

॥ गौडपादीयकारिका ॥

अलात-शान्त्याख्यं चतुर्थं प्रकरणम्

GAUDAPADA'S KARIKA

on MANDUKYA UPANISHAD

PART 4/4: *Alaata-Shanti Prakarana*

*“Quenching the
Firebrand”*

“THE SANDEEPANY EXPERIENCE”

TEXT

41.04

Reflections by

SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

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1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
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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>
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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>	41.4	<i>Mandukya Upanishad – 4/4</i>
19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
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21	<i>"Sara Sangrah" – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
22	<i>Vedanta Sara</i>	45	<i>Jivanmuktananda Lahari</i>
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A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

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
41.04



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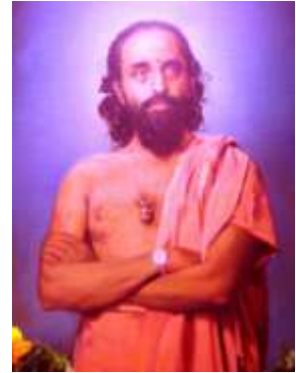
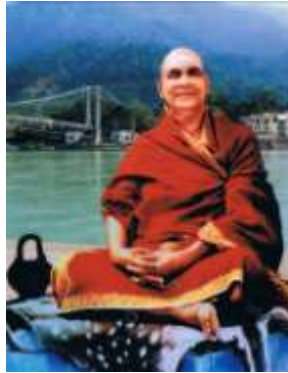
***PART 4/4: Alaata-Shanti Prakarana –
“Quenching the Firebrand”***

Reflections

by Swami Gurubhaktananda

on the Series of 25 Lectures by **Swami Advayanandaji**
Acharyaji of the 15th Batch Vedanta Course,
at the Sandeepany Sadhanalaya, Powai, Mumbai.

July 29th – August 24th, 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 KARIKA

***PART 4/4: Alaata-Shanti Prakarana
– “Quenching the Firebrand”***

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अलात-शान्त्याख्यं चतुर्थं प्रकरणम्

GAUDAPADA'S KARIKA

PART 4/4: ALAATA-SHANTI PRAKARANA (100 verses)

Quenching the Firebrand

INTRODUCTION TO ALAATA-SHANTI PRAKARANA

THE PLAN OF THE four parts of the Karika may be reviewed at this point in order to highlight the purpose of this final part in the light of the preceding three. Part 1 was a direct commentary on the 12 verses of the Mandukya Upanishad. This was followed in Part 2 by razing to the ground the old, redundant structure of Dualism, so that the new structure of “Non-dual Reality” could be built in its place in Part 3. Now, in Part 4, the important task taken up is to provide an intellectual buttress to protect the new structure.

Alaata-Shanti Prakarana undertakes the vital role of Defence that would ensure that the structure of Non-duality, so arduously built up, will resist any effort to undermine it. Philosophical undermining is a threat that all valuable systems of thought are bound to face. The most solid way of protecting the treasure-house of Non-duality is through the pure, subtle minds of sages and saints. However, some intellectual measures are also needed to ward off the irrational attacks which challenge the very foundations of the philosophy.

The metaphor of Alaata-Shanti is introduced in the very centre of this Part, like the special decorative arrangement that is threaded in the middle of a flower-garland. The metaphor is no doubt an excellent aid in explaining the illusoriness of Duality. But, in a figurative sense, it serves the key purpose of this Part: The firebrand signifies a defence weapon being wielded in the face of all opposition to the Non-dual Truth. The waving of the firebrand symbolically represents the brandishing of a sword against all attacking forces that attempt to pull down the new structure just built. Sri Gaudapadaji's work, when seen in this light, can be appreciated as a solid effort to ward off the attacks being faced by Vedanta during his period from certain quarters of the Buddhist camp.

Great courage was needed by Sri Gaudapadaji to accomplish this huge task. At the risk of being labelled a “Buddhist in the guise of Vedanta”, Sri Gaudapadaji has patiently used terms familiar in Buddhist writings in order to make his point clear. The Alaata-Shanti metaphor itself has its roots in Buddhist literature prevailing at the time. These matters are taken up in detail with compelling authority and skill by none other than Sri Swami Chinmayananda, who has himself stood up as a tower of support of the philosophy of Vedanta in modern times.

GAUDAPADA'S KARIKA – PART 4/4
Alaata-Shanti Prakarana – “Quenching the Firebrand”

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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 paśyēmākṣabhiryajatrāḥ |
sthiraīraṅgaistustuvāgṃsastanūbhiḥ vyaśēma dēvahitaṃ yadāyuh |
svasti na indrō vṛddhaśravāḥ svasti naḥ pūṣā viśvavēdāḥ |
svasti nastārksyō ariṣṭanēmih svasti nō bṛhaspatirdadhātu |
॥ ōṃ śāntiḥ śāntiḥ śāntiḥ ॥

1	<i>om bhadram karnebhih shrunuyaama devaah;</i>	<i>Om. What is always auspicious, with our ears may we <u>hear</u>, O ye Gods.</i>
2	<i>bhadram pashyema akshabhih yajatraah;</i>	<i>What is always auspicious, may we <u>see</u> with our eyes, O Worshipful Ones.</i>
3	<i>sthiraih angaih tushtu- vaagam sah;</i>	<i>With our limbs hale and hearty, may we <u>live</u> offering our praises unto Thee.</i>
4	<i>tanoobhih vyashema devahitam yad aayuh.</i>	<i>With our body, may we have our <u>full lifespan</u> (to live) for the benefit of the Gods.</i>
5	<i>swasti nah indrah vriddha-shravaah;</i>	<i>May Indra, the ancient and famous, bless us!</i>
6	<i>swasti nah pooshaa vishwa-vedaah;</i>	<i>May the Sun (Pooshan), the all-knowing, bless us!</i>
7	<i>swasti nah taarkshyah arishtanemih;</i>	<i>May the Lord of Wind save us from all harm!</i>
8	<i>swasti nah brihaspatih dadhaatu.</i>	<i>May Brihaspati protect our spiritual wealth!</i>
9	<i>om shantih! shantih! shantih!</i>	<i>Om Peace, Peace, Peace!</i>
9	<i>om shantih! shantih! shantih!</i>	<i>Om Peace, Peace, Peace!</i>



PRELIMINARIES

Karika Section 4.1: Verses 1-8 (8 No.)

Verse 4.0: *The Guru- Parampara (Lineage or Hierarchy of Gurus)*

नारायणंपद्मभुवं वसिष्ठं, शक्तिंच तत्पुत्र पराशरं च	
व्यासं शुकं गौडपदं महान्तं, गोविन्दयोगीन्द्रमथास्य शिष्यम्	
श्री शंकराचार्यमथास्य पद्मपादं, च हस्तामलकं च शिष्यम्	
तं त्रोटकं वार्त्तिककारमन्यान् अस्मद्गुरून् सन्ततमानतोऽस्मि	
nārāyaṇampadmabhuvam vasiṣṭham, śaktimcha tatputra parāśaram ca	
vyāsam śukam gauḍapadam mahāntam, gōvindayōgīndramathāsyā śiṣyam	
śrī śaṅkarācāryamathāsyā padmapādam, ca hastāmalakamcha śiṣyam	
taṁ trōṭakam vārttikakāramanyān asmadgurūn santatamānatō:'smi	

1	<i>naaraayanam padma bhuvam vasishtham, shaktim cha tat putra paraasharam cha;</i>	<i>From Lord Narayana's Lotus Feet came Sage Vasishtha; from him came his sons, Shakti and Parasara;</i>
2	<i>vyasam shukam gauDapadam mahaantam, govindayogeendram atha asya shishyam;</i>	<i>Then came Sage Vyasa and Suka, and then the great Gaudapada; then came Govindapada, the Lord of Yogis; from him came his student</i>
3	<i>shree shankaraachaaryam atha asya padmapaadam, cha hastaamalakam cha shishyam;</i>	<i>Sri Shankaracharya; from him came Sri Padmapadacharya and Hastamalakacharya, they being his students;</i>
4	<i>tam troTakam vaarttikakaaram anyaan, asmad guroon santata maanatah asmi</i>	<i>Then came Trotakacharya and the commentator (Sureshvaracharya), and others like them. This is the <u>hierarchy</u> of Gurus in whom I repose my faith.</i>

Verse 4.1: The Purpose of this Chapter

ज्ञानेनाऽऽकाशकल्पेन धर्मान्यो गगनोपमान् । ज्ञेयाभिन्नेन सम्बुद्धस्तं वन्दे द्विपदां वरम्	॥ १ ॥
jñānēnā:'kāśakalpēna dharmānyō gaganōpamān jñēyābhinnēna sambuddhastam vandē dvipadām varam	1

1	<i>Jnaanena aakaasha kalpena,</i>	<i>By means of Knowledge <u>resembling space</u>,</i>
2	<i>dharmaan yah gaganah upamaan;</i>	<i>the nature of that which <u>resembles the sky</u>,</i>
3	<i>jneya abhinnena sambuddhah,</i>	<i>i.e. the <u>Jeevas</u>, or objects to be Known, being non-different, is fully realised by the Knower.</i>
4	<i>tam vande dvipadaam varam.</i>	<i>I salute Him (Narayana), the Best among 'bipeds'.</i>

This Chapter “kicks-off” with quite a bang. The Bhashya suggests that under the guise of being a salutation to his Ishtha Devata, Lord Badrinarayana, and to his Guru (Sri Suka Acharya, the son of Vyasaji), the author, Sri Gaudapadacharyaji, is establishing the purpose of this Chapter. What is that purpose?

Through a refutation of all the opposing views, the purpose is to establish the philosophy of the Supreme Non-dual Reality, devoid of all distinctions between knowledge, the knowable and the knower. This is done in two ways:

i) **Abhinnena**: By ascribing “*distinctionless-ness*” between:

a. **Jnaanam**: The Knowledge as taught to him by his Guru, i.e. the Knowledge of the Self which “*resembles space*”;

b. **Jneyam**: and the Knowable – the individual soul or Jeeva – which “*resembles the sky*”. These two are considered to be non-different from each other, in their essence.

[In the process, the identity between the Jeeva and Brahman is also established.]

ii) **Dvipadaam Varam**: By addressing his Guru as “the Best among men” (literally ‘bipeds’), the author is implying that he intends to compare him with other men who have not accepted this great and highest philosophy. By throwing a challenge to all the schools which contradict this Truth, the Acharya wishes to establish the supremacy of the pure Vedantic theory of Non-duality or Oneness. This is the expressed purpose of this text.

The Aptness of the Space & Sky Similes:

Two similes are used to illustrate Jnaanam and Jneyam respectively. Jnaanam, the knowledge, is illustrated by the clear space. Jneyam, the knowable or Jeeva, is illustrated by the sky. The sky is really not different from space, except that the name ‘sky’ is used when it is associated with other attributes such as blueness, orangeness (at sunrise or sunset), murkiness when polluted, cloudless when there are no clouds, etc. In such cases, we do not use the word ‘space’, but prefer to say ‘cloudless or blue sky’.

In the same way, Brahman is the clear ‘space’, while the Jeeva is the conditioned ‘sky’, associated with limitations imposed by mind, body and intellect. In essence, the two are shown to be identical if these limitations are negated.

Verse 4.2: Salutation to the “Asparsha Yoga”

अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः । अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम्	॥ २ ॥
asparśayōgō vai nāma sarvasattvasukhō hitaḥ avivādō:'viruddhaśca dēśitastaṁ namāmyaham	॥ 2 ॥

1	<i>asparsha yogah vai naama,</i>	<i>The “Asparsha Yoga” (Yoga of “No Contact”)</i>
2	<i>sarva sattwa sukhah hitah;</i>	<i>promotes the <u>happiness</u> and well-being of all;</i>
3	<i>avivaadah aviruddhah cha,</i>	<i>it is beyond all disputes, strife and contradiction;</i>
4	<i>deshitah tam namaami aham.</i>	<i>it is taught by the <u>scriptures</u>. I bow down to it!</i>

In this second verse, the path that is prescribed is introduced. It is named **Asparsha Yoga**, and is highly recommended and honoured by the sages of yore. The intention of the verse is clearly to glorify it in order to remove any doubt in the student’s mind that the path may have any flaws in it. By clearing this doubt, the Acharya clears the way for the student to accept wholeheartedly the teaching that follows.

1 This verse is a salutation that extols the Asparsha Yoga which is the direct method taught to very ripe students of the philosophy of the Upanishads. Asparsha Yoga is mentioned in verse III.39, where it was said that it was suitable for Category One students. In this Yoga, the basic assumption is that the whole world exists only in the mind. Thus by simply dealing with one’s mind, one attempts to negate every thought arising in it.

It goes without saying that nothing is mentioned about all the many valid spiritual practices mentioned in various scriptures, such as Japa (chanting of the Name), rituals, etc.

2 This is the path that leads one directly to the union with one’s true Self. Hence, it is said here to be conducive to one’s highest happiness and well-being as well as the happiness and well-being of all.

The Bhashya comments that some paths propose very severe austerities to its followers. Although these practices do bring their own benefits, they are not part of the plan in this Yoga. This Yoga is not painful to anyone. True, something that is painless may bring joy but it may not be beneficial. This is not the case in this Yoga. It is both joyful and beneficial, since its nature is ever unchanging.

3 As there are no “relationships” with the world, there is no chance of any disputes, strife or contradiction arising in this Yoga. It shows the way to render the mind thought-free. That is its sole concern or “sphere of activity”. Thus it steers away from all controversy. Because this knowledge is not mind-based, it is free from all possibilities of contradiction or controversy. This is especially significant as from the very next verse, how the dualists contradict each other is to be taken up for discussion.

4 This path is the highest and most direct path that is taught in the *Upanishads*, the philosophical portion of the Vedas. It has the stamp of scriptural authority on it. It also stands verified, time-honoured and well-protected by an unending Guru Parampara or lineage which carries the knowledge forward from generation to generation.

Verse 4.3: Positing of Cause for Creation

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि । अभूतस्यापरे धीरा विवदन्तः परस्परम्	॥ ३ ॥
bhūtasya jātimicchanti vādinah kēcidēva hi abhūtasyaāparē dhīrā vivadantaḥ parasparam	॥ 3 ॥

1	<i>Bhootasya jaatim icchanti,</i>	<i>"A pre-existing entity undergoes birth," postulate</i>
2	<i>vaadinah kechit eva hi;</i>	<i>some disputants; then also, indeed, some</i>
3	<i>abhootasya apare dheeraah,</i>	<i>other 'wise' ones postulate, "It is non-existent" –</i>
4	<i>vivadantah parasparam.</i>	<i>thus do they quarrel among themselves!</i>

1 The Naiyayikas and the Vaiseshikas believe that the entity from which was born this world, changed into this world by that very process of birth. This is called **Parinama** or modification. This is the first case of conflict that is being quoted.

2 This Pada does not add more facts to the argument, except to say, in effect, that now that a viewpoint of some sort has been established, the party goes around looking for another party which differs from it so that a dispute or quarrel may be picked with them!

3 The Sankhyans enter the scene. They say that there was *nothing* at all before creation came into being, i.e. creation was born out of nothing.

Dheerah: the "wise ones." Some sarcasm is intended by the use of this word.

4 Vivadantah: And so a quarrel is begun by these two contradictory viewpoints. As far as this text is concerned, this is the whole point of the verse – to illustrate that, when the Truth is not understood, even 'wise' philosophers start quarrelling over trifles!

The whole idea is that they want to CONQUER each other through such disputes!

What sort of arguments do they use to tear each other apart? . . .

Verse 4.4: Vedantic Arguments Used

भूतं न जायते किञ्चिद्भूतं नैव जायते । विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते	॥ ४ ॥
bhūtaṁ na jāyatē kiñcidabhūtaṁ naiva jāyatē vivadantō dvayā hyēvamajātiṁ khyāpayanti tē	॥ 4 ॥

1	<i>Bhootam na jaayate kinchit,</i>	<i>"The pre-existent cannot ever again pass into birth";</i>
2	<i>abhootam na eva jaayate;</i>	<i>"Nor can the non-existent ever come into existence";</i>
3	<i>vivadantah advayaah hi evam,</i>	<i>Quarrelling thus, they are indeed <u>Non-dualists</u>,</i>
4	<i>ajaatim khyapayanti te.</i>	<i>as (unconsciously) they support "<u>non-creation</u>"!</i>

1 The Sankhyans Counter the Naiyayikas: The original cause, which must necessarily be birthless, cannot take birth again in another form. (This is the same argument which the Vedantins have used in Chapter 3 to present the theory of the “Birthless” Brahman.)

2 The Naiyayikas Counter the Sankhyas: How can a thing which has no existence in itself, ever bring anything into effect? (Again, this is what the Vedantins say to the same theory of the Shoonya Vadins.)

3 This is round one of the dispute! Such disputes have no end. The two sides adhere to their respective viewpoints as if their very life is being threatened. They fight tooth and nail over such matters, using Vedanta as a crutch to support their shaky stances.

4 As has been mentioned above, the Vedantins would have answered in the above manner to both these proposed theories. But they do not have to say a word, because their opponents are using them on their behalf. The Vedantins can just watch the entertainment and nod their heads. Unconsciously, the two parties use the Vedantic view to run down each other. So, in the end, Vedanta alone wins, without having delivered a single blow!

This is presented dramatically for a deliberate reason: an attitude is being criticized here, not the fact of a dispute. What is that attitude?

Verse 4.5: *The Vedantic Approach*

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् । विवदामो न तैः सार्धमविवादं निबोधत	॥ ५ ॥
khyāpyamānāmajātiṃ tairanumōdāmahē vayam vivadāmō na taiḥ sārdhamavivādaṃ nibōdhata	॥ 5 ॥

1	<i>Khyaapya-maanaam ajaatim taih,</i>	<i>The theory of non-creation declared above</i>
2	<i>anu-modaamahe vayam;</i>	<i>is what we (the Vedantins) approve of.</i>
3	<i>vivadaamah na taih saardham,</i>	<i>But we do not enter into their quarrel.</i>
4	<i>avivaadam nibodhata.</i>	<i>Our view is free from all contradictions. Listen to it.</i>

1-2 The two views used by the disputants in the above example are Vedantic in origin. We have come across them in Chapter 3. Even the next three verses are a repeat from Chapter 3 to complete the argument presented here.

3 What is the whole point of this so early in the text? Disputes are inevitable at some stage, but there are constructive disputes and there are destructive disputes. The Vedantin is trained to present all argumentation in a constructive manner. He is careful not to enter into quarrels by running down the opposite party.

4 The way the Vedantin approaches disputes is now going to be illustrated. The arguments were covered in Chapter 3, and are therefore not repeated. The significant point here is that the true philosopher steers clear of all contradictions and useless arguments. There is no need for the Vedantin to enter the fray when his opponents are using his arguments to fight against each other. Words wasted in arguments, can be saved to promote wisdom. This is Sri Gaudapadaji’s approach.

Verse 4.6: “The Immortal is Birthless”

(cf. Verse 3.20)

अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः । अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति	॥ ६ ॥
ajātasyaiva dharmasya jātimicchanti vādinah ajātō hyamṛtō dharmō martyatām kathamēṣyati	॥ 6 ॥

1	<i>Ajaatasya eva dharmasya,</i>	Verily, of the Unborn Reality
2	<i>jaatim icchhanti vaadinah;</i>	a <u>birth</u> is being posited by these disputants;
3	<i>ajaatah hi amritah dharmah,</i>	But an Unborn and Immortal Reality –
4	<i>martyataam katham eshyati.</i>	how can It undergo <u>mortality</u> ?

Verse 4.7: “Immortality is Its Essential Nature”

(cf. Verse 3.21)

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा । प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति	॥ ७ ॥
na bhavatyamṛtaṁ martyaṁ na martyamamṛtaṁ tathā prakṛtēranyathābhāvō na kathañcidbhaviṣyati	॥ 7 ॥

1	<i>Na bhavati amritam martyam,</i>	The immortal cannot become <u>mortal</u> ;
2	<i>na martyam amritam tathaa;</i>	similarly, the mortal cannot become <u>immortal</u> .
3	<i>prakriteh anyathaa bhaavah,</i>	For a thing to change its <u>essential nature</u> –
4	<i>na kathanchit bhavishyati.</i>	<u>never</u> can this happen under any conditions.

Verse 4.8: “The Immortal is Immutable”

(cf. Verse 3.22)

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यताम् । कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः	॥ ८ ॥
svabhāvēnāmṛtō yasya dharmō gacchati martyatām kṛtakēnāmṛtastasya katham sthāsyati niścalah	॥ 8 ॥

1	<i>Swabhaavena amritah yasya,</i>	That a thing essentially Immortal by Its nature
2	<i>dharmah gacchhanti martyataam;</i>	such as Reality, can become mortal;
3	<i>kritakena amritah tasya,</i>	and that the Immortal, through such change, can
4	<i>katham sthaasyati nishchalah.</i>	retain Immutability – how can one maintain this?

Three key Vedantic principles (see verse titles) are expressed in the above verses.

There is a purpose to state these so early in the Chapter. They form the foundation for the logic that is used throughout this Chapter to refute the arguments posed by all the viewpoints presented to challenge it.

This section has thus fulfilled a key purpose by stating the attitude and the approach of the Vedantin when dealing with any opposing viewpoint. The rest of this Chapter deals very strongly with viewpoints that aim to undermine the Truth. Vedanta, which upholds the highest or Absolute viewpoint, has to remain uncompromising in adhering to the Truth. In doing so it may appear to be stubborn in the eyes of its opponents. But this cannot be helped. All philosophical debate faces this criticism.

What has to be noted by students of Vedanta is the consistency of the arguments presented by the Vedantin. The Vedantin never compromises on the above three Principles. We have to thank Sri Gaudapadaji for being so consistent in maintaining his loyalty to Truth. Had he lapsed by even the slightest degree in standing for the Absolute position, the forces that are ranged against the Truth would have driven a wedge into the crack and split the whole structure of Vedanta apart.

This is the significance of Part 4 in the context of the Karika as a whole. This is why it has been crucial for Sri Gaudapadaji to prepare us so carefully for the discussion that is to follow.



The SANKHYANS Refuted

Karika Section 4.2: Verses 9-13 (5 No.)

THE ABOVE SECTION gives us an insight into the wise way of approaching disputes in philosophical matters. Using it as our foundation, we now build upon it the solid arguments that are needed to protect the philosophy of Non-duality against all the opposition that it is bound to encounter. We see that on fundamentals it is not possible to compromise on the Truth. This aspect of the debate has been touched upon in Chapter 3, but we are now ready to go into it in more detail.

Our immediate concern is to fortify the three fundamental principles just expressed. The text takes up the second principle, which concerns the essential nature of Truth.

Verse 4.9: *Inherent Nature of a Thing*

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

sāmsiddhikī svābhāvikī sahajā akṛtā ca yā |
prakṛtiḥ sēti vijñeyā svabhāvaṁ na jahāti yā ॥ 9 ॥

1	<i>Saamsiddhikee swaabhaavikee,</i>	<i>That which is hard-earned becomes intrinsic nature,</i>
2	<i>sahajaa akritaa cha yaa;</i>	<i>as also that which is an inborn ability, unacquired.</i>
3	<i>prakritih saa iti vijneyaa,</i>	<i>These are understood as endowments of Nature.</i>
4	<i>swabhaavam na jahaati yaa.</i>	<i>Nothing gives up its intrinsic nature.</i>

To begin with, the essential nature of a thing or object in general is examined.

The word **Prakriti** is used here to denote the nature of a thing as endowed by Nature; the word Maya would have been used if the context was its illusory nature. The Prakriti of a thing does not change under any circumstances because it is, as it were, welded into its very fabric. How do these qualities become an inseparable part or characteristic of a thing? There are two essential ways by which this happens:

1 i) Saamsiddhikee: “attainments acquired by hard effort”; certain desirable changes can be made permanent in due course by diligent application of effort, such as meditation.

Swaabhaavikee: “inherent nature”. In such cases, the person is able to acquire qualities that he did not possess before. They can become inherent in him, i.e. they become part and parcel of his very nature. An example of this is the training that an athlete undergoes in order to develop his athletic skills; or the skill of dancing acquired by a dancer by dint of hard, prolonged practice.

2 ii) Sahajaa: “natural abilities”; **Akritaa:** “requiring no effort”. In contrast to the above acquired skills, there are certain natural, inborn abilities for which no additional effort is needed. One is born with them. Examples of this are the ability of birds to fly in the sky; or of fire to produce heat; or of water to flow due to gravity.

3-4 Prakriti: “endowments of Nature”. These characteristics, once they become inherent in a person or an object, do not leave him. They become a permanent feature in the person. The person becomes known for these qualities. They become a defining characteristic in his life. They become his *Prakriti* or inherent nature.

If that quality leaves him, the person is said to be not the same. He loses his reputation which he gained by possessing that skill. Under normal circumstances, Sri Gaudapadaji says that this cannot happen.

Verse 4.10: Inherent Nature of Spirit

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः । जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषया	॥ १० ॥
jarāmarāṇanirmuktāḥ sarvā dharmāḥ svabhāvataḥ jarāmarāṇamicchantāśchyavantē tanmanīṣayā	॥ 10 ॥

1	<i>Jaraa marana nirmuktaah,</i>	Free from <u>senility</u> and <u>death</u> are
2	<i>sarve dharmaah swabhaavatah;</i>	<i>all souls, in accord with their intrinsic nature.</i>
3	<i>jaraa maranam icchhantah,</i>	But by imagining senility and death,
4	<i>chyavante tat maneeshayaa.</i>	by that very thought, they appear to deviate from it.

Now, the specific “thing” taken up for discussion is the Spirit. We take a close look at the essential nature of Spirit, as opposed to the essential nature of an object.

Just as physical characteristics define a physical object, so also spiritual characteristics define the nature of Spirit. These characteristics form the **inherent spiritual nature**. As with physical objects, the inherent spiritual nature also does not change. If ordinary changing objects, as seen in the above verse, hold on to their essential nature despite the changes taking place in them, how much more will that apply to Reality itself which is known never to change!

1-2 What is the essential nature of Spirit? The text begins by considering Spirit’s nature of being free from all modifications or attributes. Spirit is most commonly given attributes when its nature is not clearly understood. This is an error. Vedanta says that attributes are a superimposition upon the Truth, and do not belong to Truth.

Senility and death are two of the six modifications which all objects are subjected to. The mention of senility and death implies that the other four modifications are to be included. They are existence, birth, growth and maturity – these four are followed by senility and death. The Self is free from all these six modifications. The term “Birthless”, used so extensively in Part 3, is meant to point to the same truth. The Self is eternal and without any modifications. This is the conclusion of Vedanta. How does it arrive at it?

3-4 Due to false imagination, these modifications are attributed to the Self, and the Self is said to be passing through all of them up to old age and then death. This is an error in identity. The attributes are superimposed on the Self purely through imagination. Through this error, the Self appears to deviate from its inherent characteristics. This is impossible, for nothing, least of all the Reality Itself, can ever depart from its defining characteristics. This is the law stated in Verse 9 for objects, and it applies equally in this verse to Spirit.

Now follows the detailed explanation of this principle. Two fundamental principles of logic are violated by the Sankhyans' viewpoint. They are:

Verse 4.11: Logic Violation 1: Cause Becomes Effect

कारणं यस्य वै कार्यं कारणं तस्य जायते । जायमानं कथमजं भिन्नं नित्यं कथं च तत्	॥ ११ ॥
kāraṇam yasya vai kāryam kāraṇam tasya jāyatē jāyamānam kathamajam bhinnam nityam katham ca tat	॥ 11 ॥

1	<i>Kaaranam yasya vai kaaryam,</i>	<i>They say the cause itself becomes <u>the effect</u>;</i>
2	<i>kaaranam tasya jaayate;</i>	<i>that implies the cause undergoes <u>birth</u>;</i>
3	<i>jaayamaanam katham ajam,</i>	<i>How can a thing that is '<u>Birthless</u>' take birth?</i>
4	<i>bhinnam nityam katham cha tat.</i>	<i>And how can it be '<u>Eternal</u>' if it has parts (effects)?</i>

1-2 This challenges the premise of the Sankhyans. They declare that the Reality, which they insist on calling the "Unborn", is born as the effect. This is a logical absurdity. How can that which is considered to be "Birthless" be said to take birth as something else?

3-4 They then argue that it is not the whole of the Reality that gets transformed into the effect, but only a part. In that case, how can Reality be eternal, if it has parts? Reality cannot have parts; if it does, it cannot be called Reality as one part may contradict another part by having a nature all its own, even as a hand is not same as the nose.

Once a thing, or even a part of it, changes into another thing, then it ceases to be what it was, because it has become something else. It is no longer Eternal. This is purely on logical grounds. Thus, the Sankhyan theory is refuted.

Verse 4.12: Logic Violation 2: Effect Becomes Cause

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि । जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम्	॥ १२ ॥
kāraṇādyadyananyatvamataḥ kāryamajam yadi jāyamānāddhi vai kāryātkāraṇam tē katham dhruvam	॥ 12 ॥

1	<i>Kaaranaat yadi ananyatvam,</i>	<i>If you say the effect is not different from the cause,</i>
2	<i>atah kaaryam ajam yadi;</i>	<i>then the effect must also be <u>birthless</u>.</i>
3	<i>jaayamaanaat hi vai kaaryaata,</i>	<i>Or, if the cause is not different from the ‘born’ effect,</i>
4	<i>kaaranam te katham dhruvam.</i>	<i>then how can the cause be <u>eternal</u>?</i>

Gaudapadacharyaji does not let this argument go by easily. He takes the same idea of the previous verse and looks at it again, not just in amazement but in amusement also at the absurdity of it. And Sri Shankaracharyaji adds his slice of humour into it . . .

1-2 Firstly, from the side of the effect: If the effect is not different from the cause, then the effect must have the same nature as the cause, i.e. it has to be birthless.

3-4 Secondly, from the side of the cause: If the cause is not different from the effect, then the cause must have the same nature as the effect, i.e. it has to be ephemeral, not eternal. Thus from both viewpoints, there is a violation of logic.

This latter option draws out the following joke, best described in the words of Pujya Gurudev: “Sri Shankaracharyaji brings out the tacit fallacy in this argument with a parallel from the work-a-day world. He says that this is as absurd as cutting a hen into two parts – one for cooking for the lunch and another preserved for laying eggs for the morrow!”

Verse 4.13: *Effect Born from the Unborn or Born?*

अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै । जाताच्च जायमानस्य न व्यवस्था प्रसज्यते	॥ १३ ॥
ajādvai jāyatē yasya dṛṣṭāntastasya nāsti vai jātācca jāyamānasya na vyavasthā prasajyate	॥ 13 ॥

1	<i>Ajaat vai jaayate yasya,</i>	<i>If you say the effect is born from the ‘Unborn’ cause,</i>
2	<i>drishtaantah tasya naasti vai;</i>	<i>this certainly has <u>no supporting illustration</u>!</i>
3	<i>jaataat cha jaayamaanasya,</i>	<i>And if the effect is born from the ‘Born’ cause,</i>
4	<i>na vyavasthaa prasajyate.</i>	<i>then there is the case of an <u>infinite regress</u>!</i>

The same argument is now looked at from a third angle: It seems the disputants want to stick to their stand vehemently. In that case, they have the following two options. Does the world come from an ‘Unborn’ cause, or does it come from a ‘Born’ cause?

1-2 Unborn Cause: If the former case is taken, then there is no illustration for such a case. For, an ‘Unborn’ cause cannot give birth to anything – it will need to have parts to do that, and we have seen in **3-4** of the previous verse that this is not logical.

Pujya Gurudev creates an example of his own: “My unborn son’s daughter cannot suffer from even a toothache! Nor can my daughter suffer from any disease when I am an 8-year old boy!”

3-4 Born Cause: The second option is that the cause has to be ‘Born’. This case leads one into an endless regression. “Just as I am born from my father, my father was born from

his father, and so on backwards to infinity.” It can go on like that for ever. This is not a solution at all – there is no Reality in such a case!

The only true solution, therefore, is that we must accept that:

Reality is absolute and eternal, that it is the Uncaused Cause.

Based on this only possibility of Reality, we have to also accept the following about the world that we see before our eyes:

Creation can only be an Unreality that is superimposed (as opposed to ‘born’) upon the Reality.



The MEEMAMSAKAS Refuted

Karika Section 4.3: Verses 14-23 (10 No.)

THIS SECTION IS DEVOTED to a particular argument which concerns the viewpoint of the Meemamsakas. [For those who have followed the earlier Texts of Sandeepany, the whole of *Upadesh Sara*, Text 7, was an answer to this view.]

The Meemamsakas assert that by the performance of actions one obtains the results he wants with no obstruction from anything else. This view encourages its followers to pin their faith on actions, and ignore the fact that results of actions are governed by our Karma. It is a materialistic philosophy bent on enjoyments regardless of any moral restraints.

Verse 4.14: *The Meemamsakas' Assertions*

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च । हेतोः फलस्य चानादिः कथं तैरूपवर्ण्यते	॥ १४ ॥
hētōrādīḥ phalaṁ yēṣāmādirhētuḥ phalasya ca hētōḥ phalasya cānādīḥ katham tairūpavarṇyatē	॥ 14 ॥

1	<i>hetoh aadih phalam yeshaam,</i>	i) "The effect is the origin of the <u>cause</u> ",
2	<i>aadih hetuh phalasya cha;</i>	ii) "The cause is the origin of the <u>effect</u> "; and
3	<i>hetoh phalasya cha anaadih,</i>	iii) "Cause and effect are both <u>beginningless</u> ".
4	<i>katham taih upavarṇyate.</i>	How can such (absurd) assertions be made by them?

This verse launches the discussion pertaining to this section. The belief of the Meemamsakas is presented before the Vedantins for their reply. Firstly, the terms need to be clarified for what they stand.

Hetuh: "the cause" – this is the Punya or Paapa (merit or demerit), which produces the effect, namely, the human being.

Phalah: "the effect" – this is the *Karya-Karana-Sangaatah*, i.e. the composite of body-mind-intellect; the Upadhis of an individual; or simply called the body conglomerate.

Now we can take each of the three statements of the Meemamsakas' philosophy:

The First Statement

1 "The Effect is the origin of the Cause." This says that the body aggregate is the origin of the merit or demerit we earn. The body aggregate is certainly the instrument used to produce the merit or demerit. The validity of this statement lies in the fact that life in the world determines the Karmas that we accumulate. There is certainly some truth in this.

This view stems from the Meemamsakas strong belief in the power of ritualism (Karmas) to produce the desired results.

The Second Statement

2 “*The Cause is the origin of the Effect.*” The validity of this statement lies in the fact that Punya or Paapa is the cause of the formation of the body aggregate. This is also true. The thinking is that in accordance with the merits or demerits earned in the past, we acquire this human body instrument to function. Defects in our Karma will produce a defective body. This means that our merits and demerits, earned through actions in this birth or past births, determine the type of body we get and the world we are born into in our next birth.

Again, the idea of the Meemamsakas is to assert the efficacy and power of actions to determine our future. Their idea is that there is no need to believe in God. Action itself is God for the Meemamsakas. Action replaces God. Actions can bring all that they desire.

The Third Statement

3 “*Cause and Effect are both beginningless.*” Both these – the collection of merit and demerit, as well as the body aggregate – are beginningless. Rendering them beginningless is a convenient way of ignoring them! It is as good as deleting them from the equation of Life.

The situation resembles the famous “chicken first or egg first?” argument. Both are taken as true! Such are the insinuous ways of the Meemamsakas and their beliefs.

4 The Vedantin prepares himself to reply to them. He begins by expressing his utter disbelief that such assertions could be made. To him, there are no logical or philosophical grounds to make such assertions. Let us see what he has to say about them . . .

Verse 4.15: *The Vedantin’s Reply to the Meemamsakas*

हेतोरदिः फलं येषामादिर्हेतुः फलस्य च । तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा	॥ १५ ॥
hētōrādīḥ phalaṁ yēṣāmādirhētuḥ phalasya ca tathā janma bhavēttēṣāṁ putrājjanma pituryathā	॥ 15 ॥

1	<i>Hetoh phalam aadih yeshaam,</i>	“The effect is the origin of the <u>cause</u> ”,
2	<i>aadih hetuh phalasya cha;</i>	and, “The cause is the origin of the <u>effect</u> ”;
3	<i>tathaa janma bhavet teshaam,</i>	According to this logic, birth will be like this:
4	<i>putraat janma pituh yathaa.</i>	Out of his son, the father is born!

1-2 We remind ourselves that we are dealing with the Meemamsakas’ view. In comparison to this view, that of the Sankhyans and Nyayayikas (which we have already dealt with in the previous section) is different. They say that the cause can never be the same as the effect, and the effect never the same as the cause. The Meemamsakas are saying something very different: they say the cause produces the effect, and the effect produces the cause (the First and Second Statements).

3 The Vedantin's immediate reaction to the Meemamsakas is that their statements are a complete impossibility. Actions in themselves are inert. They do not have any sentiency in them. They need a sentient power behind them. So they cannot be depended on for anything. They cannot produce any results on their own. Besides, even the performer of the actions, the 'Doer', i.e. the individual concerned, has no power over the results of his actions. The results are determined by the Lord, who is the only Power that can determine them, taking all variables into account. The individual has no knowledge of these.

4 In what way is the Meemamsakas statements impossible? It is like saying that "*the father is born from his son!*" This is a strong reaction from the Vedantin to the statements, and fully justified, as we shall soon see.

Verse 4.16: Cause & Effect – Sequential or Simultaneous

सम्भवे हेतुफलयोरेषितव्यः क्रमस्त्वया । युगपत्सम्भवे यस्मादसम्बन्धो विषाणवत्	॥ १६ ॥
sambhavē hētuphalayōrēṣitavyaḥ kramastvayā yugapatsambhavē yasmādasambandhō viṣāṇavat	॥ 16 ॥

1	<i>Sambhave hetu phalayoh,</i>	<i>In the matter of origin of <u>cause and effect</u>,</i>
2	<i>eshitavyah kramah tvayaa;</i>	<i>a sequence has to be found out by you.</i>
3	<i>yugapat sambhave yasmaat,</i>	<i>For, if their origin is simultaneous then,</i>
4	<i>asambandhah vishaanavat.</i>	<i>like two horns of an animal, they are unrelated.</i>

Having summarily dismissed the impossibility of the First and Second Statements, the Vedantin turns his attention to the Third Statement, which says both cause and effect are **Anaadi** or beginningless.

Actually, the Meemamsakas are forced into this Third Statement due to the illogicality of their first two statements. They are forced to accept the infinite regression implied by the first two statements. Thus both their cause as well as effect has to be **Anaadi**.

1-2 The Vedantin, knowing the above false logic to be the root of Statement Three, goes back to the earlier two statements and asks the Meemamsaki to then at least tell him which of the two items – the cause or the effect – is the major determinant. He wants to know the **Kramah** or *sequence* of which factor is the more dominant one.

There is no reply to this – only an embarrassed silence!

3-4 The Vedantin now pushes the stunned Meemamsaki further into the corner: He poses another option for the Meemamsaki to consider: "Could your cause and effect perhaps arise **Yugapat**, i.e. *simultaneously*, like the two horns of a cow, one on the right and one on the left, each growing simultaneously but unrelated to each other?"

The Meemamsaki remains silent. He has literally been placed on "the horns of a dilemma", amazed at the piercing clarity of intellect displayed by the Vedantin. Perhaps, he thinks that the Vedantin is making fun of him. Sharp logic does appear to be like that to those who are unprepared for it. But the Vedantin has no bitterness on his mind.

Verse 4.17: The Chain of Illogic

फलादुत्पद्यमानः सन्न ते हेतुः प्रसिध्यति ।
अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥ १७ ॥

phalādupadyamānaḥ sanna tē hētuḥ prasidhyati |
aprasiddhaḥ katham hētuḥ phalamutpādayiṣyati ॥ 17 ॥

1	<i>Phalaat utpadyamaanaḥ san,</i>	<i>If it be produced from the 'effect',</i>
2	<i>na te hetuḥ prasiddhyati;</i>	<i>a cause cannot (logically) be <u>established</u>.</i>
3	<i>aprasiddhaḥ katham hetuḥ,</i>	<i>How can a cause, which is itself <u>unestablished</u>,</i>
4	<i>phalam utpaadayiṣyati.</i>	<i>then give birth to an effect?</i>

1-2 The silence of the Meemamsaki makes Sri Gaudapadacharyaji conclude with the erroneous logic of the first two statements, as stated in 4.15 ("father born from a son").

3-4 The error in logic is driven to its own illogical conclusion: How can such a cause, itself not established on a sound logical basis, become the cause of another effect?

The chain of 'illogic' is set rolling. Once a step in the chain is found to be illogical, nothing logical can be built upon it thereafter. The thrust of pure logic is unbearable to it.

Verse 4.18: Cause & Effect – Which Comes First?

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।
कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥

yadi hētōḥ phalātsiddhiḥ phalasiddhiśca hētutaḥ |
kataratpūrvaniṣpannam yasya siddhirapēkṣayā ॥ 18 ॥

1	<i>Yadi hetoh phalaat siddhiḥ,</i>	<i>If the cause is produced from the <u>effect</u>,</i>
2	<i>phala siddhiḥ cha hetutah;</i>	<i>and the effect is again produced from the <u>cause</u>;</i>
3	<i>katarat poorva nishpannam,</i>	<i>then (at least tell me) which one is born first?</i>
4	<i>yasya siddhiḥ apekshayaa.</i>	<i>Upon which is the birth (of the other) dependent?</i>

1-4 Sri Gaudapadacharyaji becomes a little more compassionate here: "If the sequence of cause and effect cannot be stated, nor can it be accepted that they are simultaneous, then at least tell which one came first, that is all."

Sri Gaudapadacharyaji is a teacher *par excellence*. His task is to bring out Truth, however deeply it may be buried! His efforts to do so are relentless – to the other party – but enlightening to the keen student. In this case, the Truth that the Teacher is aiming to bring out is: **"Why are you worrying over the cause of that which is plainly 'Unreal'?"**

Verse 4.19 The Logical Conclusions Presented

अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः । एवं हि सर्वथा बुद्धैरजातिः परिदीपिता	॥ १९ ॥
aśaktiraparijñānaṁ kramakōpō'tha vā punaḥ ēvaṁ hi sarvathā buddhairajātiḥ paridīpitā	॥ 19 ॥

1	<i>Ashaktih apari-jnaanam,</i>	<i>The inability to <u>reply</u>; the <u>ignorance</u> about the matter;</i>
2	<i>krama kopah atha vaa punah;</i>	<i>and the impossibility of establishing <u>sequence</u> –</i>
3	<i>evam hi sarvathaa buddhaih,</i>	<i>in every way, these make the truly wise ones</i>
4	<i>ajaatih pari-deepitaa.</i>	<i>clearly assert their doctrine of ‘Birthless’ Reality.</i>

The Teacher, in drawing the above conclusions, seems to have overwhelmed the person being addressed. The latter is stunned into silence, like a boxer who has been dealt the ‘knock-out’ blow by his opponent.

The reader will appreciate that all this is done in a healthy spirit. The Vedantin may be relentless in his search, but never malicious.

The natural conclusion which Sri Gaudapadacharyaji is driving at is this: It is improper to look for **Causality** (as in relationships between cause and effect) in matters relating to the Unreal Creation. If Creation is unreal, what is the point in trying to find out its cause?

Conclusion:

The wise do not pay much attention to causality in their search for the ‘Causeless’ Cause. If they do use it, it is only a temporary means employed by them to explain to students whose understanding is still developing, and who need such relative explanations. Beyond a certain stage of growth, such concepts have to be dropped and higher Truths have to be adopted. This is how a true student of Truth is expected to view the intellectual grasp of a subject that transcends the intellect.

The Meemamsaki responds to the Vedantin’s irrefutable argument with the following objection:

Objection 1: Trickery?

Poorvapakshi: We were on the topic of Causality – the relationship between cause and effect. However, unceremoniously, you have resorted to a play upon words and run us down by trickery, referring to “birth of a father from his son”, and “two horns of a cow”, and so on. You have misread our argument.

We were only saying that the body aggregate, as a cause, produces one’s Karma; and then that Karma, as a cause, produces the body for the next birth. What is the harm in that? It is like saying that a sprout comes from a seed; and then the seed comes from the sprout. This is accepted in everyone’s experience. Why do you ridicule it?

Answer: [To this charge, the Teacher makes the following stirring reply.]

Verse 4.20: The 'Unproved' Used as Proof!

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि सः । न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते	॥ २० ॥
bījāṅkurākhyō dṛṣṭāntaḥ sadā sādhyasamō hi saḥ na hi sādhyasamō hētuḥ siddhau sādhyasya yujyatē	॥ 20 ॥

1	<i>Beeja ankura aakhyah drishtaantah,</i>	<i>The illustration of a seed-sprout itself</i>
2	<i>sadaa saadhyasamah hi sah;</i>	<i>has, indeed, yet to be <u>proven</u>;</i>
3	<i>na hi saadhyasamah hetuh,</i>	<i>Surely, the '<u>unproved</u>' cannot be used as '<u>proof</u>'</i>
4	<i>siddhau saadhyasya yujyate.</i>	<i>to establish a proposition that is to be proved!</i>

1-2 Everyone knows that a seed comes from the sprout, and a sprout comes from the seed. The existence of both the seed and sprout is finite. There is no doubt about this. However, the stringing of these events together to stretch them to infinity is the problem.

The Vedantin, viewing the string purely mathematically, says: “Any number of finite items put together cannot add up to infinity. The very attempt is fallacious and shows a lack of understanding of what Infinity really is. Finite things will only add up to a finite sum, never to infinity.”

3-4 In this way, the Vedantin does not accept that the cause and effect of the Meemamsakas are both **Anaadi** or ‘beginningless’. The string of events may tend towards infinity but can never BE Infinity. Furthermore, the string of events is not relevant. However far back one goes with the regression, each cause and each effect is finite. That is what matters – they are established to be **finite**.

In this way, Sri Gaudapadacharyaji adheres to the Truth, in the face of a rather emotionally charged outcry from the Poorvapakshi. Truth is uncompromising, and Sri Gaudapadacharyaji, in adhering to it, teaches us the power of being intellectually honest.

Verse 4.21: A Pointer to “Birthlessness”

पूर्वापरापरिज्ञानमजातेः परिदीपकम् । जायमानाद्धि वै धर्मात्कथं पूर्वं न गृह्यते	॥ २१ ॥
pūrvāparāparijñānamajātēḥ paridīpakam jāyamānāddhi vai dharmātkatham pūrvam na grhyatē	॥ 21 ॥

1	<i>Poorva aparaa pari-jnaanam,</i>	<i>The uncertainty of precedence or succession</i>
2	<i>ajaateh pari-deepakam;</i>	<i>is a pointer to “<u>birthlessness</u>” itself.</i>
3	<i>jaayamaanaat hi vai dharmaat,</i>	<i>For, if it be a fact that a thing does <u>take birth</u>,</i>
4	<i>katham poorvam na grihyate.</i>	<i>why is its cause not <u>apprehended</u>?</i>

1-4 The above discussion (verses 14-20) on cause and effect ended with no certainty as to what the cause of creation is. Yet, the discussion is intended to teach us something: The uncertainty of the cause serves to prove the truth of the Advaitic standpoint. Creation is unreal; therefore, how can there be any certainty in its cause?

The Real Purpose of the Above Discussion

The inability to know the true cause of the ‘birth’ of an effect, and thereafter what happens upon the ‘death’ of the effect, is an indication of the correctness of the Advaitic view that in truth there is no cause and effect, that they are just appearances, and nothing is really born. The “Birthlessness” of all things is being indicated by this.

The Vedantin’s beginningless-ness (or “Birthlessness”) is not the same as that of the mathematician’s. To the mathematician, a so-called infinite series may be established by stringing together an ‘infinite’ number of finite things. We have seen that adding up any number of finite things does not give us infinity, but only a semblance of infinity.

True Vedantic beginningless-ness is totally different. It points to that single positive entity in the universe which exists at all times, uniformly, without change, everywhere, and is indestructible. **Infinity** is a thing which cannot be imagined by the human mind. The difficulty in grasping the nature of true Infinity is seen in the numerous debates and disagreements about Creation.

To the **TIME** and **SPACE** limitations, we can now add a third limitation called **CAUSALITY**. These three limitations are the “Tripod” upon which all creation rests. The fruitfulness of this discussion has been to bring out this third factor in addition to the Time and Space factors, which are already well known to us. Reality is in a realm beyond all these three limiting factors.

Verse 4.22: *The Summary Statement*

स्वतो वा परतो वाऽपि न किञ्चिद्वस्तु जायते । सदसत्सदसद्वाऽपि न किञ्चिद्वस्तु जायते	॥ २२ ॥
svatō vā paratō vā:'pi na kiñcidvastu jāyatē sadasatsadasadvā:'pi na kiñcidvastu jāyatē	॥ 22 ॥

1	<i>Svatah vaa paratah vaa api,</i>	<i>Either from <u>itself</u> or from <u>another</u> or from <u>both</u>,</i>
2	<i>na kinchit vastu jaayate;</i>	<i>nothing at all is ever born;</i>
3	<i>sat asat sat asat vaa api,</i>	<i>Whether it be <u>being</u> or <u>non-being</u> or <u>both</u>,</i>
4	<i>na kinchit vastu jaayate.</i>	<i>nothing at all is ever born.</i>

Six *logical* possibilities of origination of Creation are presented here, and all six of them are denied in this verse. The conclusion is that creation is illusory – it can never take place in reality. Let us at first examine each of these six possibilities, before seeing why they are negated. The first three consider Sat, a real thing, as the cause or effect:

i) **Sat Swatah**: Nothing is born out of itself. I am not born out of myself.

ii) **Sat Paratah**: A thing cannot be born of another thing which is other than itself. A chair cannot be produced from water.

iii) **Sat Swatah-Paratah**: A thing cannot also be born of 'itself-and-another'. A jar and a piece of cloth cannot produce either another jar and/or piece of cloth.

In all three cases, what we are really seeing logically is that a real thing that is existing does not *need* to be produced because it is already there, and will never not be there. There is no need for a cause to produce it. Subsequently, no effect can be produced from such a real thing, which, being beginningless, is also deathless. If anything were to be produced by it, then it would have to be identical to it, and simple logic rules out the possibility of it being produced as it is already there!

The other three cases to be considered are of Asat, a non-existing thing, in place of Sat as being the cause and effect:

iv) **Asat Swatah**: Asat cannot produce itself, i.e. another non-existent thing. This becomes a meaningless statement. A mirage cannot produce another mirage.

v) **Asat Paratah**: Asat cannot produce anything else. A mirage cannot produce water. This also is absurd.

vi) **Asat Swatah-Paratah**: Asat cannot produce anything that is Sat-and-Asat. Contradictory ideas like this cannot exist together in the same thing.

These latter three cases are in fact asserted by a school of thought called the Kshanika Vijnana Vadins (a Buddhistic school). They view all external objects as a thought in the mind. [In this first part, they do not differ from the Vedantic school called Drishti-Srishti Vada.] However, the second aspect of their theory is that these ideas or thoughts are changing from moment to moment. As each idea is 'born', it immediately 'dies'. This they interpret as "the co-existence of existence and non-existence"!

This philosophy does not stand the scrutiny of reason, and is very hard to even imagine. And if all the logical aspects are scrutinized, it does not hold water. The foremost contradiction it sets up is the impossibility of having any *memory* of such an occurrence.

Verse 4.23: *Cause & Effect are Birthless*

हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः । आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते	॥ २३ ॥
hēturna jāyatē:'nādēḥ phalam cāpi svabhāvataḥ ādirna vidyatē yasya tasya hyādirna vidyatē	॥ 23 ॥

1	<i>Hetuh na jaayate anaadeh,</i>	<i>A cause is not born out of a beginningless <u>effect</u>;</i>
2	<i>phalam cha api swabhaavatah;</i>	<i>nor can an effect be born out of <u>itself</u>.</i>
		Conclusion: <i>Thus, "Cause and effect are birthless".</i>
3	<i>aadih na vidyate yasya,</i>	<i>That which is <u>beginningless</u></i>
4	<i>tasya hi aadih na vidyate.</i>	<i>has necessarily to be <u>birthless</u>.</i>

The previous verse summarised the investigation into cause and effect with the conclusion that, from the Vedantic point of view, there can be no cause and effect. This classifies Creation as something that is illusory. What else, then, remains to be said on the topic? Another two possibilities of birth are raised by opposing viewpoints, and are dealt with in this verse. They were not included in the above discussion because they do not arise from pure logic; in fact, we may say that they arise from 'pure ill-logic'!

The two possibilities (or, to be more correct, *impossibilities*) are:

- 1** i) **Hetuh Anaadeh**: A cause cannot be born of a beginningless effect; and
- 2** ii) **Phalam Swabhaavatah**: An effect cannot be born of itself.

Both these have been dealt with in verse 15 in the previous topic, namely, the discussion on the Meemamsakas' philosophy. The absurdity of this proposition has been shown already. Briefly, it is like a father being born to a son.

Pujya Gurudev gives an example of his own in this matter: "To say that the cause is coming out of an effect that is beginningless is like saying that fire is being produced from ice!"

Thus ends the discussion on this topic which may once again be summarised as:

By showing the absurdity or impossibility of all eight possibilities in which birth can take place, the conclusive deduction we come to is the firm establishment of the Theory of Absolute Non-creation, called AJATI VADA. This is the Vedantic standpoint. The implication of this standpoint is that the Reality is firmly established as being Non-dual.



REALISTS vs. IDEALISTS

Karika Section 4.4: Verses 24-29 (6 No.)

WE NOW ENTER A new topic of debate. There is a serious conflict of opinion between adherents of the following two schools of thought: the **Realists**, who believe in the solid reality of external objects (the world); and the **Idealists**, who believe that all objects are merely ideas in the mind and, therefore, have no reality of their own.

The Realists also go by the name **Bahyarth Vadins**, “believers in external reality”. They are also called Materialists.

The Idealists also go by the name **Vijnana Vadins**, “believers in internal reality”. Unofficially, they are called Kshanika Vadins, or “believers in momentary existence”.

[The word ‘Idealists’ has nothing to do with holding an ideal in life. It should have been ‘Idea-ists’ due to the belief in *ideas*, just as Realists is due to belief in the *reality* of the world. But Idea-ists is clumsy to pronounce and has evolved into ‘Idealists’, which matches ‘Realists’, its main opposition.]

The following section is a debate between these two philosophical parties. It kicks off with the Realists introducing themselves to the Idealists . . .

Verse 4.24: *The View of the Realists*

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः । सङ्क्लेशस्योपलब्धेश्च परतन्त्रास्तिता मता	॥ २४ ॥
prajñaptēḥ sanimittatvamanyathā dvayanāśataḥ saṅklēśasyōpalabdhēśca paratantrāstitā matā	॥ 24 ॥

1	<i>Prajnapteh sanimittatvam,</i>	“Subjective knowledge has <u>objects</u> as its cause”;
2	<i>anyathaa dvaya naashatah;</i>	without objects, duality would be annihilated.
3	<i>sankleshasya upalabdheh cha,</i>	Moreover, because of the experience of <u>pain</u> ,
4	<i>Paratantra astitaa mataa.</i>	the existence of external <u>objects</u> has to be accepted.

Why are external objects considered to be real? There are two reasons:

- We are able to KNOW them through our instruments of knowledge; and
- We EXPERIENCE their influence on us in the form of sorrows, pain, happiness, etc.

The Basis of the Realists’ View

1-2. The **Realist** is addressing this argument to the Idealist: The perception of sound, sight, taste, etc, depends on the sense objects. Without them, there would be no sensory

knowledge, and that means no knowledge of the world around us. How would you like to live in a world without any knowledge of it? You may call your food false, but remember it is what is keeping you alive! We cannot undervalue the knowledge of the world of objects.

Pure knowledge by itself is mere illumination of consciousness. Without variety of experiences, this illumination cannot produce any knowledge. It is the variety of the objects that bring with it the knowledge of colour, taste, sound, etc. It is like a clear crystal which communicates nothing unless it is in association with objects surrounding it.

3-4 The second reason is then put forward: If the objects were truly false as you say, then how is it that we experience pain, joy, sorrows, etc, upon encountering them? For example, if I place my hand on a hot plate, the heat will certainly burn it. It is the same if I am careless while using a knife and I cut myself. So, of what use is it to call the objects unreal? If the object were really only a thought in our mind, then there will not be any pain felt by encountering these objects. Mere knowledge of pain is not actual pain.

Verse 4.25: The Idealists – i) Subjective Knowledge

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् । निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनात्	॥ २५ ॥
prajñaptēḥ sanimittatvam iṣyate yuktidarśanāt nimittasyānimittatvam iṣyate bhūtadarśanāt	॥ 25 ॥

1	<i>Prajnapteh sanimittatvam,</i>	<i>You say, “Subjective knowledge has <u>objects</u> as its cause”;</i>
2	<i>ishyate yukti darshanaat;</i>	<i>you posit this from the standpoint of empirical reality.</i>
3	<i>nimittasya animittatvam</i>	<i>But we say, “The objective cause is not the actual cause”;</i>
4	<i>ishyate bhoota darshanaat.</i>	<i>we posit this from the standpoint of mental reality.</i>

In this and the next two verses the viewpoint of the **Idealists** or Vijnana Vadins is presented. This view is opposite to that presented by the Realists above. The two views, by contradicting each other, make the room for the Vedantic view – of Unreality of the world of objects – to stand out in bold relief.

1-2 Yukti Darshanaat: The Idealists accept that the Realists’ view is from the standpoint of the external reality of objects.

3-4 Bhoota Darshanaat: This term actually means “the standpoint of reality” and for that reason it may appear to be that which the Vedantins accept. However, to the Idealists, reality means the **Mind**, the subjective reality, as opposed to the **World**, the objective reality of the Realists. To Vedantins, Reality is nothing less than the Supreme Brahman.

So, taking reality to be the mind, there are two interpretations for this standpoint:

i) **Bhoota Darshanaat:** The object seen appears at first glance as ‘cloth’. Looked at closer, we see it as yarn or threads; seen even closer, we see not even the threads but only cotton fibre. As we go to subtler levels, we cannot accept what we initially see as being the object. Our experience of the object deepens. Similarly, what the Realists accept as the physical reality, is not accepted as the mental reality of the Idealists.

ii) **Abhhoota Darshanaat:** Due to Sandhee rules in Samskrit grammar, the same word, **Bhoota**, could be read in its opposite sense as **Abhoota**; when it follows a vowel sound, the ‘a’ is dropped. This is investigated by the ever-alert and fair-minded Sri Shankaracharyaji in the Bhashya. How does this alter the interpretation?

Since the mind is the reality in the Idealists’ view, the objects are unreal; they are like the snake in a rope. Their appearance is a delusion, upon removal of which the object is not seen as such. The removal can happen in two ways: in deep sleep or in Samadhi.

The above answers one half of the Realists’ argument, that concerning knowledge of the external world. What about the other half, concerning the experience of pain? That is yet to follow.

Verse 4.26: The Idealists – ii) World is Not There

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च । अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक्	॥ २६ ॥
cittam na saṁspṛśatyartham nārthābhāsam tathaiva ca abhūtō hi yataścārthō nārthābhāsaṁ tataḥ pṛthak	॥ 26 ॥

1	<i>Chittam na samsprishati artham,</i>	<i>The mind has no <u>contact</u> with external objects,</i>
2	<i>na arthaabhaasam tathaa eva cha;</i>	<i>even the imagined ones <u>projected</u> by the mind.</i>
3	<i>abhootah hi yatah cha arthah,</i>	<i>In fact, we regard objects to have <u>no existence</u>,</i>
4	<i>na arthaabhaasam tathah prithak.</i>	<i>even the imagined ones are <u>not separate</u> from mind.</i>

Continuing with the Vijnana Vadins’ view, we have here a statement of their fundamental belief in the reality of the mind, which they call as ‘consciousness’. They are firmly of the belief that everything happens in the mind. The external reality is not accepted.

1 The mind, they claim, has no connection with the external objects. The actual external objects are said to exist in the mind alone.

2 This applies even to those objects that are imagined or projected by the mind. They, too, are not given any reality. What are these imagined objects? A lunatic may see things that do not exist externally; he sees them due to his own strong imagination of them. His imagination is so strong that the objects he imagines start affecting him, and can even cause him physical pain.

3-4 The Idealists go on to say that such there are no objects external to the mind, even the imaginary ones projected by the mind. They believe that everything happens in the mind. Even the illusory appearances happen in the mind alone, not outside it. The world of objects, whether imagined or real, does not exist out there.

The position of the Idealists is consolidated with further reasoning – their interest being only with the mind. If other factors are not considered, then there is nothing basically wrong with the belief of the Idealists. If mind were, indeed, the reality, then the Idealists’ argument cannot be faulted. They would be correct from their standpoint. We have no relationship with objects, it is purely a mental phenomenon – so say the Idealists.

Verse 4.27: The Idealists – iii) Experiences

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु । अनिमित्तो विपर्यासः कथं तस्य भविष्यति	॥ २७ ॥
nimittam na sadā cittam saṁspṛśatyadhvasu triṣu animittō viparyāsaḥ katham tasya bhaviṣyati	॥ 27 ॥

1	<i>Nimittam na sadaa chittam,</i>	<i>Between mind and objects there is never a <u>contact</u> or</i>
2	<i>samsprishati adhvasu trishu;</i>	<i><u>causal relationship</u> in all the three periods of time.</i>
3	<i>animittah viparyaasah,</i>	<i>Delusory experiences without an external cause –</i>
4	<i>katham tasya bhavishyati.</i>	<i>how can the mind be subject to such a thing?</i>

This verse ends the presentation from the side of the Idealists. From the theory we can extrapolate what their view of **Experiences** is. They regard all experiences as due entirely to the condition or inclination of the mind. It is not the world that brings us experiences, so it makes no difference whether the world is there or not there. It is our mental pre-conditioning that is responsible for our experiences of pain or pleasure.

1-2 The independence of mind from the objects is expressed more forcefully here. The vision of the idealists is such that it does not permit and external cause to influence the experiences of the mind. This applies to both ‘real or imaginary objects’, which effectively means ‘whether the world is there or not’. The mind can be said to create its own world.

3-4 The full responsibility for perception is taken by the mind, since the objects do not exist as far as this theory goes. There is no question of any false or illusory perception of something which does not exist. If such a perception exists, it is in the mind alone.

The final implication of the Idealists is that there is no such thing as false knowledge at all. The mind alone is responsible for all perceptions. It is the nature of ‘consciousness’ (mind) that things appear as they do in it.

The Idealists have proven one thing thoroughly – that *they cannot rise any further than the mind* in their quest for the Reality. As far as the external objects are concerned, their reasoning is identical to that of the Drishti-Srishti Vedantins. That is the only common ground between them. However, in accepting Reality, the Idealists stop at the Mind.

The Vedantins go further. . .

Verse 4.28: Vedanta’s Response – “Nothing is Born”

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते । तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम्	॥ २८ ॥
tasmāna jāyatē cittam cittadṛśyaṁ na jāyatē tasya paśyanti yē jātim khē vai paśyanti tē padam	॥ 28 ॥

1	<i>Tasmaat na jaayate chittam,</i>	<i>There is never born a thing called mind,</i>
2	<i>chitta drishyam na jaayate;</i>	<i>just as the objects perceived by it are not born.</i>
3	<i>tasya pashyanti ye jaatim,</i>	<i>Those who perceive such births</i>
4	<i>khe vai pashyanti te padam.</i>	<i>are perceiving <u>footprints of birds in the sky!</u></i>

Sri Gaudapadacharyaji now brings in the Vedantic view. Just at the right time and the right place, he pulls out his Vedantic ‘trump-card’ of “Birthlessness”. Not only is the objective world of the Realists ‘birthless’, but the subjective world of the Idealists – the mind – is also “birthless” in exactly the same way. Both are in the realm of the Vedantin’s Unreality. This view of the Vedantin is possible only because he sees a Reality beyond both.

The Vedantin and the Idealist have walked together for a certain distance. Then, at the arrival of a comma, the Idealist stops, taking it to be the end of the journey. To the Vedantin the journey does not end at commas nor at semi-colons, but only at a full-stop!

The Vedantin is here persuading the Idealist to continue the journey for the search of Reality a bit further. He congratulates him for seeing objects as illusory. That is a step in the right direction. But his acceptance of mind as the reality is premature. If he can accept as unreal the whole external world because it is perceived, then why not go a little step further and take the mind also as unreal, because it, too, is ‘perceived’? The Consciousness (note the capital C) that enlivens the mind is a greater Reality than the consciousness that the Idealist calls ‘mind’. Surely this is not an unreasonable step to ask the Idealist to take!

The coaxing has begun in this verse, and is further consolidated in the next.

The Basis of the Vedantic View

Firstly, we have to appreciate that the terms “born” and “birthless” are very significant in this text. They signify the highest Vedantic ideal. The Vedantin’s Reality is “unborn” or “birthless”. To the Vedantin, there is nothing that is ‘born’, neither Reality nor Unreality. The Unreality is only an appearance on Reality, not something which takes birth.

Keeping this in mind helps us to understand these two verses which present the Vedantin’s perspective on Reality.

1-2 From the standpoint of the Reality as accepted by Vedantins, the entire creation is a superimposition on the One unchanging Reality or Consciousness. Thus, even the mind, not just the objects, is considered to be unreal, as Reality lies beyond it. Both mind and objects are emanations of Creation; Reality is the substratum for both of them.

Since mind and the world are unreal by nature, they are considered not to be ‘born’ from the standpoint of Vedantic Reality. To say they are born gives them a false reality. For this reason, Vedantins prefer to use the word ‘appearance’ rather than ‘birth’.

3-4 To emphasise this fundamental Truth of Vedanta, Sri Gaudapadacharya takes recourse to some poetic expressions, which may appear harsh to the Idealists but are only intended to draw them out of their limited circle into a realm that far exceeds it.

The present position of the Idealists is compared to the footprints of birds in the sky – at best this is a very unstable basis for Reality; at worst it is impossible to imagine! What is the impossibility? It is impossible to find Reality in the mind. The mind, to the Vedantin, is where the very root of the ignorance or delusion lies. It is the seat of ignorance in the human being. If mind is transcended, nothing can prevent the glimpse of Reality.

The above is the reply to the Vijnana Vadins who take the mind as Reality.

As far as the Shunya Vadins (Nihilists) are concerned, the situation is even more ludicrous, and Sri Shankaracharya deals with it in the Bhashya as follows:

The Nihilists take Void as being the Reality. How can this be proved? Who is there to see that only Void is what the universe originates from? For this absurdity, Sri Shankaracharya comments, “They are even bolder than the Idealists – they want to grasp the whole sky itself, let alone just the footprints of the bird flying in it!”

Verse 4.29: Birthlessness – Essential Nature of Reality

अजातं जायते यस्मादजातिः प्रकृतिस्ततः । प्रकृतेरन्यथाभावो न कथञ्चिद्विष्यति	॥ २९ ॥
ajātaṁ jāyate yasmādajātiḥ prakṛtistataḥ prakṛtēranyathābhāvō na kathañcidbhaṣyati	॥ 29 ॥

1	<i>Ajaatam jaayate yasmaat,</i>	<i>You have taken the Birthless to be ‘born’;</i>
2	<i>ajaatih prakritih tatah;</i>	<i>Birthlessness is the essential <u>nature</u> of the Reality.</i>
3	<i>prakriteh anyathaa bhaavah,</i>	<i>The <u>transmutation</u> of this nature into anything else</i>
4	<i>na kathan-chit bhavishyati.</i>	<i>is <u>never possible</u> in any way whatsoever!</i>

1-2 The statement made speaks for itself. It presents the conclusion to the whole argument. The Bhashya comments as follows:

“From the reasons already cited (i.e. from verse 4.3 onwards), it is established that Brahman is Unborn and is One. The present verse is meant for summing up, in the form of a result, what was presented in the beginning as a proposition.”

The whole Vedantic Truth rests on this result. It is the rock foundation of Vedanta.

The entire argument is brought to a conclusion with the above statements of the Vedantin which have been developed from verse 3 up to verse 23, and are not repeated here. The full context of the Vedantic conclusion is seen in the light of the other schools of thought. The bottom-line is that Vedanta’s Reality is unchanging, immutable and indestructible. Upon it rests the whole Creation as a superimposition!



BONDAGE vs. LIBERATION

Karika Section 4.5: Verses 30-32 (3 No.)

THIS SECTION DEALS WITH the concepts of Bondage and Liberation. From the relative standpoint, these concepts have been very useful to us to point the way to the Reality, Brahman. The present section takes a standpoint from Reality on the same concepts. Not surprisingly, the result is quite startling.

[In this discussion, some of the earlier discussions are repeated. The explanation in such cases is kept to a minimum, and the previous verses are referred to.]

Verse 4.30: *Samsara & Liberation are Initial Concepts*

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति । अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति	॥ ३० ॥
anādērantavattvaṁ ca saṁsārasya na sētsyati anantatā cā:'dimatō mōkṣasya na bhaviṣyati	॥ 30 ॥

1	<i>Anaadeh samsaarasya,</i>	<i>Moreover, for a World that is <u>beginningless</u>,</i>
2	<i>antavattvam cha na setsyati;</i>	
3	<i>anantataa mokshasya cha</i>	<i>In like manner, for Liberation to be <u>endless</u>,</i>
4	<i>aadimatah, na bhavishyati.</i>	

This verse considers the pure logic behind **Samsara** and **Liberation**. It is usually taught that Samsara comes to an end when one gets Liberation, i.e. the ‘end’ of Samsara is the ‘beginning’ of Liberation. This is what is taught to the student in the earlier part of his studies. It helps the student to go forward in his Sadhana to ‘strive’ for Liberation.

However, when Liberation is attained, then one sees the whole matter in a totally different light. From the perspective of Reality, the whole scenario is different. This verse tells us what Liberation looks like from the “other side of the fence”.

1-2 Logic dictates that Samsara, if it is beginningless, can never come to an end.

3-4 Similarly, Liberation, if it is to be endless, can never have a beginning. This logical requirement implies that there is something erroneous about our very concepts of Samsara and Liberation which we held earlier, and that this error needs to be corrected.

When the situation is seen from the standpoint of Reality the error is corrected. We see that there is neither any bondage to Samsara nor liberation from it!

The next two verses are the same as II-6,7. Their relevance here lies in applying them to the case of Samsara and Liberation. The former has an end when the latter begins. When one is liberated, he is freed from bondage to Samsara. This means that the beginning of Liberation is the end of Samsara. By this fact alone, both disqualify to be counted as Reality.

The principle governing the statements of the previous verse is now presented, making very clear what was said earlier.

The first verse considers Samsara and Liberation as being unreal due to them having an end or a beginning respectively. The second verse considers them to be unreal despite their obvious utility to the Sadhaka who is still not yet liberated.

Verse 4.31: *The Unreal Never Exists*

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा । वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः	॥ ३१ ॥
ādāvantē ca yannāsti vartamānē:'pi tattathā vitathaiḥ sadṛśāḥ santō:'vitathā iva lakṣitāḥ	31

1	<i>Aadau aante cha yat naasti,</i>	<i>That which does not exist in the <u>beginning</u> and <u>end</u></i>
2	<i>vartamaane api tat tathaa;</i>	<i>is necessarily non-existent in the <u>middle</u> also.</i>
3	<i>vitathaiḥ sadrishaah santah,</i>	<i>Though this is true for anything that is unreal,</i>
4	<i>avitathaah iva lakshitaah.</i>	<i>yet in practice they are seen as though they are <u>real</u>.</i>

1-2 A thing that does not exist before its birth, and again does not exist when it dies, has also got to be seen as not existing while it is apparently *living*, i.e. while existing. This may sound contradictory, but we are speaking in a philosophical sense. In principle, let alone not existing before birth and after death, even if it does not exist for a fraction of a second, it never really exists at all! Its so-called existence is illusory or unreal.

3-4 Although we may recognise the truth of this statement in theory, in practice it is very difficult to accept it as being true. We certainly believe that our existence is real, no matter what the theoreticians say. Also, we certainly believe that the world exists despite all the theory that contradicts it. And, strange as it may seem, we all have a deep-seated desire to be liberated from sorrow once and for all, even though the theory says there is no such a thing as Liberation!

On occasions like this, we may be inclined to disagree with Sri Gaudapadaji's theory, but we dare not do that because he has lived it himself and it has made him free of all sorrow. We are compelled to pay attention to his 'uncomfortable' theory, in the face of what it has done for him in practice. As seekers of Truth, we have to give credit to the direct experience of saints and bow down to their wisdom, rather than go on believing in the myths created by our own sinister mind!

In intellectual honesty, it would be hard to find a more exemplary Teacher than Sri Gaudapadaji. It is for such intellectual clarity that this Karika is so well-known among students of Vedanta.

Verse 4.32: Utility is no Test for Reality

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ३२ ॥

saprayōjanatā tēṣāṁ svapnē vipratipadyatē |
tasmādādyantavattvēna mithyaiva khalu tē smṛtāḥ ॥ 32 ॥

1	<i>Saprayojanataa teshaam,</i>	<i>The utility of these (Samsara and Liberation)</i>
2	<i>swapne viprati-padyate;</i>	<i>is <u>contradicted</u> in dream.</i>
3	<i>tasmaat aadi antah vat tvena,</i>	<i>Therefore, since they have a <u>beginning and end</u></i>
4	<i>mithyaa eva te khalu smritaah.</i>	<i>they are rightly held to be unreal.</i>

1-2 Both Samsara as well as Liberation are useful concepts. But their utility does not entitle them to be considered as Real. They lead the beginner in the right direction, but in the end they are seen for what they really are – just unreal concepts. But that is known only when one realises the Truth, not before.

How are they contradicted in dream? A person in Samsara may be living a life of drudgery and poverty, but he may dreams in which he is a king, enjoying all the pleasures of life. Also, he may experience abject bondage in his waking state, and yet he may dream that he is liberated from those bondages. The reverse also can happen in both cases.

3-4 This is a routine re-statement of the proposition after it has been proven. The return to this statement indicates that the topic is now concluded.

Conclusion

The relevance of the above three verses is that the entire perceived world, i.e. Samsara, is unreal. Similarly, Liberation from an unreal world is illogical, hence Liberation is also unreal. This means that both these are really non-existent, from the perspective of Reality. It does not make them useless, it only makes them relatively unreal.



The Illusion of CAUSALITY

Karika Section 4.6: Verses 33-41 (9 No.)

EARLIER DISCUSSIONS IN Vaitathya Prakarana, repeated below, declared the unreality of dream and waking states based on factors such as space, time, transactions and dream-objects.

In the first four verses respectively, the four principles mentioned in Chapter 2 are more or less repeated in the context of causality of dream and waking states. The words of these four verses are only slightly different from those encountered earlier.

The four principles are:

Verse 4.33 – i) Too little space exists to contain all the dream objects we see.

Verse 4.34 – ii) Too little time to reach the scene of dream or return from it.

Verse 4.35 – iii) Dream transactions are in a different reality from the waking reality. Transactions in dream cannot be counted in the waking reality.

Verse 4.36 – iv) Dream objects, like the body, are not counted in the waking reality.

Verse 4.33: *The Falsity of Dream – Space Limit*

(cf. Verse 2.1)

सर्वे धर्मा स्मृषा स्वप्ने कायस्यान्तर्निदर्शनात् ।
संवृतेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः

॥ ३३ ॥

sarvē dharmā smṛṣā svapnē kāyasyāntarnidarśanāt |
saṁvṛtē:'sminpradēśē vai bhūtānāṁ darśanam kutah

॥ 33 ॥

1	<i>Sarve dharmāah mrishaa swapne,</i>	<i>All entities are unreal in dream,</i>
2	<i>kaayasya antah nidarshanaat;</i>	<i>since they are seen <u>within the body</u>.</i>
3	<i>samvrite asmin pradeshe vai,</i>	<i>Within such a <u>limited space</u> indeed,</i>
4	<i>bhootaanaam darshanam kutah.</i>	<i>how is it possible to see (huge) creatures?</i>

Verse 4.34: *The Falsity of Dream – Time Limit*

(cf. Verse 2.2)

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देहे न विद्यते

॥ ३४ ॥

na yuktaṁ darśanam gatvā kālasyānīyamādgatau |
pratibuddhaśca vai sarvastasmindēśē na vidyatē

॥ 34 ॥

1	<i>Na yuktaṃ darśhanam gatvā,</i>	One does not <u>travel</u> to experience dream objects;
2	<i>kaalasya aniyamaat gatau;</i>	the requisite time for the journey is insufficient.
3	<i>pratibuddhaḥ ccf. ha vai sarvaḥ,</i>	Moreover, upon waking up, no one ever
4	<i>tasmin deshe na vidyate.</i>	finds himself in the location of the dream.

Verse 4.35: The Falsity of Dream – Dream Transactions

(cf. Verse 2.3)

मित्राद्यैः सह संमन्त्र्य सम्बुद्धो न प्रपद्यते । गृहीतं चापि यत्किञ्चित्प्रतिबुद्धो न पश्यति	॥ ३५ ॥
mitrādyaiḥ saha saṃmantrya sambuddhō na prapadyatē gr̥hītaṃ cāpi yatkiñcitpratibuddhō na paśyati	॥ 35 ॥

1	<i>Mitra aadyaiḥ saha sam-mantrya,</i>	After conversing with his friends, etc,
2	<i>sam-buddhaḥ na prapadyate;</i>	on waking up he realizes its <u>illusory nature</u> .
3	<i>griheetam cha api yat kinchit,</i>	Moreover, whatever one acquires in dream
4	<i>pratibuddhaḥ na pashyati.</i>	is not <u>seen</u> upon waking up.

Verse 4.36: The Falsity of Dream – Dream Objects

(cf. Verse 2.3)

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् । यथा कायस्तथा सर्वं चित्तद्रश्यमवस्तुकम्	॥ ३६ ॥
svapnē cāvastukaḥ kāyaḥ pṛthaganyasya darśanāt yathā kāyastathā sarvaṃ cittadr̥śyamavastukam	॥ 36 ॥

1	<i>Swapne cha avastukah kaayah,</i>	Moreover the dream body is <u>unsubstantial</u>
2	<i>prithak anyasya darshanaat;</i>	and different from the real body that is seen.
3	<i>yathaa kaayah tathaa sarvam,</i>	As with the body, so with everything else –
4	<i>chitta-drishyam avastukam.</i>	everything that is cognized is <u>unreal</u> .

CAUSALITY IN DREAM & WAKING STATES

Causality normally links the dream state to the waking state. This is analysed logically in the rest of this section and is found not to exist. The aim of these verses is to show that there is no causality between the dream and waking experiences.

From this initial conclusion on Causality, we arrive independently at the same major conclusion of Chapter 2 that said both these states are unreal.

Verse 4.37: Common View: Waking Causes Dream

ग्रहणाज्जागरितवत्तद्धेतुः स्वप्न इष्यते । तद्धेतुत्वात् तस्यैव सज्जागरितमिष्यते	॥ ३७ ॥
grahanañājāgaritavattaddhētuḥ svapna iṣyatē taddhētutvāttu tasyaiva sajjāgaritamīṣyatē	॥ 37 ॥

1	<i>Grahanaat jaagarita vat,</i>	<i>Since it is experienced like the <u>waking state</u>,</i>
2	<i>tad hetuh swapnah ishyate;</i>	<i>the dream state is regarded as being <u>caused</u> by it.</i>
3	<i>tad hetutvaat tu tasya iva,</i>	<i>Since <u>dream</u> has the waking state as its cause for that dreamer alone (and not for others),</i>
4	<i>sat jaagaritam ishyate.</i>	<i>the waking state is regarded as <u>true</u>, (and not dreams).</i>

Here is the layman's reason to show the falsity of dream and reality of waking – the reason of **Causality**. The 'layman' here means someone who is concerned only with the superficial circumstances without taking the trouble to analyse the data in detail.

We have been discussing Causality in this Chapter, but in another context. It has already been shown that there is no causality between any two objects, including thought-objects such as concepts. Does the same absence of a causal relationship apply between the waking and dream states? This is being investigated now.

Causality, like Time and Space, is just another concept the intellect has created to explain phenomena in this relative world. For relative reality it has a utility, but it has to be discarded for Absolute Reality. This is what we shall see even in the case of the two states.

The Logic of this Verse

This is a new logic that has not been presented hitherto. It runs as follows:

Both dream and waking experiences are in the mind, being experienced by the same subject, in the same way – having a subject-object relationship as its basis. Why do we take for granted that dreams are caused by the waking state? There are two reasons for this:

i) Material & Efficient Cause

1-2 Dreams are created from impressions that are gathered during the waking state. For this reason, the waking state is directly the material cause of the dream. The efficient cause of the dream is the deep-seated desires called Vasanas or hidden tendencies in the mind. One may also add to that the restlessness of the mind.

ii) Waking State is More Real

3 There is a subtle distinction to be noted between dream and waking experiences. Waking experiences can be shared by many others, e.g. spectators watching the same match all at once. But dreams can only be seen by the dreamer himself. Others have no access to them. It is a totally private experience. It leaves behind not a trace of evidence. Even the smartphone, however smart, cannot be used to record one's dreams!

4 Due to this last fact which restricts dreams only to the dreamer, the waking state quite reasonably appears more real to others than one's dream-world, certainly as far as

transactions and the law are concerned. Dreams have no utility to other people. No one is interested in what you are dreaming.

A Note of Caution in the Bhashya

The Bhashya of Sri Shankaracharyaaji adds an interesting fact at this point. We have just said that the waking experience is more a shared experience whereas dreams are totally private. That is not necessarily so, says Sri Shankaracharyaaji. Even waking experiences are totally private for the one who is experiencing them. Everyone sees the world in their own way. Even spectators at the same match see the same game in their own way!

The idea behind this suggestion in the Bhashya is to remind us of what we learnt in Chapter 2 about the Unreality of the waking state. It is a grim reminder to us never to be duped even for a moment into the belief that this world is real.

Such is the nature of this text! It is not a novel. Readers are reminded to keep in mind the Non-dual Reality at the end of every paragraph, if not every sentence!

Verse 4.38: *Why Creation is Declared Unreal*

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् । न च भूतादभूतस्य सम्भवोऽस्ति कथञ्चन	॥ ३८ ॥
utpādasyāprasiddhatvādajam sarvamudāhṛtam na ca bhūtādashūtasya sambhavō:'sti kathanācāna	॥ 38 ॥

1	<i>Utpaadasya aprasiddha-tvaat,</i>	Since Creation cannot be established as a fact,
2	<i>ajam sarvam udaahritam;</i>	we have to declare all things to be “ <u>unborn</u> ”.
3	<i>na cha bhootaat abhootasya,</i>	Of a <u>non-existing thing</u> from an <u>existing thing</u> ,
4	<i>sambhava asti kathanachana.</i>	there cannot be any origination whatsoever.

The previous verse has given the conventional relation between dream and waking as accepted by the common man, to start with. The text’s purpose is not to prove the Causality, but disprove it. That is its aim. Let us now see how Sri Gaudapadaji looks at it:

The use of “*unborn*” in the context of this text, is simply “unreal”. It is being shown that the entire Creation has to be considered as unreal. That is the drift of the argument.

1-2 If Samsara, the subject in consideration, is seen as Unreality, the implication is that Liberation (and with it, Bondage) is also an Unreality from the same standpoint.

3-4 The root of the logical build-up to prove the unreality of the world, although dealt with in large measure in Chapter 2, is being repeated here in the context of this argument. It is this: “From the Existing, the Non-existing cannot be born. There is no such thing as ‘birth’ (**Sambhava** or ‘origination’) from the highest viewpoint.”

Pujya Gurudev places great stress on this step of the logic:

“To believe that a world of unrealities is born of the Supreme Reality is a contradiction in terms and a logical fallacy. Out of the Real, it is redundant to say that the

Real is produced, because the Real is already there. And to produce anything other than the Real is an impossibility: a buffalo cannot be produced from me.”

The whole layman’s argument of Verse 37 begins to crumble before our very eyes . .

Objection: Why Deny Causality?

Poorvapakshi: Have you not said that dream is a product of the waking state? How is it that you now deny Causality between the waking and dream?

Answer: There is undoubtedly a causal link between the two, but please understand that it is from the relative point of view. This causality is not to be taken to mean that the waking state is real – that is the mistake you are making. Listen to this example and see that we ourselves admit this relative causality . . .

Verse 4.39 The Evidence of Emotional Reaction

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः । असत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति	॥ ३९ ॥
asajjāgaritē dṛṣṭvā svapnē paśyati tanmayah asatsvapnē'pi dṛṣṭvā ca pratibuddhō na paśyati	॥ 39 ॥

1	<i>Asat jaagarite drishtvaa,</i>	<i>By seeing an <u>unreal</u> object in the waking state, and</i>
2	<i>swapne pashyati tanmayah;</i>	<i>then in dream, one is <u>emotionally affected</u> in both.</i>
3	<i>asat swapne api drishtvaa cha,</i>	<i>But seeing an <u>unreal</u> object in dream, (and being so</i>
4	<i>pratibuddhah na pashyati.</i>	<i>affected), one does not see it upon waking.</i>

We have last discussed emotional experiences (of Pain) in Verse 26 in the debate between the Realists and the Idealists. It crops up again. The purpose in this verse is to warn us not to be tempted to concede reality to the waking state even under the most convincing case of proven relative causality. The case in question is a remarkable proof of how waking experiences influence dream, but not the other way around:

1-2 First the case is taken when a waking experience, which causes some emotional upheaval, is repeated in dream, causing the same pain there. This case justifies the statement that the waking state supplies the content for the dream.

3-4 Then the case is taken of a dream experience which causes some emotional reaction in the dream, but which is simply ignored or laughed off when we wake up. Our immediate reaction to this is, “This proves that the waking state is the cause of the dream state. Not only that, it is also real in comparison to the unreal dream.” This is the mistake.

The trap here is that the dream experience is given unreality status for the *wrong* reason, and by default the waking state is taken as being real. **Mental bias** is all that this example proves; it does not prove the reality of the waking state, nor the unreality of the dream state. The reality or unreality is never the outcome of mental bias; it can only be decided by a deeper understanding of what Absolute Reality is.

The causality is only relative. For that matter, the emotional reaction itself is relative. Some may be pained by an object; others may not. Thus the Bhashya concludes from this that to attribute a causal relationship from such untrustworthy evidence is not justified.

The door is now opened for us to accept the Vedantic viewpoint on Causality . . .

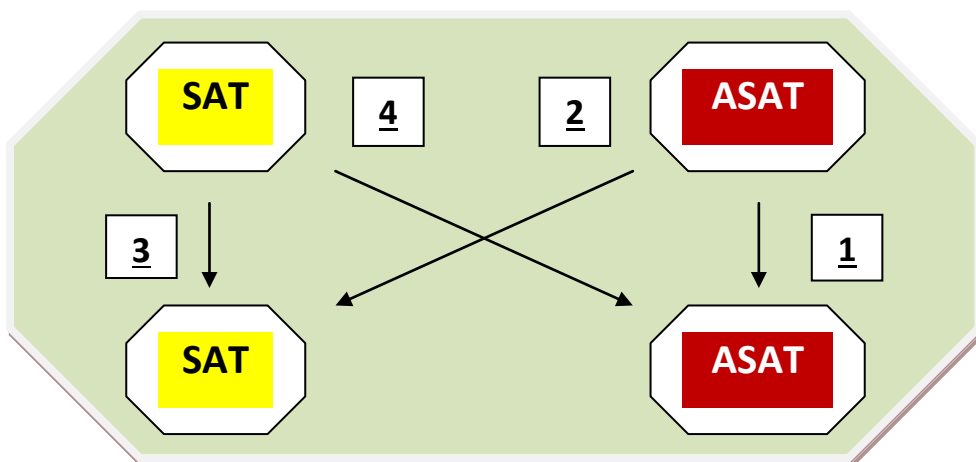
Verse 4.40: Causality Just Not Possible

नास्त्यसद्धेतुकमसत्सदसद्धेतुकं तथा ।
सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥ ४० ॥

nāstyasaddhētukamasatsadasaddhētukaṁ tathā |
sacca saddhētukaṁ nāsti saddhētukamasatkutaḥ ॥ 40 ॥

1	<i>Na asti asad-hetukam asat,</i>	<i>The <u>unreal</u> cannot have the <u>unreal</u> for its cause;</i>
2	<i>sat asad-hetukam tathaa;</i>	<i>nor can the <u>Real</u> be produced from the <u>unreal</u>;</i>
3	<i>sat cha sad hetukam na asti,</i>	<i>the <u>Real</u> cannot be the cause of another <u>Real</u>;</i>
4	<i>sad-hetukam asat kutah.</i>	<i>How then can the <u>Real</u> be the cause of the <u>unreal</u>?</i>

Acharyaji presented this verse in the form of the following diagram:



None of the 4 links shown are possible. The matching Pada numbers are shown next to the links. This illustrates that Causality is not possible. This is the four-pronged dialectics used by the Buddhist philosopher, Nagarjuna. The following examples are from Gurudev:

- 1 ASAT ⇒ ASAT the “horns of a hare” cannot produce “castles in the air”;
- 2 ASAT ⇒ SAT we will never attend the wedding of a *barren woman’s son*;
- 3 SAT ⇒ SAT Reality is One and One only; It cannot produce another;
- 4 SAT ⇒ ASAT From Reality to Unreality is an absurd impossibility!

This verse continues with the thought-flow from verse 38. Verse 39 is an aside.

Verse 4.41: Fanciful Whims in Waking State

विपर्यासाद्यथा जाग्रदचिन्त्यान्भूतवत्स्पृशेत् । तथा स्वप्ने विपर्यासात् धर्मास्तत्रैव पश्यति	॥ ४१ ॥
viparyāsādyathā jāgradacintyānbhūtavatsprśēt tathā svapnē viparyāsāt dharmāṁstatraiva paśyati	॥ 41 ॥

1	<i>Viparyaasaat yathaa jaagrat,</i>	<i>Just as, through false knowledge, in waking state</i>
2	<i>achintyaat bhootavat sprishet;</i>	<i>one may take a “fanciful whim” as being real;</i>
3	<i>tathaa swapne viparyaasaat,</i>	<i>so too, through false knowledge, in dream,</i>
4	<i>dharmaan tatra eva pashyati.</i>	<i>one sees “fanciful objects” that are real only there.</i>

False knowledge in this verse is the same as saying ‘*lack of proper discrimination*’. It is the very opposite of the solid discriminative logic used in the previous verse by which all possibilities of Causality were eliminated.

The purpose of this verse is to eliminate even the slightest chance of rejecting the “World is Unreal” proposition, on such grounds as, “It is only a vague or fanciful whim.”

In the comparison of the waking state with the dream state, we generally take for granted, i) discrimination in the waking state, and ii) non-discrimination in the dream state. This is not a correct assumption. The verse sets out to show that in most cases even the waking state is governed mainly by non-discrimination, due to impurity in the intellect. Such non-discrimination is more dangerous than the non-discrimination of dream. It creates real problems in our life, not just the imaginary ones that dreams are known for and which can therefore just be ignored.

1-2 There is a phrase called “*wool gathering*” in English that resembles what is being spoken of in the verse as ‘**Achintyaat**’. It is something like ‘day-dreaming’. In wool-gathering, whatever thoughts pass through the mind are meant to be taken only as being unreal in an ordinary sense. Nobody takes wool-gathering seriously. Just because one happens to ‘wool-gather’ in the waking state, that is not reason enough to regard the ‘wool’ as being real.

The problem is that, philosophically speaking, wool-gathering is not an exception, but rather the rule for most of us. This is the core point of Sri Gaudapadaji here. That the world is unreal is the belief that is exceptional among men. Most regard it as real, and they are even complimented for it by being called “the *normal* people”! In other words, most of us are “wool gathering” while we are fully awake! We cannot concur with Sri Gaudapadaji’s view, and so we use every means we can to discredit him.

3-4 In dream, fanciful dreams occur of objects that are unique to dream, for example, seeing dream people with horns on them. Dreams have no bearing on reality. However real they may appear in dream, they have to be ignored when one is awake.

The implication is that, as we make light of ‘wool-gathering’ in the waking state when we regain our alertness, so should we consider our “world is real” concept as just a form of wool-gathering, and regard it as untrue when we are philosophically awakened.

The Sage's COMPROMISE

Karika Section 7: Verses 42-46 (5 No.)

Verse 4.42: *The Sage's Compassionate Compromise*

उपलम्भात्समाचारादस्तिवस्तुत्ववादिनाम् । जातिस्तु देशिता बुद्धैः अजातेस्त्रसतां सदा	॥ ४२ ॥
upalambhātsamācārādastivastutvavādinām jādistu dēśitā buddhaiḥ ajātēstrasatām sadā	॥ 42 ॥

1	<i>Upalambhaat samaachaaraat,</i>	Due to people's <u>experience</u> and <u>behaviour</u> ,
2	<i>asti vastutva vaadinaam;</i>	and their <u>inclination</u> towards objects (e.g. rituals)
3	<i>jaatih tu deshita buddhaih,</i>	the man of wisdom instructs on 'birth' (causality)
4	<i>ajaateh trasataam sadaa.</i>	for the sake of those ever afraid of the " <u>Birthless</u> ".

This is an outstanding example of practical wisdom shown by the Vedantic sage. Although he is absorbed in Non-dual Consciousness, and has just proved that the seer of Truth can live apart from Time, Space and Causality, yet he is aware that the same three conditions govern the lives of the majority of his brothers and sisters in the world.

What does he see prevailing among people to his right and to his left?

People all around him are bound helplessly by the three conditions. It is not by their fault as such but by the nature of their constitution. They cannot help it. Wisdom dictates that these three conditions require to be taken into account before the Truth can be instructed to them:

1a i) **Upalambhaat**: "due to experience". The first condition is what the common man experiences day to day. His experience is very much in terms of the solid reality of the objective world. He is not able to rise above his sense perceptions. He is unable to accept the world as Unreality, but it is not out of malicious opposition to Truth, but out of honestly not being able to reach the heights demanded by the high vision of Reality.

1b ii) **Samaachaaraat**: "due to behaviour". Secondly, there are people out there who want to adhere to Dharma. They follow their traditions and customs as best as they can. Their behaviour is patterned in accordance with these traditions, which are not inimical to the scriptures. These are not cunning, crooked and wicked opponents of Vedanta. They are only victims of an established cultural thought pattern in society.

2 iii) **Vastutva**: "inclinations towards objects". Thirdly, these people, of good intent, are engrossed in *doing* things, such as rituals, Japa, Kirtans and Bhajans, pilgrimages and

service activities. They need these due to their temperament. That is where they are centred, and that is what makes them tick. That is their “comfort zone”. They do not wish to abandon their present moorings, and venture into anything unfamiliar, least of all the rarified heights of Non-duality!

3 It is to such people that the sages have to address themselves. They form the audience of the sages. To reach into their hearts, a compromise is needed: From their lofty pinnacles, the sages have to descend to the level of the common man to guide him. The means available to them and the capacity of the people to be instructed have to come to a meeting point.

It is for such practical considerations that sages adopt explanations using Causality, Time and Space to get their message across. Special methods and programmes are set up for them to follow which will purify their minds and raise their level of receptivity.

This is done so that the general people may make spiritual progress and come to a point from where they will be able to grasp the subtle spiritual knowledge on their own.

4 Trasataam: “afraid”. The generality of devotees, in spite of their earnest efforts, sincerity and goodness of heart, are very afraid of going into unknown territory and incomprehensible intellectual realms, such as are demanded by the “Birthless” Brahman.

The sage’s words should not overwhelm anyone who seeks help in his spiritual efforts. Swami Vivekananda and Swami Sivananda used to declare to people, “God-realisation is your birthright, and you shall have it!” Gradual unfoldment of the Truth is the principle they followed. With this as his intention, the teacher is permitted by the Shastras to adopt appropriate means to impart his teaching according to the level of understanding of his students.

Why is this compromise permitted?

Verse 4.43: Dilution of the Truth is Negligible

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये । जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति	॥ ४३ ॥
ajātēstrasatām tēṣāmupalambhādvīyanti yē jātidōṣā na sētsyanti dōṣo:’pyalpō bhaviṣyati	॥ 43 ॥

1	<i>Ajaateh trasataam teshaam,</i>	<i>Those who are <u>afraid</u> of the “Birthless” Truth,</i>
2	<i>upalambhaat viyanti ye;</i>	<i>and <u>reject</u> it owing to their level of <u>experience</u>,</i>
3	<i>jaati doshaah na setsyanti,</i>	<i>are not much <u>affected</u> by the defect of Causality,</i>
4	<i>doshah api alpa bhavishyati.</i>	<i>which, if any, is rather <u>insignificant</u> on them.</i>

1-4 By using relative principles for instruction to pure-hearted, well-intentioned souls, no harm is done to them. The dilution of the instruction makes a negligible difference on them. Much good is done in raising their consciousness. It should not be taken as a lowering of the standard of Vedanta, nor as doing any harm to people.

In the hands of a sage, it is a very effective method to help people purify themselves. It is like using a thorn to pull out a thorn. In this case, a harmless unreal concept is used to remove a more dangerous unreal concept of the world's attraction. There is absolutely no harm in that, only benefit. At the right time later, the same people can be taken further ahead and permitted to move on to the higher level of understanding the Absolute.

Those people who are Tamasic by nature and who have the nature to be hostile to others will naturally be hostile even to such help. They may even criticize the compromises made, which is like criticising the doctor who comes to heal them. Let alone not seeing the compassionate intention behind the doctor, their nature does not even permit them to be neutral in a matter about which they know nothing at all. And, of course, some of them may even begin to start treating the doctor instead!

Verse 4.44: Perception & Behaviour do not Prove Existence

उपलम्भात्समाचाराद्मायाहस्ती यथोच्यते । उपलम्भात्समाचारादस्ति वस्तु तथोच्यते	॥ ४४ ॥
upalambhātsamācārānmāyāhastī yathōcyatē upalambhātsamācārādasti vastu tathōcyatē	॥ 44 ॥

1	<i>Upalambhaat samaachaaraat,</i>	<i>Due to it being <u>perceived</u> and its <u>behaviour</u>,</i>
2	<i>maayaa haste yathaa uchyate;</i>	<i>a 'dream' elephant is said to exist; so also,</i>
3	<i>upalambhaat samaachaaraat,</i>	<i>due to it being <u>perceived</u> and its <u>behaviour</u>,</i>
4	<i>asti vastu tathaa uchyate.</i>	<i>a material object is said to exist.</i>

The differences between waking and the dream states continue to get chiselled away at a brisk pace. Here, Sri Gaudapadaji equates an experience in dream with a common experience in waking. Perception and behaviour are common to both experiences. The point being brought out is to show us logically why our perceptions and behaviour are not reliable as proofs to show the reality of this world.

1-2 The example is quoted of the Maayaa-Vadi's magic tricks. In ancient times the level of skill among magicians was enormous. They worked with Mantras, and used spirits to do things for them. Quoted here is the example of a magician creating an illusory elephant. The elephant is like a dream-elephant, but it appears during our waking state! People can actually see the elephant right in front of them, but they cannot touch it. The elephant moves about and behaves exactly as a real elephant. At the end of the display, the magician suddenly withdraws the whole illusion and makes the elephant disappear.

Such cases, even though they are supported by both perception and behaviour, still fail to prove the reality of the elephant.

3-4 In the same way, perceiving objects and even seeing their behaviour does not prove the reality of waking objects. In other words, perception and behaviour are not sufficient conditions to prove the reality of objects. Something else is needed.

The lesson is that nothing, not even trickery, can render an unreal thing to be Real!

Conclusion: Unreality will always remain so, no matter how much we try to make it real. Conversely, Reality will always remain Real, no matter how much we try to show their unreality. Thus, we return to the rule, “A thing’s intrinsic nature does not change.”

The next two verses, conclude on the status of Brahman and Jeeva, and thus end the first major topic of the Fourth Prakarana. From verse 47, the second major topic begins.

Verse 4.45: The Status of Brahman

जात्याभासं चलाभासं वस्त्वाभासं तथैव च । अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम्	॥ ४५ ॥
jātyābhāsaṁ calābhāsaṁ vastvābhāsaṁ tathaiva ca ajācalamavastutvaṁ vijñānaṁ śāntamadvayam	45

1	<i>jaati aabhaasam chala aabhaasam,</i>	Although It <u>appears</u> to be ¹ born, or to ² move,
2	<i>vastu aabhaasam tathaa eva cha;</i>	or even ³ to take the form of matter,
3	<i>aja achalam avastutvam,</i>	yet, It <u>is</u> “ <i>birthless</i> ”, unmoving and non-material;
4	<i>vijnaanam shaantam advayam.</i>	<i>Pure Consciousness</i> is tranquil and Non-dual.

This verse contains the concluding statement on **Brahman**.

It is Sri Gaudapadacharyaji’s style to consistently describe Brahman as “*Birthless*”. That is a characteristic of the author, and it is seen in both these summation verses.

1 Three apparent characteristics of Brahman have been highlighted by Sri Gaudapadacharyaji. Brahman is ‘seen’ in the world as:

- i) ‘*Jaati Aabhaasam*’, “seeming to be born”, as the Jeeva or individual;
- ii) ‘*Chala Aabhaasam*’, “seeming to move”, as being a doer and enjoyer; and

2 iii) ‘*Vastu Aabhaasam*’, “seeming to be a material object”, with properties.

3 In spite of this, the fact is that Brahman is: i) *Aja*: “*Birthless*”; ii) *Achalam*: “*Unmoving*”; iii) *Avastutvam*: “*Non-material*”.

4 The above three qualities are descriptions of Brahman beyond perception and behaviour. Pure Consciousness stands aloof from all qualities known in the relative world. In this Pada are given His unqualified description – “*Tranquil and Non-dual*”.

Verse 4.46: The Status of the Jeeva

एवं न जायते चित्तमेवंधर्मा अजाः स्मृताः । एवमेव विजानन्तो न पतन्ति विपर्यते	॥ ४६ ॥
ēvaṁ na jāyatē cittamēvaṁdharmā ajāḥ smṛtāḥ ēvamēva vijānantō na patanti viparyatē	46

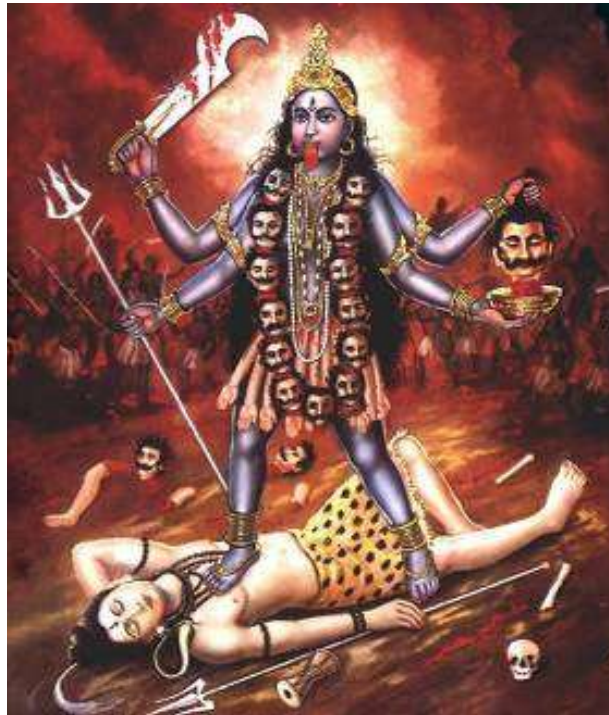
1	<i>Evam na jaayate chittam,</i>	<i>Consciousness alone is never subject to birth;</i>
2	<i>evam dharmaah ajaah smritaah;</i>	<i>Jeevas as Consciousness are alone are to be considered "Birthless".</i>
3	<i>evam eva vijaanantah,</i>	<i>In this way alone, the Knowers of Truth</i>
4	<i>na patanti viparyaye.</i>	<i>never again fall victim to Delusion (false knowledge).</i>

Now we have the concluding verse for **Jeeva** or the individual soul. Two clear instructions are given in this regard as a summation on the individual soul:

1 i) **Chittam**: In its normal usage it means "mind". The mind is the core of the human being. However, here it has to be taken to mean Consciousness, The mind in its thought-free state is Pure Consciousness. That state alone has no birth, **Na Jaayate**. This is explained in the next Pada.

2 ii) **Dharmaah**: This word, too, has several key meanings to it, but its root meaning is "that which upholds"; other meanings are derived from the context of what is being upheld. In the context of the Jeeva or individual soul, it means, "that which upholds or supports the human being", i.e. Pure Consciousness or **Atman**, which is the specific name for Brahman in the context of the Jeeva.

3-4 One who has the knowledge of his Atman through direct experience, he knows that by which everything else is known. **Viparyaye**, refers to false knowledge owing to delusion. It is knowledge of objects obtained through sense perception. This is considered to be false as it concerns the world of unreality.



MOTHER KALI dancing on **LORD SHIVA**
The picture represents the Unreality superimposed on Reality.

The FIREBRAND Metaphor

Karika Section 4.8: Verses 47-52 (6 No.)

THE **ALAATA** IS A firebrand, i.e. a stick with a burning flame at one end. An *agarbatti* may also be considered as an Alaata. When a firebrand is wielded rapidly, i.e. set in motion, the flame appears to be producing various figures.

Verse 4.47: *The Firebrand in Motion*

ऋजुवक्रादिकाभासमलातस्पन्दितं यथा । ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा	॥ ४७ ॥
ṛjuvagrādikābhāsamalātaspaṇḍitaṁ yathā grahaṇagrāhākābhāsaṁ vijñānaspāṇḍitaṁ tathā	॥ 47 ॥

1	<i>Riju vakra aadik aabhaasam,</i>	<i>Straight, crooked, etc, is the appearance of</i>
2	<i>alaata spanditam yathaa;</i>	<i>the firebrand that is in <u>motion</u>;</i>
3	<i>grahana graahak aabhaasam,</i>	<i>So also, as perceiver and perceived appears</i>
4	<i>vijnaana spanditam tathaa.</i>	<i>Consciousness when in <u>vibration</u> or motion.</i>

The Drishtaanta (Metaphor)

1-2: Among the figures produced by the Alaata in motion are “straight or crooked” figures. This description hints very subtly at the nature of the people of this world – some are straight, upright, honest and just in their dealings; others are crooked, devious, not transparent, dishonest and unjust. Both these types are produced by the firebrand. Both exist side by side and characterise the nature of worldly life. The firebrand is neutral – it is beyond Dharma and Adharma.

The Daashtaantika (Application of the Metaphor)

3-4 The application is now given of what the firebrand stands for. The Alaata is compared to **Consciousness**. The motion of the Alaata which produces the appearances is compared to the “vibration of Consciousness” which produces the appearances of various objects of this world.

This is an amazing metaphor, extremely powerful in making us understand the unreality of the world of objects. Through it, we get a most vivid picture of how the objects appear as solid realities purely as a result of Consciousness set in vibration.

The spinning motion of electrons and protons in an **atom** come to mind. Within an atom there is a vast empty space. The electrons, protons and neutrons occupy very little space. Yet, when millions of atoms assemble, the various objects appear to exist.

“Vibration of Consciousness”

This latter concept of “vibration of Consciousness” needs to be explained:

We understand Consciousness to be all-pervading Spirit. How could it be *set in motion*? This is only termed ‘*motion*’ in order to compare it with the motion of the Alaata. We need not take the metaphor so literally. The motion represents the Vedantic concept of the Pure Brahman getting into association with His Dynamic Power called Maya.

When Brahman’s power, Shakti or Maya, is in disequilibrium, the resulting disturbance may be considered to produce vibration or motion, represented by the motion of the Alaata. It is the disequilibrium of the three Gunas of Maya that creates the illusion of all the multiple appearances which we call the “World”.

Acharyaji emphasized to us the extra-ordinariness of this metaphor.

Verse 4.48: *The Firebrand when Still*

अस्पन्दमानमलातमनाभासमजं यथा । अस्पन्दमानं विज्ञानमनाभासमजं तथा	॥ ४८ ॥
aspandamānamalātamanābhāsamajam yathā aspandamānam vijñānamanābhāsamajam tathā	॥ 48 ॥

1	<i>aspanda-maanam alaataam,</i>	<i>The firebrand, when it is <u>not</u> in motion,</i>
2	<i>anaabhaasam ajam yathaa;</i>	<i>is free from all appearances, and ‘birthless’;</i>
3	<i>aspanda-maanam vijnaanam,</i>	<i>So too, the Consciousness when <u>not</u> vibrating,</i>
4	<i>anaabhaasam ajam tathaa.</i>	<i>is free from all appearances, and ‘birthless’.</i>

1-2 The same firebrand, when it is not in motion, is also free from appearances. We may say that the appearances are in the womb waiting to be ‘born’.

We can compare the state of equilibrium with **white light**, when the three components of light – green, blue and red – are in equilibrium. When the equilibrium is disturbed, the multiplicity of colour is produced from various combinations of the three components of the light.

3-4 The comparison with Consciousness holds perfectly. When Consciousness is free from the vibration of Maya, when there is total equilibrium between Brahman and Maya, then there are no appearances at all. There is no world. In its place is the Non-dual Reality. This Non-dual Reality is represented by the single source of light of the stationary firebrand.

An important point for us to keep in mind is that when the vibration starts and the figures start appearing, we should not think that the figures displace the Non-duality with Duality. That is not so. Even when the figures appear, Non-duality remains unchanged exactly where it always is. The appearances are only a manifestation upon Non-duality.

The Game of Life Begins

The Alaata, when it is still, is like the period when there is no creation. One may call this, as the Chandogya Upanishad does, **Idam Agra** “the time before this (Creation) begins”;

Ekam Eva “when there is nothing but Consciousness alone”; **Adviteeyam** “when there is not even a second thing” for the One thing to be compared to.

It is like the moment just before kick-off at a football match. The game has not yet begun; the players are standing, not playing but all keyed-up for action; the game stands even, the score is 0-0. That is a significant moment in a game. Everyone is just waiting for the referee to blow his whistle. As soon as he blows it, the game is on.

When the whistle of Creation blows, Alaata is like the ball that does not remain still any longer; it gets into motion. It moves in all sorts of ways – in straight lines and crooked patterns. This itself is a lesson at the very outset, and of great significance in creation. The straight line represents Dharma or the Rule of Righteousness; the crooked line represents Adharma or unrighteousness. In football, there is both fair play and foul play, both triumphant moments and disappointing moments, attack and defence, goals for and goals against. Anything can happen on the playing field. It is anyone’s guess what happens, who scores first, who is going to win, etc. All the excitement begins when the whistle blows.

Creation, too, is just as unpredictable as a football game. There are lots of other lessons to learn once the game starts. We shall pick up all the action in the verses to come. This is just the beginning.

Verse 4.49 & 50 *Simile of the Firebrand*

अलाते स्पन्दमाने वै नाऽऽभासा अन्यतोभुवः । न ततोऽन्यत्र निस्पन्दान्नालातं प्रविशन्ति ते न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः । विज्ञानेऽपि तथैव स्युराभासस्याविशेशतः	॥ ४९ ॥ ॥ ५० ॥
alātē spandamānē vai nā:'bhāsā anyatōbhuvah na tatō:'nyatra nispandānnālātaṁ praviśanti tē na nirgatā alātātē dravyatvābhāvayōgataḥ vijñānē:'pi tathaiva syurābhāsasyāviśēśataḥ	॥ 49 ॥ ॥ 50 ॥

1	<i>Alaate spandamaane vai,</i>	When the firebrand is set into <u>motion</u> ,
2	<i>na aabhaasaah anyatah bhuvah;</i>	i) the appearances do not come from <u>elsewhere</u> ;
3	<i>na tatah anyatra nispandaat,</i>	ii) nor do they go <u>anywhere</u> else when it is still again,
4	<i>na alaataam pravishanti te.</i>	iii) nor do they enter <u>into</u> the firebrand itself.
5	<i>Na nirgataah alaataat te,</i>	iv) the appearances do not <u>emerge</u> from the firebrand
6	<i>dravyatva abhaava yogatah;</i>	because they are not substantial things.
7	<i>vijnaane api tathaa eva syuh,</i>	The same also applies to Consciousness
8	<i>aabhaasasya avisheshatah.</i>	on account of the <u>similarity</u> of appearance in both.

1 This verse and the next focus on the appearances formed when the **Firebrand** is in motion. A very significant result follows by applying the following points of the metaphor to the “birthless” Consciousness. We must keep in mind that the Consciousness remains “birthless” at all times, even when it is subjected to vibration. So, what actually happens?

Four options are suggested about the origin and destination of the appearances:

2 i) **Anyatah**: (5th Case, Locative) The appearances do not come from “elsewhere”, i.e. they do not come from beyond the firebrand.

3 ii) **Anyatra**: (indeclinable) The appearances do not go away “somewhere else” when the motion stops.

4 iii) **Pravishanti**: They do not “enter inside” the firebrand, by getting sucked or drawn into it when the motion is withdrawn.

5 iv) **Nirgataah**: They do not “emerge from” the firebrand when the motion begins.

6 The implication of all these statements is that the appearances are totally illusory. They are really *not there*! They only appear to be there. They are wholly unreal in the true sense of the word. They are insubstantial, without substance.

What is always there, whether the firebrand is moving or still, is the single flame. That is all that is present at all times, with no change in it whatsoever. The motion causes all the illusory appearances.

7-8 In the next two verses, we turn our attention to the Daashtaantika or application of the metaphor. The case of Consciousness in relation to the appearances of objects (the world) is identical to this firebrand. The firebrand, in fact, resembles Consciousness in every way. The analogy is almost perfect. That is why this is such a powerful metaphor.

Verse 4.51 & 52: Application to Consciousness (cf. 4. 49 & 50)

विज्ञाने स्पन्दमाने वै नाऽऽभासा अन्यतोभुवः ।	
न ततोऽन्यत्र निस्पन्दान्न विज्ञानं विशन्ति ते	॥ ५१ ॥
न निर्गतास्ते विज्ञानाद्द्रव्यत्वाभावयोगतः ।	
कार्यकारणताभावाद्यतोऽचिन्त्याः सदैव ते	॥ ५२ ॥
vijñānē spandamānē vai nā:.'bhāsā anyatōbhuvah	
na tatō:'nyatra nisbandāna vijñānam viśanti tē	॥ 51 ॥
na nirgatāstē vijñānāddravatvābhāvayōgataḥ	
kāryakāraṇatābhāvādyatō:'cintyāḥ sadaiva tē	॥ 52 ॥

1	<i>Vijnaane spandamaane vai,</i>	When Consciousness is in <u>vibration</u> ,
2	<i>na aabhaasaah anyatah bhuvah;</i>	i) the appearances do not come from <u>elsewhere</u> ;
3	<i>na tatah anyatra nisbandaat,</i>	ii) nor do they go <u>anywhere</u> else when in equilibrium,
4	<i>na vijnaanam vishanti te.</i>	iii) nor do they enter <u>into</u> Consciousness itself.

5	<i>Na nirgataah te vijnaanaat,</i>	<i>iv) Appearances do not <u>emerge</u> from Consciousness</i>
6	<i>dravyatva abhaava yogatah;</i>	<i>because they are not substantial things.</i>
7	<i>kaarya kaaranataa abhaavaat,</i>	<i>Being without any relation of <u>cause and effect</u>,</i>
8	<i>yatah achintyaah sadaa eva te.</i>	<i>they are ever beyond comprehension.</i>

1 The focus has now shifted to the appearances formed when **Consciousness** in vibrated by ignorance or Maya.

Points i) to iv) in the firebrand simile above apply identically in the case of the application to Consciousness.

2 i) **Anyatah**: (5th Case, Locative) The appearances do not come from “elsewhere”; i.e. they do not come from beyond Consciousness.

3 ii) **Anyatra**: (indeclinable) The appearances do not go away “somewhere else” outside Consciousness when the motion stops.

4 iii) **Pravishanti**: They do not “enter into” Consciousness, by getting sucked or drawn into it when the vibration is withdrawn.

5 iv) **Nirgataah**: They do not “emerge from” Consciousness when vibration begins.

6 The world is really not there; it only appears to be there, due to the vibration of ignorance. The only difference, we have already mentioned earlier, is that Consciousness is unmoving. What motion means has already been explained in verse 47.

The actual mechanics of how “Consciousness vibrates with ignorance” is not something knowable to the intellect. It pertains to the realm of Reality, where knowledge is not of the relative type. All we are able to say is that it is due to the association of Brahman with Maya.

7 The intellect understands only the language of cause and effect. Consciousness is beyond the intellect; there is no cause and effect in the relationship between appearances and Consciousness.

8 This makes both of them incomprehensible to our intellect. A Knowledge of a higher order is required to comprehend it. It may be given the name “objectless knowledge”. In fact, even giving it a name is not the solution – the only way to truly know it is through direct perception of it, termed **Aparoksha Jnana** in Samskrit.

Conclusion: From the accounts of the scriptures and the experience of realised sages, we can know that there is no causality, that the objects are not ‘born’, and that they are totally illusory or unreal, just as the appearances with the firebrand.

This concludes the discussion of the Alaata metaphor, which occurs in the precise centre of Part 4. The significance of this has already been mentioned in the Introduction to Part 4.



The EMPIRICAL Viewpoint

Karika Section 4.9: Verses 53-60 (8 No.)

CAUSALITY HAS BEEN proven to have no existence. This is the **Absolute viewpoint**. Neither Creation nor the Reality have a cause or can be a cause to something. This has been the main thrust of Sri Gaudapadaji's message so far. The discussion now takes a little U-turn. Sri Gaudapadaji wishes to trace how Causality became such a big issue in the first place. In this section of eight verses, he sets about tracing "the cause of Causality"!

The culprit that thrives on Causality comes under investigation. It is found to be the **Empirical Viewpoint**. This viewpoint has its origin in the civilisation of man. It is a viewpoint that has grown to prop up the civilisation man has built up as a huge empire around himself. That empire needs Causality to justify its existence. It, therefore, strongly resists the Absolute viewpoint which rejects Causality. Two viewpoints have thus arisen that are incompatible with each other. The roots of this incompatibility, come under scrutiny.

The topic is split into two parts. The first four verses analyse what constitutes each viewpoint, i.e. Matter and Spirit. **Matter** makes up the Empirical reality. It is further subdivided into Substances and Non-substances. **Substances** make up our physical reality; whereas **non-substances** make up our mental reality. **Spirit** or Soul stands apart from these two and makes up Absolute Reality.

This discussion is followed by the second part of four verses. In this part the two viewpoints themselves are compared with each other. More about this will be said later. The purpose of this entire section is to show how the continuation of Samsara is dependent on the survival of Causality. If Causality is put to bed, Samsara dies a natural death.

SUBSTANCE, NON-SUBSTANCE & SOUL

Verse 4.53: Substance, Non-substance & Soul

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।
द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥ ५३ ॥

dravyam dravyasya hētuḥ syādanyadanyasya caiva hi |
dravyatvamanyabhāvō vā dharmāṇāṃ nōpapadyatē ॥ 53 ॥

1	<i>Dravyam dravyasya hetuh syaat,</i>	<i>A substance can be the cause of a <u>substance</u>;</i>
2	<i>anyat anyasya cha eva hi;</i>	<i>a non-substance the cause of a <u>non-substance</u>.</i>
3	<i>dravyatvam anyabhaavah vaa,</i>	<i>But a substance, or a non-substance –</i>
4	<i>dharmanaam na upapadyate.</i>	<i>Souls (Jeevas) can be <u>neither</u> of these.</i>

We take up the thread of the Causality logic in the light of what we have just learnt through the Alaata metaphor. The metaphor has shown us that objects are as illusory, like the pictures drawn with a sweeping wave of the Alaata. The first two Padas present the beliefs of the Materialistic schools of thought:

In Puja Gurudev's words, Sri Gaudapadacharyaji "is still pursuing an enemy who is already vanquished – the deluded mind of the disciple!"

1 The Materialists, seeing the objects of the world as being subject to changes due to chemical reactions or physical breakdown, argue that a substance can, purely through such means, be transformed into another substance.

2 In addition, even a "non-substance" such as a quality like love, kindness, etc, can change into another quality, which may even be its opposite. Love has a transforming effect on others. Ordinary love can transform itself into hate and suspicion under the influence of needless caution and doubt.

3-4 However, the Reality of all things, namely, the soul or spirit – that which is permanent in them – is neither a substance nor a non-substance. There is no possibility of a reactionary change occurring to the Spirit. Like the flame of the Alaata, it remains constant as Pure Consciousness.

Verse 4.54: *Cause and Effect Negated*

एवं न चित्तजा धर्माश्चित्तं वाऽपि न धर्मजम् । एवं हेतुफलाजातिं प्रविशन्ति मनीषिणः	॥ ५४ ॥
ēvaṁ na cittajā dharmāścittaṁ vā:'pi na dharmajam ēvaṁ hētuṣphalājātiṁ praviśanti manīṣiṇaḥ	॥ 54 ॥

1	<i>Evam na chittajaa dharmaa,</i>	<i>External entities are not products of the <u>mind</u>;</i>
2	<i>chittam vaa api na dharmajam;</i>	<i>nor is the <u>mind</u> a product of <u>external entities</u>.</i>
3	<i>evam hetu phalam ajaatim,</i>	<i>Thus, the <u>birthlessness</u> of cause and effect</i>
4	<i>pravishanti maneeshinah.</i>	<i>is confirmed by the wise.</i>

The final conclusion on cause and effect is drawn in this verse. All the logic so far had the sole aim of showing that there is no cause and effect operational in the world. What we observe as cause and effect are purely illusory, and do not reflect the true situation. The Alaata metaphor has been the overwhelmingly accurate illustration of this truth.

1 The Drishti-Srishti Vada aligned schools (Vijnana Vadins and Shunya Vadins) have offered that external entities are merely a product of the mind. This is refuted in this line by the Vedantin, since external entities are illusory in the first place, and are not created by anything else nor by themselves (see Alaata example).

2 The Srishti-Drishti Vada aligned schools (the Materialists and Charvakas) have even dared to suggest that it is objects that create the mind! They claim that subtle impulses from the object, falling on the mind, help to sustain the thought-flow in the mind! This is their amazing belief, or call it 'mis-belief'.

3 However, through painstaking logic as well as scriptural references, Sri Gaudapadacharyaji has established that neither of the above is true. He has shown that cause and effect are “birthless”, i.e. they do not exist from the standpoint of Reality.

4 This truth is confirmed by all the wise ones, namely those who are realized sages of the highest order in society. The voice of experiential authority is given the highest recognition by this statement. And it is well deserved, as we know that in all fields of human endeavour it is the opinion of a few deep thinkers that is valued more than the common man’s ignorant opinions.

Verse 4.55: Perpetuation of Causality

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः । क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः	॥ ५५ ॥
yāvaddhētuphalāvēśastāvaddhētuphalōdbhavaḥ kṣīṇē hētuphalāvēśē nāsti hētuphalōdbhavaḥ	॥ 55 ॥

1	<i>Yaavat hetu phala aaveshah,</i>	<i>As long as one <u>believes</u> in the Law of Causality,</i>
2	<i>taavat hetu phala udbhavah;</i>	<i>so long cause and effect <u>spring into being</u>;</i>
3	<i>ksheene hetu phala aaveshe</i>	<i>but when preoccupation with Causality <u>vanishes</u>,</i>
4	<i>na asti hetu phala udbhavah.</i>	<i>then cause and effect <u>ceases to arise</u>.</i>

What is the basis of the almost inextinguishable belief in Causality in mankind?

1 Secular knowledge rests entirely on the principle of cause and effect. Everything has to be explained with a how and a why. Cause and effect form the underlying foundation of all the material sciences. This has entrenched Causality into the minds of men to such an extent that it is a near impossibility to dislodge it. Materialistic lifestyle strengthens the belief in causality even more.

2 The sad fact is that the more this belief gets firmly rooted in the consciousness of man, the more improbable it becomes that he will come out of its clutches into the light of a higher Truth. Only a higher Truth can lead mankind out of his present ignorance.

3 When is this fundamental change in the mind of man likely to occur? It is a slow evolutionary process. Most urgent to this process of change is the abandonment of all preoccupation with Causality.

4 When this root belief in Causality is given up, people will learn to loosen its hold on their mind. The knots of cause and effect then begin disentangling themselves.

Verse 4.56: Perpetuation of Samsara

यावद्धेतुफलावेशः संसारस्तावदायतः । क्षीणे हेतुफलावेशे संसारं न प्रपद्यते	॥ ५६ ॥
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yāvaddhētuphalāvēśaḥ saṁsārastāvadāyataḥ |
kṣīṇē hētuphalāvēśē saṁsāraṁ na prapadyatē

|| 56 ||

1	<i>Yaavat hetu phala aaveshah,</i>	<i>As long as there is <u>preoccupation</u> with Causality,</i>
2	<i>samsaarah taavat aayatah;</i>	<i>so long does the worldly state <u>continue</u>;</i>
3	<i>ksheene heu phala aaveshe,</i>	<i>when engrossment with Causality is <u>exhausted</u>,</i>
4	<i>samsaaram na prapadyate.</i>	<i>the worldly state becomes <u>non-existent</u>.</i>

In a verse that is almost a replica of the previous one, the message is as clear as crystal: Causality is unavoidably accompanied by Samsara, worldliness. The perpetuation of Causality, as explained above, implies the perpetuation of Samsara, as explained here. This is straightforward logic. Causality props up Samsara, and *vice versa*.

The verse does not need a Pada-by-Pada breakdown, as it follows the same pattern as the previous one.

1-4 Belief leads to mental preoccupation with cause and effect, and this mental preoccupation entrenches Samsara into our mind. Reversing this vicious trend starts with an understanding of our bondage. Then Sadhana disentangles the bonds and frees us.

The relationship between Causality and Samsara may be illustrated by this example: While the match of Causality is being played, the spectators of Samsara will continue to watch the game. As soon as the match ends, the spectators will disperse of their own accord. Only rarely will a spectator wlk out of the ground before the match ends. He represents the spiritual seeker, who develops dispassion for the ‘game’ of life, and decides to quit the grounds.

As long as Causality has a firm hold on one’s mind, Samsara or worldly existence is perpetuated in that mind. The universal solution is the dismantling of that belief system. This is the conclusion that Sri Gaudapadacharyaji comes to.

SAMVRITI & SADBHAVA

Translated in the present context, these two words mean: Samvriti means “the empirical or worldly standpoint”, and Sadbhava means “the Absolute standpoint”.

Samvriti literally means “concealment”. What conceals what? Samvriti conceals **Sadbhava**, the Absolute Truth. Ignorance conceals knowledge; darkness conceals light; deeply entrenched belief patterns conceal our vision of the Truth.

In the next four verses, we have an absorbing insight into the root cause of bondage to the worldly existence. In four very balanced and symmetrical verses, we see the logic of how our predisposed viewpoint influences our view of the world presented before us. It is contrasted with the Absolute viewpoint, from which the very opposite view is seen.

Samvriti, the “worldly outlook”, is fostered onto us by our civilization, and is responsible for the worldly net in which we are trapped. The benefit of this knowledge is to enable us to see through this trap, and make more intelligent choices in life.

With strokes of brilliance, Sri Gaudapadacharyaji traces in parallel the two paths that lie before man: the dark path of entrenched ignorance; and the bright path of liberating enlightenment. For the clarity it gives, this section is a rare treasure to all seekers of Truth.

Verse 4.57: The Two Viewpoints on Life

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।
सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै

॥ ५७ ॥

samvṛtyā jāyatē sarvaṁ śāśvataṁ nāsti tēna vai |
sadbhāvēna hyajaṁ sarvamucchēdastēna nāsti vai

॥ 57 ॥

1	Samvṛityaa jaayate sarvam,	From the empirical view , everything is <u>born</u> ;
2	shaashvatam na asti tena vai;	from that view there is nothing that is <u>eternal</u> .
3	sadbhavaena hi ajam sarvam,	From the view of Reality , all is the <u>birthless Self</u> ;
4	ucchedah tena na asti vai.	from that view nothing can be <u>annihilated</u> .

The comparison of the two viewpoints could not be described in a more striking manner. There is poetic beauty in the verse. This is logic encapsulated in poetry! – a feast for the man of literature, philosophy, poetry and aesthetics all rolled into one. Sri Gaudapadaji's intellect sparkles through these four verses!

The words **Samvṛityaa** and **Sadbhavaena** are in Tṛitiya Vibhakti, the instrumental case, and give the meaning “by seeing through these viewpoints”. In English, it is more acceptable to use the ablative case and say “from these viewpoints”.

Contrasting the Two Viewpoints

1-2 Samvṛiti, the Empirical Viewpoint: In this view, everything that we behold through our senses is seen as being ‘born’, and therefore is sure to ‘die’. Thus, everything we see is **ephemeral**; nothing eternal. This is because we are looking only at the skin of creation and losing sight of its depth, the soul.

This is the way man looks at the world in general. However, it is an ignorant outlook, a very superficial way of looking at the world. Externals are not always true. They can mislead us. A superficial outlook on life gives us a superficial approach to life.

3-4 Sadbhava, the Absolute Viewpoint: From the standpoint of Reality or Absolute Truth, the view is the very opposite. Everything now appears as ‘unborn’, as the birthless Self. The illusory objects are still there, but they are seen as manifestations of the Pure Spirit. Naturally, we are speaking here of an ideal vision yet to be attained by you and I. It may, therefore, sound theoretical to our ears, but what a vision it gives us for living our life meaningfully! The saints on this planet have achieved it through their pure intellects, and so can we if we try hard enough.

In this view, nothing gets annihilated, everything is **eternal** – it is the very antithesis of the previous view. If we had such a vision, how different would our lives become! We will be transformed from narrowness to limitlessness. In this way, Vedanta teaches us a vision that makes a real difference to our way of viewing the world.

Everything changes – our perceptions, our thoughts, our attitudes, our feelings towards others, our attachments, and so on. The whole of life is turned head-over-heels, just by changing our viewpoint to a higher level.

Verse 4.58: The Pivotal Role of Maya

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः । जन्म मायोपमं तेषां सा च माया न विद्यते	॥ ५८ ॥
dharmā ya iti jāyantē jāyantē tē na tattvataḥ janma māyōpamaṁ tēṣāṁ sā ca māyā na vidyātē	॥ 58 ॥

1	<i>Dharmaah ye iti jaayante,</i>	<i>The entities that are <u>born</u> thus</i>
2	<i>jaayante te na tattwataḥ;</i>	<i>are not born in Reality.</i>
3	<i>janma maayaa upamam teshaam,</i>	<i>Their birth is as that of a thing through Maya.</i>
4	<i>saa cha maayaa na vidyate.</i>	<i>“That Maya is a thing which does <u>not</u> exist.”</i>

Here is a verse that is quoted very frequently because of the clear defining statement of Maya that it contains. Not only that, but it tells us the exact cause of the two different viewpoints. Maya acts as the pivotal point between the viewpoints. Maya is the **fulcrum** of the ‘see-saw’ of our outlook. Depending on which side of Maya we are, our viewpoint is either empirical or Absolute.

1-2 ‘Born’ in these lines means “imagined to be born”; imagined by the unenlightened. The imaginary birth ascribed to the entities of the world, including birth of humans, is not so from the standpoint of Reality.

Iti: “Thus”. This word hints at the apparent nature of the birth resulting from *Samvriti*, and is in accordance with the context of the verse. The subject matter is *Samvriti*. ‘Birth’ is no more than the conventional idea of it built up in the minds of people due to their empirical outlook. The Reality or Truth is concealed from such a view.

3 The ‘birth’ is understood as being due to Maya, which is the power that produces the whole illusory vision. The birth itself has no substance in it in any manner.

An objector to Sri Shankaracharyaji gets up very excitedly at this point in the Bhashya and tauntingly exclaims, “Oh, so there is Maya, after all!”

4 To this he gets the deflating reply: “Yes, of course, there is Maya.” **Saa cha maya na vidyate**, “And that Maya does not exist!”

In the next verse we see the justification for comparing birth to magic . . .

Verse 4.59: Illusion Breeds Illusion Only

यथा मायामयाद्वीजाज्जायते तन्मयोऽङ्कुरः । नासौ नित्यो न चोच्छयेदी तद्वद्धर्मेषु योजना	॥ ५९ ॥
yathā māyāmayādbījājāyatē tanmayō:'ñkuraḥ nāsau nityō na cōcchyēdī tadvaddharmēṣu yōjanā	॥ 59 ॥

1	<i>Yathaa maayaa mayaata beejaat,</i>	<i>From an illusory seed, an illusory</i>
2	<i>jaayate tanmayah ankurah;</i>	<i><u>seedling</u> alone sprouts forth.</i>
3	<i>na asau nityah na cha ucchhedee,</i>	<i>It is neither <u>permanent</u> nor <u>impermanent</u>.</i>
4	<i>tadvat dharmeshu yojanaa.</i>	<i>The same applies in the case of the Jeevas.</i>

1-2 How is it possible to have an illusory birth? Simple – from an illusory object! This is an explanation given from the empirical level. “Like father, like son” goes the common explanation.

3 “It is not permanent”. The explanation for this comes from the Absolute level. Reality alone can be permanent; all else has to be impermanent.

“It is also not impermanent” How are we to understand this statement? The Bhashya gives a very cryptic answer: Sri Shankaracharya says, “It is because it has no existence. Something that does not exist, will go on ‘not existing’ for ever.” That is the permanency enjoyed by a thing which is illusory – it remains permanently an illusion!

4 The word *Dharmah* is specifically used for sentient beings, not inert objects. Hence, *Dharmeshu* is translated as “in the case of *Jeevas*”, the human individual souls.

The human being, taken apart from the birth and death usually associated with him, takes on a completely new meaning from the *Samvriti* or empirically accepted meaning. The spiritual existence of a human being is immediately brought forward from the background.

When the spiritual essence is brought into the limelight, what do we see? –

Verse 4.60: Reality Breeds Reality Only

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा । यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते	॥ ६० ॥
nājēṣu sarvadharmēṣu śāśvatāśāśvatābhidhā yatra varṇā na vartantē vivēkastatra nōcyatē	॥ 60 ॥

1	<i>Na ajeshu sarva dharmeshu,</i>	<i>With regard to all birthless entities,</i>
2	<i>shaashvata ashaashvata abhidhaa;</i>	<i>‘<u>eternal</u>’ and ‘<u>non-eternal</u>’ do not apply.</i>
3	<i>yatra varnaah na vartante,</i>	<i>Where words do not function,</i>
4	<i>vivekah tatra na uchyate.</i>	<i>there <u>categorisation</u> cannot be made.</i>

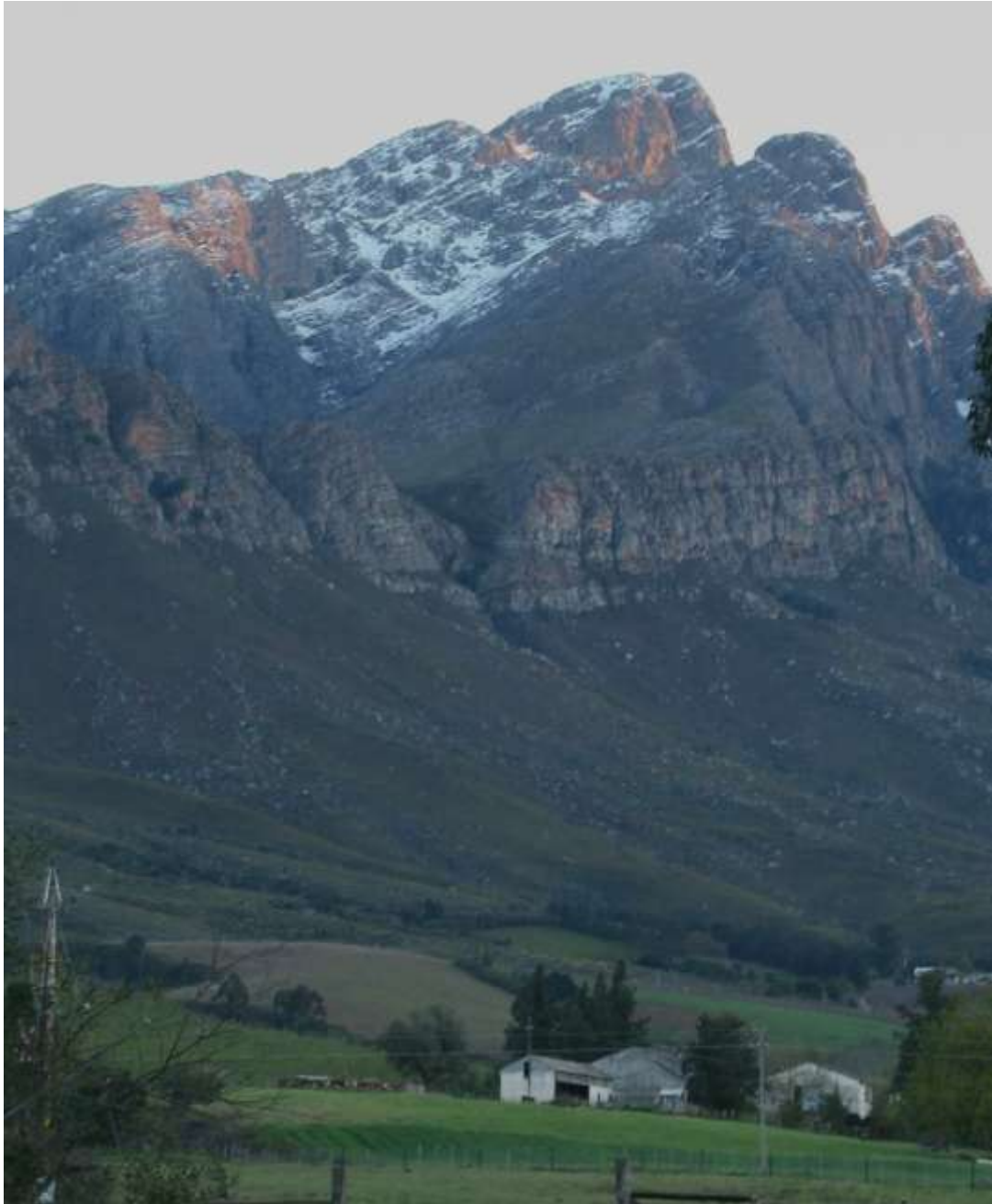
1-2 The spiritual essence of man, the Jeeva, is “Birthless”, this being the term the author chooses to describe Brahman in his Karika. Our attention is drawn to the immortality of man, rather than the mortality we have traditionally grown up to accept.

3-4 The fact that the Spirit is beyond the scope of words is brought out. It is “that from which speech returns” (Tait Up II-iv-1).

Vivekah: “distinction” or “categorization”. The usual meaning “discrimination between the Real and unreal” does not apply in this context. Discrimination is always between the Real and the Unreal. Since here our concern is only with the Real, the meaning

as “discrimination” does not apply. Its meaning as “*category*”, although non-standard in Vedantic literature, is nevertheless quite effective in this context.

However, the meaning as “*category*” does not exclude the normal meaning of the word Vivekah as “differentiation”. The word differentiates Reality from all other categories: The category of Reality is not describable in words, as all other categories are.



From PLURALITY to REALITY

Karika Section 4.10: Verses 61-74 (14 No.)

EXTERNAL OBJECTS & THE MIND

UP TO NOW THE Drishti-Srishti Vada model, together with the accompanying logic, has given us the understanding that the world is in the mind. We have shifted our concern from “*out there*” in the world, to “*in here*” into our mind. We have done that mainly through reasoning that the world with all its objects and beings is *Unreal*.

In this section we take another step forward in our understanding. In the wake of the amazing ‘**Alaata**’ metaphor, we discover its power to convey in a graphic manner the Unreality of objects to our reasoning mind. The fact that, at all times, the pictures it creates are always only a point of light is the most impressive part of the metaphor.

Armed with the Alaata metaphor, Sri Gaudapadacharyaji is confident that he can take us a good few steps further. This entire section, as the others before it, is based on sheer logic, and Sri Gaudapadacharyaji takes us into flights most sublime to the intellectually thirsty student. It is in this context that Acharyaji told us: “To those who find logic tedious and unattractive, the *Mandukya Karika* is a bore. But to the intellectually receptive, Mandukya is a refreshing stream of cool water, a taste of the sublime!”

The next six verses come in pairs. The symmetry of the presentation brings out two aspects: firstly, the logic becomes simplified and easy to grasp; and secondly, it adds bounce and beauty to a theme which otherwise lies in danger of appearing like dunes of sand in the hot Arabian deserts, with no relief in sight. This section is an oasis for the thirsty traveller.

We take up each pair of verses as though it were one unit:

Verse 4.61 & 62: **Non-duality & Projection of Multiplicity**

(cf. v 3.29-30)

यथा स्वप्ने द्वाभासं चित्तं चलति मायया ।

तथा जाग्रद्द्वाभासं चित्तं चलति मायया

॥ ६१ ॥

अद्वयं च द्वाभासं चित्तं स्वप्ने न संशयः ।

अद्वयं च द्वाभासं तथा जाग्रन्न संशयं

॥ ६२ ॥

yathā svapnē dvayābhāsaṁ cittam calati māyayā |

tathā jāgraddvayābhāsaṁ cittam calati māyayā

॥ 61 ॥

advayaṁ ca dvayābhāsaṁ cittam svapnē na saṁśayaḥ |

advayaṁ ca dvayābhāsaṁ tathā jāgranna saṁśayaṁ

॥ 62 ॥

1	<i>Yathaa swapne dvaya aabhaasam,</i>	<i>Just as, splitting into <u>many</u> in dream,</i>
2	<i>chittam chalati maayayaa;</i>	<i>the mind <u>projects</u> itself through delusion;</i>
3	<i>tathaa jaagrat dvaya aabhaasam,</i>	<i>So also, splitting into <u>many</u> in waking,</i>
4	<i>chittam chalati maayayaa.</i>	<i>the mind <u>projects</u> itself through delusion.</i>
5	<i>Advayam cha dvaya aabhaasam,</i>	<i>Being <u>non-dual</u>, but splitting into <u>many</u>,</i>
6	<i>chittam swapne na samshaya;</i>	<i>so is the mind in dream – there is no doubt;</i>
7	<i>advayam cha dvaya aabhaasam,</i>	<i>Being <u>non-dual</u>, but splitting into <u>many</u>,</i>
8	<i>tathaa jaagrat na samshaya.</i>	<i>so is the mind in waking – there is no doubt;</i>

These two verses are near identical to verses III-29, 30 of the Advaita Prakarana. Further, they themselves are similar to each other. The only difference is:

1-4 Because of Delusion, the mind projects the multiplicity.

5-8 In spite of being Non-dual, the mind projects the multiplicity.

Non-dual Consciousness precedes the split that is due to delusion. The first verse focusses on the cause of the multiplicity; the second focusses on the Truth prior to the multiplicity. It is immaterial whether the splitting takes place in dream or in waking state. Both states fall equally under the influence of Maya.

There are two key terms in the discussion:

i) **Dvaya Aabhaasam**: “the appearance of Duality”. This is graphically described as “splitting into many” or “projecting multiplicity”. The first step in the *Adhyaropa* (theoretical superimposition) is that the Non-dual Consciousness interfaces with Maya or the power of delusion in the intellect. When this happens, it ‘splits up into many’. The resulting creation is the projection of duality.

ii) **Maayayaa**: “by delusion”. This term has its origin in ‘Samvriti’, the worldly standpoint. From ‘Sadbhava’, the higher viewpoint, the term for it would be ‘Power of Brahman’. Putting the two together, sages have offered the description “a Leela or Play of the Lord” as a compromise.

We now approach the analysis from the angle of Drig-Drishya Viveka, i.e. by seeing who is the ‘seer’ and who is the ‘seen’. When we probe dream in this way, we discover there is close correlation to the ‘Seer-seen’ relationship laws as laid out in the earlier Text 13, *Drig-Drishya Viveka*. The following six principles are directly as derived from that text:

SIX PRINCIPLES FOR SEER-SEEN RELATIONSHIP

- i) *The seer and the seen are always different from each other.*
- ii) *The seer is always inside; the seen is outside.*
- iii) *The seer is one; the seen are many.*
- iv) *The seer is ‘sentient’; the seen, in relation to it, is ‘inert’.*
- v) *Neither the seer nor the seen can see itself.*
- vi) *The same thing cannot be both seer and seen at the same time.*

Verse 4.63 & 64: *An Analysis of the Dream Experience*

स्वप्नद्रक्प्रचरन्स्वप्ने दिक्षु वै दशसु स्थितान् । अण्डजान्स्वेदजान्वाऽपि जीवान्पश्यति यान्सदा स्वप्नद्रक्चित्तद्रश्यास्ते न विद्यन्ते ततः पृथक् । तथा तद्द्रश्यमेवेदं स्वप्नद्रक्चित्तमिष्यते	॥ ६३ ॥ ॥ ६४ ॥
svapnadṛkpracaransvapnē dikṣu vai daśasu sthitān aṇḍajānsvēdajānvā'pi jīvānpaśyati yānsadā svapnadṛkcittadrśyāstē na vidyantē tataḥ pṛthak tathā taddrśyamēvēdaṁ svapnadṛkcittamiṣyatē	॥ 63 ॥ ॥ 64 ॥

1	<i>Swapna-drik pracharan swapne,</i>	<i>The dreamer roams <u>in his dreamland</u>,</i>
2	<i>dikshu vai dashasu sthitaan;</i>	<i>wandering about in all <u>ten directions</u> therein.</i>
3	<i>andajaan svedajaan vaa api,</i>	<i>Born from <u>eggs</u> or born from <u>sweat</u>, it matters not;</i>
4	<i>jeevaan pashyati yaan sadaa.</i>	<i>for every variety of creatures does he always see.</i>
5	<i>Swapna drik chitta drishyaah te,</i>	<i>The dreamer is the seer of them all <u>in his mind</u>;</i>
6	<i>na vidyante tatah prithak;</i>	<i>those objects do not exist apart <u>from his mind</u>.</i>
7	<i>tathaa tad drishyam eva idam,</i>	<i>It follows that those objects are seen only</i>
8	<i>swapna-drik chittam ishyate.</i>	<i>in the mind of the dreamer – that is very clear.</i>

The Dream Experience Under the Spotlight

These two verses expand on our experience of dream. The earlier analysis showed the unreality of dream by examining the content of dream and the nature of that content.

Let us see how these principles are brought out in this Text.

Principle i): The **seer**-mind is different from the **seen**-dream objects.

1-2 Principle ii): This Pada tells us that the **seen** is outside, “in all the ten directions”. The dreamland of dream, although we know it is within the mind, is regarded as an ‘external’ location.

3-4 Principle iii): Here the emphasis is on the variety of the **seen** objects. The whole spectrum of living creatures form the content of the dream. This variety in dream is what is referred to as ‘many’.

Principle iv): This is included as we are clearly talking of sentient beings only, beings ‘born from eggs, sweat, etc.’

5-6 The mind is declared to be the **seer** of the dream. The dream pictures are being flashed in the mind.

7-8 It follows from the above facts that the mind of the dreamer is the ‘**seer**’ and the dream creatures are ‘**seen**’ only by him and none else. The dream is shown to be Unreal.

Verse 4.65 & 66: *An Analysis of the Waking Experience*

चरञ्जागरिते जाग्रद्विक्षु वै दशसु स्थितान् । अण्डजान्स्वेदजान्वाऽपि जीवान्पश्यति यान्सदा जाग्रच्चितेक्षणीयास्ते न विद्यन्ते ततः पृथक् । तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते	॥ ६५ ॥ ॥ ६६ ॥
carañjāgaritē jāgraddikṣu vai daśasu sthitān aṇḍajānsvēdajānvā:'pi jīvānpaśyati yānsadā jāgraccitēkṣaṇīyāstē na vidyantē tataḥ pṛthak tathā taddṛśyamēvēdaṁ jāgrataścittamiṣyatē	॥ 65 ॥ ॥ 66 ॥

1	<i>Charan jaagarite jaagrat,</i>	<i>The waker roams about <u>in his waking state</u>,</i>
2	<i>dikshu vai dashasu sthitaan;</i>	<i>wandering about in all <u>ten directions</u> therein;</i>
3	<i>andajaan svedajaan vaa api,</i>	<i>Born from <u>eggs</u> or born from <u>sweat</u>, it matters not;</i>
4	<i>jeevaan pashyati yaan sadaa.</i>	<i>for every variety of creatures does he always see.</i>
5	<i>Jaagrat chitta eekshaneeyaah te,</i>	<i>The waker is the seer of them all <u>in his mind</u>;</i>
6	<i>na vidyante tatah prithak;</i>	<i>those objects do not exist apart <u>from his mind</u>.</i>
7	<i>tathaa tad drishyam eva idam,</i>	<i>It follows that those objects are seen only</i>
8	<i>jaagratah chittam ishyate.</i>	<i>in the mind of the waker – that is very clear.</i>

The Waking Experience Under the Spotlight

The Principles of ‘Seer and seen’ apply equally to the waking state. They are brought out in the same way as for the dream state, and in virtually the same words.

Principle i): The **seer**-mind is different from the **seen**-waking objects.

1-2 Principle ii): This Pada tells us that the **seen** is outside, “in all the ten directions”. The world is the field of activity for the waking state; it is without doubt an ‘external’ location in relation to the mind.

3-4 Principle iii): Again the emphasis is on the variety of the **seen** objects. The whole spectrum of living creatures forms the content of the waking world. This variety is what is referred to as ‘many’.

Principle iv): This is included as we are clearly talking of sentient beings only, beings ‘born from eggs, sweat, etc.’

5-6 The mind is declared to be the **seer** of the waking state. The experiences of the world are being flashed in the mind.

7-8 It follows from the above facts that the mind of the waker is the ‘**seer**’ and the world creatures are ‘**seen**’ only by him and none else. Thus the waking experience is shown to be Unreal in relation to the mind. The mind, being the ‘seer’, becomes the reality relative to the creatures.

Verse 4.67: Inter-dependence of Mind & Objects

उभे ह्यन्योन्यद्रश्ये ते किं तदस्तीति नोच्यते ।
लक्षणाशून्यमुभयं तन्मतेनैव गृह्यते

॥ ६७ ॥

ubhē hyanyōnyadrśyē tē kiṁ tadastīti nōcyatē |
lakṣaṇāśūnyamubhayam tanmatēnaiva gr̥hyatē

॥ 67 ॥

1	<i>Ubhe hi anyonya drishye te,</i>	<i>Both (mind and objects) are seen relative to each other.</i>
2	<i>kim tat asti iti na uchyate;</i>	<i>"Which of them truly exists?" The answer is "Neither."</i>
3	<i>lakshanaa shoonyam ubhayam,</i>	<i>(- Why?...) For both of them lack <u>valid proof</u>;</i>
4	<i>tat matena eva grihyate.</i>	<i>each exists due to prepossession with the other.</i>

An Introduction to the Context of this Discussion

We need to tie up what we are about to discuss with what has gone before it. Under the empirical viewpoint in Section 9, we started by defining three categories: substances, non-substances and the soul. The first two were shown to be the external objects and the internal mind respectively. Both of these fall under Unreality, whereas the soul falls in the category of Reality. We used Causality to prove the Unreality of the first two categories.

In this section, we are still concerned with substances and non-substances, but the terms used for them are objects and mind respectively. We are again interested in proving their Unreality, but this time it is done in a novel way. We are going to show that the two prove each other to be unreal. They are mutually dependent on each other and, for that very reason, they are both unreal.

The novelty of this verse lies in this new point of logic. Acharyaji explained it as follows: "We are now going into the very depths of logic. Till now we were cutting the objects with the mind; now we are going to cut the mind with the objects!" How do the objects prove the unreality of the mind? The answer is: In the same way that the mind proves the unreality of the objects.

The Principle of Mutual Dependence

1 Anyonya Drishye: "perceptible to each other". At first, to prove the unreality of objects, the mind was required. It was shown that the objects are in the mind. Thus they have no reality of their own. Now, the author says that if the objects were not there in the mind, we will not be able to prove the existence of the mind. We see that to prove the mind, the object is required. This is what is termed **Anyonya Drishye** or mutual dependence.

This may be explained as follows: A knower is one who has knowledge of the known. If the knower is absent, there would be nothing that can be known. In this sense, the known object depends on the knower for its existence. On the other hand, if the known object is absent, there will be no knower to know it. In this sense, the knower, too is dependent on the known for its own existence. We see that the two, knower and the known, are mutually dependent on each other for their status of being either knower or known. Since both of them are dependent, both are necessarily unreal by definition.

2 Kim Tat Asti? Which then can be said to be Real? Neither of them. Why?

The existence of both objects and mind is thus denied. Both are shown to be unreal by the method of Anyonya Drishye. Substance and non-substance, subject and object, knower and known – this is what Duality boils down to. The Self, the ‘Seer’ of both, is now clearly seen to be the Reality. That is the main thrust of this section.

3 Lakshana-Shoonyam: “*lack of valid proof*”. There is no valid, independent means to prove the existence of the knower and the known.

4 Tat Matena: The knower and known are relative to each other, they cannot exist apart from each other. There can be no knower without the known, and vice versa. This is called **Tat Matena**, or “*prepossession with the other*”. Both are in the realm of illusion.

We now have three related verses, each showing with a different example the unreality of birth and death:

4.68, 69 & 70: *No Birth & Death – In “Dream”*

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।	
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च	॥ ६८ ॥
यथा मायामयो जीवो जायते म्रियतेऽपि च ।	
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च	॥ ६९ ॥
यथा निर्मितको जीवो जायते म्रियतेऽपि वा ।	
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च	॥ ७० ॥
yathā svapnamayō jīvō jāyatē mriyatē:'pi ca	
tathā jīvā amī sarvē bhavanti na bhavanti ca	॥ 68 ॥
yathā māyāmayō jīvō jāyatē mriyatē:'pi ca	
tathā jīvā amī sarvē bhavanti na bhavanti ca	॥ 69 ॥
yathā nirmitakō jīvō jāyatē mriyatē:'pi vā	
tathā jīvā amī sarvē bhavanti na bhavanti ca	॥ 70 ॥

1	<i>Yathaa swapnamayah jeevah,</i>	<i>As a creature seen in a dream</i>
2	<i>jaayate mriyate api cha;</i>	<i>undergoes birth and death (also in dream);</i>
3	<i>tathaa jeevaah amee sarve,</i>	<i>so also, do all these human beings (Jeevas)</i>
4	<i>bhavanti na bhavanti cha.</i>	<i>appear and disappear (in dream only).</i>

5	<i>Yathaa maayaamayah jeevah,</i>	<i>As a creature conjured up by magic</i>
6	<i>jaayate mriyate api cha;</i>	<i>undergoes birth and death (also by magic);</i>
7	<i>tathaa jeevaah amee sarve,</i>	<i>so also, do all these human beings (Jeevas)</i>
8	<i>bhavanti na bhavanti cha.</i>	<i>appear and disappear (by magic only).</i>

9	<i>Yathaa nirmitakah jeevah,</i>	<i>As an creature produced by incantations,</i>
10	<i>jaayate mriyate api cha;</i>	<i>undergoes birth and death (also through incantations);</i>
11	<i>tathaa jeevaah amee sarve,</i>	<i>so also, do all these human beings (Jeevas)</i>
12	<i>bhavanti na bhavanti cha.</i>	<i>appear and disappear (only by incantations).</i>

1-12 These three verses make an emphatic concluding statement on the “transitoriness” of human life. Human beings appear and disappear as though they are produced in a dream, by magic, or by incantations or even by medicinal herbs!

Conclusion: The truth is that human beings, like all creatures, “are technically ‘non-existent’ or ‘unreal’ and are mere superimpositions on Reality” (Bhashya).

The appearance and disappearance of beings, i.e. their birth and death, are ideas that are held only from the Samvriti viewpoint. From the higher viewpoint of Sadbhava, they are unreal concepts that belong to the mind.

DISCARDING “BIRTHLESSNESS”

The Reality is always “**Birthless**” and **Non-dual**, whether or not humans are there or not. Once this is known, then concepts like these also have to be discarded. A thorn has been used to pull out another thorn, and when the job is done, both thorns are thrown away. This is the gist of what we are going to learn in this section.

Even the last grip we have on duality – the written word – has to be dropped when we enter the portals of Reality. No external prop is allowed within the Hall of Truth.

Verse 4.71: The Non-Dual Reality

(Identical to verse 3.48)

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते	॥ ७१ ॥
na kaścijjāyatē jīvaḥ sambhavō:'sya na vidyatē ētattaduttamaṁ satyaṁ yatra kiñcinna jāyatē	॥ 71 ॥

1	<i>Na kaschit jaayate jeevah,</i>	<i>No Jeeva (individual) whatsoever, is ever <u>born</u>;</i>
2	<i>sambhavah asya na vidyate;</i>	<i>there does not exist any <u>cause</u> for its birth.</i>
3	<i>etat tat uttamam satyam,</i>	<i>This is that Highest Truth,</i>
4	<i>yatrakinchit na jaayate.</i>	<i>where nothing whatsoever takes <u>birth</u>.</i>

1-4 This verse is the *signpost* for the verses that follow. It is a repeat of III.48, the last verse of *Advaita Prakarana*. The topic of “**Birthlessness**” is being concluded. Birth and death of beings is spoken of only because of Samvriti, the empirical standpoint of ignorance. In reality there is no such thing. This is the point we have to grasp in this section.

Verse 4.72: Consciousness – “Object-less & Relation-less”

चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्द्वयम् । चित्तं निर्विषयं नित्यमसङ्गं तेन कीर्तितम्	॥ ७२ ॥
cittaspanditamēvēdaṁ grāhyagrāhakavaddvayam cittaṁ nirviṣayaṁ nityamaśaṅgaṁ tēna kīrtitam	॥ 72 ॥

1	<i>Chitta spanditam eva idam,</i>	A mere <u>vibration</u> of Consciousness
2	<i>grāhya grāhaka vat dvayam;</i>	is duality, possessed of subject and object.
3	<i>chittam nirvishayam, nityam</i>	Consciousness is ever <u>objectless</u> ; “Ever
4	<i>asangam tena keertitam.</i>	unattached (<u>relation-less</u>)” is it declared to be.

1 In the last section we have taken our search for Reality from the objects to the mind, and then we went even beyond the mind to Consciousness. We discovered that the mind is the last bastion of Duality. Everything up to and including it are “mere vibrations of Consciousness”.

2 The entire realm of Duality exists from the mind downwards to the sense objects. In ignorance, the mind has been thought of to be the ‘subject’ and the world has been thought of as the ‘object’. These two have both now been proven to be Unreality or untrue.

The new theme is that everything is only Consciousness.

3-4 Consciousness is object-less (free of all objects);
relation-less (free of any associations);
cause-less (free of all causes); and
effect-less (free of producing any effects).

It is all-pervading, non-duality. That is the brief definition of the Reality.

What does this mean practically?

Verse 4.73: How Views Change with Height

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ । परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः	॥ ७३ ॥
yō:'sti kalpitasamvṛtyā paramārthēna nāstyasau paratantrābhisamvṛtyā syānnāsti paramārthataḥ	॥ 73 ॥

1	<i>Yah asti kalpita samvṛityaa,</i>	What exists on the strength of our empirical outlook ,
2	<i>paramaarthena na asti asau;</i>	cannot be said to truly exist from the Absolute view .
3	<i>paratantra abhi-samvṛityaa,</i>	What exists on the strength of other schools
4	<i>syaat na asti paramaarthatah.</i>	is, indeed, a far cry from the Absolute view !

This verse comes as a reply to the following doubt:

Objection : **No Attachment?**

Poorvapakshi: If non-attachment is brought about only by avoiding objects, then in practical terms, the mind can never be ‘unattached’ or objectless. Even the teacher and disciple are objects, and for that matter, even the scripture is an object!

Answer: Yes, you are right, but this is not a defect. This verse explains why.

Firstly, we see the verse itself and then look at the implications of its meaning.

1-2 In pure philosophical terms, this line simply compares the empirical stand of Vedantins to their own Absolute stand, i.e. the empirical stand here is one that is acceptable to Vedanta. Vedanta accepts that the objects and the mind are powerful instruments in themselves and can achieve much in this world. That is undeniably true. But for that reason, it does not render the Truth any weaker. The Truth stands all-powerful as It is independent of any other thing. Indeed, from the Absolute viewpoint, there is no “other thing” to compare with. Here we have two views valid views contrasting with each other.

3-4 Now we go to empirical views that stand in opposition to Vedanta. If the acceptable empirical view contrasts so much, how much more contrasting would the stiffest opposing ones be to the Absolute viewpoint! It cannot even be imagined. Even if all of them club together and form an alliance, as political parties often do, then too they cannot oust the power of Absolute Truth. The point is made clear that Truth does not depend on how many people vote for or against it! It does not gain its strength by winning an election.

Answer to the Objection

It is true that objects such as the Guru, disciple and the scripture are imagined. In addition, at the Absolute level these do not even exist as such. That is why the Vedantin’s first response is, “Yes, you are right!”

All objects and concepts are imagined due to Samvriti, i.e. from the empirical point of view alone. Of the millions of such objects and concepts, the three mentioned by the objector are among the most useful, elevating and helpful to the spiritual seeker, even though we know they are an empirical reality. They lead us into Light; whereas millions of other objects lead us into further darkness. Yet, why is the objector only interested in renouncing these three, when he should be spending all his efforts in renouncing the numerous harmful objects and concepts? Sri Gaudapadaji is well aware of such tactics.

The error is to lump all empirical material into one basket and dump them all.

Verse 4.74: *More Astonishing Comparison of Views*

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।

परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः

॥ ७४ ॥

ajah kalpitasamvṛtyā paramārthēna nāpyajah |

paratantrābhiniṣṭṭyā samvṛtyā jāyatē tu saḥ

॥ 74 ॥

1	<i>Ajah kalpita samvrityaa,</i>	<i>"Unborn" was our banner under empirical reality;</i>
2	<i>paramaarthena na api ajah;</i>	<i>But from the Absolute Reality, it is "<u>Not even unborn</u>".</i>
3	<i>paratantra abhi-nishpattyaa,</i>	<i>To other schools of thought it actually appears that</i>
4	<i>samvrityaa jaayate tu sah.</i>	<i>Reality is "<u>Born</u>". Strange indeed are their viewpoints!</i>

Climbing higher, the view changes drastically. We have been using **Ajah**, "Birthless", as a banner for Truth, differentiating it from all else that is born, particularly from all other schools of philosophy. That was all in the realm of empirical reality. We had to use a stick there to defend ourselves, even though we knew it was an "imaginary, unreal stick"!

1 Here is another way to look at **Ajah**, "Unborn". When we are outside the mansion of Truth we needed the key of Ajah to open the main entrance. No other key can fit into the keyhole. However, once we are inside the building, we need not carry the key around with us, we can leave it in the lounge, and stay in the building without the key!

The meaning is that even such notions as Ajah, which have been created by the scriptures to counter all the others who are saying "Jah" (Born) – even these have to be abandoned when their job is done, their purpose served.

2 In Non-dual Reality, there is no 'we' and 'they'; there is no opposition. We do not need a stick anymore. So, we discard it. The new banner reads, "*Not even Unborn*"!

3-4 On the correct side of "Unborn" lies "not even Unborn" from the Absolute standpoint. However, on the wrong side of "Unborn" lies **Jah**, "Born". This is the cry of many other schools that are non-Vedantic in nature. We have to be careful that when we drop Ajah, we fall on the correct side and not on the wrong side of it! It means transcending all ideas and concepts. We enter into a realm where there is no conditioning whatsoever. From the Absolute standpoint, words are 'out of bounds' in the realm of Truth.

Summary of Standpoints

Originally, we held out the notion "Unborn" to all those who held that the Reality was "Born", for we knew the flaws in their vision. They did not take their logic to the ultimate step, but stopped short of the Truth.

After realisation, when we are in a position to see the Reality as It is, we are able to say that It is "not even Unborn".

The other schools of thought, hearing us saying this amongst ourselves, do not understand us correctly, and take our new statement to mean, "Oh, so the soul is indeed born!" They have understood us incorrectly and back-tracked from 'Ajah' to 'Jah', instead of going the other way to the Absolute Reality. They cannot help making this mistake, since they cannot grasp Non-duality as the Ultimate Truth.



Seven FRUITS of Illumination

Karika Section 4.11: Verses 75-81 (7 No.)

ACHARYAJI SAID THAT with this section, Sri Gaudapadacharyaji begins the countdown to the conclusion of the book. He gets into “concluding mode”. We are entering the last Quarter. It is the Quarter called Turiya at the very start of the Upanishad. It is the Quarter which stands for spiritual Enlightenment, for Illumination, for **Non-duality**.

In this section of seven verses, each verse represents a particular fruit that is earned as a result of the transition from Duality to Non-duality. It is not as though these seven fruits come at seven different stages of growth. No, they all come together at the end of the spiritual path, when one has attained illumination.

Let us take the example of a fire that is being kindled in the fireplace at home. The fire may take a long time to start up. It has to go through many stages of growth from a tiny spark; to burning of a small piece of cotton; then to burning some strands of grass; then some twigs; and finally the whole log of wood goes up in flames. These verses are not describing each of these stages.

When the fire is burning fully, that fire has many aspects by which it can be described. One can start by describing its flames, their height, shape, etc; then one can describe the glow of the fire as a whole; then the warmth or heat that it produces; then the crackling sound produced by the flames; then the little sparks that emanate from the fire; then the smoke that it emits; and finally the ashes that it leaves in its wake. All these happen at the *same* time, when the fire is fully aglow.

The fully burning fire represents **illumination**. This is what is being described in these verses. There are seven aspects of Illumination and we shall see each aspect being described separately, although they are all happening at the same time in a God-realised sage.

THE SEVEN FRUITS OF ILLUMINATION

(Verses 75-81, 7 No.)

Verse 4.75

1. The End of Attachment.

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।
द्वयाभावं स बुद्ध्वैव निर्निमित्तो न जायते

॥ ७५ ॥

abhūtābhinivēśō:'sti dvayaṁ tatra na vidyatē |
dvayābhāvaṁ sa buddhvaiva nirmittō na jāyatē

॥ 75 ॥

1	<i>Abhootaa abhiniveshah asti,</i>	<i>A trace of attachment for false <u>objects</u> still persists,</i>
2	<i>dvayam tatra na vidyate;</i>	<i>despite knowing that there is no <u>Duality</u> out there.</i>
3	<i>dvaya abhaavam sah buddhvaa eva,</i>	<i>Only upon realising the non-existence of Duality,</i>
4	<i>nirnimittah na jaayate.</i>	<i>does there remain no cause for one to be born again.</i>

1-2 So long as the idea of Duality has not left us completely, there remains a trace of **Attachment** to objects of enjoyment, not in the God-realised sage, but in us who are still striving for it. The result is bondage; we are still bound. The inclination towards the objects is not eradicated altogether. We all experience this to some extent while still progressing.

Abhinivesha: This is a word that is hard to translate precisely into English. Usually it is taken to mean “a lingering trace of attachment”. The old false knowledge persists in spite of our efforts in Sadhana. The word carries a hint that inadvertence could result in the reversal of all that has been gained, and ruin the seeker.

Well, 99.9% of people are in the clutches of attachment to some degree! Ceaseless sincere striving for greater dispassion is required. It is good strategy on the part of Sri Gaudapadaji to start with this quality because we can all relate to it. Perhaps it may help us maintain our momentum to keep striving.

There may still be a long way for us to reach God-realisation, so this section will provide valuable inspiration for us to carry on without our spirits flagging.

3-4 However, with saints the situation is different. This line takes a peep into the life of saints. We see the saint plucking the first fruit of Illumination, viz. **Detachment**. When we have realized the Self, i.e. the Non-dual Reality, then the attraction for objects leaves us completely, never to return. Abhinivesha never shows its face again to haunt us. Then we are not pushed into the cycle of birth and death any more. The cycle ends once and for all.

What are the other fruits of Illumination? The rest of the section reveals them all one by one.

Verse 4.76:

2. Liberation from Causality.

यदा न लभते हेतूनुत्तमाधममध्यमान् ।
तदा न जायते चित्तं हेत्वभावे फलं कुतः ॥ ७६ ॥

yadā na labhatē hētūnuttamādhama madhyamān |
tadā na jāyatē cittam hētvabhāvē phalam kutah ॥ 76 ॥

1	<i>Yadaa na labhate hetun,</i>	<i>When one does not perceive any causes,</i>
2	<i>uttama adhama madhyamaan;</i>	<i>be they superior, medium or inferior,</i>
3	<i>tadaa na jaayate chittam,</i>	<i>then the mind ceases to have <u>birth</u>,</i>
4	<i>hetu abhaave phalam kutah.</i>	<i>for how can there be a <u>result</u> without cause?</i>

Causality has been another theme which has dominated this Prakarana. It is another one of the very deep-seated mental concepts that is extremely difficult to root out.

1 First we see our ignorant perspective: The tangled mass of cause and effect is dragged along from time immemorial into every situation in the present. It makes it impossible for us to see the present as it actually is. Our past colours it all the time.

This is what the author has been trying to dismantle through the discussions on Causality. Here, in his summing up, he offers us a positive way out:

2 Our actions of the past, that provide us with the vision for our future, may be divided into three categories, the purpose of which is to transcend them and come out of their trap once and for all. These three categories are:

i) **Uttama**: “the superior influences”; the Sattwic actions that produce pure tendencies in us, leading us to better births.

ii) **Adhama**: “the inferior influences”; the Tamasic actions that produce demoniacal, animalistic tendencies in us, leading us to lower wombs of the animal world.

iii) **Madhyama**: “the middling influences”; the Rajasic actions that produce partly good and partly evil tendencies, leading us to continue our existence in human wombs again and again, neither rising up nor sinking lower, but stagnating endlessly in a vicious cycle.

All three have to be transcended; this is the thrust of this line. All are chains holding us captive. We start from the lower and rise to the higher, eventually dropping even that. When we have succeeded in realizing God, we are liberated from Causality.

3-4 That is the fruit gained – freedom from all Karma. Causality is actually our Karma. As long as our Karma is not worked out, it will continue to hurl us into womb after womb to work itself out. When all Karmas are burnt, then there is no longer any cause left to retain the human birth. When Causality (Karma) disappears from our heart, then what is there to cause our rebirth into another womb and create the effect of a human birth? . . .

Verse 4.77:

3. Liberation from Birth.

अनिमित्तस्य चित्तस्य याऽनुत्पत्तिः समाद्वया ।
अजातस्यैव सर्वस्य चित्तद्रश्यं हि तद्यतः ॥ ७७ ॥

animittasya cittasya yā:'nutpattiḥ samā:'dvayā |
ajātasyaiva sarvasya cittadṛśyaṁ hi tadyataḥ ॥ 77 ॥

1	<i>Animittasya chittasya,</i>	<i>To the mind that is freed from <u>all causes</u>,</i>
2	<i>yaa anutpattiḥ samaa advayaa;</i>	<i>comes “birthlessness” – constant and absolute.</i>
3	<i>ajaatasya eva sarvasya,</i>	<i>To the Birthless and Non-dual it always <u>belonged</u>;</i>
4	<i>chitta drishyam hi tat yatah.</i>	<i>their opposites are mere <u>objectification</u> of the mind.</i>

1-2 Animittah: When Causality has ended – i.e. when Causality becomes a “Casualty”! – then the much spoken of “Birthlessness” becomes one’s very nature.

This favourite term of the author represents the true state of our Being. Unlike the world built up by Causality, the “Birthless” world is **Samaa** and **Advayaa**, “constant and absolute”. It does not change under any circumstances.

3 It is not that It becomes constant and absolute only after we realize It. It is always constant and absolute, birthless and non-dual, even when we are not realised. Upon realisation, we are liberated from **Birth**, which means we regain our “birthlessness”!

4 Even when we are deeply steeped in Causality and Duality, all that we perceive as a result of them was, is and always shall be Birthless and Non-Dual. The point being driven here is that at no time are we not the Reality; we are only deluded into thinking that we are the opposite in nature.

Verse 4.78:

4. Liberation from the Three Afflictions

बुद्ध्वाऽनिमित्ततां सत्यां हेतुं पृथगनाप्नुवन् ।
वीतशोकं तथा काममभयं पदमश्नुते

॥ ७८ ॥

budhdvā:'nimittatām satyām hētuṁ prthaganaāpnuvan |
vītaśōkaṁ tathā kāmamabhayaṁ padamaśnutē

॥ 78 ॥

1	<i>Buddhvaa animittataam satyaam,</i>	<i>After realizing the <u>Causelessness of Truth</u>,</i>
2	<i>hetum prithak anaapnuvan;</i>	<i>and not accepting any <u>separate cause</u>,</i>
3	<i>veeta shokam tathaa akaamam,</i>	<i>freed from <u>sorrow</u>, and devoid of <u>desire</u>,</i>
4	<i>abhayam padam ashnute.</i>	<i>one attains the state of <u>fearlessness</u>.</i>

The chain of Phala continues to bring more fruit to the man of realisation.

1 Animittataam: The whole Illumination is as a result of Causality being discarded.

2 Prithak: “anything separate from himself”. This implies not seeing anything else which could be taken as a cause in its own right. The Bhashya suggests that one possibility of ‘another cause’ could be Virtue, which can be taken as a cause for a higher birth in heaven, etc. This is being ruled out here, since the Non-dual goal is beyond the desire for heaven. In Non-duality, the seeker loses all desire for pleasures on earth as well as pleasures in heaven. This is the highest goal held aloft by the Upanishad portion of the Vedas.

3-4 Veeta Shokam: When the above conditions are fulfilled, it means one has realised the Truth, the Non-dual state, for that is what it boils down to. The Non-dual state is the only state in which there can be no presence of the **three afflictions** mentioned here, namely sorrow, desire and fear. Such a person attains the state of sorrowlessness, desirelessness and fearlessness.

Verse 4.79:

5. Liberation from Infatuation

अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।
वस्त्वभावं स बुद्ध्वैव निःसङ्गं विनिवर्तते ॥ ७९ ॥

abhūtābhinivēśāddhi sadṛśē tatpravartatē |
vastvabhāvaṁ sa buddhvaiva niḥsaṅgaṁ vinivartatē ॥ 79 ॥

1	<i>Abhoota abhiniveshaat hi,</i>	Owing to a <u>persistent belief</u> in Unreality,
2	<i>sadrishe tat pravartate;</i>	the mind is infatuated by things equally unreal.
3	<i>vastu abhaavam sah buddhvaa eva,</i>	When the <u>hollowness</u> of objects is realised
4	<i>nihsangam vinivartate.</i>	the mind becomes detached and <u>turns back</u> .

Similar to Attachment, but a more diseased form of it, is **Infatuation**.

1 Abhinivesha: “persistent belief in unreality”. As we saw in verse 4.75, this is the belief in Unreality that produces attachment. It also produces **Infatuation**, whose results can be disastrous. An infatuated person cannot resist it for too long. Soon he yields to it.

2 Pravartate: “runs after”. The mind runs after those unreal objects because of the attachment it has developed for them. It becomes addicted to the objects of pleasure.

3 Vastu Abhaavam: “hollowness of objects”. This is the solution to the problem. One has to first overcome Abhinivesha by having a firm conviction on the unreality of objects. Then one receives the fifth fruit of realisation – freedom from Infatuation.

4 Nihsangam: The mind that is free from infatuation “turns its back” on the objects of pleasure. It no longer feels any craving for them, even when they are close to him.

Verse 4.80:

6. Attainment of Equipose

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।
विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ॥ ८० ॥

nivṛttasyāpravṛttasya niścalā hi tadā sthitiḥ |
viṣayaḥ sa hi buddhānāṁ tatsāmyamajamadvayam ॥ 80 ॥

1	<i>Nivrittasya apravrittasya,</i>	<u>Desisting from and not engaging with</u> any objects,
2	<i>nishchala hi tadaa sthitiḥ;</i>	such a mind attains the state of “ Equipose ”.
3	<i>vishayah sah hi buddhaanaam,</i>	The constant aim of the wise is to acquire this state of
4	<i>tat saamyam ajam advayam.</i>	Equipose , so as to become “ <u>Birthless</u> ” and <u>Non-dual</u> .

1 The previous fruit gained was freedom from infatuation. This completely frees the mind from being harassed by alluring objects. A huge weight of attention-grabbing energy is lifted from the mind. What happens to it?

2 The mind, as a result of freeing itself from this burden, is left to itself and becomes still and serene. It enjoys the absence of restlessness; it becomes “motionless”. In the light of the Alaata metaphor, it is now “vibrationless”; appearances are all dissolved; we only see the single point of light of the Alaata. There is total **Equipoise** in the mind.

3 This is the calm condition which the wise ones strive for in order to abide for long on the Self without any disturbance. The adept gives all his attention to the object of his vision, e.g. the Form of his favourite Deity, the Brahmakara Vritti, or in doing Omkara Upasana.

4 The sixth fruit dawns in a mind that has attained this peaceful state through realising his “Birthlessness” and Non-duality. It is the fruit of stillness and equipoise.

Verse 4.81:

7. Vision of the Self-Effulgent Self

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।
सकृद्विभातो ह्येवैष धर्मो धातुस्वभावतः

॥ ८१ ॥

ajamanidramasvapnam prabhātaṁ bhavati svayam |
sakṛdvibhātō hyēvaiṣa dharmō dhātusvabhāvataḥ

॥ 81 ॥

1	<i>Ajam anidram aswapnam,</i>	<i>Becoming “Birthless”, sleepless, and dreamless;</i>
2	<i>prabhaatam bhavati swayam;</i>	<i>the Light of the Self reveals Itself to him.</i>
3	<i>sakrit vibaatah hi eva eshah,</i>	<i>Indeed, always <u>shining</u> and <u>effulgent</u> is this</i>
4	<i>dharmah dhaatu swabhaavatah.</i>	<i>entity, the Self, <u>by its very own nature</u>.</i>

This is the permanent **Vsion of the Self**, signified by ‘Light’.

1 Three qualities are mentioned which characterize the state of Self-realisation:

i) **Ajam**: “the Birthless state”; this brings us to the author’s favourite word which has become his ‘signature’ for Reality. To be unborn is to be eternal, indestructible, unchanging.

ii) **Anidram**: “the Sleepless state”; we know that Sleep is a simile for Ignorance. This is the state of freedom from ignorance. There is no *non-apprehension* of Reality.

iii) **Aswapnam**: “the Dreamless state”; we know that Dream is a simile for the illusory experiences in the world. This is a state that is free from those experiences, as it is free of all Duality. There is no *mis-apprehension* of Reality.

2-4 The rest of the verse glorifies the self-effulgence of the Self. It is luminous by its very nature. It needs nothing else to reveal itself, as it is self-revealing.

From Passion to Dispassion

Karika Section 4.12: Verses 82-86 (5 No.)

TWO PASSIONS OF MAN are highlighted in this small section as serious obstacles to success on the spiritual path. The first is the passion for objects of sensual pleasure; and the second is an intellectual passion for argumentation, whether subtle or dull. Both these passions conceal or hide the Lord who dwells within our heart.

The primary force behind both these is **Tattwa Agrahana** (see Chapter 1). This means “the eclipsing of the Reality”; it is the non-apprehension of the Reality.

The secondary force is **Anyatha Grahana**. This means “seeing something other than the Reality”; i.e. taking the unreal for the Real; this leads to mis-apprehension of Reality, or seeing the outer world as the Reality.

Verse 4.82: *Passion for Sense Objects*

सुखमाव्रियते नित्यं दुःखं विव्रियते सदा । यस्य कस्य च धर्मस्य ग्रहेण भगवानसौ	॥ ८२ ॥
sukhamāvriyatē nityaṁ duḥkhaṁ vivriyatē sadā yasya kasya ca dharmasya grahēṇa bhagavānasau	॥ 82 ॥

1	<i>Sukham aavriyate nityam,</i>	<i>Ever <u>easily</u> covered up, (yet)</i>
2	<i>duhkham vivriyate sadaa;</i>	<i>always <u>very difficult</u> to be uncovered;</i>
3	<i>yasya kasya cha dharmasya,</i>	<i>due to the false belief in the reality of objects,</i>
4	<i>grahena bhagavaan asau.</i>	<i>the eagerness to grasp eclipses That Supreme Lord.</i>

1 It is very easy to take the route of remaining ignorant and allow the senses to dominate our lives. This path of **sense pleasure** requires no effort. The result is that God gets covered up from our awareness. Great is our loss when this happens.

2 Eventually, due to the many knocks and blows we get in life, we realize our mistake and wish to reverse the slide. It is then that we discover that it is an uphill battle. It is always more difficult to climb up than to sink down. The Godward path is all uphill.

3-4 What is it that makes us choose to rather sink down than to climb up? The answer lies in passion for pleasure. This attacks most of us in the form of cravings for all sorts of objects in the belief that they will make us happy. We are so caught up by this gravitational pull downwards, that we are not willing to let go of it. Much has been said in all scriptures on the subject of attachment to pleasure.

This downward path effectively conceals God from our sight. It boils down to our false beliefs which we hold on to so tenaciously. We have called it **Samvriti** in this text, but it has many other names. We have also called it Abhinivesha a few verses back. In the Katha Upanishad we hear it called by the name of Preyas, as opposed to Shreyas. Our beliefs indicate what our mental leanings are. They tell us what type of faith we have, and everything rests on our faith. As is our faith, so is our goal, vision, priority, and ambition.

Thus, the most essential thing for us to do is to make our faith pure and strong. Sattwic faith can be achieved if we pursue the Upasanas that are given in the earlier Chapters of this text, especially the Omkara Upasana of Chapter 1.

Verse 4.83: *Passion for Intellectual Arguments*

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः । चलस्थिरोभयाभावैरावृणोत्येव बालिशः	॥ ८३ ॥
asti nāstyasti nāstīti nāsti nāstīti vā punaḥ calasthirōbhayābhāvairāvṛṇōtyēva bālīśaḥ	॥ 83 ॥

1	<i>Asti naasti asti naasti iti,</i>	<i>'It exists', 'It does not', 'It does and does not',</i>
2	<i>naasti naasti iti vaa punah;</i>	<i>or again 'It does not and does not' – <u>arguing</u> thus,</i>
3	<i>chalah sthirah ubhaya abhaavaih,</i>	<i>'It changes', 'It does not', 'Its both', 'Its neither',</i>
4	<i>eva aavrinoti baalishah.</i>	<i>Thus do childish people thoroughly <u>veil</u> the Truth.</i>

The second passion is **intellectual wrangling**. This has become a favourite pastime for many. It has hi-jacked many a sincere student from the path of spirituality. The author wisely counsels us against such damaging habits.

1-3 We need not go too deeply into the schools of thought which propagate the beliefs listed in the verse. That is beside the point. It is sufficient for us to be aware that every shade of opinion is out there in the world.

A room has four corners. That is where Mandukya Upanishad began when it introduced the four Quarters. The four opinions given here on any viewpoint vividly brings to mind the Upanishad we are discussing. A single corner does not make a room. The integrated intellect helps us to see the whole picture in a balanced way.

Each adherent of a particular belief, becomes fanatically attached to that belief, to the exclusion of all other beliefs. Not only that, but he then starts abusing and criticizing the others. He engages in hot disputes with them. This raises the reading on the ego-meter, as well as the thermometer in the debating room!

4 This Pada sums up the whole story. “Childish!” – is how the author dismisses such vain pastimes. Children generally do not concern themselves with the whole picture. They get absorbed in the activity of the moment, especially if it is an argument with another child. They can get completely carried away by the mood of the moment. This is what happens even among adherents of particular viewpoints at a debating table.

Verse 4.84: Integration of All Theories

कोट्यश्चतस्र एतास्तु ग्रहैर्यासां सदाऽऽवृतः । भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक्	॥ ८४ ॥
kōṭyaścatasra ētāstu grahairyāsāṁ sadā:'vṛtaḥ bhagavānābhirasprṣṭō yēna dṛṣṭaḥ sa sarvadṛk	॥ 84 ॥

1	<i>Kotyah chatastra etaah tu,</i>	Above are mentioned four alternative theories ;
2	<i>grahaih yaasaam sadaa aavritah;</i>	by <u>clinging</u> to one of them, ever <u>hidden</u> remains
3	<i>bhagavaan aabhih asprishtah,</i>	the Lord , who is “ <u>Untouched</u> ” by these theories.
4	<i>yena drishtah sah sarva-drik.</i>	He who sees this becomes “ Omniscient ”.

The realized sage is in striking contrast to the narrow-minded intellectuals. He sees from the broadest perspective, taking all knowledge into account.

1 Before speaking of the sage’s Omniscience, the author exposes the upholders of false knowledge, the worthless philosophical wrangling which we have just seen in the above two verses. That is the anti-thesis of the Knowledge by which a true sage is characterized.

2 By holding on to false knowledge, the Lord remains hidden from our experience. The knowledge is considered false when it only concerns itself with differentiation, differences, disputes and establishing one’s own view as being the only correct one. This divisive knowledge is Rajasic; Sattwic knowledge is always unifying or integrating.

3 Like the Fourth Quarter which pervades all the other three, the Lord is untouched by the numerous theories, yet He is the common foundation of all of them.

4 He is that Supreme Consciousness which is “All-knowing”. Being all-pervading, the Lord is a knower of everything at once. He sees the whole, integral picture of Truth, not just one facet of It. This is the first great characteristic of the realized sage.

Verse 4.85: The Integrated Sage is Dispassionate

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् । अनापन्नादिमध्यान्तं किमतः परमीहते	॥ ८५ ॥
prāpya sarvajñatām kṛtsnām brāhmaṇyam padamadvayam anāpannādimadhyāntaṁ kimataḥ paramīhatē	॥ 85 ॥

1	<i>Praapya sarvajnataam kritsnaam,</i>	Having attained omniscience in its fullness,
2	<i>brahmanyam padam advayam;</i>	and the non-dual state of Brahmanhood ,
3	<i>anaapanna aadi madhya antam,</i>	which has no <u>beginning</u> , <u>middle</u> or <u>end</u> –
4	<i>kim atah param eehate.</i>	<u>what else</u> remains for him to strive for?

1-3 The three factors by which Brahman has been consistently described in this text are: omniscience, Non-dual, and “Birthless”. A Pada is allocated to mention each of them. These are the three factors which keep the saint in a state of complete contentment, so that he has no ‘passions’ in him. His mind is rendered peaceful. Such a mind has no cravings. Dispassion comes naturally to him.

4 The sage has attained all that needs to be attained. The implication of this line is that realisation renders him free from all passions. Effortlessness characterises all that he thinks or does. He becomes a perfect instrument for the Lord to work through.

What characteristics do we see demonstrated to perfection in such a sage? . . .

Verse 4.86: *The Natural State of the Wise*

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते । दमः प्रकृतिदान्तत्वादेवं विद्वान्शमं व्रजेत्	॥ ८६ ॥
viprāṇāṃ vinayō hyēṣa śamaḥ prākṛta ucyatē damaḥ prakṛtidāntatvādēvaṃ vidvāṅśamaṃ vrajēt	॥ 86 ॥

1	<i>vipraanaam vinayah hi eshah,</i>	<i>Indeed, this is the <u>humility</u> of the wise Brahmana;</i>
2	<i>shamah praakritah uchyate;</i>	<i>this is called their natural state of <u>tranquillity</u>;</i>
3	<i>damah prakriti daantatvaat,</i>	<i>to them <u>restraint</u> becomes natural, <u>spontaneous</u>;</i>
4	<i>evam vidvaan shamam vrajet.</i>	<i>thus the wise man becomes absolute <u>peace</u> itself.</i>

The Sthitaprajna state described in 20 verses in the Geeta is compressed into one:

1 Vinayah: The first sign of such immense attainment is “humility”. The wise sage has no need to “show off” to prove himself. His all-encompassing vision makes him naturally humble. He is free from any pretence of humility.

2 Shamah: Vinayah leads to spontaneous “tranquillity”.

3 Damah: From tranquillity comes the spontaneous “restraint of all his senses”. Sense-control to the sage is “effortless”, free from all suppression and pretension.

4 Shamam: This is the same word as in **2**, but may be translated here as “supreme peace”. It is the best way to describe the mind that has been totally dissolved and merged in Pure Bliss. It is the fourth and most outstanding characteristic of a realized sage.



The Final SUMMARY

Karika Section 4.13: Verses 87-100 (14 No.)

SPECIFICS IN ADHYAROPA & APAVADA

The first two verses are a concise summary of Chapter 1, the *Agama Prakarana*, whose main subject is “The Four Quarters (Padas)” – waking, dream, deep sleep and Turiya. These are summarized with the most essential components being listed together.

The similarities and differences are clearly seen by the terms used.

It is noted here that the terms are Buddhistic in origin. Unfortunately, critics of Sri Gaudapadacharyaji have latched onto this and accused him of being a “Buddhist in the garb of a Hindu”! A study of this work as a whole, wherein the author clearly disproves the foundation of the Buddhist standpoint, shows that this criticism is unfounded.

The Buddhistic terms referred to are:

- i) *Savastu* and *Avastu* (referring to empirical things);
- ii) *Sopalambham* and *Anupalambham* (referring to contact with empirical things);
- iii) *Laukikam* and *Loka-Uttaram* (referring to ordinary and above-ordinary reality).

Verse 4.87: *The Waking & Dream States*

सवस्तु सोपलम्भं च द्वयं लौकिकमिष्यते ।
अवस्तु सोपलम्भं च शुद्धं लौकिकमिष्यते ॥ ८७ ॥

savastu sōpalambham ca dvayam laukikamiṣyatē |
avastu sōpalambham ca śuddham laukikamiṣyatē ॥ 87 ॥

1	<i>Savastu sopalambham cha,</i>	Existing <u>with empirical things</u> and contact with them,
2	<i>dvayam laukikam ishyate;</i>	such a (waking) reality is admitted to be in <u>Duality</u> ;
3	<i>avastu sopalambham cha,</i>	Existing <u>without things</u> yet in contact with them,
4	<i>shuddham laukikam ishyate.</i>	such a (dream) reality is admitted to be ‘ <u>objectless</u> ’.

The Waking State:

1-2 The waking state is characterized by:

- i) **Savastu**: “with external objects”;
- ii) **Sopalambham**: “(external) contact or experience with these objects”;
- iii) **Dvayam**: “duality or multiplicity”;
- iv) **Laukikam**: “the empirical or popular outlook”.

The Dream State:

3-4 The Dream state is characterized by:

- i) **Avastu**: “without external things”;
- ii) **Sopalambham**: “(mental) contact or experience with these objects”;
- iii) **Shuddham**: “pure”, meaning “not touched by external objects but experiencing them directly in the mind”; it does not refer to the usual mental purity or desirelessness.
- iv) **Laukikam**: “the empirical or popular outlook”.

Verse 4.88: The Deep Sleep & Turiya States

अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् । ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम्	॥ ८८ ॥
avastvanupalambham ca lōkōttaramiti smṛtam jñānam jñeyam ca vijñeyam sadā buddhaiḥ prakīrtitam	॥ 88 ॥

1	<i>Avastu anupalambham cha,</i>	<i>Existing without content and without contact with them,</i>
2	<i>loka-uttaram iti smritam;</i>	<i>is considered as a state above the ordinary (sleep);</i>
3	<i>jnaanam jneyam cha vijneyam,</i>	<i>Knowledge, its relative and absolute objects –</i>
4	<i>sadaa buddhaiḥ pra-keertitam.</i>	<i>these are for ever spoken of by the wise.</i>

The Deep Sleep State:

1-2 The Deep Sleep state is characterized by:

- i) **Avastu**: “without external things”;
- ii) **Anupalambham**: “not experiencing anything”, i.e. mind is not available.
- iii) **Loka-Uttaram**: “out-of-the-ordinary experience”. As objects are not present and the mind is not available, this state contrasts with the waking or dream states.

The “Turiya” or Fourth State:

3 The Turiya or the state of Self-realisation is characterized by:

- i) **Jnaanam**: This is knowledge of the Goal. It is of two categories: Apra and Para, i.e., relating to the relative world and relating to the Supreme Absolute. Apra knowledge is further divided into two components, namely, the relative Apra concerning gross, physical objects, and the relative Apra concerning the subtle, mental objects.
- ii) **Jneyam**: This is the object of relative knowledge, and has three components: namely, that concerning the waking state, the dream state and the deep sleep state.
- iii) **Vijneyam**: This is the object of absolute knowledge. It is Self-realisation, and has only one component: namely, that concerning the Supreme Self or Reality, which is called the Fourth State.

4 The above three categories of knowledge, which covers everything that is to be known concerning one’s spiritual journey, is all that the great wise ones speak about at all times. That is their only interest. They do not deviate from these subjects at all.

Verse 4.89 *The Threefold Jnanam & Jneyam*

ज्ञाने च त्रिविधे ज्ञेये क्रमेण विदिते स्वयम् । सर्वज्ञता हि सर्वत्र भवतीह महाधियः	॥ ८९ ॥
jñānē ca trividhē jñēyē kramēṇa viditē svayam sarvajñatā hi sarvatra bhavatīha mahādhīyaḥ	॥ 89 ॥

1	<i>Jnaane cha trividha jneye,</i>	<i>When the threefold Jnanam and the threefold Jneyam</i>
2	<i>kramena vidite swayam;</i>	<i>are known in <u>correct sequence</u>, then of its own accord,</i>
3	<i>sarvajnataa hi sarvatra,</i>	<i>emerges the state of being All and enlightened for ever,</i>
4	<i>bhavati iha mahaadhiyah.</i>	<i><u>here</u> in this world, for the man of great <u>intellect</u>.</i>

The **Adhyaropa** is the theoretical postulates of how the appearances of unreality came about. The **Apavada** is the same process done in reverse, taking us back to the Truth. As was the Adhyaropa, so has to be the Apavada, through the same sequence but in reverse order. Readers will appreciate the brevity of the layout of these verses, as they are intended to serve only as the final summary of the entire text.

1-2 The threefold **Jnana** or Knowledge of the Goal is knowledge of the Adhyaropa and Apavada processes. The Adhyaropa knowledge is an assumed build-up and has to be carried out in a particular sequence. It begins with Brahman or Pure Consciousness, then Ishwara or the causal Consciousness, then Hiranyagarbha or the subtle Consciousness, and finally Vaishvanara or the gross Consciousness. The Apavada knowledge has to be carried out in the reverse order, going through the very same sequence.

The categories of knowledge also have to be learnt in the proper sequence, for the Adhyaropa as well as the Apavada. It begins with the Apra Vidya in its two aspects of ordinary and objectless ordinary. Thirdly we have the Para Vidya about the extra-ordinary.

Similarly, **Jneyam** begins with knowledge of the waking state (physical objects); then follows the dream state (mental objects); and thirdly the deep sleep state, which is very close to our root, Brahman, veiled only by Avidya or ignorance.

3 When this sequence is followed, the natural extrapolation from that is the “Fourth” State or Turiya, the state of enlightenment. This state has two characteristics: i) All beings are seen as oneself; and ii) one is liberated forever from Samsara (worldly life).

4 This is attainable provided our intellect is rendered very subtle and pure so as to understand and follow the knowledge of the Self. A razor-sharp intellect is required to make deep enquiries about the nature of the Self, which is not perceivable to the senses. The intellect also needs to be pure so that it does not get tainted with selfishness, but remains selfless and universal in its outlook.

Iha: This attainment is possible **here** and **now**, while we are still living in the world! We do not have to wait for death to go to Heaven to experience it. This is a big difference between this Goal and the other lesser goals which people strive for in the name of religious practices. This is purely a spiritual goal.

Verse 4.90: Fourfold Re-Classification of the Knowledge

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रायाणतः । तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः	॥ ९० ॥
hēyajñēyāpyapākyaāni vijñēyānyagrayāṇataḥ tēṣāmanyatra vijñēyādupalambhastriṣu smṛtaḥ	॥ 90 ॥

1	<i>Heya, jneya, aapya, paakyaani,</i>	Things i) to be <u>rejected</u> or denied; ii) to be <u>known</u> ; iii) to be <u>accepted</u> ; and iv) to be made <u>ineffective</u> –
2	<i>vijneyaani agrayaanatah;</i>	these four are to be known well from the outset.
3	<i>teshaam anyatra vijneyaat,</i>	From them, excepting that to be <u>known</u> , the other
4	<i>upalambhah trishu smritah.</i>	three are considered to exist only as <u>imagination</u> s.

In this verse a more detailed classification of all the knowledge is made. All the knowledge classified in verse 88, Padas 3-4, i.e. all the three categories of knowledge can be divided in a totally different way into four categories. These are:

1 The Fourfold Classification of Knowledge:

This classification applies to any field of knowledge, be it secular or spiritual. They are general rules that help us to classify knowledge in a very useful way:

i) **Heya**: “to be rejected, avoided or negated” – these are the three states or planes of consciousness (the waking, dream and deep sleep), identifying with which we develop our sense of ego.

ii) **Jneya**: “to be known” – this is the “Fourth” state, which we are expected to aim for and know well. It is the Supreme Reality, the Ultimate Goal of human endeavour.

iii) **Aapya**: “to be accepted, attained or gained” – these are things like wisdom, innocence, silence, and other virtuous qualities. They are obtained through practising various disciplines, through scholarship, knowledge and the practice of meditation. A monk should be well aware of this category.

iv) **Paakyaani**: literally “to be cooked”, i.e. “made ineffective” – these are the fiendish animal instincts in us such as attachment, hatred, lust, violence, and so on. They are blemishes on our pure character and are fit only to be discarded.

In general Sattvic qualities are to be “accepted”, Rajasic qualities are to be “rejected”, and Tamasic qualities are to be “cooked” or destroyed totally. The fourth then stands out clearly – namely, that which is to be “known”.

Of these four, only Jneya, the thing to be known, is in the realm of Reality; the other three, however useful they are to us to take us higher, have all to be discarded along the way to the Truth, for they are part of “imagination”, which in this book means unreal appearances of the mind, like the appearances of the moving Alaata.

The exception, the Jneya, is like the point of light which is what the Alaata always is.

CONCLUSION OF THE TEXT

(Verses 91-100)

Verse 4.91: All Souls are Beginningless

प्रकृत्याऽऽकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।
विद्यते न हि नानात्वं तेषां क्वचन किञ्चन ॥ ९१ ॥

prakṛtyā:'kāśavajjñēyāḥ sarvē dharmā anādayaḥ |
vidyatē na hi nānātvam tēṣāṁ kvacana kiñcana ॥ 91 ॥

1	<i>Prakrityaa aakaashavat jneyaah,</i>	<i>By nature known to be analogous to <u>Space</u>,</i>
2	<i>sarve dharmaah anaadayah;</i>	<i>all Souls are beginningless or Eternal;</i>
3	<i>vidyate na hi naanaatvam</i>	<i>there is not the least trace of <u>plurality</u></i>
4	<i>teshaam kvachana kinchana.</i>	<i>in them, at <u>any time</u>, not even a <u>jot</u> of it!</i>

1-2 Space was an important metaphor used in this text (3.3 to 3.10). Different aspects of how well it describes the Self were explored. The match was near perfect – especially when comparing subtleness, freedom from taints and all-pervasiveness.

Non-attachment was one of the important characteristics which could be described using the space metaphor. “Birthlessness” is partially represented by the space metaphor. It is only during the Cosmic Dissolution that space is also destroyed. Otherwise it is a very good simile even for “birthlessness”.

3-4 Non-duality of the Self is referred to here as “*not even a jot of Plurality*”. This applies at all times and in all conditions. This is the Eternality and Indestructibility of the Self, and the fact that it does not undergo any modifications. These were all important topics brought out throughout the text.

Verse 4.92: All Souls are Immutable

आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।
यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥ ९२ ॥

ādibuddhāḥ prakṛtyaiva sarvē dharmāḥ suniścitāḥ |
yasyaivam bhavati kṣāntiḥ sō:'mṛtatvāya kalpatē ॥ 92 ॥

1	<i>Aadi buddhaah prakrityaa eva,</i>	<i><u>Ever-Illumined</u> by their very nature,</i>
2	<i>sarve dharmaah sunishchitaah;</i>	<i>all Souls are Immutable (well-defined).</i>
3	<i>yasya evam bhavati kshaantih,</i>	<i>The seeker who is eternally <u>free from all need</u>,</i>
4	<i>sah amritatvaaya kalpate.</i>	<i>becomes fit for the attainment of <u>immortality</u>.</i>

1-2 From the Alaata metaphor, the clearest analogy was given to illustrate that the Self alone is Real, whilst the appearances are unreal. Even when the appearances are seen, we understand that it is only the one source of light that is producing them. That source of light is immutable, and **self-luminous** by its very nature. Light is a symbol for Knowledge.

3-4 Knowledge of the Self is sufficient for immortality; all other knowledge pertains to the realm of mortality. Not that such knowledge is useless; it does have a place in man's interactions in the world. But for realizing the Self, knowledge of the Self is totally sufficient.

An important point highlighted in this verse is that the Self is always shining; It does not have to wait for one to realize It in order to start shining. Self-realisation merely takes off the veil which obstructs the Self from our inner vision. Self-realisation can thus be understood as the removal of ignorance alone. When that is done, the self-luminous Self makes Itself known.

In Acharyaji's words, "To *strive* for Liberation would mean to get into greater bondage." It is a contradiction in terms.

Verse 4.93: All Souls are Equal

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः । सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदम्	॥ ९३ ॥
ādisāntā hyanutpannāḥ prakṛtyaiva sunirvṛtāḥ sarvā dharmāḥ samābhinnā ajam sāmyaṁ viśāradam	93

1	<i>Aadi shaantaah hi anutpannaah,</i>	<i>Ever-tranquil, and Unborn,</i>
2	<i>prakrityaa eva sunirvritaah;</i>	<i>and by their very nature completely detached,</i>
3	<i>sarve dharmaah sama abhinnaah,</i>	<i>All Souls are Equal and non-different;</i>
4	<i>ajam saamyam vishaaradam.</i>	<i>ever birthless, equipoised and holy.</i>

Eight qualities of the Self are described in this single verse, making it an excellent summary of the nature of the Self.

1-2 Tranquil, unborn, and detached – these three descriptions appear in the first line. The same Truth as brought out in the previous two verses, is here repeated with greater stress on the tranquillity enjoyed by each soul.

To understand this requires us to look beyond the Upadhis – the body and mind of the Jeeva – and see the Pure Consciousness that is underlying them.

3-4 Equal, non-different, birthless, equipoised and holy – these five descriptions appear in the second line. That Pure Consciousness is free from the differences we are familiar with when we see the individual soul. It does not bear any resemblance to the limitations of the Jeeva. The message given is that the Self is always already liberated.

The Self, unlike the Jeeva, is always pure and holy, always the same in all, regardless of external differences of birth, status, creed, religion, etc. No outer differences can penetrate at the level of the Self.

Verse 4.94: The Pitiable Condition of Dualists

वैशारद्यं तु वै नास्ति भेदे विचरतां सदा । भेदनिम्नाः पृथग्वादास्तस्मात्ते कृपणाः स्मृताः	॥ ९४ ॥
vaiśāradyaṁ tu vai nāsti bhēdē vicaratām sadā bhēdanimnāḥ pṛthagvādāstasmāttē kṛpaṇāḥ smṛtāḥ	॥ 94 ॥

1	<i>Vaishaaradyam tu vai na asti,</i>	<i>There can be <u>no perfection</u> at all</i>
2	<i>bhede vicharataam sadaa;</i>	<i>for those who are ever <u>roaming about</u> in Duality.</i>
3	<i>bhedanimnaah prithak vaadaah,</i>	<i>Those who are <u>inclined</u> towards Duality, and who talk of <u>multiplicity</u> of things, are</i>
4	<i>tasmaat te kripaanaah smritaah.</i>	<i>therefore traditionally considered to be Pitiable.</i>

1-2-3 The vision of Duality is presented in this verse for the sake of contrasting it with the enlightened vision based on Non-duality. As one may expect, the two are very different from each other as they pertain to two different realms of reality.

This verse captures the contrast between the subject matter of Vaitathya Prakarana and Advaita Prakarana, between the Unreal and the Real, between the ephemeral and the permanent, the narrow-minded and the broad-minded, the vision of diversity against that of unity.

4 Kripaanaah: “pitiable”. This comment needs to be explained. The reason why the dualistic vision is considered by the Vedantic tradition to be pitiable is that it enmeshes one indefinitely into the realm of Samsara or worldly existence. As long as Duality persists, there can be no liberation. Is that not pitiable? The end of Duality is Liberation.

Verse 4.95: Pre-Conditions for Self-Realisation

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः । ते हि लोके महाज्ञानास्तच्च लोको न गाहते	॥ ९५ ॥
ajē sāmyē tu yē kēcidbhaviṣyanti suniścitāḥ tē hi lōkē mahājñānāstacca lōkō na gāhatē	॥ 95 ॥

1	<i>Aje saamyē tu ye kechit,</i>	<i>But, the Birthless and Uniform Self is for those who</i>
2	<i>bhaviṣyanti sunishchitaah;</i>	<i>i) will become <u>firm in conviction</u>, and</i>
3	<i>te hi loke mahaajnaanaah,</i>	<i>ii) who are possessed of <u>unsurpassing knowledge</u>.</i>
4	<i>tat cha lokah na gaahate.</i>	<i>Truth is not for the ordinary man to <u>dabble with</u>.</i>

We have seen in this Chapter that people’s convictions vary. There are an endless variety of opinions from different standpoints. Each one views life according to his own level of evolution. We have seen how the beliefs held by a person can influence his outlook.

As this Chapter is especially devoted to responding to the various opinions on the Self held by various schools of thought, the moment has now come to clarify what the pre-conditions for Self-realisation are. Sri Gaudapadaji now categorically states the two most important conditions for realisation of the Self. They are the sufficient conditions, besides also being the necessary conditions.

Condition 1: Firm Conviction in the Self

1-2 The first condition is that the seeker of Truth must have a *firm conviction* of the uniformity and birthlessness of the Self. Those that have the firm conviction of seeing the unified, Non-dual basis of the universe, are said to be wise and they are few. Non-duality lies at the heart of this conviction. Non-duality is being recognised here as the prime requisite for realisation.

Much care has been taken in this Chapter to give a fair assessment of all viewpoints on the Reality. The Meemamsakas, the Vijnana Vadins, the Naiyayikas and Sankhyans have all been fairly examined and their shortcomings noted relative to the Vedantic viewpoint. Now in this summary, it is hardly necessary to debate further on the details. It is sufficient just to say that the highest goal is possible only when the philosophy which encompasses the Non-dual standpoint is accepted. This is the central teaching of Vedanta philosophy. It is also the central purpose of this whole Karika – to establish the Non-dual Reality as the Ultimate goal of all human spiritual endeavour.

Condition 2: Knowledge of the Self

3 Mahajnaanaah: “*endowed with unsurpassing knowledge*”. Whilst the conviction of the Non-dual Reality has to be firm, it is also essential to have the direct experience of the Self. This is possible when the Para Vidya is known by which the Sadhaka goes beyond all objective knowledge and into the realm of “objectless Knowledge”. The Self is not an object to be known, but pure Knowledge itself. Although It is beyond the reach of the intellect, the intellect has a big role to play in attaining It.

4 Sri Gaudapadaji now does not mince his words. He is very clear that this is possible only for a rare few seekers who meet these two requirements. This is not a quest to be trifled with. Men of ordinary calibre will find it impossible to attain perfection. They can attain it, certainly, but not before all the preparation is complete and their minds have been rendered totally pure.

The men in the “ordinary” category need not feel disheartened. Realisation is available to everyone who meets the criteria for it. It is not a whim that is to be satisfied by the Lord. The sacrifice one has to make to attain purity of mind and one-pointed concentration of mind is enormous, and only spiritual heroes are able to meet this stringent requirement.

Others cannot *grasp* the Non-dual Reality as their minds are still soaked in Duality. The word translated here as ‘grasp’ comes from **Na Gaahate**, which literally means “*cannot dip into*”, which has been translated here as “*cannot dabble with*”, to give a more vivid picture that the ordinary person cannot dabble in matters of the Self because he will be out of his depth with the subject.

In one Smriti it is said, “As it is not possible to sketch the flight of birds in the sky, so even the Gods get puzzled in trying to trace the course of a realized sage” – *Mahabharata*.

Verse 4.96: More on “Objectless Knowledge”

अजेष्वजमसङ्क्रान्तं धर्मेषु ज्ञानमिष्यते । यतो न क्रमते ज्ञानमसङ्गं तेन कीर्तितम्	॥ ९६ ॥
ajēṣvajamasakrāntaṁ dharmēṣu jñānamiṣyatē yatō na kramatē jñānamasaṅgaṁ tēna kīrtitam	॥ 96 ॥

1	<i>Ajeshu ajam asamkraantam,</i>	<i>“Unborn and non-relational” – in the birthless</i>
2	<i>dharmeshu jnaanam ishyate;</i>	<i>souls, thus is the Knowledge traditionally described.</i>
3	<i>yatah na kramate jnaanam,</i>	<i>Since the knowledge is “<u>objectless</u>”,</i>
4	<i>asangam tena keertitam.</i>	<i>it is hailed as being <u>non-relational</u>.</i>

1-4 The glory of “objectless” Knowledge is proclaimed in this verse as opposed to knowledge of objects. The Naiyayikas or Realists believe that knowledge only arises when the mind comes into contact with the external objects. The refutation of their theory has been a major part of this Chapter, and hence **Objectless Knowledge**, finds its rightful place in this summary.

The verse has to be taken in the spirit of refuting all the materialistic philosophies which are founded on the reality of the objective world. Vedanta definitely goes beyond these schools in its search for the Higher Reality.

Verse 4.97: Perpetual Enslavement to Objects

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः । असङ्गता सदा नास्ति किमुताऽऽवरणच्युतिः	॥ ९७ ॥
aṇumātrē'pi vaidharmyē jāyamānē'vipaśchitaḥ asaṅgatā sadā nāsti kimutā:'varaṇacyutiḥ	॥ 97 ॥

1	<i>Anumaatre api vaidharmye,</i>	<i>“Origination of an object other than Brahman” –</i>
2	<i>jaayamaane avipashchitah;</i>	<i>entertaining this view, even by the <u>slightest trace</u>,</i>
3	<i>asangataa sadaa na asti,</i>	<i>bars them from having <u>non-attachment</u> to objects.</i>
4	<i>kim uta aavarana chyutih.</i>	<i>What need to speak of destruction of veiling for him?</i>

1 This is the belief held by the school of Materialists or Realists who firmly believe in the reality of objects. Their view has no logical basis to support it. It is simply posited in order to give maximum leeway to a person to indulge in the sensual pleasures of the world.

2-3 Even if the reality of objects is accepted by the slightest trace or degree, it will have the effect of making it impossible for such a person to become detached from the objects. He will have no philosophical basis to practise any form of self-restraint.

Sri Gaudapadacharyaji gives us the medicine for the disease of contamination by the unreal world. It is up to us to take it to be cured. He is not forcing it down our throats. He knows that when we are ready we will run to his dispensary and ask for the medicine. Patients who are against the doctor's prescription are unwilling to get cured – clearly they enjoy the disease more than the cure!

4 The outcome for one who has no self-restraint is a foregone conclusion – utter spiritual ruin through sensual indulgence. This is the subtle implication of the last Pada.

If a person cannot be detached from the objects due to delusion in his thinking, then what hope has he of removing the ignorance that clouds the objects? Such people have effectively signed their own condemnation into endless bondage. They simply do not have the desire to be free. To a man who is firmly clutching the trunk of a tree with all his might, it is futile to ask him to release his hold in order to free himself!

The verse is clearly intended to glorify Non-dualism by the negative method of telling us how hopeless it is to hold on to Duality as the Reality. By coronating a false king, the whole kingdom comes to ruin! By coronating Duality in the place of Non-duality, the whole spiritual life becomes meaningless. This is the depth of feeling in Sri Gaudapadaji's heart for the Absolute Non-dual Reality. Nothing will make him compromise his passion for Truth.

Verse 4.98: All Souls are Ever Pure

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः । आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः	॥ ९८ ॥
alabdhāvaraṇāḥ sarvē dharmāḥ prakṛtinirmalāḥ ādau buddhāstathā muktā budhyanta iti nāyakāḥ	98

1	<i>Alabdha aavaranaah sarve,</i>	<i>No soul ever came under any <u>veil</u>.</i>
2	<i>dharmaah prakriti nirmalaah;</i>	<i>All Souls are by nature pure,</i>
3	<i>aadau buddhaah tathaa muktaah,</i>	<i><u>illuminated</u> and <u>free</u> from the very beginning.</i>
4	<i>buddhyante iti naayakaah.</i>	<i>"They know", thus is it said of the Masters.</i>

1 From the Absolute standpoint, true, souls never have any veil to cover them. This is how the sage sees the world after realisation. Yet, the consequences of such a belief by a sensualist fixed in the relative standpoint can be disastrous.

This verse is an answer to the following objection from the Poorvapakshi:

Objection : **No Veiling?**

<p>Poorvapakshi: You are saying that all mental concepts are merely illusory, including liberation and bondage. Then why are you yourself giving so much reality to the power of veiling, which is a mere covering for the souls? Let the veiling be there, why remove it?</p> <p>Answer: Oh, I am afraid you are terribly wrong here. You are heading for disaster if you speak lightly of the veil without first realising the Truth. [This verse answers why.]</p>

2-3 True, all souls are “*always pure, illumined and free, from the very beginning*”. But this is from the Absolute standpoint. It dare not be said from the standpoint of empirical reality. This was the flow of the discussion earlier in the text.

Sri Gaudapadaji is doing his utmost to protect Vedantic utterances from being misused or mis-quoted by those who are still steeped in sense gratification. By doing so, he is fencing the property on which he has built his edifice of Non-duality.

4 The soul is Pure Consciousness, endowed with the power of Pure Knowledge. There is no need to even say that, as that is Its very nature. It is like saying, “The sun shines” or “The hills stand.” There is no need to say it; as it is the sun’s nature to shine, and the hills nature to stand steady. In the same way we say of the sages, “They know.” It is their very nature to know the Reality.

Verse 4.99 *Knowledge Unconcerned with Objects*

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तायिनः । सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम्	॥ ९९ ॥
kramatē na hi buddhasya jñānam dharmēṣu tāyinaḥ sarvē dharmāstathā jñānam naitadbuddhēna bhāṣitam	99

1	<i>hi buddhasya jnaanam,</i>	<i>The knowledge of the <u>enlightened man</u>, of the one who has realised his <u>all-pervasiveness</u>, does not concern itself with “<u>other objects</u>”.</i>
2	<i>taayinah, kramate na dharmeshu;*</i>	
3	<i>sarve dharmaah tathaa jnaanam,</i>	<i>As with (knowledge), so with all Souls.</i>
4	<i>na etat buddhena bhaashitam.</i>	<i>This view is not expressed by the Buddha.</i>

* Note the change in word order, which is permitted in Samskrit.

An Introduction to this Summary Verse

The opening remarks made in verse 4.2 are quite significant. Asparsha Yoga was where we began this Chapter. Its core principle is “No Contact” (**Asparsha**), meaning that the path laid out is direct realisation by the shortest route possible; it does not pass through any of the traditionally accepted stoppage points in the empirical world; this means it does not mention any traditional spiritual practices of which there are an innumerable variety. Not that it is against them, but it wishes to stick to the direct approach, rather than open itself to controversy by incorporating “worldly elements” into its scheme. Sri Gaudapadaji has stuck rigidly to first principles.

This verse reflects the spirit not only of that opening verse, but of the whole Chapter, and indeed the whole Karika of four Chapters. The entire Karika is devoted to Asparsha Yoga. A presentation of variety in Sadhana is expressly not the theme of the Karika. Its expressed purpose is to show the logical, direct path that will steer clear of all variety and stick to the fundamental principles of Sadhana. This comes through beautifully in a single statement: “**Detachment from Unreality and Attachment to Reality.**”

4 This controversial statement is explained in the following block:

CONTROVERSIES RESOLVED: BUDDHISM vs. VEDANTA

This penultimate verse of the Chapter resolves many controversial issues. The accusation against Sri Gaudapadacharyaji has been mentioned earlier – “He is a Buddhist posing as a Vedantin”. Here we have the clearest refutation of that charge, when he himself clearly states that Vedanta’s ultimate Truth is not even mentioned by Buddha.

We note that Sri Gaudapadaji has been very careful in choosing his words. He does not say that Buddha did not believe in this view (i.e. in Non-dualism); he only says that Buddha did not express this view. From the Vedantic point of view, Buddha will certainly be considered a Non-dualist. But Buddha himself had other valid reasons for not expressly linking his teaching to Non-dualism. That discussion is beyond the scope of our commentary.

The Buddhists’ Difference With Vedanta

The Buddhists come very close to the Vedantic viewpoint, but fall short of it. They are willing to concede: i) that the world is unreal; ii) that there is only sorrow in it at the end of the day; and iii) that withdrawal from it is prescribed as one of the means to attain liberation. However, having said that, their search for the Truth takes them into several directions. There are no fewer than four Buddhistic schools of thought, each one proclaiming a different goal or ultimate Reality.

The most common one is that which says that Reality is only a Void (Shoonyavadins); and that which says that Reality is the Intellect (Vijnanavadins). These views were discussed in Chapter 3. Hence, it is fitting that in this summation they should be included.

Buddha has spoken of the universality of sorrow, but he did not speak of Non-duality. That is a fact. And Sri Gaudapadacharyaji is not being rude in any way to state that fact. The tradition of Vedanta to steer clear of heated controversies is not being violated. This is stated at the outset in 4.2 (**Aviruddhah**). Vedantins are strict in their adherence to reason and logic, as well as to the Shrutis (Vedas), another fact mentioned in 4.2 (**Deshitah**). However, they are also characterized by a very compassionate nature which arises from their strong roots in Non-duality, again in 4.2 (**Sarva Sattwa Sukhah** and **Hitah**). They feel their oneness with all life in a way that other schools do not.

Whilst the Buddhists rightly start by saying that “*All are faced with sorrow in this world,*” it is only the Vedantin who completes the sentence by adding, “*. . . and all can also avail themselves of Supreme Bliss in the ultimate Truth.*”

Acharyaji concluded: “*Echoes of Vedanta are heard everywhere, but the original sound-track is traced back only to Vedanta!*”

Acharyaji told us that the Hindu statement “All religions lead to the same goal,” has to be taken with a pinch of salt. Although it expresses genuine Hindu generosity towards other religions, the fact is that each religion offers its adherents a goal that differs from others. Certainly, no other religion offers the goal of Self-realisation, to the point of experiencing Non-duality. This is unique to Vedanta.

A Return to Asparsha Yoga

1-2 Kramate Na Dharmeshu: “*Does not concern itself with objects*”. The text began with Asparsha Yoga, and now appropriately concludes with it.

This core principle is reinforced in the final summation in this verse. The Knowledge referred to here is not ordinary textual knowledge, but the “objectless knowledge” which comes from direct experience of the Reality. The implied meaning of Knowledge is that the Triputi – knower, knowledge and the known – have merged into one and become Knowledge. It is untouched by anything to do with “the objects of the world”, whether subjective or objective, most notably the supposed subjects called the ‘human intellect’ and ‘human mind’. This is why it is called Asparsha Yoga.

Indeed, in a text that is anchored from start to finish in **Non-duality** and has constantly tried to prove the Unreality of the world of objects by showing us the **Duality** in it, one cannot be surprised to see this statement in the summary.

3 “As with Knowledge, so with all Souls.” If the Goal is Asparsha, so is the means to attain it also Asparsha. This is not only logical but has been shown to be possible in this Karika. The Sadhana prescribed for the Jeevas is free of any concern with the world. It is entirely based on the internal discipline of one’s mind.

This is another profound statement, very special to the Karika on the Mandukya Upanishad. Individual souls or Jeevas who are engaged in the practice of this knowledge to realize the Truth, need not have any “contact” with empirical objects. Their path is distinct from others by the fact that all secondary issues are given no importance. Only the primary Goal is given prominence and pursued to the end without any external ‘crutches’.

4 As explained in the above block, this path is unique to Vedanta. Other schools, come close to it in places, follow it up to a certain point, but none of them stick with it to the very end.

Verse 4.100: **Obeisance to the State of Non-Duality!**

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् । बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम्	॥ १०० ॥
durdarśamatigambhīramajam sāmyam viśāradam buddhvā padamanānātvam namaskurmō yathābalam	100

1	<i>Durdarsham ati-gambhiram,</i>	<i>“Inscrutable (impenetrable), extremely profound,</i>
2	<i>ajam saamyam vishaaradam;</i>	<i>birthless, uniform and holy” –</i>
3	<i>buddhvaa padam anaanaatvam,</i>	<i>By having attained this state of Non-duality,</i>
4	<i>namah kurmah yathaa balam.</i>	<i>we make our obeisance to the best of our ability.</i>

The Final Word on Non-Duality

In this last verse, without a doubt, the centre-stage goes to the Hero, **NON-DUALITY!**

Non-duality is not an easy concept to grasp, and even more difficult is it to uphold in a society that delights in Duality and Plurality. Thus the opening Pada is quite fitting . . .

1 Durdarsham, Ati Gambhiram: “Inscrutable, extremely profound”. The Truth is seen with great difficulty. It is unfathomable, like the depths of the ocean. However, to one who has the power of discrimination, it is easily grasped.

2 As in verse 4.93, the same words are used here to describe Brahman, the non-dual Reality. **Ajam** (birthless) reflects the aspect of **Sat**; **Saamyam** (uniform) reflects the aspect of **Chit**; and **Vishaaradam** (holy or auspicious) reflects the aspect of **Ananda**.

3 Anaanaatvam, “having no plurality”. Earlier, in verse 4.96, Non-duality was mentioned in a positive way as ‘Objectless knowledge’. Now, Sri Gaudapadaji chooses to describe it in this negative manner. It’s almost an anti-climax! But there is a good reason. Non-duality is ever present; it needs no special attention. It is the plurality that needs the attention. Plurality needs undoing in order to reveal Non-duality; the seeker wades through Plurality to arrive at the state of Non-duality.

4 Yathaa Balam, “to the best of our ability”. The choice of words is suggestive here. It acknowledges the unassailable height of Non-duality relative to Duality. The honour and credit goes to Non-duality at the end. By realizing Non-duality, we truly honour It.

At the celebration of the attainment of Non-duality, the efforts of all the Vedanta Acharyas has to be honoured. Duality is also present at the party. The Acharyas used his services in abundance to illustrate their Non-dual truths to seekers. Duality may think it is an outsider to the party, but to Non-duality he is very much part of the triumphal march to victory! His presence, too, has to be acknowledged.

The climax of the celebration is when **Duality lowers his head in obeisance to Non-duality!** That scene brings a soft smile on the face of Sri Gaudapadacharyaji – it symbolises the fruition of all the hard work he has put into this bastion of a text on Vedanta!

॥ इति गौडपादियकारिकायाम्
अलातशांत्याख्यं चतुर्थी प्रकरणम् समाप्त ॥

|| iti gauḍapādiyakārikāyām
alātaśāntyākhyam caturthī prakaraṇam samāpta ||

Thus ends Part 4 of Gaudapada’s Karika entitled
Alaata-Shaanti Prakarana – “Quenching the Firebrand”



*Sri Gaudapadacharyaji’s **Unreal World**
can only be seen correctly if we turn our vision **upside down!***

SALUTATIONS TO THE GURU PARAMPARA

by Sri Shankaracharyaji

Verse 1: *To Brahman: The “Birthless”, Motionless & Non-Dual Shelter*

अजमपि जनियोगं प्रापदैश्वर्यं योगाद्
अगतिं च गतिमनां प्रापदेकं ह्यनेकम् ।
विविधविशयधर्मं ग्राहिमुग्धेक्षणानां
प्रणतभयविहंतुं ब्रह्म यत्तन्नतोऽस्मि ॥ १ ॥

ajamapi janiyōgam prāpadaīśvarya yōgād
agati ca gatimanām prāpadēkam hyanēkam |
vividhaviśayadharmā grāhimugdhēkṣaṇānām
praṇatabhayavihaṁtṛ brahma yattannatō:'smi ॥ 1 ॥

1	<i>ajam api jani-yogam</i>	<i>Even though birthless,</i>
	<i>praapad-aishwarya yogaad;</i>	<i>appearing born by its own power;</i>
2	<i>agati cha gati-manaam</i>	<i>even though ever-quiescent, appearing to be in motion;</i>
	<i>praapad-ekam hi anekam;</i>	<i>even though one, yet appearing to be multiple,</i>
3	<i>vividha vishaya dharma</i>	<i>by the perception of diverse attributes of objects,</i>
	<i>graahimugdhekshanaanaam</i>	<i>to those whose vision has become perverted;</i>
4	<i>pranata bhaya vihantru</i>	<i>He who destroys the fear of those who take shelter in It –</i>
	<i>brahma yat tat natah asmi.</i>	<i>I bow down to that Teacher of the Supreme Brahman!</i>

Verse 2: *To Sri Gaudapadacharyaji: Saviour from the Terrible Sea of Samsara*

प्रज्ञावैशाख वेधक्षुभितजलनिधेर्वेदनाम्नोऽन्तरस्थं
भूतान्यालोक्य मग्नान्यविरतजननं ग्राहघोरे समुद्रे ।
कारुण्याद् उद्धारांमृतमिदममरैर्दुर्लभं भूतहेतोर्ह –
यस्तं पूज्याभिपूज्यं परमगुरुममुं पादपातैर्नतोऽस्मि ॥ २ ॥

prajñāvaiśākha vēdhakṣubhitajalanidhērvēdanāmnō:'ntarastham
bhūtānyālōkya magnānyaviratajanana grāhaghōrē samudrē |
kāruṇyād uddadhārāmṛtamidamamarairdurlabham bhūtahētōh-
yastam pūjyābhipūjyam paramagurumamum pādapātairnatō:'smi ॥ 2 ॥

1	<i>prajnaa vaishaakha vedhak-</i>	<i>By inserting the churning rod of his illumined intellect,</i>
	<i>shubhita-jala-nidheh,</i>	<i>he who stirred up the knowledge,</i>
	<i>vedanaamnah antah astham;</i>	<i>lying in the depths of the ocean called the Vedas;</i>

2	<i>bhootaani aalokya magnaam</i>	<i>And, on seeing the creatures of the world drowned,</i>
	<i>yavi-rata-janana,</i>	<i>and undergoing repeated births,</i>
	<i>graaha-ghore samudre;</i>	<i>in the terrible sea of Samsara, infested with sea-monsters;</i>
3	<i>kaarunyaad uddadhaara</i>	<i>Extricated them all out of compassion</i>
	<i>amritam idam amaraih,</i>	<i>for them – (and gave them) this nectarian knowledge,</i>
	<i>durlabham bhoota hetoh;</i>	<i>difficult to be obtained even by the gods;</i>
4	<i>yastam poojya abhipoojyam</i>	<i>He who is the most adorable among the adorable;</i>
	<i>parama gurum amum,</i>	<i>who is the Guru of my Guru;</i>
	<i>paada paataih natah asmi.</i>	<i>I prostrate myself at his feet!</i>

Verse 3: To Sri Govindapadaaji: The Dispeller of All Delusion & Fear

<p>यत्प्रज्ञालोकभासा प्रतिहतिमगमत्स्वान्तमोहांधकारो मज्जोऽन्मज्जच्च घोरे ह्यसकृदुपजनोदन्वतित्रासने मे । यत्पादावाश्रितानां श्रुतिशमविनयप्राप्तिरग्या ह्यमोघा तत्पादौ पावनीयौ भवभयविनुदौ सर्वभावैर्नमस्ये</p>	॥ ३ ॥
<p>yatprajñāloka bhāsā pratihatimagamatsvāntamōhāndhakārō majjō:'nmajjacca ghōrē hyasakṛdupajanōdanvatitrāsanē mē yatpādāvāśritānām śrutīsamavinayaprāptiragryā hyamōghā tatpādaū pāvanīyau bhavabhayavinudau sarvabhāvairnamasyē 3 </p>	

1	<i>yat prajnaa loka bhaasaa</i>	<i>Through the light of whose illumined intellect,</i>
	<i>prati-hatim-agamat,</i>	<i>that which is enveloping my own mind –</i>
	<i>svaanta-moha-andhakaarah;</i>	<i>the darkness of delusion – is dispelled;</i>
2	<i>majjah anmajjah cha ghore</i>	<i>My appearance and disappearance in this terrible</i>
	<i>hi asakrit upajanah,</i>	<i>sea of innumerable births –</i>
	<i>danvati traasane me;</i>	<i>he who has destroyed my fear of this for ever;</i>
3	<i>yat paada aavaashritaanaam</i>	<i>Taking shelter at whose feet,</i>
	<i>shruti-shama-vinaya</i>	<i>the knowledge of the Vedas, self-control and humility,</i>
	<i>praaptih agryaa hi amoghaa;</i>	<i>fruitful and most worthy, is unfailingly obtained;</i>
4	<i>tat paadau paavaneeyau</i>	<i>To those sanctifying feet, the feet of my own teacher,</i>
	<i>bhava-bhaya-vinudau,</i>	<i>the dispellers of the fear of transmigration,</i>
	<i>sarva-bhaavaih namasye.</i>	<i>I offer my obeisance with my whole being.</i>

Om Tat Sat!
