

॥ गौडपादीयकारिका ॥
वैतथ्याख्यं द्वितीयं प्रकरणम्

GAUDAPADA'S KARIKA

on MANDUKYA UPANISHAD

PART 2/4: Vaitathya Prakarana

*"The Unreality of the
Objective World"*

"THE SANDEEPANY EXPERIENCE"

TEXT
41.02

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

Text No.	TITLE OF TEXT	Text No.	TITLE OF TEXT
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse --)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
8	<i>Prashna Upanishad</i>	31	<i>Mukunda Mala (Bhakti Text)</i>
9	<i>Dhanyashtakam</i>	32	<i>Tapovan Shatkam</i>
10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
16	<i>"Bhoomaiva Sukham" Chand Up 7</i>	39	<i>Aparoksha Anubhuti (Meditation)</i>
17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>"Nataka Deepa" – Panchadasi 10</i>	41.2	<i>Mandukya Upanishad – 2/4</i>
19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
20	<i>Katha Upanishad</i>	43	<i>Shad Darshanaah</i>
21	<i>"Sara Sangrah" – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
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A NOTE ABOUT SANDEEPANY

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This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Author, 21st February 2020, the Sacred Maha Shivaratri Day

Om Namah Shivaaya!

Text
41.02



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GAUDAPADA'S KARIKA on MANDUKYA UPANISHAD

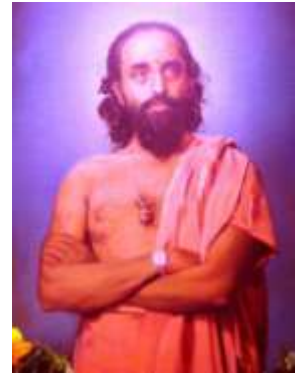
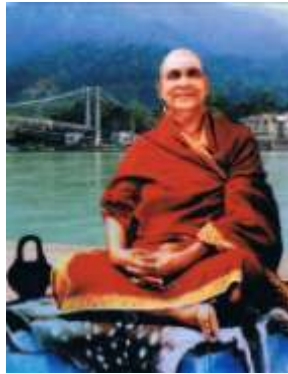
***PART 2/4: Vaitathya Prakarana –
“The Unreality of the Objective World”***

Reflections

by Swami Gurubhaktananda

*on the Series of 16 Lectures by Swami Advayanandaji
Acharyaji of the 15th Batch Vedanta Course,
at the Sandeepany Sadhanalaya, Powai, Mumbai.*

June 13th – July 7th, 2013



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

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Personal Dedication

1. To my Late Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Puja Sri Swami Vimalanandaji Maharaj (1932-2019)

the Late President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Puja Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

GAUDAPADA'S KARICA

***PART 2/4: Vaitathya Prakarana
– “The Unreality of the Objective World”***



LORD KRISHNA & RADHARANI

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वैतथ्याख्यं द्वितीयं प्रकरणम्

GAUDAPADA'S KARIKA

PART 2/4: VAITATHYA PRAKARANA (38 verses)

The UNREALITY of the Objective World

INTRODUCTION TO VAITATHYA PRAKARANA

The first Chapter ended with a firm assertion that all duality ceases when one realizes Brahman. This has, however, been said on the authority of the scriptures.

This Chapter adopts another means to arrive at the same Truth – it is the way of using pure logic and reasoning. This is considered to be another valid means or Pramana for acquiring knowledge. It is the Pramana called **Anumana**, meaning “*inference, deduction, logic*”. The big difference between what we are about to do and what scientists do in their experiments is that we use logic that is in consonance with the scriptures, Hence, our general direction will be to adhere to the scriptural guidelines.

Vaitathya means “*Unreality*”. [As a pronunciation guide for **Vaitathya**, the ‘t’ is close to ‘th’ in “*think*”; and the ‘th’ is close to the ‘th’ in “*pathetic*”. The three ‘a’s are like the ‘u’ in “*fun*”] This Prakarana takes up the topic of proving the Unreality of the world of objects with respect to the Absolute Truth. This is the first step. The next Prakarana, the Advaita Prakarana will then take up Reality itself and prove Its validity.



GAUDAPADA'S KARIKA – PART 2/4
Vaitathya Prakarana – “Unreality of the Objective World”

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Upanishadic Invocatory Prayer

From: Atharvana Veda

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुष्टुवाग्ंस्तनूभिः व्यशेम देवहितं यदायुः ।
 स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
 ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ōṃ bhadraṃ karṇēbhiḥ śruṇuyāma dēvā bhadraṃ paśyēmākṣabhīryajatrāḥ |
 sthiraīraṅgaistustuvāgṃsastanūbhiḥ vyaśēma dēvahitaṃ yadāyuh |
 svasti na indrō vṛddhaśravāḥ svasti naḥ pūṣā viśvavēdāḥ |
 svasti nastārksyō ariṣṭanēmīḥ svasti nō bṛhaspatirdadhātu |
 ॥ ōṃ śāntiḥ śāntiḥ śāntiḥ ॥

1	<i>om bhadram karnebhīh shrunuyaama devaah;</i>	Om. What is always auspicious, with our ears may we <u>hear</u> , O ye Gods.
2	<i>bhadram pashyema akshabhih yajatraah;</i>	What is always auspicious, may we <u>see</u> with our eyes , O Worshipful Ones.
3	<i>sthiraīh angaiḥ tushtu-vaagam sah;</i>	With our limbs hale and hearty, may we <u>live</u> offering our praises unto Thee.
4	<i>tanoobhih vyashema devahitam yad aayuh.</i>	With our body , may we live our <u>full lifespan</u> for the benefit of the Gods.

5	<i>swasti nah indrah vriddha-shravaah;</i>	May Indra , the ancient and famous, bless us!
6	<i>swasti nah pooshaa vishwa-vedaah;</i>	May the Sun (Pooshan), the all-knowing, bless us!
7	<i>swasti nah taarkshyah arishtanemih;</i>	May the Lord of Wind save us from all harm!
8	<i>swasti nah brihaspatih dadhaatu.</i>	May Brihaspati protect our spiritual wealth!
9	<i>om shantih! shantih! shantih!</i>	Om Peace, Peace, Peace!
9	<i>om shantih! shantih! shantih!</i>	Om Peace, Peace, Peace!



The Unreality of DREAMS

Karika Section 2.1: Verses 1-3 (3 No.)

Verse 2.1: *Dreams are an Unreality – Reasons 1 & 2*

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः । अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना	॥ १ ॥
vaitathyam sarvabhāvānām svapna āhurmanīṣiṇaḥ antaḥsthānāttu bhāvānām saṁvṛtatvēna hētonā	॥ 1 ॥

1	<i>vaitathyam sarva bhaavaanaam</i>	"Illusory are all <u>objects</u> of the world
2	<i>swapne aahuh maneeshinah;</i>	in a Dream ." This is declared by the wise, for:
3	<i>antah sthaanaat tu bhaavaanaam,</i>	i) they are located <u>within</u> the body; and
4	<i>samvritatvena hetunaa.</i>	ii) they are in a <u>confined space</u> ;

Verse 2.2: *Dreams are an Unreality – Reasons 3 & 4*

अदीर्घत्वाच्च कालस्य गत्वा देशान्न पश्यति । प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते	॥ २ ॥
adīrghatvācca kālasya gatvā dēśānna paśyati pratibuddhaśca vai sarvastasmindēśē na vidyatē	॥ 2 ॥

5	<i>Adeerghatvaat cha kaalasya,</i>	iii) on account of the <u>shortness of time</u>
6	<i>gatvaa deshaan na pashyati;</i>	one cannot go and see the <u>dream places</u> ;
7	<i>pratibuddhah cha sarvah vai,</i>	iv) nor indeed does he, on waking up,
8	<i>tasmin deshe na vidyate.</i>	find himself in all those <u>dream places</u> .

1-2 The four reasons for declaring the falsity of dreams are:

3 i) The objects of the world are within, not in the world out there. If they were real, they will be there in the world. But they are not there; they are in our mind.

4 ii) The Bhashya gives the example of elephants and mountains which appear in dream; surely such huge objects cannot have the space to exist inside the body! The fine, minute space within the nerve channels cannot accommodate these huge objects. Hence, their appearance in dream must be false or unreal.

5-6 iii) In dream one can go to and see any place in an instant; in reality, this would require travel time; it cannot be done in an instant. Hence the dream-place must be unreal.

7-8 iv) One may dream of being in a far-away place. However, the instant he gets up, he finds himself, not in the far-away place, but in his bed! He could not possibly have returned to his bed in such a short instant of time.

Both movements, going to and returning from, are not possible in the time available for them. For this reason, dream places must surely exist in the realm of Unreality.

Verse 2.3: Dreams are an Unreality – Reason “5”!

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् । वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम्	॥ ३ ॥
abhāvaśca rathādinām śrūyatē nyāyapūrvakam vaitathyam tēna vai prāptam svapna āhuḥ prakāśitam	3

1	<i>abhaavah cha ratha aadeenaam,</i>	<i>The non-existence of the dream chariots, etc,</i>
2	<i>shrooyate nyaaya poorvakam;</i>	<i>is declared by Shruti with full <u>support of logic</u>;</i>
3	<i>vaitathyam tena vai praaptam,</i>	<i>Also, established by logic is the unreality of objects</i>
4	<i>swapne aahuh prakaashitam.</i>	<i>seen in dream. Men of authority make this claim.</i>

Now the fifth reason is given. What is it? It is a faultless reason: **Men of authority**, those who have practised intense austerities and have the direct realisation of Truth, they have said so. That, too, has to be considered as a reason.

Many children may argue over how clouds are formed. Nobody can say with any credibility what the truth is. Along comes an experienced Geography teacher who explains to them exactly how cloud formation takes place. His single opinion counts more than the hundreds of ways suggested by the children. That is the reason given in this verse – *the wise ones say so*. What is more authoritative than that?

We note two technical terms in this verse: **Praaptam** is a deduction using logic; and **Prakaashitam** is an authoritative declaration. The former could be faulty; the latter is a certainty.

A detailed logical deduction appears in the *Brihadaranyaka Upanishad* (IV, iii, 10) using Nyaya Poorvakam, which establishes the unreality of dreams. What else is needed?

This reason (No 5) is scriptural authority. It may not be a reason like the previous four, but it carries more weight than all of them put together!



Waking & Dream Compared

Karika Section 2.2: Verses 4-11 (8 No.)

THIS SECTION SETS UP the foundation for the discussion that follows in the rest of this Prakarana. We have already had five reasons to establish that dreams are unreal. They were all based on common experience in the realm of the senses and mind. The main objective of this Section is to establish the Unreality of the waking state, too.

This is never possible through the mind and senses; every sense of ours tells us that they are as real as anything real can be. The only route possible for Sri Gaudapadacharyaji is to take us via the intellect and make use of sheer logic. That is what we do in these verses. It is necessary that we first understand the principle of logic upon which they are based. In Nyaya Shastra, the principle is termed “**Paraartha Anumaana**”. That is where we begin . . .

THE “PARAARTHA ANUMAANA” PROCESS OF LOGIC

The Five-Step Analytical Process:

1. Pratijna: This is the proposition to be established; it is what we set out to prove.
2. Hetu: the grounds or reason against which the proposition is to be tested;
3. Drishtanta: the illustration; this is a known example from which the Hetu arose;
4. Hetu Upanaya: is the relationship between Hetu, Drishtanta and Pratijna;
5. Nigamanam: the conclusion which confirms that the Pratijna is established.

Example of “Fire on the Mountain”:

1. Proposition: “There is a fire on the mountain.”
2. Reason: “I see smoke on the mountain, and infer there is fire.”
3. Illustration: “Experience tells me that where there is smoke there is a fire; I have seen fire in the kitchen and it produced smoke.”
4. Relationship: “The *smoke* is seen on the mountain; it reminds me of the smoke I saw in the kitchen, caused by *fire*; therefore, I presume fire to be on the mountain.”
5. Conclusion: “For the above reason, I deduce there is fire on the mountain.”

Application to “Dream and Waking States”:

- 1 Pratijna: “The objects seen in the waking state are unreal.”
2. Hetu: “The objects are being perceived.”
3. Drishtanta: “It is the same as in dream – the objects there are also perceived.”
4. Hetu Upanaya: “The waking state objects are *seen*; dream objects are also *seen*; dream objects are known to be *unreal*; so I conclude that waking objects are also unreal.”
5. Nigamanam: “Therefore, the objects seen in the waking state are also unreal.”

Verse 2.4: Objects are Perceived in Both States

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् । यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते	॥ ४ ॥
antaḥsthānāttu bhēdānām tasmājjāgaritē smṛtam yathā tatra tathā svapnē saṁvṛtatvēna bhidyatē	॥ 4 ॥

The **bold** words in the transliteration are only to link us to verse 2.1 and to “dream state objects”. They are not to be taken literally but only to tell us that dream objects are being referred to.

1	antah sthaanaat tu bhedaanaam,	The different <u>objects perceived</u> in dream are <u>false</u> ;
2	tasmaat jaagarite smritam;	so, those <u>perceived</u> in waking are also just as <u>false</u> .
3	yathaa tatra tathaa swapne,	What is true for <u>dream</u> , is true for the <u>waking</u> ,
4	samvritatvena bhidyate.	in spite of the fact that the objects differ.

An Introduction to the Analysis

1-2 The most important fact in the logical analysis is that we are perceiving the objects in both states, the waking and dream. The objects are considered false in dream not because they are seen within the mind, but because they are simply ‘seen’.

3 If they can be considered false in dream, then why should they not be considered false in the waking also?

4 It matters little what the objects are; how we evaluate their utility; how different they are to each other; or even where and when we experience them. All that matters is that they are ‘**Seen**’. That is sufficient, in Nyaya logic, to prove their Unreality or falsity! Let us take a look at this statement.

Correlation with “Drig-Drishya Viveka”

It comes from *Drig-Drishya Viveka* (Text 13) where Sri Vidyananyaji drums it into our minds that the seer and the seen are different; that the Seer is inside and the seen is outside; that the Seer has a higher status than the seen; and that the Seer is always one, while the seen can be many. Therefore, it is perfectly logical to accept that the seen depends entirely on the Seer for its existence. We are told in that text that there are several Seer-seen relationships:

- i) when the objects are the ‘seen’, the senses are their ‘seer’;
- ii) when the senses are the ‘seen’, the mind is their ‘seer’;
- iii) when the mind is the ‘seen’, the inner Witness is its ‘Seer’.

The Witness is the Atman and is the ultimate Seer. It cannot be seen by anything else. That is the point that this verse is building up towards. At present we are only taking the mind as the seer. As long as the objects in the waking and dream states are ‘seen’, they have to be considered to be unreal. There need be no other reason to prove their Unreality. The how, why, what and where of objects do not matter at all! They do not come into the equation. If we can grasp this crucial point, the rest becomes easy.

The following is how the Bhashyakara, Sri Shankaracharyaji, explores the verse in the light of the “**Paraartha Anumaana**” of the Nayayikas (followers of Nyaya):

1. Pratijna: The major proposition is to establish the Unreality of objects seen in the waking state.
2. Hetu: This is the term “being perceived or seen”.
3. Drishtanta: The illustration is “like an object seen in dream”.
4. Upanaya: The assertion is **Yathaa Tatra Svapne**, “just as there in a dream” the objects are false, **Tatha Jaagarite**, “so also there in the waking state” objects are false.
5. Nigamanam: The conclusion is **Tasmaat Jaaagarite Smritam**, “therefore, falsity is admitted of objects in the waking state as well.”

The differences between the objects in dream and objects in waking are immaterial. Dream objects are **Antah Sthaanaat**, “confined within”; and **Samvritatvena**, “incompatibility of space”. Despite these differences, the similarity between them is that both are perceived, and for that reason alone both are unreal.

Verse 2.5: *Two Similarities of Waking and Dream States*

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः । भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना	॥ ५ ॥
svapnajāgaritasthānē hyēkamāhurmanīṣiṇaḥ bhēdānāṁ hi samatvēna prasiddhēnaiva hētunā	5

1	<i>Swapna jaagarita sthaane,</i>	<i>Of the waking and the dream states,</i>
2	<i>hi ekam aahuh maneeshinah;</i>	<i>the wise persons speak of their sameness;</i>
3	<i>bhedaanaam hi samatvena,</i>	<i>i) because of the similarity of <u>diversity</u>, and</i>
4	<i>prasiddhena eva hetunaa.</i>	<i>ii) on the well-known grounds <u>already described</u>.</i>

1-2 We are rapidly moving towards the conclusion that the waking and dream states are so similar that they can be considered philosophically to be the same.

This verse prepares us for the sweeping deduction that is to be made in the next verse. The two facts upon which that deduction is made are laid out here. They are:

3 i) In waking and dream experiences, the objects are similar with respect to their diversity. Both, dream and waking objects have diversity. Diversity itself is a conclusive proof of their Unreality, because Reality can only be one.

The diversity is also very suggestive of another similarity between dream and waking. Diversity is the nature of Samsara. There are many temptations offered by this world to thrill our senses. Invariably, it is the diversity that attracts us to our own detriment. The diversity also signifies our helplessness in extricating ourselves out of the clutches of the world. The only way that we can do so is by coming under the shelter of a saintly soul who can guide us out of the net of Samsara.

4 ii) In waking and dream, the objects are SEEN. This refers to the “Seer-seen” argument already described in the previous verse.

We have now been well primed to receive the conclusion stated in the next verse . . .

Verse 2.6: The Unreality of the Waking State

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥ वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः	॥ ६ ॥
ādāvantē ca yannāsti vartamānē:'pi tattathā vitathaiḥ sadṛśāḥ santō:'vitathā iva lakṣitāḥ	6

1	<i>Aadau ante cha yat na asti,</i>	<i>i) That which is non-existing in the beginning and end,</i>
2	<i>vartamaane api tat tathaa;</i>	<i>is necessarily the same even in the <u>middle</u>.</i>
3	<i>vitathaiḥ sadṛśaah santah,</i>	<i>ii) Objects are illusions if they are “seen”;</i>
4	<i>avitathaah iva lakshitaah.</i>	<i>yet, they are regarded as though they are Real.</i>

The Unreality of the waking state is proved here, giving two reasons.

1-2 i) Non-existence: Firstly, the objects do not exist before birth and after their destruction; for this reason they cannot be real in between as well. Besides, the waking state in which they are experienced itself comes and goes, so it also is unreal!

3 ii) Perceived: The other reason for the Unreality is the fact that the waking objects are ‘seen’. That indicates that there is a ‘seer’ who is seeing them. The seer has to have a higher reality than the seen. Thus the objects seen in waking cannot be Real.

4 And yet, strangely, the objects and the waking state are both regarded as being real. This is due to ignorance of the Real, which is so well hidden by ignorance.

The next verse is motivated by the following objection from the Poorvapakshi:

Objection 1: Waking state Objects Fulfill a Purpose.

Poorvapakshi: How can we say that the waking state is false? Objects like food, drink and vehicles are seen to fulfill a purpose – food appeases hunger, drink quenches thirst and vehicles enable us to move around. Dream objects have no such utility.

Verse 2.7: Utility is No Proof of Reality

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते । तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः	॥ ७ ॥
saprayōjanatā tēṣāṃ svapnē vipratipadyatē tasmādādyantavattvēna mithyaiva khalu tē smṛtāḥ	7

1	<i>saprayojanataa teshaam,</i>	<i>The utility of the objects in the <u>waking</u> state</i>
2	<i>swapne vipratipadyate;</i>	<i>is contradicted in the <u>dream</u> state.</i>
3	<i>tasmaat aadi antavat twena,</i>	<i>Besides, they have a beginning and an end;</i>
4	<i>mithyaa eva khalu te smritaah.</i>	<i>hence they have to be considered as unreal.</i>

1-2 Mere Utility is no indication of the Reality of objects. The whole world can be full of very useful items, but that does not entitle them to be called Real. Besides these so-called utilitarian objects have two defects in them:

i) **Contradictions in Utility:** The Bhashya explains this as follows: A person may have satisfied his hunger and thirst in the waking state, but as soon as he goes to sleep, he may dream that he is hungry and thirsty. So the waking state experience is contradicted in dream. Alternatively, the opposite can be true: a man may get full satisfaction in dream from eating and drinking, but on waking he feels hungry and thirsty. Thus objects in waking are contradicted in dream, and vice versa.

3 ii) Impermanence: “they have a beginning and an end”. The Unreality proven in the previous verse implies that the object is impermanent, which makes it defective quite apart from its Unreality. The defect here is that if it was not there, and is not going to be there, then its is-ness, too, is only temporary. It is impermanent. Its utility is temporary.

4 Hence, it is quite correct to say that the waking state should be held to be unreal. The next verse is also motivated by an objection from the Poorvapakshi:

Objection 2: Dream Objects are Very Odd.

Poorvapakshi: Waking state cannot be declared false on the grounds of similarity to dream. Indeed, the two are very dissimilar. In dream we can have 8 hands, and we can have elephants with 4 tusks. These are clearly not possible in the waking experience.

Answer: The oddity of objects does not make them more unreal; nor the uniformity of objects make them more Real. This is seen in the next verse . . .

Verse 2.8: Predictability is No Proof of Reality

अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् । तान्यं प्रेक्षते गत्वा यथैवेह सुशिक्षितः	॥ ८ ॥
apūrvam sthānidharmō hi yathā svarganivāsinām tānyam prēkṣatē gatvā yathāivēha suśikṣitaḥ	8

1	<i>apoorvam sthaani dharmah hi,</i>	<i>What you see as unique is ordinary in its <u>own</u> realm;</i>
2	<i>yathaa swarga nivaasinaam;</i>	<i>as dwellers in <u>heaven</u> have their own uniqueness.</i>
3	<i>Taan ayam prekshate gatvaa,</i>	<i>They experience this uniqueness only by going there;</i>
4	<i>yathaa eva iha sushikshitah.</i>	<i>why, even <u>here itself</u> there are unique experiences!</i>

All the loopholes for a case for Reality of the waking state are being closed one by one. If, indeed, the waking state is unreal, there can be no loophole to claim any Reality for it. An untruth cannot become a truth through the device of a “loophole”. So there is no danger at all for the Vedantin’s theory if his theory is sound.

The objection stands well overruled by the Vedantin’s sound argument:

1 Every realm of reality has its own uniqueness, its own queer characteristics which differentiate it from other realms. Dream will have features which differentiate it from waking.

2 Similarly, heaven will have some features which differentiate it from earth. For instance, one can live without a body in heaven. One can have eternal youth in heaven, Such things are not possible on earth. Yet, heaven and earth are both similar in other aspects: both are ephemeral and therefore unreal.

3 The experiences of each realm of reality can be had only by going into those realms. The unique experiences of dream can be had only in dream. Every state has its own peculiarities. Objects may be dissimilar with respect to those features, but with respect to being unreal, there is similarity based on both being ephemeral.

4 Here we see how thorough Sri Gaudapadacharyaji is in applying his relentless logic: He tells us that even here on our own planet earth, there are places one can go to and enjoy unique experiences. A day at the seaside can be enjoyed only going to the coast. The experience of listening to saints and sages can be had only by being in their company.

Eternal vs. Ephemeral

Indeed, it boils down to one very solid determining factor: The litmus test of Reality is **eternality**. The litmus test of Unreality is **ephemerality**.

We are prone to give reality to the waking experience purely because of being used to it; we find it to be a better dream! The ‘waking’ dream should be punished because it is the cause of the ‘dream’ dream! The ‘seen’-ness of both states is the same. That is sufficient reason to declare the waking state false.

Gaudapadacharyaji is not questioning the purposefulness or uselessness of objects, but asking whether they are eternal or not. Similarly, he does not look at how odd or ordinary an object is, but how ephemeral it is. He is only concerned with whether something is eternal or ephemeral. Based on the answer he gets, he decides its Reality or Unreality.

Oddity is also not a reasonable ground to prove that a thing is unreal. Does a nose become any less real if it is pointed? Thus it is shown that purposefulness and oddity are flimsy arguments to prove the Reality or Unreality of objects.

Verse 2.9: *The “Inner & Outer Consciousness” Within Dream*

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोऽगृहीतं सदृष्टं वैतथ्यमेतयोः	॥ ९ ॥
svapnavṛttāvapi tvantaścētasā kalpitaṁ tvasat bahiścētōgrhītaṁ saddṛṣṭaṁ vaitathyamētayōḥ	9

1	<i>Swapna vrittau api tu antah,</i>	<i>Even in the dream state itself, that which the <u>inner</u></i>
2	<i>chetasaa kalpitam tu asat;</i>	<i>consciousness dreams is considered to be <u>unreal</u>;</i>
3	<i>bahih cheetah griheetam sat,</i>	<i>while that of outer consciousness is deemed <u>real</u>.</i>
4	<i>drishtam vaitathyam etayoh.</i>	<i>But their “<u>seen</u>”-ness makes them both unreal.</i>

Here we take an unusual look at the **dream experiences**. Gaudapadaji actually dissects them and differentiates them into two categories, the inner and outer. And in the process he produces something stunningly original.

The argument of dream being uniquely “odd” was dealt with by a blow in the previous verse. That was a case of seeing a dream from the waker’s point of view. Now we have a similar case that arises about dream experiences from the dreamer’s point of view. We can stand aghast as we see the breathtaking penetration of Sri Gaudapada’s intellect! And he demolishes this argument also with the greatest of ease.

Two Categories of Dreams

Who would think of separating dreams into these two categories! Gaudapada does just that, to teach us something very special about dreams.

1-2 There are dreams which, so to speak, have dreams within them. These sub-dreams can be said to be unreal with respect to the main dream. The dreamer himself places them in the category of being unreal. They are attributed to the “inner consciousness” of the dreamer.

3 The ordinary dream is then looked upon by the dreamer as coming from his “outer consciousness”, and so it is given the status of being real – at least more real than the ‘dream within the dream’. This is an assessment coming purely from the dreamer himself.

In fact, when he gets up from the main dream, both these dreams are actually seen to be false. It is interesting to note that the illusion of “true” and “false” exists even within a dream which is false. How fascinating must it be to have a mind like Sri Gaudapadacharyaji!

4 The Vedantin in him comes along and has his own say in the matter. He is ruthlessly observant of what he sees. To him both categories of dreams – the main dream as well as the sub-dream – are merely perceptions of the dreamer. They are both ‘**seen**’, and so, both are classified as being unreal, much to the dismay of the dreamer.

Now we prepare ourselves for the same analysis in the waking state . . .

Verse 2.10: *The “Inner & Outer Consciousness” Within Waking*

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिश्चेतोगृहीतं सद्युक्तं वैतथ्यमेतयोः	॥ १० ॥
jāgradvṛttāvapi tvantaścētasā kalpitam tvasat bahiścētōgṛhītaṁ sadyuktaṁ vaitathyamētayōḥ	10

1	<i>Jaagrat vrittau api tu antah,</i>	<i>Even in the waking state itself, that which the <u>inner</u></i>
2	<i>chetasaa kalpitam tu asat;</i>	<i>consciousness imagines is considered to be <u>unreal</u>;</i>
3	<i>bahih cheetah griheetam sat,</i>	<i>while that of outer consciousness is deemed <u>real</u>.</i>
4	<i>yuktaṁ vaitathyam etayoh.</i>	<i>But on “<u>logical grounds</u>” both are said to unreal.</i>

Sri Gaudapadacharyaji takes the above analysis of dream experiences into the waking state. As extraordinary as it was to apply it to dream, it is even more extraordinary when it is applied to the waking state. We shall see its real value now.

1-2 In words that are near identical to the previous verse, the whole analysis shifts to the stage of the waking state. Naturally, the waker considers whatever is being imagined in his mind, i.e. in his “inner consciousness”, as being just a dream, and therefore he has no problem designating it to be unreal. This is something that all of us are used to doing daily.

3 The same waker considers his waking experience, i.e. the experience of his “outer consciousness”, to be true, as being real to him. And why should’nt he when he is in a fully awake condition, in a conscious state, with all his senses alive and bringing in real information to him? He has no reason to distrust his senses. Again, this is our daily waking experience. We do not doubt it for a moment.

But Sri Gaudapadaji is about to spring a big surprise upon us . . .

4 Using the logic of the previous verse, he declares that both these experiences of the waker, i.e. his “inner consciousness” imagination as well as his “outer consciousness” sense experience, can logically be taken to be unreal – for no other reason than that which applied to the previous verse – that they are both ‘seen’ by the waker, and so, both are classified as being unreal, much to the astonishment of you and I, the wakers!

Although in both the cases analysed we considered only the ‘seen-ness’ of the experiences to classify them as unreal, there is in addition the second reason of ‘impermanency’, that they have a start and an end, which equally places them in the category of being unreal.

We are stumped. This logic is indisputable, however much we may want to discard it on the grounds of retaining the sanity of our waking state experiences. The logic is based purely on the similarity of the dual experiences in both the dream as well as the waking states. The reality attributed to the experiences of the “outer consciousness” in both cases is an illogical conclusion – it is only apparent, only relative, and only because we take this world to be so real!

Verse 2.11: *Who is their Cognizer and Support?*

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि । क एतान्बुध्यते भेदान् को वै तेषां विकल्पकः	॥ ११ ॥
ubhayōrapi vaitathyaṁ bhēdānāṁ sthānayōryadi ka ētānbudhyatē bhēdān kō vai tēṣāṁ vikalpakah	॥ 11 ॥

1.	<i>Ubhayoh api vaitathyam,</i>	<i>That both states are illusory – if this is accepted</i>
2.	<i>bhedaanaam sthaanayoh yadi;</i>	<i>for the objects cognized in dream and waking,</i>
3.	<i>kah etaan budhyate bhedaan,</i>	<i>then who is the cogniser of these objects?</i>
4.	<i>kah vai teshaam vikalpakah.</i>	<i>And who is the creator of these imaginations?</i>

The Poorvapakshi (i.e. you and I), seeing the clear possibility of a hopeless situation where both waking and dream are unreal, becomes desperate to know what is the truth behind the waking world of objects and the dream world of imaginations.

1-2 This verse is addressed by him to the Vedantin.

3-4 Who is the cognizer of what is known? There has to be an *experiencer* and a rememberer otherwise all these deductions are useless. Are we heading back to the scenario where there is non-existence alone at the root of this creation? *Who is it that supports all knowledge and memory?* There has to be ‘Somebody’. Is that ‘somebody’ a ‘Nobody’? Essentially what is troubling the Poorvapakshi is, “If all this is Unreality, then what is the Reality? What else is there that can be given the name Reality?”

These puzzling questions are answered in the next Section . . .



The Role of IMAGINATION

Karika Section 2.3: Verses 12-19 (8 No.)

Verse 2.12: *The Imaginer – One's Own Self!*

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया
स एव बुध्यते भेदानिति वेदान्तनिश्चयः

॥ १२ ॥

kalpayatyātmanā:'tmānamātmā dēvaḥ svamāyayā
sa ēva budhyatē bhēdāniti vēdāntaniścayaḥ

॥ 12 ॥

1	<i>Kalpayati aatmanaa aatmaanam,</i>	<i>Itself, through Itself, is <u>imagined</u> by</i>
2	<i>aatmaa devah swa-maayayaa;</i>	<i>the self-luminous Self, through its own <u>Maya</u>.</i>
3	<i>sah eva budhyate bhedaan,</i>	<i>The Self Itself <u>cognizes</u> the objects.</i>
4	<i>iti vedaanta nishchayah.</i>	<i>This is the definite <u>conclusion</u> of Vedanta.</i>

The Context of the Reply

4 Vedanta: In this context, the reference is to “*the Shruti*”, the scriptures. The overall context of this reply is: However much we base our conclusions on logic, we have to bear in mind that the ultimate authority on such matters lies with the Shruti. The scriptures have the final say. Logic is governed by the facts available at a particular time. As new facts emerge, the deduction of logic also gets adjusted to accommodate them. This is the principle upon which growth in science rests.

In spiritual science, we can never be assured that we have all the facts. Hence, logic, as helpful as it is, cannot guarantee a ‘true’ answer. That ultimate answer has to come from the scriptures. At best logic can tell us that it (logic) is not contradicted. If logic is contradicted, then it means either that there is no possibility of such a conclusion, or that all the facts have not been taken into account as yet.

The scriptures approve the following deduction. Logic also finds this to be the only possibility.

Reply: “The Self Cognises”

1-3 The Self, being the only Reality in this non-dual philosophy, is said to “illuminate Itself, through Itself, by Its own power of Maya. “Itself” has very broad parameters. Because it is Non-dual, the Self in the intellect cognises the Self in the objects.

Vedanta is thus proposing a view by which the Truth, the Self, is both *transcendent* (beyond creation) and *immanent* (in the very heart of creation).

Whether or not this is accepted by other schools, Vedanta firmly holds this out as its ultimate conclusion. In particular, this answer stands in direct conflict with the school of the Nihilists, who say that Non-existence is at the root of creation.

Verse 2.13: How Does Self “Imagine Itself”?

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।
नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः

॥ १३ ॥

vikarōtyaparānbhāvānantaścittē vyavasthitān |
niyatāṁśca bahiścitta ēvaṁ kalpayatē prabhuḥ

॥ 13 ॥

1	<i>Vikaroti aparaan bhaavaan,</i>	<i>Diversification of mundane objects occurs as follows:</i>
2	<i>antah chitte vyavasthitaan;</i>	<i>i) within the mind, as existing desires and imaginations;</i>
3	<i>niyataan cha bahih chittah,</i>	<i>ii) outside by the outward mind as well-defined objects.</i>
4	<i>evam kalpayate prabhuh.</i>	<i>In this way, the Self (as Lord) “imagines Itself”.</i>

The practical manner in which the Self imagines Itself, using the power of His Maya, is now being described. We are given a glimpse of how creation of objects takes place.

The all-important overall objective of Sri Gaudapadaji is to prove that the external world is as unreal as dream. This has to be kept in mind at all times throughout this Prakarana. Every wave of Sri Gaudapadaji’s thought has this sole purpose in mind.

1 Vikaroti: “manifests diversely”. The process is termed diversification. Elsewhere in Vedantic texts, the more common term is **Vikshepa** or projection. Two phases of this process are identified:

- i) The internal or subtle diversification, occurring within the mind; and
- ii) The external or gross diversification, that produces the external objects.

You may have guessed already the strategy that Sri Gaudapadaji has in mind. The ideas of “inner consciousness” and “outer consciousness” of the previous section are still fresh in our mind. Does not this ‘internal’ and ‘external’ manifestation sound frightfully similar? We can expect anything to come our way when we are in Gaudapadaji’s company.

2 Antah Chitte: This is in the mind. Impressions and tendencies called Vasanas or latent desires are formed in the mind. They diversify at the mental level in the form of numerous desires, plans, concepts, ideas, etc. This represents the internal diversification.

3 Bahih Chittah: This is outside the mind. Gross, well-defined objects or things are manifested in the external world. They diversify at the gross level in the form of sense objects produced to satisfy our desires. This requires many resources to be put together amidst much activity. This represents the external diversification.

The above two processes can be thought of as phases, one following the other, just as design follows construction. But that is not what Sri Gaudapadaji has in mind. He is thinking along the lines of these two being diversifications in their own realms, and in their own right, independent of each other. Just as dream and waking are quite independent of each other, so are these internal and external diversifications independent of each other.

4 Kalpayate Prabhuḥ: “The Self imagines”. This is the objective the verse has in mind. It wanted to show us how the Self (the Lord) goes about His business of imagining the diversification process. Diversification is only another term for Creation. This is how the Self imagines Itself – both internally and externally. He projects it all out of Himself!

But of what significance is all this? The next verse carries the surprise we expected:

Verse 2.14: “The Time Frames are Different”

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ॥ कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः	॥ १४ ॥
cittakālā hi yē:'ntastu dvayakālāśca yē bahiḥ ॥ kalpitā ēva tē sarvē viśēṣō nānyahētukaḥ	॥ 14 ॥

1	<i>Chitta kaalaah hi ye antah tu,</i>	<i>What is internal exists as long as its <u>thought</u> lasts,</i>
2	<i>dvaya kaalaah cha ye bahih;</i>	<i>but what is external exists between <u>two points of time</u>.</i>
3	<i>kalpitaah eva te sarve,</i>	<i>Reply: These are all just fanciful <u>imaginations</u> only.</i>
4	<i>visheshah na anya hetukah.</i>	<i>Their distinction has no cause other than pure fancy!</i>

The power of single-minded focus on the overall objective during any intellectual analysis is seen in this verse. We see this faculty developed to perfection in Sri Gaudapadaji. All that he has in mind is how to prove the world to be unreal! Of course, that is the theme of this Prakarana. We cannot blame him for sticking to his task with such assiduity; we can only admire him for it.

Sri Gaudapadaji wants to show us that the diversifications, whether internal or external, are both purely dependent on imagination. That is what he is out to prove. To prevent him from succeeding, there are objectors who would say that the projections of desires, etc, inside the mind are of a totally different nature to those projected outside in the world. How can the two be placed in the same basket?

This verse sees Sri Gaudapadaji doggedly splitting hairs with these objectors . . .

Chitta-Kala and Dvaya-Kala:

The “Time Frame” which applies to the internal is different from that which applies to the external realm of activity. This is one distinction between the two which the objectors bring forward to stop Sri Gaudapada in his tracks. Their argument is quite clever, and it is well and fairly presented here by Sri Gaudapadaji himself.

The two distinct time frames are:

1 i) Chitta-Kaala: The internal or mind realm is a realm of thought. These thoughts are mainly desires, feelings, determinations, imaginations, and so on. They have a time-span which lasts as long as the thought lasts. This is called Subjective Time. For example, as long as there is a desire for a particular object, that desire-thought will be there in the mind. When the desire is fulfilled it marks the end of that thought. This is what is meant by Chitta-Kala, or “mind time”.

2 ii) Dvaya-Kaala: This time is what we normally refer to as “clock time”. It is required for functioning in the relative world, for organizing resources in the external field. It is called Objective Time. It is characterized by a beginning and an end, i.e. “two points of time.” These times are mutually determined by the event that is being organized.

In the Bhashya, Sri Shankaracharyaji adds another dimension to this time frame. He does not see it as we have just described it above. The example he gives is of milking a cow while the owner stands by. The owner stands there as long as the milking is done, and the cow is milked as long as the owner stands there. In this example the duration of the milking

is *mutually dependent* on both the owner and the cow. The duration is governed by a beginning and an end: As soon as owner and cow come together, the milking begins. The end is a bit tricky. Who outdoes who? Does the cow give in first or does the owner lose his patience and walk away? Neither. When the udder runs dry, the milking has to end. The udder has the final say. It holds the final whistle!

Actually, Sri Shankaracharyaji's example is quite brilliant. It shows that neither the owner nor the cow has the end of the milking in their control. The udder holds the key. When this example is extended to apply to an external activity, it brings an uncertainty of duration to every activity. No one can predict what will happen to an activity. Who can determine with certainty when it is going to begin and when it is going to end?

3 This uncertainty is exactly what makes the activity no different from a dream. All dreams have an uncertain time frame. Who can say when desires are going to end? How can it ever be predicted when thoughts will die off? Thus the end of dreams are totally uncertain. The whistle lies in the hands of the alarm clock! That is, when the dreamer gets up from his dream.

In Sri Gaudapadaji's words, "These are all sheer imaginations only."

4 The conclusion we come to about all internal and external diversifications is that they are "all imaginations only". There is no difference at all between internal and external diversifications. Sri Gaudapadaji's logic is once again indisputable. The whole projected world – call it "*diversified world*" in Sri Gaudapadaji's terminology – is simply Unreality!

We have been rudely awakened to the Unreality of the world yet again. But, here's hope for us once more – there is another objector at Sri Gaudapadaji's door, and he seems confident that he can turn the tables on the Master Vedantin. If he succeeds – then we can have our "real world" back again!

Verse 2.15: *"The Appearance is Totally Different"*

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः । कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे	॥ १५ ॥
avyaktā ēva yē:'ntastu sphuṭā ēva ca yē bahiḥ kalpitā ēva tē sarvē viśēṣastvindriyāntarē	॥ 15 ॥

1.	<i>Avyaktaah eva ye antah tu,</i>	<i>Those objects inside the mind appear <u>indistinct</u>,</i>
2.	<i>sphutaah eva cha ye bahih;</i>	<i>and those outside appear <u>vivid</u> –</i>
3.	<i>kalpitaah eva te sarve,</i>	<i>Reply: These are all just fanciful imaginations only.</i>
4.	<i>visheshah tu indriya antare.</i>	<i>Their distinction is traced to the sense organs.</i>

Just when the victory seemed certain for Sri Gaudapadaji, the objector walks in to stop his celebration. He has what he thinks is a "fool-proof" case. It centres around the **Appearance** of the diversifications. We are comparing the appearance of *internal thoughts* on the one hand, to the appearance of *external objects* on the other. There is a point of distinction between them. That is what the objector is going to use as his weapon to defeat Sri Gaudapadaji's theory of the world's Unreality. Let us examine his point:

The Appearance of Thoughts & Objects

1 We know that when we see imaginary objects, they are quite hazy as they are creations of our thoughts from internal memory. Memory is not always reliable; hence thoughts dependent on them can be rather unreliable, or fuzzy, unclear, inaccurate and with a lot of imagination added to it.

2 In contrast to this haziness within, the objects we see outside have a more solid and distinct appearance as they are actually being seen by the senses. There is a certainty about their appearance that no one can deny. It is there for all to see and judge for themselves.

This difference between the two appearances, argues the objector, entitles them to be treated as opposed to each other. If dreams are considered to unreal, then surely the external objects have to be considered as real in comparison to them.

The Reply from the Vedantin

3-4 “The difference in appearance, argues Sri Gaudapadaji, is not because of any intrinsic difference in the two categories of objects. It is due entirely to the sense organs’ involvement in the case of external objects; and no sense organs involved in the case of the internal thoughts. The sense organs are the instruments that perceive the thoughts or objects as either hazy or clear. That does not tell us anything about the thoughts or objects themselves. You are judging the book by its cover.

“So, my point about the Unreality of both thoughts and objects, still stands. Your argument does not cut ice in the matter at all. Your argument merely casts doubts on the senses, not on what they perceive. The appearance of a thing, be it a thought or an object, is no measure of its reality. Objects do not become real or unreal merely because of their appearance.”

Sri Gaudapadaji is once again compelled to repeat his words, “These are all sheer imaginations only. Do not give them any importance. Stick to the essentials.”

The last two verses have done wonders to strengthen the proposition of Sri Gaudapadaji; the Poorvapaksi has failed miserably in his attempt. His theories have proved to be insufficient grounds to declare the waking state as Real.

These factors do not alter the basic fact that these objects are imaginary and unreal. The Unreality is attributed to them because they are ephemeral, not for any other reason. Thus the conclusion still stands: *Things of the waking state are as much a creation of imagination as things of the dream state.*

Verse 2.16: *The Primary Error – Egocentricity*

जीवं कल्पयते पूर्वं ततो भावान्प्रथग्विधान् ।
बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः

॥ १६ ॥

jīvaṃ kalpayatē pūrvaṃ tatō bhāvānpṛthagvidhān |
bāhyānādhyātmikāṃścaiva yathāvidyastathāsmṛtiḥ

॥ 16 ॥

1	<i>Jeevam kalpayate poorvam,</i>	<i>First of all the Egocentricity is <u>imagined</u>;</i>
2	<i>tatah bhaavaan prithak vidhaan,</i>	<i>then follow imaginings of every variety,</i>
3	<i>bahyaan aadhyaatmikaan cha eva,</i>	<i>both as <u>external objects</u> and <u>internal dreams</u>.</i>
4	<i>yathaa vidyaa tathaa smritih.</i>	<i>Then, as is the knowledge, so is the <u>memory</u>.</i>

A Review of the Preparation Up to this Point

The ground has now been thoroughly prepared to begin some “ground-breaking” logical enquiries into the origin and subsequent projection of human nature into the outer world. Swami Chinmayanandaji’s comments on this are very significant: “This is a very great psychological truth which has a treasure-house of implications stored away secretly in it.”

The preparation has consisted in strengthening the awareness that the waking state, like the dream state, is a projection of unreality. All possible loopholes to escape this conclusion have been plugged in the preceding verses. We are now able to examine boldly how all this falsity has been projected.

What is the underlying principle behind this projection of falsity? That is now taken up. The next verse provides an example to further illustrate this verse.

The Primary Error

1 Jeevam: “*egocentricity*”. The word actually means the individual being whom we think we are. Since the Ego is what determines that, we have here translated the word as egocentricity. Our outlook on the world begins with the birth of our Ego personality. The sense of individuality or “I-ness” is the primary error made in the consciousness of man.

[There is a deeper explanation of how this happened, and students can refer to *Atma Bodha* (Text 3), v.25; or *Viveka Choodamani* (Text 11), v.298-304, especially v.301.]

2 Bypassing the actual process of how the sense of “I” originated, this verse takes up the result of that process, the “I”, and begins to explain the expansion of that “I” into the region of the world around us. The sense of “I” arises the moment we wake up from sleep every morning. Unconsciously, the first thing our mind establishes on getting up, is the familiar “I”.

The Birth of Duality

Bhaavaan: “*objects*”. This word does not just mean the objects, but carries with it a sense of *possessing* those objects. There is an ego element attached to these objects. Everything that is “mine” is *Bhaavaan*. That which belongs to the whole universe, is conveniently misappropriated as being our personal possession!

The “I” sense in itself is not a product of ignorance. In its pure state, this “I” is actually our true Self. However, when it begins to relate to and identify itself with the limited body and mind, it becomes a puny imitation – a caricature of the splendour that is our real Self.

From this basic sense of individuality, arises the entire projection of falsity into this world. This is denoted here by “he imagines different objects”, where the key word is not ‘objects’ but ‘*different*’. Difference denotes Duality, which is a departure from Non-duality, the state of the Pure Self. We can say, **the Ego gives birth to Duality**, because Duality is really not there in a world where Ego is not present. Duality lies only in the Ego’s perception of the world!

When the universe has already been contorted to this extent, what is the result?

3 Firstly, the imagination extends into both the exterior world of objects as well as the interior world of thoughts. The former are denoted by the Ego as possessions; the latter are viewed by the Ego as its desires, wants, aims, goals, personal characteristics – in other words, the Ego builds up a whole personality around itself.

The objects that arise could range from thoughts to concrete objects manifested in the outer world. The verse says “external and mental also”. Verses to follow will illustrate this in greater depth, but in this introductory verse it is enough if we become aware of the process of expansion of our illusion into illusory thoughts, desires and sense objects.

It does not stop there; it only begins there! What follows from that will shatter our minds. Only then will we start thanking Sri Gaudapadaji for giving us his “Unreal world”.

“As is the Knowledge...so is the Memory”

4 This line tantamounts to a Sootra in itself. It has so much depth in it, that it forms the basis of the discussion that follows from verse 20 to 28. Hence we will not expand too much on it now. An example to illustrate this line was given by Acharyaji:

When we eat or drink, we get satisfaction. Hunger and thirst are pacified for the time being. From this act of eating or drinking arises the knowledge that “Eating causes satisfaction of hunger.” The next time hunger and thirst arise, the knowledge gained from the previous experience of hunger and thirst is recalled from memory. We eat and drink once again and obtain the same result of satisfaction. The process is expanded greatly when accessories to eating and drinking are included. This includes cooking, purchasing the foods, arranging for their preparation, etc. All such ramifications of thought arise out of the first act of eating. The process is repeated for other needs felt by the individual, such as clothing, a place to stay, a place to sleep, a subject to be studied, etc. Each of these gets expanded in a way similar to the act of eating. The end result is the gigantic network we see all around us, which we call “our civilisation”, both internal and external.

Swami Chinmayanandaji expresses the proliferation of these two categories with the full power of the English language at his command:

“Once this projection of the egocentric concept is posited upon the Atman (Pure Self), this delusion creates a multiple hierarchy of delusions, each thickening the veil and taking us farther and farther away from our real nature. In the ultimate analysis of it all, the egocentric deluded entity looks out into a self-made world . . . to cognise in its own dream world a panorama of names and forms arranged and paraded to order.”

Here is an analogy of this principle . . .

Verse 2.17: *An Analogy for Egocentric Projections*

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता । सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः	॥ १७ ॥
aniścitā yathā rajjurandhakārē vikalpitā sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ	॥ 17 ॥

1	<i>Anishchitaa yathaa rajjuh,</i>	<i>When we have <u>inadequate knowledge</u> of a rope,</i>
2	<i>andhakaare vikalpita;</i>	<i>it is imagined in the <u>darkness</u> to be</i>
3	<i>sarpa dhaaraa aadibhih bhaavaih,</i>	<i>a <u>snake</u>, or a <u>water-line</u>, or a <u>stick</u>.</i>
4	<i>tadvat aatmaa vikalpitah.</i>	<i>So also the Self is imagined in various ways.</i>

This verse illustrates the previous verse with the analogy of a snake on a rope:

1. Anishchitaa: “Inadequate knowledge”. All ramifications of ignorance, as explained above, are due to inadequate knowledge of a thing.

2-3 When we do not know something, we are filled with fear and doubt. These give way to misconceptions about what we see.

In the waking state, there is only a rope, but we think there is a ‘snake’.

In the dream state, the observation is a bit blurred, we may think it is a ‘water-line’.

In the deep sleep state, due to complete inertness, we may take it to be a ‘stick’.

4 In the same way, the Self is imagined in various ways according to the state of our intellect. It is not known in its true nature as Existence, Consciousness, Bliss Absolute. A Sattvic intellect will be more amenable to the Truth; a Rajasic intellect will use it to enhance the Ego; and a Tamasic intellect will simply have no idea what it is. In all cases, imaginations are superimpositions on the Self, and as such they are unreal in their nature.

An Important Note to Students

At this point Acharyaji gave us a note of warning about the study of this text, the Mandukya Upanishad. Due to the intense application of logic, the student may well get carried away deep into his intellect. He would need to balance this by practicing some form of Sadhana or Upasana such as chanting the Gayatri Mantra regularly, or even singing of Kirtans and Bhajans if that suits him better.

*Acharyaji warned us that if we did not do this, i.e. root ourselves in Sadhana, **this text is of such a nature that it can destroy us**. This means that it would make us too casual about matters of the world. We would tend to neglect things by saying, “Oh, it is just a dream after all.” Acharyaji said this was a very dangerous attitude to have. It is unbecoming of spiritual seekers to adopt such a careless attitude.*

Verse 2.18: Knowledge Removes the Error

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः

॥ १८ ॥

niścitāyāṁ yathā rajjvāṁ vikalpō vinivartatē |
rajjurēvēti cādvaitaṁ tadvadātmaviniścayaḥ

॥ 18 ॥

1	<i>nishchitaayaam yathaa rajjvaam,</i>	When the real nature of the rope is <u>known</u> ,
2	<i>vikalpah vinivartate;</i>	the illusion (of snake, etc) <u>disappears</u> completely.
3	<i>rajjuh eva iti cha advaitam,</i>	One sees “The rope alone is”. So also, in Non-duality
4	<i>tadvat aatmaa vinishchayah.</i>	“The Self alone is” is the <u>firm conviction</u> .

1-2 False imaginations are erased by correct knowledge. One no longer imagines there to be a snake once the rope has been recognised by close scrutiny. The firm knowledge comes that “the rope alone is”.

3-4 Similarly, one no longer imagines the Self to be various ignorant notions. When knowledge of our true nature arises, the ignorant notions are erased from the memory. The firm conviction then takes over that “the Self alone is”.

Verse 2.19 *Ignorance Multiplies the Error*

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः । मायैषा तस्य देवस्य यया सम्मोहितः स्वयम्	॥ १९ ॥
prāṇādibhiranantaiśca bhāvairētaiṛvikalpitaḥ māyaiṣā tasya dēvasya yayā sammōhitaḥ svayam	॥ 19 ॥

1	<i>Praana aadibhih anantaih cha,</i>	As all-pervading <u>Prana</u> and other innumerable
2	<i>bhaavaih etaih vikalpitaḥ;</i>	<u>objects</u> is (this Self) imagined to be.
3	<i>maayaa eshaa tasya devasya,</i>	This is the Maya of that self-effulgent One,
4	<i>yayaa sam-mohitah swayam.</i>	by which She hides <u>Him</u> from <u>Himself</u> (Atman).

1-2 If the above enlightened view does not arise, then this verse tells us what happens in its place. Various ignorant ideas prevail, such as Self is the body, the senses (Prana), etc. These are signified as “snake, water-line and stick”.

3 The “innumerable projections” are produced by the projecting power of Maya.

4 Maya is such that She hides the Atman from Her Lord, Brahman. Since Atman is Brahman, it can be described as “*He hides Him (Brahman) from Himself (the Atman)*”.

We now have the 9 verses (20-28), wherein various ignorant concepts of the Self are presented, starting with Prana and ending with Sustenance. There are 35 examples in all. The comments will be made at the end. Here are the 9 verses:



Knowledge & BELIEF SYSTEMS

Karika Section 2.4: Verses 20-31 (12 No.)

Verse 2.20: Systems 1-4

प्राण इति प्राणविदो भूतानीति च तद्विदः ।
गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २० ॥

prāṇa iti prāṇavidō bhūtānīti ca tadvidah |
guṇā iti guṇavidastattvānīti ca tadvidah ॥ 20 ॥

1	<i>Praana iti praana vidah,</i>	Knowers of Prana consider It to be Prana;
2	<i>bhootaani iti cha tat vidah;</i>	Knowers of elements consider It to be an element;
3	<i>gunaah iti guna vidah,</i>	Knowers of the qualities consider It to be a quality;
4	<i>tattvaani iti cha tat vidah.</i>	Knowers of categories consider It to be a category.

Verse 2.21: Systems 5-8

पादा इति पादविदो विषया इति तद्विदः ।
लोका इति लोकविदो देवा इति च तद्विदः ॥ २१ ॥

pādā iti pādavidō viṣayā iti tadvidah |
lōkā iti lōkavidō dēvā iti ca tadvidah ॥ 21 ॥

5	<i>Paadaa iti paada vidah,</i>	Knowers of the Quarters consider It to be a quarter;
6	<i>vishayaah iti tad vidah;</i>	Knowers of sense objects consider It to be an object;
7	<i>lokaah iti loka vidah,</i>	Knowers of the worlds consider It to be a world;
8	<i>devaah iti cha tad vidah.</i>	Knowers of the Gods consider It to be a God.

Verse 2.22: Systems 9-12

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।
भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥ २२ ॥

vēdā iti vēdavidō yajñā iti ca tadvidah |
bhōktēti ca bhōkṛtṛvidō bhōjyamiti ca tadvidah ॥ 22 ॥

9	<i>Vedaah iti veda vidah,</i>	Knowers of Vedas consider It to be a Veda;
10	<i>yajnaah iti cha tad vidah;</i>	Knowers of sacrifices consider It to be a sacrifice;
11	<i>bhoktaa iti cha bhoktru vidah,</i>	Knowers of enjoyers consider It to be an enjoyer;
12	<i>bhojyam iti cha tad vidah.</i>	Knowers of objects enjoyed consider It to be that.

Verse 2.23: Systems 13-16

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः । मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः	॥ २३ ॥
sūkṣma iti sūkṣmavidāḥ sthūla iti ca tadvidāḥ mūrta iti mūrtavidō:'mūrta iti ca tadvidāḥ	॥ 23॥

13	<i>Sookshma iti sukshma vidah,</i>	Knowers of the subtle consider It to be subtle;
14	<i>sthoolah iti cha tad vidah;</i>	Knowers of the gross consider It to be gross;
15	<i>moortah iti moorta vidah,</i>	Knowers of form consider It to be a Form;
16	<i>amoortah iti cha tad vidah.</i>	Knowers of the formless consider It to be Formless.

Verse 2.24: Systems 17-20

काल इति कालविदो दिश इति च तद्विदः । वादा इति वादविदो भुवनानीति तद्विदः	॥ २४ ॥
kāla iti kālavidō diśa iti ca tadvidāḥ vādā iti vādavidō bhuvanānīti tadvidāḥ	॥ 24 ॥

17	<i>Kaalah iti kaala vidah,</i>	Knowers of time consider It to be Time;
18	<i>dishah iti cha tad vidah;</i>	Knowers of space consider It to be Space;
19	<i>vaadaah iti vaada vidah,</i>	Knowers of secret sciences consider It to be Alchemy;
20	<i>bhuvanaani iti tad vidah.</i>	Knowers of cosmology consider It to be the 14 worlds.

Verse 2.25: Systems 21-24

मन इति मनोविदो बुद्धिरिति च तद्विदः । चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः	॥ २५ ॥
mana iti manōvidō buddhiriti ca tadvidāḥ cittamiti cittavidō dharmādharmau ca tadvidāḥ	॥ 25 ॥

21	<i>Manah iti manah vidah,</i>	Knowers of the mind consider It to be Mind;
22	<i>buddhih iti cha tad vidah;</i>	Knowers of the intellect consider It to be Intellect;
23	<i>chittam iti chitta vidah,</i>	Knowers of the memory consider It to be Memory;
24	<i>dharmā-adharmāu cha tad vidah.</i>	Knowers of righteousness consider It to be so;

Verse 2.26: Systems 25-28

पञ्चविंशक इत्येके षड्विंश चापरे । एकत्रिंशक इत्याहुरनन्त इति चापरे	॥ २६ ॥
pañcaviṁśaka ityēkē ṣaḍviṁśa cāparē ēkatrīṁśaka ityāhurananta iti cāparē	॥ 26 ॥

25	<i>Pancha vimshakah iti eke,</i>	Some say Reality consists of 25 categories;
26	<i>shad vimshah iti cha apare;</i>	Some say Reality consists of 26 categories;
27	<i>eka trimshakah iti aahuh,</i>	Some say Reality consists of 31 categories;
28	<i>anantah iti cha apare.</i>	Some say Reality consists of an infinite number.

Verse 2.27: Systems 29-32

लोकांल्लोकविदः प्राहुराश्रमा इति तद्विदः । स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे	॥ २७ ॥
lōkāṁllōkavidaḥ prāhurāśramā iti tadvidaḥ strīpumnapuṁsakam laingāḥ parāparamathāparē	॥ 27 ॥

29	<i>Lokaan loka vidah praahuh,</i>	The socialites consider It to be that which pleases;
30	<i>aashramaah iti tad vidah;</i>	Knowers of Ashramas consider It to be an Ashrama;
31	<i>stree pum napumsakam laingaah,</i>	To grammarians It is the three genders;
32	<i>para aparam atha apare.</i>	and others consider It to be manifest or unmanifest;

Verse 2.28: Systems 33-35

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः । स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा	॥ २८ ॥
sṛṣṭīriti sṛṣṭividō laya iti ca tadvidaḥ sthitiriti sthitividaḥ sarvē cēha tu sarvadā	॥ 28 ॥

33	<i>Srishtih iti srishti vidah,</i>	Knowers of creation consider It to be Creation;
34	<i>laya iti cha tad vidah;</i>	Knowers of dissolution consider It to be Dissolution;
35	<i>sthitih iti sthiti vidah,</i>	Knowers of sustenance consider It to be Sustenance;
	<i>sarve cha iha tu sarvadaa.</i>	in fact, all these ideas are just IMAGINATIONS in Self.

All 35 examples represent various degrees of unreality. The first item, **Prana**, stands for the Prajna consciousness in deep sleep which is the causal state of consciousness closest to Reality. The **gross body** is the furthest from Reality. These are the two extremes in the full range. The essential significance of all 35 examples in the 9 verses above is:

All mundane concepts are imaginations on the Self. They are produced by ignorance of the Self. The Self is separate from them.

An overview of the 35 standpoints listed is now attempted in the next three verses. In this regard there are two possible attitudes towards these 35 Belief Systems:

i) **Temporary Resting Place:** A person may subscribe to one or another of these standpoints as a temporary resting place in his spiritual search for the ultimate Truth. If this is so, then every one of the 35 beliefs has some value. It provides a *foothold* for the ‘mountaineer’ who is climbing to the summit of Truth. This serves a very useful purpose in his onward march to the realisation of God.

ii) **Permanent Resting Place:** This attitude is of a totally different nature from the one above. This has an element of grave danger in it. Firstly, there is stagnation or stunting of the person’s spiritual journey. The seeker loses sight of his ‘seeking’; a resting place becomes the Destination. Nothing can be more harmful to a seeker than this attitude.

It can get worse. Without proper guidance, this attitude can easily breed a disease called *Fanaticism*. The person gets too comfortable in his belief. He starts identifying himself with the belief, and starts running down all other beliefs. Anti-spiritual attitudes creep into his life when this happens. If a vested interest – an organisation – is attached to the belief, it can get worse. Then *Commercialism* also sets its foot there. Very soon all noble aspirations disappear and one is left with an ugly organisation that becomes a perfect instrument or tool for “*Brain-washing*” its adherents.

The context of the term “brain-washing” has to be carefully noted. While the former attitude of a temporary halting point is present, the term does *not* apply. For one is still open to further growth. The mountain is still being climbed, no matter how low the climber is. However, when the second attitude takes over, and instead of continuing to climb up, one settles comfortably at a lower ideal, the term “brain-washing” becomes applicable.

Every organisation faces this danger, especially spiritual organisations which refuse to permit its members the freedom to grow. A set of rules and regulations begin to find their place in the organisation to prevent people from venturing into higher territory. To maintain a hold on membership of the organisation, subtle “brain-washing” techniques are applied. Nothing can be more harmful to a growing society than to see this taking place.

This is the danger that is being addressed in the next verse. It is a real danger and readers will do well to note how subtly it establishes itself, mainly through organisations.

Verse 2.29: How “Belief Systems” take Root

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।
तं चावति स भूत्वाऽसौ तद्ग्रहः समुपैति तम् ॥ २९ ॥

yam bhāvaṁ darśayēdyasya taṁ bhāvaṁ sa tu paśyati |
taṁ cāvati sa bhūtvā:'sau tadgrahaḥ samupaiti tam ॥ 29 ॥

1	<i>Yam bhaavam darshayet yasya,</i>	<i>One to whom <u>some teacher</u> has shown some idea,</i>
2	<i>tam bhaavam sah tu pashyati;</i>	<i>that same idea alone he <u>adopts</u> as his Belief (Self).</i>
3	<i>tam cha avati sah bhootvaa asau,</i>	<i>That belief he <u>clings on to</u>, as it “protects” him.</i>
4	<i>tad grahah sam-upaiti tam.</i>	<i><u>Exclusivity</u> of that idea takes possession over him.</i>

The Four Stages of Conceptual “Brain-Washing”

Readers are expected to understand the context of “brain-washing” as outlined above. It applies only to those who approach a viewpoint as being the goal in itself and settle down into a ‘comfort zone’ with respect to it.

1 “Some teacher” here does not refer to an enlightened Guru or spiritual Master. It refers to one who firmly holds on to any one of the above 35 imaginations, or ‘insufficient’ ideas, or ‘progressive’ stages of growth towards the Self.

The teacher passes on **some idea** of Reality to the student. The student has faith in the teacher and accepts that to be the Reality on the basis of faith in his teacher.

2 This thought engages the mind of the student. He gets attracted to it for various reasons which are invariably not connected to the concept. It may be the charisma of the teacher, or it may be that a friend may also be attracted to it, etc. The point is that the concept is not scrutinised by logic, yet he adopts it as his **Belief**.

3 The Belief is found to be convenient and is accepted. There are some benefits that it gives him. For instance, he feels a sense of security in having the belief. It makes him feel that he now ‘belongs’ to a group. It gives him an identity. It may even give him a status in society – “I belong to such-and-such Society.” The association give him some ‘**protection**’ from beliefs that are contrary to the one he is holding.

4 Gradually, the person settles down with this belief system. There is no enquiry needed to sustain it. He happily submits to being a part of the organisation that fosters the belief. Such a belief, which is adopted without any deep enquiry, eventually becomes an exclusive “*fanatic belief*”. It is differentiated from every other standpoint. Other standpoints are looked upon as “enemy territory” to be fought with or kept as far away from as possible.

This is the root of **Religious Fanaticism** that prevails in society, and has caused and still causes so much disharmony and bloodshed in society. It breeds intolerance of any other belief. It is protected by aggression. Timid submission to it is demanded by its leaders. It cannot tolerate even the slightest criticism of its tenets.

Spirituality is placed far down on the agenda of such Belief systems. Sri Gaudapadaji has probably encountered such systems during his lifetime, and has seen the worst that they have to offer to society. They do not like his “Unreal world” theory, and steer far away from it. To them the world is a solid reality.

Verse 2.30: Knowledge Unites, Imagination Divides

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।
एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ ३० ॥

ētairēṣō:'pṛthagbhāvaiḥ pṛthagēvēti lakṣitaḥ |
ēvaṁ yō vēda tattvēna kalpayētsō:'viśaṅkitaḥ ॥ 30 ॥

1	<i>etaih eshah aprithak bhaavaiḥ,</i>	<i>The Self, though not separate from all these various ‘Belief Systems’,</i>
2	<i>prithak eva iti lakshitah;</i>	<i>yet stands out <u>head-and-shoulders</u> above them.</i>
3	<i>evam yah veda tattvena,</i>	<i>He who truly knows the One Self in the proper way, he</i>
4	<i>kalpayet sah avishankitah.</i>	<i>can grasp the <u>meaning of the Vedas</u> without any doubt.</i>

1 Sri Gaudapadaji states here that all ‘Belief Systems’ are founded in the Self, meaning that their underlying substratum is the Self. But since this is not recognized, the outer appearance is taken for the reality which it is not. The outer appearance varies for every Belief. Thus we get the situation where the same Self is seen in numerous different ways according to people’s fanciful ideas of Reality. The differences make them all appear to be separate.

2 After what has been said about the numerous Belief Systems in the previous verse, we have its contrast in this verse. The Self is in a category all its own, not in a fanatical way, but by the very fact of it being all-inclusive and expansive, quite unlike the others, which are exclusive. Spirituality (the Self) is an all-encompassing force, not a divisive force. In this sense, the Self stands out from amongst all of them.

3 The Self should not be placed in the same category as the 35 standpoints we have just seen. There is a distinct difference about the Self. Some of that has been shown in the above paragraph. But the main difference is seen by the fact that the Self is not something that is known in the manner that the 35 others are known. It is not known by the intellect. “Known in the proper way” means known intuitively or by direct experience of it, not through the intellect.

This is the actual reason that makes the Self stand in a class of its own. It is beyond the grasp of the intellect, yet it does not contradict the logic of the intellect. It has to be seen as the underlying Substratum of all superficial projections – all the 35 examples given.

4 When this is done, then alone is the Self understood as the scriptures intended it to be. This brings one to converge on the Vedantic viewpoint of the Non-dual Reality. This is what is meant here by the “*meaning of the Vedas*”.

True knowledge unites people; falsity or imagination divides people. There is no greater uniting Principle than Non-duality. Sri Gaudapadaji’s main purpose in proving the world to be Unreality is to lead us towards this Non-duality in the next Part of the Karika.

Non-duality is where the Master is driving us to. We may resist and try to hold on to our “real” world, but we cannot succeed. The Truth is too powerful to be resisted for long. Sooner or later, we will find through experience that the world’s Unreality is staring at us through all the imaginary concepts it is riddled with.

Verse 2.31: Multiplicity is Unreal

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

svapnamāyē yathā dr̥ṣṭē gandharvanagaraṁ yathā |
tathā viśvamidam̐ dr̥ṣṭam̐ vēdāntēṣu vicakṣaṇaiḥ ॥ 31 ॥

1	<i>swapna-maaye yathaa drishte,</i>	<i>Just as <u>dream and magic</u> are ‘seen’ (and so are illusory);</i>
2	<i>gandharva nagaram yathaa;</i>	<i>or just as a <u>city in the sky</u> (is <u>seen</u> as an illusion);</i>
3	<i>tathaa vishwam idam drishtam.</i>	<i>so also this whole universe is ‘seen’ (as an illusion);</i>
4	<i>vedanteshu vichakshanaih.</i>	<i>by one who is firmly established in Vedanta.</i>

The magnificence of this verse can now be seen in the light of the discussion of the previous two verses. That discussion makes this verse self-evident and self-explanatory. We need not spend too much time on analysing what is really a first-class summary of this whole section. Sri Gaudapadaji has finally razed to the ground all that stands in the way of ushering in Non-duality into our way of thinking.

Nevertheless, this is what the verse stands for in brief:

1 The word ‘seen’ is the crucial defining word that separates the Unreal from the Real. It is the backbone of the logical analysis of Sri Gaudapadaji. In Vedanta, that which is ‘seen’ is unreal, or an illusion. This is Vedanta in its simplest form.

Even without Vedantic discrimination, dreams and magic are taken to be unreal. This is from the world’s standpoint.

2 If an illustration is still needed to drive the point home into our thick heads, Sri Gaudapadaji asks us to just raise our heads a little and see the “city in the sky”! Is it there? Was it ever there? Will it ever be there? No, No, No – it will never be there.

3 In that same vein, we can categorically state that this world is not there, it was never there and it will never be there! The world is seen as Unreality from the standpoint of the Absolute Truth.

4 This is Vedanta’s ultimate Goal. As our conviction of the Vedantic Truth gets firmer and firmer, we converge onto the great experience of Non-duality that has produced all the saints in this world. Firm establishment in Non-duality is the call in every line of the Shrutis.

The Shruti Quotations

The Bhashya appropriately ends by picking a few outstanding examples of this Truth from the Shrutis. They are to be taken as support for what Sri Gaudapadaji is trying to get across to us:

- | | |
|---|---------------------|
| i) “There is no difference here whatsoever” | – Katha Up II-1.11; |
| ii) “The Lord, due to Maya, appears manifold” | – Br Up II-5.19; |
| iii) “This was but the Self, the One, in the beginning” | – Br Up I-4.17; |
| iv) “In the beginning this was indeed Brahman” | – Br Up I-4.10; |
| v) “Fear arises indeed from a second entity” | – Br Up I-4.2; |
| vi) “But there is not that second thing” | – Br Up IV-3.23; |

In this way the wise have declared the unreality of Duality.

An important passage from *Vyasa Smriti* is also quoted, and with it we close this enormously significant Chapter which puts the seal on Unreality of the world, parts company with Duality, and brings us to the brink of Non-duality:

*“This universe is perceived by the enlightened as **unreal** due to the following:
i) as a crack in the ground (rope in the twilight), showing illusoriness; or
ii) as ever unstable as a bubble in rain water, showing evanescence; or
iii) as devoid of bliss and full of suffering; and
iv) as ceasing to exist after dissolution (perishable).”*

– *Vyasa Smriti*



Non-Duality – the Ultimate BELIEF

Karika Section 2.5: Verses 32-38 (7 No.)

Verse 2.32: *The Benchmark of Non-duality*

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता	॥ ३२ ॥
na nirōdhō na cōtpattirna baddhō na ca sādhakah na mumukṣurna vai mukta ityēṣā paramārthatā	॥ 32 ॥

1	<i>na nirodhah na cha utpattih,</i>	<i>There is no <u>dissolution</u>, no <u>origination</u>,</i>
2	<i>na baddhah na cha saadhakah;</i>	<i>none in <u>bondage</u>, none <u>striving</u> (to do Sadhana),</i>
3	<i>na mumukshuh na vai mukta,</i>	<i>none <u>yearning</u> for salvation, none to be <u>liberated</u>.</i>
4	<i>iti eshaa paramaarthataa.</i>	<i>This is the Highest Truth, the Ultimate Belief.</i>

4 This is the verse which Sri Shankaracharyaji considers to be the most important of this Prakarana. It states the **ultimate Truth** of Vedanta. It presents the **benchmark** towards which we must continue to “strive” until we realise it. It highlights the theme of this Chapter, and rounds up all the implications of accepting Non-duality:

“When Duality is unreal, and the One Self alone exists as the Reality, it becomes a settled fact that all activities and concepts, secular or spiritual in nature, come under the plane of ignorance.”

To claim the highest standpoint as one’s own, it necessarily implies that all the functions of the five sheaths from Annamaya up to Anandamaya, are completely negated by the aspirant. This includes all the mental concepts (Manomaya) we hold of the spiritual path. It is quite clear that this verse comes from a standpoint in which most of us are not yet established! Hence, we cannot foolishly use it to stop our Sadhana and abandon liberation.

Here again the Bhashya quotes the Shruti to support this Non-dual vision:

- i) “Where there is Duality, as it were” – Br Up. II-4.14;
- ii) “He goes from death to death who sees difference in it” – Katha II-1.10;
- iii) “All this is but the Self” – Cha Up. VII-25.2;
- iv) “All this is Brahman alone” – Nrisim Up 7;
- v) “One only without a second...” – Ch Up. VI-2.1;
- vi) “This Brahmana . . . and this all are the Self” – Br Up II-4.6.

1 i) Non-Duality has No Origination or Dissolution: A thing that is non-dual is not subject to birth or death. An object can have birth and death if it arises as a superimposition

on the Non-dual Brahman. Note that an object that has no reality, such as the horns of a hare, is also not born nor can it die, but that is not the meaning of Non-dual Reality.

*[At this point, **Obj 3**, **Obj 4** and **Obj 5** are raised.]*

2-3 ii) Non-Duality is Free from Characteristics: All the 35 examples of objects that are mistaken for the Self are superimpositions on the Self. We have already seen that. The Self cannot be held responsible for any of their characteristics, even as a rope cannot be responsible if people see it as a snake.

iii) Non-Duality is Not Mind-Created: We know that Duality is mind-created, because when the mind is restrained as in meditation, or when it is not available as in deep sleep, then there is no experience of Duality. Duality exists only so long as the mind is there. This is not the case with Non-Duality. Non-Duality is Pure Consciousness. It is the very support for the mind as well, which is another form of superimposition upon it.

Duality is thus seen to be a mental illusion. All the concepts listed in the verse are in the realm of Duality. Hence, they are all illusions, too – from the standpoint of Non-Duality.

Objection 3: Where is Support for Non-Duality?

Poorvapakshi: The scriptures focus more on proving the non-existence of Duality, rather than the existence of Non-Duality. It seems there is no support for Non-Duality, and you hold Duality to be unreal. Does this not lead us to Nihilism, that the Truth is a Void?

Answer: No, have we not said many times before that where falsity is seen, there has to be some underlying Reality to support it?

Objection 4: The Self Could Be A Superimposition?

Poorvapakshi: The analogy of the rope does not hold because even the rope is a product of imagination.

Answer: Rope stands for the Self. How can the Self be an imagination? When all imagination ends, what is left is the Self – it is the unimagined substratum.

The analogy is perfectly valid because the rope existed before any thought of a snake, and exists even after the snake is found to be illusory. This is the same as the Self.

Further, imagination requires someone to do the imagining. That imaginer cannot be unreal. That agent of imagination is the Reality, the Self.

Objection 5: How Duality Ends?

Poorvapakshi: If the scriptures do not deal with the nature of the Self, how do they hope to end the idea of Duality?

Answer: That is not a problem. Duality is a superimposition on the Non-duality. All notions are superimposed on the Self in the same way. The presence of Duality or its cessation does not affect the Non-duality in any way. It affects the Jeeva only, and the Jeeva is a creation of Duality. Cessation of Duality destroys one's limited individuality, that is all.

Verse 2.33: The “Benchmark” of Duality

भावैरसद्भिरेवायमद्वयेन च कल्पितः । भावा अप्यद्वयेनैव तस्मादद्वयता शिवा	॥ ३३ ॥
bhāvairasadbhirēvāyamadvayēna ca kalpitaḥ bhāvā apyadvayēnaiva tasmāadvayatā śivā	॥ 33 ॥

1	<i>bhaavaih asadbhih eva ayam,</i>	<i>“Unreal multiplicity” – thus is this Self,</i>
2	<i>advayena cha kalpitaḥ;</i>	<i>which is really <u>Non-dual</u>, <u>falsely imagined</u> to be.</i>
3	<i>bhaavaah api advayena eva,</i>	<i>Though thought of as <u>many</u>, it is <u>One</u> alone.</i>
4	<i>tasmaat advaayataa shivaa.</i>	<i>Therefore, know <u>Non-duality</u> to be “<u>All-auspicious</u>”.</i>

The Self, the deepest Truth of our being, is Non-dual – this is the basic Truth stated in the opening verse above. In this verse we look at the **World** from the point of view of Non-duality. With eyes clouded by delusion, our “benchmark” appears as a multifarious world.

1 The fact that Non-duality appears as multiplicity can only mean that the mind has added to it a huge slice of its own imagination. The mind is at the root of all multiplicity. The mind’s contagion adversely infects all that it touches.

2 True Non-duality of the Self can only be seen from the standpoint of the Self (next verse). From any other standpoint it would be mere theory to say that. When we have not arrived at the direct experience of Non-duality, we are bound to see a multifarious world.

3 All our fanciful ideas of the world, all our theories and concepts, however useful they may be to us, are, in the final analysis, baseless! For Oneness is all that is really there.

The “Auspiciousness” of Non-Duality

4 Shiva: This is the first time we are encountering the idea of seeing Non-duality as being something to be viewed as ‘auspicious’. Even from the point of view of illusion, the Bhashya says that Non-duality is an auspicious concept. The reason is that it provides us with a changeless substratum against which we can evaluate the changing superimposition. It provides us with a solid foundation to work from. It provides us with a vision by which we can steer our lifeboat safely through this world.

There is an “auspiciousness” to this theory of Non-duality. Non-duality is represented by the Shiva Lingam. It is what the scriptures proclaim to us as the Truth. It is Mother Shruti’s guide to her ignorant, fumbling children. Even if it is only a theory at this stage, it is a very helpful, profound theory in relative existence, for it assists us to negate and go beyond the multiplicity of the world.

It is a great help to the spiritual seeker to conceive the concepts mentioned in verse 2.32 while on the journey to the Goal which is beyond the concepts. “Superimposition” and “Substratum” are two major concepts which fall in this category. Without them it would be almost impossible for the human intellect to fathom the nature of Truth.

“All our ideas get moulded on the anvil of Non-duality.”

Verse 2.34: The Non-dual Vision of the World

नाऽऽत्मभावेन नानेदं न स्वेनापि कथञ्चन । न पृथङ्नापृथक्किञ्चिदिति तत्त्वविदो विदुः	॥ ३४ ॥
nā:'tmabhāvēna nānēdaṁ na svēnāpi kathañcana na prthañnāprthakkiñciditi tattvavidō viduḥ	॥ 34 ॥

1	<i>na aatma bhaavena idam naanaa,</i>	i) This world does not exist as being <u>multifarious</u> ;
2	<i>na svena api katham-chana;</i>	ii) nor does it ever have an <u>independent existence</u> ;
3	<i>na prithak na aprithak kinchit,</i>	iii) Things are not different (from one another) nor are they non-different (from the Self).
4	<i>iti tattwa vidah viduh.</i>	This is what knowers of Truth have understood.

This verse in effect gives us what the **World** appears like from the standpoint of Non-duality. In five clear statements, it tells us what the Non-dual Self thinks of the Plurality of the world. We see how the permanent views the impermanent.

Acharyaji began with the observation: “Firstly, falsity is wherever there is Duality or differences.” Acharyaji then presented the five simple statements contained in the verse. The respective Padas from which they arise are shown with them. From these statements we obtain the Self’s standpoint of the world.

1 Statement One: “From the standpoint of the rope, there is no snake; i.e. from the standpoint of Reality, there is no world.”

Naanaa Bhaavena: From the Self’s viewpoint, the world appears as One Consciousness. No differences are seen, only the Self is there. The Self is looking at Itself only! The falsity is not seen by the Self. This is the basis for the outlook of equality or even-mindedness which sages have towards all beings in the world.

When the rope is known to be just a rope, there is no sign of a snake; there is no snake at all. This is very straightforward logic. It is also the experience of all realised sages. They are unanimous in their description of the God-realised state of Oneness.

Variety in the manifestation does not alter the vision of seeing the Self alone in them, just as variety in the ornaments produced from gold, does not change the fact that they are all gold alone.

2 Statement Two: “From the standpoint of the snake, too, it does not exist, because it is an imagination; i.e. even from the standpoint of the world, the world does not exist.”

Being unreal, even from its own standpoint, the multifarious objects do not exist. Everything has a lifespan – a birth and a death. Everything is changing all the time. There is no permanency in objects even from their own standpoint.

3a Statement Three: “From the standpoint of the rope, there are no differences *within* the snake, for example, between head and tail, because the snake itself is just imagined only; i.e. there is no Swagata Bheda in objects, since it is entirely seen as the Self.”

3b Statement Four: “From the standpoint of the rope, there are no differences *outside* the snake, for example, as a water-streak or a stick, because all of them are imaginations; i.e. there is no Sajatiya (within the species) or Vijatiya (another species) Bheda among objects, again because they are only seen as the Self.”

4 Statement Five: “The snake is not one with the rope; i.e. the world and the Self are not one. The world is a phenomenal reality, whereas the Self is Absolute Reality.”

Verse 2.35: The Realisation of Non-Duality

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः । निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः	॥ ३५ ॥
vītarāgabhayakrōdhairmunibhirvēdapāragaiḥ nirvikalpō hyayaṁ dṛṣṭaḥ prapañcōpaśamō:'dvayaḥ	35

1	<i>veeta raga bhaya krodhaih,</i>	i) By those free from <u>attachment, fear and anger</u> ;
2	<i>munibhiḥ veda paaragaiḥ;</i>	ii) by sages who are well-established in the <u>Vedas</u> ; and
3	<i>nirvikalpah hi ayam drishtah,</i>	iii) devoid of all <u>imaginations</u> , is this Self known;
4	<i>prapancha upashamah advayah.</i>	iv) free from the <u>diversity</u> of the phenomenal world, is Non-dual realisation .

We now move to the practical question of how this Non-dual vision of the world can be realised by us. What qualities must we possess in order to realize this Truth? Is it actually possible for human beings like you and I to achieve this exalted state? Do we need to be superhuman to succeed? Any doubts we have along these lines are answered here by stating the minimum qualities that need to be cultivated to attain the state.

Four qualifications are listed by which one can be entitled to have the Non-dual experience. There is one qualification in each Pada:

1 i) The Basic Qualities: There needs to be sufficient dispassion so that one is free from all attachment. Attachment implies a dependency on an external object for our happiness. For Non-duality to awaken, this dependency is incompatible. With it comes the fundamental quality of fearlessness, for fear also implies that there is ‘another’ whom one fears. And anger is specifically mentioned because anger implies a discontent with some situation or some person, both of which are incompatible with a Non-dual vision.

2 ii) Anchored in Scriptures: Those who are well-versed in the Vedas will have the correct knowledge that will give them the right direction to the goal. The Bhashya warns that this does not mean scholarship in the Vedas; it means knowing with clarity what the goal is, as stated in the Mahavakyas; having a deep love for the knowledge; having a respect and reverence for the teaching of the Vedas; and living in the spirit of the Vedas.

The opposite type of person is also mentioned in the Bhashya to contrast with this type of eligible person. In particular, Sri Shankaracharyaji mentions two types who declare themselves well-qualified, but who do harm to themselves and to society by their claims: these are the logicians devoid of any love for the Shrutis; and people who make exclusive

claims that theirs is the only correct interpretation. Such people are not upholders of Dharma. They do more harm than good. They do not represent the spirit of the scriptures.

3 iii) No Imaginations: Much has already been said in the previous section about the incompatibility between Non-duality and the misleading ‘imaginations’ or proliferation of projections due to Duality. Discrimination is needed to differentiate between these two.

4 iv) Unity in Diversity: This means recognising that behind the unavoidable diversity we see in the phenomenal world around us, there is a unifying factor which is the very Existence of the diversity. “Seeing God in everything” is the simple way of expressing this quality. This is the most essential quality that has to be developed to have the Non-dual experience.

Verse 2.36: *Being Devoted to Non-Duality*

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् । अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत्	॥ ३६ ॥
tasmādēvaṁ viditvainaṁadvaitē yōjayētsmṛtim advaitaṁ samanuprāpya jaḍavallōkamācarēt	॥ 36 ॥

1	<i>tasmaat evaṁ viditvaa enam,</i>	Therefore, <u>knowing</u> fully the nature of the Self;
2	<i>advaita yojayet smritim;</i>	<u>fixing</u> one's mind on Its Non-duality ;
3	<i>advaitaṁ samanuprāpya,</i>	<u>attaining</u> fully the Non-dual state of Consciousness ,
4	<i>jadavat lokam aacharet.</i>	one should <u>behave</u> in this world “ unostentatiously ”.

As we approach the end of this Prakarana, Sri Gaudapadaji puts us into a reflective mood. Non-duality gives us a lot to reflect upon. What is life like for the person who succeeds in attaining the Non-dual vision? Surely the great Master must be aware that this is something that only a few will strive for, let alone succeed attaining.

The verse reiterates the checklist by which the Non-dual state may be confirmed:

1 Knowing: The nature of the Reality has to be known without any doubt. Not only that, but the nature of the seeker has to become that as well. This implies that all three Vedantic Sadhanas need to be perfected, namely Sravana, Manana and Nididhyasana. The highest standards of virtue and renunciation have to be upheld.

2 Fixing: Fixing one's mind on the Self implies that one should give his undivided attention in the pursuit of this realisation. This implies an utter sincerity of purpose to sustain the required Sadhana. Whatever the hardships encountered in the process, sincerity alone will see one go through it all and emerge with a one-pointed mind, fixed on the Self.

3 Attaining: **Sam-anupraapya:** “Attaining fully”. The very word used here indicates that much patience and perseverance is needed. The path is long and one walks all alone to the Alone, the Non-dual peak. Dizzy is the height to be reached. There will perhaps be none to turn to for help. All these thoughts are bound to arise when we reflect seriously of the consequences of this quest. The desire for the Truth has to be really strong in order to overcome all the obstacles on the way. The attainment of the state is the greatest spiritual achievement. Is that sufficient inspiration to trudge on undeterred?

Slowly but surely, the expansion does take place. His consciousness does get raised to higher and higher levels. The gross is left far behind; the subtle is like penetrating the cloud cover of the mind and intellect; the causal is the lonely, most difficult stretch when he has lifts himself beyond the gravitational pull of all Duality . . . up and up and away out of reach of gravity, free once and for all from all associations with Creation at all three levels. Such a **Brahmanishtha** who is fixed firmly in Pure Consciousness alone, proves himself to be the greatest of all astronauts ever known to mankind.

When these conditions are fulfilled, then what?

4 Jadavat: This word used by Sri Gaudapadaji literally means “*like an inert, insentient thing*”. Some have even translated it as “dull-witted”, or a “dullard”, or, so to say, an idiot! Could there be such an anti-climax to the attainment of the highest goal there is to be attained in human life? Surely there is something more meaningful implied by the word.

Sri Shankaracharyaji gives his guideline: “He does not advertise himself as ‘I am such and such’.” For this reason, the word “unostentatious” has been used in this translation, so that the reader is spared the bewilderment of associating a saint with an idiot!

Alternatively, we can extend the simile of space travel. When the spacecraft is beyond all gravitational attraction, it floats along at its own sweet will, with not a bit of disturbance from any object acting upon it to influence its course. Surely that is a more meaningful way of looking at the greatest spiritual achievement. The saint is at liberty to go as he pleases, self-propelled by his own pure will!

The next verse gives us more suggestions on this point . . .

Verse 2.37: *The Saint & Society*

निस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च । चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत्	॥ ३७ ॥
nistutirnirnamaskārō niḥsvadhākāra ēva ca calācalanikētaśca yatiryādṛcchikō bhavēt	॥ 37 ॥

1	<i>Nih-stutih nih-namaskaarah,</i>	<i>Indifferent to praise and salutation (to and from);</i>
2	<i>niḥ-swadhaakaarah eva cha;</i>	<i>having no <u>obligation</u> to act in any particular manner;</i>
3	<i>chala achala niketah cha,</i>	<i>having the changing and unchanging as <u>supports</u>;</i>
4	<i>yatih yaadricchikah bhavet.</i>	<i>he depends upon <u>chance</u> for his physical needs.</i>

It can be interesting to study the interaction between the man in Non-dual Consciousness and the society that he lives in. This verse throws some light on this intriguing inter-connection.

Is he like the electron that has pulled itself out of the orbit of an atom? What relationship does it now have with the atom? The ‘electrons’ he has left behind continue to be helplessly pulled in all directions by the forces of Plurality.

Is the relationship like trying to mix oil and water? One may try any amount to mix these two liquids, but they always separate from each other; the oil rises to the top and

water settles at the bottom. Where is the basis for compatibility between these two? More realistically, how does a man relate to a world which he considers to be “unreal”?

Let us see what Sri Gaudapadacharyaji, the champion of Non-duality, has to say about this interaction, from his own experience of living in Non-duality:

1 His Indifference: The saint in Non-duality is indifferent to the praises and censure he gets from society. This refers to all the support as well as all the criticism he has to face while living in society. His ‘indifference’ tells us more about society than about him. He remains fixed in Non-duality; it is society that keeps fluctuating.

We have seen the 35 Belief Systems already. They do not see eye to eye with the Non-dualist, but the latter has no quarrel with them. They are bound to criticise him sooner or later; or to revere and honour him. He accepts both treatments equally. This is what his indifference means.

People greet him in various ways, having various motives behind them, some even couching their disagreement with him in their greeting. To all this, the saint is uniformly indifferent. He does not allow anything to disturb his peace of mind.

The lesson we learn from this line is not to compromise our ideal for the sake of any lesser benefits of a worldly nature.

2 His Obligations: There is no obligation in him just to please anybody. Conventional society does things so as to appear pleasing to others and obtain appreciation. Certain things are avoided so as not to encounter the displeasure of others. Society lives by these standards. But the saint is not like that. He lives in a realm that is common to all. He is comfortable with everyone, rich or poor, known or unknown, friend or foe, etc. He does not act out of a sense of obligation to anyone.

The person who sees the world as being unreal will not want anything from the world. There is no obligation for him to do any particular actions for particular people. Sannyasins are free from such obligations.

3 His Support: *Chala-Achala* “the changing and the unchanging supports”. The unchanging support is the one that the sage is in most of the time. This is the support of the Self. Then, for the needs of the body such as hunger and thirst, for which his attention is compelled to go to the body, he takes recourse to the ‘changing support’ of society in an unattached manner, from wherever it comes.

4 His Physical Needs: “*Depending on chance*” means that food and other bodily needs are accepted whenever given by someone of their own accord. He does not ask for them. Acharyaji gave an example from his personal life when he tried to live in this spirit. Some of his clothes were a bit torn. He never requested for a new one. His host noticed the situation and of his own accord bought new clothes for him.

This verse may be summarized by describing it as “*Simple living, high thinking.*” It is very easy to take care of one who lives in Non-duality, provided the carer does not insist on having his way always.

Verse 2.38: The Non-dual Ideal in Practice

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।
तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत्

॥ ३८ ॥

tattvamādhyātmikam dṛṣṭvā tattvaṁ dṛṣṭvā tu bāhyataḥ |
tattvībhūtastadārāmastattvādapracyutō bhavēt

॥ 38 ॥

1	<i>Tattvam aadhyaatmikam drishtvaa,</i>	<i>The Reality is seen as the <u>essence</u> of one's being;</i>
2	<i>tattvam drishtvaa tu baahyatah;</i>	<i>It is seen as the <u>essence</u> of the external world;</i>
3	<i>tattvee-bhootah tadaa raamah,</i>	<i>being one with the Reality and <u>delighting</u> in It;</i>
4	<i>tattvaat aprachyutah bhavet.</i>	<i>he <u>never deviates</u> from the Reality.</i>

It might appear from the previous verse, that to live in Non-duality sounds like living a very unnatural life. To worldly-minded people, it may even seem like a life that is suited only for the misfit. Some principles are thus given to the Sadhaka to help him lead a life in accordance with the view that the “World is Unreality”. To a seeker, a new Reality, the Supreme Brahman Himself, lights up his path. The principles that now matter to him are:

1 Seeing the Reality as his very own true, inner Being. This is technically referred to as the **Atman**. The seeker, aiming to be born into the splendorous world of the adept Advaitins, adjusts himself to see his body, Prana, mind and intellect as products of unreality. Where Ignorance once dwelt, now there dwells Knowledge; where Avidya once held its sway, Vidya is now installed as the supreme Emperor!

2 The new Emperor who rules his entire Being from head to toe, has a bigger role to perform as well. This Emperor is also the ruler of ‘all that he surveys around him’. The novice Advaitin, finds himself in the position of an Emperor of the world, commanding his external world! Will he ever adjust to that role?

Yes, the humility that he is now bestowed with makes that adjustment easily possible. His Emperorship is not of temporal power, but spiritual power. He is compassionate towards all. He treats his whole Empire with justice and deep reverence, for he sees all others, too, as fellow-Emperors. This is an awesome vision bestowed by Non-duality!

3 Seeing the extent of his true being, gives greater depth to his vision. He no longer has to struggle with Unreality. Everything is seen in a new light that elevates all that is seen to his own level! Comforts, delicious foods, luxuries, etc, no longer tempt him; instead whatever he needs is drawn towards him as iron filings to a magnet. Such is the power of this new-found Emperorship!

Resting in his own Self as the Supreme Reality, he is filled with a rare Delight. That Delight does not belong to him only; he sees it in everyone else.

4 One begins to wonder – is “Emperorship” really the right word for such an illuminated state? No, perhaps the only word befitting this state is **Advaitin**! – For he is now One with everything and every being.

Never again will he deviate from this vision of Oneness. His being has united with the Supreme Brahman once and for all.

The Man of Realisation

The man of realisation does not have ups and downs in his state of consciousness. If that still happens, and he sways between moods, it means that he is not anchored in his Self but is experiencing a mental form of union which he mistakenly takes as being the Self. Remaining unwavering in the Reality is proof of being firmly established in the highest state.

Acharyaji gave us final inspiration with a fine example. He compared the life of an eagle to that of a crow. The eagle boldly stays in flight at great heights, whereas the crow can only remain at low altitudes where noises and disturbances are many. The eagle stays aloof from the crowds. Where 'eagles dare', there are fewer other birds. Only the best can stay at his height.

Secondly, a crow will fly away if we simply raise our hand towards it. It has no courage at all. An eagle, even when it does have to spend some time at ground level amidst the world, shows more courage than that. If we try to scare an eagle, we will realize how unaffected he is by it; he simply stares back at us! It is our courage that gets tested, not his!

The crow and the eagle – this illustrates the difference between an ordinary person and a realized sage. To the former, the world is a playground for fun and amusement, for excitement and pleasure, resulting in continual fluctuation between extremes of emotions and feelings. To the latter, the world is seen as being “unreal”, resulting in his absorption in the Reality that knows no fluctuations.

॥ इति गौडपादीयकारिकासु वैतथ्याख्यं द्वितीयं प्रकरणम् समाप्त ॥

iti gauḍapāḍīyakārikāsu **vaitathyākhyam** dvitīyam **prakaraṇam** samāpta

Here Ends Part 2 of Gaudapada's Karika entitled

Vaitathya Prakarana – “The Unreality of the Objective World”

Om Tat Sat!

