितo discover what द्वैतं or अद्वैतं. He goes intoनिर्विकल्पकसमाधितo arrive at द्वैतं. That is why we say निर्विकल्पकसमाधि can never establish द्वैतं. Why? The yogi went into निर्विकल्पकसमाधि and arrived at द्वैतं. That is why we don't give any importance to निर्विकल्पकसमाधि 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 *எங்கேயோபோயிடட்டுன்.* Let me get out of the समाधि. Let me wake up. So श्रुतिक्रितोविशेषः न स्यात्. Why? साङ्ख्यादिदर्शनेन अविशेषात् because वेदान्ता will not be different from अविशेषः. It means what? वेदान्ता will be the same as साङ्ख्या, योग etc. And that should not be our conclusion because इष्यतेचसर्वोपनिषदां when you analyse all the उपनिषद् we find all the उपनिषद् have got only one central message. यस्तु सर्वाणि भूतानि आत्मन् एवानुपश्यति. Yasmin next मन्त्रायस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः तत्र कोमोहकः शोकः एतत्त्वं *அப்பறம் என்ன?* एतत्त्वं अनुपश्यतः उपनिषद् is talking about, एकत्वं only. Therefore, सर्व उपनिषदां all the उपनिषद्, सर्व आत्म ऐक्य प्रतिपादकत्वं they are

only conveying आत्माएकत्वं as their central message. All the उपनिषद्ऽ are conveying आत्माएकत्वं as their central message. That you should never, never forget.

ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।

पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥

ॐशांतिःशांतिःशांतिः॥

011 -Chapter 1 Mantra 3

Page 31 last 7 lines.

अतोयुक्तमेव अस्य आध्यात्मिकस्य पिण्डात्मनः धु-

लोकाद्यङ्गत्वेन विराडात्मना आधिदैविकेन एकत्वमभिप्रेत्य सप्ताङ्गत्व-वचनम्। "मूर्धातेव्यपतिष्यत् (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 प्रथमपादः, 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 भागत्यागलक्षण 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 तुरीयचैतन्यम्. At the तुरीयम् level व्यष्टिसमष्टिभेद 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 व्यष्टिसमष्टिभेद 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, व्यष्टिसमष्टि equation at the प्रथमपादः level is a compromise done with an intention to equate the चैतन्यम् at the तुरीयपाद level. And not only this compromise has been done, this has to be done also, because if this व्यष्टिसमष्टिभेद is approved and retained, what will the परमानन्दशिष्या do? Retaining the व्यष्टिसमष्टिभेद at the त्रितीयपाद level, finally he will conclude the व्यष्टिसमष्टिभेद at the तुरीय level also. To avoid that problem and to avoid the problem of pluralistic आत्मा, each व्यष्टिपादत्रयम् has got one चैतन्यम् and there will be how many चैतन्यम्s? As many विश्वाःs 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. वाच्यार्थऐक्यम् 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 व्यष्टिसमष्टिभेद is retained in the beginning, ultimately, we have to equate the consciousness at the 4th level. विश्वविराट् are different, तैजसहिरण्यगर्भ 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 व्यष्टिसमष्टिभेद 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, मनोबुद्ध्यहंकारचित्तानिनाहमचिदानंदरूपःशिवोहम् 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 व्यष्टित्रयम्, शरिरत्रयम् and समष्टित्रयम् i.e. प्रपञ्चत्रयम् or विश्व, तैजसा, प्राज्ञा and विराट्, हिरण्यगर्भ, अन्तर्यामि, they have to be brought unto me and I should state मत्स्थानिसर्वभूतानिनचमत्स्थानि- all of them are in me and Therefore, I alone am putting on व्यष्टिवेशम् also and I alone am putting on समष्टिवेशम् 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 व्यष्टिसमष्टि 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, व्यष्टिसमष्टिऐक्यम् must be introduced in the 1st पाद itself. I hope you are getting the fine print.

Therefore, we saw in the last class, अतोयुक्तमेव 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 आत्मबहुत्वम्, 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 छान्दोग्यउपासना. 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. भूपादौयस्यनाभिर्विन्दसुरनिलस्चन्द्रसूर्योचनेत्रेकर्णावाशाःशिरोधौः - 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 व्यस्थउपासना as though it is समस्थविराट्. Do you understand? They are doing व्यस्थउपासना 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-leeउपासना it is a hollyउपासना. 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 - "मूर्धतिव्यपतिष्यत्इतिवचनात्।

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 व्यष्टिसमष्टिऐक्यम्. 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- "तस्यहवाएतस्यआत्मनःवैश्वानरस्यमूर्ध्वसुतेजाः, चक्षुर्विश्वरूपः, प्राणःपृथग्वर्त्मा, सन्देहःबहुलः, बस्तिरेवरयिः, पृथिव्येवपादौ" (छा. ५.१८.२) that मन्त्र which was quoted, it is the मन्त्र given by the क्षत्रियगुरु after telling that you are doing partial उपासना for which you will lose your corresponding limb. Therefore, how do you do your meditation - मूर्ध्वसुतेजाः, 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 "मूर्धतिव्यपतिष्यत्इतिवचनात्। 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 इत्यादिलिङ्गदर्शनात्- लिङ्ग means clue or indication.

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विराजाएकत्वम् उपलक्षणार्थं हिरण्यगर्भव्याकृतात्मनोः। उक्तं चैतद्ब्रु-

ब्राह्मणे "यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मम्" (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? - व्यष्टिसमष्टि ऐक्यम् rule discussed in प्रथमपाद, you can extend to the 2nd and the 3rd पाद also. So विराजाएकत्वम्- विश्वविराजएकत्वम् - उपलक्षणार्थं - is an indication, a clue for what? - हिरण्यगर्भव्याकृतात्मनोः - here we have to be careful. हिरण्यगर्भ and अव्याकृत are one is not the message. So, it looks as though हिरण्यगर्भव्याकृतात्मनोः एकत्वम् - No - It is हिरण्यगर्भ- तैजसएकत्वम् and अव्याकृतात्मा i.e. अन्तर्मयामि-प्राज्ञाएकत्वम्. 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 देवतादिसूक्ष्मशरीरम्, part of the पृथ्वी. So पृथ्वी the earth is स्थूलम् and behind this स्थूलपृथ्वी there is a corresponding पृथ्वीदेवता and पृथ्वीदेवता is the सूक्ष्मशरीरम् of पृथ्वी and that is called here तेजोमयोऽमृतमयः पुरुषः. Just as behind the सूर्य we perceive, सूर्यदेवता is there, सूर्यमण्डलम् is स्थूलशरीरम् and सूर्यदेवता is सूक्ष्मशरीरम्. Thus, the उपनिषद् talks about the सूक्ष्मशरीरम् behind the देवता and the सूक्ष्मशरीरम् behind the individual also in मधुब्राह्मणम् and thus talks about the सूक्ष्मऐक्यम् between व्यष्टि and समष्टि. So "यश्चायमस्यां पृथिव्यां देवतातेजोमयोऽमृतमयः पुरुषः- be very careful here. पुरुषः does not refer to आत्मा. पुरुषः means देवता and देवता always refers to the सूक्ष्मशरीरम्. It is तेजोमयः because चैतन्यप्रतिबिम्बम् is there, देवता is alive. That is why when you pray to सूर्यभगवान्, the सूर्यभगवान् listens to the prayer. How? Because behind सूर्यमण्डलम् which is स्थूलशरीरम् there is सूर्यदेवता the सूक्ष्मशरीरम् and प्रतिबिम्बचैतन्यम् is there. So अमृतमयपुरुषः and यश्चायमध्यात्मम् - the corresponding पृथ्वीदेवता which is the समष्टि, at the individual level behind every body. अध्यात्मम् means behind the individual body. Also, what is there is - the सूक्ष्मशरीरम् is there and the उपनिषद् uses तेजोमयोऽमृतमयः पुरुषः there also. So, what does that mean? The सूक्ष्मशरीरम् behind the body and the सूक्ष्मशरीरम् behind the earth. So, behind the व्यष्टिसूक्ष्म and समष्टिसूक्ष्म, 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 सःअयमेव, सः - it comes. अयमेवसः 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 व्यष्टिसमष्टिऐक्यम् is there. Therefore, तैजसहिरन्यगर्भऐक्यम् 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 कार्यम्, differences are resolved. So, since the differences are resolved in कारणावस्था, in कारणा, व्यष्टिसमष्टिभेद is not experienceable, recognizable. Therefore, they are one and the same. Therefore, he says सुषुप्ताव्याकृतयोःतुएकत्वं- and you should remember the previous one is द्वितीयपादः- justification of द्वितीयपादः - and this one is the व्यष्टिसमष्टिऐक्यम् as त्रितीयपादः. So सुषुप्ताव्याकृतयोः - अव्याकृताम् is another name for अन्तर्यामि or ईश्वरः. एकत्व - it is going to come in मांडुक्यउपनिषद् itself in मन्त्र No. 6 - एषसर्वेश्वरएषसर्वज्ञः- it is going to come. एकत्वंतुसिद्धमेव - 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, एकत्वंसिद्धमेव. 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।एवंच - OK through all these discussions what am I arriving at?

Sometimes शब्दझालम्महारण्यम् - 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.

एवंचसति - 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 त्रितीयपाद 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? अद्वैतम्भवति, भविष्यतिसिद्धम्भविष्यति - अद्वैतम्सिद्धम्भविष्यति - 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, उपशमेचअद्वैतम्- 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 द्वैतउपशम. That is why I said in the last class, the योग people also, like Patanjali, they resolve by talking about निर्विकल्पकसमाधि but in spite of निर्विकल्पकसमाधि, 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 द्वैतउपशम 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. समाधिअवस्था is followed by व्युत्थानअवस्था. 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. मत्स्थानिसर्वभूतानि- next statement - with eyes open- we will say नचमत्स्थानिभूतानि. Therefore, wherever the word उपशम comes, it can be ज्ञानेनउपशमः or ध्यानेनउपशमः? ज्ञानेनउपशमः or ध्यानेनउपशमः- which one we highlight? ध्यानेनउपशमः will not help. When ज्ञानेनउपशमः, गुरुशास्त्रउपदेशेनउपशमः - this Anandagiri says, the चकार says गुरुशास्त्रउपदेशेनद्वैतउपशमेअद्वैतसिद्धिः. 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 ध्यानेनउपशमःवाज्ञानेनउपशमःवा - if this is asked what should be the answer? - ज्ञानेनएव. ध्यानेनउपशमः is destruction, ज्ञानेनउपशमः is sublation. These two words if you can remember, I will be happy. Otherwise O.K. ध्यानेनउपशमः is destruction, ज्ञानेनउपशमः 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.

जागरितस्थानःबहिष्प्रज्ञःसप्ताङ्गःएकोनविंशतिमुखःस्थूलभुवैश्वानरःप्रथमःपादःभवति।।

Only add भवति and put a full stop.

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

स्वप्नस्थानोऽन्तःप्रज्ञःसप्ताङ्गएकोनविंशतिमुखःप्रविविक्तभुक्तेजसोद्वितीयःपादः।।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 अन्यपदार्थप्रधानो 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 -पञ्चप्राण, ज्ञानेन्द्रिया, कर्मेन्द्रिया. Therefore, that is also एकोनविंशतिमुखः - but instead of बहिष्प्रप्रज्ञः, it is अन्तःप्रज्ञः – because we are not earned extrovert but we are turned inwards, because the world is not a भौतिकप्रपञ्च, it is मानसप्रपञ्च. 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.

स्वप्नःस्थानम् अस्य तैजसस्य स्वप्नस्थानः। जाग्रत्प्रज्ञाऽनेकसाधना बहिर्विषया इव अवभासमानामनः-स्पन्दन-मात्रासती तथा-भूतंसंस्कारं 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. स्वप्नःस्थानम् अस्य तैजसस्य 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 तैजसस्यसः द्वितीयपादः 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 पञ्चप्राणेन्द्रियानि, 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 प्रारब्धकर्म, अविद्याकामकर्मभिः प्रेर्यमाणं – so activated by our कर्म, it projects a world. It is मानसप्रपञ्च, वासनामायाप्रपञ्च, 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 – नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरम्ज्ञानम्यस्यतुचक्षुरादिकरणा- 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 इन्द्रियसहायेनविषयाःप्रकशरूपाःभवन्ति. 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 प्रकशरूपम् - तेजोमयरूपत्वात्तैजसःइत्युच्यते. 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 फलव्याप्यच. So, this is the mechanism of dream.

Now look at the भाष्यम्, जाग्रत्प्रज्ञा –प्रज्ञा here means experiences, अनुभव . So जाग्रदनुभवःअनेकसाधनः- 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 – अनेकानिसाधनानियस्याः साप्रज्ञा. And बहिर्विषयाइवअवभासमाना – which experiences are centered on external objects. बहिर्विषया – again बहुव्रीहि – बहिःविषयाःयस्याःसाप्रज्ञा. 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 बहिर्विषयाइव? 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 बहिर्विषयाइवअवभासमाना - we see as external and मनः-स्पन्दन-मात्रा – all the experiences in the waking are in the form of thought modification. So घटअनुभवः means what? घटवृत्ति. पटअनुभवः means पटवृत्ति. दुःखअनुभवः means what- दुःखवृत्ति. 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-भूतसंस्कारं – 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. कार्यकारणसम्बन्ध is there. And what type of वासना? तथा-भूतं – very similar. Elephant experience will generate what वासना? Elephant वासना only and not donkey वासना. Therefore, तथा-भूतसंस्कारः.

ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।

पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥

ॐशांतिःशांतिःशांतिः॥

012- Chapter 1 Mantras 4-5

Page 32 मन्त्रा 4 भाष्यम् last 3 lines.

तन्मनस्तथासंस्कृतंचित्रितइवपटोबाह्यसाधनपेक्षमविद्याकामकर्मभिः प्रेर्यमाणं जाग्रद्भवभासते

The उपनिषद् is discussing चतुष्पात्आत्मा from मन्त्रा 3 onwards. Of those 4 पाद the first पाद in the form of जागरितस्थान 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 जाग्रत्अवस्था, the waker uses the mind and sense organs. And with the sense organs he becomes extrovert. And experiences the जाग्रत्प्रपञ्च the भौतिकप्रपञ्च. 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 जाग्रत्वासना, 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 जाग्रत्प्रपञ्च but all the precious जाग्रत्अवस्था. If we have lived 60 years, 60 years of जाग्रत्अवस्था 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. प्रारब्धexhaustion 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 जाग्रत्also, in स्वप्ना also. Two अवस्थाःs for भोग. One अवस्था for कर्म. And Therefore, Sankaracharya said in the last line बाह्यसाधनअनपेक्षं adjective to मनः; नपुंसकलिङ्गं. 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 देसअन्तकरणआकाशःतस्मिन्शेतेall the sense organs take rest in हृद्याकां. Therefore, the mind cannot use them. Therefore, Sankaracharya says बाह्यसाधन. Here साधन means इन्द्रियअनपेक्षं. Without relying upon them. And that mind is activated by whom? अविद्याकामकर्मभिःप्रेर्यमाणं. So, the mind is activated by the अविद्याwhich 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 अविद्याकामकर्मभिप्रेर्यमाणं. 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 जाग्रत्वात्. The dream is experienced exactly like जाग्रत् अवस्था. Up to this we saw, in the last class. Continuing.

तथा चोक्तं - 'अस्यलोकस्यसर्वावतोमात्रामपादाय' (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 श्रुतिवाक्यं 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? अस्यलोकस्यसर्वावतः मात्रं अपादाय. The mind extracts a portion of जाग्रत्प्रपञ्च, when it is going to dream. अस्यलोकस्य means जाग्रत्प्रपञ्चस्य, सर्वावतः the जाग्रत्प्रपञ्च which is associated with all the organs. And why do we say, जाग्रत्प्रपञ्च is associated with all the organs. Because this ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि etc. Are available in जाग्रत्प्रपञ्च. In स्वप्ना they are not. Therefore, जाग्रत्प्रपञ्च is called सर्वावतः; which means सर्वउपकरणसहितः associated with all the instruments. एकोनविंशतिमुखत्वं all the instruments. सर्वावतः is adjective to लोकस्यषष्ठीएकवचनम्. 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, अपादाय. The sentence is incomplete. In BU, it is completed. That स्वयंविहृत्यस्वयंनिर्मायस्वेनभासास्वेनज्योतिषाप्रस्वपितिअत्रायंपुरुषः स्वयंज्योतिर्भवति is the full वाक्यम्. Having extracted, the mind uses the संस्कार to project the external world is the BU वाक्यम्. Next quotation is from प्रश्नउपनिषद्, तथः. तथा means moreover. परेदेवेमनसि एकीभवति. इति प्रस्तुत्य. प्रश्नउपनिषद् 4th chapter 2nd मन्त्रा. It talks about स्वप्नावस्था, सुषुप्तिअवस्था and आत्मस्वरूपं. 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? परेदेवेमनसि एकीभवति. 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 वाक्यम्. अन्यत्रमना अभूवंन अदर्श. My mind was elsewhere. Therefore, I did not see the person who is standing right in front. अन्यत्रमना अभूवंन अश्रौषं. Therefore, mind lends light to sense organs.

Therefore, compared to the sense organs, mind is called supreme light. Therefore, परेदेवेमनसिएकीभवति. And this sentence is quoted for what purpose? To point out that during dream sense organs are not available. इतिप्रस्तुत्य. 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 शब्दस्पर्शरूपरसगन्ध in dream. If such a question is asked, प्रश्नोपनिषद् answer अत्रएषादेवः स्वप्नेमहिमानंअनुभवति. 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 सर्वात्मभाव as it were. Therefore, प्रश्नोपनिषद् says, महिमानंअनुभवति. So एषादेव; means the mind. स्वप्नेin स्वप्ना. अत्रand स्वप्ने should be connected अत्रस्वप्नेएषादेवः this powerful mind. अनुभवतिexperiences. स्वस्यमहिमानं 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 उपनिषद्emphasizes the mind as the experiencer. We have to add, backed by the चैतन्यं. इतिआथर्वणे. आथर्वणेmeans what? प्रश्नउपनिषद्. Why isप्रश्नोपनिषद् is called आथर्वणे? It belongs to अथर्वणवेद. And whatabout माण्डूक्यउपनिषद् don't scratch your head. अथर्वणउपनिषद्.

Continuing.

इन्द्र्यापेक्षयन्तःसत्त्वान्मनासस्तद्वासनारुपाचस्वप्नेप्रज्ञायास्यन्तःप्रज्ञः। विषयशून्यायांप्रज्ञायांकेवलप्रकाशस्वरूपायांविषयित्वेनभवतीतितैजसः। विश्वस्यसविषयत्वेनप्रज्ञायाःस्थूलायाभोज्यत्वं। इहपुनःकेवलावासनामात्राप्रज्ञाभोज्येतिप्रविविक्तोभोगइति। समानमन्यत्। द्वितीयःपादस्तैजसः।

So, with the previous para Sankaracharya concludes his commentary on the first word in the मूलस्वप्नास्थानः that has been commented. And the next one is अन्तःप्रज्ञःअन्तः। प्रज्ञःmeans 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. पश्यन्आत्मनिमाययाबहिरिवोत्भूतंयथानिद्रयाबहिःउद्भूतंइव. 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 whichstate? 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, अन्तःप्रज्ञः। Therefore, he says,

इन्द्रियअपेक्षया. 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 मानसः अन्तःसत्त्वात्. Therefore, तद्वासनारूपप्रज्ञायास्य. Sanskrit students. तद्वासनारूप should be connected with प्रज्ञः. So तद्वासनारूपप्रज्ञः means मनोवासनारूपप्रज्ञः. So, the experiences are in the form of वासनामय experiences. Which are in turn, internal. Therefore, यस्यसः अन्तःप्रज्ञः | So अन्तः बहुव्रीहिसमास. Sanskrit Student's अन्तःवासनारूपप्रज्ञः -प्रज्ञः means experiences यस्यसः 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 एकोनविंशतिमुखः; for those two words Shankaracharya's व्याख्यानं is at the end. समानं अन्यत्. The commentary for सप्ताङ्गः and एकोनविंशतिमुखः 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 एकोनविंशतिमुखः 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. Eventhough dreamer will not know this at the time of dream. Eventhough he doesn't recognise that, objectively analysing in the waking state, we know that, waker's objects are पाञ्चभौतिकं. 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. नानाचित्रघटोत्तरस्ति थडवदीपप्रभाभास्वरं ज्ञानं यस्य तु चक्षुरादिकरणद्वारा; 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 वृत्तिव्याप्ति 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 तेजोरूपविषयः. So the dreamer

experiences, तेजोरूपविषयः Dreamer experiences तेजोरूपविषयः are you able to follow? तेजोरूपविषय means चिदाभास is with dream tiger is associated with चिदाभास. Dream space I, dream time every dream object is naturally associated with चिदाभास. Therefore, प्रकाशरूपविषयः; तेजोरूपविषयः are experienced by me. Therefore, dreamer is called तैजसः. तेजोरूपविषयस्यविषयित्वात्. विषयी means experiencer. तेजोरूपविषयस्यविषयित्वात्तैजसः इति उच्यते. That is the sentence, very beautiful. विषयशून्यायां 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, व्याघ्रवृत्ति., it is associated with व्याघ्रविषयः. But the dream व्याघ्रवृत्ति is there. But there is no corresponding व्याघ्रविषयः: neither outside there is no tiger. And inside there is no place for tiger. And Therefore, it is केवलवृत्तिः विषयरहितवृत्तिः. Therefore, Sankaracharya says, विषयशून्यायां प्रज्ञायां. Here the word प्रज्ञः must be translated as experiences. All the experiences in dream are, without the relevant objects. And not only that. केवलप्रकाशस्वरूपायां. 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, केवलप्रकाशस्वरूपायां which is in the form of bright object. And the adjective केवल is to highlight the absence of objects. केवल means विषयरहितप्रकाशरूपायां. विषयित्वेन the dreamer, is the विषयी. विषयी means the experiencer of the dream experiences. So विषयित्वेन भवति इति तैजसः. So तेजोरूपविषयसंबन्धित्वात्तैजसः इत्युच्यते. And since there is no corresponding external object, all the dream objects are called सूक्ष्मविषयः; because the objects are in the form of bright thought only. Since the objects are in the form of thoughts they are called सूक्ष्मविषयः; whereas in the waking state, objects are स्थूलविषयः. 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? विश्वस्यसविषयत्वेन, since waker goes through the experiences along with a relevant external object. सविषयत्वेन means along with external object. प्रज्ञायां his experiences are called स्थूल experiences. And if you want a final distinction, स्थूल experiences are also वृत्तिरूपं only. Waker's experiences are also what? Thoughts only. Dreamer's 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 अवस्था, 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, सविषयवृत्ति is called स्थूल. निर्विषयवृत्ति 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, केवलवासनमात्रा 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. भुङ्गतेइतिभुक्कर्तृव्युत्पत्तिभुक्जकारान्तः पुल्लिङ्गःभुजशब्दःभुक्भुजौभुजःभुजंभुजौभुजःइतिरूपाणि. And समानम्अन्यत्. The other words are similar. And when he says other words which one? सप्ताङ्गः and एकोनविंशतिमुखः and then he concludes,द्वितीयःपादःतैजसः. This तैजसःis called the second, facet of आत्मा. Ok. I have to give the अन्वया. But अन्वया is easy.The मन्त्रा itself is in अन्वयाonly. Therefore,स्वप्नस्थानःअन्तःप्रज्ञःसप्ताङ्गःएकोनविंशतिमुखःजसःद्वितीयःपादःभवति. 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.

दर्शनादर्शनवृत्त्योस्तत्त्वाप्रबोधलक्षणस्यस्वापस्यतुल्यत्वात्सुषुप्तिग्रहणार्थयत्रसुप्तइत्यादिविशेषणं | अथवात्रिष्वपि स्थानेषुतत्त्वाप्रतिबोधलक्षणःस्वापोऽविशिष्टइतिपूर्वाभ्यांसुषुप्तंविभजते-

यत्रसुप्तोनकञ्चनकामंकामयतेनकञ्चनस्वप्नंपश्यतितत्सुषुप्तं | सुषुप्तस्थानएकीभूतःप्रज्ञानघनएवानन्दमयोह्यानन्दभुक्चेतोमुखःप्राज्ञास्त्रितीयःपादः ||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 firstsentence in the मन्त्रा defines सुषुप्ति or deep sleep. The उपनिषद् did not define जाग्रत्अवस्था because the उपनिषद् feels जाग्रत्अवस्था is evident. Therefore, it doesn't define. It only says जागरितस्थान is waker. It doesn't say what isजाग्रत् 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 firstsentence is the definition. यत्रसुप्तः 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 यत्रनकञ्चनकामंकामयतेनकञ्चनस्वप्नंपश्यति 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. अनाधिमाययासुप्तः यदाजीवपपुद्यते that is whyself-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 अज्ञानीपुरुषः. 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, प्रीयते-? 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 नकञ्चनकामं कामयते is a description to negate waking sleeper. And नकञ्चनस्वप्नप्रपश्यति 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 नकञ्चनकामं कामयतेनकञ्चनस्वप्नप्रपश्यतिBoth descriptions will exclude, dreamer. नकञ्चनकामं कामयतेनकञ्चनस्वप्नप्रपश्यतिboth 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 sleeper, will not exclude waker. Because every self-ignorant person is a sleeper, even if he is awake. And Therefore, since the word sleeper 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? नकञ्चनकामं कामयते excludes the waker अज्ञानी.नकञ्चनस्वप्नप्रपश्यति 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 sleeper will exclude the waker. Therefore, now look at this दर्शनअदर्शनवर्तयोः

OK. And again, an aside note. For this expression दर्शनअदर्शनवृत्तिः; 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 दर्शनवृत्ति means dream state. दर्शनवृत्ति; means dream state. Because dream state is a state in which a person has got दर्शनं of what? Dream. दर्शनरूपावृत्तिः यस्यां अवस्थायां सा स्वप्नावस्था, दर्शनवृत्तिः 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 अदर्शनवृत्तिः; is the name of सुषुप्तिअवस्था. See what Akramam Sankaracharya does? Why can't he simply say स्वप्नावस्थासुषुप्तिअवस्था. Uses the word दर्शनवृत्ति for स्वप्नावस्था. And अदर्शनवृत्ति for सुषुप्तिअवस्था. You know the reason. Because in सुषुप्तिअवस्था there is no दर्शनम्. अदर्शनरूपावृत्तियस्यांसा अदर्शनवृत्तिः. And सप्तमीद्विवचनदर्शनअदर्शनवर्तयोः means in dream and sleep state, तत्त्वअप्रबोधलक्षणस्य स्वापस्य. The conventional sleep. First, we are taking sleep as the conventional sleep. And what is the definition of conventional sleep? तत्त्वअप्रबोधलक्षणम्. 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 जाग्रत्पुरुषस्य अप्रबोधः. 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, सुषुप्तिग्रहणार्थं So to differentiate the conventional sleeper from the dreamer. Conventional dreamer, सुषुप्तिग्रहणार्थं must be translated as to differentiate the deep sleep from dream. स्वप्नसुषुप्तिविवेकार्थं 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; इत्यादिविशेषणं the उपनिषद् gives two descriptions in the मन्त्रा. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

ॐ शान्तिः शान्तिः शान्तिः॥

013 - Chapter 1, Mantra 5

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यत्रसुप्तोनकञ्चनकामं कामयतेनकञ्चनस्वप्नप्रपश्यति तत्सुप्तं
सुप्तस्थानेकीभूतः प्रज्ञानघनएवानन्दमयोह्यानन्दभुक्चेतोमुखः 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 भाष्यदर्शनादर्शनवृत्योः; previous page last para दर्शनादर्शनवृत्योः means in dream and sleep, तत्त्वअप्रबोधस्वापस्यतुल्यत्वात्. Here the word तत्त्वअप्रबोध 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 स्वापस्यतुल्यत्वात्. This ignorance of the surrounding is common for the dreaming sleeper also as well as the dreamless sleeper. तुल्यत्वात्सुप्तिग्रहणार्थं to exclude the dreaming sleeper and to separate the dreamless sleeper, what does the उपनिषद् do? यत्रसुप्तः इत्यादिविशेषणं-विशेषणं means two adjectives are used. What are the two adjectives? नकञ्चन कामं कामयते इति विशेषणं . Here the word विशेषणं means विशेषणद्वयं. नकञ्चन कामं कामयते इति नकञ्चनस्वप्नप्रपश्यति इति विशेषणद्वयं 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 word 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. उत्तिष्ठतजाग्रत 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 सुप्तः is translated as ignorant जीव. त्रिषुअपिस्थानेषु in all the three states तत्त्वअप्रबोधलक्षणःस्वापःअविशिष्टः 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 इतिपूर्वाभ्यां, 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 who doesn't dream is to exclude dreamer जीव. And once both of them are excluded, the word सुप्त; will refer to sleeper जीव: only. I hope I have communicated. I can't do more beyond this. Now we will go to the भाष्यं.

यत्रयस्मिन्स्थानेकालेवासुप्तो न कञ्चन स्वप्नं पश्यति न कञ्चन कामं कामयते | न हि सुषुप्ते
पूर्वयोरिवान्यथा ग्रहणलक्षणं 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 = यस्मिन्स्थानेकालेवा. 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 स्वप्नं 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 व्यतिरेकदृष्टान्तः; you have to translate इव as unlike. Unlike the waking state and the dream state, स्वप्नदर्शनं विद्यते. There is any dream. And what is the माण्डूक्य definition of dream? माण्डूक्य has got special definition. अन्यथा 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 तुरीयं is the take so other than that if you say I am a waker we are all in dream only. Therefore, अन्यथा ग्रहणलक्षणं mistake which is otherwise called स्वप्नं 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; इन्द्रियविषयः न कामयते - one doesn't desire a sense object. So कामो वा कश्चन विद्यते. So तद्सुषुप्तं भवति. Thereafter fs. And then तदेतत्सुषुप्तं स्थानं अस्य in that sentence Sankaracharya has gone to the second half of the मन्त्रा. सुषुप्तस्थान एकीभूतः; 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 सुषुप्तिस्थान. Therefore, तदेतत्सुषुप्तं must be the next para. तदेतत्सुषुप्तं must be in the next para. And Sankaracharya says सुषुप्तस्थानं बहुव्रीहिसमास. 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 जागरितस्थान etc. when the consciousness is illumining the waking state it is called प्रथम पाद. When it is illumining the dream state it is called स्वप्नस्थान: 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 वस्तुभेद; it is only औपादिक भेद: Standpoint alone is different. There is no difference in consciousness per se. So अस्य इति सुषुप्तिस्थान:

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. जाग्रद् द्वैदं and स्वप्नद्वैदं 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 स्वप्नप्रपञ्च 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? सुषुप्तिअज्ञानम् has enveloped the द्वैदप्रपञ्च. So, the सुषुप्तिअज्ञानम् or मूलाविद्या has enveloped the जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च 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. नैशतमः नैशं means –निशायांभावःनैशंNocturnal. Nightly darkness. नैशंmeans nightly. Word is nocturnal. I am translating it as nightly darkness. When the darkness envelopes the whole area, eventhough differencesare there,as far as my experience is concerned the whole world becomes one un-differentiated mass. एकीभूतः. So Therefore, Sankaracharya compares अविद्यातमः to नैशतमःIn both अविद्याआत्माः and नैशतमः duality doesn't disappear. But duality is enveloped. Therefore, for our experience it becomes and un-differentiated non-dualistic mass. Look at this. स्थानद्वयंप्रविभक्तद्वैदजातं. The entire group of duality जातं means group. Which is differentiated in स्थानद्वयः means both in the waking and aswell as in the dream. So, the waking duality and dream duality. मनःस्पन्दितंwhich 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 allightsare 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 द्वैदजातं-तथारूपापरित्यागेना without actually becoming a mass. तथारूपं means the differences. Without actually giving up the differences. But experientially it has become अविवेकआपन्नं. I am not able to differentiate the duality due to what? The envelopment of avidya. And what is the example. नैशतमोग्रस्तम्अहइव. अहः means day time. नकारान्तः नपुंसकलिङ्गअहन्शब्दःअहःअह्नीअहनी, अहानिअहःअह्नी, अहनीअहानि, अह्नाअहोभ्यांअहोभिः is the रूपं. Here अहःप्रथमाविभक्तिएकवचनं.Like the अहः here अहः refers to what? The dualistic day. As just as the dualistic day नैश तमोग्रस्तं. 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 अविद्यातमः.नैशतमः also envelopes. अविद्यातमः also envelopes. द्वैदं remains द्वैदं. But experientially it becomes एकीभूतं. Therefore,सप्रपञ्चं. The entire duality alongwith 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 द्वैदंएकीभूतंhas become an un-differentiated mass. इति उच्यते. The उपनिषद् saysit is a figurative expression. There is no actual resolution. Actual dissolution happens when? महाप्रलयं.

Continuing

अतएवस्वप्नाजाग्रन्मनःस्पन्दनानिप्रज्ञानानिघनीभूतानीवसेयमेवास्थाविवेकरूपत्वात्प्रज्ञानघनउच्यते।

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 एकीभूता; refers to the dissolution of objects. प्रज्ञानघनः refers to the dissolution of the experiences. One is external dissolution. Another is internal dissolution. वृत्तिविषयएकीभावः. वृत्तिजाना एकीभावः.अर्थाध्यासएकीभावः ज्ञानाध्यासएकीभावः. If you remember these two words, it is as good as I have got मोक्षा. Otherwise

also ok. So एकीभूतः refers to अर्थाध्यासएकीभावः. And प्रज्ञानघनः refers to ज्ञानाध्यासएकीभावः. That is what is said here. अतएवस्वप्नजाग्रन्मनःस्पन्दनानिमनःस्पन्दनम् means वृत्तिज्ञानाध्यासम्. Which are available in both जाग्रत् and स्वप्न. प्रज्ञानानि which are called experiences. प्रज्ञानानि means वृत्तिज्ञानानि. अनुभावरूपाणि. विशेषअनुभावरूपाणि. घनीभूतानीइव They are solidified as it were. Not actually solidified. But because of enveloping it appears solidified. That is why इव. घनीभूतानीइव. So, we can for convenience we can write a verb and full stop. घनीभूतानीइव भवन्ति. भवन्ति you supply and put a full stop. Then next साइयं 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-प्रमातृप्रमाणप्रमेयविकल्पः न सन्ति. That is why we say; no knowledge is possible why? The every knower प्रमाता is the cause. साइयमृपत्वात् 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. घनं means mass. What is the mass? Un-differentiated.

Continuing

यथारात्रौ नैशनतमसाविभज्यमानं सर्वघनमिव तद्वत्प्रज्ञानघन एव | एवशब्दान्नजात्यन्तरं प्रज्ञानव्यतिरेकेनास्तीत्यर्थः

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So यथारात्रौ already he has given the example before in the top line of the page नैशनतमोग्रस्तां that word he is explaining here. So यथारात्रौ निशायां निश and रात्रि are synonymous. रात्रौ नैशनतमस् because of the darkness caused by the night. Nightly darkness. सर्वं अविभज्यमानं, everything is not separable. The mind can separate them. सर्वघनमइव. 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 एवशब्दात् 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. नजात्यन्तरं 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.

यद्वैतन्नपश्यति पश्यन् वैतन्नपश्यति न हि द्रष्टुं द्रिष्टे विपरिणो भो विद्यते अविनाशित्वत्नरुधवत्नरुधत्त्वितीयं स्तिततो न्यत् अन्तरं. - स्वयं ज्योतिर्ब्रह्मणं. 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 स्वयंज्योतिर्ब्रह्मणंसुषुप्ति is elaborately discussed यद्वैतन्नपश्यति. All सुषुप्ति description only. And मात्रंउपजीवन्ति and all the आनन्दा experienced are the आनन्दा obtained in सुषुप्ति. स्वयंज्योतिर्ब्रह्मणंसुषुप्ति explains प्राज्ञा as तुरीयम् itself because experientially we don't have a कारणशरीरं; 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 प्रज्ञानघनएव. So एवशब्दात्नजात्यन्तरंप्रज्ञानइतिव्यतिरेकेण 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. Eventhough 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, Inot 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 दुःखअभावात् दुःखअभावात् 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? विषयविषयीआकारस्पन्दनं. विषयmeans objects. विषयीmeans 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; आयास: means struggle. आयासदुःख. That pain of the struggle. अभावात्. Is not there in sleep. Therefore, आनन्दमयः; this person is saturated with आनन्दा. मायात्प्राचुर्यार्थे. प्रायस् means प्राचुर्य predominant. But Sankaracharya is careful. It is not original आनन्दा. Then sleep will give मोक्षा. Therefore, he adds, नआनन्दा: एव. It is not original आनन्दा. Because original आनन्दा is non-experiential. सुषुप्तिसमाधिआनन्दा 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 साक्षीचैतन्यंयद्वैतन्नपश्यतिपश्यन्वैतन्नपश्यतिनहिद्रष्टुर्द्रिष्टे is the Brihadaranyaka वाक्यम्. So that state of आनन्दा, relaxed state, is illumined by the साक्षीचैतन्य 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 यथालोके 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? ஆனந்தமாஇருக்காள். 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 आनन्दस्वरूप; 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 अनायासरूप 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 अनायासरूप 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 मात्रा उपजीवन्ति etc. And thereafter in BU, आनन्दा मीमांसमन्त्रा comes. मनुष्यानन्दागन्धर्वानन्दा, 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 पूर्णात्पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

ॐ शान्तिः शान्तिः शान्तिः॥

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Page 35 भाष्यं last 5 lines

यथालोकेनिरायासस्थितःसुख्यानन्दभुगुच्यतेऽत्यन्तानायासरूपाहीयंस्थितिरनेनानुभूयतइत्यानन्दभुक्“एषोऽस्यपरमआनन्दः”(बृ.उ.४ । ३ । ३२)इतिश्रुतेः ।

The third भाष्यं is defined in this 5th मन्त्रा. Sankaracharya commenting upon that. has to come the word आनन्दभुक्.सुषुप्तस्थानःएकीभूतः प्रज्ञानघनःएवआनन्दमयः 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 यथालोकेनिरायासस्थितः; सुखीआनन्दभुक्उच्यते. When you have to add तथा since the sentence starts with यथातथाअत्यन्तानायासरूपाहिइयंस्थितिःअनेनअनुभूयतेइति.इतिहेतोःहेत्वर्थेइति. Because of this reason we say प्राज्ञ is आनन्दभुक्. That he is experiencing आनन्दा we come to know by अर्थापत्तिप्रमाणं. 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.कारणशरीरवृत्ति we accept.A thought in कारणशरीरं relevant to the experience of अज्ञानं and आनन्दा. Therefore,कारणशरीरवृत्ति otherwise called अविद्यावृत्ति is there. And the object of experience is अज्ञानं and आनन्दा: Therefore, in वेदान्ता we accept त्रिपुटी in सुषुप्ति. But the त्रिपुटी is in सूक्ष्म form. Therefore, we call it निर्विकल्पकअवस्था. Not strictly निर्विकल्पकम्. But it is अव्यक्त. सविकल्पकअवस्था 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. “एषोऽस्यपरमआनन्दः”इतिश्रुतेः।.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.

स्वप्नादिप्रतिबोधिचेतःप्रति द्वारीभूतत्वाच्चेतोमुखः।बोधलक्षणंवाचेतोद्वारंमुखमस्यस्वप्नाद्यागमनंप्रतीतिचेतोमुखः।

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 स्वप्नविशेषअनुभवः and जाग्रत्विशेषअनुभवः is the meaning of the word चेतः विशेषअनुभवः or particular experiences caused by वृत्तिज्ञानं. And this विशेषअनुभवः is there in जाग्रत्अवस्था also and that is there in स्वप्नावस्थाalso. विश्व also has विशेषअनुभवः.तैजस also has विशेषअनुभवः. Now the word चेतोमुखः means

प्राज्ञ is the corridor, the link connecting स्वप्नविशेषअनुभवः and जाग्रत्विशेषअनुभवः. So that means from स्वप्नविशेषअनुभवः one doesn't directly go to जाग्रत्विशेषअनुभवः. Similarly, vice versa. जाग्रत्विशेषअनुभवः also. From that one doesn't directly go to स्वप्नविशेषअनुभवः. For both there is an intermediary corridor. प्राज्ञ is the corridor. Therefore, स्वप्नविशेषअनुभवः 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 स्थूलशरीरं. and re-identify with सूक्ष्मशरीरं. 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 प्राज्ञअवस्था. 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 स्थूलशरीरं and सूक्ष्मशरीरं are कार्यम्. And प्राज्ञ comes under what? कारणभाष्यः: because कारणशरीरं 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, विश्वतैजसयोः कार्यत्वात्, कारणद्वारा एव अन्यतरप्राप्तिः भवति. Therefore, प्राज्ञ becomes मुखम्. मुखम् means corridor. The gateway linking विश्व and तैजस. So स्वप्नजाग्रत्विशेषअनुभवयोः मुखद्वारं इति. षष्ठीतत्पुरुषसमासाः; is the first interpretation. That is what is given here स्वप्नादिप्रतिबोधचेतः | प्रतिबोधचेतः means विशेषज्ञानं, विशेषअनुभवः for that द्वारीभूतत्वात्. Since प्राज्ञ is the corridor connecting link, चेतोमुखः इत्युच्यते | चेतसोमुखं चेतोमुखं. This is interpretation one.

Now the second interpretation is कर्मधारयसमासा. In this interpretation, चेतः means चैतन्यं. Not विशेषज्ञानं. But स्वरूपज्ञानं. And मुखम् means द्वारम् or gateway. And it is बहुव्रीहिसमास | चेतः स्वरूपचैतन्यं एव मुखद्वारम्यस्य 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 विशेषज्ञानं is possible. Consciousness alone is the means to get विशेषज्ञानं because consciousness alone, associated with वृत्ति, becomes विशेषज्ञानं | चैतन्यं + घटवृत्ति = घटविशेषज्ञानं | चैतन्यं + पटवृत्ति = पटविशेषज्ञानं. Any विशेषज्ञानं is possible only when चैतन्यं is there. Thus, प्राज्ञ uses its चैतन्यं, as the doorway or the means to become विश्व with विशेषज्ञानं and तैजस with विशेषज्ञानं. Therefore, चैतन्यं एव द्वारम् | विश्वतैजसविशेषअनुभवंप्रति | चैतन्यं एव द्वारम्यस्य which is बहुव्रीहिसमास. 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; बोधलक्षणं वा here in the second interpretation. बोध means स्वरूपचैतन्यं. The first interpretation चेतः means वृत्तिज्ञानं. In the

second, चेतः means स्वरूपज्ञानं. And Sankaracharya says word बोधलक्षणं | बोध means स्वरूपज्ञानं 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 अज्ञानं is there. Therefore, who is प्राज्ञः? None other than जीव with total ignorance. This is one interpretation we give in Tatva Bodha and वेदान्तसार 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 वेदान्तसार. 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 सर्वज्ञानाति प्राज्ञः | ईश्वरः and प्राज्ञः एव प्राज्ञः इति उच्यते. स्वार्थे धीर्गः न प्रकर्षेण अज्ञः प्रकर्षेण प्राज्ञः. And that is the interpretation Sankaracharya gives. We will read.

भूत भविष्यत् ज्ञातृत्वं सर्वविषयज्ञातृत्वमस्यैति प्राज्ञः ।

सुषुप्तोऽपि हि भूतपूर्वगत्या प्राज्ञोच्यते । अथवा प्राज्ञत्तिमात्रमस्यैवासाधारणं 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 सर्वविषयज्ञातृत्वं 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, सर्वविषयज्ञातृत्वं 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, सर्वविषयज्ञातृत्वं, 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, eventhough 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 विश्वअवस्था and तैजसअवस्था. Keeping the knowerhood available in विश्व and तैजसअवस्था and remembering that, that knowerhood alone is potentially available in प्राज्ञअवस्था, 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. अथवा, प्राज्ञप्तिमात्रम् अस्य असाधारणरूपम् | प्राज्ञ is of the nature of pure consciousness. It is close to or as good as तुरीयं itself. अस्य असाधारणरूपं 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. विशेषज्ञानं is there in विश्व and तैजस. Therefore, सामान्यज्ञानं is overshadowed. Therefore, he says इतरयोः for the other two, for the other two means, विश्व and तैजस. विशिष्टविज्ञानं अस्ति. There is विशेषज्ञानं, वृत्तिज्ञानं. Therefore, what does वृत्तिज्ञानं do? It overpowers the स्वरूपज्ञानं, whereas for a प्राज्ञ the विशेषज्ञानं 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 एषोऽन्तर्याम्येषयोनिः 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.

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हिस्वरूपावस्थः सर्वेश्वरः साधिदैविकस्य भेदजातस्य सर्वस्येशिता नैतस्माज्जात्यन्तरभूतोऽन्येषामिव | प्राणबन्धनं हि सोम्यमनः" (छा उ ६ ८ २) इति श्रुतेः |

एषहि this प्राज्ञ remains in his own कारणस्वरूपं ईश्वर स्वरूपं. Because whenever कार्यम् resolves, it goes back to the कारणस्वरूपं only. So एषहि means this प्राज्ञ alone. स्वरूप अवस्था: is abiding in his कारणस्वरूपं, 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? भेदजातस्य the creation consisting of the entire differentiated universe or plurality. भेदजातम् 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. ज्ञानेन्द्रियदेवता, कर्मेन्द्रियदेवता; अन्तकरणदेवता: | For all the देवताः also this प्राज्ञ alone is the controller. भीषास्मात्वातः पवते etc. Therefore, साधिदैविकस्य along with the देवता: he is the ruler. And एतस्मात्जात्यन्तरभूतः न; there is no other material thing other than ईश्वर | सदेवसोम्य 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 जातिअन्तरभूतः 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 जात्यन्तरभूतः 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 प्राणबन्धनं हि सोम्यमनः; 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. प्राणबन्धनं | 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 मनउपाधिकजीवः, प्राणउपाधिकईश्वरे 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 समष्टिकारणम् 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 सर्वभेदावस्थोज्ञातेत्येष सर्वज्ञः | एषोऽन्तर्याम्यन्तरनुप्रविश्य सर्वेषां भूतानां नियन्ताप्येष एव | अतएव यथोक्तं स भेदं जगत्प्रसूयत इत्येष योनिः सर्वस्य | यतएवंप्रभावश्चाप्यस्वप्नप्रभवाप्ययौ हि भूतानमेव || ६ ||

So, in the Adyar class, I am doing पञ्चदशी. So, therein 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 चित्रदीपप्रकरणम् 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 सर्वभेदअवस्था: remaining in every state of every जीव. Identified with every जाग्रत्अवस्था and every स्वप्नाअवस्था of every जीव. सर्वेषुभेदेषु अवस्थानांयस्य. 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 अनुप्रविश्यसर्वेषांभूतानां. The controller of all the living beings. And there **Vidyaranya** explains how ईश्वर controls all the living beings. Because in all the **KS**, the पुण्यपापकर्माणि are there gradually fructifying. Through the fructifying कर्मा, not independently, through the कर्माणि of each जीवईश्वर makes one जीवhealthier. Another जीवmore sick. How? Through the पुण्यंand पापं. ईश्वरalone gives all the experiences. Therefore, he is the controller through the कर्मा-string. The invisible string of कर्मा, is the medium through which प्राज्ञईश्वर controls विश्व and every तैजसा. So सर्वेषांभूतानानिन्यन्तयामि means नियन्त, controller. अन्तः means what? He controls, not sitting in Vaikunta. He controls by remaining within everyone. ईश्वरसर्वभूतानांहृद्देशेअर्जुनतिष्ठति | भ्रामयान् सर्वभूतानिन्यन्त्रारूढाणिमायया. A he quotes that श्लोकाalso. Each word **Vidyaranya** very elaborately analyses. अन्तर्यामी particularly, very elaborately. Then what is the last description? एषयोनिः; योनिः means उपाधानकारणं material cause. Therefore, **Sankaracharya** says अतः एव, being प्राज्ञः, the समष्टिकारणा sariram, यथोक्तसभेदंजगत्प्रसूयते. This ईश्वर alone generates. प्रसूयते means generates. Because समष्टिकारणा sariram generates what? समष्टि **STS** and समष्टि **SKS**. And समष्टि means total. So यथोक्तं - यथोक्तं means previously mentioned in the first two पादाः. सभेदंजगत् the universe with all the differences. And why does he give this adjective. Because in कारणावस्था differences are invisible, whereas in तैजसाविश्वअवस्था the differences are three-fold आध्यात्मिकं, आदिदैविकं, आदिभौतिकं | सभेदंजगत्प्रसूयते generates इति एषः सर्वस्य योनिः. And what do you mean by सर्वभूतानां उपाधानकारणम्? He defines. उपनिषद् itself defines यतएवंअतः Therefore, प्रभवश्चाप्याप्यस्य | प्रभवाप्ययौ. प्रभवः means श्रिटिकारणं. अपाप्ययः means लयकारणम्. द्वन्ध्वसमासप्रभवश्चाप्याप्यश्च. प्रभवाप्ययौ. So, this ईश्वर is श्रिटिकारणम्. As well as लयकारणम्. The third one we have to supply. Which one स्थितीकारणं also. Of what? भूतानां; of all living beings. So thus, third पाद is अभिन्ननिमित्तउपाधानकारणम् of the entire universe.

And an aside note. The word सर्वज्ञः and सर्वेश्वरः refer to निमित्तकारणम्. And योनिः; refers to उपाधानकारणम्. Thus, one ईश्वर is both intelligent and material cause of everything. And Therefore, we say विश्व and तैजसा are कार्यपादं. And प्राज्ञ is कारणपाद. The word पादः don't forget. We have said that atma has got 4 पादाः. सोऽयं आत्माचतुष्पाद्. We have seen प्रथम and द्वितीयपादः. Both come under कार्यं product. प्राज्ञ the third one is कारणपाद and तुरीयं will be कार्यकारणविलक्षणपादः 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 मन्त्राः of the उपनिषद्. I will give you the anvaya of these two मन्त्राः.

In fact anvaya is the same only

**यत्रसुप्तः कञ्चनकामंनकामयते | कञ्चनस्वप्नं पश्यति, तत्सुषुप्तं (भवति). सुषुप्तस्थानः एकीभूतः
प्रज्ञानघनः एव आनन्दमयः हि आनन्दभुक्चेतो मुखः 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). (अनत्रयमिनाकरन्तः) एषः सर्वस्य योनिः ; (भवति). (एषः
) हि भूतानां प्रभवाप्ययौ (भवति). OK. we will enter into the कारिका: in the next class.

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

015- Chapter 1, Mantras5-6

Page 37 भाष्यं first para last 3 lines.

यतएवंप्रभवश्चापियश्चप्रभवाप्ययौहिभूतानामेषएव॥६॥

The उपनिषद् introduced 2 enquiries in the first 2 मन्त्राः. And they are ओंकारविचार and आत्माविचार. चतुर्मात्राओंकारविचार; चतुष्पाद्आत्माविचार they were introduced. And thereafter the उपनिषद् starts the enquiry in the reverse order. Even though ओंकारविचार was introduced first, आत्माविचार, was introduced second, the उपनिषद् starts first with आत्माविचार. From the third मन्त्रा onwards. And आत्मा was presented with चतुष्पाद् having 4 quarters. And each मन्त्रा introduced one quarter. Third मन्त्रा introduced प्रथमपाद. Which is विश्व, वैश्वानरः so प्रथमपाद we have to understand as विश्व-वैश्वानर. Because we are not differentiating the waker and जाग्रत्प्रपञ्च. Together we are taking as प्रथमपादः then 4thमन्त्रा talked about तैजसहिरण्यगर्भ. 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 5thमन्त्रा is व्यष्टिसुषुप्ति was defined and सुषुप्तिस्थानः was presented as the प्राज्ञाः. And later that प्राज्ञा is equated with अन्तर्यामीईश्वर. That is कारणईश्वर in मन्त्रा no 6, which alone we completed in the last class. Therefore, 5thमन्त्रा and 6thमन्त्रा 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, सर्वअन्तर्यामीसर्वकारणम्, कारणम् is termed as योनिः. And सर्वज्ञः and सर्वान्तर्यामि refers toसर्वज्ञः and सर्वेश्वरः refer to निमित्तकारणम्, सर्वयोनिःrefers to उपाधानकारणम्. And that was completed in the last class. We saw the भाष्यं, यतः एवम and we have to complete that by adding अतः |यतः एवंअतः |प्रभवाप्ययौहिभूतान्यतः means यस्मात्योनिः भवतियस्मात्एषःउपाधानकारणम्भवति, तस्मात्एषः भूतानांप्रभवः प्रभवः means श्रिट्टिकारणम्, आप्ययः means लयकारणम्.

Then as an aside note we should differentiate निमित्तकारणम् and उपाधानकारणम्. निमित्तकारणम् is defined as श्रिट्टिकारणम्, उपाधानकारणम् is defined as श्रिट्टिस्थितिलयकारणम्. That is why प्रभवआप्ययौहिभूतानां. So with this the first three पादाः have been talked about which is called अध्यारोपप्रकरणम्. Now the 4thपाद will have to be revealed by अपवाद. The negation of all the three pairs. विश्वविराट्, तैजसहिरण्यगर्भ, प्राज्ञाअन्तर्यामी. माण्डूक्यis 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 7thमन्त्रा which defines the 4thपाद, the तुरीयं. And now we are getting as I said in the last class, **GPA's**कारिकाः. Just analysing the first three पादाः. And we should note **GPA**कारिकाः 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's word by word. It is an analysis of the उपनिषद्'s teaching. Only **Sankaracharya** is commenting word by word. **GPA** only analyses this. And that is going to be the following nine कारिकाःs. So we have to count as no.1. मन्त्रा6 is over. कारिकाःone begins. Up to कारिकाः 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:.

अत्रैतस्मिन्यथोक्तेऽर्थएतेश्लोकाभवन्ति

So here अत्रैतेश्लोकाःभवन्ति is a sentence of **GPA**. Not **Sankaracharya**. अत्रैतेश्लोकाःभवन्ति is **GPA's** words. **GPA** says अत्र- with reference to the first three पादाः etc. श्लोकाः means etc.कारिकाःor एताः कारिकाः The following कारिकाःभवन्ति. 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. अत्रभाष्यकार quotes that= एतस्मिन्अर्थे. with reference to the teaching, what type of teaching? यथोक्ते mentioned in the above उपनिषद्मन्त्रा. So with reference to the teaching विषयसप्तमी.अत्रis विषयसप्तमी. With reference to the teaching occurring in the उपनिषद्मन्त्रायथोक्ते - which was seen until now. And what are the उपनिषद्मन्त्राःwith reference to the three पादाः. यथोक्तेअर्थे means त्रिषुपादेषु. एतेश्लोकाःthe following कारिकाः occur. We will enter the कारिका:.

बहिष्प्रज्ञाःविभुःविश्वोह्यन्तःप्रज्ञस्तुतैजसः।घनप्रज्ञःतथाप्राज्ञएकएवत्रिधास्मृतः॥१॥

So **GPA** makes general observation regarding all the three पादाः from मन्त्रा no 3 to मन्त्रा no 6. And what is the प्रथमपादः बहिष्प्रज्ञाः विभुः विश्वप्रथमपादः 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 विराट्अभिन्नः विश्व. The waker who is non-different from the विराट्, and who is बहिष्प्रज्ञाः who is with the consciousness turned outwards? Is the प्रथमपादः that we have to supply. भवति. So this is the summary of मन्त्रा no 3. जागरितस्थानोबहिष्प्रज्ञासप्ताङ्गएकोविंशतिमुखःthat 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 द्वितीयःपादः अन्तप्राज्ञाः तैजसः तृतीयःपादः 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,तैजसः. तेजोमयअन्तकरणवृत्तिरुपत्वात्, तैजसःand you have to supply who is non-different from हिरण्यगर्भः | हिरण्यगर्भअभिन्नः | 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 द्वितीयःपादः Then what is तृतीयपादः घनप्रज्ञःSo तृतीयपाद is sleeper in which all differentiating experiences are resolved. प्रज्ञानघन is in the मन्त्रा. For the sake of metre, प्राज्ञाघन. **GPA** reverses and says घनप्राज्ञाः घनम् means undifferentiated; not heavy. घनmeans undifferentiated mass of consciousness in which all experiences are there. प्रमातृप्राज्ञा,प्रमाणप्राज्ञा,प्रमेयप्राज्ञा. All the differentiating experiences are dissolved into one. And that one is प्राज्ञाः who is non-different from ईश्वर. That we have to supply. ईश्वरअभिन्नः प्राज्ञाः घनप्राज्ञाः तृतीयपादः भवति. And then he adds a note which is not there in the मन्त्राwhich 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 तुरीयं. Therefore, एका: तुरीयः एव. Eventhough तुरीयं 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 कारिका: also. So now we will see, Acharya's भाष्यं.

बहिष्प्रज्ञइति।पर्यायेण त्रिस्थानत्वात्सअहमित्तिस्मृत्याप्रतिसन्धानाच्चस्थानत्रयव्यतिरिक्तमेकत्वं 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. Eventhough 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. एकत्वसिद्धिः each one is a हेतु. पर्यायेण त्रिस्थानत्वात् एकत्वसिद्धिः.

Then the second argument is सोऽहंइतिस्मृत्याप्रतिसन्धानात्. 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 प्रत्यभिज्ञावाक्यं. What is प्रत्यभिज्ञावाक्यं. सः अहंअस्मि. The impossible equation of waker, dreamer, and sleeper, is made by, the waker, through the प्रत्यभिज्ञावाक्यं. And what is the प्रत्यभिज्ञावाक्यं? 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 देवदत्ताः 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 भागत्यागलक्षण. Through भागत्यागलक्षण 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 भागत्यागलक्षण. 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. स्वप्नावस्था अभिमान dreamerhood. सुषुप्ति अवस्था अभिमान sleeper hood. अभिमानत्रयनिषेदे अभिमानं means what? Identification. Then what is left behind? अभिमानरहितचैतन्यं तुरीयं. So thus प्रत्यभिज्ञा reveals, the तुरीयं 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 प्रति सन्धानात् 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 तुरीयं behind the three is established. So तुरीयं is different from all these three. And तुरीयं 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 स्थूलशरीरं because स्थूलशरीर अभिमान. Dreamer's problem belongs to **sookshma karana sariram**; because सूक्ष्मशरीर अभिमान. Sleeper's problem of ignorance belongs to karana sareeram because of कारणशरीर 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** स्वयंज्योतिर्ब्रह्मणं where अवस्थात्रयविचारः is there. And there an example is given महामत्स्य्यादिदृष्टान्तश्रुते. तद्यदामहामत्स्यउभेकूलेअनुसंचरति पूर्वञ्चापरञ्चएवमेवायंपुरुषःउभावन्तावनुसञ्चरतिस्वप्नान्तञ्चबुद्धान्तञ्चइतिमन्त्रः। 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 जाग्रत्अवस्था. Sometimes it goes to not to the bank. Near the left bank. स्वप्नावस्था. And sometimes it is in the middle सुषुप्तिअवस्था. 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, अनन्वागतंपुण्येन अनन्वागतंपापेन तीर्णो हितदासर्वान्शोकं हृदि स्य भवति. In this मन्त्रा, अत्र पिता भवति माता माता लोका- after telling all these things, अनन्वागतंपुण्येन; अनन्वागतंपापेन तीर्णो हितदासर्वान्शोकं हृदि स्य भवति इति आत्मनः असन्गात्वं revealed, through महामत्स्यदृष्टान्तः आत्मनः असङ्गत्वं. आत्मा is not अवस्थात्रयवान्. It is अवस्था त्रया साक्षि. What is the difference? If you say अवस्थात्रयवान् associated with अवस्थात्रयम्, अवस्थात्रयसाक्षी 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.

तद्यदाएकस्मिन्आकाशे. It comes. विपरिपत्यश्रान्ताःIt comes. That one. Ok now we will go toअन्वयःबहिर्प्रज्ञः
| विभुःविश्वआदि(प्रथमःपादःभवति)अन्तप्रज्ञःतुतैजसः(द्वितीयःपादःभवति), तथाघनप्रज्ञःप्राज्ञः(तृतीयःपादःभवति).
एकः(तुरीयः)एवत्रिधास्मृतः. 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.

जागरितावस्थायामेवविश्वादीनांत्रयाणामनुभवप्रदर्शनार्थोऽयंश्लोकः

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 हृदयेआकाश. विश्वis in the right eye. तैजसा is in the mind. प्राज्ञा is in the हृदयेआकाश. This is the essence of the श्लोका. Why GPA mentions the location of these three. I had given a simple interpretation. What is that? उपासनार्थः; eventhough 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 विराट्ऐक्यउपासना you have to do right eye उपासनार्थस्थानं. 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. जागरितअवस्थायांएव in the one waking state itself, विश्वादीनांत्रयाणां –all these three,waker,dreamer and sleeper. अनुभवप्रदर्शनार्थोऽयं. To show that we are experiencing the experience of them in one state o itself. अयंश्लोकाः.What is that श्लोका?

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

So, the superficial meaning of this श्लोका isthe 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. विश्वदक्षिणअक्षीमुखे. दक्षिणअक्षी 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 youare 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 व्यवहारः are done. Therefore, चक्षुः, 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 कண்ணेकाकते, एमकंकेसो लपलातु कண்ணे, कण्मणिये. अतुवेह. 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 वेदवाक्यं. That right eye is generally powerful. Therefore, the उपनिषद् says दक्षिणाक्षिः 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 तैजसः. Either automatically you visualise or deliberately you visualise. For देवताध्यानम् and all they recommend, have the picture of the इष्टदेवता and look at the इष्टदेवता 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.

ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।
पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥
ॐशांतिःशांतिःशांतिः॥

016- Chapter 1, verse 2

Page 38, कारिका verse no 2.

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

We have entered into, GPA'S कारिका verses summarising the first 6 मन्त्राः 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 तुरीयं, 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. स्थूलशरीरअभिमान, सूक्ष्मशरीरअभिमान and कारणशरीरअभिमान. So naturally the question comes show do we prove all these three are one and the same. For that Sankaracharya gave the हेतु in his भाष्यम्. And that is प्रत्यभिज्ञप्रमाणम्. 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 देवदत्ता 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. प्रत्यभिज्ञा 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 सोऽहंप्रत्यभिज्ञ. An inherent, continuous I is indicated by सोऽहंप्रत्यभिज्ञ. 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 विश्वतैजसप्राज्ञा and which is different from विश्वतैजसप्राज्ञा. And that continuous I has to be साक्षी the तुरीयं only. Therefore, the continuous साक्षी, the तुरीयं is revealed by सोऽहंइति 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 तुरीयं inhering विश्वतैजसप्राज्ञा, that विश्वतैजस 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? प्रत्यभिज्ञप्रमाणेन. Even though it has been proved by Sankaracharya in his commentary on कारिका no 1, 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 वासना. 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 जाग्रत अवस्था itself we play all the three

different roles. And Therefore, what is the message? I am तुरीयं. 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.

दक्षिणमक्ष्येवमुखं 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. दक्षिणाक्षिमुखबहुव्रीहिसमासा. दक्षिणम्अक्षिमुखंअस्यसःदक्षिणाक्षिमुखःविश्वः. So दक्षिणम्अक्षिmeans the right eye. मुखम् means the gateway to experience the universe. Eventhough 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 दक्षिणम्अक्षि एव. अक्षि being नपुंसकलिङ्गम्, दक्षिणम्, अक्षि अक्षिणि अक्षीणि. इति रूपाणि. इकारान्तः not नकारान्तः इकारान्तनपुंसकलिङ्ग. And this right eye alone is मुखम्, मुखम् means the counter to contact the external world. अस्यसः 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 see the eyes for all transactions. **Therefore**, eye is the प्रधानं. So तस्मिन् दक्षिणाक्षिने प्राधान्येन द्रष्टा. द्रष्टा means waker-experiencer. Of what? स्थूलं of the स्थूलपदार्थानां 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 प्रथमपाद. प्रथमपाद 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 जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुक् वैश्वानरः प्रथमपाद. **Therefore**, व्यष्टिसमष्टि ऐक्यम् is in the मूलम्. **GP** doesn't mention that. Therefore, **Sankaracharya** says you have to add that. And eventhough 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 कूर्चब्रह्मणं. And what is the मन्त्रा? इन्दो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः इन्दः; refers to विराट् वैश्वानरः दक्षिणेऽक्षन्पुरुषः 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 दीप्तिगुण; that which is shining. And available in सूर्य. So विराट् is generally represented in सूर्य. Therefore, आदित्य अन्तर्गतः obtaining in सूर्य; आदित्य representing विराट्. And सूर्य is the shining one. Therefore, इन्दः means shining विराट् पुरुषः represented in सूर्यः सूर्यमण्डलं. दीप्तिगुणः is the meaning of

the word इन्दः इन्दः=दीप्तिगुणः, प्राकाशवान्. Because it is derived from the root इन्द्, इन्दते to be bright. 7th conjugation इन्दे. And who is this इन्दः? वैश्वानरः is the विराट्पुरुष; and आदित्यान्तर्गतः वैराजः आत्मा. That विराट् आत्मा represented in आदित्यमण्डलं, is चक्षुचएकः. That विराट् is available in the individual **STS** also. Especially in the right eye. So चक्षुच is व्यष्टि. चक्षुषिद्रष्टा 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 मूलउपनिषद्, मन्त्रा no 3 with the support बृहदारण्यकउपनिषद्वाक्यव्यष्टिसमष्टिऐक्यम् not at चैतन्य level even at प्रथमपाद level itself the ऐक्यम् is mentioned. Now a पुर्वपक्षि comes. Now we are getting into a diversion topic. So the पुर्वपक्षि argues.

नन्वयोहिरण्यगर्भः क्षेत्रज्ञो दक्षिणोऽक्षि (क्ष) ण्यक्ष्णोर्नियन्ता द्रष्टा चान्यो देहस्वामी ।

So ननु refers to पूर्वपक्ष. 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 देहस्वामि. That waker विश्व the controller of a pair of eyes and who is देहस्वामि. 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.

नस्वतो 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. Eventhough 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 भेदअनभ्युपगमात्. 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 एकोदेवः. So, individual universal adjective to consciousness is an erroneous adjective. Because एकः देवः | देवः means चैतन्यं. देवः don't translate as god. देवः means चैतन्यस्वरूप; आत्मा. दीव्यतिइति स्वयंप्रकाशतेइतिदेवः is the derivation. सर्वभूतेषु-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 श्रुतिसः. If you want to do homework you can find out other वाक्यम्s. Then one स्मृतिप्रमाणं, well known क्षेत्रम्चापि 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. सर्वक्षेत्रेषु 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**, विश्वविराट् ऐक्यम् must be remembered while studying प्रथमः पादः

continuing,

“सर्वेषु करणेषु विशेषेऽपि दक्षिणाक्षण्युपलब्धिपाटवदर्शनान्तत्र 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 वेदमन्त्रा. GPA doesn't say from which वेदमन्त्रा 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's 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, अविशेषेऽपि, अविशेषः means समानेऽपि. What is समानं? The waker's presence is equal in all the organs. दक्षिणाक्षिणी 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 वेदवाक्यम् 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 दक्षिणाक्षिणी no, it is only वामाक्षिणी 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. दक्षिणाक्षिमुखे विश्वः is over. मनस्यन्तस्तु तैजसः. तैजसः can be experienced even in the waking state. That is the discussion here. We will see that in the next para.

दक्षिणाक्षिगतोरूपं

दृष्टवानिमीलिताक्षस्तदेवस्मरन्मनस्यन्तःस्वप्नइवतदेववासनारूपाभिव्यक्तं पश्यति। यथात्र तथा स्वप्ने। अतो मनस्यन्तस्तु तैजसोऽपि विश्व एव।

So दक्षिणाक्षिगतः So, the waker, who is functioning through especially the right eye दक्षिणाक्षिगतः 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 भुजगशयनं पद्मनाभं सुरेशं etc. There and after a few minutes you close the eyes and try to visualise that within. Similarly, निमीलिताक्षः, बहुव्रीहिनिमीलितं अक्षयस्य or निमीलितं अक्षयस्य-निमीलिताक्ष so this closed eyed waker, तदेववासनारूपम्, 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 जन्यवासना, वासनाजन्यस्मृतिः So तदेवस्मरन्, मनसि अन्तः within his own mind. वासनारूपम्, 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 अवस्थायांतथा 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 एव त्रिधा स्मृताः the 4th quarter of कारिका 1, is explained in this portion. Both are one and the same. तुरीयं only.

Continuing,

**आकाशे च हृदि स्मरणाख्यव्यापारोपरमे प्राज्ञ एकीभूतो घनप्रज्ञ एव भवति मनोव्यापाराभावात् ।
दर्शनस्मरण एव हि मनःस्पन्दिते तदभावे हृद्येवाविशेषेण प्राणात्मनावस्थानम् । “प्राणो ह्येवैतान्सर्वान्संवृङ्क्ते”
(छा.४ । ३ । ३) इति श्रुतेः । तैजसो हिरण्यगर्भो मनःस्थत्वात् । “लिङ्गं मनः” (बृ.३.४.४.६) । “मनोमयोऽयं
पुरुषः” (बृ.३.५ । ३ । १) इत्यादिश्रुतिभ्यः**

Now, Sankaracharya goes to the second line of the कारिका. The third quarter. आकाशे च हृदि प्राज्ञा. 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, स्मरणाख्यव्यापारोपरमे. 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 stoooped 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 घनप्रज्ञ; according to माण्डूक्य उपनिषद्. Of course, the उपनिषद् uses the word प्रज्ञानघनः Sankaracharya reverses it as घनप्रज्ञ; and एकीभूत; एकीभूतः 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 घनप्रज्ञ; एवं भवति. Why? मनोव्यापार 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 me तैजसा. When perception and visualisation end, mental activity end, विश्व तैजसा ends.

पृथिव्युत्थे. Perception-visualisation end, mental activity end. विश्व and तैजसा cease. Then who is there? So दर्शनस्मरणे एव so परिणामभूते. वृत्तिरूपे इत्यर्थमनस्पन्दनं means वृत्ति. वृत्तिविकार; 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 एकीभूतत्वं is indicated by the word अविशेषेण.

निर्विकल्पेन. अव्याकृतरूपेण | अव्यक्तरूपेण प्राणात्मना | प्राणात्मना means प्राज्ञात्मनः in the form of प्राज्ञ. अवस्थानां. One abides. And प्राज्ञ has got another name प्राण; it is a peculiar name given by the वेदा itself. Now Sankaracharya wants to elaborately discuss that eventhough 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 पूर्णात्पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

ॐ शान्तिः शान्तिः शान्तिः॥

017- Chapter 1; verse 2

Page 40 bhashyam 3rd para 4th line,

दर्शनस्मरणएवहिमनःस्पन्दितेतदभावेहृद्येवाविशेषेणप्राणात्मनावस्थानम्। “प्राणोह्येवैतान्सर्वान्संवृङ्क्ते” (छा.४ । ३ । ३) इतिश्रुतेः। तैजसोहिरण्यगर्भोमनःस्थत्वात्। “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 विश्वतैजस and प्राज्ञ all the three can be experienced in जाग्रतअवस्था itself. Eventhough generally these three are experienced in three different अवस्थाs in जाग्रतअवस्था itself all the three are possible. And Therefore, he pointed out दक्षिणाक्षिमुखेविश्वः 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. मनस्यन्तस्तुतैजसः 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 तैजसbecause 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 our mind as the experiencer of the internal world. And then Acharya came to third quarter आकाशेचहृदिप्राज्ञः 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. दर्शनवृत्तिis also thought only. वासनाजन्यवृत्तिalso is thought only. When both worlds are not experienced all the thoughtsare 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 प्राज्ञ:and according to शास्त्र, a प्राज्ञ resides in the हृदयं. Therefore, he said, तदभावे which we saw in the last class. तदभावे means मनोवृत्तिअभावे. What type of मनोवृत्ति? Corresponding to external world or internal world when both of them are absent. So, for Sanskrit student's तद्means दर्शनमरणरूपअमनस्पन्दनअभावेस्पन्दनं meaning वृत्तिअभावे. 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 = जीवभेद is not experienced. जीव-जगत्भेद is not experienced. जीव-ईश्वरभेद also is not experienced. Therefore, अविशेषेण means सर्वभेदरहितेन. Which is called प्राज्ञ or ईश्वरः. 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 छान्दोग्यउपनिषद्. 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 समष्टिईश्वर also can be called प्राण. At व्यष्टि level प्राज्ञ can be called प्राण. At the समष्टि level अन्तर्यामीईश्वर 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 छान्दोग्यउपनिषद्shashtadhyaya 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 अविशेषेणप्राणात्मनइत्तंभावेतृतीया in the form of प्राज्ञईश्वर 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 ज्ञानेन्द्रियाणिकर्मेन्द्रियाणिव्यापार and even अन्तकरणम्व्यापार, मनःबुद्धिः, 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 व्यापारs resolve there is one व्यापार; व्यापार means function, which doesn't resolve. Thank God! What is that one? पञ्चप्राणs. We will generally call प्राणव्यापारcontinues. 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 समष्टिप्राण, the vayu तत्त्वं resolves पृथिवीतत्त्वं, जलतत्त्वं, अग्नितत्त्वं all of them it resolves. So, during sleep व्यष्टिप्राण resolves all the other functions. During प्रलयं, समष्टिप्राण resolves all the other functions. And Therefore, प्राण is called संवर्गः and this is mentioned in छान्दोग्यउपनिषद् and it is a very famous portion known संवर्गविद्या. विद्या meaning उपासना. Meditating on प्राण as the great resolver. And Sankaracharya quotes that's संवर्गविद्या from छान्दोग्य. So, chapter 4 section 3 मन्त्रा 3. प्राणोहि एव the प्राणतत्त्वं alone during sleep एतान्सर्वान् - सर्वान् represents all the व्यापारs of ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि, अन्तकरणम्, वृङ्क्तेवृङ्क्ते means dissolves. Swallows. वृडदातुवृङ्क्तेसप्तमघणः and that is called संवर्गविद्या derived from the root वृच्. And this he gives the quotation only and from this we have to understand प्राज्ञ can be Therefore, called संवर्गप्राणः. 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 experiniceable 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 व्यष्टिसमष्टिऐक्यं also he wants to indicate. Of this the व्यष्टिसमष्टिऐक्यं of विश्व and विराट् has been indicated in the कारिका by the word बहिष्प्रज्ञोविभुर्विश्वः. The word विभुः means all-pervading corresponding to विराट्. And विश्वः refers to व्यष्टिः. विभुः विश्व in the कारिका indicates विश्वविराट्ऐक्यं. And similarly, प्राज्ञईश्वरऐक्यं has been shown in the मूलं itself in the 5th and 6th मन्त्रा. Now तैजसहिरण्यगर्भऐक्यं 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 ऐक्यं between व्यष्टि and समष्टि must be remembered. And what is the प्रमाणं for that? He quotes the उपनिषद्वाक्य. So लिङ्गमनः it is one quotation taken from BU which talks about the travel of a dying person where the जीव is presented as लिङ्गमनः which travels after death according to the काम the desire. सदेवसत्तसह्कर्मणैतिलिङ्गमनोयत्रनिषक्तमस्यप्राप्यान्तं कर्मणसस्यैयत्किन्चेहकरोत्ययंतस्मैलोकायकर्मणे. There the travelling जीव, the तैजस is presented as लिङ्गमनः; the mind which is the prominent part of सूक्ष्मशरीरं and then elsewhere in another quotation in BU, मनोमयोऽयंपुरुषः the समष्टिहिरण्यगर्भ called पुरुषः is described as मनोमयः. So जीव is described in the previous quotation as मनः; हिरण्यगर्भ in the second quotation is described as मनोमय. 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.

ननुव्याकृतः प्राणः सुषुप्ते । तदात्मकानिकरणानि भवन्ति । कथमव्याकृतता

So this is a पूर्वपक्ष. And he says during सुषुप्तिप्राणः 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 सुषुप्तिप्राण 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 व्यक्तः सविकल्पः whereas प्राज्ञः has been defined before the sleeper as, सुषुप्तस्थानएकीभूतःप्रज्ञानघनएवआनन्दयोक्यानन्दभुक्तेतो मुखप्राज्ञःतृतीयपादःSo, in the 8th मन्त्राof the उपनिषद्प्राज्ञ has been defined as एकीभूतः undifferentiated. So प्राण is differentiated. प्राज्ञ is undifferentiated. Now पुर्वपक्षिसूक्ष्मशरीरं, how can व्याकृतप्राण, and अव्याकृतप्राज्ञ, be equated? How can differentiated प्राण and undifferentiated प्राज्ञ, be equated? So ननुव्याकृतः प्राणः; सुषुप्ते-during sleep. And करणानितदात्मकानिभवन्ति. 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 व्याकृतप्राणस्यअव्याकृतताभवति . How can you call it as अव्याकृतप्राज्ञः 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 eventhough the प्राणा is differentiated, during सुषुप्ति, we don't identify with the differentiated प्राणा. We don't have प्राणअभिमान, because during सुषुप्ति sthoola शरीर mana we have dropped; सूक्ष्मशरीरअभिमान we have dropped. And सूक्ष्मशरीरे; प्राणःवर्तते. That प्राणअभिमान 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 सूक्ष्मशरीरअभिमान, he doesn't know he is alive. He has got प्राण. And प्राण is functioning. I am breathing etc. In जाग्रतअवस्था 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 प्राणमयकोश. You have got your प्राणमयकोश. This plurality of प्राणमयकोश also we don't experience. पृथिव्यणुः? Plurality of प्राणमयकोश which is called सजातीयभेद. And within one प्राणमयकोश itself internal differences called स्वगतभेद. Neither सजातीयभेद; between one प्राणमयकोश nor another प्राणमयकोश. Nor स्वगतभेद of one प्राणमय itself as प्राण, अपान, व्यान. And even the difference of व्यष्टिप्राणमय and समष्टिप्राणमय; 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 सजातीयभेद, विजातीयभेद, व्यष्टिसमष्टिभेद, सर्वेषांभेदानालयः सुषुप्तस्यसंभवतितस्मात्एवएकीभूतः. We are saying. And Therefore, the word प्राण, can be used for प्राज्ञः. Eventhough 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 अव्याकृतप्राणः-अव्याकृतप्राणः and अव्याकृतप्राज्ञः both are one from the stand point of the sleeper. अव्याकृतप्राणः and अव्याकृतप्राज्ञः are same from the standpoint of the sleeper. Why? व्याकृतप्राणअभिमान, अभावात्. This is the हेतु. व्याकृतप्राणअभिमानअभावात्. 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 व्यष्टिप्राणमय and समष्टिहिरण्यगर्भ or सूत्रात्मा. All of them are as good as अव्याकृत.

Now look at this नैषादोषः there is no such contradiction, incompatibility. Why? अव्याकृतस्यदेशकालविशेषअभावात्. For प्राण to be अव्याकृतप्राण, what is the condition? For प्राण to be अव्याकृत, undifferentiated what is the condition? It should not have देशकाल 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 देशकालविशेष are there it will be व्याकृत. देशकालविशेषअभावे it is अव्याकृत. That is the condition. अव्याकृतस्य so undifferentiated प्राण is undifferentiated under देशकालविशेषअभावात्. In the absence of time space specification location. Then he explains that further. Have we read this? We have. So यद्यपिप्राणअभिमानेसति. In the waking state, when I have अभिमान in the सूक्ष्मशरीरं and प्राण, -so यद्यपिजाग्रतअवस्थायां during the जाग्रतअवस्थाप्राणअभिमानेसति when there is identification with सूक्ष्मशरीरं and consequently प्राणअभिमान is theव्याकृतएवप्राणस्य. प्राण comes under differentiated version. Both सजातीयस्वगतविशेषसहितः | तथापि-still, after तथापि, you go to the last 2 lines in the भाष्यं; सुषुप्तिपरिच्छिन्नअभिमानवतां. So, during सुषुप्ति, at the time of deep sleep state, for those people who had प्राणअभिमान in the waking state, for the same people during deep sleep state, then go back to the 4th line.; during सुषुप्तिविशेषअभिमान. The identification with a specific प्राण may be. This is my प्राण. That is your प्राण. विशेषअभिमान in what? पिण्डपरिच्छिन्नप्राणे. In the प्राणमय which is confined toस्थूलशरीरं. पिण्डmeans 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 प्राणि. Each having its own distinct प्राणमय. During सुषुप्तिव्यष्टिप्राणअभिमाननिरोधः cessation भवति. Happen.praane; with reference toप्राण; for whom? Not the otherWaker's. But for the sleeping person. सुषुप्तिप्राणेभवति. That प्राणे should be connected with अभिमाननिरोध. The end of identification with व्यष्टिप्राण takes place. इति after भवतिइति is there. For sanskrit students इतिहेत्वर्थे. Therefore,अव्याकृतः एवप्राणः during सुषुप्ति individual प्राणमय doesn't exist. There is only one अव्याकृतप्राणः 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, eventhough it travels with सूक्ष्मशरीरं, it travels with पञ्चज्ञानेन्द्रियाणि and पञ्चकर्मेन्द्रियाणि; 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

whatare 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 शुक्लगतिwas 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 माण्डूक्यभाष्यंclass. Who decides when there is no free will no individuality; then the answer was given अतिवाहिकदेवता. It is the देवता:Theyare 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 स्थूलशरीरंEventhough सूक्ष्मशरीरंcontinues,सूक्ष्मशरीरंcentered individuality we cannot experience without स्थूलशरीरं. I will repeat. सूक्ष्मशरीरंcentered individuality cannot beexperienced without स्थूलशरीरं. Therefore,सुषुप्ति,मरणम् etc. are called अव्याकृतअवस्था only. Therefore, he says, यथाप्राणलये –प्राणलये means मरणअवस्थायांपरिच्छिन्नअभिमानिनांWe will read.

यथाप्राणलयेपरिच्छिन्नाभिमानिनांप्राणोऽव्याकृतस्तथाप्राणाभिमानिनोऽप्यविशेषापत्ताव्याकृततासमानाप्रसवबीजात्मकत्वंतदध्यक्षश्चैकोऽव्याकृतावस्थः।

सोयथाप्राणलयेप्राणलयेmeans at the time of मरणम्; departed soul is in अव्याकृतअवस्था. Eventhough individual सूक्ष्मशरीरंcontinues to there as far as he is concerned the experience प्रलयअवस्था only. So प्राणलयेपरिच्छिन्नअभिमानिनां those who had परिच्छिन्नअभिमान during जाग्रतअवस्था. For those जीवाः at the time of मरणम्प्राणःअव्याकृतः एव. प्राण is experientially undifferentiated eventhough प्राण continues to be individualistic experientially it is as good as अव्याकृत; tatha in the same way;प्राणअभिमानिनः for the जीवअपिअविशेषात् for the प्राणअभिमानि, the live जीव also. प्राणअभिमानि means for the living जीवalso during सुषुप्ति the same experience alone. So same between what and what? मरणअवस्था and सुषुप्तिअवस्थाin both प्राण continues to be individualistic. But experientially प्राण is as good as resolved. So अविशेषापत्तौ means अव्याकृतत्वअपत्तौ. निर्विकल्पअपत्तौ. अपत्तौसत्यं.Sanskrit students. सतिसप्तमीअपत्तौ. अव्याकृतता if you split the sandhi you have to split properly प्राणाअभिमानिनःअपिअविशेषआपत्तौअव्याकृतता. And Therefore,प्राणप्राज्ञ and ईश्वर all these three words are synonymous. प्राणप्राज्ञ and ईश्वर all theseare 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 कारणंअव्याकृतम् is always कारणं for व्याकृतं. अव्यक्तं is always कारणं or व्यक्तं. निर्विकल्पम्is always कारणं for सविकल्पं. And that is called कारणंstatus. प्राज्ञ is कारणंwith reference toविश्व and तैजस. प्राज्ञ is कारणंwith reference toविश्व and तैजस. ईश्वर is कारणंwith 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 अव्याकृतअवस्था even व्यष्टिसमष्टि word we should not use. We are using the

word in जाग्रतअवस्था. In सुषुप्ति, प्राज्ञ is व्यष्टिकारणंईश्वर is समष्टिकारणं there is no such difference also. I hope you are following all these discussions. And the कारणंSankaracharya doesn't use that word. Already head ache this माण्डूक्यउपनिषद् 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 कारणंप्रसवबीज means सृष्टिकारणम् प्रसवबीज and आत्मक means status. So अव्याकृत has the status of कारणत्वं also. प्रसवबीजात्मकत्वंचवर्तते. 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 शरीरम्different sukshma शरीरम्whatever differences are there, those differences are not there in कारणं. Now he says not only at शरीरम्prapancham level but at chaitanya level also differences are not experienced. At the time chaitanyaजीव level also not only at the शरीरम्level but at the sareeri level also no difference. Not only at अनात्मा level एकत्वआत्मा level also there is एकत्वं. During जाग्रतअवस्था, जीवाःs are many or one? During जाग्रतअवस्थाthere 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 जडशरीर level. But here now चेतनजीव level it is only one. तदध्यक्षश्च; the presiding consciousness behind all the bodies also become un-differentiated. So अध्यक्षश्च means जीवः देहीएकः This you can understand only when you contrast it with जाग्रतअवस्था. In जाग्रतअवस्था not only we talk about शरीरभेद we talk about जीवभेदः This जीव is different from that जीव. Thus differentiation are made at जीवalso. That is also not there. So तदध्यक्षश्चएव; अव्याकृतअवस्था. अव्याकृतः अवस्थायस्यबहुव्रीहिOk. Next sentence also I will introduce.

**परिच्छिन्नाभिमानिनामध्यक्षाणांचतेनएकत्वमितिपूर्वोक्तंविशेषणमेकीभूतप्रज्ञानघनइत्याद्युपपन्तम् ।
तस्मिन्नुक्तहेतुत्वाच्च ।**

So previously he talked about प्राणएकत्वं. Now he talks about जीवएकत्वंप्राण is अनात्मा. जीव is आत्मा. अध्यक्ष refers to चेतनजीवः. And having talked about the एकत्वं of the चेतनजीवः, Sankaracharya says, because the चेतनजीवाःis undifferentiated in सुषुप्ति, because the चेतनजीवाःis undifferentiated in सुषुप्ति from the stand point of the sleeper- for others who are awake, जीवाः will be different. But for sleeper all the चेतनजीवाःis undifferentiated. Because of this reason only in the उपनिषद्मन्त्रा while defining प्राज्ञ; सुषुप्तिस्थानएकीभूतः the word is used. He connects it to मन्त्रा there. Therefore, he says परिच्छिन्नअभिमानिनामध्यक्षाणांthose जीव who were differentiated in the waking state. परिच्छिन्नअभिमानि means differentiated जीवः. So those जीवाः 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. तत्रपिताअपिताभवति,माताअमाता; वेदाअवेदा' तेनोअसतेन; पल्कसौअपल्कसौ;श्रमण;आश्रमण;तापसः;अतापसः; all सुषुप्ति अवस्थायांBrahmin is not a Brahmin. That is why somebody said. Very nice example. This fellow very conservative, orthodox travelling intrain 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 ब्रह्मणा भावैः. There is no protest; suddenly he woke up. The moment he woke up अभिमान came again; he pushed away. What does it mean? During सुषुप्तिजीवभेदs are resolved; so तेन एकत्वमिति पूर्वोक्तं. पूर्व means षष्ठ्युपनिषद्ग्रन्थे. 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 पूर्णात्पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते॥

ॐ शान्तिः शान्तिः शान्तिः॥

018-Chapter 1 verse 2

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 विश्वतैजस and प्राज्ञ can be recognised in जाग्रत्अवस्था itself. Indicating that all these three are essentially one तुरीयं only. Based on 3 upadhis one तुरीयं is called विश्व,तैजस and प्राज्ञ. And in that दक्षिणाक्षिमुखेविश्वः मनस्यन्तस्तुतैजसः आकाशेचहृदिप्राज्ञः; Sankaracharya is now commenting upon the third quarter हृदिआकाशे 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 andतैजस status both are relinquished by the तुरीयं. 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 मीमांसविचार.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 प्राज्ञ:,which is identical with ईश्वर:. प्राज्ञ is at the व्यष्टि level. ईश्वर is atthe समष्टि level. Therefore, without any difference अविशेषेणअवस्थानं;अविशेष means there are no distinction between one sleeper and another sleeper atthe time of sleep. And there is no difference between sleeper and ईश्वर in प्रलयअवस्था. 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 पूर्वपक्षि raised a question, how can प्राण and प्राज्ञ be equated. Because प्राण is व्याकृतः subject to division. प्राण comes under कार्यआत्मा. प्राज्ञ comes under कारणआत्मा. How can कार्यप्राणः and कारणप्राज्ञः 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 नैषादोषः and how did he justify? By saying, that eventhough during sleep state प्राण continues to be व्याकृतं subject to division;not only there are स्वागतभेद like प्राण,अपान,व्यान there is also सजातीयभेद between one प्राणमयand another प्राणमय. Eventhough 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, स्वागतभेद is not there. सजातीयभेद is not there. व्यष्टि,समष्टिभेद is also not there.

Therefore, प्राण can be taken as अव्याकृतप्राणः How? Experientially. Not factually. Experientially प्राण can be taken as अव्याकृतः And he concluded that by saying परिच्छिन्नअभिमानीनांअध्यक्षाणांच. Not only all the प्राणs are resolved into one mass. अव्याकृतंप्राणअभिमानीचैतन्यानि 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 पाणिनिसूत्र, जीवप्राणधारणे. प्राणअभिमान makes me a जीव. And once I lose प्राणअभिमान in सुषुप्ति, I lose my जीवभाव temporarily. But temporarily I lose जीव bhava. Therefore, not only प्राणऐक्यम्, but जीवईश्वरऐक्यम् also takes place. And that is here called अध्यक्षं. Here the word अध्यक्ष means अभिमानीजीवः. So, all the जीवाःs merge in deep sleep. Not actually but experientially all the जीवाःs merge. Therefore, तेनएकत्वं- and that is why in the माण्डूक्यउपनिषद्मन्त्रा also सुषुप्तःस्थानःthe word एकीभूतः is used where there is no duality. Therefore, he said पूर्वोक्तं. पूर्वोक्तं must be taken as पञ्चममन्त्रोक्तं. So विशेषणंएकीभूतःप्रज्ञानघनइत्यादिरुपपन्नं. And upto this we saw in the last class. Then I said the last sentence requires some explanation.

तस्मिन्with reference to the fact, विषयसप्तमीतस्मिन् is विषयसप्तमी. And when you say with reference to this fact, which fact? व्यष्टिसमष्टिऐक्यम्. With reference to this fact, उक्तहेतुवांचI 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 नैषादोषः 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 प्रथमपाद, द्वितीयपाद etc. Because विश्व is finite. विराट् is limitless all-pervading. तैजस is अल्पज्ञः हिरण्यगर्भः is सर्वज्ञः प्राज्ञ is sareera कारणम्. ईश्वर is प्रपञ्चकारणम्. Therefore, in the first three पादs व्यष्टिसमष्टिऐक्यम् is actually not there. The ऐक्यम् is there only bhaga tyaga lakshanaya. When you come to तुरीयं then alone ऐक्यम् is possible. But Sankaracharya says, eventhough you cannot talk about व्यष्टिसमष्टिऐक्यम् at the first three levels, उपनिषद् compromises and talks about व्यष्टिसमष्टिऐक्यम् at the beginning level itself. And why should the उपनिषद् do the compromise? So that our mind gets habituated to व्यष्टिसमष्टिऐक्यम् at प्रथमपाद level itself; so that by the time we come to the तुरीयपाद, 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 व्यष्टिअन्नमय and समष्टिअन्नम्. व्यष्टिप्राणमय and समष्टिपूर्णअन्नाद्वै प्रजाप्रजायन्ते, प्राणन्देवा अनुप्राणन्ति etc. It is done sometime so that we will be ready. Otherwise what will happen? व्यष्टिसमष्टि 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? साङ्ख्ययोग, न्याय, वैशेषिकphilosophers. 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 उक्तहेतुः उक्तहेतु means आत्मबहुत्वनिराकरणार्थं. आत्मबहुत्वनिराकरणार्थं which mistake

साङ्ख्यand others committed. So उक्तहेतुत्वाच्च continuing till the technical discussion continues. Highly academic. And these are called मीमांस.

**कथंप्राणशब्दत्वमव्याकृतस्य । “प्राणबन्धनं हि सोम्य मनः”(छा.उ. ६ । ८ । २)इति श्रुतेः।ननुतत्र “सदेवसोम्य”
(छा.उ६ । २ । १)इतिप्रकृतंसद्ब्रह्मप्राणशब्दवाच्यम्.**

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? Eventhough प्राण is कार्य only; even during सुषुप्तिप्राण 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 व्याकृतप्राण becomes अव्याकृतप्राण. In as though resolution कार्यप्राण becomes कारणप्राण. व्याकृतप्राणbecomes अव्याकृतप्राणव्यक्तप्राण 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 canas 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.Whyare 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. Whyare you equating it and somehow giving the justification by as though resolution logic? Whyare you so insistent? That is the question of पूर्वपक्षिकथंप्राणशब्दत्वंअव्याकृतस्य how can the word प्राण, which is व्याकृतंव्याकृतं 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 whyare you so adamant? By that if मोक्षा is possible at least I can let. No मोक्षा benefit. Whyare you insistent? Here also Sankaracharya gives his real intention. He says in छान्दोग्यउपनिषद्, the वेदा itself uses the word प्राण for प्राज्ञ, and the ईश्वर. In छान्दोग्यउपनिषद्, वेदा itself uses the word प्राण, for प्राज्ञ, or ईश्वर; both of themare 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 माण्डूक्यवाक्यं to छान्दोग्यवाक्यंमीमांस. Once you enter into interpretational discussions to justify one interpretation, you take the support of another वेदावाक्यं, then naturally you get into an interpretation of the other. Now from माण्डूक्यवाक्यविचार, we are entering into छान्दोग्यवाक्यविचार:which is in more detail than छान्दोग्य itself. So what is the

छान्दोग्यवाक्यं? He says प्राणबन्धनंहिसोम्यमनः 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 सदेवसोम्य इति प्रकृतं सदब्रह्म प्राण sabda वाक्यं- for conducting the enquiry you should remember the context. So, what is the छान्दोग्य portion? At least referenceno is given. छान्दोग्य उपनिषद् 6th chapter eighth section, second मन्त्र "प्राणबन्धनंहिसोम्यमनः". Then the next quotation is सदेवसोम्य which is मन्त्र 6-2. 8-8-2 is the main discussion प्राणबन्धनंहिसोम्यमनः, 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 विजानीहीतियत्रैतत्पुरुषः स्वपिति नाम सतासोम्यतदा-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 भोक्तृभोग्यप्रपञ्च, चेतनाचेतनप्रपञ्च resolves. Where it will resolve? उद्दालक wants to say ~ in the beginning of the first chapter teaching I have introduced जगत्कारणम् कारणम्. And how was it introduced. सदेवसोम्य इदम् अग्र आसीत् No 6-2-1. So, since सत्कारणम् is कारणम्, during sleep, we are all merging into कारणम् ब्रह्म only. Since कारणम् ब्रह्म is जगत्कारणम्, since during sleep everything is resolved, in sleep, we are all merging into कारणम्; कारणम्, which is called सत्. Therefore, the उपनिषद् says सतेवसोम्यतदसंपन्नो भवति. संपन्नः means merged एकिभूतः. सतेव तृतीय vibhakti with सत्कारणम्, 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. सयथा शकुनिः सूत्रेण प्रबद्धौ दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत्; 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 सतासंपन्नो भवति; it goes back to its कारणसत्कारणम् it has been said. But after the bird example, the उपनिषद् repeats the same thing. And while repeating the उपनिषद् says, प्राणबन्धनहिसोम्यमनः Just as the बन्धन-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, प्राणबन्धनहिसोम्यमनः means, जीवाः यथाधारः प्राणरूपकारणम् कारणम् प्राणबन्धनहिसोम्यमनः; मनः means जीवः मनः उपाधिकजीवः. बन्धनं means as its base. Perch the आधारः, the अधिष्ठानं, in what? प्राणः That means the सत्कारणम् कारणम् which was mentioned before, is now restated by the word प्राणः. Therefore, Sankaracharya's argument is what? The सत्कारणम् ब्रह्म, and the word प्राणः must be Therefore, synonymously used. And what is सत्कारणम् ब्रह्म is nothing but प्राज्ञः ईश्वरः because कारणम् is what? प्राज्ञः ईश्वरः. We saw in माण्डूक्यम् I hope you are not getting into problem. सत्कारणम् कारणम् is the प्राज्ञः ईश्वरः because while defining ईश्वरः, प्रभवाप्ययौ हि भूतानां एष योनिः सर्वस्य it is given. Therefore, प्राज्ञः ईश्वरः कारणम् कारणम्, सत्कारणम् प्राणः. All these are synonymous. प्राज्ञः ईश्वरः कारणम् ब्रह्म, सत्कारणम् - सत् of what? सदेवसोम्यइदम् अग्र आसीत्. The सत्कारणम् and प्राणः in छान्दोग्य they all must refer to the same. And in माण्डूक्य language, all of them refer to the तृतीयपादः All of them refer to the तृतीयपादः 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? छान्दोग्यमन्त्र. Not yet over. पूर्वपक्षि says, I won't agree. I will agree this much. That प्राण refers to सत्, I will agree. Why? Because सतेवसोम्यसतासंपन्नो 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 तुरीयकारणम्. Not third पाद. But it refers to the 4th पाद तुरीयं. Why? पूर्वपक्षि says सदेवसोम्यइदम् अग्र आसीत् एकं एव अद्वितीयं; सजातीयविजातीयस्वागतभेदरहितं pure existence has been introduced in छान्दोग्यमन्त्र. Which मन्त्र? 6-2-1. 6-2-1 is introducing सत् एकं एव अद्वितीयं which is सजातीयविजातीयस्वागतभेदरहितं. Therefore, pure existence. And pure existence is neither कार्यं nor कारणम्. It is कार्यकारणविलक्षणतुरीयं. Therefore, the word प्राण should refer to the तुरीयसत् only. कारणविलक्षणसत् only; he cannot refer to कारणम् कारणम्. Therefore, now what is our मीमांस. The word सत् and प्राण, in छान्दोग्यमन्त्र, सुषुप्तिविचार छान्दोग्यमन्त्र, the word सत् and प्राण, refers to तुरीयकारणम् कारणम् sorry तुरीयकारणम् कारणम्. Or तृतीयपादकारणम् कारणम्, I hope you are not getting head ache. So what is our debate? ५१.१५.१०.१०.१०. So, the word सत् and प्राण, in सतासोम्यसतासंपन्नो भवति and प्राणबन्धनहिसोम्यमनः, the word सत् and प्राण refers to कारणम् ब्रह्म or अकारणम् ब्रह्म. तृतीयपाद or चतुर्थपाद. What does पूर्वपक्षि say? He says, the उपनिषद् has introduced pure existence, and Therefore, it must be तुरीयं only. That is पूर्वपक्षि's contention, whereas Sankaracharya's contention in the सुषुप्तिविचार, the सत् and प्राण refer to प्राज्ञ ईश्वर अभिन्नकारणम् 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 सदेवसोम्य इति प्राकृतं सद्कारणमप्राणशब्धवाच्यं. The word प्राण in the सुषुप्तिविचार refer to प्राकृतं. प्राकृतं means the topic of discussion. And what is that? सद्ब्रह्म. And when पूर्वपक्षि says सद्ब्रह्म what is in his mind? तुरीयं कार्यकारणविलक्षणम् ब्रह्म. And that is प्राणशब्धवाच्यं referred to by the word प्राण. So, to say प्राण is सत् there is no controversy. But कारणसत् or अकारणसत्. Or another word Sankaracharya uses is सबीजसत् or निर्बीजसत्, 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

**नैषदोषो 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 तुरीयं only, because, the knowledge of ब्रह्मन् gives liberation when you say, तुरियब्रह्मज्ञानं gives liberation or तृतीयपादब्रह्मज्ञानं, कारणब्रह्मज्ञानं if you ask, कार्यकारणविलक्षणतुरियब्रह्मज्ञानं 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 अध्यारोपपवादप्रकरणम्. And for that the उपनिषद् introduces the कारणम् ब्रह्मन् by adding Mrs. ब्रह्मन्. What is Mrs. ब्रह्मन्? माया or मूलाविद्या c/o विचारसागर class. मन्दअधिकारी. 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? वाचारम्भणविकारो 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. Infact, 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 द्वाये तस्मात् आत्मनः आकाशः संभूतः ॐ ॥ १॥? So सत्यं ब्रह्मन् पारमार्तिकसत्यं can never be a कारणं. How can you talk about आकाशसंभूतः 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 सत्यंज्ञानंअनन्तं and तस्माद्द्वयेतस्मात् marriage is over. And that refers to what? कारणंब्रह्मन्. And later also सोकामयतकारणं. And then while concluding all in Panchadasi Vidyaranya says, it is all not my story. All Panchadasionly. यतोवाचोनिवर्तन्तेअप्राप्यमनसासः while concluding the उपनिषद् again goes back to अकारणं. Similarly, in छान्दोग्य also, तदेवसोम्यइदमग्रआसीत् is अकारणंब्रह्मन्. Then the उपनिषद् says तदैक्षत. तद्विद्युत् in तैत्तिरीयंसोकामयत comes; exactly like that in छान्दोग्य,तदैक्षत. बहुस्यांप्रजायेयेति. तदतेजोसृजत . In छान्दोग्यतेजस् 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 निर्गुणम्कारणम् 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 मायासहितंब्रह्म. मूलाविद्यासहितंब्रह्म alone. That is said here; look at it. बीजात्मकत्व अभ्युपगमात्सतः So the word सत्, occurring in सुषुप्तिविचारप्रकरणम्. And what is the छान्दोग्यवाक्यं; तदासोम्यसतासंपन्नो bhavati. जीवा merges into सदब्रह्म. And when in सुषुप्तिजीवा is said to merge into सदब्रह्म that सदब्रह्म refers to third पाद or 4thपाद? He says बीजात्मकत्वम्-बीजात्मकम् means कारनात्मकंमायासहितंगृहस्तब्रह्मन्, so बीजात्मकत्व अभ्युपगमात्सतः This is संक्षेपहेतुः सूत्र वाक्यं. This is going to be elaborated now. यद्यपितद्ब्रह्मप्राणशब्दवाच्यं. So, in the statement प्राणबन्धनंहिसोम्यमनः, the word प्राण refers to सदब्रह्म only. तत्र -तत्र means in छान्दोग्यसुषुप्तिविचारप्रकरणे, प्राण refers to सदब्रह्म only. You have to only ask, अकारणसदब्रह्म or कारणंसदब्रह्म? And on enquiry what do we find? तथापिजीवप्रसवबीजात्मकत्वम्; it refers to a कारणंकारणम् in which जीवा's self-ignorance is there in what condition? अव्यक्त अवस्था . So प्रथमबीजं means कारणअज्ञानं, मूलाविद्या, which is जीवप्रसवस्य; प्रसव means उत्पत्तिजीवाउत्पत्तेः बीजं which is अविद्यासहितंकारणम् अपरित्यज्य -that मूलाविद्या is not dropped in सुषुप्ति. During the waking state, we have ignorance also. देहअभिमानं also. During which state? In the waking state अज्ञानं is also there. अभिमानः otherwise called अध्यास, that is also there. In स्वप्ना also अज्ञानं is there. अध्यास is there. मूलाविद्या and कार्याविद्या. कारणाविद्या and कार्याविद्या अध्यास. And during sleep, we only give up, अध्यास part. देहअभिमानं we give up. But we don't give up -we are so much attached. We don't give up our self-ignorance during सुषुप्ति. देहअभिमानः we give up. But we never give up देहअभिमानः कारणभूतमूलाविद्या-कारणाविद्या. अज्ञानं we don't give up. If only we give up अज्ञानं during सुषुप्ति-शास्त्रं will not be required; गुरु will not be required. Friday class will not be required. Because if you sleep अज्ञानं 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

Page 42 bhashyam last paragraph

**नैषदोषोबीजात्मकत्वाभ्युपगमात्सतः।यद्यपितद्ब्रह्मप्राणशब्दवाच्यंतत्रतथापिजीवप्रसवबीजात्मकत्वमपिरत्यज्य
एवप्राणशब्दत्वंसतःसच्छब्दवाच्यताच।**

Commenting upon the second कारिका of this chapter, दक्षिणाक्षिमुखेविश्वः etc. Sankaracharya enters into the 3rd quarter of the कारिका which mentions आकाशेचहृदिप्राज्ञाः 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. एषसर्वेश्वरएषसर्वज्ञः एषअन्योन्तर्यामिणोऽसर्वस्य . Eventhough 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 स्थूलसूक्ष्मशरीरं 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, व्यष्टिसमष्टि 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 प्राज्ञाः. 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 पूर्वपक्षि made lot of furor, 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 पूर्वपक्षि was not satisfied. And Sankaracharya knows पूर्वपक्षि 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 विचारा occurring in छान्दोग्य षष्ठाध्याय eighth section. There the उपनिषद् says, during सुषुप्ति, जीवात्मा merges into सत्. सतासोम्यतदासंपन्नो भवति. संपन्नः means एकीभूतः. सता means this सत्. And the word सत् in the छान्दोग्य षष्ठाध्याय refers to कारणमब्रह्म introduced in the beginning. सदेवसोम्यइदं अग्र आसीत्. And after saying that the जीवात्मा merges into सत्, the उपनिषद् gives the example of a bird, just as a bird travels allover, 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.सयथाशकुनिःसूत्रेणप्रबद्धौदिशंदिशंपतित्वान्यत्रायतनमलब्ध्वाबन्धनमेवोपश्रयतएवमेवखलुसोम्यतन्मनोदिशंदिशंपति
त्वान्यत्रायतनमलब्ध्वाप्राणमेवोपश्रयतेप्राणबन्धनंहिसोम्यमनइति॥२॥६-८-२

In the मन्त्रा, the जीवा which is referred to by the word मनः and प्रकरणम्मनः 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 सत्ब्रह्म alright. But ब्रह्मन् can be of two types. कारणम्ब्रह्म and अकारणम्ब्रह्म. The ultimate reality is कारणम् or अकारणम्? You are supposed to be senior student. कारणम्ब्रह्म is the ultimate. And with माया or अविद्या it becomes, कारणम्ब्रह्म. The word sat refers to अकारणम् or कारणम् is the question. **Purvapakshi** said, सदेवसोम्यइदंअग्रआसीत्एकमेवाद्वितीयं refers to अकारणम्ब्रह्म 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 कारणम्सत्. Not अकारणम्सत्. 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 कारणम्सत् and not अकारणम्सत्. बीजात्मकत्वअभ्युपगमात्सतः So सत् in that सुषुप्तिप्रकरणम् refers to बीजात्मकंसत् only. बीजात्मकं means कारणरूपंसत् only. मायासहितंसत् only. मूलाअविद्यासहितंसत् only. So बीजात्मकत्वम् = मायासहितं, मूलाअविद्यासहितंसत् only जीव merges into. This is संक्षेपउत्तरं it is elaborated. We were seeing this in the last class. यद्यपितद्ब्रह्मप्राणशब्दवाच्यं; the word प्राणः in which मन्त्रा? प्राणः बन्धनंहिसोम्यमनः in that प्राणः refers to सदब्रह्म only. There is no controversy. तत्र-तत्र means सुषुप्तिप्रकरणेछान्दोग्यवाक्ये and the वाक्यं is 6-8-2. So तत्र must be connected with प्राणः शब्दवाक्यं. तथापि still the सदब्रह्म occurring in the सुषुप्तिप्रकरणम् is जीवप्रसवबीजात्मकत्वम् अपिरत्यज्यएवब्रह्मन् includes, the कारणम् status. प्रसवबीजात्मकत्वम् is a कल्लल्ल 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 विराट्स्थूलप्रपञ्च. Second पाद means तैजस and सूक्ष्मप्रपञ्च. Thus, सदब्रह्म is the कारणम् for विश्व and it is कारणम् for तैजस and it is कारणम् for स्थूलप्रपञ्च and it is कारणम् for सूक्ष्मप्रपञ्च. So here in the भाष्यं the word जीवा refers to विश्वतैजसरूपजीवाः. प्रसव means उत्पत्ति. So प्राज्ञा is the cause for the उत्पत्ति of विश्वजीवाः and तैजसजीवाः. 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

विश्वजीवाः. And तैजसजीवाः that is what भाष्यकार says. जीवप्रसवबीजात्मकत्वंकारणरूपं. अपिरत्यज्य. अपिरत्यज्यmeans including that कारणम् status alone प्राणःशब्दत्वं the word प्राणः is used in 6-8-2. प्राणःशब्दत्वंसतः and सच्छब्दवाक्यताच the word सत् also reveals कारणम्ब्रह्म only. The word सत् can refer to अकारणम्ब्रह्म only as a लक्ष्यार्थ. That is why he uses the word वाक्यता. The word refers to कारणम्ब्रह्म as the वाच्यार्थ. The word सत् refers to अकारणम्ब्रह्म only as लक्ष्यार्थ. Here it is वाच्यार्थ only.

Continuing.

यदिहिनिर्बीजरूपंविवक्षितं ब्रह्माभविष्यत् “नेतिनेति” (बृ.उ.४.४.२.२४.५.१५) “यतोवाचोनिवर्तन्ते” (तै.उ.२.९) “अन्यदेवतद्विदितादथाविदितात्” (के.उ३)इत्यवक्ष्यत “नसत्तन्नासदुच्यते” (गीता.१३.१२)इतिस्मृतेः

So here Sankaracharya says, if अकारणम्ब्रह्म is to be revealed उपनिषद् doesn't have any direct word to reveal that ब्रह्मन्. Because यतोवाचोनिवर्तन्तेअप्राप्य; it cannot be revealed through any word positively. Even the word सत् can only directly refer to कारणम्ब्रह्म not अकारणम्. Therefore, he says यदि if any श्रुति wants to reveal निर्बीजरूपं that is तुरीयपाद, the 4th पाद. निर्बीजं means अकारणरूपं which is not a cause. बीजं means कारणम्. निर्बीजं means अकारणम्ब्रह्म, तुरीयपादं, विवक्षितं that is want we want to reveal, ब्रह्मअभविष्यत् if that were the intention of the श्रुति, all ऋन्अभविष्यत्. Then the words will be what? In the form of निषेदवाक्यं only. नेतिनेति; the उपनिषद् would have used the language of negation. अस्थूलं, अननुअकस्वंअदीर्गअलोहितंetc. Or another expression यतोवाचोनिवर्तन्ते. The उपनिषद् will say ब्रह्मन् is that from which all the words will come away without revealing. Or another expressions “अन्यदेवतद्विदितादथाविदितात्”; it is other than the known and unknown. इतिअवक्ष्यात्. 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 “नसत्तन्नासदुच्यते”

ज्ञेयंयत्तत्प्रवक्ष्यामियज्ज्ञात्वामृतमश्रुते |

अनादिमत्परंब्रह्मनसत्तन्नासदुच्यते | | १३- १३ | |

jñēyaṁyattatpravakṣyāmiyajñātvāmṛtamśrutē |

anādimatparaṁbrahmanasattannāsaducyatē ||13-13||

तुरीयम्ब्रह्म 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 कारणम्ब्रह्म and not अकारणम्. So “नसत्तन्नासदुच्यते” इतिस्मृते.

Continuing.

**निर्बीजतयैवचेत्सतिलीनानांसुषुप्तप्रलययोःपुनरुत्थानानुपपत्तिःस्यात्
।मुक्तानांचपुनरुत्पत्तिप्रसङ्गोबीजाभावाविशेषात् ।**

and not only that. There will be further problems also. Problem in what? If you take प्राणा, as अकारणम्ब्रह्म then it will mean, in the सुषुप्तिप्रकरणम् that the जीव is merging into अकारणम्ब्रह्म. And

that means what? ब्रह्मन् without माया, that means ब्रह्मन् without मूलाविद्या. And if the जीव merges into that शुद्धब्रह्म 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, निर्बीजतयाएवविवक्षितंचेत्. We have to supply, the word विवक्षितं. If श्रुति intends अकारणम्ब्रह्म in the सुषुप्तिप्रकरणम्, and what is the सुषुप्तिप्रकरणम्. सतासोम्यतदासंपन्नोभवति. प्राणाबन्धनंहिसोम्यमनः in that particular portion if श्रुति means जीव merges into अज्ञानरहितंब्रह्म during सुषुप्ति then what will happen? सतिलीनानां here सति is not सतिसप्तमी. सति means अकारणम्ब्रह्म. So अकारणंब्रह्मणिलीनानांजीवानां they will not go to the third पाद. During सुषुप्ति they will go to the 4th पाद. And सतिलीनानां what will happen? सुषुप्तौप्रलयोः 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 अकारणम्ब्रह्म. 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 अकारणंब्रह्म during सुषुप्ति and प्रलयं. But even after merging into अकारणम्ब्रह्म 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 प्रलयजीवs will merge into अकारणंब्रह्म and they will come back also. Then Sankaracharya says the problem will be all the ज्ञानिनःs who will merge into अकारणम्ब्रह्म through ज्ञानं. They went through कर्मयोगउपासनयोग and श्रवणमननंनिदिध्यासनं writing notes listening to cds repeatedly they attain मोक्षा. And merge into अकारणंब्रह्म. Suddenly they find they are reborn. That means what? ज्ञानसाधना will become meaningless, futile. Therefore, he says मुक्तानांच 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 । तस्मात्सबीजत्वाभ्युपगमेन एव सतः प्राणत्वव्यपदेशः सर्वश्रुतिषु च कारणत्व व्यपदेशः ।

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 अकारणम्ब्रह्म. जीव merges into कारणंब्रह्म which is called प्राज्ञः or ईश्वरः and what is the definition of कारणम्ब्रह्म? ब्रह्मन् with माया or मूलाविद्या. During sleep, no doubt we merge into ब्रह्मन्. But अज्ञानं continues during sleep. Eventhough during sleep अध्यास is absent. देहअभिमानरूप अध्यास is absent. देहअभिमानरूप अहंकार is absent. कर्तृत्वं भोक्तृत्वं all of them are absent. Which are all born out of अज्ञानं. अज्ञानकार्यं are not there is सुषुप्ति. But very careful. During सुषुप्ति अज्ञानकार्याणि are not here. What is अज्ञानकार्याणि? अध्यासः अध्यासः means देहअभिमान. Eventhough that is not there, we repeatedly emphasis अज्ञानं continues to be there in सुषुप्ति. That is why again he wakes up. And अज्ञानकार्यं also comes. देहअभिमान comes. कर्तृत्वं comes. भोक्तृत्वं comes अहंकारममकार comes. संसार also happily or unhappily comes back. And

we differentiate. However, in the case of a ज्ञानी, अज्ञानं he has removed. Therefore, at the time of ज्ञानिनःस्मरणं, ज्ञानी merges into कारणं or अकारणम्ब्रह्म? अज्ञानस्यनष्टत्वात् he merges into अकारणम्ब्रह्म. And Therefore, ज्ञानी doesn't come back. अज्ञानी comes back. All these we are able to say. And how the ज्ञानी becomes free from अज्ञानं? What a question? How ज्ञानी becomes free from अज्ञानं? By getting ज्ञानं. So Therefore, we are able to talk about the utility of ज्ञानं. That in the other case अज्ञानं continues in the ज्ञानिनः case अज्ञानं 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 अकारणम्ब्रह्म. That means अज्ञानं won't be there and if अज्ञानं is not there, we won't require, ज्ञानं. Are you able to understand? During सुषुप्ति anyway अज्ञानं is not there. Therefore, he will merge into ब्रह्मन् and attain मोक्षम्. By going to sleep itself one becomes free from अज्ञानं you don't have to work for ज्ञानं through श्रवणमनननिदिध्यासनं. Therefore, he says ज्ञानदाहाबीजअभावे if the seed of ignorance, so here the word बीजं means the seed of ignorance, and what type of seed? ज्ञानदाहं which has to be removed by ज्ञानसाधन. So, if the seed of ignorance which has to be removed by ज्ञानं is not accepted in सुषुप्ति, what will happen? ज्ञानार्थक्य prasanga. ज्ञानयोगसाधन will become redundant. Because by going to sleep we will merge into ब्रह्मन्. Therefore, he is not acceptable. We say during सुषुप्ति अज्ञानं is there or not? There is अज्ञानं. And there is an aside discussion. So in सुषुप्ति there is अज्ञानं. What अज्ञानं? आत्मअज्ञानं. What is another name for that? मूलाअविद्या. So we say सुषुप्ति there is अज्ञानं. There is मूलाअज्ञानं. There is मूलाअविद्या we say. Now the question is, is अज्ञानं an absence of knowledge in the form of अभावरूपं? Is अज्ञानं obtaining during सुषुप्ति which makes it कारणत्वसहितं ब्रह्म, is the self-ignorance obtaining in सुषुप्ति a mere absence of knowledge? Is a very technical question asked? अज्ञानं अभावरूपं वा न वा. Because the word अज्ञानं means absence of ज्ञानं. So, there are some people who say अज्ञानं is अभावरूपं. And for that we give the answer. If अज्ञानं is absence of knowledge, if it is अभावरूपं, you need not gain ज्ञानं to remove अज्ञानं. Why? If अज्ञानं is अभावरूपं, it means it is absent. We need not do anything to remove अभावरूपं अज्ञानं because already it is अभावम्. Therefore, we say, it is ज्ञानदाहं. It is not in the form of absence. But it is something negated by ज्ञानं. It is not अभावरूपं. It is something which is ज्ञानेन दाहं ज्ञानं cannot burn a अभाववस्तु. ज्ञानं need not burn something which is absent. Therefore, it is ज्ञानदाहं and also it is बीजं. बीजं means कारणं for the विश्वतैजसकार्यं. And by using the word बीजं, Sankaracharya says indirectly, अज्ञानं cannot be अभावरूपं, because an अभावं cannot be a कारणं for something. So two arguments. If अज्ञानं is अभावरूपं you don't have to acquire ज्ञानं for eliminating why? अभावरूपं. And if अज्ञानं is अभावरूपं 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 दाहत्वं नास्ति. अज्ञानस्य ज्ञानदाहत्वात् अज्ञानस्य बीजरूपत्वाच्च. It is not अभावरूपं. Very important, Anandagiri takes some time to establish. अज्ञानं न अभावरूपं. मूलाविद्या न अभावरूपं. न अभावरूपं means न असन्नूप. अभाव means असत्. Then he will ask, if it is not असन्नूप then do you say

मूलाविद्या is सद्रूप? Suppose you say it is सद्रूप, then what will be the problem? Several problems. There will be द्वैतं. Not only that. सद्रूपअविद्या cannot be negated by anything including ज्ञानं. If सद्रूपअविद्या can be eliminated by ज्ञानं, what will happen? After sometime सद्रूपब्रह्मन् also will disappear. Remember, whatever is सत् cannot be eliminated. Whatever is असत् need not be eliminated. If अज्ञानं is असत्, it need not be eliminated. If अज्ञानं is सत्, it cannot be eliminated. Therefore, we say मूलाविद्याअनिर्वचनीया. सदसद्भ्यांअनिर्वचनीयं. Therefore, during सुषुप्ति there is ब्रह्मन् and अनिर्वचनीयमूलाविद्या. So, during सुषुप्ति, there is ब्रह्मन् and अनिर्वचनीयमूलाविद्या. And this अनिर्वचनीयअज्ञानं alone we negate by what? ज्ञानं. Therefore, ज्ञानदाह्यअनिर्वचनीयअविद्यारूपबीजअभावेज्ञानदाह्यअनिर्वचनीयअविद्यारूपबीजअभावे if you don't accept an अनिर्वचनीयबीजज्ञानआनर्थक्यप्रसङ्गः 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 ज्ञानदाह्यअनिर्वचनीयअविद्यारूपमूलाअविद्यारूपबीजअभावेज्ञानआनर्थक्यप्रसङ्गः तस्मात्. Therefore, what is the meaning of the word प्राण? प्राण is प्राज्ञ. It is ईश्वर. It is ब्रह्मन् with मूलाअविद्या. So तस्मात्सबीजत्व-सबीजत्वं means मूलाअविद्यासहितत्वं which is otherwise called माया also. मायासहितत्वं. अभ्युपगमेन एव you have to accept कारणंसत् during सुषुप्तिप्रकरणम् with the help of प्राणशब्दवाक्यं. सतः प्राणत्वंव्यपदेशः that is called प्राण. And सर्वश्रुतिषुचि in all the उपनिषदः, this प्राणप्राज्ञईश्वर is called जगत्कारणं. And that is why, our journey doesn't end with कारणंब्रह्मन्. We start with कार्यब्रह्मन् in the प्रथमपाद and द्वितीयपाद. We proceed to कारणंब्रह्मन् through the तृतीयपाद. And our journey is not over. Because शुद्धंब्रह्मन् is अन्यत्रधर्मात् अन्यत्र अधर्मात् अन्यत्र अस्मात्कृताकृता. We have to go to the 4th पाद. That is why all the उपनिषदः start with अकारणंब्रह्मन्. Then introduces कारणंब्रह्मन् and finally negate कारणं status and goes to अकारणम्. So कारणत्वंअध्यारोप is done. Then कारणत्वअपवाद is done. And in माण्डूक्यकारिका मृल्लोकविस्पुलिङ्गाद्यैस्त्रिष्टिर्याचोचितान्यताउपायः सः अवतारायनास्तिभेदकदञ्चन. 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 प्रक्षालनाधिपङ्कस्यदूरात्अस्पर्शनंवरं there is a proverb. Instead of getting into mud, and later washing the mud, why get into mud at all. प्रक्षालनाधिपङ्कस्य-पङ्क means mud. Instead of having the mud and washing it later दूरात्अस्पर्शनंवरं you could have avoided mud. Why introduce कारणत्वं and then wash? Remember for the assimilation of अपवाद, the mind must become an अधिकारी. अपवाद requires अधिकारित्वं. For अधिकारित्वं, कारणंब्रह्मन् has to be introduced. We require ईश्वर in the beginning. दासोऽहं in the beginning. With दासोऽहं, get all the qualifications through कर्मयोगउपासनयोग 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 अशुभ. 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,பாலம்கடக்குகும் வரே, நாராயண ;பாலம்கடந்நால்கூராயணா. 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 साधनचतुष्टयसंपत्ति. And after साधनचतुष्टयसंपत्ति ruthlessly you have to negate the कारणत्वं of ईश्वर and कार्यत्वं of जीवः. एकमेवसदनेकारणं, कारणान्तरनिराशकारणं , कार्यकारणविलक्षणंस्वयं, ब्रह्मतत्वमसिभावयात्मनि. So, this sampradhaya you should not forget. Therefore, he says सर्वश्रुतिषुचकारणत्वं 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

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020- Chapter 1 verse 2

Page 43, Bhashyam 2ndपरः graph last 4 lines.

तस्मात्सबीजत्वाभ्युपगमेनएवसतःप्राणत्वव्यपदेशःसर्वश्रुतिषुचकारणत्वव्यपदेशः

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 मन्त्राएषसर्वेश्वरएषसर्वज्ञः 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 छान्दोग्यसुषुप्तिप्रकरणमन्त्रा, प्राणबन्धनहिसोम्यमनः । 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 सद्ब्रह्म only because the उपनिषद् itself says सतासोम्यतदासंपन्नो भवति । For that Sankaracharya replied yes; it is very true. प्राण means सद्ब्रह्म only. But you should understand the सद्ब्रह्म as मायासहितकारणब्रह्म 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 सद्ब्रह्म only and not pure सत्. But सत् along with माया otherwise called मूलाअविद्या or मूलाअज्ञानं. And this मूलाअविद्या or माया alone is negated by आत्मअज्ञानं. And Therefore, it is called ज्ञानदाह्यबीजं. So ज्ञानदाह्यबीजं = मूलाअविद्या. = 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 छान्दोग्यमन्त्रा refers to सत्. But शुद्धसत्. But मायासहितकारणसत् only. And that he concluded here. तस्मात्सबीजत्वभ्युपगमेनएव. So, the word सत् in the सुषुप्तिप्रकरणम् is सबीजसत्. बीजं referring to माया, मूलाअविद्या. And सतः that सबीजंसत् alone is called प्राण in the मन्त्रा. And that प्राण which is प्राज्ञ, which is ईश्वर alone, is the कारणम् of everything. सर्वश्रुतिषुचकारणत्वव्यपदेशः.

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 मूलाअविद्या 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.उ.२.२) । “सबाह्याभ्यान्तरो ह्यजः” (मु.उ.२.२) । “यतो वाचो निवर्तन्ते”

(तै.उ.२.९) । “नेति” (बृ.उ.४.४.१२) इत्यादिना बीजवत्त्वापनयनेन व्यपदेशः

।तांबीजावस्थां तस्यैव प्राज्ञशब्दवाच्यस्य हादिसंबन्धजाग्रदादिरहितां पारमार्थिकीं पृथग्वक्ष्यति

।बीजावस्थापिनकिञ्चिदवेदिषमित्युत्थितस्य प्रत्ययदर्शनाद्देहेऽनुभूयतएवेति 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. अतएव –

अतएवmeans, since प्राज्ञईश्वर is only third पाद, and it cannot liberate a person, and Therefore, only “अक्षरात्परतःपरः”~मुण्डक 2-1-2. Here the word अक्षर, I am not going to the details because it is a मन्त्रा which is analysed in मुण्डकउपनिषद्. 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 मायासहितचैतन्यं. The third पाद. And परतःपरः 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 मुण्डकउपनिषद्. Then in the same मुण्डक, there is another quotation “सबाह्याभ्यान्तरोह्यजः” (मु.उ.२.२).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 निर्गुणअधिष्ठानं. 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? सबाह्याभ्यन्तरः. s 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। “यतोवाचोनिवर्तन्ते” (तै.उ.२.९) 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 मूर्तकार्यम् and अमूर्तकारणम्. कार्यकारणविलक्षणं is revealed by नेति-नेति. One नेति for कार्यनिषेद. Another नेति for कारणनिषेद. What is left behind is कार्यकारणअवदि अधिष्ठानं इत्यादिना. In all these मन्त्राः बीजवत्वअपनयनेन -by negating the कारणम्-बीजवान् means कारणम्. So बीजवत्वअपनयनेन कारणत्वअपनयनेन the निर्गुणं ब्रह्म is revealed. व्यपदेशः. And not only it is revealed in all the other उपनिषद्s, 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 तुरीयं the 4th पादम्. Therefore, he says तां अबीजं अवस्थां अबीज अवस्था means तुरीयं. अकारणरूपम्. सबीज means कारणम्. अबीज means निकारणं. सबीज is third पाद. अबीज is 4th पाद. अबीजवस्थां -तस्यैव प्राज्ञशब्दवाच्यस्य, which तुरीयं alone is appearing as प्राज्ञ. We should not think प्राज्ञ and तुरीय are totally different. तुरीयं alone is appearing as प्राज्ञ. Therefore, he says तस्यैव प्राज्ञशब्दवाच्यस्य which तुरीयं alone is appearing as प्राज्ञ in which state? In the व्यावहारिक. So that तुरीयं which is appearing as प्राज्ञ in व्यावहारिक, तुरियत्वेन which is going to be revealed as तुरीयं in the 7th मन्त्रा, and which is देहादिसंबन्धजाग्रदादिरहितां which तुरीयं is free from जाग्रत् etc. Etc. Means स्वप्ना and सुषुप्ति. देहादिसंबन्ध which is free from देहादिसंबन्ध also. पारमार्थिकी which is the absolute reality. पृथक्वक्ष्यति 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 जाग्रत अवस्था 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 अवस्थाः. Associated

ones are three पादs. The dissociated consciousness, pure consciousness is defined as तुरीय. Therefore, जाग्रदादिरहितां-रहित means dissociated. पारमार्थिकी very important word which is the पारमार्थिकचैतन्यं पृथक्वक्ष्यति is going to be separately taught. नान्तप्रज्ञम् each नकार negates जाग्रत्स्वप्नबहिष्प्रज्ञ is negation of jaagrat avastha. नान्तप्रज्ञं, स्वप्नावस्था | नप्रज्ञानघनं; सुषुप्ति अवस्था; each one is negated. शान्तं शिवं अद्वैतं चतुर्थमन्यन्ते 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?

विश्वतैजस and प्राज्ञ can be distinctly experienced in three different अवस्था:s. But an additional note is विश्वतैजसप्राज्ञ 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 आत्मअज्ञानं. 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 "नकिञ्चित् अवेदिषं" "I did not know anything. So I am recollecting सुषुप्ति अज्ञानं. So नकिञ्चित् अवेदिषं refers to the recollection of सुषुप्ति अज्ञान अनुभवः। इति उत्थितस्य-उत्थितः means the woken-up person. When he is recollecting the सुषुप्ति अज्ञानं in the waking state, at that time he is विश्वतैजस 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 विश्वतैजसप्राज्ञ. 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

दक्षिणाक्षिमुखे विश्वः अनुभूयते; अन्तःमनसितु तैजसः (अनुभूयते); हृदि आकाशप्राज्ञः च (अनुभूयते) एवं (एकः तुरीयः एव) देहे त्रिधा व्यवस्थितः.

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विश्वः हि स्थूलभुङ् नित्यं तैजसः प्रविविक्तभुक्। आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

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

उक्तार्थोऽश्लोकौ ॥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 उपनिषद्मन्त्रा. And what are the मन्त्राः? मन्त्राः Ino 3,4 and 5. Because 3rd talked about प्रथमः पाद. 4th द्वितीय. And 5th तृतीय, and Therefore, तृतीयचतुर्थपञ्चममन्त्रेषु उक्तार्थोऽश्लोकौ. We will see the running meaning of the श्लोकाः विश्वस्थूलभुक्. 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 प्रविविक्तभुक्. 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, आनन्दभुक्. The word प्रविविक्तभुक् and आनन्दभुक् 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 भुज्शब्दः भुक् भुजौ भुजः, भुजं भुजौ भुजः, भुजा भुग्भ्यां भुग्भिः, इति रूपाणि. So प्राज्ञः the sleeper is आनन्दभुक् 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. स्थूलसूक्ष्म 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 श्लोकाः GPA says every experience brings out a relevant fulfillment also. Therefore, तृप्तिं born out of भोग is also three-fold. So any भोगः त्रिविधाः भोगजन्यतृप्तिः; अपि त्रिविधा भवति. And that is said in the next श्लोकाः. स्थूलं विश्वं 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 तृप्यतृप्यतृप्यत. They don't know how to say this. तृप्य, तृप्य, तृप्य. तृप्यक्रीडयात्रुतृप्यत, तृप्यत, तृप्यत, the comma must be after त. Therefore, स्थूलं विश्वस्य तर्पणं करोति. प्रविविक्ततैजसस्य तर्पणं करोति. सूक्ष्मप्रपञ्चः प्रसूयते तैजसः. Satisfies तैजसः. Similarly, आनन्दा; the कारणप्रपञ्चः प्रसूयते प्राज्ञः. And Therefore, satisfaction is also three-fold. त्रिधा तृप्तिमिबोधत. So since we have dealt with the मन्त्राः 3,4 5 Sankaracharya says, उक्तार्थोऽश्लोकौ. Sanskrit students note, उक्तार्थोऽऽ बहुव्रीहि. उक्तः. अर्थः ययोः लोको योः तौ उक्तार्थौ, बहुव्रीहि.

Continuing, कारिका no 55

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

So this is an additional note written by GPA. It is not in the उपनिषद्मन्त्राः. So he adds an aside note. And what is that note? One तुरीयं alone puts on three costumes; with स्थूलशरीरः costume तुरीयं appears as विश्वः. And you should note carefully I don't say तुरीयं becomes विश्वः. तुरीयं continues to remain असङ्गः and तुरीयं appears as विश्वः with स्थूलशरीरम् costume. The same तुरीयं appears as तैजसः with सूक्ष्मशरीरं costume. As प्राज्ञकारणशरीरं costume. With three costumes तुरीयं becomes 3-fold भोक्ताः. "Becomes" should not say; appears as 3-fold भोक्ता. And correspondingly he gets associated with three-fold भोज्यं, स्थूलप्रपञ्चः, सूक्ष्मप्रपञ्चः and कारणप्रपञ्चः, 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 तुरीयं. And that तुरीयं is always असङ्गः. And Therefore, these costumes really do not affect me. पश्यन्स्पृशन्निग्रन्. अहं नैव किञ्चित्करोमि; इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते; गुणगुणेषु 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 भोगः. They are all dramas only. Really nothing happens to me. Thus, the one who knows. Eventhough तुरीयज्ञानं is going to come later only, GPA cannot resist the temptation. Even before the 7th मन्त्राः came, GPA says, whoever knows I am तुरीयः, भोक्तृभोज्यसंबन्धः is व्यावहारिकसंबन्धः. I, the पारमार्थिकः, am never affected.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः |

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः || १८- १६ ||

tatraivaṁ sati kartāramātmānaṁ kēvalaṁ tu yaḥ |

paśyatyakṛtabuddhitvānna sa paśyati durmatih ||18- 16||

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते |

हत्वाऽपि स इमं लोकां न हन्ति न निबध्यते || १८- १७ ||

yasyanāhaṅkṛtōbhāvōbuddhiryasyanalipyatē |

hatvā:'pisaimāmāṁlōkānna hantina 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. नहन्तिनिबध्यते. अकर्ताअभोक्ताइतियःजानाति, सःThat ज्ञानि, भुञ्जानः अपिनलिप्यते. Even when he goes through varieties of prarabdha, he is not tainted by anything. So thus,GPA presents तुरीयज्ञानं and तुरीयज्ञानफलम् in advance itself. So, this isthe next week's program they say; (प्रबन्धेनाल्लम्. 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 भोक्तृर्भोज्यत्वात् । न हि यस्य यो विषयः स तेन हीयते वर्धते वा न ह्यग्निः स्वविषयं दग्ध्वा काष्ठादि तद्धत् ॥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 अवस्था:And there are three भोज्यम् in each one of them. स्थूलप्रविविक्तानन्दाख्यंभोज्यं. So, the object of experience is three-fold. What are they? स्थूलंप्रविविक्तम् आनन्द, स्थूलं one,प्रविविक्तं two. प्रविविक्तं =सूक्ष्मं.आनन्दा =कारणम्, आख्यान्त means named. So Sanskrit student's बहुव्रीहिस्थूलंप्रविविक्तानन्दाः इतिआख्याःयस्य भोग्यस्यइतिबहुव्रीहिसमास. एकंत्रिधाभूतम्. All of them put together will come under one भोग्यं only. But one भोग्यं itself is sub divided into स्थूलभोग्यंसूक्ष्मभोग्यंअव्यक्तभोग्यं. इति subdivided into three. Therefore, he says एकंएवत्रिधाभूतम्. Similarly,भोक्ता also is one तुरीयं only. But with three costumes. We name the very same भोक्ता as विश्वतैजसप्राज्ञ. Therefore,यच्च,विश्वतैजसप्राज्ञाख्याः;again,बहुव्रीहिभोक्ताएकः only one भोक्ता. That is called साक्षिचैतन्यं. So when तुरीयं is associated with विश्वतैजस it is named साक्षिचैतन्यं. So one साक्षि alone, which is एकः भोक्ता is only one. एकोदेवसर्वभूतेषुगूढःसर्वव्यापिसर्वभूतान्तरात्माकर्माध्यक्षसर्वभूतादिवासःसाक्षीचेताकेवलोनिर्गुणश्चSo एकः साक्षिभोक्ता in the 13th chapter.

उपद्रष्टानुमन्ताचभर्ताभोक्तामहेश्वरः।

परमात्मेतिचाप्युक्तोदेहेऽस्मिन्पुरुषःपरः ॥ १३- २३ ॥

upadraṣṭānumantā ca bhartā bhōktā mahēśvaraḥ |

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

That भोक्ता alone is named as विश्वतैजसप्राज्ञ; इतिआख्याःयस्य. 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 अहंइतिएकत्वेनप्रतिसंधानात्, प्रतिसंधानं is called प्रत्यभिज्ञा. So प्रागस्वाप्समितिप्रबोधसमयेयःअभिप्रज्ञायतेज्ञानं here means प्रत्यभिज्ञा because of the recognition of dreamer and sleeper as I the waker himself. And द्रष्टृत्वअविशेषचnot 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 इतिप्रकीर्तित. So up to this is the first half of the मन्त्रा. In the second half, he says यःवेदा. Whoever understand this truth;what truth? One तुरीयं 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 शान्तिः शान्तिः शान्तिः ॥

021- Chapter 1 verses 5-6

ॐकारिका 45 कारिका ०० 5 भाष्यं 6 ००००. ०००० ००००.

यो वेदैतदुभयं भोज्यभोक्तृतयानेकधाभिन्नसंभुज्जानोनलिप्यते। भोज्यस्य सर्वस्यैकस्य भोक्तुर्भोज्यत्वात्। न हि यस्य यो विषयः स तेन हीयते वर्धते वानह्यग्निः स्वविषयं दग्ध्वा काष्ठादितद्वत् ॥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; स्थूल, सूक्ष्म and आनन्द are three भोग्यं. So भोक्तृत्रयं and भोग्यत्रयं 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 तुरीयं alone is appearing as the three-fold भोक्ता and threefold भोज्यं also. भोक्ता and भोज्यं status comes because of मिथ्यानामरूप. Behind the मिथ्यानामरूप there is only one तुरीयं. So तुरीयं is the truth of all these three pairs. And then GPA adds whoever knows this truth तुरीयं, which the उपनिषद् has not yet introduced. तुरीयं is going to come only in the 7th मन्त्रा. I said GPA like (முந்திரிகொட்காட்டை) introduces तुरीयं. तुरीयज्ञानं and तुरीयज्ञानफलं also. So, the one who knows this संभुज्जानं; अपिनलिप्यते. So, the second half we are seeing now. यो वेदैतदुभयं; 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 तुरीयआत्मा, सः that ज्ञानी, भुज्जान् अपि, even though he continues to play the role of विश्वतैजस and प्राज्ञ always he remembers पश्यन् शृण्वन् स्पृशन् जिघ्रन् चैव किञ्चित्करोमि; गुणाः गुणेषु वर्तन्ते; इन्द्रियाणि इन्द्रियार्तेषु वर्तन्ते; अहंकर्ता अहं भोक्ता इतज्ज्ञानेन; by this knowledge सः, तुरीयज्ञानी न लिप्यते. न लिप्यते means, he is not contaminated. For that Sankaracharya is writing the bhasyam which I introduced in the class; यो वेदैतदा 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 आनन्दः; so अनेकधा. भिन्नम्. that one वस्तु behind all these three pairs यः वेद. Whoever knows? Not only has he known the तुरीयं. How does he know the तुरीयं? Very careful. He doesn't say तुरीयं is outside me. He doesn't say तुरीयं is inside me. He says तुरीयं is me. Neither inside nor outside. तुरीयं is मे इति यः वेद. सः भुज्जानं; 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 न लिप्यते I told the 18th chapter beautiful श्लोकाः

तत्रैवं सति कर्तारमात्मानं केवलं तु यः |

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः || १८- १६ ||

यस्यनाहंकृतोभावोबुद्धिर्यस्यनलिप्यते |

हत्वाऽपिसङ्माल्लोकान्नहन्तिननिबध्यते || १८- १७ ||

tatraivam sati kartāramātmānam kēvalam tu yaḥ |

paśyatyakṛtabuddhitvāna sa paśyati durmatih ||18- 16||

yasya nāhamkṛtō bhāvō buddhiryasya na lipyatē |

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

That is why we say ज्ञानीdoesn't have आगामिपुण्यंand पापं. नलिप्यते means आगामिपुण्यपापरहितःहवाति. And what is the reason? He says, भोज्यस्यसर्वस्य एकस्यभोक्तुःभोज्यत्वात्. So the first (भोज्यस्य) is put in bracket that is not required. सर्वस्य the entire creation, is एकस्यभोक्तुः; for one भोक्ता the साक्षि चैतन्यं. For one भोक्ता the साक्षिचैतन्यं, eventhough साक्षिचैतन्यं is seemingly divided in many bodies. But actually there is only one भोक्ताक्षेत्रज्ञंचापिमांविद्विसर्वक्षेत्रेषु. So सर्वसाक्षिणः; for thatएकसाक्षिणःसर्वस्यभोग्यत्वात् the entire universe is an object of experience. For that one साक्षि, the तुरीयं, 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 thatway? 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 अग्नितत्त्वं 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 चैतन्यंdoesn't get tainted. So that is what he said भोज्यत्वात्एकस्यभोक्तुः that he explains further यस्यय; विषयः; whatever is object of any illuminator. Whatever is an object of any illuminator you can take सूर्यप्रकाशचन्द्रप्रकाश; or any illuminator including the sense organs. सः; तेनहीयतेवर्धतेवानSo that illuminator is never increased or decreased by what it illumines. नहीयते 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 अपश्रुति; अपतालं and I heard a poor music, and after one hour the ears have become defective? *आह्लासो*? 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? नहिअग्नि ;the fire, नहीयतेवर्धतेवा you have to supply na हीयते doesn't decrease. नहीयतेवर्धतेवा or increase दग्धा 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, हविषाकृष्णवत्मेवभूयएवअभिवर्धते 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. तुरीयज्ञानीन भवते. The knower of तुरीयं is unaffected by संसार. Before that I have to give you the अन्वयः.

त्रिषुधामसुयद्भोज्यं (भवति,)य; चभोक्ताप्रकीर्तित;- एतद्भयं Sanskrit students, both are द्वितीयाविभक्ति. Object of वेद य; तु वेद and वेद is a verb not a noun य; तु वेदसः भुञ्जान;(अपि) नलिप्यते.

Continuing page 46 कारिका no 6.

प्रभवः सर्वभावानां सतामिति विनिश्चयः । सर्व जनयति प्राणश्चेतोऽंशून्यरुषः 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 6thमन्त्रा is equating प्राज्ञ and ईश्वर, by an important मन्त्राएषःसर्वेश्वरएषसर्वज्ञएषोऽन्तर्याम्येषयोनिःसर्वस्यप्रभवाप्ययौहिभूतानांपराज्ञ; 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. सन्मात्रईश्वरः:So third पादःप्राज्ञ, ईश्वरः. And then the उपनिषद् says, this ईश्वरः: the thirdपाद is the cause of everything. एषयोनिःसर्वस्ययोनिः means what? कारणम्. That is why we call the third पाद as कारणपाद; the first 2 पादs are कार्यपादयं. Third one कारणपाद. 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 सृष्टिप्रकरणम्. Through this 6thमन्त्रा the उपनिषद् has indirectly introduced सृष्टिप्रकरणम् 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 साङ्ख्यायोग 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,असत्कार्यवादalso. 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 सत्कार्यवादand 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-wordसतां 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 कार्यकारणनियमः 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,सतांपदार्थानांएव, how सतां.? Potentially सतांपदार्थानांएवउत्पत्तिःभवति. 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 सतांसर्वभावानांएवप्रभवः;प्रभवः means origination; is

only for those objects which are potentially existent in whom? तृतीयपादईश्वरः. 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, unmanifest 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 ईश्वरमाया 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. साङ्ख्यानिषेदसत्कार्यवादानिषेदोऽकार्यम्, 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 इतिविनिश्चयः; 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. चेतनाअचेतनारूपजगत्, one ईश्वर creates by making use of his won 2 components. ईश्वर is a mixture of चैतन्यं and माया. पराप्रकृति and अपराप्रकृति. The पराप्रकृति part is responsible for the चेतनाजीवसृष्टि. The पराप्रकृतिमाया part is responsible for अचेतनाजगत्सृष्टि. Thus, माया will be busy creating पञ्चभूतानि and पाञ्चभौतिकप्रपञ्च including पाञ्चभौतिकशरीरं; पाञ्चभौतिकमनः; all the माया part will create. And consciousness part will create the जीव very simply what the चेतनम् has to do? The reflection of the चैतन्यं the चिदाभास is formed in the सुक्ष्मशरीरं. In all the three शरीरं. The moment the चिदाभास is formed the चिदाभास in स्थूलशरीरं becomes विश्व. In सुक्ष्मशरीरं; तैजसः; 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 तैजसः. कारणशरीरं प्राज्ञ. Thus, चैतन्यं अंशं generates विश्व तैजसं प्राज्ञ. The माया अंशं generates स्थूलसूक्ष्मप्रपञ्चः. That I said here. प्राणः so here GPA uses the word प्राण, only a few days before நான் ஒருங்க பிராணனை வாங்கினேன். We elaborately analysed the word प्राण can be used in the meaning of प्राज्ञ ईश्वर. By quoting a छान्दोग्यवाक्यं Do you remember the वाक्यं? If you remember Ok. प्राणबन्धनं हि सोम्य मनः; 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. प्राणः means ईश्वर from माया angle. माया प्रधान ईश्वरः सर्वजनयति . Creates the entire inert

universe. सर्व means अचेतनम्जगत्. The माया part of ईश्वर, generates the अचेतनाप्रपञ्चः. And पुरुष; पुरुष; means चैतन्यप्रधानईश्वर, the ईश्वर from the stand point of पराप्रकृति the consciousness. What does he do? Consciousness cannot be called he. Some pronoun we have to use. Therefore, पुरुष; the consciousness प्रधानईश्वरचेतोम्सून; चेतोम्सून; means चिदाभासः. Literally अम्सु; 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 प्रज्ञानांशुप्रतानैःस्थिरचरनिकरव्यापिभिव्याप्यलोका, where? मान्दूक्यभाष्यं . Sankaracharya starts with 2 dhyana sloka. The first dhyana sloka first line he uses प्राज्ञनअम्सुः. अम्सु; here also. चेतअम्सु; means चिदाभास in what form. विश्वचिदाभासतैजस and प्राज्ञ. And not only in on शरीरं. In all the bodies चेतोम्सून, पुरुष; प्रधानईश्वर. प्रथक् जनयति. ईश्वर separately creates the चिदाभास rupa. The माया part creates the अचेतनाप्रपञ्च. Thus, it is a joint venture. After all any srishti is husband and wife joint venture. Here also परा and अपराप्रकृति jointly creates चेतना and अचेतनाप्रपञ्च. This is a very profound verse. 7th chapter of BG you can connect.

भूमिरापोऽनलोवायुःखंमनोबुद्धिरेवच |
 अहंकारइतीयमेभिन्नाप्रकृतिरष्टधा || ७- ४ ||
 अपरेयमितस्त्वन्यांप्रकृतिंविद्धिमेपराम् |
 जीवभूतांमहाबाहोययेदंधार्यतेजगत् || ७- ५ ||
 एतद्योनीनिभूतानिसर्वाणीत्युपधारय |
 अहंकृत्स्नस्यजगतःप्रभवःप्रलयस्तथा || ७- ६ ||

bhūmirāpō:'nalōvāyuhkhaṁmanōbuddhirēvaca |
 ahaṁkāraitīyāmmēbhinnāprakṛtiraṣṭadhā ||7- 4||
 aparēyamitastvanyāmpṛakṛtiṁviddhimēparām |
 jīvabhūtāmmahābāhōyayēdaṁdhāryatējagat ||7- 5||
 ētadyōnīnibhūtānisarvāṇītyupadhāraya |
 ahaṁkṛtsnasyajagataḥprabhavaḥpralayastathā ||7- 6||

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

सतां विद्यमानानांस्वेनाविद्याकृतनामरूपमायास्वरूपेणसर्वभावानांविश्वतैजसप्राज्ञभेदानांप्रभवोत्पत्तिः ।

So सतां is in the मूलम्=विद्यमानानां /already existent potentially विद्यमानानां means potentially existent in ईश्वर. Then go to the third line. सर्वभावानां-is in the मूलम्= विश्वतैजसप्राज्ञभेदनम्. So all the जीवा;, potentially existent जीवा. And who are those जीवा; विश्वतैजसप्राज्ञजीवानां. The जीवा; in the form of विश्वतैजसप्राज्ञ. 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 स्थूलशरीरं and appropriate सूक्ष्मशरीरं.

And on what basis भगवान् will create स्थूल,सूक्ष्मशरीरं; all कर्मा only. And potentially existent when you say, here only we get into सूक्ष्मशरीरं and to differentiate सूक्ष्मशरीरं from ours, he uses the word स्वेन. And the word स्वेन should be connected with विद्यमानानां. Potentially existent, स्वेन here means अधिष्ठानरूपेण, as non-separate from the अधिष्ठानं ब्रह्म. स्वेन means existent non separately from अधिष्ठानं, 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 rope 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. मिथ्याजीवानां. 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 शान्तिः शान्तिः शान्तिः ॥

022- Chapter 1 verses 6

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सतांविद्यमानानांस्वेनाविद्याकृतनामरूपमायास्वरूपेणसर्वभावानांविश्वतैजसप्राज्ञभेदानांप्रभवोत्पत्तिः

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 कारणपाद which is called प्राज्ञ or ईश्वर. And this कारणपाद, third पादप्राज्ञईश्वर, is described in the 6th मन्त्रा and the उपनिषद् says, from this ईश्वर alone the entire universe has emerged. This ईश्वर is both निमित्तकारणम् and उपाधानकारणम्. 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; सदसत्त्विलक्षणमिथ्याकार्यवाद: (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 अद्वैत. 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 मिथ्याकार्यम्. And once you say, it is मिथ्याकार्यम्, 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 अजातिवादः. Thus MKV and अजातिवादः are synonymous only. MKV and अजातिवादः 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; उत्पत्तिर्भवति. 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 पञ्चभूतानि 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. अविद्याकृतनामरूपमायास्वरूपेण; here the word माया means मिथ्या. And this position must be rearranged. नामरूपमाया must be reversed मायानामरूप. And माया must be translated as मिथ्या. So, in माण्डूक्यभाष्यं, lot of words are there. Therefore, नामरूपमाया must be reversed as मायानामरूप. And मायानामरूप should be understood as मिथ्यानारूपेण. So, in the form of the unreal नामरूप. 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 अद्वैतप्रकरणम् कारिका no 28. What does GPA say there वन्ध्यापुत्रः; a non-existent son of a वन्ध्या. वन्ध्या means a barren woman who cannot give birth to a child. वन्ध्यापुत्रः; comes under सत् or असत् or मिथ्या. वन्ध्यापुत्रः is an example for सत् or असत् or मिथ्या?. Therefore, वन्ध्यापुत्रः 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?

यदिह्यसतामेवजन्मस्याद्ब्रह्मणोऽव्यवहार्यस्यग्रहणद्वाराभावादसत्त्वप्रसङ्गः

।दृष्टं च रज्जुसर्पादीनामविद्याकृतमायाबीजोत्पन्नानां रज्ज्वावन्ध्यापुत्रद्व्यात्मनासत्त्वम् ।

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 जगत्कारणम्. Every उपनिषद्, यतोवाइमानिभूतानि जायन्ति येन जातानि जीवन्ति; everywhere ब्रह्मन् is primarily revealed as जगत्कारणम् as तटस्थलक्षणं. 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 जगत्कारणम्. And ब्रह्मन् cannot be revealed directly also. Why? Because ब्रह्मन् is सर्वप्रमाणअगोचरं. Therefore, direct revelation of ब्रह्मन् is not possible because सर्वप्रमाणअगोचरं. Indirectly ब्रह्मन् cannot be revealed as जगत्कारणम् because in ASKV ब्रह्मन् is not जगत्कारणम्. 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, प्रमाणअभावात्. Very ingenious argument. So he says, यतिअसतां एव ज्ञानं. If non-existent things of the universe, जन्म origination happens, जन्मस्य स्यात्, then ब्रह्मन्; अव्यवहारस्य that ब्रह्मन् which is beyond all transactions and Therefore, सर्वप्रमाणअगोचास्य. That ब्रह्मन् which is सर्वप्रमाणअगोचरं. ग्रहणद्वारअभावात् it cannot be revealed through the world also. Why? Because world can help in revealing ब्रह्मन्, only if there is a कार्यकारणसंबन्ध. But in ASKV that only route is also ruled out. So ग्रहणद्वारअभावात्, जगत्कारणत्वरूपप्रमाणअभावात् ग्रहणद्वारअभावात्. Here ग्रहणम् means not solar or lunar eclipse. ग्रहणद्वार means प्रमाणं. ग्रहणम् means ज्ञानं. द्वारं means प्रमाणं. So ग्रहणद्वारं means प्रमाणं. So प्रमाणअभावात् असत्त्वप्रसङ्ग; ब्रह्मन् will become असत्. Because of the rule मानादीनामेयसिद्धिः: 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? व्यवस्ताअभावे anybody can say anything. And Therefore, असत्त्वप्रसंग; असत्त्वप्रसंग; 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 रज्जुसर्पदृष्टान्तः So what is the example? रज्जुसर्प 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, अज्ञातरज्जुःसर्पस्यकारणम्. 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. दृष्टंचcha, and it is a fact. What is that? रज्जुसर्पादीनां; the unreal rope snake etc. अविद्याकृतमायबीजउत्पन्नानां, 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, अव्यक्तमिथ्यासर्पः; also is अविद्याकृतं. व्यक्तमिथ्यासर्पः is also अविद्याकृतं. Both are because of ignorance. So अविद्याकृत, मिथ्याबीज, here बीज is the seed of unreal snake. मिथ्याबीजउत्पन्नानां all the unreal snake etc.,. How was it potentially existent? रज्ज्वादिआत्मनः. 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? स्वतन्त्रसत्ता or परतन्त्रसत्ता 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, रज्ज्वादिआत्मनः means with borrowed existence. सत्यं. It enjoys existence.

नहिनिरास्पदारज्जुसर्पमृगतृष्णिकादयः क्वचिदुपलभ्यन्ते केनचित् । यथा रज्ज्वां प्राक्सर्पोत्पत्तेरज्ज्वात्मनां सर्पः सन्नेव आसीदेवं सर्वभावानामुत्पत्तेः प्राक्प्राणबीजात्मनैव सत्वम् । इत्यतः श्रुतिरपि वक्ति “ब्रह्मैवेदम्” (मु.उ.२.२.११) “आत्मैवेदमग्र आसीत्” (बृ.उ.४.१) इति ।

So all these are establishing मिथ्याकार्यवाद(MKV) distinct from सत्कार्यवाद(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. नहिनिरास्पदारज्जुसर्पमृगतृष्णिकादयः, the rope snake etc. रज्जुसर्पमृगतृष्णिका; मृगतृष्णिका 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 संधिरुले. 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 अज्ञातरज्ज्वां. In the unknown rope प्राक्सर्पउत्पत्तेः 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, सर्वभावानां everything and being in the creation, उत्पत्तेः प्राक् before their origination, सत्त्वं they all exist with borrowed existence. And how? प्राणबीजात्मना एव. प्राणबीजात्मना is the technical term for ईश्वरः. And when we hear the word प्राण, you should remember the discussion of प्राण taken from छान्दोग्यसुषुप्तिप्रकरणम् प्राणबन्धनं हि सोम्य मनः. சொல்லிலொங்கபிராணனைவாங்கினைநான் That discussion if you remember it is fine. If you don't remember doesn't matter. प्राणबीजात्मना = 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 निमित्तकारणंईश्वरः:is only निमित्तकारणं. Therefore, ईश्वरः is different. World is different. In साङ्ख्यादर्शनंalso. In योगदर्शनंalso. That is why we say योग is द्वैतीन् or अद्वैतीन्? pucca द्वैतीन्. During निर्विकल्पकसमाधि, 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, इतिअतः..In fact, after सत्त्वं, fullstop, should not be there. Only dash must be there इत्यतः:Therefore, only श्रुतिः अपि वक्ति श्रुतिः declares ब्रह्मैव इदमसर्वं. ब्रह्मैव means ईश्वरः: एवकारणं ब्रह्म alone is इदमसर्वं 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 अत्मैवेदं अग्र आसीत्, बृहदारण्यक उपनिषदां ऐतरेय also almost a similar statement is there. आत्मा again here refers to कारणं ईश्वरः: परमात्मा कारणं परमात्मा. तृतीयः पादः. आत्मैव इदमग्रं. 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? वासनारूपेण; 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, जाग्रत्प्रपञ्चा is non-separate from ईश्वरः: Remember स्वप्नादृष्टान्त 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 प्राज्ञतेजसविश्वभेदेन देवतिर्यगादिदेहभेदेषु विभाव्यमानाश्चेतोऽशवोयेतान्पुरुषः

पृथग्विषयभावविलक्षणान्निविष्फुलिङ्गवत्सलक्षणाञ्जलार्कवच्च 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 मिथ्यापपञ्च origination is talked about. Now that he has established the MKV now he says मिथ्यापपञ्च originates from ईश्वरः which is the third पाद. Don't forget because whole मान्दूक्यisचतुष्पाद्आत्मा. You should not forget the पादdevelopment. And in this कारिका second line, the origination of the universe is divided into two. One is चेतनसृष्टि; another is अचेतनसृष्टि; because the universe consists of sentient experiencer and insentient experienced universe. भोक्तृभोग्यपपञ्चचेतनअचेतनात्मकपपञ्च. One ईश्वरः alone, creates the अचेतनम् also. From his अचेतनप्रधानमाया. From the माया component of ईश्वरः, the अचेतनपपञ्च originates. From the माया component of ईश्वरः, the अचेतनपपञ्च originates. Then the चेतनपपञ्च originates how? From the consciousness component of ईश्वरः. चैतन्यंcomponent of ईश्वरः. The चेतनजीवाः are born. And how are the चेतनजीवाः 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 willalso; வாள் வாள்னு கத்த ஆரம்பிச்சுடும் So Theyare not formed in the wall. Not formed in पञ्चभूताः, not in the river. Not in the mountain. Wherever स्थूलसूक्ष्मशरीराणिis there the चैतन्य component projects. Doesn't willfully do? Automatically चिदाभासare formed स्थूलशरीरRC becomes विश्वसूक्ष्मशरीरRC is तैजसा. कारणशरीरRC which is potentially there that is called प्राज्ञ. Thus, in the form of चिदाभासरूपेणजीवाः also originates from ईश्वरः. And here the word सर्वजनयतिप्राणः refers to अचेतनसृष्टि. प्राणः; सर्वजनयति refers to अचेतनसृष्टि. पुरुषः; चेतोशून्यजनयति. Refers to चेतनजीवसृष्टिः प्राणः; सर्वजनयति refers to अचेतनजगत्सृष्टि; पुरुषः; सर्वजनयतिपुरुषः; चेतोशून्यजनयति refers to चेतनजीवसृष्टिः. And in both प्राणः means ईश्वरः. How confusing? The word प्राणः means ईश्वरः based on our analysis, प्राणबन्धनंहिसोम्यमनः. In that analysis Sankaracharya established प्राणcan mean ईश्वरः. That analysis you should atleast note. If you don'tremember the logic doesn't matter. Atleast note the page no.where it comes. प्राणः; can meanईश्वरः. So here प्राणः; means ईश्वरः. And what ईश्वरः? मायाप्रधानईश्वरः. अचेतनमज्जगत्जनयति . So प्राणः; means मायाप्रधानईश्वरः. Then the second half, पुरुषः; also means ईश्वरः. But what ईश्वरः? चैतन्यप्रधानईश्वरः. To remember 7th chapter of the BG, अपराप्रकृतिप्रधानईश्वरः.पराप्रकृतिप्रधानईश्वरः. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

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Page 47 bhashyam last 5 lines of the first paragraph.

प्राणोबीजात्माजनयति "यथोर्णनाभिः" (मु.उ.७) "यथाग्नेःक्षुद्रार्विस्फुलिङ्गाः" (बृ.उ.२.२०) इत्यादिश्रुतेः॥६॥

Sankaracharyais 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 उपाधानकारण of the universe. And ईश्वर alone is the कारण of चेतनप्रपञ्च also and also the inert चेतनप्रपञ्च. And when we are talking about the sentient universe we have to say चैतन्यप्रधानईश्वर; is the cause of the चेतनजीवा: Because जीवा: come because of the reflection of the original consciousness. And मायाप्रधानईश्वर, the माया component of ईश्वर is irresponsible of the inert universe. So in the कारिका, प्राणःसर्वजनयति is there. प्राणः; refers to मायाप्रधानईश्वरः सर्वअचेतनमज्जगत्जनयति. Then पुरुषः refers to चैतन्यप्रधानईश्वर; चेतोमशून्जनयति-चेतोमशून् refers to the sentient जीवा or the living being. And that Sankaracharya is introducing in the top of the paragraph we were seeing सर्वजनयतिप्राणः 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. सर्वजनयतिप्राणः; will come at the end प्राणोबीजात्माthere only it will be connected. So after प्राणः Then the word चेतोमशून् is there. That you should make a complete sentence by adding चेतोमशून्पुरुषःपृतकजनयति. And that is being elaborated in the भाष्यंnow. So चेतोमशून्; literally means rays of consciousness. Just as we have got the rays of सूर्यः the solar rays, जीवाः 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 चेतोमशून्पुरुषःपृतकजनयति we have to add and put a full stop. Now he explains चेतोमशून्शवः he says अंशवःइवरवे. Like the rays of the सूर्य, चिदात्मकस्यपुरुषस्य-for the OC, which is पुरुषः the ईश्वरः चेतोरुपाःचिदाभासाः the sentient चिदाभास, we can supply the word चिदाभासाः,चेतोरुपाःचिदाभासाः; 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, तैजसविश्वभेदेन because three शरीराणि are there; the reflections are also three; स्थूलशरीरreflection is called विश्व. सूक्ष्मशरीरreflection is called तैजस. Similarly, कारणशरीरreflection. So प्राज्ञ, तैजस, विश्वभेदेन-देवतिर्यगादिदेहभेदेषु-देहभेदेषु 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 शरीरत्रयं. And of course मनुष्य. So मनुष्यभेदेषु 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 देहभेदेषु विभाव्यमानाः appearing. तोमशून्शव 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 चिदाभासजीवान्. The infinite no of जीवाः, in the form of reflected consciousnesses, पुरुषःजनयति. जनयति we have to supply. पुरुषः, what is the meaning of पुरुषः? चैतन्यप्रधानईश्वरःईश्वर with consciousness component prominent. So पुरुषःपृतक्जनयति. पृतक् means distinctly. And why do you say distinctly? To indicate that the जीवाः are different from the inert universe. Therefore, विषयभाव विलक्षण means distinct from all the insentient objects of the universe. विषयभावः means insentient objects विलक्षणान् means distinct. This is the commentary on the word पृतक्. So पृतक्= विषयभावविलक्षणान्. And what is distinct from inert object? The जीवाः, the sentient जीवाः are different from the insentient objects. And he gives 2 examples. अग्निविस्फुलिङ्गवत्सलक्षणान्. 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, अग्निविस्फुलिङ्गवत्सलक्षणान्. And second example जलार्कवत्सलक्षणान्. You have to read it again. जलार्कवत्सलक्षणान्. 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 सलक्षणजीवा and which are named जीवलक्षणान्, which are called the जीवाःपुरुषजनयति. We have said जनयति That we have to add here and put a full stop. So Sanskrit students have a lot of work जीवलक्षणपुरुषःजनयति. You should add and put a full stop. In fact पुरुषःजनयति comes three lines before we should join here. पुरुषः जीवलक्षणं जनयति. So up to this is commentary one चेतोन्शूनूपुरुषःपृतक

Now Sankaracharya comments on the previous part सर्वजनयतिप्राणः He is reversing and telling, सर्वजनयतिप्राण from top line it was there. That has to be brought here. So सर्वजनयतिप्राणः means इतरान्सर्वभावान्. So all the other insentient objects. So विलक्षणपदार्थान्प्राणः बीजात्मा जनयति. प्राणः means the ईश्वरः. what type ईश्वरः? मायाप्रधानईश्वर. In जड, in the insentient creation माया plays prominent role. In sentient creation ब्रह्मचैतन्यं plays prominent role. One अलिप्ताप्रधानसृष्टिः Another is अलिप्ताप्रधानसृष्टिः 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 पञ्चप्राणा and get confused, प्राणःईश्वरजनयति. And here Sankaracharya wants us to note that ईश्वर alone is both the निमित्तकारणं and उपाधानकारणं in वेदान्ता, whereas in साङ्ख्या, योग, न्याय and वैशेषिक ईश्वर is only निमित्तकारणं. The उपाधानकारणं the raw material is different one. Therefore, Sankaracharya gives the well-known example of 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 विस्फुलिङ्गाः 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.

विभूतिंप्रसवंत्वन्ये 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 inexplicable. 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 –अध्यारोपकाले only we accept. अपवादकाले 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.

विभूतिर्विस्तारे श्वरस्य सृष्टिरिति सृष्टिचिन्तकामन्यन्ते 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

wewho are interested only in the absolute reality सृष्टीआदारः नास्तिWe don't give over importance to सृष्टि which is not परमार्थ which is not सत्यं? which is only मिथ्या. Thereare 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, இதுஇப்படிவந்துதுநல்லதா. அப்படிவந்துதுநல்லதா. Don't analyse. So सृष्टीआदारः; आदारः means over significance. नास्तिWe 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 श्रुतिइन्द्रा; मायाभिः पुरुरूप ईयते. Through his मायाशक्तिइन्द्रा; means ईश्वरः Not देवेन्द्र Here इन्द्रा; means परमेश्वरतृतीयः पद पुरुरूप ईयते Seemingly becomes many. And how do you know it is seemingly and not really. For that GPA, will make a report पुरुषशूक्तं; अजायमानो 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 श्रुतिप्रमाणं 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, पारमार्थिकमायावी भूमौ एव तिष्ठति. मिथ्यामायावी रज्जुद्वार उपरि गच्छति. And that मिथ्यामायावी is cut into pieces. सृष्टि and लयं both. And cut into pieces. And pieces fall down. And when we are disturbed, the पारमार्थिकमायावी 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.

नहि मायाविनं सूत्रमाकाशे निक्षिप्य तेन सायुधमारुह्य च क्षुर्गोचरतामतीत्युद्धेन 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 चक्षुर्गोचरं 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 चक्षुर्गोचरं 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 उत्तिथंच; Thereafter the original magician rises up. So like the Christ rising up. They say he did that only. So पुनः उत्तिथंच 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 शत्रुप्रत्यायान्तं present active participle. षष्टिबहुवचनं 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 सुषुप्तस्वप्नादिविकासस्तदारूढमायाविसमश्च तत्स्थः प्राज्ञतैजसादिः ।

सूत्रतदारूढाभ्यामन्यः परमार्थमायावी स एव भूमिष्ठो मायाछन्नोऽदृश्यमान एव स्थितो यथा तथा तुरीयाख्यं परमार्थतत्त्वम् ।

Now from the example he comes to the original. The तुरीयं, like the original magician मायावी. स्थूलसूक्ष्मकारणशरीराणि are like the rope which is standing. And विश्वतैजसप्राज्ञः are the duplicate unreal मायावी. Because unreal मायावी climbs the rope. Similarly, the चिदाभास, विश्वतैजसप्राज्ञ climb स्थूलसूक्ष्मकारणशरीराणि. Don't be obsessed with शरीरत्रयं. Don't be obsessed with चिदाभासत्रयं. May you turn your attention to the चित् which is तुरीयं. That is the message. So ततैव अयं मायाविनाः; सूत्रप्रसारणसमः similar to throwing of the rope is सुषुप्तस्वप्नादिविकासः The arrival of सूक्ष्म, स्थूलशरीरं and availability of कारणशरीरं. So these शरीराणि should be compared to the rope. विकासः, विकासः means manifestation तदारूढमायावीसमश्च तत्स्थः; प्राज्ञतैजसादिः तत्स्थः; means शरीरस्थः चिदाभासः The three चिदाभासाः reflected on the शरीरत्रयं 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 सूत्रतदारूढाभयं 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 तुरीयं is not visible. Because of what? अज्ञानं. So Therefore, सएवभूमिष्ठमायाछन्; 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. कण्कट्पि विंशतिशालं लुवा इतुक्कुपेनु. The magician is able to conceal. अद्रिष्यमानः एवस्तिथिः; 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 तुरीयं –पारामार्थतत्त्वं. So even during संसार when all the problems are happening, I the original I, who is विश्वतैजसप्राज्ञविलक्षणतुरीय, पश्यनशृण्वन्स्पृसन्जिघ्रन्; नैवकिञ्चित्करोमि; नायं हन्ति न हन्यते; तुरीयाख्यं पारामार्थतत्त्वं. And Therefore, what?

अतस्तच्चिन्तायामेवादरोमुमुक्षूणामार्याणां निष्प्रयोजनायां सृष्टिवादादित्यतः सृष्टिचिन्तकानामेवैते विकल्पेत्याह स्वप्न मायासरूपेति। स्वप्नरूपामायासरूपाचेति ॥७॥

अतः Therefore, तच्चिन्तायां एव Here तत् means तुरीयं पारमार्थतत्त्वचिन्तायां एव. Only in enquiring and comprehending the तुरीयतत्त्वं 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, अवच्छेदवादः; 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. वेदप्रधानं आदरः; निष्प्रयोजनमस्ति. Not in the enquiry into creation. Use by creation, knowledge no पुरुषार्थ is said in the शास्त्रा. Nowhere it is said सृष्टिज्ञानेन मोक्षो भवति. Nowhere it is said. ब्रह्मज्ञानेन मोक्षः. स्त्रिष्टिज्ञानस्य 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 सृष्टिचिन्तकानं 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 magicians a सृष्टिचिन्ता used by अद्वैतीन् himself he gives स्वप्नदृष्टान्त. 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 पूर्वपक्षमतं only.

Continuing.

इच्छामात्रंप्रभोःसृष्टिरितिसृष्टौविनिश्चिताः।कालात्प्रसूतिंभूतानामन्यन्तेकालचिन्तकाः॥८॥

भाष्यंइच्छामात्रंप्रभोःसत्यसंकल्पत्वात्सृष्टिर्घटादिःसंकल्पनामात्रंसंकल्पनातिरिक्तम् । कालादेव सृष्टिरितिकेचित्॥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 संकल्पमात्रा. सत्यकाम; सत्यसंकल्प in वेदा itself. Therefore, they say इच्छामात्रं. There इच्छा means संकल्प; by mere will भगवान् creates, प्रभोः; and who is the Lord?संकल्पस्य. He says सत्यसंकल्पसत्यसंकल्प means the one whose Will will never be falsified. So being सत्यसंकल्पः he alone creates सृष्टि in the मूलं- घटादिः. Everything like pot etc. Everything.संकल्पनामात्रंसंकल्पनतिरिक्तम्. 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 मिथ्यासृष्टि. 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 कालतत्त्वं. The time modifies everything. So कालात्एव; from time itself in the form of evolution, without requiring ईश्वर the creation originates. इतिकेचित्. Some other people say.

Continuing,

भोगार्थसृष्टिरितिअन्येक्रीडार्थमितिचापरे । देवस्यैषस्वभावोऽयमाप्तकामस्यकास्पृहा ॥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? செத்தசிவனென்னுஇருந்திருக்கபடாதே. 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 भोगार्थंईश्वर 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 लीलासृष्टि. 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. देवस्येष्वभवोऽयं आप्तकामस्य कास्पृहा. That also you have to add. The आप्तकामस्य कास्पृहा; 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 स्वभावपक्षं 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 कास्पृहा. Where is desire for ईश्वर. This not only refutes the previous two theories भोगार्थसृष्टिः, क्रीडार्थसृष्टिः; this refutes the previous theories also. That means verse no 8. Various theories were mentioned. इच्छा, आत्रं कालाप्रसूति etc. And also in the 7 विभक्तिप्रसवं. 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 अविद्यास्वभावव्यतिरेकेण. 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 पूर्णमिवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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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. मत्स्थानिसर्वभूतानि. Immediately नचमत्स्थानिभूतानि. Therefore, वेदान्ता discusses the creation without much तात्पर्यं. सृष्टौतात्पर्यनास्ति. And to convey this idea the later कारिकाः 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. आप्तकामस्यकास्पृहा? Then what is our approach to the creation? Very important, answer? एषादेवस्यस्वभावः: 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 अव्यक्तप्रपञ्च. And before that it was existing as व्यक्तप्रपञ्च. And before that it was existing as अव्यक्त. Thus, अव्यक्तरूपेणव्यक्तरूपेणवाप्रपञ्चः सर्वदाअस्ति. 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 beingthat 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. Justas 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. AndTherefore, एषः प्रपञ्चः सृष्टिरूपप्रपञ्चः देवस्य, here the word देवः means ब्रह्मणःस्वभावः |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 कूटस्थनित्यं. माया is परिणामिनित्यं. And since माया is परिणामिनित्यं, it will never be the same all the time. It will gradually change into पञ्चभूतानि. That is its nature. And it will change into 14 लोकाः. Morning class, अधश्चूर्ध्वप्रसुतास्तस्यशका. And all these changes will happen according to कर्मा.

And कर्मा is also is an integral part of माया. And, when did कर्मा begin? குட்டுவேண்டோ. 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; अनादिअविद्यावासनया. Therefore, अनादि. कर्मा is अनादि | माया is influencing its अनादि transformation. And it doesn't have a beginning. And it will not have an end also. नान्तोचआदि:नसंप्रतिष्ठ. 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 व्यक्तavastha. 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 नअप्रतीति:तयोर्भेद:किन्तुमिथ्यात्वनिश्चयः 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 ब्रह्मणःस्वभावःईश्वर 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? सृष्टिस्थितिलय . 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 मिथ्यात्वनिश्चय; through ज्ञानं. When did भगवान् do मिथ्यात्वनिश्चय 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, सृष्टिम्कुर्वन्, सिथिं कुर्वन्, लयं सर्वदा कुर्वन्, अहं नैव किञ्चित्करोमि. ईश्वर knows. तस्य कर्तारं अपि मां विद्धि अकर्तारम् अव्ययं; न मां कर्मणिलिम्पन्ति न मे कर्मफले स्पृहा, इति मां योऽपि जानाति कर्मभिर्न संबध्यते; 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. प्रभावात्सर्वभावानांसदामितिविनिश्चयः. 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 चेतोमून् 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 शब्दानभिधेयत्वमिति विशेषप्रतिषेधेन एव च तुरीयं निर्दिदिक्षति ।

So चतुर्थः पादः; the 4th पाद of the आत्मा. क्रम प्राप्तः; which has come sequentially. Because we have covered the first three पादs. Therefore, by natural order that is क्रम प्राप्त; by natural order the 4th पाद has come. Therefore, वक्तव्य: Therefore, the उपनिषद् has to define the 4th पाद. इति आह . Therefore, the उपनिषद् defines. And how does it define? नअन्तप्रज्ञं; नबहिप्रज्ञं etc. The उपनिषद् doesn't define positively. But the उपनिषद् is giving negatively. Definition is 2-fold. विधिमुखलक्षणं. And निषेदमुखलक्षणं. Or प्रतिषेदमुखलक्षणं. विधिमुखलक्षणं is directly defining. निषेदमुखलक्षणं 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 boy 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 निषेदमुखलक्षणं. And for many things in the creation both are possible. विधिमुख and निषेदमुख, in the case of ब्रह्मन्, विधिमुखलक्षणं; 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. निषेदमुखलक्षणं is taken. Therefore, he says सर्वशब्दप्रवृत्तिमिच्छित्शून्यत्वात्. All these in the मूलंclass 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. शब्दप्रवृत्ति means verbal function. निमित्तं means condition. शब्दप्रवृत्तिनिमित्तं 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. पञ्चशब्दप्रवृत्तिनिमित्तशून्यत्वात् means अभावात्प्रहितत्वात् इत्यर्थः | तस्य –तस्य means चतुर्थपादस्य, the तुरीयपाद. शब्दअनभिधेयं तुरीयपादाः is not describable through words अनभिधेयं means non describable non revealable by words इति हेतो इति हेत्वर्थः. Therefore, विशेषप्रतिशेदेन एव. By way of negating all the विशेषाणि and what are they? Wakerhood is one विशेषम्, Dreamer hood is another विशेषम्, Sleeper hood is another विशेषम् अन्तप्रज्ञत्व, बहिष्प्रज्ञत्व; घनप्रज्ञत्व; विशेष निषेदात् all the statuses. विशेषम् means status. निषेदेनैव प्ररिषेदेनैव तुरीयं 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. मृगतुष्णा बहिस्नातः सपुष्पक्रितशेकरः; एषावन्ध्यातुतोयादिशशृङ्गधनुर्धरः; ok So शून्यमेव तर्हि. तर्हि means सर्वनिषेदे सति तुरीयपादः शून्यमेव स्यात्. 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 तुरीयं by negating everything, because बहिष्प्रज्ञः 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 मिथ्यात्वंयत बाध्यं तत्मिथ्या . This is powerful logic. Negation should bring to your mind मिथ्यात्वं. मिथ्या means third category. *ரெண்டுங்கட்டான். இப்போஎன்னெல்லாமோரெண்டுங்கட்டான்எல்லாம்வந்திருக்கு* 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 निषेदअवधि: निषेदअवधि is the technical word to talk about the अधिष्ठानं. So निषेदअवधिरूपेणअधिष्ठानंसत्यंअनुक्तंअपिअवशिष्यते. निषेदअवधिरूपेणसत्यंअधिष्ठानं, अनुक्तंअपिअवशिष्यते. That सत्यंअधिष्ठानं is called तुरीयं. And Therefore, the उपनिषद् reveals तुरीयं without revealing. *சொல்லாமல்சொல்லிகேட்காமல்கேட்டுபுரியாமல்புரிஞ்சுமுக்திஅடையாமல்அடையவேண்டும்*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 शून्यंbecause 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 मिथ्याविकल्पस्य, विकल्प means the first three पादा: whichare मिथ्याविकल्प. Whichare false appearances. विकल्प meansअध्यास. मिथ्याअध्यासस्यप्रपञ्चस्यपादत्रयस्य. So मिथ्याविकल्पस्यअध्यासस्यपादत्रयस्यनिर्मितत्वअनुपपत्ते:; here निमित्तत्वं means अदिष्ठानत्वं is not possible without an अधिष्ठानं to lend existence. So निरदिष्ठानत्वअनुपपत्ते:it is illogical. And he gives the well-known example. रजतरजत 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 स्थाणुपुरुष:. 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 स्थाणुपुरुष; 4th one मृगतृष्णिका,mirage water. All these 4 appear, borrowing existence from, their relevant अधिष्ठानं. So विकल्पा:; विकल्पा:; means अध्यास:; this is an idiom; note in your mind. Sankaracharya uses the word विकल्पा:; in the meaning of अध्यास:; the अध्यास:; शुक्तिकारज्जुस्थाणुऊशरादि. Respectively. शुक्तिका is the अधिष्ठानं of रजतं. रज्जु is the अधिष्ठानं of सर्प. स्थाणु is the अधिष्ठानं of पुरुष. And ऊषरा: ऊषरा: means dry land is the अधिष्ठानं of mirage water. व्यतिरेकेणindependently separately. अवस्तुasपाद; अवस्तु means शून्यं. शून्य asपाद; they cannot exist upon शून्यअधिष्ठानं. अवस्तु asपाद; शून्य asपाद:. कल्पयितुश्चक्या:; very careful. नis there is in the

beginning. That न must here be connected. नशक्याः and Therefore, by negating three पादाःs, the 4th पाद is indirectly revealed as their अधिष्ठानं. Continuing.

एवं तर्हि प्राणादिसर्वविकल्पास्पदत्वान्तुरीयस्य शब्दवाच्यत्वमिति न प्रतिषेधैः प्रत्याय्यत्वम् । उदकाधारादेरिव घटादेः ।

So then a पुर्वपक्षिरaises 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 gadgetsare 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 आधारआधेय संबन्ध what is आधारं? Table is support. And gadget is supported I have revealed that peculiar object through a relationship of आधार and आधेय. कार्यकारणसंबन्धः. So many संबन्धare there.If संबन्ध is there-संबन्ध means relationship, then that is one of the शब्ध, प्रवृत्त, निमित्तं. And if शब्धप्रवृत्तिनिमित्त is there, and if शब्धप्रवृत्तिनिमित्त is there, then words can describe. Now the पुर्वपक्षि catches Sankaracharya. You say ब्रह्मन् is the अधिष्ठानं. तुरीयंis the अधिष्ठानं for पादत्रयं. Therefore, पादत्रयं and तुरीयं, have got a relationship. What is that? अधिष्ठानअध्यास, आधारआधेयसंबन्ध, and संबन्ध is one of the शब्धप्रवृत्तिनिमित्तं. Therefore, शब्दवाक्यं. So since तुरीयं has got संबन्ध and संबन्ध is one of the शब्धप्रवृत्तिनिमित्तं. Therefore, तुरीयं is शब्दअभिधेयं. When it is शब्दअभिधेयं how did you tell in the introduction that it is not शब्दअभिधेयंतस्यशब्दअनभिधेयत्वात् second Para 4th line. शब्दअनभिधेयत्वनिमित्तअभावात् why did you say. Because निमित्तंअस्ति. संबन्धरूपनिमित्तं. That is what पुर्वपक्षिasks, एवंतर्हि. So in your own admission, because he gave examples रज्जुसर्प etc. प्राणादिसर्वविकल्पआस्पदत्वान्तुरीयस्य. तुरीयं is the आधारं the अधिष्ठानं of प्राणादिपराणन्. The word पराण refers to ईश्वर; the third पाद. आदि means the second and the first पाद. So प्राणादिसर्वविकल्प means पादत्रय. आस्पदत्वात्अधिष्ठानत्वात्. That is why in 14th chapter. ब्रह्मणोहिप्रतिष्ठाहम्, Sankaracharya gave three explanations. The third meaning was सगुणईश्वरस्यअधिष्ठानंनिर्गुणंब्रह्मन् So सर्वविकल्पआस्पदत्वान्तुरीयस्यशब्दवाक्यत्वं. It can be revealed is theअधिष्ठानम् of पादत्रयं. इति. Therefore, इतिहेत्वर्थेनप्रतिषेधैःप्रत्याय्यत्वम्you need not reveal it through the method of negation. Because it can be revealed positively. Then why should you go for negative method,प्रतिषेधैःनिषेदमुखाप्रमाणेनप्रत्याय्यत्वम्means ज्ञेयत्वं. It need not be known by the method of negation. प्रत्याय्यSanskrit students प्रति+ईधातु . प्रत्येतिmeans to know. And its causal form is प्रत्ययातिmeans to teach. That त्येति to know प्रत्ययातिmeans to make one know. To make one know means teach. And प्रत्याय्य is potential passive participle. Teachable. त्वंmeans the status. Teachability through negation. So तुरीयं doesn't have the Teachability through negation is the literal translation. तुरीयं doesn't have the Teachability through negation. That means तुरीयं need

not be taught through negation. Why? Because positively it can be revealed.संबन्धसत्त्वात्. And he gives an example उदकआधारादे; इवघटादेः। Just as water is आधेयं and pot is आधारंpot and water have got आधारआधेयसंबन्ध. 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 उदकआधारादे; इवघटादेः. Up to this is पूर्वपक्ष.Careful where did the पूर्वपक्ष start एवंतर्हिFortunately in Hindi transition that classification is nice. Now the answer should come.

न प्राणादिविकल्पस्यासत्त्वाच्छ्रुक्तिकादिष्विव रजतादेः । न हि सदसतोः संबन्धः शब्दप्रवृत्तिनिमित्तभागवस्तुत्वात् । 54.38

In fact, we do use this method of revealing Brahman by showing its connection to the world. We do define ब्रह्मन्positively based on its connection with the world. And Therefore, the method विधिमुक्लक्षणंWe do in so many places whenever you define ब्रह्मन्as जगत्कारणं. It is based on the कार्यकारणसंबन्ध between जगत् and ब्रह्मन्, [so यतोवाइमानिभूतानि जायन्ते } In BS itself जन्माद्यस्यअथः bhagvatam first sloka itself is जन्माद्यस्ययतोन्वय; 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 आधारआधेयसंबन्ध, 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 ब्रह्मन्and 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 realand unreal will be real or unreal, very interesting question? The relationship between the realand 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 तुरीयं 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 अधिष्ठानम्etc., that cannot be accepted because from पारमार्थिकसिद्धिब्रह्मन्'s neither कारणं nor अधिष्ठानम्, जगतःएवअभावात्कथंअधिष्ठानत्वं?. That is why in अपरोक्षानुभूति, कार्यःकारणपश्येत्पश्चात्कार्यम्विसर्जयेत्कारणत्वंतथोअवशिष्टंभवेत्मुनिःFirst you introduce कार्य 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 सत्यंब्रह्मन्and 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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Page 50 last 2 lines at the bottom,

एवं तर्हि प्राणादिसर्वविकल्पास्पदत्वान्तुरीयस्य शब्दवाच्यत्वमिति न प्रतिषेधैः प्रत्याय्यत्वम् । 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 विश्वतैजस 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 तुरीयअवस्थासमाधीअवस्था, and consciousness associated with तुरीयअवस्था 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 विश्वतैजस 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 शुन्यवाद, पूर्वपक्षि said. For that Sankaracharya answered, it will not be शुन्यवाद because when the उपनिषद् negates everything, then they all will be मिथ्या. Because, whatever is negatable will come under मिथ्या. यथाबाध्यंतथामिथ्या. यत्अबाध्यंतस्तत्. 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 निषेदप्रमाणेन, मिथ्याजगत्अधिष्ठानभूतसत्यतुरीयउपलभ्यतेन शून्यतापत्तिः because सत्यं is the अधिष्ठानं of मिथ्या; आधार of मिथ्या. Then the पूर्वपक्षि raised another पूर्वपक्ष. That means there is मिथ्याप्रपञ्च and सत्यं is the support. And Therefore, there is a संबन्ध, between मिथ्याप्रपञ्च 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 अध्यासअधिष्ठानसंबन्धः वर्तते. आधारआधेयसंबन्धः 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, गुणक्रिया, द्रव्यसंबन्ध; 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 शब्दप्रवृत्तिनिमित्तरूपसंबन्धस्य सत्वतः शब्दवाच्यस्य सत्त्वं शब्दवाच्यस्य सत्त्वे, किमर्थं निषेदमुखप्रमाणं प्रयोगः? Are you able to follow? That is the question which we saw in the last class. एवं तर्हि प्राणादिसर्वविकल्पअस्पदत्वान्तुरीयस्य आस्पदं means आधार. That word आस्पद reveals संबन्ध. That is the crucial. And once संबन्ध is there, शब्दप्रवृत्तिनिमित्तं is there. Once शब्दप्रवृत्तिनिमित्तं is there शब्दवाच्यत्वं is there. Very, very tersely argued पूर्वपक्ष. So तुरीयस्य आस्पदत्वात् संबन्ध; संबन्धाय सत्त्वात् शब्दप्रवृत्तिनिमित्तसत्त्वं शब्दप्रवृत्तिनिमित्तसत्त्वात् शब्दवाच्यत्वं

|तस्मान्निषेदमुखप्रमाणस्य अनपेक्ष. Therefore, इति इतिहेत्वर्ते. Therefore, न; नप्रतिषेधैः 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. उदकआधारादेइवघटादेः. 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 प्राणादिविकल्पस्यासत्वाच्छुक्तिकादिष्विव 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 |तस्मात्शब्दप्रवृत्तिनिमित्तत्वं अस्ति |तस्मात्शब्दवाच्यत्वं 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 संबन्धिनमिथ्यात्वात् संबन्धस्य मिथ्यात्वं. तस्मात्शब्दप्रवृत्तिनिमित्तस्य मिथ्यात्वं. तस्मात्शब्दवाक्यस्यादिमिथ्यात्वं | मिथ्यात्वं means it is as good as not there. न न means what? शब्दवाच्यत्वं न. कस्मात्? प्राणादिविकल्पस्य असत्वात्. The entire universe beginning with प्राणा. And what is the meaning of प्राणा? Remember ईश्वरः what is the प्रमाणं | प्राणाबन्धनं हि सोम्य मनः; छान्दोग्य षष्ठाध्याय सुषुप्ति प्रकरणम् 8th section. प्राणादिविकल्पस्य 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 विभक्तिहेतौ 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, शब्दप्रवृत्तिनिमित्तभाग्न भवति That न should be connected with शब्दप्रवृत्तिनिमित्तभाग्; that संबन्ध cannot become one of the conditions for verbal revelation. It cannot be निमित्तभाग् 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.

नापिप्रमाणान्तरविषयत्वंस्वरूपेणगवादिवदात्मनोनिरुपाधिकत्वाद् ।

गवादिवन्नापिजातिमत्वमद्वितीयत्वेनसामान्यविशेषाभावात्।नापिक्रियावत्त्वंपाचकादिवदविक्रियत्वात्।नापिगुणवत्त्वंनीलादिव
त्रिगुणत्वात्।अतोनाभिधानेननिर्देशमर्हति

So the 5 conditions are discussed here. Sometime back we discussed the same in the गीताभाष्यं also. शब्दप्रवृत्तिनिमित्तानि. 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 Bhasyam 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 प्रत्यक्षविषय. 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 वृद्धव्यवहारजन्यज्ञानं. 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? प्रत्यक्षविषयत्वं. 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 *शाल*. Now you try to explain; you are not able to communicate. What do you do. You go and bring and show this is called *शाल*. Once I connect the grain and the word it has become रूढिः |In the case of ब्रह्मन् that is not possible. Why? ब्रह्मणःअप्रत्यक्षत्वात्इन्द्रियअगोचरत्वात्ब्रह्मणः नसंभवतिप्रमाणान्तरविषयत्वं |प्रमाणान्तरविषयत्वं, here प्रमाणान्तर refers toप्रत्यक्षविषयत्वं. 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 शब्दप्रवृत्ति nivrittam. So स्वरूपेणप्रमाणान्तरविषयत्वंनास्ति=रूढिःनास्ति. रूढिः means wellknownness is not there. Why? आत्मनाःनिरुपाधिकत्वाद् Since आत्मा by itself doesn't have any उपादि or any attribute for being प्रमाणविषयं. In fact,इन्द्रियअगोचरत्वात् is the meaning. निरुपाधिकत्वाद्प्रत्यक्षअविषयत्वात्, इन्द्रियअगोचरत्वात्. 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 प्रत्यक्षअनुभव. 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 un-experienced tree have got the commonness in the form of जातिः जातिः isotherwise 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 प्रत्यक्षविषयं 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 तर्कशास्त्रं. In तर्कशास्त्रं they are all fundamental lessons. Every particular tree is called व्यक्तिः all the व्यक्ति have got the treeness as जातिः. So thus जातिः, pervades व्यक्तिः. जातिः pervades व्यक्तिः. Universal pervades particular or individual. Universal, pervades individual. In Sanskrit universal is called सामान्यं or जातिः. Individual is called व्यक्तिः. Every व्यक्तिः is pervaded by जातिः. And तर्कशास्त्रं people say that जातिः is एकं. The treeness which is in all the trees that treeness is one. But the particular trees are many. Therefore, always व्यक्तिः are अनेकं. जातिः is एकं. Therefore, in तर्कशास्त्रं, the जातिः is defined as, नित्यं. एकं. अनेकानुगतं जातिः सामान्यं नित्यं एकं, अनेकानुगतं. 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 व्यक्तिः experience, you understand the जातिः, and through the जातिः, I can reveal, any no. of व्यक्तिः. Can I repeat? Through the experience of one व्यक्तिः or a few व्यक्तिः individual, you understand the जातिः, the cowness. And with the help of the cowness, I can reveal any no. of cows. which are spread all over. Therefore, जातिः becomes शब्दप्रवृत्तिनिमित्तं. 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. सामान्यविशेषअभावात्. 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 सामान्यविशेषअभावात्. That is why ब्रह्मन् is often called निस्सामान्यविशेषं ब्रह्मन्निस्सामान्यविशेषं ब्रह्मन्. So we have negated संबन्ध. We have negated रूढि. We have negated जातिः. Another word for जातिः is सामान्यं. And when I use the word जातिः 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 to 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 कर्तुं 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

पाचकादिवत्नापिक्रियावत्वं; पाचकः means cook. ब्रह्मन् is निर्विकारं. And Therefore, अक्रियं. अक्रियत्वात्इतिअर्थः. So with this condition no 4 is over. Now the last one is गुणः नापिगुणवत्त्वंनीलादिवत्, 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 कृष्णवर्णः. द्रौपदी is called कृष्णा because वर्णः. So Therefore, attribute also can reveal. And ब्रह्मन् cannot be revealed through attribute because, निर्गुणत्वात्. So नापिगुणवत्त्वंनीलादिवत् like blue etc. निर्गुणत्वात्. Therefore, what is the conclusion? शब्दप्रवृत्तिनिमित्तअभावात्नशब्दवाच्यत्वं. Therefore, only way of revelation is निषेदमुखप्रमाणं only. So अतः last line अतःनअभिधानेन –अभिदानेन means through the verbal expressions. शब्देनइत्यर्थअभिधानं means शब्दः शब्देननिर्देशनअर्हति. ब्रह्मन् is not eligible candidate for verbal revelation. Then comes a very interesting question. Very beautiful.

Continuing.

शशविषाणादिसमत्वान्निरर्थकत्वं तर्हि । नात्मत्वावगमे तुरीयस्यानात्मतृष्णाव्यावृत्तिहेतुत्वाच्छुक्तिकावगम इव रजततृष्णायाः । न हि तुरीयस्यात्मत्वावगमे सत्यविद्यातृष्णादिदोषाणां सम्भवोऽस्ति । 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) “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 निषेदमुखप्रमाणं 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 तुरीयं, 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. सर्वव्यवहारअगोचरं. 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 तुरीयं? 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 तुरीयं, 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 शशविषाणादिसमत्वात्. Previously he said शशविषाणम्. Now he says शशविषाणम्. It is like शशविषाणम्; only even though it is existent निरर्थकत्वं. ब्रह्मन्

become useless. प्रयोजनमनुद्दिश्यनमन्दोऽपिप्रवर्तते. Without utility why should we study? Sankaracharya gives a very brilliant answer. Very important. He says that, वेदान्ता is not going to reveal तुरीयं 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. तुरीयं is revealed as I who am ever existent. Who am existent? तुरीयं is revealed as myself. And therefore, there is no necessity of taking तुरीयं or dropping तुरीयं. Because I am तुरीयं.

Now the पूर्वपक्षि will ask so what? Now I know I am not विश्व; not तैजस; not प्राज्ञ. But I am तुरीयं. Now what is the benefit again? Sankaracharya says there is a very, very big benefit. I know I am the तुरीयं which means I am ever पूर्ण. Therefore, it need not acquire anything for पूर्णत्वं. I am पूर्णतुरीयं. 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 तुरीयं, सर्वकामनिवृत्तिः The whole संसार is because, I am not satisfied with, me or things related to me. So अपूर्णत्वं is the cause of काम. Once the पूर्णत्वं is attained, अविद्यानिवृत्तौकामनिवृत्तिः; कामनिवृत्तौकर्मनिवृत्तिः; कर्मनिवृत्तौफलनिवृत्तिः; फलनिवृत्तौजन्मनिवृत्तिः. जन्मनिवृत्तौसंसारनिवृत्तिः. 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 ननिरर्थकत्वंतुरीयंज्ञानं is not useless. Why? तुरीयस्यआत्मत्वअवगमे. I have told 1000 times. Only way of knowing तुरीयं is claiming I am the तुरीयं. आत्मत्वअवगमे while claiming I don't objectify anything. I don't try to objectify even तुरीयं without attempting to experience तुरीयं I claim I am तुरीयं. And the moment I claim I am तुरीयं; all these Sankaracharya will explain later but it is worth noting here; 3 adhyasas are eliminated. Claiming तुरीयत्वंsimultaneously displaces three statuses of mine. What are the three statuses? You can tell; it will be wonderful otherwise. It is ok. अहंअन्तप्रज्ञ; the dreamer status. बहिष् प्रज्ञः the waker status .and घन प्रज्ञः the sleeper status. In short, my अहंकार status is eliminated. Which is the kingpin causing अपूर्णत्वं. अहंकार status is the one which causes अपूर्णत्वं . If as अहंकार I don't have अपूर्णत्वं, I ignore because, Swamiji, my life is almost over I don't want anything. And they won't put fullstop. 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 अपूर्णत्वं. Their marriage is not working well. ममकार-centered कुण्ठbecomes अहंकार-कुण्ठTherefore, I can never do नमस्कार without praying for removing that कुण्ठ Something or the other will be there. Therefore, अहंकारcentered अपूर्णत्वं, and ममकारcentered अपूर्णत्वं, is संसार. Claiming तुरीयं displaces, अहंकार and ममकार. Therefore, I don't think of अपूर्णत्वंat all. स्पर्शान्कृत्वानहिर्बाह्यान्चक्षुःचैवअन्तरेभ्रुवोः; अत्मसंस्तंमनःकृत्वानकिञ्चित्अपि चिन्तयेत् . Therefore, अविद्याकामकर्मनिवृत्तिःएवप्रयोजनं. Therefore, he says, आत्मत्व अवगमे तुरीयस्य when the तुरीयं is understood as myself. अनात्मतृष्णाव्यावृत्तिहेतुत्वात्. All the desires centered on अनात्मा. अनात्मा

centric desires are complaints. अनात्मcentered complaints. In my language अहंकारममकार centered complaints. व्यावृत्तिहेतुत्वात्, कस्यज्ञानस्यतुरीयंज्ञानं is the cause for the negation of all complaints centered on अहं and मम. Like what? शक्तिकावगमे. So when there is the knowledge of the shell. रजततृष्णाया so the desire centered on silver; justas it disappears. Because सर्वस्यमिथ्यात्वात्. And that is explained. नहितुरीयस्याआत्मत्वअवगमेसति; very careful so that सति and अविद्या you have to split. You should not split it as सत्यविद्याIt is not सत्यविद्या. But it is सतिसतिसप्तमिआत्मत्वअवगमेसति. When I know I am the तुरीयं and I mean I am the तुरीयं. 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 ज्ञानप्राप्ति. Otherwise नान्तप्रज्ञं; 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 तुरीयस्यआत्मत्वअवगमेसति once knowledge has taken place. अविद्यातृष्णादिदोषाणां. 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. दोषाणांसंभवः अस्ति; ज्ञानी is incapable of seeing any complaint with reference to himself. And then पूर्वपक्षि may ask the question. OK if तुरीयं is understood as me, then there is no problem. What is the प्रमाणं, for understanding तुरीयं as myself. So once understood संसारनिवृत्तिः. 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 तुरीयं 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 ic study is for claiming I am free here and now. Therefore, he says, तुरीयस्यआत्मत्वअवगमेकारणं अस्ति. There is no reason for not knowing तुरीयं double negative. There is no reason for not knowing तुरीयं. That means what? There is main reason for knowing the तुरीयं. And what is the reason? प्रमाणस्यसत्त्वात्. So तुरीयस्यअवगमेअवगं means in non-understanding there is no Karanam. That means there is karanam for understanding. Why? सर्वउपनिषद् all the

उपनिषद्: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 तुरीयं. उपक्षयात् with this teaching, all the उपनिषद्s withdraw. That means what? They have no other purpose. If there is someotherpurpose after teaching the उपनिषद् willdo something. After teaching तुरीयं all the उपनिषद्s withdraw. तद्वाख्यविजज्ञौ6th chapter of Chandogyaतद्वाख्यविजज्ञौतद्वाख्यविजज्ञौ. Therefore, तादर्थ्ये न. Withthat message अपक्षयात्withdraw they end. Andhe gives a few samples which we willsee in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

026Chapter 1 Mantra 7

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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) “यत्साक्षादषरोक्षाद्ब्रह्म” (बृ.उ.३.४.१)
 “सबाह्याभ्यन्तरो 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 तुरीयं 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 तुरीयं becomes sunyam or nothingness. Then Sankaracharya said तुरीयं cannot be nothing. Because it has to be the अधिष्ठानं of विश्वतैजस and प्राज्ञ which are मिथ्या. And अधिष्ठानं cannot be sunyam. It has to be सत्यं only. Then the पूर्वपक्षिरaised another question. It may be सत्यं. And through उपनिषद्प्रमाणंnegation one may know the तुरीयं also. But since it is not available for any transactions, knowledge transactions, action transaction or verbal transactions सर्वव्यवहारअगोच्रत्वात् Knowing that तुरीयं is not going to add any value to our life. Because it is not useful for any व्यवहार. Therefore, theप्रयोजनं is nil. This was the next पूर्वपक्ष for which Sankaracharya is giving a brilliant answer. If तुरीयं is an entity other than me, then knowing that तुरीयं will be absolutely useless. If तुरीयं is an entity other than myself then the knowledge of the तुरीयं or the acquisition of तुरीयं will make no difference in my life. Because, it is of no use at all. But fortunately,वेदाDoesn't reveal तुरीयं as another new entity we have to discover or attain. वेदा reveals the तुरीयं as I myself, the student, who is seeking the तुरीयं. And that means I am forced to claim तुरीयंas myself. I have to claim because शास्त्र is a प्रमाणं. When प्रमाणं reveals that तत्त्वंअसि, I have to accept it. And when I accept myself as तुरीयं, then it will contradict with my other three statuses.

What are the other three. विश्वत्वं, तैजसत्वं and प्राज्ञत्वं statuses will not gel with तुरीयंstatus. And Therefore, I am forced to another job. While claiming तुरीयं status I have to simultaneously drop the other statuses as misconceived status. I have to understand my wakerstatus, 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 तुरीयं I will have to displace the other three. When the other three are gone, then, that becomes अनाहतनिवृत्ति; संसारनिवृत्ति: claiming तुरीयं status and displacement of संसार will happen simultaneously. And other than संसारनिवृत्ति 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

संसारstatus whereas claiming तुरीयं 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. इहचेत्अवेदीतदसत्यमस्तिनचेत्इहअवेदीमहतीविनष्टिand Therefore, not only it is not useful in fact this alone is the only useful thing in the entire life. Therefore, he says, नआत्मत्वअवगमेतुरीयस्यअनात्मतृष्णाव्यावृत्तिहेतुत्वात्छुक्तिकावगमइवरजततृष्णायाःThat is संसारनिवृत्तिफलम् is there.

Then the next question the पूर्वपक्षिwill ask is what is the प्रमाणं to understand तुरीयं is myself. If I understand तुरीयं is I, then, the other three statuses get displaced. But what is the प्रमाणं for that? प्रमाणअभावात्तुरीयस्यआत्मत्वअवगमःनैवसंभवति.This is the objection for which Sankaracharya says, there is very much प्रमाणं. Rarest of rarest प्रमाणं is वेदान्तशास्त्रप्रमाणं. And the entire वेदान्तशास्त्रम् has only one message. Tonnes and tons of words are written with only one message. तत्तुरीयत्वं असि. Other than this one message no other message is there. तत्समन्वयात्इतिसूत्रे. In समन्वयसूत्रं, it has been established. Therefore, तुरीयस्य आत्मत्वअनवगमेकारणमअस्ति. 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?वेदान्तशास्त्रप्रमाणंएव. That is why तुरीयं is called औपनिषदः पुरुषः ।ब्रह्मन् is called औपनिषदम्ब्रह्म. सर्वम्ब्रह्मऔपनिषदम्why is it called? why is ब्रह्मन् called औपनिषदम्? It is revealed only through one प्रमाणं. उपनिषद्प्रमाणमात्रज्ञेयंऔपनिषदम्,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. तदत्वंअसि-छान्दोग्यमहावाक्यं . तदreferring to तुरीयंब्रह्म. अयंआत्माब्रह्म -again ब्रह्मन् means तुरीयं. Then तत्सत्यंसआत्मात्तदत्दmeans तुरीयं) "यत्साक्षादपरोक्षाद्ब्रह्म". Again,ब्रह्मन् means तुरीयं. अपरोक्षात्पञ्चमीmust be converted into प्रथमाविभक्तिSanskrit students. Therefore, the sentence should be read as यत्साक्षादपरोक्षतद्ब्रह्म; 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, साक्षादपरोक्षं means प्रमाणनैअपरोक्षेणप्रकाशं. Without requiring प्रमाणं, that which is evident. Then "सबाह्याभ्यन्तरोह्यजः"; मुण्डकउपनिषद् where in अज; refers to तुरीयं. The beginning of that मान्तरादिव्योहमुर्तपुरुष; the word दिव्यः referring to चैतन्यं. Then finally "आत्मैवेदंसर्वम्"when the उपनिषद्सays 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 तुरीयं. So, justification of methodology. So now he wants to come to the मन्त्रा proper. For that the introduction is given.

सोऽयमात्मा परमार्थपरमार्थरूपश्चतुष्पाद् इत्युक्तस्तस्यापरमार्थरूपमविद्याकृतं रज्जुसर्पादिसममुक्तं पादत्रयलक्षणं बीजाङ्कुरस्थानीयम् । अथेदानीं बीजात्मकं परमार्थस्वरूपं रज्जुस्थानीयं सर्पादिस्थानीयोक्तस्थानत्रयानिराकरणेनाह नान्तः प्रजमित्यादि ।

So before entering into मन्त्राव्याख्यानं he makes a general observation with reference to the nature of the fourपादाःs, 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 fourपादाःs by saying सोऽयमात्माचतुष्पाद् in the second मन्त्रा. चतुष्पाद् 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 अपरमार्थरूपं | अपरमार्थः means मिथ्या, असत्यः. And then the 4th पाद, to be revealed is परमार्थरूपसत्यः. Thus, मिथ्यापादाः + one सत्यपादम् together is the आत्मा.

Thus, every individual is a mixture of सत्यं and मिथ्या. सत्यानृतेमिथुनीकृत्यअहंइदंअमेतमितिलोकःव्यवहारः. 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 कार्यपादः. One of them is कारणपादः. All the three are मिथ्या. And two are कार्यमिथ्यापादः; one is कारणमिथ्या 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 कार्यपादौ. Whereas प्राज्ञा and अन्तर्यामीईश्वरः, both of them are कारणपाद and मिथ्या. And Therefore, तुरीयं has to be सत्यं. And, not only that. It is कार्यं or कारणं? Carefully answer. कार्यकारणविलक्षणं. It is beyond cause and effect. And that transcendental कार्यकारणविलक्षणपरमार्थपादतुरीयं 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, परमार्थअपरमार्थरूपः, which is a mixture of परमार्थ, the सत्य, and अपरमार्थ, मिथ्या components. चतुष्पादइतिउक्तं has been revealed as चतुष्पाद्, 4 quartered in मन्त्रा no 2. उक्तं means द्वितीयमन्त्रेउक्तं. After उक्तः, तस्य of that आत्मा, composite आत्मा, अपरमार्थरूपंअविद्याकृतं, the मिथ्यापाद which is projected by मूलाअविद्या; अविद्याकृतमिथ्यारूपंअविद्याकृतं; रज्जुसर्पादिसमं. Which is equal to the rope-snake. That is the example. रज्जुसर्पादिसमंउक्तं. 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? अध्यारोपकाले, it will not stay. Then how will you know it is मिथ्या? Because अपवादकाले, later in the 7th मन्त्रा which we are yet to see प्रपञ्चोपशमंशान्तंशिवम्अद्वैतं. 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, रज्जुसर्पादिसमंउक्तं. What is that? पादत्रयलक्षणं. That उक्तं must be at the end. So, you take the उक्तं out now. रज्जुसर्पादिसमं; पादत्रयलक्षणं which is in

the form of first three पादाः. And बीजअन्कुरस्थानीयं means कार्यकारणरूपं. बीजं means कारणं. अङ्कुरं means कार्यं. Later we are going to see अग्रहणअनयताग्रहणरूपं 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 |अथइदानीं, now start the original project. अबीजात्मकं. अबीजात्मकं means the तुरीयं which is not a cause; and effect that we have to add. अबीजान्क्रस्थानीयंइत्यर्थः. Which is different from both cause and effect? परमार्थस्वरूपं which is पारमार्थिकसत्यं, absolutely real. रज्जुस्थानीयं. Which is equivalent, to the rope behind the snake. रज्जुस्थानीयं. रज्जुस्थानीयं, आहतुरीयं we have to supply. तुरीयंआह. The तुरीयं the उपनिषद् reveals. By using what method? The methodology said सर्पादिस्थानीयउक्तःस्थानत्रयनिराकरणेन. The language is also terse. माण्डूक्य is also terse. Its भाष्यं also terse. So स्थानत्रयनिराकरणेन, by way of negating, the first three पादाः. And what are they? सर्पादिस्थानीयउक्तः. 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 मालाभुचिद्र. That is why सर्पआदि. That आदि indicates माला, भुचिद्र, स्थानीय. स्थानत्रयनिराकरणेन. आह. श्रुति; and how? नान्तप्रज्ञंइत्यादि. 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 चतुर्थमन्यन्ते । स आत्मा स विज्ञेयः ॥७॥

So instead of revealing the तुरीयं, positively, it just wants to reveal the तुरीयं as the very three पादाः themselves. Just a note to be added. तुरीयं is not a fourth entity, distinct from विश्वतैजस and प्रज्ञ. If तुरीयं 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 तुरीयं. But तुरीयं is not distinct from, the first three पादाः. Because the उपनिषद् says चतुर्थमन्यन्ते. It is not the 4th one really. Because it is not a distinct entity. So तुरीयं is not distinct. Not distinct from what? अन्तःप्रज्ञ, बहिष्प्रज्ञ and घनप्रज्ञ. So, once you say it is not different from विश्वतैजस and प्रज्ञ, then the student will ask the question, the what do you mean to say विश्व is तुरीयंतैजस is तुरीयंप्रज्ञ is तुरीयं. Do you mean to say? That will be the question. Now the उपनिषद् says no. It is different from विश्वतैजस 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 तुरीयं is different from विश्वतैजसप्रज्ञ. 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 तुरीयं. 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 bangleness 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 bangleness, chainness and ringness, 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 bangleness. Chain minus chainness. Ring minus ringness. = the inherent gold. The bangleness chainness and ringness are the incidental नाम and रूपsuperimposed 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. गतिविधि? 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 अन्तः which, belongs to the mind. बहिष्प्रज्ञ minus बहिः which belongs to the mind. घन प्रज्ञ :minus घनः again which belongs to the mind. What is left behind? प्रज्ञः. That is called प्रज्ञानं. प्रज्ञः means प्रज्ञानं. And what is that प्रज्ञानं; प्रज्ञानं ब्रह्म. Therefore, तुरीयं Is different also. Non-different also. Thus, by saying both different and non-different the उपनिषद् wants us to understand विश्व तैजस प्रज्ञ as तुरीयं. 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 पादाःs. And I am keenly listening to know what are the 4 पादाःs. Then the उपनिषद् said this बहिष् प्रज्ञा. No 2 is अन्तप्रज्ञा: no 3 is घनप्रज्ञा. The first three पादाः 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 तुरीयं is not बहिष्प्रज्ञा. तुरीयं is not अन्तप्रज्ञा. Not घनप्रज्ञा; it is redundant. The उपनिषद् should say तुरीयं is what? Why should it repeat the already known पुनरुक्तिदोषः;पिष्टपेषन्यायः; that is the पूर्वपक्षि's question. ननु to object. आत्मानःचतुष्पादं प्रतिज्ञाय. After proposing or presenting, the 4 quarters of the आत्मा, पादत्रयकथनेन एव the first three पादाः have been already named. बहिष्प्रज्ञा, अन्तप्रज्ञा etc. and by naming them as बहिष्प्रज्ञा etc. it is very clear that. The 4th पाद is not अन्तप्रज्ञा. Not बहिष्प्रज्ञा is already known. पादत्रयकथनेन एव चतुर्थस्य we know that the 4th पाद is अन्तप्रज्ञादिभ्यः; अन्यः. It is different from the previous three पादाःs. Why it is the 4th पाद. So अन्तप्रज्ञादिभ्यः; अन्यत्वं सिद्धं. It is already known by the law of exclusion. सिद्धेन अन्तप्रज्ञा इत्यादि प्रतिषेधः. So saying that it is not अन्तप्रज्ञा etc. is अनर्थकः. It is redundant. पुनरुक्तिः; सिद्धसाधनदोषः; In तर्क शास्त्र they call it सिद्धसाधनम्. सिद्धसाधनम् 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 तुरीयं. Many people are sitting in meditation, for realizing the तुरीयं. They are all blunders committed not understanding these important भाष्याणि. If we understand these भाष्याणि very clearly, we will never meditate for realizing the तुरीयं because तुरीयं is already available as I the अन्तप्रज्ञा, बहिष्प्रज्ञा. 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? तुरीयं. After I am, whatever is available in the world I am adding. I am so and so. What is required is सिद्धातेव. In तत्त्वमसि प्रकरणम्, उपदेशसाहस्री, Sankaracharya says I am already evident. तुरीयं 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 तुरीयं. Other than knocking of the superimposed wrong-adjective, nothing else is required, to realize the तुरीयं. Therefore, Shankaracharya's answer is very important.

न सर्पादिविकल्पप्रतिषेधेन एव रज्जुस्वरूपप्रतिपत्तिवत्त्रयवस्थस्य 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 तुरीयं is विश्व, तैजस and प्राज. So, look at this. Third line. त्रिविधास्या एव आत्मनः the आत्मा which obtains as विश्वतैजसप्राजव्यवस्थां mean the आत्मा which is now available as विश्वतैजसप्राजतस्य एव –that one alone, रीयत्वेन तुरीयत्वेन प्रतिपादयिषितत्वात्. The उपनिषद् wants to reveal as तुरीयं. How? by using the

word चतुर्थमन्यन्ते. By saying that, people think तुरीयं as the 4th. By saying they think, तुरीयं as different. उपनिषद् conveys what? They think it is the 4th; means what? It is not really the 4th. तुरीयं is विश्व. तुरीयं is तैजस, तुरीयं is प्राज. It is identical with all the three. Then the उपनिषद् faces a problem. Once the उपनिषद् says तुरीयं is विश्वतैजसप्राज, 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, तुरीयं 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 श्रोत्रस्यश्रोत्रं etc. It is अन्तःप्रज्ञस्यअन्तःप्रज्ञ; बहिष्प्रज्ञस्यबहिष्प्रज्ञ. 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 अवस्थास्यएव. means विश्वतैजसप्राजंएव, आत्मनः; the very same आत्मा alone, तुरियत्वेन, as the तुरीयं, प्रतिपादइषितत्वात्, the उपनिषद् wants to reveal. It doesn't want you to look elsewhere. But look at in the waker himself to locate the तुरीयं. Look at the dreamer himself to locate the तुरीयं. 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. सर्पादिविकल्पप्रतिषेदेनएव. 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. सर्पमाला 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 सर्पमालाभुचिद्रं 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 मालाIness etc. Therefore, he says all the three are ropes minus snakesness, which is superimposed by you. The मालाIness superimposed by you. To remove the **ness**, he is negating all these three. Therefore, he says, सर्पादिविकल्पप्रतिषेदेन. By negating these snakesness etc. रज्जुस्वरूपं प्रतिपत्तिवत्. Like understanding the rope as the inner essence of all the three, minus the distinguishing features. In the same way तुरियत्वेन प्रतिपादइषितत्वात्, प्रतिपादइषितं Sanskrit students प्रतिपातयितुं इष्टं the श्रुति intends to reveal. And that is why in the other classes I say, when the उपनिषद् says तत्त्वं 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 anewly 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 तुरीयं. For the exclusion part, it says, it is different from अन्तप्रज्ञ, बहिष्प्रज्ञ etc. this is the peculiar method. Like what? तदत्वं असि इति वत् Exactly like तत्त्वमसि in which inclusion is also there? 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 पूर्णमिवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

027 - Chapter 1 Mantra 7

Page 53, bhashyam last paragraph.

नसर्पादिविकल्पप्रतिषेधेन एवरज्जुस्वरूपप्रतिपत्तिवत्यवस्थस्य एवात्मनस्तुरीयत्वेन प्रतिपिपादयिषितत्वात् | "तत्त्वमसि" (छा.उ.६.८.१६) इतिवत् | |

प्राज्ञ, is commenting upon, the 7th मन्त्रा, which is defining the तुरीयं the 4th पाद. And here, a पुर्वपक्षि raises a question with reference to the first sentence of the 7th मन्त्रा which says नान्तप्रज्ञं बहिष्प्रज्ञं नोभयात्प्रज्ञं etc., which means तुरीयं is not अन्तप्रज्ञं not बहिष्प्रज्ञं not घनप्रज्ञं. We should remember अन्तप्रज्ञं means तैजस. बहिष्प्रज्ञं means विश्व and घनप्रज्ञं or प्रज्ञानघन means प्रज्ञ; so विश्वतैजस and प्रज्ञ in English waker dreamer and sleeper. The उपनिषद् says तुरीयं is not विश्व not तैजस not प्रज्ञ. Now PP asks why should the उपनिषद् declares, because once विश्वतैजस and प्रज्ञ have been defined already in the previous मन्त्रा. And the उपनिषद् wants to reveal तुरीयं. We already know the तुरीयं 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 नसर्पादिविकल्पप्रतिषेधेनैव. So, the essence that प्राज्ञ conveys is this. The उपनिषद् doesn't want to reveal, तुरीयं as a 4th and new entity. Because तुरीयं doesn't exist as a new entity unknown to us. तुरीयं doesn't exist as a new 4th entity unknown to us, in the vision of the उपनिषद्, तुरीयं is already known to us. And Therefore, there is no question of revealing a new entity. Because तुरीयं is already known. Then what is our problem? Our problem is तुरीयं is already known, but known wrongly. तुरीयं is already known but known wrongly as विश्व. Wrongly as तैजस. Wrongly as प्रज्ञ: So, our whole problem is that तुरीयं 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 तुरीयं. What you already know as तैजस is तुरीयं. What you already know as प्रज्ञ is तुरीयं. Therefore, the message is विश्व is तुरीयं. तैजस is तुरीयं. प्रज्ञ is तुरीयं mistaken. विश्व is तुरीयं mistaken. तैजस is तुरीयं mistaken. प्रज्ञ is तुरीयं. And once we understand विश्व, तैजस and प्रज्ञ as तुरीयं 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 status mistake means what? Fake superimposed status. प्रज्ञ is fake superimposed status. तुरीयं is real natural status. Therefore, the उपनिषद् wants to say, विश्व is तुरीयं with fake विश्व status. तैजस is तुरीयं, with fake तैजस status. And प्रज्ञ is तुरीयं with fake प्रज्ञ status. And

in this understanding the तुरीयं status is claimed displacing विश्वतैजस and प्रज्ञ statuses. In this correction of mistake, तुरीयं status is claimed, displacing विश्वतैजसप्रज्ञ 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 तुरीयं is do you remember? Do you remember? Claiming the तुरीयं status. Self-corrective measure. Claiming is correction. I claim, the आत्मा status ब्रह्मन् status, तुरीयं 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 प्राज्ञ 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? Snake^{ness} is displaced. The superimposed snake^{ness} is displaced. And the real rope^{ness} is claimed. The real rope^{ness} is claimed, displacing the snake^{ness}. And therefore, नान्तप्रज्ञं. Should not be taken as setting aside the अन्तप्रज्ञ. नान्तप्रज्ञं is not setting aside अन्तप्रज्ञ. नान्तप्रज्ञं means अन्तप्रज्ञं is तुरीयं without अन्तप्रज्ञ status. Because it is superimposed. Without the superimposed अन्तप्रज्ञ status. ना बहिष्प्रज्ञं means what? बहिष्प्रज्ञं is तुरीयं, without the बहिष्प्रज्ञ status really or with superimposed बहिष्प्रज्ञ. नान्तप्रज्ञं means अन्तप्रज्ञं is the तुरीयं with superimposed अन्तप्रज्ञ status which is not there. Similarly, नबहिष्प्रज्ञं etc. is revealing अन्तप्रज्ञं a तुरीयं. 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. सर्पादिविकल्पप्रतिषेदेन 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 snake^{hood} itself, रज्जुस्वरूपं प्रतिपत्तितात्. Just as the mistaken snake is understood as rope, just as the mistaken snake is understood as rope by the negation of superimposed snake^{hood}. எண்ண Sentence

பாருங்கோநீளக்கொல்லிண்டேபாறேன்எனக்கேகொஞ்சம் So just as the rope is understood by negation, just as the mistaken rope is understood as rope, by negating the superimposed snake^{hood} upon that. ரஜ்ஜுஸ்வரூபம் प्रतिपत्तितात्. In the same way, त्रियवस्थस्य आत्मनः; the तुरीयं itself, which is mistaken as त्रियवस्थ; mistaken as विश्व, तैजस and प्रज्ञ; आत्मनः that mistaken विश्वतैजसप्रज्ञ itself तुरीयत्वेन the उपनिषद् wants to correct as तुरीयं; point out as तुरीयं. 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? तुरीयं. तुरीयत्वेनप्रतिपादइषितत्वात्Like what?तत्त्वमसिइतिवत् Justas the उपनिषद् corrects by the महावाक्यंतत्वमसि. 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 astudent; 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 जीवभाव is falsely superimposed on I, which is already dreamt. When I claim I am ब्रह्मन्, the superimposed जीवभाव is displaced by the ब्रह्मभाव, which I claim, from the महावाक्य. Thus, claiming the ब्रह्मभाव and displacing the जीवभाव 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 जीवभाव is displaced by ब्रह्मभाव here,विश्वतैजसप्राज्ञभाव is replaced by तुरीयंभाव. There is no new thing revealed. So, this is the संक्षेपवाक्यं that he is going to explain further.

यदि हि त्र्यवस्थात्मविलक्षणं तुरीयमन्यत्तत्प्रतिपत्तिद्वाराभावाच्छास्त्रोपदेशानर्थक्यं शून्यतापत्तिर्वा ।

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

Now प्राज्ञ says, suppose this is not the truth. And तुरीयं is a separate entity, other than ब्रह्मविश्वतैजस and प्राज्ञ,the tragedy is, such a तुरीयं can never be revealed by शास्त्रम्. If तुरीयं is a separate entity other than ब्रह्मविश्वतैजस and प्राज्ञ the तुरीयं can never be revealed by शास्त्रम्; why? Because in the introduction we have already said तुरीयं doesn't fulfill the condition for verbal revelations. Therefore, ifतुरीयं is a new entity nobody can know. Or either I don't know तुरीयं. 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 तुरीयं is a new entity. But fortunately,तुरीयं is not a new entity. It is already பழையபெருச்சாணி. I, the same I only, பழையis not the word. It is the oldest one. Anadi kala pravritti जीव. I the ब्रह्मविश्वतैजसप्राज्ञ alone am तुरीयं. What is required is only claiming and displacing the wrong status. Therefore, self-knowledge is self-correction. If you don't accept that a तुरीयं can never be known. Very important

message यदि; suppose. त्र्यवस्थात्मविलक्षणं; त्र्यवस्थात्मmeans, विश्वतैजसप्राज्ञः. बहुव्रीहि. तिस्रवस्थाएषांतेविश्वतैजसप्राज्ञा. And आत्मा is common to all three. विश्वात्मातैजसात्मातुरियात्माविलक्षणं other than the already available ब्रह्मविश्वतैजसप्राज्ञ, तुरीयंअन्यात्स्यात्. If तुरीयं 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 तुरीयं. Very unfortunate expectation. And प्राज्ञ says that expectation will be eternal. *गल्पोपावक्रुवाऽत्रा* storyonly. So तुरीयंअन्यात्स्यात्. If तुरीयं is a fresh entity, then what is the tragedy? तत्प्रतिपत्तिद्वारअभावात्. There is no प्रमाणं, to reveal that तुरीयं. Even शास्त्रप्रमाणं, which is अपौरुषेयप्रमाणं, that also cannot reveal if तुरीयं is a new entity. Why?शास्त्रप्रमाणं cannot reveal.You should go back to the introduction. Because शास्त्रप्रमाणं is शब्दप्रमाणं. If शब्दप्रमाणं should function, 5 conditions are required जाति,गुण, क्रिया, द्रव्य, संबन्धAll 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. ज्ञेयंयत्तत्प्रवक्ष्यामियज्जात्वातरुतमश्रुतेअनादिमत्परमंब्रह्मनसत्तानसद्युच्यते. In that commentary, नासत्तनसत, Lord Krishna says ज्ञेयं, ब्रह्मdoesn't have शब्दप्रवृत्तिनिमित्तानिTherefore, प्रतिपत्तिद्वारा here refers to शब्दप्रवृत्ति, निमित्तअभावात्. Since theyare not there, शास्त्रउपदेशआनर्थक्यं; the sastric teaching will become redundant. Or शून्यतापत्तिर्वा. A student will conclude तुरीयं is शून्यं. On the other hand, if तुरीयं happens to be ब्रह्मविश्वतैजसप्राज्ञ itself, because of mistake, then शास्त्र can reveal within inverted commas "reveal" तुरीयं by doing a corrective measure by saying ब्रह्मविश्व is तुरीयं 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 तुरीयं 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, रज्जुःइव, सर्पादिभिः; विकल्पस्यमाना 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, एकएवआत्मा, one and the same तुरीयं is already known to us. As I am. तुरीयं is already known to us as I am. But known in what form? Wrongly; as what? आत्माएकःएवा here आत्मा means तुरीयं. One तुरीयं itself is अन्तःप्रज्ञादित्वेन विकल्प्यते. Is mistaken as विश्वतैजस and प्राज्ञ; waker, dreamer and sleeper. Suppose this is the situation. So, the problem is; mistake only is the problem. Suppose. यदातदा means suppose this is our problem. Then what should वेदा do? वेदा need not reveal anything new. वेदा only should make a correction. तदा अन्तःप्रज्ञत्वादिप्रतिषेधविज्ञानसमाकालमेव; means at the time of self-correction itself. Without, revealing anything new, at the moment of self-

correction itself. That self-correction is expressed though a long compound. What is the compound अन्तःप्रज्ञात्वादिप्रतिषेध विज्ञानसमाकालं. 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 तुरीयं status is one part of self-correction. And the second part is displacement of superimposed statuses; waker, dreamer, sleeper statuses. Or in simple words जीवभाव. Claiming ब्रह्मभाव and displacement of superimposed जीवभाव. जीवभाव=विश्व status+तैजसstatus+प्राज्ञ. अन्तःप्रज्ञात्वादि means fake जीव status. प्रतिषेध displacement of the fake जीवभाव or विश्वतैजसप्राज्ञभावविज्ञान-विज्ञान means grasping. So, by grasping the displacement of the fake status. How? By claiming the तुरीयं status. That we have to supply. By way of claiming the तुरीयं statuses displacement of विश्वतैजसप्राज्ञstatus when they grasp this message. समकालं. That at the time itself तुरीयं is known. There is no separate knowing. As I say, claiming is knowing. So समकालं एव you have to supply तुरीयं ज्ञानं भवति itself is the तुरीयं ज्ञानं. What is तुरीयं ज्ञानं. Correcting the mistake is तुरीयं ज्ञानं. And not only तुरीयं ज्ञानं takes place. आत्मनि अनर्थप्रपञ्चनिवृत्तिलक्षणफलं 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-अनर्थप्रपञ्च means विश्वतैजसप्राज्ञ status which includes विराट्, हिरण्यगर्भ, अन्तर्यामी, status also. So आत्मनि-आत्मनि means upon me the तुरीयं, the अनर्थप्रपञ्च, the problematic universe in the form of 3-fold fake status; निवृत्तिलक्षणम्, the removal takes place. Remember removal of जीवभाव is nothing but understanding the मिथ्यात्वं of जीवभाव. Nothing is physically removed. Body will remain there. Knee pain will be there. Nothing is removed. Removal in वेदान्ता means understanding the मिथ्यात्वं. द्वैतremoval=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, निवृत्तिलक्षणफलं परिसमाप्तं. The whole process is over. Therefore, इति इति हेतोः तुरीयं अधिगमे प्रमाणान्तरं साधनान्तरं वाममृग्यम्. After the self-correction, you need not work for तुरीयं ज्ञानं separately, other than self-correction. What is the self-correction; I am तुरीयं and not VSP. Other than the self-correction you need not separately look for another प्रमाणं to reveal तुरीयं separately. Why/ because तुरीयं is not a separate entity. Therefore, तुरीयं अधिगमे. For a fresh knowledge of तुरीयं, वेदान्ता have all been read. Now we should meditate this is the problem. I have to go to तुरीयं अवस्था. And in the तुरीयं अवस्था I have to know तुरीयं. Sankaracharya says these are all not required. प्रमाणान्तरं न मृग्यम्. I don't look for a new प्रमाणं. For what? तुरीयं अधिगमे for knowing the तुरीयं because you are the तुरीयं. Therefore, you need not know the तुरीयं because you are the blessed तुरीयं. So तुरीयं अधिगमे विषयसप्तमि. With reference to the knowledge of तुरीयं, 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 वाममृग्यम्. Understanding the 7th mantra the job is over.
கோவிந்தநாமசங்கீர்த்தனம்தான் No other thing is there. Thereafter if there is

something; प्रसादविनियोगः That stands for जीवन्मुक्ति. भोग. आनन्दभोगः 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 तुरीयं. 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. रज्जुसर्पविवेकसमकाले वा. As in the case of the example, at the time of सर्प-रज्जुविवेक itself, and रज्जुसर्पविवेक should be translated as displacing the snakesness by the ropeness which is the real status. रज्जुसर्पविवेक=displacement of the snakesness by the ropeness. At that time समकाले एव, at the time of that correction itself, रज्जुज्ञानं 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. रज्जुअधिगमः. And रज्जुसर्पनिवृत्तिफलं च. And also, the elimination of this snakesness, which is superimposed on the rope. Both of them happen simultaneously. And the रज्जुसर्पनिवृत्तिकाले सति. Once that has happened, रज्जुअधिगमस्य, for the sake of रज्जुज्ञानं, the sentence is incomplete. You have to supply प्रमाणान्तरं साधनान्तरं वाममृग्यम्. One need not look for another new प्रमाणं or another new साधना. I am meditating to realize the rope means என்னபண்ணுது? Continuing, the whole section is very significant section. And he adds one more general note in this context.

येषां पुनस्तमोऽपनयव्यतिरेकेण घटाधिगमे प्रमाणं व्याप्रियते तेषां

छेद्यावयवसम्बन्धवियोगव्यतिरेकेणान्यन्यतरावयवोऽपिच्छिदिव्या 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. विषयतमसंबन्धछेदनं 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 प्राकट्यम्. प्रकटः भवति . The non-evident object becomes evident. प्रकटः means evident. The abstract noun of that is प्रकटस्यभावः. प्राकट्यम् 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 anew attribute is like painting the wall. It becomes an additional कर्म. Adding a new attribute will become an additional कर्म, 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 प्राकट्यवाद, it is मीमांसकमतं. That प्राकट्यवाद, Sankaracharya is refuting in this paragraph. There is no प्राकट्यम् 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 शान्तिः शान्तिः शान्तिः ॥

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 तुरीयं. And there in the beginning of the मन्त्रा the उपनिषद् says तुरीयं is not अन्तः; प्रज्ञं बहिष् प्रज्ञं etc. तुरीयं is not the waker, not the dreamer not the sleeper. Sankaracharya says this negation must be understood carefully. When the उपनिषद् says तुरीयं 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 तुरीयं as a 4th and distinct one. Sankaracharya says we should know, तुरीयं is not the 4th one, distinct from the waker dreamer and sleeper. Because तुरीयं is the consciousness, which is included in the waker, dreamer and sleeper and since तुरीयं is very much included in the three, once you set aside this three like throwing the baby with bath water, तुरीयं also will be set aside. Then we will not be able to find तुरीयं as the 4th distinct entity. Therefore, the first important message तुरीयं 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, नअन्तःप्रज्ञं 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. नअन्तःप्रज्ञं means नअन्तःप्रज्ञत्वं. 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 तुरीयं. 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 तुरीयं and Therefore, from the waker if you have to arrive at तुरीयं 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 तुरीयं. And, how to see that तुरीयं? குட்டுவேணமோ? Never see the तुरीयं. Learn to claim the तुरीयं. And, divesting the तुरीयं of these three attributes is not a physical job. You need not go to a 4th state to become pure consciousness. Because this is the problem of student. Now Swamiji I am waker not तुरीयं, Therefore, I want to go to the 4th state. चतुर्थमन्यन्ते 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 तुरीयं. 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 to 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 तुरीयं; 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 तुरीयं in the waking state when I appear to be the waker. Similarly, when I appear as the dreamer; when I appear as the sleeper; I appear variedly. But I am तुरीयं. 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, नान्तःप्रज्ञं means अन्तःप्रज्ञं minus अन्तःप्रज्ञत्वं is तुरीयं. बहिष्प्रज्ञं minus बहिष्प्रज्ञत्वं is the तुरीयं. Therefore, this प्रमाणं, is not revealing the तुरीयं. 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? संयोगनिवृत्ति or संयोगअपनयः 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. तुरीयं and wakerhood. They are joined together. Joined twins like siamese twins. It is conjoined. Similarly, तुरीयं and dreamerhood, this is joined together. प्रमाणस्य job is only separating these two. तुरीयं and तमः. And तुरीयंतमः संबन्धअपनयनम्व्यतिरेकेण. तुरीयतमः; संबन्धअपनय. 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 तुरीयं 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 तुरीयं, 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 कर्मफलं and not ज्ञानं. Because we say transformation is one of the 4 कर्मफलंs. 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 संस्कारविकारः The transformation will become one of the कर्मफलंs. Everytime 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 अवयवसंबन्धव्यतिरेकेण. If you say प्रमाणं is adding an attribute to the object तुरीयं. 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. व्याप्रियते 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. छिदि व्याप्रियते इत्युक्तं स्यात्. Now Sankaracharya says it is not only in the case of आत्माज्ञानं. 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 प्रमाणमनुपादित्सिततमो निवृत्तिफलावसानं छिदिरिव छेद्यावयवसंबन्धविवेककरणे प्रवृत्ता तदवयवद्वैधीभावफलावसाना तथा नान्तरीयकं घटविज्ञानं न तत्प्रमाणफलम् ।

So he is only consolidating this message; extending it to worldly knowledge also like घटविज्ञानं. First, we will see the example part which comes in the third line छिदिः इव छिदिः means the process of cutting. Cutting process is called छिदिः स्त्रीलिङ्ग and what is the cutting process involved छेद्य अवयवसंबन्धविवेककरणे 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 संयोगवियोग छेद्य अवयवसंबन्धविवेककरणे. 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? तदवयवद्वैधीभावफलवसाना. The culmination is the two portions are separated. And one banana has now become two bits or two portions द्वैधीभाव means converting to two parts. Parting has happened. द्वैधीभाव means parting into 2, which is the अवसान, the culmination of the cutting process बहुव्रीहिसमासा. Adjective to छिदि; so तदवयवद्वैधीभावफलमूव अवसानयस्यासा; छिदिः बहुव्रीहिसमासा. 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. घटतमसो; विवेककरणे प्रवृत्तं प्रमाणं. The प्रमाणं is also doing a cutting operation. Cutting, separating घटतमसो. They are the 2 अवयवम्. Because pot and darkness or ignorance are mixed together. So, pot ignorance mixture, now the प्रमाणं is knifing. So घटतमसोः द्वन्द्वसमासा षष्ठी. घटश्च तमःश्च घटतामसी; तयोः विवेककरणे प्रवृत्तं. The प्रमाणं is engaged in separating. And separating अनुपादित्सिततमो निवृत्तिफलवसानं and the culmination of प्रमाणं, operation is separation of the आवरणं.

Ignorance is separated. And what type of ignorance. अनुपादित्सितम् means unwanted. अनुपादित्सितम् 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 off the unwanted ignorance. So, ignorance is called अनुपादित्सितम्. Sanskrit students; desiderative उपादातुं इष्टं उपादित्सितं desiderative past passive participle. Then नञ्त्तपुरुषननुपादिस्तं ननुपादिस्तं. 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 स्वयंप्रकाश like आत्मा. How can you say that? Because normally whenever we describe the knowledge we talk about वृत्तिव्याप्ति and फलव्याप्ति. 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. புரிஞ்சாநல்லது: இல்லாட்டாவிட்டு நங்கேகா உपादिस्तित आत्मा. Why doesn't Sankaracharya talk about फलव्याप्ति. 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 फलव्याप्ति; 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, नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरम्; ज्ञानयस्य तु चक्षुरादिकरणद्वारा बहिःस्पन्दते; 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 करणवृत्ति. 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. *புரியுறதேதா?* 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 घटविज्ञानं itself प्रमाणं doesn't do revelation; what to talk of आत्माविज्ञानं where even चिदाभास is not required. Are you enjoying? I am thoroughly enjoying. तथा, when the वृत्ति clicks, like registering, that student - तदा घटविज्ञानं 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? घटविज्ञानं is natural when the प्रमाणं removes darkness. And नतत्प्रमाणफलमप्रमाणं; it is not. The घटविज्ञानं 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 तद्दृष्ट्यात्मन्यध्यारोपितान्तः प्रज्ञत्वादिविवेककरणे प्रवृत्तस्य प्रतिषेधविज्ञानप्रमाणस्यानुपादिस्त्वितान्तः प्रज्ञत्वदिनिवृत्तिव्यतिरेकेण तुरीये व्यापार उपपत्तिः । अन्तः प्रज्ञत्वादिनिवृत्तिसमकालमेव प्रमातृत्वादिभेदनिवृत्तेः । तथा 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 तुष्टतुदुर्जनन्यायेन: 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, वृत्तिव्याप्ति has to remove ignorance. And फलव्याप्ति has to reveal object. So, in the case घटविज्ञानं at least you can admit प्रमाणं does two jobs, through वृत्तिव्याप्ति and फलव्याप्ति. But in the case of आत्मा, even those two jobs are not there. आत्मा, the Original Consciousness, need not

be revealed by reflected consciousness; फलव्याप्ति. Therefore, at least in the case of pot there is a job of revelation. In the case of तुरीयं, you have to only remove the Wakerhood, dreamerhood and sleeperhood. I minus these three attributes am तुरीयं. And I neednot be revealed by anyone. Because I am the one who reveals everything; तमेव भान्तं अनुभादिसर्वतस्य भासांसर्वमिदं विभाति. Therefore, in the case of तुरीयं, 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 तुरीयं, ज्ञानप्रमाणं is involved in what job. प्रमाणं is like a knife. What प्रमाणं. प्रतिषेधविज्ञानप्रमाणम् Why, because नान्तः प्रज्ञं बहिष्प्रज्ञं. The word न indicates प्रतिषेधम्-प्रतिषेध means remove of waker status removal of dreamer status since he is removing he calls it प्रतिषेधविज्ञानप्रमाणम्. It is a technical jargon. This प्रतिषेधविज्ञानप्रमाणम्, like a knife, is engaged in what? प्रवृत्तस्य. प्रवृत्तम् means engaged. Engaged in separating the तुरीयं and the waker statuses which are mixed together. What is तुरीयं? Consciousness. What is the waker status transferred from the mind? Thus, the transferred-waker status and the consciousnesses are joined together. And प्रतिषेधविज्ञानप्रमाणम् is 'sawing'. Sawing means cutting. So आत्मनि आत्मनि means तुरीये upon the तुरीयं, 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 तुरीयं, and given to the mind. Therefore, अन्तः प्रज्ञत्वादिविवेककरणे प्रवृत्तस्य and what is engaged in that? प्रतिषेधविज्ञानप्रमाणस्य and प्रतिषेधविज्ञानप्रमाणम् means the 7th मन्त्रा. So 7th मन्त्रस्य and what does it do? It only separates. Peels of the three attributes. So अनुपादिस्सित अन्तः प्रज्ञत्वादि; 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 तुरीयं; I add the three attributes; अहं gets poisoned and becomes अहंकारा. काण्डं means what? You shed tears from the eyes. And Therefore, अनुपादिस्सितम् means unwanted attributes. Unwanted अहंकारा status. Unwanted कर्तृत्वं बोक्त्रत्वं Unwanted संचित आगामि प्रारब्ध कर्माणि. All these -like noodles if you want. Noodles, seva 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 अनुपादिस्सित अन्तः प्रज्ञत्वादि निवृत्ति. The प्रमाणं only separates them. प्रमाणं doesn't reveal the तुरीयं; प्रमाणं need not reveal the तुरीयं. प्रमाणं cannot reveal the तुरीयं, because तुरीयं happens to be self-evident. Therefore, the whole thing involves claiming अहं तुरीयं 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 तद्ब्रह्मद्वयात्मन्यध्यारोपितान्तः प्रज्ञत्वादिविवेककरणे प्रवृत्तस्य प्रतिषेधविज्ञानप्रमाणस्यानुपादित्स्वितान्तः
प्रज्ञत्वदिनिवृत्तिव्यतिरेकेण तुरीये व्यापार उपपत्तिः ।**

Sankaracharya is discussing, 7th मन्त्रा functions as a negative प्रमाणं in revealing the तुरीयं without actually revealing the तुरीयं. 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 मीमांसकमतनिराकरणं. I will just summarise that. You can try to follow it. If you can follow it is fine. Otherwise also fine. Because it is मीमांसकमतनिराकरणं. 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. वृत्तिand चिदाभास. प्रमाणंgenerates वृत्ति. And चिदाभास is instantaneously formed. This वृत्तिचिदाभास mixture does the two-fold jobs. The वृत्ति part removes ignorance. The चिदाभास part reveals the object. One is called वृत्तिव्याप्ति other is फलव्याप्ति. And Therefore, we say प्रमाणं, and when I say प्रमाणं through वृत्ति and चिदाभास understood. प्रमाणंremoves ignorance. प्रमाणंreveals object. And this we generally say and it is ok. But the मीमांसक also makes a same statement. मीमांसकalso says प्रमाणं does two-fold jobs. One is removing ignorance and another is revealing the object. Now when पूर्वमीमांसक makes the same statement; Sankaracharya says:“your statement I cannot agree”. If I sayright. If yousay, it is like the mother-in-law business. If the daughter-in-law says no प्रीकंश 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. मीमांसकalso 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 अतिसयआधानं. Like adding a polish to the object or shining to the object. He says object gets an additional value. It is called अतिसयआधानं. He gives a technical name. प्राकट्यम्. So thus, प्रमाणं removes the ignorance. And as प्राकट्यम् 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 एषांपुनः you can take it as यदि.

यदितमोपनयव्यतिरेकेणघटादिगमेप्रमाणंव्याप्रियते। If पूर्वमीमांसकस्य 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. प्रमाणंव्याप्रियते if you say प्रमाणं does 2 fold functions of removing the ignorance and adding the attribute of प्राकृत्यम् - that is brightness of the subject. तत्साधु. We have to put a FS. तत्साधु that is not acceptable to us. And why it is not acceptable? He gives an example. The example is taken from तर्कसास्त्रा. Naturally what happens? When you take a तर्कसास्त्रा example since we are not familiar with तर्कसास्त्रा, instead of simplifying the matter the example complicates. That example is तेषां छेद्य अवयवसम्बन्धवियोगव्यतिरेकेण अन्यन्यतर अवयवेषु पिच्छिदिव्याप्रियते. Any way I will talk about the तर्कसास्त्रा concept. तर्कसास्त्रा 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. विभागीकरणं. When they are separated the संयोगगुणा goes away. When the 2 hands are separated by a process, either by myself or somebody pulling them together. Then संयोगगुणा ends. And suppose the संयोगगुणा ends then they develop what गुणा now? विभाग. Now Sankaracharya asks the question after ending संयोगगुणा, should you put forth an additional effort to introduce विभाग as a गुणा. *पुनरियत्तु*. संयोग *कुणत्तै* end *पण्णोणत्तु कुअप्पुत्तु* 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 प्राप्तिः ; संयोगनाश and विभागउत्पत्ति 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 संयोगनाश and विभागउत्पत्ति, if a person says, 2 jobs are done, how is it wrong? *पुनरियत्तु*? Two jobs are not required. Why? The moment the संयोगनाश 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 नान्तरियकं. नान्तरियकं 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 संयोगनाश, and विभागजन्म are not 2 separate processes. Similarly, अज्ञाननाश, and विषयप्रकाश, are not two separate functions. That is why he says छेद्य अवयवसंबन्धवियोगव्यतिरेकेण other

than separating the 2 hands, अन्यतरअवयवेअपि you don't require separate action on the 2 hands, to add the attribute of विभागः. So, the दक्षिणहस्त as an Attribute of what? वाम हस्तविभागः and वामहस्त has got the attribute of दक्षिणहस्तविभागः 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 अप्युभेद्यवाद. अप्युभेद्यवादः 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 तमोअपनयः itself is विषयप्रकाशः we have said. But suppose for argument sake let us assume there are two jobs वृत्तिव्याप्ति and फलव्याप्ति. अज्ञाननिवृत्ति. And विषयप्रकाशः; let us assume there are 2 jobs. Sankaracharya says, even if those 2 jobs are there in अनात्मज्ञानं, in the case of atma or तुरीयं, certainly these 2 jobs of वृत्तिव्याप्ति or तमोअपनयः; or तुरीयंप्रकाशनम् these 2 are not required because तुरीयं happens to be स्वयंप्रकाशचैतन्यं, 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 तुरीयं; तुरीय is ever evident as what? अहं. So, the ever evident तुरीयं I, three attributes are added. We have to openly negate the three attributes. Then, what is left behind? Ever evident तुरीयं. But now without these three attributes. Therefore, since the तुरीयं is ever evident, प्रमाणं need not function to reveal the तुरीयं. Even in the case of pot it is not required. But assuming it is required in the case of pot. In the case of तुरीयं it is not required. So that is what is said here. तद्वदपि means as in the case of pot, where विषयप्रकाशनम् is required, in the case of तुरीयं revelation is not required as a separate function.

So तद्वदपि means घटेइव. आत्मनिअध्यारोपितअन्तप्रज्ञत्वादिविवेक 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 तुरीयं; and तुरीयं is evident as I, all the time. That is the message. So अन्तप्रज्ञत्वादिविवेककरणे. 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 तुरीयं 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 समाधिवेदान्ता, 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. मिथ्यात्वनिश्चयः एव अनात्मनिषेदः. मिथ्यात्वनिश्चयः एव अनात्मनिषेदः. Negating Wakerhood is understanding that the Wakerhood is मिथ्या. Negating dreamerhood is understanding the dreamerhood is मिथ्या. Thus, I understand Wakerhood is मिथ्या, using

whichstate? 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 मिथ्यात्वकथं धर्मस्य सत्यत्वं स्यात्? Therefore, mind is also मिथ्या. The Wakerhood of the mind is also मिथ्या. Understanding this clearly is called निषेद. Therefore, अन्तःप्रज्ञत्वादिविवेककरणे = मिथ्यात्वनिश्चये प्रवृत्तस्य. And this is done by what? प्रतिषेदविज्ञानप्रमाणस्य. With the help of the प्रतिषेदविज्ञानं is a technical name for the 7th मन्त्रा. 7th मन्त्रा is called प्रतिषेदविज्ञानप्रमाणं. 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 प्रमाणं. प्रमाणं alone has the power to negate. Nothing else, can do the negation. So रज्जुसर्प negation is done by which प्रमाणं? चक्षुप्रमाणं. When I go near the rope snake with a torch light, what negates the rope snake is the प्रमाणं. What प्रमाणं? प्रत्यक्षप्रमाणं negates. Negating understands रज्जुसर्प is मिथ्या. And जगन्मिथ्यात्वम् or जगन्निषेदः is also done by a प्रमाणं. What प्रमाणं? Not प्रत्यक्षादि. प्रत्यक्षादिप्रमाणं 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, प्रत्यक्षादिप्रमाणं 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. मिथ्यात्वनिश्चयरूपनिषेदः or निषेदरूपमिथ्यात्वनिश्चयः; both are synonymous. Only one प्रमाणं can do. What is the प्रमाणं? सास्त्राप्रमाणं which is the 7th मन्त्रा. That is said here. प्रतिषेद विज्ञानप्रमाणस्य 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 अन्तःप्रज्ञत्वादिनिवृत्तिव्यतिरेकेण. It only removes ignorance and adhyasas. It doesn't reveal the तुरीयं. At least in the case of घट, it may do the job. Because घट happens to be inert. Therefore, you can't 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, കൊണ്ടുചേർക്കുകയല്ല. 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, संस्कारविकार. It will no more be ज्ञानफलम्. 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 तुरीयं even that revelation we don't accept. Therefore, तुरीये व्यापार उपपत्तिः. That न, in the first line. Should be added to व्यापार उपपत्तिः. 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 शास्त्रप्रमाणं 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 तुरीयं, 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 मन्त्राप्रमाणं 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 अज्ञाननिवृत्ति 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 प्रमाणं 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 तुरीयं? 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 तुरीयं and make the तुरीयं a प्रमेयं. Where is the question of प्रमाणं doing a job of प्रमाणं and making तुरीयं 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 तुरीयं. Thereafter there is no more operation of knowing the तुरीयं. Ignorance when once it is gone I negate Wakerhood dreamerhood, sleeperhood. And in that negation, I have "become" I am तुरीयं. And after claiming I am तुरीयं, there is no operation in the form of knowing the तुरीयं. Why? त्रिपुटी अभावात्. I hope you are getting this point. Very subtle, but beautiful point. अन्तःप्रज्ञत्वादिनिवृत्तिसमकालमेव even during the first operation of negating the 3 fold attributes; Wakerhood ,dreamerhood, sleeper hood निवृत्तिसमाकालं एव Simultaneously during the first operation of प्रमाणं प्रमातृत्व आदिभेदनिवृत्तेः. भेदभेदा means the त्रिपुटी in the form of प्रमाता, प्रमाणं, प्रमेयं. This त्रिपुटी is removed. And removed means falsified. निवृत्ति? मिथ्यात्वनिश्चयः इत्यर्थः. OK how do you know all these things? He says in कारिका it is going to come if you survive. तथाच वक्ष्यति future tense. So, support of my contention GPA who is the revered grand गुरु, is going to support me. तथाच वक्ष्यति ज्ञाते. When the ज्ञानं takes place, that is

ignorance is removed, द्वैतंनविद्यते. There is no त्रिपुटी. द्वैतंhere corresponds to त्रिपुटीis not there. इति. Continuing,

ज्ञानस्य द्वैतनिवृत्तिक्षणव्यतिरेकेण क्षणान्तरानवस्थानात् । अवस्थाने चानवस्थाप्रसङ्गाद्द्वैतनिवृत्तिः ।
तस्मात्प्रतिषेधविज्ञानप्रमाणव्यापारसमकालैर्वात्मन्यध्यारोपितान्तः प्रज्ञत्वाद्यनर्थानिवृत्तिरिति सिद्धम् ।

And then अद्वैतिन्are very particular in adding a note. When we receive the message of I am not अन्तःप्रज्ञा, I am not बहिःप्रज्ञा. I am not प्रज्ञानघन. I am the तुरीयं. When that ज्ञानवृत्ति takes place, I am तुरीयंज्ञानवृत्ति takes place, that removes the त्रिपुटी in the form of प्रमाताप्रमाणंप्रमेयं. Since the entire त्रिपुटी is gone द्वैतंनविद्यते. द्वैतंis negated. Therefore, what is left behind is अद्वैतं. And then a hair splitting question comes. Aham तुरीयं 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. ज्ञानवृत्ति negates the entire द्वैतं. And therefore, what is left behind. अद्वैतं only. Then somebody raises the question ज्ञानवृत्ति -वृत्ति means thought - ज्ञानवृत्ति negates द्वैतं. But there is ज्ञानवृत्ति. And Therefore, now also, there is द्वैतं. What are they? I the तुरीयं. And I am the तुरीयंज्ञानवृत्ति is there. Therefore, duality. And suppose to remove that ज्ञानवृत्ति you entertain another ज्ञानवृत्ति then the second ज्ञानवृत्ति will remove first one. Still there will be द्वैतं. For that you will require another ज्ञानवृत्ति. You will find there will be infinite regression. Therefore, वेदान्तिन्says ज्ञानवृत्ति falsifies or negates not only the entire द्वैतप्रपञ्चज्ञानवृत्ति negates the ज्ञानवृत्ति itself. What that well-known example? कटकरेणुवत् in the आत्मबोध; अज्ञानकलुषांजीवंज्ञानाध्यासात् विनिर्मलं; कृत्वज्ञानस्वयंनश्येत्जलंकटकरेणुवत्. 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, ज्ञानवृत्ति negates द्वैतप्रपञ्च and ज्ञानवृत्ति negates, ज्ञानवृत्ति itself. And what do you mean by negation? Falsification. The ज्ञानवृत्ति is also मिथ्या. And that is why somebody ask the question अद्वैतज्ञानम् is सत्यं or मिथ्या? What is our answer? Should boldly say अद्वैतज्ञानम् also is as much मिथ्या as अज्ञानम् and समानसत्तकयोः एवसाधकभधकभवः. 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, ज्ञानस्यद्वैतनिवृत्तिक्षणव्यतिरेकेण, ज्ञानम् remains, only until the द्वैतप्रपञ्च is negated. Because that is its job. Until the entire द्वैतप्रपञ्च or त्रिपुटी is completely wiped out. Until that. How much time? क्षणं. During that क्षणं the ज्ञानवृत्ति remains. Once the job is over, ज्ञानवृत्ति also निवृत्ते: That is what he says द्वैतनिवृत्तिक्षणव्यतिरेकेण. Other than the moment required to remove duality, क्षणान्तर another moment, अनवस्थानात् it will not remain. अवस्थानेचsuppose it remains what will have? Again, there will be द्वैतं for that you require another ज्ञानम्. So अवस्थानेच; अनवस्थाप्रसङ्गात्. There will be infinite regress. Once infinite regress means what? द्वैतंwill always be there requiring another ज्ञानवृत्ति. And Therefore, what is the conclusion? वेदान्ता negates everything including itself. That is why in बृहदारण्यकउपनिषद्; तत्रभेदःअभेदःभवन्ति. So तस्मात्, very important तस्मात्, प्रतिषेधविज्ञानप्रमाणव्यापारसमकालाएव. 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 स्त्रीलिङ्गबहुव्रीहि adjective to अनर्थनिवृत्ति; at that time itself अध्यारोपित, अन्तःप्रज्ञत्वादि अनर्थनिवृत्ति: 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; मनीषापञ्चकं 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. अनर्थनिवृत्ति इति सिद्धं. This is established. So, what is the bottom line? The bottom line is 7th मन्त्रा doesn't reveal the तुरीयं. It only helps us claim, I am the तुरीयं. 7th मन्त्रा doesn't reveal the तुरीयं. It only helps us claim I am the तुरीयं. You should continue study 7th मन्त्रा how long? Until, without batting the eyelid, boldly, firmly, I can claim I am तुरीयं 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 तुरीयं is a new entity you know. तुरीयं 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 तुरीयं. And in claiming I am तुरीयं what is the corollary. In claiming I am तुरीयं there is automatic disclaiming of I am waker, dreamer or sleeper. Or I am प्रमाता, or I am जीवः. So, disclaiming the जीवभाव is the corollary. Claiming the तुरीयभाव 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 नान्तःप्रज्ञ इति That इति means within inverted commas. The expression नान्तःप्रज्ञं. इति through that तैजसप्रतिषेधः 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 बहिष्प्रज्ञं इति विश्वप्रतिषेधः; the expression न बहिष्प्रज्ञं negates the waker. Negates the waker; negates the Wakerhood of me; of me போட்டி க்கணும். Of me. And negation of the Wakerhood is understanding that the Wakerhood is मिथ्या. If मिथ्या is disturbing say it is व्यावहारिकसत्यं. Like developing country means what? Undeveloped. Developing country means

we inspire. Similarly, the word मिथ्या disturbs you say व्यावहारिकसत्यं. So विश्वप्रतिषेदः Now उभयतप्रज्ञंइतिजाग्रत्स्वप्नयोः; so here there is a correction after जाग्रत्स्वप्नयोः; there is a fullstop. It is not required. अन्तरालावस्था means intermediary stage. *ஒரண்டுநிகட்டான்.* 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 अन्तरालावस्था. It is called उभयतप्रज्ञ. And that is negated by नोउभयतप्रज्ञम्, So you have to read it as जाग्रत्स्वप्नयोः; अन्तरालावस्थाप्रतिषेदः; then नप्रज्ञानघनंइति by the word नप्रज्ञानघनंसुषुप्तवस्थाप्रतिषेदः 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? बीजभावअविवेकरूपत्वात्, This I will explain in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

030-Chapter 1 Mantra 7

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नान्तः प्रज्ञमिति तैजसप्रतिषेधो न बहिष्प्रज्ञमिति विश्वप्रतिषेधः । न उभयतः प्रज्ञमिति जाग्रत्स्वप्रयोःन्तरालावस्थाप्रतिषेधः । न प्रज्ञानघनमिति सुषुप्तावस्थाप्रतिषेधो बीजभावविवेकरूपत्वात् ।

Sankaracharya gave an elaborate to the 7thमन्त्रा, pointing out that the 7thमन्त्रा reveals the तुरीयं, without actually revealing it as an object. The 7thमन्त्रा reveals the तुरीयं in a different manner. And that is by helping us claim that I am the तुरीयं. This alone is called revelation of तुरीयं. Because there is no तुरीयं knowledge other than claiming I am the तुरीयं. So, this unique nature of the प्रतिषेदविज्ञानप्रमाणं, Sankaracharya established in the elaborate introductory portion. Now he has come to पदपदार्थ word meaning. नान्तप्रज्ञं negates the तैजसः; नबहिष्प्रज्ञं negates विश्वः; नउभयतप्रज्ञं negates the intermediary states between जाग्रत् and स्वप्न, स्वप्न and सुषुप्ति; and सुषुप्ति and जाग्रत्. Any intermediary state is called अन्तरालअवस्था. तस्यप्रतिषेदः and then comes नः प्रज्ञानघनं. So here Sankaracharya wants to point out the word प्रज्ञानम् in this context doesn't refer to the pure consciousness. Then it will become तुरीयं itself. And Therefore, he wants प्रज्ञान refers to वृत्तिज्ञानं. विशेषज्ञानं the specific knowledge of object obtaining in जाग्रत् and स्वप्न is called प्रज्ञानम्. विशेषविज्ञानंवृत्तिज्ञानं. And suffix घनं indicates, all the विशेषज्ञानं are together in an undifferentiated form. So, it is not निर्विशेषचैतन्यं. But विशेषज्ञानं; all jumbled together in un-differentiated form is called प्रज्ञानघनं. And this all the विशेषविज्ञानं in an un-differentiated form is available in which अवस्था? सुषुप्तिअवस्था. Therefore, नप्रज्ञानघनंइतिसुषुप्तिअवस्थाप्रतिषेदः. And he defines सुषुप्तिअवस्था here बीजभावविवेकरूपत्वात्, सुषुप्तिअवस्था is in the form of बीजभावं the seed condition. Seed condition of what? The जाग्रत् and स्वप्न. So जाग्रत्स्वप्रयोःबीजभावः And not only it is बीजभावः अविवेकरूपश्च in which the distinction of different types of knowledge is absent. नविद्यते, 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 नविद्यतेविवेकः विशेषज्ञानंयस्यसः अविवेकरूपश्चबीजभावश्चबीजभावविवेकरूपः 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 जाग्रत्अवस्था, because then alone प्रमाणंप्रमातागुरु are all available. Therefore, whether it is सुषुप्ति or समाधि, non-dual state we are not interested in. अद्वैतअवस्था is not important. अद्वैतवस्तु is important. Continuing,

न प्रज्ञमिति युगपत्सर्वविषयप्रज्ञातृत्वप्रतिषेधः । नाप्रज्ञमिति चैतन्यप्रतिषेधः

So नप्रज्ञं is in the moolam. Here the word प्रज्ञः means simultaneous knower of everything. Like विराट्हरिण्यगर्भईश्वर, they are all knowers of all. Therefore, they are प्रज्ञः सर्वज्ञःअगोचरः. Therefore, he says युगपत्सर्वविषयप्रज्ञातृत्वम् युगपत् means simultaneous. सर्वविषय means everything प्रज्ञातृत्वम् means knowerhood. And नप्रज्ञं negates that also. तुरीयं is neither, knower of few things. तुरीयं is not a knower of everything also. Because तुरीयं is not a knower at all. To be a knower is to undergo transformation. Therefore, तुरीयं is neither small knower, nor is it, all knower. ६।५।५।५। It is neither small-knower. Nor all knower. Why? It is not a knower. It is pure consciousness only. Therefore, युगपत्सर्वविषयप्रज्ञातृत्वम्=सर्वज्ञत्वं. तस्यप्रतिषेधः; that is negated by the word नप्रज्ञं. Then what is the next word? नअप्रज्ञं. अप्रज्ञं means what? A जडवस्तु is called अप्रज्ञः that which doesn't have प्रज्ञ, knowledge or sentiency. अप्रज्ञ means insentient, जडं. तुरीयं is नअप्रज्ञं. Means it is not insentient. Because when it is not non-knower we may think it is जडं because every जडवस्तु is a non-knower. If तुरीयं 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. अचैतन्यप्रतिषेधः; जडत्वप्रतिषेधः. Continuing.

कथं पुनरन्तः प्रज्ञत्वादीनामात्मनि गम्यमानानां रज्ज्वादौ सर्पादिवत्प्रतिषेधादसत्त्वं गम्यते इत्युच्यते ।

ज्ञस्वरूपाविशेषेऽपीतरेतरव्यभिचाराद्रज्ज्वादाविव सर्पधारादिविकल्पित भेदवत्सर्वत्राव्यभिचाराज्ज्ञस्वरूपस्य सत्यत्वम्

So, an aside note. Sankaracharya said that by using the expression नान्तप्रज्ञं 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. कथंपुनः should be connected with third line असत्त्वंगम्यते. 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? आत्मनिगम्यमानानां; 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 अनुभूयमानानां. What is अनुभूयमानम्? These 3 statuses. आत्मनि means in me, in myself, in the तुरीयं 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 सत्ततानासतो विद्यते भावः नाभावो 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, ज्ञस्वरूपः अविशेषः 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. अन्तप्रज्ञः; बहिष्प्रज्ञः; घनप्रज्ञः; in all these three words what is common? ज्ञः; अन्तप्रज्ञः; बहिष्प्रज्ञः. That ज्ञस्वरूपः is अविशेषम्. अविशेषम् means सामान्यं. Non-variable, whereas अन्तप्र. बहिष्प्र, घनप्र, these three प्रs, all these 'pigeons', they disappear. So Therefore, Tamil पुरा Malayalam പൊന്നിശ്ശാൽ ള്ലുവാ. So, all these three adjectives are variable only ज्ञस्वरूपं, the consciousness component is uniform. अविशेषः; means non-variable. इतरेतरव्यभिचारात्. 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 इतरेतरव्यभिचारात्; like his favorite example. रज्ज्वादाविवसर्पधारदिविकल्पितभेदवत् 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 विकल्पितभेदवत् after भेदत्वात्. And Sanskrit students should complete that's sentence as इतरेतरव्यभिचाराद् असत्त्वं गम्यते. We have to know their absence. रज्ज्वादाविवसर्पधारदिविकल्पितभेदवत् इतरेतरव्यभिचाराद् अन्तप्रज्ञादीनां 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; अभाद्यमानत्वान्नित्यत्वात् 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 नात्मानंनपरंचैवनसत्यंनाभिचानृतंप्रज्ञाकिञ्चनसंवेत्ति तुर्यस्तसर्वद्रिग्सदा. Where, in मान्दूक्यकारिका. Gaudapadacharya is going to say नआत्मानंजानातिपरन्नजानाति. In सुषुप्ति; neither the subject nor the object is known. That means consciousness is absent. Who says? पूर्वपक्षि. इतिचेत्. 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 जाग्रत अवस्थायां स्मर्यमाणत्वात् परामृष्यटयमानत्वात् च Not only there is अनुभवप्रमाणं ओर अर्थापत्तिप्रमाणं; Sankaracharya says शास्त्रप्रमाणं is also there. नहिविज्ञातुर्विज्ञातेः विपरीलोपो विद्यते. विज्ञातेः means consciousness. विज्ञातुः means of the knower. The consciousness of the knower, विपरीलोपः 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. विज्ञातुर्विज्ञातेः विज्ञातुः चैतन्यस्य विपरीलोपः = नाशः नास्ति. This is said in Bruhadaranyaka 4-3-30 स्वयंज्योतिर्ब्रह्मणं. 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.अतएवअदृष्टं; since तुरीयं is of the nature of pure consciousness, it is never, an object of experience. अतएव-चैतन्यस्यस्वरूपत्वात्विज्ञातुःस्वरूपत्वात्, नविज्ञेयं. अतएव means विज्ञातुःस्वरूपत्वात्, अदृष्टं. अदृष्टं means it is not an object of ज्ञानेन्द्रियं. Literally अदृष्टं means not available for चक्षुरिन्द्रियं That we have to उपलक्षणं for सर्वज्ञानइन्द्रियअगोचरंइत्यर्थः. Then we will skip the next sentence, and go to अग्राह्यं. अग्राह्यं means what? कर्मेन्द्रियैःन ग्राह्यं; not graspable through the कर्मेन्द्रियाणि also. So अदृष्टं means ज्ञानेन्द्रियअगोचरं. अग्राह्यं means कर्मेन्द्रियअगोचरं. And when you can go to the previous portion. अतः एवअव्यवहार्यम्. Since it is unavailable for any organs, it is not available for transaction. व्यवहारअतीतं. Very important definition. Very,very rarely there. Only inमाण्डूक्यं. 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 definitionतटस्थलक्षणम्, स्वरूपलक्षणम् 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=अलिङ्गंइत्येतत्. 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 अनुमानप्रमाणं. Therefore, he says, अननुमेयंइत्यर्थः; it is not inferable. So प्रत्यक्षअगोचरं. अनुमानअगोचरं. अतएवअचिन्त्यं. Therefore, it is not mentally conceivable. Because it is not an object. अप्रमेयत्वात्अचिन्त्यं. It is not mentally conceivable. अचिन्त्यं is in the moolam. We have to closely follow the moolam. And अतएवअव्यपदेश्यं; 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 शब्दैःव्यपदेश्अयोग्यं. And in the introduction, he had given another reason also. शब्दप्रवृत्तिनिमित्तअभावात्. 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 एकात्मप्रत्ययसारं. Sankaracharya says two interpretations. In the first interpretation, एकःआत्माइतिप्रत्ययः that is विग्रहवाक्यं. So how the तुरीयं should be known; तुरीयं 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. एकः; 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 प्रत्ययः; this understanding; प्रत्ययः; means ज्ञानं. This understanding तेन अनुसरणीयं. Through this understanding, we should arrive at the तुरीयं. अनुसरणीयं means should be traced. So तुरीयं should be traced, through the understanding, of the consciousness, as one non-variable entity inherent in all the variables. This is one interpretation of एकात्मप्रत्ययसारं. In short what is the essence? तुरीयं is non-variable consciousness available always. Simple English. तुरीयं is non-variable consciousness, available always. This is one method. Now what is the second interpretation? अत वा एकः आत्मप्रत्ययः. the previous interpretation एकः; आत्मा ; इति प्रत्ययः. In the second interpretation, एकः आत्मप्रत्ययः. आत्मप्रत्ययः; means what? Self-awareness. Aham प्रत्ययः and एकः आत्मप्रत्ययः; 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, एकः; 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 तुरीयं. Is the means for recognising तुरीयं तुरीयस्य अधिगमे. अधिगम means recognising विषय सप्तमी . सारं= प्रमाणं. OK. What is the bottom-line. The bottom line is तुरीयं 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 तुरीयं. Therefore, when I claim I am the तुरीयं, you should take what? Non-variable consciousness part. You should not include body mind etc. Therefore, that one is called एकात्मप्रत्ययसारं. So, the second interpretation is very important. Because through this alone we talk about claiming I am the तुरीयं. So एकात्मप्रत्ययसारं. 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; वदन्वाक्पश्यन् चक्षुस्सुण्वन् श्रोत्रं मन्वानो मनः; 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 एकअत्मप्रत्ययसारं. Therefore, when is आत्माavailable? Always another केनोपनिषद्मन्त्रा;प्रतिबोधविदितं. In all knowledge consciousness is non-variable. Therefore, you don't have to go to a special अवस्था. समाधि, समाधिसालंलि पीराणणेने व्वाङ्कातेहङ्का .You won't have to goto any special अवस्था. Because it is available in all the अवस्था:s.This isthe most important description एकात्मप्रत्ययसारं.

Continuing,

अन्तः प्रज्ञत्वादिस्थानिधर्मः प्रतिषेधः कृतः । प्रपञ्च उपशममिति जाग्रदादिस्थानधर्माभावोच्यते । अत एव शान्तमविक्रियं शिवं यतोऽद्वैतं भेदविकल्परहितम् । चतुर्थं तुरीयं मन्यन्ते प्रतीयमानपादत्रयरूपवैलक्षण्यात् । स आत्मा स विज्ञेय इति प्रतीयमानसर्पभूच्छिद्रदण्डादिव्यतिरिक्ता यथा रज्जुस्तथा तत्त्वमसीत्यादिवाक्यार्थ आत्मा “अदृष्टो द्रष्टा” (बृ.उ.३.७.२३) “न हि द्रष्टृदृष्टेविपरिलोपो 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 तुरीयंआत्मा, the three roles of the आत्मा, whatare they? Wakerhood. Dreamerhood. And sleeperhood. Which are the roles of the आत्मा. Here आत्मा is called स्थानि. And the roles are called धर्माः. So स्थानिधर्मा; means the roles of the आत्मा. And what are they? अन्तःप्रज्ञत्वादि, the Wakerhood, dreamerhood, and sleeperhood which are स्थानिधर्मा. स्थानि means आत्मा. Why आत्मा is called स्थानि because आत्मा is associated with the three स्थानंजागरितस्थानंस्वप्नस्थानंसुषुप्तिस्थानं. स्थानि means associated with स्थानं. स्थानं means अवस्था. State of experience. So स्थानिधर्मा the attributes are roles प्रतिषेधःकृतः; they all have been negated by what? नान्तःप्रज्ञंनबहिष्प्रज्ञंनबहिष्प्रज्ञं etc. All these words used until now; theyare meant to negate the attributes of the आत्मा. Then प्रपञ्चोपसमंइतिजाग्रदादिस्थानधर्माअभावः 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. Whatare 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 जाग्रत्प्रपञ्च is the attribute of जाग्रत्अवस्था. स्वप्नप्रपञ्च is the attribute of स्वप्नअवस्था. 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,यत्रअवस्थातत्र,तत्रप्रपञ्च. When जाग्रत्अवस्था is there जाग्रत्प्रपञ्च is there. When जाग्रत्अवस्था is not there, then जाग्रत्प्रपञ्च is not there.Since theyare non-separable, theyare called attributes it is a गौणप्रयोगः So since the प्रपञ्चs are non-separable, theyare called attribute. Just as attributes cannot be separated from substance, the प्रपञ्चs cannot be separated

from अवस्था: Therefore, धार्मिधर्माभाव; गौणप्रयोगः. So स्थानधर्माभाव; प्रपञ्चत्रयअभाव: Is said by what expression प्रपञ्चउपसमं. 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? तुरीयं. OK. And शिवं. शिवं means आनन्दस्वरूपं. मङ्गलस्वरूपं अभय स्वरूपं. That is not given by Sankaracharya. Sub commentators get the meaning. Then अद्वैतं. अद्वैतं means what? भेदविकल्परहितं. Free from duality. विकल्प means मिथ्या. मिथ्याभेदरहितं अध्यस्तभेदरहितं भेदअध्यास रहित इत्यर्थः. And Sankaracharya says यत्: Therefore, Sanskrit students should note यतः; अद्वैतं तस्मात् शिवं. Because there is no द्वैतं. Therefore, there is no fear. द्वितीयाद्वै भयं भवति . Therefore, it is शिवं मङ्गलस्वरूपमित्यर्थः. Then चतुर्थं is in the मूलं= तुरीयं. इति मन्यन्ते . It is not actually the 4th. But it is as though 4th. Why? Because प्रतीयमानपादत्रयवैलक्षण्यात् 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 प्रतीयमानसर्प भुच्छिन्न दण्डादिभुच्छिन्न दण्डादिव्यतिरिक्तात्, 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, तुरीयं 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 शान्तिः शान्तिः शान्तिः ॥

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 तुरीयः and if we look at the definition, the first sentence is revealing तुरीयं, as different from विश्व, तैजस, and प्राज्ञ. And all these three come under प्रमाता, or knower. And by saying that तुरीयं is different from them, the उपनिषद् says तुरीय is प्रमातृविलक्षणम्; 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 तुरीयं is not an object of any प्रमाणम्. अदृष्टं अग्राह्यं etc. प्रत्यक्षप्रमाणगोचरं. अलक्षणम् is अनुमानप्रमाणगोचरं. The अव्यपदेश्यं is शब्दप्रमाणगोचरं. It is सर्वप्रमाणगोचरं. Not available for any प्रमाणम्. And whatever is available for प्रमाणम् is called प्रमेयं. And whatever is प्रमाणगोचरं is that which is अप्रमेयं or प्रमेयविलक्षणं. So, first part says प्रमातृविलक्षणम्. Second part says, प्रमेयविलक्षणम्. तुरीयं is neither knower nor known. Neither subject, nor object. This is the second part. Then the third part is प्रपञ्चउपशमं. Very significant. Because when you say तुरीयं is different from प्रमाता and प्रमेयं we are indirectly accepting the existence of them. Is it not?. When I say तुरीयं is different from प्रमाता, तुरीयं is different from प्रमेयं, then indirectly you are accepting that there is प्रमाता and प्रमेयं. Therefore, the word प्रपञ्चउपशमं means it is not only प्रमातृप्रमेयविलक्षणं, it is प्रमातृप्रमेयरहितं. 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 मिथ्याप्रमाता and प्रमेयं. प्रमाता and प्रमेयं being मिथ्या, it is as good as non-existent. So, both are important. प्रमातृप्रमेयविलक्षणम्, प्रमातृप्रमेयरहितं. प्रमातृप्रमेयअधिष्ठानं. Three words. Third one we have to supply. प्रमातृप्रमेयविलक्षणम्. प्रमातृप्रमेयरहितं प्रमातृप्रमेयअधिष्ठानभूतं. So, this is the third part. First प्रमातृविलक्षणम् second part is प्रमेयविलक्षणं; third part is प्रमातृप्रमेयरहितं. Then 4 and final part is if तुरीयं is all this, how do you recognize this तुरीयं? Because the moment you recognize it will become प्रमेयं. Therefore, you have to recognize तुरीयं 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 तुरीयं which is indicated by एकात्मप्रत्ययसारं. 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 तुरीयं. 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, एकआत्माप्रत्यय, एवसारंप्रमाणं. सारं here means प्रमाणम्. प्रमाणम् means clue. What is clue? The inherent self-awareness is the clue to claim the तुरीयं. And then the later words are the descriptions. And what is that? शान्तं शिवं अद्वैतं चतुर्थमन्यन्ते. Thus, this मन्त्र will have to be divided into several sections. प्रमातृ विलक्षणम् is one part. प्रमेयं विलक्षणम् is second part. प्रमातृप्रमेयं रहितं is third part. That is प्रपञ्चोपशमं. Then एकआत्माप्रत्ययसारं is the 4th crucial part. You know तुरीयं by claiming I am the तुरीयं. And then the last part is this तुरीयं is शान्तं, शिवं, अद्वैतं चतुर्थमन्यन्ते. That we have seen in the last class. And why do we say चतुर्थमन्यन्ते. Considered to be 4th. Because अद्वैतत्वात्. When there is only one, how can you call it 4th. Therefore, अद्वैतत्वात्, मायासंख्यातुरीयं 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 मायासंख्यातुरीयं. When you are counting the तुरीयं from the standpoint of मिथ्या विश्वमिथ्या तैजस, मिथ्या प्राज्ञ it is called तुरीयं. Really speaking it cannot be तुरीयं because it is only अद्वैतं. Then सआत्मासविज्ञेयः is the last part which now Sankaracharya is commenting. So, look at the भाष्यं last portion. सआत्मासविज्ञेयः इति. Sanskrit students, after इति we have to put a dash. Because he is quoting the मूलम्, सआत्मासविज्ञेयः, and after quoting the मूलम् we have to put a dash. Of this the सआत्मा part he is commenting now. What is that 'प्रतीयमानसर्पभुच्छिद्रदण्डादिव्यतिरिक्तारज्जुः यथा सर्पभुच्छिद्रदण्डादीनां 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, तुरीयं, which is different from विश्वतैजसप्राज्ञ is the truth of विश्वतैजसप्राज्ञ. That truth is called आत्मा. Therefore, Sanskrit students should add a lot of words. प्रतीयमानसर्पभुच्छिद्रदण्डादिव्यतिरिक्तारज्जुः यथा सर्पभुच्छिद्रदण्डादीनां आत्मा भवति तथा विश्वतैजसप्राज्ञ विलक्षणः तुरीयः विश्वतैजसप्राज्ञानां 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 सआत्मा. That is आत्मासः तुरीयं आत्मा that तुरीयं is आत्मा, and what type of आत्मा? यः that यः comes in the next page second line. यः तुरीयं आत्मायः तत्त्वमसीत्यादिवाक्यार्थ आत्मा. तुरीयं is that आत्मा which is revealed by the महावाक्यं in the Chandogya उपनिषद्. सः तुरीयः आत्मायः; तत्त्वमसीत्यादिवाक्यार्थः आत्मा. Then यः and who is which is "अदृष्टो द्रष्टः नहि द्रष्टुर्दृष्टे विपरिलोपो 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 Chandogya as तत्त्वमसि. And तुरीय is that आत्मा which has been described in Bruhadaranyaka. And how is it described in Bruhadaranyaka. "अदृष्टो द्रष्टा" (तुरीयं 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, क्षेत्रज्ञभाष्यं, 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 द्रष्टा: in Bruhadaranyaka मन्त्रा means the changeless experiencer साक्षि. निर्विकारद्रष्टा. Adjective we should put निर्विकारद्रष्टा. And what type of निर्विकारद्रष्टा? 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 नहिद्रष्टुदृष्टेः विपरिलोपवर्तते. तुरीयआत्मा 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. "नहिविज्ञातुर्विज्ञातेर्विपरिलोपोविद्यते" the same idea is in द्रष्टुः दृष्टेः विपरिलोप; द्रष्टुः means knower. दृष्टिः means consciousness. So द्रष्टुः दृष्टिः means knowers consciousness. द्रष्टुः दृष्टिः means knowers consciousness. विपरिलोपः means end. नविद्यते 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 तुरीयं in Bruhadaranyaka स्वयंज्योतिर्ब्रह्मणम्. Ok. "अदृष्टोद्रष्टा" is 3-7 अन्तर्यामीर्ब्रह्मणम्. This स्वयंज्योतिर्ब्रह्मणम्. So that यः is there hanging. We have to supply सः छान्दोग्यबृहदारण्यके उक्तः सतुरीयः भवति. That is how it should be completed. Then comes a problem. After defining तुरीयं as different from प्रमाता and प्रमेयं the उपनिषद् says, that तुरीयं which is not knowable one should know. सः विज्ञेयः. So that unknowable, तुरीयं 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 भूतपूर्वगत्य is based on the अध्यारोपकाल, expression. That is when we are talking about विश्वतैजस and प्राज्ञ. For junior students. For junior students in the beginning of the teaching during अध्यारोपप्रकरणं we say तुरीयं is to be known. After completing अपवाद, the word विज्ञेय will be taken aside. Therefore, भू तपूर्वगत्य means अध्यारोपकाले विज्ञेय; अपवादकाले विज्ञातुर्विज्ञेयविलक्षण; अध्यारोपकाले विज्ञेय; अपवादकाले, विज्ञातुर्विज्ञेयविलक्षणः. During for junior students आत्मा is to be known. For senior students आत्मा is to be claimed.

First, we say know it. Later we say claim it. But भूतपूर्वगत्य from the stand point of junior students. So ज्ञानाते सति ज्ञानाते means अपवादकाले, so once the तुरीयं has been claimed. ज्ञानाते means when तुरीयं

has been claimed, द्वैतअभावः. There is no question of subject object, duality. So ज्ञानाते means at the time of claiming, which is अपवादकाल, which is senior student. At that time ज्ञानातेसति. सतिसप्तमिज्ञानातेसप्तमिद्वैतअभावः; I am neither knower. तुरीयं is also not known. Then what is the relationship between I and तुरीयं.? 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 तुरीयं should have some संबन्ध, ज्ञातृज्ञेयसंबन्ध is not possible. Then वेदान्ता coins a word अभेदसंबन्धः अभेदसंबन्धः means a relationship in which both are one and the same. That means no संबन्ध is possible. Because I and तुरीयं are two words, but they are not two distinct entities. I am तुरीयं and तुरीयं is I. And Therefore, only an aside note; an important note. In व्यवहार, वेदान्ता looks upon an अज्ञानी as विश्व, तैजस and प्राज्ञ. In व्यवहार, वेदान्ता looks upon अज्ञानी as विश्व, तैजस and प्राज्ञ. In व्यवहार who is तुरीयं or what is तुरीयं 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 तुरीयं, show a ज्ञानि. Or if you have the courage show yourselves. Where is the तुरीयं? I am that blessed तुरीयं. This you remember we will be using it very often. So ज्ञानातेद्वैतअभावः. With this at last the 7th मन्त्र is over. How is it over? I am तुरीयं. Now I will come to अन्वयः.

तुरीयं (अन्त प्रज्ञं न भवति), बहिःशपज्ञं (भवति) उभयतः प्रज्ञं न भवति, प्रज्ञानघनं न भवति).

प्रज्ञं न भवति) अप्राज्ञं न भवति)।

(तुरीयं) अदृष्टं अव्यवहार्यं अग्राह्यं अलक्षणम् अचिन्त्यं अव्यपदेश्यं एकात्मा प्रत्ययसारं प्रपञ्चोपसमं वशान्तमिदं अद्वैतं (भवति).।

Sanskrit students तुरीयं is the subject; all the others are subjective complement. भवति न पुंसकलिङ्गं प्रथम एकवचनं all प्रथम एकवचनं न पुंसकलिङ्गं. Next sentence (tat) चतुर्थमन्यन्ते | सः आत्मा | सः विज्ञेयः सः is पुल्लिङ्गविधेयप्राधानपुल्लिङ्गः सः विज्ञेयः विधेयप्राधान्यं. Ok with this the main teaching of माण्डूक्य उपनिषद्, the first half is over. You remember the introduction. 2 topics were introduced one is आत्माविचार another is ओंकारविचार. In the first 2 मन्त्राः s. From the third मन्त्र up to the 7th मन्त्र आत्माविचार was given चतुष्पाद् आत्माविचार. Then from the 8th मन्त्र to the 12th मन्त्र ओंकारविचार. What type of ओंकार? चतुर्मात्र ओंकारविचार; चतुष्पाद् आत्माविचार is the first part. चतुर्मात्र ओंकारविचार 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 सप्तममन्त्र अर्थे. With reference to the teaching of the 7th मन्त्र; विषयसप्तमि. एते श्लोक the following 9 कारिकाः, श्लोकाः भवन्ति are presented. First, I will give you the gist. Then we will go to the भाष्यं; सर्वदुःखानानिवृत्ते; there is a printing mistake in the Gorakhpur edition. After निवृत्ते there must be a विसर्ग; निवृत्तेः पञ्चमी विभक्ति हेतुवर्थे पञ्चमी. So GPA says. तुरीयं is free from all problems. दुःखं means problems, pain. பிடுங்கல்கள் in Tamil. So तुरीयं 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 तुरीयं is प्रमातृविलक्षणम्, प्रमेयविलक्षणं and प्रमातृप्रमेयंरहितं, So all these portions GPA comments by one word. सर्वदुःखानानिवृत्तेः this is commentary on नान्तःप्रज्ञं बहिष्प्रज्ञं नोभयतः प्रज्ञं प्रज्ञानघनं न प्रज्ञं प्रज्ञम्। अदृष्टमव्यवहार्यमग्राह्यम् up to प्रपञ्चोपसमं; all of them he covers in one expression सर्वदुःखानानिवृत्तेः तुरीयं is free from all these problems. And Therefore, ईशानः तुरीयं is master. प्रभुः Capable of being free from all these अध्यासाः अधिष्ठानरूपत्वात् it is free. न हि अध्यस्तस्य गुणेन दोषेण वा अणुमात्रेण अपिसः न संपद्यते अध्यासभाष्यं. And then in the second line सर्वभावानामिथ्यात्वात्. You have to supply the word मिथ्यात्वात्. Because all the previous ones are मिथ्या. Previous ones means विश्वतैजसप्राज्ञ, विराट्, हिरण्यगर्भ, अन्तर्यामी; all. Therefore, all of them **govinda**. Therefore, सर्वभावानां the first 3 पादाः मिथ्यात्वात् being मिथ्या. अद्वैतः तुरीयं 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 **இருக்குண்டு** **சொல்லலாம்** Why because it is experienced. मिथ्या is not there also you can say because it is मिथ्या. Therefore, based on experience you take विश्वतैजसप्राज्ञ into account, based on experience. So if you take them into account based on experience तुरीयं is called चतुर्थं. 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 तुरीयं will be अद्वैतं. So thus, we can take them into account and you need not take them into account. Take them into account तुरीयं. 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. मत्स्थानिनचमत्स्थानि. 4th non-dual. Where is the problem? So, this is the glory of तुरीयं. 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

ईशानःशीलः the master, the Lord the glorious. And why तुरीयआत्मा is the Lord? सर्वदुःखानांनिवृतेः Because it is free from all the pains. निवृत्ति is हेतौ. तस्मात्ईशानः. ईशानः is साध्यं. So being free from all forms of pains, तुरीयं is called the master, the swami. That is why swamis are always called so and so आनन्दः Swami so and so आनन्दः Others are श्रीशाली. श्रीशाली 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, प्राज्ञलक्षणं 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. दःखआधारत्वात् दःखमइत्युच्यते. आनन्दगिरि. दःखआधारत्वात् दःखमइत्युच्यते. And not only तुरीयं is free from pain. तुरीयं 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? तुरीयं is master, master. Therefore, he says, so the first master, is explained by the second word master. Therefore, he says, ईशानः इत्यस्यपदस्यव्याख्यानं. 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 प्रभूप्रभावती means capable. Since तुरीयं is capable of removing, making one from problems. So, since तुरीयं is capable of making one free from problem. Therefore, तुरीयं is free from problem. OK very subtle difference only. Like beadedom and beadedee in English there is an expression. The difference is very subtle only. How do you say तुरीयं is capable of making one free from problem? He says, दःखनिवृत्तिप्रतिब्रभुः भवति इत्यर्थः with regard to the elimination of sorrow, प्रभुः bhavati. तुरीयं is capable. How do you say so? Because तत्त्वज्ञाननिमित्तत्वात् दःखनिवृतेः. So here he says, when the तुरीयं is not known, the unknown तुरीयं is the cause of samsara. Unknown तुरीयं 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 तुरीयं, makes one free from problem. Therefore, we say, तुरीयं is capable of removing the samsara, when it is known. Therefore, तत्त्वज्ञाननिमित्तत्वात्, because of the knowledge of तुरीयं, दःखनिवृतेः; freedom from pain takes place. And therefore, it is called प्रभुः

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

So the next description of तुरीयं is अव्यय; अव्यय; means non-changing or non-decaying. अपक्षयरहित. So अव्ययः अव्ययः = स्वरूपात्नव्येतितुरीयं never changes from being the तुरीयं. स्वरूपात् means from its तुरीयं nature, it never undergoes any change. And that means what? Even when because of ignorance, तुरीयं itself appears, as विश्वतैजस and प्राज्ञ. Therefore, तुरीयं alone manifests as विश्वतैजसप्राज्ञ. But when तुरीयं becomes विश्व and तैजस, it becomes without undergoing a change.

विवर्धुपादनत्वान्तुरीयस्य. It becomes विश्वतैजस, without becoming. Like rope becomes snake without becoming. Therefore, स्वरूपात्नव्येति. 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: शब्दमञ्जरी सदृशं त्रिषुलिङ्गेषु सर्वासु च विभक्तिषु | वचनेषु च सर्वेषु यन्नव्येतितदव्ययं || 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 त्रिषुलिङ्गेषु सदृशं. सर्वासु च विभक्तिषु. You cannot say नमः नमोनम; नमं नमोनमान् 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. तुरीयं is called अव्ययं. Because it doesn't undergo any change. The तुरीय word is declinable. The word तुरीयं it has masculine gender. Masculine gender of तुरीयं is तुरीयः. That is was come in the sloka also. तुर्याः. तुर्याः means तुरीय. तुरीय is masculine gender. तुरीयं is neuter gender. The word has got three genders. But consciousness the तुरीयं is अव्ययम्. नव्यभिचरती 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 तुरीयं, there is no second factor including time and space to bring about a change. And therefore, द्वितीयस्य, व्ययकारणस्य अभावात्, व्ययअभावः कारणअभावे कार्यअभावः. Therefore, अद्वैतवात्, अव्ययः इत्यर्थः. Then what is the next question? How can तुरीय be non-dual when there are विश्वतैजस and प्राज्ञ? For that the answer is सर्वभावानां मृषात्वात्. Since विश्वतैजस प्राज्ञ are mithya. Those details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

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Page 60. भाष्यं top line.

सर्वभावानां रज्जुसर्पवन्मृषात्वात् एष देवो द्योतनात्तुरीयश्चतुर्थो विभुव्यापी स्मृतः ॥१०॥

From the 10th कारिका, GPA, comments upon the crucial 7th मन्त्रा of the उपनिषद्. Which defines the तुरीयं. And the first line of this verse which we completed in the last class, GPA says, तुरीयं is the master. ईशानः means the Lord or master. And why is तुरीयं called the Lord? He said सर्वदुःखानानिर्त्तेः because तुरीयं is not affected by anything that happens in विश्व, तैजस and प्राज्ञ. And not only that. The विश्व, तैजस, प्राज्ञ are dependent on तुरीयं, whereas, तुरीयं 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 तुरीयं is as though स्वामि because तुरीयं is स्वतन्त्रा. Because तुरीयं lends existence to विश्वतैजसप्राज्ञ. But तुरीयं 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 तुरीयं is free from being संसारी, तुरीयं is capable of making others free from संसारी. Itself free and it can make others free also. So naturally the question comes, how can तुरीयं 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 तुरीयज्ञानम् that gives me freedom. So, by being the object of liberating knowledge, तुरीयं helps a person. And therefore, it has a liberating capacity. Just by being, the object of knowledge, for a संसारी. So therefore, तुरीयं 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? तुरीयं is said to be non-dual. If you remember the मन्त्रा शान्तं शिवं अद्वैतं. Is one word. And the next word is चतुर्थमन्यन्ते; the 4th one. So what is the seeming contradiction? If तुरीयं is non-dual how can it be 4th. If it is 4th how can it be non-dual? And what is the answer? Since विश्वतैजसप्राज्ञ 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 मिथ्या's 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 तुरीयं 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 सर्वभावानां मृषात्वात्. Did you get? Page no 60. माण्डूक्य उपनिषद्. And भाष्यं top line सर्वभावानां मृषात्वात्. Here सर्वभाव refers to विश्व, तैजस, प्राज्ञानां मिथ्यात्वात्. मृषा means मिथ्या. Therefore, देवः is in the मूलं. द्योतनात् देवः. तुरीयं 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 यौगिकार्थ, etymological meaning,

derived meaning. It is derived from the root दिव्, दीव्यति, to be self-revealing. प्रकाशते. So दीव्यतिस्वयंप्रकाशतेइतिदेवः. Therefore, Sankaracharya says द्योतनात्देवः द्योतनम् means स्वयंप्रकाशात्. So is तुरीयः तुरीयः is in मूलं. In the GPA कारिका. And that तुरीयः =चतुर्थः तुरीयं 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 निवृत्तेः तुर्याः देवः ईशानः प्रभुः अव्ययः (भवति)| सर्व भावानां (मिथ्यात्वात्) (सः)
सः; तुरीय अद्वैतः विभुःस्मृताः**

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 तर्कसास्त्रा is called साधर्म्यवैधर्म्यविचारः. साधर्म्य means common feature. भाष्यकार says सामान्य. And वैधर्म्य means unique features which is विशेषः so सामान्यविशेषःभाव. साधर्म्यवैधर्म्यविचारःनिरूप्यते is presented. विश्वादीनांचतुर्णांपादानां. For the 4 पादाः of the आत्मा. For clarity of understanding, and also to clearly know the तुरीयं. So he says तुर्ययाथात्म्यअवधारणार्थं तुर्या means तुरीय. याथात्म्यम् means स्वरूपं. So तुरीयस्वरूपंअवधारणार्थम्. For ascertaining, the real nature of तुरीयं. And that is the most important one because तुरीयज्ञानम् 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 तुरीयं 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 बाष्यं. 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, तुरीयं with cause and effect is विश्व. तुरीयं with cause and effect is तैजस. And तुरीयं with cause alone, is प्राज्ञ. तुरीयं with cause alone is प्राज्ञ. तुरीयं with neither of them, neither of them means neither cause nor effect is तुरीयं per se. So विश्वतैजस are associated with 2 factors. प्राज्ञ is associated with one. तुरीयं 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? Stoola sarira and Sukshma sarira are both कार्यम् product. Because both are born. Now only in Vichara Sagara class, elaborately we saw how एतेषांपञ्चतत्वानांसात्विकाम्सात्राजसांसात् 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 अनिर्वाच्यअनादिअविद्या. 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 कारणतैजस is associated with one कार्य and one कारण. That means both of them are associated with कार्यम् and कारणं. That is the common feature. कार्यकारणबद्धौविश्वतेजसौ. Whereas प्राज्ञ is neither associated with कार्य; sthoola शरीरं. Nor associated with कार्य; सूक्ष्मशरीरं. But प्राज्ञ is associated with only कारणशरीरं. Therefore, प्राज्ञ : कारण बद्धास्तु. बद्धः means condition, associated, enclosed etc. And what about तुरीयं? तुरीयं is not associated with कार्य and कारण. Why? तुरीयस्यपारमार्थिकसत्यत्वात्, शरीरत्रयस्यसत्यत्वात्तुरीयं 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 तुरीयं nature. So तुरीयअज्ञानं 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 अज्ञानमात्रं. Whereas in waking and dream, not only I am ignorant of the fact that I am तुरीयं. 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 अप्पाअम्माम् am husband wife. I am ब्रह्मणाक्षत्रियावैश्यशुद्रब्रह्मचारीगृहस्ता. 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 अज्ञानं. So रज्जुअज्ञानात्, सर्पअध्यासः; शुक्तिकाअज्ञानात्रजतअध्यासः. Therefore, अज्ञानं 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, अज्ञानं 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 केवलअज्ञानं 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 अध्यासभाष्यं. So thus, विश्व has अज्ञानअध्यासौ. तैजस has अज्ञानअध्यासौ. प्राज्ञ has अज्ञानमात्रं. तुरीयं is free from, uncontaminated by, unaffected by – नहिअध्यस्तस्यगुणेनदोषेणवाअणुमात्रेणअपिसःसंपद्यते. Therefore, in this श्लोकाकार्यम् should be translated as अध्यास the misconception. कारणं should be translated as ignorance of तुरीयं. 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 तुर्यं न सिध्यते न विद्येते न सम्भवत इत्यर्थः ॥११॥

So कार्यम् is in the कारिका. He gives the derivation क्रियतेइतिकार्यम् is that which is produced. A product कर्मव्युत्पत्ति. 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=जीवभाव; in sleep, we don't have जीवभावसतासोम्यतदासंपन्नोभवतिस्वंपितोभवति. जीवभाव we don't experience in sleep. Whereas in waking and dream we have जीवभावअध्यास. So फलभावः means misconception अध्यासः. Then the word कारणं. What is the derivation? करोतिइतिकारणं-कर्तृव्युत्पत्ति. That which produces is called कारणं. A producer, a generator is called कारणं. And what is the producer?बीजभावः 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 तत्त्वअग्रहणान्यथाग्रहणाभ्यां. And what is the seed or cause here? तत्त्वअग्रहणं. अग्रहणंmeans ignorance. Non-apprehension. So the favorite words of Swami Chinmayananda is, non-apprehension and mis-apprehension. अग्रहणंis non-apprehension which means ignorance. And mis-apprehension means mis-understanding. So तत्त्वअग्रहणं. Here तत्त्वं is तुरीयं. So, the ignorance of तुरीयं and अन्यथाग्रहण. Misunderstanding of तुरीयं as a जीव, which are बीजफलभावाभ्यां which are the seed and sprout as it were गौणप्रयोगःतौयथोक्तौ-तौis there in the मूलम्= यथोक्तौ. यथोक्तौ means discussed in the माण्डूक्यउपनिषद्. So तौ= यथोक्तौ. And what are they? विश्वतैजसौ the waker and the dreamer. बद्धौis 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 तुरीयंअज्ञानउपाधि makes तुरीयं a प्राज्ञ. अध्यासउपाधि make तुरीयं into विश्व and तैजसा. कार्योपाधिरयंजीवः कारणोपाधिईश्वरः there is a famous saying also. So बद्धौ= संगृहीतौSanskrit 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 तुतु, indicated वैधर्म्यं. साधर्म्यं is over now वैधर्म्यं. Unlike waker and dreamer, प्राज्ञः the sleeper is बीजभावेनैवबद्धाः is conditioned by only the causal ignorance. बीजभावेन, मूलाअविद्या. बद्धाः.बद्धा; means conditioned. And what is that बीजभाव the causal factor? He says तत्त्वअप्रतिबोधमात्रमेवहिबीजंतत्रअप्रतिबोधम् means the

ignorance of the reality. The ignorance of the reality is the बीजं the cause. प्राज्ञत्वेनिमित्तम् 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? ज्ञानअभावः अज्ञानंवा or ज्ञानविरोधिअज्ञानं? And there is a group claiming that अज्ञानं 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 अज्ञानं is if it is an अबावरूपं - अज्ञानस्यभावरूपं, that अबावरूपकारणं 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 अबावरूपं or भावरूपं अबावरूपकारणं cannot produce any effect including misconception and Therefore, the अज्ञानं cannot be ज्ञानअभावं. Sankaracharya uses the word बीजं. A बीजं cannot be अभावरूपं. अभावरूपबीजं cannot lead to the production of anything. And Therefore, tradition vehemently argues अज्ञानं is not अभावरूपं. It is not ज्ञानअभाव. But ज्ञानविरोधि. It is a very big discussion. Books and books are written. There is a group of people originating from Holenarasipur सच्चिदानन्दसरस्वती 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. माण्डूक्यरहस्यविवृद्धिः 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 अज्ञानं is ज्ञानअभावः. And the traditional people do not agree. Here the word तत्त्वअप्रतिबोधम् he argues is the absence of प्रतिबोध, whereas the traditional people say, absence cannot be बीजं. It cannot be a seed because its absence is the seed. It means there is no seed. If ज्ञानभाव 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 अद्वैतीनः. And I belong to the traditional one. We accept भावरूपमूलाविद्या. When we say भावरूप, we do not mean it is पारमार्थिकसत्यं. भावरूप means व्यावहारिकसत्यरूपमूलाविद्या we accept. मूलाविद्या is not अभावरूप is our stand. So प्राज्ञत्वेनिमित्तम्, अज्ञानं is the conditioning for प्राज्ञ. तताः तताः Therefore, means since all the three are मिथ्या, त्रयाणामिथ्यात्वात्, द्वैतौ both of them, now we have to go to the मूलम् and see. We have to closely follow the कारिका. The कारिका second line द्वैतौ is there. Means, both of them. Both of them means कारणं and कार्यम्. कारणं and कार्यम् means अज्ञान and अध्यास. बीजफलभावौ. Which are in the form of cause and effect. बीजं means कारणंफलं means कार्यम्. = अज्ञान and अध्यास. Sankaracharya himself says तत्त्वअग्रहणं that is अज्ञानं. And अन्यथाग्रहणे अध्यास, both of them being मिथ्या, तुर्येन सिद्धयतः; they are as good as not there in तुरीयं. So मिथ्या is as good as not there why? It is मिथ्या; मत्स्थानिसर्वभूतानि; न च मत्स्थानिभूतानि. अज्ञानं and अध्यासं are in तुरीयं. अज्ञानं and अध्यासं are not in तुरीयं. Are you able to understand? They are in तुरीयं means तुरीयं is the अधिष्ठानं for अज्ञानं for अध्यासं also.

Therefore, both of them are located in तुरीयं. मत्स्थानिसर्वभूतानि. And both of them are not there in तुरीयं. नचमत्स्थानिभूतानि. Why they are not there? मिथ्यात्वात्; Being मिथ्या. Anandagiri writes निरूपयितुं अशक्यत्वात् means मिथ्यात्वात्. So तुरीये both of them in तुरीयं 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 विश्वतैजसौ. OK. I will give you the अन्वयः.

तौ विश्वतैजसौ कार्यकारणबद्धौ इष्येते इष्येते is also dual no passive voice कर्मणि प्रयोग आत्मनेपतित्प्रथमपुरुषाः द्विवचनं-इष्येते। प्राज्ञः तु कारणबद्धः (इष्यते)। तुर्ये. तुर्ये means तुरीये is called तुर्यसप्तमी विभक्ति. तौ द्वौ न सिद्ध्यताः. and here we have to carefully note द्वौतौ 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 कार्यम्s and one कारणं that means one ignorance and both misconceptions. स्वप्नजीवभाव and जाग्रत्जीवभाव all the three are not there. Not there means as good as not there in तुरीयं. Even though from empirical angle they are all there in तुरीयं. Factually, they are not in तुरीयं. Did we read the भाष्यम् completely? Right. OK introduction to 12.48.22

कथंपुनः 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 कारणबद्धः प्राज्ञ has got कारणं. तुरीयं has no कारणं. So प्राज्ञ is associated with one उपाधि. तुरीयं is निरुपाधिकं. So, this contrast between प्राज्ञ and तुरीयं is explained in the कारिका. For that Sankaracharya gives the introduction. How do you say so कथंपुनः; how do you declare प्राज्ञस्य कारणबद्धत्वं प्राज्ञ is associated with भावरूपमूलाविद्या the causal ignorance which is the seed of this conception. कारणबद्धत्वं means causal ignorance. The seedy ignorance. Seedy means not CD. Seedy, my CD. Therefore, causal ignorance which is not अभावरूपं because अभाव cannot be the cause of anything. So प्राज्ञस्य कारणबद्धत्वं, तुरीये and in तुरीयतत्त्वग्रहणान्यथाग्रहणलक्षणौ बन्धौ न सिद्ध्यतः How do you say तुरीयं is free from both the कार्यम् and कारणं. Ignorance and the misconception. So, अग्रहण, that is causal ignorance and अन्यथाग्रहण misconception both of them बन्धौ which are bondage. उपाधि is the cause of bondage. बन्धौ न सिद्ध्यतः विसर्ग is dropped it is द्विवचनं 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 किञ्च न संवेत्ति तुर्यतत्सर्वदृक्सदा ॥१२॥

I will give you the gist. Second line प्राज्ञ किञ्च 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 किञ्च न संवेत्ति. And what do you mean by total

ignorance? GPA gives a big list. 4 items he says आत्मानंनसंवेत्ति. प्राज्ञdoesn't know himself. आत्मानंis reflexive pronoun. Himself which is तुरीयं. So आत्मानं both meanings we can take. तुरीयंalso we can take. Reflexive pronoun we can take. But I prefer reflexive. Doesn't know himself. नपराश्रैवnor 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. नसत्यंनपिअनृतंneither he knows the real. Nor does he know the unreal. Neither आत्मा nor अनात्मा. Neither सत्यंnor मिथ्या. This is the explanation of किञ्चन. So किञ्चन= आत्मानंपराडसत्यंअनृतं. 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 अभावरूपं, 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 तुरीयं is also not associated with anything. प्राज्ञand तुरीयं there will be no difference at all if अज्ञानं means absence of knowledge. Are you able to understand? If अज्ञानं is absence of knowledge there will be no difference between प्राज्ञ and तुरीयं 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 तुरीयंwe have to say अज्ञानं is मिथ्यारूपं. Not अभावरूपं. So, we say अज्ञानं is मिथ्या. They say अज्ञानं isअभाव That is subtle difference between them and us. So thus,प्राज्ञ is associated with मिथ्याअज्ञानं. तुरीयंतत्सर्वदृक्,whereas तुरीयं is as good as free from all of them because theyare all मिथ्या. So, this is the gist. The bhashyam we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

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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 पादाः: विश्वतैजसप्राज्ञ and तुरीय. He wants to say that विश्व is associated with कारणं and कार्य. तैजस is also associated with कारणं and कार्य. प्राज्ञ is associated with कारणं only. तुरीयं is not associated with either कारणं or कार्य. And these 2 words कारणं and कार्य, 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 अज्ञानं. अज्ञानं I am adding. कारणं, निद्रा, अग्रहणं and अज्ञानं. कारणं means cause. निद्रा means sleep. अग्रहणं means non apprehension of तुरीयं. And अज्ञानं is ignorance of तुरीयं. These are the 4 words GPA plays with. Then parallelly, कार्य, स्वप्ना, अन्यथाग्रहणं, and अध्यास. These 4 synonymous. कार्य-कार्य 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, कार्य. Therefore, कार्य, स्वप्ना, अन्यथाग्रहणं, अध्यास, कारणं, निद्रा, अग्रहणं and अज्ञानं. 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 कारणकार्य. तैजस is associated with कारणकार्य. प्राज्ञ is associated with कारणं. तुरीयं 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 कारणकार्य. 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 विश्वतैजसप्राज्ञ are not different from तुरीयं. तुरीयं alone is called विश्व. तुरीयं alone is called तैजस. तुरीयं alone is called प्राज्ञ. Therefore, when I say विश्व is associated with कारणं and कार्य, really the fact is तुरीयं alone is associated with कारणं and कार्य. Why? Because there is no विश्व other than तुरीयं. If विश्व is other than तुरीयं, what will be the problem? तुरीयं will not be non-dual because there will be another thing called विश्व. Similarly, when I say तैजस is associated with कारणं and कार्य what we mean is तुरीयं is associated with कारणकार्य. And when I say प्राज्ञ is associated with कारणं it means तुरीयं is associated with कारणं. Therefore, from the three statements, we know तुरीयं alone is associated with कारणं and कार्य. Now in the 4th time we say, तुरीयं is not associated with कारणं and कार्य. How can you say, तुरीयं is associated? तुरीयं 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 तुरीयं alone is associated with कारणकार्य. तुरीयं is alone not associated with कारणकार्य. 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? तुरीयं alone is associated

with कार्यकारणं. And तुरीयं alone is not associated. Then what is the resolution method? We should know कारणं and कार्यं both are मिथ्या. Whether you call them as शरीरत्रयं 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 द्वितीयपाद both are कार्यं is मिथ्या. तृतीयपादकारणं is मिथ्या. First important lesson to remember is both कार्यं and कारणं are मिथ्या. And this मिथ्याकारणं and मिथ्याकार्यं are located in तुरीयं. तुरीयं is सत्यं or मिथ्या? I hope you won't drive me away from this class. तुरीयं is सत्यं. So, upon one सत्यं तुरीयं, 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 तुरीयं is renamed विश्व, तैजस, प्राज्ञ. When you choose to include, the same तुरीयं is named विश्वतैजस 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 तुरीयं. So, we are not introducing 4 things. One तुरीयं is named, विश्वतैजसप्राज्ञतुरीयं this is what Lord Krishna said. मत्स्थानिसर्वभूतानि. Means I am विराट्, हिरण्यगर्भ, अन्तर्यामी. When you include everything saying मत्स्थानिसर्वभूतानि. भगवान् is what? विश्वतैजसप्राज्ञ. 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 मिथ्या it is निर्गुणं तुरीयं. 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 विश्वतैजसप्राज्ञ, 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 तुरीयं? If somebody asks what should be my answer. Am all the 4. If I choose to include the स्थूलशरीरं, I am called विश्व. If I choose to include सूक्ष्मशरीरं, I am called तैजस. If I choose to include कारणशरीरं 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 तुरीयं. Thus, I am तुरीयं all the time, in spite of claiming the roles of विश्वतैजसप्राज्ञ. पश्यन्श्रुण्वन्, 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 सुकृतंविभुः ।

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 तुरीयं.He says प्राज्ञ, is associated with अज्ञानं. And what are the other 3 words of अज्ञानं? अज्ञानं, =अग्रहणं=कारणं=निद्रा. निद्रा is associated with अज्ञानं.अज्ञानं is सत्यं or मिथ्या? It is मिथ्या. And what is तुरीयं? तुरीयं is that which is free from अज्ञानं; when? All the time. It is free because मिथ्याअज्ञानं is as good as not there.And therefore,he said, तुर्यतत्, सर्वदृक्सदा. तुरीयं is pure तुरीयं 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 किञ्चनसंवेत्ति. प्राज्ञ doesn't know anything. प्राज्ञ means the sleeper, the तृतीयपाद. Doesn't know anything. And what do you mean by anything? He explains that आत्मविलक्षणम्. Anything other than itself. And what is that?अनात्मा. आत्मविलक्षणम्means अनात्मानं. And what is that अनात्मा? अविद्याबीजप्रसूतं which is generated by अविद्याबीजंअविद्याएवबीजंअविद्याबीजं. कर्मधारय. So that which is born out of अविद्याबीजं in the form स्थूलपञ्चand सूक्ष्मप्रपञ्च. Here the अनात्मा refers to both स्थूलप्रपञ्चand स्थूलशरीरं.सूक्ष्मप्रपञ्च and सूक्ष्मशरीरं. Both of them are born out of अविद्याबीजं. What is अविद्याबीजं? कारणशरीरंor कारणप्रपञ्चं.Born out of that. which is बाह्यंद्वैतं,which is called the external duality.प्राज्ञः किञ्चनसंवेत्ति. And what are they? अविद्याबीजप्रसूतं, means everything he generally says. Sankaracharya doesn't comment upon the first line word by word. We have to note.आत्मानंनवेत्ति. In the last class,I said प्राज्ञdoesn't know itself. परान्नवेत्ति. प्राज्ञdoesn't know others. सत्यंनवेत्ति. प्राज्ञ doesn't know real. अनृतंनवेत्ति. प्राज्ञdoesn't know the unreal also. In short nothing it knows. यथाविश्वतैजसौhere 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 वैधर्म्यदृष्टान्तः and तताच. Therefore, असौ-असौ means this प्राज्ञ is तत्त्वअग्रहणेन here the word तत्त्वअग्रहणं is there. अग्रहणं means अज्ञानं,निद्रा or कारणं. तत्त्वअग्रहणेनतमसा, which is otherwise called तमस्, Darkness. And what kind of अग्रहणं? अन्यथाग्रहणबीजभूतेन which is the seed of अन्यथाग्रहणंअनयताग्रहणबीजं is षष्टितत्पुरुषसमास.अन्यथाग्रहणस्यबीजं 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 सर्वदृक्तस्मान्न तत्त्वाग्रहणलक्षणं बीजं तत्र ।

So where as तुरीयं is free from, the अग्रहणं as well as अन्यथाग्रहणं. So, since we are differentiating प्राज्ञ and तुरीय, we need not discuss अन्यथाग्रहणं or misconception. While contrasting प्राज्ञ and तुरीय we have to talk about ignorance only. In प्राज्ञ ignorance is there. In तुरीयं ignorance is also not there. Thus, we need not talk about अध्यास while comparing प्राज्ञ and तुरीय. And why do you say तुरीयं is free from अज्ञानं? 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 षष्टित्पुरुषसमास. सर्वस्यदृक्सर्वदृक्. सर्वपश्यतिइतिसर्वदृक्. So, this is the normal meaning. The seer of everything. And Sankaracharya doesn't want to take this meaning. Once you say तुरीयं is the seer of everything, then you are admitting 2 things. पृथिव्यपृथक्? The two things are the seer and everything. There will be द्वैतं. So Sankaracharya, instead of taking षष्टित्पुरुषसमास he takes it as कर्मधारयसमास. And what is that? सर्वचतत्दृक्च. सर्वचतत्दृक्च. And what does कर्मधारयसमास mean? That which is दृक्. दृक् here means चैतन्यं. That which is of the nature of consciousness, and सर्वच, 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 अज्ञानं and अध्यास, even ignorance and misconception also, are not there other than तुरीयं. Even ignorance doesn't exist separate from तुरीयं. There is no misconception also other than तुरीयं. So, since there is no ignorance other than तुरीयं, what a brilliant thinking? Since there is no ignorance other than तुरीयं, तुरीयं cannot be contaminated by ignorance. तुरीयं 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 तुरीयं. You decide which one you want? तुरीयं cannot be contaminated by ignorance. Why? Because there is no such thing called ignorance other than तुरीयं. 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. अशुक्लं clay cannot be burdened by pot because there is no pot other than clay. Ignorance cannot contaminate तुरीयं because there is no ignorance other than तुरीयं. Why there is no ignorance other than तुरीयंसर्वत्वात्, तुरीयं being सर्व nothing including ignorance exist other than तुरीयं. Therefore, Sankaracharya says यस्मात् since, तत्तुरीयंसर्वदृक्. Since the तुरीयं is consciousness which is everything. Since तुरीयं is consciousness which is everything, that means there is nothing other than तुरीयं. 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 तुरीयं. सर्वदा सदा एव इति हेतोः. Since this is the fact all the time, and how did you get this meaning? By a special विग्रहवाक्यम्? Sankaracharya gives the कर्मधारयसमास. सर्वचतत्कचइति 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 तुरीयं. That is the logic. Therefore, नतत्त्व अग्रहणलक्षणं तत्र. So तत्र means in the तुरीयं. बीजं नास्ति there is no बीजं. That न is there in the previous page. You should not leave it. नतत्र and what is the meaning of बीजं. बीजं is तत्त्व अग्रहणलक्षणं which is अग्रहणं. What are the other 2 words? कारणं and अज्ञानं. That is not there. So this is the difference between प्राज्ञ and तुरीयं. Include ignorance it is called प्राज्ञ. Exclude ignorance. The same is called तुरीयं.

Continuing,

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

So not only, in तुरीयं not only अज्ञानं is absent. Now he takes the corollary. In the तुरीयं अध्यास is also absent. So, so तत्प्रसूतस्य here तत्प्रसूतं means अज्ञानजन्यस्य. तत् means अज्ञानं. प्रसूतं means जन्यं अज्ञानजन्यस्य the product of ignorance. अन्यथाग्रहणस्य. What is अन्यथाग्रहणम्? Misconception. अपि that also; अतः एव कारणअभावे कार्यअभावः, बीजअभावे अङ्कुराभावः; ignorance अभावे misconception अभावः, एवअभावः. Then he gives an example. न हि सवितरि—in the सूर्य the sun, how can there be darkness at any time. So सवितरि, सप्तमीविभक्तिअधिकरणे. In the सूर्य; and what is the nature of the sun? प्रकाशात्मके, which is of the nature of light. तद्विरुद्धं अप्रकाशनं. How can there be darkness which is opposed to light.? So सदा प्रकाशात्मके तद्विरुद्धमप्रकाशनम्; here the word अप्रकाशनम् means अज्ञानं. And अन्यथाप्रकाशनम् वा. अन्यथाप्रकाशनम् means अध्यास. Misconception. वानसंभवति. Therefore, ignorance cannot be there in तुरीयं. Because, ignorance is darkness. तुरीयं is brightness. Darkness and brightness cannot co-exist. Therefore, ignorance and तुरीयं cannot co-exist. Now this should create confusion. He said विश्वतैजस and प्राज्ञ are associated with अज्ञानं and अध्यास. विश्वतैजस and प्राज्ञ are associated with अज्ञान and अध्यास. And in the beginning of the class I said, विश्वतैजस and प्राज्ञ are none other than तुरीयं. In the beginning only, I said in the तुरीयं only, अज्ञानं and अध्यास are there. Because विश्व is none other than तुरीयं. Therefore, you said in the beginning that अज्ञानं and अध्यास are in the तुरीयं. Now quietly and shamelessly you are saying अज्ञानं cannot be in the तुरीयं. 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 तुरीयं ignorance cannot be there. If in तुरीयं ignorance cannot be there, how तुरीयं can become विश्वतैजस 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 along story in विचारसागर. समानसत्तकयोः एव साधकबाधकभावः; remember the king went to bed. There was a शृङ्गाल biting, injuring foot and all he took a लगुड 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, तुरीयं is very, very bright. And अज्ञानं is very, very dark. The bright तुरीयं, and dark अज्ञानं can co-exist under one condition. What is that? अज्ञानं is व्यावहारिकसत्यं. तुरीयं is don't say प्रातिभासिकं. Not प्रातिभासिकं. तुरीयं is पारमार्थिकसत्यं. तुरीयं is absolute reality. अज्ञानं 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 सवितरिनसंभवतितुरीये. पारमार्थिकसत्याज्ञानंसंभवति. What is the sentence? तुरीयेपारमार्थिकसत्यज्ञानंसंभवति. परन्तु तुरीयेव्यावहारिकसत्ये अज्ञानंसंभवति. 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. "नहिद्रष्टुर्दृष्टेर्विपरिलोपोविद्यते". The consciousness of the द्रष्टा, the तुरीयं 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 सर्ववस्तुदृग्भासस्तुरीयैवेति सर्वदृक्सदा "नान्यदतोऽस्ति द्रष्टृ"

(बृ.उ.३.८.११) इत्यादि श्रुतेः ॥१२॥ कारिकाद्वैतस्याग्रहणं 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. षष्टितत्पुरुष. The special meaning is कर्मधारय. What is the popular meaning? षष्टितत्पुरुष; षष्टितत्पुरुष; means तुरीयं 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 तुरीयं alone, in the form of विश्व, तैजस and प्राज्ञ, the तुरीयं alone illumines everything. So अथवा-अथवा means to come to the popular meaning. जाग्रत्स्वप्नयोः during the other states of waking and dream. सर्वभूतअवस्थाःसन्. Residing as साक्षि in every being. सर्वभूतेषुअवस्थिता; is सर्वसर्वभुतावस्था. So, residing in the form of साक्षि in all the beings, in जाग्रत् अवस्था and स्वप्नावस्थानुरीयः एवसर्वदृक्. The तुरीयं alone is the witness of everything. including अज्ञानं and अन्यथाग्रहणं. That is understood.सर्वदृक्. But here Sankaracharya says you should add an expression. It is aseeming-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 आभासःतुरीयः एवइति; 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 तुरीयं. And in support of that he gives another quotation. “नान्यदतोऽस्तिद्रष्टृ” (बृ.उ.३.८.११) इत्यादि श्रुतेः. Because in बृहदारण्यक it is said, there is no experiencer, other than तुरीयं. I will explain this in the next class. Note this much. There is no experiencer other than तुरीयं. That means तुरीयं 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 शान्तिः शान्तिः शान्तिः ॥

034-Chapter 1 Verses 12 to 14 Bhashyam

□□□□ 62, भाष्यं 2⁰⁰ □□□□

अथ वा जाग्रत्स्वप्नयोः सर्वभूतावस्थः सर्ववस्तुदृग्भासस्तुरीयैवेति 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 are 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 अन्यथाग्रहणं 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 सर्वअज्ञानम्. 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. सर्वअज्ञानम् 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. तुर्यतत् सर्वदृक्सदा. 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? कर्मधारयसमास. 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 तुरीयअज्ञानयोः संबन्धः? तस्मात्संबन्धः 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 माण्डूक्यकारिका. 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 कार्यकारणसंबन्ध. 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, नास्त्यसद्भेदतुकमसत्सदसद्भेदतुकंतथा।सच्चसद्भेदतुकंनास्तिसद्भेदतुकमसत्कुतः॥ ४० ॥

One कल्ललाश्लोकम् which starts with असद्भेदुकंसत्. 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 नास्तिसद्भेदुकंअसत्. In माण्डूक्यकारिका 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? षष्ठीतत्पुरुषसमाससर्वस्यदृक्सर्वदृक्तुरीयम् 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 साक्षीचैतन्यं. सर्वभूतअवस्थः. सर्वभूतअवस्थः means सर्वशरीरेषुवर्तमानः. Remaining in all the bodies as what? साक्षीचैतन्यंरूपेणवर्तमानः. तुरीयम्एवसर्वपश्यति. अज्ञानम्अपिपश्यति. अध्यासः अपिपश्यति. 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. साक्षीसाक्ष्यसंबन्ध will be there. And how can you say तुरीयम् is not associated with अज्ञानम्? It is associated. As साक्षीसाक्ष्यरूपेण. 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 मिथ्यावस्तु 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 अज्ञानं is मिथ्या. Therefore, प्राज्ञा is not associated with अज्ञानम्. I hope all these are clear. There what is the crucial word? सर्व दृक् आभास : that is the crucial word. सर्वदृक्आभासः साक्षीआभासः. And आभासः means what? Seeming-साक्षी it is. इतिसर्वदृक्. 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

नअन्यत्अतोस्तिद्रष्टृ. Other than तुरीयम् there is no other witness in all the living beings. एकोदेवःसर्वभूतेषुगुढःसर्वव्यापिसर्वभूतान्तरात्मा|कर्माध्यक्षःसर्वभूताधिवासःसाक्षीचेताकेवलोनिर्गुणश्च(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

प्राज्ञःकिञ्चन(न)संवेत्ति-आत्मानं(संवेत्ति);परान्चएव(संवेत्ति); सत्यं(संवेत्ति); अनृतंचअपि(संवेत्ति)that is in the first sentence the word किञ्चन is there nothing it knows. That किञ्चन is explained by these 4 words. आत्मानंपरान्सत्यं, अनृतंकिञ्चन.That is explained. तत्तुर्यसदासर्वदृक्(भवति)|continuing.कारिकाverse १३.

द्वैतस्याग्रहणं 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 निमित्तान्तरप्राप्तिआशङ्का.आशङ्का means doubt. निमित्तान्तरप्राप्ति 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. अयंश्लोकाः 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 द्वैतम्अग्रहणस्य तुल्यत्वात्. Both प्राज्ञा and तुरीय have got one common feature. What is the common feature? द्वैतम्अग्रहणं. 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 मन्दबुद्धि, 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 अनुमानवाक्यं. He says तुरीयम् अज्ञान सहितं. कस्मात्?, द्वैतम् or अन्यथा ग्रहणं or अध्यासस्य अभावात् . अध्यास अभावात्. प्राज्ञा वा. Because in प्राज्ञा अध्यास is not there. Therefore, it is associated with अज्ञानं. 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 कारणबद्धत्वं, 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 प्राप्ताशाङ्का. 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.

यस्माद्बीजनिद्रायुतस्तत्त्वाप्रतिबोधो 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. जनिद्रायुतप्राज्ञः so the word बीजं and निद्रा mean what? अग्रहणं, or अज्ञानं or कारणं. He says यस्मात् बीजनिद्रायुतः कर्मधारयसमासः 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. तत्त्वम् means तुरीयं अप्रतिबोधः means ignorance. Ignorance of तुरीयं is the technical name for sleep. So what is he doing? He is sleeping= he is ignoring तुरीयं. He is sleeping means he is ignoring is he meaning of sleeping. So निद्रा. स एव च विशेषप्रतिबोधप्रसवस्य बीजं 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 कर्मधारयसमासा. तथा युतःप्राज्ञः प्राज्ञ is associated with the बीज निद्रा. Self-ignorance. Whatabout तुरीयं?सदा दृक्स्वभावत्वात्. Since तुरीयं is always, of the nature of consciousness. प्रकाश रूपत्वात्. Remember the example he gave in the previous कारिका. In the bright सूर्यः there can be no darkness at all. Therefore, अज्ञानं 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 अज्ञानं 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 विरुद्धस्वभावत्वात् 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 as 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. अज्ञानं 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 अज्ञानं. चैतन्यं alone supports अज्ञानं. चैतन्यं alone reveals अज्ञानं. 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 अज्ञानं 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 भाव : is the law. अज्ञानं व्यावहारिक अज्ञानं 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 अज्ञानं in चैतन्यं. Because they will be opposed to each other. Therefore, पारमार्थिक अज्ञानं and पारमार्थिक चैतन्यं, are never possible. Here Sankaracharya is negating what? पारमार्थिक अज्ञानं, and पारमार्थिक चैतन्यं are never possible. That is what he says दृक् स्वभावत्वात्-प्रकाश स्वभावत्वात् अन्धकार रूप अज्ञानस्य न संभव : it is not possible.निद्रा तुरीये न विद्यते . अत न कारण बन्धः तस्मिन् इति : अभिप्रायः.Therefore, तुरीयं is free from real अज्ञानं.इति अभिप्रायः. OK.Now I will give you अन्वयः So the

note is we will say अज्ञानं is. अज्ञानं is not पारमार्थिक; अज्ञानं is not in तुरीयं. व्यावहारिक अज्ञानं is in तुरीयं. And since व्यावहारिक अज्ञानं is मिथ्या, मिथ्या is in तुरीयं 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 तुरीयं will be named प्राज्ञः if you exclude, it will be called तुरीयं. OK.

अन्वयः

उभयोः प्राज्ञ 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 निश्चिंतः ॥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 तुरीयं. So तमः the darkness in the form of the ignorance of तुरीयं. तत्त्वम् means तुरीयं. 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, कारणबद्धा 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 तुरीयं, उभयं न पश्यन्ति . उभयं means both ignorance and misconception, तुरीयेन 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 अज्ञानं can exist in तुरीयं 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 तुरीयं. Therefore, अत्य अज्ञानं 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 पूर्णमिवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

035-Chapter 1 verses 14 to15

०००० 63, कारिका ०० 14, ०००००००० ०००० 3 ०००००

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 जीवभावः self-misconception means जीवभावः. 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 जीवभाव 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, जीवभाव, 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 जीवभावः, 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 तुरीयेनिद्राम्पश्यन्तिस्वप्नमपश्यन्ति. And that is commented here. निश्चिताः means ब्रह्मविदाः अत्मविताः तुरियविताः करत्रिक्तानिश्चितमन्ताः. In the तुरीयम्, उभयंनपश्यन्ति. 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 अज्ञानं 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 चैतन्यरूपतुरीयम्, अज्ञानं cannot exist. अज्ञानं can exist as vyavaharika सत्यं. But अज्ञानं cannot exist, as paramarthika सत्यं. Why? विरुद्धत्वात् सवितरिद्वयसमः 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. एवअभाव after that there must be a full stop. I don't know whether I said in class. एवअभावः

नहिसवितरिसदाप्रकाशात्मकेतदविरुद्धं अप्राकशनं अन्यथाप्रकाशनं वासं भवति. 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 स्वप्न. 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 बद्धा : .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 anava 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 गूढतः स्वप्नो निद्रा तत्त्वमजानतः । विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥१५॥

So तयोःक्षीणे 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 तयोःक्षीणे. तयोः should be fully read. And क्षीणे. That is the reading rule. So introducing this कारिका, Sankaracharya says, कदा. कदा? Means when does, तुरीयेनिश्चिताः भवति? A spiritual seeker, becomes convinced about तुरीयम्. Will get clear, knowledge about तुरीयम्. So when will a spiritual seeker get clear, knowledge about तुरीयं. निश्चिताः निश्चयज्ञानवान् 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.

सएवमायापरिमोहितात्माशरीरमास्तयाकरोतिसर्वः;स्त्रियन्नपानादिविचित्रभोगैः;सएवजीवपरित्रुप्तिमेति;स्वप्नेसजीवसुखदुःख भोक्तास्वमाययाकल्पितविश्वलोके;सुषुप्तिकालेसकलेविनीनेतमोभिमूढस्सुखरूपमेति;
पुनश्चजन्मान्तरकर्मयोगात्सएवजीवस्वपितिप्रबुद्धाः you know where it comes. कैवल्यउपनिषद् 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 प्राज्ञा: 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 मिथ्यापदार्थः literally विपर्यासः means superimposition. In this context, it means the unreal factors. विपर्यासः means मिथ्यापदार्थः. 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, नान्तप्रज्ञं, नबहिशप्रज्ञं, नप्रज्ञानघनं 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, तुरीयज्ञानम्, will eliminate, तुरीयअज्ञानं. This is the essence of this verse. We will enter into the भाष्यं.

**स्वप्नजागरितयोरन्यथा रज्ज्वां सर्प इव गृह्यतस्तत्त्वं स्वप्नो भवति । निद्रा तत्त्वमजानतस्ति सृष्टवस्थासु तुल्या ।
स्वप्ननिद्रयोस्तुल्यत्वाद् विश्वतैजसयोरेकराशित्वम् । 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 तुरीयज्ञानि. 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 तिश्रुषुतुल्या; 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. पृथिव्यणुक्ता पाण्डुरणुक्ता. 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 चतुष्टयं 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 विपर्यासः I said. Do you remember the word विपर्यासः? I said a few minutes before. And I said two unreal factors are there. Associated with विश्व and तैजस. What are they? अज्ञानं 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 गुणः means not prominent. So here the word गुणः; should not be taken as सत्त्व गुण रजो गुण . The word गुणः means अमुख्यं. अमुख्यं means secondary. Only पक्क वात्तुयम्. Sleep is पक्का वाद्यं. 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 takenas 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, तृतीयेतु in the third पादा, which is the second group, one-member group. तृतीयेतुस्थानेतत्त्वअज्ञानलक्षणatheself-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. निद्राएवकेवल. केवल is adjective to निद्रा. केवलनिद्रा. 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, तुरीयं. Therefore, we have to push the विपर्यासः. And that is said in the second line of the श्लोका. We will read the भाष्यं.

अतस्तयोः कार्यकारणस्थानयोःअन्यथाग्रहणाग्रहणलक्षणविपर्यासे कार्यकारणबन्धरूपे परमार्थतत्त्वप्रितबोधतः क्षीणे तुरीयं पदमश्रुते । तदोभयलक्षणं बन्धरूपं तत्रापश्यंस्तुरीये निश्चितो भवतीत्यर्थः ॥१५॥

So, second line GPA says विपर्यासेक्षीणे, when the 2-foldविपर्यास, I am retaining the Sanskrit word विपर्यास, thenonly 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 विपर्यास belonging to विश्वतैजस and प्राज्ञ. Therefore, he says. अतः. Therefore,तयोः-तयोः means in both the groups. Group is both. But how many पादाः are there. Three पादाःsare there. So तयोः राश्योः but पादात्रये. In those three, कार्यकारणस्थानयोः which are associated with कार्यम् and कारणं. That also I am not deliberately translating. You have to remember कार्यम्and कारणं. कार्यकारणस्थानयोः; in those three पादाःs which are associated with कार्यम्and कारणं or निद्रा and स्वप्नाassociated with them. विपर्यासे when the twofold विपर्यास, consisting of what? अन्यथाग्रहणं and अग्रहणं. The two-fold विपर्यास consisting of अग्रहणं and अन्यथाग्रहणंand he himself translates. कार्यकारणबन्धरूपे; all words.निद्रास्वप्ना, अग्रहणंअन्यथाग्रहणंकारणंकार्यम्. All of them and बन्धरूपे Sanskrit students, should connect बन्धरूपे

with क्षीणे, in the next page बन्धरूपेक्षीणे, sati. When both विपर्यासs go away. क्षीणmeans 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, अज्ञाननाशे, अध्यासनासः. कारणनाशे, कार्यनासः. तन्तुनाशेपटनासः. 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. कर्मयोग, उपासनायोग, श्रवणयोग, मननयोग, निदिध्यासनयोग. कर्मयोगेनमलनिवृत्तिः; उपासनायोगेनविक्षेपनिवृत्तिः. श्रवणयोगेनअज्ञाननिवृत्तिः; मननयोगेनसंशयनिवृत्तिः निदिध्यासनयोगेनविपर्ययनिवृत्तिः कर्मयोग removes mental impurity. उपासनायोग removes, mental preoccupation. श्रवणयोग removes mental ignorance. मननयोग removes mental doubts. निदिध्यासनयोग 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 मैएवसकलंजातं. 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 योगs is the spiritual journey which gives प्रतिबोध; प्रतिबोधः means ज्ञाननिष्ठा. In what तत्त्वा? In the तुरीयतत्त्वम्? And what type of तुरीयं? परमार्थतुरीयं. परमार्थ here means what? पारमार्थिकसत्यं; absolute reality. When he knows तुरीयं GPA says, he attains तुरीयं. 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 तुरीयं is attaining तुरीयं. Why? Because तुरीयं 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 तुरीयं only in one way. In वेदान्ताः, knowing exists only in the form of claiming I am तुरीयं. Since I claim, I am तुरीयं, I have attained within inverted commas, तुरीयं like the dreamer, asking the dream गुरु, if I wake up, will I meet the waker? Who is the creator. सृष्टिस्थितिलयकर्ता. 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, तुरीयंपदं अश्रुते. And तदा, at that time, उभयलक्षणंबन्धरूपं, both kinds of bondage. And what are both? Ignorance and misconception. तत्र अपश्यन्तत्र means in the तुरीयं -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 तुरीयं; doubtless knowledge about तुरीयं. And what is that knowledge? I am

that blessed तुरीयं. And not only he says I am the blessed तुरीयं. I was, even when I misclaimed I am विश्व; then also I was तुरीयं 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 शत्रुप्रत्ययान्तरूपं षष्टि एकवचान्मगृह्यन् गृह्यन्तौ गृह्यततः गृह्यतः गृह्यतो; गृह्यतां गृह्यतः; पुरुषस्य स्वप्नः (भवति) and here अन्यथा गृह्यतः refers to विश्वतैजसरूपस्य. both are included. विश्वतैजसरूपस्य पुरुषस्य स्वप्नः (भवति) विविधः स्वप्नः भवति | तत्त्वं अजानतः पुरुषस्य अजानतः also शत्रुप्रत्ययान्तरूपं षष्टि एकवचनं नञ्जतत्पुरुषः अजानन् अजानन्तौ अजानन्तः | अजानतः अजानतो; अज्ञानतां षष्टि एकवचनं पुरुषस्य understood. तत्त्वं अजानतः पुरुषस्य निद्रा (भवति) | तयोः विपर्यासेक्षीणे (सति). तुरीयं पदं अश्नुते

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

036 -chapter 1 verses 15 &16

Page64.last 3 lines at the bottom.

**अतस्तयोः कार्यकारणस्थानयोःअन्यथाग्रहणाग्रहणलक्षणविपर्यासे कार्यकारणबन्धरूपे परमार्थतत्त्वप्रितबोधतः
क्षीणे तुरीयं 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 signorance and misconceptions are there. And both of them are मिथ्या. And both of them are superimposed on तुरीयं. And therefore, we should remember has तुरीयं as the very अधिष्ठानं. तैजस also has got तुरीयं.प्राज्ञ also has. तुरीयं is not a separate entity located elsewhere. And since विश्व तैजस प्राज्ञ all these three are तुरीयं with these two unreal factors, namely ignorance and misconception,once we remove these two, विश्व is तुरीयं. तैजस is तुरीयं. Therefore, what is required to arrive at तुरीयं 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 तयोःतयोःis 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;अग्रहणलक्षणं; लक्षणं means in the form of. So the unreal in the form of ignorance and misconception whichare 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 theywear 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.प्रतिबोधतःतत्त्व प्रतिबोधतःWhatतत्त्वं? परमार्थ तत्त्व प्रतिबोधःThat is the absolute reality. Knowledge of the absolute reality will remove both ignorance and misconception. Then what is left behind. तुरीयं पदं अश्रुते . He attains तुरीयं. And attains within inverted commas,by claiming, I am the तुरीयं. I am the तुरीयं in which state?I am the तुरीयं always. I don't have to become तुरीयं, by going to समाधि. If you talk about समाधि,I will send you to marina beachபுரியுறத்தொconnection? So therefore, I am तुरीयं not in समाधि. I am तुरीयं, all the time. This understanding is called attainment of तुरीयं. And that itself is explained. तदा. At that time, at which time? ज्ञान काले; प्रबोधकाले.उभय लक्षणं बन्ध रूपं. उभयलक्षणं means both ignorance and misconception.Which is the shackles or bondage. तत्र अपश्यन्. तत्र means तुरीये.In the अधिष्ठान तुरीयं.

Both are absent. And therefore, तुरीये निश्चितो भवति. A person is very, very clear regarding तुरीयं. 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 अनादिमायया सुप्तः | अनादिमाया 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 तुरीयं. 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 तुरीयं. And तुरीयं is given 4 descriptions. अजं अनिद्रं अस्वप्नं and अद्वैतं. अनिद्रं means what? Without निद्रा, निद्रा means sleep. Sleep refers to अज्ञानं or कारण शरीरं. So अनिद्रं, अनिद्रं means कारण शरीरं रहितं. And अस्वप्नं means what? Without dream. And the dream according to Mandukyaकारिका 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 योऽयंसंसारीजीवः; so this typical संसारीजीवः: 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 सुप्तः; refers to what? Spiritual sleep has engulfed him. And what type of sleep. Go to the 4th line. अनाधिकालप्रवृत्तेनमायालक्षणेनसुप्तः: because of the sleep called माया, which is अनाधिकालप्रवृत्तेन which has been existing from beginning less time. So अनाधिकालप्रवृत्तेनजीवः सुप्तः is the main sentence. That has been described. Therefore, it has become along 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 उभयलक्षणेन which माया consists of two versions or two forms. And what is the first form? तत्त्वप्रतिबोधरूपेण. 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. महाignorance. So तत्वअप्रतिबोध, today in newspaper there is a news. They have found another cluster of galaxies. नयाग्रहण? 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, तत्व अप्रतिबोध रूपेण बीजात्मना. They should be read together. That ignorance is बीजात्मा. बीजात्मा, means बीज रूपं इत्यर्थः And अन्यथाग्रहणलक्षणेन च. And also, अन्यथाग्रहणं means self-misconception. उभयलक्षणेन; that is the explanation of उभयलक्षणेन. And उभयलक्षणेन should be connected with अनाधिकालप्रवृत्तेन मायालक्षणेन. 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 ममपिता. This is my father. ममकार no 1. अयं ममपुत्रः. 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 वसिष्ठं नप्तारं शकतेः पौत्रं पराशरं . आत्मजं सुखं दातुम् . 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 अहमृषां स्वमि. I am the owner of them. I belong to them. They belong to me.

The असङ्ग becomes ससङ्ग. असङ्गI loses my असङ्ग status. Remember ममकार is the enemy for असङ्गत्वं. ममकारand असङ्गत्वं, can nevergo together. That is why **Lord Krishna** tells in the **Gita**, निर्मम निरहङ्कार. So we should, we have forgotten that. Therefore, अहं एषां स्वामि . 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 क्षयिता: 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 वृग्गिता: I am prosperous. And because of bearish market, I have lost everything. So अहं अनेन वर्जिता: अनेन वर्जितः अनेन क्षयिता: क्षयिता : means lost. वर्जिता: means gain. And all of them are what? What Sankaracharya writes see. इर्येवं प्रकारान् 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 दीर्घस्वप्नान्च. In अद्वैत मकरन्त , दीर्घस्वप्नासु पुर्णत्येते स्वर्गं मोक्षादि बुभ्रमाः दीर्घस्वप्न 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 योस्य 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 परामर्गतिं . 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 वेदान्तार्थतत्त्वअभिज्ञेन means the one who clearly knows the तत्त्वम्. Completely knows the तत्त्वम्. तत्त्वम् means तुरीयं. ब्रह्म निष्ठः. And वेदान्त अर्थ which is the message given by वेदान्त शास्त्रं. Indicating श्रोत्रियत्वं. वेदान्त विज्ञान सुनिश्चितार्था : 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 मध्यमगुरु is केवलश्रोत्रिय: 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 केवलब्रह्मनिष्ठ who is a better गुरु? केवलश्रोत्रिय. 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, केवलब्रह्मनिष्ठ is liberated. But he is not an ideal गुरु. केवलश्रोत्रिय is not liberated. But he is a preferred गुरु. If there is a केवल श्रोत्रिय not केवल -श्रोत्रिय ब्रह्मनिष्ठ பழம்நழுவிபாலில்விழுந்தது. wonderful. But that is दुर्लभं. OK. अथवा योगिनामेव कुले भवति धीमतां एतद्भिः दुर्लभदरं लोके ज्ञानं 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 अहेतुकदयासिन्धुः in Vivekachudamani. So by a sucha 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? अहंकर्ता. 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, तुरीयं अहं अस्मि, so now he comes to the second line commentary.

कथम्? नास्मिन्बाह्याभाभ्यन्तरं वा जन्मादिभावविकारोऽस्त्यतोऽजं सबाह्याभ्यन्तरसर्वभाविकारवर्जितमित्यर्थः । यस्माज्जन्मादिकारणभूतं नास्मिन्नविद्यातमोबीजं निद्रा विद्यत इत्यनिद्रम् । अनिद्रं हि तत्तुरीयमत एवास्वप्नं तन्निमित्तत्वादन्यथाग्रहणस्य । यस्माच्चा निद्रमस्वप्नं 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 तुरीयं. 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 तुरीयं. बाह्यं आभ्यन्तरं वा -बाह्यं means कार्यं. आभ्यन्तरं means कारणं. So, in this तुरीयं there is neither कार्यं nor कारणं. तुरीयं is beyond cause and effect. Cause and effect fall within time. Whereas तुरीयं transcends time. So न अस्मिन् बाह्यं कार्यं अस्ति. आभ्यन्तरं वा अस्ति . And Therefore, जन्मादिभाव विकारः अस्ति. That न must be connected here also. So also, the 6 modifications are not there in तुरीयं. 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. सबाह्याभ्यन्तरोह्यजः is there. That should be separated. And it should be सबाह्याभ्यन्तरोह्यजः which is a mantra from मुण्डकोपनिषद्, सबाह्याभ्यन्तरोह्यजः ; the ह्यजः within inverted commas. इति श्रुतेः. So तुरीयं 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 इति 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 जन्मादिकारण भूतं, न अस्मिन् अविद्या तमोबीजं 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 तुरीयं. There is no अविद्या तमो बीजं. अविद्या = तमः. तमः = बीजं. All these three words indicate self-ignorance. So, in this तुरीयं, 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 तुरीयं. 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, तुरीयं is called अनिद्रं. It is called without निद्रा. And one more explanation is given for ignorance. जन्मादिकारण 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 . Tasmatturīyaṃ anidraṃ ityucyate . 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 ॥

037 - Chapter 1 verses 16 to 18

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. अनाधिअव्यय. 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 तुरीयं, तैजस is तुरीयं, प्राज्ञ is तुरीयं. That means I am तुरीयं. From त्वंपदवाच्यार्थ, I arrive at त्वंपदलक्ष्यार्थ through knowledge. And that the तुरीयं is different from विश्वतैजस and प्राज्ञ has been mentioned in the 7th मन्त्रा by an expression. नबहिष्प्रज्ञं. बहिष्प्रज्ञं is the माण्डूक्य word for विश्व. नअन्तप्रज्ञं. अन्तप्रज्ञं is the माण्डूक्य word for तैजस. नप्रज्ञानघनं that is the माण्डूक्य word for प्राज्ञ. Therefore, नान्तप्रज्ञंनबहिष्प्रज्ञंनप्रज्ञानघनं means नविश्व,नतैजस,नप्राज्ञ. 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. अनिद्रंहिततुरीयं. After तुरीयं full stop. तुरीयं is indeed अनिद्रं. And निद्रा here refers to self-ignorance or बीजं. And अतःएवअतःएव means निद्राअभावात्. Since तुरीयं is free from निद्रा,अतएवअस्वप्नम्. It is also free from स्वप्ना. स्वप्ना meaning अन्यथाग्रहणं or self-misconception. And Therefore, Sankaracharya says तन्निमित्तत्वात्. Here तत् means निद्रानिमित्तत्वात्. अन्यथाग्रहणस्य means स्वप्नस्य. In स्वप्ना is caused by निद्रा, निद्रा is कारणं, स्वप्ना is कार्यम्. कारणाभावे कार्याभावः. निद्राभावे स्वप्नाभावः. अनिद्रात्वे अस्वप्नत्वं. And finally, यस्मात्च अनिद्रं अस्वप्नम्. Since तुरीयं 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 तुरीयं 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 शास्त्रसहितगुरु; or गुरुसहितशास्त्रम्. 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? तुरीयं आत्मानं. The आत्मा which is the तुरीयं. 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 चेत्प्रतिबुध्यतेऽनिवृत्ते प्रपञ्चे कथमद्वैतमित्युच्यते

An important श्लोका. In the previous verse it was said यदाप्रबुध्यतेतदाअद्वैतबुध्यते. 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 तुरीयं.तदाअद्वैतबुध्यते. Then he understands तुरीयं as non-dual. Now the question is when I know the तुरीयं how can I know तुरीयं 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 तुरीयं. But how can the तुरीयं be non-dual? So, if तुरीयज्ञानं has to be non-dual, the world must end. Unless the world ends, I will know तुरीयं; but I can never claim it as अद्वैतं, because there is a world. Therefore, तुरीयज्ञानं cannot automatically give अद्वैतज्ञानं. For अद्वैतज्ञानं we require the grace of the world. And what is the grace of the world? It must end, मायेतुमयाहि. Like that the world should end for अद्वैतज्ञानं. 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 तुरीयज्ञानं. But I will not have अद्वैतज्ञानं. Therefore, the question is will the world end in the wake of knowledge? And if the world doesn't end, how can I gain, अद्वैतज्ञानं? Very important question. So for अद्वैतज्ञानं, 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; वाप्रपञ्चअनुभवस्य or प्रतीतेः निवृत्तिः:हिवा? 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 -प्रपञ्चनिवृत्तिः" प्रश्नः; एवनास्ति. प्रपञ्चस्य एव अभावात् प्रपञ्चनिवृत्तिः: 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 अद्वैतज्ञानं. Because once I understand world is मिथ्या, तुरीयज्ञानं includes प्रपञ्चमिथ्यात्वज्ञानं. And if मिथ्याप्रपञ्च experience continues, it cannot be counted as no 2. Why? मिथ्या. And Therefore, even when the world experience continues because of माया, the तुरीयज्ञानि will say, I am अद्वैतं; inspite of the world experience. I am अद्वैतं inspite of the world experience because world happens to be मिथ्या. Therefore, world experience doesn't end. It need not end. In spite of that अद्वैतज्ञानं is possible. What about the end of the world? World doesn't end. Why? Very careful. Not there. Then what is there for ज्ञानिब्रह्मैव इततमृतं पुरस्तात् ब्रह्मपश्चात् ब्रह्म दक्षिणतश्च उत्तरेण. It is the question and answer very

important. Look at the introduction. प्रपञ्चनिवृत्त्याचेत्प्रतिबुध्यते. If अद्वैतज्ञानं is gained, by the elimination of प्रपञ्च, पूर्वपक्षी statement. If अद्वैतज्ञानं is attained by the elimination of the world it has to be attained. Then अनिवृत्तेप्रपञ्च. Then what will be the problem? As long as the world is not eliminated, as long as the world doesn't end, कथंअद्वैतंउच्यते? 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 अद्वैतज्ञानं. Therefore, they go to समाधि. So that they think they will getअद्वैतज्ञानं. But the problem is if you getअद्वैतज्ञानं in समाधि, what will happen? When you wake up अद्वैतं will go. Dayananda Swami calls it see-saw philosophy. द्वैतंgoes अद्वैतं comes. Then द्वैतं comes अद्वैतंज्ञानाञ्जन, चलागया. OK अज्ञानतिमिरान्तस्यज्ञानाञ्जनशलाकया. In tail, the शलाकया will be चलागया 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 अद्वैतज्ञानं? For that the answer is given.

प्रपञ्चो यदि विद्येत निवर्तेत 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 अद्वैतज्ञानं. 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. तुरीयं is worldless even when I experience the world. That is why it is called प्रपञ्चउपशमं. 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

सत्यमवस्यत्प्रपञ्चोयदिविद्येतरज्ज्वांसर्पइवकल्पितत्वान्नतुसविद्यते । विद्यमानश्चेन्ननिवर्तेत न संशयः । न हि रज्ज्वांभ्रान्तिबुद्ध्याकल्पितःसर्पोविद्यमानःसन्निवेकतो निवृत्तः ।

नैवमायामायाविनाप्रयुक्तातदृशिनांचक्षुर्बन्धापगमेविद्यमानासतीनिवृत्ता । तथेदंप्रपञ्चाख्यंमायामात्रंद्वैतरज्जुवन्मायाविवच्चद्वैतंपरमार्थतस्तस्मान्नकश्चित्प्रपञ्चःप्रवृत्तोनिवृत्तोवास्तीतीत्यभिप्रायः ॥१७॥

ननु शास्ता शास्त्रं शिष्य इति विकल्पः कथं निवर्तेत इत्युच्यते

Now comes the last question, here the पूर्वपक्षी 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 talk of the rise of knowledge? Previous श्लोका अनाधिमाययासुप्त; यदाजीवः प्रबुध्यते. Since you are talking about the rise of knowledge you should talk about प्रमाता, प्रमाणमप्रमेयम्. 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, हैहि; नहि. नहिहै ॐशाब्दमदित्त्वात्. 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 there, 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, अद्वैतज्ञानं can never be shaken, by dvaita anubhava. And that is what the essence is. Look at this. ननुपुर्वपक्षि asks the question शास्ताशास्त्रशिष्याः इति. गुरु the scriptures and the disciples इति विकल्पः त्रिपुटी, कथमनिवर्तते 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 विनिवर्तत 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 विनिवर्तत. 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 मायारज्जुसर्पवत्, अयं प्रपञ्चः is connecting the previous sloka. As in the previous श्लोका, प्रपञ्चः मायारज्जुसर्पवत्. 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 रज्जुसर्पवत्. Like rope snake. You should carefully मायारज्जु सर्पवत् no. माया- रज्जु सर्पवत् तथा अयं in the same way, शिष्यादि भेद विकल्पोऽपि this division in the form of student, scriptures and the teacher, . प्राक्प्रतिबोधात्. it is only temporarily accepted before knowledge. Before अपवाद. प्रतिबोधात्प्राक् means अपवादस्यप्राक्. 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 उपदेशनिमित्तः; निमित्तः; means for the sake of. Which is the meaning of the word उपदेश. So पञ्चमी. निमित्तपञ्चमी इत्यर्थः. निमित्त पञ्चमी means चतुर्थी अर्थः for the sake of. And उपदेशनिमित्तः. 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 साधनचतुष्टयसंपत्ति. And walking represents श्रवणमनननिधिध्यासनं. There the गुरु is Sabari malai temple; on the top what is written is तत्त्वं असि; महा वाक्यं Ayyappan is धर्मशास्ता. धर्म means वैदिक धर्मस्य, वेदान्तधर्मस्य जीवईश्वर ऐक्यस्य शास्ता उपदेष्टा गुरु Ayyappa. Therefore, उपदेष्टा शास्ता - शास्ता means गुरु. शास्त्रं इति That is अध्यारोपकाले . उपदेशकार्ये 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? उपदेशकार्यम्. 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 उपदेशकार्यम्. And what is that ज्ञाने. निवृत्ते = ज्ञाते सति परमार्थ तत्त्वे . Sanskrit students should reverse परमार्थ तत्त्वे ज्ञाते सति. When तुरीयं 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. आत्मविचार and ओंकारविचार. आत्मविचार part is over. Hereafter ओंकारविचार has to start. चतुष्पाद् आत्मविचार is over. चतुर्मात्र ओंकारविचार will have to start hereafter, which we will enter into in the next class.

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

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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 तुरीयं, he discovers अद्वैतं because तुरीयं has been defined as शान्तशिवंअद्वैतं. So naturally पूर्वपक्षि raised a question, if the knowledge of the तुरीयं must be अद्वैतज्ञानं, 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 तुरीयं 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 अद्वैतसिद्धि. 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 तुरीयज्ञानि, experiencing the world, he will say, I am the अद्वैततुरीयं 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,eventhough Sankaracharya doesn't. Later in कारिका: we have a similar discussion. You may say the world is a मिथ्या projection because of अज्ञानं.So द्वैतं is मिथ्या because it is अज्ञानजन्यं. Now मिथ्याद्वैतं 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 meansभगवान् 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 अज्ञानं and द्वैतं. Then how come, भगवान् and वेदा talks about द्वैतं?And for that the answer is उपदेशात्अयंवादः. 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, उपदेशात्चतुर्थार्थेपञ्चमी which is called निमित्तपञ्चमी. For the sake of teaching, अयं वादः. अयं वादः; means द्वैत acceptance. And what is that? शिष्यः शास्ताशास्त्रं इति - इति must be connected with वादः; इति वादः; उपदेशनिमित्तम्. And उपदेशकार्ये 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 - उपदेशकार्यं is ज्ञानं. ज्ञानेनिर्वृत्ते 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 तुरीयकारिका also. And with this the first part of माण्डूक्य is over.

To go back to our introduction, माण्डूक्य has got 12 मन्त्राः of which the first 2 मन्त्राः are introducing आत्मविचार and ओंकारविचार. 2 enquiries were introduced. Then from मन्त्रा 3 to 7, 5 मन्त्राः आत्मविचार. From no 8 to 12, 5 मन्त्राः ओंकारविचार. So 2+5+5. 2 introductory मन्त्राः. 5 आत्मविचारमन्त्राः. 5 ओंकारविचार मन्त्राः. Then पूर्णमद. Of these 3 portions we have covered introductory 2 मन्त्राः. And we have also covered 5 आत्मविचारमन्त्राः. 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 ओंकारविचारमन्त्रा. 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 आत्मविचार. We are going to start चतुर्मात्रा ओंकारविचार. 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 ओंकारशब्दार्थः; ओंकारशब्दार्थः; means the meaning of the word ओंकार. So आत्मविचार he is replacing by the word

ओंकारशब्दार्थविचार: And hereafter we are going to do what? ओंकारशब्दविचार:. So ओंकारशब्दार्थविचार is over. Now ओंकारशब्दविचार: We have completed the analysis of the meaning of the word ॐ. Now we are going to analyse the word ॐ. So शब्दार्थविचार; शब्दविचार:पदार्थविचार; पदविचार: And what is common to both? ओंकार. ओंकारशब्दार्थविचार is over. ओंकारशब्दविचार is going to take place. And this itself Sankaracharya refines further. All fine thinking. ओंकारशब्दार्थविचार he says it is nothing but ओंकारविचार. He calls शब्दार्थ as अभिधेय. शब्दार्थanother Sanskrit word अभिधेयविचार:. So ओंकारशब्दार्थविचार: we will call ओंकारअभिधेयविचार; अभिधेयम् means शब्दार्थ; meaning of the word. शब्दार्थ; meansmeaning of a word. And ओंकारशब्दविचार is going to come. शब्द; or the word has got another Sanskrit word अभिधानं. So previously we said ओंकारशब्दार्थविचार; we are now renaming it as ओंकारअभिधेयविचार. Hereafter ओंकारविचार is going to come. He calls it ओंकारअभिधानविचार. And that itself is further refined. He saysboth of them are ओंकारविचार only. First one is अभिधेयप्रधानओंकारविचार: The second one is अभिधानप्रधानओंकारविचार;शब्दार्थप्रधानओंकारविचार; शब्दप्रधानओंकारविचार:So, both of them are nothing but ओंकारविचार 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 ओंकारविचार. How अभिधेयप्रधानेन. Second is alsoओंकारविचारअभिधेयप्रधानेन. And he wants to present in this manner because, just an aside note; according to vedanta, the truth is तुरीयं 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 नाम अधिष्ठानं. Name अधिष्ठानं. पदअधिष्ठानं, पदार्थअधिष्ठानं. शब्दअधिष्ठानं.शब्दार्थअधिष्ठानं. For both the अधिष्ठानं is one तुरीयं. The difference revealer reveals the difference is only in vyavaharika प्रपञ्च. Once you go to the paramarthika अधिष्ठानंrevealer, revealed duality merges. That is the message. Revealer revealed duality is there only in व्यवहार. Once you come to अधिष्ठानंप्रमाणप्रमेय द्वैतं नास्ति. शब्द is प्रमाणम्, अर्थ is प्रमेयं . प्रमाण प्रमेयं द्वैतं नास्ति . This is the aside note. And therefore,he says, चतुष्पाद् आत्मा व्याख्यात: In the previous मन्त्रा 3 to 7 चतुष्पाद्आत्मा has been elaborated. Taught. But he names चतुष्पाद्आत्मा as what? ओंकार:. It is nothing but ओंकार. But what type of ओंकार? अभिधेयप्रधानओंकार. शब्दार्थरूपओंकार:. व्याख्यात:. And now the उपनिषद् says the same आत्मा is ओंकार: अभिधानप्रधान: 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 सोऽयमात्माध्यक्षरं. And for that Sankaracharya wants to say the very same आत्मा is going to be discussed as अध्यक्षरं means ओंकारशब्दरूपेणवर्ण्यते. Previously शब्दार्थरूपेणव्याख्यात:Here it is शब्दरूपेणवर्ण्यते. 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 शब्दप्रधानेन or अभिधानप्रधानेनवर्ण्यते. So Sanskrit students. What you do is सोऽयमात्माध्यक्षरंवर्ण्यते you supply the verb and put a full stop. सोऽयमात्माध्यक्षरंवर्ण्यते is going to be analyzed from the stand point of the word. And the word अध्यक्षरं is a Sanskrit compound, called अव्ययीभावसमासा. For that Sankaracharya gives the explanation अक्षरंअधिकृत्यवर्ततेइतिअध्यक्षरं.

You have to supply the word वर्ततेइतिअध्यक्षरं. And अक्षरंअधिकृत्यवर्तते = 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 calledअध्यक्षरं. So Sanskrit students' अभिधानप्राधान्येनवर्ण्यमानाअध्यक्षरंभवति. Then the next question is, which word is going to be analyzed? In fact, we can take any word. Because तुरीयं is theअधिष्ठानं of which word? All words. Eventhough 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 ओंकार: 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 ओंकार : 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 ओंकार: the word is not ओंकार: 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 ओंकार: and after ओंकार: full stop. Then सोऽयंओंकारपादशःप्रविभज्यमानः 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 सोऽयंओंकार:. शब्दार्थप्रधानेनओंकार; आत्मा, पादशःप्रविभज्यमानः 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= मात्रांअधिकृत्यवर्ततेइतिअधिमात्रां. ओंकारalso becomes, मात्राcentered. मात्राcentered 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 ओंकारमात्रा centric? And आत्मापादः centric. How? Sankaracharya raises the question, कथं. Then the answer. In the मूलम्, what is that? पादमात्राःमात्राश्चपादः; 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 पादः: so those which are the पादाः of the आत्मा, which we already know. What is that? विश्वतैजसप्राज्ञतुरीयः or विराट्हरिण्यगर्भःअन्तर्यामीतुरीयः. These 4 पादाः are ते. Because of संधि rule it was printed as पादास्त 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 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 तुरीयः. 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 तुरीयं then तुरीयः 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 विशेषनियमः क्रियते | 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 मन्त्राविशेषनियमः 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 मात्राः s 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 तुरीयं. And उ is विश्व. And म is तैजस; like that we may equate. शास्त्रं 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 मध्यमअधिकारिण. If you remember vicara sagara ओङ्कारध्यानं. 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 जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च are thought of, when you say ओ.... ओ.... Means जाग्रत्स्वप्नप्रपञ्च. Then म्..... when you say that म्..... जाग्रत् and स्वप्न swallowed. म्... means swallowed. Swallowed into सुषुप्तिप्रपञ्च. And then when the following silence comes the सुषुप्तिप्रपञ्च also is falsified, as मिथ्या, and then what is left out? Only the तुरीयअधिष्ठानं is left out. Thus, from ओ to म् to चैतन्यं. This journey, ओङ्कार journey, will parallelly resolve the अर्थप्रपञ्च also. So शब्दप्रपञ्चलयेन अर्थप्रपञ्चस्यलय; अतिभवति. And when you come to silence, neither प्रमाणशब्द is there, nor प्रमेयअर्थ is there. प्रमाणप्रमेयप्रविलापनेन , प्रमाणप्रमेयअधिष्ठानचैतन्यमात्रं 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 ओङ्कारध्यानं. 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, पञ्चीकरणवार्थिकं 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 तुरीयं. 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 तुरीयं. 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? अकारप्रधानविराट् उपासना. In प्रश्नउपनिषद् 5th chapter that उपासना is said यः पुनः अकारमात्रां अभिध्यायीत so अकारविराट् उपासनम्, for some time. Thereafter उकारहिरण्यगर्भउपासनं. Then मकारप्रधानउपासनम् and finally तुरीयं. 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 विशेषनियमः. Now look at this मन्त्रा. I will give just give you the मन्त्रा meaning. Bhashyam we can see later. जागरितस्थानवैश्वानरः; अकारप्रथममात्रा. You can understand. The word जागरितस्थानवैश्वानरः; must be familiar. Because the word we saw in the third मन्त्रावैश्वानरः; सप्ताङ्गः एकोनविंशतिमुखःस्थूलभुक् all of them we have to borrow from the third मन्त्रा. So we have to put an etc. जागरितस्थानवैश्वानरः; etc. That is सप्ताङ्गः एकोनविंशतिमुखःस्थूलभुक् is represented by अकार; which is प्रथममात्रा. And why do we make that equation? Because both of them have got certain common features. And that common feature is आप्तेःआदिमत्वत्वः etc. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

039- Chapter 1 Mantras 9-10

Page 69 मन्त्रा no 9.

**जागरितस्थानो वैश्वानरः अकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वा । आप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद
॥९॥**

From the 8th मन्त्रा of the उपनिषद्, the ओंकारविचार 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 हिरण्यगर्भ 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 अकारप्रधान ओंकार as आलम्बनं. उकारप्रधान 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 जागरितस्थानो वैश्वानरः; must remind us of the third मन्त्रा, where सप्ताङ्गः एकोनविंशतिस्थूलभुक् three descriptions are there. All of them must be joined here which is the description of विश्वरूप ईश्वरः and that विश्वरूप ईश्वरः is अकारः. प्रथममात्रा 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, उपाधानकारणं for all the other alphabetic letters. अकारो वै सर्ववाक्. Is the वेदमन्त्रा. 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 “आकाङ्क्षु”. We don't say “अकाङ्क्षु”. That dentist only. But the mothers will say “आकाङ्क्षु”. 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 उपाधानकारणं 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, शब्दप्रपञ्च is pervaded by कारण अकारः. अर्थप्रपञ्च is pervaded by

कारणविराट् ईश्वरः शब्दप्रपञ्च is pervaded by the letter अ .Which is the cause? अर्थप्रपञ्च is pervaded by विराट् which is the cause of the universe. शब्दप्रपञ्च means what? The world of words. And अर्थप्रपञ्च means the world of objects. That is why திருக்குறள் begins with அகரமுதலஎழுத்தெல்லாம் it is शब्दप्रपञ्च ஆதிபகவன் முதற்றே உலகு பகவான் is pervading அर्थप्रपञ्च. Don't think I am expert in திருக்குறள். It is just because this is the first குறள். ஆதிபகவன் and அகரமுதலஎழுத்தெல்லாம் 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, अआदिमत्त्विराट् 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 चतुष्पाद्विचार itself, जागरितस्थानो वैश्वानरः यः सः प्रथमपादः 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? Eventhough 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 उत्पत्तिक्रमः is subtle to gross. पतिपत्तिक्रमः पतिपत्ति means knowing. पतिपत्तिक्रम 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 आप्तेराप्तिव्याप्तिकारेण सर्वा वाग्व्याप्ता । “अकारो वै सर्वा वाक्” (ऐ.आ.२ । ३ । ६) इति श्रुतेः । तथा वैश्वानरेण जगत् “तस्य ह वै तस्यात्मनो 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 ओम्कारस्यकारः; 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 நாரும் சொல்லற மாதிரி அகார will be great only when it is in association with ओम्कारः Therefore, ओम्कारस्य अकारः which is प्रथमामात्रा, which is the first letter? केन सामान्येन? What is the common feature between these two? For ऐक्यउपासना? So, for ऐक्यउपासना what is the common feature? So केन सामान्येन? इति आहतस्य 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, सर्ववाक् 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. अकारो वै 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 वैश्वानरेण जगत् - you have to supply व्याप्ता.

In the same way the entire universe is pervaded by विराट् ईश्वर; 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 चन्द्र; 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 नाभिर्वियत असुर निल चन्द्र सूर्यो च नेत्रे of Vishnu Sahasranama. So, this मन्त्रा has been quoted in the third मन्त्रा भाष्यं. इत्यादि श्रुते. 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 विद्यते 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 equal. Sankaracharya reminds that; given in page 2, that is why he says अवोचाम 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 justas तथः 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 तस्माद्वासामान्यात्. 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. एतन्मन्त्रोपासना. 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. चित्तशुधिः. And चित्तएकाग्रता. And चित्तविशालता. 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. तदेकत्वविदः 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 अकारविराट् 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. महात्मानिर्धारणे षष्टिः. 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 हिरण्यगर्भउपासना. 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. स्वप्नस्थानःअन्तप्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखाःप्रविविक्तभुक् 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 हिरण्यगर्भयः सः whoever it is he, ओंकारस्यउकार; Sankaracharya is very careful don't take उकार independently; the उकारwhich part of ओंकार.ओंकारस्यउकार 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 अकारात्उकारः उत्कृष्टः तैजसः विश्वात्उत्कृष्टःor 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 छान्दोग्यउपनिषद्, 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 உப்பரிகையிலிருக்கார். 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. तथा: 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 संबन्धवत्त्वात् 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. अकारमकारयोः मध्यस्तः उकारः; 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, विश्वाप्राज्ञायोर्मध्ये 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 सकामउपासक; so सकामउपासकफलमुच्यते. 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 माण्डूक्यउपनिषद् is what? Travelling through them. We have to reach ब्रह्मन्. Reaching ब्रह्मन् is the तात्पर्यं. उपासनायाम्तात्पर्यं 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 यथायथाउपास्ते तथा तथा फलं भवति. As one meditates so one gets the result. So उत्कर्षउपासनेन उत्कर्षफलं 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? मित्रपक्षस्य इव शत्रुपक्षाणां; 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 मित्रपक्षस्य इव शत्रुपक्षाणां 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, अस्य कुले, 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 उपासनाs. 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 पूर्णमिवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

040 Chapter 1 Mantras 10&11

Page 71 bhashyam last 3 lines.

मित्रपक्षस्यैव शत्रुपक्षाणामप्यप्रद्वेष्यो 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 उकारप्रधानओंकार as the आलम्बनं. अकार is not आलम्बनं. अकारप्रधानओंकार is आलम्बनं. Similarly, उकारप्रधानओंकार is the आलम्बनं for हिरण्यगर्भध्यानम्. 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. Eventhough that is not the primary message the उपनिषद् incidentally mentions. And what is the sakama उपासनाफलम्? 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). यः एवं वेद, (सः) ह वै ज्ञान संततिं उत्कर्षति ., समानः च (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 ङोणी 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 re-appears. This is the job of the मिति. Now the उपनिषद् says, the letter म 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, विश्वतैजस, like grains, enter into प्राज्ञा, which is like a measure. And from प्राज्ञा, the measure like कारण भाव, again, विश्वतैजस reappear. Thus, ओ disappears and reappears. विश्वतैजस disappear and re-appear. Because of the disappearing re-appearing phenomena because of मकार and प्राज्ञा, both are compared to मिति; a measure. So this is one सामान्य धर्म: The second one is easier, because it is only the first part of मिति. What is the first part of मिति? ओ resolves into म. And विश्वतैजस 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 विश्वतैजस respectively. Therefore, the word अपीति: means लय स्थानं. Sanskrit students, सप्तमी व्युत्पत्ति. अधिकरण व्युत्पत्ति: अध्येति 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 उपासक 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 ईश्वरलय; a unique type of फलम्. A लय; which is not equal to moksha, because moksha requires ज्ञानं. Here it is only उपासना. Therefore, ईश्वरलय will be only for one श्रिष्टि. Thereafter again he will have to be born according to कर्म. It is called ईश्वरलय; 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? मिते: 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 तृतीयाव्युत्पत्तिकरणव्युत्पत्ति 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 करणव्युत्पत्ति. 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 विश्वतैजसप्राज्ञेन-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 विश्वतैजसौ. In fact, मीयते should be. I will check up and tell you in the next class. मीयते इव हि विश्वतैजसौ being द्वि वचनं both are measured as though by प्राज्ञः. By the प्राज्ञ. And when does it happen? प्रलयोत्पत्त्यो; 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 जीवाः; continue to exist in प्रलयं also in their कारणशरीरं body. कारणशरीरं and Therefore, प्रलय and then उत्पत्त्यो; 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. प्रवेशनिर्गमाभ्यां मीयेते. That तृतीया should be connected with मीयेते. And then he connects it to the example. प्रस्थेनेतयवा; इवयवा; 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 विश्वतैजसमीयेते इत्यर्थः. Now he extends it to the ओंकार also. How? यथा ओंकारसमाप्तौ. 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. अकारउकारौ 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 अकारउकारौ. 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 ह्यन्त्याक्षर 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 = एकीभावः. एकीभावः 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, अकारउच्चारणेहि; ओंकारउच्चारणेहि when you are uttering the word ओंकार, अन्ते अक्षर, in the final letter मकार. अक्षरे it should be. Because of संधिरुले it is printed अक्षर. अकारउकारौ 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. अकारउकार. 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, एकीभवतः 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 उकारप्राज्ञा 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 विद्वत्फलं 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 एषो ऽन्तर्यामिणो 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 जगद्याथात्म्यं here it is talked about परोक्षज्ञानं. He doesn't have the अपरोक्षज्ञानं that जगत्कारणब्रह्म 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 परोक्षज्ञानं. That ईश्वर is the content of the creation.Therefore, इदं सर्वं the entire universe= जगत्याथात्म्यंयाथात्म्यं 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. परोक्षईश्वरज्ञानंअस्तिइत्यर्थः.

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, जगत्कारणात्माभवति इति अर्थः

Then Sankaracharya adds a note that the independent उपासना, is not the real teaching of माण्डूक्यउपनिषद्. Eventhough 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 eventhough 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 अत्रअत्र means throughout this omkara discussion, अवान्तरफलवचनं. The mention of the result for each उपासना, अवान्तरफलं means separate result for each उपासना. अकार वैश्वानर उकार हिरन्यगार्भ मकार अन्तर्यामी . For each उपासनाफलवचनं is more like an अर्थ वाद ;;अत्रतात्पर्यं 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 स्थान : प्राज्ञः तृतीया मात्रा मकारः (भवति) मीतेः अपीतेः वा (एवं भवति) | यः एवं वेद (सः) ह वै इदं सर्वं मिनोति.मिनोति is averbal 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 something 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 enteringकारिका 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 |

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम । 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. संप्रतिपत्ति: means equation. So, while doing the equation of what and what? मात्रा and पाद. So while we are equating the मात्रा: and पादा:, 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 उत्कटं स्यात्-उत्कटं 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 तदादित्वसामान्यमुक्तन्यायेनोत्कटमुद्भूतं दृश्यते इत्यर्थः ।

अत्वविवक्षायामित्यस्य व्याख्यानं मात्रासंप्रतिपत्ताविति । विश्वस्याकारमात्रत्वं यदा संप्रतिपद्यते इत्यर्थः ।

आप्तिसामान्यमेव चोत्कटमित्यनुवर्तते च शब्दात् ॥१९॥

So विश्वस्य अत्वं you have to split the word properly. विश्वस्य then अत्वं= अकारमात्रत्वं. अत्वं is in the मूलम्=अकारमात्रत्वं 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 आदित्वसामान्यं. तदादित्वं is there. It should be split as तदा + आदित्वम्. तदा means at that time of equation. आदित्वसामान्यं. 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. आदित्वसामान्यं. Both of them being the beginning. उक्तन्यायेन as explained in the मन्त्रा 10. उक्तन्यायम् means sorry मन्त्रा 9. नवम मन्त्रोक्थ प्रकारेण. And you should not read मुक्तन्याय. मुक्तन्याय: 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 अत्व विवक्षायां इत्यस्य व्याख्यानं मात्रा संप्रतिपत्तौ इति . That means in the first line अत्व विवक्षायां is there. In the second line मात्रा संप्रतिपत्तौ is there. You have to put an equal to in that. अत्व विवक्षायां = मात्रा संप्रतिपत्तौ , while equating these two. And that itself he explains. विश्वस्य अकारमात्रत्वं 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 आप्तिसामान्यं एव च आप्ति: means व्याप्ति: 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 शब्द; 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 मन्त्राs of Mandukya. Anvaya.

मात्रा संप्रतिपत्तौ विश्वस्य अत्व 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 शान्तिः शान्तिः शान्तिः ॥

041-Chapter 1 Karika 20 to 23

विश्वस्याकारमात्रत्वं यदा संप्रतिपद्यत इत्यर्थः । आप्तिसामान्यमेव चोक्तमित्यनुवर्तते च शब्दात्॥१९॥

One small correction in page no 72. भाष्यं 5th line. मीयतेइव is there. It should be मीयेतेइवद्विवचनं. And page 74, भाष्यं top line मात्रासंप्रत्यत्तदि. संप्रतिपत्तदि: after a dash required. विश्वस्यअकारमात्रयदासंप्रतिपद्यतेइत्यर्थः Now GPA is commenting upon the ओंकारमन्त्रा: of माण्डूक्यउपनिषद्. 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 निर्गुणतुरीयं. Thus, primarily it is part of निदिध्यासनं. But it can be used as उपासनं also. And we have those ओंकारमन्त्रा: 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 आदिसामान्यं and आप्तिसामान्यं. 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.

**तैजसस्योत्त्वविज्ञान उत्कर्षो दृश्यते स्फुटम् । मात्रासंप्रतिपत्तौ स्यादुभयत्वं तथाविधं ॥२०॥ भाष्यं
तैजसस्यात्त्वविज्ञानोकारत्वविवक्षायामुत्कर्षो दृश्यते स्फुटं स्पष्ट इत्यर्थ उभयत्वं च स्फुटमेवेति संप्रतिपद
पूर्ववत्सर्वम् ॥२०॥**

So तैजसस्योत्त्वविज्ञाने is in the मूलं. And here विज्ञान is printed; not a mistake. Because of संधि rule it is printed. When you split it is विज्ञाने सति. सतिसप्तमि. When तैजस is equated to उकार. So उत्त्वविज्ञाने is in the मूलं= उकारत्वविवक्षयंसाध्यं; when उकार is to be equated. Then at the time of equation. And here equation represents meditation. विज्ञाने means ध्याने while practicing the meditation. उत्कर्षस्फुटमृश्यते. 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 उत्कर्षःविराट्अपेक्षयाउत्कर्षःदृश्यतेस्फुटम् 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? स्फुटम् एव. What was said in the first line as स्फुटम्; the same it should be extended to तथाविधं. That means स्फुटम् एव इति अर्थः. Then पूर्ववत्सर्वम्. 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 मात्रासंप्रतिपत्तौ. You may wonder why he has omitted that. For that his answer is for the commentary मात्रासंप्रतिपत्तौपूर्ववत्. 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

मात्रासंप्रतिपत्तौतैजसस्यउत्वविज्ञाने(सति) सतिसप्तमि.उत्कर्षः स्पुटमृश्यते.; उभयत्वं (च) तथाविधंस्यात्. Continuing, verse 21.

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् । मात्रासंप्रतिपत्तौ तु लयसामान्यमेव च ॥२१॥ भाष्यं.

मकारत्वे प्राज्ञस्य मितिलयावृत्कृष्टे सामान्य इत्यर्थः ॥२१॥

So प्राज्ञस्यमकारत्वेसति 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 अन्तर्यामिनःईश्वरस्य मकारत्वे सति. ईश्वरमकारऐक्यध्यानकाले. ईश्वरमकारऐक्यध्यानकालेइत्यर्थः..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 come 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 अपीति: 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. सप्तमिअधिकरणम् 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. अकारान्तःनपुंशकलिङ्गः उत्कृष्ट शब्दः सामान्य शब्दः प्रथमा विभक्ति द्विवचनं why द्विवचनं? मितिलयौ is द्विवचनं And there you have to split the संधि properly मितिलयउत्कृष्टे is there मितिलयौद्वन्द्व 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.

मात्रासंप्रतिपत्तौप्राज्ञस्यमकारभावे तु मान सामान्यं उत्कटम्(भवति); लयस्सामान्यं 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 तुरीयपाद. Because he is not able to resist. Same he

does here also. अमात्रामन्त्रा has not yet come. But he himself introduces that in these 2 कारिका: 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 ऐक्यज्ञानं. 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॥

त्रिषुधामसु is in the मूलं. We have to supply that in the bhashyam also. त्रिषुधामसु = यथोक्तधामत्रये. 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. यः तुल्यं 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 आदिमित्वं for जाग्रत् अवस्था; उत्कर्ष and उभयत्वं for स्वप्न अवस्था. 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 सामान्यं 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 ब्रह्मज्ञानि. But we have to add a note. Otherwise it will confuse. The उपासक will not automatically become ब्रह्मज्ञानि. उपासक will have to go to तद्विज्ञानार्थं सगुरुमेव अभिगच्छेत्समित्पाणिः 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. Pralaya will happen. Knowledge will कुलु , happens सोऽब्रह्मा . Knowledge we have to make it happen. By गुरुशास्त्रउपदेशश्रवणमनननिदिध्यासनं. GPA doesn't say that. Sankaracharya doesn't say that. Anandagiri brilliantly says that in the next verse he says. So सःज्ञानयोगेनब्रह्मविद्भवति. And once he becomes ब्रह्मवित्, he can act as a गुरु also. And if he becomes गुरु, गुरुर्ब्रह्मा, गुरुर्विष्णु, गुरुर्देवोमहेश्वरः. 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 षोडशउपचारपूजा 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) सर्वभूतानां वन्द्यपूज्यः 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 भुक्तिमुक्तिप्रताताच somewhere it comes. Where does it come भुक्तिमुक्तिप्रताता; गुरुस्तोत्रं 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 भुक्तिमुक्तिकामानां इत्यर्थः; and Sanskrit students धाम is नकारान्तः नपुंसकलिङ्गः सप्तमी बहुवचनं like नामन्शब्धः; धामधाम्नि, 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. Eventhough 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 आत्मपादानां, मात्राभिः सः एकत्वं कृत्वा आत्मपादानां means here first 3 पादs. विश्वतैजसप्राज्ञ 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 अकारध्यानं, he doesn't utter the letter अ. He must be uttering OM alone. But focusing on अकार. That is called अकारप्रधानओंकारध्यानं. Similarly, not उकारध्यानं. But उकारप्रधानओंकारध्यानं. Therefore, Sankaracharya specially adds, यथोक्तम्ओंकारप्रतिपद्य. 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 यथोक्तम्ओंकारप्रतिपद्य. Understanding those three मात्रा:s as part of ओंकार. And in this manner, यः ओंकारंध्यायति. The one who practices, सगुणओंकार, सगुणब्रह्मएक्यध्यानं करोति. सगुणओंकारसगुणब्रह्मएक्यध्यानं करोति. तं means तंउपासकं. What will happen to that उपासकं if he doesn't, come to अमात्रा the निर्गुणब्रह्म but he practices only सगुणब्रह्मध्यानं and dies as a उपासक without becoming a निर्गुणज्ञानि. Then what will happen to him? After death he will have to travel. Because he doesn't have निर्गुणज्ञानं. Therefore, liberation is ruled out. But he will get a great फलं. विराट् ऐक्यं or हिरण्यगर्भऐक्यं or ईश्वरऐक्यं depending upon the type of उपासना. And that is why the word तं is incomplete. That तं should be connected with the श्लोका. तंउपासकं अकारः विश्वं नयते. So, the श्लोका must be carefully understood. अकार must be translated as अकारप्रधानओंकारउपासनं. So अकारः means अकारप्रधानमात्र 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? उकारप्रधानओंकारउपासना leads the उपासक you have to supply उपासकं तैजसं नयते. नयते verb we have to supply. And तैजस should be translated as हिरण्यगर्भं नयते -he will become one with हिरण्यगर्भ. Of course, after death. And similarly, मकारश्च पुनः प्राज्ञं. मकारप्रधानओंकारउपासकं प्राज्ञं अन्तर्यामिणं नयते. So up to this is सगुणब्रह्मउपासनाफलं.

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. गुरुशास्त्र उपदेशेन श्रवण मनन निदिध्यासनं कृत्वा अमात्रातुरीयऐक्यज्ञानं प्राप्नोति. अहं ब्रह्मास्मि इति निर्गुणअद्वैतज्ञानं प्राप्नोति. That is indicated by अमात्रे. With regard to निर्गुणब्रह्म. So that means with reference to निर्गुणब्रह्मज्ञानं. 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 अवच्छिन्नचैतन्यं 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 विद्वान् वैश्वानरो 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= प्रापयतिप्रापयति 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 अकारालम्बनमोम्कारं विद्वान् विद्वान् means उपासक. Of what? ओम्कारं विद्वान्. Here also he is very careful. अकार: is in the कारिका. He says ओम्कारं. And what type of omkara? अकारालम्बनम् here आलम्बनं means प्रधानं. अकारप्रधानं 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 तैजसं नयते. So ततोकार; is there. If you split it तथा + उकार. Not ओ. उकारः उपासकं तैजसम् = हिरण्यगर्भं नयते इत्यर्थः. Similarly, मकारश्चापि 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 isa 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. मकारः 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 सगुणं ब्रह्म resolves into निर्गुणं ब्रह्म. बीजभावक्षयात्. Thereafter there is no more कारणशरीरं or कारणप्रपञ्च. Because कारणशरीरं and कारणप्रपञ्च belong to ईश्वरः the तृतीयपाद. When the तृतीयपाद is resolved, कारणशरीरं is resolved. कारणप्रपञ्च is resolved. And which is called बीजभावः which is the seed of पुनर्जन्म. Do you remember अग्रहणं अन्यथा ग्रहणं बीजअन्कुरः etc. That बीजं he reminds. When the seed status is gone, अमात्रे ओम्कारे. 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 ईश्वरसगुणं 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 ईश्वरपाद doesn't have an existence of its own. निर्गुणं ब्रह्म alone has IS ness. That IS ness 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 च :पुनः (उपासकं) प्राज्ञं (नयते) अमात्रे विषय सप्तमी With reference 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 शान्तिः शान्तिः शान्तिः

042- Chapter 1 Mantra 12 verse 24

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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 हिरण्यगर्भor ईश्वर is said. But in the case of अमात्रज्ञानं there will not be any travel after death. Here itself he will merge into ईश्वर or निर्गुणम्ब्रह्म. In the other 3 cases, one may merge into विराट्हिरण्यगर्भ 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 मन्त्रामाण्डूक्यउपनिषद् 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 ॥१२॥

So, we should remember the अमात्रा of ओंकार is equivalent to the तुरीयपाद of आत्मा. तुरीयपादम् 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, eventhough 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 अमात्राः अमात्राः is the name of the silence for which Sankaracharya gives विग्रहवाक्यमन्ज्वह्वीहि;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 अमात्राः which is ओंकारः which is ओंकारःओंकारः means ओंकारलक्ष्यार्थः which is the लक्ष्यार्थ of ओंकार, which is चतुर्थ; which is the 4th मात्रा. The first 3 are वाच्यार्थओंकार. The silence is लक्ष्यार्थओंकार: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 आत्मैवकेवलः is mere आत्मा only. So केवलआत्मा means निर्गुणआत्मा. निरूपाधिकआत्मा, without any नामरूपउपाधि. After केवल full stop. Then the next word in the मूलम् is अव्यवहार्यः. For that he gives the commentary. अभिधान. अभिधेयरूपयोःक्षीणत्वात्. When we come to silence, the अउम 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 अकारउकारमकार.अभिधेय means विराट्, हिरण्यगर्भ, अन्तर्यामी.And अभिधान represents वाक्. And अभिधेय represents मनः. मनः; here referring विराट्हिरण्यगर्भ, अन्तर्यामीमनः..So अभिधानअभिधेयरूपयोः; वाङ्ग मनसयोःक्षीणत्वात्. 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?क्षीणत्वंनाम 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 स्वप्नवत्बाधित्वात्, 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. अर्थप्रपञ्चउपशमः; there. शब्दप्रपञ्चउपशमः here. Why शब्दप्रपञ्च is resolved? When अर्थप्रपञ्च is not there, what is the relevance of शब्दः? 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 मिथ्याइत्यर्थः:So मत्स्थानि सर्वभूतानि. Here न चमत्स्थानिभूतानि. 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 मङ्गलस्वरूपः; आनन्दस्वरूपः 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. यतोक्तविज्ञानवता प्रयुक्तवतओंकारः. So the मन्त्राओंकार 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 ब्रह्मवित्तीयं बीजभावं दग्ध्वात्मानं
प्रविष्ट इति न पुनो जायते तुरीयस्याबीजत्वात् ।**

So as I said after संवृत्तः; full stop. एवं in this manner, यथोक्त विज्ञानवता प्रयुक्त ओम्कारः. The ओम्कारमन्त्रप्रयुक्तः 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 मिथ्याअंशः; लक्ष्यार्थः is सत्यअंशः. So the one who knows this fact, ओम्कारः his ओम्कार, त्रिमात्रः; which has got these three uttered मात्रा. Which has got three uttered मात्रा, and three पादाs which refer to the three सगुणपादाs. Through वाच्यार्थ we have to understand वाच्यार्थदृष्ट्या त्रिमात्राः त्रिपादः; 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 सगुणजीवः; he merges into निर्गुण आत्मा. So he merges by himself into himself. So स्वेनैव स्वं पारमार्थिकमात्मानं 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 चतुर्थपाद. And चतुर्थमात्र. तृतीयं बीजभावं दग्ध्वा by knowledge he burns down the तृतीय बीजभाव. And what is the third बीजभाव? The प्राज्ञः. So तृतीयबीजभावं means प्राज्ञः; and प्राज्ञ contains what? 2 things. One is चैतन्यं and the other is कारणशरीरं. And the कारणशरीरं contains what? Most terrible thing. All the संचितकर्माणि. Therefore, तृतीयबीजभावं means all the संचितकर्माणि. Which can be burnt only, by

knowledge. We can exhaust प्रारब्धकर्म. we can never, never exhaust संचितकर्म. संचितकर्म 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 संचितकर्म. So here बीजभाव means संचितकर्माणिदग्ध्वा. आत्मानंप्रविष्टा; he enters आत्मा the तुरीयपाद. 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 आत्माज्ञानं, we know this world is मिथ्या. This world will not disappear. Therefore, जीवन्मुक्ति is possible. Therefore, आत्मानंप्रविष्टा: इति स नः पुनः जायते. So, he will enjoy जीवन्मुक्ति for some time. And when प्रारब्ध is over, then this body also goes away and since संचितकर्म is not there, he will not be reborn. Thus, जीवन्मुक्ति and videha मुक्ति, the उपनिषद् doesn't mention. Sankaracharya very thoughtfully, therefore, adds, both of them. So आत्मानंप्रविष्टा; refers to जीवन्मुक्ति: न पुनर्जायते refers to विदेहमुक्ति: 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 संचितकर्म. सर्वसंचितकर्मरहितत्वात् 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॥३१.४१

न हि in fact this sentence, should be joined with previous paragraph. So न हि, as we know, रज्जुसर्पयोर्विवेकेसति when a person discriminates between the real रज्जु the अधिष्ठानं and the unreal सर्प which is experienced, superimposed. विवेकेसतिसतिसप्तमी. Once विवेक has taken place रज्ज्वां प्रविष्टः सर्पः the unreal snake which has merged into rope, बुद्धिसंस्कारात् because of बुद्धिसंस्कारात्. Here बुद्धिसंस्कारा means सर्पवासना because of the सर्पवासनासर्पबुद्धिसंस्कारः; सर्पबुद्धिवासना 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 बुद्धिसंस्कारात्सर्पसंस्कारात्पुनः पूर्ववत् as it happens before विवेकिनां for the wise people उत्थास्यति will not rise. That न in the beginning should

be connected with उत्थास्यतिनउत्थास्यति. And you have to connect it with सर्प; so, the sentence, is सर्पः na उत्थास्यतिउत्थास्यति is future tense लृट्. उत्+ताधातुपरस्मैपदी i लृट्प्रथम पुरुष एकवचनं . It will not rise again. So, with that- that is connected with the previous para. Withthat the wise person's फलम् has been talked about. Now he is changing the topic. Therefore, next sentence should be a new para. मन्दमध्यमधियां तु suppose there is a person, who cannot see, the ऐक्यं existing between, the अमात्रा, and तुरीयबाध. Because he is not an उत्तमाधिकारी suppose. And they are मन्दमध्यमधियां. They are मध्यम. मध्यम means intermediary. मन्द means still lower. So, for them, instead of ज्ञानं, ओंकार and आत्मा can be used for ऐक्यउपासनं. And what is the difference between a ऐक्यज्ञानं 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. प्रतिपन्नसाधकभावानां . Who are also spiritual seekers but not fully qualified. And सन् मार्गगामिनां who are following the कर्ममार्ग of the वेद. That means गृहस्थानां. सन्मार्ग means वैदिकमार्गकर्ममार्गस्थानंगृहस्थानां or संयासिनांच 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? ओंकारविराट् उपासना. ओंकारहिरण्यगर्भ उपासना. ओंकारईश्वर उपासना. All these उपासनानि those संयासिनां can do. In fact, we have got कुटीचकसंयासिबहूदकसंयासि etc. They are all inferior versions of सन्यासआश्रम in which they continue to hold the sacred thread. And those, सन्यासआश्रमाः are taken, primarily for उपासना. We have got special सन्यासआश्रम for उपासना. Then परमहंससन्यासआश्रम 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 त्रिदण्डीसंयासि. Whereas परमहंससंयासि 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 आदिमत्त्वं . 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, प्रतिपन्नसाधकभावानां , सन् मार्ग गामिनां , संयासिनां, क्लृप्तसामान्यविदां... But मात्राणां पादानां is वैयदिकरण्यं. क्लृप्तसामान्यविदां 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/ ब्रह्मप्रतिपत्तय आलम्बनी भवति. It will become आलम्बनं for ब्रह्मज्ञानं and ब्रह्मप्राप्ति later. Not now. Later it will become. आलम्बनं for the later attainment of निर्गुणब्रह्मज्ञानं and निर्गुणब्रह्मप्राप्ति. And how will the ओंकार help. And if he becomes उत्तमअधिकारी i in this जन्म, he can switch over from उपासना to विचार; and when he practices विचार, the ऐक्यं 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 ब्रह्मलोक and there he will be taught by a better गुरु perhaps. चतुर्मुखब्रह्म will teach. And there he will get ज्ञानं, which is called क्रम मुक्ति; so जीवन्मुक्ति वा जीवन्मुक्ति रूपेण वा क्रममुक्ति रूपेण वा : ब्रह्मप्रतिपत्तये. ब्रह्मप्राप्तये. ओंकारआलंबिनि भवति. Now the ओंकार will lead a person up to मोक्षप्राप्ति. So thus what does it mean? ओंकार is useful for अधिकारी also. ओंकार is useful for मन्दमध्यमअधिकारी also. In the case of उत्तमाधिकारीमकार is useful through विचार. विचार means enquiry. In the case of मन्दमध्यमअधिकारी, ओंकार is useful through imagination or उपासनं. So उपासनाद्वारा वा, विचारद्वारा वा सर्वेषां अधिकारिणां, ओंकारः उपयोगाया भवति. It is like the Swiss knife. In that needle, nailcutter 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? माण्डूक्यकारिका third chapter 16th मन्त्रा reference is given. आश्रमाः त्रिविधा. And here the word आश्रम; means अधिकारीणः. आश्रम; in this context means अधिकारीणत्रिविधा; means three types. Superior ones. The intermediary one. And the inferior one. And for all of them, ओंकार will be useful.

Ok. this 12th मन्त्राभाष्यं is over. The उपनिषद्भाष्यं is over. In fact with this we are concluding माण्डूक्यउपनिषद्. 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. Hereafterwards he will come to central stage. Before that I will give you the anvaya; of the मन्त्रा. अमात्रा; चतुर्थः अव्यवहार्यः. प्रपञ्चोपशमः शिव; अद्वैतः (भवति). एवं ओंकारः आत्मा एव (भवति). यः एवं वेद (सः) आत्मना आत्मानं संविशति. So now we will enter into the कारिका: known as तुरीयकारिका; 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 मन्त्रा, just as for the previous मन्त्रा: on ओंकार there were कारिका. Similarly, for the तुरीयअमात्रामन्त्रा also we have कारिका. So अत्र -अत्र means with reference to अमात्रामन्त्रा, 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 तुरीयमइति 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 किञ्चित् अपि चिन्तयेत्. GPA must be remembering that श्लोक of 6th chapter of the BG.OK. भाष्यं

**यथोक्तैः सामान्यैः पादैव मात्रा मात्राश्च पादास्तस्मादोङ्कारं पादशो विद्यादित्यर्थः । एवमोम्कारे ज्ञाते
दृष्टार्थमदृष्टार्थं वा 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 ओंकारज्ञाते 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 एवमोम्कारज्ञाते. 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 किञ्चित् अपि चिन्तयेत्. Sankaracharya comments on किञ्चित् अपि 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 अदृष्टार्थं 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 already complete.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

043- Chapter1 Mantras 25 to29

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 तुरीयं, the निर्गुणब्रह्म 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 क्वचित् विद्वान्न बिभेति कुतश्चनऽ(तै.उ.२.९) इति श्रुतेः ॥२५॥

So here GPA is talking about निधिध्यासनं on निर्गुणब्रह्म. 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= समादध्यात्समादध्यात् 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 द्वादशमन्त्रे 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 संसाररहितं 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 व्यवहारः are going on, the mind abides in that, which is otherwise called सहज समाधि नित्ययुक्त; means the one who is in सहज समाधि. भयम्क्वचित् न 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 विद्वान् न बिभेति कुतश्चेनेति। where? TU 2-9. That is ब्रह्मवल्ली 9th अनुवाक the final अनुवाक. इति श्रुतेः 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. कार्यम्ब्रह्म, कारणंब्रह्म, कार्यकारणविलक्षणंब्रह्म. विराट् and हिरण्यगर्भ will come under कार्यंब्रह्म because both of them are products. Whereas ईश्वर or अन्तर्यामी will come under कारणंब्रह्म. And तुरीयं or निर्गुणं will refer to कार्यकारणविलक्षणंब्रह्म. And this verse अपरंब्रह्म means कार्यम्ब्रह्म. परम्ब्रह्म is कारणंब्रह्म. And the second half talks about कार्यकारणविलक्षणंब्रह्म as अपूर्वः, अनपरः etc. All these three are talked about. Look at this. प्रणवः. What प्रणवः; अकार उकार प्रधानप्रणवः; अपरंब्रह्म 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 कारणंब्रह्म. And प्रणवः अव्ययः; second half प्रणवः means अमात्रप्रधानप्रणवः is कार्यकारणविलक्षणंब्रह्म. And what is that? 5 descriptions are there. अपूर्वः, अनन्तरः, अबाह्यः, 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 निर्गुणंब्रह्म doesn't have a cause also. निर्गुणंब्रह्म doesn't have an effect also. So पूर्वं means कारणं. अपरं means कार्यम्. अपूर्वं नन्ज् बहुव्रीहि means कारणरहितः; अनपरः; नन्ज् बहुव्रीहि means कार्यरहितः; 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 बाह्यमन्यन्न विद्यत इत्यबाह्यः । अपरं कार्यमस्य न विद्यत इत्यनपरः । सबाह्याभ्यान्तरो ह्यजः सैन्धवघनवत्प्रज्ञानघन इत्यर्थः ॥२६॥

So परापरे ब्रह्माणि प्रणवः the same प्रणवः is परापरे ब्रह्माणि both कार्यम्ब्रह्म and कारणंब्रह्म. 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:अमात्रादृष्ट्या, 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 पादाsare मिथ्या is figuratively called resolution. No experiential difference. Only an understanding that the first three पादाः are experienceable. But theyare मिथ्या. This understanding is क्षीणता? क्षीणं means बाधितं इत्यर्थः; मिथ्यात्वेननिश्चयते सति. purely intellectual. So, when it is मात्रापादेषुmeans मात्रासु पादेषु चक्षीणेषुWhen they are falsified परः एव आत्माब्रह्म. That ब्रह्मन् is none other than पर आत्मा, the साक्षीचैतन्यंइति Therefore, अपूर्व; is in the मूलम्. He comments upon न पूर्वकारणंअस्य विद्यते इतिअपूर्व.पूर्व means कारणं. And अपूर्व means it doesn't have any cause at all. Then the next word in the मूलम् is अनन्तरःFor that he writes न अस्य अन्तरं भिन्नजातीयंकिञ्चित् विद्यते भिन्नजातीयं means anything belonging to the same ब्रह्मन् species. सजातीयभेदःनास्ति.Other than it. अन्तरंभिन्नजातीयंanything else belonging to another species. You cannot count निर्गुणंब्रह्म is one. सगुणंब्रह्म 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, अनन्तरःतथा बाह्यमन्यत्न विद्यते. Thereis no second thing outside also. We can take it as विजातीयं also.So विजातीयंनास्ति. सजातीयंनास्ति. 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. 4thपाद being कारण विलक्षणं , it cannot have any कार्यम् also. Therefore, चतुर्थ पादत्वात्कार्यमनास्ति. इतिअनपर; 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,सबाह्याभ्यन्तरो ह्यजः No is not given. मुण्डक 2-1 2. I am telling from memory. Next class I will confirm,दिव्यो ह्यमूर्तःपुरुषःसबाह्याभ्यन्तरो ह्यजः Sanskrit students to note. After स there must not be a hyphen. It is a compound wordसबाह्याभ्यन्तरःThat means ब्रह्मन् alone is both inside and outside. Which means there is nothing other than ब्रह्मन्. That is one मुण्डक quotation. Another बृहदारण्यकquotation. I think मैत्रेयीब्रह्मणं. That also I will confirm. मैत्रेयीब्रह्मणं occurs twice. 2nd chapter 4thsection. 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 सैन्धवघनः?Anywhere you take, it will be saltish. Similarly,ब्रह्मन् also everywhere it is nothing but चैतन्यं only.ऊर्ध्वचैतन्यंअधरंचैतन्यंThere is nothing other than चैतन्यं |प्रज्ञानघन; it is a mass of consciousness. Here प्रज्ञानघन is not the third पादाoccurring in माण्डूक्य उपनिषद्. Here प्रज्ञानघनः is pure consciousness. So सजातीयविजातीय स्वगतभेद रहितम्. And this second half of this कारिका is again borrowed from another बृहदारण्यकमन्त्रा. Almost the whole मन्त्रा is indicated. That also reference I will give you. This comes in मधुब्रह्मणं second chapter 5th section end it comes. तदेतदब्रह्मापूर्वमनपरमन्तरमबाह्यं अयमात्मा ब्रह्म सर्वानुभूःIt comesI 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 । मायाहस्तिरञ्जुसर्पमृगतृष्णिकास्वप्नादिवदुत्पद्यमानस्य
वियदादिप्रपञ्चस्य यथा मायाव्यादयः । एवं हि प्रणवमात्मानं मायाव्यादिस्थानीयं ज्ञात्वा तत्क्षणादेव तदात्मभावं
व्यश्रुत इत्यर्थः ॥२७॥

So आदिमध्यान्त origination existence and resolution. सृष्टिस्थितिलय; आदिमध्यान्तः= सृष्टिस्थितिलयः;
सर्वस्यैवof the entire creation is प्रणवः Or प्रणवात्. From the ओंकारः only. So सृष्टिस्थितिलयकारणंप्रणवः
or सृष्टिस्थितिलय are from प्रणवः ।सर्वस्यैवप्रणवः भवति we have to supply or प्रणवःभवति we have to
supply and put full stop. And he gives an example. A series of example likeमायाहस्तिlike an unreal
elephant produced by a मायावी.Example no 1. Here माया means unreal. Not प्रकृति. मिथ्या हस्तिइत्यर्थः.
Then the second example. You have to put comma properly मायाहस्ति, रञ्जुसर्प, 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.
प्रपञ्चस्ययथामायाव्यादयः So just as मायावी etc. Are the अधिष्ठानं. So मायावी is the अधिष्ठानं for मायाहस्ति.
रञ्जु is the अधिष्ठानं for सर्प. The ऊषरभूमि the dry land is the अधिष्ठानं for मृगतृष्णिका. And waker is the
अधिष्ठानं for the dream. मायावीआदि 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. प्रणवःवियदादिप्रपञ्चस्य
सृष्टिस्थितिलयकारणंभवति.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 आत्मानंज्ञात्वा; 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. आत्मानंज्ञात्वा. And what type of आत्मा?
मायाव्यादिस्थानीयं which is अधिष्ठानं like मायावी etc. Etc. Refers to what? मायावी, रञ्जु, ऊषरभूमि 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 ज्ञानकालःएवमोक्षकालः Not ज्ञानात्अनन्तरंमोक्ष; even कार्य कारणसंबन्ध
we don't accept because once you say कार्य कारणसंबन्ध, there is a gap. First ज्ञानम् thereafter मोक्ष;
No; there is no gap at all. That is why in the श्लोकातद्अनन्तरं.अनन्तरं means
gaplessly.Simultaneously इत्यर्थः ।युगपत्समानकाले.And तदनन्तरं in the श्लोकाSankaracharya
comments as तत्क्षणादेव.In fact we can supply the word तदनन्तरं=तत्क्षणादेव. तदात्मा भावंव्यश्रुते. He
becomes one with ब्रह्मन्. ब्रह्म वेद ब्रह्मैव भवति ।व्यश्रुते 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 विद्या one should know प्रणव to be ईश्वर. ईश्वर can refer to both third पाद as well as, 4thपाद. And both whether you take सगुणईश्वर or निर्गुणईश्वर, 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. ईश्वरसर्वभूतानांहृद्देशे अर्जुन तिष्ठति.छान्दोग्य |8th chapter दगराकाशउपासना. Therefore, he says सर्वस्यप्राणि जातस्य हृदयः In the heart of all the living beings. By लक्षणया अन्तःकरणे, in the mind, which is स्मृतिप्रत्यया आस्पदे. which is the locus of all the वृत्तिज्ञानं. All the वृत्ति-प्रत्यया means वृत्ति. which is the locus of all प्रत्यया like स्मृतिप्रत्यया etc. स्मृति means memory. It can be taken as ज्ञानं all प्रत्ययासर्वप्रत्यया आस्पदे. आस्पदं means locus. Mind is the locus. And in that mind स्थितं ईश्वरं. ईश्वर is present as the साक्षीचैतन्यं. If it is अविद्यासहितसाक्षी it is called तृतीयपादः if it is अविद्यारहितसाक्षी. It is called चतुर्थपादः So ईश्वर. स्थितं ईश्वरं, who is none other than प्रणवं. And what type of प्रणव is ईश्वर? मकारप्रधानप्रणवं. So प्रणवं means मकारप्रधानप्रणवं. Or अमात्रप्रधानप्रणवं. That ईश्वरविद्यात् one should recognize or know. So प्रणव is the साक्षीचैतन्यं 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 सर्वव्यापिनं, which is really speaking, all-pervading like akasa: So सर्वव्यापिनं 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 ओम्कारं आत्मानं असंसारिणं. And the प्रणवं in the third line is translated as ओम्कारं in the 4th line. Then in the next line मत्वा. मत्वा means ज्ञात्वा. Having known this ओम्कार 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 साधनचतुष्टय 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 चतुष्टयं; 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 तुरियाप्रधानओंकार; 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 मात्रपरिच्छित्तिः; 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 मात्रासा =मात्रा we have to supply. सामात्रा 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 स; ; अनन्तमात्राः. That means एतावत्वं अस्य परिच्छेत्तुं शक्यते इत्यर्थः. एतावत्वं means measurement. This much. This muchness cannot be said for which? That for which you cannot say this muchness इव्वगणवृत्तान् शोचल्लि गृह्यं शोचल्लि (मुद्रिय्याथो इव्वगणवृत्तान् is called this muchness. Is not therefor which; it means boundless. So एतावत्वं means this muchness इति परिच्छेत्तुं to measure यस्य न शक्यते. That is called अनन्तमात्राः and in the मूलं द्वैतस्य उ पशमः is there which is the comment on commentary 12th मन्त्राप्रपञ्चोपशमः is said here as द्वैतस्य उ पशमः 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 पादाः will get neglected. अपवाद takes place. So उपशम =अपवाद; and Therefore, only, the अमात्रा is शिवः शिवः means मङ्गलस्वरूपं; मङ्गलस्वरूपं; 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, यथा व्याख्याता; which has been described in the first half. And Sanskrit students यथा व्याख्याताः is a compound. Therefore, no gap in between. So the above described omkra is what? अमात्राप्रधानओंकार. 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 निर्गुणओंकार, अमात्राओंकार, 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 whitebeard. 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 अमात्राकारिका: 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 अन्वयस of all the left out श्लोकाs I will give in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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 प्रधानप्रकरणम्, 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 माण्डूक्यउपनिषद् in general and the 7th मन्त्रा in particular. Because the 7th मन्त्रा of the उपनिषद् alone is revealing the reality ब्रह्मन् the तुरीयं 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) किञ्चित् अपि चिन्तयेत्. 25.

{मुमुक्षुः} चेतः प्रणवे युञ्जीत. प्रणवः; निर्भयं ब्रह्म (भवति). प्रणवे नित्ययुक्तस्य क्वचित् भयं विद्यते 26

प्रणवः; हि अपरं ब्रह्म (भवति) प्रणवः; निर्भयं ब्रह्म (भवति). प्रणवे नित्ययुक्तस्य क्वचित् न विद्यते 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 हृदयस्थितं ईश्वरं विद्यात्. सत्त्वव्यापिनं ओंकारं मत्वा धीरः न चोचति. 29
कारिका

अमात्रा; अनन्तमात्राः द्वैतस्य उपशमः शिवः; च ओंकारः येन विदितः सः; मुनिः (भवति); इतर जना; न (भवति). So now we will enter into the introduction of the 2nd chapter. Page 82 वैतथ्यप्रकरणम् 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 तुरीयआत्मा 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 तुरीयं is that in which the world is absent. उपशमः means अभावः. So प्रपञ्चउपशमप्रपञ्चअभावः 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 वेदप्रमाण. The second chapter reveals the same unreality through अनुमानप्रमाण. So thus, both through the शास्त्रप्रमाणं of the first chapter, and अनुमानप्रमाणं of the second chapter, the unreality of the world is going to be established. And when we say अनुमानप्रमाणं, we should note not independent अनुमानम्. Not स्वतन्त्रअनुमानम्. But a अनुमानम् backed by the वेदाप्रमाण 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 Gitanasतो 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. विगतांतथायस्मात्त्वितथंबहुव्रीहि. प्रति बहुव्रीहि विगतांतथायस्मात् is वितथं. It is an adjective having all the 3 genders. वितथाः पदार्थाः वितथाश्रिष्टिः वितथांजगत् in all three gender the word exist. तथा means thatness. 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 वैतथ्यप्रकरणम् 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; जाग्रत्प्रपञ्च. So, the unreality chapter reveals the unreality of जाग्रत्प्रपञ्च; the waker's universe. And the शास्त्र has to reveal the unreality of the जाग्रत्प्रपञ्च because, we think जाग्रत्प्रपञ्च is real. And therefore, the उपनिषद् wants to refute it as a misconception. जाग्रत्प्रपञ्च seems real. But it is not. And whenever we use अनुमानवाक्यम् we have to give an example. An example is required. What is the example for that? We have the well known अनुमानवाक्यम्पर्वतः 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 old 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 जाग्रत्प्रपञ्च, 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 स्वप्नप्रपञ्चः. Dream universe seems real in dream. But it is only

seemingly real. But it is not. Similarly, जाग्रत्प्रपञ्च 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 जाग्रत्प्रपञ्च 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 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 तुरीयं, the reality is known सति saptami ज्ञाते सति. द्वैतं. द्वैतं means the duality consisting of both जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च 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 सर्व 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. अधिष्ठानज्ञाने सति. द्वैतं 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 ज्ञानबाध्यं is मिथ्या. Therefore, द्वैतमिथ्या इति उक्तं. ज्ञाते द्वैतं विद्यते इत्युक्तं we have to rephrase it. द्वैतमिथ्या इति उक्तं गौडपादाचार्येण . And what is the प्रमाणं for GPA/ one प्रमाणं is seventh मन्त्रा itself. प्रपञ्चोपशमः; अद्वैतः; etc. And what is the second प्रमाणं? Sankaracharya quotes from छान्दोग्य एक 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 वेदाप्रमाण. आगम मात्रं . Means वेदाप्रमाणमात्रं प्रपञ्चोपशमम् इति वेदप्रमाणं एकमेवाद्वितीयं इति i वेदाप्रमाणमात्रं. And even though वेदाप्रमाणं 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 वेदाप्रमाणं. 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 आगममात्रं tat. That तत् means वैतथ्यं the unreality. तत्र with reference to this unreality वैतथ्यविषये, उपपत्त्या अपि द्वैतस्य वैतथ्यं अवधारयितुं शक्यते उपपत्त्या अपि means with the help of reasoning also. उपपत्तिः means युक्तिः. So by logic also, द्वैतस्य मिथ्यात्वं or वैतथ्यं the unreality of dvaita प्रपञ्च particularly जाग्रद्द्वैतं. 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 श्रुतिप्रमाणं. युक्तिप्रमाणं is not for knowing unreality but for confirming, reinforcing, substantiating. Therefore, he uses the word वअधारयितुम्, शक्यते it is possible. इति. इति हेतोः Therefore, द्वितीयप्रकरणम् आरभ्यते. The second chapter of माण्डूक्यकारिका 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 जाग्रत्प्रपञ्च is unreal. And for understanding he is going to take स्वप्नप्रपञ्च as the example. And if स्वप्नप्रपञ्च has to be taken as an example, first we should accept first स्वप्नप्रपञ्च 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 स्वप्नप्रपञ्च 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 जाग्रत्प्रपञ्च aside. Let us analyse स्वप्नप्रपञ्च first. In which अवस्था? Very careful. We should not go into dream now. We are going to analyse स्वप्नप्रपञ्च 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 श्रुतिप्रमाणं, अनुमानं प्रमाणं and अनुभवप्रमाणं. प्रत्यक्षप्रमाणं. So, through three प्रमाणानि, GPA establishes स्वप्नमिथ्यात्वम्. And of these 3 प्रमाणानि first he takes युक्ति or अनुमानप्रमाणं. And thereafter प्रत्यक्षं or अनुभवप्रमाणं and thereafter श्रुतिप्रमाणं. So अनुमानं, अनुभव, and श्रुति in that order. And what is going to be the अनुमानप्रमाणं. 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 स्वप्नप्रपञ्च 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 उचितदेश अभावात्. Sufficient space is not there for real objects. तस्मात्स्वप्नः 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? उचितदेश अभावात्. Similarly, स्वप्नप्रपञ्च; मिथ्या उचितदेश 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 इत्यर्थ . 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 बाह्याध्यात्मिकानाम्, 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 बाह्याध्यात्मिकानां is the meaning of सर्वेषां. सर्वेषां=बाह्याध्यात्मिकानां. Then भावानां is in the मूलम्=पदार्थानां. भावः means padartha, any object. And the next word in the मूलम् is स्वप्न is there. Because of sandhi rule it is presented स्वप्न. If you take the word it should be read as स्वप्ने. सप्तमिविभक्ति. 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 सप्तमिविभक्ति 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 कारकविभक्तयः. And कारकविभक्ती should be connected with verb only. That is why it is called कारकविभक्ती. And if you apply the rule and connect the सप्तमी 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. *पुण्यपुत्रो?* 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 उपलभ्यमानानाम्पदार्थानां 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 उपलभ्यमानानाम्पदार्थानां 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. Eventhough 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 स्वप्नप्रपञ्चः मिथ्या what is the reason? उचितदेशअभावात्; 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 amountain 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 शान्तिः शान्तिः शान्तिः ॥

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 जाग्रत्प्रपञ्च 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 युक्तिप्रमाणं we always require an example. And the example to be taken is स्वप्न प्रपञ्च. And eventhough स्वप्नप्रपञ्च's unreality is accepted generally by the people GPA doesn't want to take it for granted. Therefore, first he establishes स्वप्नप्रपञ्चमिथ्यात्वं through one अनुमानं. And then that स्वप्नप्रपञ्च will be taken as the example for जाग्रत्प्रपञ्चमिथ्यात्व साधनं. And for that the preposition is made in the first half of the श्लोका. मनीषिणःसर्वभावानांवैतथ्यं आहुः is the प्रतिज्ञा. So wise people declare the unreality of all the objects in the स्वप्नप्रपञ्च. So Sanskrit students should note पदार्थानांवैतथ्यंमनीषिणःकथयन्ति. That वैतथ्यं from the first line should be brought to the 4th line after पदार्थानां so पदार्थानांवैतथ्यंमनीषिणःआहुः. 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 = शरीरस्यमध्ये within the physical body. स्थानम्, स्थानम् means location presence availability एषांपदार्थानां. So it looks a बहुव्रीहि compound. It is not. अन्तःस्थानम् because of internal presence. स्थानम् means presence. Presence of all the dream objects. अन्तः means within the body. तत्रतत्रहि means as it is experienced by all. That हि indicates अनुभवप्रसिद्धिः; 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 तत्रहिशरीरस्य अन्तःहिभावः | 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 शरीरात्बहिः न उपलभ्यन्ते. Shankaracharya's prose itself requires anvaya. So भाव पर्वतहस्त्यादयः शरीरात्बहिः न उपलभ्यन्ते इति अन्वयः : So, they are not experienced outside. They are experienced inside. And therefore, it must be unreal. तस्मात् - Therefore, तेवितथा 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 व्यभिचारदोषः. व्यभिचार ; means whenever the reason goes to or becomes over extensive, it is called आनैकान्तिकत्व or व्यभिचारदोषः; in तर्क language. So when you say, mountain has got fire because there is smoke. So पर्वतवह्निमान्धूमवत्वात् यथामहानसे. 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 अग्निमत्वात् यथामहानसे 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 आनैकान्तिकत्वम्. 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 दोषः? 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? अपवरकादि अन्तः 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 व्यभिचारदोषः; 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 व्यभिचारदोष 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 अन्तःसंवृत स्थानात् is the हेतु. So first he said अन्तःस्थानात् later संवृतत्वेन. Sankaracharya combines them and says अन्तःसंवृत स्थानात् स्वप्नपदार्थः 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 स्वप्नियानाडी in अजात शत्रु ब्रह्मणम् word स्वप्नियानाड्या 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 नाडीज्योतिषं. 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 न्यायन हि देहे in the body itself पर्वतः अस्ति . Therefore, what is the अनुमानं? स्वप्नपदार्थः 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 स्वप्नान्पश्यन्निव दृश्यत इत्येतदाशङ्क्याह

The second श्लोका can be taken as the second reasoning for the मिथ्यात्वं. That is one possibility referring to उचितकालअभावात्. 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, उचितकालअभावात् can be taken as second reasoning. That is how i presented in the मूलं class. Anandagiri also gives in thatway. 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 स्वप्नपदाथानां are existing within in sufficient space? And therefore, it is unreal हेतु is उचितदेशअभावात्अन्तस्मवृतस्थानात्. 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 हेत्वसिद्धिशङ्का in तर्क language. हेत्वसिद्धिशङ्काते. 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 उचितदेशःनास्ति. 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 उचितदेश 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. तस्मात्उचितदेशअभावरूपहेतुः नास्ति तस्मात्मिथ्यात्वं 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 faraway 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, उचितकालअभावात्, there is no travel. And Therefore, what? We should be very careful here. Therefore, you should not say dream is unreal. You cannot convey उचितदेशअभावात्, you cannot say is purvapakshi stand. Our answer should be उचितदेशअभावः 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, "अन्तसंवृतस्थानम्". 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 अनुमानवाक्यं. स्वप्नपदार्थाः; वितथा. अन्तस्थंसंवृतस्थानात् दर्पणस्थ नगरवत् is our अनुमानं. In our

अनुमानं what is the हेतु? स्वप्नपदार्थाः; अन्तसंवृतस्था; that हेतुपुरवा pakshi is quoting. “स्वप्नदृश्यानां भावानाम् अन्तःस्थं संवृतस्थानम् इति त्वया उक्तं” . This statement made by the advaitin in the previous श्लोका, so माण्डूक्य भाष्यis 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 यस्मात्प्राच्येषुसुप्तःपुरुषः; 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 उदक्षुप्रदेशेषुस्वप्नान्पश्यन्इव 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. असिद्धं ७ purva pakshi is asking such questions स्वप्नान्पश्यन्इव 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 स्वप्नान्पश्यन्इव दृश्यते इत्येतदाशङ्क्या. Assuming this possible doubt of a purva pakshi, GPA says जीव, cannot travel, during dream. Why? उचितकालअभावात्. 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 उचितकालअभावात् reason is given. You have to interpret it properly. उचितकालअभावात् 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 हेत्वसिद्धि; not the second अनुमानं. But the हेत्वसिद्धि 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 स्वप्नमिथ्यात्वं. The second line is giving अनुभवप्रमाणं to show स्वप्नमिथ्यात्वं. And what is the अनुभवप्रमाणं. 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. Palki bazaar. But what does he find? Back in Chennai. Therefore, it is clear that the whole palki bazaar is within the nadi only. Therefore, अनुभव also shows that is an

internally projected world only. Thus, अनुमानप्रमाणं, and प्रत्यक्षप्रमाणं are given in the first 2 श्लोकाः and in the third श्लोका we will get श्रुतिप्रमाणं. That is the development. And all the three प्रमाणानि are to prove what? Very careful. To prove स्वप्नप्रपञ्च is मिथ्या. The real topic will start later only and what is the real topic? That topic is not real. So therefore, जाग्रत्प्रपञ्चः 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 दार्घत्वाच्च कालस्य न स्वप्नदृग्देशान्तरं गच्छति।

I think you can guess the meaning. So देहात्बहिः देशान्तरंगत्वात्स्वप्नान्पश्यति. देहात् बहिः- outside the body. देशान्तरंगत्वात् why going another place, स्वप्नान्पश्यति. पुरुष; we have to supply. A person doesn't see the स्वप्नप्रपञ्च. 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 punyam 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. देहदेशात् from the place where his physical body is located. That is the place of sleeping. देहदेशः. योजनाशतान्तरिते 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 स्वप्नान्पश्यन् 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. दीर्घ 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, अधीर्गत्वाच्च कालस्य connecting the first line as the conclusion. Therefore, since the time is not sufficient अतः = अधीर्गत्वात्. कालस्य स्वप्नदृग्देशान्तरं 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 प्रत्यक्षप्रमाणंप्रतिबुद्धः. 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 स्वप्नदृक् is the explanation of प्रतिबुद्धः सर्वः स्वप्नदृक्. स्वप्नदर्शनदेशे 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, स्वप्नस्वप्नदर्शनदेशे the place of dream, न विद्यते. Who? The awakened person. That is moolam. Sankaracharya explains that. यदि च स्वप्नदेशान्तरंगच्छेत् . 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 स्वप्नदृष्टान्त 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 तैः गृह्येत. 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 एदस्ति. It is not experienced. तस्मात् what is the conclusion?देशान्तरं गच्छतिस्वप्न.Nobody goes to another place.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

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 अनुमानंप्रमाणम्, second अनुभवप्रमाणम् and the third श्रुतिप्रमाणम्. In the second line both अनुमानं and अनुभव are there. And the अनुमानंप्रमाणम् 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 अनुभवप्रमाणं also. That if we have gone out as suggested by the पूर्वपक्षि, 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 माण्डूक्यउपनिषद्. 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. मित्राद्यैसहसंमन्त्र्य. 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) सर्वं 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. Twoप्रमाणानि have been mentioned. प्रत्यक्ष and अनुभव. Now he adds the third प्रमाणं in the form of श्रुतिप्रमाणं. So इतश्च means श्रुतिप्रमाणेनचस्वप्नदृश्याभावा, the object experienced in dream, वितथा: are unreal. वितथा: means मिथ्याभूता 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 बृहदारण्यकमन्त्रा, in the भाष्यं, the reference is given. बृहदारण्यकउपनिषद् 4-3-10 स्वयंज्योतिर्ब्रह्मणं. 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 पन्तानभवन्ति . There in dream;chariotsare 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, theउपनिषद् 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 पतःसृजते. 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 स्वयंज्योतिर्ब्रह्मणं, as a प्रमाणं, for स्वप्नामिथ्यात्वं? Technically speaking, we cannot take the स्वयंज्योतिर्ब्रह्मणं 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, अबाधितार्थवद्द्वस्तु विषयकं . ज्ञानजनकंप्रमाणं. अनभिगत means वेद must teach me something which I cannot know through other प्रमाणंस. 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 अपूर्वताis one condition forवेद 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 अनुवादवाक्यम्, not प्रमाणवाक्यम्. So अधिगतत्वेसतिisअनुवादवाक्यम्, अनभिगततत्वेसतिisप्रमाणवाक्यम् is the rule. That is why in षड्लिङ्गwe 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 वेदप्रमाणं. 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 स्वप्नामिथ्यात्वम् is already known, the स्वयंज्योतिर्ब्रह्मणं cannot be taken as the प्रमाणं. It has to be taken as अनुवादवाक्यम्. That is said in the second line. तेन वैप्राप्तं वैतथ्यं . The unreality already known through other प्रमाणानिश्रुत्याप्रकाशितं. 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 प्रमाणवाक्यम्. We will go the भाष्यं

अभावश्चैव रथादीनां स्वप्नदृश्यानां श्रूयते न्यायपूर्वकं युक्तिः श्रुतौ “न तत्र रथाः” (बृ.उ.४। ३। १०) इत्यत्र। देहान्तःस्थानसंवृतत्वादिहेतुना प्राप्तं वैतथ्यं तदनुवादिन्या श्रुत्या स्वप्ने स्वयञ्ज्योतिष्ट्वप्रतिपादनपरया प्रकाशितमाहुर्ब्रह्मविदः ॥३ ॥

So रथादीनांअभावश्चैव. So, the absence of the real chariot. रथादीनां should be taken as unreal Chariots are there in dream. But सत्यरथादीनां 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 सत्यरथादीनांअभावः The absence of real chariot, स्वप्नदृश्यानां which are experienced in स्वप्नाश्रूयते is heard in the श्रुति. And what श्रुति. न तत्र रथाः इत्यत्र स्वयंज्योतिर्ब्रह्मणो. 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 न्यायवाक्यं. So न तत्र रथाः Sankaracharya takes as न्यायवाक्यं. 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. देहान्तस्थानम् 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 स्वयंज्योतिर्ब्रह्मणं is not revealing स्वप्नामिथ्यात्वं because स्वप्नामिथ्यात्वं is already known. Therefore, स्वयंज्योतिर्ब्रह्मणं doesn't reveal that. Then the next question will be, what does स्वयंज्योतिर्ब्रह्मणं reveal? It is not a प्रमाणं for स्वप्नामिथ्यात्वं. Then it is a प्रमाणं for what? So that is an incidental question that Sankaracharya answers here. The topic in स्वयंज्योतिर्ब्रह्मणं 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 सूर्यज्योतिर्प्रकाश; not required चन्द्रज्योतिर् not required. अग्निज्योतिर् not required. Another ज्योतिर् is वाक्ज्योतिर् 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? आत्माप्रकाश; आत्मना एव ज्योतिष्ठा आस्ते पल्ययते विपल्येति. Therefore, the aim is the self-revelation of the आत्मा is the topic. That is why the entire section is called स्वयंज्योतिर्ब्रह्मणं. Therefore, Sankaracharya says,

स्वयंज्योतिष्ट्वप्रतिपादनपरया it is a प्रमाणं for revealing the self-efulgence of आत्मा. ज्योतिषां अपि ज्योतिः; न तत्र सूर्यो न भाति चन्द्र तारकं all these are स्वयंज्योतिः topic only. So स्वयंज्योतिष्ट्वप्रतिपादनपरया committed to revealing that topic only, इति ब्रह्मविदः; आहुः. GPA says this is not declared by me. Every आचार्य in our tradition says, this has been stated by the पूर्वार्च्य. And when you go to the very ऋषयः of the वेद what do the ऋषयः declare. Even they say, इति शुश्रुव पूर्वेषाम् येन तद व्याछ 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 स्वप्नदृष्टान्ता is over. Now alone we are entering the main topic of this chapter namely जाग्रत्प्रपञ्चः. I am going to use the word जाग्रत्प्रपञ्च; which means the regular universe or the waker's universe is जाग्रत्प्रपञ्चः and GPA wants to establish the unreality of the जाग्रत्प्रपञ्च 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 अनुमान. One is the inference with reference to स्वप्नाप्रपञ्च. And another is the inference regarding जाग्रत्प्रपञ्च. Both inferential statements we should note. And according to वेदान्तशास्त्रं; an inferential statement should have 4 components. An inferential statement should have 4 components, which is a modified form of तर्कशास्त्र. In तर्कशास्त्र, the inferential statement should have 5 components. About that I will mention later. You should be ready for lot of academic discussions. तर्कशास्त्र says पञ्च अवयववाक्यं अनुमानवाक्यं. In वेदान्ताच्चतुरवयववाक्यं अनुमानवाक्यं .4 components. First, we will see the 4 components according to वेदान्ता. Then we will see how the तर्कशास्त्र 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 प्रत्यक्षप्रमाणं, 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 व्याप्तिः; व्याप्तिः 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, यत्रयत्र धूमः तत्रतत्रअग्निः. 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 प्रत्यक्षअनुभव, I should have outsourced the general law, यत्रयत्रधूमः तत्रतत्रअग्निः. And from wherever I just extract the general law, that is the example. The example is the source of the व्याप्ति. व्याप्तिहेतुः दृष्टान्ताः. व्याप्तिभूमिः दृष्टान्ताः |व्याप्तिभूमिः means we are getting the generalization. What is the generalization? यत्रयत्रधूमः तत्रतत्रअग्निः I saw it whether in यागशाला or पाकशाल. Thus यागशाला and पाकशाल, are व्याप्तिभूमिः |व्याप्तिभूमिः is the definition of दृष्टान्ताः. From the example, I should get the व्याप्ति. And from the व्याप्ति, I have to make the inference. And यत्रयत्रधूमः तत्रतत्रअग्निः 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 माण्डूक्यभाष्यं. 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. यत्रयत्रधूमः तत्रतत्रअग्निः this व्याप्यं alone becomes the हेतु in the अनुमानवाक्यं. The व्याप्यं alone, becomes the clues in the अनुमानवाक्यं. 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 अग्निमान्धूमवत्वात्पथापाकशालायां. महानसे .महानसम् means पाकशाल. पर्वतः अग्निमान्धूमवत्वात्पथापाकशालायां. What are the 4 components? पर्वतः is the first component. It is called पक्षः first component is called. First component of अनुमानवाक्यं 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. पक्षः is always प्रत्यक्षं. And the second one is साध्यः. साध्यः means conclusion which is the inferred one. पक्षः is प्रत्यक्षं. साध्यः is अनुमेयं. And the साध्यः will always be the व्यापकं in the व्याप्तिवाक्यं. The व्यापकं in the व्याप्तिवाक्यं will be the साध्यं in the अनुमान. Too, many Sanskrit words. अग्निः is the व्यापकं in the व्याप्ति. And the same अग्निः is the conclusion in the अनुमानअग्निः is the व्यापकं in the व्याप्ति. अग्निः is the साध्यं in the अनुमान. Lot of sravana manana nididhyasanam you have to do. So पक्षः is there साध्यः is there what is the third component? हेतुः, हेतुः means the reason. What is the reason? Because there is smoke. That हेतुः is प्रत्यक्षं or अनुमेयं. Smoke is perceived or inferred. हेतुः is always प्रत्यक्षं either indriya प्रत्यक्षं or शास्त्रप्रत्यक्षं, श्रावणप्रत्यक्षं so पक्षः is प्रत्यक्षं. हेतुः 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 व्याप्तिवाक्यं यत्रयत्रधूमः तत्रतत्रअग्निः; in the व्याप्तिवाक्यं Whatever was व्याप्यं that alone becomes the हेतु in the अनुमान. अनुमानवाक्यं it is called हेतुः. If it is व्याप्तिवाक्यं it is called व्याप्यं. The one who is the boss in the office, at home perhaps humble simple obedient husband. Therefore, this स्थानभेदः नामभेदः. Similarly, here also the smoke is called व्याप्यं in the व्याप्ति. Whereas it is हेतु in the अनुमान.

So पर्वत; वह्निमान्धूमवत्वात्. And व्याप्तिस्थानम् you have to tell. From where did you get व्याप्ति. Because without व्याप्ति you won't have हेतु and साध्यं. व्याप्तिअभावेहेतो; साध्यस्यचअभाव; हेतो: साध्यस्यचअभावेअनुमानस्यएवअभाव: So अनुमानसिद्ध्यर्थहेतुसाध्ययो:सिद्धि; अपेक्षिताहेतुसाध्य सिद्ध्यर्थ व्याप्य व्यापकयो: सिद्धिरपेक्षिता. व्याप्यं व्यपकयो; सिद्धि: एव व्याप्ति सिद्धि: व्याप्ति सिद्धि; कथं भवति ? दृष्टान्तात् भवति. तस्मात् चतुर्थ अंस: the 4th component is दृष्टान्त: from where we got the व्याप्ति. And what is the दृष्टान्ता? यथापाकशालायां or यागशालायां. So पक्ष, साध्य, हेतु, दृष्टान्ता, these are 4 अवयवं of अनुमानं according to वेदान्ताशास्त्र. So now we have to find out the 4 अवयवं for establishing स्वप्नाप्रपञ्च as mithya. Then the 4 अवयवं of the अनुमानवाक्यं for establishing, जाग्रत्प्रपञ्चमिथ्यात्वं. So now we will see the 2 अनुमानं. In the first अनुमानं, what is the पक्ष? स्वप्नाप्रपञ्च; is the पक्ष. And what is the साध्यं the conclusion? स्वप्नाप्रपञ्च: वितथा: . वितथा; means what? मिथ्या. So स्वप्नाप्रपञ्च: is पक्ष: वितथा: is साध्यं. And what is the हेतु? उचितदेशकालअभावात्. Or अभाववत्वात्, अभावात् is superficial. But if you have to very strict अभाववत्वात्. Or रहितवत्वात्. उचितदेशभावरहितवत्वात् is the हेतु: and दृष्टान्ता the example, GPA didn't give. But we added; what is that? दर्पणस्थनगरवत्. 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, दर्पणस्थनगर: or कोष्ठ; or हस्ति. Elephant within the mirror is the दृष्टान्ता: . स्वप्नाप्रपञ्च; mithya, स्वप्नाप्रपञ्च; वितथा; उचितदेशकालरहितवत्वात् दर्पणस्थहस्तिवत्. So 4 components are there. स्वप्नाप्रपञ्च; पक्ष; वितथा: साध्यं. उचितदेशरहितवत्वात् हेतु; and दर्पणस्थनगरवत् दृष्टान्ता: . 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 यत्रयत्र sid. and साध्यं means the व्यापकं. तत्रतत्र what is the हेतु I said. उचितदेशकालरहितत्वं. Therefore, व्याप्ति is यत्रयत्र उचितदेशकालरहितत्वं तत्रतत्र वितथात्वम् or मिथ्यात्वं. So यत्रयत्र उचितदेशकालरहितत्वं तत्रतत्र वितथात्वम् is the व्याप्ति. And then व्याप्तिभूमि. व्याप्तिभूमि: the source where we plucked the व्याप्ति. What is the tree which gave us this.? The दर्पणस्थहस्ति is the व्याप्तिभूमि: दृष्टान्ता: from where we got. So this is व्याप्यं व्यापकं व्याप्ति. Then पक्षसाध्यहेतुदृष्टान्तचतुरवयवअनुमानवाक्यं. Then we have to go to the जाग्रत्प्रपञ्च; before that, I will just complete the अनुमानवाक्यं according to तर्कशास्त्र. The तर्कशास्त्र, they talk about 5 components of the अनुमानवाक्यं. First we will take the 4 components of वेदान्ताशास्त्रं. The example itself पर्वत: अग्निमान्मान् means endowed with पर्वत: अग्निमान्धूमवत्वात् यथामहानसे. What तर्कशास्त्र 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 तर्कशास्त्र. 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 तर्कशास्त्र'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 यथापाकशालायां दृष्टान्ता: But in तर्कशास्त्र when you mention the दृष्टान्ता you should tell the व्याप्ति also along with that. यथापाकशालायां यत्र यत्र धूमः तत्र तत्र अग्निः यथापाकशालायां. Therefore, you have to tell the व्याप्ति and दृष्टान्ता together. They call it as दृष्टान्ता or तर्कशास्त्र terminology is उदाहरणं. उदाहरणं 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 धूमः तत्र तत्र अग्निः यथापाकशालायां. 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 अनुमानवाक्यं. The 4th and 5th component are the same as all अनुमानवाक्यं. And what is that? तथाच अयं. तथा चा अयं uniformly, even without knowing the meaning we can say तथा चा अयं. And what is तथाच अयं. It is confirming that the हेतु the reason is very much there in the पक्ष. हेतोः पक्षवृत्तित्वं you are re-confirming. What is the 4th component? हेतोः पक्षवृत्तित्वं. 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. तथाच अयं means हेतोः पक्षवृत्तित्वं. So this the uniform 4th component. Expressed in the statement तथाच अयं. तथाच 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 तथाच 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 तथाच is the 4th component. It is called हेतु उपनयः. Therefore, what are the 5 components? प्रतिज्ञा, हेतु, दृष्टान्ता or उदाहरणं हेतु उपनय निगमनं. प्रतिज्ञा, हेतु, दृष्टान्ता or उदाहरणं हेतु उपनय and निगमनं. हेतु उपनय and निगमनं will be always in the two expressions. तथा च अयं is हेतु उपनय; 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 पञ्चवयववाक्यं in स्वप्ना. And thereafter we have to go to जाग्रत्अवस्था which we will try to do, in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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Page 85. कारिका no 4, at the bottom.

अन्तःस्थानानुभेदानांतस्माज्जागरितेस्मृतम्।यथातत्रतथास्वप्नेसंवृतत्वेनभिद्यते॥४

In the first 3 verses GPA established that स्वप्नप्रपञ्च is मिथ्या with the help of श्रुति, युक्ति and अनुभव. And now from the 4th verse onwards, GPA establishes, that जाग्रत्प्रपञ्च is also मिथ्या. By using युक्तिप्रमाणं or अनुमानप्रमाणं. And in the last class, I talked about the method of inference in वेदान्ताशास्त्रा 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 वेदान्ताअनुमानं, 4 components are there. व्याप्तिवाक्यं is separately mentioned, whereas in तर्कशास्त्राअनुमानंव्याप्ति is also included in अनुमानं, and अनुमानं has 5 components. So 4 components plus separate व्याप्तिवेदान्ताअनुमानं. 5 components inclusive of व्याप्ति is तर्कशास्त्राअनुमानं. And I gave the example in 2 cases. One is पर्वतअग्निअनुमानं. And स्वप्नप्रपञ्चमिथ्यात्वअनुमानं. And in वेदान्ताअनुमानं and तर्कशास्त्राअनुमानं, our job is simple only. Because वेदान्ताअनुमानं 4 components are there. In तर्कशास्त्राअनुमानं also, the same 4 components are taken and counted as three. And then you add 2 components which are universal the same. तथाचअयं, तस्मात्तथा. So वेदान्ताअनुमानं+ तथाचअयं, तस्मात्तथा. Is तर्कशास्त्राअनुमानं. I will just consolidate what we discussed in the last class by giving पर्वतअग्निअनुमानं according to वेदान्ताशास्त्रा and तर्कशास्त्रा. Then स्वप्नप्रपञ्चमिथ्यात्वअनुमानं according to वेदान्ता and तर्कशास्त्रा language. In वेदान्ता how do you say?पर्वतःअग्निमान्धुमवत्वात्यथामहानसे. पक्ष, साध्य, हेतु, दृष्टान्त. And व्याप्ति must be separately mentioned यत्रयत्रधूमः; तत्रतत्रअग्निः; we don't include in अनुमानं. We keep it separate. Whereas the very same पर्वतअग्निअनुमानं in तर्कशास्त्रा will be first portion will be similar to वेदान्तापर्वतःअग्निमान्धुमवत्वात्. And before यथामहानसे you have to include the व्याप्ति. यत्रयत्रधूमः; तत्रतत्रअग्निःयथामहानसे. Then you should add तथाचअयंतस्मात्तथा. So पर्वतःअग्निमान्धुमवत्वात्यत्रयत्रधूमः; तत्रतत्रअग्निःयथामहानसेतथाचअयंतस्मात्तथा. And here how do you count the 5 components. पर्वतःअग्निमान् you count as one component प्रतिज्ञा. धुमवत्वात् you count as one, हेतु; and then यत्रयत्रधूमः; तत्रतत्रअग्निः; यथामहानसे which we called दृष्टान्त they call it उदाहरणं. So प्रतिज्ञाहेतुउदाहरणं. Then तथाचअयंहेतो उपनय. तस्मात्तथानिगमनं. This is पर्वतअग्निअनुमानं according to वेदान्ताशास्त्रा and तर्कशास्त्रा. Now we will try the same for स्वप्नप्रपञ्चमिथ्यात्वअनुमानं. According to वेदान्ताशास्त्रास्वप्नप्रपञ्चः मिथ्याउचितदेशकालरहितत्वात्यथादर्पणस्थहस्ति or दर्पणस्थहस्तिवत्. So पक्षःसाध्य, हेतु, दृष्टान्तः. And व्याप्तिवाक्यं separately यत्रयत्रउचितदेशकालरहितत्वंतत्रतत्रमिथ्यात्वं. Correct is it not? यत्रयत्रउचितदेशकालरहितत्वंतत्रतत्रमिथ्यात्वं. This is the व्याप्ति; thus,अनुमानं of 4 components. व्याप्ति separate. Now the very same thing in तर्कशास्त्रा. Same only. स्वप्नप्रपञ्च; मिथ्याउचितदेशकालरहितत्वात् up to this is common journey. Then before example we should say यत्रयत्रउचितदेशकालरहितत्वंतत्रतत्रमिथ्यात्वंयथादर्पणस्थहस्ति; the whole thing together will be called

उधाहरणं. स्वप्नप्रपञ्च; मिथ्या will be called प्रतिज्ञा . उचितदेशकालरहितत्वात् will be called हेतु; यत्रयत्रउचितदेशकालरहितत्वंतत्रतत्रमिथ्यात्वंयथादर्पणस्थहस्ति will be called उधाहरणं. Then the next one you can add. तथाचअयं. तस्मात्तथा. And what is the significance of these two words? It is only emphasizing that the हेतु is very much therein पक्ष. So, look at the स्वप्नप्रपञ्चउचितदेशकाल 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 तस्मात्तथा means तस्मात्स्वप्नप्रपञ्चमिथ्या. In the first case तस्मात्पर्वत; वह्निमान्. I hope you got his clear. Up to this is only preparation.

Now we have to do the same thing with reference to जाग्रत्प्रपञ्च. And before going to the verse and भाष्यं, I will independently present the अनुमानं. Both वेदान्ताशास्त्रादृष्ट्या and तर्कशास्त्रादृष्ट्या when we prove that स्वप्नप्रपञ्च is मिथ्या, we gave the reason as उचितदेशकालअभावत्वात्. Required time and space are not there because everything is within the body. But that reason cannot be given for जाग्रत्प्रपञ्च. Because जाग्रत्प्रपञ्च 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 जाग्रत्प्रपञ्च. 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 श्लोका, 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 मिथ्या 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 वेदान्ताशास्त्रादृष्ट्या अनुमानं. जाग्रत्प्रपञ्च: मिथ्यापक्ष and साध्य. And what is the हेतु? Sankaracharya says दृश्यत्वात् you experience it. Therefore, it is मिथ्या. स्वप्नप्रपञ्च 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. *अक्रमत्तं तत्रैवास्मिन्*. What is the reason? Because it is experienced. दृश्यत्वं is the हेतु. And what is the दृष्टान्तः? स्वप्नप्रपञ्चवत्. So जाग्रत्प्रपञ्च: मिथ्या, दृश्यत्वस्वप्नप्रपञ्चवत् is vedantic अनुमानं. पक्ष, साध्य, हेतु, दृष्टान्त. And we have separate व्याप्ति. What is the व्याप्ति? यत्रयत्रदृश्यत्वंतत्रतत्रमिथ्यात्वं. So this जाग्रत्प्रपञ्चमिथ्यात्वं अनुमानं with व्याप्ति. Now in तर्कशास्त्रा what should you do? The first 3 components will be the same but counted as two. जाग्रत्प्रपञ्च: मिथ्या together will be called प्रतिज्ञा. दृश्यत्वत् is the हेतु:. And our दृष्टान्त must be converted into their उधाहरणं by adding the व्याप्ति. यत्रयत्रदृश्यत्वंतत्रतत्रमिथ्यात्वंयथास्वप्नप्रपञ्च: | यत्रयत्रदृश्यत्वंतत्रतत्रमिथ्यात्वंयथास्वप्नप्रपञ्च: is called what? उधाहरणं. So प्रतिज्ञा. हेतु. उधाहरणं. Then what? That you can add. तथाच अयं. तस्मात्तथा. तथाच अयं is हेतु उपनयः

तस्मात्तथा is निगमनं. And what are we doing in हेतोउपनय. In हेतोउपनय we draw the attention of the student to the fact that. The जाग्रत्प्रपञ्च has दृश्यत्वं. दृश्यत्वं is the हेतु. So in हेतोउपनय we should show that the हेतु is there in पक्ष:So हेतोपक्षवृत्तित्वं हेतूपनाय. So we have to show the हेतुदृश्यत्वं is very much there in जाग्रत्प्रपञ्च. நன்னாபாரு .நில்கவனி. 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 हेतोउपनय. And the निगमनं is what? Therefore, my प्रतिज्ञा is reconfirmed. हेतो; पक्षवृत्तित्वात्प्रतिज्ञासिद्ध 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 जाग्रत्प्रपञ्चमिथ्यात्वं, what are the 5 components? Sankaracharya is going to tell this in his भाष्यं. That is why I am telling all this. So जाग्रत्प्रपञ्चमिथ्या is प्रतिज्ञा. दृश्यत्वात् हेतु. यत्रयत्रदृश्यत्वमत्रत्रमिथ्यात्वंयथास्वप्नप्रपञ्चः is उदाहरणं. तथाच अयं is हेतोपनय; तस्मात्तथा is निगमनं. And this fivefold अनुमानपञ्चावयवअनुमानवाक्यं, 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 पञ्चअवयववाक्यं from GPA कारिका. And even when Sankaracharya extracts the पञ्चावयववाक्यं 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 दृश्यत्वहेतुः 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 आद्यन्तवन्नेचयन्नास्तिवर्तमानेऽपितत्तथा। वितथैः सदृशाः सन्तोऽवितथा इवलक्षिताः ॥६॥ one of the most powerful कारिकाश्लोकाः, logically establishing जाग्रत्प्रपञ्चमिथ्यात्वं. 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 पञ्चावयवअनुमानवाक्यं, Acharya presents. He is following the तर्कशास्त्रा model. Even though वेदान्ता has simplified the model into चतुरवयववाक्यं. Sankaracharya maintains the पञ्चावयववाक्यं. You can understand. जाग्रद्दृश्यानां भावानां. भावः means पदार्थाः things and beings. And what kinds of things and beings? जाग्रद्दृश्यानां 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 तर्कशास्त्रा they won't separate पक्ष and साध्य. In तर्कशास्त्रा 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.? दृश्यत्वात्इति 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 पुरीयुक्तेन 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. तस्माद्दृश्यंमिथ्या. Sankaracharya doesn't explain anything. He says दृश्यत्वात्मिमिथ्या. You do homework. So this is the principle behind. So दृश्यत्वात्इति हेतुः then what is the next one?दृष्टान्त; or in तर्कशास्त्रा language उदाहरणं. स्वप्नदृश्यभाववत् -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 दृष्टान्त. Sankaracharya doesn't mention the व्याप्ति. Therefore, we have to add, यत्रयत्र दृश्यत्वंतत्रत्रमिथ्यात्वम्यथास्वप्नदृश्यभावः. This is called उदाहरणं, which Sankaracharya calls दृष्टान्तः So third component is over. What is the 4th component?हेतूपनय. तथा चा अयं. That Sankaracharya explains here. यथातत्रस्वप्नेदृश्यानां भावानां is there. This we have to modify slightly. Instead of दृश्यानां, you should write दृश्यत्वं. To make it comply with the तर्कशास्त्रा model so भावानांदृश्यत्वं. वैतथ्यंचवैतथ्यं is less important. दृश्यत्वं is most important. यथातत्रस्वप्नेभावानांदृश्यत्वंतथाजागरितेअपि (भावानां) दृश्यत्वंअविशिष्टअविशिष्ट means समानं. So, what should be the rearranged भाष्यंवाक्यं, यथातत्रस्वप्नेभावानांदृश्यत्वंतथाजागरितेअपिभावानांदृश्यत्वं. अविशिष्टअविशिष्ट means समानं. Is the same. So स्वप्नपदार्थ is also experienceable जाग्रत्पदार्थ is also experienceable. स्वप्नपदार्थ is मिथ्या. जाग्रत्पदार्थ is also मिथ्या. So वैतथ्यं. इति हेतूपनय. In simple language तथाचअयं. 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?तस्मात्जागरितेअपि. That is taken from the श्लोका. So तस्मात्जागरितेअपि. Therefore, दृश्यत्वात्-because of the experienceability being the same in both,

जागरितेऽपि the जागरितप्रपञ्च also वैतथ्यंस्मृतं 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 दर्शनानिसाङ्ख्ययोग न्याय वैशेषिका पुर्वमीमांसाद्वैतं 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, जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च are similar in this one respect. In this important respect, जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च 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 जाग्रत्स्वप्न is स्वप्न. जाग्रत् is not स्वप्नस्वप्न 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 अ३५७. 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 जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च are different in many respects. Why? जाग्रत्प्रपञ्च is जाग्रत्प्रपञ्च. Not स्वप्नप्रपञ्च. स्वप्नप्रपञ्च is स्वप्नप्रपञ्च not जाग्रत्प्रपञ्च. 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 वैतथ्यप्रकरणम् is not to discuss the dissimilarity. It is to discuss the similarity. What is the similarity? Both are दृश्यं. இருக்காஇல்லையாச்வப்னத்தைபாத் தேன்?. 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 जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च. 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. जीवमिथ्याश्रिष्टि, ईश्वरमिथ्याश्रिष्टि. Don't say मिथ्याजीव and मिथ्याईश्वर. जीवमिथ्याश्रिष्टि. ईश्वरमिथ्याश्रिष्टि. 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 भाष्यंअन्तःस्थानात्संवृतत्वेन च. You know the meaning. स्वप्नदृश्यानांभावानां the objects of the dream, being inside, in insufficient place. Insufficient space. It is inside and within insufficient space of the स्वप्नप्रपञ्च this aspect is different from the stand point of जाग्रत्प्रपञ्च. Because जाग्रत्प्रपञ्च 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, जाग्रद्दृश्येभ्यःभेदः 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, अनित्यत्वंमिथ्यात्वं. दृष्यत्वंअसत्यत्वंच.अनित्यत्वं will come in the 6th श्लोका. Therefore, Sankaracharya doesn't mention that. दृष्यत्वं, experineceability and unreality, are common to जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च. So अविशिष्टं means common. समानं. उभयत्र means both in पक्ष and in दृष्टान्त. In जाग्रत्प्रपञ्च and then स्वप्नप्रपञ्च. 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. यथातत्रस्वप्ने (भेदानांदृष्यत्वं) तथा (जागरितेभेदानांदृष्यत्वंअस्ति). तस्मात्जागरितेभेदानां(वैतथ्यम्)purely अनुमानं. हेतु is also not there. साध्यं is also not there. Conclusion also is missing. We have to add. तस्मात्जागरितेभेदानां (वैतथ्यम्) स्मृतं. This is साध्यं. So, with this the अनुमानं part is over. Then an aside note. अन्तस्थानान्तुसंवृतत्वेन (स्वप्नप्रपञ्च) सिद्ध्यते And here Anandagiri makes a nice note that in the अनुमानं the पक्षःand 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, जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च are different. That is why स्वप्नप्रपञ्च is given as an example, for जाग्रत्प्रपञ्च. The debated one. Therefore, पक्षदृष्टान्तः भेदः द्वितीयार्धेन 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 शान्तिः शान्तिः शान्तिः ॥

048 -Chapter 2 verses 5&6

Page 86 last 4 lines at the bottom.

अन्तःस्थानात्संवृतत्वेन चस्वप्नद्रिष्यानां भावानां जाःरद्विष्येभ्यो भेदः दृष्यत्वमसत्यत्वं चाविष्टमुभयमत्र

In this 4th verse which we completed in the last class, GPA established the मिथ्यात्वं of जाग्रत्प्रपञ्च, by using the अनुमानवाक्यं. 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 wakingstate the world has got experienceability, transactability and utility. And still it is मिथ्या exactly like स्वप्नप्रपञ्च. 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 स्वप्नप्रपञ्च. I enter जाग्रत्प्रपञ्च and I lend existence to जाग्रत्प्रपञ्च. This is the very, very powerful and unique logic in माण्डूक्य. In all other उपनिषदs we use a relatively simpler logic. Only in माण्डूक्य it is un-swallowable logic. In all other उपनिषदs 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 विकारोनामधेयं . Thus 2 powerful reasons. First one simpler. Second one tougher. जाग्रत्प्रपञ्चः मिथ्यादृश्यत्वात्स्वप्नावत् is the tougher reasoning. And what is relatively simpler. जाग्रत्प्रपञ्चः मिथ्याकार्यत्वात्चटवत्. 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 जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च are the same in all respects. There are several differences between जाग्रत् and स्वप्ना. One is ईश्वरश्रिष्टि another is जीवश्रिष्टि. 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 ईश्वरकार्यम्. Another is जीवकार्यम्. 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. முழுபூசணிக்காயை சோத்திலமறைக்கறது அதுமாதிரி 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 जाग्रत्प्रपञ्च. जीव's bluff is स्वप्नाप्रपञ्च. 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

स्वप्नजागरितस्थानेहोक्तमाहुर्मनीषिणः।भेदानां हि समत्वेन प्रसिद्धे नैव हेतुना ॥५॥

But consolidating the previous message GPA says from the angle that we are talking about, both जाग्रत्प्रपञ्च 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.

प्रसिद्धे नैव भेदानां ग्राह्या ग्राहकत्वेन हेतुना समत्वेन स्वप्नजागरितस्थानयोरेकत्वमाहुर्विवेकिन इति पूर्वप्रमाणसिद्धस्यैव फलम् ॥५॥

So first we should read the 4th line जागरितस्वप्नास्थानयोः third and 4th line स्वप्ना जागरितस्थानयोः 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 भिन्नपदार्थः so भेदानां means भिन्नपदार्थानां. So you have to rearrange the whole भाष्यं स्वप्नजागरितस्थानयोः 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 expereinceability. 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 thee 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 भेदानांसमत्वेन should be connected and स्वप्नाजागरितस्थानयोः must be in the beginning. All to be rearranged. His prose itself requires अन्वय; 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, विशिष्टाद्वैतं; none of them has the courage to say the जाग्रत्प्रपञ्च 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 माण्डूक्यकारिका we can be very relaxed in saying, अहंसत्यं जगन्मिथ्या. நீங்கள் எதை வேண்டுமோ சொல்லிக்கொடுக்கிறீர்கள். Whatever you want to shout you shout. I can silently quietly, confidently and relaxedly say, अहंसत्यं, जगन्मिथ्या. That is the power of conviction. Therefore, Sankaracharya says विवेकिनः; indirectly saying all others are अविवेकिनः. 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 स्वकाले सत्यत्वात् इति what they are saying is right because in जाग्रत् अवस्था, from waker's standpoint, जाग्रत्प्रपञ्च is real. From dreamers stand point स्वप्नाप्रपञ्च 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 नान्तप्रज्ञं बहिष्प्रज्ञं somewhere we saw. Where? माण्डूक्य. So our तुरीयदृष्टि, 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 तुरीयं. If you can come to my standpoint, you will admire me. But their problem is they cannot come to our standpoint. नान्तप्रज्ञं they are not able to come to. It is their problem. What can we do? Therefore, विवेकिनः आहुः इति पूर्वप्रमाणसिद्धस्यैव 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 भेदानांसमत्वेन हि here the word समत्वं refers to दृश्यत्व रूप समत्वं both being दृश्यंसमत्वेन हि मनीषिणाः; स्वप्ना जागरितस्थाने एकं हि आहुः. Ok I think I have to make a small change. Ok small change.

That स्वप्नाजागरितस्थाने we will change the position to हेतुनाएव स्वप्नाजागरित स्थाने. So प्रसिद्धेनहेतुनाएवस्वप्नाजागरितस्थानेभेदानांसमत्वेनहिमनीषिणाःएकं हिआहुः And Sanskrit students should note, Sankaracharya istaking स्वप्नाजागरितस्थाने 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 जागरितस्थानयोः:Therefore, slight difference only in the arrangement final meaning is same. OK. Continuing.

Introduction to 6thकारिका.

इतश्चैतथ्यंजाग्रदृश्यानांभेदानामाद्यन्तयोरभावात् ।

Now in the 6th verse GPA is giving his reason for establishing the मिथ्यात्वं of जाग्रत्प्रपञ्च. And the reason given in this श्लोका is a relatively simpler reason which has been borrowed from all the other previous उपनिषदःs. 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,asदृश्यत्वं and then you take अनित्यत्वं or कार्यत्वं asan additional reason. Now Sankaracharya is taking the 6th verse as an additional reason. In addition to what? दृश्यत्वं. That is what he says इतःच that चकारindicates 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 additional reason we will see in the श्लोका. Because of the following additional reason also, जाग्रद्दृश्यानांभेदानां. 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? प्रलयअनन्तरं |श्रिष्टेः पूर्वम्प्रलयअनन्तरंचजगत्नास्ति. 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 माण्डूक्यकारिका. 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 theyare unreal, they appear to be real for the uninformed people. For the unwise people. Eventhough they are unreal, they appear real. Like what? स्वप्ना. During स्वप्ना the dream objectsare 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, उत्तिष्ठतजाग्रत 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 तुरीयं, 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, eventhough 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

यदादावन्तेच नास्ति वस्तु मृगतृष्णिकादि तन्मध्येऽपि नास्त्यति निश्चितं लोके तथेमे जाग्रदृश्या भेदाः ।
 आद्यन्तयोरभावाद्वितथैरेव मृगतृष्णिकादिभिः सदृशत्वाद्वितथा एव तथापि वितथा इव लक्षिता मूढैरनात्मविद्धिः
 ॥६॥

So यत्-यत् should be connected with वस्तु at the end of the line. यत्वस्तु, whatever entity, आदौअन्तेचनास्ति. In the beginning and end. Beginning should be translated as श्रिष्टेः पूर्वम्. End should be translated as पलयात्अनन्तरं. अनन्तरंनास्ति. Or नाशात्अनन्तरं. So यस्य प्राग्रद्वंसअभावौ स्थः : whichever has got प्रागभावः प्रद्वंसाभावः प्रतियोगी , whereas ब्रह्मन् is प्राग्रद्वंसाभावात्अप्रतियोगित्वंब्रह्मणः; प्रतियोगित्वंपदार्थानां. So नास्ति वस्तुः He gives an example. मृगतृष्णिकादिगृष्णिका means mirage water. आदि means etc. You can take रज्जु सर्प. Or even we can take वाचारम्भणविकारोनामधेयं. 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 छान्दोग्यषष्ठाध्याय. So मृगतृष्णिकादि should be connected with वस्तु. यत्मृगतृष्णिकादिवस्तु, 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. Eventhough 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. तदस्सुष्ट्वा 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. अनाधिमायया सुप्ताः यदाजीवः प्रबुध्यते. अजं अनिद्रं अस्वप्नं अद्वैतं बुध्यते तदा. I alone am. Powerful statement. Thus, bahshyakara says here, तत् मध्ये अपि –मध्ये means स्वप्नकाले अपिस्वप्नः नास्ति. So similarly, जाग्रत्काले अपि जाग्रत्प्रपञ्चस्य 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 जाग्रदृश्याः 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 . जाग्रत्प्रपञ्च is very similar स्वप्नप्रपञ्च or मृगतृष्णिका mirage water. So मृगतृष्णिकादिभिः, सदृशत्वात् व्यावहारिकसत्यं is similar to the प्रातिभासिकसत्यं in what respect? Both are मिथ्या. व्यावहारिकसत्यं is similar to प्रातिभासिकसत्यं both of them are मिथ्या. Both of them have got borrowed existence. So वितथाइव 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? अनात्मविद्धिः with regard to तुरीयं, 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 नान्तप्रज्ञं, the 7th mantra of माण्डूक्यउपनिषद्, they are pucca मूढाः. So अनात्मविद्धिः means तुरीयअज्ञैः अविताइव अविता here means सत्या. How वितथा means मिथ्या. अविता means non-मिथ्या. Non-मिथ्या means non-unreal. It means real. So वितथाइव as though real लक्षिताः they treat this world. We have to give व्यावहारिकसत्यत्वं to the world. We don't say give it प्रातिभासिकसत्य, you elevate it to व्यावहारिकसत्यत्वं but you cannot take it as पारमार्थिकसत्यं 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 सदृश संतः (ते) : अविता इव लक्षिताः; here the word ते refers to अनित्यपदार्थः; ते अनित्यपदार्थः; जाग्रत् अनित्यपदार्थः अविता इव लक्षिताः. लक्षिताः; पूर्णक्रिया प्रयोगः; 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. जाग्रत्प्रपञ्च; वितथा; अनित्यत्वात् स्वप्नप्रपञ्चवत्. According to वेदान्ताशास्त्रं this the अनुमानं व्याप्ति we have to separately mention. यत्र, यत्र अनित्यत्वं तत्र, तत्र वितथत्वं इति व्याप्ति; and the same one according to तर्क शास्त्रे पञ्च अवयव वाक्यं जाग्रत्प्रपञ्चः वितथा; अनित्यत्वात् यत्र यत्र अनित्यत्वं तत्र तत्र वितथत्वं यथा स्वप्नप्रपञ्चः. तदा च अयं तस्मात् तदा . So जाग्रत्प्रपञ्च; वितथा; is प्रतिज्ञा. अनित्यत्वात् is the हेतु. यत्र यत्र अनित्यत्वं तत्र तत्र वितथत्वं यथा स्वप्नप्रपञ्च is उदाहरणं then तदा च अयं is हेतुपनयतस्मात् 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 तुरीयं. That is a very important addition. Waker's universe is real from waker's stand point. Waker's universe is unreal, from तुरीयं'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 तुरीयं's standpoint. How can a local fellow know तुरीयं's standpoint? Once when you raise a person to the तुरीयं level and when the other

person also confirms that he is in तुरीयं 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,

**आद्यन्तयोरभावाद्वितथैरेव मृगतृष्णिकादिभिः सदृशत्वाद्वितथा एव तथापि वितथा इव लक्षिता मूढैरनात्मविद्धिः
॥६॥**

The unreality of जाग्रत्प्रपञ्च has been already revealed by the उपनिषद् itself in the 7th मन्त्रा. By two expressions प्रपञ्चउपशमं and अद्वैतं. ब्रह्मन् can be non-dual only if जाग्रत्प्रपञ्च is unreal. If जाग्रत्प्रपञ्च is real, there will be ब्रह्मन् as well as प्रपञ्च, there will be duality. The very fact that the उपनिषद् says तुरीयं is अद्वैतं, and also it says तुरीयंप्रपञ्चउपशमं, उपशम means अभाव; प्रपञ्चस्य अभावात् यस्मिन् तत् सप्तमी बहुव्रीहिः. Thus the उपनिषद् negates the actual existence of the world indicating its unreality. Therefore, जाग्रत्प्रपञ्चमिथ्यात्वं, is primarily revealed by श्रुतिप्रमाणम्. And the second chapter of माण्डूक्यकारिक is only reinforcing the message which is already given by श्रुति. GPA doesn't freshly reveal this fact. He is only reinstating what is श्रुतिसिद्धं. And therefore, in this प्रकरणम्, युक्तिप्रमाणेन अनुमानप्रमाणेन जाग्रत्प्रपञ्चमिथ्यात्वं 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 जाग्रत्प्रपञ्चमिथ्यादृश्यत्वात्, अनित्यत्वात्स्वप्नप्रपञ्चवत्. And the व्याप्यः 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 जाग्रत्प्रपञ्च is unreal like स्वप्नप्रपञ्च unfortunately confused people look at the जाग्रत्प्रपञ्च 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? तुरीयज्ञानदृष्ट्या only that person, who has understood the तुरीयआत्मा, he alone or she alone, can accept the unreality of जाग्रत् प्रपञ्च. If the तुरीयं is missed, जाग्रत् प्रपञ्च also will be real, from whose stand point? Waker's stand point. And also, we should add, स्वप्नप्रपञ्च also will be real, boldly we should say. स्वप्नप्रपञ्च 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 तुरीयं stand point. Because तुरीयं alone lends existence to जाग्रत् प्रपञ्च also तुरीयं alone lends existence to स्वप्नप्रपञ्च also. And what is that blessed तुरीयं? Don't look up and down. That तुरीयं is the observer, साक्षिचैतन्यं. अवस्था त्रय साक्षिचैतन्यं तुरीयं alone lends existence. And Therefore, as long as one has not known तुरीयं, to all such people we should say, जाग्रत्प्रपञ्च is real only. Therefore, anyone outside the माण्डूक्यकारिकclass, 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 अन्वयalso. Now we will enter the introduction to 7th verse. Page 88 भाष्यं top line.

स्वप्नदृश्यवज्जागरितदृश्यानामपिसत्त्वमितियदुक्तं तदयुक्तम् । यस्माज्जाग्रदृश्या अन्नपानवाहनादयः क्षुत्पिपासादिनिवृत्तिकुर्वन्तो गमनागमनादिकार्यं च सप्रयोजना दृष्टाः । न तु स्वप्नदृश्यानां तदस्ति । तस्मात्स्वप्नदृश्यवज्जाग्रदृश्यानामसत्त्वं 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 आद्यन्तवत्वात् or अनित्यत्वात्स्वप्नप्रपञ्चवत्. 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 तर्कशास्त्रा. In the तर्कशास्त्रा 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 तर्कशास्त्रा it is called, हेतुआभासः । हेतुआभासः; means wrong reason is given to make an inferential statement. And it is called हेतुआभासः; because it is seemingly the right reason. But on enquiry, it is not right reason. And in तर्कशास्त्रा, and in the तर्कशास्त्रा primer, I have told you we have primer for each शास्त्रा. तत्त्वबोध is our primer for वेदान्ता. Similarly, for तर्कशास्त्रा the primer is तर्कसंग्रहः for मीमांसशास्त्रा the primer is अर्थसंग्रहः; for व्याकरणशास्त्रा the primer is लघु सिद्धान्त गौमुति. We have got primers. And in the तर्कशास्त्रा primer, तर्कसंग्रहः all these topics are discussed. And they mention 5 fallacies, in the reasoning. पञ्चहेतुआभास 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 तर्कशास्त्रा language. And if anybody has studied तर्कसंग्रह 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 तर्कशास्त्रा 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 तर्कशास्त्रा 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? स्वप्नदृश्यवज्जाग्रदृश्यानां अपि असत्त्वं. So just as the स्वप्नप्रपञ्च is मिथ्या- असत्त्वं means मिथ्यात्वं. In the same way जाग्रदृश्यानां the जाग्रत्प्रपञ्च also, is मिथ्या. This is within inverted commas. 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. जाग्रद्दृश्या all the objects obtaining in the waking state, दृश्याः विसर्ग is dropped because of sandhi rule. दृश्याः like अन्नपानवाहनादयः; अन्नं means what? Food, पानं means drink. वाहनं means vehicle. आदयः means etc. all all these things, षुत्पिपासादिनिवृत्तिकुर्वन्तः all are very, very useful. And Therefore, the पूर्वपक्षि 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 अन्नपानादयः; षुत्पिपासादि निवृत्तिं कुर्वन्त ? They remove our hunger and thirst respectively. अन्नं removes षुद् पानं removes पिपास. Carefully we have to connect. Not a casual writing अन्नेन षुत्पिपासानेन पिपासनिवृत्तिकुर्वन्तः they do. And what about वाहनं? वाहनम् doesn't do षुत्पिपास. It is said in the second line गमन आगमन कार्यं च कुर्वन्तः we have to supply the verb कुर्वन्त; 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 उपाधिदोषः they say. आद्यन्तवत्त्वं is as GPA has given as the हेतु. पूर्वपक्षि says in the हेतु you should add one more word. What is अप्रयोजनं is मिथ्या. That अप्रयोजनत्वं clause should be added to हेतु. Therefore, अप्रयोजनत्वेसतिआद्यन्तवत्त्वं is मिथ्यात्वंकारणम्. Whereas सप्रयोजनत्वेसतिआद्यन्तवत्त्वं is the condition for सत्यत्वं. Therefore, in तर्कशास्त्रा language अप्रयोजनत्वंउपाधि. That is the उपाधिदोष. And for that उपाधिदोष they have got a definition in तर्कशास्त्रा |व्याप्यं व्यापकत्वे सति साधन अव्यापकत्वम् उपाधि. And Anandagiri will consistently use the word व्याप्य व्यापकत्वं is there साधन अव्यापकत्वं is there. So, the whole thing is उपाधिव्याप्यं व्यापकत्वं साधन अव्यापकत्वं .Using these 3 jargons Anandagiri writes his entire commentary, but in simple understanding, utility is criterion for reality is the message स्वप्नप्रपञ्च doesn't have. Therefore, it is unreal. Therefore, he says, अप्रयोजनाः दृष्टा. What is सप्रयोजनं? जाग्रत्पदार्थअप्रयोजना. Whereas न् तु; that तु is वैलक्षण्य व्योजनार्थं unlike the objects of the waking state, objects of dream are of what nature? स्वप्नदृश्यानांतत् न् अस्ति . That न् in the beginning should be connected to अस्ति at the end of the sentence. What is the अन्वय? स्वप्न दृश्यानांतु तत नास्ति . Dream objects do not have that. That means, सप्रयोजनत्वंनास्ति. Utility नास्ति, then what अस्ति uselessness अस्ति. They are useless. तस्मात् सोपाधिकत्वात् हेतोःस्वप्नदृश्यत्वात् . By comparing the dream object andजाग्रद्दृश्यानांअसत्त्वं,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-अद्वैतिन् is opponent. And every non अद्वैतिन् means what? All philosophers. साङ्ख्य योग न्याय वैशेषिक पूर्वमीमांस विशिष्टाद्वैति, दवैति.. All these people loudly proclaim, जाग्रत्प्रपञ्चः सत्यः सत्य; सत्यः.. That is why they call it विशिष्टाद्वैतं. भगवान् is विशेष्यं. प्रपञ्च; is विशेषणम्, भगवान् is the noun. World is the adjective. Noun भगवान् is also सत्यम्. Adjective world is also सत्यं. सत्यप्रपञ्चविशिष्ट; सत्यविष्णुः सत्यः.सत्यप्रपञ्चविशिष्ट; सत्यविष्णुः; ऐव सत्य; 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 असत्त्वमनोरतमात्रं 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 जाग्रत्प्रपञ्च is सत्य; and he wants to accept स्वप्नप्रपञ्च; as मिथ्या. So here the opponent doesn't say स्वप्नप्रपञ्चःसत्य. He clearly says, स्वप्नप्रपञ्चः is मिथ्या, because those objects are not useful at all. So, he aims at establishing जाग्रत्प्रपञ्च as सत्यम् and स्वप्नप्रपञ्च 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 स्वप्नप्रपञ्च 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 जाग्रत्प्रपञ्च is useful, then you are looking from जाग्रत्प्रपञ्च's stand point. It is like saying your money, my money. My money my money. So, you are using the स्वप्नप्रपञ्च from the stand point of जाग्रत्प्रपञ्च looking at स्वप्नप्रपञ्च from जाग्रत्प्रपञ्च angle and you are looking at जाग्रत्प्रपञ्च also from जाग्रत्प्रपञ्च 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 स्वप्नपदार्थ from waker's stand point, then you should look at जाग्रत्पदार्थ 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. जाग्रत्प्रपञ्च is useful from waker's stand point. If you use the criterion, स्वप्नप्रपञ्च 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 स्वप्नप्रपञ्च 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 जाग्रत्अन्नं. Not

the जाग्रत्पानं. In स्वप्नावस्था he wants to attend माण्डूक्य class assuming in स्वप्न there is. What वाहनं you should use? Not the जाग्रत्वाहनं 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.

सप्रयोजनतादृष्टया अन्नपानादीनां सास्वप्ने विप्रतिपद्यते । जागरिते हि भुक्त्वा पीत्वा च तृप्तो विनिवर्तिततृप्तमात्र एव क्षुत्पिपासाद्यार्तमहोरात्रोषितं भुक्तवन्तमात्मानं मन्यते । यथा स्वप्ने भुक्त्वा पीत्वा च तृप्त उत्थितस्तथा । तस्मादाजाग्रदृश्यानां स्वप्ने विप्रतिपत्तिर्दृष्टा । अतो मन्यामहे तेषामप्यसत्त्वं स्पष्टदृश्यवदनाशङ्कनीयमिति । तस्मादाद्यन्तवत्वमुभयत्र समानमिति मिथ्या इव खलु ते स्मृताः ॥७॥

सप्रयोजनतादृष्टया. अन्नपानादीनां. Sanskrit students. अन्नपानादीनांया सप्रयोजनतादृष्टा इति अन्वय so the utility that we experienced in the waker's food and drink, यन्न is there how do you split? या- या must be connected with सप्रयोजनता so whichever utility to experience for waker's food and drink, अन्नपानादीनांदृष्टासा -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. निवर्तिततृप्तः. They are two separate words. निवर्तिततृप्तः is one word. सुप्तमात्र ; is another word. Here the word तृप्त means thirst. विनिवर्तिता; means removed. Free from thirst. बहुव्रीहिसमास. विनिवर्तिता तृष् or तृद्यस्य सः विनिवर्तिता तृप्तः. So the original word तृष्शब्धः षकारान्तः स्त्रीलिङ्गः; तृष्शब्धः तृत्तृषौतृष्ः; nominative singular is तृप्तः. तृत्तृषौतृष्ः; तृष् तृषौतृषौतृष्ः तृप्त्या मन्तृष्भिः इति रूपाणि. And the word तृष् itself means thirst. But by बहुव्रीहि compound it qualifies the person who's free from thirst. Therefore, विनिवर्तिता तृद्यस्य सः बहुव्रीहि masculine gender. The word तृष् by itself is feminine gender in बहुव्रीहिसमास, it qualifies the person who is free from thirst. So the word तृप्त; refers to free from hunger. The word विनिवर्तिता तृप्तः refers to freedom from thirst. तृप्तः means free from hunger विनिवर्तिता तृप्तः 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 आर्थ. आर्थ means disturbed or distressed like आर्थभक्ति. आर्थ 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 सुप्तमात्र: not even 5 minutes over. He feels maha hungry. And महा thirsty. That is why the word is आर्थ, all very carefully used. सुप्तमात्र: is also important. आर्थ; is also important. The word आर्थ: indicates what? Not mild hunger. He feels great hunger. And what is his complaint. अहोरात्रोषितं is there. One letter is missing here अहोरात्रोषितं.पो must be there after रात्रो. And you have to split the word as अहोरात्रोउपोषितं |उपोषितं -उपोषितं is उप -fast धातु. उपवत् fasting. Its past passive participle is उपोषितं. So उपवासयुक्तं. 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, आत्मानम्मन्यते. आत्मानम् is reflexive pronoun. Not नान्तप्रज्ञं न बहिश राज्ञां आत्मानं reflexive pronoun. He sees himself. That आत्मानम् is noun. All the previous words are adjective. क्षुत्पिपासादिआर्थआत्मानम्अहोरात्रोउपोषितंआत्मानम्अभुक्तवन्तंआत्मानम्मन्यते -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 जाग्रत्प्रपञ्च: अपिमिथ्या. स्वप्ने useless त्वत् स्वप्नेनिषप्रयोजनत्वात्. So that reverse example he gives. यथास्वप्नेभुक्त्वापीत्वाa ha you can understand यथा justas स्वप्ने in the dream state, भुक्त्वापीत्वाच 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. भुक्त्वापीत्वाच. अत्रुप्तो स्थितः sthiti: he wakes up as what? अतृप्तः He wakes up as a hungry person. अतृप्तः means hungry person. In the waking state. अतृप्तरूपेण उत्तिथि .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 जाग्रत्प्रपञ्च is real स्वप्नाप्रपञ्च is unreal, your vyapti doesn't fit in. तस्मात्Therefore, जाग्रत्दृश्यानां स्वप्ने विप्रतिपत्ति; दृष्टा. Therefore, the जाग्रत्प्रपञ्च deviates from their functions विप्रतिपत्ति: is deviating from their function in स्वप्ना. What is deviating from their function? जाग्रत्अन्नं , removes hunger in जाग्रत्अवस्था. But the same in जाग्रत्अन्नं, 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? जाग्रत्प्रपञ्चानां अपि असत्त्वं. The waker's objects are also unreal. Like what? स्वप्नादृष्यवत्. 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? जाग्रत्प्रपञ्च is also relatively real. That is why, if the word unreality is a disturbing word, we have got another better word, relatively real. स्वप्नाप्रपञ्च is also relatively real. जाग्रत्प्रपञ्च 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 विजानीयात्मैत्रेयी ? 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 स्वप्ना. 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 विपतिपद्यते. तस्मात् आद्यन्तवत्त्वेन तस्मात् आद्यन्तवत्त्वेन तस्मात् आद्यन्तवत्त्वेन ते मिथ्या एव खलु स्मृताः

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

050-Chapter 2 verse 8

Page 89 भाष्यं last line first para

अतो मन्यामहे तेषामप्यसत्त्वं स्वप्नदृश्यवदनाशङ्कनीयमिति । 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, experienceability cannot be criterion. Utility cannot be the criterion. Then what should be the criterion? What I said. दृश्यत्वं , and अनित्यत्वं 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 । तस्मात्स्वप्नवज्जागरितस्यासत्वमित्युक्तम् । 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 स्वप्न प्रपञ्च 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 अपूर्वं. In this श्लोका, the word अपूर्वं 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 भेदानां भिद्यमान 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. तत् असत् 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. दृष्टान्तः Is not established. So, in fact, दृष्टान्तस्य असिद्धत्वात् there must be full stop. Then after कथम्, there must be question mark. So कथम्? Then पूर्वपक्षि himself explains, न हि जाग्रत्दृष्टा; एव भेदस्वप्ने दृश्यन्तेः. Again भेदः; 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. अपूर्व Means न पूर्व. Not experienced in the जाग्रत् अवस्था. So न हि स्वप्ने दृश्यन्ते किं तर्हि?? Then what type of objects we experience? अपूर्वस्वप्ने पश्यति. 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 स्वप्ने अपूर्व पश्यति. In स्वप्ना we experience things which we have not experienced in the waking सत्त्वे. Like what? He gives example. चतुर्दन्तगजम् so he has mounted like इन्द्रा. He imagines he is an इन्द्रा. 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 आत्मानं पश्यति. Here आत्मा means न सच्चिदानन्द. Reflexive pronoun. Himself. And not only elephant has 4 tusks. He has got अष्टभुजं. Solike दुर्गादेवी. So अष्टभुजं, अष्टभुजाः यस्य अष्टभुजा ; बहु व्रीहि. 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 स्वप्ने पश्यति. A person sees. Therefore, it cannot be वासना based projection. कस्मात् वासना अभावात्. Why वासना अभावात्? जाग्रत् वासना अभावात्. जाग्रत्जन्य वासना. वासनाजन्य स्वप्नाः. Is the logic you think. That logic doesn't fit here. अनुभव अभावात् वासनाभावः वासनाभावात् 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, स्वप्नवत् जागरितस्य 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 8th मन्त्रा. Because 8th मन्त्रा 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? ॐ इति च. 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 अन्तवत्वात्, 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. स्वप्ने दृष्टं अपूर्वयन्मन्यसे. 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 तन्न 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 आश्रितत्वाद् द्रष्टृ आश्रितत्वात्, चैतन्यं आश्रितत्वात्, दृश्य जड पदार्थाः मिथ्या. चैतन्यं आश्रितत्वात्, is the argument. Look at the भाष्यं

अपूर्व स्थानिधर्मो हि स्थानिनो द्रष्टुरेव हि स्वप्नस्थानवतो धर्मः । यथा स्वर्गनिवासिनामिन्द्रादीनां सहस्राक्षत्वादि तथा स्वप्नद्रष्टोऽपूर्वोऽयं धर्मः । न स्वतः सिद्धो द्रष्टुः स्वरूपवत्

So अपूर्व is in the मूलम् means extraordinary objects. स्थानिधर्मः 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 Sankaraभाष्यम् for Anandagiri's sub commentary also he writes very beautiful foot notes. And for माण्डूक्यभाष्यम्, his footnotes are very, very useful. Similarly, बृहदारण्यकभाष्यम् 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? स्वप्नास्थानावतः 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, स्वर्गनिवासिनां is in the मूलम्. स्वर्गनिवासिनां means the residents of the heaven. इन्द्रादीनां -इन्द्रा and others सहस्राक्षत्वादिइन्द्रा is described सहश्राक्षः so normally we say सहश्राक्षः; सहश्रपादद्विश्वरूप . 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 पितृलोक will be exactly like that. We will drop this body. And if we travel to पितृलोक, I have to say if because we are all supposed to be, विदेह मुक्तः Therefore, if we travel to पितृलोक what will happen to us. We will have a totally different body like लोकशरीरं 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 पितृलोक will not be accessible. Then how do we know? शास्त्राप्रमाणम्. पितृलोक is अपौरुषेय विषय . And Therefore, that is why he gives the example यथास्वर्गनिवासिनां. Normally we give dream as an example for स्वर्ग. Here GPA is giving as an example for dream. Very interesting. So यथास्वर्गनिवासिनां. इन्द्रादीनांसहश्राक्षत्वादि अपूर्व we have to supply the word अपूर्व. तथालोक दृशःअयं अपूर्वः ; धर्म; 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 ।

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 dreamer's mind. विकल्पान् अयं स्थानि. लोक दृक्. अयं is there in the मूलम्=स्थानि. And स्थानि = लोकदृक्. So the word स्थानि in the first line has been explained here as लोकदृक्. A dream observer. Then गत्वा is there in the मूलम्, लोकस्थानमात्वा, having entered the लोकलोकप्रेक्षते 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 गत्वाप्रेक्षते. Effortlessly waker traverses these two-different world, experiences jagrat prapancha in जाग्रत् अवस्था naturally. Experiences लोकप्रपञ्च 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 uneducated 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 शान्तिः शान्तिः शान्तिः ॥

051 - chapter 2 verses 6 -10

Page 90, भाष्यं third line.

यथास्वर्गनिवासिनामिन्द्रादीनांसहस्राक्षत्वादितथास्वप्नदृशोऽपूर्वोऽयं धर्मः। न स्वतः सिद्धो द्रष्टुः स्वरूपवत्। तानेवंप्रकारान्पूर्वास्वचित्तविकल्पानयंस्थानीस्वप्नदृक्स्वप्नस्थाने 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 स्वप्नप्रपञ्च 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 जाग्रत्प्रपञ्च. 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 स्वतःसिद्धः द्रष्टुः स्वरूपत्वात्. That sentence is crucial. न स्वतःसिद्धः स्वतःसिद्धः 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 दिश्यप्रपञ्च 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 स्थूलशरीरं. 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 एवंप्रकारान् तान् is मूलं second line. तान्=मूलं= एवंप्रकारान् एवंप्रकारान् 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 अपूर्वस्वचित्तविकल्पान् which are experienced with चित्तं or mind, which are projected by the mind or perceived by the mind in स्वप्न. अयंस्थानि. स्थानि=स्वप्नदृग्. स्वप्नस्थानमत्वाप्रेक्षते गत्वाप्रेक्षते 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. गत्वाप्रेक्षते is in the मूलं Sankaracharya says स्वप्नस्थानमत्वास्वप्नक्षेत्रं प्रेक्षते.

Up to this we saw. Continuing.21.43

यथैवेह लोके सुशिक्षितो देशान्तरमार्गस्तने मार्गेण देशान्तरं गत्वा तान्यदार्थान्यश्रयति तद्वत् । तस्माद्यथा स्थानिधर्माणां रज्जुसर्पमृगतृष्णिकादीनामसत्त्वं तथा स्वप्नदृष्यानामपूर्वाणां 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 सुशिक्षितःमार्ग; 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; मार्गअस्ति. तेन सुशिक्षितेन मार्गेणगत्वा. तान्प्रेक्षते. It looks an involved interpretation. But Sankaracharya takes that interpretation peculiarly. If I meet I will ask why you took this. यथाइहलोके- in this world, सुशिक्षितःदेशान्तरमार्ग; 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 एककर्मताक्रियापदं. There is a list of द्विकर्मकक्रियापदं. 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 सुशिक्षितःपुरुष one object. Or सुशिक्षितःमार्ग. Both are possible. Sankaracharya takes this meaning लोकेसुशिक्षितः 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 लोकेसुशिक्षितः, देशान्तरमार्गः the path consisting of several countries and several people and several foods etc. तेनमार्गेणदेशान्तरंगत्वा. So, if you take this interpretation the अन्वय will be involved अन्वयःयःसुशिक्षितः मार्गअस्तितेन सुशिक्षितेनमार्गेणगत्वापुरुषःपश्यति. We have to give a round about अन्वयः So तेनमार्गेण we have to supply. Through that मार्ग,देशान्तरंगत्वा, going to different places, तान्पदार्थान्पश्यति. There the subject we have to supply. A person पश्यति. In the first interpretation subject need not be supplied. सुशिक्षितः 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 तान्पदार्थान्पश्यति. तद्वत्. In the same way. Now he comes to the conclusion. तस्मात्-Therefore, यथास्थानिधर्माणाम्, justas various objects which are perceived by the observer, so स्थानिधर्मा. What is the translation? very peculiar word. स्थानिधर्मा means object-dependent on the observer. स्थानिधर्मा = objects dependent on the observer the most peculiar meaning. So स्थानिधर्माणाम्. What are the examples? रज्जुसर्प, like the rope snake. मृगतृष्णिका, 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, स्वप्नदृश्यानां, स्थानिधर्माणाम्. So, these observed dream objects also, which are dependent on dream observer, अपूर्वाणां eventhough 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 மடிகாணி 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 பஞ்சகச்சம் also, it will be अपूर्व for them. Therefore, अपूर्वाणांस्थानिधर्मात्वाम् एव, they are objects dependent on, the subject only. अतःइति 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. अतःTherefore, नस्वप्नदृष्टान्तस्य असिद्धत्वं. Therefore, dream example; dream is not real. Dream un- unreal only. Therefore, unreal dream can 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; सिद्धि; continuing introduction to the 9th श्लोका.

अपूर्वत्वाशङ्कानिराकृतास्वप्नदृष्टान्तस्यपुनःस्वप्नतुल्यतांजाग्रद्धेदानांप्रपञ्चयन्नाह

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोर्गृहीतं सदृष्टं वैतथ्यमेतयोः ॥ ९ ॥

अपूर्वत्वआशङ्का निराकृता the doubt based on the extraordinariness of स्वप्नप्रपञ्च, that doubt of the पूर्वपक्षि, निराकृता has been refuted in the 8th कारिका. And this doubt was with reference to स्वप्नदृष्टान्तस्य. So, what should be the स्वप्नदृष्टान्तस्यअपूर्वत्वाशङ्कानिराकृता. And after स्वप्नदृष्टान्तस्य, we must put a full stop. So स्वप्नदृष्टान्तस्यअपूर्वत्वाशङ्का निराकृता; where? पूर्वश्लोके. Then पुनः Now GPA comes back to his own pet topic. What is the pet topic? The जाग्रत्प्रपञ्च. And स्वप्नप्रपञ्च 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. दृश्यत्वंसमानंतस्मात्मिथ्यात्वंसमानं. Then what is the second thing? अनित्यत्वंसमानं, तस्मात्मिथ्यात्वंसमानं. These two similarities have been talked about. Now in the following 2 verses, GPA wants to introduce, the third similarity. So पुनःपुनः means once again, that is next sentence. जाग्रत्भेदानां you have to rearrange. जाग्रत्भेदानांस्वप्नतुल्यतां. Here भेदा means what? पदार्थानां. The object of the जाग्रत्अवस्था. स्वप्नतुल्यतां. 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 । बहिश्चेतोर्गृहीतं सदृष्टं वैतथ्यमेतयोः ॥ ९ ॥

To understand these 2 श्लोकाः 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 जाग्रत्प्रपञ्चः. For the dreamer, स्वप्नप्रपञ्च is जाग्रत्प्रपञ्च; 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 स्वप्नद्रष्टुः 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 जाग्रत्अवस्था 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 तुरीयज्ञानि angle, both the objective-external-reality called व्यावहारिकसत्यं and subjective-internal-unreal प्रातिभासिकं, both of them gets negated from पारमार्थिक दृष्टि. Therefore, thisश्लोका 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 पारमार्थिकसत्यं. 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 स्वप्नशब्दःस्वप्नस्पर्शस्वप्नरूप रस गन्ध. He experiences outside his स्वप्नशरीरं with the help of 5 functioning sense organs. So स्वप्नवृत्तौवृत्ति; means अवस्थास्वप्नअवस्थायांस्वप्नवृत्तौअपि =स्वप्नस्थानेवृत्ति= स्थानस्थानम्=अवस्था. अन्तश्चेतसा, the dreamer is imagining something. *மனக்கோட்டை எல்லாம் சொல்லோமோ 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? संकल्पअनन्तरंएव 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. संकल्पमेवअदर्शनात्. Then next sentence तत्रएव. तत्र means स्वप्नअवस्थायां एव . He points out dream mountain and rivers etc. And says all these things, बहिष्चेतसागृहीतं: 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 चेतसागृहीतं. 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 गृहीतंचक्षुरादिद्वारेण with the पञ्चइन्द्रियाणुपलब्धंअनुभूतं experienced घटादि pot etc. He says सत्. That is why I give theexample 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 नपुंसकलिङ्गसत्सत् is also नपुंसकलिङ्ग. 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. इतिएवं after इतिएवं you should read सदसद्विभागः दृष्टिः in this manner, there is real, unreal division. इतिएवं, 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 जाग्रत्प्रपञ्च 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. बहिष्चेतकल्पितयोः objectively experienced outside in the dream. And subjectively experienced inside in the dream. So उभयोः अपि बहिः अन्तर्बहिः श्रेतकल्पितयोः वैतथ्यं एव द्रिष्टम्; up to this we will nod our head very vehemently. But when GPA extends the whole thing to जाग्रत्प्रपञ्च, 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 शुशुक्षितः 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 शुशुक्षितपुरुषः. So, this is supposed to be Hindi translation पाठानुसारेण. शुशुक्षितः of the श्लोका what is the Hindi translation? शुशुक्षित्. And then he adds the word पुरुषः. Therefore, I am following that interpretation because शुशुक्षितः is द्विकर्मकक्रिया. Therefore, we have the facility to take that way. But still the अन्वय is going to be complicated. यथास्वर्गनिवासिनां. Then (अपूर्वदृश्यं स्थानि धर्मः भवति तथा स्वप्नस्थानं) अपूर्वदृश्यं स्थानि धर्मः हि भवति) so much to be supplied. So, the full sentence is यथास्वर्गनिवासिनां अपूर्वदृश्यं स्थानि धर्मः भवति, तथा स्वप्नस्थानम् अपूर्वदृश्यं स्थानि धर्मः हि भवति. So here for example, स्वप्न experience, he gives स्वर्ग as the example. Next sentence यथा एव इह शुशुक्षितः (पुरुषः प्रेक्षते तथा) अयंगत्वात्तान्प्रेक्षते. So full sentence is यथा एव इह शुशुक्षितः पुरुषः प्रेक्षते तथा अयंगत्वात्तान्प्रेक्षते.

Then 9th श्लोका अन्वय.

स्वप्नवृत्तौ अपि तु अन्तःचेतसा कल्पितं तु (वस्तु) असत् (भवति). असत् means मिथ्या. असत् (भवति). बहिः चेतोगृहीतं (वस्तु) सद (भवति). Then (तथापि) एतयोः वैतथ्यं दृष्टं. So स्वप्नवृत्तौ अपि तु अन्तःचेतसा कल्पितं तु वस्तु असत् भवति. बहिः चेतोगृहीतं वस्तु सत् भवति. तथापि | एतयोः 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.

जाग्रद्वृत्तावपि 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 स्वप्नअवस्था, 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,जाग्रत्प्रपञ्च 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 स्वप्नप्रपञ्च also has got three features. Experienceability Transactability and Utility (ETU). And in spite of ETU, we say, स्वप्नप्रपञ्च is unreal. Similarly,जाग्रत्प्रपञ्च 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. जाग्रत्प्रपञ्च 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, सत्किं? So, we studied Tatva Bodha. Once upon a time. There Atma was said सच्चिदानन्द स्वरूपः Then the author asked सत्किं? चित किं? आन्दः कः and there सत्किं 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 जाग्रत्अवस्था, the so called real and unreal obtaining in जाग्रत्अवस्था, वैतथ्यं युक्तं is logically both unreal, like what? The real-unreal division in dream. अन्तर्बहिश्चेत कल्पितत्वा विशेषात्. The division being, same in जाग्रत् also. Same in स्वप्न also. And what is the same? बहिः कल्पितं. अन्तःकल्पितं. 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 ॥

052-Chapter 2 verses 10 to 13**Page 92 verse 10.**

जाग्रद्वृत्तावपित्वन्तश्चेतसाकल्पितंत्वसत्।बहिश्चेतोगृहीतंसद्युक्तं वैतथ्यमेतयोः

GPA pointed out that the जाग्रत्प्रपञ्चः is मिथ्या or unreal. Primarily based on the श्रुतिप्रमाणं which अपुर्वपक्षि heard in the 7th मन्त्राप्रपञ्चोपशमंशान्तं शिवंअद्वैतं. That प्रपञ्चोपशमं and अद्वैतं are 2 crucial words which we take as श्रुतिप्रमाणं to establish that the universe ins मिथ्या. So, the unreality of the universe is primarily proved by श्रुतिप्रमाणं 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 मिथ्यापदार्थ alone can be negated. Thus,श्रुति is the primary प्रमाणं for प्रपञ्चमिथ्यात्वं. But in the 2nd chapter of MK, GPA wants to reinforce this message this message means, जाग्रत्प्रपञ्च मिथ्यात्वं he wants to reinforce by तर्कप्रमाण also. And even when we give तर्कप्रमाण we should note it is not primary प्रमाण. Primary प्रमाणं is श्रुति. तर्कप्रमाण 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 जाग्रत्प्रपञ्चः मिथ्या first reason given by Sankaracharya was दृश्यत्वात्स्वप्नप्रपञ्च 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,दृश्यत्वात्मिथ्या,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 श्लोकाआदौ अन्ते च यन्नास्ति 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? जाग्रत्प्रपञ्च; मिथ्याअनित्यत्वात् or आद्यन्तयोः अभावात्, अनित्यत्वात्. Like स्वप्नप्रपञ्चवत्, स्वप्नप्रपञ्चis also created and temporary. जाग्रत्प्रपञ्च 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 जाग्रत्प्रपञ्च is real. Whereas स्वप्नप्रपञ्चis 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. जाग्रत्प्रपञ्च 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 जाग्रत्प्रपञ्च from waker's angle. Which is understandable. And we study स्वप्नप्रपञ्च also from waker's angle. That is not correct. You have to study स्वप्नप्रपञ्च from dreamer's angle. Because waker doesn't experience स्वप्नप्रपञ्च. Now, I hope not. So, dreamer experiences स्वप्नप्रपञ्च 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. जाग्रत्वृत्तौ 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; जाग्रत्वृत्तौ 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 to accept जाग्रत्प्रपञ्च as unreal. Then what will Advaitin say.? In स्वप्न also you are not able to accept स्वप्नप्रपञ्च 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.

जाग्रत्वृत्तौ 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 पूर्वपक्ष is raising a very important note. After accepting our conclusion. What is our temporary accepting. पूर्वपक्ष will never accept. But temporarily accepting our conclusion he is raising the question. Our conclusion is जाग्रत्प्रपञ्च 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. जाग्रत्प्रपञ्च is मिथ्या. And जाग्रत्प्रपञ्च includes time and space. If everything is मिथ्या the projector of this जाग्रत्प्रपञ्च 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 जाग्रत्प्रपञ्च is the question. And the second one who experiences the जाग्रत्प्रपञ्च. This is the question. चोदकः आह | चोदकः means a पूर्वपक्षि. Literally it means a questioner चोदयति इति चोदकः कर्तृ व्युत्पत्ति. A questioner, a challenger, an opponent. A पूर्वपक्षि.

स्वप्नजाग्रत्स्थानयोर्भेदानां यदि वैतथ्यं कएतानर्बहिश्चेतः कल्पितान्बुध्यते। को वै तेषां विकल्पकः। स्मृतिज्ञानयोः कालम्बनमित्यभिप्रायः, न चेन्निरात्मवाद इष्टः ॥११॥

So स्वप्नजाग्रत्स्थानयोः भेदानां. भेदानां means पदार्थानां विषयाणां. Thing and being. स्वप्नजाग्रत्स्थानयोः वर्तमानानां which are located in स्वप्नावस्था and जाग्रतवस्था. Which are experienced in स्वप्न and जाग्रत्. यदि वैतथ्यं पूर्वपक्षि 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 जाग्रत्प्रपञ्च and स्वप्नप्रपञ्च. What? अन्तर्बहिश्चेतः 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 जाग्रत्प्रपञ्च. मिथ्या world inside the mind means स्वप्नप्रपञ्च. 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 them, 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 स्मृतिज्ञानयोः 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 जाग्रत्प्रपञ्च. जाग्रत्प्रपञ्च is indicated by the word ज्ञानं. स्वप्नप्रपञ्च 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 क्षणिकविज्ञानवादः. 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 वैतेषां विकल्पकः (भवति)? In fact, these questions the sequence must be reversed. First we should read कः विकल्पकः भवति: then कः बुध्यते. 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 श्लोका of माण्डूक्य.

कल्पयत्यात्मनात्मानमात्मादेवः स्वमायया । स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

So you can see GPA, started with तर्क, अनुमानम् etc. claiming logically, I can establish जाग्रत्प्रपञ्चः 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 तर्कप्रमाण. He quietly says वेदान्तनिश्चयः 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 वेदान्तप्रमाण. Therefore, without अपौरुषेयप्रमाणमज्ञानं मिथ्यात्वं can never be established. Therefore, he says वेदान्तनिश्चयः and what is वेदान्तनिश्चयः 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 चैतन्यरूप, तुरीयचैतन्यरूप आत्मा alone is projector. But if तुरीयं has to become a projector it will require an assistant. Because तुरीयं by itself is अव्यवहार्यं अवुपदेष्ट्यं it cannot do anything. And Therefore, the तुरीयं takes the help of 2 factors. To reject the 2 प्रपञ्च. And what are the 2 factors? मायाशक्ति and निद्राशक्तिः. So with मायाशक्ति it projects जाग्रत्प्रपञ्च. It means आत्मा with मायाशक्ति projects जाग्रत्प्रपञ्च. The same आत्मा, with निद्राशक्ति projects स्वप्नाप्रपञ्च. Not pure आत्मा. Pure आत्मा

cannot project anything. आत्मा with माया projects जाग्रत्, आत्मा with निद्रा projects स्वप्ना. Now the next question who is the experiencer? The same आत्मा only. And the same आत्मा when you say, the तुरीयात्मा, केवलचैतन्यं by itself cannot experience anything. आत्मा becomes experiencer with the कारणशरीरं सूक्ष्मशरीरं उपाधि शरीरत्रयं with the help of the शरीरत्रयं, the साक्षि चैतन्यं, the आत्मा experiences everything. So, with कारणशरीरं उपाधि it experiences सुषुप्ति. With सूक्ष्मशरीरं 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 स्वमात्मानमात्सादेव आत्मन्येव वक्ष्यमाणं भेदाकारं कल्पयति रज्ज्वादाविव सर्पादीन् स्वयमेव 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. जाग्रत्प्रपञ्च and स्वप्नाप्रपञ्च. आत्मा कल्पयति . आत्मा projects. And pure तुरीयं cannot do anything. And how can you say आत्मा projects? We say तुरीयं doesn't. But the तुरीयं with the माया उपाधि, तुरीयं is called तृतीय पाद with माया उपाधि or कारण आत्मा. Without माया it is अकारण तुरीयं. With माया it is कारण ईश्वरः. So देवः the one who is तुरीयं 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, स्वमायया with स्वयं स्वमायया. 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 स्वयं प्रकाशते इति देवः 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 crated. Therefore, how does he do स्वयंऐव? Without the requirement of any accessories? कल्पयति. And not only he creates बुध्यतेवेदान् the very same आत्मा experiences also. Through the corresponding उपाधि. Always उपाधि we should understand निरुपाधिक can never be an experiencer. So तान्बुध्यते भेदान्तद्वदेव. तद्वदेव means in the same way. In the same way means without requiring any accessories आत्मा experiences. एवं वेदान्तनिश्चयः 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 सुषुप्तिअवस्था 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. Thereforeबुध्यते. 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. अहंदेशकालअतीत तुरीय, चैतन्यंअस्मि. So न अन्य; अस्ति ; ज्ञानं स्मृतिआश्रयः other than this consciousness there is no अधिष्ठानं for ज्ञानं and स्मृति. जाग्रत् and स्वप्ना. न च निरास्पदे एव ज्ञानं स्मृति. We never join the शून्यवादि. Because शून्यवादि says they have no आस्पदं. We never आस्पद means अधिष्ठानं. So, jnana स्मृतिनिरास्पदे 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 ज्ञानन्व स्मृतिश्च ज्ञान स्मृतिनिरास्पदे is adjective to ज्ञानस्मृति predicative. Therefore, that is also स्त्रेलिङ्ग द्वि वचनं बह्व्रीहि. So निर्गतं आस्पदंयाभ्यां ते नस्मृती. वैनाशिकानाम इव वैनाशिका means buddhistic the शून्यवादि. So unlikethe शून्यवादि we don't say everything is शून्यं we say चैतन्यं is अधिष्ठानं what चैतन्यंnot क्षणिक चैतन्यं nitya चैतन्यं is अधिष्ठानं. Now Therefore, what is the bottom line? I, the observer am सत्यम्. The observed जाग्रत्प्रपञ्च is also मिथ्या. The observed स्वप्नाप्रपञ्च also is मिथ्या. We don't negate the utility of the प्रपञ्च. स्वप्नाप्रपञ्च 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 शान्तिः शान्तिः शान्तिः ॥

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