

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 1

MANTRA 7

+

KARIKA NO. 10 TO 12

VOLUME - 05

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CHAPTER 1

AGAMA PRAKARANAM

12 Upanishad Mantras + 29 Karikas

MANTRA 7

+

KARIKA 10 TO 12

130) Bashyam : Chapter 1 – Mantra 7 continues...

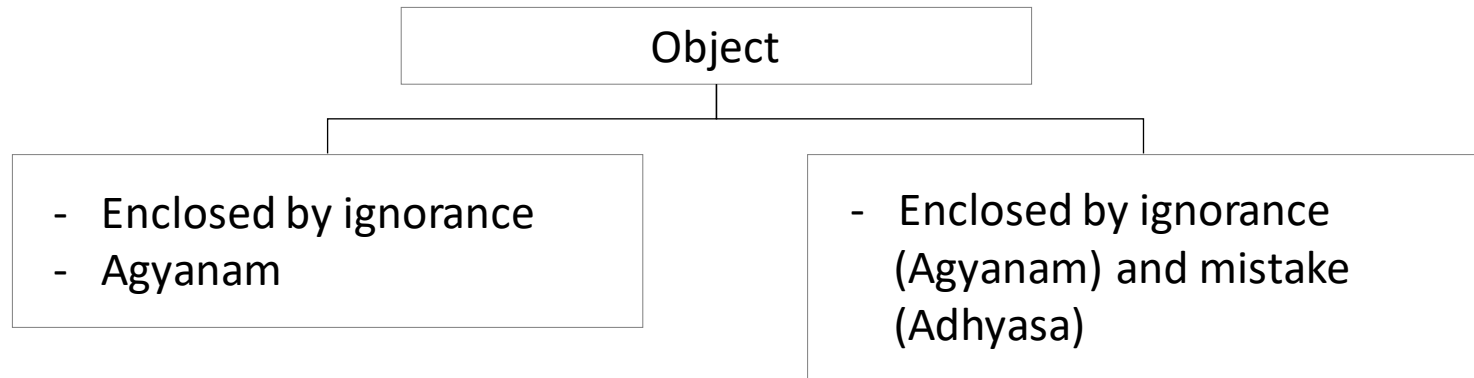
तेषां पुनस्तमोऽपनयव्यतिरेकेण घटाधिगमे प्रमाणं व्याप्रियते तेषां
छेद्यावयवसम्बन्धवियोगव्यतिरेकेणान्यतरावयवेऽपिच्छिदिव्याप्रियत
इत्युक्तं स्यात् ।

As for those people (Yesam) again who consider (Punah) that in gaining the knowledge of the pot (Ghata - Adhigame), besides the removal of ignorance (Tamo - Apanayah) other than that, something more (Vyatirekena) in addition to it, has to be done by the Pramanam (Pramanam Vyapriyate); it would amount to (Iti Syat) their (Tesam) saying (Uktam) that besides the separation (viyoga-vyatirekena) of the connection (Sambandha) between the two portions of an object to be cut (Chedya - Avayava), the cutting action (Chidih) continues (Vyapriyate) in separating one of the parts from the other (Anyatara - Avayava Api)!

Technical General Observation :

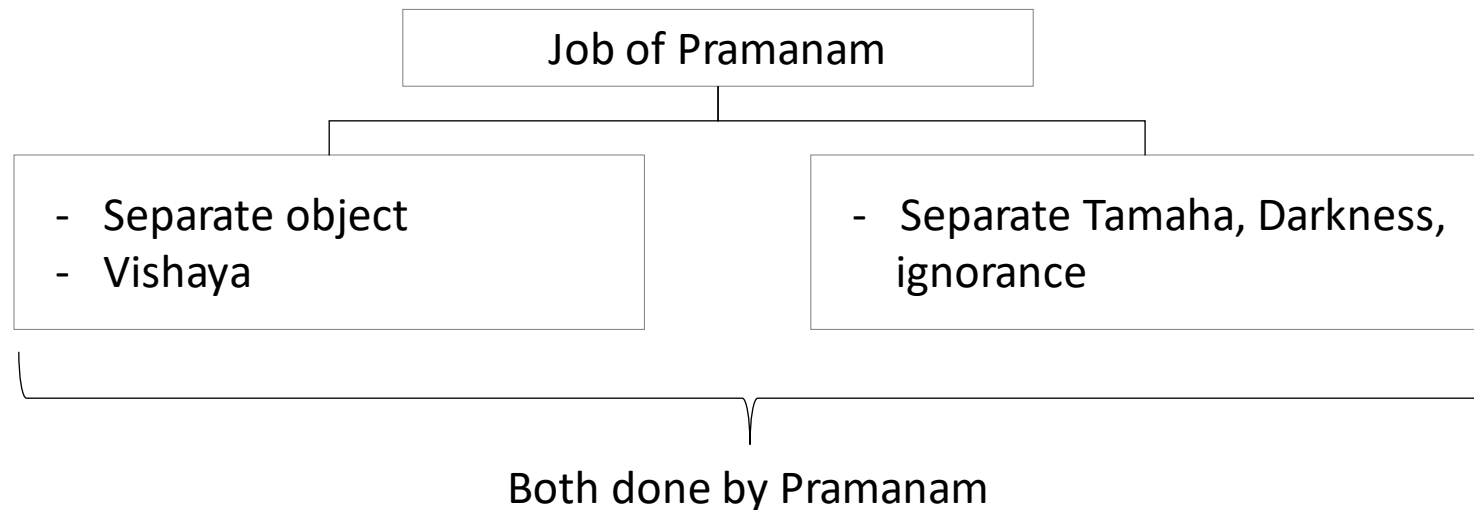
I) Pramanam does not reveal an object.

II)



III) It is a mistake (Adhyasa) and Agyanam (Ignorance) is cause, until we employ a Pramanam, ignorance will not be eliminated.

IV)



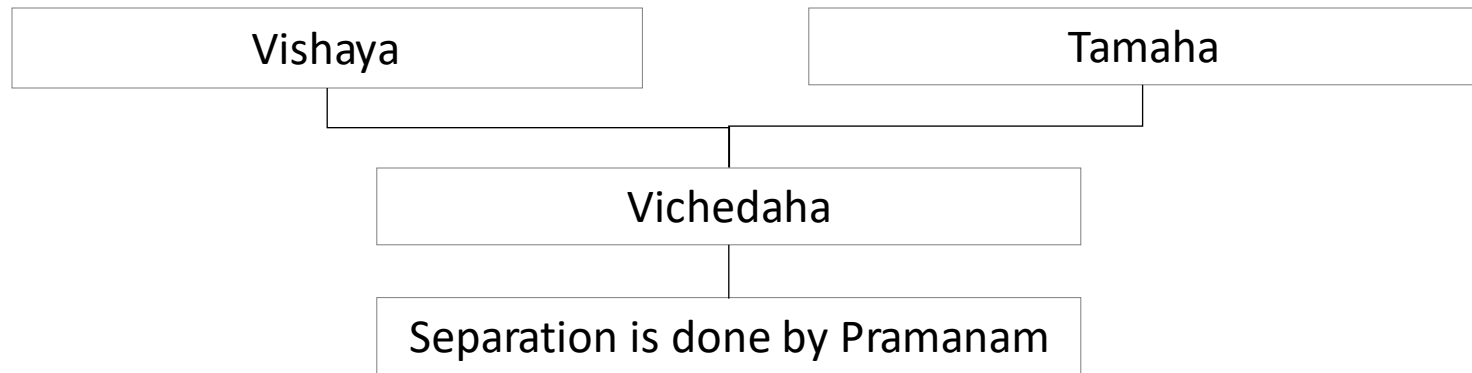
V) Tamaha is eliminated by Pramanam

- No revelation of Vishaya.
- Vishaya is already known.

VI) Pramana does not reveal an object, need not, cannot reveal object.

VII) Pramanam by itself is Jadam.

VIII)



IX) Knife cuts Banana into 2 pieces.

- Removes connection between left side and right side.
- Does not add attribute, only segregates

X) Pramanam peels off Andhakara or Adhyasa connected to object.

- Does not add an attribute.

XI) Technical Analysis :

- Pramanam removes ignorance and reveals the object.
- Pramanam adds attribute to object.
- What is new attribute?
- Known-ness, revealing is attribute.
- Technical Name = Prakatyam
- Prakataha Bavati
- Nonevident object becomes evident.

XII) Prakata – Evident

- Prakatasya Bava = Prakatsyam
- **New status added to object = Prakatsyam = Become evident.**
- Pramanam can't add attribute.
- If so, it will become Karakam not Jnanapakam.
- Doer of Karma – adds attribute.

Example :

- Painting a wall, new action, additional Karma.
- **Pramanam can't do Karma.**

XIII) Only Karma Indriyam does Karma.

- Jnana Indriyas can't do Karma.
- Object remains object.
- **Known-ness not a new attribute.**

XIV) Prakatya Vada is a Mimamsaka Matam

- Shankara refutes in this Mantra.
- **Pramanam : Just removes ignorance covering an object.**
- Technical topic.

Revision :

- Shankara is writing commentary on 7th Mantra.

I) Turiyam not Antah Prajnam, Bahish Prajnam, Prajnah Ghanam.

- Not waker, dreamer, sleeper.
- Understand this negation carefully.

II) Don't set aside waker, dreamer, sleeper completely.

III) Don't look for separate 4th state, distinct 4th state, Turiyam.

IV) Turiyam is I the Consciousness which is invariable, common, in all 3 – waker, dreamer, sleeper.

- It is included in each one of the statuses.

V) If you set Aside 3, Turiyam will be set aside.

- You will be eternally searching.

Example :

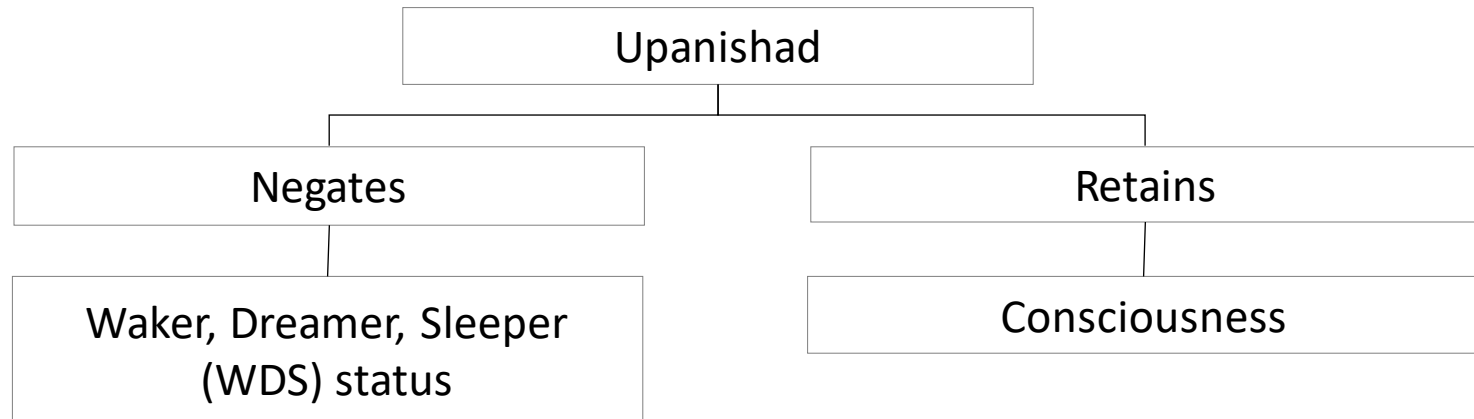
- Don't throw baby alongwith Bath water.

VI) 1st Important message :

- **Turiyam is included in waker, Dreamer, Sleeper in the form of Consciousness which is the meaning of "I".**

VII) What is Aim of Na – Antap Prajnanam...

- Upanishad does not negate waker totally.
- It retains nonvariable consciousness in all 3 incidental statuses.



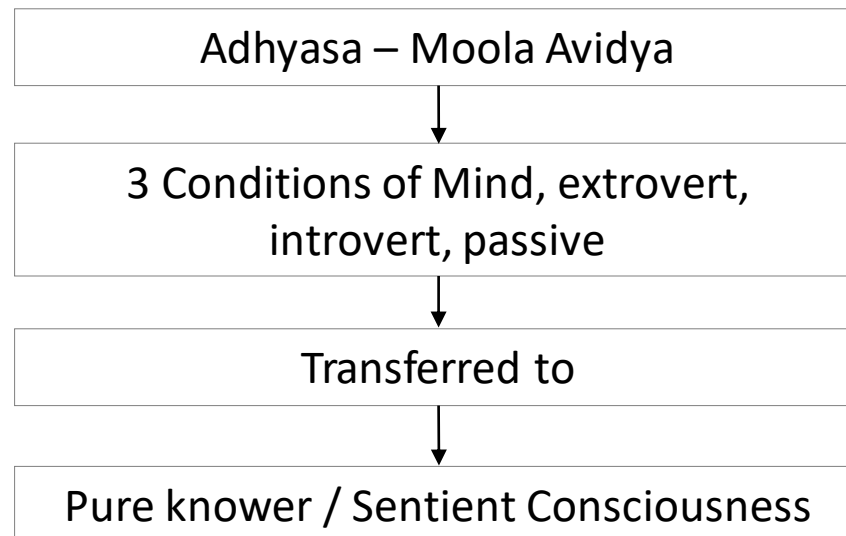
VIII) Waker Minus Wakerhood = Consciousness

- Dreamer Minus Dreamerhood = Consciousness
- Sleeper Minus Sleeperhood = Consciousness
- Waker / Dreamer / Sleeper – 3 incidental attributes = Turiyam.
- Consciousness does not have Waker / Dreamer / Sleeper – attribute or status.

IX) When Mind is extrovert / introvert / passive, in Waker / Dreamer / Sleeper, attributes of Mind are mistaken as attributes of knower Consciousness.

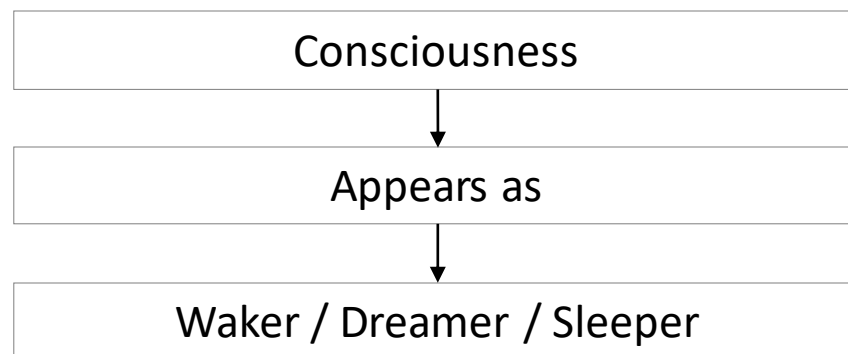
- We make Consciousness extrovert, introvert, passive.
- Consciousness gets 3 names Waking / Dream / Sleep.
- In Sleep, dormant condition of Mind, is transferred to Consciousness.

X)



- We think Consciousness is Waker / Dreamer / Sleeper.

- **It is transferred attribute of Mind, which needs to be corrected.**

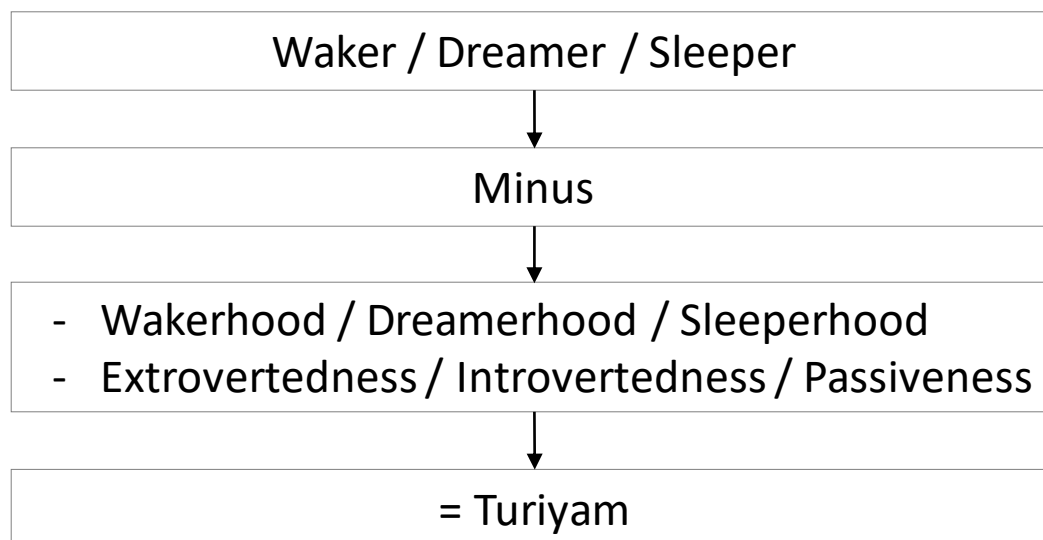


- Waker / Dreamer / Sleeper = Consciousness + transferred attribute of Mind.

XI) Consciousness by itself is pure knower, sentiency principle, Turiyam.

- From waker to arrive at Turiyam first negate the transferred attribute.

XII)



- How to see the Turiyam?
 - Never try to see the Turiyam.
 - It is a knowledge principle.
 - Know Turiyam, claim Turiyam as the self, as me.
 - Divesting Turiyam of 3 attributes is not a physical Job.
- **I can't go to the 4th stage to become Turiyam, Consciousness.**

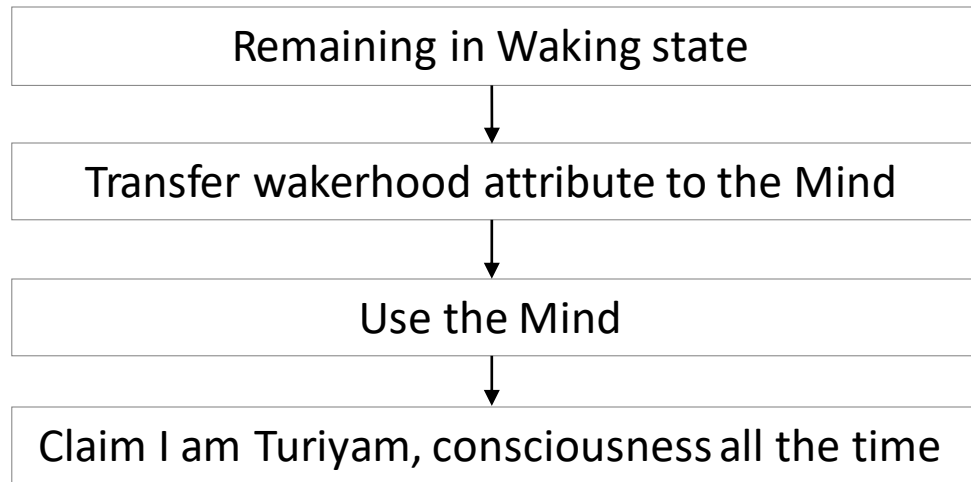
XII) Problem of student :

- Now I am waker not Turiyam = Chaturtham Manyante.
- Remaining in waking state only, understand I am Turiyam.
- Attribute belongs to Mind.
- Handover wakerhood to Mind instrument.

- **Using Mind, claim I am Turiyam.**
 - **If you drop Mind, there will be nobody to claim.**
- 4th state is not there.

XIII) Sleep, Samadhi are 2 states of the Mind.

Sleep	Samadhi
<ul style="list-style-type: none"> - Natural passive state - In sleeping posture 	<ul style="list-style-type: none"> - Artificial state - In sitting posture



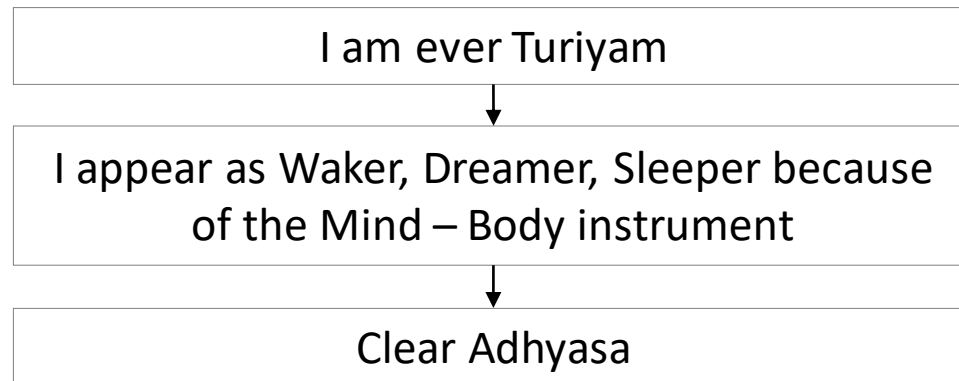
Example :



XIV) Don't have to physically remove flower to know crystal is colourless.

- **Understand, even when flower is there, crystal appears Red, attribute of Redness belongs to flower not to crystal.**
- **Crystal is ever transparent.**
- **Understand Consciousness ever Shuddham, pure even when it appears with attribute of Mind.**
- **Consciousness is ever pure, Asanga Chaitanyam.**

XV)



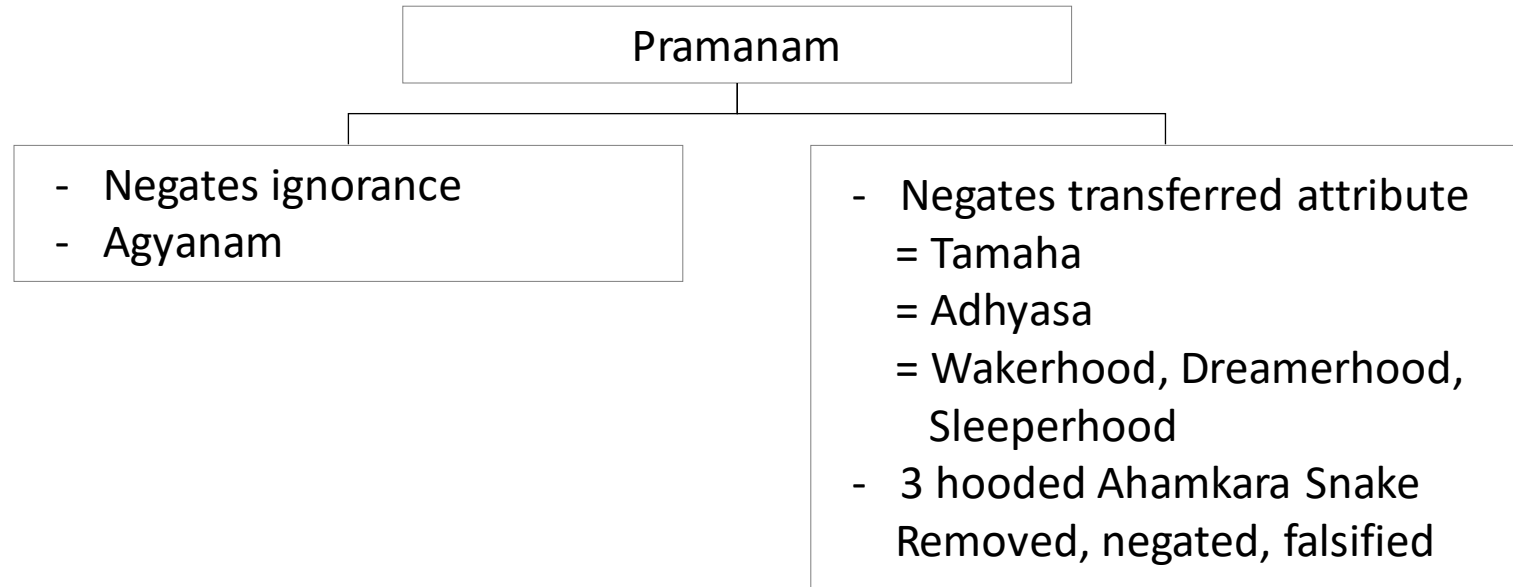
- I appear variedly but am ever pure Shuddha Turiyam.
- I can claim this only in the waking state.
- In Dream and Sleep – will does not operate.

In Waking :

- Na – Bahish – Prajnam means I am Turiyam.
- Bahish Prajnam Minus Bahihi Prajnatvam = Turiyam
- Consciousness Minus Wakerhood = Turiyam

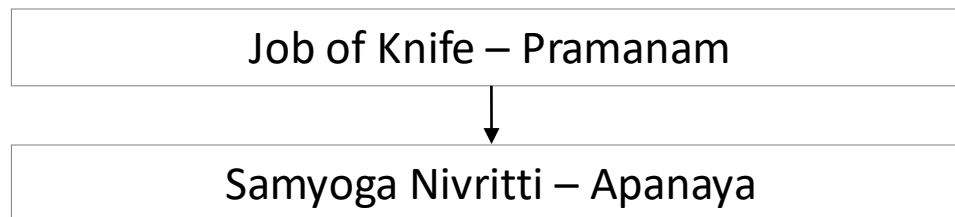
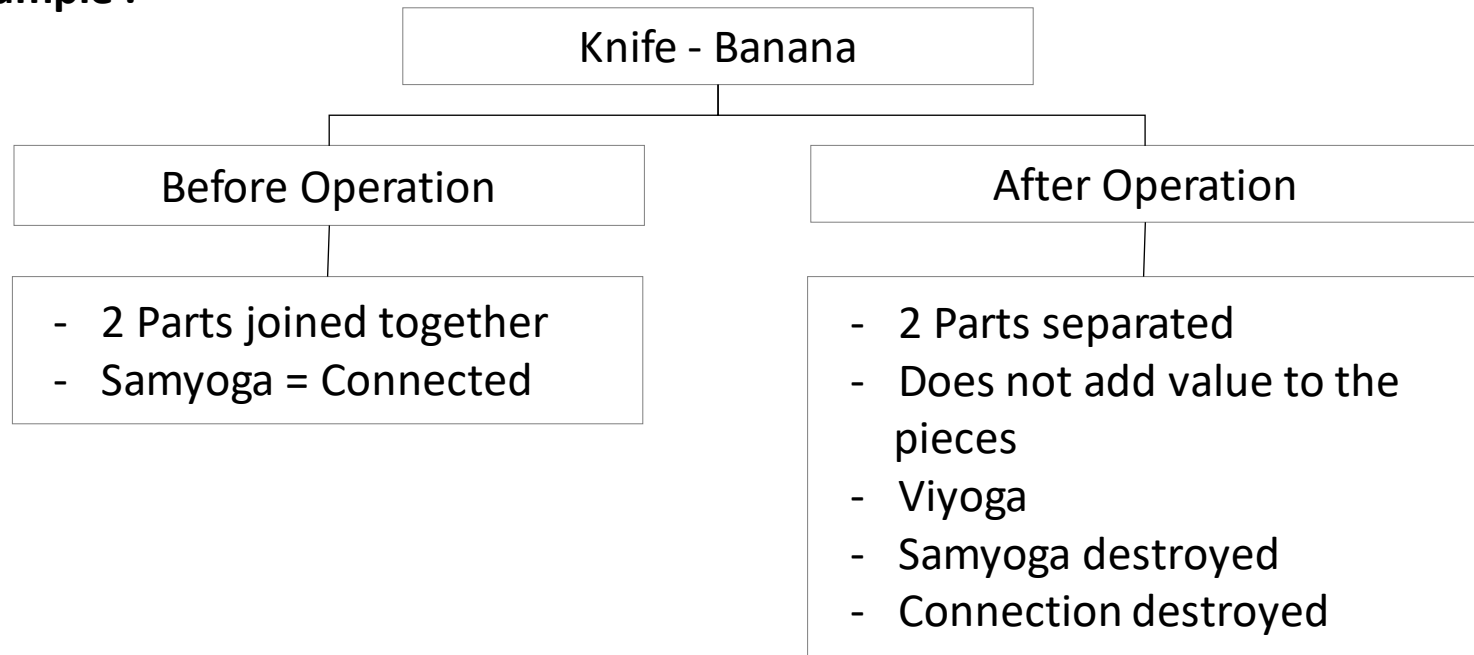
XVI) Pramanam does not reveal Turiyam.

- **Turiyam is ever evident I.**
- Pramanam negates the transferred attribute of wakerhood, dreamerhood, sleeperhood.

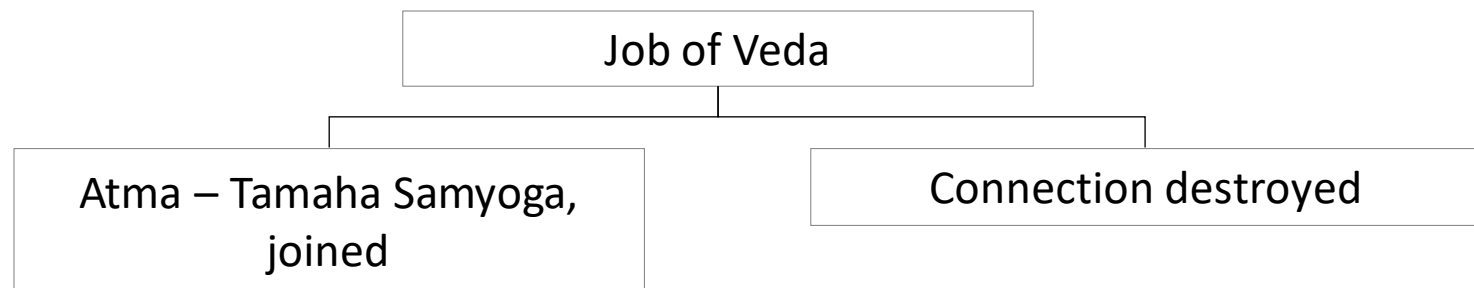


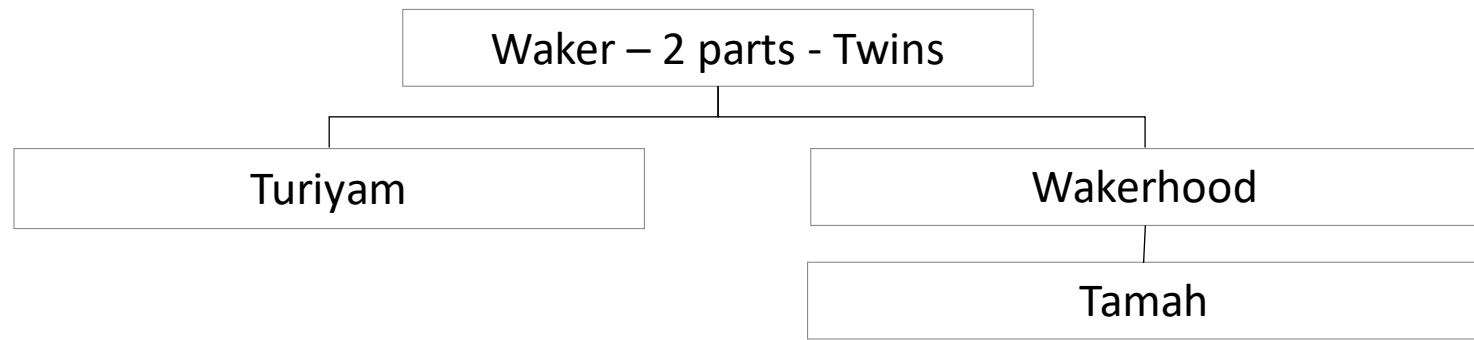
- Pramana removes Tamas.
- Does not do anything to reveal

XVII) Example :



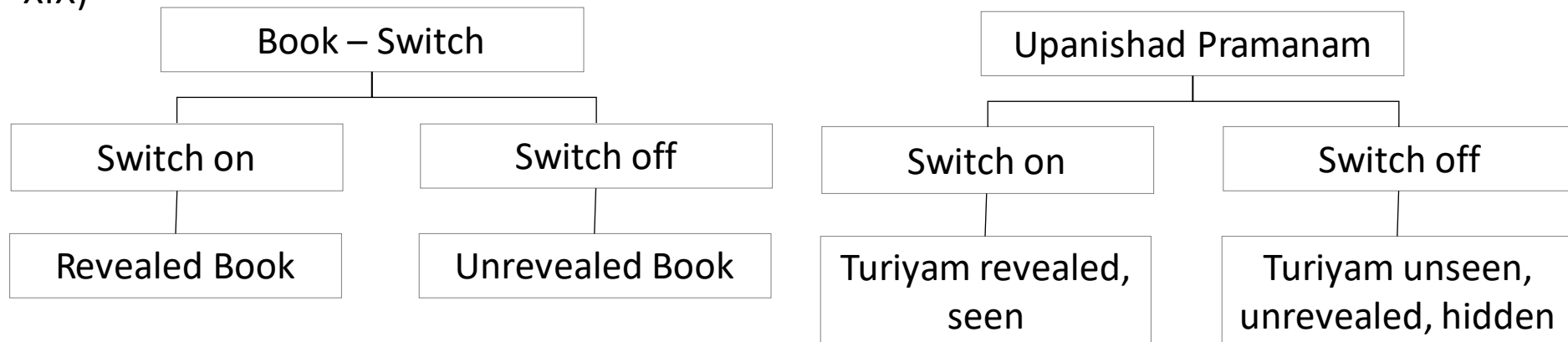
XVIII)





- Turiya – Tamaha Sambandha – delinked by Upanishad Pramanam.
- **Pramana does not do anything to Turiyam and Tamaha.**
- Revealed – Adjective, does not convey addition of attribute.
- Turiyam is revealed, no Addition to waker.

XIX)

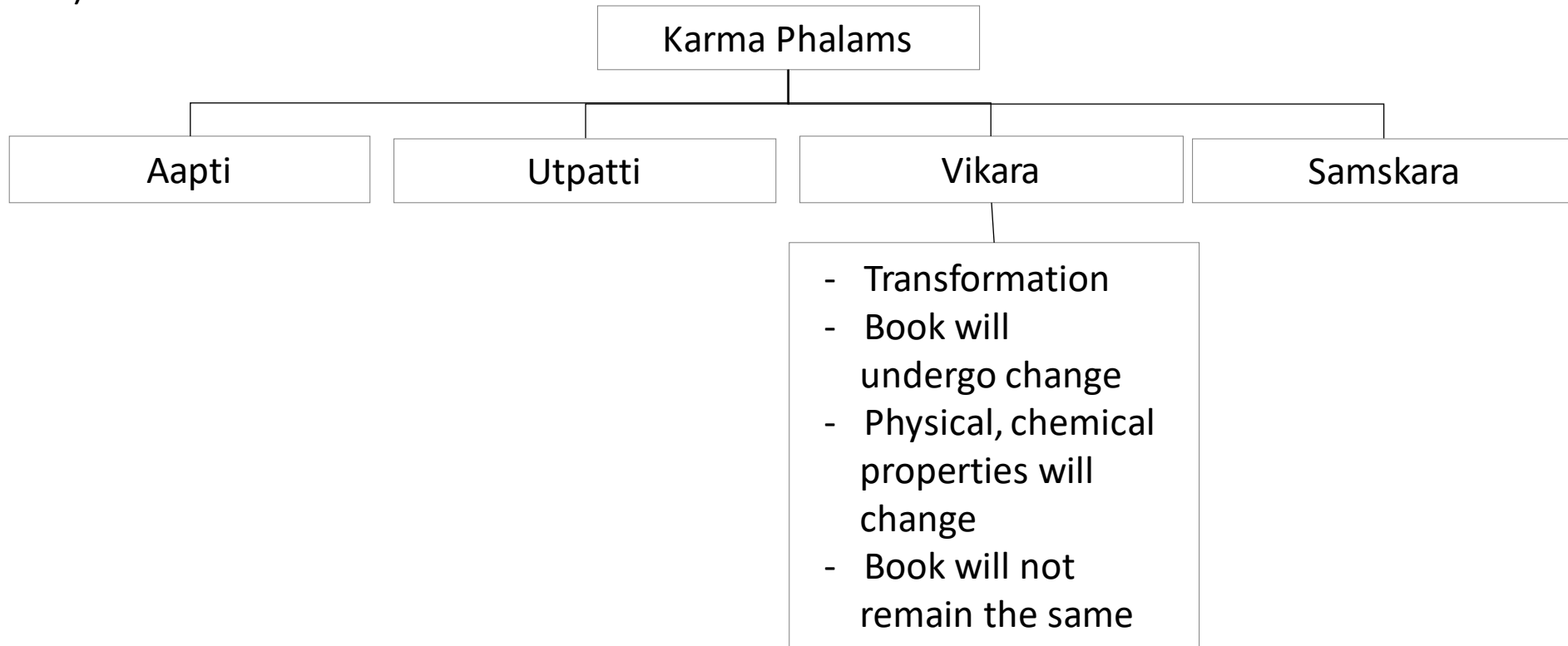


- In book / Turiyam, no addition of attribute in seen / unseen condition.

XX) What is happening is a mystery.

- Seenness, revelation, knowness not an attribute.
- Suppose new attribute is added, then you are bringing transfer on the Book.
- Everytime book is seen, known, revealed, by others, book will transform.
- Transformation = Karma Phalam, not Jnana Phalam.

XXI)



- Jnanam does not add an attribute to objects after being known, seen.

XXII) Jnanam only removes the Tamaha connected with the book

a) Tesham Cheiva Sambandha Viyoga Vyatirekena.

- If you say Pramanam adds attribute to object Turiyam, it will be like knife adding values to cut pieces.
- Knife only does Viyoga, separation, no value addition.

b) Vyatirekena Anyantara Eva Pi Chaidihi Api Chid Vyapriyat Iti Uktam Syat :

- In case of Atma or other Jnanam, Pramanam only removes Ajnanam, Avaranam, Tamas.
- Pramanam does not do any Job.

131) Bashyam : Chapter 1 – Mantra 7 continues...

यदा पुनर्घटतमसोविवेककरणे प्रवृत्तं
प्रमाणमनुपादित्सिततमोनिवृत्तिफलावसानं
छिदिरिवच्छेद्यावयवसंबन्धविवेककरणे प्रवृत्ता तदवयवद्वैधीभावफ
लावसाना तदा नान्तरीयकं घटविज्ञानं न तत्प्रमाणफलम् ।

On the other hand (Yada Punah), if the means of knowledge (Pramanam), engaged (Pravrttam) in distinguishing (Viveka Karane) a pot, from the darkness covering it (Ghata - Tamasoh), fulfils its results (Phalavasanam) by merely removing the undesirable darkness (Anupaditsita - Tamonivrtti), just as the act of cutting (Chidih Iva), engaged in (Pravrtta) separating (Vivekakarane) the connection between the two parts of the wood to be cut (Chedya - Avayava - Sambandha), fully accomplishes the result (Phalavasana) by merely separating the parts (Tad Avayava Dvaidhibhavana); so also the knowledge of the pot (Ghata Vijnanam) takes place immediately (Nantariyakam - just by Pramanam merely removing the cover of ignorance from it) and is not accomplished by applying any means of knowledge (Na Tatpramana Phalam).

Consolidating message :

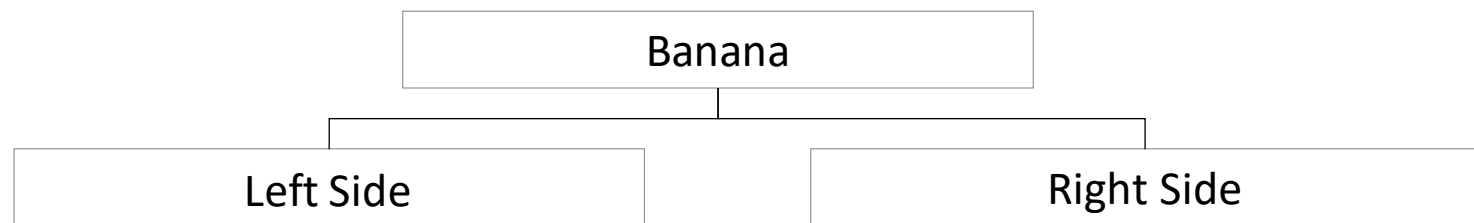
I) Example :Ghata Vijnanam

a) Chidihi Iva :

- Process of cutting.

b) Chedya Avayavam :

- 2 portions of a thing to be cut like Banana.



- Chedyā Avyavam = To be cut Banana

Before	After
Samyoga	Viyoga

Viveka = Separation

c) What is culmination of cutting process?

- 2 portions separated made into 2 bits of a Banana.
- Cutting separates 2 portions.
- Pramanam used to the pot, get knowledge of a pot.
- Pramanam does separation job like separating operation.

1st :

- Pot + Ignorance / Darkness exists.
- Pot ignorance mixture.
- Cuts off Avaranam, Tamaha portion.
- **Culmination :**
 - Separation of Avaranam
 - Unwanted ignorance is separated
- Use instrument of knowledge to peel of ignorance.

d) Ignorance = Anupadhi Sthitham, Upadhishtam

- Pramanam removes ignorance
- Pot gets revealed.

e) Pramanam only removes ignorance and reveals object, pot becomes known

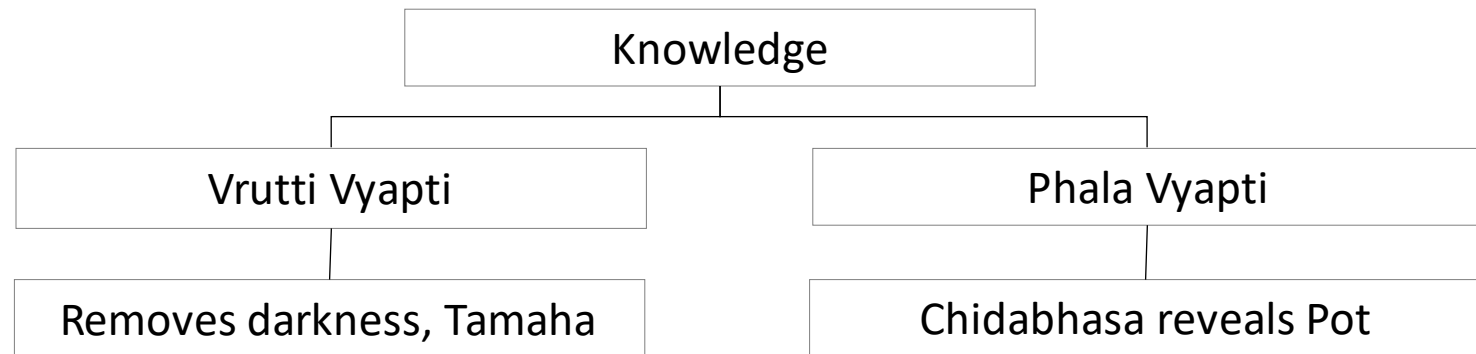
f) Atma = Self revealing

- Pot = Jadam
- Ignorance has to go away and pot has to be revealed.

g) Pramanam reveals Pot – Not correct

- Pramanam reveals only ignorance – correct

- **Pot gets revealed**
- **Pot not Svayam Prakasha like Atma.**



Interesting technical point :

- Why Shankara does not talk about Pramanam revealing ignorance?
- In Atma its acceptable.

- In Pot how can you say?

Answer :

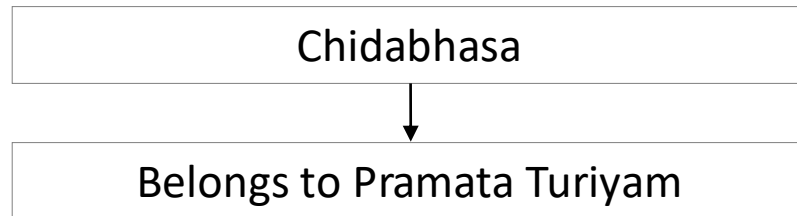
- Pramanam reveals Pot through Phala Vyapti.
- **Shankara does not want to give credit to Pramanam because Chidabhasa does not belong intrinsically to Pramanam.**
- Reflected Consciousness – does not belong to Pramanam.
- Pramanam + Vrutti both Jadam.
- Can't give revealing credit to Pramanam.
- **Chidabhasa in Vrutti reveals Pot.**
- Shankara does not want to give credit to Vrutti.
- **Credit is given to Atma – Original Pramata, knower only.**
- Consciousness originally belongs to Pramata.
- Vrutti only borrows consciousness.

Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

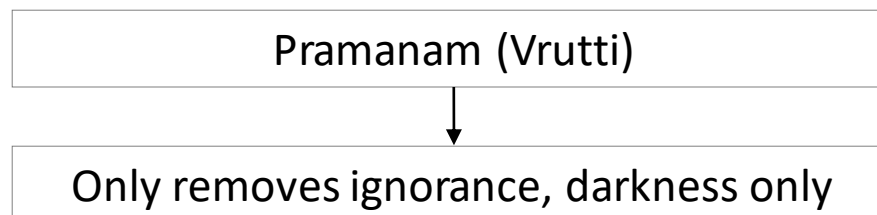
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



- It is already there in that Area (Pratibodha).
- When I look in that direction whatever is there gets revealed

h) Ghata is already enclosed in Consciousness.

- Credit belongs to Pramata.
- **Pramanam – Vrutti removes ignorance, Avarnam.**
- Pramanam Vrutti can reveal an object.
- Object and Vrutti both Jadam.



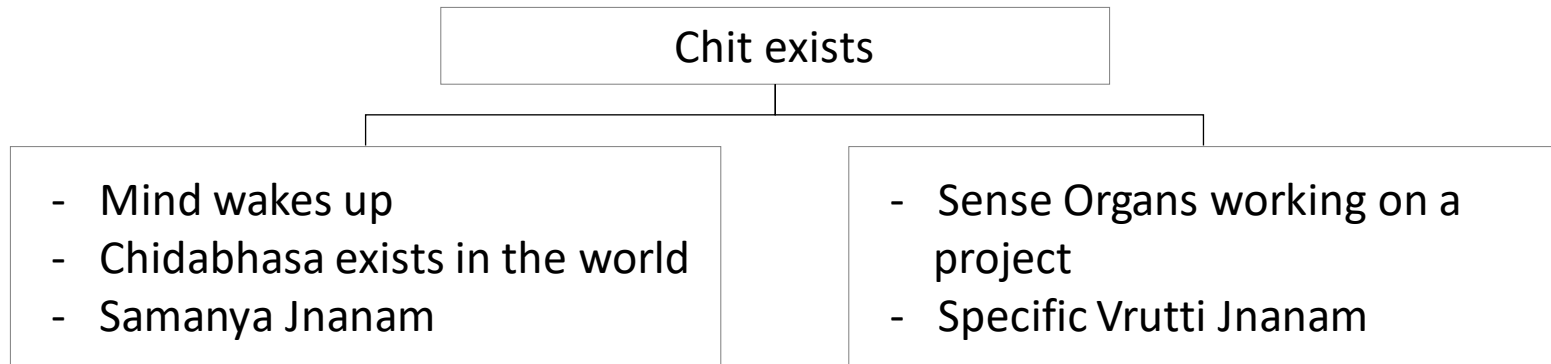
i) Tada :

- When Pramanam removes Avarnam – ignorance.

j) Then Pot already in the Medium of Chidabhasa which belongs to Pramata

- When I am awake the world, cosmos is in the Range of Chidabhasa – Full class is in the Range.
- If I want to know - if specific person has attended the class, that is done by Antahkarana Vrutti.

k)

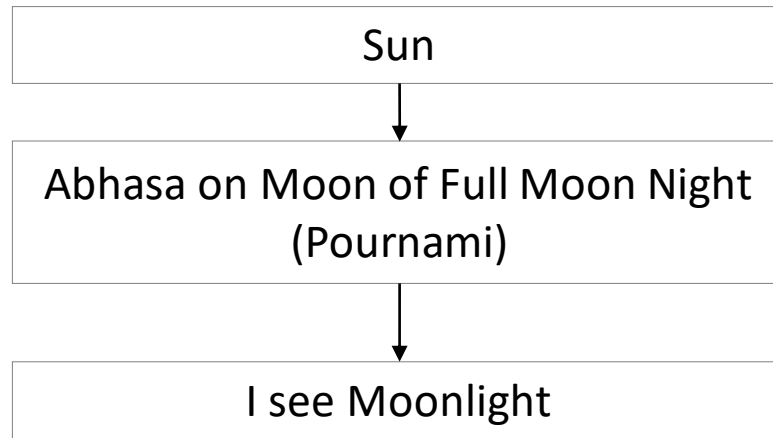


- Specific student Akara Vrutti clicked in the Mind camera, removes the darkness called ignorance.

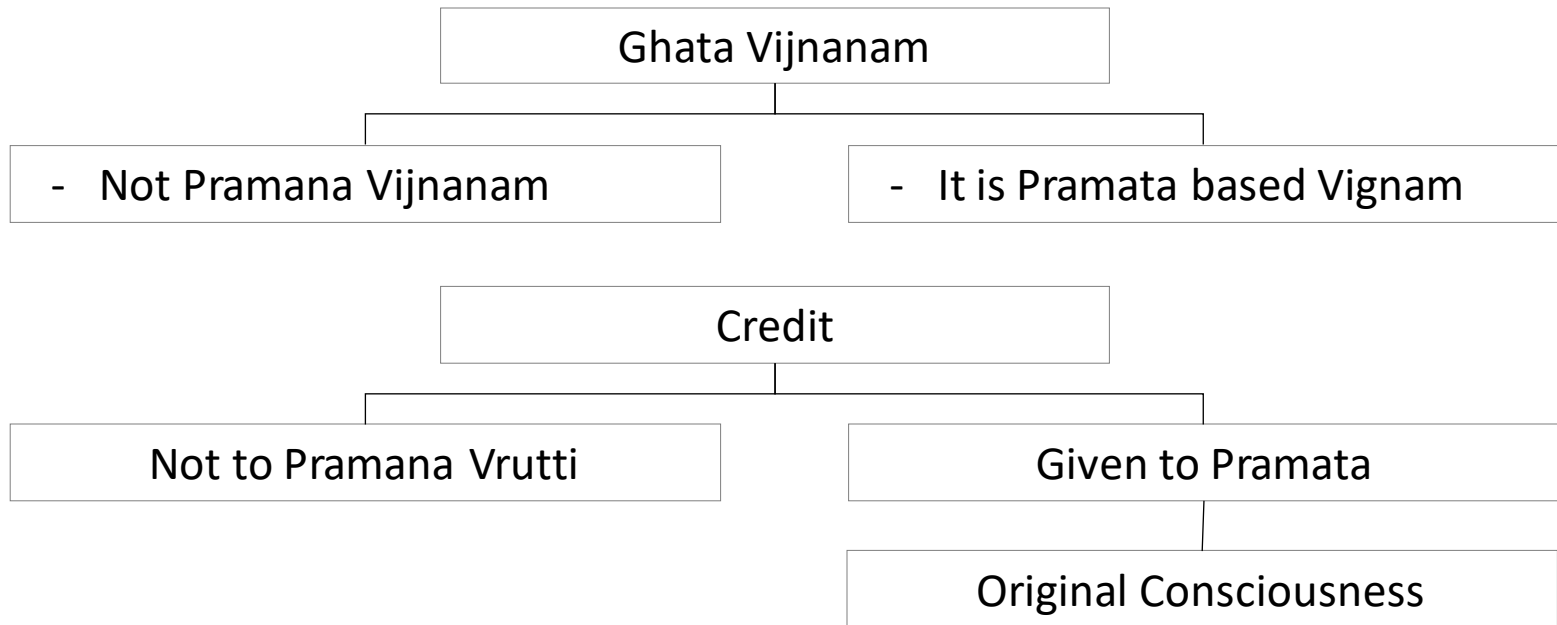
l) World is floating in Chidabhasa

- Vrutti does not remove ignorance.

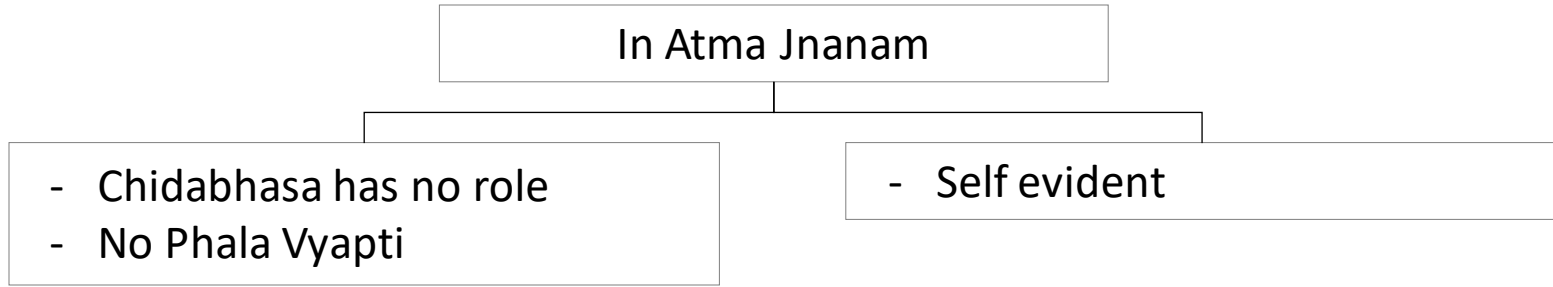
m) Example :



n) Informed student cognizes it as sunlight in the intellect.



o)



Example :

- When Vrutti clicks, I know student has come.
- Pramanam removes Darkness.
- I am Ajaha – unborn Chaitanyam is clear.
- Body – wakerhood – is born, Bahish Prajnam is born, manifestation is born.
- Pot knowledge is instantaneous.

p) Mantra :

- Na Antaprajnam
- No separate process is required.
- Ghata Vijnam is natural when Pramana Vrutti removes Darkness.

q) Ghata Vijnanam (Knowledge) not result of Pramana Operation.

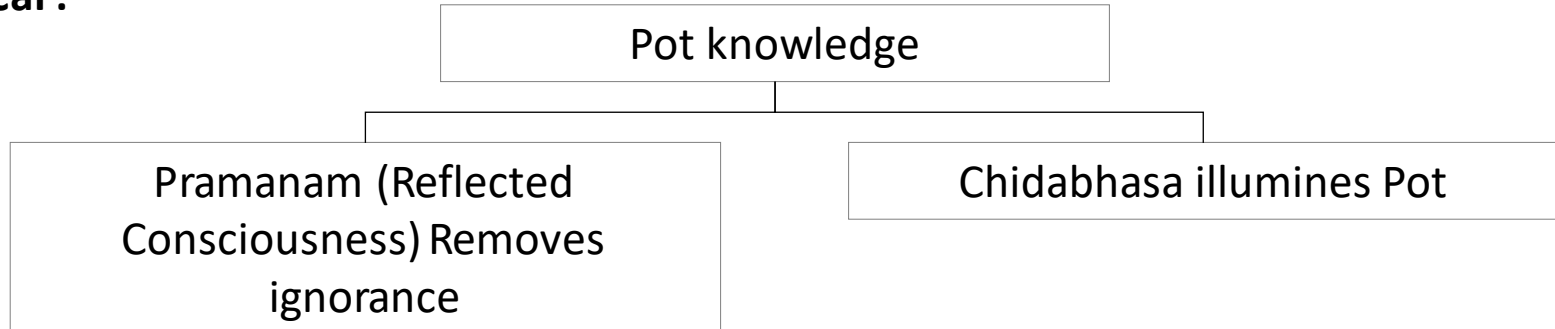
- Ignorance removal is result of Pramana operation.
- Object is within medium of Consciousness.

न च तद्वदप्यात्मन्यध्यारोपितान्तःप्रज्ञत्वादिविवेककरणे
प्रवृत्तस्य प्रतिषेधविज्ञानप्रमाणस्य अनुपादित्सितान्तःप्रज्ञ
त्वादिनिवृत्तिव्यतिरेकेण तुरीये व्यापारोपपत्तिः ।

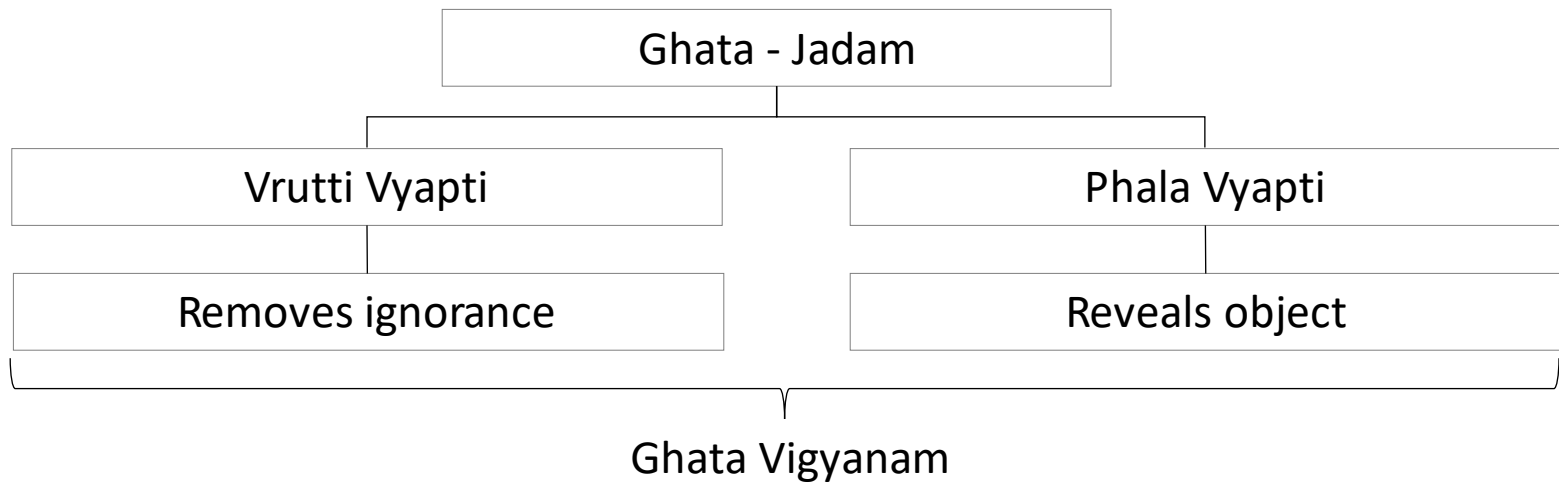
Similar to the case of the pot (Tadvat Api - in the case of Turiyam also), the Pramana which produces knowledge (Vijnana - Pramanasya) through negation (Pratisedha) is engaged to (Pravrttasya) separate (Vivekakarane - through understanding) the undesirable (Anupaditsita) attributes that have been superimposed on Turiyam (Atmani Adhyaropita) like the status of dreamer etc (Antahprajnatva Adi). Other than negating (Nivrtti Vyatirekena) the status of dreamer etc (Antahprajnatva Adi), nothing else (Na Ca) is needed to reveal the Turiya Atma (Turiye Vyapara - Upapattih).

Technical :

I)



- Credit goes to Pramata not to Pramanam.



- Pramanam does 2 Jobs.
- In Atma 2 Jobs are not there.
- Original Consciousness need not be revealed by Reflected Consciousness – Phala Vyapti.
- In Pot, object, there is a Job of revelation.
- In Atma, self evident, self revelation.
- In Case of Turiyam, have to only Remove Wakerhood, Dreamerood, Sleeperhood, 3 statuses of the Mind.
- Mind in a body (of Jiva), is born, goes through 3 states.
- Atma ever existing principle, does not have 3 states.
- I – 3 attributes = Turiyam.
- I need not be revealed by anyone.
- I, consciousness, reveal everything.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

- **Tameva Bhantam, Anubati Sarvam.**

- I am self shining, Svayam Jyoti Atma, Paramartika Satyam.
- In all Yugas, Billions of Jivas are born and go through different bodies, states, minds, Vyavaharika Satyam.

- **In Turiyam, Pramanam's Job is only to remove Agyanam, ignorance.**

- Remove false transferred attribute of minds 3 statuses (Wakerhood – Etc).

a) Tad Api :

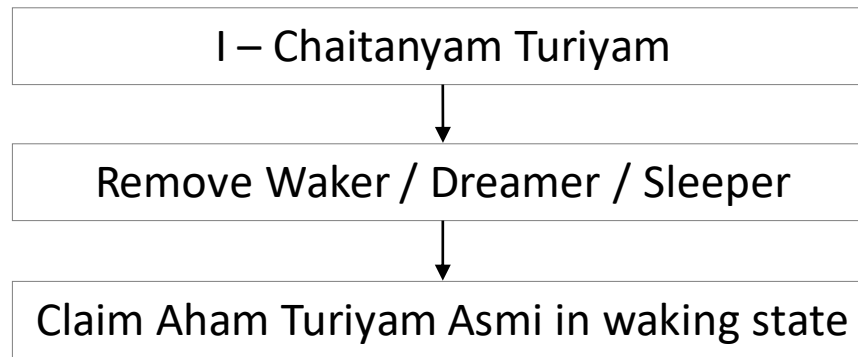
- Therefore

b) Karanasya :

- In Turiya Jnanam
- Pramanams job is

c) Pratisheda Vijnana Pramanam : Na Antap Prajnam

- Na : Indicates Pratisheda, removal of Waker, Dreamer, Sleeper (WDS) status.

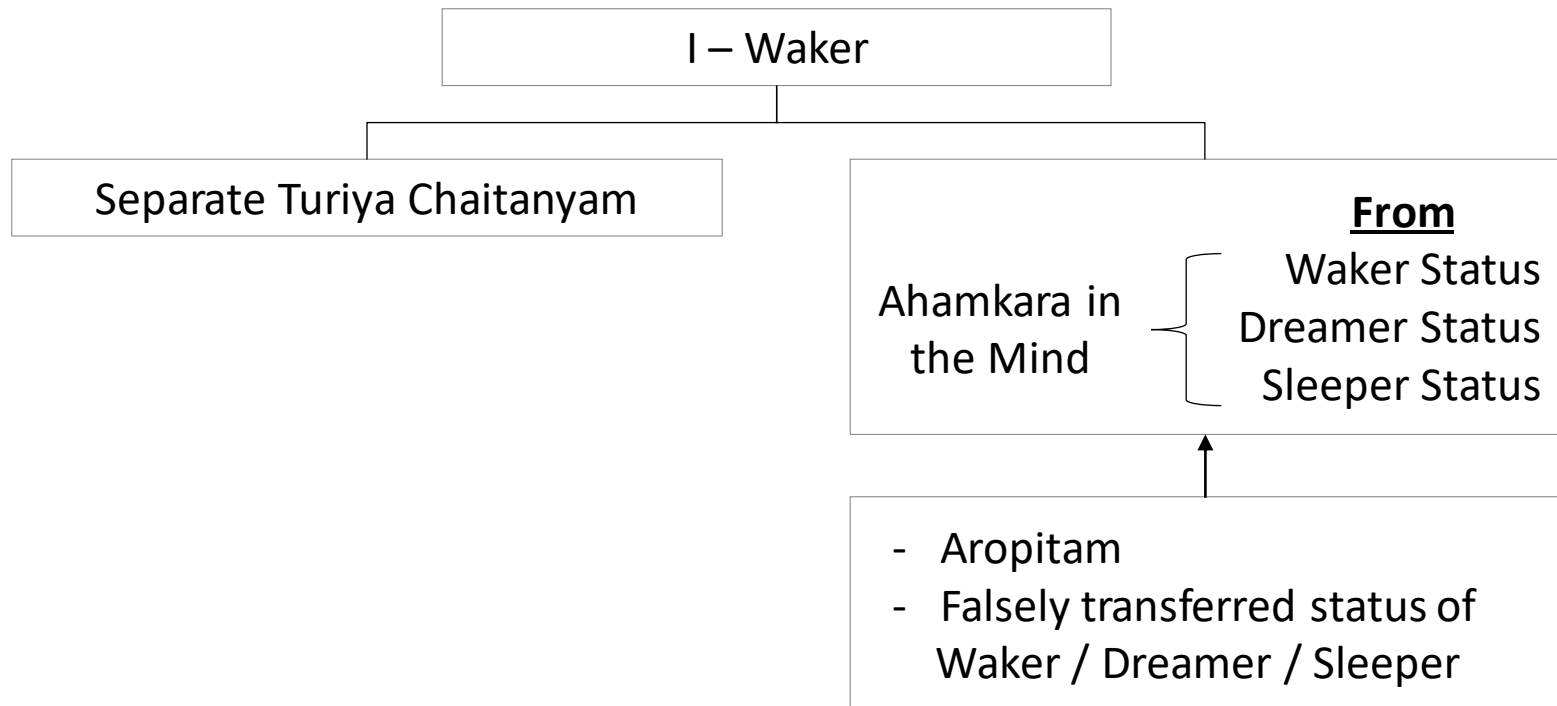


d) Pratisheda :

- Removal

e) Vijnana Pramanam :

- Like a knife engages in separating Banana.



f) Viveka Karane :

- Segregation, separation.
- Cognitive process.
- Moonlight + Moon = Attributing light of Moon to the Sun.

g) We continue to experience Moon + Light together but cognitively say :

- **Moonlight is not Moonlight but is Sun's light.**

- See Moon light cognitively, separately moonlight + Moon, attribute light to Sun.

h) Statuses of Waker / Dreamer / Sleeper taken away from Turiyam and given to Mind.

i) Antahkaranat Vivekena Karanena Pravartasya :

- What is engaged in that?

j) Pratisheda Vignanam :

- By 7th Mantra.
- It only peels of 3 attributes, separates 3 attributes.

k) Anupadistham – Antah Prajna Vadi – Nivritti

- **Unwanted 3 attributes in me an Ahamkara.**

l) Why unwanted?

- 3 attributes are poison, Karam, not, when added to pure me – Chaitanyam.

m) I put on Vesham of Kartrutvam, Boktrutvam status with Sanchita, Agami, Prarabda Karma.

- Like Noodles – extend relationships.

n) Ahamkara brings a range of Samsara Anupadhistitaha (Unwanted Antaprajnah and Bahishprajna Sthithi)

o) Pramanam separates ahamkara and Turiyam

- **Pramanam does not reveal Turiyam, cannot, need not reveal Turiyam.**

p) Turiyam is self evident I, whole thing involves claiming “Aham” – Turiyam – Asmi.

Revision :

I) 7th Mantra :

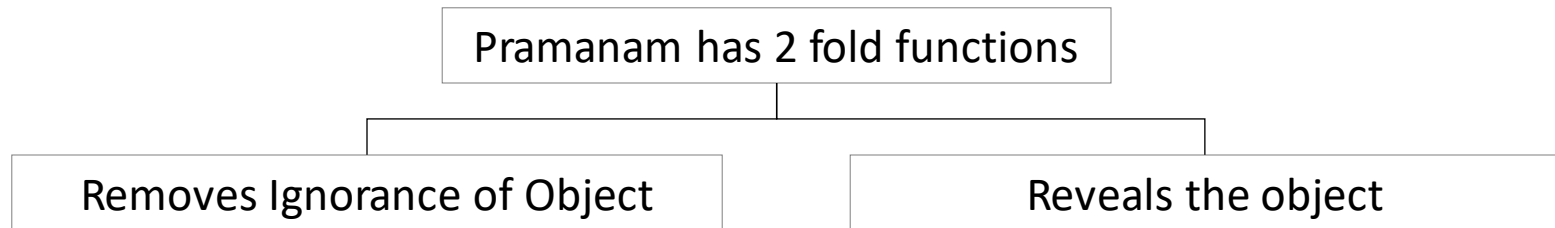
- How Mantra functions as a negative Pramanam in revealing Turiyam without actually revealing the Turiyam.

II) Turiyam separated from status of being Waker / Dreamer / Sleeper.

Example :

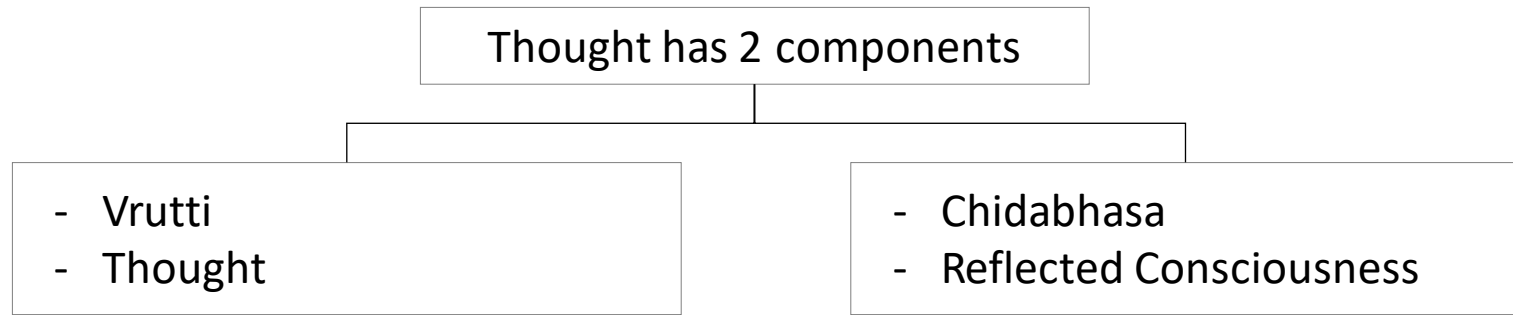
- Like Snake removes its skin by Rubbing against a part of a tree.

III) What is Role of Pramanam?



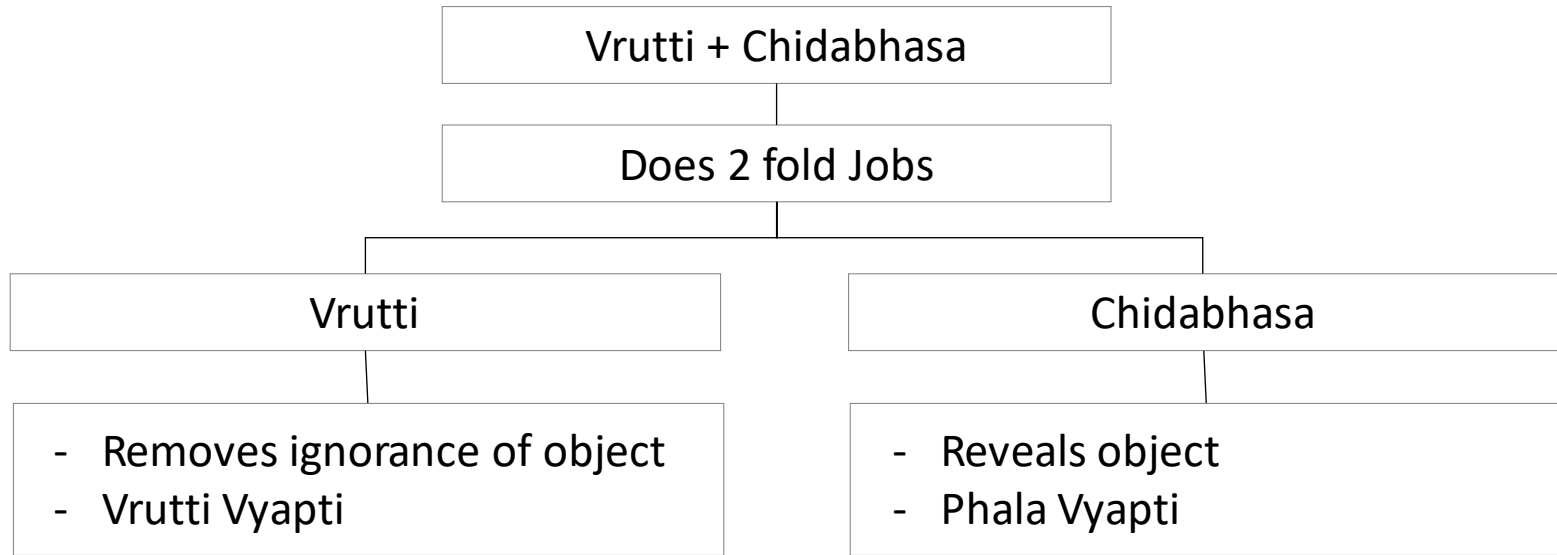
IV) In the case of worldly object Pramanam does by generating a thought.

V)



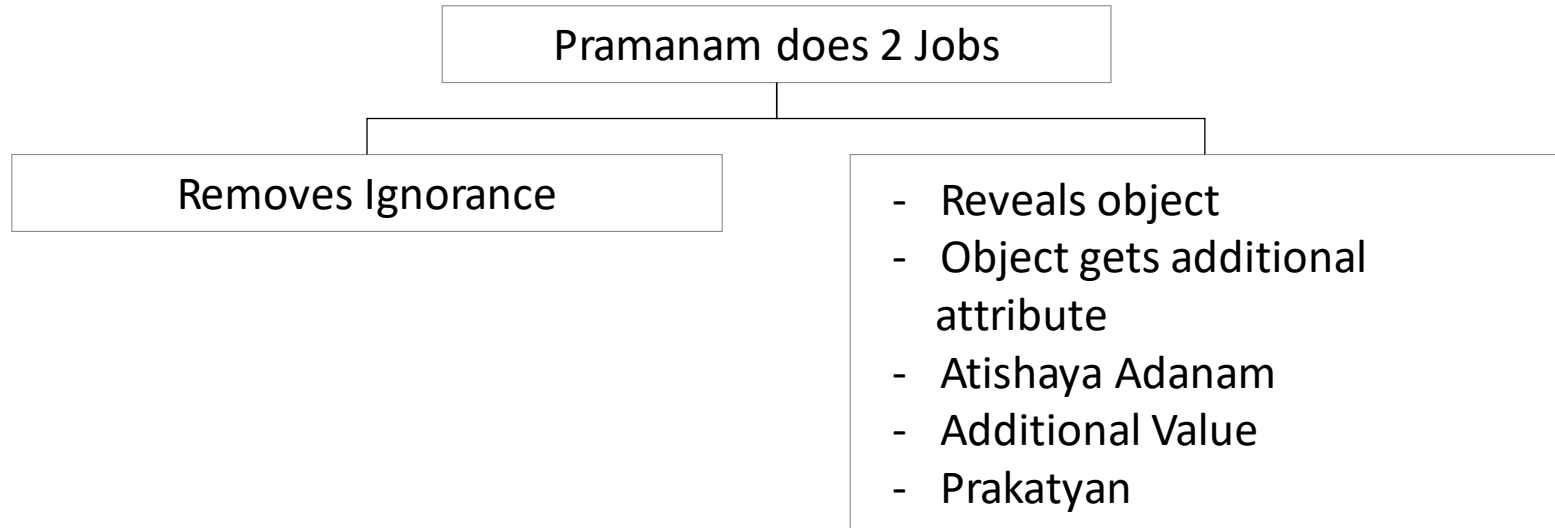
- Pramanam – Mind + Reflected Consciousness generates Vrutteis.
- Chidabhasa is instantaneously formed when Mind is awake at any time.

VI)



- This part of Mimamsakas Analysis is acceptable to Shankara.

VII) Mimamsaka adds further :



VIII) Shankara :

- If Revelation means addition of attribute to the object, it is not acceptable.
- Object is revealed without attribute addition is Advaita Matam.
- **Object Shines in the presence of Chaitanyam which is always there.**

IX) Yadi Tamo Apanaya Vyatirekena Ghata Adhigame Pramanam Vyapyate :

If Purva Pakshi says :

- Pramanam functions in 2 fold ways :

a) Samo Apanayaha :

- Removal of ignorance.

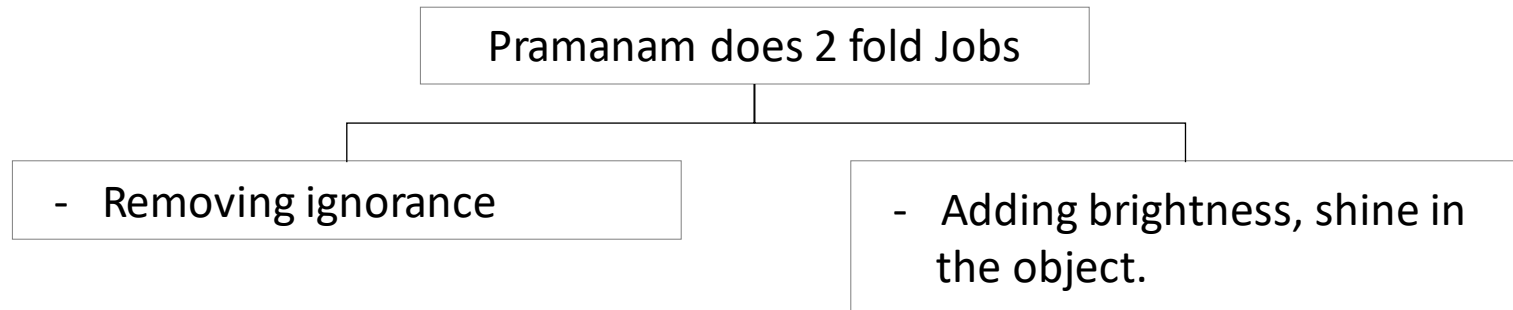
b) Vyatirekena :

- And also

c) Ghata Adhigame :

- Revelation of knowledge of Pot.

d) Pramanam Vyapyate :



e) Tatu Na Sadhu :

- That is not acceptable.

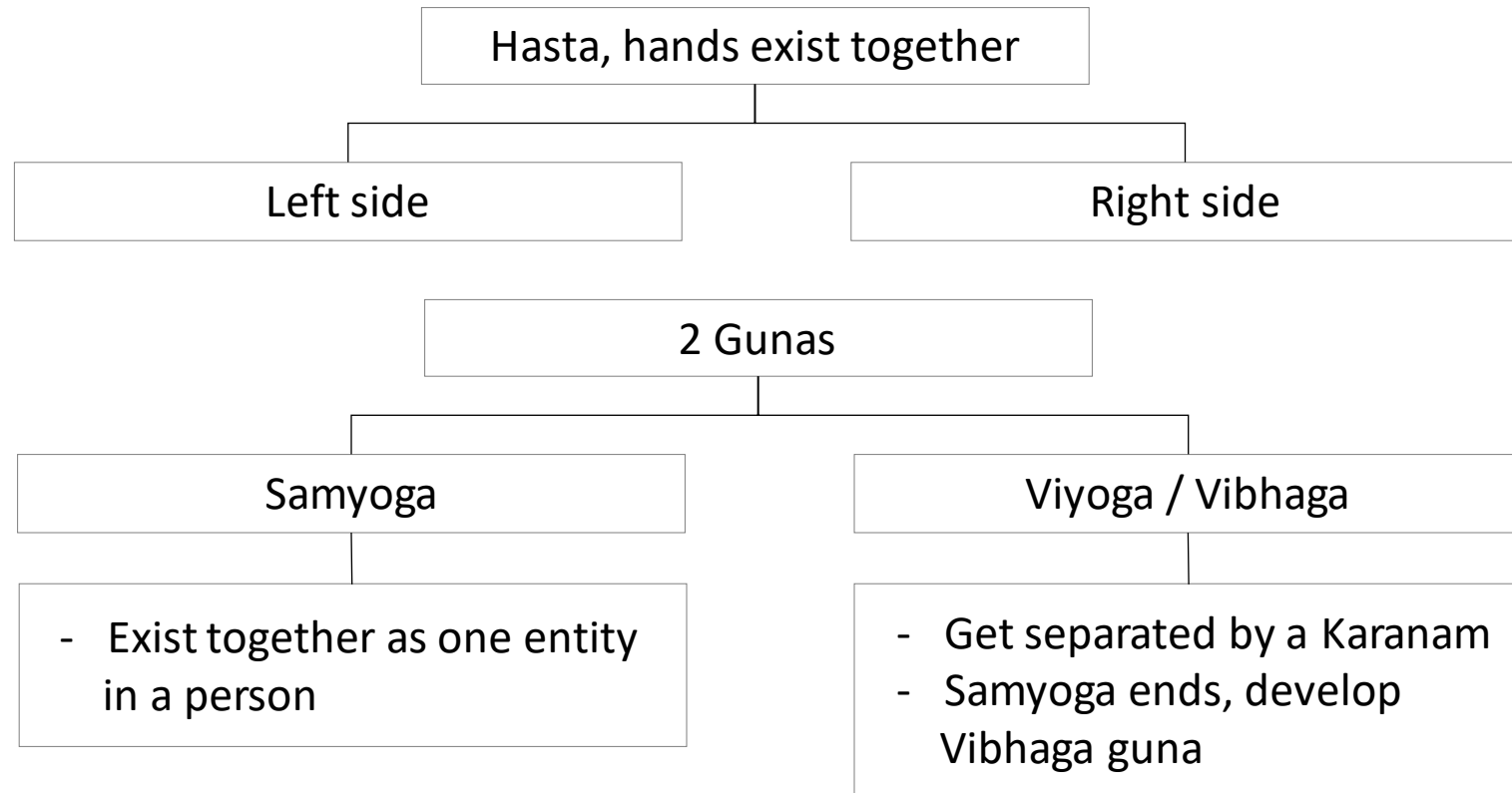
f) Why not acceptable?

- Example from Tarqa Shastra taken by Shankara.
- “Chedya Sambanda Avayava Vyagtirekena Anyatara Avayavena Chidar Priyate”

Tarqa :

- 24 attributes exist in an object.
- Samyoga and Viyoga 2 attributes taken by Shankara here.

Example :



- After ending of Samyoga Guna, should you produce additional effort to introduce Vibhaga as a Guna?
- Do you need to put special effort for Viyoga attribute?
- **Shankara :**
 - No separate effort for maintaining Vibhaga attribute.
- End of Samyoga = Automatically makes Vibhaga attributes attribute to function
- 2 separate functions not required.

- Samyoga Nasti Eva = Vibhagaha, Utpatti.
- End of togetherness = Separatedness created

g) Na Tariyakam :

- End of Samyoga = Vibhaga attribute
- No separate effort required.

h) Samyoga Nasha and Vibhaga Janma – not 2 separate processes

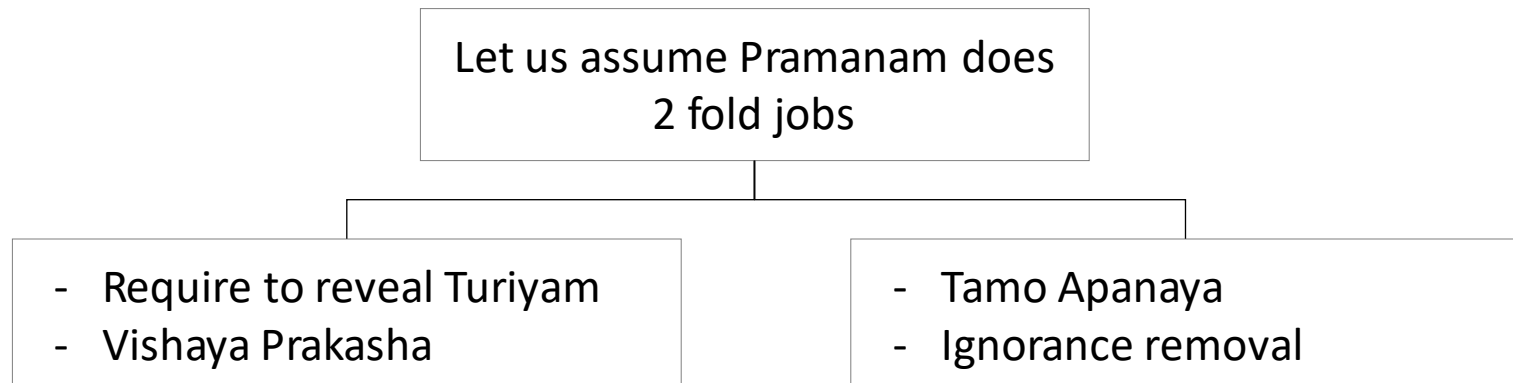
- Ajnana Nasha + Vishaya Prakasha not 2 separate functions.

i) Chedya Sambanda viyoga Anyatara Avayava Api :

- **Don't need new action to add attribute of Vibhaga.**

j) Pramanam has to only remove ignorance, darkness of Turiyam.

- Need not bring a new Pramanam, light to make Atma shine.
- Explained in the next Paragraph.
- Abyupethya Vada.



- Turiyam, self evident, pure existence principle – hence revelation not required.
- Only ignorance removal is sufficient.

k) Tad Vadapi :

- As in the case of Pot.

l) Vishaya Prakashanam is required

m) In the case of Turiyam, revelation as a separate function is not required.

- **Sruti negates 3 attributes because Turiyam is already self evident.**
- Sleep state belongs to Mind.
- Turiyam exists by itself, has independent existence.
- Turiyam is available as Aham all the time.

Gita :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Hold on to that for Moksha.

n) 3 attributes negated because they belong to Antahkaranam

- Negated, not in Samadhi.
- Remain in waking, know Turiyam, claim it as Svarupam.
- Negation in Vedanta is only understanding it as Mithya, Appearance, not factual existence.
- Mithyatva Nishchaya Eva Anatma Nisheda.

o) Wakerhood is attribute of Mind.

Mind	Wakerhood
- Dharmi - Mithya	- Dharma - Mithya

Understanding this is Nisheda

p) Antahprajna, Bahishprajna, Ghana Prajna = Mithya

- With the help of Pratisheda, Vijnana Pramanam, Technical Name of 7th Mantra.

q) What Pramanam does?

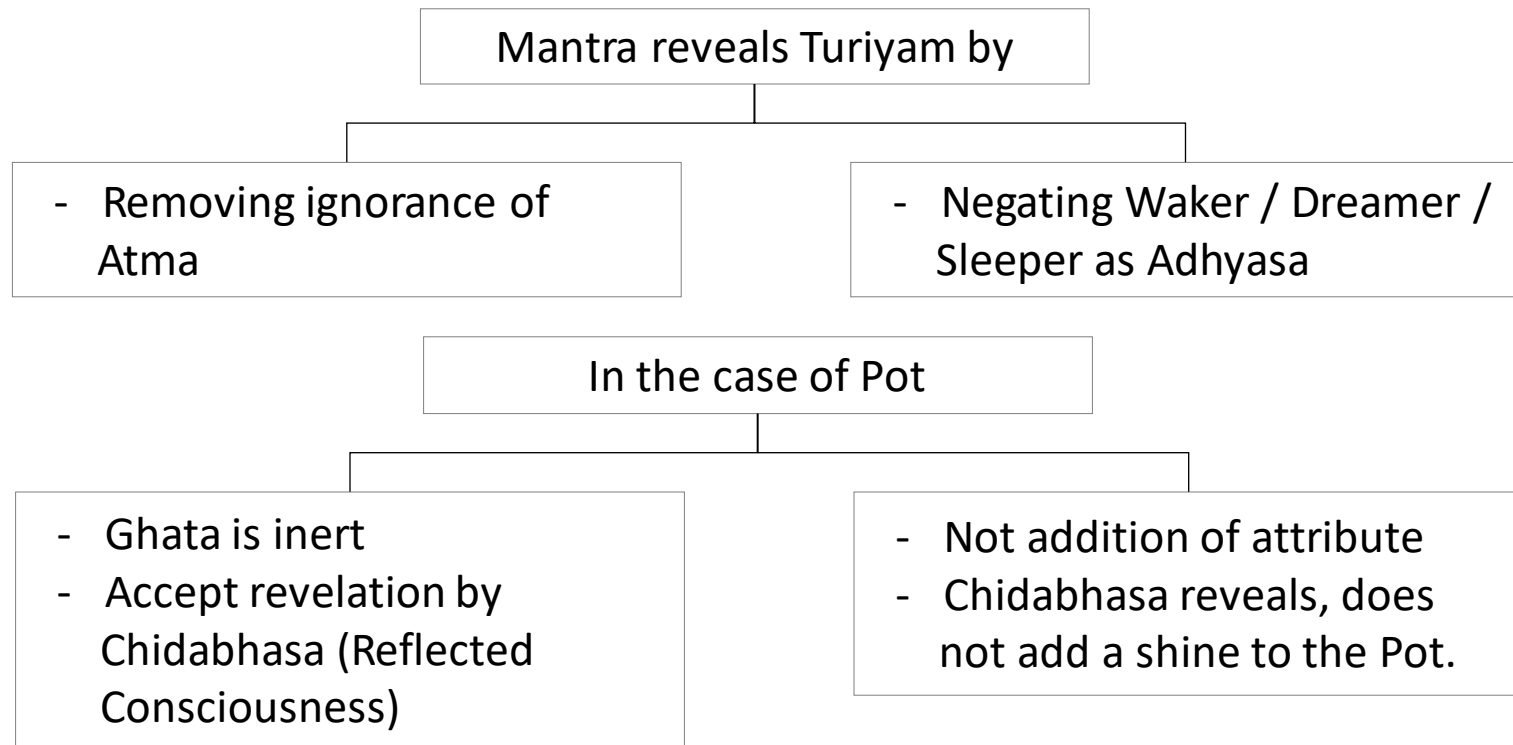
Example :

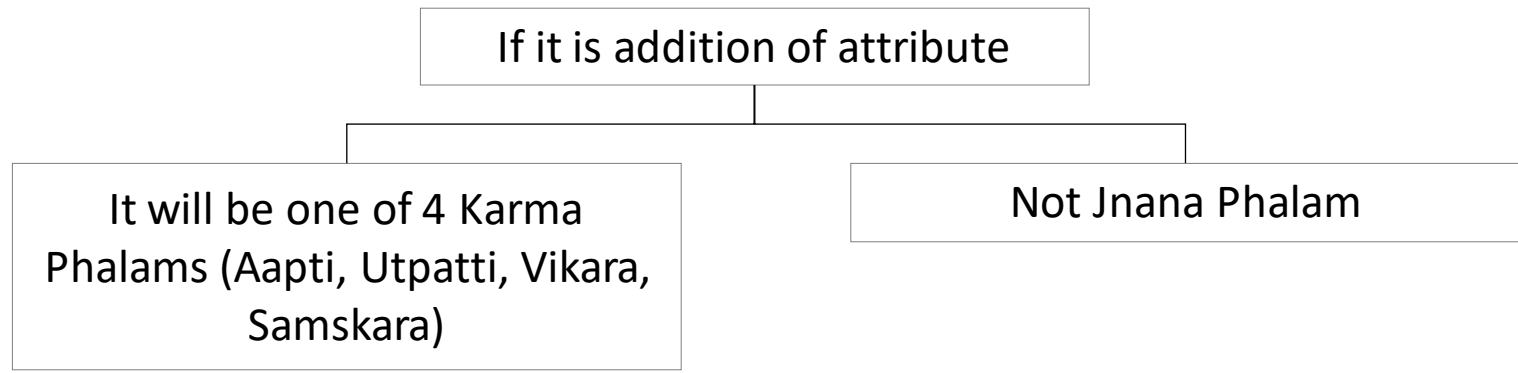
- Negate blue sky or sunrise.
- Experience blue sky, sunrise, called it Mithya.

- **Negation is always done by Pramanam.**

- Chakshu Pramanam, Pratyaksha Pramanam – negates Sarpah.
- Shastra Pramanam negates Jagat.
- Pratyaksha Pramanam will only show the wall, not negate the wall.
- Pratyaksham can't establish Mithyatvam.

- **Mithyatva Rupa Nishchaya = 7th mantra = Shastra Pramanam = Pratisheda Vijnanam.**





r) In Turiyam, revelation not accepted

- Turiya Vyapara Upapatti Na.
- Technical reason.

133) Bashyam : Chapter 1 – Mantra 7 continues...

अन्तःप्रज्ञत्वादिनिवृत्तिसमकालमेव प्रमातृत्वादिभेदनिवृत्तेः ।
तथा च वक्ष्यति “ज्ञाते द्वैतं न विद्यते” (माण्डू-का-१-१८ इति).

At the very same time (Samakalam Eva), when the cessation of attributes like 'Internal Consciousness' etc, takes place (Antahprajnatvadi Nivrtti), the cessation of such distinctions as the Knower - Known - Knowledge (Pramatrtva Adi Bheda) also takes place (Nivrtteh - Simultaneously). And therefore (Tatha Ca), Gaudapadacarya later remarks (Vaksyati - in Karika 18) "When the vastu, Turiyam is understood, duality, the second thing, ceases to exist (Jnate Dvaitam Na Vidyate").

I) Shankara negates ignorance + Superimposition of Waker / Dreamer / Sleeper – hoods.

II) Only when there is ignorance, I Turiyam becomes knower.

III) Waker / Dreamer / Sleeper – hood attribute makes me a knower, Samsarin.

IV) Once attributes are not there, Waker / Dreamer / Sleeper – hoods are resolved, I am not a knower. [Na Antah Prajnam, Na Bahish Prajnam..]

V) 7th Mantra as Pramanam, removes ignorance and superimposition of Waker / Dreamer / Sleeper – hoods.

- I - listener, Pramata, student, have lost the knowerhood.
- Before operation of Pramanam, I was Pramata.
- After operation of Pramanam, I have falsified Pramata status.

VI) Only when I join the Mithya Mind, I become the knower.

VII) Separated from the Mind, I – pure Consciousness am not even a knower.

- I am Nitya Mukta Atma.

VIII) Ingenious argument of Shankara :

- **Once ignorance and superimposition is gone, I have lost my knowerhood.**

IX) When I loose knowerhood status, Pramanam status also goes.

- Pramanam = Knowing instrument.
- It is only for a Pramata.
- Instrument enjoys status of knowing instrument as long as knower is there.

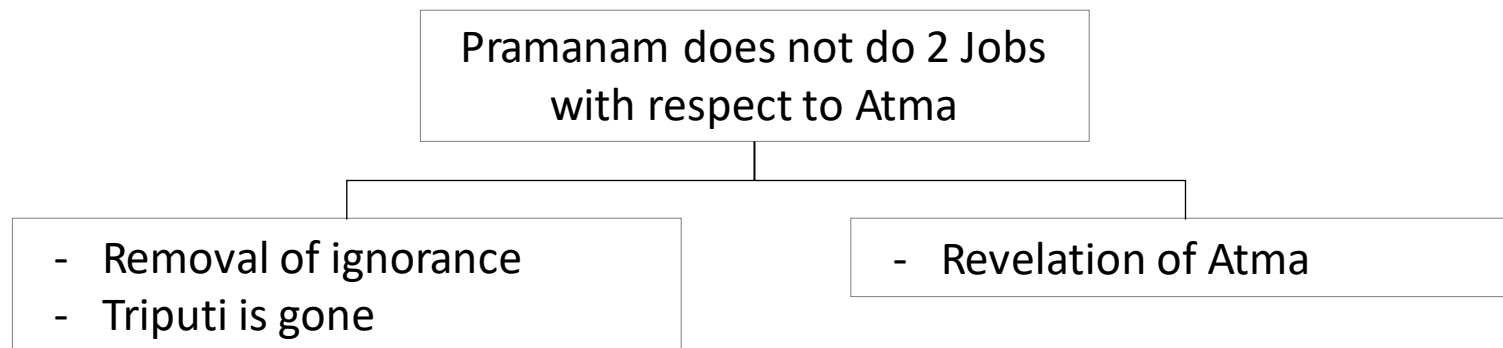
- Once Ajnana Nivritti takes place, Pramanam status goes.
- Pramata + Pramanam gone, then Prameyam also gone.

X) Once ignorance is gone, Triputi is gone.

XI) Once Pramanam removes ignorance and superimposition, Triputi is dissolved, falsified.

XII) Once Pramanam has lost its status, how can it function to reveal the Turiyam.

XIII) Conclusion :



- Pramanam does not survive as Pramanam, to make Turiyam as Prameyam.

XIV) With 1st Job of ignorance removal, Triputi is falsified.

- Knowing = Claiming I am Turiyam.
- No more operation of knowing Turiyam.
- Ignorance once gone, I negate Waker / Dreamer / Sleeper – hood.

XV) In that negation, I claim I am Turiyam

- No operation in the form of knowing Turiyam (Triputi Abava).

a) Antah Prajneva Adhi Nivritti Sama Kala Eva :

- During the 1st Job of negating 3 fold attributes, Waker / Dreamer / Sleeper – hood.
- Simultaneously, during 1st operation, Triputi is falsified.
- Mithyatva Nishchayam takes place.

b) Thatha Vakshyati Jnanate Dvaitam Na Vidyate :

Mandukya Upanishad : Chapter 1 - Karika No. 18

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

vikalpo vinivarteta kalpito yadi kenacit |
upadesādayaṃ vādo jñāte dvaitaṃ na vidyate || 18 ||

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality implied in the explanation ceases to exist when the highest Truth is realised. [1 - K - 18]

- Dvaitam = Triputi is not there.

ज्ञानस्य द्वैतनिवृत्तिक्षणव्यतिरेकेण क्षणान्तरानवस्थानात् ।
अवस्थाने चानवस्थाप्रसङ्गाद् द्वैतानिवृत्तिः । तस्मात्प्रतिषेधविज्ञानप्रमाणव्यापारसमकालैवात्मन्यध्यारोपितान्तःप्रज्ञत्वाद्यनर्थनिवृत्तिरिति सिद्धम् ।

At the very moment (Ksana) when duality (Dvaita) is negated (Nivrtti) by the thoughts of knowledge (Jnanasya), other than that moment (Ksana Vyatirekena), one moment also the thought of knowledge, the jnana vritti will not be there (Ksanantar -Anavasthanat) because otherwise there will be duality, as there will be infinite regression (Avasthane Ca Anavastha Prasangad) of duality of Vrttis negating each other and hence Non-cessation of duality (Dvaita - Anivrittih - will be there). Therefore (Tasmat), at the very moment of the operation of the negation of the threefold attributes (Pratisedha - Vijnana Pramana Vyapara Samakala) like inner consciousness etc (Antahprajnatva - Adi) which are superimposed (Adhyaropita) on Turiya Atma, takes place by the knowledge born of sastra, at that very moment in the Atma (Atmani), the elimination (Nivrttih) of undesirable Subject - Object differences (Anartha) will happen (Iti Siddham).

I) Note : I am not Antahprajnam, Bahishprajnam, Pragyana Ghanam

- I am Turiyam in which Universe is absent and it alone exists.

II) When Jnana Vrutti takes place, it removes Triputi in the form of Pramata, Pramanam, Prameyam.

- Triputi gone, Dvaitam negated, Advaita Atma left behind.
- Atma does not permit 2nd thing to exist, hence Advaitam.

III) Question :

- Aham Turiyam Asmi = Knowledge
- Is this Vrutti there after Triputi is negated?

Answer :

- Claiming thought = Jnana Vrutti.
- Negates entire Dvaitam, Advaitam alone remains.
- Jnana Vrutti negates Dvaitam but there is Jnana Vrutti.

IV) Jnana Vrutti falsifies Dvaita Prapancha and Jnana Vrutti also.

V) Example : Atma Bodha

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

ajnanakalusam jivam jnanabhyasadvinirmalam,
krtva jnanam svayam nasyejjalam katakarenuvat || 5 ||

Constant practice of Self-knowledge purifies the egocentric self which is defiled by ignorance and having bestowed Self-knowledge, it itself disappears, just as the powder of the 'Katakanut' settles down after it has cleaned the muddy water. [Verse 5]

- Like Kataka powder, powder itself dissolves.
- Negation = Falsification.
- Jnana Vrutti = False
- Advaita Jnanam also is Mithya like Ajnanam

VI) Example :

- To remove dream thirst
- We need dream water only.
- Jnanam also is Mithya only.

a) Dvaita Vrutti Kshana Vyatirekena :

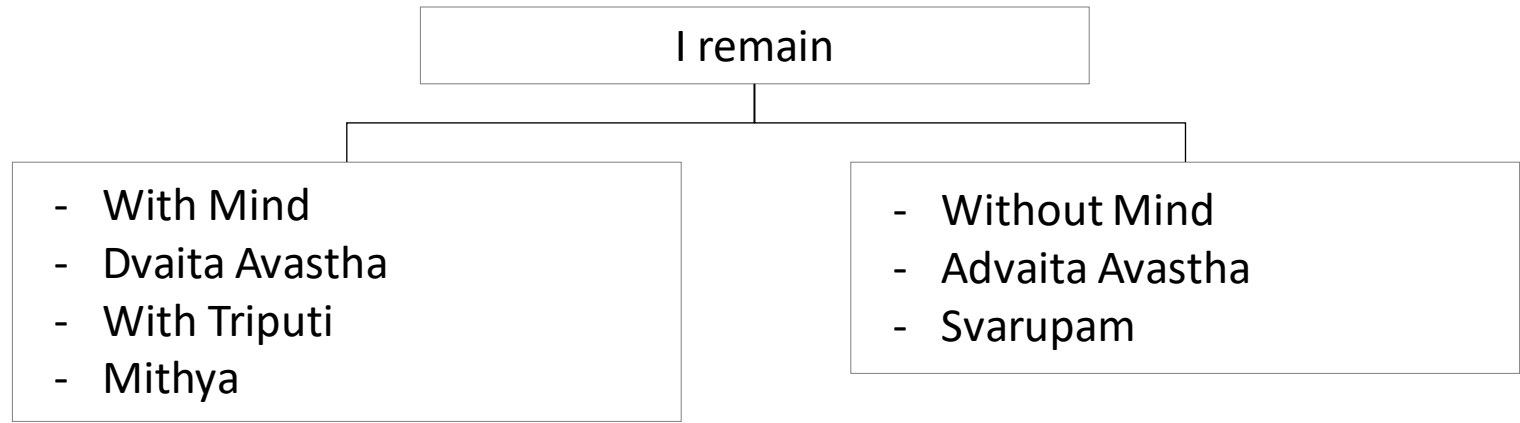
- Jnanam remains only till Dvaita Prapancha is wiped out.
- Once Job is over, Jnana Vrutti goes.
- Jnana Vrutti is required to remove duality.

b) Kshana Antare :

- For just another moment.

c) Anavasthane :

- It will not remain
- If it remain again, there will be Dvaitam.



d) Conclusion :

- Vedanta negates everything as Mithya including itself.

e) Brihadaranyaka Upanishad :

- Tatra Veda Avedaha Bavanti.

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः;;
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ;;
tāpaso'tāpasaḥ, ananvāgataṃ
puṇyenānanvāgataṃ pāpena, tīrṇo hi tadā
sarvāñchokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

f) Tasmāt Pratisheda Vijnana Pramana Vyapara Sama Kale Eva :

- At the moment of operation of 7th Mantra which odes negation of 3 fold attributes of knowerhood of the mind.

g) At that itself all problems connected with superimposed triputi are resolved.

- According to Shankara, knowerhood itself is Samsara.

h) If you say :

- I know Brahman / I don't know Brahman.
- I am Jnani / I am Ajnani.
- Both are in Samsara – Jiva Bhava.

i) Correct way to express :

- First say : I don't know Brahman.
- 2nd : I know Brahman
- 3rd : I am beyond both knowledge and ignorance of Brahman.

Manisha Panchakam :

यात्सौख्याम्बुधिलेश्लेशत इमे शकद्यो निव्रुता
याच्चित्ते नितरां प्रशान्त्कालने लब्ध्वा मुनिनिव्रुतः ।
यस्मिन्नित्यासुखाम्बुधाऊ गलित्धिब्रह्मैव न ब्रह्मविद
यः कश्चित्सा सुरेंद्रव्दिदत्पदो नूनं मनीषा मम ॥ ५ ॥

yat saukhyambudhileseshata ime shakradayo nirvritah
yaccitte nitaram prashantakalane labdhva munirnirvritah |
yasmin nityasukhambudhau galitadhibrahmaiva na brahmavit
yah kashcit sa surendravanditapado nunam manisha mama ||5||

During its moments of utter quiet, a yogi's mind gains that Ocean of Bliss, a tiny droplet from which is sufficient to make Indra and others feel contented and happy. Such a one who has dissolved his individual intellect in this eternal Ocean of Bliss, is verily Brahman, not a mere Knower of Brahman – That rare one, whose feet are worshipped even by the very King of Gods indeed, he alone is my Guru; this is my firm conviction. [Verse 5]

- Jnani is glorified, he says I am not Jnani or Ajnani.
- To claim either, I have to be a knower.

j) Anartha Nivritti Iti Siddham :

- This is established.

k) Bottom Line :

- 7th mantra – does not reveal Turiyam.
- **It helps us to claim :**

I am Turiyam.

- Continue studying 7th Mantra until you can clearly say I am Turiyam, not Waker / Dreamer / Sleeper.
- Turiyam not new object to be known.

135) Bashyam : Chapter 1 – Mantra 7 continues...

नान्तःप्रज्ञामिति तैजसप्रतिषेधः । न बहिष्प्रज्ञामिति विश्वप्रतिषेधः ।

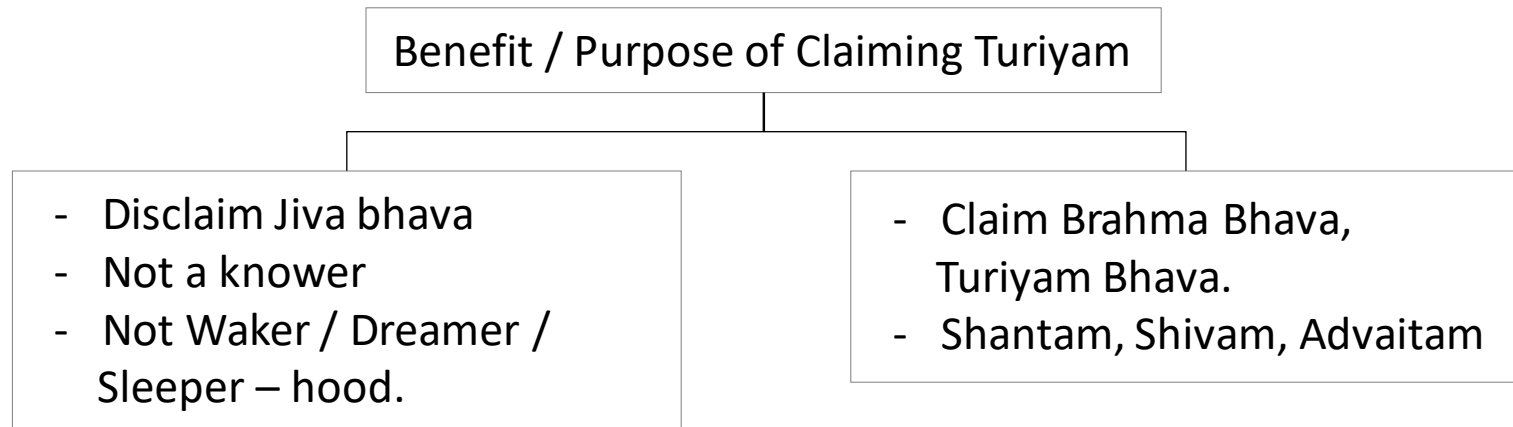
(Turiya Atma) is not inner consciousness (Na Antahprajnam) - by this (iti) me, who is identified with the Dreamer, Taijasa, the Bhokta is negated. (Taijasa Pratisedhah - as Mithya, as only a Vyavaharika Satyam). Nor is it outer consciousness (Na Bahisprajnam) - by this (iti) me, who is identified with waker, Visva, the Karta is negated (Visva Pratisedhah - as Mithya, as only a vyavaharika Satyam).

Previous Paragraph – Conclusion :

- 7th Mantra – Unique Pramanam.
- Does not reveal another new thing.
- It helps me claim I am Turiyam (Very deep knowledge).

Corollary :

- Automatically I disclaim I am Pramata, Waker / Dreamer / Sleeper, Jiva.
- What is purpose of claiming Turiyam?



- In all other cases, Pramanam reveals new Prameyam – object.
- Here it is subjective knowledge.
- Rare case of Pramanam status in Atma Vidya.
- Without Revealing a new Prameyam, message is conveyed.
- Word meaning of Mantra is simple.

a) Na Antah Prajnam :

- Not Teijasa, dreamer not negated.
- **Dreamerhood of me, Turiyam Chaitanyam is negated, falsified as Mithya.**
- I – Turiyam never falsified, always exist.

b) Na Bahish Prajnam :

- Negates waker, falsifies wakerhood of me Turiyam.
- Understood wakerhood is Mithya, Mind based Adhyasa, error, mistaken notion.

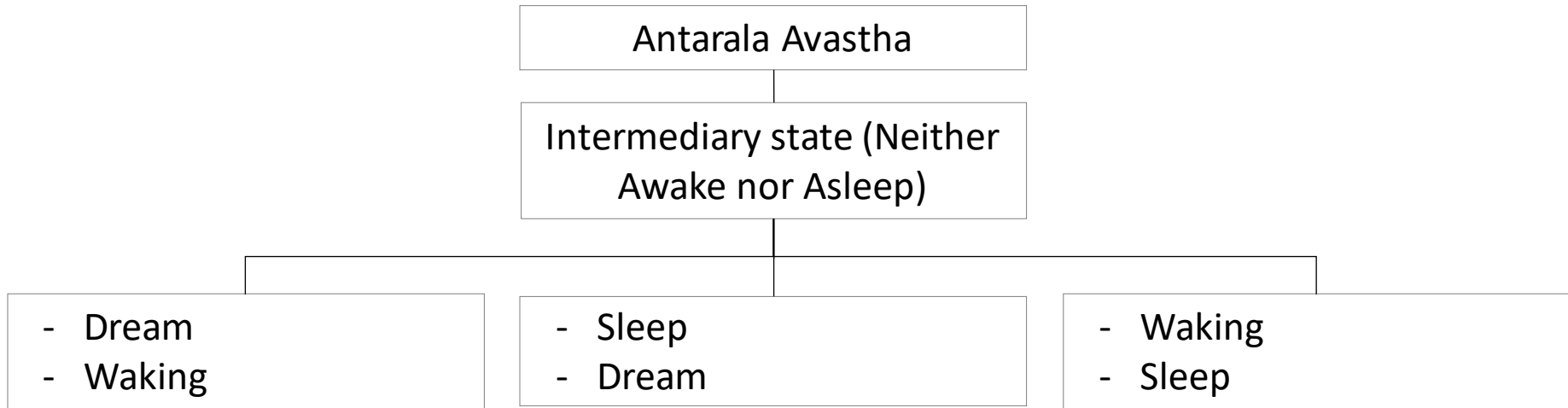
- Mithya = Vyavaharika Satyam, live saying developing country.
- Vishva Prathiseda, negation, done.

136) Bashyam : Chapter 1 – Mantra 7 continues...

नोभयतःप्रज्ञमिति जाग्रत्स्वप्नयोः अन्तरालावस्थाप्रतिषेधः ।
नप्रज्ञानघनमितिसुषुप्तावस्थाप्रतिषेधः । बीजभावाविवेकरूपत्वात् ।

Nor is it the in-between consciousness (Na Ubhayatahprajnam)- by this, me who is identified with the consciousness which is known to be the twilight zone between the states of waking and sleeping, but neither awake nor asleep is negated (Jagrat - Svapnayoh Antarala Avastha Prathisedhah - as Mithya, as only a vyavaharika Satyam). Similarly, it is neither Visesa Jnanam, specific knowledge of objects obtaining in waking and dream state as it is all jumbled together in an undifferentiated form (Na Prajnanaghanam), that by it (iti) my sleep state is negated (Susupta Avasatha Prathisedah) as it is in seed condition (Bijabhava - for waking and dream states), without discriminatory knowledge of Subject - Object or without differentiated knowledge (Avivika - Rupertvat).

a) Na Ubaya Prajnam – Jagrat Svapno Yoho :



- Antarala Pratisheda

b) Na Prajna Ghanam :

- Sushupta Avasta Pratisheda
- Negation of sleeperhood, falsification.
- Beeja Ba Aviveka Purastat.

Revision :

1) Shankara gave elaborate introduction to 7th Mantra

- Reveals Turiyam in a unique way.
 - By negating all our experiences
 - Shunya Vrutti
 - Upadhi Rahita Vrutti
- } Brahmakara Vrutti,
Turiyakara Vrutti

II) Reveals without revealing the object – Neti Neti.

- Helps us claim I am Turiyam.
- No other knowledge, other than claiming I am the Turiyam.
- Unique Pratisheda Pramanam establishes Turiyam.

III) Gives Pada Artha – word meaning now

IV) Negates Vishwa, Teijasa, Pragnya, Antarala Avastha.

V) Na Prajna Ghanam :

- **Prajna here not Turiyam, pure consciousness.**
- **Prajna – Refers to Vrutti Jnanam, Vishesha Jnanam.**
- **Specific knowledge obtained in Jagrat, Svapna.**

• Ghanam – Suffix

• **All together in an undifferentiated form, seed form.**

- Not Nirvishesha Chaitanyam but Vishesha Jnanam, Jumbled together is undifferentiated form = Prajna Ghanam.
- All Vishesha Jnanam in undifferentiated form is in Sushupti = Na Sushupti, Avastha Pratisheda.
- Beeja Bhava Aviveka Rupertat.

• **In the form of seed condition for Jagrat and Svapna Avastha = Sushupti.**

• Aviveka Rupaha.

- Distinction of differences in Prapancha is not there in Sushupti.
- Na Vidyate Vivekaha
- A state in which distinction of different knowledge of 5 Sense Organs, Chemistry, physics, English knowledge is not available.
- Beeja Buta Aviveka rupaha.
- In Sushupti there is a nondual state, because duality is Absent.
- I am not interested in nondual state.
- Any state really is not nondual because duality is not absent, it is present in potential form.
- Vedantin not interested in Samadhi or Sushupti Avastha, where duality, Triputi is absent but available in potential, unmanifest form.
- The whole Jagat is Maya Shakti of Brahman, like a magic show, Nijantargatam.

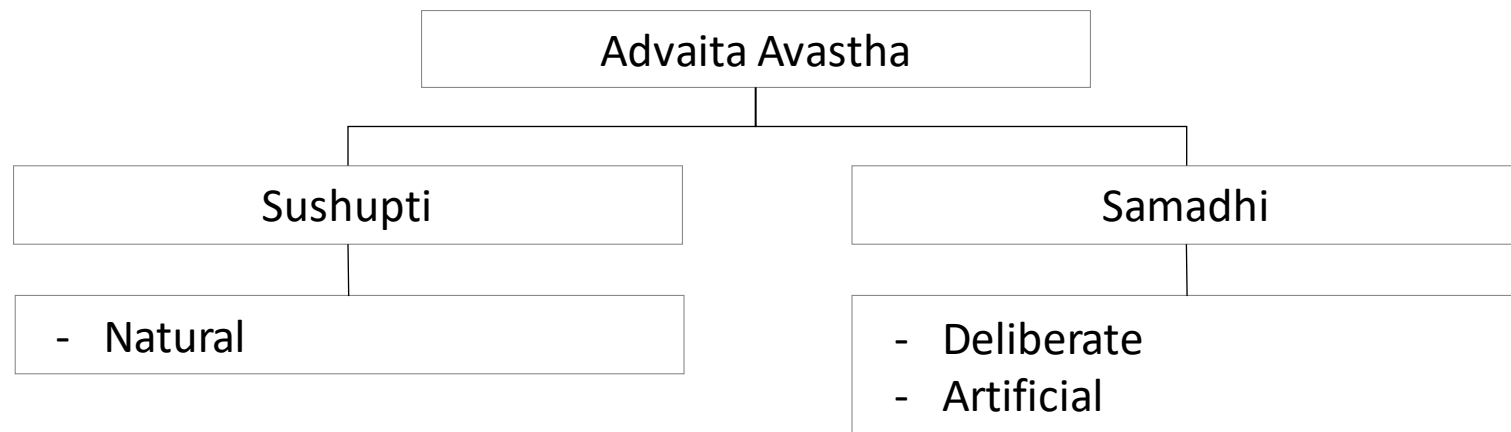
Dakshinamurti Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
 यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
 paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
 yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
 tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- From Avastha you come back to Jagrat, Svapna.
- We are not interested in the state but in non distinct Truth.
- Non-dual truth is available in all the states at all time.
- We are interested in non-divisible, nondual knowledge which is possible only in waking.
- Not knowledge of nondual state but of non-divisible truth.
- This is possible only in Jagrat as Guru, Pramanam is available.



- Not important

- **Advaita Vastu is important.**

न प्रज्ञामिति युगपत्सर्वविषयप्रज्ञातृत्वप्रतिषेधः ।
नाप्रज्ञामित्यचैतन्यप्रतिषेधः ।

(If it is said that Turiyam) is not Sarvajnam, that is having the simultaneous knowledge of everything (Na Prajnam) - by that (iti - Turiyam) it is negated it being (Pratisedhah) Ishvara Svarupam, the knower of everything simultaneously (Yugapat Sarva Visaya Prajnatriva). But yet Turiyam it is not insentient, bereft of consciousness (Na Aprajnam) - by that insentiency, is also negated (Iti Acaitanya Pratisedhah - for Turiya Atma).

a) Here Prajnaha = Simultaneous knower of everything

= Hiranyagarbha

= Sarvajnyaha

- Simultaneous knowerhood of everything.

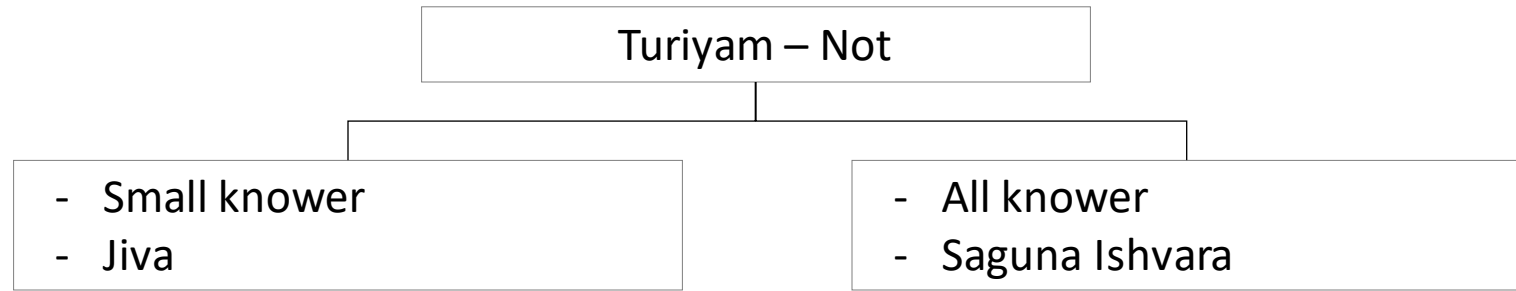
b) Na Prajnyam :

- Turiyam is neither knower of few things (Jiva) or knower of everything (Paramatma).

• **Turiyam is not a knower at all.**

- To be a knower is to undergo a Vikara, transformation.

c)



- Turiyam is pure Consciousness, awareness principle not knowing principle.

d) Yugapath Sarva Vishaya Pragyantva Pratisheda :

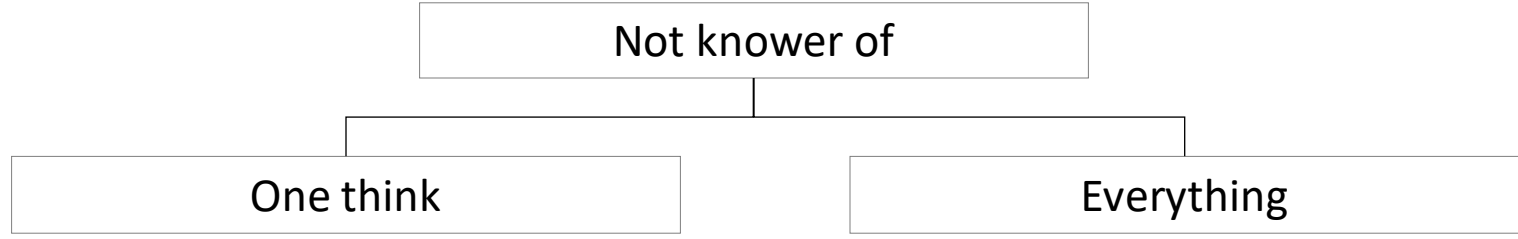
- Sarvargyatvam negated in Turiyam.

e) Na Prajnam :

- Turiyam not all knower.

f) Na Aprajnam :

- Not Jada Vastu.
- Jada Vastu does not have knowledge or sentiency.
- Aprajnam = Insentient, Jadam.
- Na Aprajnam = Not insentient
= Sentient
- Non knower – you may think it is Jada object.
- Jada Vastu = Non-knower.
- Turiyam not insentient, Jadam or non-knower.



- Turiyam + Mind = Becomes knower, Jiva.

g) Jadatva Pratisheda = Achaitanasya Pratisheda

138) Bashyam : Chapter 1 – Mantra 7 continues...

कथं पुनरन्तःप्रज्ञत्वादीनामात्मनि गम्यमानानां रज्ज्वादौ
सर्पादिवत्प्रतिषेधादसत्त्वं गम्यत इति उच्यते ।
ज्ञस्वरूपाविशेषेऽपि इतरेतरव्याभिचाराद्रज्ज्वादाविव
सर्पधारादिविकल्पितभेदवत् सर्वत्राव्यभिचाराज्ज्ञस्वरूपस्य
सत्यत्वम् । ।

How again (Katham Punah) these three states can be understood as Non-existent (Asatvam Gamyate) just like the Non-existence of the snake etc in the rope (Rajjvadau Sarpadivat), merely by negation (Pratisedhat), when one intimately (Atmani) is experiencing (Gamyamananam) the dream state etc (Antahprajnatva - Adinam). That is being explained (iti Ucyate). Even though their essential nature of pure consciousness (Jna Svarupa - of the three states namely Bahisprajna, Antahprajna, Ghanahprajnah) is Non-variable (Avisese Api - the superimposed attributes on it like bahih, Antah, and Ghanah) negate each other (itaretaravyabhicarat - as one state replaces the other); just as on (The Invariable) rope etc (Rajjvadaviva), the superimposed different illusions (Vikalpita Bhedavat) namely that of snake, streak of water etc (Sarpa - Dhara Adi) get negated. But the pure consciousness component (Jnasvarupasya), which is inherent in all the three (Sarvatra), is Non-variable (Avyabhicarat) is Satyam (Satyatvam).

a) Upanishad by using Na Antaprajnama....

- Negates Waker / Dreamer / Sleeper - Wakerhood / Dreamerhood / Sleeperhood.
- Revealing that they are absent.
- Negation of Snake on Rope = Saying there is no Snake at all.
= Revealing Asatva Abava.

Purva Pakshi :

b) How can Sruti Negate Waker / Dreamer / Sleeper or hoods?

- We are experiencing them Vividly.

c) **Katham Asatvau :**

- How absence.

d) **Gamyata :**

- How Waker / Dreamer / Sleeper is understood as absent when it is clearly known?

e) **Atmani Gamyamananam :**

- I know I am Waker / Dreamer / Sleeper.
- I enjoy 3 hoods.
- Intimately experienced by us.

f) **Shankara's Answer :**

- They are varying factors, unreal.
- If really existent, they will not be absent in other states.

g) Each status of mine – wakerhood, dreamerhood, sleeperhood is mutually exclusive.

h) Wakerhood absent during dream

- Since they are mutually exclusive, they are temporary.
- Therefore negated.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'avitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

I) Logic :

- What is variable = Untrue, as good as non-existent.
 - Potness of Pot
 - Jugness of Jug
- } - Variable
- **Chandogya Upanishad :**
Vacharambanam Vikaro Nama Dheyam...

Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ 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]

j) Na Svarupe Aviseshe Api :

- Even though essential nature of consciousness is non-variable.

k) What is common to waker, dreamer, sleeper?

- Antahprajna, Bahishprajna, Pragyana Ghana?
- Antap Pragna – Nyaha
- Bahish Pragna - Nyaha

- **Jnayah – Samanyam, variable.**
- **Antah – Pra – Jnaha.**
- **Pra – disappears.**

l) 3 adjectives variable – Antah / Bahihi / Ghana

- Nyaha = Svarupam = Consciousness uniform.
- Avisesha = Nonvariable.

m) Itaratena Vyabichara :

- Waker / Dreamer / Sleeper – hood = Mutually exclusive.
- Subject to arrival, departure.

n) If wakerhood is real nature, I will be ever in waking, dream or sleep state.

o) Example :

- Rajju Vadhi – Sarpah vikalpa, Dhara, stream of water.
- All superimposed on Rope.

p) Similarly wakerhood, dreamerhood, sleeperhood superimposed on Turiyam.

q) Rope Snake is superimposed on Rope.

- Badyamanatvat, subject to negation.

r) Asat – Vikalpita Bhedavatu :

- Knowing their absence.

s) Consciousness is invariably present in all 3 Avasthas of the Mind, Non Negatable.

- Anagama Pahitvat, Nityatvat, Abadyatvat – Turiyam.
- Consciousness does not come and go, eternally existent principle.

t) Sarvatra Vyabhichara Svarupasya Satyatvam :

- **Consciousness, awareness component in Atma is Satyam, Nityam.**
- **This is Shankaras crucial addition to this Upanishad Mantra.**
- **There is non-variable inherent consciousness in the self.**

139) Bashyam : Chapter 1 – Mantra 7 continues...

सुषुप्ते व्यभिचरतीति चेत् - न सुषुप्तस्यानुभूयमानवत् ।
“न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते” (बृ-उ-४-३-३०)
इति श्रुतेः ।

But in deep sleep state (Susupte) consciousness is not there (Vyabhicarati - as we do not experience anything), if you say so (iti cet - says Shankaracharya).

It is not correct (Na) because deep sleep state is experienced (Susuptasya Anubhuyamanatvat). Brihadaranyaka Upanishad confirms it (Iti Sruteh - in 4-3-30) “The consciousness of the knower, (Vijnatuh) never indeed undergoes any change, it never ceases to exist (Viparilopah Na Hi Vidyate” - because truth never undergoes change or gets eclipsed).

Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

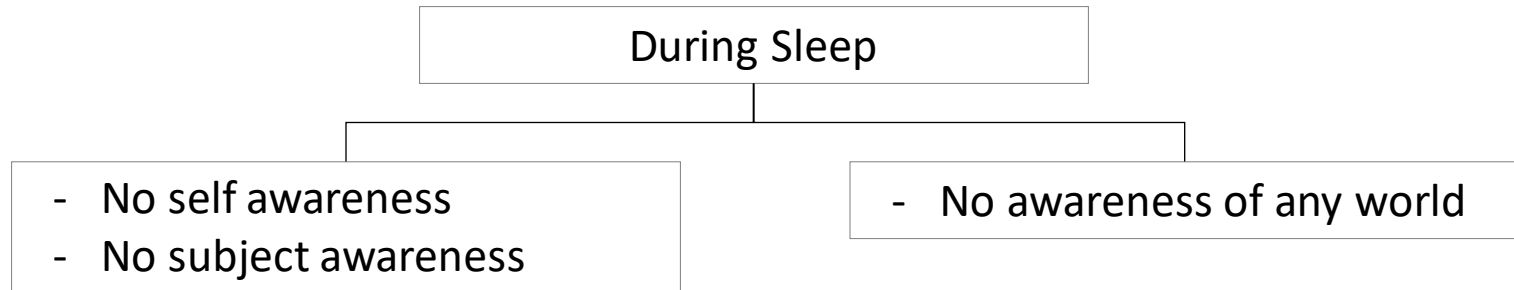
That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

I) Consciousness, Awareness, Satchit Ananda, Turiyam is Satyam, permanent.

II) Avyabicharavat – Non variable component in 3 states.

III) Purva Pakshi :

- How you say Consciousness is non-variable in 3 states?
- In Sushupti Consciousness is not available.



Definition of Turiyam :

- Self is that in which there is no Consciousness of the Body – Mind complex or the world of objects.
- Both are material components of Prakrti.
- I am Purusha, Chaitanyam, spiritual essence.
- **The nature of Self :**
 - It alone is
 - Satyam
 - Body – Mind – World Mithya.

- Understand Satyam – Mithya (Appearance due to activated Mind or Passive Mind).
- Blank awareness, is sleep, universal experience – Common to all.
- How you say Consciousness is there in Sushupti? Or after negating 5 Koshas? 3 Sharirams?

Purva Pakshi :

- Sushupti is Jada like Avastha like a stone.
- Vyabichara – variable
- Consciousness is absent based on my experience, Anubhava.
- I don't know Atma or others.

Mandukya Karika :

- Sarva Drk : na Atmana Janani, Na Parag Janati.
- Subject and object not known, therefore Consciousness is not there, non-existent.

Shankara :

- Awareness, Turiyam, self, must be there because you talk about it in Jagrat.
- Use Artha Patti logic.
- We refer to Sushupti Anubhava in waking, there is Smaranam memory of sleep.

Use 3 Pramanams for
Turiyams existence

- Shastra

- Anubava

- Yukti
- Arthapatti Pramanam

a) Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktam
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

b) Vijnate = Consciousness

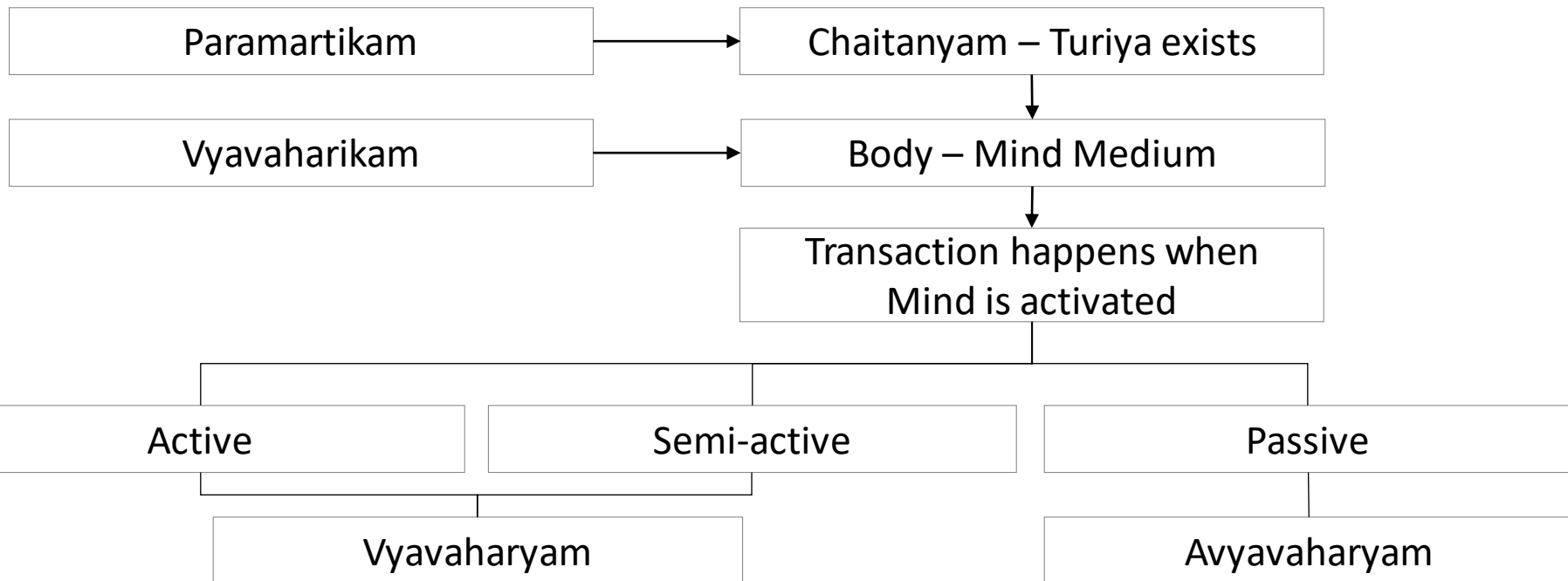
- Vijnatuhu = Of the knower
- Consciousness of the knower, self, awareness principle.

c) Viparilopaha Na Vidyate

- Never ends at any time.
- **Consciousness of experience, awareness principle never ceases to exist.**
- In 5 features of Consciousness – definition of Turiyam, one of the features.

d) Even when everything is resolved Consciousness continues to exist but is not available for transaction because of the absence of medium.

- Chaitanyam, Turiyam, never ceases to exist.



e) Vijnatuhu Vijnate :

- Consciousness of Chaitanyam.

f) Vipari Lopaha :

- Nashaha Nasti.
- Brihadaranyaka Upanishad : Svayam Jyoti – Chapter 4 – 3 – 30 - very important
- Consciousness is non-variable only.

140) Bashyam : Chapter 1 – Mantra 7 continues...

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

Since Turiya Atma is not an object (Atah Eva) therefore it is never seen as it is not available for all sense organs (Adrstam). It is beyond the grasp of the organs of action (Karmendrayaih Agrahyam). And as Atma is not an object to be seen (Yasmadadrstam - or Grasped), therefore (Tasmad) it is not available for transactions (Avyavaharyam). It does not have a revealing clue (Alaksanam) which is equal to (iti Etad) it not having a logical ground for inference (Alingam). It means it is not available for inference (Ananumeyam iti Artah). Since it is not an object of inference (Atah Eva), it means it cannot be mentally conceived (Acintyam). Therefore only (Ata Eva), it cannot be described by words (Avyapadesyam Sabdaih).

I) What is Adrishtam is Avyavaharyam

- Turiyam = Pure Consciousness, Adrishtam, Avyavaharyam.

II) Chaitanya Svarupatvat, Vijnana Svarupatvat never objectified by 5 Sense organs or Mind.

a) Adrishtam :

- Not object of Jnana Indriyas.
- Sarva Jnana Indriya Agochara.
- Chakshur Indriya Agocharatvat.

b) Agrahyam :

- Sarva Karma Indriya Agrahyam.

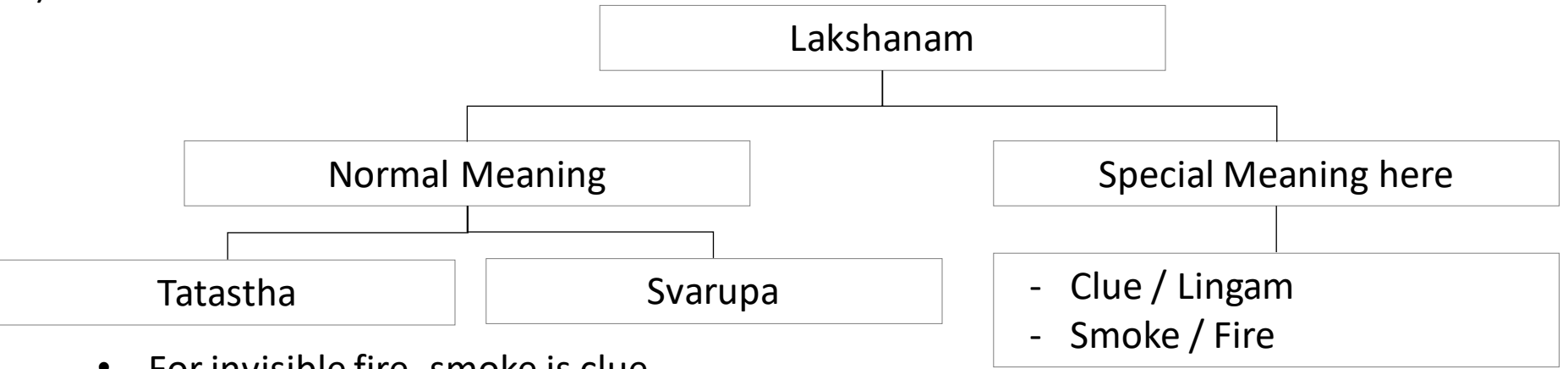
c) Ataha Eva Avyavaharyam :

- Not available for any Jnana Indriya or Karma Indriya.
- Hence Vyavahara Ateetam.
- Brahman not available for transactions.
- It is useless like Rs. 1000 note, permanently invalid.

d) Knowing I am Avyavaharyam removes all my sense of limitations.

- Therefore Brahman is useful because it is my “SELF”.
- I can free myself from 3 hooded Samsara.
- It is done by claiming not transferring.
- I am not Ahamkara but I am Turiya Chaitanyam.

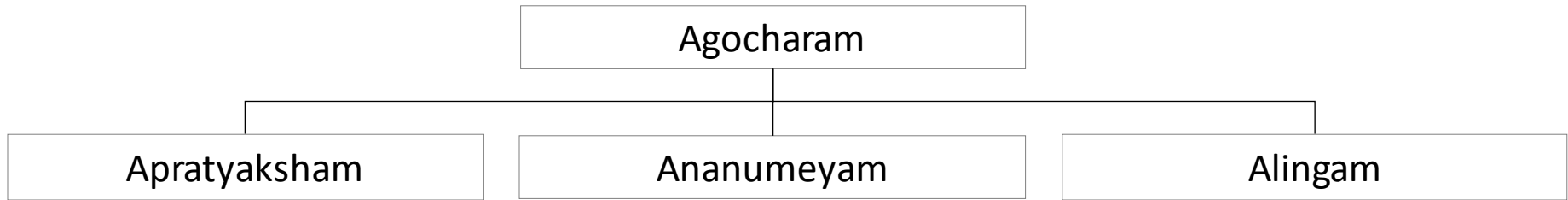
e)



- For invisible fire, smoke is clue.
- Avyavaharyam Brahman – clue for freeing oneself from Samsara.
- Can't know Brahman through any specific clue, hence it is Alingam.

f) Iti Yetat Ananumeyam :

- Not available for Anumanam, inference.



g) Ata Eva Achintyam :

- Not mentally conceivable.
- Aprameyatvat – Achintyatvam.
- Brahman is not an object, can't be mentally conceived.

h) Ata Eva Avyapadeshyam :

- Since it can't be mentally conceived, you can't verbally express it.
- Shabdasya Avyapadeshyam.
- Another reason given in introduction :
Shabda Pravritti Nimitta Abavatu.
- Conditions for words absent.

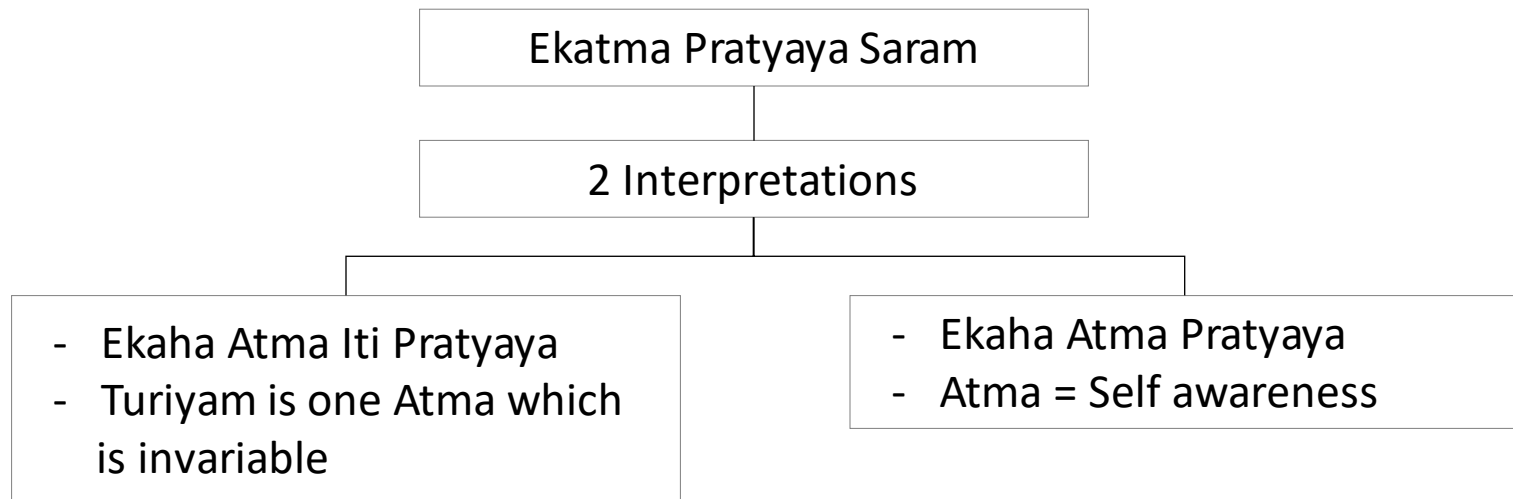
141) Bashyam : Chapter 1 – Mantra 7 continues...

एकात्मप्रत्ययसारं जाग्रदादिस्थानेष्वेकोऽयमात्मेत्यव्यभिचारी यः
प्रत्ययस्तेनानुसरणीयम् । अथवैक आत्मप्रत्ययः
सारं प्रमाणं यस्य तुरीयस्याधिगमे तत्तुरीयमेकात्मप्रत्ययसारम्
“आत्मेत्येवोपासीत” (बृ-उ-१-४-७) इति श्रुतेः ।

'Ekatma - Pratyayasaram' means Turiyam should be discovered or traced (Tena - Anusaraniyam) through the understanding or knowledge (Yah Pratyayah) that Atma, the consciousness is invariably present as one Non-variable entity (Ekah Ayam Atma iti Avyabhicari) in all the three states of experience, waking etc, (Jagradadisthanesu - which are variable);

or it should be understood (Athava) as one Non-variable self Awareness (Ekah Atma - Pratyayah) that obtains in all the three states of experience as the very essence, the means (Saram = Pramanam) for recognising Turiyam (Turiyasya - Adhigame). So, Turiyam is called Ekatma - Pratyayasaram (Tat Turiyam Ekatma - Pratyayasaram). "May you know that Non-variable self awareness available as I, the Atma which should be meditated upon (Atma Iti Eva Upasita" says Brihadaranyaka Upanishad (iti Sruteh in 1-4-7).

i)



a) Ekaha Atma Iti Pratyaya :

- How Turiyam should be known?
- Turiyam should be known as Atma which is invariable.

- **In all 3 states, Ekaha, Avyabichari, non-variable Atma which is of the nature of consciousness.**
- **Inherent in all variable is Turiyam.**

b) Iti Pratyaya :

- This is Jnanam, understanding.

c) Tena Anusarviam :

- Through this understanding know one Atma in all variables.
- Consciousness is always available.

d) 2nd Interpretation :

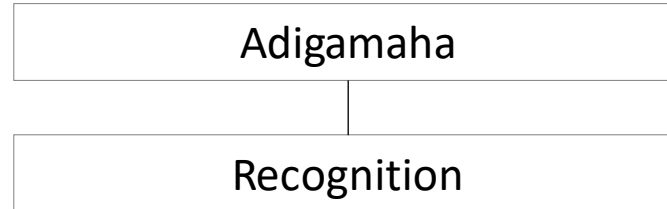
- Ekaha Atma Pratyaya.
- Atma Pratyaya = Nonvariable, self awareness.
- Because of which we say :
 I slept, I dreamt, I am awake.
- In all 3 – I am self awareness.
- It is non-variable.

- **Waker / Dreamer / Sleeper – varies, Prapanchas different, I remain same.**
- **Non – variable, self awareness = Ekaha Atma Pratyaya.**

- Previously called Praty Vijnanam – Re-cognition = Self awareness, invariable I.
- I am the same awareness, consciousness, in all 3 states.

- **Non variable awareness is the Sarvam of 3 states = Pramanam = Means for recognizing Turiyam.**

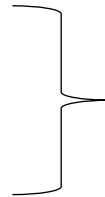
e) Turiyam Adigamaha :



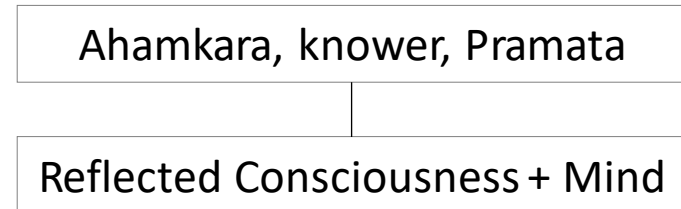
f) Sarvam = Pramanam

- Technical.
- **Bottom line :**
 - Turiyam is understood as the non-variable self awareness in all the states.

- Sleeper
- Dreamer
- Waker



Awareness ≡



Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I” ... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- Anuvartamanam = Invariable continuous presence.
- Body – Mind changes, awareness unchanged.
- Means to claim – I am the Turiya Atma.
- Take only non-variable consciousness part.
- Don't include Body – Mind – World of objects.
- Tatu = Eka Atma Pratyaya Saram.
- 2nd interpretation is very important.

- From this only, we talk about claiming I am Turiyam.
- How do you know this Turiyam?

g) Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत्,
 असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
 असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
 यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
 तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
 वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
 तान्यस्यैतानि कर्मनामान्येव ।
 स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
 आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकम् भवन्ति ।
 तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
 यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
 vyākriyata, asaunāmāyamidaṃrūpa iti;
 tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
 asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
 yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,
 viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
 akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
 paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
 tānyasyaitāni karmanāmānyeva |
 sa yo'ta ekaikamupāste na sa veda,
 akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
 atra hyete sarva ekam bhavanti |
 tadetatpadanīyamasya sarvasya yadayamātmā,
 anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;
 kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

- Purusha Vidha Bramana
- Atma Iti Upasita
- I claim – I talk, I eat, smell, hear, walk... = I + roles I play.
- **Talker – hearer only when talking, hearing going on.**
- Roles – seer, hearer, walker, variable? “I” am, I am

I am	Roles put together
- Turiyam - Self awareness	- Pramata



May you know this
invariable I as Turiyam

- I = Atma + Roles
- I – Roles = Atma.
- I – Talkerhood, seerhood, hearerhood (Wakerhood – Dreamerhood – Sleeperhood) = Turiyam, nonvariable.
- When is Atma available? Always.

h) 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. [I – 4]

- In all knowledge, consciousness is nonvariable.
- Don't have to specially sit in Samadhi Avastha.
- I – Turiyam am available in all Avasthas.
- **Most important description of 7th Mantra :**

Eka Atma Pratyaya Saram.

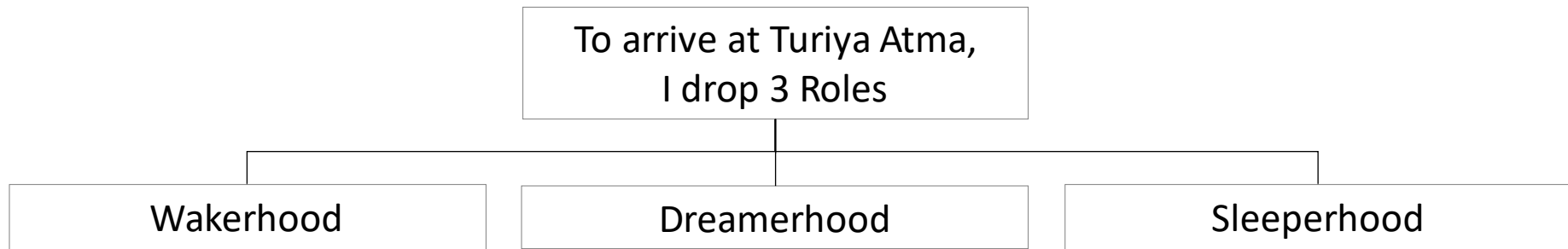
142) Bashyam : Chapter 1 – Mantra 7 continues...

अन्तःप्रज्ञत्वादिस्थानिधर्मप्रतिषेधः कृतः । प्रपञ्चोपशममिति
जाग्रदादिस्थानधर्माभाव उच्यते । अत एव शान्तमविक्रियम् ।
शिवं यतोऽद्वैतं भेदविकल्परहितम् । चतुर्थं तुरीयं मन्यन्ते
प्रतीयमानपादत्रयरूपवैलक्षणात् ।

The attributes like inner consciousness etc (Antahprajnatvadi) which are roles of Atma associated with those states (Sthani - Dharma) have been negated (Pratisedha Krtah). It is said that (iti Ucyate) waker's world which is attribute of the waking state, dreamer's world which is attribute of the dream state and so on, are also negated (Jagradadi - Sthana - Dharma Abhavah) by the expression 'resolution of the world' (Prapancha – Upasamam - as they are inseparable from their respective states, because always attributes are inseparable from the substance).

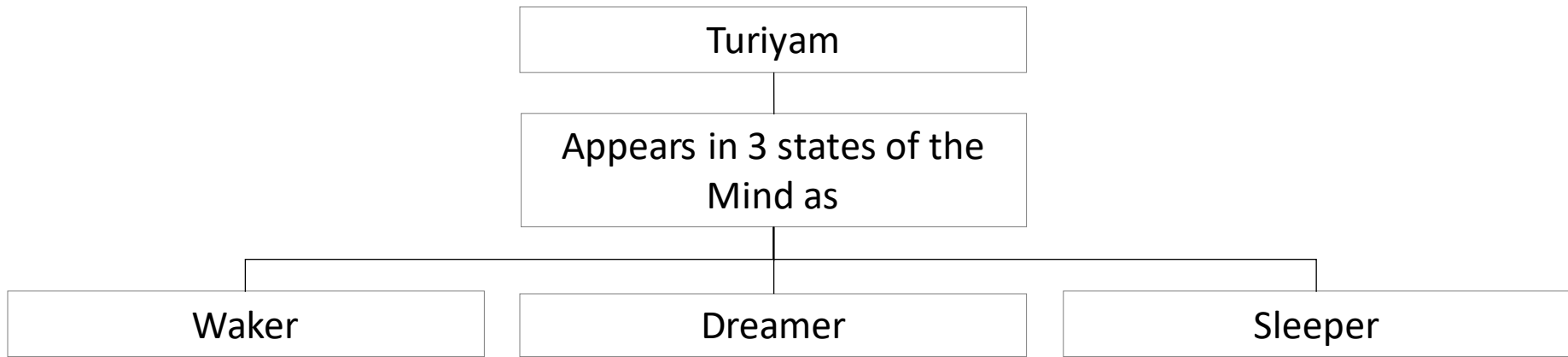
Therefore only, as the whole world is not there as it is resolved (Atah Eva) the Turiyam is totally tranquil, undisturbed (Santam), unchanging (Avikriyam), pure Paramananda rupam (Sivam). Since Turiyam (Yatah) is free from duality (Advaitam), it is without any kind of Mithya division or modification (Bheda - Vikalpa - Rahitam). Such a Turiyam is considered to be 'as though' the fourth Pada (Caturtham Turiyam Manyante - not suggesting Turiyam is really the fourth pada, as it is one only, but) to indicate that it is entirely different, distinct (Rupavailaksanyat) from the three quarters (Pada Traya) which are experienced (Pratiyamana).

I) Until now various attributes statuses of Atma has been negated.

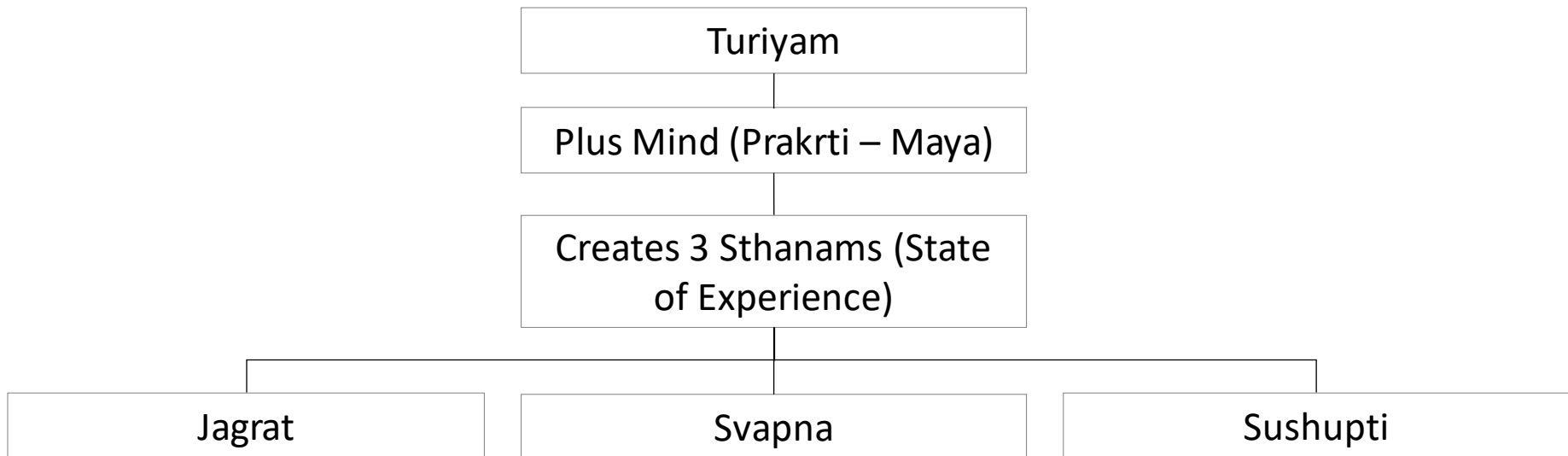


- Here Atma = Sthani = State = Avastha.
- Roles = Dharma = Attribute
- Roles of Atma = Antaprajnam, Wakerhood, Dreamerhood, Sleeperhood = Sthani Dharma.

- Waking, Dream, Sleep = Sthani = State of Mind.
- Roles belong to the Mind + Consciousness.



- Why Atma called Sthani?
- Atma is associated with 3 Stanams when it is associated with the Mind.
- Jagaritha Sthanam / Svapna Sthanam / Sushupti Sthanam



a) Sthanam :

- 3 Avasthas – 3 states of experiences

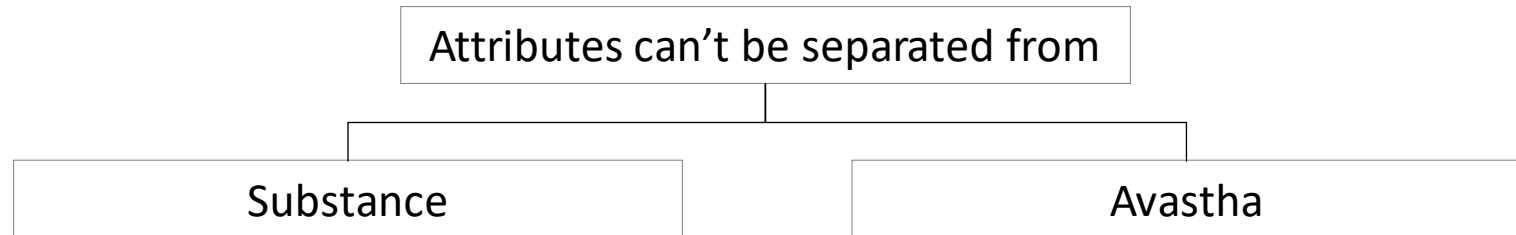
b) Sthana Dharma Pratisheda Krutaha :

- Attributes of 3 states have all been negated so far.
- All words used till now negate superimposed attributes (Adhyasa) of Atma.

c) Prapancho Upashamam :

- Attributes of 3 Avasthas.
- 3 states = Dharma, 3 Prapanchas, attribute of 3 Avasthas Atma, Adhyasa.
- Jagrat Prapancha = Attribute of Jagrat Avastha of the Mind.

- **Prapancha and Avastha can't be separated.**
- **Go together as attribute of the Mind, nonseparable.**



- Sthana Dharma Abava = Prapancha Abava.
- Prapancha Upashamam.
- Upashamam = Abavaha

d) Shantam :

- **What is world?**
 - **World is not there**
 - **Hence there is no disturbance.**
- Shantam = Totally Tranquil.

e) Avikriyam :

- Unaffected, undisturbed = Turiyam.

f) Shivam :

- Ananda, Mangala, Abaya, Svarupam.
 - Advaita Bheda Vikalpa Rahitam = Free from duality.
- **Bheda Adhyasa Rahitam = Turiyam.**

g) Yasmat Advaitam, Tataha Shivaha :

- Where no Bayam, no fear.
- Mangala Svarupam.

h) Chaturtham = Tiriyaam, Iti Manyante :

- Not actually 4th
- As though 4th

i) Pratiyamana Traya Rupa Vaishamyat :

- It is different from 3 Padas.
- Iti is in and through 3 Padas, said to be the 4th.

j) Saha Atma :

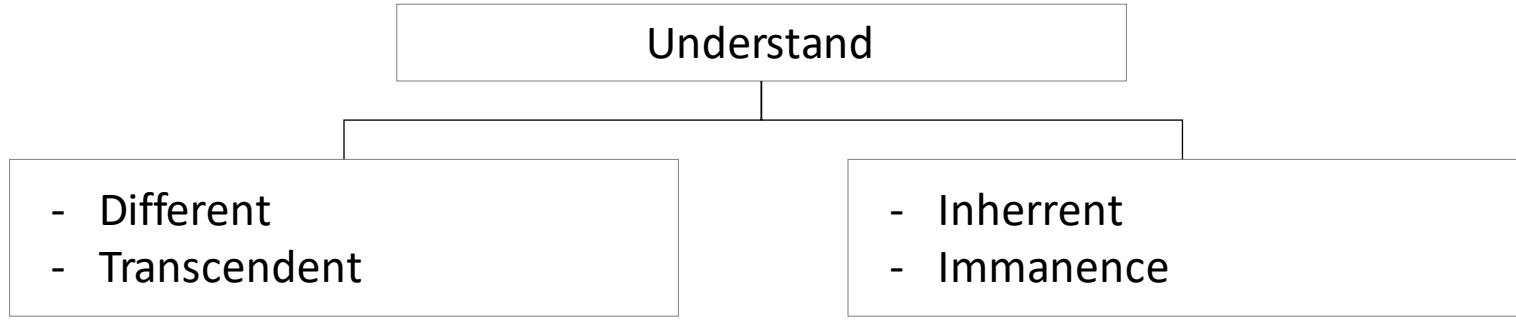
- This alone is real Atma.

k) Saha Vigneyaha :

- That Atma should be discovered.
- It should be claimed like the Rope which due to ignorance was taken to be a snake, crack on earth, pipe.

Turiya Atma	3 States
- Rope	- Ahamkara - Wakerhood, Dreamerhood, Sleeperhood - Rope Snake

- I am Turiyam not Ahamkara, Pramata.
- 3 entities are superimposed on one Atma.
- Rope is different from all 3 and is inherent in all 3.
- Self awareness, Turiyam is different from 3 states of the Body – Mind complex but inherent in 3 states.



143) Bashyam : Chapter 1 – Mantra 7 continues...

स आत्मा स विज्ञेय इति प्रतीयमानसर्पभूच्छिद्रदण्डादिव्यतिरिक्ता
यथा रज्जुस्तथा तत्त्वमसीत्यादिवाक्यार्थः आत्मा “अदृष्टो द्रष्टा”
(बृ-उ-३-७-२३) “न हि द्रष्टुदृष्टेर्विपरिलोपो विद्यते”
(बृ-उ-४-३-२३) इत्यादिभिरुक्तो यः स विज्ञेय इति
भुतपूर्वगत्या; ज्ञाते द्वैताभावः ॥ ७ ॥

That is the real Atma (Sa Atma). It is to be known (Sa Vijneya iti - as 'I'). Just as (Yatha) the rope, appears (Pratiyamana) as different from (Vyatirikta) the snake (Sarpa), the cleavage in the earth (Bhucchidra), and the stick etc (Danda Adi - but inherent in all of them); in the same way (Tatha - Turiyam should be understood as different from the three states, but inherent in them. And Turiyam is that Atma which is revealed in the Vedic statements like 'You are That' etc (“Tat Tvam Asi” Ityadi Vakyarthah Atma - in Chandogya Upanishad; and in Brihadaranyaka Upanishad (3-7-23) as that Atma which) ‘is never seen, but is the witness consciousness’ (“Adrstah Drasta” -, and in the very same Upanishad later revealed (in 4 - 3 -23) as 'the witness consciousness of the conscious being never comes to an end' (“Drastuh Drsteh Viparilopoh Na Hi Vidyate”). Where such Vedic statements are made (Yah ityadibhih Uktah) that the Turiya Atma is to be understood as oneself (Sah Vijneyah); such statements are made only (iti) from the standpoint of the previously unknown condition (Bhutapurvagatya - of Atma, as it was in the very beginning of the teaching), so that when the time of claiming the Atma comes (Jnate), there is no longer duality (Dvaita Abhavah).

I) 7th Mantra : Definition of Turiyam

- 1st Sentence : Na – Antap Prajnam...
- Upto Avyavaharyam – Reveals Turiyam is different from Vishwa / Teijasa / Prajna, 3 knowerhoods.
- Turiyam is Pramatra Vilakshana.

- Different from knower = Pramatra.
- Pramatra has 3 roles :
Wakerhood, Dreamerhood, Sleeperhood.

• **Turiyam – is not subject category.**

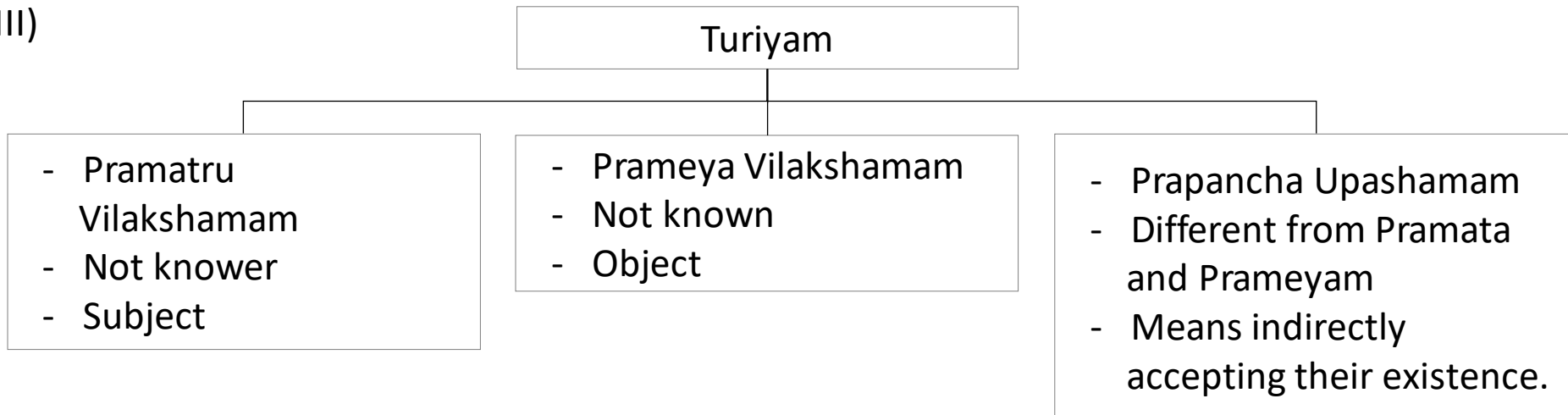
II) Agrahyam – upto Avapadeshyam

- Not object of any Pramanam.
- Not Prameyam.
- Alakshanam – not Anumana Siddham.
- Avyapadeshyam – Shabda Prama Agocharam.

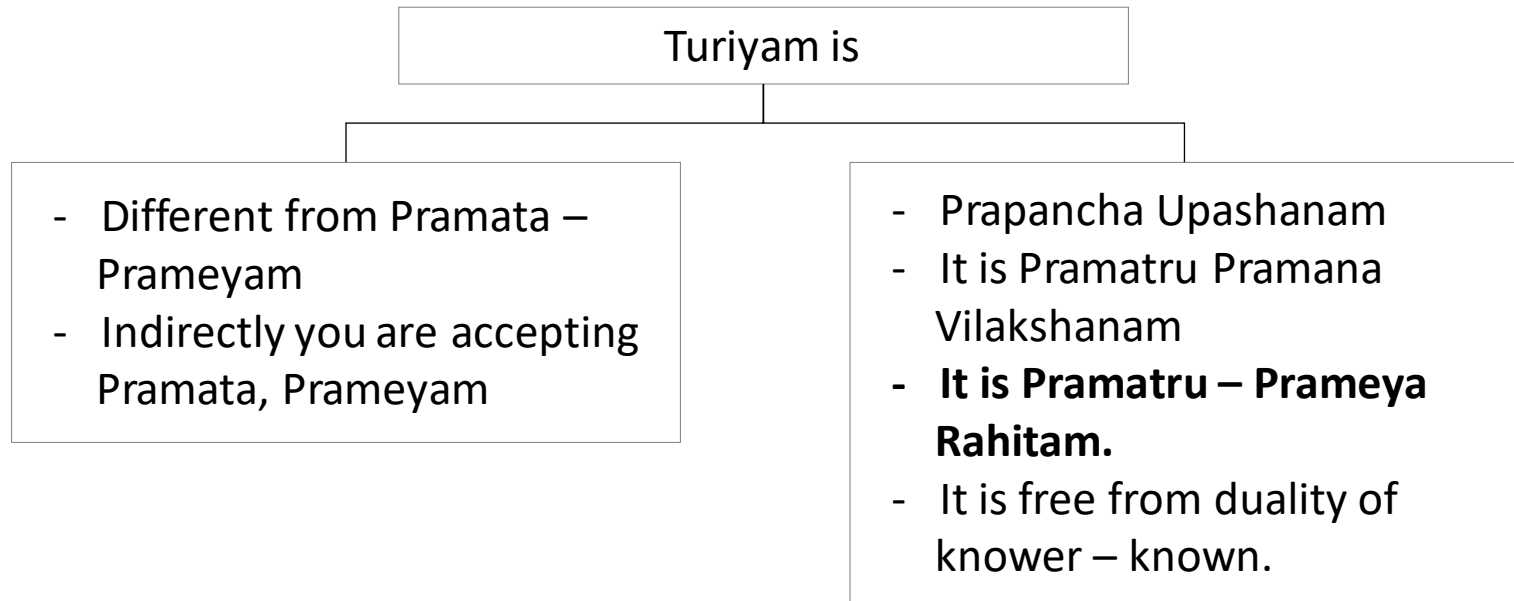
• **Sarva Pramana Agocharam.**

- Not available for any Pramanam = Aprameyam – Not object category.
- Pramatra – Prameya Vilakshanam.

III)



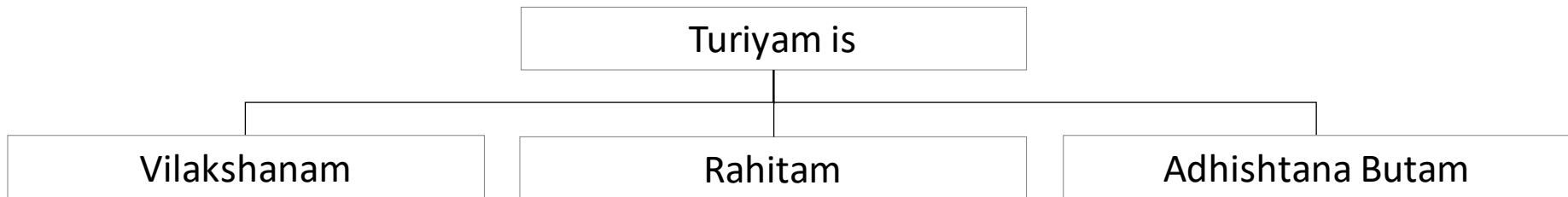
IV)



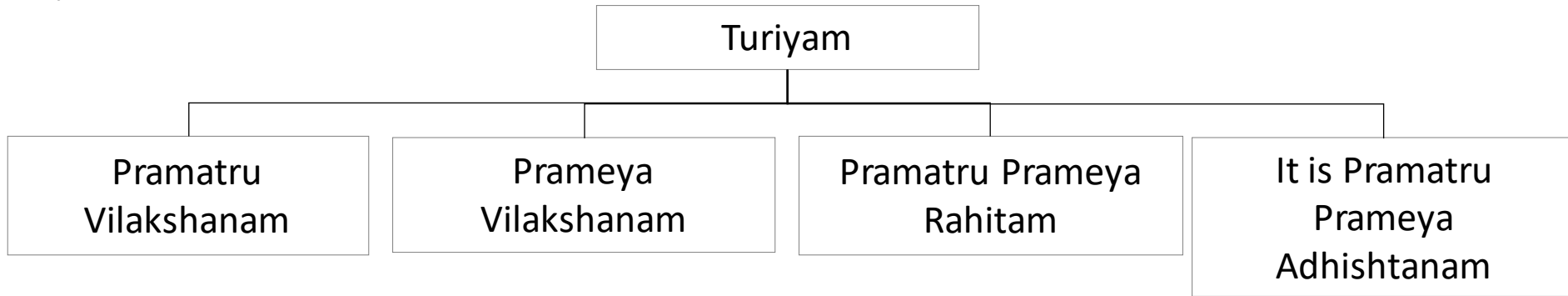
V) Turiyam is different from knower – known are Mithya.

- Turiyam is Satya Chaitanyam.

VI) Knower – Known is as good as nonexistent, Mithya.



VII)



VIII) How to know, recognize Turiyam.

- Have to recognize without making it Prameyam.
- If I know it, it will become Prameyam.
- Known only by claiming I am Turiyam = Ekatma Pratyaya Saram.

IX) Self awareness is different from waker, dreamer, sleeper.

X) It is inherent in Waker / Dreamer / Sleeper

- Self awareness = Turiyam
- Wakerhood is incidental Adhyasa
- In the intrinsic self awareness, all states comes and go, Waker / Dreamer / Sleeper come and go.

XI) Wakerhood / Dreamerhood / Sleeperhood are incidental superimpositions on self awareness.

- Eka Atma Pratyaya Saram = Pramanam = Clue

XII) Inherent Self awareness is the clue to claim Turiyam

XIII) Later words of description :

- a) Shantam
- b) Shivam
- c) Advayam
- d) Chaturtham Manyante

(a)	(b)	(c)	(d)	(e)
- Pramtru Vilakshanam	- Prameya Vilakshanam	- Pramtru Pramana Rahitatvam - Prapancha Upashamam	- Ekatma Pratyaya Sara - Crucial - Know Turiyam by claiming I am Turiyam	- This Turiyam is Shantam, Shivam, Advaitam, Chaturtham Manyante - Considered to be fourth

XIV) Advaitatvat, there is no 4th Chaturtham

- **In introduction to Mandukya, Shankara Said :**
Maya Sankhya Turiyam.

- **When you count Turiyam, with respect to Mithya Vishwa / Teijasa / Prajna, it is 4th.**

- Realy only Advaitam.

e) Sa Atma Sa Vigneya :

XV) Rope is different from Snake, crack on earth, Pipe

- Rope is the Atma, truth of Snake, crack or earth, pipe.
- Rope is truth of Snake.
- Turiyam is truth of Snake.

- **Turiyam is different from Vishwa / Teijasa / Prajna and is the truth, Atma of Vishwa / Teijasa / Prajna.**

- Vilakshana Satyam Turiyam, is Atma of Waker / Dreamer / Sleeper / Vishwa / Teijasa / Prajna, Satchit Ananda Svarupa.
- Saha Turiyam = Atma.

XVI) What type of Turiyam is Atma?

- Turiyam is that Atma which is revealed by Mahavakyam – Ayam Atma Brahman, Tattvam Asi, Adrishto Drishta (Brihadaranyaka Upanishad), Buma (Chapter 7 – Chandogya Upanishad) Uttama Purusha (Gita Chapter 15), Pratibodha (Keno Upanishad – Chapter 2 – Verse 4), Kaivalya Upanishad – Verse 19, Katho Upanishad – Anyatra Dharma Adharma, Na Tatra Suryo Bhati, Taittiriya Upanishad – Brahmavida Apanoti Param – Chapter 2 – 1 – 1, Aitareya Upanishad – Pragyana Brahman.

Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो होद्दालक
आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ,
yaṃ reto na veda, yasya retaḥ
śarīram, yo reto'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ;
adṛṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

Kena 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]

Kaivalya Upanishad :

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

*mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam 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]

Katha Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वाद ॥ १४ ॥

*Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥*

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.”

Katha Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[II – II – 15]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param । tadeṣā'bhuktā ।
satyaṃ jñānamanantaṃ brahma ।
yo veda nihitaṃ guhāyāṃ parame vyoman ।
so'snute sarvān kāmānsaha ।
brahmaṇā vipaściteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

Aitareya Upanishad :

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

*Eṣa brahmaiṣa indra eṣa prajāpatir-ete sarve devā
imāni ca pañca mahābhūtāni pṛthivī vāyur-ākāśa āpo
jyotīṃśi tyetāni-māni ca kṣudra-miśrāṇīva
bījāni-tarāṇi cetarāṇi cāṇḍajāni ca
jārūjāni ca svedajāni codbhijjāni ca
aśvā gāvaḥ puruṣā hastino yat-kiñcedam
prāṇi jaṅgamam ca patatri ca
yacca sthāvaram sarvaṁ tat-prajñā-netram
prajñāne pratiṣṭhitam prajñā-netro lokah
prajñā pratiṣṭhā prajñānam brahma.*

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]

Brihadaranyaka Upanishad - Mahavakyas

Chapter 3 – 7 – 23

Chapter 4 – 3 – 23

Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
 यं रेतो न वेद, यस्य रेतः शरीरम्,
 यो रेतोऽन्तरो यमयति,
 एष त आत्माऽन्तर्याम्यमृतः;
 अदृष्टो द्रष्टा, अश्रुतः श्रोता,
 अमतो मन्ता, अविज्ञतो विज्ञाता;
 नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
 नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
 एष त आत्मान्तर्याम्यमृतः,
 अतोऽन्यदार्तम्; ततो होद्दालक
 आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ,
 yaṃ reto na veda, yasya retaḥ
 śarīram, yo reto'ntaro yamayati,
 eṣa ta ātmā'ntaryāmyamṛtaḥ;
 adṛṣṭo draṣṭā, aśrutaḥ śrotā,
 amato mantā, avijñato vijñātā;
 nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
 nānyo'to'sti mantā, nānyo'to'sti vijñāta,
 eṣa ta ātmāntaryāmyamṛtaḥ,
 ato'nyadārtam; tato hoddālaka
 āruṇirupararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

Gita :

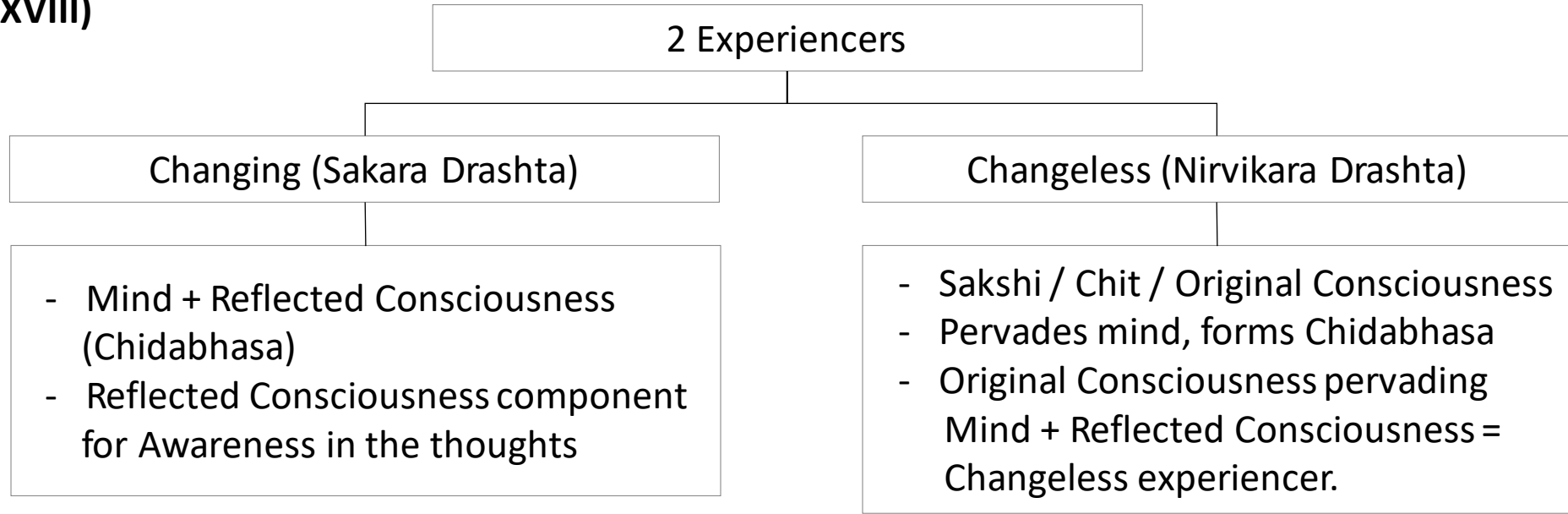
उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

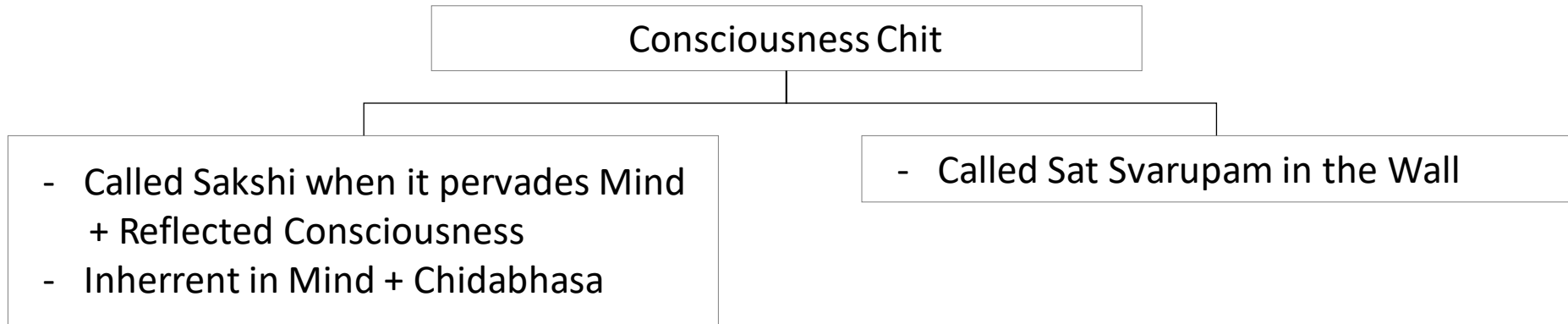
uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
[Chapter 15 - Verse 17]

- Turiyam is never experienced but ever the experiencer Sakshi.

XVIII)





- Nirvikara Drashta = Sakshi = Changeless experiencer, Chit
= Adrishtam, never experienced by anyone.

(XIX) Question :

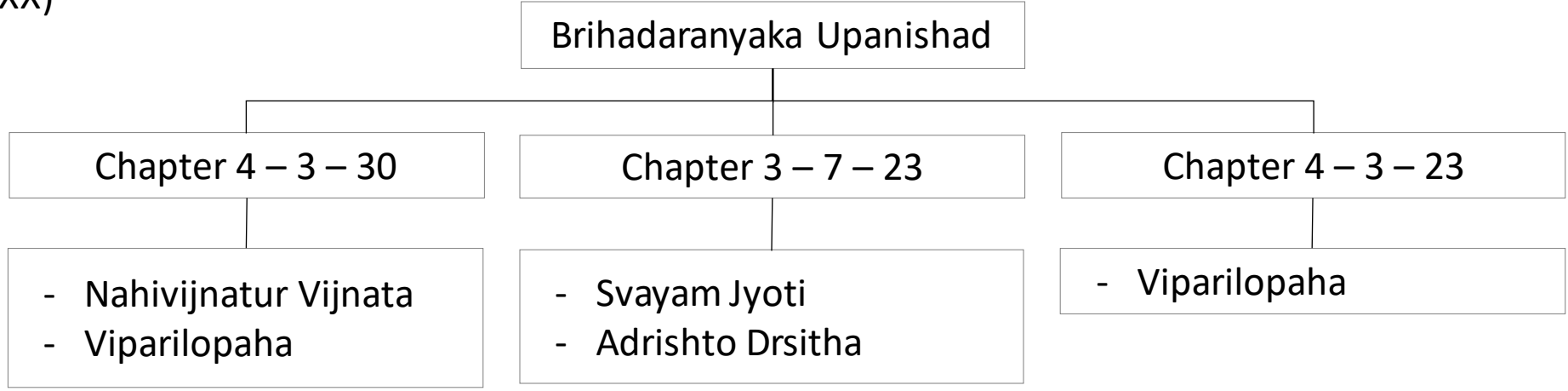
- How to get Atma Anubhava? How to experience Atma?

Answer :

- Experience not possible.
- Knowledge possible.
- Benefit of Jeevan Mukti possible, experienced.
- No Experience called Atma Experience.
- Viparilopaha = Consciousness, awareness never ends.

- **Turiya Atma is that which is described as permanent awareness, obtained in the knower – Pramata – Ahamkara.**

XX)



Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktam
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

Brihadaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः,
यं रेतो न वेद, यस्य रेतः शरीरम्,
यो रेतोऽन्तरो यमयति,
एष त आत्माऽन्तर्याम्यमृतः;
अदृष्टो द्रष्टा, अश्रुतः श्रोता,
अमतो मन्ता, अविज्ञतो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञात,
एष त आत्मान्तर्याम्यमृतः,
अतोऽन्यदार्तम्; ततो होद्दालक
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adṛṣṭo draṣṭā, aśrutaḥ śrotā,
amato mantā, avijñato vijñātā;
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nānyo'to'sti mantā, nānyo'to'sti vijñāta,
eṣa ta ātmāntaryāmyamṛtaḥ,
ato'nyadārtam; tato hoddālaka
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He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddālaka, the son of Aruṇa, kept silent. [3 - 7 - 23]

Brihadaranyaka Upanishad :

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द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Same idea in all 3 Mantras.
- Drashtuhu = Knower
- Drishtihi = Consciousness
- Viparilopaha = End.
- Na Vidyate = Turiyam is not experienced.
- There is no end to the consciousness of Turiyam knower (Higher I).
- Changing knower stops to be knower in sleep.
- **Knowerhood stops but consciousness of changeless knower continues illumining Agyanam for Ajnani.**
- For Jnani – Consciousness of changeless knower becomes Svarupa.

XXI)

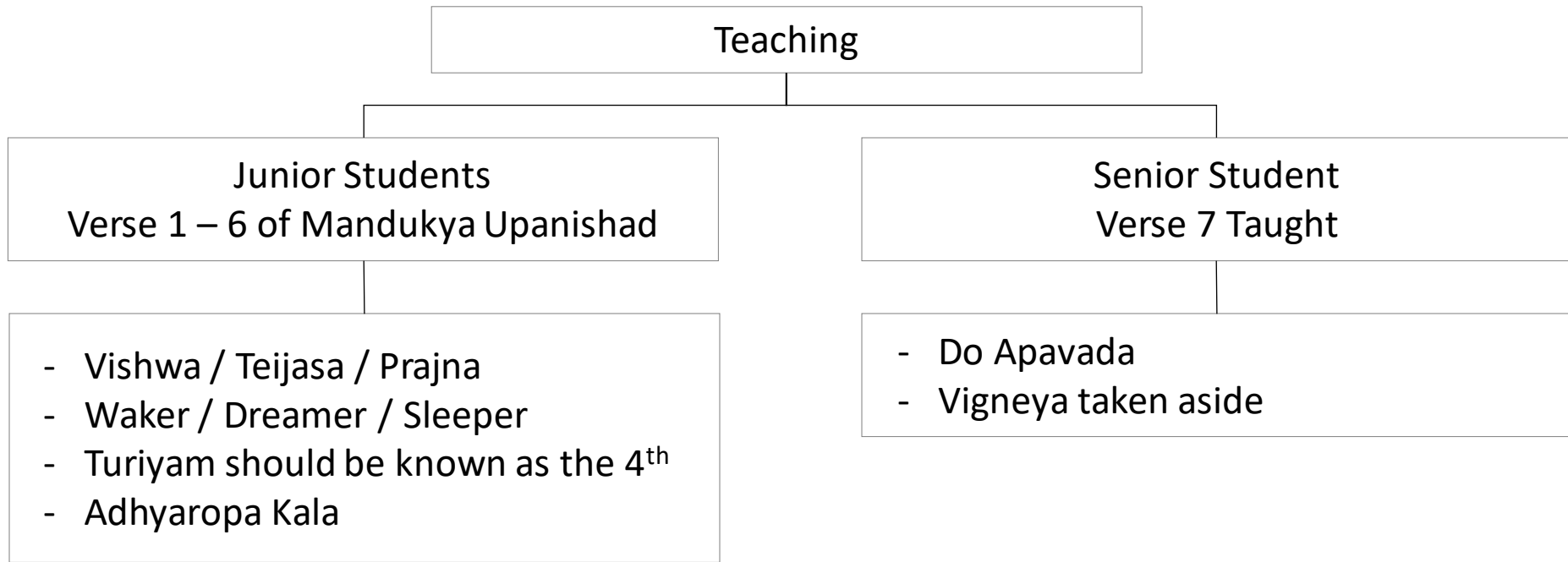
Ajnani	Jnani
<ul style="list-style-type: none">- I am sleeping- Refers to changing knower (Mind + Reflected Consciousness)- Has no knowledge of Veda	<ul style="list-style-type: none">- I am awake during the sleep of the Mind (Lower knower – Mind + Reflected Consciousness)- Knowerhood of Sakshi never ends- Svarupam

XXII) Problem :

- Turiyam different from Pramata + Prameyam.
- Not knowable
- Here it says one should know.
- “unknowable Turiyam – May you know”
- Saha Atma Saha Vigneya Iti.

Answer :

- Turiyam should be known based on Adhyaropa Kala Expression when dealing with Vishwa / Teijasa / Prajna – Junior student.



XXIII)

Adhyaropa Kala	Apavada Kala
a) Junior Student b) Know Turiyam as 4 th c) Vijnanena	a) Senior Student b) Claim Turiyam as nondual reality, world is Mithya c) Jnanate Sati Dvaita Abhava

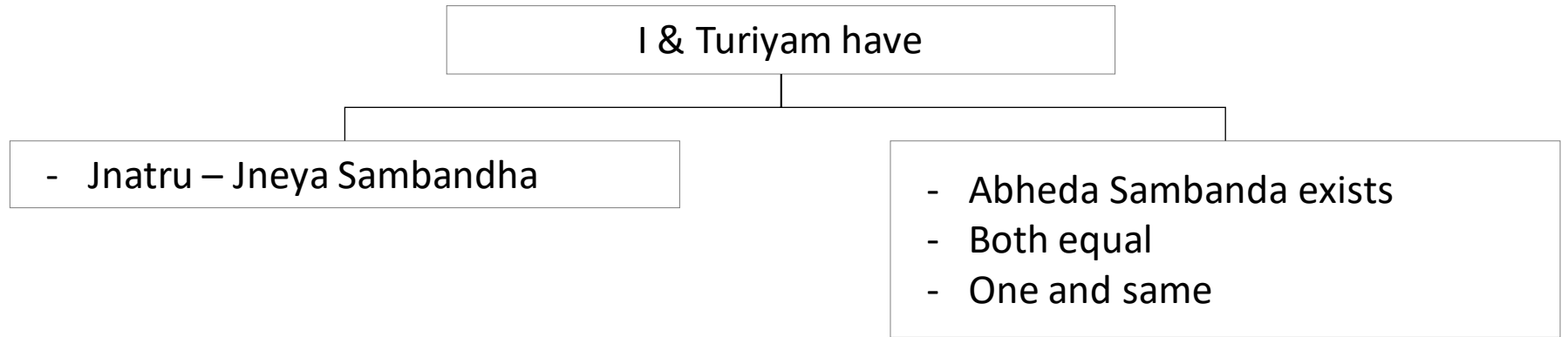
- When Turiyam is claimed as the self, there is no question of subject- object duality.

- **Apavada kala :**

Jnaneti Sati Dvaita Abava

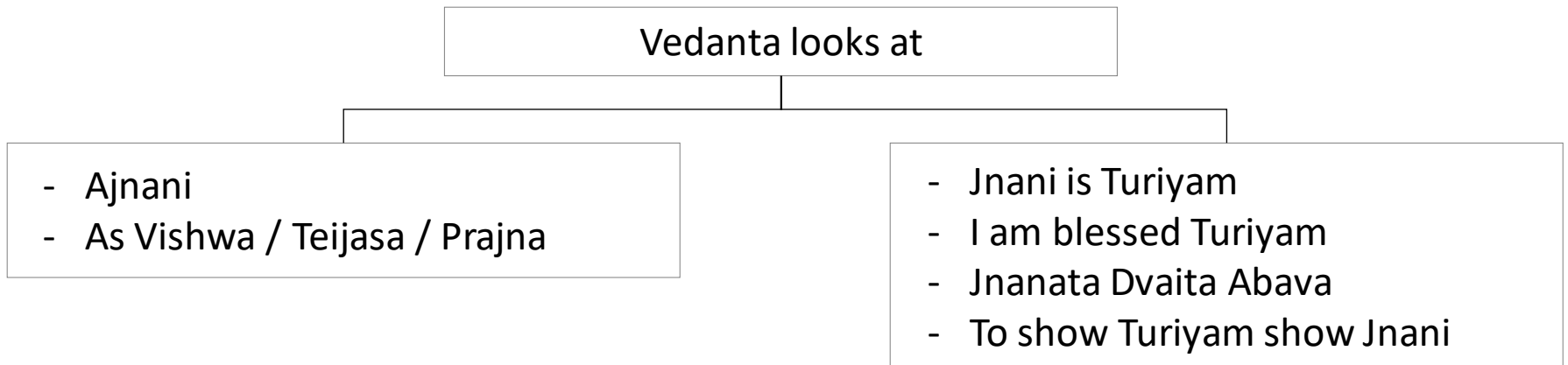
XXIV) I am not knower Turiyam and Turiyam is not known.

- What is relationship between I and Turiyam?
- When student insists on Sambanda, Vedanta says :



• I and Turiyam are 2 words one reality, not 2 distinct entities.

- I am Turiyam, Turiyam am I.
- Important aside note : In Vyavahara



7th Mantra Over :

Anvaya :

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 ॥

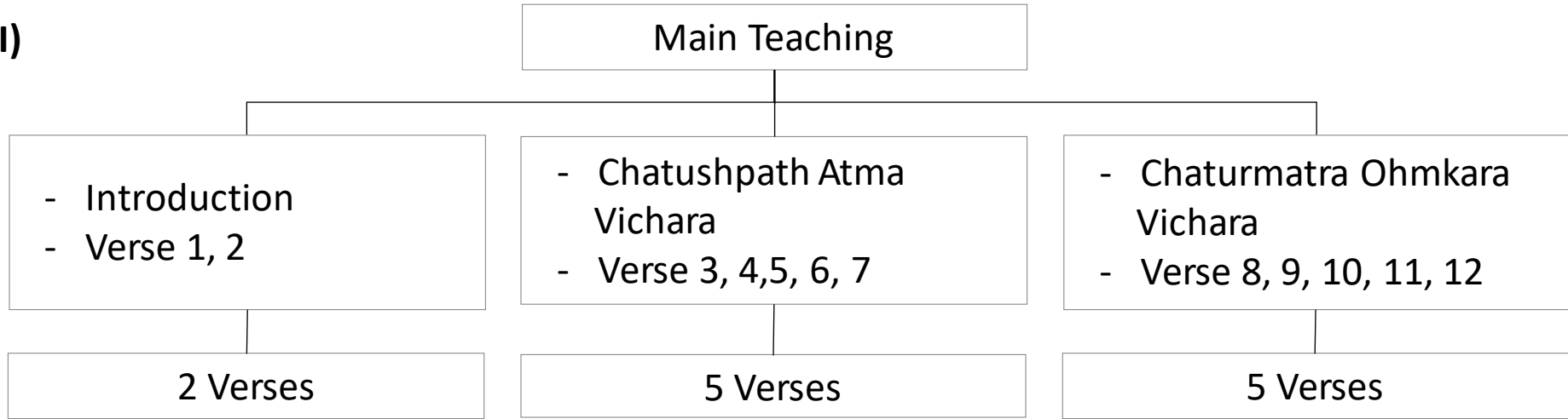
Anvayaḥ

(turīyam) antaḥ prajñam na (bhavati), bahiṣprajñam na (bhavati), ubhayataḥprajñam na (bhavati), prajñānaghanam na (bhavati), prajñam na (bhavati), aprajñam na (bhavati), (turīyam) adr̥ṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapratyayasāraṁ prapañcopaśamaṁ śāntaṁ śivam advaitaṁ (bhavati), (tat) caturtaṁ manyante, saḥ ātmā, saḥ vijñeyaḥ ॥ ७ ॥

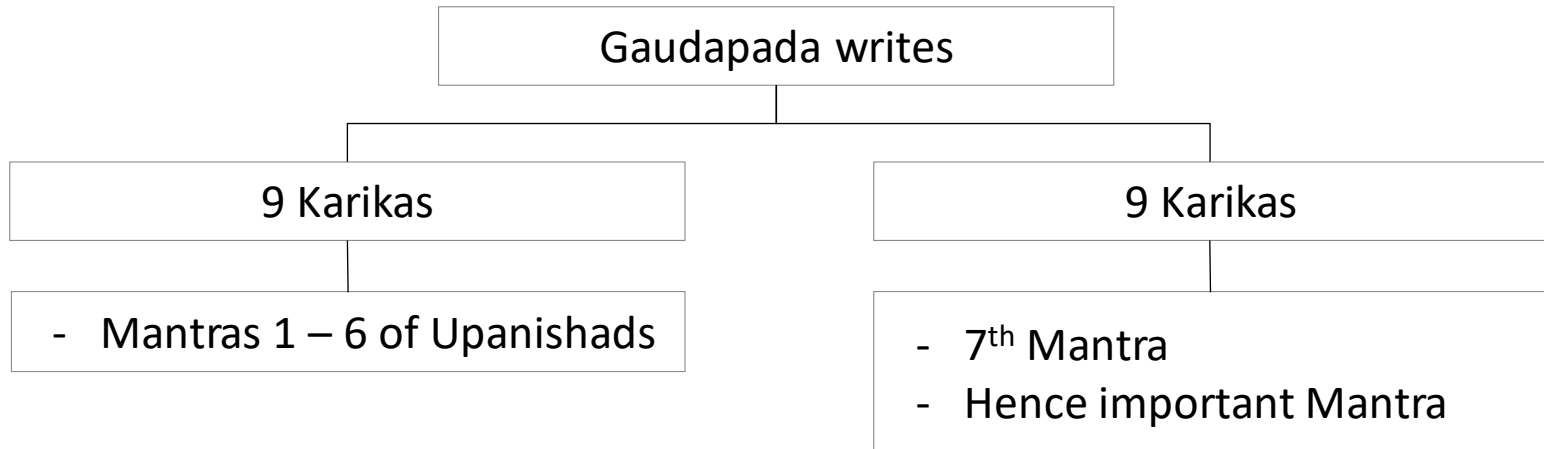
They consider the Turiyam to be that which is neither the waker's externalized consciousness through sense organs, nor the dreamer's inward mind consciousness, nor the subjective or objective consciousness of the twilight zone between the dream and waking states, nor the sleeper's mass of consciousness, 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.

Karika Section :

I)



II)



144) Introduction to Chapter 1 - Karika 10 :

अत्रैते श्लोका भवन्ति ।

Now, further are presented nine Karika slokas (Slokaḥ) on the teaching of seventh mantra (Atraite) says Gaudapadacharya.

145) Chapter 1 – Karika No. 10 :

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।

अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ १० ॥

nivṛtteḥ sarvaduḥkhānāmīśānaḥ prabhuravyayaḥ |

advaitaḥ sarvabhāvānāṃ devasturyo vibhuḥ smṛtaḥ || 10 ||

In that which is indicated as the changeless and the Supreme Lord, there is a total cessation of all miseries. It is the One without a second among the plurality; it is known as the Turiya, the ever-Effulgent and All-pervading. [1 - K - 10]

अन्वयः

सर्वदुःखानां निवृत्तेः तुर्यः देवः ईशानः प्रभुः अव्ययः (भवति),
सर्वभावानां (मिथ्यात्वात् सः) अद्वैतः विभुः स्मृतः ॥

Anvayaḥ

Sarvaduḥkhānām nivṛtte turyaḥ devaḥ īśānaḥ prabhuḥ
avyayaḥ (bhavati), Sarvabhāvānām (mithyātvāt saḥ)
advaitaḥ vibhuḥ smṛtaḥ.

Being free from all miseries Turiya is considered to be the Lord, capable (of freeing one from misery). It is immutable, effulgent, All pervading, and the Non-dual (truth) of all beings. [I – K – 10]

a) Atra :

- With reference to the teaching of 7th Mantra.

b) Ete Shdoka :

- Following 9 Karikas are presented.

c) Sarva Dukhanam Nivrittehe :

- Turiyam is free from all problems, pains.
- All pains belong to Pramata and Prameya + interaction alone.
- Responsible for all Dukham.

d) Turiyam :

- Pramatra – Prameya vilakshana plus Pramatra – Prameya Rahitam.

e) Upto Prapancha Upashamam :

- Turiyam is free from all problems.
- Therefore Turiyam = Ishanaha, master, Prabhu.
- Capable of free of Adhyasa.

- **Adhishtana Rupertvat Turiyam is free.**

f) Nahi Adhyastasya Gunaha Doshena :

- Adhyasa is not there for Turiyam as it is Adhishtanam.

g) Sarva bhavanam Mithyata :

- Vishwa / Teijasa / Prajna – Virat / Hiranyagarbha / Antaryami... all Mithya.
- Sarvabhavanam = Mithya

h) 3 Padas being Mithya

- Advaitaha : Turiyam not 4th

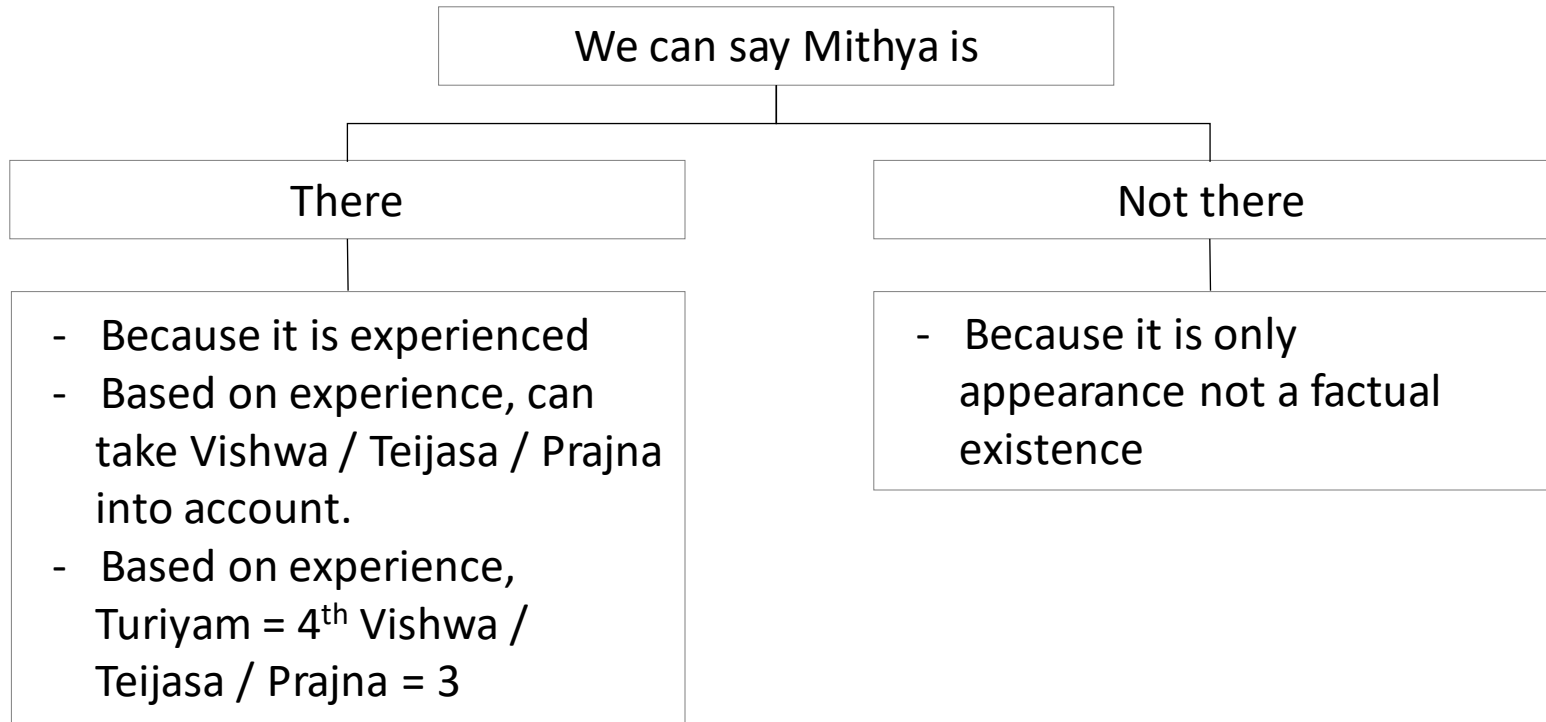
i) Chaturtham Manyante :

- Considered 4th
- But really nondual Advaitam.
- Not 4th because 3 are Mithya.
- Original face + 3 Reflections can't be counted together as 4 persons.
- Waker + Dreamer – not 2
- Waker = Nondual w.r.t. Dreamer.
- Turiyam – Nondual, Advaitam w.r.t. Waker / Dreamer / Sleeper.

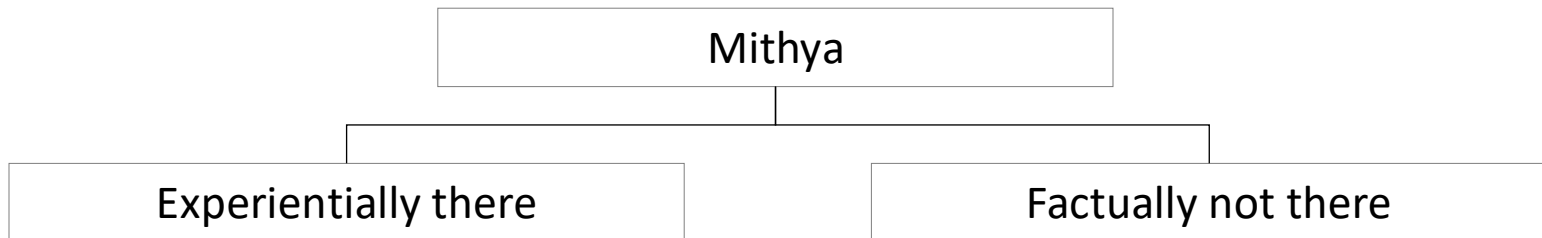
j) Uniqueness of Mithya :

- Based on Experience.
- Mithya can be included in existence.
- Based on Mithyatvam, we can say, they are not there.

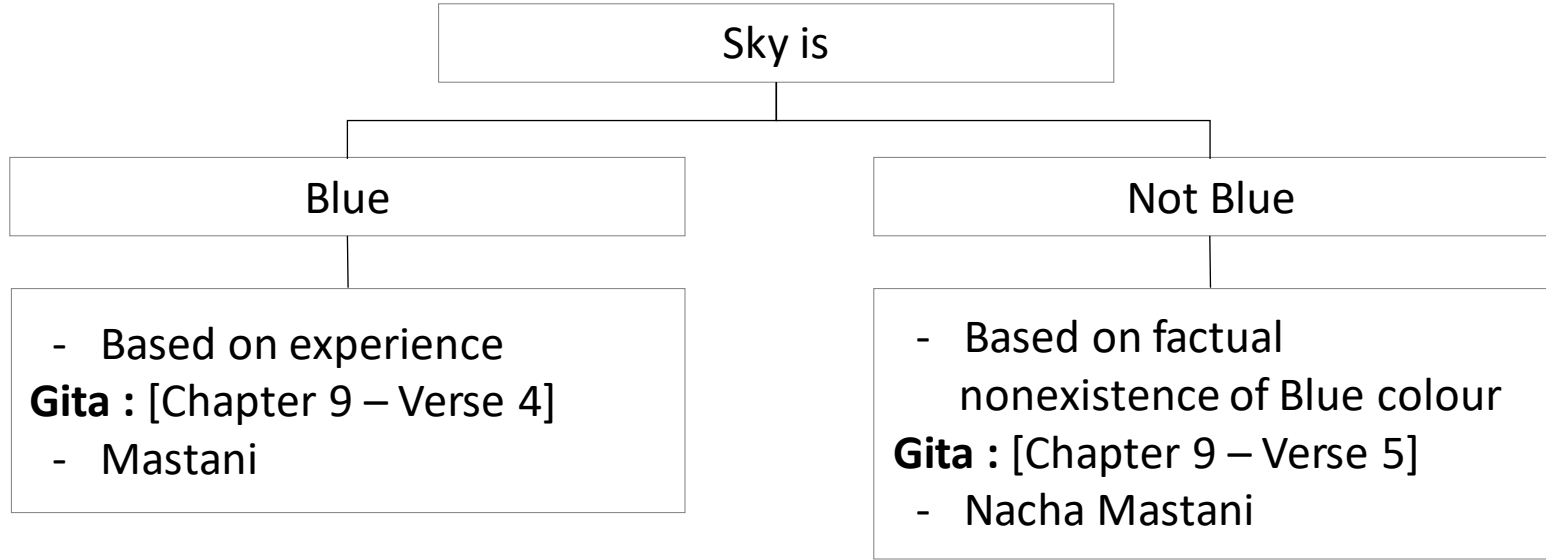
k)



- Since Mithya is as good as not there, we don't take it into account.
- Therefore, Turiyam = Advaitam



1) Example :



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]

m) Devaha Tulyaha Vibhu Smrutaha :

- This is glory of Turiyam.

147) Bashyam : Chapter 1 – Karika No. 10 Starts...

प्राज्ञतैजसविश्वलक्षणानां सर्व- दुःखानां निवृत्तेरीशानस्तुरीय
आत्मा । ईशान इत्यस्य पदस्य व्याख्यानं प्रभुरिति ।
दुःखनिवृत्तिं प्रति प्रभुर्भवतीत्यर्थः । तद्विज्ञान-
निमित्तत्वाद्दुःखनिवृत्तेः ।

Being free from all forms of sorrow, Adhyatmika, Adhibhautika, Adhidaivika (Sarva - Duhkhanam Nivrtteh) which are represented by, or are in the form of Visva, Taijasa and Prajna (Prajna - Taijasa -Visva - Laksanam); this Turiya Atma is the master (Turiya Atma isanah). The word Isanah (isana iti asya Padasya) here has to be interpreted as the lord only (Vyakhyanam Prabhuh iti). It means Turiya, the lord, (Prabhuh Bhavati ityarthah), has the power to free one from sorrow (Duhkha - Nivrttim Prati) because the release from sorrow (Duhkha Nivrtteh) is gained by the knowledge of Turiya Atma (Tadvijnana - Nimittatvat).

a) Turiya Atma :

- Isha, the master, the Lord, the glorious.
- Why Turiya Atma is the Lord?

b) Sarva Dukhanam Nivrittehe :

- It is free from all pains.
- Turiyam = Swami
- Turiyam = Free from pain = Ananda Svarupa

• One is called a Swami when one Abides in Turiya, Svarupa Ananda, Satya Ananda.

- Aswami = Dukhis = Attached to 3 states as real, Mithya Pratibimbata Ananda.

Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layam 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]

- Describes Turiyam.



- 3 states / 3 roles are cause of pain.
- Adhishtana Turiyam is Shantam, Shivam, Advaitam hence Ananda Svarupa.

c) 3 States :

- Dukha Adharatvat, Dukham Uchyate.

d) Turiyam :

- Prabhu, master of master (Isha).

Isha / Turiyam	Prabhu
<ul style="list-style-type: none">- Free from Problems / Pain / Samsara- Knowledge of Turiyam frees one from Samsara	<ul style="list-style-type: none">- Prabhavati – being capable of freeing one from pain- Makes one free from problems in life / pains in life.

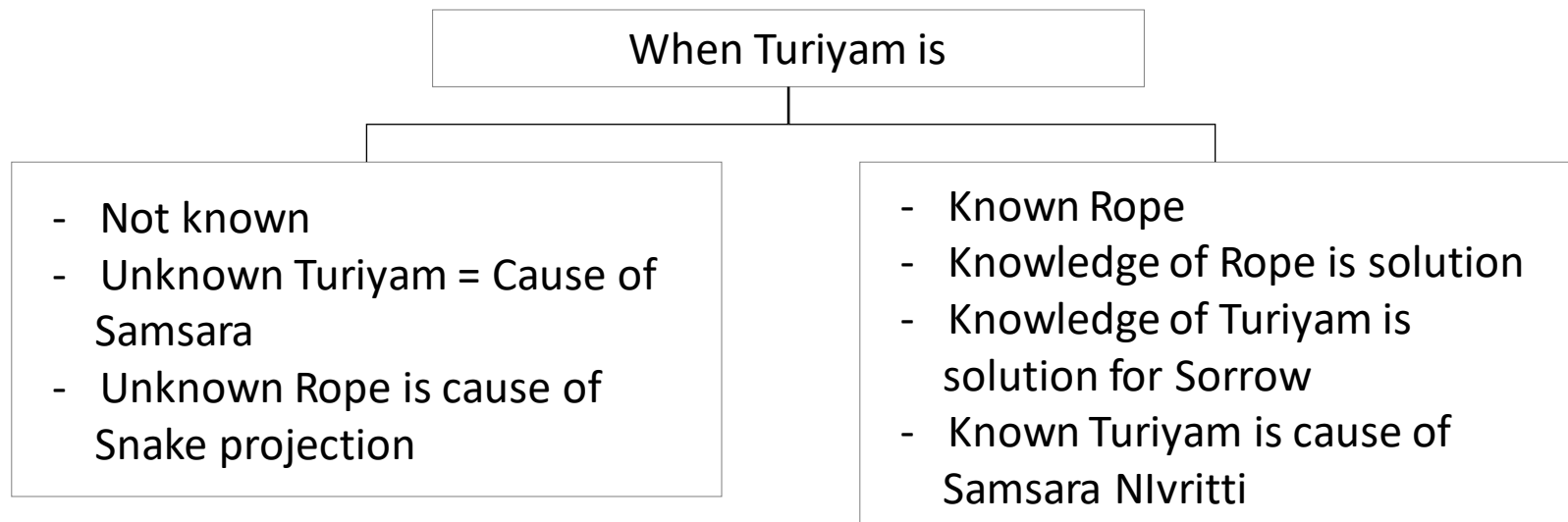
Question :

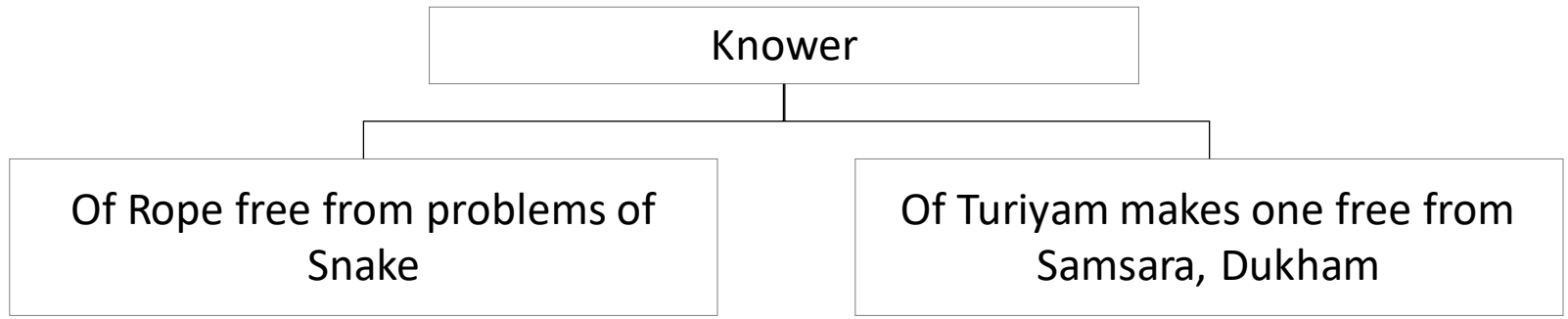
- How Turiyam is capable of making one free from problems?

e) Dukha Nivrittim Bavati Prabhu :

- **Turiyam is able to remove sorrow.**

f) Tad Vigyana Nimittatvat Dukha Nivritti :





g) Tad Vijnana Nimittatvat :

- Because of knowledge of Turiyam.

h) Dukha Nivritti :

- Freedom from pain takes place.
- Therefore Turiyam is called Prabhu.

148) Bashyam : Chapter 1 – Karika No. 10 continues...

अव्ययो न व्येति स्वरूपान्न व्यभिचरतीति यावत् । एतत्कुतः
यस्माद्द्वैतः । सर्वभावानां रज्जुसर्पवन्मृषात्वात् स एष देवो
द्योतनाचुरीयश्चतुर्थो विभुर्व्यापी स्मृतः ॥ १० ॥

This Turiya Atma never gives up its nature or moves away from its nature at any time (Avyayah = Svarupat Na Vyeti Na Vyabharati Iti Yavat). Why is that so, why is Turiyah Avyayah (Etat Kutah)? Because it is Non-dual (Yasmad Advaitah), due to the Mithyatvam (Mrsatvat) of Visva, Taijasa and Prajna (Sarva - Bhavanam), like the rope in the rope snake example (Rajjusarpavat - due to the Mithyatvam of the snake). Therefore, Turiyam the fourth (Turiyah Caturthah) is said to be Devah being in the form of self revealing consciousness (Sa Esah Devah Dyotanat). Turiya Atma is said to be Vibhuh being the all pervading one (Vibhuh Vyapti), so says the sastra (Smrtah).

a) Avyaya :

- Non changing, Apakshaya Rahitaha non decaying.

b) Svarupat Na Vyabharati :

- Turiyam never changes its Turiyam nature.
- Even when, because of ignorance, Turiyam appears to be Vishwa / Teijasa / Prajna, Turiyam becomes Vishwa Teijasa.

• Turiyam becomes waker, dreamer, sleeper without undergoing any change to its nature of Consciousness, awareness, Sakshi Svarupam.

- Hence Turiyam is called Vivarta Upadana Karanam.
- Turiyam becomes Vishwa / Teijasa / Prajna, Waker / Dreamer / Sleeper, without changing its nature of Consciousness, awareness, Sakshitvam.
- Rope becomes Snake without becoming Snake.

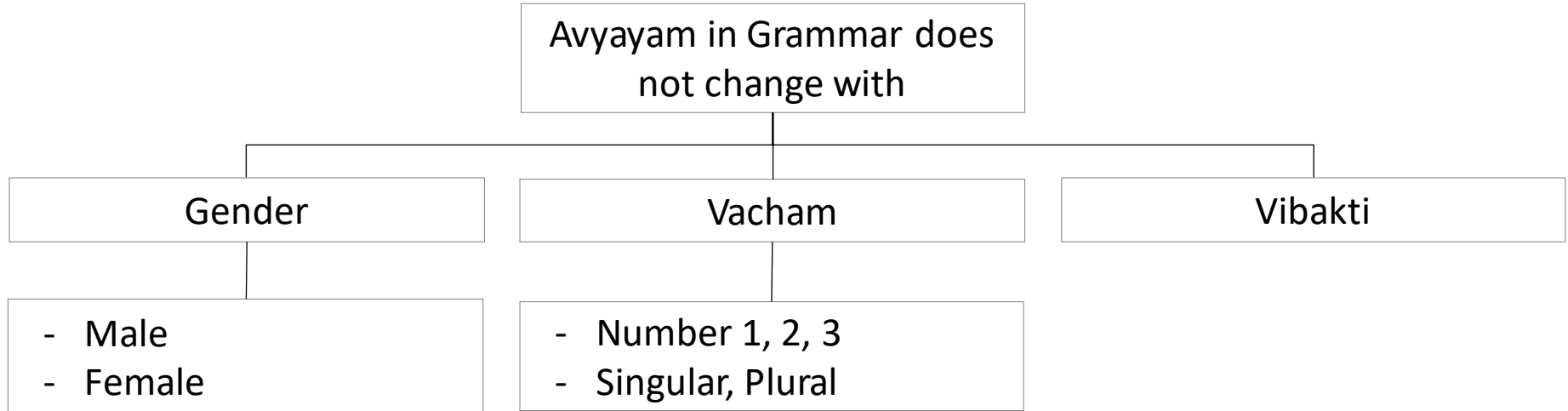
c) Svarupat Na Vetti :

- Does not undergo change in its nature.
- Remains as Adhishtanam, Kutastham, Adharam for the cosmos to appear – disappear, manifest – unmanifest.

d) Avyaya :

- Indeclinable in Sanskrit Grammar.
- **Shabda Manjari :**

Sadrusham Trishu Lingeshu.... Sarva Vibaktishu.



Example :

- Namaha.

e) Na Vyabi Charati Iti Yavatu :

- Why it doesn't undergo change?

f) Advaita Svarupaha :

- It is non-dual in its Svarupam.
- Yasmat Advaitaha Tasmad Avyayaha.
- Because it is nondual, it is non changing.

g) What is the connection?

- Change must be caused by an external factor.
- If no extraneous factor, other than it, then it will be indeclinable, nondecaying.
- Time, space is cause of change.
- Turiyam is resolution ground and birth ground for Time – Space.
- Turiyam has no Time – Space to bring about a change.

h) Dvitiyasya Vyaya Karana Abavat, Vyaya Abavat :

- Karana – Karya Abava.
- Advitiatvat, Avyaya.

Question :

- How Turiyam is non-dual when Vishwa / Teijasa / Prajna is there.

i) Sarva Bhavana Mrishatvat :

- Since Vishwa / Teijasa / Prajna is Mithya.

Revision :

I) From 10th Karika, Gaudapada comments on 7th Mantra of Upanishad.

II) Karika 10 :

a) 1st line : Nivritte Sarva Dukhanam Ishanaha Prabhur Avyaya

Question :

- Why Turiyam = Lord?
- Lord, Turiyam is unaffected in Vishwa / Teijasa / Prajna.

III)

Vishwa / Teijasa / Prajna	Turiyaha
a) As though Dasa b) Borrows existence c) Paratantram	a) As though Swami / Isha b) Lends Existence c) Svatantram d) Does not borrow existence e) Prabhu – one who is powerful, capable to free others from Samsara f) Itself free

IV) How Turiyam frees others from Samsara?

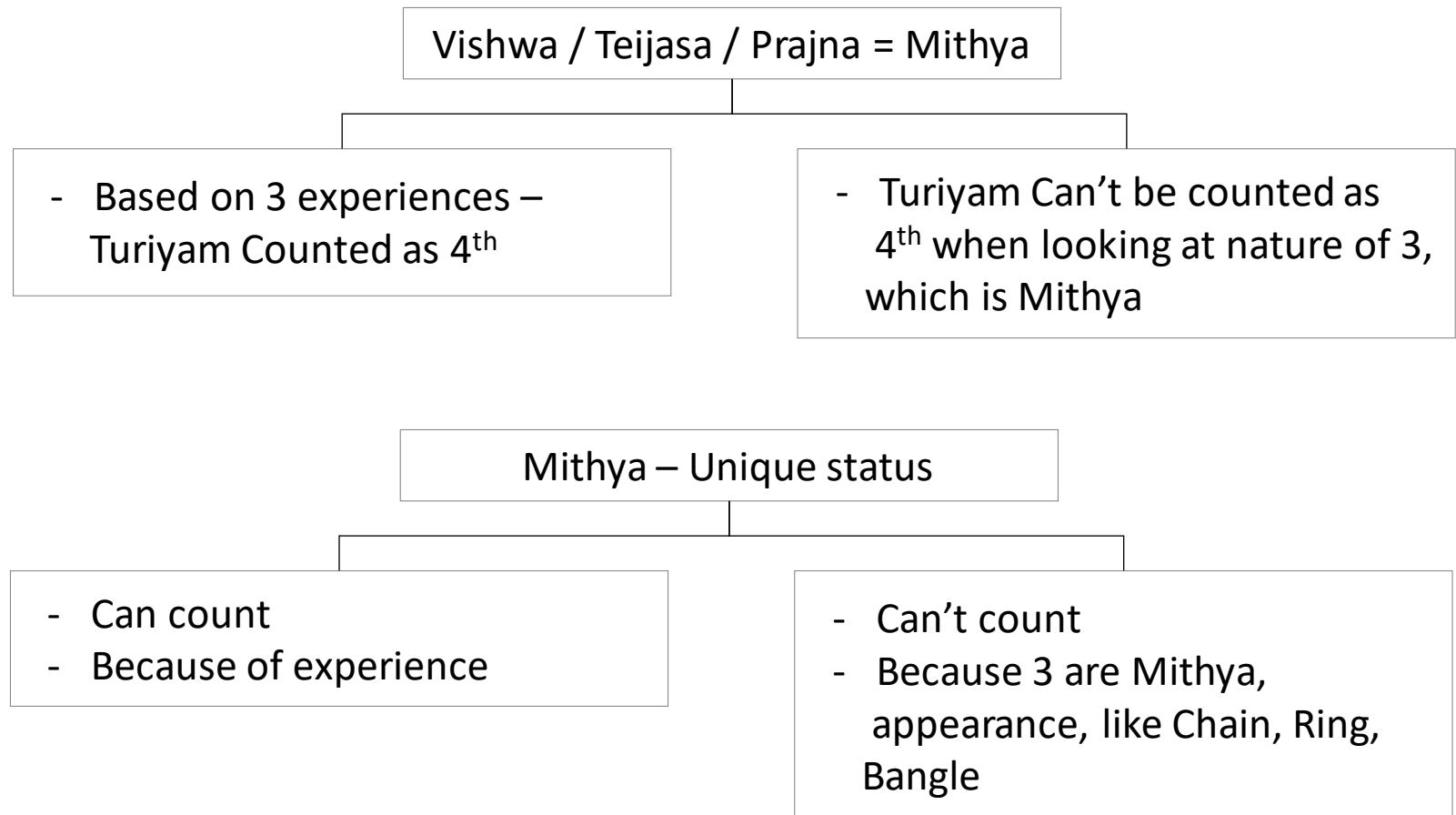
- Through knowledge of Turiyam one gets freedom from Samsara.
- By being object of liberating knowledge, Turiyam helps person.
- Turiyam has a liberating capacity.

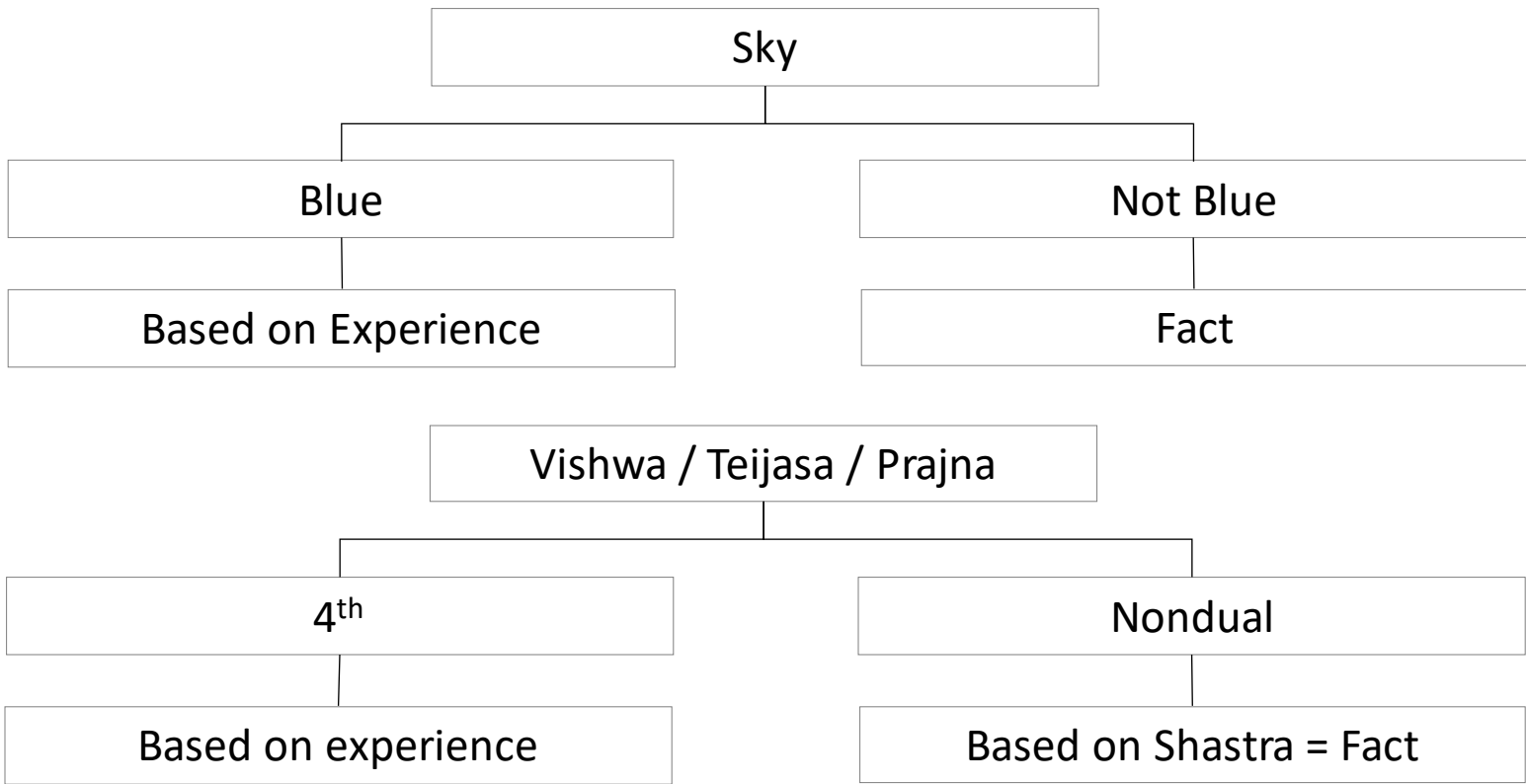
- Turiyam = Master, makes other free.

V) Seeming contradiction :

- Turiyam = Shantam, Shivam, Advaitam, Chaturtham – Manyante
- If Turiyam = Nondual, how Turiyam is 4th.
- If 4th can't be nondual.

Answer :





b) Sarva Bhavanam Mrishatva :

Sarva Bhavanam	Mrishatva
Vishwa / Teijasa / Prajna	Mithya

c) Therefore Devaha

- Jyotatnat Iti Deva
- Turiyam not one of celestial in heaven.

- Not Vachyartha.
- Yaugika, derived, etymological meaning here.

d) Div = Divyati – Svayam Prakashate Iti Deva

e) Turiya – Turya = 4th

f) Vibhu :

- Vyapi – All pervading, limitless.

g) Smrutaha :

- Thus it is said in Shastram.

Anvaya :

अन्वयः

सर्वदुःखानां निवृत्तेः तुर्यः देवः ईशानः प्रभुः अव्ययः (भवति),
सर्वभावानां (मिथ्यात्वात् सः) अद्वैतः विभुः स्मृतः ॥

Anvayaḥ

Sarvaduḥkhānām nivṛtte turyaḥ devaḥ īśānaḥ prabhuḥ
avyayaḥ (bhavati), Sarvabhāvānām (mithyātvāt saḥ)
advaitaḥ vibhuḥ smṛtaḥ.

Being free from all miseries Turiya is considered to be the Lord, capable (of freeing one from misery). It is immutable, effulgent, All pervading, and the Non-dual (truth) of all beings.

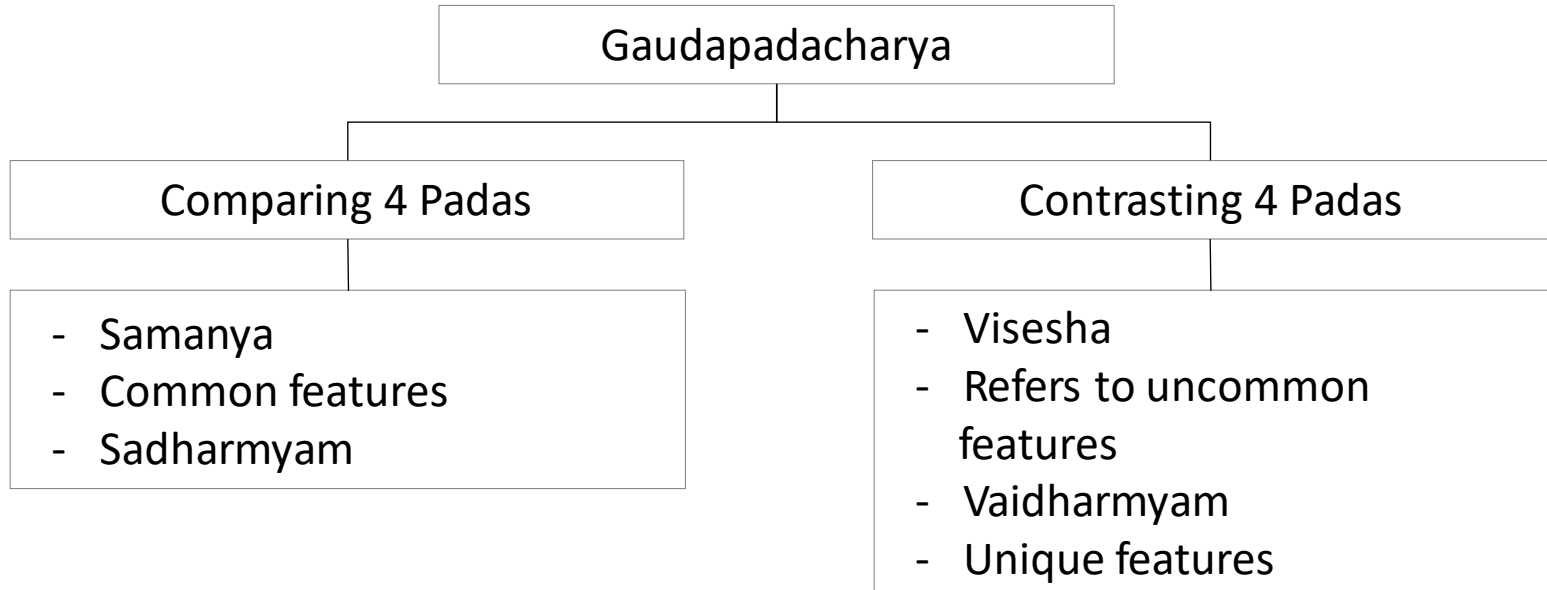
[1 – K – 10]

149) Introduction to Chapter 1 - Karika No. 11 :

विश्वादीनां सामान्यविशेषभावो निरूप्यते
तुर्ययाथात्म्यावधारणार्थम् ।

(This Karika) presents (Nirupyate) general as well as specific characteristics (Samanya - Visesa - Bhavah) of Visva etc (Visvadinam) for the sake of determining or ascertaining (Avadharanartham) the true nature of Turiya further (Turiya - Yathatmyam).

I)



- This method is employed in Tarqa for clarity of understanding.

a) Yathatya Bava Svarupam Avadharanartham :

- Ascertaining real nature of Turiyam.
- Turiyam knowledge alone is liberating knowledge.
- Don't miss 4th Pada – for Moksha.
- No use of knowing the world of 3 Padas well.

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

kāryakāraṇabaddhau tau iṣyete viśvataijasau,
prājñāḥ kāraṇabaddhastu dvau tau turye na sidhyataḥ ॥ 11 ॥

Visva and Taijasa are both conditioned by cause and effect. But Prajna is conditioned by cause alone. Both cause and effect exist not in Turiya.
[1 - K - 11]

अन्वयः

तौ विश्वतैजसौ कार्यकारणबद्धौ इष्येते । प्राज्ञः
तु कारणबद्धः (इष्यते), तुर्ये तौ द्वौ न सिध्यतः ॥

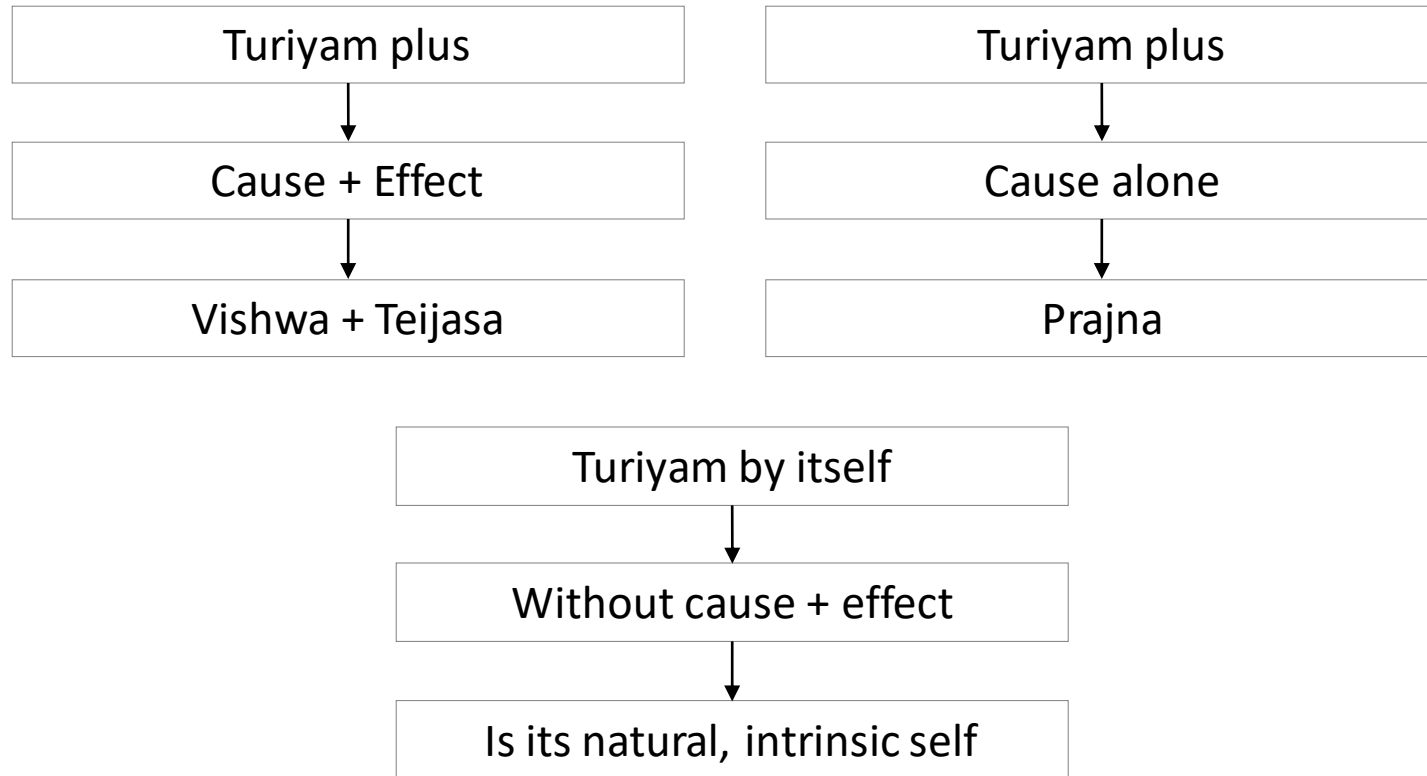
Anvayaḥ

tau viśvataijasau kāryakāraṇabaddhau iṣyete, prājñaḥ
tu kāraṇabaddha (iṣyete), turye tau dvau na sidhyataḥ.

Visva and Taijasa are both considered to be bound by the status of being cause and effect. But Prajna is bound by the status of being cause (alone). Both of them do not exist in Turiya.

I) Vishwa, Teijasa is conditioned by, associated with, enclosed within cause and effect.

II)



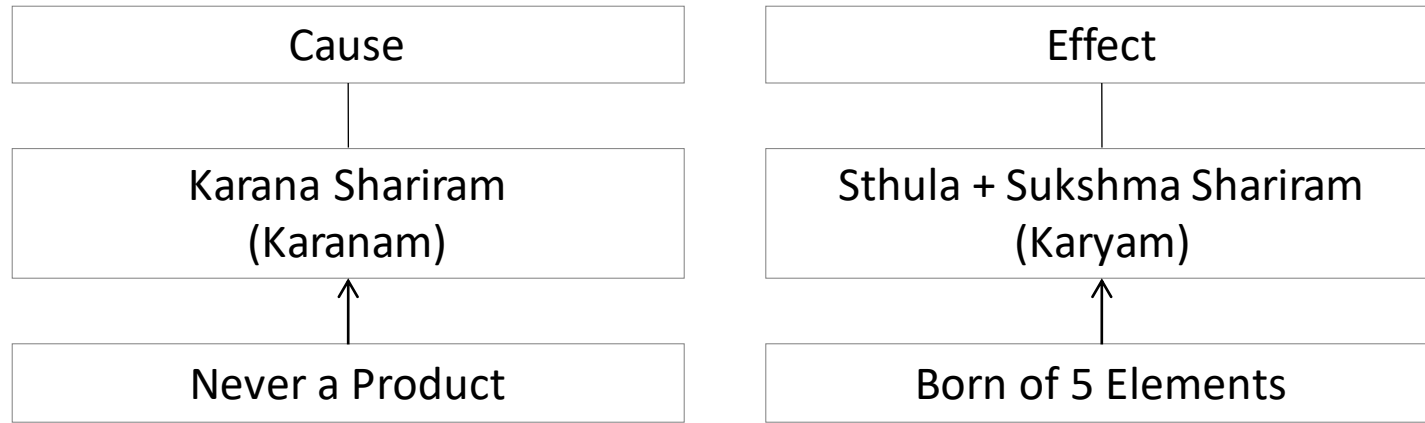
III) Vishwa + Teijasa = Have 2 factors

- Prajna = Has one factor – cause alone
- Turiyam = Has no factors, it alone is.

IV) Question :

- What is cause and effect?

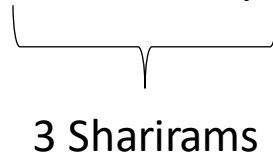
General Meaning :



V) Karana Shariram – Tattva Bodha :

- Anirvachaniyam, Anaadi, Avidya only Karanam never Karyam.

VI) Vishwa Associated with Karana + Karya



- Teijasa – 1 Karanam + 1 Karyam
- Pajna = 1 Karanam

VII) Common feature between Vishwa and Teijasa :

- Both associated with Karana + Karya.

VIII) Prajna – associated with only Karana Shariram.

- Prajna = Karana Baddasthu, [Associated, conditioned, enclosed with Karana Shariram]
- Turiyam = Not conditioned with Karanam or Karya Sharirams.

IX) Turiyam = Paramartika Satyam

- Without Karanam or Karyam
- Not contaminated, associated enclosed by Sharirams.
- Vishwa / Teijasa / Prajna = Vyavaharika Satyam, Mithya Sharirams.
- This is Shariram based approach.

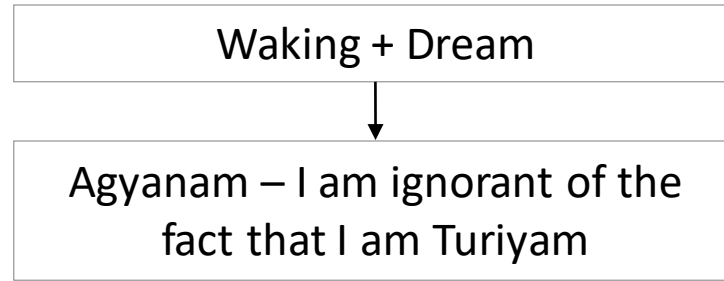
X) Mandukya Upanishad takes a different approach with reference to Turiyam and Karana – Karyam.

- Start with sleep state.

XI) Sleep State :

- **I am ignorant of my Turiyam nature.**
- Turiya Agyanam is there in sleep.
- Only ignorance is there, no projections, no Vikshepa, only Avarnam about myself.
- Agyana Matram.

XII)



- Plus Vikshepa – Self misconception.
- I am Vishwa (Waker), Teijasa (Dreamer).
- I am father, mother, brother, sister, son, daughter, rich, poor, dull, bright, male, female, Brahmachari, Grihasta.

XIII) All superimpositions are Adhyasa on ever pure, free Turiyam I.

- Misconceptions, Adhyasa are Karyam, products of Agyanam.

Sleep (Prajna)	Waking / Dream (Vishwa / Teijasa)
<ul style="list-style-type: none">- Ignorance- Cause	<ul style="list-style-type: none">- Adhyasa, Karyam <p style="text-align: center;">↑ Products of Agyanam</p>

XIV) Sarpah Adhyasa – Rajju Ajnanat

- Shukti Agyanat, Rajata Adhyasa.

XV)

Agyanam	Adhyasa
- Karanam - Cause	- Karyam - Misconception, effect

XVI) Teijasa, Vishwa :

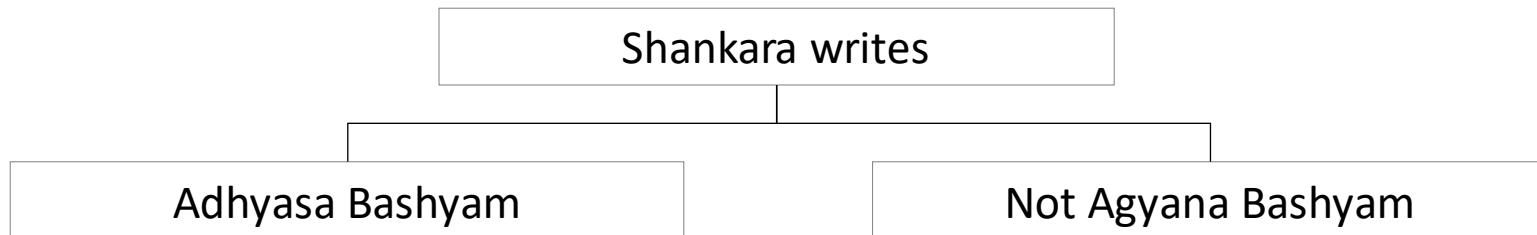
- Associated with ignorance and misconception.
- Adhyasa + Agyanam
- Dream misconception = Adhyasa + Agyanam

XVII) When Agyanam + Adhyasa join... Samsara is the outcome.

- Combination creates a problem.

XVIII) During sleep, have only Agyanam without misconception.

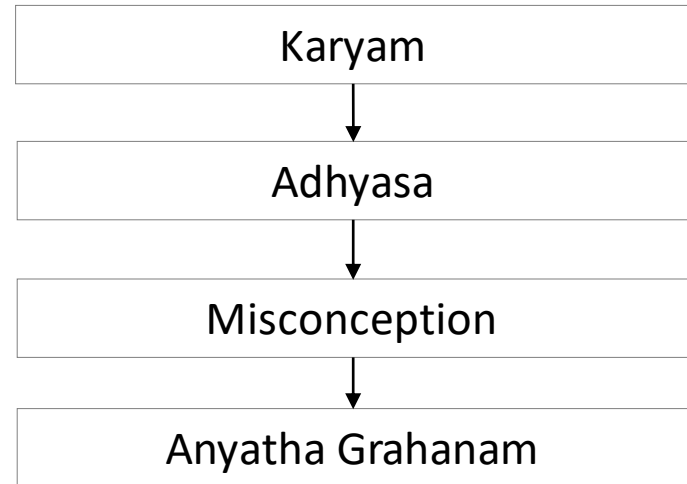
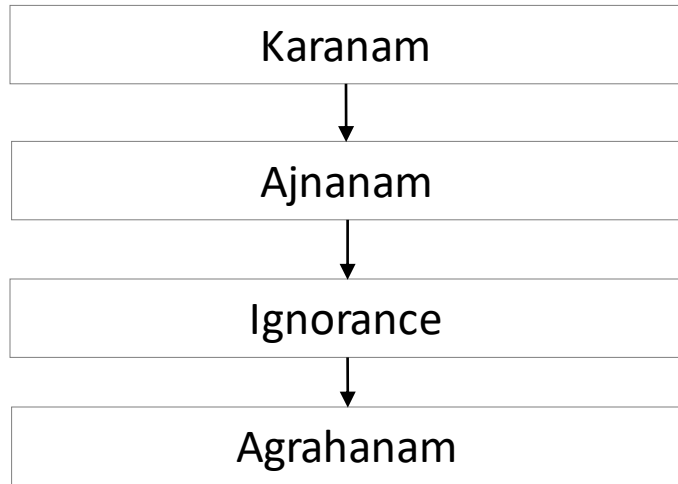
- Ignorance alone does not create any problem, it is bliss for me and others.
- Kevala Agyanam creates no problems.
- When Adhyasa – misconception comes, Samsara comes.



XIX)

Vishwa	Teijasa	Prajna
- Agyanam + Adhyasa	- Ajnanam and Adhyasa	- Only Agyanam - No problem

- **Turiyam unaffected by Agyanam and Adhyasa = Sakshi, Karana – Karya Vilakshana Atma.**



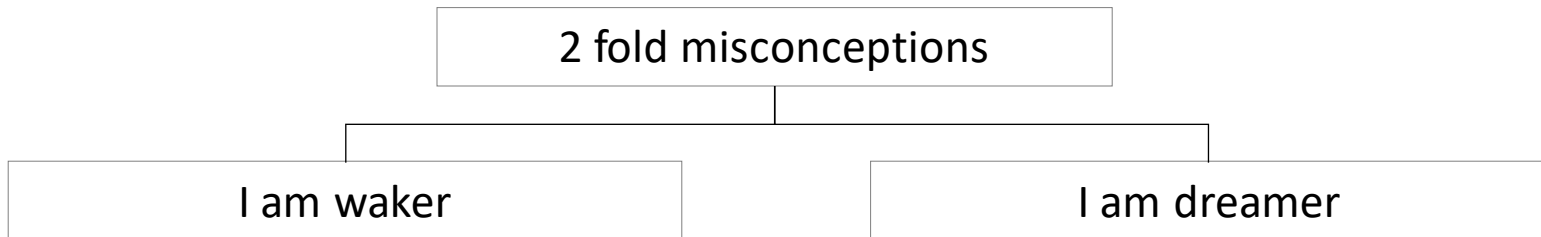
कार्यं क्रियत इति फलभावः । कारणं करोतीति बीजभावः ।
तत्त्वाग्रहणान्यथाग्रहणाभ्यां बीजफलभावाभ्यां तौ यथोक्तौ
विश्वतैजसौ बद्धौ संगृहीताविष्येते । प्राज्ञस्तु बीजभावेनैव बद्धः ।
तत्त्वाप्रतिबोधमात्रमेव हि बीजं प्राज्ञत्वे निमित्तम् ।
ततो द्वौ तौ बीजफलभावौ तत्त्वाग्रहणान्यथाग्रहणे तुर्ये न सिध्यतो
न विद्येते न सम्भवत इत्यर्थः ॥ ११ ॥

That which is done, (Kriyate Iti), the result of it is (Phalabhavah) Karyam (Karyam). That which does or produces, (Karoti Iti), is the cause (Karanam), the seed-like causal state (Bijabhavah). These two alone, which have been mentioned before (Tau Yathoktau) as the waker and the dreamer (Visvataijasau) are considered (Isyte) to have been conditioned or limited (Baddhau = Sangrhitau) by the Non-recognition and wrong recognition (Agrahana Anyathagrahanabhyam), of Turiyam (Tatva) in the form of cause and effect (Bija - Phala - Bhavabhyam). Where as unlike waker and dreamer, the sleeper (Prajnah Tu) is conditioned (Baddhah) only by the causal ignorance (Bijabhavena Eva).

Non-recognition or ignorance of the reality alone (Tattva Apratibodha Matram Eva hi) serves as the condition or upadhi for Prajna being (Prajnatve Nimittam) the causal seed (Bijam). Therefore, since all the three states are Mithya (Tatah), those both (Dvau Tau), the cause as well as the effect (Bijaphalabhavau), namely Non-recognition or ignorance of the truth and wrong recognition or superimpositions on the truth (Tattva Agrahana - Anyathagrahane) are as good as not factually there (Na Sidhyatah = Na Vidyete = Na Sambhavatah) in Turiyam (Turye). That is the meaning (Iti Arthah).

a) Karyam :

- Kriyate Iti Karyam
- Phala Bhava



- Jeeva Bhava = Misconception = In waking + dream.
- In sleep – No Jeeva Bhava.

Chandogya Upanishad : Chapter 6

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

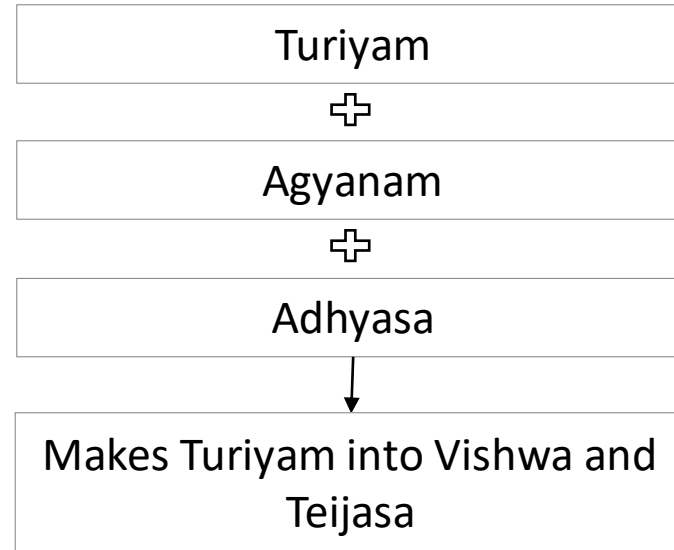
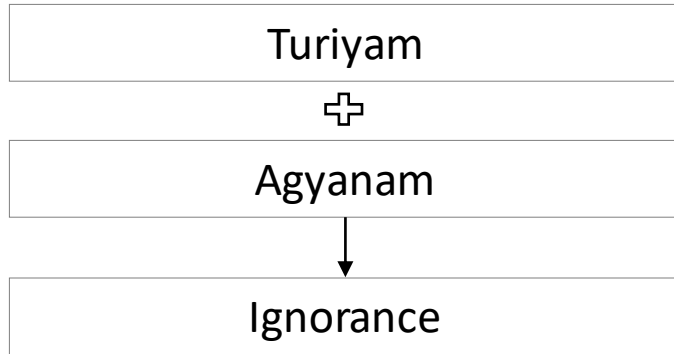
Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

b) Karanam :

- Karoti Iti Karanam = Producer, generator
= Bheeja Bava, Seed
= Ignorance

Seed	Tree / Sprout
<ul style="list-style-type: none">- Karanam- Beejam- Ignorance of Turiyam- Tattwa Agrahanam- Sleeper- Non-apprehension	<ul style="list-style-type: none">- Karyam- Anyatha Grahanam- Waker, Dreamer- Misapprehension- Jeeva- Vishwa – Teijasa

- **Vishwa – Teijasa conditioned with ignorance + misconception**
- **Upadhi for Turiyam.**



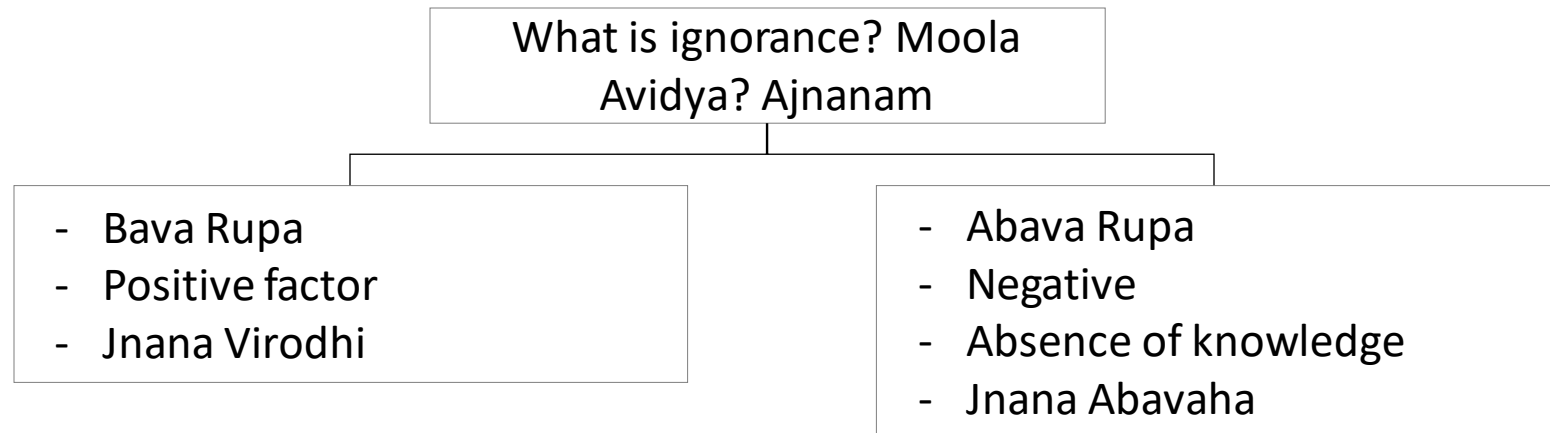
Karana Upadhi	Karya Upadhi
Ishvara	Jeeva

- **Vishwa + Teijasa – Have common feature of Agyanam + Adhyasa**
 - **Sadharmyam**
- **Prajna – Different from Vishwa – Teijasa**
 - **Vaidharmyam**
 - **Conditioned only by causal ignorance, Moola Avidya.**

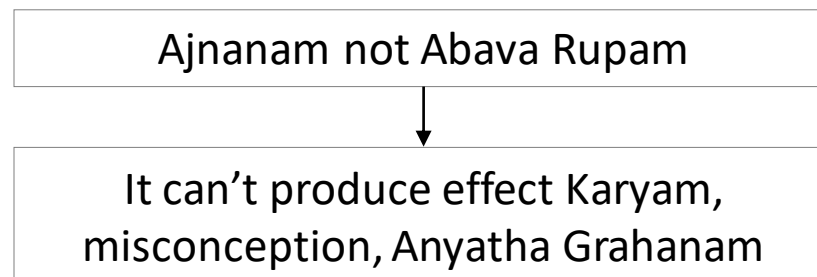
c) Beeja Bava :

- Causal factor = Moola Avidya
 - = Tattwa Apratibodha Matram
 - = Ignorance of the reality
 - = Cause
- Serves as a conditioning, Upadhi for Prajna.
- Moola Avidya, ignorance of Turiyam influences, conditions, Prajna, serves as Upadhi.
- In Advanced Vedanta texts – Naishkarmya Siddhi, Vichara Sagara, Sruti Sara Samuddharanam ignorance is a big topic.

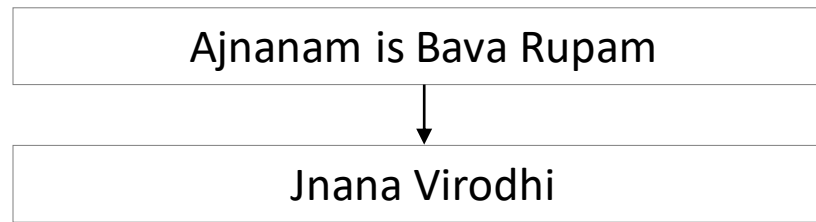
d)



e)



f)



- Big discussion by Satchitanana Sarasvati “Mandukya Rahasya Vibhuti”
- Independent commentary on Mandukya Upanishad.

g) Ajnana = Jnana Abava traditional Acharyas do not agree.

h) Tatra Apratibodha :

- Absence of Pratibodha.
- Absence can't be Beejam, seed.
- It means no seed.

• How Adhyasa without a seed.

Prajnam	Effect
<ul style="list-style-type: none">- Seed- Agyanam- Karanam	<ul style="list-style-type: none">- Karyam- Vishwa / Teijasa

- Debate : Fight within Advaitin.
- Shankara : We accept Bava Rupa Ajnanam.
- Moola Avidya not Paramartika Satyam.

- Moola Avidya is Vyavaharika Satyam.
- Not Abava Rupam, not absence of Jnanam.
- It is Bava Rupam.

i) Prajnatve Nimittam :

- Ajnanam is conditioning for Prajna.

j) Tataha :

- Therefore, since all 3 are Mithya.

k) Dvau Tau :

- Both of them, Karanam and Karyam.

Karanam	Karyam
Agyanam	Adhyasa

l) Beeja Phala Bavau :

- In the form of cause – effect.

Ajnanam	Adhyasa
<ul style="list-style-type: none"> - Beejam - Tattva Agrahanam - Karanam 	<ul style="list-style-type: none"> - Phala Bhava - Anyatha Grahanam - Karyam

Both Mithya

- As good as not there in Satyam – Turiyam.
- Satyam – Mithya relationship must be clearly understood.

m)

Mastani Sarva Butani	Na Cha Mastani Butani
<p>- World is there in Turiyam</p> <div style="text-align: center;"> <pre> graph TD A[Vyavaharikaly] --> B[Vishwa / Teijasa] A --> C[Prajna] B --> D[Karyam Adhyasa] C --> E[Karanam Agyanam] D --- F[] E --- F F --- G[All Adhyasa / Mithya in Turiyam] </pre> </div>	<p>- World is not there in Turiyam</p> <p>- Paramartikaly</p> <p>- Agyanam, Adhyasa is not in Turiyam</p> <p>- Turiyam is Adhishtanam, ever free</p>

n) Both Agyanam, Adhyasa are not located in Turiyam Chaitanyam.

- Both Agyanam, Adhyasa are Mithya.

o) Why they are not there in Turiya?

- Their nature is Mithya, only to appear and disappear, manifest – unmanifest.
- This is the nature of all 14 Lokas.
- All Lokas Mithya.
- Turiyam alone Satyam.

p) Ananda Giri :

- Nirupayatau Ashakyatvat Na Siddhyate – Not factually present, not in 3 periods of time.

q) Na Vidyate, Na Sambavate

Anvaya :

अन्वयः

तौ विश्वतैजसौ कार्यकारणबद्धौ इष्येते । प्राज्ञः
तु कारणबद्धः (इष्यते), तुर्ये तौ द्वौ न सिध्यतः ॥

Anvayah

tau viśvataijasau kāryakāraṇabaddhau iṣyete, prājñah
tu kāraṇabaddha (iṣyete), turye tau dvau na sidhyataḥ.

Visva and Taijasa are both considered to be bound by the status of being cause and effect. But Prajna is bound by the status of being cause (alone). Both of them do not exist in Turiya.

- Both Karyam + Karanam not there really, unreal appearances only like dream state.

Karya	Karanam
- Vishwa / Teijasa - Ignorance and Misconception	- Prajna - Ignorance alone

- Prajna Jeeva, Vishwa Jeeva, Teijasa Jeeva are there in Turiyam from empherical Angle.
- Not there Paramarthikaly.
- Factually not in Turiyam.

153) Introduction to Chapter 1 - Karika No. 12 :

कथं पुनःकारणबद्धत्वं प्राज्ञस्य तुरिये वा तत्त्वाग्रहणान्यथाग्रहणलक्ष
णौ बन्धौ न सिध्यतः इति । यस्मात्-

Again how come (Katham Punah) that Prajna is associated with Karanam, the causal ignorance, the seed of wrong - conception (Prajnasya Karanabaddhatvam) while Turiyam (Turiye Va) is not affected both by Non-recognition or ignorance and wrong recognition of superimposition of the Vastu (Tatva Agrahana - Anyathagrahanalaksanau Bandhau Na Sidhyatah). That is because (Iti Yasmat - of the following reason).

i) 12TH Karika is explanation of 2nd line of 11th Karika.

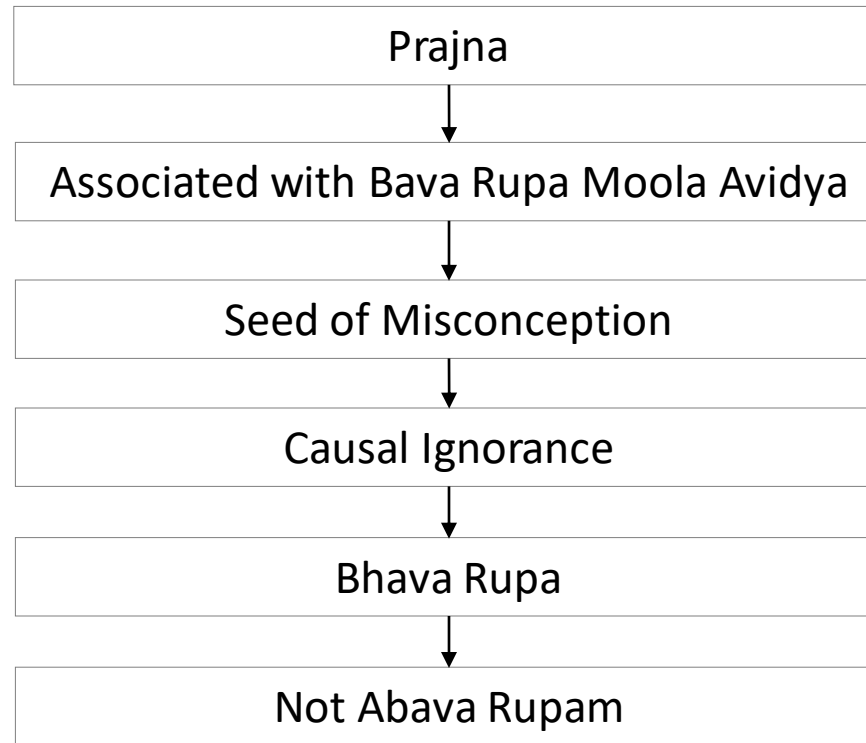
Prajna	Turiyam
Karana Baddaha	Has no Karanaha

ii)

Prajna	Turiyam
One Upadhi	NirUpadhikam

- Contrast explained in this very important Karika

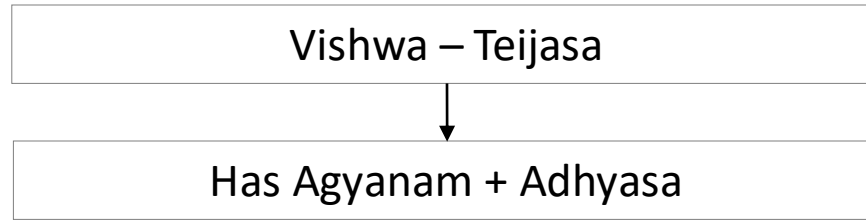
III) How do you declare this?



- Abvava Rupam (Non existence) can't be cause of anything.
- Prajnasya Karanam Abaddautvam.

IV) How do you say Turiya is free from both ignorance and misconception.

Turiyam	Prajna
- Free from Agyanam Adhyasa	- Has Agyanam



- This is comparison and contrast to see the logic behind Sruti declaration of Turiyam in 7th Mantra of the Upanishad and my Svarupam.
- A very important mantra to Absorb for self realization, contemplation.

Agyanam	Adhyasa
<ul style="list-style-type: none"> - Karanam - Causal Ignorance - Agrahanam 	<ul style="list-style-type: none"> - Karyam - Anyatha Grahanam

- }
 - Upadhi
 - Cause of Bondage

v) Baddau Na Siddhyataha :

- Reason for bondage of Jiva given in Karika 12.

नात्मानं न परांश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nātmānaṃ na parāṃścaiva na satyaṃ nāpi cānṛtam,
prājñaḥ kiñcana saṃveti turyaṃ tatsarvadr̥ksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

अन्वयः

प्राज्ञः किञ्चन (न) संवेत्ति - अत्मानं न (संवेत्ति) ष परां च
एव न (संवेत्ति) सत्यं न (संवेत्ति) अनृतं च अपि न (संवेत्ति) ।
तत् तुर्यं सदा सर्वदृक् (भवति) ॥

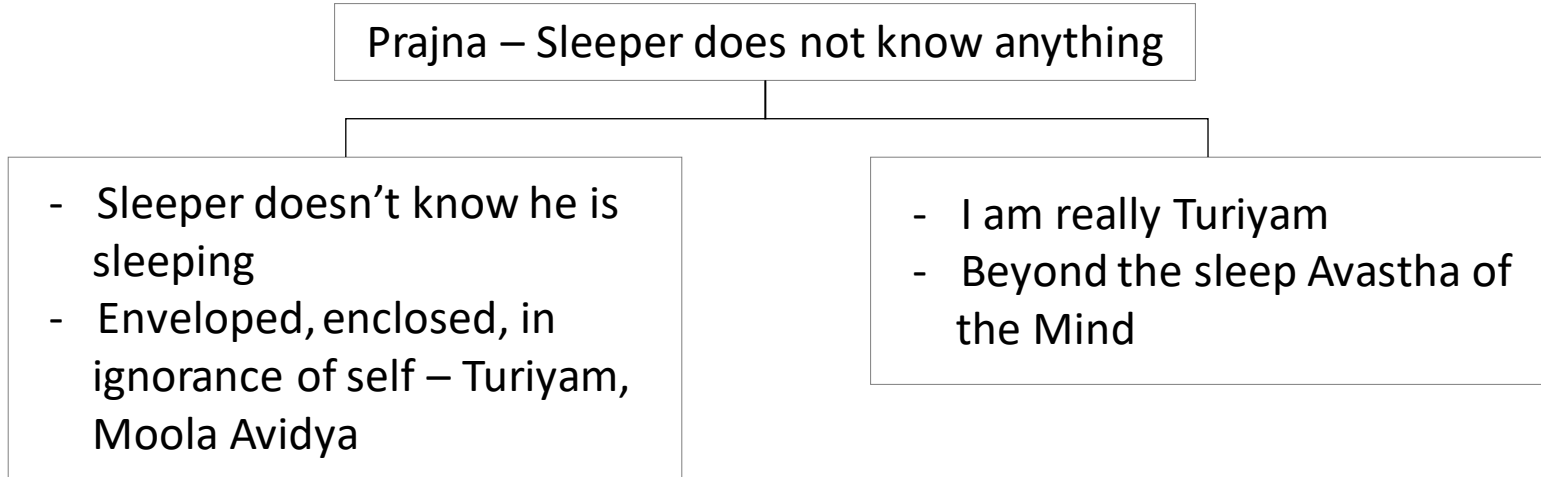
Anvayaḥ

prājñāḥ kiñcana (na) saṁvetti- ātmānaṁ na (saṁvetti);
parāṁ ca eva na (saṁvetti); satyaṁ na (saṁvetti);
anṛtaṁ ca api na (saṁvetti). tat turyaṁ sadā sarvadr̥k
(bhavati).

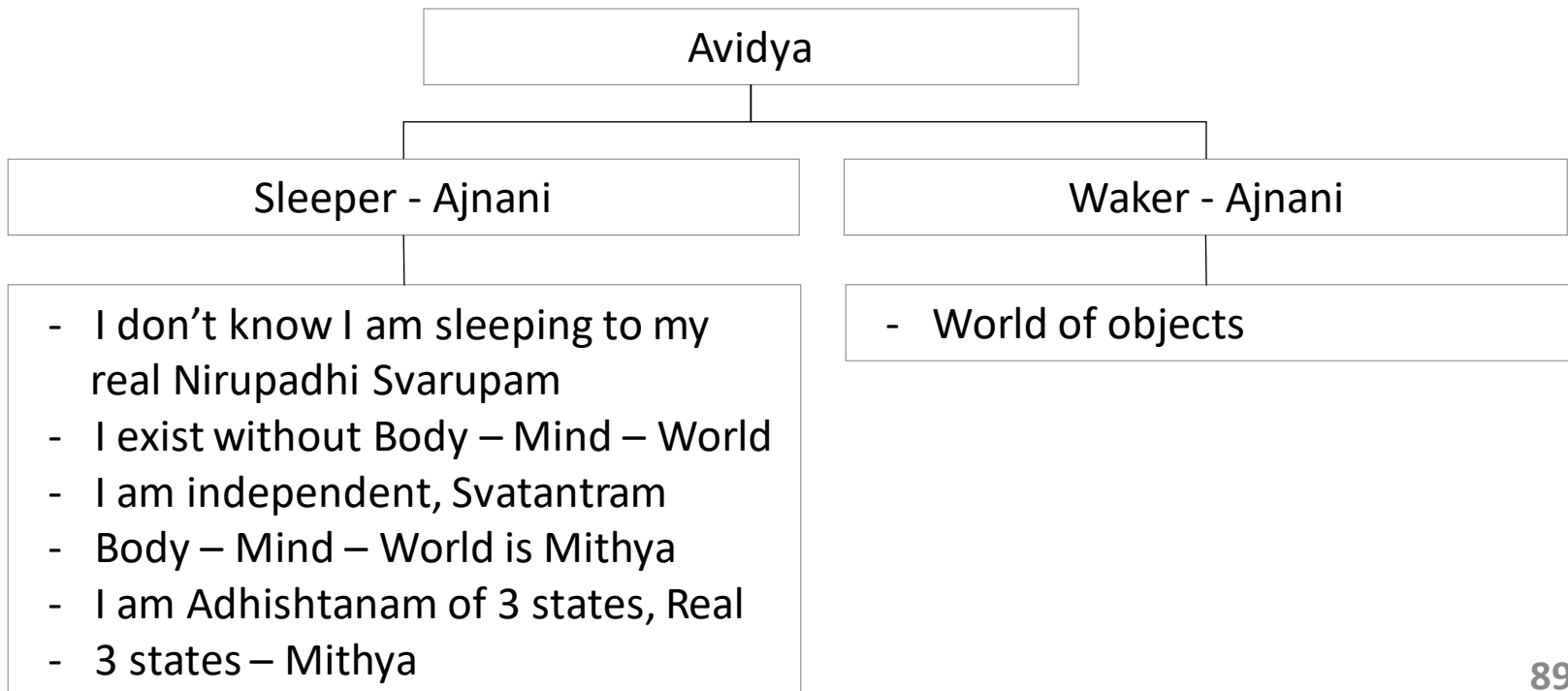
Prajna knows nothing - Neither himself (Nor) others (The waker and the dreamer), neither the truth (Atma) nor the untruth, Mithya (Anatma). That Turiya is ever the all seeing pure consciousness (Not touched by if ignorance).

Gist :

I) Prajna Kinchana Samvetti :



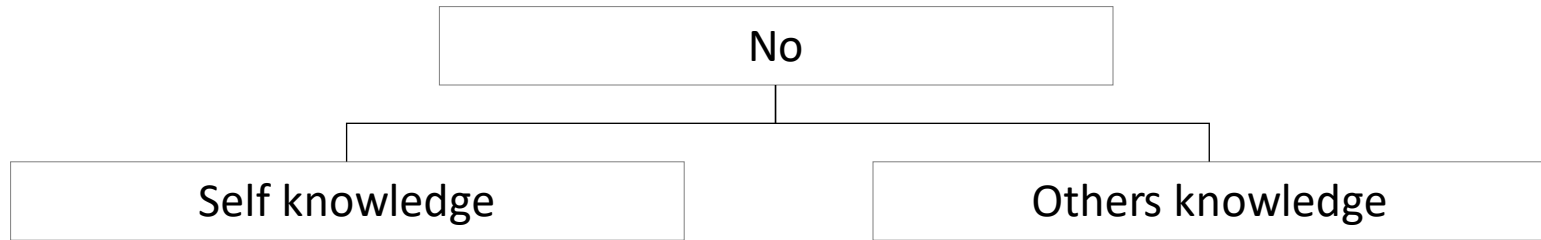
II)



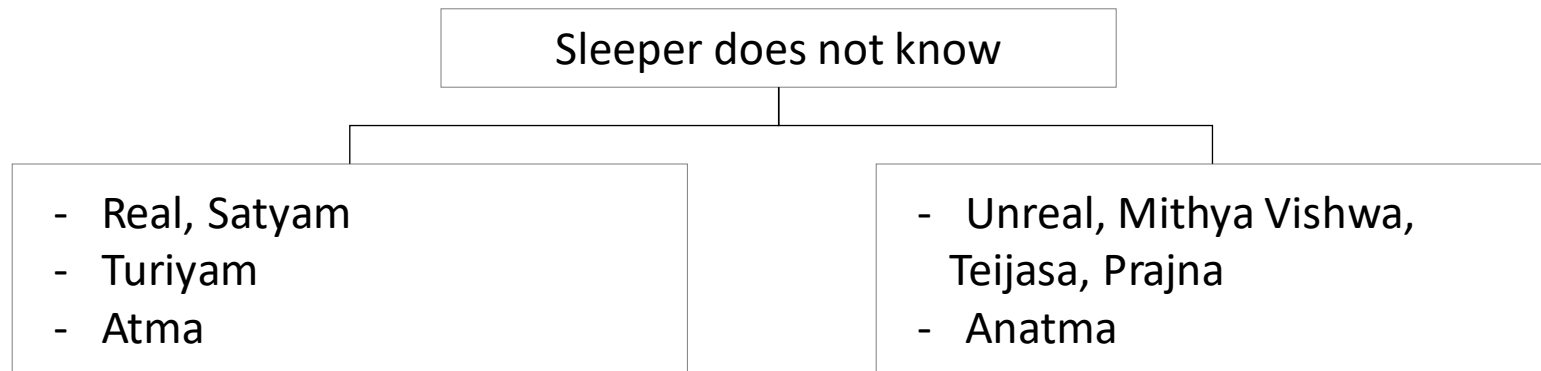
III) Sleeper exists without misconception – Adhyasa – hence in Sushupti Advaita Avasta.

IV) Atma Na Samvetti

- Atma – sleeper does not know himself as Turiyam and neither knows others.
- Sleeper never says – I am sleeping.
- If he says, then he is not sleeping.



V) Na Satyam Na Api cha Anrutam :



Kinchana :

- Satyam or Mithya
- 4 put together.

• **Prajna is associated with ignorance, not Abava Rupam, not absence of knowledge.**

- Prajna associated with something absent = Associated with nothing.
- Turiya is not associated with anything.

• **If Prajna and Turiyam not associated with anything, then no difference between Prajnam and Turiyam.**

- Just go to sleep, you will realise your Svarupam.
- Very simple teaching.

Prajna	Turiyam
<ul style="list-style-type: none"> - Associated with ignorance of Turiyam. - Hence no awareness of self or anything 	<ul style="list-style-type: none"> - Associated with nothing in the universe - Not even Prakrti / Maya - Beyond Karana / Karyam

- Turiyam not associated with Agyanam or Adhyasa.

Prajna	Turiyam
<ul style="list-style-type: none"> - Associated with Absence - Bava Rupam - Mithya Rupam - Prajna, Ajnanam, Anatma 	<ul style="list-style-type: none"> - Not associated with absence, Ajnanam - Turiyam is Sarva Drk - Drk of resolved condition of the world - Free from all Anatma Mithya Prapancha

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

In the manner (Yatha), the waker and the dreamer (visvataijasau – know themselves, as well as others and other external objects also), while prajna does not recognise anything (prajno na kincana samvetti) (atma-vilaksanam– any anatma things) born out of the seed of ignorance (avidya-bija-prasutam) which is called external duality (bahyam Dvaitam– like the Sthula Prapancha, including Sthula sarira and Suksma prapanca including Suksma sarira). Therefore (tatah ca), this prajna is (asau) conditioned (baddhah bhavati) by non-recognition (tattva agrahanena), otherwise known as the darkness of ignorance (tamasa), which is the seed (bijabhutena) of seeing it differently (anyathagrahana).

I) Gaudapada making comparison and contrast of 4 Padas – Vishwa / Teijasa / Prajna / Turiyam.

II)

Pada	Associated with
Vishwa	Karanam + Karyam
Teijasa	Karanam + Karyam
Prajna	Karanam
Turiyam	No Karanam, Karyam

III)

Karanam	Karyam
Cause	Effect

IV) Karanam = Nidra (Sleep) = Agrahanam (Non apprehension of Turiyam) = Ajnanam (Ignorance of Turiyam).

V) Karyam (Product) = Svapna – Dream = Anyatha Grahanam = Misconception = Adhyasa = Superimposition.

VI) Free movement of 8 words makes my intellectual agility.

VII) Aside note :

- Vishwa = Associated with Karanam, Karyam
- Teijasa = Associated with Karanam, Karyam
- Prajna = Associated with Karanam alone
- Turiyam = Not associated with Karanam and Karyam

- **They are all one entity, not 4 entities sitting on different Chairs :**

Karanam	Karyam	Turiyam
<ul style="list-style-type: none"> - Parent - Chair 1 	<ul style="list-style-type: none"> - Karyam - 2 Children - Vishwa / Teijasa - Chair 2 	<ul style="list-style-type: none"> - Empty Chair

- Not 4 distinct entities.

VIII) Vishwa / Teijasa – not different from Turiyam.

- Turiyam is alone called Vishwa / Teijasa / Prajna – Virat / Hiranyagarbha / Ishvara – Turiyam.

Turiyam called	Associated with
<ul style="list-style-type: none"> - Vishwa / Virat - Teijasa / Hiranyagarbha - Prajna / Ishvara 	<ul style="list-style-type: none"> - Sthula Shariram + Prapancha - Sukshma Shariram + Prapancha - Karana Shariram + Prapancha - Alone

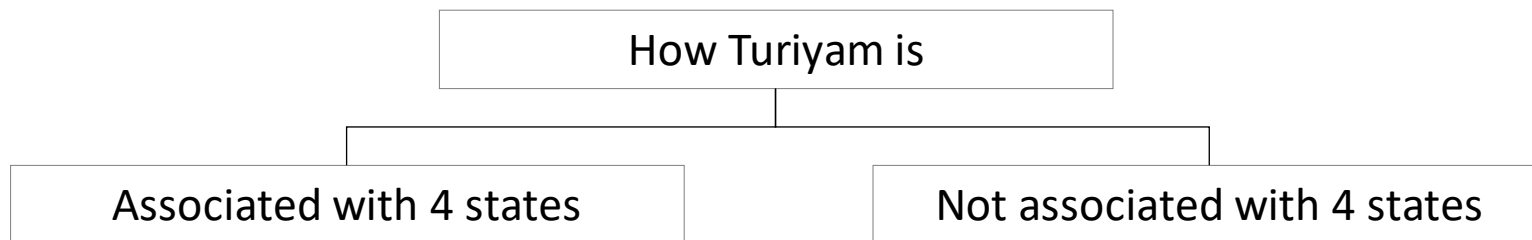
IX) If Vishwa / Teijasa / Prajna / Virat / Hiranyagarbha / Ishvara are other than Turiyam then it will be duality, not nondual Advaitam.

- There will be a second thing called Vishwa / Teijasa / Prajna – Virat / Hiranyagarbha / Ishvara.

X) Turiyam alone is associated with Karanam and Karyam.

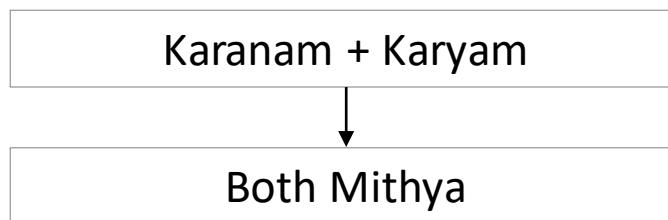
XI) We also say Turiyam is not associated with Karanam and Karyam.

XII)



- How to resolve this contradiction?
- Resolution important to understand Mandukya Upanishad.

XIII) Resolution :



- Sharira Trayam or ignorance and superimposition.

• Karanam + Karyam are Mithya.

XIV) 3 Padas

Prathama / Dvitiya Pada	Tritiya Pada
- Karyam - Mithya	- Karanam - Mithya

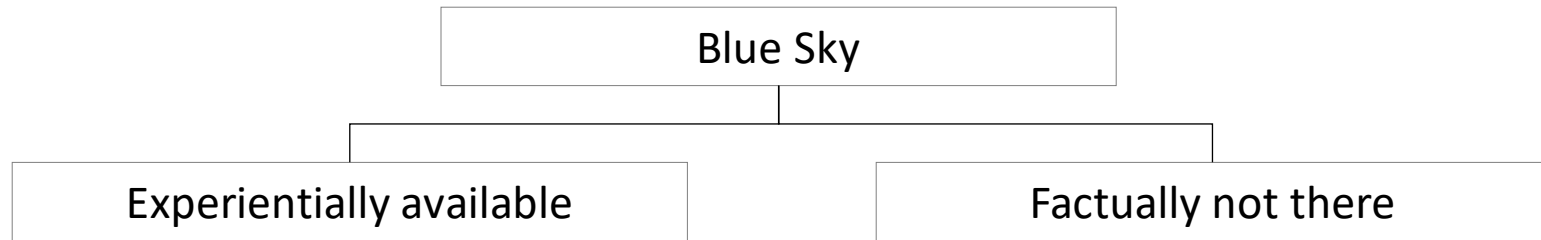
XV) Both Karanam + Karyam – Mithya

- Mithya Karanam + Karyam – located in Turiyam.
- Turiyam = Satyam.
- Upon one Satyam, Turiyam 2 Karyam + One Karanam is superimposed, Mithya.

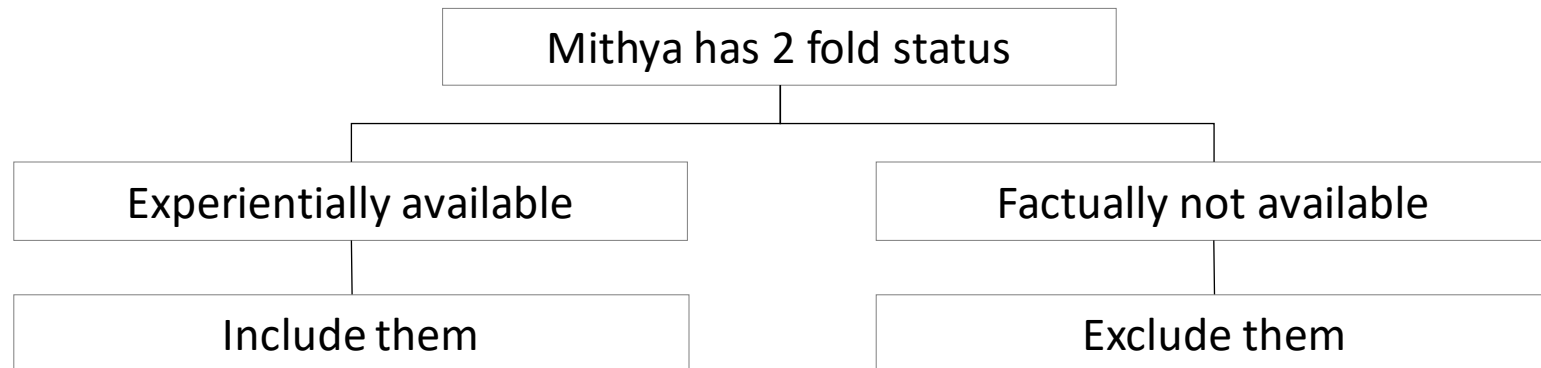
XVI)



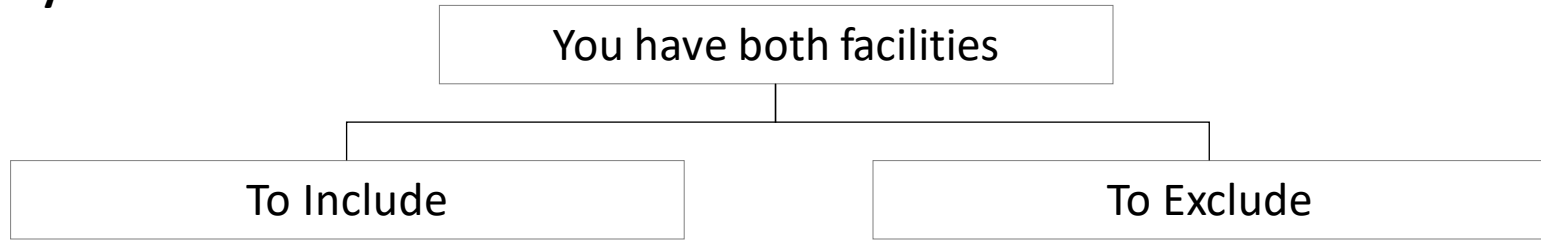
XVII)



XVIII)

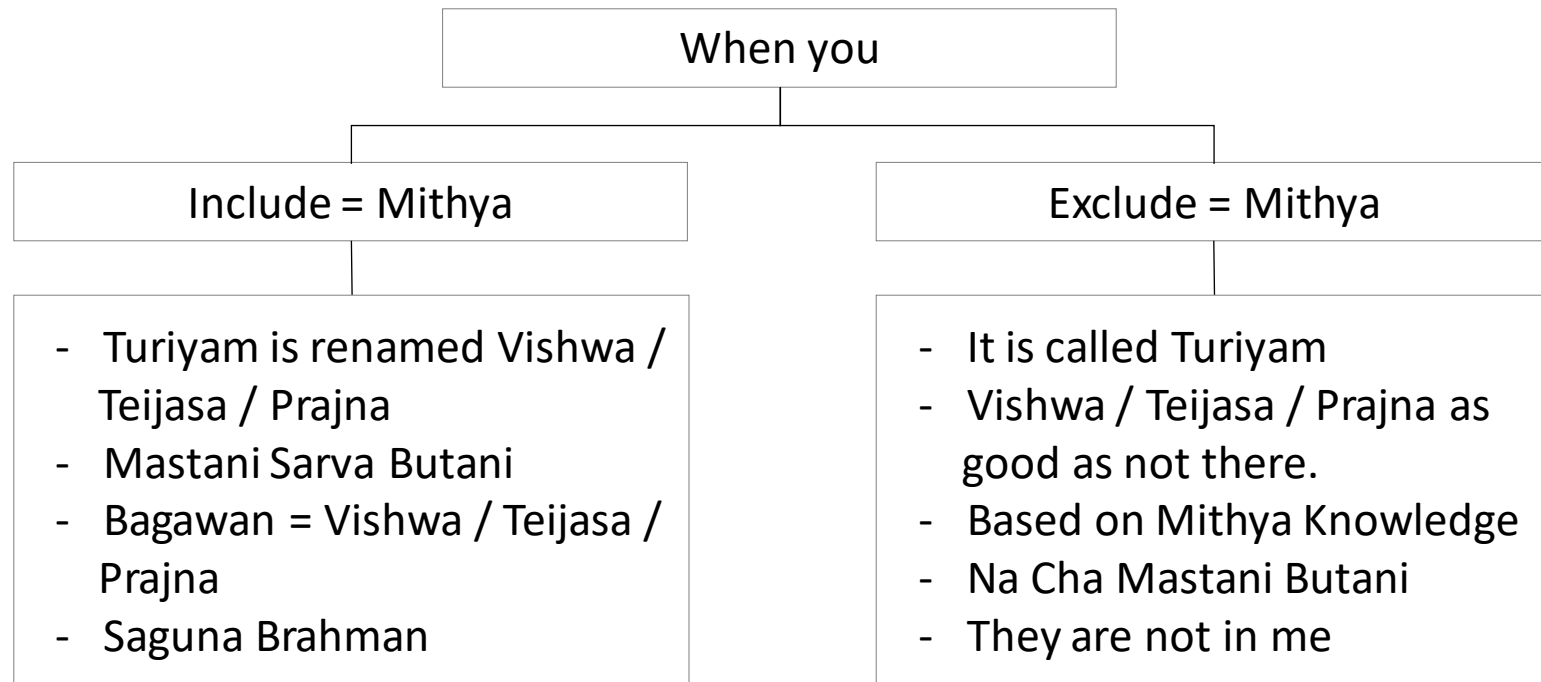


XIX) Mithya :



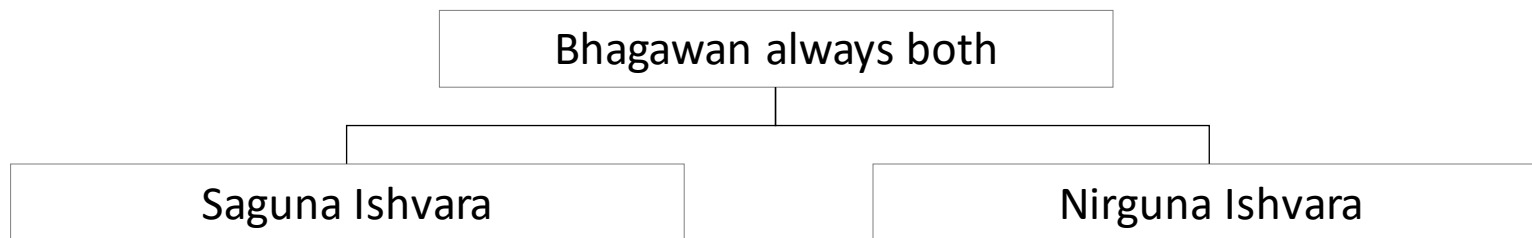
- This is Advantage of Mithya.
- Wisdom : Karanam + Karyam is Mithya
- Can be included or excluded.

XX)



- Saguna Brahman = Nirguna Brahman – 2 Names of one consciousness.

XXI) Difference cognized in the intellect alone.

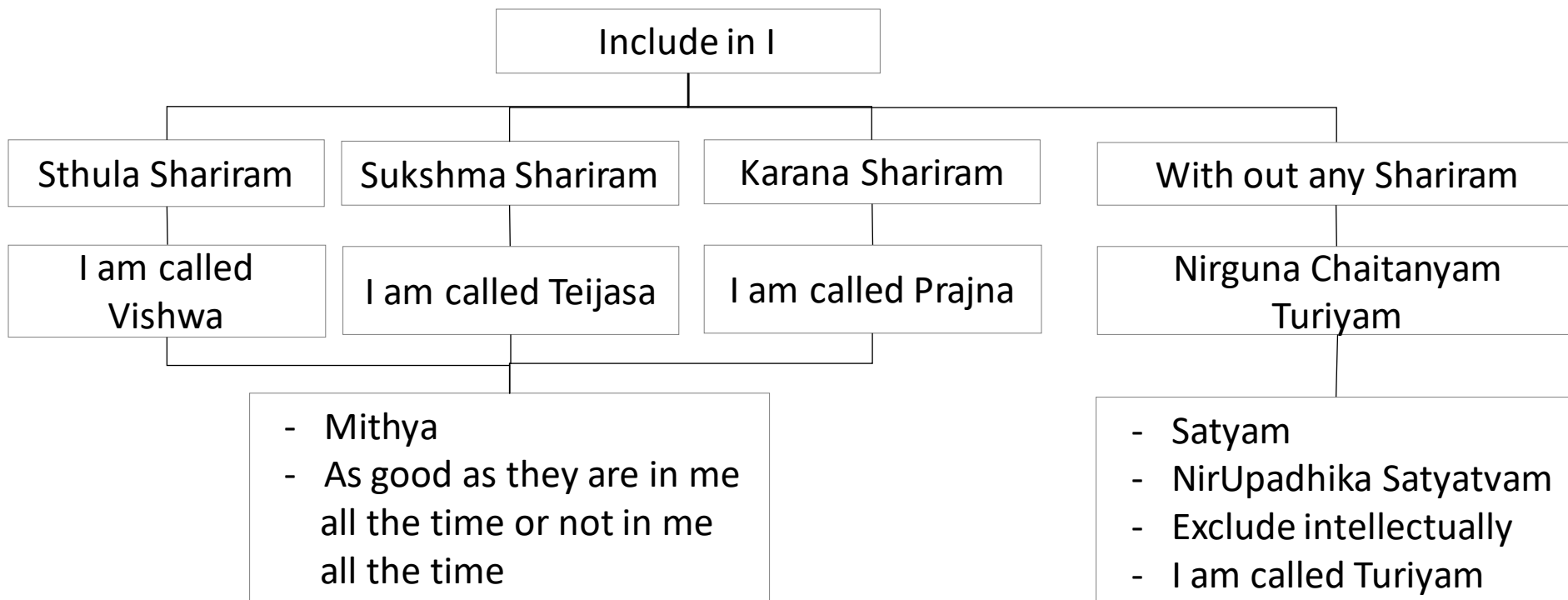


- Based on the goggle in my intellect I can see both the visions.

XXII) Vishwa / Teijasa / Prajna / Turiyam – not 4 sitting in 4 Chairs.

XIII) Aside note :

- I am all 4 - Vishwa / Teijasa / Prajna / Turiyam



XXIV) I am Turiyam all the time inspite of playing Roles as Vishwa / Teijasa / Prajna.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ 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]

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

न कर्तृत्वं न कर्माणि
लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं
स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

na kartṛtvaṃ na karmāṇi
lōkasyasṛjatiprabhuḥ |
na karmaphalasaṃyōgaṃ
svabhāvastu pravartatē || 5-14 ||

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukṛtaṃ vibhuḥ |
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- I am free from everything here and now.

XXV) Karika 12 :

- Gaudapada differentiating Prajna and Turiyam.

Prajna	Turiyam
- Associated with Ajnanam, Agrahanam, Nidra, Mithya	- Free from Ajnanam all the time



Mithya Ajnanam, Prajna, as good as
not there

a) Turiyamm Tatu Sarva Drik Sada :

- **Turiyam = Pure Chaitanyam, Seer, Consciousness al the time uncontaminated.**
- Misconceptions are projections of thought in the Mind, Adhyasa.
- Turiyam, ever pure never contaminated by good, pure thoughts or bad impure thoughts.
- Not contaminated by Karma Indriya – any actions.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
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]

b) Atma Vilakshana Avidya Parustan Bahyan Dvaitam Prabuddhi Bavati

c) Prajna Kinchana Na Samveti :

- Sleeper – Tritiya Pada.
- Does not know anything other than itself, Atma Vilakshana.
- Anatmanam = Atma Vilakshana.

d) What is Anatma?

e) Avidya Beeja Prasuddham :

- Anatma = Sthula Shariram + Prapancha
= Sukshma Shariram + Prapancha
- Born out of Avidya Beejam = Karana Shariram or Prapancha.
- Born out of ignorance.
- Vishwa / Teijasa – Bahyam Dvaitam which is called external duality w.r.t. Prajna.

f) Prajna Kinchana Na Samvetti

g) Avidya Beejam Prasutham :

- Everything.
- 1st line = No commentary by Shankara

l) Atma does not know itself.

II) Param Na vetti :

- Prajna does not know others.

III) Satyam Na Vetti :

- Prajna does not know real Turiyam.

IV) Anrutam Na Vetti :

- Prajna does not know Vishwa / Teijasa / Prajna is false, Mithya.
- In short Prajna does not know anything.
- Therefore called Moola avidya.

V) Unlike Vishwa / Teijasa, Waker – Dreamer, who know themselves and others also.

VI) Unlike them sleeper does not know anything.

- Vaidharmya Drishtanta

VII) Therefore, Asou :

- This Prajna, Tattwa Agrahanam, Ajnanam, Nidra, Karanam is Tamas, Darkness.

VIII) What kind of Agrahanam?

- Anyatha Grahana Beejam butena – Seed of Anyatha Grahnam, seed of misconceptions.

IX) Ignorance is always seed of misconception.

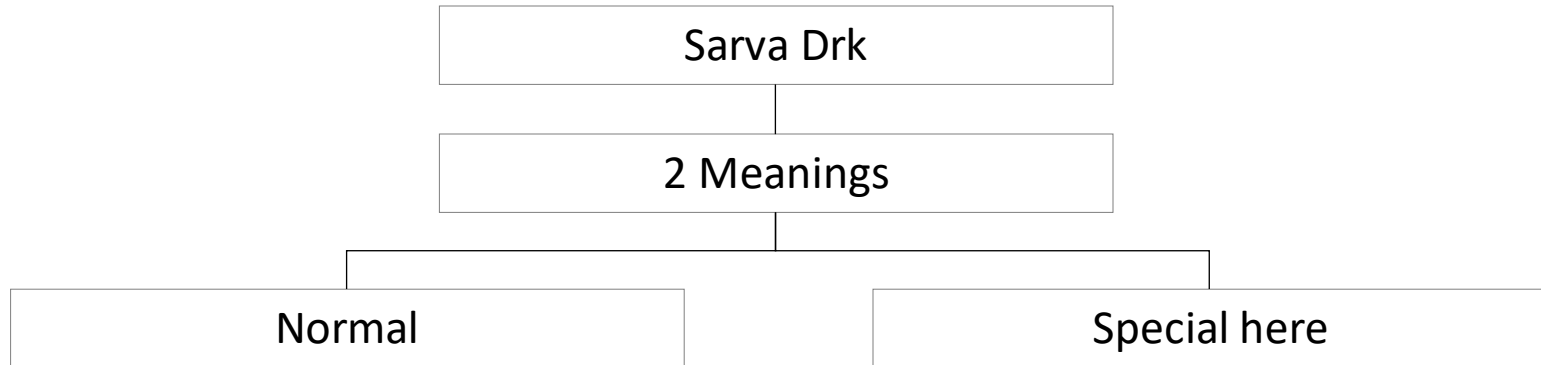
यस्मात्तुरीयं तत्सर्वदृक्सदा तुरीयादन्यस्याभावात्सर्वदा सदैवेतिसर्वं
च तद्दृक्चेति सर्वदृक् तस्मान्न तत्त्वाग्रहणलक्षणं बीजं तत्र ।

(Turiyam turiyam) is always (Sada - Even at the time of ignorance on the part of the Jiva) the consciousness, which is everything (Tat Sarva - Drk), because there is nothing other than Turiyam (Yasmad Turiyad Anyasya Abhavat - including ignorance) at all times (Sarvada Sada Eva iti). That which is consciousness (Tad Drk Ca) and which is everything, (Sarvam Ca) is called Sarvadrk (iti Sarvadrk). Therefore (Tasmat) in Turiya there is no seed (Na Bijam Tatra) which is Characterised by Non-recognition of the truth (Tattva Agrahanalaksanam).

I) Turiyam is free from Agrahanam and Anyatha Grahanam.

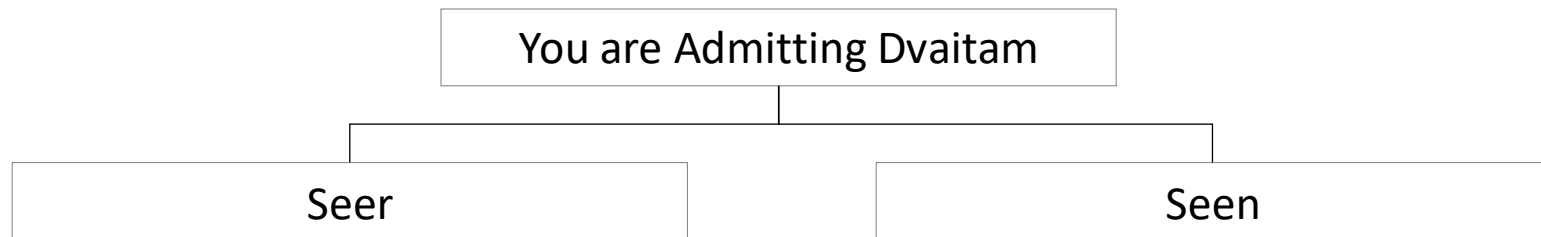
Prajna	Turiyam
- Ajnam is there - Ignorance is there	- No Agyanam, No ignorance - Free from Ajnanam

II) Why we say Turiyam is free from Agyanam?



III) Normal Meaning :

- Sarvasya Drk = Turiyam
- Seer of everything



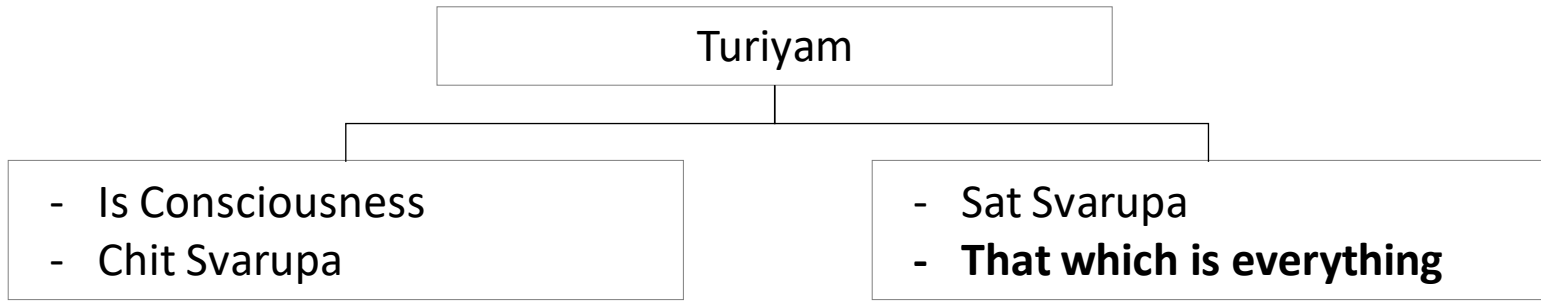
- This is Sashti Tat Purusha Samasa.

IV) Special meaning :

- Karma dharaya Samasa
- Sarvamcha Tatu Drakcha

- **That which is Drk, nature of consciousness, Chaitanyam, which is of the nature of everything.**

V)



VI) Not Conscious of everything

- **Consciousness itself is everything = Turiyam.**

VII) Then there is nothing other than itself, Consciousness.

- No duality, Advaitam.

VIII) Even Agyanam + Adhyasa is Turiyam as Turiyam is everything.

- **There is nothing, no 2nd thing other than Turiyam.**

IX) No ignorance, no Adhyasa (Superimposition) separate from Turiyam.

- Turiyam absorbs everything to itself, its nature.

X)

Iron Filing	Magnet
Vishwa / Teijasa / Prajna	Turiyam

XI) No Misconceptions other than Turiyam.

- Brilliant thinking of Shankara to reveal nature of Turiyam.

XII) Since there is no ignorance or Misconception other than Turiyams.

- Turiyam can't be contaminated by ignorance or misconception as there is no ignorance other than Turiyam.
- Understand Turiyam is itself Prajna.

XIII) Clay can't be burdened by Pot. Why?

- There is such thing called Pot other than clay.
- There is no such thing as Vishwa / Teijasa / Prajna other than Turiyam as Turiyam is Sat principle, everything at all times, past, present, future.

XIV) Turiyam alone is Satyam.

- If 2, then one can be top of other and burden it.
- If Advaitam, nondual, Vishwa / Teijasa / Prajna – can't burden Turiyam.
- Clay not weighed down by Pot.

• Ignorance can't contaminate Turiyam, because there is no ignorance other than Turiyam.

- Turiyasya Sarvatvat
- Turiyam being Sarvam
- Nothing including ignorance exists other than it.

यस्मात्तुरीयं तत्सर्वदृक्सदा तुरीयादन्यस्याभावात्सर्वदा सदैवेतिसर्वं
च तद्दृक्चेति सर्वदृक् तस्मान्न तत्त्वाग्रहणलक्षणं बीजं तत्र ।

(Turiyam turiyam) is always (Sada - Even at the time of ignorance on the part of the Jiva) the consciousness, which is everything (Tat Sarva - Drk), because there is nothing other than Turiyam (Yasmad Turiyad Anyasya Abhavat - including ignorance) at all times (Sarvada Sada Eva iti). That which is consciousness (Tad Drk Ca) and which is everything, (Sarvam Ca) is called Sarvadrk (iti Sarvadrk). Therefore (Tasmat) in Turiya there is no seed (Na Bijam Tatra) which is Characterised by Non-recognition of the truth (Tattva Agrahanalaksanam).

I) Turiyam is Sarva Drk :

- Consciousness which is everything.
- There is nothing other than it.
- Sarvagyaaha.

II) Sada :

- Even when Ajnani.

Says :

- I am burdened by family, business, world...

III) Fact is :

- He is not burdened.

IV) Sada Turiya Ajnasya Abavat :

- All the time there is nothing other than Turiyam.
- Ignorance also is Turiyam.

V) Sarvada Sada Eva Iti Hetu

VI) How you get this Vighraha Vakyam?

- Sarvancha Tat Drk Cha
- Karma Dharaya Samasa
- Sarva Drk

VII) Tasmāt :

- Since ignorance does not exist separate from Turiyam – is the logic.

VIII) Na Tatra Agrahana Lakshana :

- In Turiyam Beejam Na Asti.

IX) Na Tatra :

- Beeja = Tattwa Agrahanam, Karanam, Agyanam, is not there in Turiyam.

Prajna	Turiyam
<ul style="list-style-type: none"> - Includes ignorance of Moola Avidya 	<ul style="list-style-type: none"> - Excludes ignorance, Moola Avidya - Same Jiva called Turiyam, Paramatma after Jnanam.

158) Bashyam : Chapter 1 – Karika No. 12 Continues

तत्प्रसूतस्यान्यथाग्रहणस्याप्यत एवाभावो न हि सवितरि सदा
 प्रकाशात्मके तद्विरुद्धमप्रकाशनमन्यथाप्रकाशनं वा सम्भवति ।
 “न हि द्रष्टृष्टेर्विपरिलोपो विद्यते” (बृ-उ- ४-३-२३) इति श्रुतेः ।

Consequently even wrong recognition of the Tattvam (Anyathagrahansya Api), which is the result of Non-recognition of the Tattvam (Tat Prasutasya) is not found in Turiyam (Ata Eva Abhavah). In the sun (Savitari), which is ever resplendent (Sada Prakasatmake) there is no possibility what so ever (Na Hi Sambhavati) of the opposite happening, like the darkness (Tad Viruddam Aprakasanam - Appearing) or (Va) itself appearing differently from being a source of light (Anyatha Prakasanam). Brihadaranyaka Upanishad (iti Sruteh - in 4-3-23) says "The consciousness of the seer can never be concealed by ignorance, (“Na Hi Drastuh Drsteh Viperilopah Vidhyate” - meaning the consciousness of the conscious can never get eclipsed).

Brihadaraynaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;

नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,

सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;

एष ब्रह्मलोकः सम्राड्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;

सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kaniyān ।
tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।

tasmādevaṃvicchānto dānta uparatastitikṣuḥ

samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;

nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,

sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;

eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca yājñavalkyaḥ;

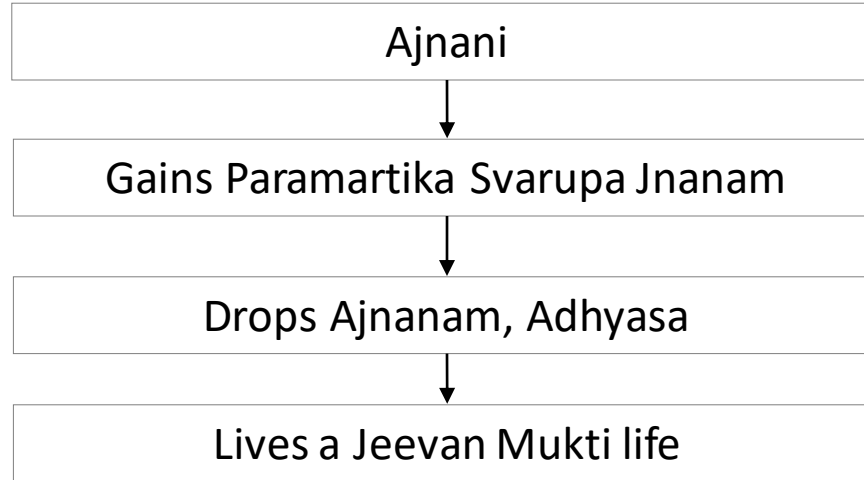
so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. 'I give you, sir, the empire of Videha, and myself too with it, to wait upon you.' [4 - 4 - 23]

I) Turiyam :

- Agyanam, Adhyasa (Product of ignorance).
- Anya Grahanam, misconception not there.

II)



III) Jnani experiences Dvaitam but knows Advaitam Brahman is the fact.

IV) Karana Abave, Beeja Abave, Karya, Ankura Abhava.

- Ignorance Abave, misconception Adhyasa, Anyatha Grahana, Ankura Abhava.

V) Example :

- In Suryaha, No Darkness at any time.

Nature of Light	Darkness
- Prakasha	- Aprakasha - Virudha Svabava

VI)

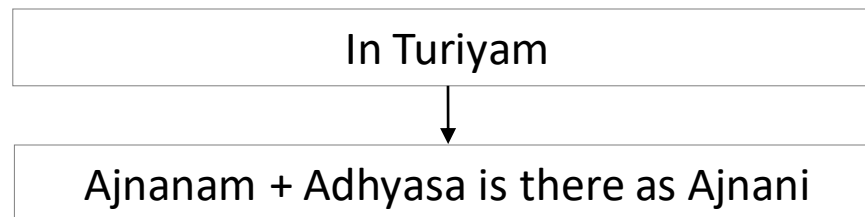
Jnanam	Agyanam
<ul style="list-style-type: none">- Anyatha Agrahanam- Adhyasa Na Sambavati- Bright Turiyam	<ul style="list-style-type: none">- Aprakasham, Adhyasa, Anyatha Grahanam- Ignorance, darkness

Can coexist if 2 different orders of reality

VII) Ignorance and Turiyam can't coexist as same order of reality.

- Vishwa / Teijasa / Prajna – associated with Ajnanam and Adhyasa
- Vishwa / Teijasa / Prajna – itself is Turiyam at Paramartika level.
- Dreamer alone waker.
- Sleeper alone waker.
- Waker alone Atma. (One higher level).

VIII) In Sun, no darkness.

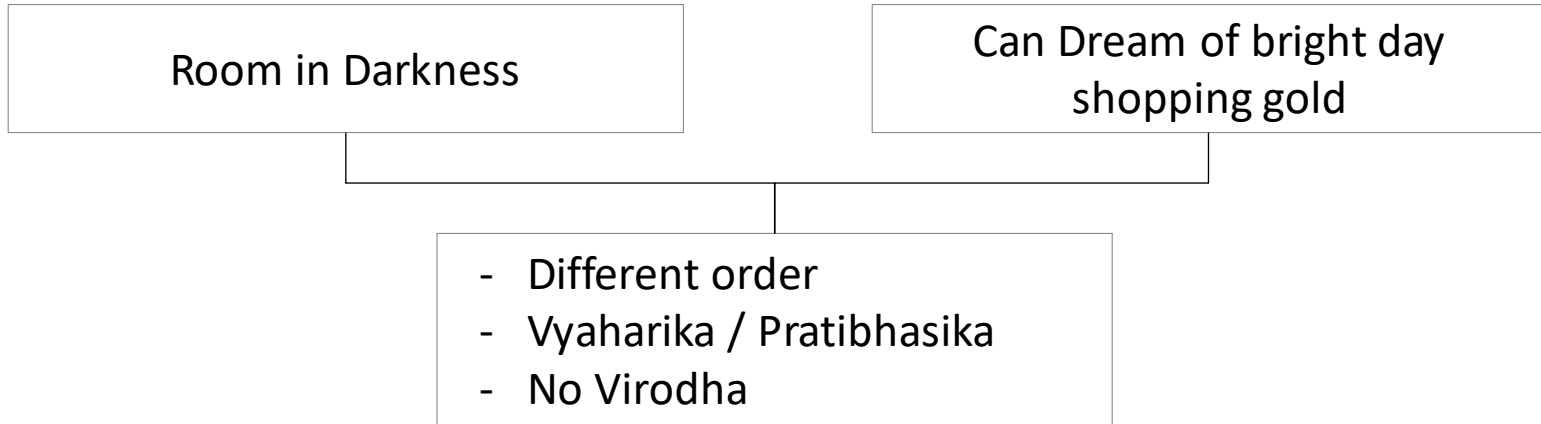


IX) How Turiyam becomes Vishwa / Teijasa / Prajna?

- Because of Addition of Agyanam + Adhyasa.

X) Light and darkness can't coexist if they belong to same order of reality.

XI)



XII) Vichara Sagara :

- Dream Medicine, no cure for waker disease.
- Turiyam = Bright
- Ajnanam = Dark

Vishwa / Teijasa / Prajna	Turiyam
<ul style="list-style-type: none">- Vyavaharika Satyam- Emperical reality	<ul style="list-style-type: none">- Paramartika Satyam- Absolute reality

Coexist

XIII) Brihadaranyaka Upanishad :

- **Consciousness of Drishta, Turiyam is never covered by ignorance, Viparilopaha, never concealed by ignorance.**

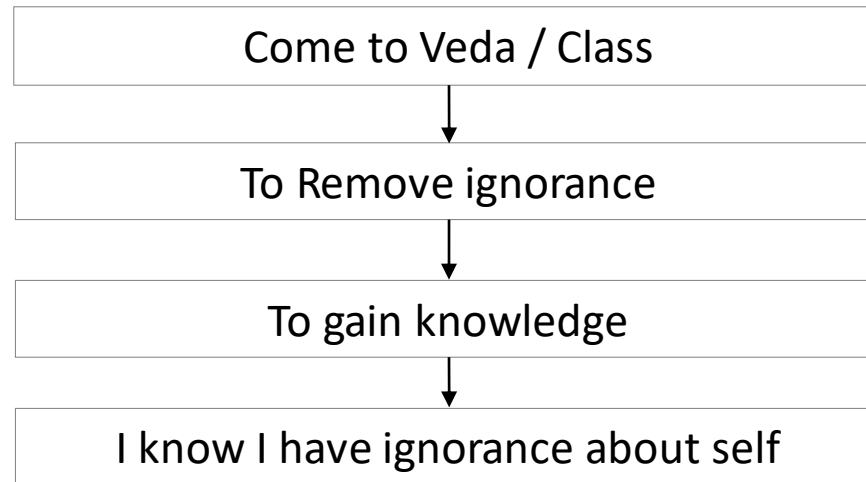
XIV) I am in deep sleep as Mukta Purusha – that is the only reality, Satyam, Satchit Ananda, Buma, Turiyam.

- I have no Ajnanam or Adhyasa.

XV) During sleep, ignorance covers the Chaitanyam which is Paramartika Satyam because ignorance is revealed by Chaitanyam only.

XVI) If ignorance is not revealed by Chaitanyam, you will never talk about ignorance, never know ignorance.

- If you don't know ignorance, you will not attend class, come to Veda.



अथवा जाग्रत्स्वप्नयोः सर्वभूतावस्थः सर्ववस्तुदृग्गाभासस्तुरीय
एवेति सर्वदृक्सदा । “नान्यदतोऽस्ति द्रष्टृ” (बृ-उ-३-८-११)
इत्यादि श्रुतेः ॥ १२ ॥

Or the popular meaning also can be given for Turiyam being 'Sarva Drk' (Athava). In the waking and dream states (Jagratsvapnayoh - meaning in all situations), residing in all bodies (Sarvabhuta - Avasthah) is the Turiyam alone (Turiya Eva iti), the eternal 'Seeming' witness (Sada Sarva - Drk Abhasah), the witness of the 'Seeming' world (Sarva Vastu - Drk). Upanishads such as Brihadaranyaka Upanishad etc (Ityadi Sruteh), say "There is no other witness other than Turiyam (Na - Anyad - Atah - Asti Drsta" - in 3-8-11, which means that Turiyam alone is the 'seeming' witness of everything as there is nothing other than Turiyam to witness).

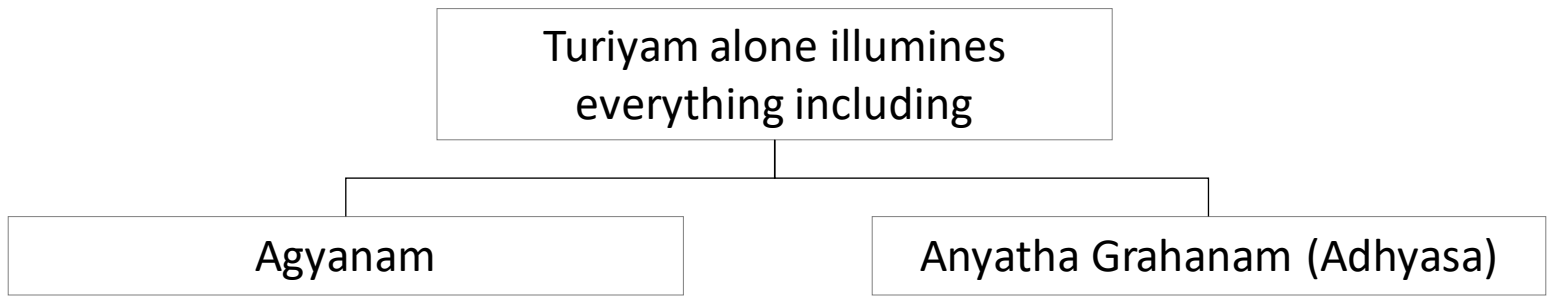
I) Popular meaning of Sarva Drk = Turiyam

- Seer witness of everything.
- Sashti Tat Purusha Samasa.
- Karma Dharaya Samasa taken in previous Karika No. 11.

II) During 3 states of experience, same Turiyam in the form of Vishwa / Teijasa / Prajna alone illumines everything

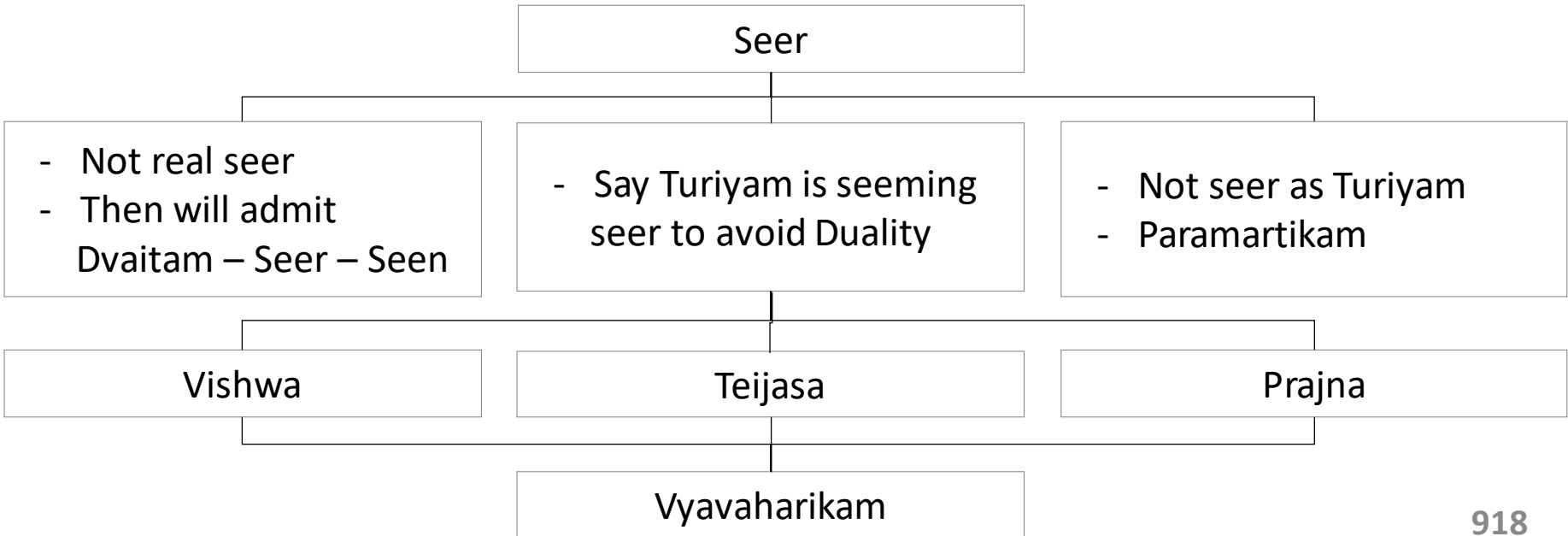
III) During waking, dream, Turiyam resides as Sakshi in every being.

IV) Sarva buteshu Avastiteha Sarva Buta Drk.



- Hence all Sarva Drk.

V) Add :



VI) To avoid duality, you say :

- World is Mithya.
- Atma is seeming seer of a seeming world.

VII) Turiyam = Sarva Drk Abhasa

- Seeming witness of seeming universe

VIII) Really speaking it is not a witness also because there is nothing else other than Turiyam.

Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं
द्रष्टृ, अश्रुतं श्रोतृ,
अमतं मन्तृ, अविज्ञातं विज्ञातृ;
नान्यदतोऽस्ति द्रष्टृ,
नान्यदतोऽस्ति श्रोतृ,
नान्यदतोऽस्ति मन्तृ,
नान्यदतोऽस्ति विज्ञातृ;
एतस्मिन्नु खल्वक्षरे
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam
draṣṭṛ, aśrutam śrotṛ,
amataṃ manṭṛ, avijñātam vijñāṭṛ;
nānyadato'sti draṣṭṛ,
nānyadato'sti śrotṛ,
nānyadato'sti manṭṛ,
nānyadato'sti vijñāṭṛ;
etasminnu khalvakśare
gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

- There is no experienter other than Turiyam.
- Turiyam alone is the seeming experienter also.

Revision :

I) Turiya Karika – 10, 11, 12

- Compare and contrast as 4 Padas.

II) Commonness in Vishwa / Teijasa :

- Both associated with Agyanam (Ignorance) + Adhyasa (superimposition).
- Most of the time - Jiva is confused.

III)

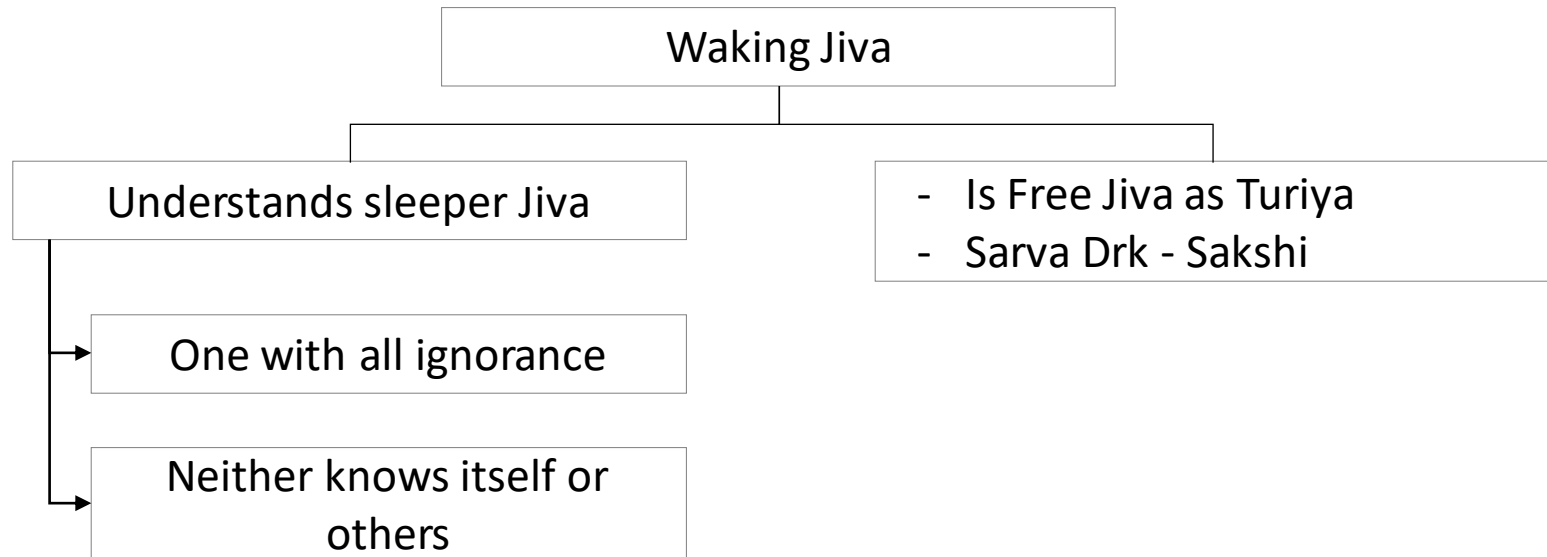
Prajna – Sleeper	Turiya
<ul style="list-style-type: none"> - Ajnanam - No Adhyasa - No confusion for Jiva 	<ul style="list-style-type: none"> - No Agyanam - No Adhyasa - No Self ignorance - Is self knowledge, absolute principle

Turiyam :

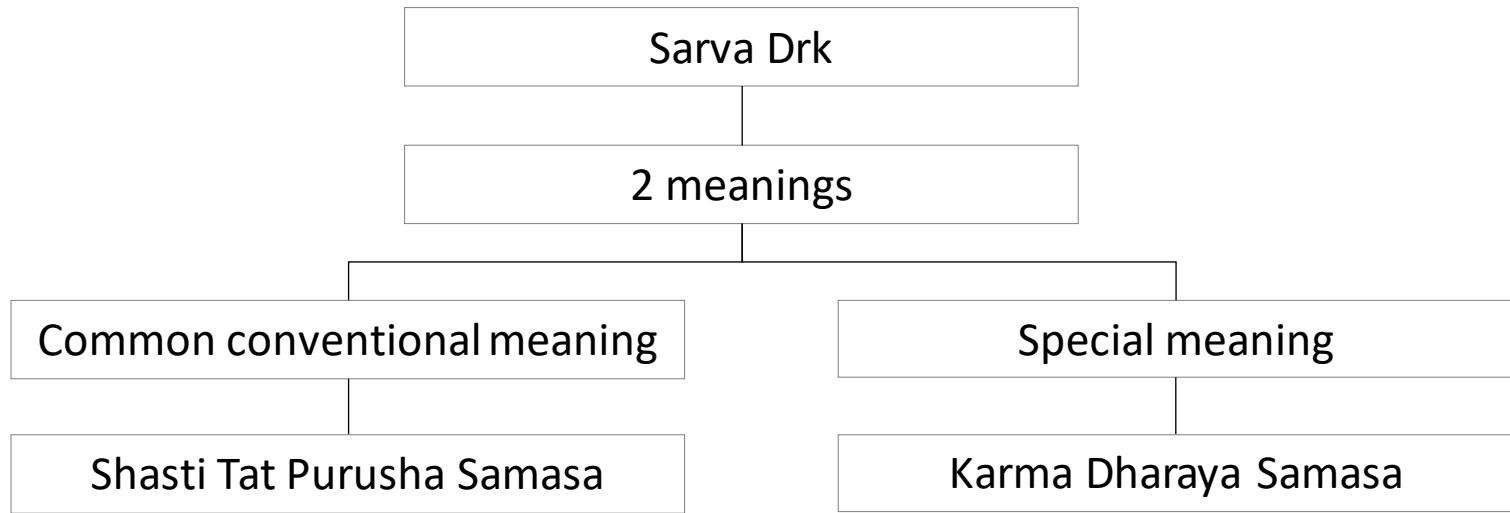
- Freedom from Adhyasa, Anyatha Grahanam.

IV)

Prajna	Turiyam
a) Associated with Sarva Ajnanam - Does not know self or others b) No Knowledge of Satyam or Mithya - Become aware of it in waking - Sarva Ajnam c) Jiva in contact with Moola Avidya	a) Not associated with Ajnanam - State of being alone with the entire universe in its primordial condition. b) Not contaminated with Agyanam - Free from association with ignorance.



V) Turiyam Tatu Sarva Drk Sada – Karika 12



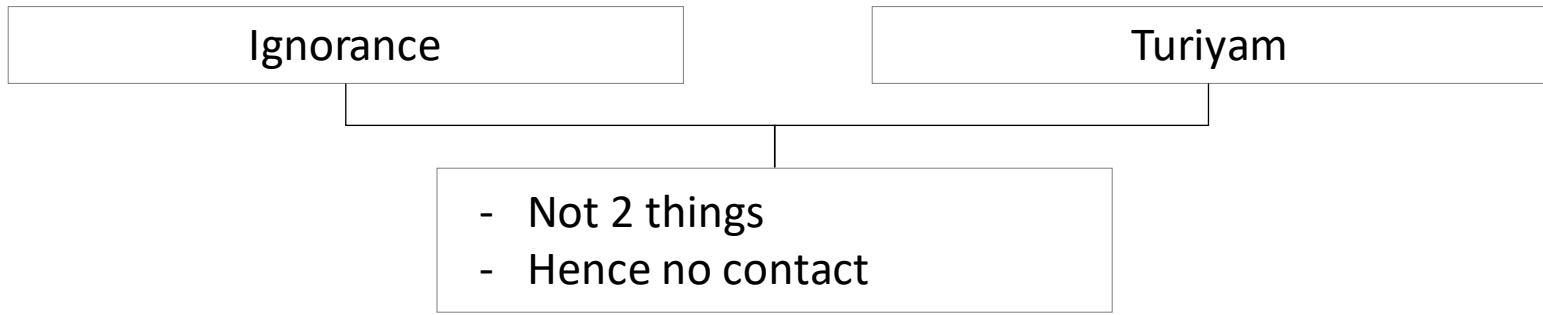
VI) Turiyam = Consciousness + Everything.

Corollary :

VII) There is nothing other than Turiyam

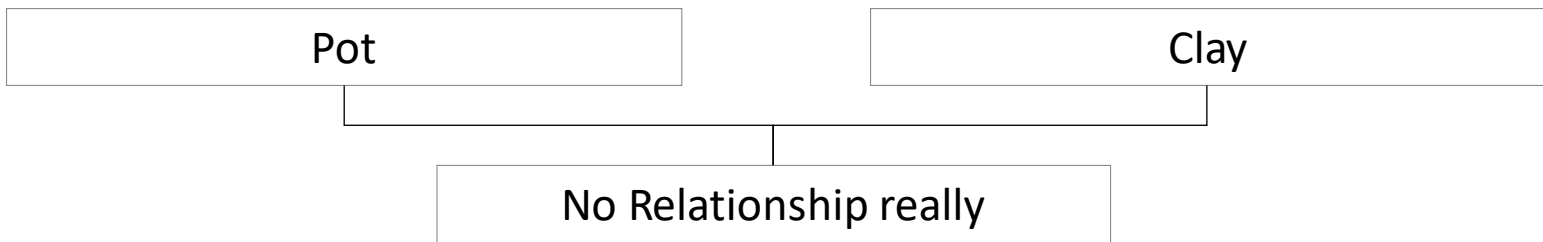
- There is no ignorance at Paramartika level in Turiyam.
- Ignorance = Mithya
- No Jnanam + Ajnanam in Turiyam.
- Ignorance can't be associated with Turiyam.
- Relationship requires 2.

VIII)

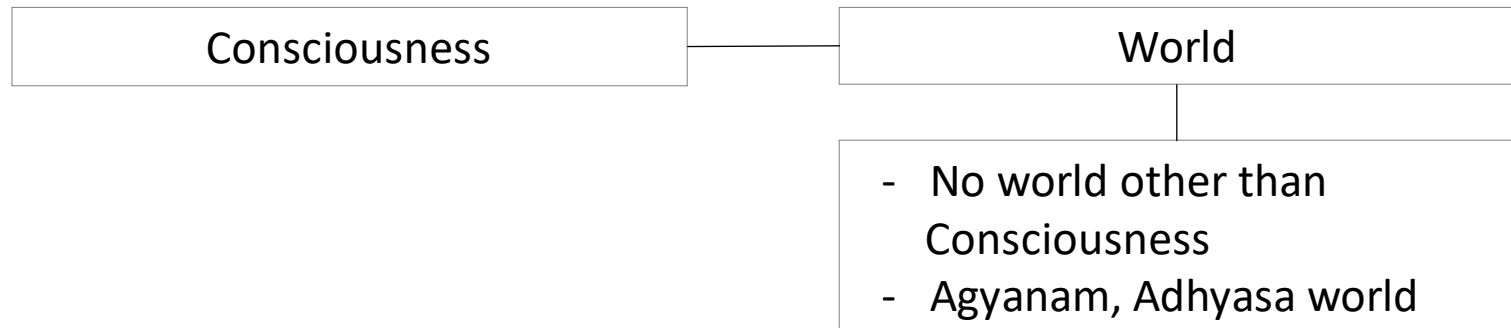


- **There is no ignorance other than Turiyam.**

IX)



- Karya – Karana Sambandha is seeming
- Substance is only clay.
- No pot thing other than clay.



- 2 names, one substance, 2 words.

X) Mandukya Upanishad :

नास्त्यसद्धेतुकमसत् सदसद्धेतुकं तथा ।
सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥ ४० ॥

nāstyasaddhetukamasat sadasaddhetukaṃ tathā |
sacca saddhetukaṃ nāsti saddhetukamasatkutaḥ || 40 ||

The unreal cannot have the unreal (thing) for its cause nor can the Real (thing) be produced from the unreal (thing). The Real (Existing thing) cannot be the cause of the Real (Another existing thing). How indeed can then the Real (thing) be the cause of (something) unreal?
[4 - K - 40]

From Nonexistence – Cause	From Existence – Cause
Non-existent – effect can't come	Non-existent – effect can't come
Nonexistent cause	From existent cause
Existent – effect can't come	Existent effect can't come

XI) Pot – Clay :

- Have no Karya – Karana Sambandha.
- 2 worlds
- One substance
- No relationship

XII) Turiyam Ajnanam not 2 separate entities

- Hence no relationship.

XIII) Interpretation – I : Sarva Drk

- Turiyam is not associated with Agyanam.

XIV) Sarva Drk

- Sashti Tat Purusha Samasa
- Turiyam = Sakshi of everything.
- For everything, Turiyam alone is the Drk – witness, in all living beings.

XV) Sarva Buta Avasta

- Sarva Sharireshu Vartamana.
- Sakshin Rupena Vartamanaha, in all bodies.
- Turiyam Eva Sarva Pashyati
- Agyanam Eva Pashyati
- Adhyasa Eva Api Pashyati

XVI) Question :

- If Turiyam is witness of everything, Sakshi – Sakshyam Sangata will be there - then Dvaitam?

Answer :

- Turiyam is associated with Agyanam as Sakshi – Sakshya – Rupa Sambanda.

Shankara :

- **It is seeming Sakshi Mithya Sambanda.**
 - Sakshyam = Mithya
 - Sakshi status = Mithya
- } Both Mithya status
- Can't be counted as 2nd.
 - Hence Turiyam is nondual, Advaitam.
 - Sakshi status and Sakshyam status both Mithya.
 - Turiyam alone is Satyam.
 - This is how Moola Avidya knot is broken through Turiya Jnanam.

XVII) Example :

- Mitya – fake Rs. 500 / Rs. 1000 note.
- Fake Mithya richness, status.
- Association with Mithya Vastu will give you Mithya status.

XVIII) Sakshi – Sakshyam status = Mithya.

- Therefore no Sambanda exists between Turiyam and Agyanam.

XIX) Turiyam = Satyam.

- Pragnya = Not associated with Agyanam because it is Sarva Drk Abhasa.
- Seeming Sakshi of a seeming Mithya Jagat (Jagrat Svapna).

XX) What is Pramanam of one Sakshi alone is witness of everything

Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं
द्रष्टृ, अश्रुतं श्रोतृ,
अमतं मन्तृ, अविज्ञातं विज्ञातृ;
नान्यदतोऽस्ति द्रष्टृ,
नान्यदतोऽस्ति श्रोतृ,
नान्यदतोऽस्ति मन्तृ,
नान्यदतोऽस्ति विज्ञातृ;
एतस्मिन्नु खल्वक्षरे
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam
draṣṭṛ, aśrutam śrotṛ,
amataṃ manṭṛ, avijñātam vijñāṭṛ;
nānyadato'sti draṣṭṛ,
nānyadato'sti śrotṛ,
nānyadato'sti manṭṛ,
nānyadato'sti vijñāṭṛ;
etasminnu khalvakśare
gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

- Other than Turiyam Brahma, there is no other witness in all living beings.
- At Prajna / Ishvara level we have to understand Turiyam Brahma.
- Mahavakyam has to be understood like this.

XXI) Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।

karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Turiyam alone is everything.

XXII) What is bottom line?

a) Turiyam not associated with Agyanam, Moola Avidya in Sushupti Avastha.

2 Reasons :

- There is no ignorance other than Turiyam.
- Ignorance is Mithya – Turiyam is Sathyam – No 2nd thing exists in the Universe.
- Therefore Turiyam is not associated, Asangaha, must understand it as Satyam – Mithya.

XXIV) Anvaya :

अन्वयः

प्राज्ञः किञ्चन (न) संवेत्ति - अत्मानं न (संवेत्ति) ष परां च
एव न (संवेत्ति) सत्यं न (संवेत्ति) अनृतं च अपि न (संवेत्ति) ।
तत् तुर्यं सदा सर्वदृक् (भवति) ॥

Anvayaḥ

prājñaḥ kiñcana (na) saṁvetti- ātmānaṁ na (saṁvetti);
parāṁ ca eva na (saṁvetti); satyaṁ na (saṁvetti);
anṛtaṁ ca api na (saṁvetti). tat turyaṁ sadā sarvadr̥k
(bhavati).

Prajna knows nothing - Neither himself (Nor) others (The waker and the dreamer), neither the truth (Atma) nor the untruth, Mithya (Anatma). That Turiya is ever the all seeing pure consciousness (Not touched by if ignorance).

- Kinchana explained by 4 words : Atmanam Param – Satyam – Anrutam – Kinchana.
- Tatu Turiyam Sada Sarva Drk Bavati.