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# MANDUKYA UPANISHAD

With

# SHANKARABASHYAM

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## CHAPTER 1

KARIKA NO. 5 TO 9

+

MANTRA 7

## VOLUME - 04

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# **CHAPTER 1**

## **AGAMA PRAKARANAM**

**12 Upanishad Mantras + 29 Karikas**

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**KARIKA 6 TO 9**

**+**

**MANTRA 7**

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।

सर्वं जनयति प्राणश्चेतोऽशून्यपुरुषः पृथक् ॥ का-६ ॥

prabhavaḥ sarvabhāvānāṃ satāmiti viniścayaḥ,  
sarvaṃjanayatiprāṇaścetom'śūnpuruṣaḥprthak||ka-6||

It is well established that something can come out as an effect only from a cause that is existent (not non-existent). The Prana manifests all insentient things; the Purusa creates separately the conscious beings, the egos, in their manifold forms. [1 - K - 6]

अन्वयः

“सतां सर्वभावानाम् (एव प्रभवः (भवति) इति विनिश्चयः (अस्ति)”, प्राणः सर्वं जनयति; पुरुषः चेतोऽंशून् पृथक् (जनयति).

**Anvayaḥ**

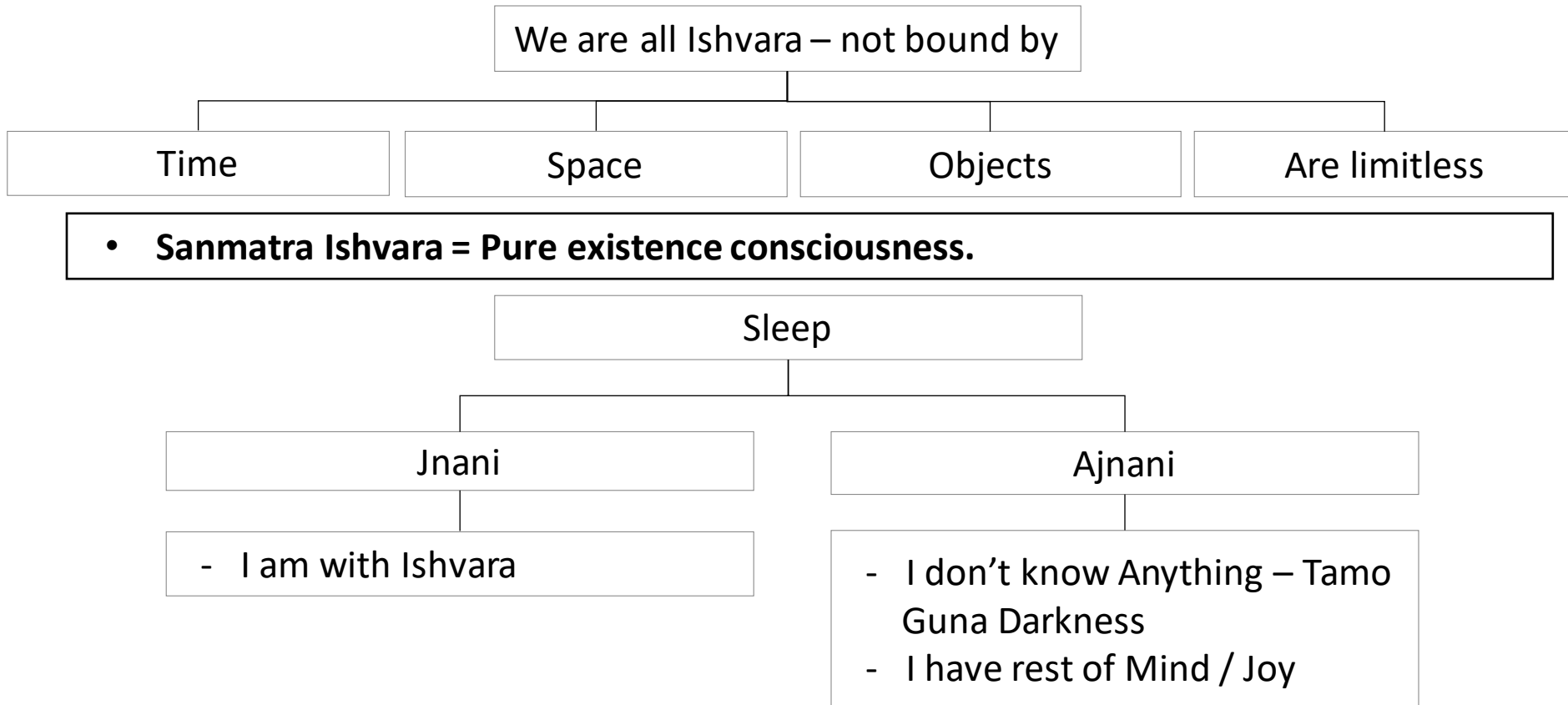
“satām sarvabhāvānām (eva) prabhavaḥ (bhavati) iti viniścayaḥ (asti)”, prāṇaḥ sarvaṁ janayati; puruṣaḥ cetomśūn pṛthak (janayati).

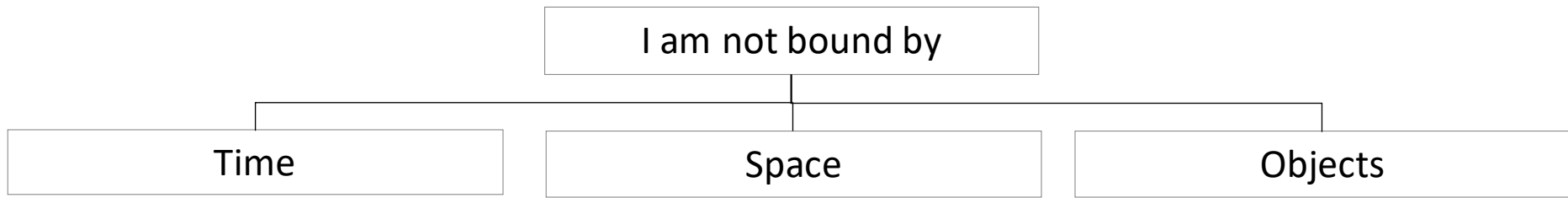
It is an established fact that origination (is there) for all those with names and forms which are existent. Prana, the Maya Pradhana Isvarah, creates the entire inert universe. The Caitanya, the consciousness Pradhana Isvarah (Creates) the conscious beings separately or distinctly.

## I) Karika 1 – 5 covers Mantra 1 - 5

- 6<sup>th</sup> Mantra Gaudapadacharya treats separately.
- It equates Prajna to Ishvara.
- Very rare message.

## II) Who are we when sleeping





- Sanmatra Ishvara = Pure existence Consciousness, Turiyam.

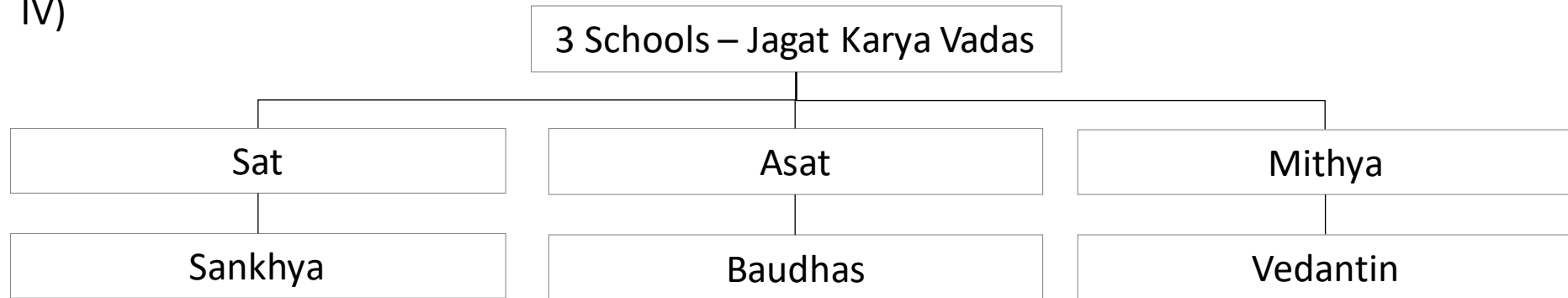
III) 3<sup>rd</sup> Pada = Prajna = Ishvara

- Ishvara is cause of everything – Sarvasya Yonih – Karanam.

Ishvara	Jiva / Jagat
Karanam	Karyam

- In Mantra 6 – Upanishad introduces Srishti Prakaranam, big topic in all schools, covered in Chapter 3.

IV)



- Brahma Satyam, Jagan Mithya.



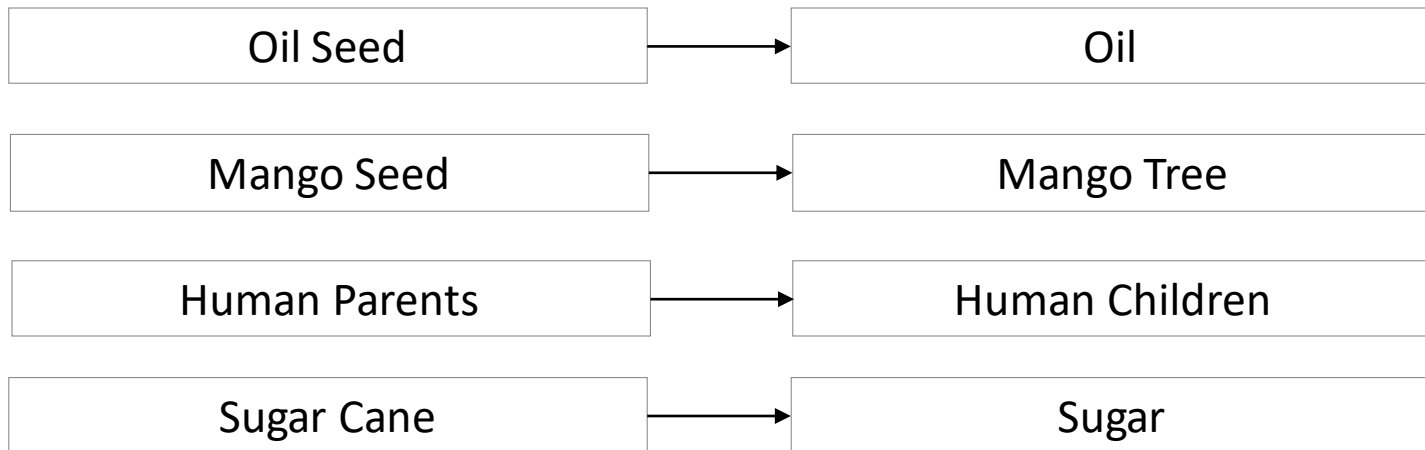
- In Mantra 6 – Upanishad negates Asat Karya Vadas.
- Asat Karya Vada :  
Non-existent product alone is created.
- Existent need not be created.

V) Gaudapadacharya brushes aside, negates Asat by saying = Satam Iti

**Logic :**

- If Non-existent can originate.
- Coconut tree can come from Mango seed.

**Fact :**



- Specific Karanam required for Specific Karyam.
- Specific Punya Papam for specific Body – Mind.

VI) In Ishvara, creation must be there in potential form, unmanifest form

• **Satam Eva Utpatti Bavati in Ishvara.**

- Asat negated by Sat expression.

VII) Gist of Shloka :

a) **Satam Sarva Bavanam Prabavaha :**

- Origination only for those objects which are potentially existent.
- Jiva – Jagat – Ishvara potentially in Brahman all the time in unmanifest condition.
- Dream is in potential condition – Karana Avastha, in waker.
- Jiva – Jagat – Ishvara – Anaadi – beginningless.
- What is potentially existent originates from Ishvara.
- Ishvara does not create Universe.
- Converts Unmanifest universe into manifest universe.
- Awareness, consciousness alone exists in 3 periods of time = Brahman.
- World of Jivas is appearance – Mithya, has no independent existence.
- Ishvara does not produce amount of matter.
- Matter is in Ishvara in dormant form.
- Satam – negates Asat Karya Vada.

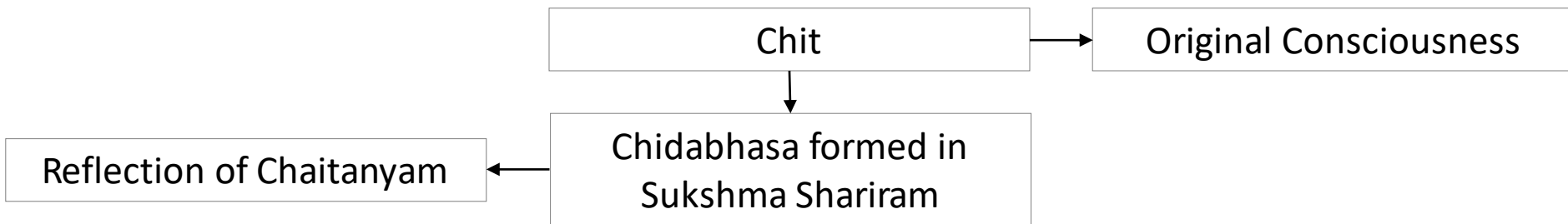
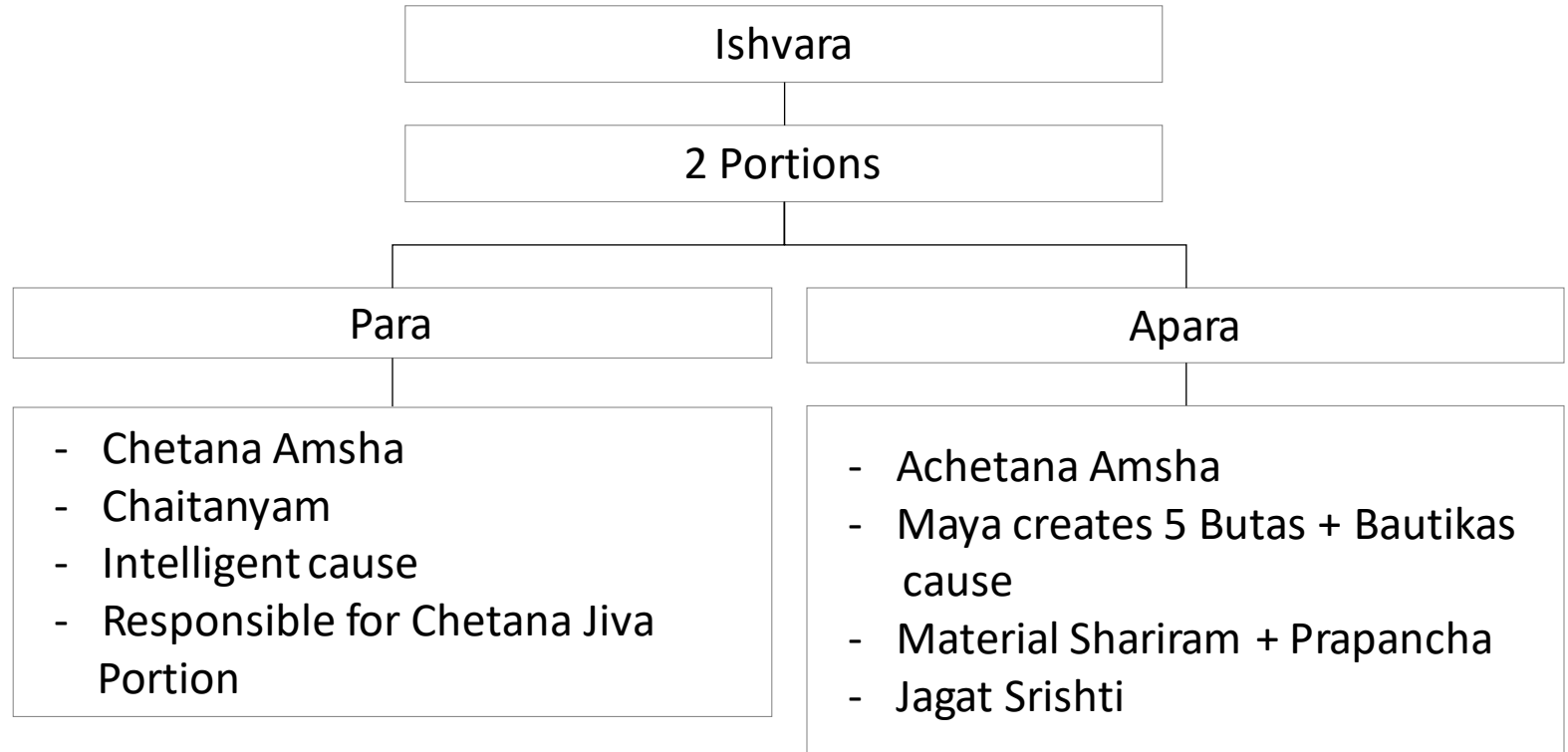
## b) Is Gaudapadacharya accepting Sat Karya Vada?

- Sankhya will be very happy.
- **World which was existing in Brahman without being different from Brahman gets manifested like dream manifests from waker.**
- World was in Brahman with borrowed existence.
- Potentially existing in Maya form in Ishvara with borrowed existence.
- With borrowed existence, sat Karya Vada, Sankhya gone.
- **Sankhya** : World exists potentially independent of Ishvara.

Sankhya	Vedantin
<ul style="list-style-type: none"><li>- World is Satyam</li><li>- Has its own existence</li><li>- No Moksha possible</li><li>- Dvaitam</li><li>- Satkarya Vada</li></ul>	<ul style="list-style-type: none"><li>- World is Mithya</li><li>- Has borrowed existence from Turiyam Brahman</li><li>- Hence by knowing Turiyam, Jiva gets Moksha</li><li>- Ajnanam gone</li><li>- Advaitam</li><li>- Mithya Karya Vada</li><li>- 3<sup>rd</sup> Chapter – details</li></ul>

- 3<sup>rd</sup> Chapter – Gaudapadacharya focusses on negation of Sat Karya Vada of Sankhya.

- 1<sup>st</sup> Line of Karika – 6 = Seed verse for Sat Karya Vada Nisheda in 3<sup>rd</sup> Chapter.
- How one Ishvara creates Jagat?



- In all 3 Sharirams Chidabhasa is formed and they become sentient, awareful.

Chidabhasa always backed  
by Chit

With Sthula Shariram

With Sukshma Shariram

With Karana Shariram

Called Vishwa

Called Teijasa

Called Prajnya

- Isness in Chidabhasa is borrowed from Chit.
- **Chaitanya Amsha generates Vishwa / Teijasa / Prajnya.**
- Maya Amsha generates Sthula – Sukshma – Karana Prapancha = Prana here in Karika 6.
- In Karika 6, Gaudapacharya uses Prana for Maya Pradhana Ishvara.

**Chandogya Upanishad :**

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत  
एवमेव खलु सोम्य तन्मनो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते  
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata  
evameva khalu somya tanmano diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate  
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- Prana Bandhanam Hi Somya Manaha.
- Prana = Ishvara / Prajnya.

### c) Maya Sarvam Janayati :

- Entire inert universe, Achetana Jagat generated by Maya.
- Purusha – Chaitanya Pradhana Ishvara.
- Ishvara is w.r.t. Para Prakrti consciousness.
- Maya is w.r.t. Apra Prakrti.

### d) Chetoamshu = Ray of Chidabhasa

- Every Chidabhasa = Ray of Original Consciousness = Reflected Consciousness.
- **Dhyana Shloka – No. 1 of Mandukya Upanishad :**

<p><b>Prajnamsha = Chetana Amsha</b>  <b>= Chidabhasa</b></p>
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- **Vishwa / Teijasa / Prajna = Chidabhasa in all Sharirams**
- Ishvara separately creates Chidabhasa Jivas, Chetana, Para.
- Maya creates Sharirams, Achetana, Apra

Gita :

भूमिरापोऽनलो वायुः  
खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे  
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmirāpō'nalō vāyuḥ  
khaṃ manō buddhirēva ca |  
ahaṅkāra itīyaṃ mē  
bhinnā prakṛtiraṣṭadhā ||7-4||

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.  
[Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां  
प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो  
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṃ  
prakṛtiṃ viddhi mē parām |  
jīvabhūtāṃ mahābāhō  
yayēdaṃ dhāryatē jagat ||7-5||

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

एतद्योनीनि भूतानि  
सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः  
प्रभवः प्रलयस्तथा ॥ ७-६ ॥

ētadyōnīni bhūtāni  
sarvāṇītyupadhāraya |  
ahaṃ kṛtsnasya jagataḥ  
prabhavaḥ pralayastathā || 7-6 ||

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

**100) Bashyam : Chapter 1 – Karika No. 6 starts...**

सतां विद्यमानानां स्वेनाविद्याकृतनामरूपमायास्वरूपेण  
सर्वभावानां विश्वतैजसप्राज्ञभेदानां प्रभवः उत्पत्तिः ।

Whatever is potentially in existence with borrowed existence (Satam = Vidyamananam) and is Non-separate from the Adhistanam brahma (Svena), all those objects (Sarva - Bhavanam) Originate (Prabhavah = Utpattih) set up or projected by avidya (Avidyakrta), in different forms of waker dreamer and sleeper (Visva - Taijasa - Prajna - Bhedanam) and also in Mithya (Maya) names and forms (Namarupa Svarupena, - which means that the creation is set up both in the form of Bhokta as well as Bhogya, the experiencer as well the experienced).

**a) Satam Vidyamananam :**

- World is already potentially existent in Ishvara.

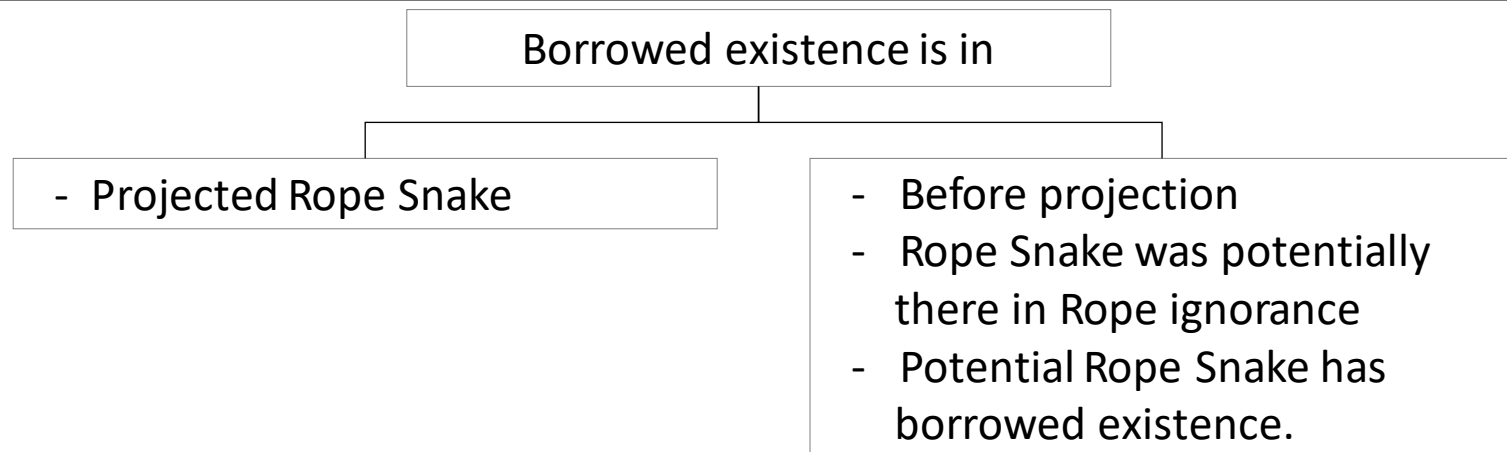


## b) Sarva Bavanam :

- Vishwa / Teijasa / Prajna – Bhedhanam
- All potentially existent Jivas in the form of Vishwa / Teijasa / Prajna.
- **Jivas exist in Bundles of Sanchita Karma.**
- Karma is basis for Ishvara to give appropriate Sthula and Sukshma Shariram.

## c) Svena Vidyamananam :

- Potentially existent in Sat Karya Vada.
- **Nonseparate from Adhishtanam Brahma = Svena, existent.**
- Potentially existent with borrowed existence.
- **Rope Snake projected on the Rope is potentially existent on the Rope in Rope ignorance.**
- **In Rope / Rope – ignorance Rope Snake is potentially existent.**
- **Projected Rope Snake has only borrowed existence, borrowed from Rope.**



## When we accept product is

- Potentially there
- It is Sat Karya Vada

- If you add with borrowed existence it is called Mithya existence.
- Then it is Mithya Karya Vada
- Product is potentially existent with borrowed existence, then it is Mithya Karya Vada.

## 2 Vadas

- Rope Snake is potentially existent in Rope.
- Sat Karya Vada

- Rope Snake is potentially existent in Rope with borrowed existence.
- Mithya Karya Vada
- That Mithya potential Rope Snake alone becomes Mithya projected Rope Snake.

- Svena = Significant word in Shankaras commentary.
- If differentiates Mithya Karya Vada from Sat karya Vada.
- Shankaras ingenious words.
- Gaudapadacharya does not do this differentiation.

d) Svena Adhishtanam Vidya Mananam

**e) Mithya Jivanan Prabava, Utpatti Bavati**

- **Satam in Moolam negates Asat Karya Vada.**
- **Svena in Bashyam negates Sat Karya Vada.**
- We sit in a cosy corner, Mithya Karya Vedantins.

## Chapter 1 - Karika No. 6 : Revision

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।  
सर्वं जनयति प्राणश्चेतोऽशून्यपुरुषः पृथक् ॥ का-६ ॥

prabhavaḥ sarvabhāvānām satāmiti viniścayaḥ,  
sarvaṁjanayatiprāṇaśchetom'śūnpuruṣaḥpṛthak||ka-6||

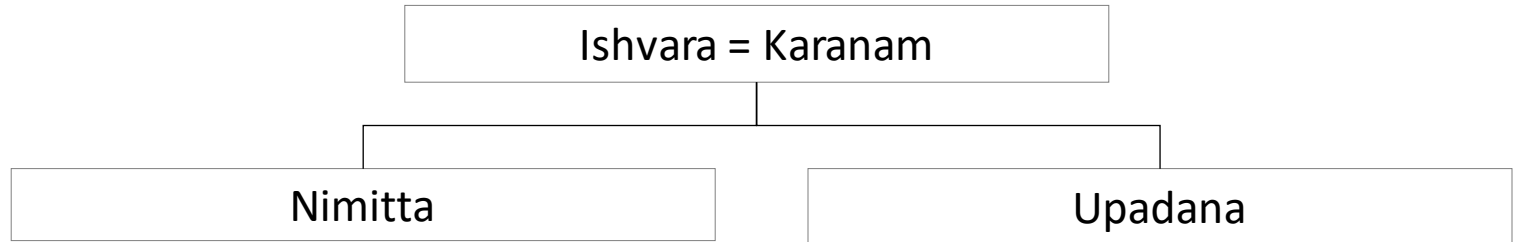
It is well established that something can come out as an effect only from a cause that is existent (not non-existent). The Prana manifests all insentient things; the Purusa creates separately the conscious beings, the egos, in their manifold forms. [1 - K - 6]

I) 6 – 9 Karikas – 4 Karikas Gaudapada analyses 6<sup>th</sup> Mantra of Upanishad, 3<sup>rd</sup> Pada of Atma.

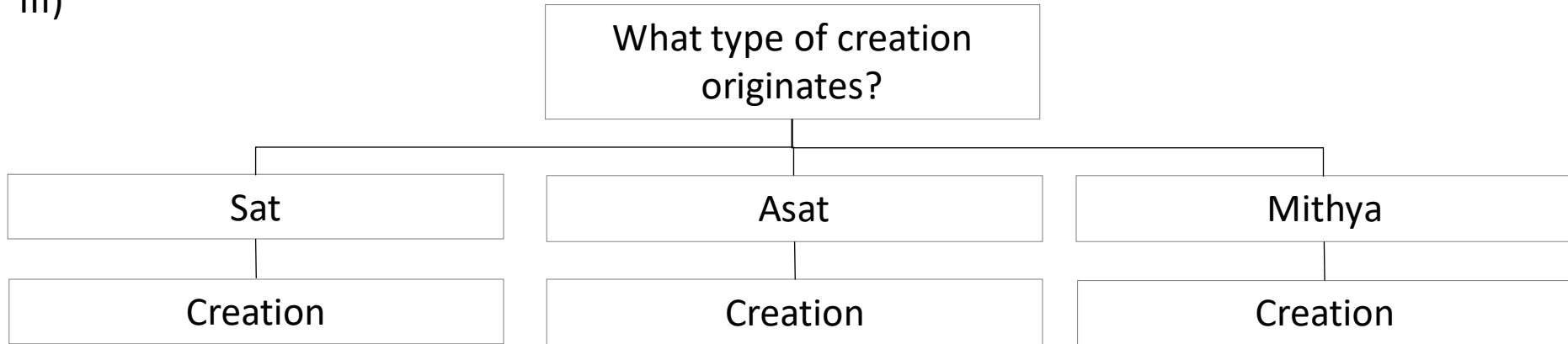
- Karana Pada = Prajnya = Ishvara

II) 6<sup>th</sup> Mantra :

- From Ishvara universe has emerged.



III)



#### IV) Sat Karya Vada : (Sankhya)

- What is potentially existent can come to origination.
- Mango Seed – Mango Tree
- Coconut Seed – Coconut Tree
- Unmanifest creation – Manifest creation
- Cause – Product
- Potential Existence – Factual Existence

V) Sat Karya Vada negates Asat Karya Vada.

- What is not potentially existent can't originate

VI) Mithya Karya Vada = Revised Sat Karya Vada

- Sat – Asat Vilakshana Vada.
- We look like Sankhya.

a) Product is potentially existent before creation

• **All Jivas are potentially existing in unmanifest condition.**

• Potential Jivas alone are born.

b) We add a clause to Sat Karya Vada :

• **Product is potentially existent with borrowed existence.**

• It is as good as non-existent.

• Borrowed existence = Mithya Karya Vada of Advaitin.

• Details in 3<sup>rd</sup> Chapter.

c) Creation is as good as non-existent = Seemingly existent  
= Really non-existent  
= Originates later  
= Originates in the form of product  
= Mithya Karyam

d) Seeming creation, seeming product, seemingly originating

e) Whole Srishti = Seemingly existent Srishti

**Corollary :**

a) Seemingly born = Really it is not born

• Seemingly beautiful = Looks like a complement

= Really Ugly

- Developing country = Really underdeveloped  
(Boosts our Ego, Pride)
- Seeming creation = Mithya creation (Like Dream)  
= No Real creation

b) Mithya Karya Vada = Ajati Karya Vada

**Bashyam : Chapter 1 – Karika No. 6 Revision...**

सतां विद्यमानानां स्वेनाविद्याकृतनामरूपमायास्वरूपेण  
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Whatever is potentially in existence with borrowed existence (Satam = Vidyamananam) and is Non-separate from the Adhithanam brahma (Svena), all those objects (Sarva - Bhavanam) Originate (Prabhavah = Utpattih) set up or projected by avidya (Avidyakrta), in different forms of waker dreamer and sleeper (Visva - Taijasa - Prajna - Bhedanam) and also in Mithya (Maya) names and forms (Namarupa Svarupena, - which means that the creation is set up both in the form of Bhokta as well as Bhogya, the experiencer as well the experienced).

**a) Satam Vidyamanam Eva Prabhavaha Utpatti :**

- Whatever is potentially existent in Karana Prapancha originates.

**b) Vidyamananam :**

- Potentially existent

**c) Prababavaha :**

- Originates
- Sat Karya Vada

**d) Svena Vidyamananam :**

- Because of Adhishtanam existing, potentially existent world in Karana Prapancha with borrowed existence from Brahman originates.

**e) Prabava :**

- Utpatti Bavati

**f) Sarva Bavanam :**

- All things of creation.
- Pancha Butas, Bautikas, Vishwa / Teijasa / Prajna, Bokta, Bogyam.

**g) Satam Vidyamanam :**

- Sarvabavanam Vishwa / Teijasa / Prajna
- Bhedanam = Creation
- All words are in Samanadhi Karanyam, talking of creation, origination, Utpatti.



- 1<sup>st</sup> and 4<sup>th</sup> line connected in Bashyam.
- 2<sup>nd</sup> + 3<sup>rd</sup> line connected.

#### **h) Avidya Kruta Maya Svarupamana :**

- Maya = Mithya, Nama Rupa.
- **Creation is in the form of unreal Nama Rupa projected by Moola Avidya, Maya ignorance.**

#### **i) Potentially existent**

- Universe originates in the form of unreal names and forms.

#### **j) Prabavacha :**

- Utpatti, origination
- Asat Karya Vada will be negated in Chapter 3, Advaita Prakaranam.

#### **101) Bashyam : Chapter 1 – Karika No. 6 continues...**

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

Later, Gaudapadacarya is going to say that (Iti Vaksyati Ca) the son of one, who never gave birth to a son (Vandhyaputrah - Meaning a Non-existing thing) is never neither born (Na Api Jayate) Really (Tattvena), nor seemingly (Va Mayaya).

## Mandukya Upanishad :

असतो मायया जन्म तत्त्वतो नैव युज्यते ।

वन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते ॥ २८ ॥

asato māyayā janma tattvato naiva yujyate |

vandhyāputro na tattvena māyayā vā'pi jāyate || 28 ||

The Unreal cannot be born either really or through delusion. For, the son of a barren-woman is neither born de facto nor through delusion (Maya). [3 - K - 28]

### a) Vandhya Putra :

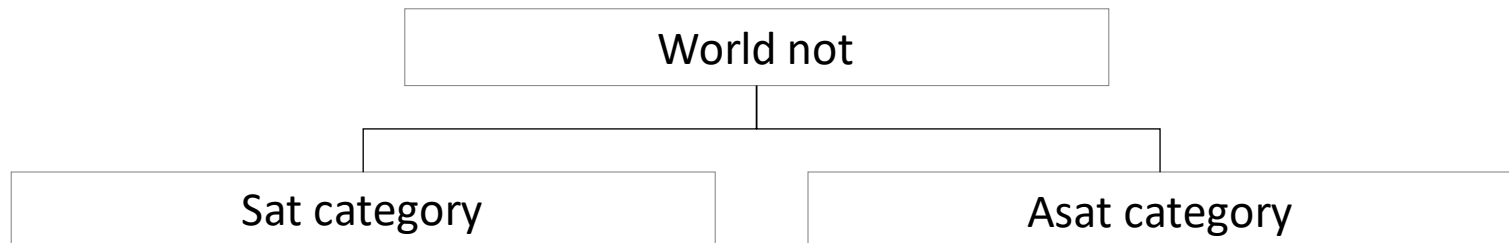
- Non-existent son of a Barren woman.
- Asat Karya Vada

### b) Na Jayate :

- Can never be born.

### c) Satvena or Mayaya :

- Other really or seemingly.
- If world were Asat, world can't be really born or seemingly born.



- Asat Karya Vada, not acceptable.

यदि ह्यसतामेव जन्म स्याद्ब्रह्मणोऽव्यवहार्यस्य  
ग्रहणद्वाराभावादसत्त्वप्रसङ्गः । दृष्टं च  
रज्जुसर्पादीनामविद्याकृतमायाबीजोत्पन्नानां  
रज्ज्वाद्यात्मना सत्त्वम् ।

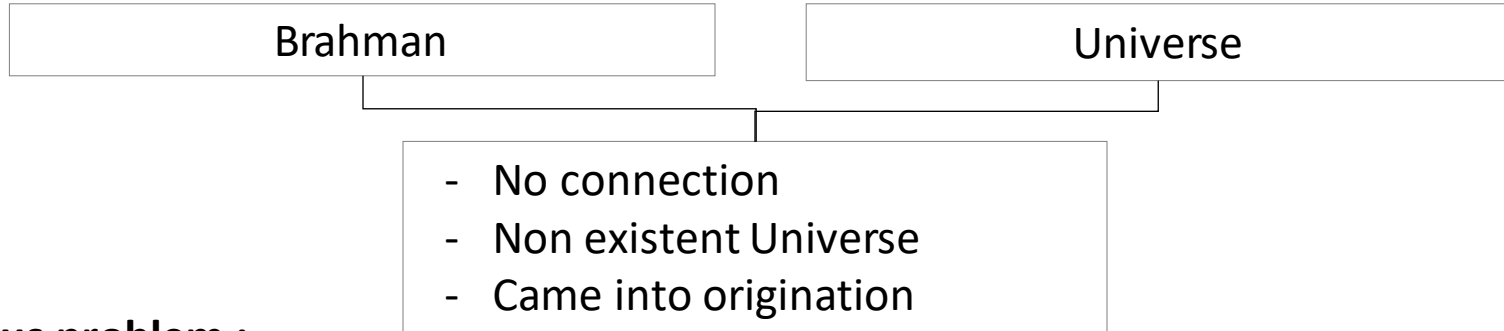
And suppose (Yadi Hi) if from Non-existence (Asatam Eva) birth of creation is possible (Janma Syat - and Brahman has nothing to do with it) then to understand or Recognise (Grahanam) Brahman, there will be no gate way, no means (Dvara Abhavat) as Brahman (Brahmanah) is not available for any type of transaction (Avyavaharyasya - and therefore cannot be objectified by Jati, Guna, Kriya etc). And then Brahman will also become Non-existent (Asattva - Prasangah). And it is seen as a fact that (Drstam Ca) the rope snake etc (Rajju - Sarpadinam), set up by ignorance (Avidyakrtam), sprouting from the Mithya seed of maya (Mayabija Utpannanam), has its existence in the real rope etc only (Rajjvadi Atmana Sattvam, - which means it enjoys borrowed existence from the rope only).

**a) Subtle problem in Asat Karya Vada :**

- If world is non-existent, and it originates.

**b) Brahman can't be said to Karanam of non-existent Universe.**

c)



**d) Serious problem :**

- Brahman can never be revealed by Veda.
- At present Shastra able to reveal Brahman as Jagat Karanam.

**Taittiriya Upanishad :**

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyabhisamviśanti |  
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā ॥ 2 ॥

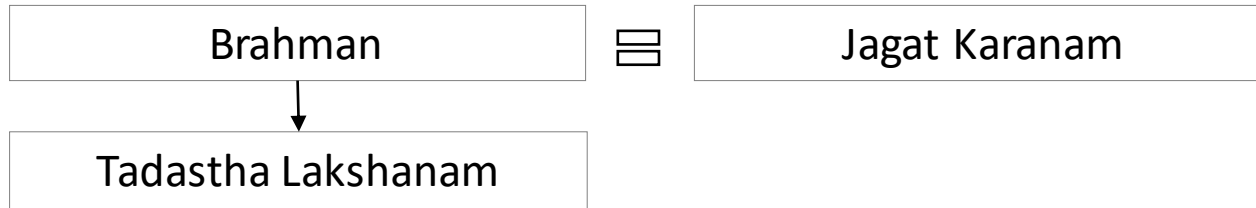
To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

## Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

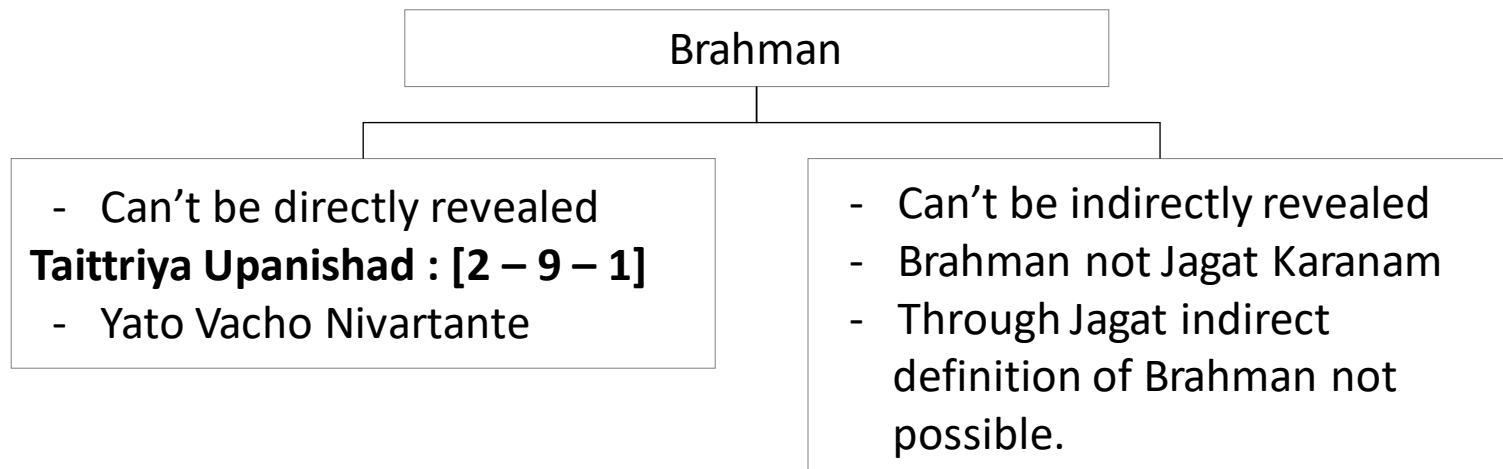
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]



- This method can't be used in Asat Karya Vada.

e) Non-existent world connected to Sat not possible.

- Brahman can't be revealed as Jagat Karanam.



## Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

f) If no Pramanam to reveal Brahman, Brahman as good as non-existent.

- Shankaras ingeneous argument in Asat Karya Vada negation.
- Brahman will become Asat Karana Abava.

**g) Yadi Asatam Eva Janma :**

- If non-existent things of world originate.
- Then Brahman will be Avyavaharyam.
- Brahman is beyond all transactions.
- Brahman is Sarva Pramana Agocharam.

**h) Grahana Dvara Abava :**

- Brahman can't be revealed by the world.

i) World can reveal Brahman only if there is Karya – Karana Sambandha

- In Asat Karya Vada only route is ruled out.
- Jagat Karana Prabhava Abava.

## **j) Grahana Dvara Abava :**

- Grahanam = Jnanam
- Dvaram = Pramanam

## **k) Rule :**

- Manadina Yah Siddhihi.
- Anything revealed as existent only if proved through Pramanam.
- Without Pramanam can't be revealed.
- If you talk about existence without Pramanam – there will be no Vyavastha.

## **Example :**

- Can't say there are 100 elephants in this hall without a Pramanam.

## **l) Vyavastha Abave, Asatva Prasangaha Brahmanaha :**

- Brahman will become nonexistent.
- Therefore Asat Vada not acceptable.
- Next Mithya Karya Vada with Rope Snake example.

## **m) Drishtam Cha Rajju Sarpah :**

- Rope Snake example.
- Nice observation by Shankara.

## **n) Why does Rope Snake originate?**

- Because of Rope ignorance.
- By itself rope not cause of Rope Snake.
- Rope associated with ignorance = Cause of Snake.

- Don't see Snake wherever Rope is.

o) Ignorance can't exist by itself.

- Agnyatha Rajjuhu Sarpahsya Karanam

• **Unknown Rope is cause of unknown Snake.**

- Existence is borrowed from Adhishtana Rope, unknown Rope, Adhishtanam is unknown.

Sankhya	Vedanta
<ul style="list-style-type: none"> <li>- Accepts potential existence without borrowed existence from Adhishtanam</li> <li>- Potential universe, Prakrti exists</li> </ul>	<ul style="list-style-type: none"> <li>- Accepts potential existence with borrowed existence from Adhishtanam</li> <li>- Universe, Prakrti exists, borrowing existence from Brahman.</li> <li>- Rope Snake borrows existence from Rope Adhishtanam</li> <li>- Mirage water projected because of dry sand.</li> </ul>

• **The entire cosmic universe including's things and beings are insert.**

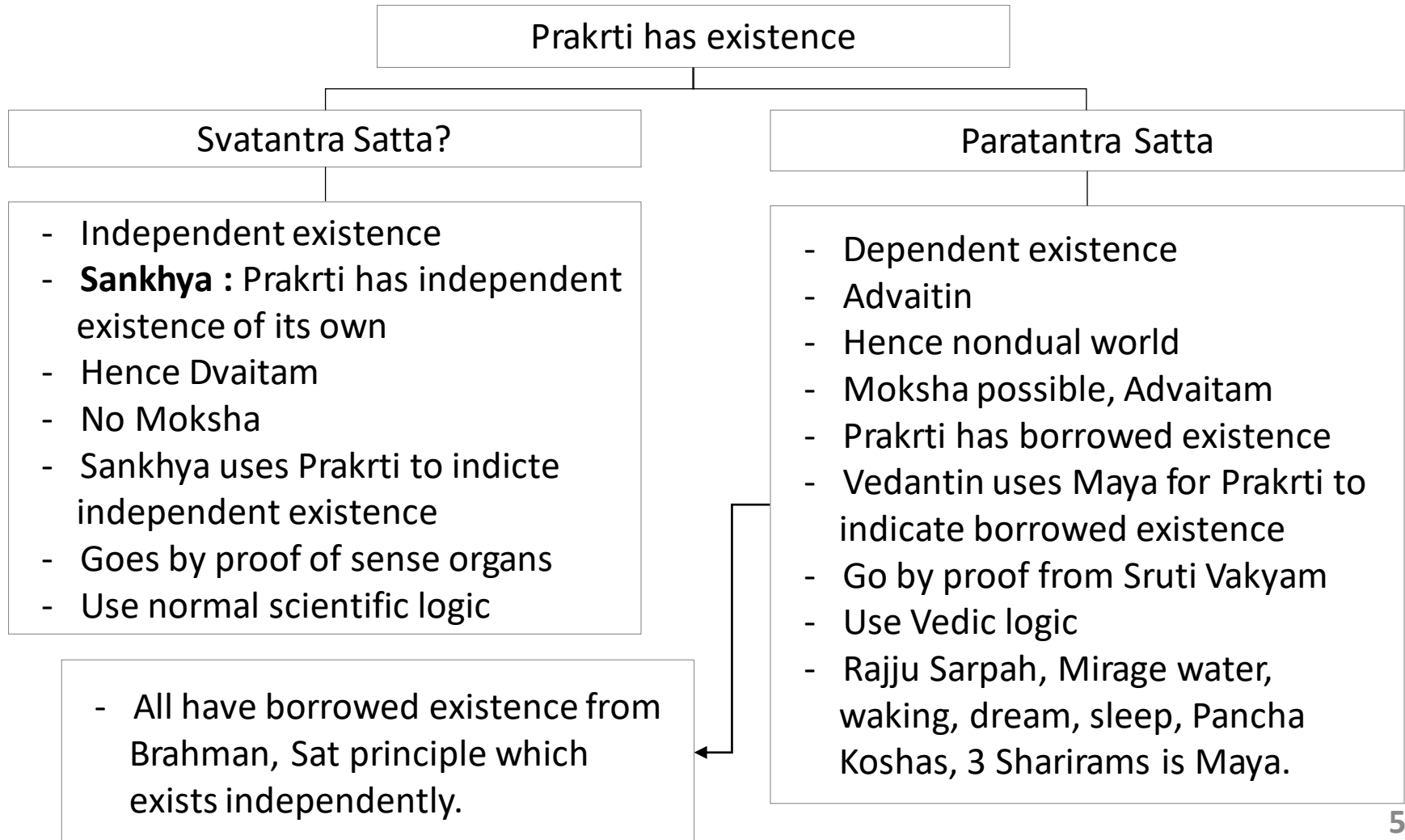
• **They borrow existence from Adhishtanam Brahma Sakshi Chaitanyam.**

- Ignorance of Brahma Sakshi Chaitanyam is Moola Avidya, cause of projection of entire universe as real.
- Ignorance of Rope Snake.



Rope	Rope Snake
<ul style="list-style-type: none"> <li>- Brahman</li> <li>- Purusha</li> </ul>	<ul style="list-style-type: none"> <li>- Cosmic material Universe</li> <li>- Maya / Prakrti</li> </ul>

- Maya used only by Vedantin to differentiate potential borrowed existence from Brahman.



न हि निरास्पदा रज्जुसर्पमृगतृष्णिकादयः क्वचिदुपलभ्यन्ते  
केनचित् । यथा रज्ज्वां प्राक्सर्पोत्पत्ते रज्ज्वात्मना सर्पः  
सन्नेवासीत् । एवं सर्वभावानामुत्पत्तेः प्राक्प्राणबीजात्मनैव  
सत्त्वम् । इत्यतः श्रुतिरपि वक्ति - “ब्रह्मैवेदम्” (मु-उ-२-२-१२)  
“आत्मैवेदमग्र आसीत्” (बृ-उ-१-४-१) इति ।

Without a real Adhithanam, which lends existence (Na Hi Niraspadah), the Rope - Snake, mirage waters etc (Rajjusarpa - Mrgatrsnikadayah) can never be experienced (Kvacid Upalabhyante) by any one (Kenacit). Just as (Yatha) the unreal snake was potentially existent (Sarpah San Eva Asit) in the form of rope (Rajjvatmana) Even before (Prak) the projection of the unreal snake (Sarpa Utpatteh) in the rope (Rajjivam); in the same manner (Evam), all these objects which exist now in the creation in various forms (Sarva - Bhavanam) Even before their origination (Utpatteh Prak) Existed potentially with borrowed existence (Sattvam) in Ishvara only (Prana Bijatmana Eva).

Therefore, alone (iti Atah) Srutis like (Srutih - Mundakopanisad in 2 - 2 - 12) also declare (Api Vakti) 'Ishvarah or Karanabrahman alone is this Universe' ("Brahma Eva idam" - and (Brihadaranyaka Upanishad also in 1 - 4 - 1) Declares (iti) 'This universe was there before its creation Non-separate from Ishvarah' ("Atma Eva Idam agre asit").

- The entire Paragraph starting from Satatam... till Iti... establishes Mithya Karya Vada distinct from Sat and Asat Karya Vadas.
- This is seed Paragraph for entire Chapter 3 – Advaita Prakaranam 48 verses.

**a) Rajju Sarpah, Mriga Drishtanta Adhishtanam Bina Na Upalabyata :**

- Rope snake and mirage water don't exist at all without real Adhishtanam.
- Without Sand, Mirage can never exist.
- Just as in the Ajnatha Rajju – unknown Rope.
- Prak Sarpah Utpatte
- Before origin of unreal Snake it was potentially existent.

**b) San Eva Asit :**

- Observer does not produce new snake.
- It is already there with borrowed existence, borrowed from unknown Rope.
- Hair splitting arguments.

### c) Evam :

- Sarva Bavanam – Everything and being in creation before their origination.
- Satvam exists in potential form.
- Prana Beejatma (Technical Term) = Ishvara

### Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत  
एवमेव खलु सोम्य तन्मनो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते  
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata  
evameva khalu somya tanmano diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate  
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- Prana Bandhanam Hi Soumya Manah.
- Before creation world exists non-separate from Ishvara.
- Pramanam to show world is Non-separate from Ishvara.

Sankhya + Yoga	Vedantin
<ul style="list-style-type: none"> <li>- World is separate from Ishvara</li> <li>- Ishvara is only Nimittam, intelligent cause</li> <li>- Dvaitam</li> </ul>	<ul style="list-style-type: none"> <li>- World is non-separate from Ishvara</li> </ul>

**d) Iti Yataha :**

- World depends on Ishvara.

**e) Braheiva Idam Sarvam :**

**Mundak Upanishad :**

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Karanam Brahma = Ishvara = Entire universe = Karyam like waker / dreamer.
- Karana – Karya Sambanda exists.
- Ishvara alone is in the form of universe.
- There is no Universe separate from Ishvara.
- Vedantin alone can say this.

## f) Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीत्पुरुषविधः,  
सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,  
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहंनामाभवत्;  
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र  
उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;  
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन  
अउषत् तस्मात्पुरुषहः; ओषति ह वै स तम्  
योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsītpuruṣavidhaḥ,  
so'nuvīkṣya nānyadātmano'paśyat,  
so'hamasmītyagre vyāharat, tato'haṁnāmābhavat;  
tasmādapyetarhyāmantrito'hamayamityevāgra  
uktvāthānyannāma prabrūte yadasya bhavati;  
sa yatpūrvo'smātsarvasmātsarvānpāpmana  
auṣat tasmātpuruṣah; oṣati ha vai sa tam  
yo'smātpūrvo bubhūṣati ya evaṁ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him.[1 - 4 - 1]

- **Atma = Karana Paramatma**  
= Ishvara  
= 3<sup>rd</sup> Pada

- Atma Idam Agre Asit
- Atma alone was there.
- That means there was no universe.
- That is experience of Brahman alone without Universe = Moksha.
- Bring sleep state in waking and realise this freedom here and now.

**Example :**

- No Rope Snake without Adhishtanam of Rope.
- No dream without waker Adhishtanam.
- Dream world which we will project tonight is there with us now in Vasana, Hidden form, potentially, exists in the waker.
- Can the dream world exist without waker.
- Waking world exists potentially in Brahman.
- If dream world exists separately, we have to take it out of cupboard before we sleep.
- Waking world exists in Bahman in potential form.

**Example :**

- We load a CD from library to watch in Home Theatre.
- For dream theatre, we don't put a Vasana CD to see the dream.
- Dream just happens naturally.
- Similarly waking just happens from Ishvara.

- Svapna Prapancha is non-separate from waker.
- Jagrat Prapancha is non-separate from Ishvara.
- Example : Svapna – Example – Sankhya can't give, only Vedantin can afford = Iti.
- Commentary on 1<sup>st</sup> line of Karika 6 is over now.
- Now 2<sup>nd</sup> line.

#### 104) Bashyam : Chapter 1 – Karika No. 6 continues...

सर्वं जनयति प्राणाश्चेतोऽशूनंशव इव रवेश्चिदात्मकस्य  
 पुरुषस्य चेतोरूपा जलार्कसमाः प्राज्ञतैजसविश्वभेदेन  
 देवतिर्यगादिदेहभेदेषु विभाव्यमानाश्चेतोऽशवो ये तान्पुरुषः  
 पृथग्विषयभावविलक्षणानग्निविस्फुलिङ्गवत् स्लक्षणाञ्जालार्कवच्च  
 जीवलक्षणान् । तु इतरान् सर्वभावान् प्राणो बीजात्मा जनयति-  
 “यथोर्णनाभिः” (मु-उ-१-१-७) “यथाग्नेः क्षुद्रा विस्फुलिङ्गाः”  
 (बृ-उ-२-१-२०) इत्यादि श्रुतेः ॥ ६ ॥



Ishvarah, through his Maya component creates the insentient Universe (Sarvam Janayati Pranah) and through the Consciousness component (Cetomsun - Creates the sentient world). Like the rays (Amsavah Iva) of the Sun (Raveh) are reflected in Various waters (Jala - Arka - Samah), the sentient conscious rays of Ishvarah are reflected (Cidatmakasya Purusasya Cetorupah) in the bodies of Varieties of living being like those of celestial beings, human beings, animals etc (Deva - Tiryag - Adi - Dehabhedesu), which are all experienceable (Vibhavyamanah) in terms of the Sleeper, dreamer and waker (Prajna - Taijasa - Vishva - Bhedena). Those rays of consciousness (Ye Tan) of Ishvarah (Purusah) Manifests in all these entities called living things (Cetah Amsavah - Known as Subjects), which are distinctly different (Prthag) from inanimate objects of the universe (Visaya - Bhava - Vilaksanan); Yet just as fire and its Sparks (Agni Visphulingavat) and just as the sun and its reflection in different waters (Jaalarkavat Ca) are of the same nature (Salaksanan), so also Ishvarah, and the rays of consciousness reflected in different Jivas (Jivalaksanan are of the same nature.) As for (Tu) all the other (itaran - Other than the Subjects) insentient objects (Sarvabhavan), they are created (Bijatma janayati) by Maya Pradhana consciousness of Ishvarah, called Prana (Pranah). 'Just as the spider creates the web from its womb' ("Yathornanabhih" says Mundakopanisad 1-1-7, and also Brihadaranyaka Upanishad 2-1-20). And Brihadaranyaka Upanishad 2-1-20 as well as Mundakopanisad 2-1-1 (ityadi Sruteh - Confirm the above point) as they say, just "as from fire (Yatha Agneh) the momentary (Ksudrah) Sparks (Visphulingah" - Fly in all directions - Etc).

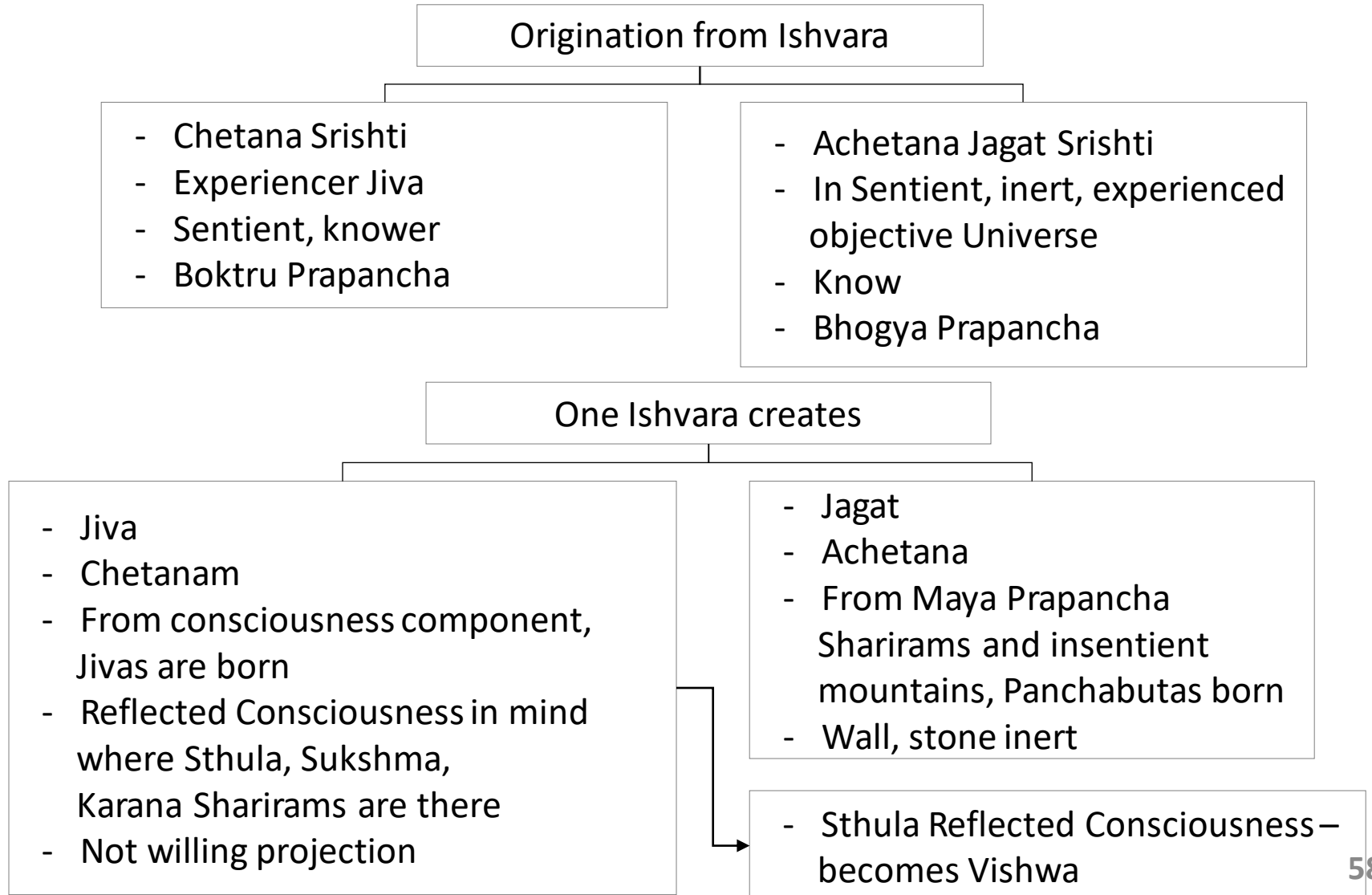
## 2<sup>nd</sup> line of Karika 6 :

### Sarvam Janyati Prana Cheto Shun Purusha – Pritak :

a) From Prana = Ishvara, Mithya Karya Prapancha originates

- See development of each Pada in Mandukya 1, 2, 3, 4.

b)



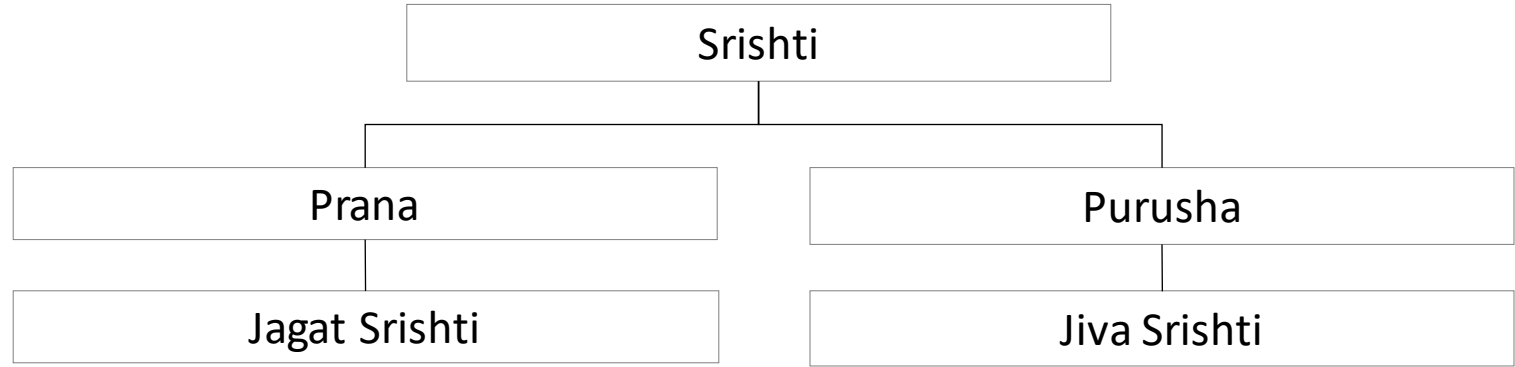
- Sukshma Shariram Reflected Consciousness = Teijasa
- Karana Shariram Reflected Consciousness = Prajnya
- Chidabhasa Rupena, Jivas Originate from Ishvara.

**b) Sarvam Janayati Prana :**

- Refers to Achetana Srishti.

**c) Purusha chetaneshu Janayati :**

- Chetana Jiva Srishti.



**d) Chandogya Upanishad :**

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं  
 पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत  
 एवमेव खलु सोम्य तन्मनो दिशं दिशं  
 पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते  
 प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ  
 patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata  
 evameva khalu somya tanmano diśaṃ diśaṃ  
 patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate  
 prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

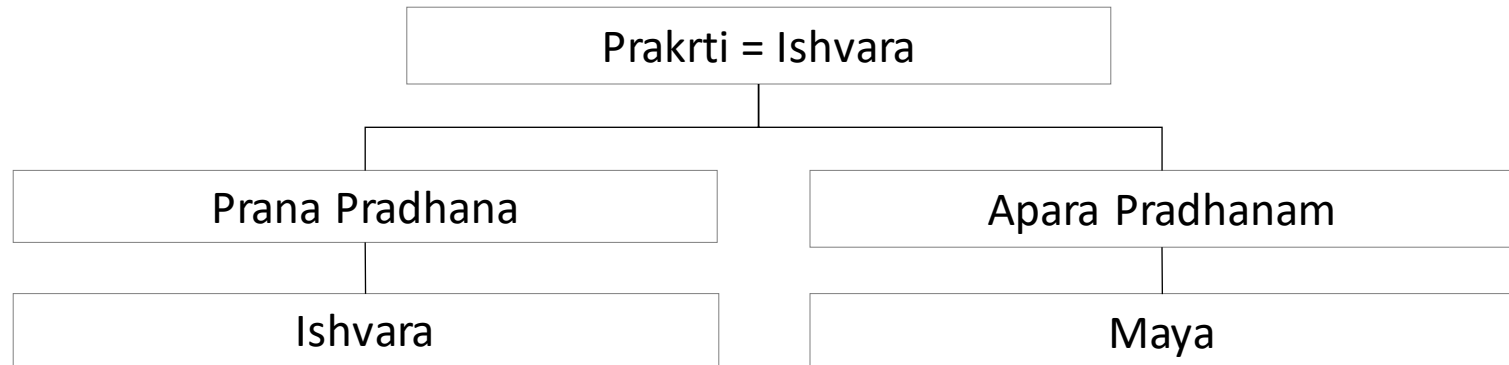
- Prana Bandhanam Hi Soumya Manaha.

- **Prana = Maya Pradhana Ishvara Achetana Jagat Janayati.**

- Prana = maya Pradhana Ishvara.

- Purusha = Chaitanyam Pradhana Ishvara.

## Gita : Chapter 7



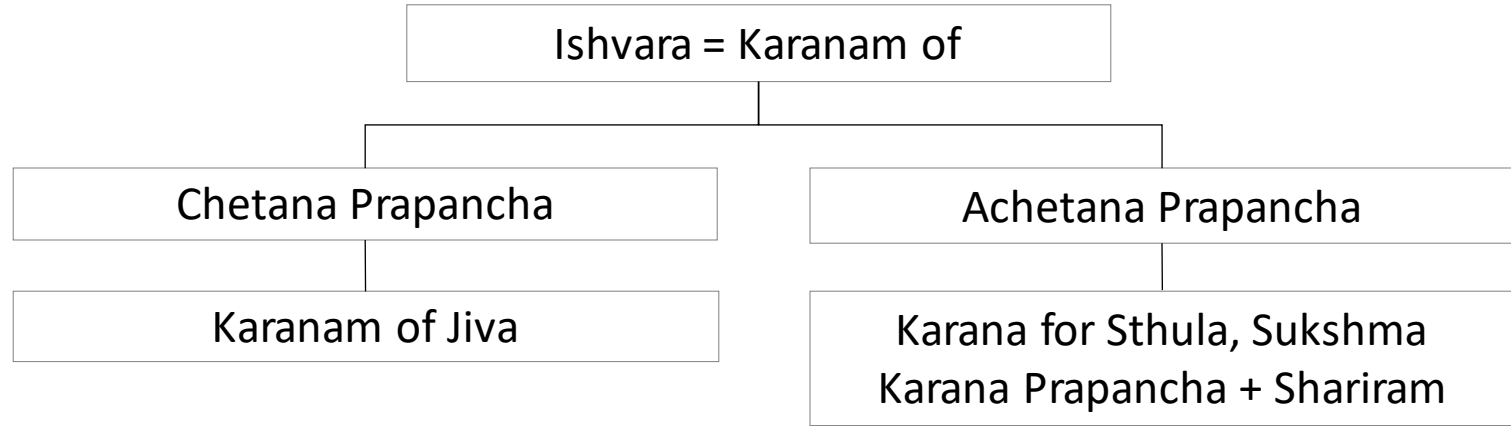
## Revision :

I) Prana Beejatma = Maya Pradhana Ishvara

II) Commentary of 6<sup>th</sup> Karika – is for 6<sup>th</sup> Mantra of Upanishad.

III) Ishvara = 3<sup>rd</sup> Pada = Nimitta + Upadana Karanam.

IV)



- Jiva comes as reflection of Consciousness.
- Maya component of Ishvara is responsible for inert universe.

### a) Prana Sarvam Janayati :

Prana	Sarvam
<ul style="list-style-type: none"><li>- Maya Pradhana Ishvara</li><li>- Beejatma</li></ul>	<ul style="list-style-type: none"><li>- Achetana Janayati</li></ul>

### b) Purusha chetoyishun Janayati :

- Sentient Jiva, living beings.

### c) Cheto Amshu Pritakaha Janayati :

- Cause of Jiva.

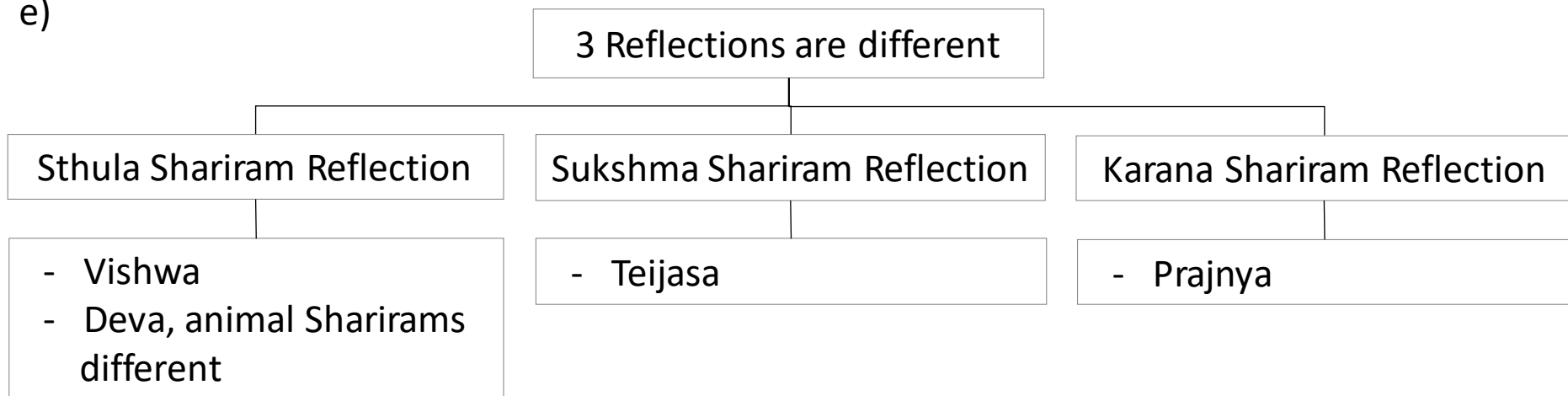
### Example :

- Rays of Sun = Rays of Brahman = Original Consciousness = Reflected Consciousness.
- Each Ray = Reflection in Body – Mind complex.
- Chidabhasa = Ray of Original Consciousness.

### d) Cheto Amshu Riva Purushaha Pritak Janayati :

- For Original Consciousness – Purusha Ishvara, Chetana-rupa sentient Chidabhasa.
- Sentient Reflected Consciousness = Mind which has Jala Araha.
- Each reflected light / Ray.
- Surya – Prajnya – Vishwa, Teijasa Bheda.

e)

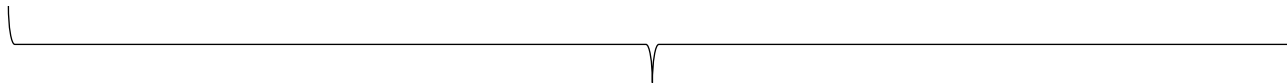


- Varieties of bodies are there.
- Pinch body to see if Chidabhasa is there.
- There are infinite Reflected Consciousness, Purushaha Janyati.
- Purusha = Chaitanya Pradhana Ishvara.

**f) Vishaya Bhava Vilakshana :**

- Jivas different from inert Universe.

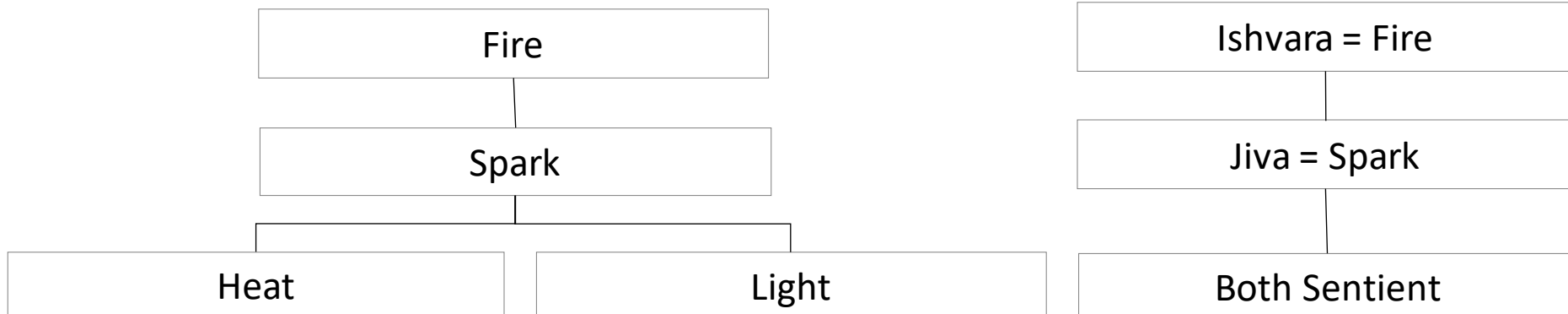
Jiva	Universe
Sentient	Insentient



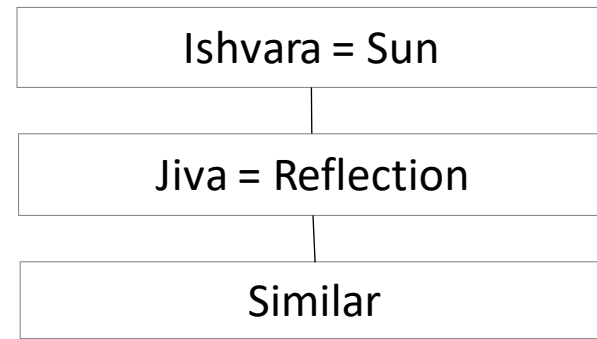
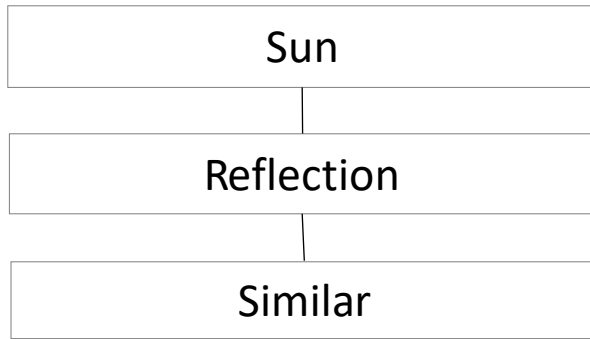
Vilakshana, distinct

**g) Agni Vishpulingavatu Sa Lakshana :**

- Jivas are like Sparks originating from fire, similar in nature.



## h) Jala Arkavatu Salakshana :

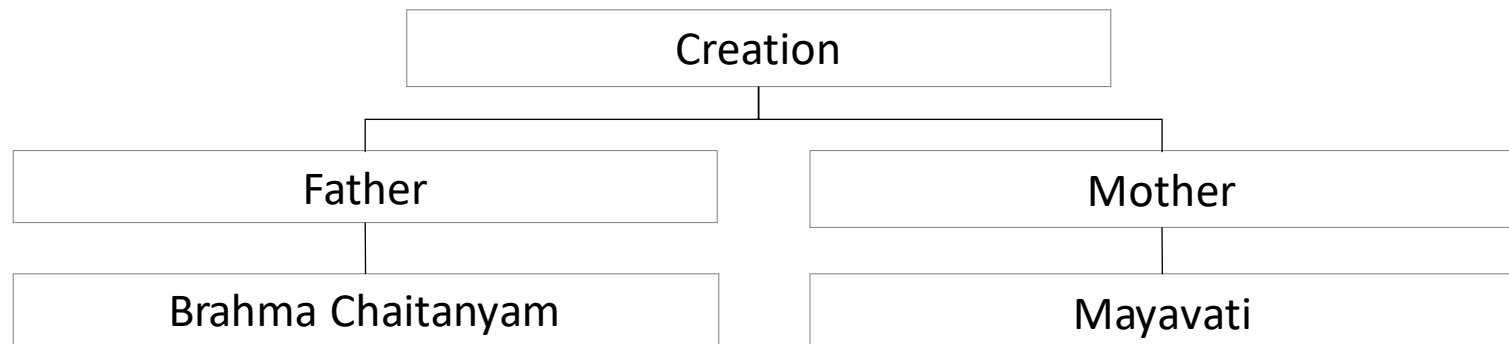


- Purushaha Jeeva Lakshana Janayati, Chetoamshu Purusha Prithak.

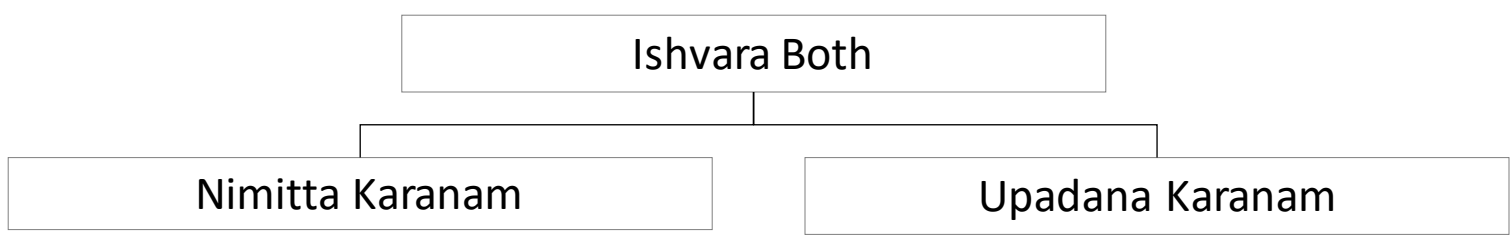
## i) Itara Bavan Sarvam Janyat Prana :

- All other objects are insentient.
- Prana Beejam Janayati.
- Prana = Maya Pradhana Ishvara

Insentient Creation	Sentient Creation
Maya Plays prominent role	Brahma Chaitanyam plays prominent role







- Sankhya / Yoga / Nyaya / Veiseshika – Ishvara only Nimitta Karanam.
- Upadana Karanam = Prakrti.

### Mundak Upanishad : Example : Spider

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।  
 यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,  
 Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

### Mundak Upanishad : Example : Spark

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
 तथाऽक्षराद्विधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah |  
 tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti || 1 ||

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

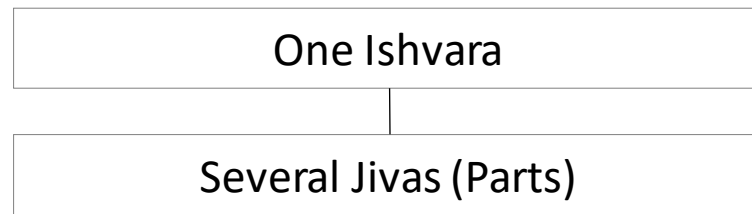
## Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्,  
यथाग्नेः कशुद्रा विस्फुलिङ्गा  
व्युच्चरन्ति, एवमेवास्मादात्मनः  
सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,  
सर्वानि भूतानि व्युच्चरन्ति;  
तस्योपनिषत्—सत्यस्य सत्यमिति  
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

sa yathorṇanābhistantunoccaret,  
yathāgneḥ kśudrā visphuliṅgā  
vyuccaranti, evamevāsmādātmanah  
sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ,  
sarvāni bhūtāni vyuccaranti;  
tasyopaniṣat—satyasya satyamiti  
prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is 'the Truth of truth.' The vital force is truth, and It is the truth of that. [2 - 1 - 20]

- Both examples in one verse.



- In Brahman everything is there.

विभूतिं प्रसवं त्वन्ये, मन्यन्ते सृष्टिचिन्तकाः ।  
स्वप्नमायासरूपेति, सृष्टिरन्यैर्विकल्पिता ॥ का-७ ॥

vibhūtiṃ prasavaṃ tvanye, manyante sṛṣṭicintakāḥ,  
svapnamāyāsarūpeti, sṛṣṭiranyairvikalpītā. || ka-7 ||

Some creationists believe it to be the projection of the Glory of God's own super-human power, while others consider the world to be of the same nature as dream or illusion. [1 - K - 7]

अन्वय

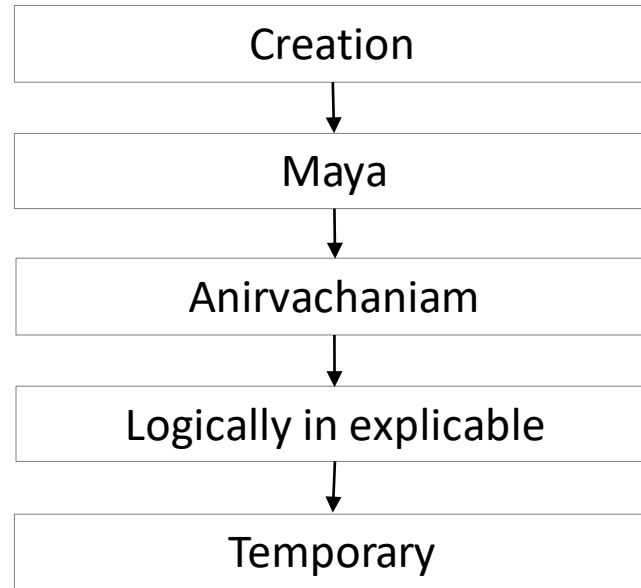
अन्ये सृष्टिचिन्तकाः तु प्रसवम् (ईश्वरस्य) विभूतिं मन्यन्ते,  
“सृष्टिः स्वप्नमायासरूपा (भवति)” इति अन्यैः विकल्पिताः ॥

Anvayaḥ

anye sṛṣṭicintakāḥ tu prasavam īśvarasya vibhūtiṁ  
manyante, “sṛṣṭiḥ svapnamāyāsarūpā (bhavati)” iti  
anyaiḥ vikalpitāḥ.

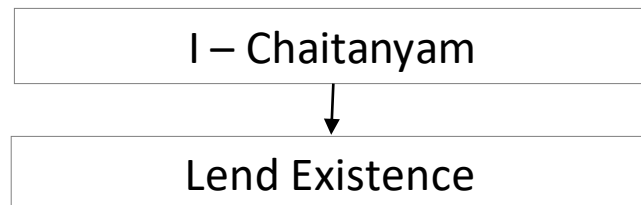
Some theologians consider the creation to be the glory (of the Lord). But, the creation is considered to be comparable to dream or magic by some others.

- Different philosophers give different creation theories.
- Vedanta does not spend much time, as creation has to be negated in the end.



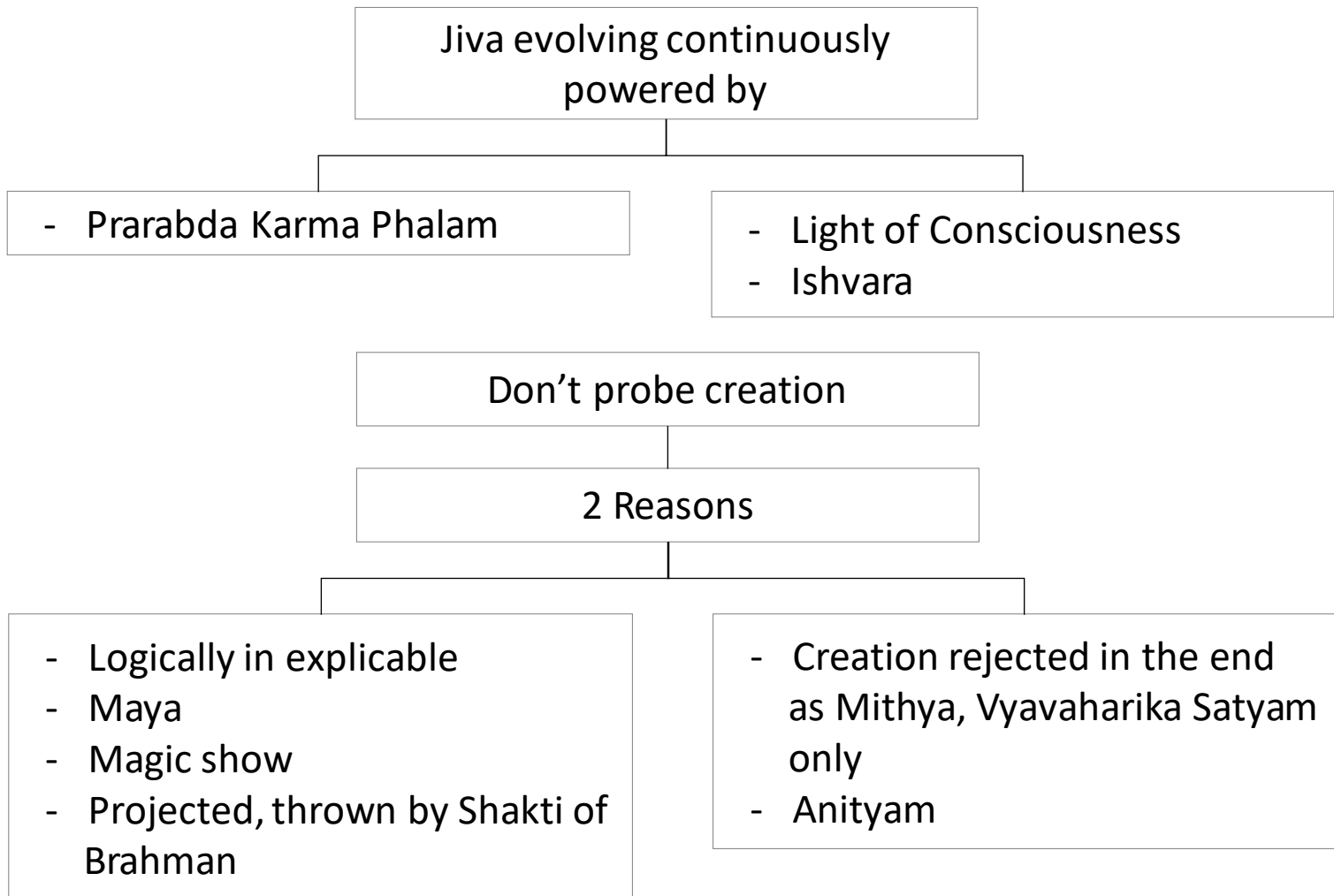
- Don't probe cosmology.
- Creation has no existence of its own.

• **Existence borrowed from observer consciousness, Chaitanyam.**

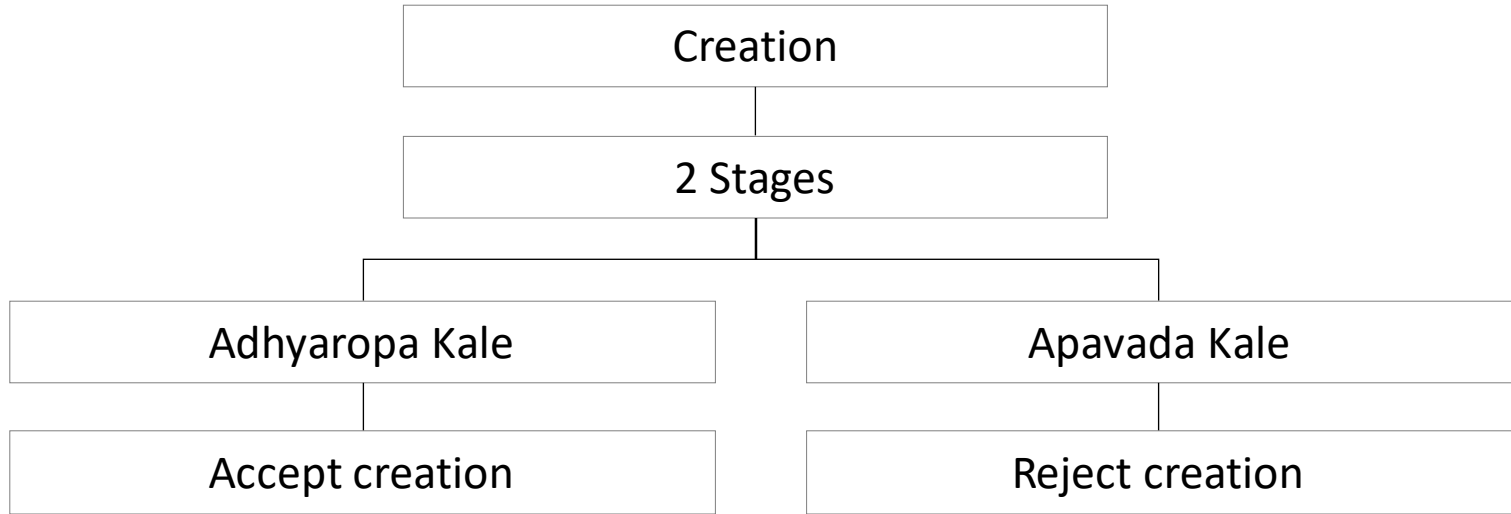


## Example :

- I lend existence and experience Svapna.
- I observer alone lend existence.
- No creation without me.



- Our focus on creator, Narayana Ishvara, sentient independently existing principle.



### 107) Bashyam : Chapter 1 – Karika No. 7 Starts

विभूतिर्विस्तार ईश्वरस्य सृष्टिरिति सृष्टिचिन्तिका मन्यन्ते  
न तु परमार्थचिन्तकानां सृष्टावाद् इत्यर्थः । “इन्द्रो मायाभिः  
पुरु रूप ईयते” (बृ-उ-२-५-१९) इति श्रुतेः ।

People who are committed to creation (Srsticintikah) consider (Manyante) that creation (Srstih iti) is an extension, a declaration of the glory (Vibhutih = Vistarah) of Ishvarah (Ishvarasya). Whereas (Tu) Those who are interested in finding out the Absolute reality of the created world (Paramartha - Cintakanam) have neither enthusiasm, nor give over Significance (Na Adarah) for establishing how creation has come about (Srstau). That is the idea (iti Arthah). Sruti says that (iti Sruteh - In Brihadaranyaka Upanishad 2-5-19) “Ishvarah (Indrah) through Maya alone (Mayabhih) Originates in Many forms (Pururupa lyate”).

### **Views of other Philosophers :**

#### **a) Vibhuti – Vistara :**

- Projection, expansion.
- Ishvara throws out creation, out of himself.
- Creation is seemingly as real as Ishvara, expanded version of Ishvara.

#### **b) Manyante :**

- Cosmologists state.
- We are interested in absolute reality not seeming reality, an appearance like a dream.



## Example :

### a) Yung :

- Does detailed analysis of dream which is ultimately rejected as Mithya.

### b) Rope Snake :

- What category?
- Viper, Cobra, Python.

### c) Indra Mayabhi Puru Rupa Itiyete :

#### Brihadaranyaka Upanishad :

इदं वै तन्मधु  
दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।  
तदेतदृषिः पश्यन्नवोचत् ।  
रूपं रूपं प्रतिरूपो बभूव,  
तदस्य रूपं प्रतिचक्षणाय ।  
इन्द्रो मायाभिः पुरुरूप ईयते,  
युक्ता ह्यस्य हरयः शता दश ॥ इति ।  
अयं वै हरयः, अयं वै दश च सहस्राणि,  
बहूनि चानन्तानि च;  
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,  
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu  
dadhyaññātharvano'śvibhyāmuvāca |  
tadetadṛṣiḥ paśyannavocat |  
rūpaṃ rūpaṃ pratirūpo babhūva,  
tadasya rūpaṃ praticakṣaṇāya |  
indro māyābhiḥ pururūpa īyate,  
yuktā hyasya harayaḥ śatā daśa || iti |  
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,  
bahūni cānantāni ca;  
tadetadbrahmāpūrvamanaparamanantaramabāhyam,  
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of his was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

- Tṛitiya Pada – Seemingly becomes many, not really.

### Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः ।  
 अजायमानो बहुधा विजायते ।  
 तस्य धीराः परिजानन्ति योनिम् ।  
 मरीचीनां पदमिच्छन्ति वेधसः ॥ 21 ॥

prajāpātiś carati garbhē antaḥ |  
 ajāyāmāno bahudhā vijāyate |  
 tasya dhīrāḥ parijānanti yoniṃ |  
 marīcīnām paḍam icchanti vedhasaḥ || 21 ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

- **Many things are born without being born, without origination.**
- Possible only in one way.
- By Maya Shakti.

#### d) Sruti Pramana :

- Creation = Mithya, Magic show.
- Magic show relevant in Shankaras time.

#### Magic show :

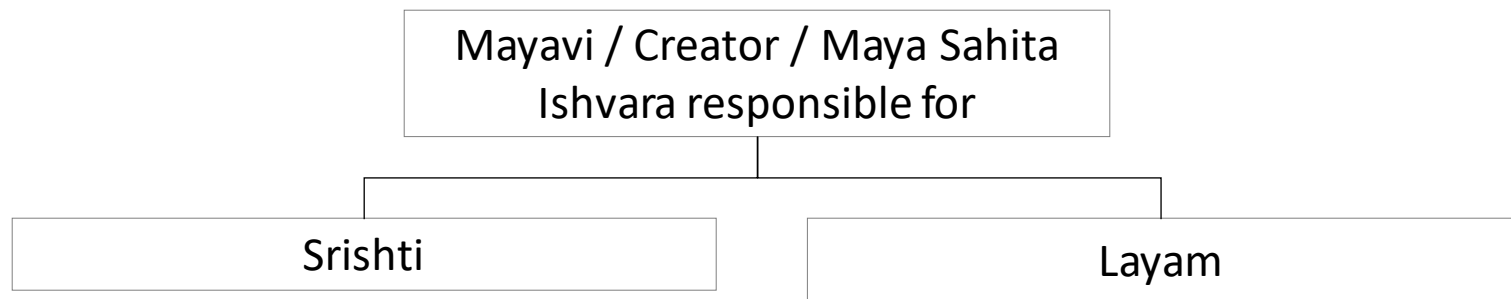
#### 108) Bashyam : Chapter 1 – Karika No. 7 continues...

न हि मायाविनं सूत्रमाकाशो निक्षिप्य तेन सायुधमारुह्य  
चक्षुर्गोचरतामतीत्य युद्धेन खण्डशशिच्छिन्नं पतितं पुनरुत्थितं  
च पश्यतां तत्कृतमायादिसतत्त्वचिन्तायामादरो भवति ।

Just as people who indeed see (Pasyatam Hi) a Magician (Mayavinam) setting up a rope in the sky (Sutram Akase Niksipya) and then having Climbed (Aruhya) it (Tena) Equipped with weapons (Sayudham), at the end of the rope disappears from eyesight (Caksuh - Gocaratam - Atitya), and then because of the fight with the Gandharvas (Yuddhena) he gets as though cut into Pieces (Khandasah Chinnam) and falls down (Patitam). And thereafter, the Original Magician comes back hale and healthy (Punah Utthitam Ca - As if nothing has happened to him). The people who are watching all this Magic being done (Tat - Krta - Mayadi -- are Amused), but do not have any real Commitment to find out the truth of what actually took place (Satattva - Cintayam Adarah Na Bhavati).

- Magician (Mayavi) throws Rope in the space.
- It stands erect.
- With a sword he climbs the Rope.
- Rope stands in space without a support.
- It can hold magicians weight.
- In the sky invisible fight starts between magician and his enemies.
- Roars and cries heard.
- Magician beaten up by enemies.
- Falls down and magician intact comes down waving the rope again.

**a) Paramartika Mayavi Buman Eva Tishtati :**



- World = Seeming Phenomena, magic show.
- During fight, body is slain into pieces, limbs fall down on the ground.
- Original magician rises up at end of magic show.



- People don't want to know or enquire how we experienced – inbetween waking, dream, sleep states – Maya – Magic show.
- Magician remains – Akhanda, Advayam, Asanga.

### 109) Bashyam : Chapter 1 – Karika 7 continues...

तथैवायं मायाविनः सूत्रप्रासारणसमः  
सुषुप्तस्वप्नादिविकासस्तदारूढमायाविसमश्च तत्स्थः प्राज्ञ  
तैजसादिः । सूत्रतदारूढाभ्यामन्यः परमार्थमायावी स एव  
भूमिष्ठो मायाछन्नोऽदृश्यमान एव स्थितो यथा तथा तुरीयाख्यं  
परमार्थतत्त्वम् ।

In the same way (Tathaiva), the magician (Ayam Mayavinah) setting up the rope (Sutraprasarana), is equivalent to (Samah) Maya Sahita Ishvarah Projecting or Manifesting (Vikasah) the waking, Sleeping and the dream States (Susupta - Svapna - Adi). And the Visva, Taijasa, Prajna (Prajna - Taijasa - Adih Ca) which are in these states (Tatstah) are Equivalent to the Magician Climbing the rope (Tad - Arudha - Mayavi - Samah). But actually the real Magician (Paramartha - Mayavi) is other than (Anyah) the rope and the one Climbing the rope (Sutra Tad - Arudhabhyam). He is the one on the Ground (Sa Eva Bhumi - Sthah) Covered by his own Magic (Maya Achannah) and so not Visible (Adrsyamanah Eva) That he is there (Sthitah). In the same way (Yatha Tatha) is the Supreme reality (Paramarthatattvam), called Turiyam (Turiyakhyam not Visible).

**a) Magician :**

- Original Turiyam

**b) Standing Rope :**

- Sthula / Sukshma / Karana Shariram

**c) Mayavi Climbing Rope :**

- Vishwa / Teijasa / Prajna
- Jiva climbs Vishwa / Teijasa / Prajna – Sharirams.
- Don't get obsessed with Sharira Trayam or Chidabhasa Trayam - Vishwa / Teijasa / Prajna (Climbers – experiencers of 3 states).

- Turn attention to Chit = Turiyam
- Original magician = Witness, Sakshi, Real observer.

**d) Thathaiva Ayam Maya Prasarana Samaha :**

- Similar to the throwing of Rope = Throwing up of Sthula, Sukshma, Karana Shariram.

**e) Visamshcha = Manifestation**

- Sharirastha Chidabhasa
- Reflection of Consciousness Turiyam + Sharira Trayam.
- 3 Chidabhasas Reflected on Sharira Trayam.
- Climbing of unreal Magician who is going to be cut into pieces in Samsara because of Prarabda.
- Injured by events of life = Chidabhasa, waker, dreamer, sleeper individuality.
- This is unreal Mayavi – 3 ego states, must be ignored, thrown out.
- 3 Chidabhasas, reflections also get affected by all events of life.
- Prajnaya, Teijasa, Vishwa = Chidabhasa.

**f) Other than Rope + Unreal climbing magician**

- Anyaha, original Magician.

**g) Bumishtaha :**

- Who is in the Bumi.
- When fight is going original Magician, Turiyam is aloof, not visible.

- Here also Turiyam is not visible because of Ajnanam.

• **Don't see original Magician, Turiyam, when we are lost in unreal magician – Maya Channaha.**

- Maya = Magic
- Maya is able to conceal Adrishya Mana Eva Sthitaha.

h) At the end Magician, Turiyam becomes visible again at night when we sleep, if our Ajnanam is removed.

• **Turiyam = Paramartha Tatvam is not visible in Samsara.**

- When all problems are happening also, I am original Turiyam – Vishwa / Teijasa / Prajna – Vilakshanam.

**Gita :**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]



Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ  
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

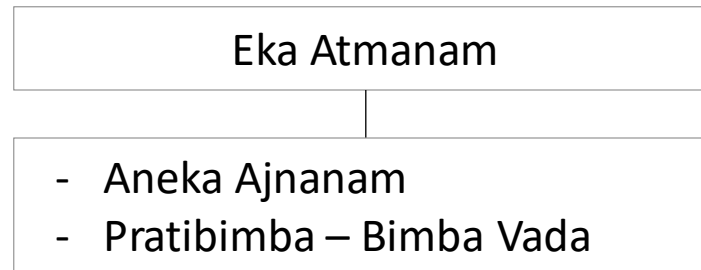
110) Bashyam : Chapter 1 – Karika No. 7 continues..

अतस्तच्चिन्तायामेवादरो मुमुक्षूणामार्याणां न निष्प्रयोजनायां  
सृष्टावादर इत्यतः - सृष्टिचिन्तकानमेवैते विकल्पा इत्याह--  
स्वप्नमायासरूपेति । स्वप्नरूपा मायासरूपा चेति ॥ ७ ॥

Therefore (Atah), only enquiring and comprehending Turiyam (Tat Cintayam Eva Adarah) Must be the focus of those noble souls (Aryanam) Who are seeking and committed to Moksha (Mumuksunam) and not inquiring into the useless creation (Na Nisprayojanayam Srstau Adarah). Therefore (iti Atah), all these projected views (Ete Vikalpah) are of those who are committed to Srsti only (Srsticintakanam Eva). Others say that (Iti Aha - Others meaning who are not committed to creation, but only to what it intends to convey) Creation is equivalent to dream or magic (Svapna - Mayasarupa Ca Iti Svapnarupa Mayasarupa Ca Iti).

- **Therefore, do enquiry into Turiyam and understand Turiyam alone, as a focused Mumukshu.**
- Committed study then possible.

### I) Vichara Sagara :



- Don't get obsessed with various Prakriyas.
- **For Vichara Sagara :**

Source is this portion of Shankara Bashyam.

### **a) Mumukshunam Aryanam Veda Pradhana, Veidikas :**

- Don't enquire into creation.
- Enquire into Turiyam.
- No Purushartha said in Shastra.
- Srishti Jnanena Moksha Bavati.
- It says Brahma Jnanena Moksha Bavati.

### **b) Srishti Jnanam Nishpryojanat Tatparyam Nasti :**

#### **Vichara Sagara :**

- Karma in creation also not Tatparyam.
- Don't bother about order of creation.
- Don't be obsessed with creation says Upanishads.
- Focus on Turiya Atma, sentient Atma.
- Cosmologists use Karikas 6, 7, 8.

#### **Views of other Philosophers :**

1) Some compare creation to Svapna and Maya = Magic.

- Used by Advaitin also.

#### **Anandagiri :**

- Srishti – not Svapna – magic.
- Others say its real.

## II) Visishta Advaitin :

- World is real like Svapna, Satyam.
- Svapna is created by Bhagawan.
- **We say our mind projects Svapna.**

## III) Gaudapada :

- Magician materializes things.
- Purva Pakshi says its real.

111) Chapter 1 – Karika No. 8 :

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ।  
कालात्प्रसूतिं भूतानां मन्यन्ते कालाचिन्तकाः ॥ का-८ ॥

icchāmātrām prabhoḥ sṛṣṭirīti sṛṣṭau viniścītāḥ,  
kālatprasūtimbhūtānāmmanyantekālacintakāḥ ॥ ka-8 ॥

The creationists attribute this manifestation to be caused by the mere will of god, while there are others who, looking upon Time as real, declare that Time is the cause for the manifestation of all things. [1 - K - 8]

अन्वयः

“सृष्टिः प्रभोः इच्छामात्रं (भवति)” इति (केचित्) सृष्टौ विनिश्चिताः ।  
कालचिन्तकाः कालात् भूतानां प्रसूतिं मन्यन्ते ॥

**Anvayaḥ**

“sṛṣṭiḥ prabhoḥ icchāmātrām (bhavati)” iti (kecit) sṛṣṭau  
viniścitāḥ, kālacintakāḥ kālat bhūtānām prasūtim  
manyante.

In respect of creation, (Some) are convinced that the creation is a mere will of the Lord. Astrologers consider the origination of beings to be from time.

## 113) Bashyam : Chapter 1 – Karika No. 8

इच्छामात्रं प्रभोः सत्यसंकल्पत्वात्सृष्टिर्घटादिः संकल्पनामात्रं न  
संकल्पनातिरिक्तम् । कालादेव सृष्टिरिति केचित् ॥ ८ ॥

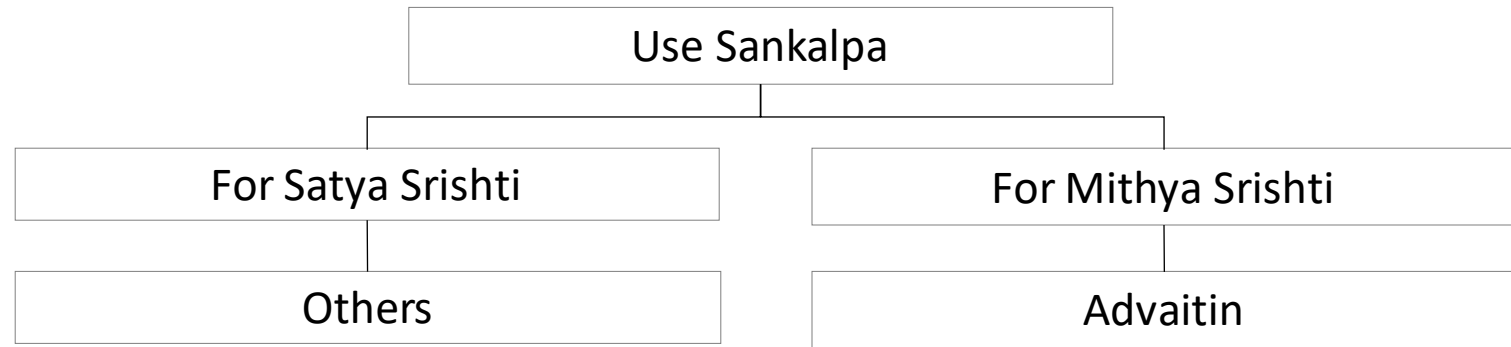
Creation is there merely due to Bhagavan's pure desire, Sankalpa (Prabhoh icchamatram Satya Sankalpavat). The creation of pot etc (Ghatadi Srstih) is nothing beyond Bhagavan's thought (Na Sankalpana - Atiriktam). His thought itself (Sankalpana Matram) is creation. (On the other hand), some people think creation is from wheel of time alone (Kaladeva Srstih iti).

### a) Some say Srishti is real creation created by Bhagavan by mere Sankalpa.

- Satyakama, Satya Sankalpaha.
- Ichha = By mere will Bhagawan creates
- Lord = Satya Sankalpa, whose will never be falsified.
- He alone creates Srishti.
- Everything like Pot created by God.
- No Raw material involved.
- Mere Sankalpa Srishti.
- Only Jnana Adhyasa, no Artha Adhyasa.

## b) Vedantin :

- Lords Sankalpaha is for Mithya Srishti.



c) Our mind creates Sankalpa Srishti – day dreaming and dream at night.

## d) Kala – Evolution theory :

- Science does not accept Ishvara at all.
- Uses Darwin's theory.
- Out of matter came all galaxies.
- Out of matter consciousness also generated at appropriate time.
- Because time modifies everything, it is evolution theory.
- Without Ishvara creation originates.
- In evolution theory don't talk about Purusha of creation.



114) Chapter 1 - Karika No. 9 :

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।

देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ का-९ ॥

bhogārthaṃ sṛṣṭirityanye krīḍārthamiti cāpare,  
devasyaiṣasvabhāvo'yamāptakāmasyakāsprhā ||ka-9||

Others think that the world is being created for the purpose of God's enjoyments, while still others attribute it to a mere Play of the Lord. But it is the very nature of the effulgent being, the Atman; for, what desire is possible for Him, whose desires are always in a state of perfect fulfilment?

[1 - K - 9]

अन्वयः

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

**Anvayaḥ**

“sṛṣṭi (īśvarasya) bhogārtham (bhavati)” iti anye (manyante), “sṛṣṭi (īśvarasya) krīḍārtham (bhavati)” iti apare ca (manyante), eṣaḥ ayam devasya svabhāvaḥ (bhavati), āptakāmasya kā sprhā (asti)?

Some (Consider) that the creation is for the enjoyment (of the Lord). Others (Consider) that (The Creation) is for the sport (of the Lord). What desire (is possible) for the ever fulfilled one! This (Creation) is only the nature of the Lord.

a) In evolution, no sentient being involved, no purpose in creation.

- Matter evolved not with purpose of creation.
- Evolution = Accident
- Earth, solar system, unicellular came accidentally and we are here.
- Random theory of evolution.
- No Bhagavan or purpose in creation.

b) Why Bhagavan creates?

- Another philosopher.

**116) Bashyam : Chapter 1 – Karika No. 9**

भोगार्थं क्रीडार्थमिति च अन्ये सृष्टिं मन्यन्ते । अनयोः पक्ष  
योर्दूषणं देवस्यैष स्वभावोऽयमिति देवस्य स्वभावपक्षमाश्रित्य ।  
सर्वेषां वा पक्षाणामाप्तकामस्य का स्पृहा इति ।  
न हिरज्ज्वादीनामविद्यास्वभावव्यतिरेकेण सर्पाद्याभासत्वे  
कारणं शक्यं वक्तुम् ॥ ९ ॥

Some others (Anye) consider that creation is (Srstim Manyante) for Bhagavan's enjoyment (Bhogartham) and that it is, for Bhagavan to have some fun, for his sport, (Kridartham iti ca). But these two views (Anayoh Paksayoh) are however refuted (Dusanam) by the view that being in the form of creation, is Bhagavan's nature (Devasya Esa Svabhavah Ayam iti

On the basis (Asritya) of the Statement that creation is Bhagavan's nature, (Devasya Svabhava - Paksam) all other previous points of view (Sarvesam Va Paksanam) are refuted by the question what need is there for Bhagavan who is free from all desires to create this world for his own enjoyment (Aptakamasya Ka Sprha iti). Indeed (Hi) for the rope etc (Rajjvadinam) to appear as snake etc (Sarpa - Adi Abhasatve), it is not possible (Na Sakyam) to give any other reason (Karanam Vaktum) other than that that it is the nature of avidya (Avidya Svabhava Vyatirekena).

### Why creation by Ishvara?

- Ishvara bored, wants to enjoy – Kridartham, Leela Srishti.

- **Others say – there is real creation.**
- **We say : Mithya Creation like dream.**

**Exists in Brahman in unmanifest form.**

### a) Anyoho Pakshyo Dushanam :

- Bhagawan wants creation for enjoyment is negated.

### b) Aapta Kamasya Ka Spriha?

- If Bhagawan already fulfilled, Poornaha, what is purpose of creation?

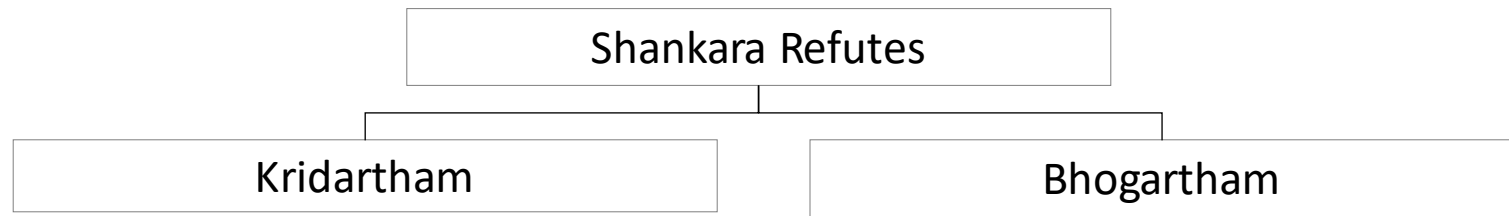
We require external creation

Because internally we are not fulfilled

- Aapta Kama = Poornaha.
- Spriha = Desire for Kama or Bhoga
- Bhagawan already fulfilled.

### c) Devasyaisya Svabava :

- Creation is Ishvara's nature.
- No desire in Ishvara to create.



- Ichhamatram, Kala Pasuyate, all negated by Shankara, Gaudapadacharya in Karika 8.
- Karika 7 – Vibhutim Prasava refuted.
- Bhagawan has no desire to create.

### d) Our view :

I) Bhagawan never creates Universe.

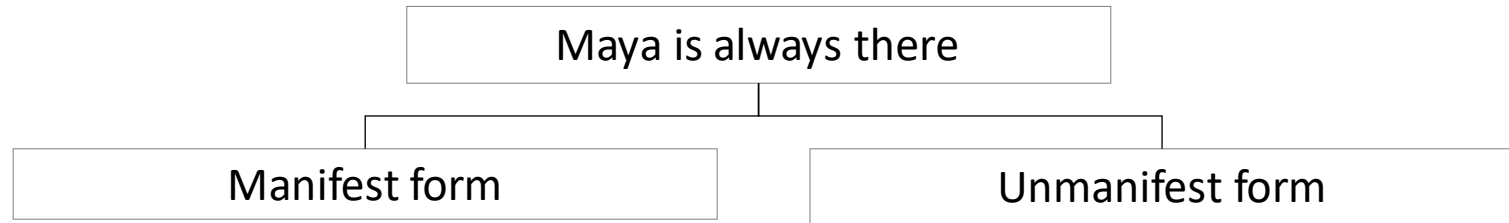
II) In the form of Maya Shakti, creation is always there.

III) Creation is non separate from Brahman.

- Dream non separate from waker.
- Waking non-separate from Turiyam.
- This is the Bavaha = Non-separable fact.

#### IV) Creation = Svabava, nature of Brahman

- Nature remains non-separable from Brahman.



#### V) Maya changes into Srishti.

- Srishti changes into Maya.

#### VI) Bhagawan does not do anything

- Nature of Maya is continuous change.
- Creation is non-separable from Devata / Brahman / Ishvara.

#### e) Ayam Svabava :

- Lower order of reality caused by Mind – Maya Shakti.
- When Rope appears as Snake or Streak of water, pipe etc.
- Don't enquire into purpose of appearance of Rope in various forms.
- Other than ignorance, there is no cause for creation.
- I am Brahman, not known.
- w.r.t. appearance of snake only reason can be given = Ignorance of Rope.
- w.r.t. appearance of waking Universe, Dream Universe, only cause is Moola Avidya, ignorance = Prajnaya.

- Maya is nonseparated from creation.
- It is behind creation, cause of creation.

### Revision :

I) Karikas 6, 7, 8, 9 describe 6<sup>th</sup> Mantra of Upanishad.

II) Upanishad – 3<sup>rd</sup> Pada = Prajnya Ishvara

- Karanam of the entire Universe.

III) Creation :

- Not particular about details.

Adhyaropa Stage	Apavada stage
Creation	Creation negated

- **In Adhyaropa, it is temporary acceptance of creation.**

- Negate creation in Apavada.

### Gita :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaiśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Srishtou Tatparyam Nasti

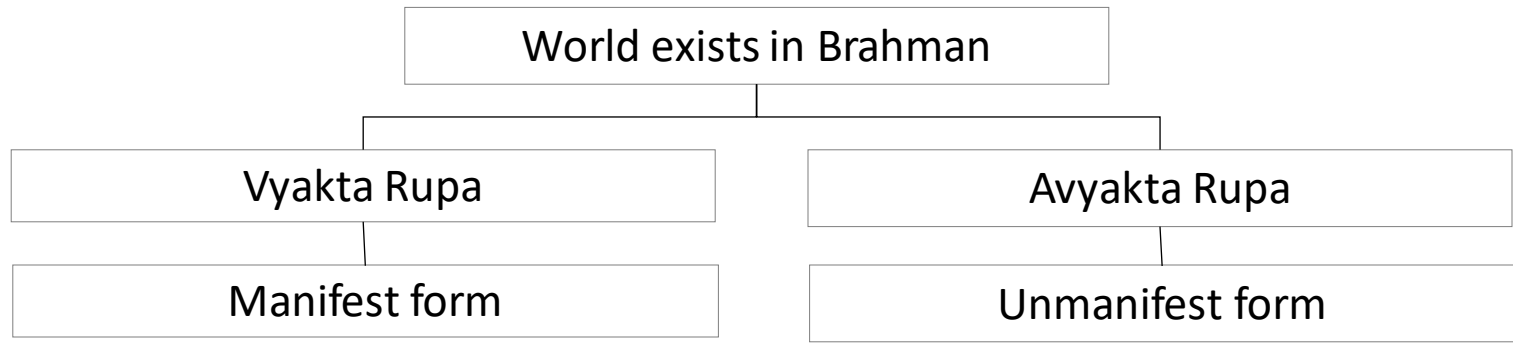
#### IV) Karikas 7, 8, 9 :

- Gaudapada introduces several theories.
- Bhagawan has no need or purpose of creation.
- Aapta Kamasya Ka Spriha?
- Pornaha, has no need for Bhoga or Kama.

#### • “Eshaha Devasya Svabavaha”

- Important statement.
- No creation, world exists already, Bhagawan does not produce.





**Cycle :**

- Avyakta – Vyakta - Avyakta

**Gita :**

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram |  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasamjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Jagat Sarvada Asti, Anaadi.
- No question of creation.
- Srishtihi Sarvada Asti.

### Question :

- If world and Brahman both eternal then Dvaitam?
- Svabavaha = Significant word  
= Mithya, nonseparated from Brahman
- World not number 2.
- It is non separate from Brahman.
- Hence we say Brahman is nondual, it alone is.

### • **World can't exist separately without Brahman.**

- Pot can't exist separate from clay.
- No furniture without wood.
- No chain without gold.
- No dream without waker.
- No Anatma without Atma.

- No world without Brahman.
- World, Pot, Chain, Furniture are all Nama Rupa.

### Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam  
vijñātam syādvācārambhaṇam vikāro nāmadheyam  
mṛṭtiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- World and Brahman not 2 substance.

Brahman	World
Substance	Nama - Rupa

- Maya Shakti means existence is nonseparated from Brahman its Adhishtanam = Svabava of Brahman.
- Shakti and owner of Shakti same, nondual.

<b>Svarupam</b>	<b>Svabava</b>
<ul style="list-style-type: none"> <li>- Consciousness is Svarupam of Brahman</li> <li>- Satchit Ananda is Svarupa of Brahman</li> <li>- Transcendental Nature</li> <li>- Paramartika Satyam</li> </ul>	<ul style="list-style-type: none"> <li>- Maya = Svabava of Brahman</li> <li>- Vyavaharika Satyam</li> <li>- Immanent nature</li> <li>- I and through everything</li> </ul>

- Eshaha Prapancha, Srishti Rupa Prapancha = Nonseparate from Brahman.
- Maya can never remain the same, electron, proton, neutron continuously in motion, matter always in motion at atomics level, cosmic level.

<b>Brahman</b>	<b>Maya</b>
<ul style="list-style-type: none"> <li>- Changelessly eternal</li> <li>- Kutastha Nityam</li> </ul>	<ul style="list-style-type: none"> <li>- Changingly eternal</li> <li>- Parinami Nityam</li> <li>- Will never remain same</li> <li>- Change with Panchabutas</li> </ul>

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
गुणप्रवृद्धा विषयप्रवालाः ।  
अधश्च मूलान्यनुसन्तानि  
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāh  
guṇapravṛddhā viṣayapravālāḥ |  
adhaśca mūlānyanusantāni  
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.  
[Chapter 15 - Verse 2]

- Change within Pancha Butas, Gunas, Prakrti, 14 Lokas.
- Changes happen according to Karma.
- **Karma = Integral part of Maya.**
- Karma = Anaadi
- Maya = Anaadi
- Maya at anytime has infinite Karmas to influence.
- Todays Maya is infinite karmas of infinite Jivas which will determine tomorrows condition of world.

I am Turiyam not bound by

Jiva

Maya

Sanchita Karma

Ishvara

Ignorance

- Anaadi Avidya, Vasana, Karma, Maya influences them.
- No beginning or end of the world.
- End of Maya is falsification of the world, no physical end.
- Maya, world will always be in Brahman.
- After Jnanam, world loses its existence.
- World does not have existence of its own is figuratively called end of Maya.
- World no isness of its own.
- Physically world goes to Avyakta Avastha.
- It will come to Vyakta, can't end.

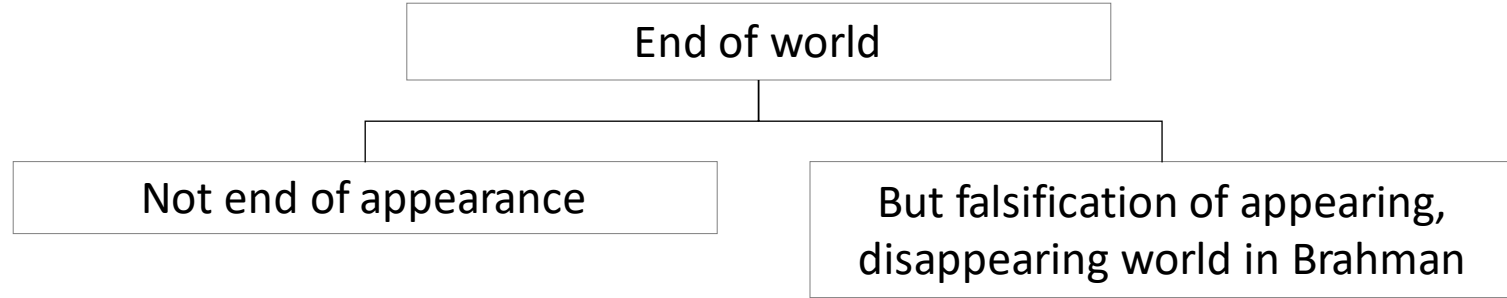
**Panchadasi :**

नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यात्वनिश्चयः ।  
नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥१३॥

**Nāpratīti stayor bādhaḥ kintu mithyātva niścayaḥ,  
no cet suṣupti mūrccādaḥ mucyeta yatnato janaḥ ॥ 13 ॥**

By Negation it does not mean that the world and Jiva cease to be perceptible to the senses, it means the conviction of their illusory character. Otherwise people would be automatically liberated in deep sleep or in a faint. [Chapter 6 - Verse 13]

- **End of world, not disappearance of the world, it is only falsification as Mithya inspite of its appearance.**



- Such a world is called Brahmanaha Svabava.
- Ishvara also can't eliminate Maya, if so, can't get freedom.
- Ishvara permanently does Srishti, Sthithi, Layam, Endlessly.

• **Mithyatva Nishchaya of Maya only through Brahma Jnanam.**

- Bhagawan always knows Maya will always be there.

Gita :

न मां कर्माणि लिम्पन्ति  
 न मे कर्मफले स्पृहा ।  
 इति मां योऽभिजानाति  
 कर्मभिर्न स बध्यते ॥ ४-१४ ॥

na mām karmāṇi limpanti  
 na mē karmaphalē sprhā |  
 iti mām yō'bhijānāti  
 karmabhirna sa badhyatē || 4-14 ||

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Chapter 4 - Verse 14]

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- In spite of creation, world experience, appearance, I am free.

**Don't ask :**

- Why God created the world?
- Why Rope Snake came?
- Jnana Adhyasa eternal.
- Why snake not Mala, Pipe, Streak of water?
- Know Rope, falsify snake.
- Know Brahman falsify Maya, world.
- **Important line :**

**Dehasya Eshaha Svabavaha**

- 6 Mantras, 9 Karikas commentary over.



## Anvaya : Chapter 1 - Karika No. 6 to 9

### Karika No. 6 :

अन्वयः

“सतां सर्वभावानाम् (एव प्रभवः (भवति) इति विनिश्चयः (अस्ति)”, प्राणः सर्वं जनयति; पुरुषः चेतोऽंशून् पृथक् (जनयति).

Anvayaḥ

“satām sarvabhāvānām (eva) prabhavaḥ (bhavati) iti viniścayaḥ (asti)”, prāṇaḥ sarvaṁ janayati; puruṣaḥ cetomśūn pṛthak (janayati).

It is an established fact that origination (is there) for all those with names and forms which are existent. Prana, the Maya Pradhana Isvarah, creates the entire inert universe. The Caitanya, the consciousness Pradhana Isvarah (Creates) the conscious beings separately or distinctly.

### Karika No. 7 :

अन्वय

अन्ये सृष्टिचिन्तकाः तु प्रसवम् (ईश्वरस्य) विभूतिं मन्यन्ते,  
“सृष्टिः स्वप्नमायासरूपा (भवति)” इति अन्यैः विकल्पिताः ॥

Anvayaḥ

anye sṛṣṭicintakāḥ tu prasavam īśvarasya vibhūtiṁ manyante, “sṛṣṭiḥ svapnamāyāsarūpā (bhavati)” iti anyaiḥ vikalpitāḥ.

Some theologians consider the creation to be the glory (of the Lord). But, the creation is considered to be comparable to dream or magic by some others.

## Karika No. 8 :

अन्वयः

“सृष्टिः प्रभोः इच्छामात्रं (भवति)” इति (केचित्) सृष्टौ विनिश्चिताः ।  
कालचिन्तकाः कालात् भूतानां प्रसूतिं मन्यन्ते ॥

Anvayaḥ

“sṛṣṭiḥ prabhoḥ icchāmātrām (bhavati)” iti (kecit) sṛṣṭau viniścitāḥ, kālacintakāḥ kālat bhūtānām prasūtiṁ manyante.

In respect of creation, (Some) are convinced that the creation is a mere will of the Lord. Astrologers consider the origination of beings to be from time.

## Karika No. 9 :

अन्वयः

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

Anvayaḥ

“sṛṣṭi (īśvarasya) bhogārtham (bhavati)” iti anye (manyante), “sṛṣṭi (īśvarasya) kṛīḍārtham (bhavati)” iti apare ca (manyante), eṣaḥ ayaṁ devasya svabhāvaḥ (bhavati), āptakāmasya kā sprhā (asti)?

Some (Consider) that the creation is for the enjoyment (of the Lord). Others (Consider) that (The Creation) is for the sport (of the Lord). What desire (is possible) for the ever fulfilled one! This (Creation) is only the nature of the Lord.

- What desire is there in a Jnani?
- No desire.

## Chapter 1 - Mantra 7 : Main Mantra (Most Important)

- Elaborate introduction commentary by Shankara.

### 117) Bashyam : Chapter 1 – Mantra 7 - Introduction

चतुर्थः पादः क्रमप्राप्तो वक्तव्य इत्याह--नान्तःप्रज्ञमित्यादिना ।  
सर्वशब्दप्रवृत्तिनिमित्तशून्यत्वात्तस्य शब्दानभिधेयत्वमिति  
विशेषप्रतिषेधेनैव च तुरीयं निर्दिदिक्षति ।

The fourth quarter (Caturthah Padah), which now comes in sequential order (Kramapraptah - After the other three padas have been explained), has to be now defined or explained (Vaktavyah). Therefore, the Upanishad starts the definition by saying that (iti Aha), it is neither the inward consciousness, nor the outward consciousness etc (Na Antahprajnam iti Adina) because all the five (Sarva) conditions (Nimittam) necessary for verbal functioning or revelation (Sabda Pravrtti) are absent (Sunnyatvat -- in the fourth quarter, Turiyam). Thus as the fourth pada, the Turiya pada (Tasya) cannot be defined through words (Sabda - Anabhidheyatvam); therefore (iti) by way of negating all the attributes only (Visesa Pratisedhena Eva Ca -- The Upanishad) intends to reveal Turiyam (Turiyam Nirdidiksati).

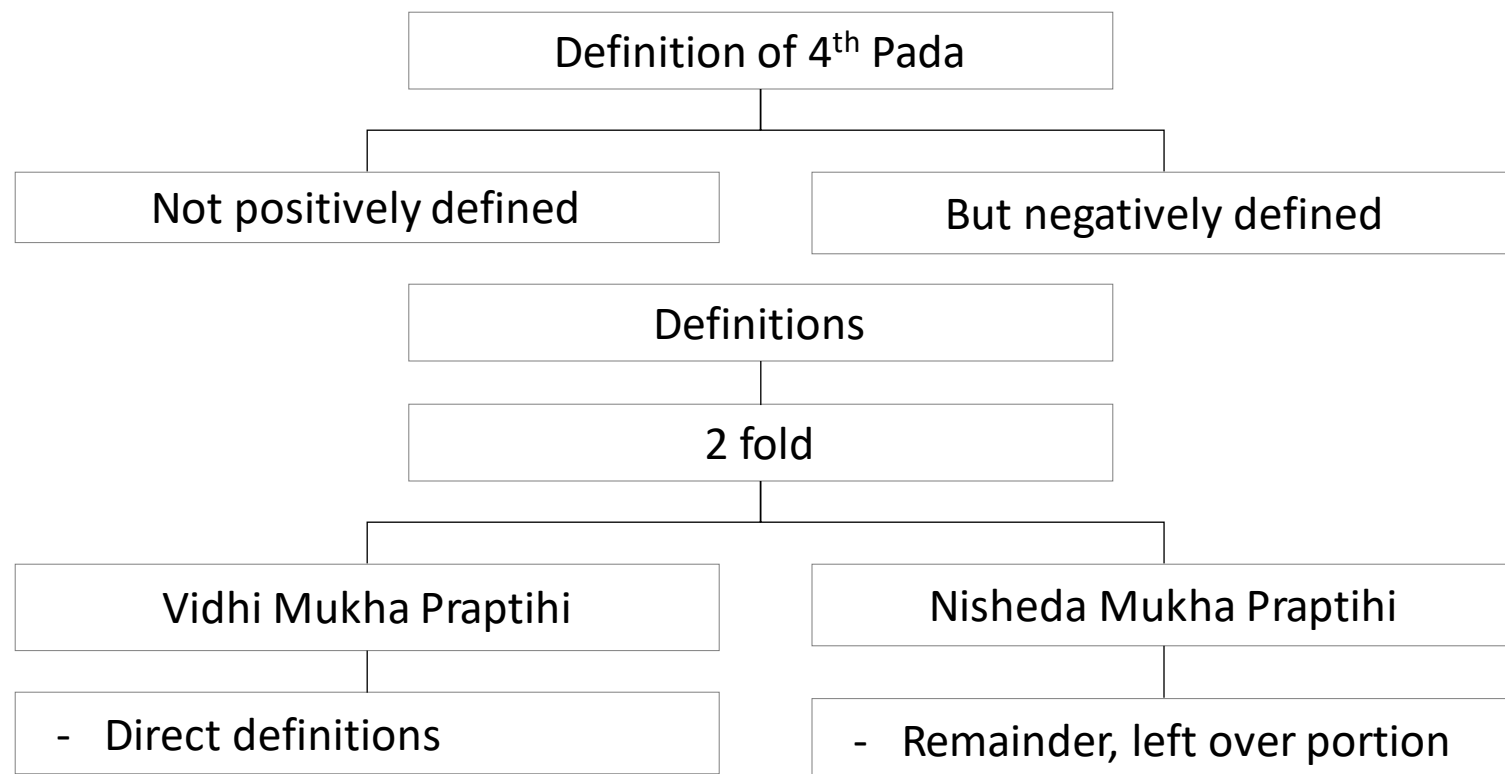
### a) Chaturtha Pada Krama Praptaha :

- 4<sup>th</sup> Pada comes sequentially.

### b) Vaktavya :

- Upanishad defines.

### c) Na Antap Prajnam, Na Bahish Prajnam :

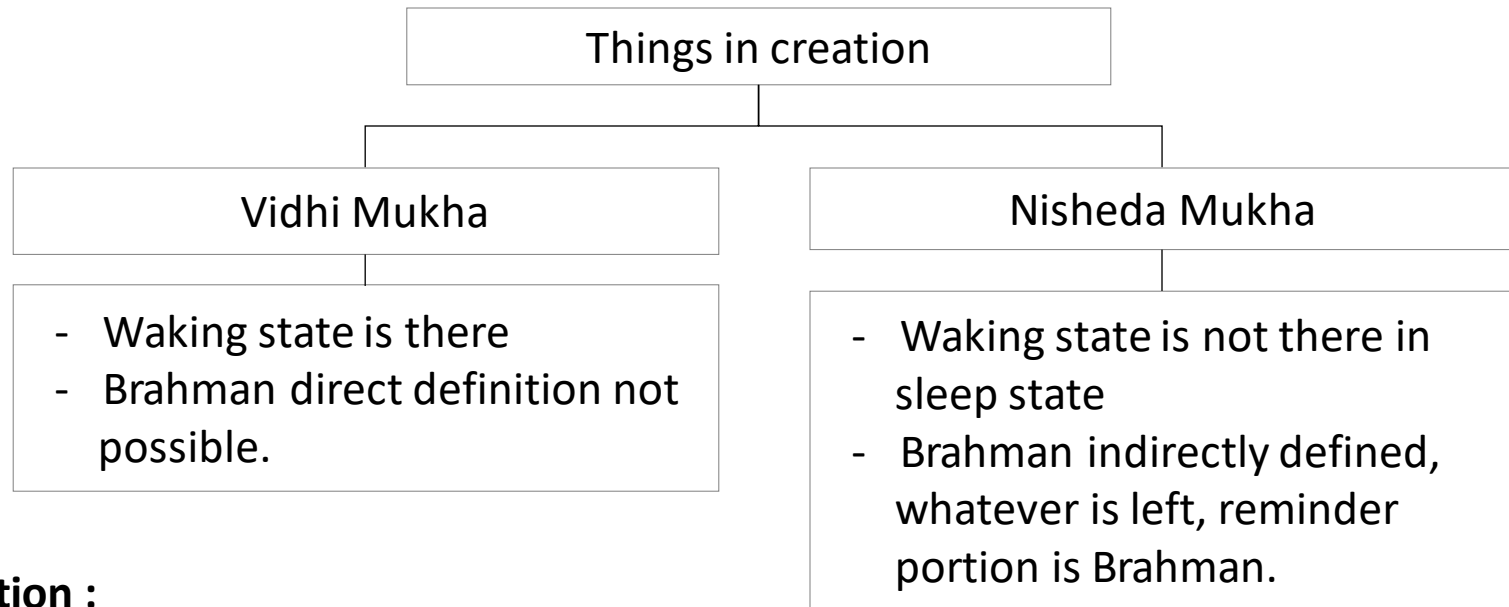


### Example :

- 1<sup>st</sup> Son is very good in studies.

- Indirect definition of 2<sup>nd</sup> son, not good in studies.
- By negating, 1<sup>st</sup>, 2<sup>nd</sup> indirectly indicated.

c)



d) Question :

- Why direct definition of Brahman is not possible?
- Sarva Shabda Pravrti Nimitta Shunyatvat.
- To reveal something with help of words, it should fulfill one or more of 5 conditions.
- Nimittam = Conditioning for verbal revelation.
- In Brahman 5 conditions are absent, Shunyam.
- Jati, Guna, Dravya, Sambanda, Kriya Absent.
- Brahman can't be positively revealed through words.
- Therefore Upanishad reveals it negatively.

- Turiya Pada not describable, not revealable through words.
- By negating all Visheshanams Turiyam revealed as remainder reality.

### **Negate :**

- Wakerhood – Bahish Prajnyam
- Dreamerhood – Antar Prajnyam
- Sleeperhood – Ghana Prajnyam
- All 3 end in Vishesha Nisheda (status).

### **e) Upanishad Nirdidishati :**

- Upanishad intends to reveal by negating all statuses.

### **What is left behind?**

- Not blank, zero, Shunyam.
- Satyam, Jnanam, Anantham is left behind as Adhishtanam.
- No Mithya without Satya Adhishtanam.

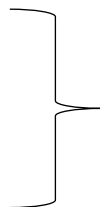
### **Quotation :**

- Briga Trishna Tris Yataha Sasha Sringavatu.

• 1<sup>st</sup> Pada = Vishwa / Virat

• 2<sup>nd</sup> Pada = Teijasa / Hiranyagarbha

• 3<sup>rd</sup> Pada = Prajnya / Ishvara



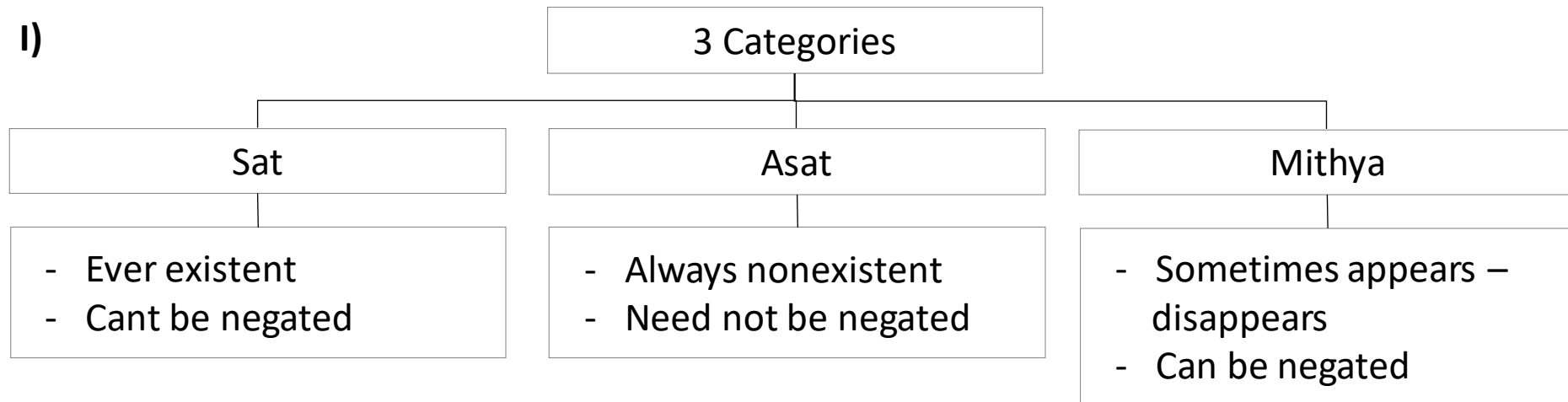
Negated

## f) Question :

- What is negated comes under what category?
- What is degree of negated entity.
- Important point in Vedanta.
- Degree of negatable and un-negatable different.
- Vyavaharika Verses Pratibasika.
- Paramarthika versus Vyavaharikam.
- All do not have equal status.

## Answer :

I)



- Whatever is negated belongs to 3<sup>rd</sup> category called Mithya.
- 1<sup>st</sup> category Sat is arrived by negation of Universe.
- Any negation brings to your mind Mithyatvam.

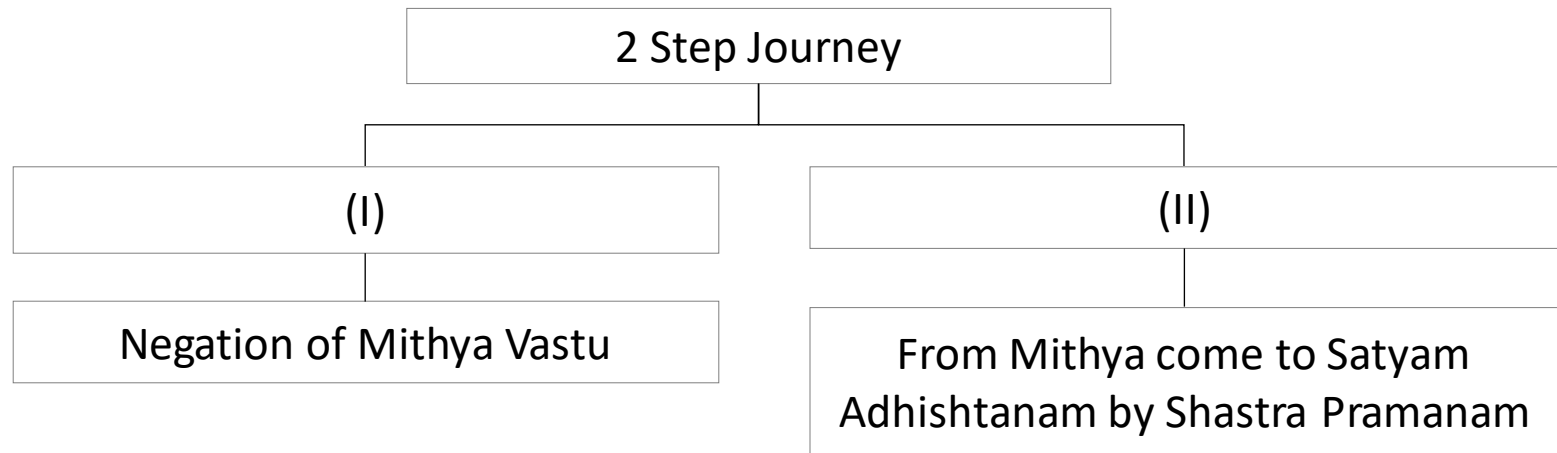
## Powerful Logic :

- **Yatu Badyam, Tatu Mithya.**
- Any – Negation = Mithya
- Sarva Mithya Badyatvatu, Rajju Sarpahvatu

## II) Jagat Mithya – Shastra Pramana Nisheda Mukha Badyatvat :

- Rajju Sarpah Vatu.
- **For all negations of Mithya nature, there must be Adhishtana, Satyam, even though words can't reveal that.**
- **Mere negation itself will bring in presence of Satyam.**

III)



## IV) Why come to Satyam?

- Mithya exists borrowing existence from Satyam.
- Hence Mithya is seeming existent category.
- Appears by borrowing existence.



- **Negated one borrows existence.**
- There has to be lender of borrowed existence.

#### **V) Mithya posits a Sathya Adhishtanam**

- Nisheda Avadhi = Technical word to talk about Adhishtanam.
- Nisheda Avadhi Rupena Satyam Adhishtanam.
- Anuktam Api Avanishyate

#### **VI) Satyam Adhishtanam is called Turiyam**

- **Upanishad reveals Turiyam without revealing it.**
- Everything is a Paradox in Veda.
- Guru must teach without teaching
- Student must listen without listening.
- Understand without understanding.
- Liberated without getting liberated.
- Important point to understand in Vedanta.
- Can't say Shunyam.

#### **VII) Once Mithya is negated, remaining is not Shunyam but Satyam.**

- This is the difference between Buddhism and Vedanta.
- Madhyamika says Shunyam.
- Vedanta says Satyam.

शून्यमेव तर्हि तत् ।

न; मिथ्याविकल्पस्य निर्निमित्तत्वानुपपत्तेः ।

न हि रजतसर्पपुरुषमृगतृष्णिकादिविकल्पाः शुक्तिकारज्जुस्थाणूष-  
रादिव्यतिरेकेणावस्त्वास्पदाः शक्याः कल्पयितुम् ।

In That case, Turiyam (Tat) will be a mere void (Sunyam Eva). No, you cannot say there will be Sunyam (Na -- because when Mithya is negated what will be remaining is Satyam, the Adhishtanam). Superimpositions (Vikalpasya) which neither are true nor false (Mithya -- such as waker's state, dreamer's state, Sleeper's state) cannot exist without an Adhishtanam (Nirnimittatva Anupapatteh - the truth, the pure consciousness). The illusions (Vikalpah) of mother of pearl as silver (Rajata), rope as snake (Sarpa), wooden stump as a man (Purusa), desert sand as mirage water etc (Mrgatrsnika Adi) cannot exist independently (Vyatirekena - without borrowing existence from the corresponding Adhishtanam) of mother of pearl (Suktika), rope (Rajju), stump of wood (Sthanuh) dry desert land Etc (Usara Adi). They can never indeed (Na He Sakyah) superimpose themselves (Kalpayitum) on Non-existing things (Avastu - Aspдах).

### a) Mithya Vikalpa :

- 3 Padas, false appearances.
- Vikalpa = Adhyasa.

### b) Mithya Vikalpasya Adhyasa Pada Turiyasya Nirnimittan va Adhishtanam

- Mithya not possible without Adhishtanam which lends.

### c) Niradhishtana Anupapattehe :

↑  
Illogical

### d) Example :

(I) Rajata = Shell Silver

(II) Sarpah = Rope Snake

(III) Sthanam Purusha = Fake Man seen on stump of tree  
= Ghost on Post

(IV) Mrigah Drishtanta = Mirage Water

- 4 Appear borrowing existence from their relevant Adhishtanam.

### e) Vikalpaye = Adhyasaha

(I) Suptika Shell – Adhishtanam of Rajatam (Silver)

(II) Rajju – Adhishtanam of Sarpah

(III) Sthanu – Post – Adhishtanam of Purusha

(IV) Nu sharadhi = Adhishtanam of Mirage Water.

**f) Shunya Avastu Aspadha :**

- Mithya can't exist on Shunyam.

**g) Kalpayathum Na Shakyam :**

- By negating 3 padas 4<sup>th</sup> Pada is indirectly revealed as their Adhishtanam.

**119) Bashyam : Chapter 1 - Mantra 7 - Introduction continues...**

एवं तर्हि प्राणादिसर्वविकल्पास्पदत्वात्तुरियस्य शब्दवाच्यत्वम्  
इति न प्रतिषेधैः प्रत्याय्यत्वम् उदकाधारादेस्वि घटादेः ।

In that case, if (Evam Tarhi) Turiyam (Turiyasya - is the Adhishtanam for) prana etc all superimpositions (Prana - Adi - Sarva - Vikalpaspadatvat), it has to be available for communication by words (Sabdavacyatvam), just as one would, say pot etc is the basis or container for water (Udhakadharadeh iva Ghatadeh). Therefore (iti), it need not be made known or taught (Na Pratyayyatvam) through the method of negation (Pratsedhah).

a) Based on 5 conditions for verbal expressions.

**Purva Pakshi :**

- Jati, Guna, Kriya, Dravyam, Sambandha.
- Turiyam has no Sambanda.

- Therefore its possible to describe in words Turiyam.
- Why use Nisheda Vakhyam?

**Example :**

- Mobile on Table.

Mobile	Table
- Adheyam	- Adharam - Support

- Bring that one which is over the table.

**Purva Pakshi :**

- There is Adhara – Adheya Sambandha.
- There is Kaarana – Karya Sambanda between Turiyam and 3 Padas.
- Shabda – Pravritti Nimitta is there.
- Words can describe.

b)

Turiyam	Pada Trayam
- Adhishtanam - Adhara	- Adhyasa - Adheya

Sambanda, one of Pravritti Shabda  
Nimittam is there

- Shabda Abhideyam = Turiyam.
- In Introduction Shankara had said : Brahman is not Shabda Abhideyam.

### Purva Pakshi :

- Tasya Shabda Anabideyam Nimitta Abavat – Sambanda Nimitta Asti.

Turiyam	Adheyam
- Adhara - Adhishtanam	- Ishvara - 3 <sup>rd</sup> Pada

### Gita :

ब्रह्मणो हि प्रतिष्ठाहम्  
अमृतस्याव्ययस्य च ।  
शाश्वतस्य च धर्मस्य  
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

**brahmaṇō hi pratiṣṭhāham  
amṛtasyāvyayasya ca |  
śāśvatasya ca dharmasya  
sukhasyaikāntikasya ca || 14.27 ||**

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

For Saguna Brahma Ishvara

Adhishtanam is Nirguna Brahman

### c) Sarva Vikalpa Aspatatya :

- Brahman can be revealed as Adhishtana of Pada Trayam.
- Don't need to reveal through negation.
- Can be revealed positively.
- Pratyatvam – Jneyatvam
- Pratyeti – to know.
- Pratyayati – to teach, to make one know.
- Pratyayaha – That status of teachability.
- Turiya doesn't have teachability through negation.

• **Turiyam need not be taught through negation.**

- Sambanda Astitvat.

Udhaka Adhara	Ghata
Water	Pot
Content	Adharam

- What is in Pot, bring to me.
- Through Sambanda of content and Adhara – water revealed.

### Purva Pakshi :

- Evam Tarhi.

न; प्राणादिविकल्पस्यासत्त्वाच्छुक्तिकादिष्विव रजतादेः ।  
न हि सदसतोः सम्बन्धः शब्दप्रवृत्तिनिमित्तभागवस्तुत्वात् ।  
नापि प्रमाणान्तरविषयत्वं स्वरूपेण गवादिवत् आत्मनो  
निरुपाधिकत्वात् । गवादिवन्नापि जातिमत्त्वमद्वितीयत्वेन  
सामान्यविशेषाभावात् । नापि क्रियावत्त्वं  
पाचकादिवदविक्रियत्वात् । नापि गुणवत्त्वं  
नीलादिवन्निर्गुणत्वात् । अतो नाभिधानेन निर्देशमर्हति ।

No, Purvapaksi's argument is not acceptable (Na); because the entire superimposition (Vikalpasya) of the universe beginning with Ishvara (Prana Adi) is Mithya (Asattva), like the silver superimposed on the shell (Suktikadih Iva Rajatadeh). Relationship (Sambandhah) between the real and the unreal (Sat Asatoh) cannot indeed (Na Hi) enjoy the status of being one of the conditions for verbal revelation (Sabda - Pravrtti – Nimitta - Bhag), it being Mithya (Avastutvat).



Nor is (Na Api) Atma by itself (Svarupena) available for sensory perception (Pramanantara - Visayatvam) like cow etc (Gavadivat), because it does not have any conditioning factor (Nirupadhikatvat) nor (Na Api) like the cow (Gavadivat) does it belong to any common group or particular species in that group (Jatimattvam - Samanya Visesa - Abhavat) it being one and only Atma (Advitiatvena). Nor Atma can be known by any functional activity (Na Api Kriyavattvam) as in the case of one who is cooking is referred to by his action as a cook (Pacakadivat), because Atma is changeless (Avikriyatvat - and action is not possible without change, because with every action there has to be a change). Nor can Atma be known (Na Api) through attributes (Gunavattvam) such as it being of blue colour etc (Niladivat) as Atma does not have any attributes (Nirgunatvatvat). Therefore, it follows (Atah - that Turiyam) cannot be indicated (Na Nirdesam Arhati) through verbal expression (Abhidhanena).

a)

Sat	Asat
Real	Unreal

Sambanda different realms

b) By showing connection with the world – Vidhi Mukha Pramanam reveals Turiyam.

- Brahman = Jagat Karanam, Karanam Karya Sambanda between Brahman and Jagat.

## I) Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

taṃ hovāca | yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyabhisamviśanti |  
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

## II) Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [1 - 1 - 2]

### III) Bhagavatam : 1<sup>st</sup> Verse

ॐ नमो भगवते वासुदेवाय

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्

तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।

तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा

धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

*om namo bhagavate vāsudevāya*

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt*

*tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*

*tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mrṣā*

*dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī*

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth. [1 – 1 – 1]

- This is a compromised acceptance.
- Indirect definition.

## Reason :

Pot	Water
<ul style="list-style-type: none"><li>- Adhara</li><li>- Supporter</li></ul>	<ul style="list-style-type: none"><li>- Adheyam</li><li>- Supported</li></ul>

- Same order of reality
- Sambanda is real

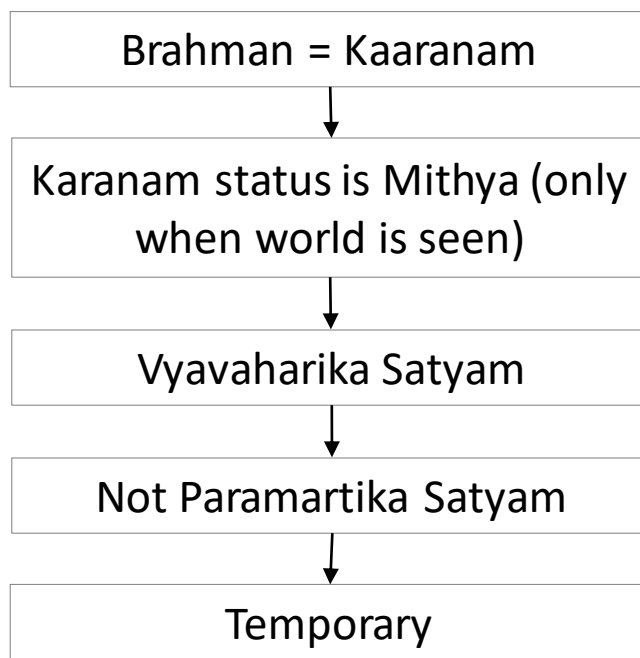
4 <sup>th</sup> Pada	3 Padas
<ul style="list-style-type: none"><li>- Brahman</li><li>- Satyam, Real</li></ul>	<ul style="list-style-type: none"><li>- World</li><li>- Mithya Unreal</li></ul>

Two orders of reality

## Relationship between :

Real	Unreal
<ul style="list-style-type: none"><li>- Waker Person</li><li>- Brahman</li></ul>	<ul style="list-style-type: none"><li>- Dream Son</li><li>- Waker</li></ul>

- No Parent (Waker) Child in Dream Relationship.
- Brahman – World – No relationship Asangaha
- **Turiyam Adhishtana Status – Adhara = Mithya Status.**
- **Use status for revealing and then drop status also.**



- In Paramartika Drishti – Turiyam not Karanam – Adhishtanam = Moksha status.
- Jagrat Eva Abavat iti.
- Katham Adhishtanaha?

## Aparoksha Anubhuti :

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।  
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९ ॥

*kārye hi kāraṇam paśyetaścātkāryam visarjayet,  
kāraṇatvaṁ tato naśyedavaśiṣṭam bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139].

I) Introduce Karana Papancha

II) Brahman = Karanam

- Negate the world.

III) Negate Karana status of Brahman

- Relation of Brahman with world is Mithya.
- Can't be used to reveal Satyam Brahma.

## Revision :

I) 7<sup>th</sup> Mantra introduction in Bashyam

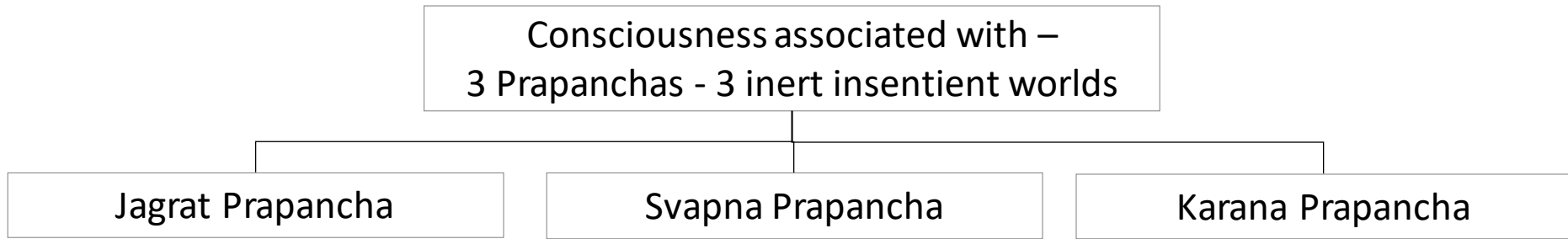
- 4<sup>th</sup> Pada revealed in 7<sup>th</sup> Mantra.

II) 7<sup>th</sup> Mantra starts with negation of Vishwa / Teijasa / Prajna.

## Question :

- What is the Reason?

### III) 3 Padas are revealed as



- Prapanchas are material, born of 5 elements, Sharirams, Prapancha, born out of Prakrti – 3 Gunas – Maya – Avidya Rupa.
- Seen World, perceived world born out of Tamo Guna, Darkness.

IV) Turiyam, sentiency, Consciousness, Awareness, Asangaha, independently existing, not associated with a 4<sup>th</sup> State called Samadhi.

### V) If so, Upanishad would have said :

- Consciousness associated with Samadhi Avastha = Turiya Avastha.
- Hence there are only 3 stages, no 4<sup>th</sup> state – Avastha.

VI) Turiyam can't be directly revealed by 3 Padas.

- Forced to give Mithya status to appearing, disappearing 3 worlds.
- Upanishad forced to use Nisheda Prakaranam, as 5 conditions for verbal revelation, are not there in Turiyam.

**Purva Pakshi :**

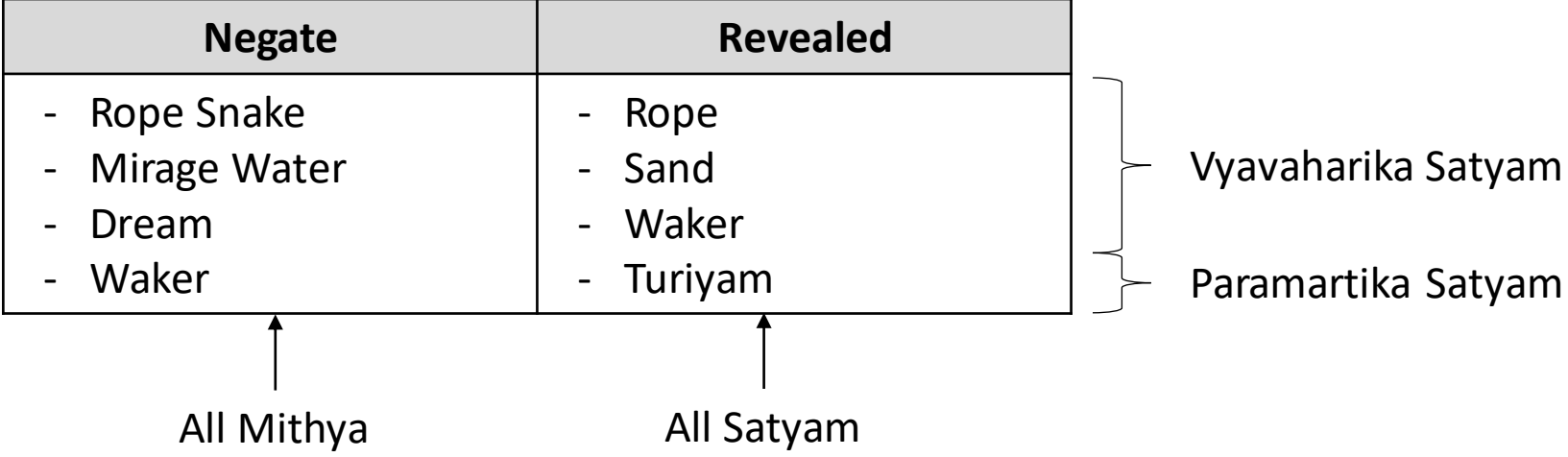
**VII) Question :**

- Once Vishwa / Teijasa / Prajna is negated, Vyashti, Samashti is gone, left is only Shunyam – Blankness, nothingness.

**Rule :**

- If it is negatable, it is Mithya.
- Yatu Badyam Tatu Mithya, Yatu Abadyam Tatu Satyam.
- Negation of 3 states proves everything is Mithya.

VIII) By negating Mithya, Adhishtanam is indirectly revealed.



IX) What is left behind is not Shunyam but Turiyam, Satyam, Adhishtanam, Adhara of Mithya Prapancha.

X) There is seeming Sambandha between Mithya Prapancha and Satya Turiyam.



Turiyam	Prapancha
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Adharam</li> </ul>	<ul style="list-style-type: none"> <li>- Adhyastham</li> <li>- Adheyam</li> </ul>

Sambanda is there

XI) Sambanda is one of the 5 conditions of verbal communication.

- Jati, Guna, Kriya, Dravyam, Sambanda.

**Purva Pakshi :**

XII) Because of Sambandha, Turiyam can be revealed positively through Shabda.

- Shabda Vachyartha Satve Kimartham Nisheda Mukha Pramana Prayoga.

XIII) Evam Tarhi Aspadam, Adhara, Reveals Sambandha, Shabda Pravritti Nimittam exists, Vachyartha is there.

XIV) Turiyam Aspadatvat Shabda Pravritti Nimittam, Vachyartham possible, why use Neti method.

- Pratyayatvam – Bodhyartha.
- Positive method available.

**XV) Example :**

- Bring Pot in which you see water.

Pot	Water
Revealed as the Container	Content

**Purva Pakshi :**

- Turiyam can be revealed by Shabda directly.

**120[a)] Bashyam : Chapter 1 - Mantra 7 - Introduction continues...**

न; प्राणादिविकल्पस्यासत्त्वाच्छुक्तिकादिष्विव रजतादेः ।  
न हि सदसतोः सम्बन्धः शब्दप्रवृत्तिनिमित्तभागवस्तुत्वात् ।

No, Purvapaksi's argument is not acceptable (Na); because the entire superimposition (Vikalpasya) of the universe beginning with Ishvara (Prana Adi) is Mithya (Asattva), like the silver superimposed on the shell (Suktikadih Iva Rajatadeh). Relationship (Sambandhah) between the real and the unreal (Sat Asatoh) cannot indeed (Na Hi) enjoy the status of being one of the conditions for verbal revelation (Sabda - Pravrtti – Nimitta - Bhag), it being Mithya (Avastutvat).

- Purva Pakshi argument not acceptable.

a) Pot is support Adhara of Water

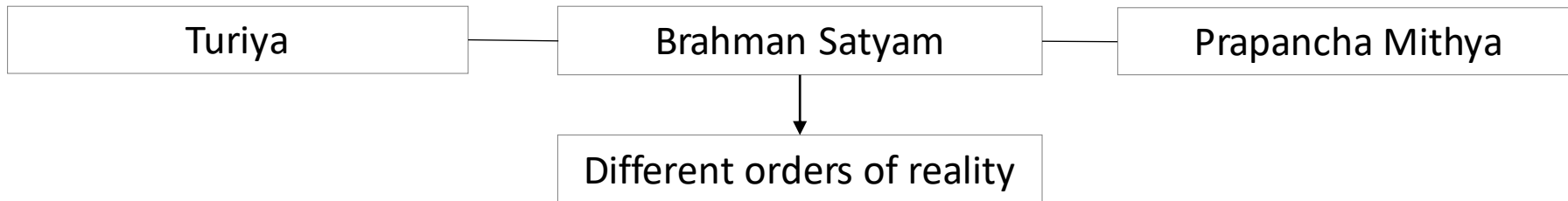
- Sambanda acceptable because both real

b)

Brahman	World
<ul style="list-style-type: none"> <li>- Satyam</li> <li>- Real</li> </ul>	<ul style="list-style-type: none"> <li>- Mithya</li> <li>- Unreal</li> </ul>

- Between = Real entities, same order of reality, Sambanda is possible.
- Shabda Pravrti Asti, Shabda Vachyartham Asti.

c)



Adhishtana Satyam / Real	Mithya / Unreal
<ul style="list-style-type: none"> <li>- Rope</li> <li>- Shell</li> <li>- Ghost</li> <li>- Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Rope Snake</li> <li>- Shell Silver</li> <li>- Post</li> <li>- Jagat</li> </ul>

Status of Sambandha is unreal

- Sambandha also Mithya.
- Brahman is Adhishtana of Unreal Prapancha.

#### d) Adhishtana of Unreal Prapancha is also unreal.

- We later negate Adhishtanam.
- Mithyatva Sambatvat, Sambandha Nasti.

#### e) Why Sambanda is Mithya?

- Because one of Sambandhis is Mithya.
- Mithya, as good as not there.

#### f) Na = Shabda Vachyartham Na

#### g) Pranadhi Vikalpasyatatvat :

- Prana = Ishvara
- Entire Universe beginning from Prana is Mithya.

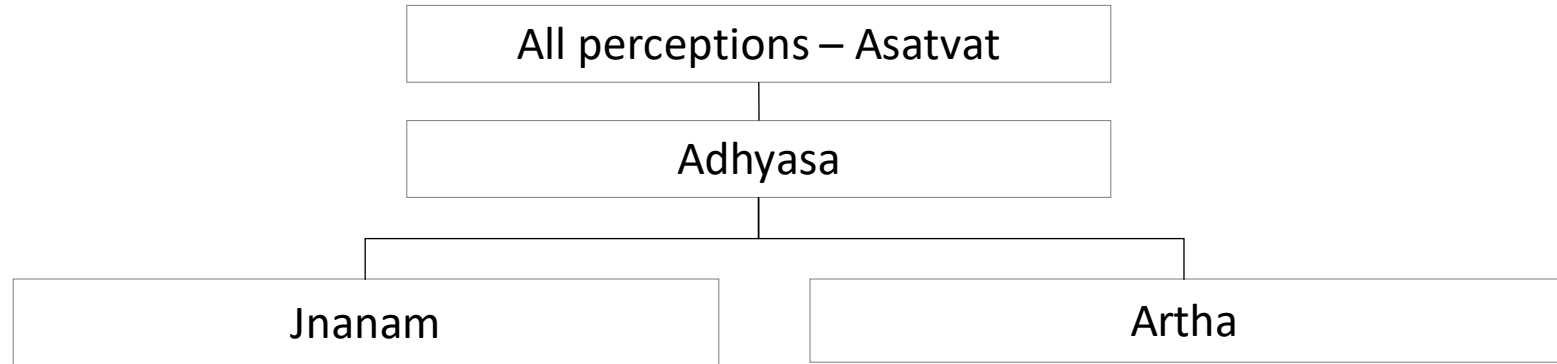
#### Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत  
एवमेव खलु सोम्य तन्मनो दिशं दिशं  
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते  
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata  
evameva khalu somya tanmano diśaṃ diśaṃ  
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate  
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- Vikalpa = Adhyasa = Entire Universe in 3 statuses.
- Asatvat Adhyasaha
- Like Silver superimposed on Shell.



#### h) Nahin :

- Sat – Asat
- Between Real and Unreal entities there can't be a Real Sambandha.

- **Waker – Dreamer**
- **Brahman – Waker**
- **No Real Sambandha.**

#### i) Shabda Pravritti Nimitta Bava Vastuvatu :

- **Unreal Sambandha can't become one of the conditions for verbal revelation.**

#### j) Relationship – can't enjoy status for verbal expressions why?

- Avastutvat – Mithyatvat.

- All experiences being Mithya.
- Hence Sambanda can't be accepted as condition for verbal communication.
- Other 4 conditions also not there.

## 121) Bashyam : Chapter 1 – Mantra 7 Introduction continues...

नापि प्रमाणान्तरविषयत्वं स्वरूपेण गवादिवत् आत्मनो  
 निरुपाधिकत्वात् । गवादिवन्नापि जातिमत्त्वमद्वितीयत्वेन  
 सामान्यविशेषाभावात् । नापि क्रियावत्त्वं  
 पाचकादिवदविक्रियत्वात् । नापि गुणवत्त्वं  
 नीलादिवन्निर्गुणत्वात् । अतो नाभिधानेन निर्देशमर्हति ।

Nor is (Na Api) Atma by itself (Svarupena) available for sensory perception (Pramanantara - Visayatvam) like cow etc (Gavadivat), because it does not have any conditioning factor (Nirupadhikatvat) nor (Na Api) like the cow (Gavadivat) does it belong to any common group or particular species in that group (Jatimattvam - Samanya Visesa - Abhavat) it being one and only Atma (Advitiatvena).

Nor Atma can be known by any functional activity (Na Api Kriyavattvam) as in the case of one who is cooking is referred to by his action as a cook (Pacakadivat), because Atma is changeless (Avikriyatvat - and action is not possible without change, because with every action there has to be a change). Nor can Atma be known (Na Api) through attributes (Gunavattvam) such as it being of blue colour etc (Niladivat) as Atma does not have any attributes (Nirgunatvatvat). Therefore, it follows (Atah - that Turiyam) cannot be indicated (Na Nirdesam Arhati) through verbal expression (Abhidhanena).

- 5 conditions discussed in Satchit Ananda Bashyam of Taittiriya Upanishad and in Gita Bashyam.
- Shabda Pravritti Nimittani.

#### **i) Rudihi :**

- Well knownness is a condition because it is object of Regular experience.

#### **Example :**

- Know wall because of experience.
- Called Wall by elders.
- Artha – Shabda connected.
- Vruddha Vyavahara Janya Jnanam.
- Pratyaksha Vishaya based connection between Pada and Padartha – Rudihi.
- Brahman – Indriya Agocharatvat – Rudihi Na Sambavati.

- Brahman not object like cow, Buffalo.
- Rudihi is the most famous condition for verbal communication.

- **Atma :**
  - **Niruphadikatvat, has no attribute or Upadhi to be a Pramana Vishayam.**
  - **Indriya Agocharatvat.**

## II) Jati :

- Tree – known by Pratyaksha Anubava.
- Specie is a condition that helps us to connect all trees.
- Jati Samanyam, universalness, cowness, same specie.
- Treeness = Universality.

Individual Tree	Treeness – Jati
- Vyakti	- Pervades all trees - Universal

- Jati pervades Vyakti.
- Universal pervades particular individual.

Universal	Individual
- Inherring many members - Samanyam - Ekam, Nityam	- Vyakti - Many, Anekam



- Vyakti pervaded by Jati.

- **Individual perishes, Universal does not.**

<b>Treeness</b>	<b>Tree</b>
- Jati - Nityam	- Vyakti - Anityam

- From Vyakti know Jati – first time.
- Through Jati I can know all Vyaktis.
- Understand cowness, know all cows.
- Jati is Shabda Pravritti Nimittam.

<b>Cows - Jati</b>	<b>Cow</b>
Samanyam	Vyakti

- Brahman – Ekam, not many.
- Hence no Jati.
- Brahmaha Ekatvat, Samanyam Na Sambavati.
- Brahman = Advaitam, one Samanya Vishesha Abavat.

- **Can't say :**  
One particular Brahman.
- Samanyam Vishesha Nasti.
- Samanyam is condition for Vishesha to be there.
- Nissamya Vishesham Brahma.
- Jati, Sambandhi, Rudih, over.
- For Jati another word is Samanyam, universal, not caste.

### III) Kriya :

- Na – Api Kriyavatvam.
- Can't reveal Brahman by action.
- Cook, driver, manager, director teacher, student.
- Reveal through function, profession.
- Pancharaha – Brahman no function.
- Akriyam – Nirakaratvat.
- Not doer of any action.
- Brahman does not kill or gets killed.

Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītah  
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

#### IV) Guna – Napi – Gunavatvan – Neeladhi Vatu :

- Krishna, Neela, Rose – no attribute.
- Nirgunatvat Brahman.
- Shabda Pravritti Nimitta Abavat.
- Nishedamukha is the only method of revelation of Brahman.
- Abhidanena – verbal expression.

#### V) Sambandha :

- Done first.

शशविषणादिसमत्वान्निरर्थकत्वं तर्हि । न, आत्मत्वावगमे  
तुरीयस्यानात्मतृष्णाव्यावृत्तिहेतुत्वाच्छ्रुक्तिका वगम इव  
रजततृष्णायाः । न हि तुरीयस्यात्मत्वावगमे  
सत्यविद्यातृष्णादिदोषाणां सम्भवोऽस्ति ।  
न च तुरीयस्यात्मत्वानवगमे कारणमस्ति  
सर्वोपनिषदां तादर्थ्येनोपक्षयात् । “तत्त्वमसि” (छा-उ-६-८-६)  
“अयमात्मा ब्रह्म” (बृ उ-२-५ १९) “तत्सत्यं स आत्मा”  
(छा-उ-६-८-१६) “यत्साक्षादपरोक्ष द्वह्म” (बृ-उ-३-४-१)  
“सबाह्याभ्यन्तरो ह्यजः” (मु-उ-२-१-२) “आत्मैवेदं सर्वम्”  
(छा-उ-७-२५-२) इत्यादिनाम् ।

Then Turiyam would become similar (Samatvat) to the rabbit's (Sasa) horn etc (Visana Adi) in being useless (Nirarthakatvam). No, knowledge of Turiyam is not useless (Na).

When Turiyam is understood as myself the Atma (Atmatva - Avagame Turiyasya), it becomes the cause for all the desires centered on Anatma being negated (Anatma - Trsna - Vyavrtti - Hetutvat); like when the knowledge that it is only a shell, is realised (Suktika Avagama iva), the longing for the shell which appeared as though silver (Rajata - Trsnayah - Disappears). When one understands Turiya Atma, as oneself (Turiyasya Atmatva - Avagame Sati), indeed there can be no possibility (Na Hi Sambhavah) of defects occurring (Dosanam Asti) such as ignorance (Avidya) Raga - Dvesas, desires etc (Trsnadi - which all together are called samsara). And nor (Na Ca) is there any reason (Karanam Asti) for not knowing (Anavagame) Turiyam as identical with Atma, oneself (Turiyasya Atmatvam), in as much as all Upanisads (Sarva - Upanisadam) aim at this message (Tadarthyena - that Turiya is the Atma, oneself) and exhaust themselves by conveying that (Upaksayat - as is evidenced by the following texts). All Upanishads such as (Ityadinam) Chandogya says in (6-8-6) that 'That Atma thou are' ("Tat Tvam Asi"), and Brihadaranyaka says in (2-5-19) that 'This Atma is Brahman' ("Ayam Atma Brahma"), and again Chandogya says in (6-8-6) that, 'That Satyam is the Atma' ("Tat Satyam Sa Atma"), similarly Brihadaranyaka again says in (3-4-1) 'Whatever is self evident is Turiya Atma, which is nearest and immediate to oneself' ("Yat Saksad Aparoksad Brahma") and Mundakopanisad says in (2-1-2) that 'Anything that is internal and anything that is external is Atma. It is never born' ("Sa Bahya - Abhyantarah Hyajah") and Chandogya again clearly states in (7-25-2) that 'Atma alone is everything' ("Atma Eva idam Sarvam").

## Purva Pakshi : Question

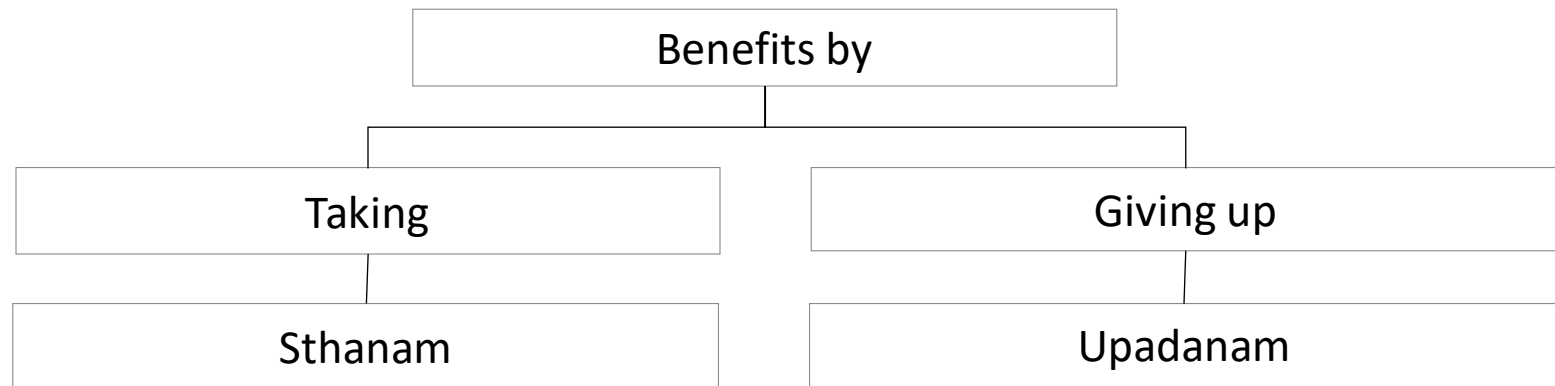
- If Nisheda is used nothing positively is revealed.
- Then Brahman is understood as Shunyam.
- Shunyam can't be Adhishtana of Brahman.

### • **Shunyam can't lend existence to Mithya.**

- It has to be Adhishtanam, Satyam.
- Brahman = Existence, Satyam, Turiyam = Adhishtanam.
- Brahman is free from attributes, Indriya Agocharam, Akriya, not Karta, not describable by words.
- Sarva Vyavahara Agocharam

## Question :

- What is benefit of such a Brahman?



- Some give happiness where ever they go, some when ever they go.

- Turiyam is Nirathakatvam, useless.
- Why learn a useless Brahman?

### a) Sasha Vishanadi Samatvam :

- Previously Sasha Viseshana

### Question :

- Brahman has no utility why study?

### Shankara :

I) Vedanta does not introduce Turiyam to contact, to experience, take, give.

II) Reveals Turiyam = I = Am ever existent = myself.

- No necessity of taking or dropping.

III) I am not Vishwa / Teijasa / Prajna.

- I am Turiyam which is ever Poornam.
- It need not aquire anything for Poornatvam.

IV) Everything else Mithya, only appearance, can't give Poornatvam.

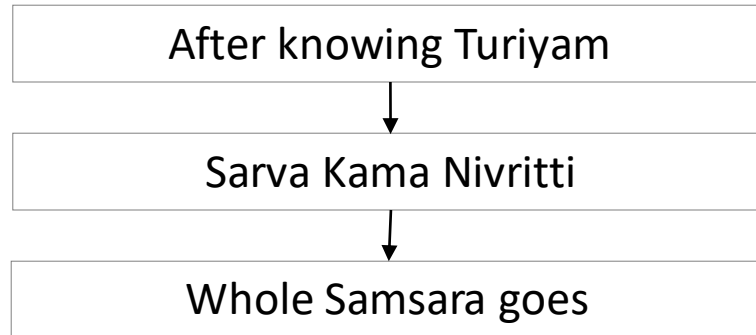
- Fake Rs. 1000 can't enhance my income.

- **Fake world can't enhance my joy.**

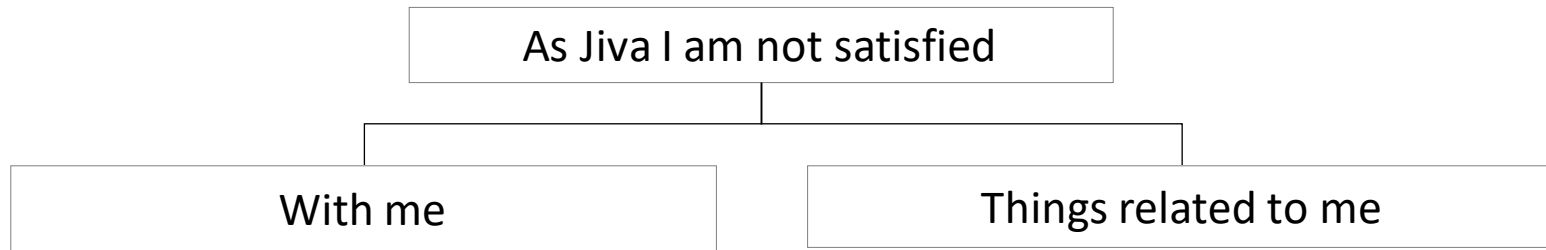
- Mithya Jagat can't improve me.
- World can't improve me, my nature of Satchit Ananda.

V) I need not be improved once I know I am Turiyam.

VI)



VII)



VIII) Apoornatvam = Reason for Kama

<b>Nivrittou</b>	<b>Nivritti</b>
Avidya	Kama
Kama	Karma
Karma	Phala
Phala	Janma
Janma	Moksha



IX) Mere knowledge of Brahman gives me Moksha liberation from Body – Mind complex.

- I am the Adhishtana Nitya Brahman.

X) Brahma Jnanam gives greatest benefit.

- This knowledge alone gives Prayojanam.
- Na Nirarthakatvam
- Not useless

**b) Turiyam Ahmatva Avagame :**

**XI) Only way of knowing Turiyam is by claiming I am Turiyam.**

**Atmata Avagame :**



Symbol

- **Without attempting to experience Turiyam, I claim Turiyam.**
- Moment I claim Turiyam, 3 Adhyasas are eliminated simultaneously.
- 3 statuses of mine displaced.
- Aham Anatap Prajnam – Dreamer
- Aham Bahish Prajnam – Waker
- Aham Ghana Prajnam – Sleeper

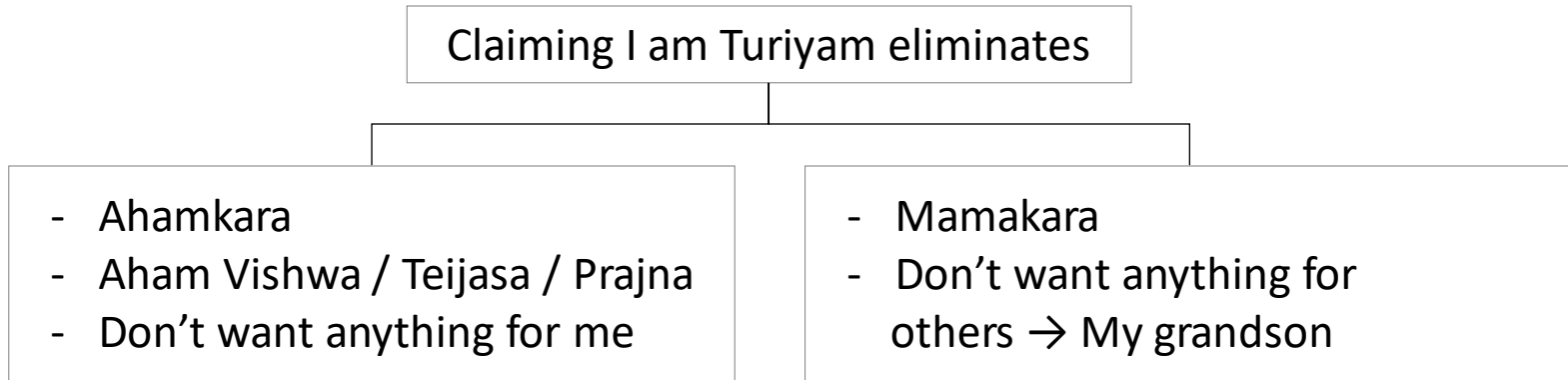


Ahamkara I



Eliminated

- Ahamkara status of mine is eliminated.
- **Ahamkara is the kingpin causing Apoornatvam.**



- I don't want anything in life, Jnanam has come, Poornatvam has come.
- So many Mamakaras are there giving me Apoornatvam.
- My marriage has not worked well = Apoornatvam.
- I can't do Namaskara without praying for me / others.
- Some Kurai, something lacking.
- Ahamkara, Mamakara centred Apoornatvam = Samsara.
- Claiming Turiyam displaces Aham + Mama.
- I don't think of Apoornatvatvam at all.

Gita :

स्पर्शान्कृत्वा बहिर्बाह्यान्  
चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा  
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

**sparśān kṛtvā bahirbāhyān  
cakṣuścaivāntarē bhruvōḥ |  
prāṇāpānau samau kṛtvā  
nāsābhyantaracāriṇau ||5-27||**

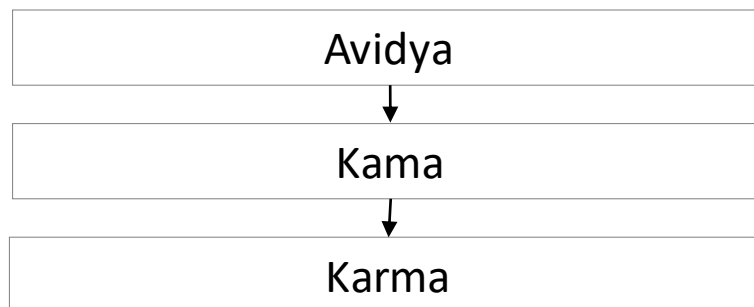
Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

**śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā |  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||**

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

**Ladder of fall :**



### **c) Karma / Kama Nivritti Eva Prayojanam :**

- Atmatva Avagame = Turiya.
- When Turiyam is understood as myself, Anatma Trishna Vyavrutti Hetutvat.
- Turiya Jnanam is cause for negation of all desires, complaints centred on Ahamkara + Mamakara.

### **d) Shuktika Avagame :**

- When there is knowledge of Shell – Rajata Trishna is gone.
- Desire centred on silver is gone.
- Sarvasya Mithyatvat.
- Silver being Appearance.
- Samsara is projection of Mind, seeming Samsara, not factual Samsara.

### **e) Nahi Turiyasya Atmatva Avagame Sati :**

- Sati = Avidya
- When I know I am the Turiyam and I mean I am the Turiyam, all desires are dropped as they are fleeting, Mithya.
- Atma Jnanam gives rise to destruction of Samsara as though.

f) When should this knowledge come?

I) When Mind is complaining about ourselves or others

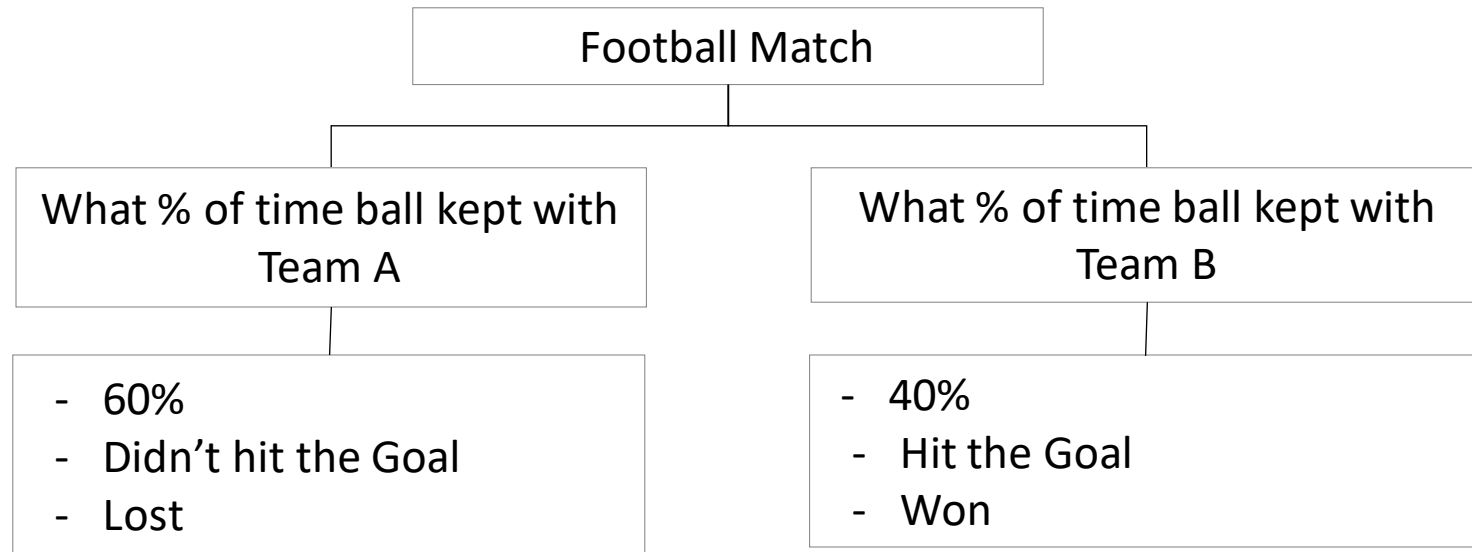
- When quiet, watch what is running in the Mind.
- Before sleep, after getting up, watch mind.

II) When we do Namaskara, what comes in our Mind is important to watch

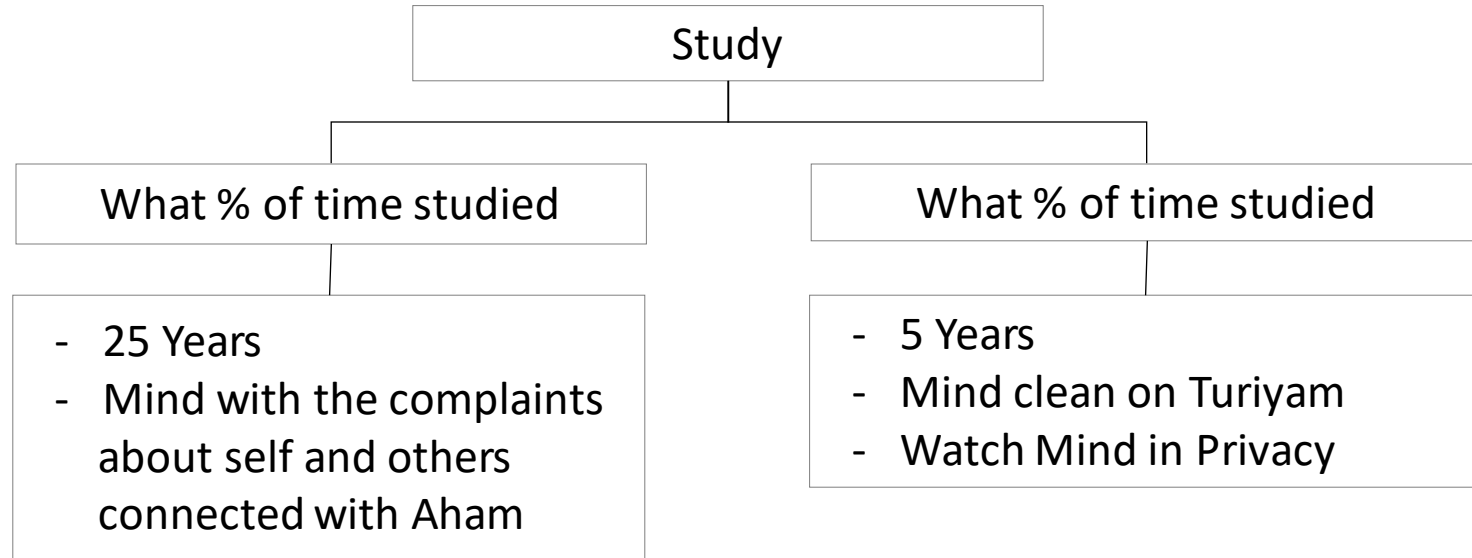
- Complaints shouldn't come.

III) Na Antap Prajnam shouldn't be just verbal, must not be in books preserved.

**Example :**



IV)



**g) Turiyasya Atmasya Avagame Sati :**

- Once knowledge of Turiyam has take place clearly, distinctly.

**h) Avidya Trishna Adhi Dosh :**

- Ignorance, complaints.
- Seeking freedom from complaints, all problems, called Samsara.
- Jnani incapable of seeing any complaint with himself.
- If Turiyam is understood as myself, no problem.

**i) What is Pramanam for understanding Turiyam as myself?**

- Once Turiyam understood it will give Jnana Phalam of Samsara Nivritti.

## Example :

- Rats in a meeting.
- How to solve cat problem.

## Conclusion :

- Tie a bell on neck of cat.

## Question :

- Who will tie the bell?
- What is Pramanam?
- All Mahavakyas are Pramanam.
- Every Upanishad has this alone as the bottom line.
- Upanishad Study :  
    Meant to claim, I am free here and now.

## j) Turiyasya Atmasya Anavagame Nasti :

- There is no reason for not knowing Turiyam from the Upanishads.
- There is Karanam for Understanding Turiyam as a fact, binary format is a fact.

- **I am ever Poornaha.**
- **Everything else is of a lower order of reality.**

- I am ever free Turiyam, Adhishtanam, Nityam, Satyam.
- With this teaching, all Upanishads withdraw, end.

## Chandogya Upanishad : Chapter 6

- Tadabda Unagnou
- Tadaja Vinagnou.
- Then Upanishad withdraws.

### Revision :

I) Upanishad employing negation method.

- Turiyam is not available for positive revelation.

II) Conditions required for verbal revelation are absent.

### III) Purva Pakshi :

- Turiyam = Shunyam, nothingness is Adhishtanam of Mithya Vishwa / Teijasa / Prajna.
- Adhishtanam not Satyam Brahman.

IV) Turiyam not available for Vyavahara, transactions not verbal transactions based, or for physical actions.

- Sarva Vyavahara Agocharatvat.
- Knowing Turiyam does not add value to our life, not useful for Vyavahara.
- Nil Prayojanam.

### V) Shankara :

- If Turiyam is entity other than myself, then acquisition of Turiyam knowledge makes no difference to me.



- Veda reveals Turiyam as not new entity.
- It is I – myself, the seeker.
- Forced to see Turiyam as myself.

## VI) Shastra :

- Tatu Tvam Asi
- I must accept.

## VII) Turiyam will contradict with 3 statuses

- Vishwatvam, Teijastvam, Prajnastvam.
- They will not get in together with Turiyam.

## VIII) While claiming Turiyam status, simultaneously, we have to drop Vishwa / Teijasa / Prajna as misconceived status.

- **Waker, dreamer, sleeper status is transferred status, transferred from Mind to me wrongly.**
- Displaces other 3.
- When 3 gone, Avastha Nivritti = Samsara Nivritti.

## IX) Claiming Turiyam and displacement of Samsara happens simultaneously.

- This is the best Prayojanam.
- **Worldly accomplishments does not change Samsara status.**
- **Claiming Turiyam, unique status alone, displaces Samsari status.**

- It is not useless.
- It is the only useful thing in life.

### X) Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः  
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih  
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [II – 5]

- Not useless, this alone is the only useful thing in entire life.
- Samsara Nivritti Phalam is there.

XI) What is Pramanam to say Turiyam is myself.

- Pramana Abavat, Turiyam Atmagatava Na Sambavati.
- This is objection.

### XII) Shankara :

- Pramanam = Entire Vedanta Shastram has only one message.

## a) Chandogya Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः॑दभिः सोम्य  
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन  
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः  
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्ति स्रो  
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं  
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि  
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya  
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena  
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ  
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro  
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati  
taduktaṃ purastādeva bhavatyasya somya puruṣasya  
prayato vānmanasi sampadyate manaḥ prāṇe  
prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

## b) Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [1 - 1 - 4]

- Atmatva Anavagame nasti.
- No Reason exists for not knowing Atma.
- There is enough reasoning for knowing Atma.
- Turiyam = Aupanishadam Brahma
- Sarvam Brahma Aupanishadam
- Why Brahma called Aupanishada?
- Upanishad Pramana Jneyam = Brahman.

### c) Brihadaranyaka Upanishad :

इदं वै तन्मधु  
दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।  
तदेतदृषिः पश्यन्नवोचत् ।  
रूपं रूपं प्रतिरूपो बभूव,  
तदस्य रूपं प्रतिचक्षणाय ।  
इन्द्रो मायाभिः पुरुरूप ईयते,  
युक्ता ह्यस्य हरयः शता दश ॥ इति ।  
अयं वै हरयः, अयं वै दश च सहस्राणि,  
बहूनि चानन्तानि च;  
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,  
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥

idaṃ vai tanmadhu  
dadhyaññātharvano'śvibhyāmuvāca |  
tadetadṛṣiḥ paśyannavocat |  
rūpaṃ rūpaṃ pratirūpo babhūva,  
tadasya rūpaṃ praticakṣaṇāya |  
indro māyābhiḥ pururūpa īyate,  
yuktā hyasya harayaḥ śatā daśa || iti |  
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,  
bahūni cānantāni ca;  
tadetadbrahmāpūrvamanaparamanantaramabāhyam,  
ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 19 ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hiṣ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

- Ayam Atma Brama

#### d) Chandogya Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः॑द्भिः सोम्य  
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन  
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः  
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्ति स्रो  
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं  
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि  
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

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sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro  
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati  
taduktaṃ purastādeva bhavatyasya somya puruṣasya  
prayato vānmanasi sampadyate manaḥ prāṇe  
prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

- Tat Satyam Sa Atma.

### e) Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यत्साकशादपरोकशाद्ब्रह्म,  
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;  
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य  
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,  
योऽपानेनापानिति स त आत्मा सर्वान्तरः,  
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,  
य उदानेनोदानिति स त आत्मा सर्वान्तरः,  
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;  
yājñavalkyeti hovāca, yatsākśādaparokśādbrahma,  
ya ātmā sarvāntaraḥ, taṃ me vyācakśva iti;  
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya  
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,  
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,  
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,  
ya udānenodāniti sa ta ātmā sarvāntaraḥ,  
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.' [3 - 4 - 1]

- Yat Sakshat Aparokshat Brahma.
- **Whatever is self evident is alone Brahma.**
- **Only self evident thing in creation is Brahman.**
- I = Brahma
- I – exists – independently, self evidently.
- Mind – thoughts – Body – World exists after Aham.

### Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]



## f) Chandogya Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा  
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत  
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं  
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन  
आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु  
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते  
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो  
भवति ॥ ७.२५.२ ॥  
॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā  
paścādātmā purastādātmā dakṣiṇata ātmottarata  
ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ  
manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna  
ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu  
kāmacāro bhavati atha ye'nyathāto viduranyarājānaste  
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro  
bhavati || 7.25.2 ||  
|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- Atmaiva Idagum Sarvam
- Atma alone is everything.



## g) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Ajaha = Turiyam
- Diyo = Chaitanyam
- Everything else becomes evident to me by operating one or other Pramanam.
- Only one thing evident to me before operation of Pramanam.
- Prati Bodha Iti – is I the Atma.
- Sakshat Aparokshat = Pramana Nairapekshaka Prakasham.
- **Without requiring Pramanam, that which is evident.**
- Anything other than Atma is just an appearance, has no independent existence.
- Justification of methodology is over.

सोऽयमात्मा परमार्थापरमार्थरूपश्चतुष्पादित्युक्तस्तस्या  
परमार्थरूपमविद्याकृतं रज्जुसर्पादिसममुक्तं पादत्रयलक्षणं  
बीजाङ्कुरस्थानीयम् । अथेदानीमबीजात्मकं परमार्थस्वरूपं  
रज्जुस्थानीयं सर्पादिस्थानीयोक्तस्थानत्रयनिराकरणेनाह -  
नान्तःप्रज्ञमित्यादि ।

This Atma, which is oneself (Sah Ayam Atma) has been said (iti uktah) to have Satya - Mithya mixture of four quarters (Paramartha - Aparamartha - Catuspad). The Aparamartha rupam of three quarters (Tasya Aparamartharupam) similar to the rope snake (Rajju - Sarpadi Samam) is due to it being Mithya (Avidyakrtm). It was said (Uktam) that these three states of experience (Pada Trayalaksanam) are like seed, the cause and sprout, the effect (Bija - Ankura - Sthaniyam). Therefore, now (Atha Idanim) as Turiyam is not the Karanam (Abijatmakam - or the Karyam) it is of Paramartha Svarupam equal to the rope (Paramartha Svarupam Rajju Sthaniyam). And that is said by the Sruti (Aha) by negating (Nirakaranena) the three states (Sthanatraya) which are said to be in the place of the snake (Sarpadi Sthaniya Uktam), through the words 'it is not inward consciousness, outward consciousness etc but Mithya' (Na Antahprajnam Ityadi)

I) What is nature of 4 Padas is not mentioned so far.

- It is arrived later after enquiry.

II) Mandukya Upanishad : 2<sup>nd</sup> Mantra

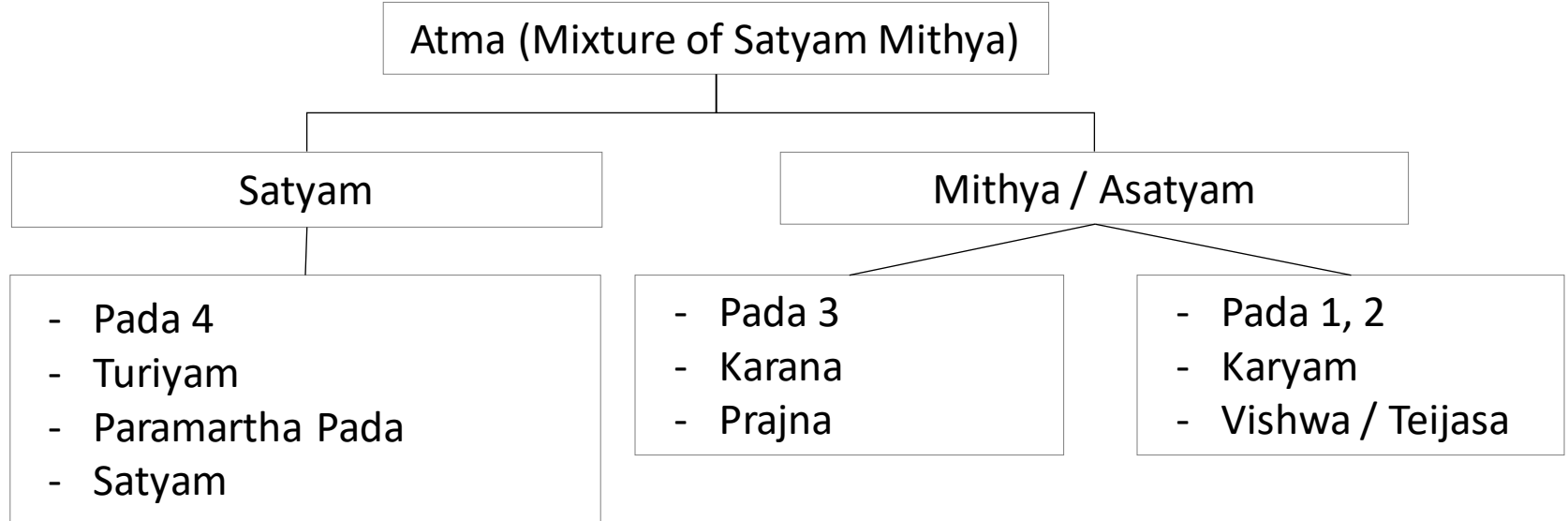
सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma  
so 'yamātmā catuspāt || 2 ||

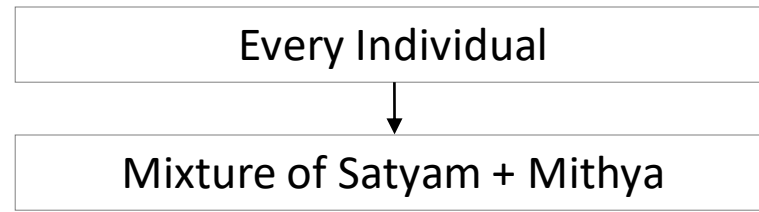
All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).  
[Mantra 2]

- Atma is endowed with 4 quarters.

III)

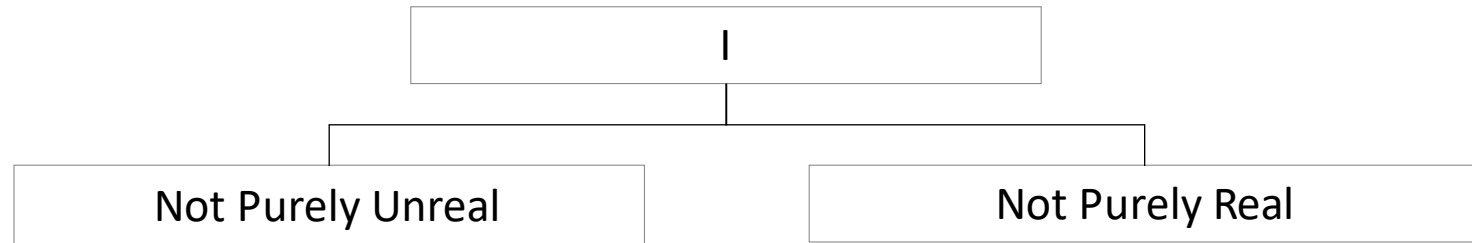


IV)



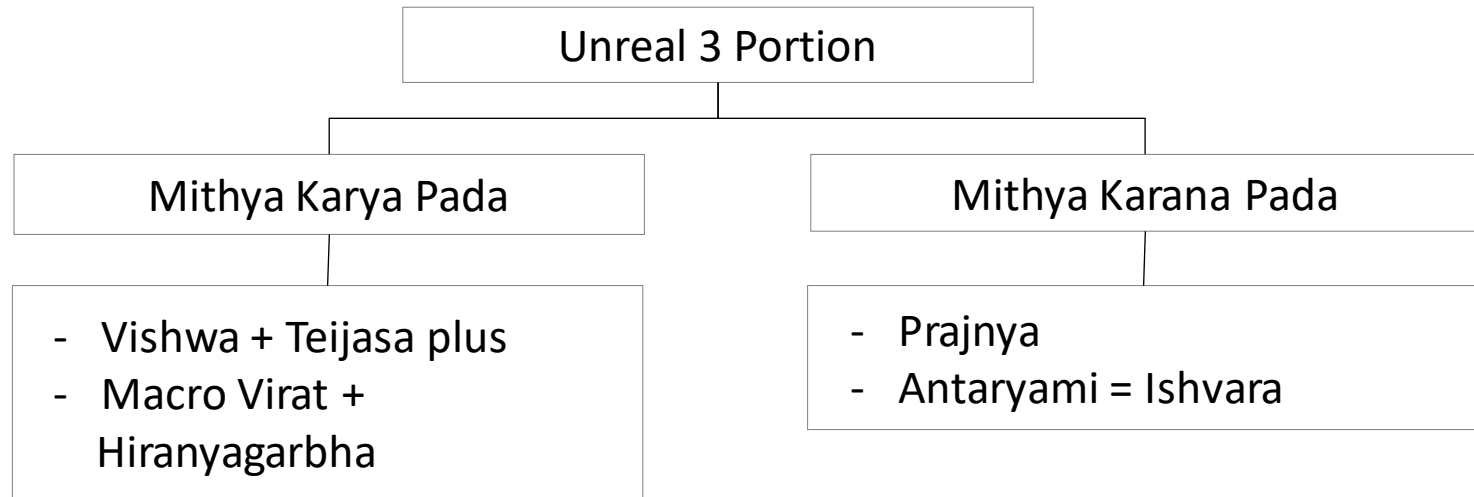
- Satya Anrute Mithuni Krute Aham Iti Loka Vyavahara.

V)



- I = Mixture of Real + Unreal

VI)

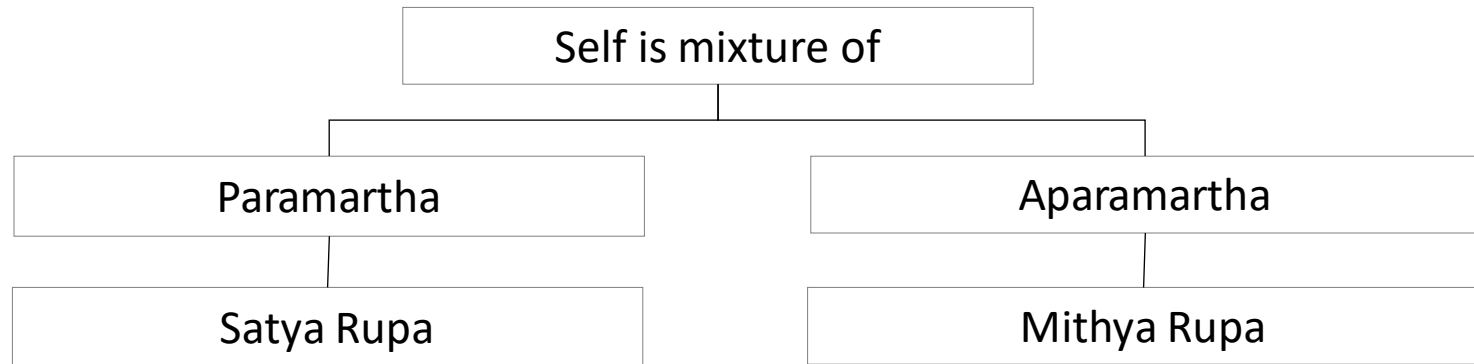


- Turiyam alone satyam, beyond Karya – Karanam
- Karya – Karana Vilakshana.
- Transcendental
- Paramartha Turiya is going to be revealed.

**a) Soyam Atma :**

- This Atma = I, myself.
- Upanishad talks about me.

**b) Paramartha Aparamartha Rupaha :**



**c) Chatuspath Iti Uktam :**

- Revealed as 4 quartered in Mantra 2.

**d) Tasya :**

- Of that composite Atma.
- Mithya Pada – Projected by Moola Avidya.

**e) Rajju Sarpah adhi Samam :**

- Equal to Rope Snake has already been talked about.

**f) Upanishad does not say it is Mithya**

- How Shankara says its Mithya?
- During Adhyaropa Upanishad will never say Mithya as Mithya.
- **Apavada Kale in 7<sup>th</sup> Mantra it will say :**

- Prapancho Upashamam
- Shivam
- Advaitam

Upanishad negates 3 Avasthas as Mithya in Apavada

**g) Rajju Sarpa Adhi Samam :**

- Pada Traya Lakshanam.
- In the form of 3 Padas as Angkuraha (Karyam) an Beejam (Seed – Karanam)
- Agrahana, Anyathagrahana Rupam – Technical Jargons used.

Beejam	Angkura
- Karanam - 3 <sup>rd</sup> Pada	- Effect - Karyam

Mantra 1 – 6

- Now taking up original project.

h) Turiyam – not cause or effect

**i) Abeejangkura Sthaniyam :**

- Different from cause and effect, Paramartika Satyam, Absolutely real.
- Equivalent to Rope behind the Snake.

**j) Rajju Sthaniyam, Turiya aha Sarpadhi Sthania Nirakarane :**

- Language is terse.

**k) Sthaniya Traya Padam Nirakarane :**

- By negating 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> Pada.

**l) Sarpah Adhi Sthania Ukta :**

- Similar to Rope Snake Sarpah.
- Adhi = Mala, Crack on Earth, pipe.
- Rope Snake = 3 Mithya Padas.
- Waking, dream, sleep all 3 states Mithya – false.

**m) Nirakaraniyena :**

- To negate, falsify 3 Padas.
- How negation done? By Mantra 7

124) Chapter 1 – Mantra 7 :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam ।  
adṛśyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]



## 125) Anvaya : Chapter 1 – Mantra 7

अन्वयः

(तुरीयम्) अन्तःप्रज्ञं न (भवति), बहिष्प्रज्ञं न (भवति), उभयतःप्रज्ञं न (भवति), प्रज्ञानघनं न (भवति), प्रज्ञं न (भवति), अप्रज्ञं न (भवति), (तुरीयम्) अदृष्टम् अव्यवहार्यम् अग्राह्यम् अलक्षणम् अचिन्त्यम् अव्यपदेश्यम् एकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवम् अद्वैतं (भवति), (तत्) चतुर्थं मन्यन्ते, सः आत्मा, सः विज्ञेयः ॥ ७ ॥

Anvayaḥ

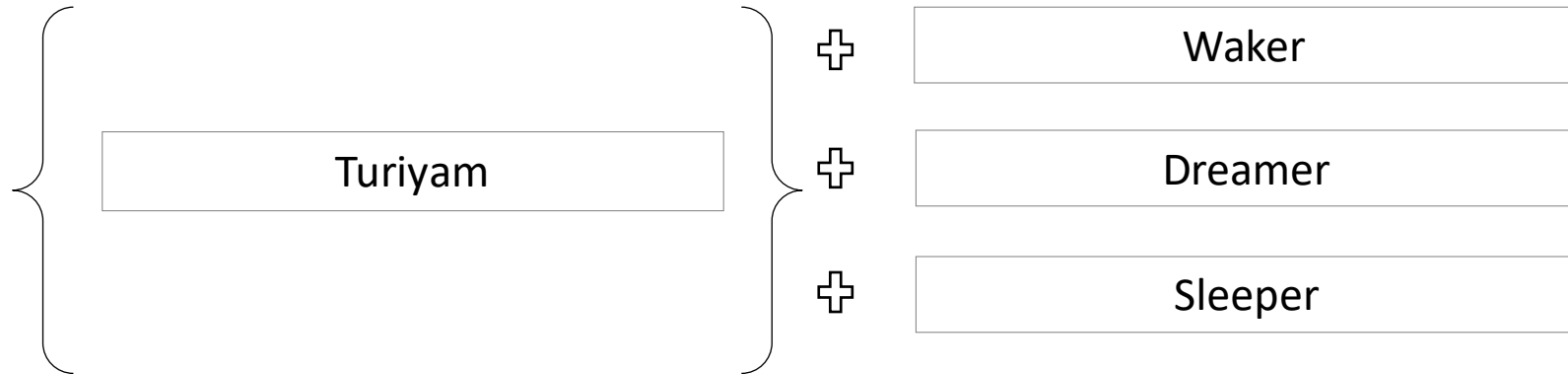
(turīyam) antaḥ prajñam na (bhavati), bahiṣprajñam na (bhavati), ubhayataḥprajñam na (bhavati), prajñānaghanam na (bhavati), prajñam na (bhavati), aprajñam na (bhavati), (turīyam) adṛṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapratyayasāraṁ prapañcopaśamaṁ śāntam śivam advaitam (bhavati), (tat) caturtam manyante, saḥ ātmā, saḥ vijñeyaḥ ॥ ७ ॥

They consider the Turiyam to be that which is neither the waker's externalized consciousness through sense organs, nor the dreamer's inward mind consciousness, nor the subjective or objective consciousness of the twilight zone between the dream and waking states, nor the sleeper's mass of consciousness, nor the all knowing transactable consciousness, nor all inertness either, but pure consciousness without the above mentioned attributes. (And not being an object it is) neither available for perception, not available for transaction, nor available for grasping through Karmendriyas etc. (And it is that) which does not have attributes, which is beyond thoughts not being available as an object of thoughts, which is not subject to the meaning of a given word as it is beyond description by a word or group of words, but which is traceable as one unbroken self - awareness present in all cognitions, superimpositions and perceptions, which is the resolving point of the whole universe, (Thus is free from Sthula Sukshma Prapancha differences), which is tranquil (not being subject to modifications), and which is auspicious (Being free from Punya - Papas) and which is Non-dual. That is the Atma. It is to be known, and understood in this manner.

I) Instead of revealing Turiyam positively, it reveals Turiyam as 3 Padas themselves.

II) Turiyam – Not 4<sup>th</sup> Pada

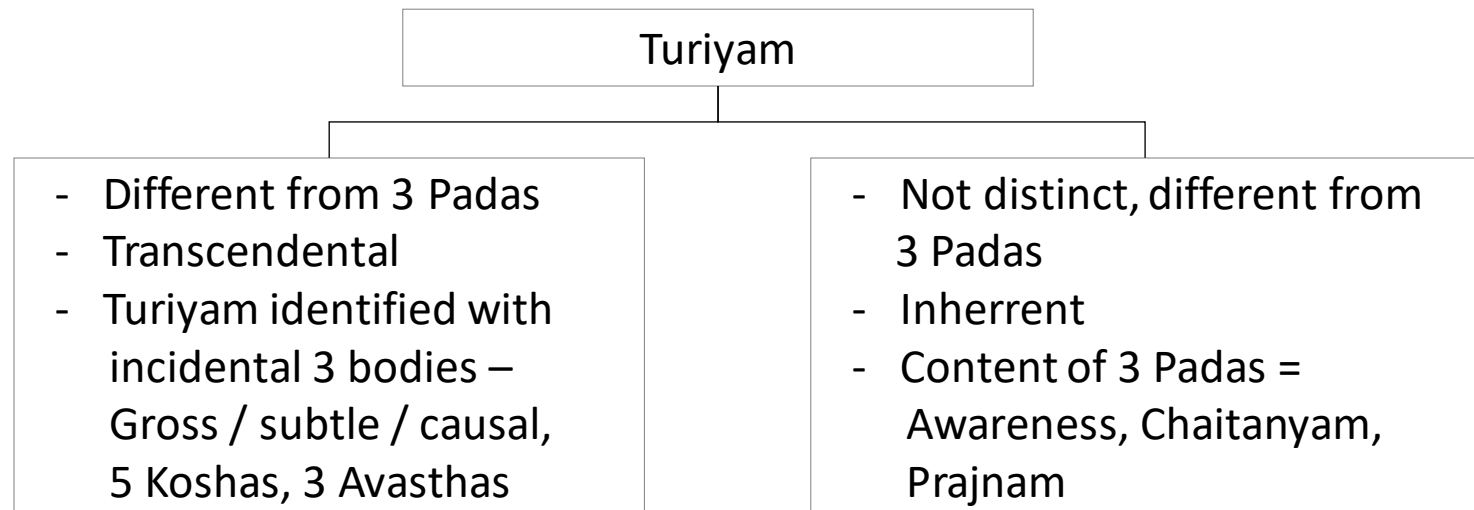
- Common name of 3 Pada



III) Turiyam is distinctly different from Vishwa / Teijasa / Prajna

- If Turiyam was located in a place or particular state like Samadhi or sleep.
- Then Upanishad could have taken to the state and revealed it as Turiyam.

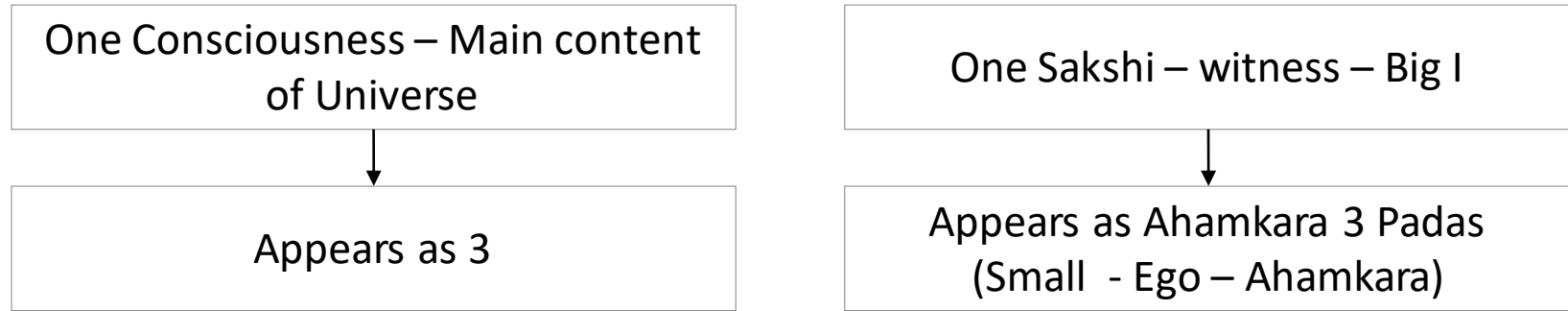
IV)



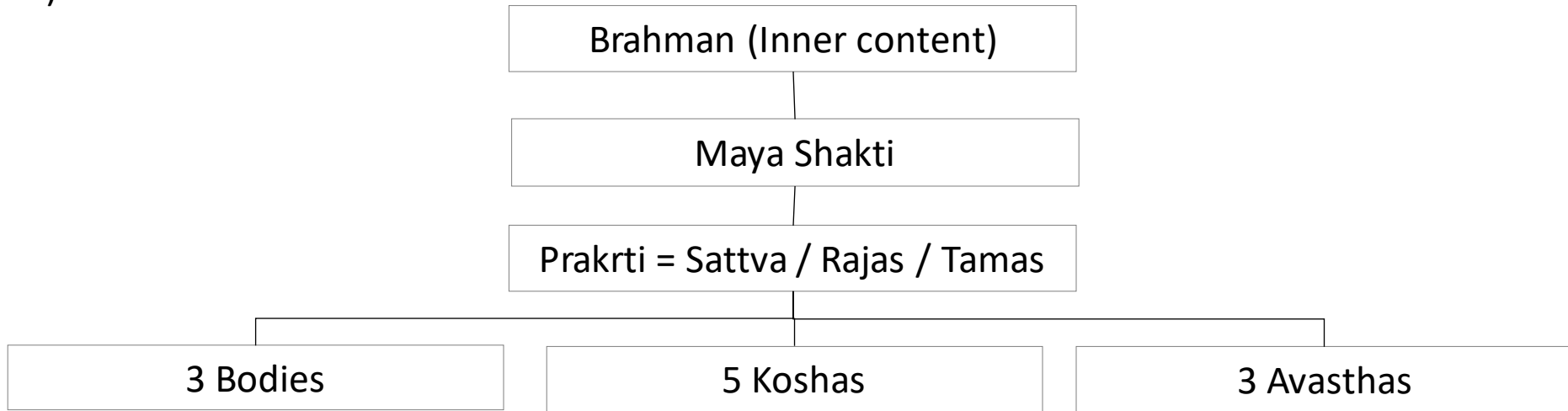
## a) Chaturtham Manyante :

- 4<sup>th</sup> – distinct from other 3 – Bahii, Antah, Ghana Prajnas.

V)



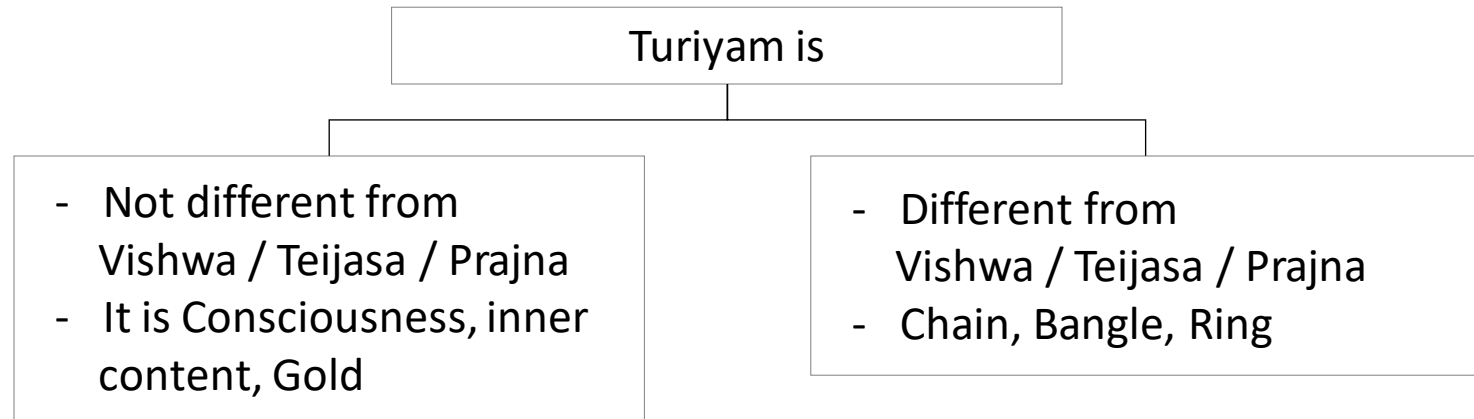
VI)



VII)

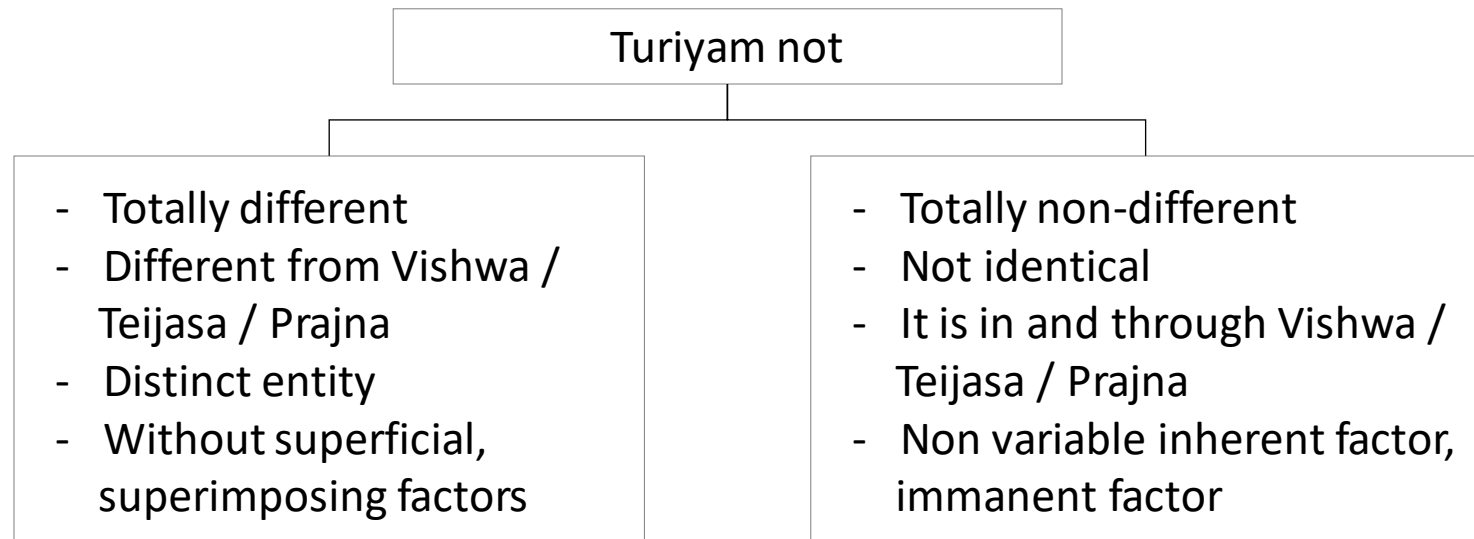


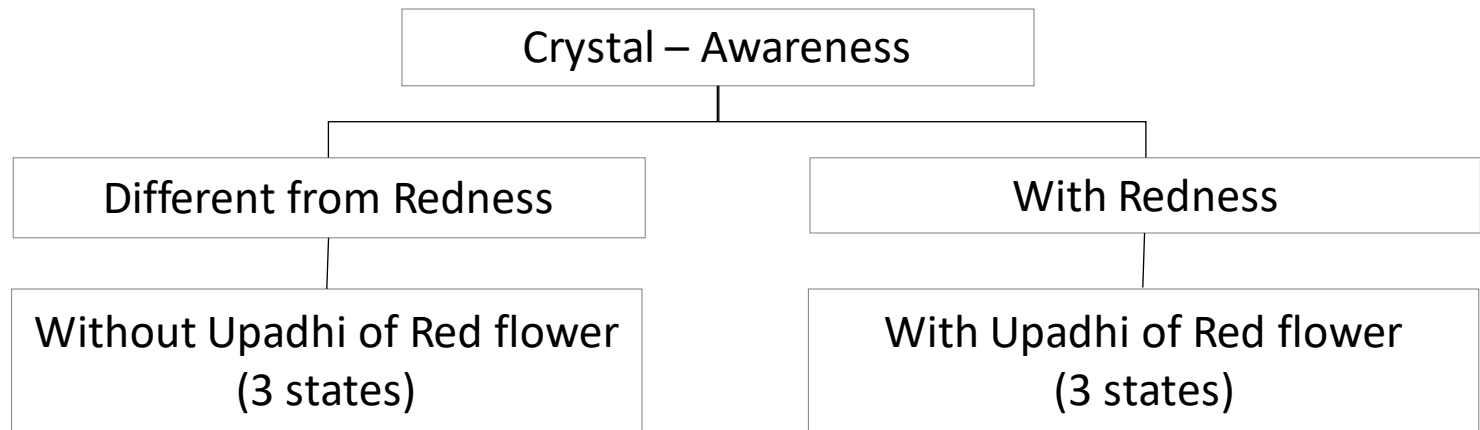
VII)



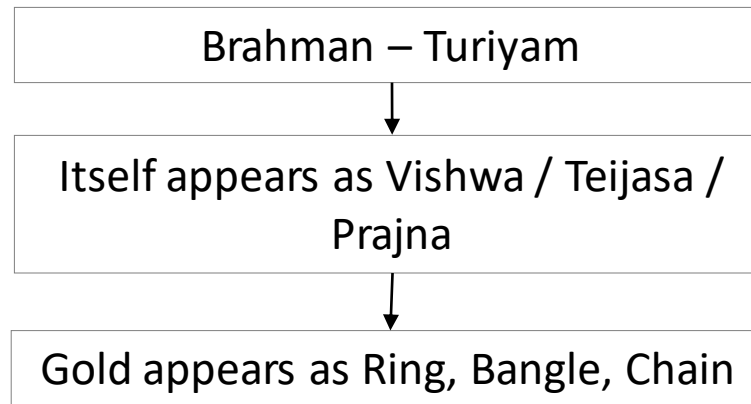
- Vishwa = Turiyam + Physical Body
- Teijasa = Turiyam + Subtle Body
- Prajna = Turiyam + Causal Body

IX)





X)



- Turiyam is superficially different, from Vishwa / Teijasa / Prajna, inherently same.

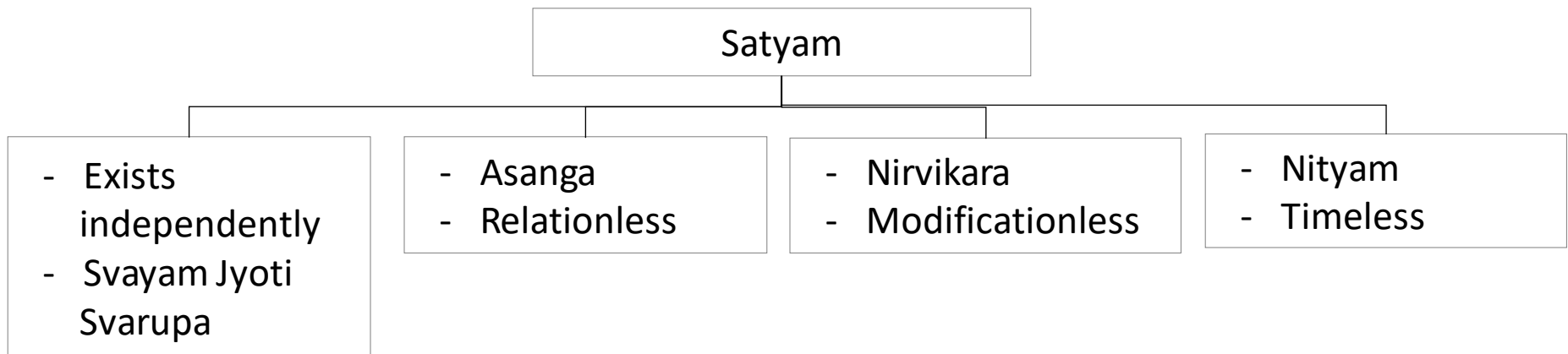
XI) Take Vishwa / Teijasa / Prajna – Remove superficial features, what is left over = 4<sup>th</sup> = Turiyam

- Arrive at content, Turiyam, Sakshi, hold on to it as Real, nondual, only existent thing in creation. (Seemingly the 4<sup>th</sup>)

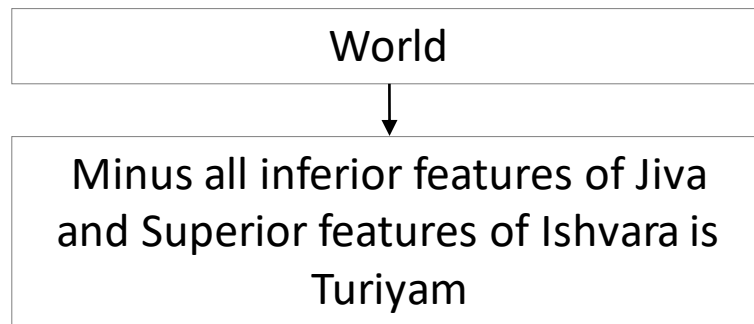
## XII) Example :



- Remove incidental features from Chain, Ring, Bangle.
- Remove incidental features from Vishwa / Teijasa / Prajna.
- Essence = Turiyam, immanent and transcendental reality behind Jiva, Jagat, Ishvara, Nama, Rupa.



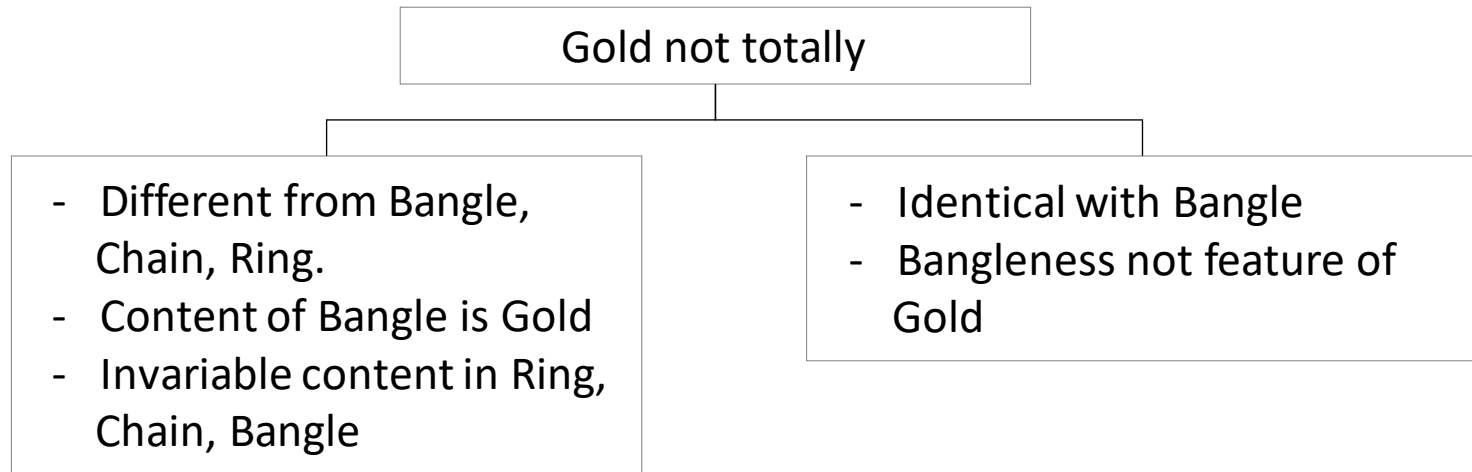
XIII) Content of Universe is awareness, Sat Chit Ananda, Turiyam, Brahman, Buma, Uttama Purusha, Kshetrajna.



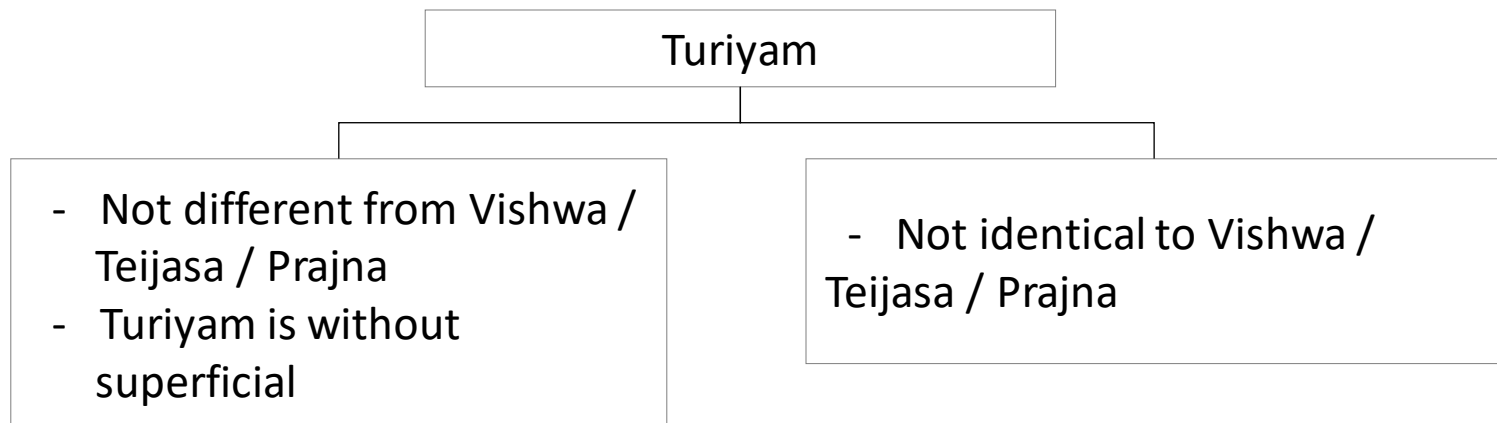
XIV) Neti Neti, Remainder is Turiyam

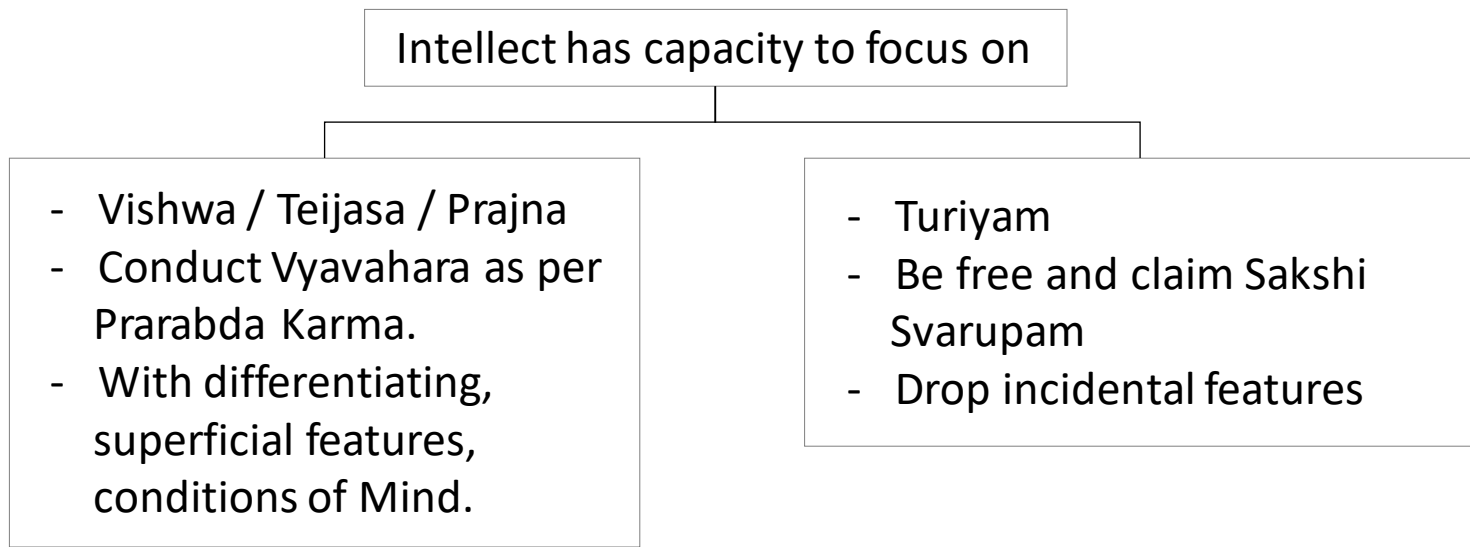
- Inherent and Transcendental.

XV)



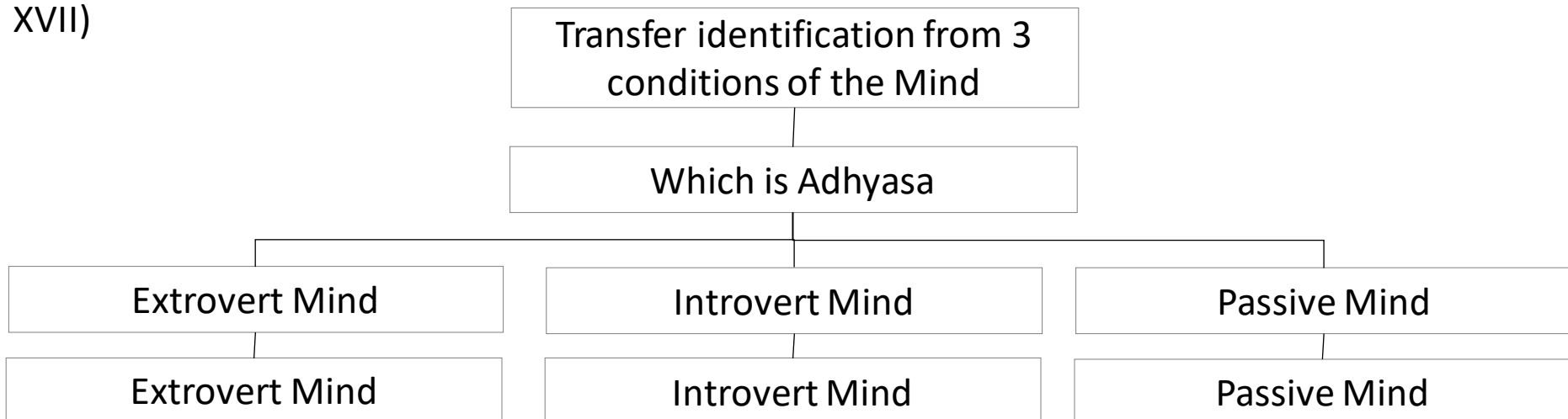
XVI)





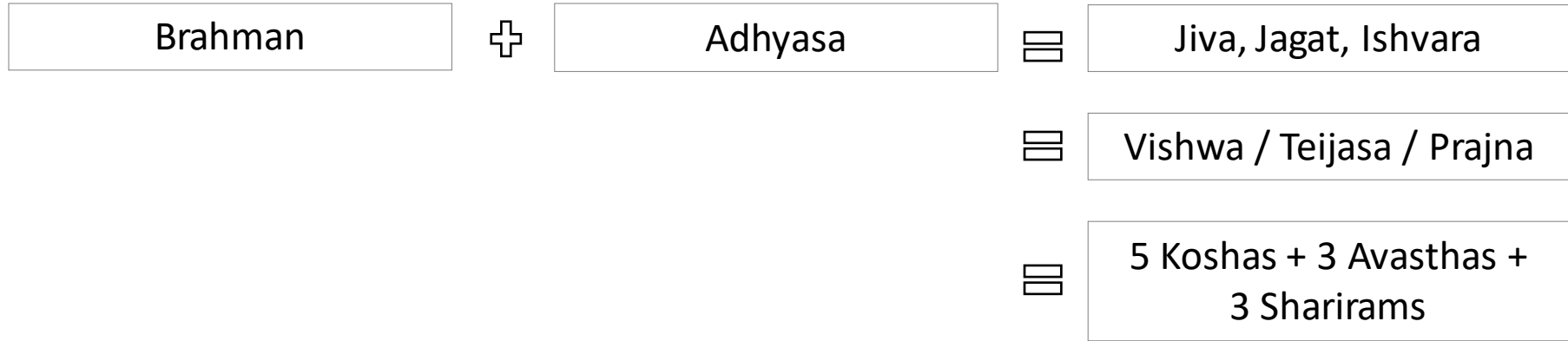
Incidental	Inherrent
<ul style="list-style-type: none"> <li>- Chain, Ring, Bangle</li> <li>- Vishwa / Teijasa / Prajna</li> <li>- Wakerhood</li> </ul>	<ul style="list-style-type: none"> <li>- Gold</li> <li>- Turiyam</li> </ul>

XVII)





## XVIII) Understand clearly



- Drop Adhyasa – Claim Turiyam, Natural, Svarupam be free, attain Moksha from 3 bodies as the self.

## XIX) 3 hoods transferred from the Mind.

- Mind is an invisible object of Consciousness.
- **Remove the attributes, left over is Consciousness, which is neither extrovert, introvert, passive.**

## XX) Antah Prajnah – Antah – belongs to Mind.

- Bahihi – Prajnah – Bahihi – Belongs to Mind.
- Ghana – Prajnah – Ghana – Belongs to Mind.
- Left behind is Turiyam Brahma.

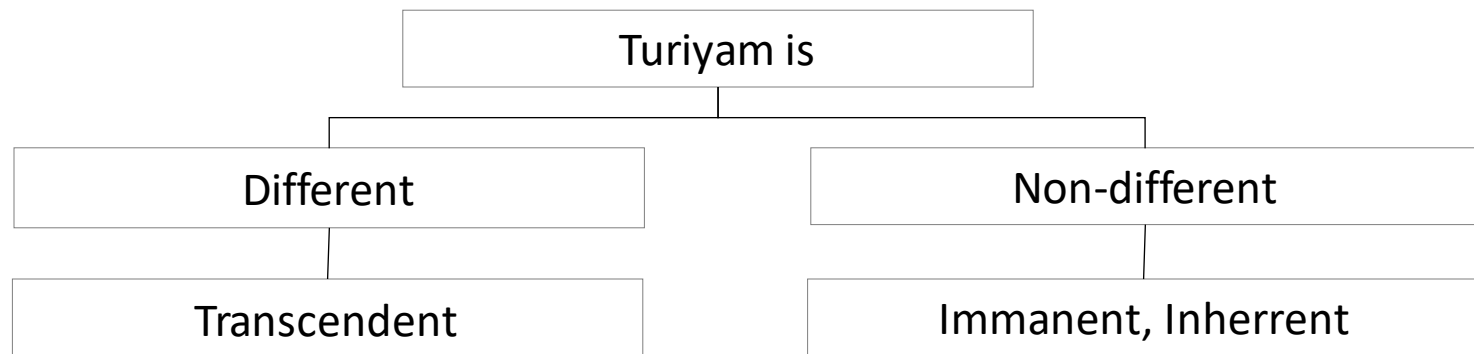
## Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च  
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो  
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।  
बीजानीतराणि चेताराणि चाण्डजानि च  
जारुजानि च स्वेदजानि चोद्भिज्जानि  
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि  
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं  
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca  
panca mahabhutani prathivi vayur-akasa apo  
jyotimsi tyetani-mani ca ksura-misraniva  
bijani-tarani cetarani candajani ca  
jarujani ca svedajani cobhijjani  
ca asva gavaḥ puruṣa hastino yat-kincedam prani jangamam ca patatri  
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam  
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

XXI)



XXII) Vishwa / Teijasa / Prajna = Turiyam minus superficial attributes belonging to the Mine.

- This is gist of Mantra

### 126) Bashyam : Chapter 1 – Mantra 7 Starts...

नन्वात्मनश्चतुष्पात्त्वं प्रतिज्ञाय पादत्रयकथनेनैव चतुर्थस्यान्तः  
प्रज्ञादिभ्योऽन्यत्वे सिद्धे नान्तःप्रज्ञामित्यादिप्रतिषेधोऽनर्थकः ।

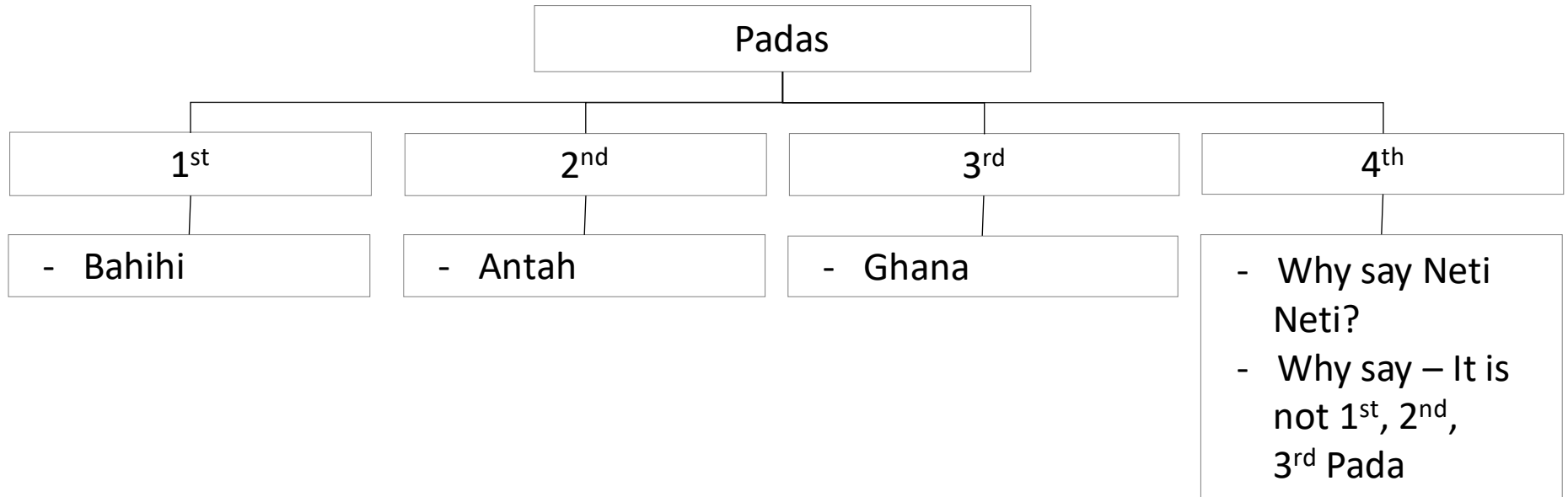
A doubt (Nanu) - A declaration was made in the beginning to present the four quarters of Atma (Atmanah - Catuspattvam Pratjnaya), and having explained the three padas (Pada - Traya - Kathanena Eva), the presentation now should be just of the fourth one (Caturthasya) which is already known (Siddhe) to be distinct from the three padas of Antah Prajnah etc by the law of exclusion (Antahprajna Anyatva; - but instead you are presenting it by negating (Pratisedhah) it is not inner consciousness etc (Na Antahprajnam Ityadi) which is redundant (Anarthakah - as it is already known to be excluded from the three padas by the very mentioning it as a fourth pada).

### Purva Pakshi :

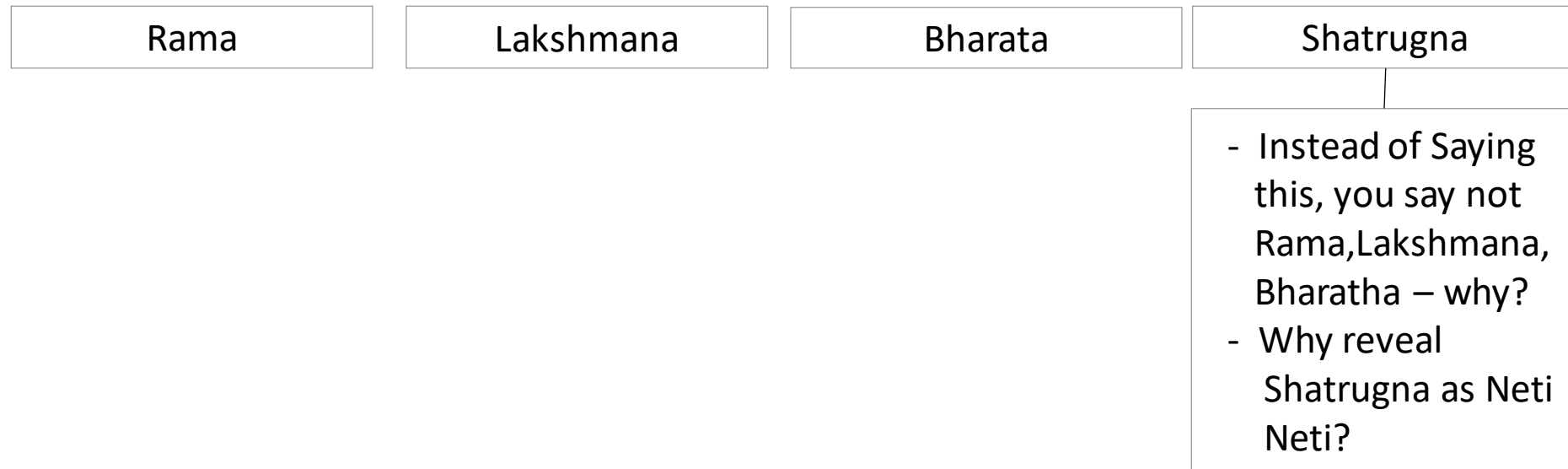
1) Mantra is wrong, Redundant.

## II) Upanishad :

- Atma has 4 Padas



## III) Example :



IV) Turiyam already unknown.

- Why same not 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> Pada.
- Redundant remains.
- Say : What is 4<sup>th</sup>.

**a) PunarUkti Dosha**

- Pishta Peshan Nyaya

**b) Nanu :**

- To object.

**c) Atmana Chatushpath :**

- Pratinjnya vyakyam
- Your proposition.
- After presenting 4 quarters, 3 Padas.

**d) Pada Traya Kathame Iva :**

- 1<sup>st</sup> – 3 Padas – Bahihi, Antaha, Prajna.

**e) 4<sup>th</sup> – Not Bahish, antah, Ghana Prajna.**

- Already known
- It is different from 3 Padas, it is 4<sup>th</sup>.

**f) Anyathvam – Siddham :**

- 4<sup>th</sup> known by law of exclusion.
- Not Antahprajnah = Anartakaha
- Redundant.

### g) Siddha – Sadhana Dosha :

- What is already established you are re-establishing

### h) Subtle question, answer :

#### Shankara :

- It is clearly understood.
- No need to sit in Meditation for realizing Turiyam.

- **Understand this important Bashyam – will realise, you do not need Meditation to realise Turiyam.**

I) Turiyam is already available as I the Bahish Prajnya, I – the Antah Prajnya.

II) Don't require to realise new thing.

- Only need to drop Misconceptions about me, the Turiyam.
- Nothing else to do.

III) I am – Stop

↑

This is Turiyam.

IV) Don't add Adjectives – Male, Rich, angry, Raagi, Kami...

### V) Upadesha Sahashri – Tat Tvam Asi – Prakaranam :

- I am Turiyam is already self evident, Svayam Jyoti I, Svaprakasha I.

In ever evident I – 3 come and go

Waker

Dreamer

Sleeper

- Knock off Adjectives, there is no separate realization of Turiyam I.
- Remove intellectually – Superficial.
- Wrong adjectives, nothing else required.

### 127) Bashyam : Chapter 1 – Mantra 7 continues....

न; सर्पादिविकल्पप्रतिषेधेनैव रज्जुस्वरूपप्रतिपत्तिवत्त्र्यवस्थस्यैवा  
त्मनस्तुरीयत्वेन प्रतिपिपादयिषितत्वात् ; तत्वमसीतिवत् ।

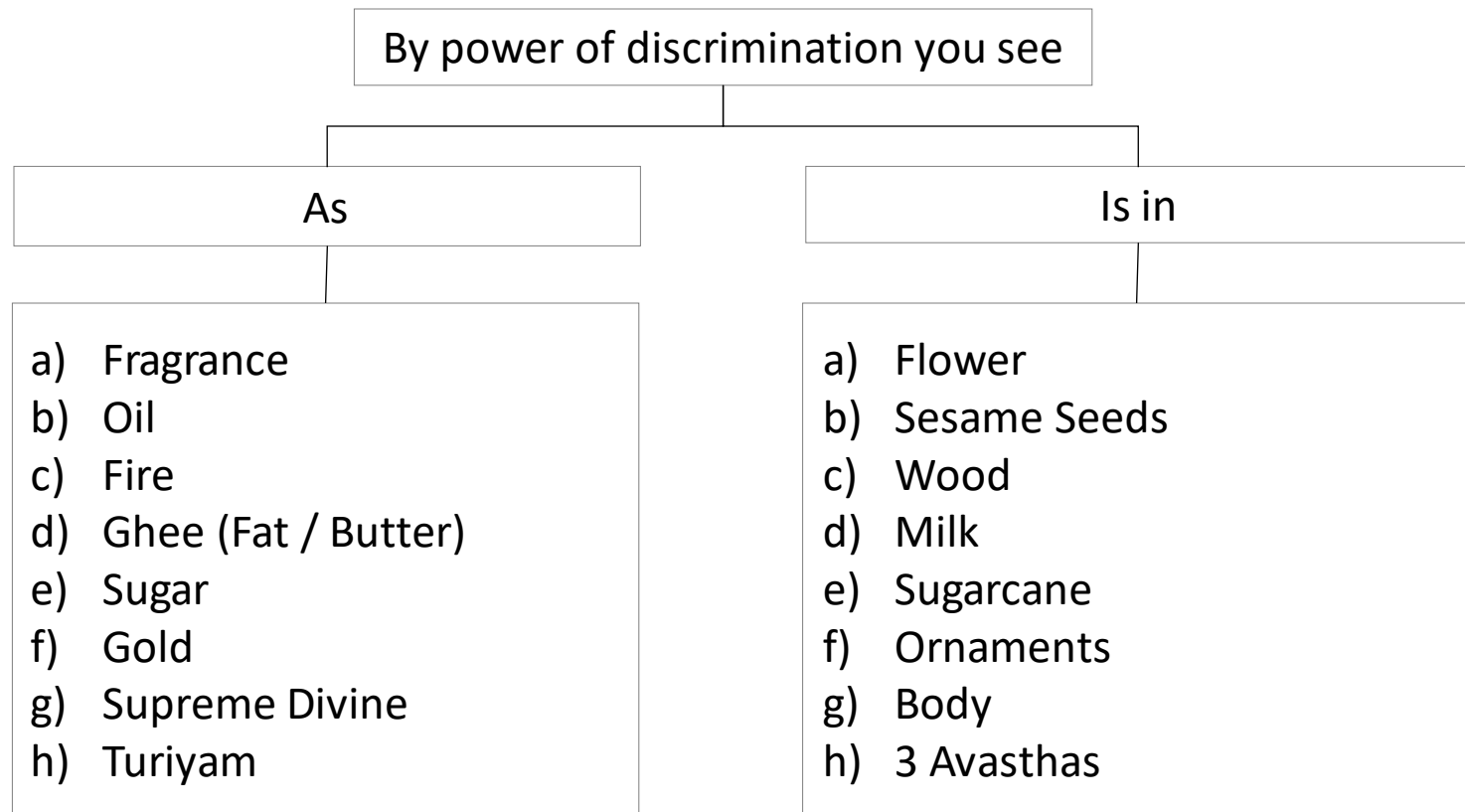
No, what you say is not correct (Na). Just as the mistaken snake is understood really as rope (Rajju - Svarupa - Pratipattivat) by only displacing or negating (Pratisedhena Eva), the illusion (Vikalpa) of the Snakehood etc (Sarpa Adi - Superimposed by the mind on the rope); in the same way the Turiyam which is mistaken as Visva - Taijasa -Prajna (Tryvasthsya Atmanah) that alone (Tasya Eva) the Upanishad desires to correct as the real substance Turiyam (Turiyatvena Pratipipadayisitatvat), by displacing or negating (Pratisedhena Eva - the limiting factors of the three states). It is exactly like 'Tat Tvam Asi' (Tatvamasi itivat - Where nothing new is revealed, but a correction of the 'I' is done by the inclusion of consciousness in the 'I', as well as the exclusion of the Body - Mind -Sense - Complex from the 'I'.)

I) Ring, Bangle, Chain different than Gold

- Realise gold keeping Chain, ring, Bangle.
- Negate them and separately realise Gold.

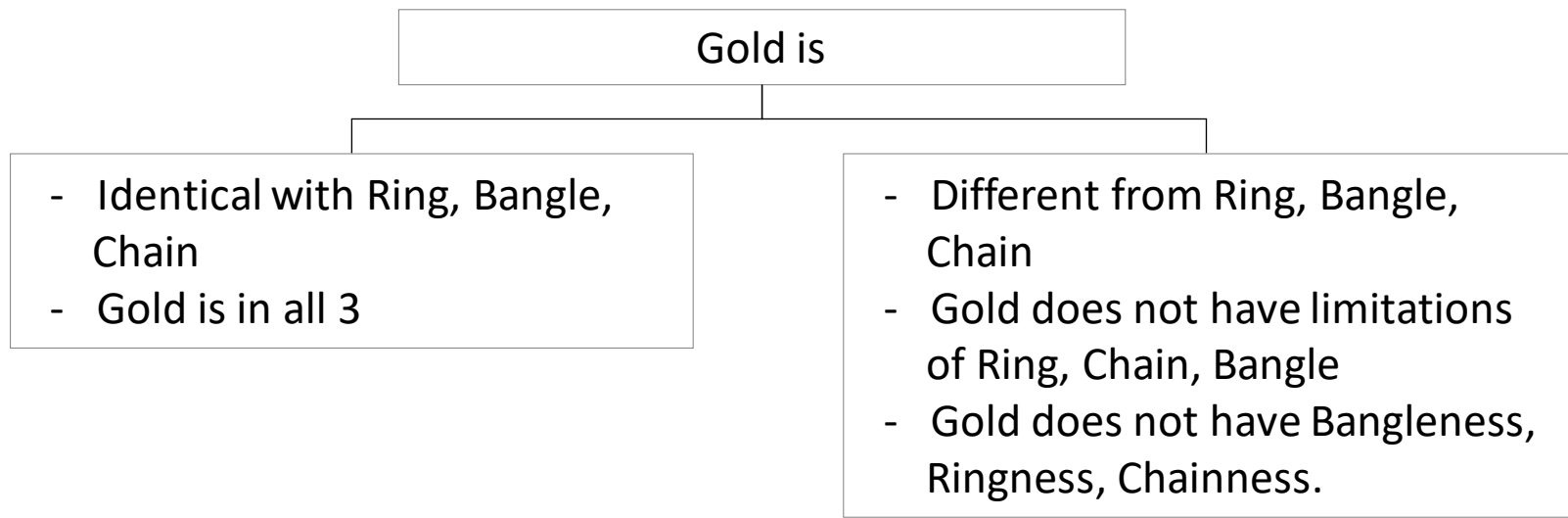
II) First say Gold is Bangle, Chain, Ring.

III) Pushpe Gandham Tile Tailam, Kasthe'gnim Payasi Ghrtam, Iksau Gudam Tatha Dehe Pashyatmanam Vivekatah

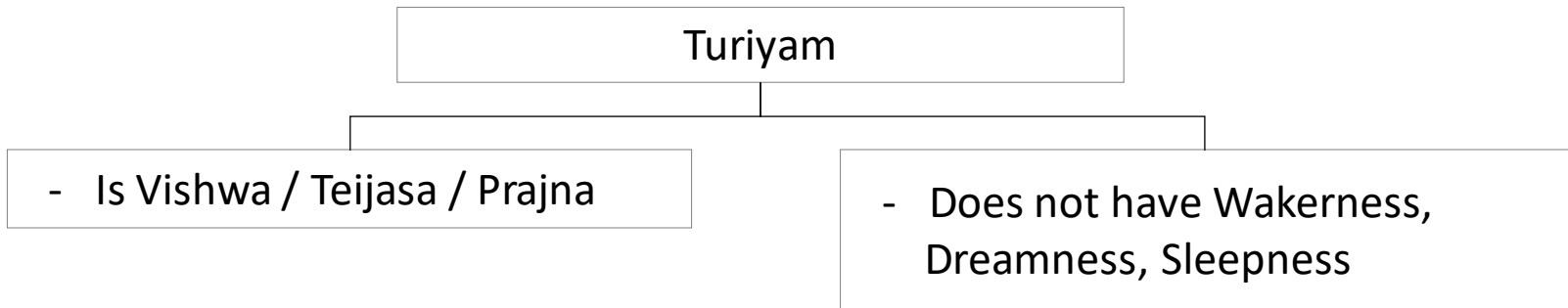




IV)



V)

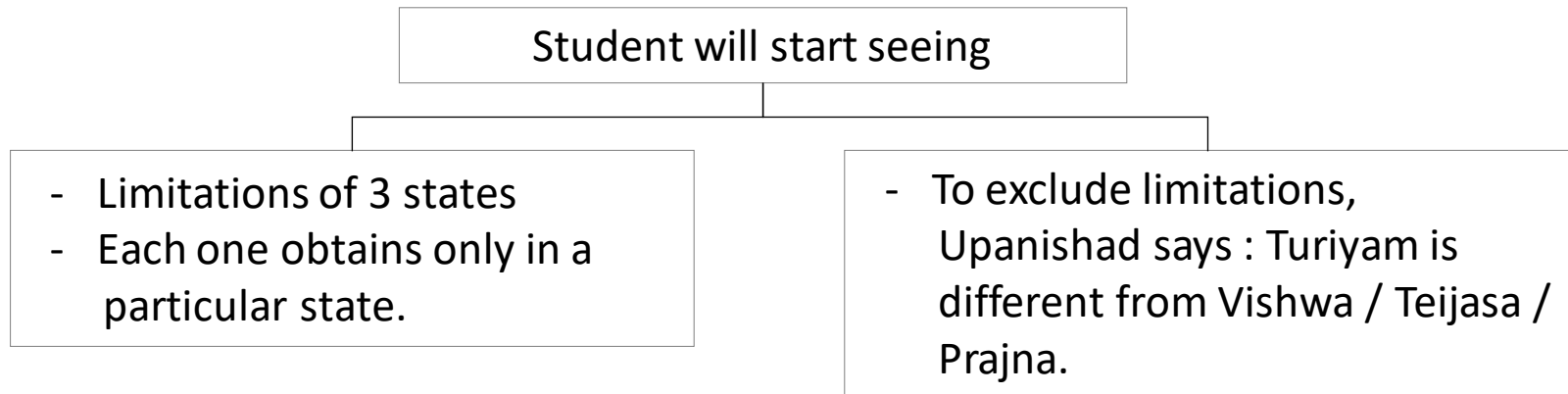


### b) Vyavastasyaii Atmanaha :

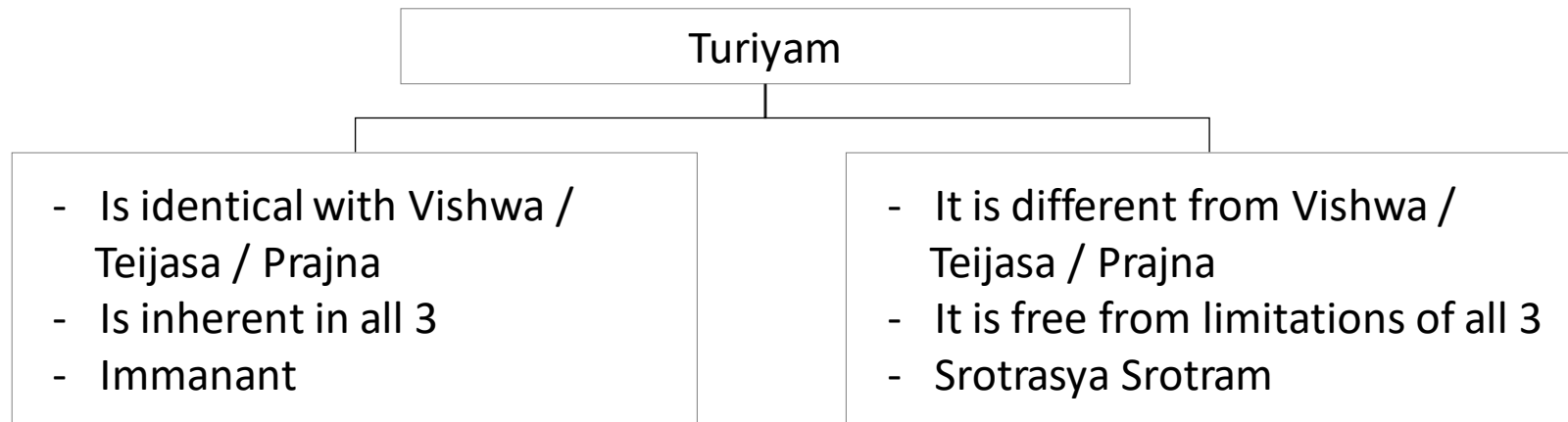
- Atma which obtains in Turiyam is now available as Vishwa / Teijasa / Prajna.
- Space outside is now available in the Room.
- Reflection of Sun is now available in the Bucket of water.
- Content of Vishwa / Teijasa / Prajna = Turiyam.

### c) By saying Chaturtham Manyanthe :

- Upanishad wants to say that people think it is the 4<sup>th</sup> state.
- It is a Mis-conception.
- It is really not the 4<sup>th</sup>.
- Turiyam is Vishwa / Teijasa / Prajna, identical with Vishwa / Teijasa / Prajna.

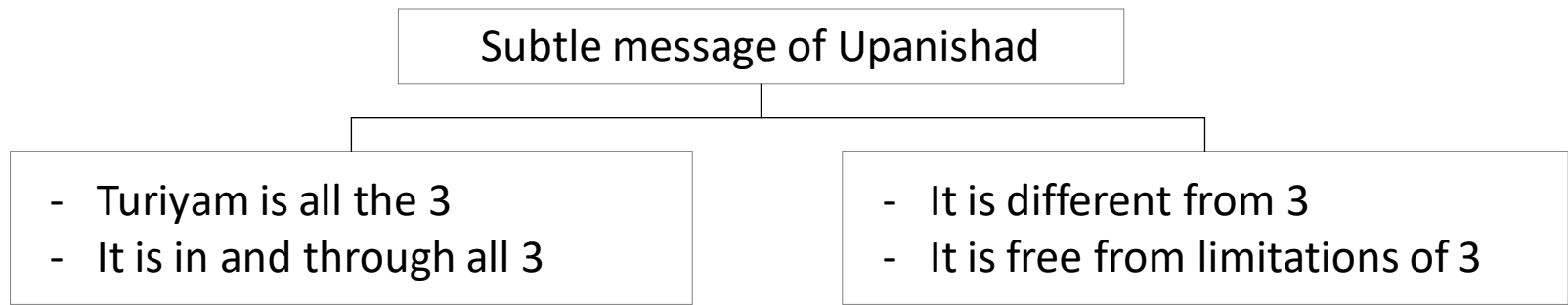


VI)



- Bahishprajnasya Prajnyaha
- Antar Prajnasya – Prajnayaha.

VII)



**d) Vastrau Vyasthah Evam Atmanah :**

**e) Vishwa / Tejasa / Prajna Nanu Eva Atmanaha :**

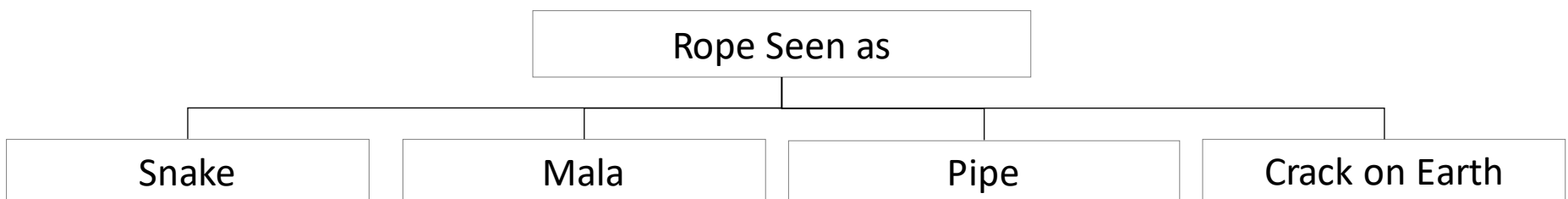
**f) Turiya Atmana Prapita Ishatvat :**

- Look at waker himself to locate, recognize Turiyam.
- Look at Ring itself to locate, recognize Gold.
- Look at Dreamer, Sleeper to locate, recognize Turiyam.
- Drop limitations, limiting factors of 3 bodies, 3 Upadhis, see the content or remainder Chaitanyam principle in and thru the 3 states.

**Understand that :**

- Limiting factors of 3 Prapanchas belong to the Upadhi – Gross / Subtle / Causal.

**g) Sarpa Adhi Vikalpa Prashide Eva :**



- Teacher : It is a Rope
- Look at Rope not outside the Rope.
- **Teacher can't Reveal Rope as the 5<sup>th</sup> Entity.**
- Snake Rope itself is revealed as Rope.
- Ring itself is Gold.
- Gold not different from Ring.
- Waking world itself is Turiyam.
- Nondual, Advaitam Brahma.

#### **h) Teacher :**

- **Sarpah is Rope.**
- **Mala is Rope**
- **Puchidra is Rope (Crack on Earth)**

#### **Student :**

- **Doesn't look outside**
- Tat Tvam Asi – you are Atma.
- Don't look for Samadhi state to recognize Turiya Avastha.
- Turiyam is common element in all Avasthas.
- Don't look outside for Turiyam and try to objectify.
- What you are seeing as Rope Snake itself is Rope.

- What you are seeing as Waker, Dreamer, Sleeper is Turiya Atma.
- Ropeness, Malaness, Pipeness, crackness is included in Rope.
- All 4 are Rope.
- Snakeness, Malaness, Pipeness is superimposed on Rope – products are Mithya.
- Turiyam is Satyam.

### **VIII) Waker, Dreamer, Sleeper, is Turiyam**

- To remove the ness, Upanishad negates waker, dreamer, sleeper.

#### **a) Sarpah Di Vikalpa Nishedena :**

- By negating ness.

#### **b) Rajju Svarupa Pratipatti Vastu :**

- Understanding Rope is inner essence of Rope Snake, Pipe, crack on earth.
- Understand distinguishing features of 3 Mithya Vastus.

#### **c) Turiyena Pratipadyitum Ishitatve :**

- Sruti intends to reveal Turiyam, inner content, awareness, Sakshi principle.

#### **d) Tat Tvam Asi :**

- You can get “Tat” knowledge only by one way.

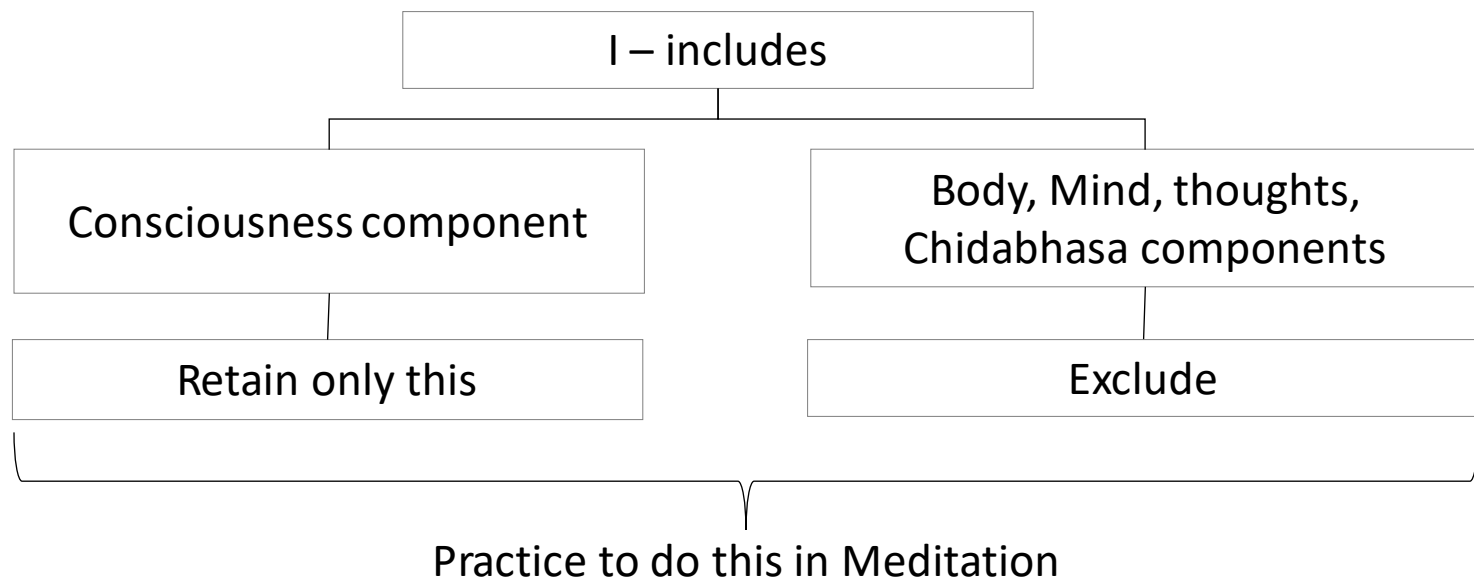
- **Knowing only by claiming I am Brahman.**

e) Never try to know Brahman as an object.

- Claim Brahman as the SELF.

- **Take Consciousness part alone which is all the time available.**

- It is not a new entity, mystic experience in Samadhi only.



Gita :

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigrhītayā ।  
ātmasamsthamaṇ manaḥ kṛtvā  
na kiñcidapi cintayēt ॥ 6-25 ॥

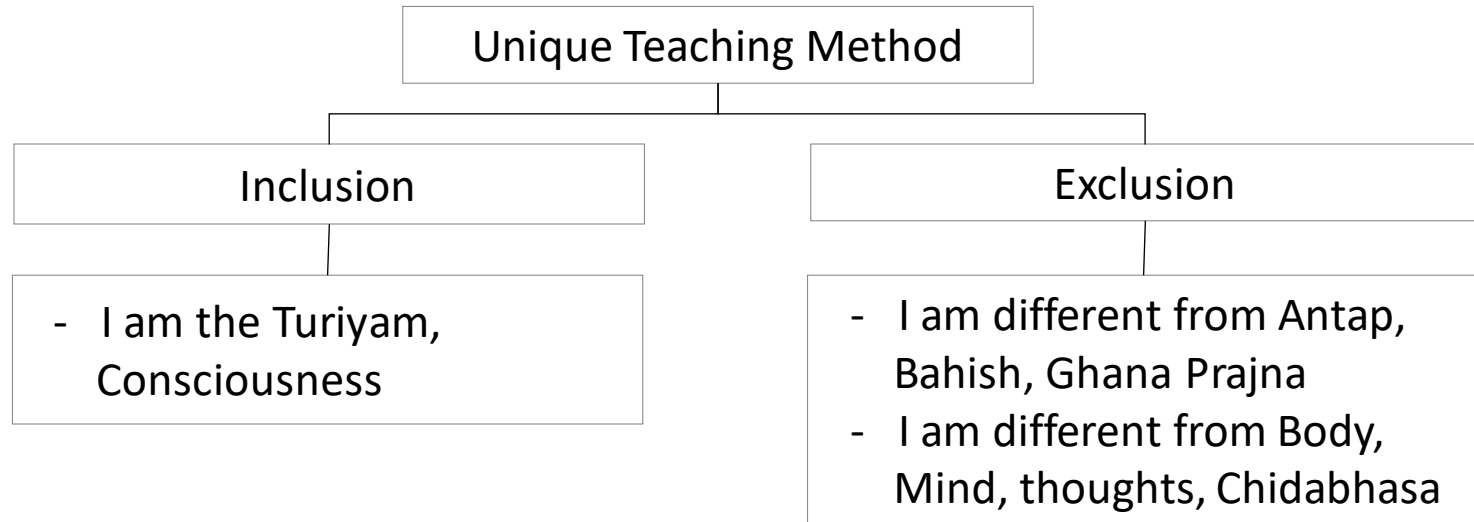
Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

यतो यतो निश्चरति  
मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतद्  
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

**yatō yatō niścarati  
manaścañcalamasthiram ।  
tatastatō niyamyaitad  
ātmanyēva vaśam nayēt ॥ 6-26 ॥**

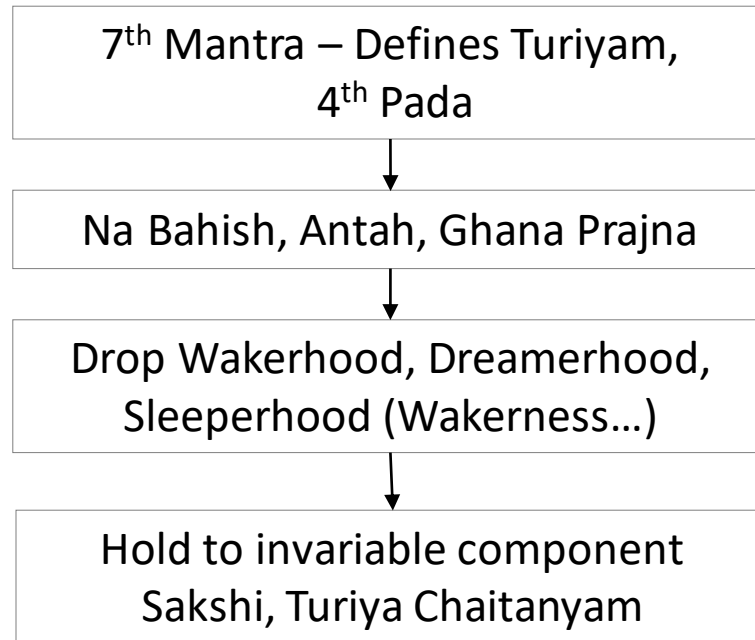
From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

f)



## Revision :

I)



## II) Purva Pakshi :

- Turiyam not Bahish, Antah, Ghana Prajna already known.
- Turiya must be different from 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> Pada.
- Why Upanishad states known fact again?

## III) Shankara :

- Na Sarpadhi Pratisheda Na Iva
- Upanishad does not want to reveal Turiyam as a new entity, unknown to us.
- Turiyam is already known to us.

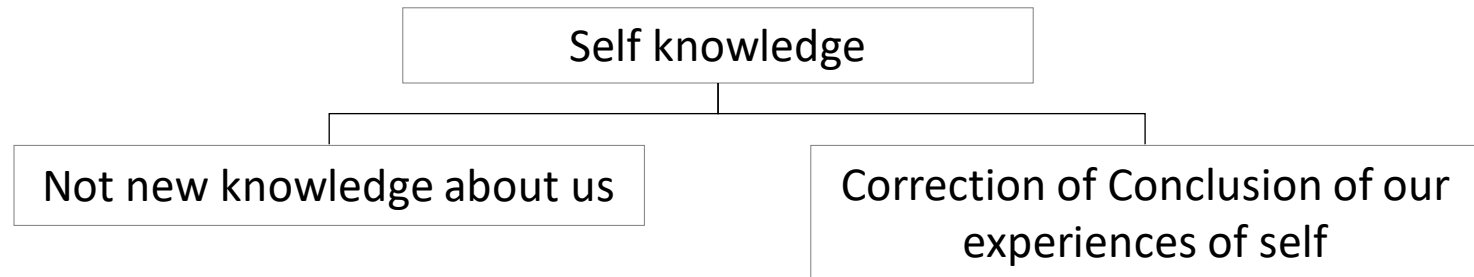


#### IV) Our Problem :

- Turiyam wrongly known by us as Vishwa / Teijasa / Prajna.

#### Aim of Mantra :

- Not revelation of new entity but correct our mistake.



#### V) 7<sup>th</sup> Mantra, not a revealing Mantra but a correcting Mantra.

- **What you already know as Shariram oriented Vishwa / Teijasa / Prajna is Turiyam in essence.**
- I am not 3 statuses of waker, dreamer sleeper.
- I am status free Truiyam.

#### VI) Understand :

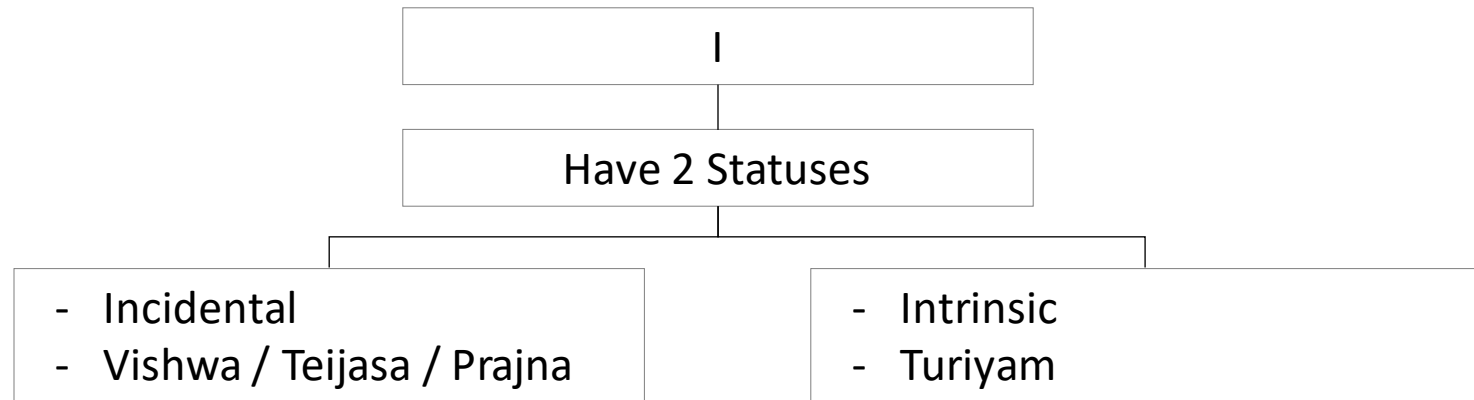
- Vishwa / Teijasa / Prajna = Mistake
- What is the process in correction?
- Understand Mahavakyam.
- Tat Tvam Asi, Ayam Atma Brahma, Aham Brahma Asmi, Prajnam Brahman clearly.

## VII) Understood :

- Vishwa / Teijasa / Prajna status are fake, Superimposed Statuses, mistake in Conclusion by looking at ourselves.
- Turiyam = Real Natural Status, divine status, revealed by the Vedas.
- Turiyam status is claimed by displacing Vishwa / Teijasa / Prajna status.

## VIII) Knowing Atma happens only in one way

- Only by claiming my Turiyam status is knowing my real status.



## IX) Claiming Turiyam status is a self correcting measure

- Claiming new Brahman status = Correction.
- It automatically displaces Jiva status, Vishwa / Teijasa / Prajna status, 3 Shariram status.
- Deep science.

- Correction alone done no new revelation, don't look for any lights, exotic experiences in Vedantic Meditation.

### **X) Example :**

- Rope in front mistaken as a Snake.

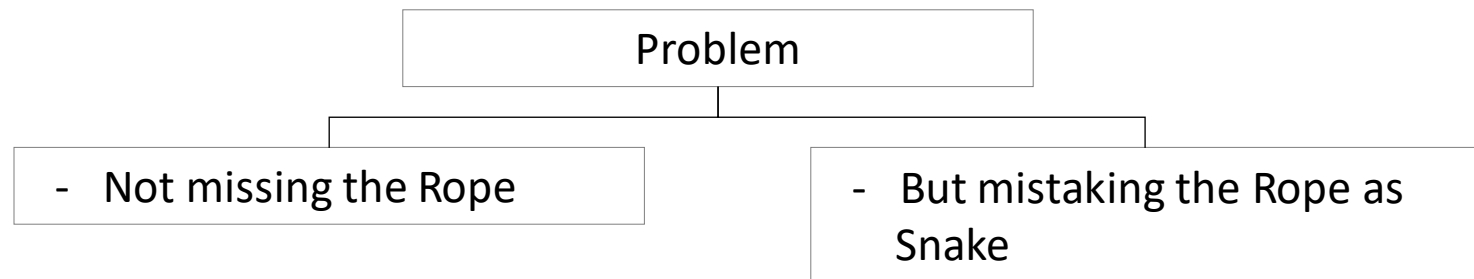
#### **a) In ones Vision only Snake Vision exists**

- **Does not know Rope.**
- Guru points out that is a Rope.

b) If a person wants to know new Rope keeping Snake outside, he is in the wrong direction.

c) Guru can't reveal new Rope other than Rope Snake.

d)



#### **e) Guru :**

- **What you think as Rope is a Snake.**
- Snake you are seeing is a Rope.
- **It is a correction statement not a revealing statement of a new object, thing, being.**

f) Superimposed Snakeness is displaced.

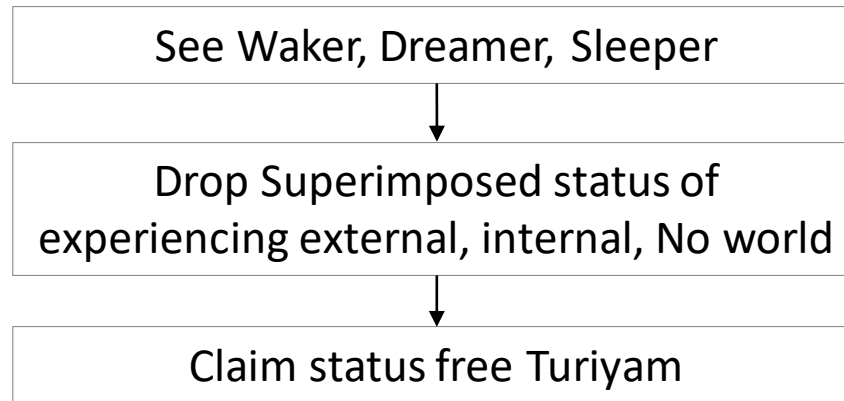
- Real Ropeness is claimed displacing the Snakeness.

g) **Na Antah Prajnam :**

- **Not setting aside Antahprajnah and seeing Turiyam.**
- **Na-Antap Prajnam is Turiyam without Antahprajna status.**

h) Waker is superimposed

- I am Turiyam without Bahish Prajnam status.
- See Turiyam Adhishtanam without superimposition.



- Similarly 5 Koshas, 3 Shariramams.
- Dismiss superimposed statuses, claim Adhishtana Turiyam.

**Conclusion of Commentary :**

- What is the important message of 7<sup>th</sup> Mantra.

a) Correcting Mantra, not revealing Mantra

**b) Na :**

- What you say is not correct.

**c) Nisheda :**

- Displacing superimposed status of Snakehood.

**d) Vikalpa :**

- Superimposed.

**e) Sarpatvam :**

- snakehood

**f) Rajju Sarpah Pratipatvam :**

- Just as Rope is mistaken as Snake.

g) Mistaken snake is understood later as Rope by the displacement of Snakehood.

- Rope is understood by negating the superimposed snakehood upon rope.

h) In the same way, Turiyam is itself mistaken as Tri Avastaha – Vishwa / Teijasa / Prajna.

i)

<b>Adhishtanam</b>	<b>Superimposition</b>
<ul style="list-style-type: none"><li>- Rope</li><li>- Turiyam</li><li>- Sand</li><li>- Post</li></ul>	<ul style="list-style-type: none"><li>- Snake (Projection of Mind – Error)</li><li>- Vishwa / Teijasa / Prajna (Jiva) (Projection of Mind – Error)</li><li>- Mirage</li><li>- Ghost</li></ul>

- **When I identify with 3 bodies, error happens in the Mind – I am Body, Mind complex experiencing the world.**

- The mistaken Jiva (With 3 identification to Body, Kosha, Avastha) is itself Turiyam.

**j) Upanishad points out :**

- **You who are thinking now to be a Jiva are Adhishtana Turiyam.**

**k) Negation is not of the Adhishtanam, but of the status of the substance.**

l) Not negating snake but negating wrong notion – Snakehood (Vishwa / Teijasa / Prajna)

- We retain the same substance and point out that it is Turiyam.

m) Negation of waker is negation of status.

n) What is the substance?

- Turiyam

o) Tat Tvam Asi

- Corrects by Mahavakyam

p) How Mahavakya corrects this Mistake?

- It corrects when it works for a student who is ready, prepared.

q) I am Brahman is a correction of wrong notion – I am a join, born.

- Student not expected to know something new.
- Only correct self – conclusion.

r) What is the wrong conclusion of the ever evident self?

## Conclusion Is :

- I am a Jiva, born, will die.

• **Jiva Bava is superimposed on I – which is already Brahman.**

- When I claim I am Brahman, superimposed Jiva bhava is displaced by the Brahman Bava which I claim because of understanding of Mahavakyam.

• **Claim Brahma Bava displacing Jiva Bava is the key to Moksha.**

- Self correction is figuratively called Self knowledge.
- Self is known wrongly, it is corrected.
- **Tat Tvam Asi :**

Jiva Bava is displaced by Brahma Bava.

• **Vishwa / Teijasa / Prajna – Bava is replaced by Turiya Bava.**

- No new thing revealed.
- Sankshepa Vakyam is explained further.

यदि हि त्र्यवस्थात्मविलक्षणं तुरीयमन्यत्तत्प्रतिपत्तिद्वारा-  
भावाच्छास्त्रोपदेशानर्थक्यं शून्यतापत्तिर्वा,

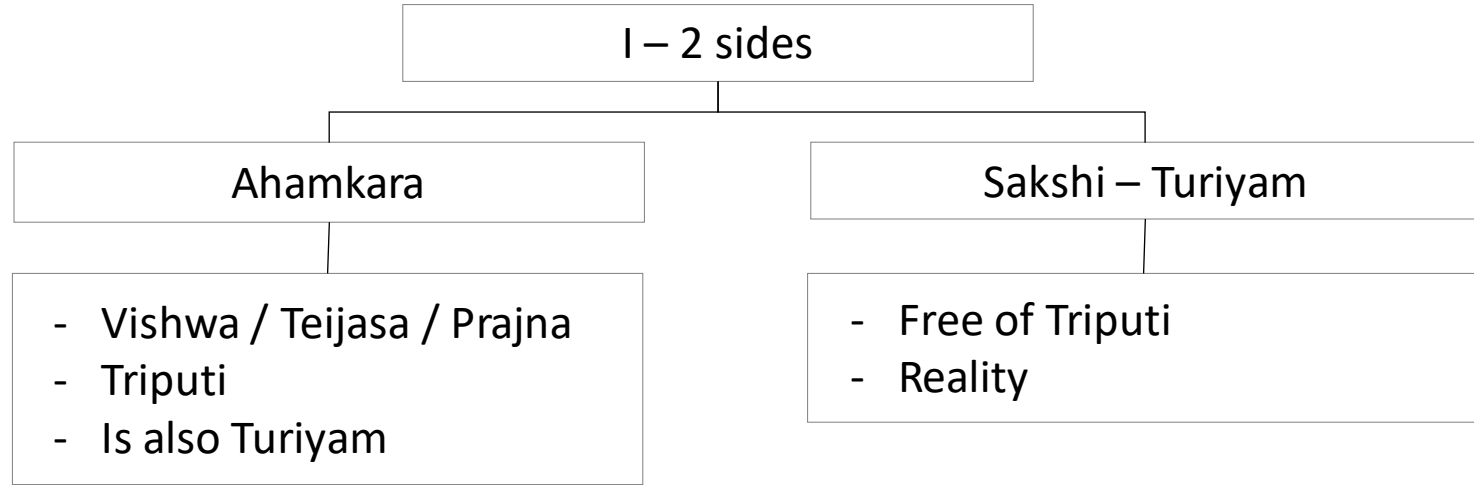
If indeed (Yadi Hi) Turiya Atma was a new distinct entity (Anyat), entirely different (Vilaksanam) from Visva Atma, Taijasa Atma and Prajna Atma (Tryavasthatma), then owing to the absence of revealing Turiyam through any other means (Tatpratipatti - Dvara Abhavat Ca), sastra teaching would also become redundant (Sastra Upadesa Anarthakyam) or (Va) Turiyam would be concluded to be Sunyam (Sunyata - Apattih).

**I) My Job :**

- **Claim : I am Turiyam**
- I – Vishwa / Teijasa / Prajna – am Turiyam.
- **In this process drop wakerhood, dreamerhood, sleepershood as attributes of the Mind or Ahamkara.**



II)



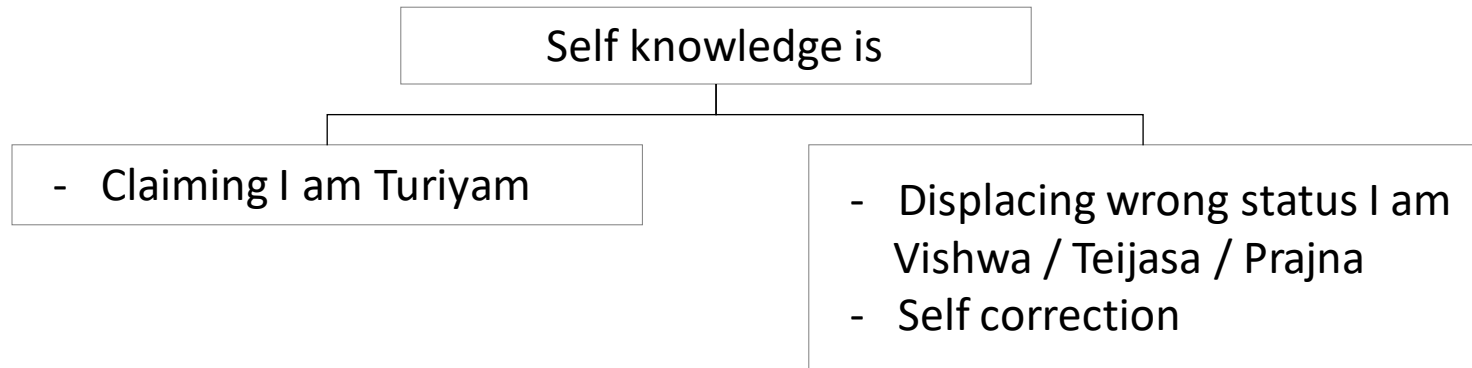
**III) Suppose Vishwa / Teijasa / Prajna is not Turiyam.**

- Turiyam is a separate entity other than Vishwa / Teijasa / Prajna.
- Such a Turiyam cannot be revealed by Shastram.
- Why?
- In the introduction, it is said that that Turiyam does not fulfill 5 conditions for verbal revelation.

**• If Turiyam is a new entity, it can never be known by Veda or it will be known as Shunyam.**

- It is the same I – Anaadi Kala Pravrutti Jiva.

**• I – Vishwa / Teijasa / Prajna alone am Turiyam.**



- If you don't accept, then Turiyam will never be known.
- Vyavasatmika = Vishwa / Teijasa / Prajna.
- In Vishwa Atma, Teijasa Atma, Prajna Atma, Turiya Atma, Atma is common.
- Other than already available Vishwa / Teijasa / Prajna, if Turiya is a new separate mystic entity in Samadhi, you will be expecting it eternally.

**a) Turiya Anyatvat :**

- If Turiyam is a fresh entity.

**b) Tagedy :**

- Tat Pratipatta
- There will be no Pramanam to reveal Turiyam.

**c) Shastra can't reveal :**

- Shastra is Shabda Pramanam.
- It should satisfy conditions.

## Purva Pakshi : Shastra

- Rudhi, Jati, Kriya, Guna, Sambandha Nasti.
- Seen in Gita Chapter 13 – Verse 12 Bashyam.

## Gita :

अध्यात्मज्ञाननित्यत्वं  
तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्रोक्तम्  
अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvaṃ  
tattvajñānārthadarśanam |  
ētajjñānam iti prōktam  
ajñānaṃ yadatō'nyathā || 13. 12 ||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

- Jneyam Brahman does not have Shabda Pravritti Nimittani.

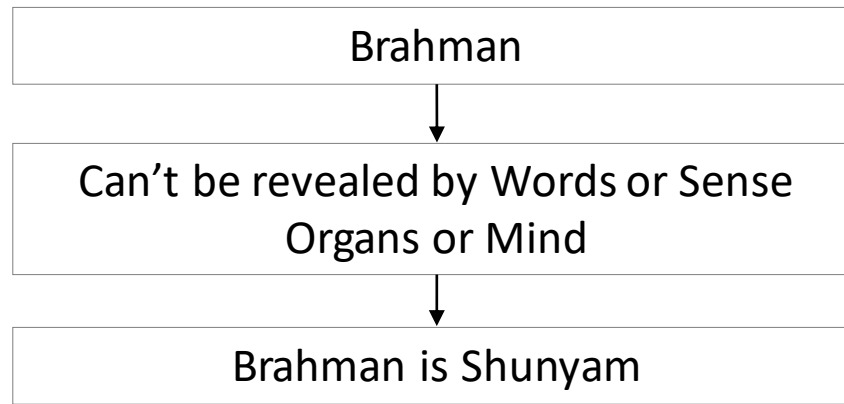
## d) Pratipatti Dvara Abava :

- Shabda Pravritti Nimitta Abava.

## e) Shabda Upadesa Anartakyam :

- Shastra teaching will become redundant or will become Shunyavada.
- Student will conclude Brahman = Shunyam.

**Purva Pakshi :**



**f) Shankara : On the other hand, if**

- Turiyam = Vishwa / Teijasa / Prajna / 5 Koshas / 3 Sharirams / 3 Avasthas
- Because of mistake, Shastra can correct and reveal Turiyam.
- Only existent thing, can be revealed as Turiyam.
- **Example :**
  - Rope Snake is Rope
  - Vishwa / Teijasa / Prajna is Turiyam.

**How did you remove Snake?**

**By saying :**

- **So called snake you are seeing is Rope.**
- **What you are seeing, experiencing as 5 Koshas, 3 Avasthas, 3 Sharirams is Turiyam.**
- 5 Koshas is Satchit Ananda Brahman.
- It is a correction not new revelation.

रज्जुरिव सर्पादिभिर्विकल्प्यमाना स्थानत्रयेऽप्यात्मैक एवान्तः  
प्रज्ञादित्वेन विकल्प्यते यदा तदान्तः प्रज्ञत्वादिप्रतिषेधविज्ञान-  
प्रमाणसमकालमेवात्मन्यनर्थप्रपञ्चनिवृत्तिलक्षणफलं परिसमाप्तम् ।  
इति तुरीयाधिगमे प्रमाणान्तरं साधानान्तरं वा न मृग्यम् ।  
रज्जुसर्पविवेकसमकाल इव रज्ज्वां सर्पनिवृत्तिफले  
सति रज्ज्वधिगमस्य ।

Just like one rope alone (Rajjuh Iva) is construed (Vikalpyamana) to be snake, stick and so on (Sarpa - Adibhih), so also one Turiya Atma alone (Ekah Eva Atma) even though is in all the three states (Sthanatraye Api), yet is construed (Vikalpyate) to be dreamer, the inward consciousness, waker the outward consciousness etc (Antahprajnaditvena); so then (Tada) when (Yada - with Self Correction) the negation or displacement (Pratisedha) of the superimposed status of waker, dreamer etc (Antahprajnatvadi) through discriminative knowledge (Pramana - Vijnana) takes place; at that very same time itself (Samakalameva), one accomplishes (Parisamaptam) the benefit of understanding the Mithyatvam (Nivritti - Laksana - Phalam) of the problematic universe in the form of the threefold fake status (Anartha - Prapanca of visva - Taijasa - Prajna, which includes Virat, Hiranyagarbha and Ishvara status also, superimposed on) oneself, the Turiya Atma (Atmani).

Therefore, other than this self correction (iti) there remains no need to search (Na Mrgyam) for any other means of knowledge (Pramanantaramm) or any other discipline (Sadhanantaram Va) for knowing Turiyam (Turiya - Adhigame). It is just like (Iva), at that very same time (Samakala) the discriminative knowledge that rope is not snake takes place (Rajjusarpaviveka), the result also accrues which is the negation of the perception of snake (Sarpa Nivritti - Phale sati) as well as the gain of the rope (Rajjvadhigamasya).

l) Turiyam revelation = Self correction

- Correction w.r.t. self conclusion which I already have.

• **Only if you understand it in this manner, 7<sup>th</sup> Mantra will be useful for Moksha.**

a) Rajju Sarpah Iva :

- As in the case of Rope, it is mistaken as a Snake.

b) Sarpah Adhah Vikalpamana :

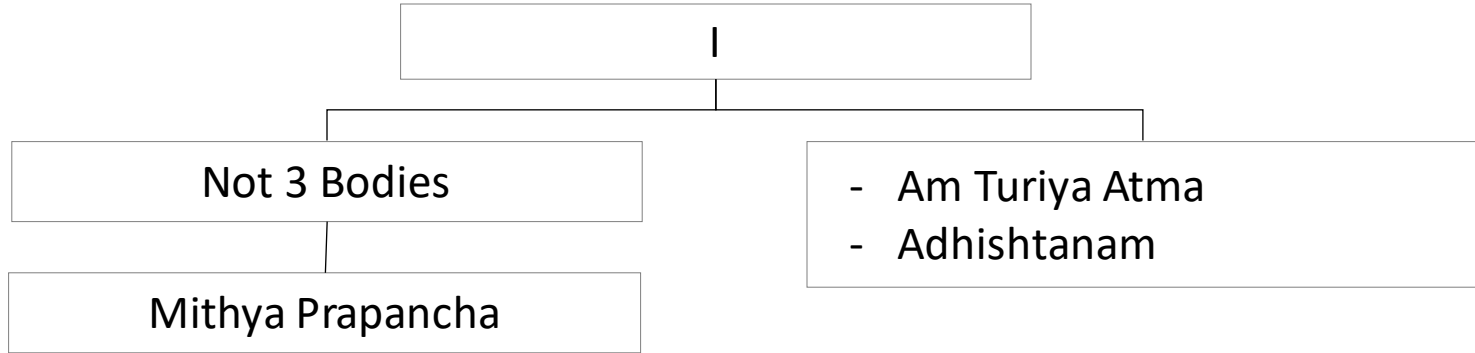


c) Sthana Trayepya Eka Eva Antah Atma :

- One Turiyam is alone known as I am.
- It is wrongly known as Vishwa, Teijasa, Prajna.

#### d) Antahprajnadhi Eva Vena Vikalpayatee :

- Turiyam is mistaken as Vishwa / Teijasa / Prajna – Waker, Dreamer, Sleeper.
- We say I – woke up, dreamt, slept.



- I is superimposed on 3 Avasthas, 3 Bodies, 5 Koshas.
- Problem = Mistake

#### e) Yada :

- If this is our problem.

- **Veda should not reveal anything new.**
- **Veda should only make a correction.**

#### f) Tada Antah Prajna Aadhi Pratisheda Vijnana Pramana Sama Kale Eva Atmanya Anartha Prapancha Nivrittya Lakshana Phalam Pari Samaptam :

- At the time of self correction itself without revealing anything new.
- Antahprajnadhi Pratisheda Vijnanena Pramana Sama Kale

- **At time of self correction itself, Turiyam is known.**

## 2 fold Self correction

- Claiming : Real Turiyam status

- Displacement of Vishwa / Teijasa / Prajna superimposed status happens.  
- Or Panchakosha, Avastha Traya status

• **When we grasp the Turiyam message clearly, correctly, Turiyam is known.**

• There is no separate Kala for claiming or knowing in Samadhi.

**g) Sama Kala Eva Jnanam Bavati :**

• Correcting mistake is Turiya Jnanam.

**Gita :**

ज्ञेयं यत्तत्प्रवक्ष्यामि  
यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म  
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

**jñēyaṃ yat tat pravakṣyāmi  
yajjñātvāmṛtam aśnutē |  
anādimat paraṃ brahma  
na sat tannāsad ucyatē || 13.13 ||**

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]



## **h) Atmani Phalam Cha :**

- Get benefit of knowing fake status of Samsara.
- Samsara = Vishwa / Teijasa / Prajna – status.
- Anartha Prapancha = Vishwa / Teijasa / Prajna status.
- False Mithya Prapancha = Vishwa status.

i) Atmani = Upon me Turyam

## **j) Anartha Prapancha :**

- Problematic universe in the form of 3 fold fake status is displaced.
- Jiva bhava = Vishwa / Teijasa / Prajna – bhava status removed  
= Fake status

## **k) Pratisheda :**

- Displacement of Vishwa / Teijasa / Prajna Bhava.

## **l) Vijnanena :**

- By grasping, by displacing fake status by way of claiming Turiyam status.

## **m) Nivritti Lakshanam :**

- Removal of mistake takes place.
- **Removal of Jiva Bava = Understanding Mithya status of Vishwa / Teijasa / Prajna.**
- Nothing physically removed.
- Body remains same with all pains.

- **Removal (Nivritti) in Vedanta = Understanding Mithyatvam of Dvaita Prapancha.**
- **Waker, Dreamer, Sleeper Removal = Dvaita Removal**  
**= Understanding Dvaitam = Mithya**  
**= Prathisheda, Nivritti in Vedanta**

- For a Jnani, world is not there, means world is Mithya for him, appearance, not a factual existence.
- I Turiyam alone an Satyam, existence.
- World appears and disappears in me Turiyam, manifests – Unmanifests.

#### **n) Nivritti Parigamyatam :**

- World understanding is over.
- After self correction – I am Turiyam not Vishwa / Teijasa / Prajna, one need not separately work for Turiyam knowledge.
- No need to look for another Pramanam because Turiyam is not a separate entity.

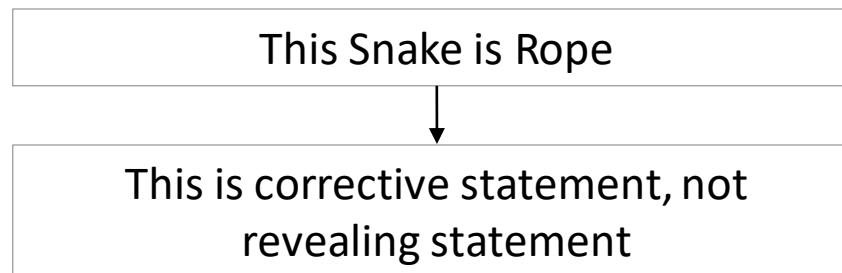
#### **o) Turiya Parigame :**

- No new fresh knowledge of Turiyam is obtained, only negation of Vishwa / Teijasa / Prajna.
- I don't have to sit in meditation, go to 4<sup>th</sup> Turiya Avastha.
- In Jagrat itself, self correction and self knowledge happens.

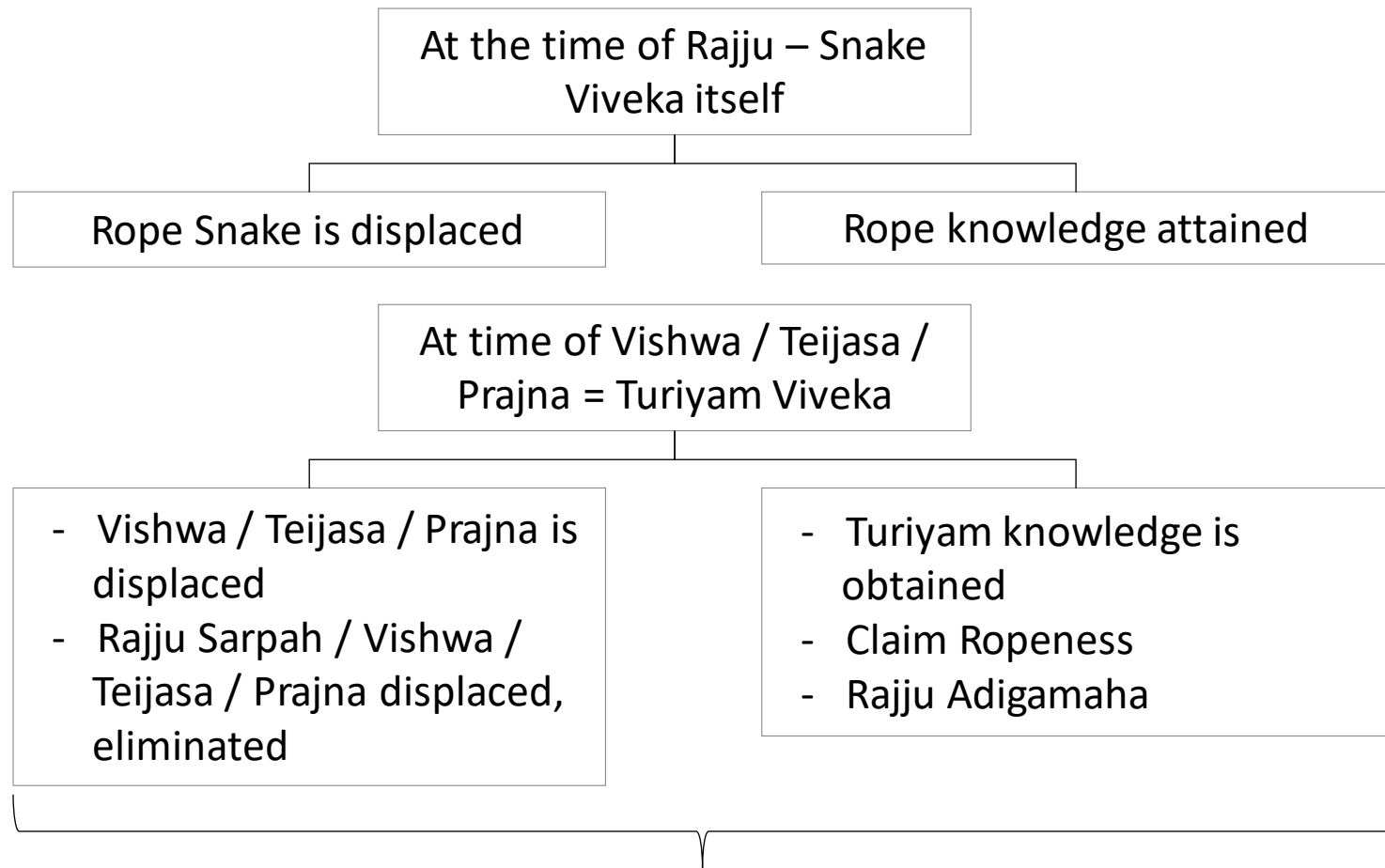
- Don't look for new Pramanam for Turiya Adigame (understanding) to know you are Turiyam.
- No Sadhana required after Jnanam.
- Jnana Prasada = Jeevan Mukti – No separate Sadhana required.
- **Example :**
  - I want to realise Rope, don't set aside Snake and turn mind away from Rope Snake.

• **Don't turn mind away from Vishwa / Teijasa / Prajna to know Turiyam.**

**Guru :**



- This Vishwa / Teijasa / Prajna is Turiyam.
- What happens in the Mind.
- This one which I have mistaken as snake, I correct, and simultaneously get knowledge of Rope.
- No need to separately work for Rope knowledge, after knowing its not a snake.



Both simultaneous process

- For Rajju / Turiyam Jnanam, no separate Sadhana or Pramanam is required.
- I will meditate to realise Rope / Turiyam, is not correct.
- This is a significant section.
- Advaitam realized when Dvaitam is dropped as Mithya.