

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 1

MANTRA 3 TO 6

VOLUME - 02

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CHAPTER 1

AGAMA PRAKARANAM

12 Upanishad Mantras + 29 Karikas

MANTRA 3 TO 6

28) Introduction to Chapter 1 - Mantra 3 :

कथं चतुष्पात्त्वमित्याह--

How do you say Atma has four quarters (Katham Catuspattvam?) That is being told (iti aha).

29) Chapter 1 - Mantra 3 :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

jāgaritasthāno bahiṣprajñāḥ saptaṅga
ekonaviṁśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamāḥ pādaḥ: || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world.
[Mantra 3]

अन्वयः

जागरितस्थानः बहिष्प्रज्ञः सप्ताङ्गः
एकोनविंशतिमुखः स्थूलभुक् वैश्वानरः
प्रथमः पादः भवति ॥

Anvayaḥ

Jāgaritasthānaḥ bahiṣprajñāḥ saptaṅgaḥ
ekonaviṁśatimukhaḥ sthūlabhuk vaiśvānaraḥ
prathamāḥ pāda ḥ bhavati ॥

The first quarter is Vaisvanarah whose field is the waking state, whose consciousness is outwards, who has seven limbs, who has nineteen mouths or aspects, and who is the experiencer of the gross (objects).

जागरितं स्थानमस्येति जागरितस्थानः ।

बहिष्प्रज्ञः स्वात्मव्यतिरिक्ते विषये प्रज्ञा यस्य स बहिष्प्रज्ञो
बहिर्विषयेव प्रज्ञाविद्याकृतावभासत इत्यर्थः ।

Consciousness (Asya) which has the waking state (Jagaritam) as its place of operation (Sthanam), is called the waker Atma (Iti Jagarita Sthanah). That waker consciousness (Yasya Prajna), which is as though turned outward or externalized to the body mind sense complex (Bahih) experiencing objects other than the inner self, the Atma (Svatma - Vyatirikta Visaye - meaning experiencing Anatma objects), is (Sah) called extrovert consciousness (Bahisprajnah). The, as though outwardness (Bahih Visaya Iva) of the seeming Externalised consciousness (Bahisprajna) appears (Avabhasate) owing to error and ignorance (Avidya - Krte - Because the all pervading consciousness cannot go outward or inward). That is the idea (iti Arthah).

a) Jagaritha Sthanaha Yasya Saha Jagaritaha :

- Consciousness associated with waking state is called waker Atma.

- Jagaritha Sthanam



Field of Experience

- Bahuvrihi Samasa
- Maya Shakti (3 states) Analysed.

b) Bahish Prajnyaha :

- Also Bahuvrihi Samasa.
- Bahihi Prajnya Saha.
- Waker consciousness is that which is turned outwards.
- Waker : One Consciousness which is turned outwards is literal meaning.
- Bahihi = Outwards

c) Svatma Vyatirikta Vishaye :

- Turned to the field other than itself, which is Anatma.
- Svatma Vyatiriktam.
- W.r.t. Anatma Vishaye, Consciousness in waking state is called Vishwa.
- External consciousness, extroverted Consciousness is called Jagaritha Sthana Chaitanyam.
- In the dream consciousness is turned inwards, introvert.
- Vishaye Yasya Pragnya Bahish Pragnya.

d) What is the problem in this Bahuvri Samasa?

- How can you say all pervading Consciousness is turned outwards or inwards?
- Consciousness cannot be anything outside.
- Outside only w.r.t. gross body, subtle body.
- W.r.t. Consciousness no outward.
- It is as though turned outwards w.r.t. 2 bodies.
- Seemingly outward or inward w.r.t. body.

e) Bahir Vishaya Eva Prajnyaha :

Dakshinamurthi Stotram :

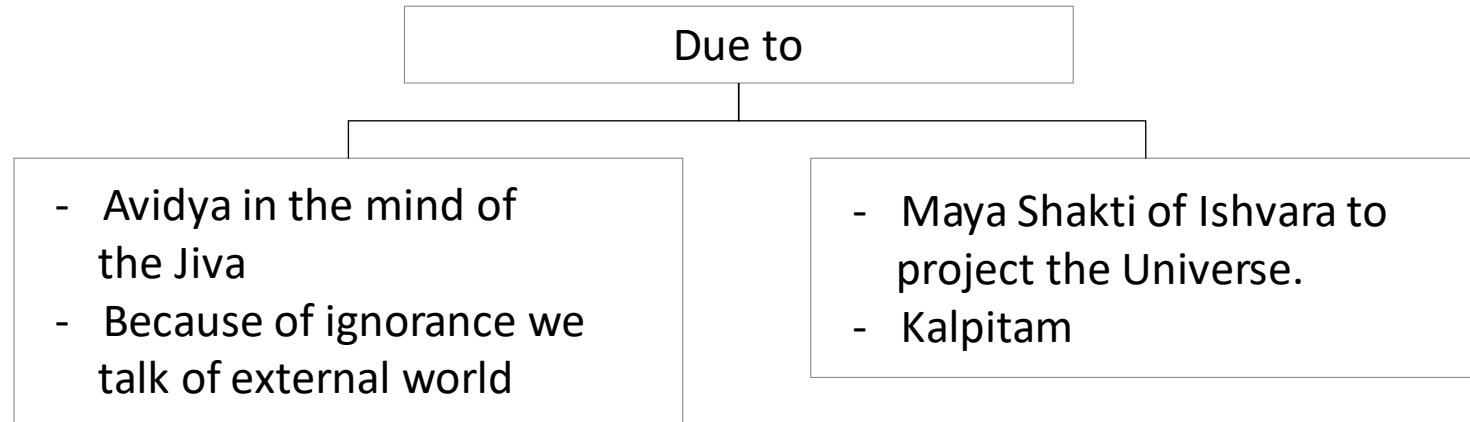
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ 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]

f) Bahihi Eva :

- How it appears outwards?



- **Jnanis angle, there is no external world.**

- Entire world is Nija – Antargatam.

g) Avidya Kruta :

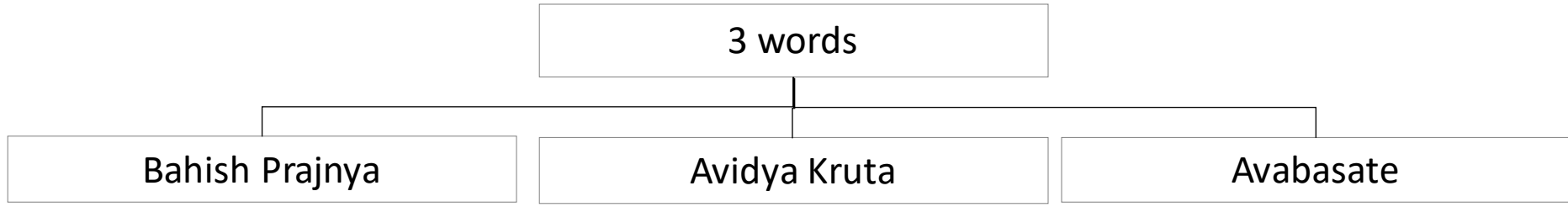
- Because of ignorance of Atma, Brahma Chaitanyam.

h) Ava Bhasate :

- World seemingly appears superimposed on Really existing Atma – Satchit Ananda Svarupam.

i) In keeping with ignorant people's misconception, Upanishad says Bahihish Prajnya extrovert consciousness.

- **Universe does not really exist, it is projected out of Atma like dream world is projected out of waker.**



- Prajnya appears outwards.
- Because of Avidya Kruta, ignorance Iti Arthaha.

j) Sapta Anga :

- 7 limbed Virat Ishvara, Vaishvanara = Prathama Pada.
- Bahuvrihi – Sapta Angani yasya.

32) Bashyam : Chapter 1 - Mantra 3 continues..

तथा सप्ताङ्गान्यस्य “तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो वस्तिरेव
रयिः पृथिव्येव पादौ” (छ-५-१८-२) इत्यग्नीहोत्रकल्पनाशेषत्वेन
हवनीयोऽग्निरस्य मुखत्वेनोक्त इत्येवं सप्ताङ्गानि यस्य स सप्ताङ्गः ।

These are the seven limbs (Tatha Saptangani) of the waker Atma, Virat (Asya). The Chandogyo Upanishad (in 5 - 18 - 2) says "of that Visvanarah who is the Atma (Tasya Ha Va Etasya Atmanah Vaisvanarasya) the effulgent higher Loka called svarga Loka is (Sutejah) is head alone (Murdhah Eva). The eye (Caksuh) is the Multi Coloured sun (Visvarupah). His prana is Vayu (Prthagvartmatma), which is called so because Vayu's nature (Atma) is movement (Vartma) in different directions (Prthag). And Virat's trunk, the central body (Sandehah) is all pervasive vast space (Bahulah). Water (Rayih) is his bladder alone (Vastih Eva). The earth alone (Prithivyeva is his foot Padau)". In keeping or in connection (Sesatvenaha) with the imagery of Agnihotra, which is going to come later, (iti Agnihotra Kalpana) now itself, the Upanishad defines (Ukta) Ahavaniya fire (Ahavaniya Agnih) as the Virat's mouth alone (Asya Mukhatvena). Thus in this manner, (iti Evam) Virat who has these seven limbs (Saptangani Yasya) is called the seven limbed one (Sa Saptangah).

Chandogya Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्ध्व
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो
बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन
आस्यमाहवनीयः ॥ ५.१८.२ ॥
॥ इति अष्टादशः खण्डः ॥

tasya ha vā etasyātmano vaiśvānarasya mūrdhaiva
sutejāścakṣurviśvarūpaḥ prāṇaḥ prthagvartmātmā saṁdeho
bahulo bastireva rayiḥ pṛthivyeva pādāvura eva vedirlomāni
barhirhṛdayaṁ gārhapatyō mano'nvāhāryapacana
āsyamāhavanīyaḥ || 5.18.2 ||
|| iti aṣṭādaśaḥ khaṇḍaḥ ||

Suteja [i.e., ‘the bright and beautiful’—heaven] is the head of this Vaiśvānara Self; Viśvarūpa [‘having many forms’—the sun] is the eye; Pṛthagvartmā [‘one who changes direction’—air] is the prāṇa; Bahula [‘pervasive’—space] is the middle part; Rayi [‘wealth’—water] is the bladder; the earth [Pratiṣṭhā—‘the support’] is the feet; the sacrificial altar is the chest; the kuśa grass is the hair on the chest; the Gārhapatya fire is the heart; the Anvāhāryapacana [i.e., the Dakṣiṇāgni] fire is the mind; and the Āhavanīya fire is the mouth. [5 - 18 - 2]

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं
भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं
वैश्वानरमुपास्ते मूधा त्वेष आत्मन इति होवाच मूर्धा
ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ ५.१२.२ ॥
॥ इति द्वादशः खण्डः ॥

atsyannaṃ paśyasi priyamattyannaṃ paśyati priyaṃ
bhavatyasya brahmavarcasaṃ kule ya etamevamātmānaṃ
vaiśvānaramupāste mūdhā tveṣa ātmana iti hovāca mūrdhā
te vyapatiṣyadyanmāṃ nāgamiṣya iti || 5.12.2 ||
|| iti dvādaśaḥ khaṇḍaḥ ||

‘You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But heaven is like the head of the Self.’ Then the king said, ‘If you had not come to me your head would have fallen off’. [5 - 12 - 2]

Vaishvanara Vidya / Upasana, Virat Upasana :

Sishya :

- I meditated on one limb of Virat.

Guru :

- No benefit.
- Meditate on who is Virat.

Example :

- Don't conclude based on one Pada of Elephant.
- Will conclude it's a wall, pillar.

Guru :

- Kshatriya – Pravahana Javalihi
- Look at total Turiyam not conditioned by Virat / Hiranyagarbha or Antaryami.

k) Tasyahava Vaishvanara :

- Vaishwanara, Virat, Vishwarupa Ishvara – Chapter 11 – Gita.

Sapta Angam : Seven Parts

- I) Head – Moordah – Svarga Loka
- II) Chakshu – Eyes – Surya
- III) Prana – Vayu – Breath of Ishvara
- IV) Mouth – Agni
- V) Central Body – Akasha
- VI) Bladder – Ocean
- VII) Legs - Prithvi

I) Moordah Eva Su – Tejaha :

- Head = Svarga Loka = Bright Loka.

m) Chakshushu :

- Sun with Rainbow 7 colours.
- Surya Bhagavan.
- Multi coloured Sun, eye of Virat Ishvara.

Vishnu Sahasranama : Dhyana Shloka

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścaṁdrasūryau ca nētrē
karṇāvāśāḥ śirō dyaurmukhamapi dahanō yasya vāsōyamabdhiḥ,
antaḥstham yasya viśvaṁ suranarakhagagō bhōgigāṁdharvadaityaiḥ,
citraṁ raṁ ramyatē taṁ tribhuvanavapuṣaṁ viṣṇumiśaṁ namāmi. (2)

I bow before that God, Vishnu, Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Dhyanam 2]

n) Pranaha Prithak Vartma Atma :

- Name of Vayu which moves in different directions as its nature.
- Southwest, northeast Monsoon winds.
- Prithak Sanchara Atma Svabava.
- Vayu = Breath of Ishvara.
- All pervading = wind
- When Vayu polluted, Bhagavan does not gets Asthma.

o) Sandeho Bahula :

Sandeho	Bahula
- Central body of Ishvara	- Vast one - Akasha

- Central Body = Space.

Taittiriya Upanishad :

- Akasha Shariram Brahma Satyabi Manah Prana...

p) Bast / Vasti Reva Rahihi



Bladder



Ocean

q) Padav = Prithivi

- (i) head, (ii) Eye, (iii) Mouth, (iv) Breath, (v) Central Body, (vi) Bladder, (vii) Legs

7 Angas

r) Mouth of Virat Devata = Agni Tatvam

Vishnu Sahasranama : Dhyana Shloka

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścamdrasūryau ca nētrē
karṇāvāśāḥ śirō dyaurmukhamapi dahanō yasya vāsōyamabdhīḥ,
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- Agni burns you.

Chandogya Upanishad :

- 90% of ritualistic fire = called Aavahani Agni.
- Specially kindled with Mantra sacred fire, to perform ritual.
- For Virat Ishvara, Ahavania Agni = Mouth.
- Why Chandogya Upanishad refers to Ahavania Agni as the mouth?

Reason :

- Future Agni hotra – mouth – Mukha becomes Aavahania Now itself.

s) Uktaha :

- Is mentioned.
- In Chandogya Upanishad, Garhyapatni Agni also mentioned.

t) Iti Evam Saptaangani Ishvara :

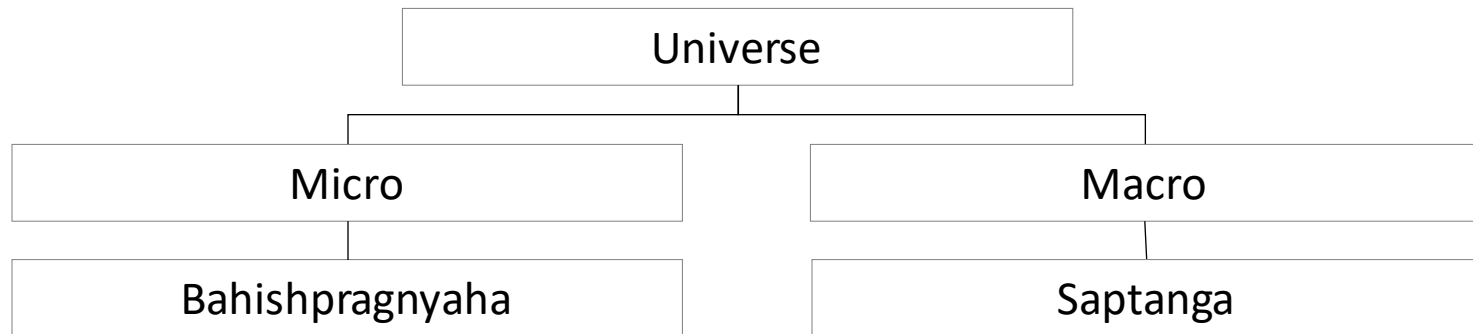
- This is 1st quarter of Chatuspath Atma.

33) Bashyam : Chapter 1 - Mantra 3 continues...

तथैकोनविंशतिमुखान्यस्य बुद्धीन्द्रियाणि कर्मेन्द्रियाणि च दश,
वायवश्च प्राणादयः पञ्च, मनो बुद्धिरहङ्कारश्चित्तमिति मुखानीव
मुखानि तान्युपलब्धिद्वाराणीत्यर्थः ।

Similarly (Tatha), the waker Atma has nineteen gateways (Ekonavimsatih Mukhani Asya - Through which he experiences the world or transacts with the world). They are (iti) five sense organs of perception (Buddhindriyani), and five organs of action (Karmendriyani Ca), totally ten (Dasa), and the vital air (Vayavah Ca) in the form of the five subtle airs (Pranadayah Panca). Then there are, the mind, the thinking, doubting faculty (Manah) the knowledge based deciding intellect (Buddhih), the co-ordinating ego factor of the sense organs (Ahankarah) and the memory part (Cittam - Making it upto totally nineteen). They (Tani) are like as though gateways of the waker I, the Atma (Mukhani Iva Mukhani), through which the waker Atma can Cognise or reach the objects (Upalabdhi - Dvarani), that is the meaning (iti Arthah).

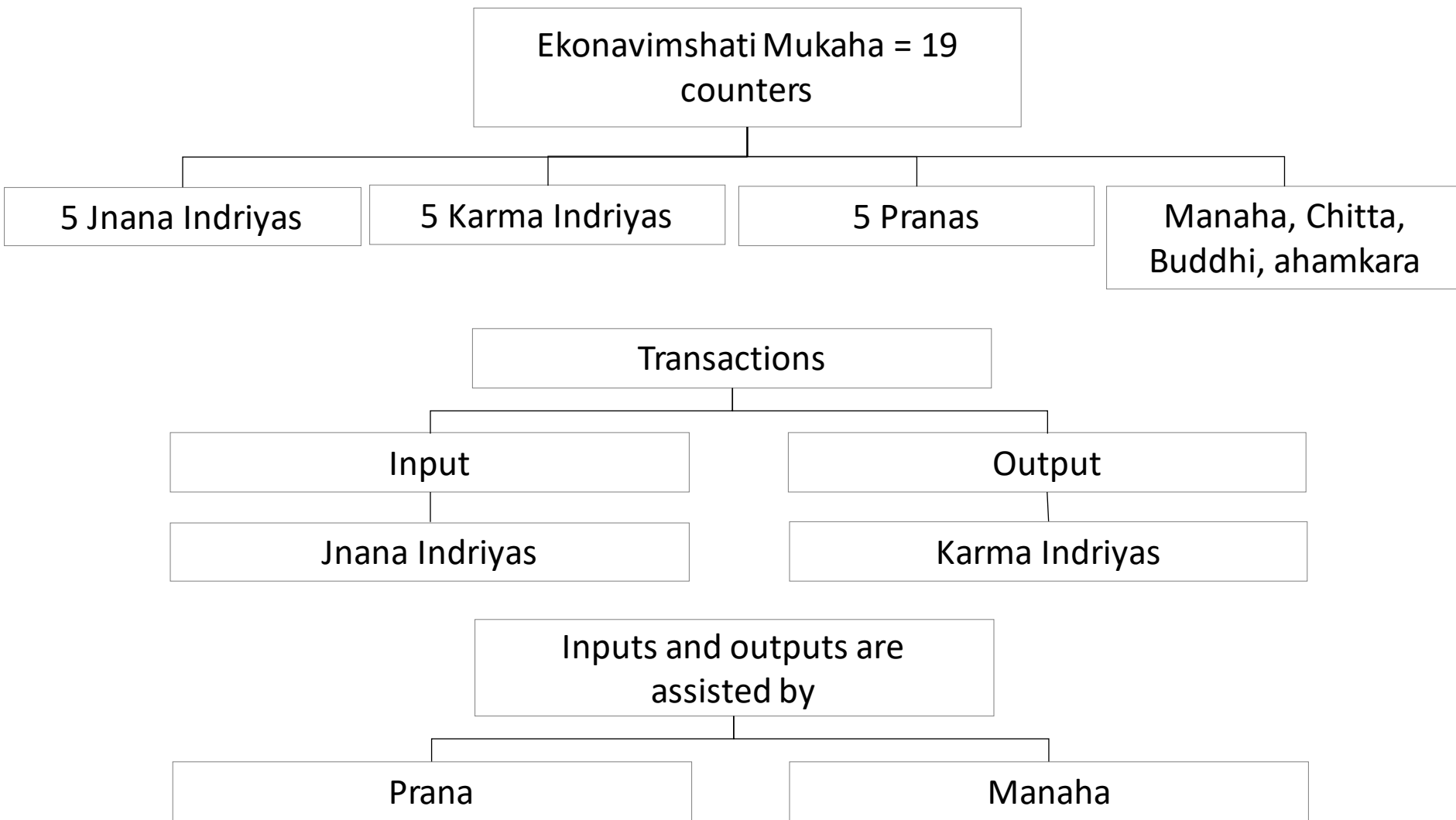
a)



- Upanishad now goes back to Vyashti in 2nd quarter.

b) Ekona Vimshati Mukhaha :

- Mukha = Gateway, counter for transaction.
- **Body – Mind complex is continuously transacting in waking state.**



- Eko Vimshati Mukhani Yasya – Bahuvrihi Samasa.

c) Cha – Dasha :

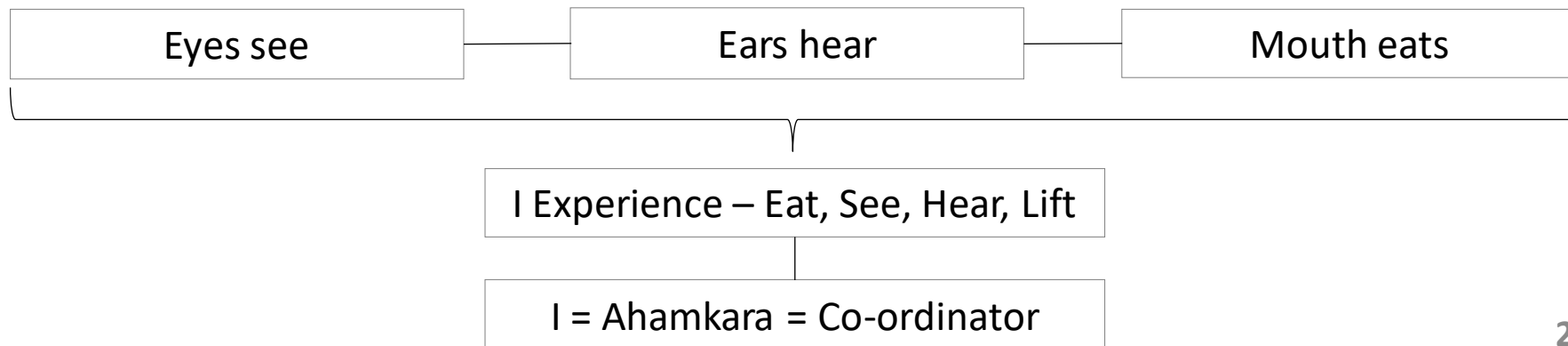
- 5 Jnana Indriyas + 5 Karma Indriyas = 10 counters together

d) Vayu Vashehe Pranayaha :

- 5 Pranas = 5 Indirect counters.
- Not direct instrument for transaction.
- **Pranas energise the counters - 5 Jnana Indriyas + 5 Karma Indriyas.**
- Prana = Counterasya Counteraha.
- As though counter.
- Anandagiri – observers minutely.
- **Without Prana, eyes have no energy.**
- Satchitandra Saraswati – great commentator.

e) Manah, Buddhi, Chitta, Ahamkara :

- Mind : Doubting faculty
- Buddhi : Assertion faculty, eliminates doubt.
- Ahamkara : Co-ordinating factor.



- Sarvatra Abhinna Karta.

f) Chittam = Memory

- Knows difference between plate + food.
- Mukhani Eva Mukhani.
- Indirectly assist transactions for waker I.

- **With 19 counters, waker I contacts gross material universe.**

Sthula Prapancha	Sukshma Prapancha
<ul style="list-style-type: none">- Material external world- Bautikam	<ul style="list-style-type: none">- Thought world- Internal Vasana Maya Prapancha

- Ekovimshati – over.
- Saha Sthula Buk next.

34) Bashyam : Chapter 1 - Mantra 3 continues...

स एवंविशिष्टो वैश्वानरो यथोक्तैः द्वारैः शब्दादीन्स्थूलान्विषयान्भुङ्क्ते
इति स्थूलभुक् ।

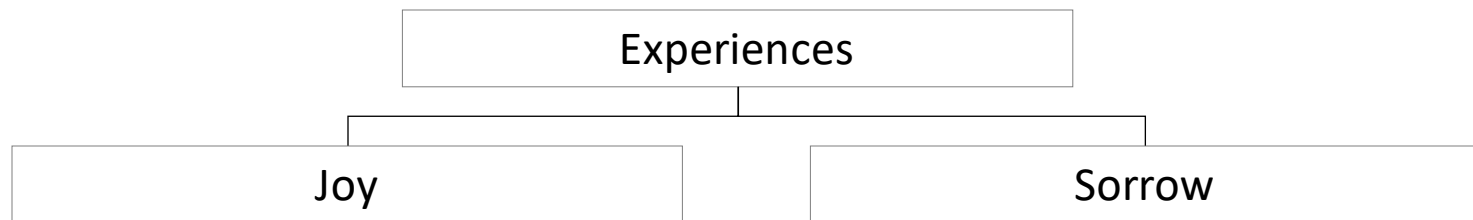
The waker Atma, the consciousness (Sah), Virat (Vaisvnaarah) which thus endowed (Visistah) with all those (Evam) gateways already mentioned (Yathoktaih Dvaraihi), as it experiences (Bhunkte) gross or material external things like sound, touch etc sense Objects (Sabdhadin - Sthulan Visayan, and not the internal universe, which being made up of thoughts is subtle), is therefore called the enjoyer Experiencer of the gross universe (Sthulabhuk iti).

a) Vaishvanara = Vishwa = Waker

b) Yathoktai Dvaraihi :

- Through above mentioned counters.

c) Shabda Adhi Sthula Bunkte :

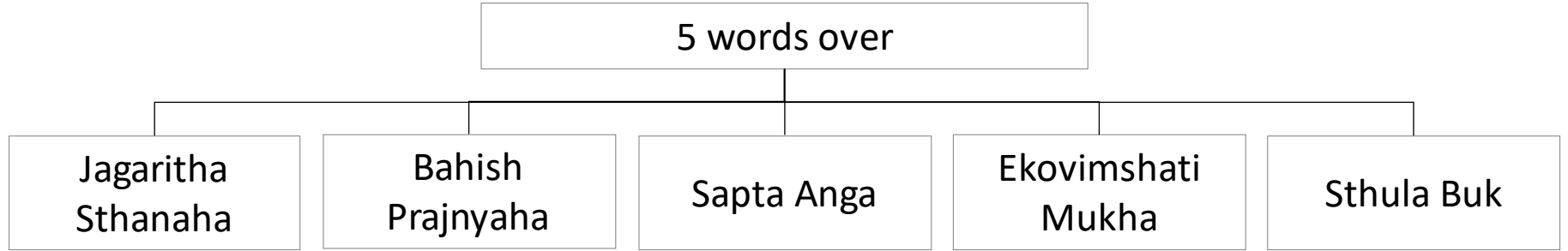


d) Shabda Sparsha, Rupa, Rasa, Gandha :

- 5 fold objects of the matter universe

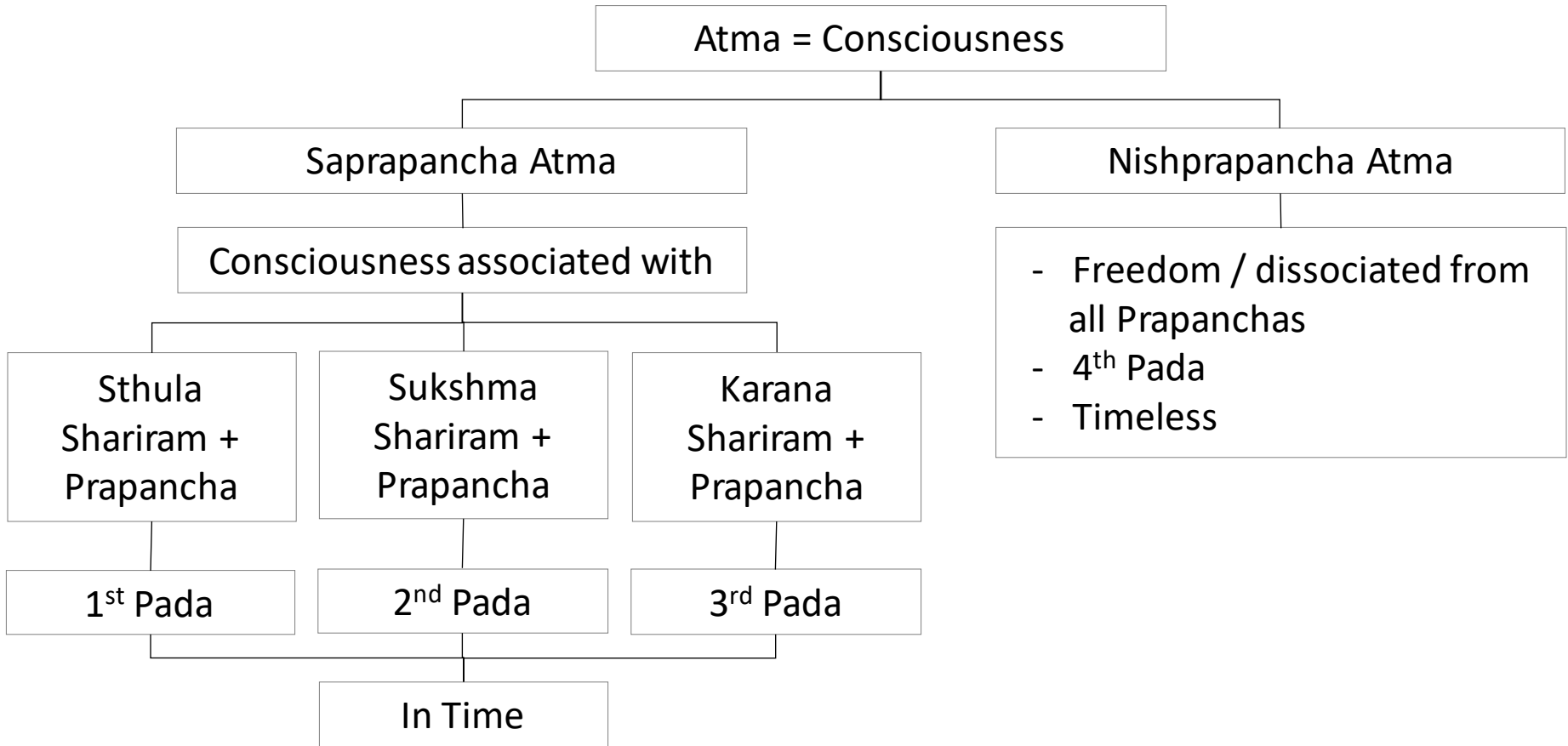
e) Sthula Buk :

- Sthula Vishaya Bunkte.
- Experiencer of gross material objects.



Revision :

I) Chatushpath Atma Vichara :



II) 4th Pada :

- Prapancha Traya Rahita Kevala Chaitanyam.

III) 1st Pada :

- Explained in Verse 3
- Jagaritha Stanaha... upto Sthula Buk over.

IV) Sthula Buk :

- Experienter of Gross external, material universe.

V) Internal Universe made up of thoughts, Sukshmam

VI) Light of Consciousness illumines gross + subtle objects of universe, then its called Sthula Buk.

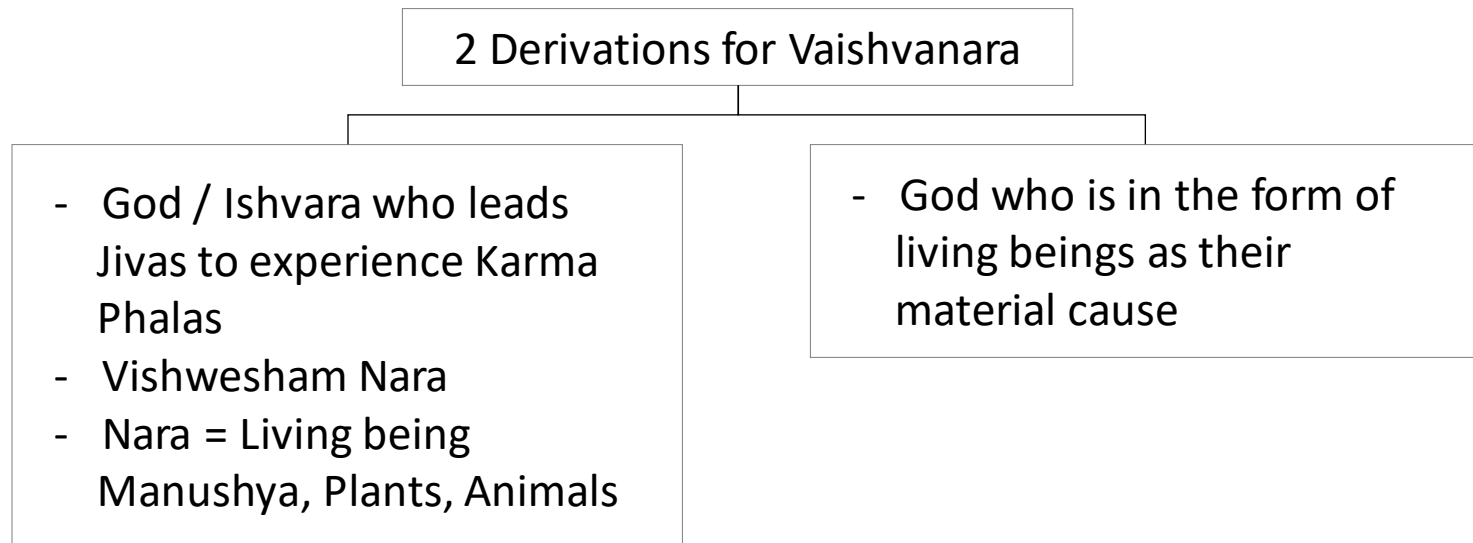
VII) Ekovimshati Dvara :

- Through 19 counters of gross body, external world consisting of Shabda, Sparsha, Rupa, Rasa, Gandha are illumined.
- Tradition enumerates Pancha Gunaha to enumerate numerous objects.
- Gunas – only 5.
- Shabda Vishayan Bunkte next word - Vaishvanara

35) Bashyam : Chapter 1 - Mantra 3 continues..

विश्वेषां नराणामनेकधा नयनाद्वैश्वानरः । यद्वा विश्वश्चासौ नरश्चेति
विश्वानरः । विश्वानर एव वैश्वानरः, सर्वापिण्डात्मानन्यत्वात् स
प्रथमः पादः ।

He is called Vaisvanarah (Vaisvanarah) because as the Phaladata, he leads (Nayanat) in diverse ways (Anekadha) all living beings (Visvesam Naranam) to their various experiences (Anekadha of happiness sorrow etc in accordance with their karmas, not only in one Janma, but from Janma to Janma). Or (Yat Va) he is called Vaisvanarah because (Vaisvanarah iti) he is both Samasti Sthula Prapanca (Visvah Ca) and is also in the form of every waker Jiva (Narah). And Visvanarah is alone called Vaisvanarah (Ca iti) because he is not different (Ananyatvat) from every Vyasti Jiva (Sarva Pindatmatma). So the above described Vaisvanarah, consciousness associated with the Sthula Prapanca, is the first quarter (Sa Prathamah Padah).



a) Anekadha Nayanam :

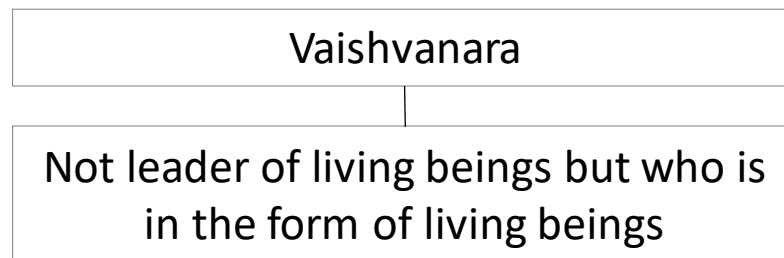
- Takes Jivas to different directions to experience relevant Karma Phalams, one Janma after another.

- **Higher / lower Lokas – Jivas led by Virad Ishvara.**

b) Anekadha :

- In manyfold ways.
- Nayananas

2nd Derivation :



- **Lord is in the form of Upadana Karanam.**
- **Bhagawan alone manifests as everyone.**
- **Only divinity everywhere.**
- **Vishwaroop Ishvara = Jagat.**

c) Sarva Pindatma ananyatvat Hetuhu, Vaishvanara Eva Vaishvanara :

- Vaishvanara topic over.

d) Saha Prathama Padaha :

- **Above described Consciousness associated with Sthula Prapancha is the 1st quarter.**

36) Bashyam : Chapter 1 - Mantra 3 continues...

एतत्पूर्वकत्वादुत्तर- पादाधिगमस्य प्राथम्यमस्य ।

Only when the waker Atma preceeds as the first pada (Etat Purvkatvat), all the other subsequent padas (Uttarapada) can be understood (Adhigamasya). That is why it is the first pada (Prathamya Asya).

Why do we say :

- Consciousness associated with Sthula = 1st?
- Why not reverse?
- Karana Sharira associated Chaitanyam is 1st Pada.
- Sukshma – 2nd, Sthula – 3rd
- Karanam – Superior, original case, Anaadi.

Reason :

- While knowing Turiyam, travel from grosser to subtler.

Creation :

- From subtler to grosser.
- Understanding easier – Gross to Subtle.

2nd Reason :

- To go to Turiyam, you have to resolve gross into subtle not subtle into gross.

- Sukshma – Karanam – Sthula explains creation.
- Sthula – Sukshma – Karana explains resolution → Knowing Turiyam order.

a) Etat Purvakatvat :

- 1st Pada has to be gross.

b) Uttarapada :

- Later Pada = Sukshma, Karana.

c) Adigamaha :

- Jnanam
- Understanding of later Pada depends on understanding of Sthula.

Example :

While wearing	While removing
Baniyan – Shirt – Coat	Coat – Shirt – Baniyan

For resolution	For creation
Reverse order	Karana – Sukshma – Sthula

c) Asya Prathamamsya :

- So Sthula taken first.

Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

37) Bashyam : Chapter 1 - Mantra 3 continues...

कथमयमात्मा ब्रह्मेति प्रत्यगात्मनोऽस्य चतुष्पात्त्वे प्रकृते
द्युलोकादीनां मूर्धाद्यङ्गत्वमिति ।

When the topic, which has been initiated and is already under discussion (Prakrte) is the individual indwelling self (Pratyagatmanah) with four quarters (Catuspattve), which is referred to by the Upanisad as 'this self is Brahman' (Ayam Atma brahma iti - instead of talking about it); why (Katham), describe Virat, his head as (Murdhadi Angatvam iti) Svargaloka etc (Dyulokadinam to which Shankaracharya answers thus).

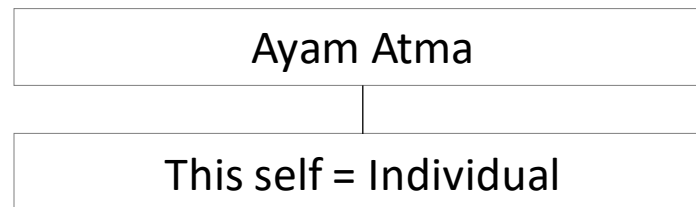
1 st	2 nd
<ul style="list-style-type: none"> - Went to everything = Brahman - Creation - Upanishad presents Prapancha 1st - Not Individual Sharira Trayam first 	<ul style="list-style-type: none"> - This Atma is Brahma - Resolution - Jiva Atma = Self = I - 4 quarters of individual introduced - Soyam Atma Chatuspath - 4 quarters of individual Vishwa, Teijasa, Pragnya, Turiyam.

- Atma individual self associated with 3 Sharirams not Prapancha.

Question :

- How individual associated with Prapancha Trayam not Sharira Trayam?
- Atma = Individual self associated with 3 Sharirams not Prapancha.
- Saptanga = Samashti
- How you mix up Vyashti discussion with Samashti discussion.
- I expect Vishwa / Teijasa / Pragnya, Turiyam you introduce Virat / Hiranyagarbha / Antaryami / Turiyam

Started with :



- How you mix up Vyashti and Samashti.

a) Katham Ayam Atma Brahma Iti :

Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

- How you equate Vyashti with Samashti.

b) Sarvagatam Hyetat Brahma Ayam Atma Brahma Asya Iti Pratyagatma Chatushpath :

- The inner essence = 4 quarters
- 4 quarters of individual / self.

c) Prakrute :

- Is introduced with Bhu Loka Angatvam.
- How can you talk about Virat / Hiranyagarbha / Antaryami – having heaven as the head, sun as the eyes, wind as Prana... Samashti is mixed with Vyashti.

d) Katham Iti = Purva Pakshi

- Shankha of Purva Pakshi
- Samadhanam = Reply

38) Bashyam : Chapter 1 - Mantra 3 continues...

नैषदोषः । सर्वस्य प्रपञ्चस्य साधिदैविकस्यानेनात्मना चतुष्पात्त्वस्य
विवक्षितत्वात् ।

That is not a blemish (Naisa Dosah), because the object of the Sruti is to point out that (Asya Vivaksitatvat) the entire universe (Sarvasya Prapancasya), including the adhi devata, Virat (Sa – Adhidaivikasya and Adhibhuta, the Sthula Prapanca and not merely Adhyatma, Visva) are all (Anena) included in Prathama pada of the Atma which is endowed with four padas (Catuspattva).

Important significant Reply :

I) Most significant in Mandukya Upanishad :

Paramatma	Srishti
<ul style="list-style-type: none">- Srishti Karanam- Whole Srishti from Ishvara	<ul style="list-style-type: none">- Karyam

- Ishvara with Maya Shakti / Upadhi = Srishti Karanam
= Tat Padartha**

- By Baga Tyaga... Sthula negated and Jivas essence is claimed.

II) What is Aikyam?

- Negate Upadhi of Ishvara and Jiva.
- Prapancha Trayam and Sharira Trayam.
- Negate Vyashti and Samashti.
- Negate inside, outside.
- Arrive at, I am Consciousness, Brahman, all pervading.

III) Is Consciousness confined to just one body?

- How can it be all pervading?
- By claiming all pervading, we think Vedanta ends.

IV) 3 Vyashti + 3 Samashti negated must be brought back.

- Bring back individual and total.
- **Micro and Macro differences exist only at Shariram, Prapancha level, Sthula level.**
- **No Micro, Macro differences at consciousness level.**

V) After Mahavakya Vichara, I am Consciousness

- No Micro or Macro.
- I am one, all pervading consciousness behind both Micro and Macro.
- I alone appear in the form of Vishwa / Teijasa / Pragnya and Virat / Hiranyagarbha / Antaryami also.
- Say without any reservation.

Kaivalya Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānāhameva tadvanmahānahaṁ viśvamahaṁ vicitram |
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

- **I am Vishwa / Teijasa / Pragnya + Virat / Hiranyagarbha / Antaryami**
- **Mere Chaitanya Aikyam alone not enough.**
- **Vedantic Meditation includes inviting 3 pairs :**
 - Sthula / Sukshma / Karana Prapancha.
 - A – Sthula – Shariram – Prapancha
 - U – Sukshma – Shariram – Prapancha
 - M – Karana – Shariram – Prapancha
- **And saying :**
 - Nacha Mastani Butani = Negation (Apavada)
- **Followed by :**
 - Mastani Cha butani = Inclusion (Adhyaropa)

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]

- Mere negation leads to escapism.
- Entire Nirvana Shatkam is escapism if Shivoam not taken up.
- Let world with problems come.
- Understand problems are Mithya.
- They are in me, I am not in them.

4th Vedanta Capsule :

- I am never affected by any event in creation.
- Don't escape from world, let world be there.

Mandukyo Upanishad wants us to say :

- **My Prathama Pada is Virat not Vishwa.**
- I alone am Hiranyagarbha and Ishvara.

Taittiriya Upanisad : Chapter 3

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादो३ ३ हमन्नादो३ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्यो३मृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokaḥkṛdaham ślokaḥkṛdaham ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsya ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- I am in the form of Hiranyagarbha.

• **Chatushpath Atma Jnanam is very important.**

• **Mere Nirguna Dhyanam not enough.**

- I welcome Gunas, which is Mithya because it can't taint me.

• **In Mandukya Dhyanam, I am not Vishwa / Teijasa / Pragnya alone, I am Virat / Hiranyagarbha / Antaryami also.**

• **Important significance.**

In Mano Buddhi Chittani Naham Problem is :

- Negating, getting away from world.
- Accepting duality.
- Follow negation by invitation of the world.
- I have body, mind, problems.
- Welcome all problems, Mastani Sarva Butani.

• **I am not afraid of the existence of problems in me because I am Asangoham (Screen).**

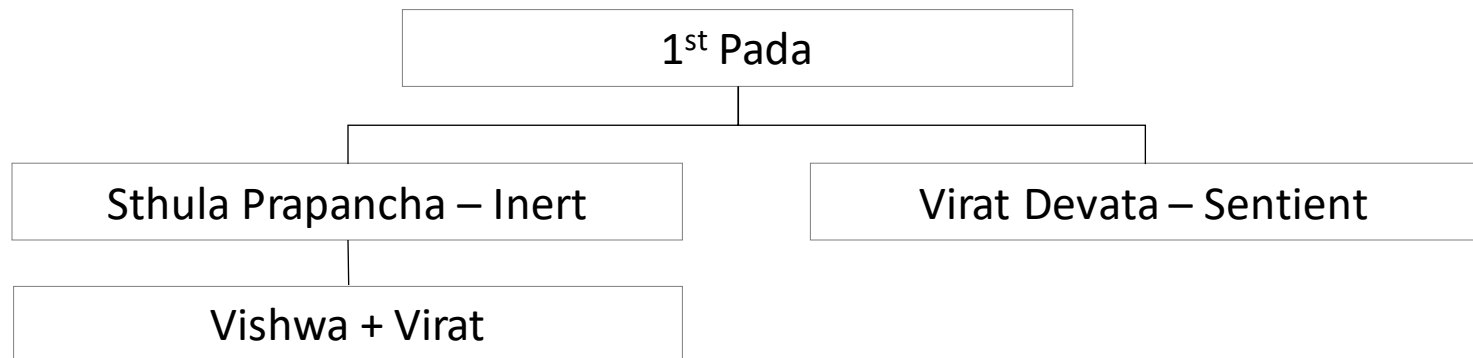
- Need not escape from Prarabda movie.
- As screen, Asangoham, welcome movie.
- I am Shuddha Pataha.
- This is very significant, important topic of Mandukya Upaishad.

a) Naisha Dosha :

- Mixing up of Vyashti, Samashti not a defect.
- Mandukya wants us to see ourselves as both Vyashti and Samashti Sakshi.

b) Sarvasya Prapanchaya :

- Entire Sthula along with Adidevam – Virat Devata is Prathama Pada.



c) Chatushpath Yasya Should be included

d) Vivikshitaha :

- Prathama Pada includes Vishwa + Virat.
- What is the Advantage?

एवं च सति सर्वप्रपञ्चोपशमेऽद्वैतसिद्धिः ।

Only if the presentation is made in this way of negating plurality (Evam Ca Sati), the resolution of Dvaitam, the entire Jagat (Sarvaprapanca Upasama – along with Sariratraya Upasama) will take place, and Non-duality will get established (Advaita Siddhih).

- Every Jiva has his own Vishwa / Teijasa / Pragnya.
- As many Jivas, so many Turiyas.
- Will end up in Atma Bahutva Vada.
- I – Consciousness am Adhishtana of my Sharira Trayam.
- You are Adhishtanam of your Sharira Trayam.

- **Hence many Atmas.**
- **Blunder committed by all philosophies.**

Sankhya / Yoga / Nyaya / Veiseshika :

- There are many all pervading Atmas.

Yoga :

- Chitta Vrutti Norodha.

Yoga Sutra :

- Tada Drashtuhu Svarupe Avasthanam.
- Remove all thoughts, you will abide in your Atma.
- Yoga Sutra does not talk about Eka Drishti Avasthanam, hence no Moksha.
- They talk of many Atmas each with own Anatma.
- This is the blunder in Chitta Vrutti Nirodha, Yoga Philosophy.
- As long as you see many Vishwa / Teijasa / Pragnya – you are not free.
- Vision faulty.

<ul style="list-style-type: none">• Having Advaita vision alone gives Moksha.

- Mandukya wants to abolish many Vishwas by merging Vishwa into virat.
- Vishwa equated with Virat.

Sthula Sharirams	Sthula Prapancha
Many	One

- Vishwa – Virat Aikyam resolved in the beginning.
- Then when you resolve Vishwa / Tejasa / Pragnya, you have parallelly resolved Virat / Hiranyagarbha / Antaryami.
- Then only Atma remains.

a) Evam Cha Sati :

- Once plurality of Vishwa is negated by Virat Aikyam.
- You are resolving Sharira Trayam also with Prapancha Trayam.
- Then only nondual Advaita Chaitanyam will remain.

- **Nyaya, Veisheshikas, Yoga, Sankhya - have many all pervading Atmas.**
- **Advaitam alone is Ekatma Vadi.**

- Shankara asserts this in Mandukya and in Taittiriya.

Taittiriya Upanishad :

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।
अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ ३ ॥

sa vā eṣa puruṣo'nnarasamayaḥ । tasyedameva śiraḥ ।
ayaṁ dakṣiṇaḥ pakṣaḥ । ayamuttaraḥ pakṣaḥ ।
ayamātmā । idaṁ pucchaṁ pratiṣṭhā ।
tadapyeṣa śloko bhavati ॥ 3 ॥

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is hind part forming his support and foundation. About this also is the following Vaidika Verse. [2 - 1 - 3]

- Tad Eva Shloko Bavati.

Taittiriya Upanishad :

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः ।

अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।

अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।

सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।

अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।

अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।

अद्यतेऽति च भूतानि । तस्मादन्नं तदुच्यत इति ॥ १ ॥

annādvai prajāḥ prajāyante | yāḥ kāśca pṛthivīm śritāḥ |

atho annenaiva jīvanti | athainadapi yantyantataḥ |

annaṃ hi bhūtānāṃ jyeṣṭham | tasmāt sarvaṣadhamucyate |

sarvaṃ vai te'nnamāpnuvanti | ye'nnam brahmopāsate |

annaṃ hi bhūtānāṃ jyeṣṭham | tasmāt sarvaṣadhamucyate |

annād bhūtāni jāyante | jātānyannena vardhante |

adyate'tti ca bhūtāni | tasmādannam taducyata iti || 1 ||

All beings that exist on earth are born of food. They, thereafter, live by food; again, they ultimately go back to it and merge to become food. So, verily, food is the eldest of all the creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food. From food all beings are born, Having been born, they grow by (Consuming) food. Food is that which is eaten by the beings and also that which in the end eats them; therefore, food is called annam. [2 - 2 - 1]

- Annamaya Kosha resolved in Annam.
- Annadvai Praja Praja Yante.

Taittiriya Upanishad :

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।

प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।

सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।

प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ॥ १ ॥

prāṇam devā anu prāṇanti | manuṣyāḥ paśavaśca ye |

prāṇo hi bhūtānāmāyuh | tasmāt sarvāyusamucyate |

sarvameva ta āyuryanti | ye prāṇam brahmopāsate |

prāṇo hi bhūtānāmāyuh | tasmāt sarvāyusamucyata iti || 1 ||

Through Prana, the gods (Indriyas) live and so also do men and the animal kingdom. Prana is verily the life of beings. Therefore, it is called the universal life or the life of all. Those who meditate on Brahman as Prana come to live the full span of their life. Prana verily is the life of beings. Therefore, it is called universal life or the life of all. [2 - 3 - 1]

- Pranamaya Kosha dissolves in Samashti Prana.
- Prana Devan Anuprananti.

• **See Vyashti – Samashti Aikyam then come to one Atma.**

- Otherwise resolution of one Shariram will lead to Bahutva Atma theory.
- This is very important observation by Shankara.
- See significance of this observation.

सर्वभूतस्थश्चात्मैको दृष्टः स्यात् सर्वभूतानि चात्मनि । “यस्तु
सर्वाणि भूतानि” (ई-उ-६) इत्यादिश्रुत्यर्थ उपसंहृतश्चैवं स्यात् ।
अन्यथा हि स्वदेहपरिच्छिन्न एव प्रत्यगात्मा सांख्यादिभिरिव
दृष्टः स्यात् तथा च सत्यद्वैतमिति श्रुतिकृतो विशेषो न
स्यात् । सांख्यादिदशनिनाविशेषात् । इष्यते च सर्वोपनिषदां
सर्वात्मैक्यप्रतिपादकत्वम् । अतो युक्तमेव अस्याध्यात्मिकस्य
पिण्डात्मनो द्युलोकाद्यङ्गत्वेन विराडात्मनाधिदैविकेनैकत्वमभिप्रेत्य
सप्ताङ्गत्ववचनम् ।

And the Atma existing in all beings (Sarvabhutasthah Ca Atma) will be understood as one (Ekah Drstah Syat. And not only that, the reverse is also true as) all living being's bodies (Sarva Bhutani Ca) will be seen as existing in the one Atma (Atmani as the bodies are Mithya). And thus alone, the meaning of such Sruti passages (ityadi Sruti Artah Isa Upanisad – 6th Mantra) as "One who sees all beings in oneself, the Atma" etc ("Yastu Sarvani Bhutani") can be said to be validated or conclusively determined. (Evam Ca Upasamhrtam Syat).

If one has not understood Atma as one non-dual one and still believe in duality, then indeed (Anyatha hi), the Atma (Pratyagatma) will be understood as limited or divided (Parichinna Eva) by one's body (Svadeha) like it is seen by the Sankhyas etc (Sankhyadibhih Iva Drstah Syat – who consider that in each body, there is a separate Atma). In such an eventuality (Tatha Ca Sati), the Advaita Visesana for Atma given by the sruti (Advaitam Iti Sruti Krtah Visesah) will not fit in there at all (na syat). There would be no difference (Avisesat) between advaita and Sankhya and other such systems (Sankhya Adi Darsanena) Indeed, the unfoldment of oneness of all the Atmas (Sarvatma - Aikya - Pradipadakatvam) is desired (isyate ca) by all the Upanishads (Sarva Upanisadam). Therefore (Atah), it is reasonable only (Yuktam Eva) that for the sake of establishing the oneness of Atma (Ekatvam Abhipretya - between the individual and total) to speak of Visva, the individual Body - Mind - Sense - Complex (Asya Adhyatmikasya Pindaatmanah) and also speak of the effulgent regions like svarga etc (Dyulokadi), which are parts (Angatvena) of the Samasti Virat (Adhidaivikena Viradatmana). Further as the Sruti Vakyas are there about Saptangam (Saptangatva Vacanam in the context of Virat Upasana in the Chandogya Upanishad),

I) Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

a) Sarva Butascha Atma :

- Normally we talk of Aikyam only at Chaitanya level.
- Sthula Shariram to Sthula Prapancha Aikyam talked about in mandukya.

II) Normally we talk of Jivatma – Paramatma difference, at Sthula level.

- Here Aikyam talked at 1st level – Vishwa – Virat level.

• **After Chaitanya Aikyam, we have to claim I am Vishwa and Virat also.**

Consciousness inside every living being is one	All beings in one Atma
<ul style="list-style-type: none">- Content one- One Atma in all beings	<ul style="list-style-type: none">- Reverse also true- Atma is in all- All bodies in Atma

Vyashti Level	Samashti Level
<ul style="list-style-type: none">- Atma is in all- Atma is content of all- Sarva Butascha Atma	<ul style="list-style-type: none">- All bodies in one Atma- Atma is Adhishtanam of all bodies- Sarva Butascha Atmani

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

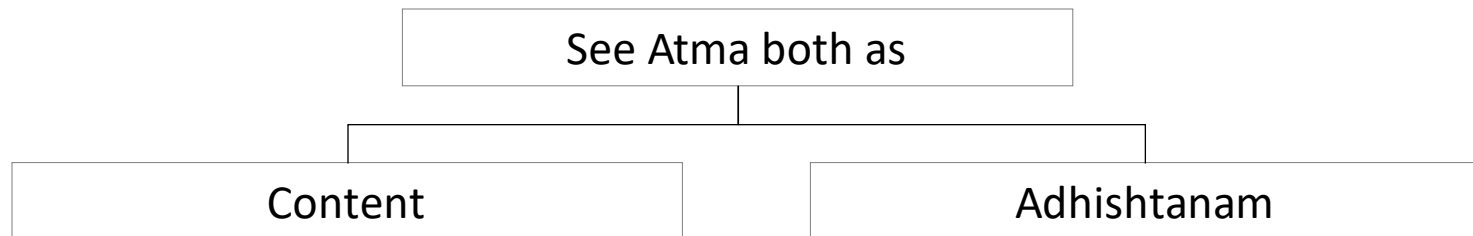
sarvabhūtastham ātmānaṁ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṁ paśyati sarvatra
sarvaṁ ca mayi paśyati |
tasyāhaṁ na praṇaśyāmi
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]



Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

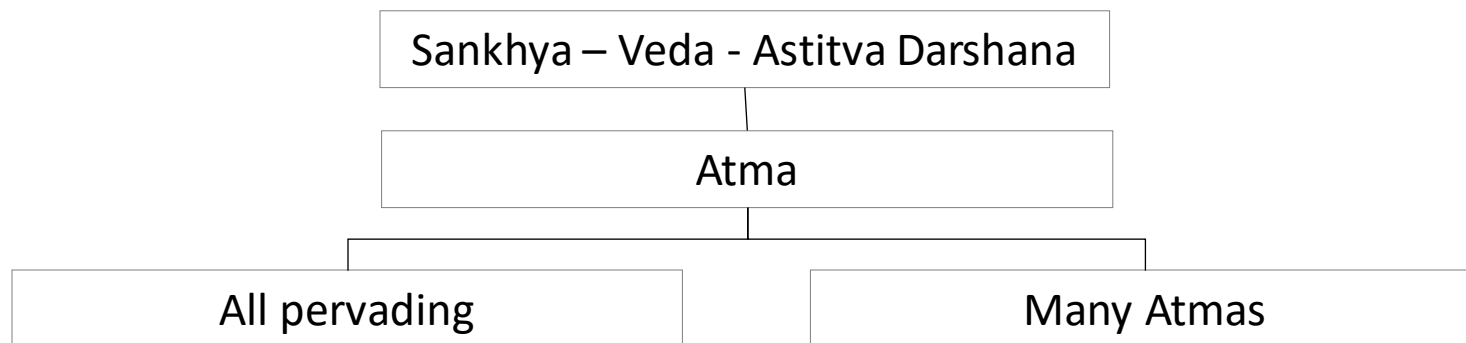
b) Upasamhrutaha :

- Reinforced, substantiated, corroborated, restated.
- **If this is not done in the beginning in Vyashti – Samashti level, then Dvaitam can't be resolved, will have no clarity, no Sthira Prajnya.**
- Consciousness will be seen confined to one body, innerself of one body, Pratyag Atma.
- Many bodies – many Atma.
- **Example : Rama is inside the house, not outside.**

- My inner self confined to my body.
- Your Atma is in your body.

c) Sva Deha parichinnaha Eva Atma :

- Inner self misunderstood as confined to body like in Sankhya Philosophy.



d) Problem :

- Advaitam Viseshanam of Sruti not seen.
- Sati Advaitam = Satya Advaitam
- Unique teaching of Upanishad.

e) Atma Ekatva Darshanam :

- Na Syat – Vedanta not communicated properly.

• I am I, you are you, world is world, God is God = Sankhya.

- Not understood anything before or after study of Vedanta, Tarqa, Mimamsa.
- Atma Ekatvam is missed.
- Sankhya accepts Veda but concludes differently.

Mandukya Upanishad :

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

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

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

- **Shantam Shivam, Advaitam.**

- Banddha = Shunyavadin, don't accept Veda.
- Yoga – Enter Nirvikalpaka Samadhi, arrive at Dvaitam, I am experiencer of nothingness.
- In Samadhi can't get established in Advaitam.
- Yoga can't prove Advaitam.

- **Advaitam requires alert study of Upanishad regarding factual nonduality inspite of Dvaita experiences, appearances.**

f) Sruti Kruto Viseshaha Nasyat Sankhya Darshana Aviseshat :

- Vedanta will be same in Sankhya, Yoga.

g) Ishyate Cha Sarva Upanishada :

- All Upanishads have one central message.

Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- Ko Mohaha? No more delusion.
- All Upanishads conclude Atma Ekatvam.
- Never forget Atma Ekatvam.

Revision :

I) Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñāḥ saptāṅga
ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamah pādah || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

II) 1st Pada = 3rd Verse

III) General objection and answer

Objection :

- In 1st Pada Upanishad presents Vishwa and Virat as though both are one and same.

Vishwa	Virat
<ul style="list-style-type: none">- Jagritha Sthana, Bahish Prajnyaha- Vishwa, Vyashti	<ul style="list-style-type: none">- Saptanga, Vaishvanara- Samashti

IV) This can't be logically accepted.

Vyashti	Samashti
<ul style="list-style-type: none">- With limitations- Alpa Vyapi- Alpajnyaha	<ul style="list-style-type: none">- Limitless- Sarva Vyapi- Sarvajnyaha

- Opposite attributes – how they are equated?

V) We do Bhaga Tyaga at Vachyarth level to equate and go for lakshyarth.

VI) Vishwa, Virat Equated to get final benefit.

- **Aim of Upanishad, not to talk of Vishwa – Virat or their attributes.**

- They are used as stepping stones to travel to Teijasa – Hiranyagarbha, Prajnya – Antaryami, Turiyam.

VII) At Turiyam level, Vyashti – Samashti Bheda is not there.

- Behind Vishwa / Teijasa / Pragnya and Virat / Hiranyagarbha / Antaryami, Turiyam is common, and hence they are equated.

- **At consciousness level, equation is possible, Vyashti – Samashti Bheda is not there.**

VIII) Consciousness = Indivisible whole

- At final level, equation is possible.
- Vyashti – Samashti is resolved later at Turiyam level.

IX) In Prathama Pada – compromise is done with intention to equate Chaitanyam at Turiya Pada Level.

X) If Vyashti – Samashti Bheda is retained, what will Sishya do?

- Conclude Vyashti – Samashti Bheda at Turiya level.
- Then, will avoid Plurality at Turiya level.

XI) Otherwise :

- Each Vyashti – Vishwa – Virat has one Chaitanyam.
- So many Chaitanyams are there.

XII) Upanishad deliberately compromises and equates Vishwa and Virat.

- Can't be equated strictly.

XIII) To avoid plurality of Atma

- Vishwa – Virat Bheda removed, Aikyam is maintained in 1st Pada.

XIV) Vachyarth Aikyam is not possible

- This is 1st Answer.

XV) 2nd Answer :

- Vyashti, Samashti Bheda is retained in the beginning.
- We have to accept Vishwa / Virat, Teijasa / Hiranyagarbha, Pragnya / Antaryami – are different.
- Do Bhaga Tyaga Lakshana and arrive at Abheda Turiyam at Consciousness level.

- **At Turiyam level, Vyashti – Samashti Bheda is not there.**
- At knowledge of indivisible Consciousness, Jnani has got important exercise.
- **Whatever Anatma is negated, we have to bring back to avoid duality.**
- **If Anatma and Atma are separate, there will be duality.**

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
 न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
 न च व्योमभूमिः न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
 Nacha Shrotra Jihve Na Cha Ghrana Netre
 Nacha Vyoma Bhoomir Na Tejo Na Vayu
 Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Shivaha = Advaita Atma
- Mano, Buddhi, Ahamkara = Anatma.
- They are not 2 separate entities which is Sankhyas blunder.

Do 2nd Meditation :

- Jnanam = I am Chaitanyam.
- In Jnanam, Chaitanyam invite and dissolve Vyashti Trayam and Samashti Trayam.

Say :

- Mastani Sarva Butani
- Nacha Mastani Butani

Gita :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṁ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṁ paśyati sarvatra
sarvaṁ ca mayi paśyati |
tasyāhaṁ na praṇaśyāmi
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

- All of them are in me Vyavaharically.
- Nothing in me Paramartikaly.

• **I alone put on 2 Veshams.**

- I am both Vyashti and Samashti and hence I can equated Vyashti with Samashti.
- This done after Jnanam.
- At 1st pada – rehearsal starts in verse 3

• **I claim myself as Vishwa and Virat.**

Answer 1 : by Shankara

- Vyashti – Samashti compromise done by Upanishad.
- Strictly speaking, not same.

2nd Argument : by Swami

- **To avoid plurality of Atma, Aikyam must be introduced in 1st Pada itself.**

a) Atho Yukta Meva Adhyatmikasya Pindatmano...

- **Adhyatmika = Vishwa.**
- **Adideivika = Virat.**

b) Ekatva Abhiprayena :

Adhyatmika	Adhideivika
<ul style="list-style-type: none">- Vishwa- Controlled, Vyashti	<ul style="list-style-type: none">- Virat- Devata, controller, Samashti

- Both in fact one, Ekatvam established by 1st Pada.
- One-ness – Aikyam done in 1st Pada as Rehearsal.
- Aikyam in the beginning to avoid blunder of Sankhya, Yoga, Nyaya, Veiseshikas... Atma Bahutvam.

41) Bashyam : Chapter 1 - Mantra 3 continues...

“मूर्धा ते व्यपतिष्यत्” (छा-उ-५-१२-२) इत्यादिलिङ्गदर्शनाच्च ।

which says (in 5 - 12 -2, that if you do not look upon Virat as the whole, as yourself) "Your head will fall of" etc ("Murdha te Vyapatisyat" iti Adi), it is taken as a clue or as an indication (Linga Darsanat ca of Sruti's desire to establish the oneness of Atma).

- Another support to equate Vyashti and Samashti – Vishwa and Virat.

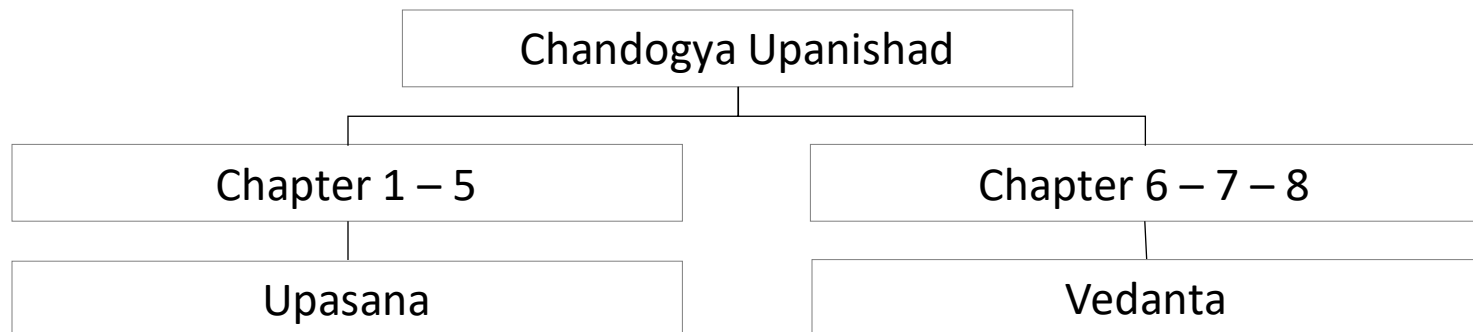
- Shankara borrows idea from :

Chandogya Upanishad :

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं
भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं
वैश्वानरमुपास्ते मूधा त्वेष आत्मन इति होवाच मूर्धा
ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ ५.१२.२ ॥
॥ इति द्वादशः खण्डः ॥

atsyannam paśyasi priyamattyannam paśyati priyam
bhavatyasya brahmavarcasam kule ya etamevamātmānam
vaiśvānaramupāste mūdhā tveṣa ātmana iti hovāca mūrdhā
te vyapatiṣyadyanmām nāgamiṣya iti || 5.12.2 ||
|| iti dvādaśaḥ khaṇḍaḥ ||

‘You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But heaven is like the head of the Self.’ Then the king said, ‘If you had not come to me your head would have fallen off’. [5 - 12 - 2]



- Some Brahmana disciples go to Kshatriya king.
- Disciples do Virat Upasana.

- They practice Upasana in parts of Virat not whole Virat.
- Take truncated Virat.

Part	
Head	Svarga
Eyes	Surya
Central Body	Space
Bladder	Ocean
Legs	Prithivi

Like Vishnu Sahasranam Dhyana Shloka :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścamdrasūryau ca nētrē
karṇāvāśāḥ śirō dyaurmukhamapi dahanō yasya vāsōyamabdhiḥ,
antaḥstham yasya viśvaṁ suranarakhagagō bhōgigandharvadaityaiḥ,
citram raṁ ramyatē taṁ tribhuvanavapuṣaṁ viṣṇumiśaṁ namāmi. (2)

I bow before that God, Vishnu, Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Dhyanam 2]

- Parts taken not whole Virat.
- Only did Vyastha Upasana, part Upasana.
- Mistook part as whole.
- It's a blunder of a disciple.
- Heaven = Full Virat – taken only as head.

a) Moordha – Adhi.. Will loose head

- Moordha Te Vyapa Dishyate.

Guru :

- You will loose head, eye, that part of your body if you do this Upasana.

Shankara :

- In the vision of Raja.
- Heaven = Head = Virat = Vishwas head.
- Your head will be punishment.
- Corresponding limb loss.
- Kshatriya sends indirectly a message of Vyashti – Samashti Aikyam.
- Head of student = Head of Virat, eye of student = Eye of Virat, leg of student = Leg of Virat.

Message :

- Meditate upon Virat as totality.

- Same repeated earlier – “Tasya Ha Va Etasyamano Vaishvanarasya Murdhva”.

तथा सप्ताङ्गान्यस्य “तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो वस्तिरेव
रयिः पृथिव्येव पादौ” (छ-५-१८-२) इत्यग्नीहोत्रकल्पनाशेषत्वेन
हवनीयोऽग्निरस्य मुखत्वेनोक्त इत्येवं सप्ताङ्गानि यस्य स सप्ताङ्गः ।

These are the seven limbs (Tatha Saptangani) of the waker Atma, Virat (Asya). The Chandogyo Upanishad (in 5 - 18 - 2) says "of that Visvanarah who is the Atma (Tasya Ha Va Etasya Atmanah Vaisvanarasya) the effulgent higher Loka called svarga Loka is (Sutejah) is head alone (Murdhah Eva). The eye (Caksuh) is the Multi Coloured sun (Visvarupah). His prana is Vayu (Prthagvartmatma), which is called so because Vayu's nature (Atma) is movement (Vartma) in different directions (Prthag). And Virat's trunk, the central body (Sandeahah) is all pervasive vast space (Bahulah). Water (Rayih) is his bladder alone (Vastih Eva). The earth alone (Prithivyeva) is his foot Padau)". In keeping or in connection (Sesatvenaha) with the imagery of Agnihotra, which is going to come later, (iti Agnihotra Kalpana) now itself, the Upanishad defines (Ukta) Ahavaniya fire (Ahavaniya Agnih) as the Virat's mouth alone (Asya Mukhatvena). Thus in this manner, (iti Evam) Virat who has these seven limbs (Saptangani Yasya) is called the seven limbed one (Sa Saptangah).

- If you do partial Upasana, will loose corresponding limb.
- Meditate on full Virat is the message, not one of the Limbs.
- What is important here is head of Vishwa – Vyashti equated to head of Virat – Samashti.

42) Bashyam : Chapter 1 - Mantra 3 continues...

विराजैकत्वमुपलक्षणार्थं हिरण्यगर्भाव्याकृतात्मनोः ।
 उक्तं चैतन् मधुब्राह्मणे “यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः
 पुरुषो यश्चायमध्यात्मम्” (बृ- उ- २-५-९) इत्यादि ।
 सुषुप्ताव्याकृतयोस्त्वेकत्वं सिद्धमेव निर्विशेषत्वात् ।
 एवं च संत्येतत्सिद्धं भविष्यति सर्वद्वैतोपशमे चाद्वैतमिति ॥ ३ ॥

This identity which exists between Visva and Virat (viraja ekatvam) is an indication (upalakshanartham - that such an identity exists even between) Hiranyagarbha-Taijasa and Isvara prajna (Hiranyagarbha - avyakta - atmanah) And this (etat) is also mentioned (uktam ca) in the madhubrahmana of Brahadharnyaka upanisad (madhubrahmana in mantra 2 - 5 - 1 as) " the effulgent (tejomayah), and immortal (amrtamayah) devata (purusah) which is the Suksma sariram part which obtains in this sthula earth) yah ca ayam asyam prthiviyam - and the effulgent ,

all knowing and immortal etc.) suksma sariram that which obtains in the individual body (yah ca ayam adhyatmam iti adi) ; this vyasti alone is that samasti atma (aya eva sah yah ayam atma " - this ends the sentence which Sankaracarya has left out and instead just says " iti adi " - Similarly) it is also an established fact only that (siddham eva) prajna and Isvara (susuptavya krtayoh) are one only (ekatvam tu) because of the absence of any distinctive differentiating visesana (nirvisesatvat) between the two (as both are causal state where differences are not recognisable) Such being the case namely that vyasti and samasti are one and the same at all the three pada levels, (evam ca sati) , that oneness or nonduality (etat advaitam ca) stands established (siddham bhavisyati - by sastra as adhishtanam) by the negation of all the duality (sarva dvaita upasame - because when Vyashti is being resolved, parallel to it) samasti also gets resolved.

- **Dream and sleep are examples of Dvaitam Upashamam.**

- 1st Pada – Vyashti – Samashti Rule is extended to 2nd and 3rd Pada in Verse 4, 5, 6.

a) Viraja Ekatvam Upalakshanartha :

Viraja	Upalakshanartham
Hiranyagarbha	Clue

- Hiranyagarbha – Turiyam
- Avyakrutatmano – Prajnya – Antaryami

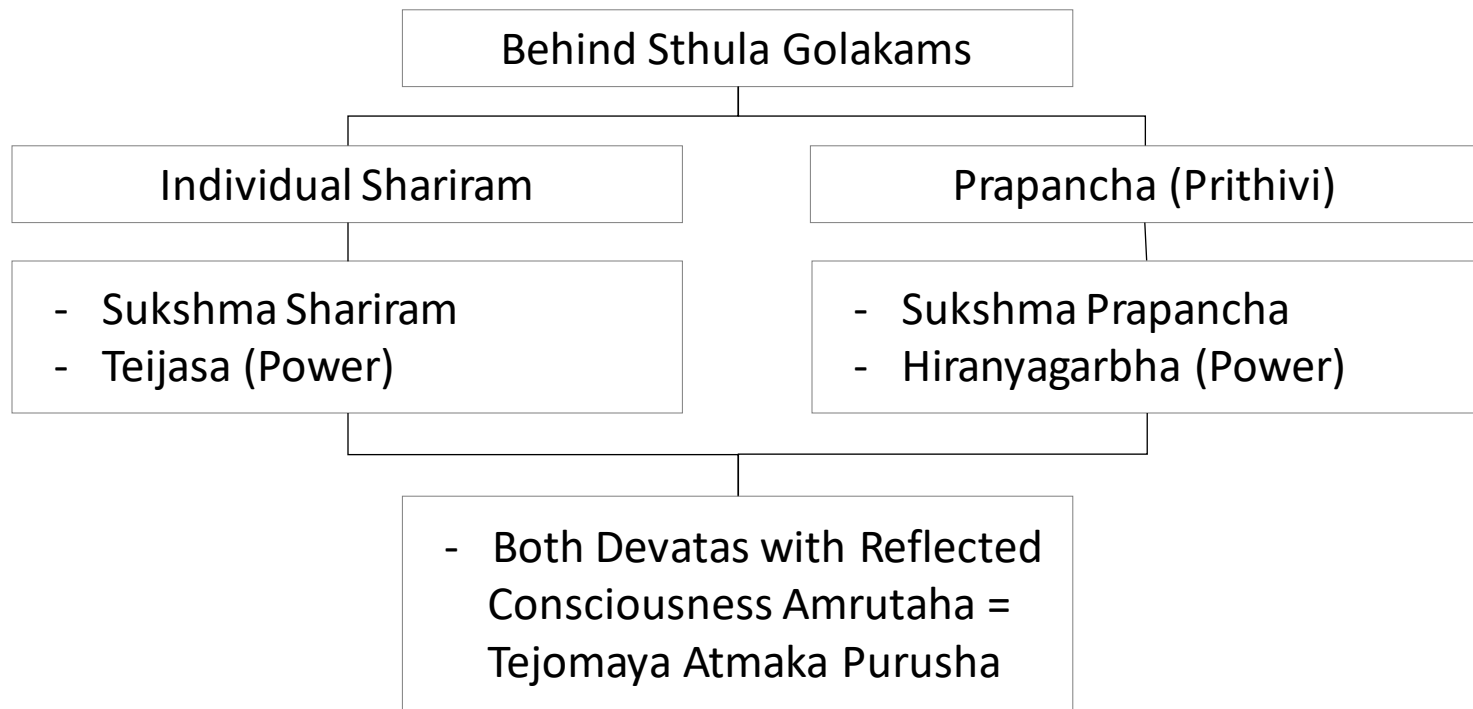
Ekatvam

b) Brihadaranyaka Upanishad : Madhu Brahmana

इयं पृथिवी सर्वेषां भूतानाम् मधु,
 अस्यै पृथिव्यै सर्वाणि भूतानि मधु;
 यश्चायमस्यां पृथिव्यां
 तेजोमयोऽमृतमयः पुरुषः,
 यश्चायमध्यात्मं
 शरीरस्तेजोमयोऽमृतमयः पुरुषः,
 अयमेव स योऽयमात्मा; इदममृतम्,
 इदं ब्रह्म, इदं सर्वम् ॥ १ ॥

iyam pṛthivī sarveṣāṃ bhūtānām madhu,
 asyai pṛthivyai sarvāṇi bhūtāni madhu;
 yaścāyamasyāṃ pṛthivyāṃ
 tejomayo'mṛtamayaḥ puruṣaḥ,
 yascāyamadhyātmaṃ
 śārīrastejomayo'mṛtamayaḥ puruṣaḥ,
 ayameva sa yo'yamātmā; idamamṛtam,
 idaṃ brahma, idaṃ sarvam || 1 ||

This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. [2 - 5 - 1]



- Behind Surya Mandala, we perceive Surya Devata.
- There is oneness between Teijasa and Hiranyagarbha, both Sukshma Shakti.
- Only Upadhis are different.
- Purusha here = Devata not Atma.
- **Devata always refers to Sukshma, Tejomaya, Pratibimba Chaitanyam.**
- Devata, active, Bhagavan listens to your prayer.
- Behind individual body and Samashti Prapancha Sukshma Shariram is the Vital force.

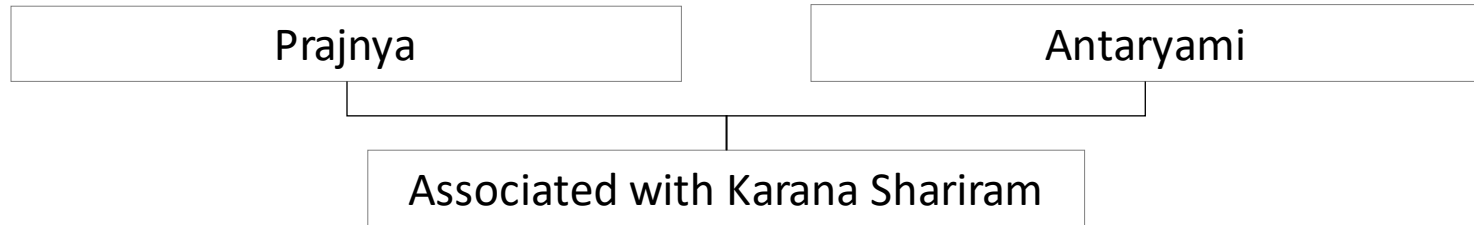
c) Yashchayam Adhyatmam :

- Corresponds to Prithvi Devata – Samashti.
- Adhyatmam = Behind individual body, Sukshma Shariram, Tejomaya Purusha exists.
- Adhideivam principle behind Prithvi also.

d) Saha Ekaha – Ayam Eva Saha :

- This Vyashti Teijasa is alone Hiranyagarbha at Samashti level.
- Aikyam at Sukshma level in next Mantra.

3rd Aikyam :



- **Karanam means where Karyam differences are resolved.**
- Vyashti – Samashti Bheda is not experiencable, recognizable.

Hence we say :

- Karyam and Karanam are one and the same.

e) Sushupta Avyakrauta Yoho :

- Ekatvam = 3rd Pada
- 2nd Pada = Previous Verse

- Avyakruta = Name of Antaryami Ishvara in Mantra 6 (Esho Sarveshvara.. Sarvagataha)

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः प्रलयस्तथा हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

f) Siddham Eva :

- It is evident.

g) Nirviseshatvat :

- In Karana Avastha differences are not recognizable.
- Then only it is called Karana Avastha.
- Nirviseshatvat = Undifferentiated Ekatvam Eva Siddhaha.

h) In Sleep :

- Don't know your mental world or total world.
- Entire universe is resolved.
- Why there is no difference between resolution of your world – total world?
- Everything is resolved for you = Nirveshatvat.

i) Conclusion :

- Purpose of Discussion : Evan Cha Sati
- **Sarva Vyashti and Samashti are same at 1, 2, 3rd level.**
- Micro + Macro are one Chaitanyam.
- That Chaitanyam, I am.

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]

- When you resolve Vyashti, Samashti gets resolved parallelly.
- Sarva Dvaita Upashamam takes place.
- In sleep, Sun, Moon, Stars, Billions of people, resolved = Karanam really.
- **When Vyashti and Samashti are resolved what is available?**
- **Advaita Chaitanyam, Bavati, my Svarupam, Siddham, Bhavishyati.**
- Advaitam will automatically remain as Adhishtanam when Dvaitam is resolved.

Question :

- If we can arrive at Advaitam by mere sleep, resolution of Dvaitam, why can't we all get Moksha?

Anandagiri :

- In Sushupti and Samadhi all can get Moksha.
- Upashame Cha.

j) Cha :

- What is the Significance?

• **Dvaitam should not be merely resolved by withdrawl to a different state.**

- When you wake up, resolved Dvaitam will come back.

k) Sushupti – Samadhi not equal to Upashamam.

- Patanjali after Nirvikalpaka Samadhi could not come to Advaitam.
- Patanjali – remained Dvaitin.
- Mere Upashama will not solve problem of ignorance.
- Knowledge of Nitya Advaita Svarupa is important.
- Nitya Advaita Svarupa Jnanam is important.

• **Dvaita Upashamam should take place by understanding Mithyatvam in knowledge.**

• **I am ever Mukta Adhishtanam.**

- Resolution of Dvaitam should not be a physical event but intellectual understanding.
- Resolution of Dvaitam not a physical event.

I) It didn't help Patanjali

II) Samadhi is followed by Jagrat Avastha

III) Actual 3 Avasthas are Mithaya, I am Satyam – Adhishtanam is the Jnanam and clear understanding.

IV) When I am experiencing Dvaitam, it is as good as not there.

V) Dvaitam conclusion = Confusion in the mind, misperception.

VI) Mastani Sarva Butani...

- Na Cha Mastani... with eyes open.

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 ॥

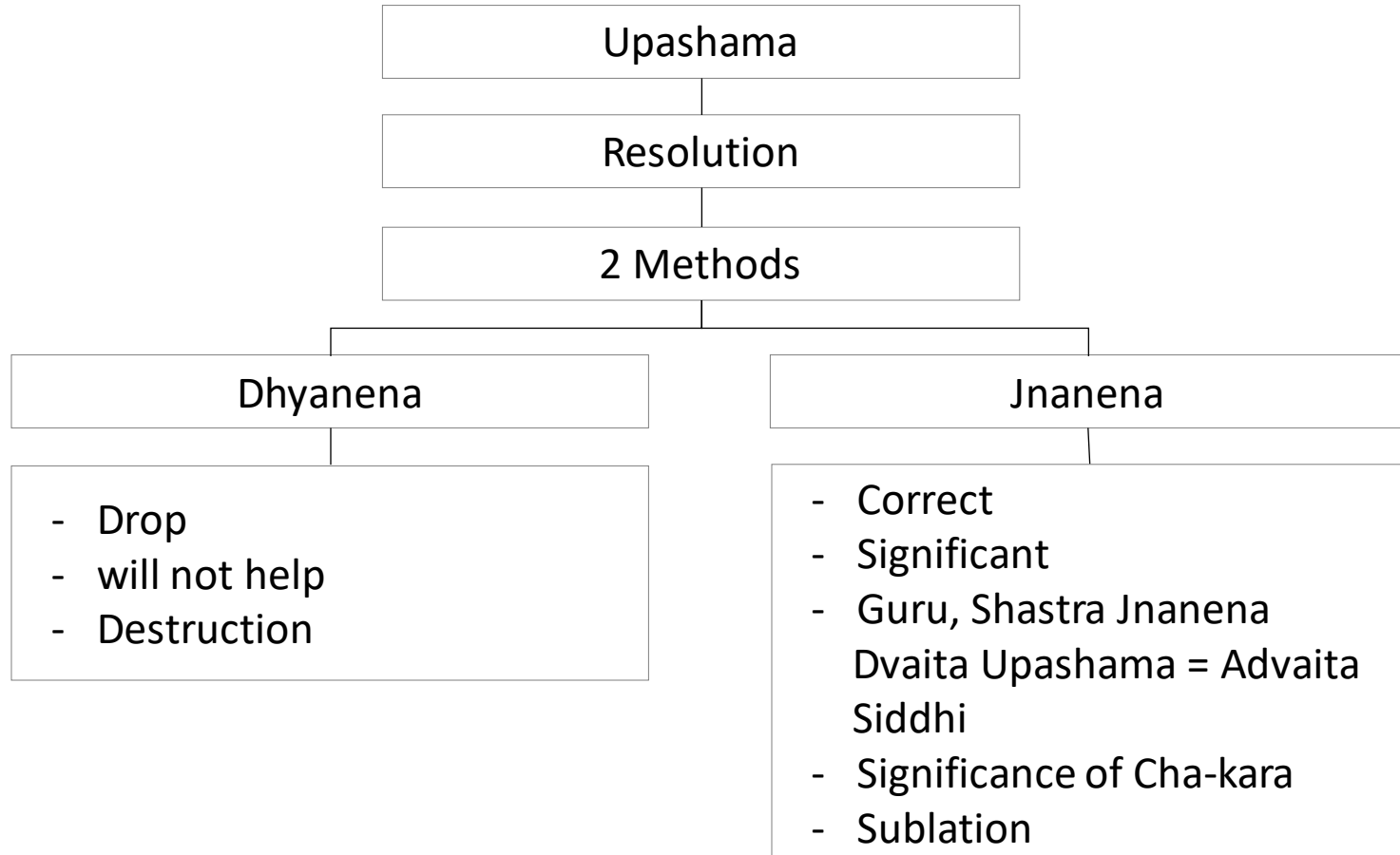
na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram |

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]



- Brilliant note on Chakara - by Shankara and Anandagiri.

Anvaya : 3rd Mantra

अन्वयः

जागरितस्थानः बहिष्प्रज्ञः सप्ताङ्गः
एकोनविंशतिमुखः स्थूलभुक् वैश्वानरः
प्रथमः पादः भवति ॥

Anvayaḥ

Jāgaritasthānaḥ bahiṣprajñaḥ saptāṅgaḥ
ekonaviṁśatimukhaḥ sthūlabhuk vaiśvānaraḥ
prathamah pāda ḥ bhavati ॥

The first quarter is Vaisvanarah whose field is the waking state, whose consciousness is outwards, who has seven limbs, who has nineteen mouths or aspects, and who is the experiencer of the gross (objects).

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो
द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntaḥprjñāḥ saptāṅga
ekonavimśatimukhaḥ praviviktabhuktaijaso
dvitīyaḥ pādaḥ || 4 ||

The second quarter (Pada) is Taijasa whose sphere of activity is the dream-state, who is conscious of the internal world of Objects, who has seven limbs and nineteen mouths and who enjoys the subtle Objects of the mental world. [Mantra 4]

अन्वयः

स्वप्नस्थानः अन्तःप्रज्ञः सप्ताङ्गः

एकोनविंशतिमुखः प्रविविक्तभुक् तैजसः

द्वितीयः पादः (भवति) ॥

Anvayaḥ

svapnasthānaḥ antaḥprjñāḥ saptāṅgaḥ

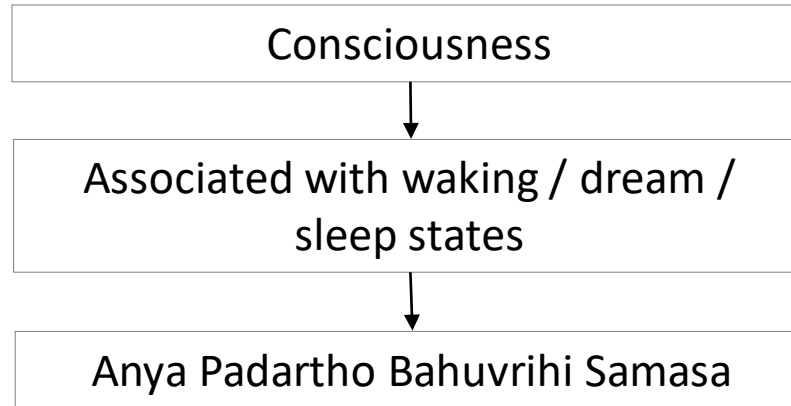
ekonaviṁśatimukhaḥ praviviktabhuk taijasaḥ

dvitīyaḥ pādaḥ (bhavati) ॥

The second quarter is Taijasa whose field is the dream state, whose consciousness is inward, who has seven limbs and nineteen mouths, and who is the experiencer of subtle (objects).

a) Svapna / Jagaritha / Sushupti Sthana :

- Names of Chaitanyam.



b) Eko Vimshati Mukha :

- In association with 5 Jnana Indriyas + 5 Karma Indriyas + 5 Pranas + 4 Antahkaranas.
- It is Antahprajnya not Bahish Prajnya.
- Turned inwards, not outwards.
- Inner world – not Bautika Prapancha.
- It is Manasa Prapancha, mental world, inner world.

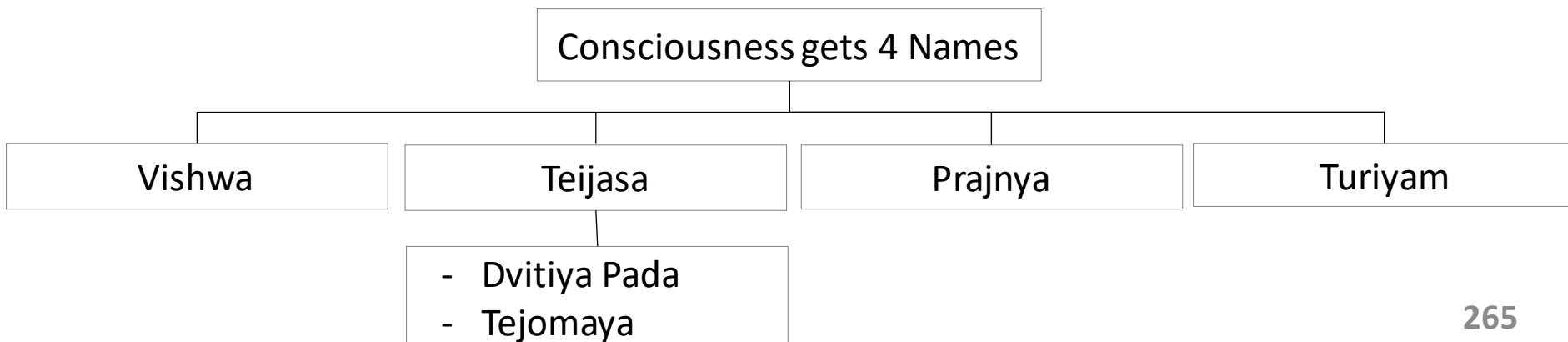
स्वप्नः स्थानमस्य तैजसस्य स्वप्नस्थानः । जाग्रत्प्रज्ञानेकसाधना
बहिर्विषयेवावभासमाना मनःस्पन्दनमात्रा सती तथाभूतं संस्कारं
मनस्याधत्ते । तन्मनस्तथा संस्कृतं चित्रित इव पटो
बाह्यसाधनानपेक्ष मविद्याकामकर्मभिः प्रेर्यमाणं जाग्रद्वदवभासते ।
तथा चोक्तम् - “अस्य लोकस्य सर्वावतो मात्रामपादाय”
(बृ-उ-४-३-९) इति ।

The state (Sthanam) which is the sphere of activity of the dreamer (Svapnah) is called the dream state (Svapnasthanah). And the consciousness associated with that dream state (Asya Svapnasthanah), is named Taijasa (Taijasasya). The waking state Consciousness, Prajna (Jagrat - Prajna) through its variety of means (Anekasadhana) such as sense organs, and Antahkaranam appears to be engrossed in or centered on illumining or experiencing (Avabhasamana) 'as though', the external objects (Bahih Visaya Iva), which are in reality thought modifications only set up or presented by the mind (Manah Spandana Matra).

That being so (Sati), these experiences of the waking state leave impressions in the mind (Manasi Adhatte), in keeping with those very experiences of the waking state (Tathabhutam Samskaram). That mind with its storage of the Vasanas got from the waking state (Tan Manah Tatha Samskrutam) is like an embroidered cloth (Citritah Iva Patah). It, without depending on any external senses organs (Bahya Sadhana Anapeksam), but setup or activated (Preryamanam) by avidya based desires and desire based actions (Avidya - Kama - Karmabhih) Makes the dream state appear as though it is waking state (Jagradvad Avabhasate). To corroborate the above idea, the following Sruti Vakyas are stated (Tatha Ca Uktam) "The dreamer taking a small portion of the impressions (Matram Apadaya) of the waking state which is associated with the whole universe (Asya Lokasya Sarvatah - Creates through the mind a dream body and experiences it" says the Brihadaranyaka Upanishad 4 - 3 - 9).

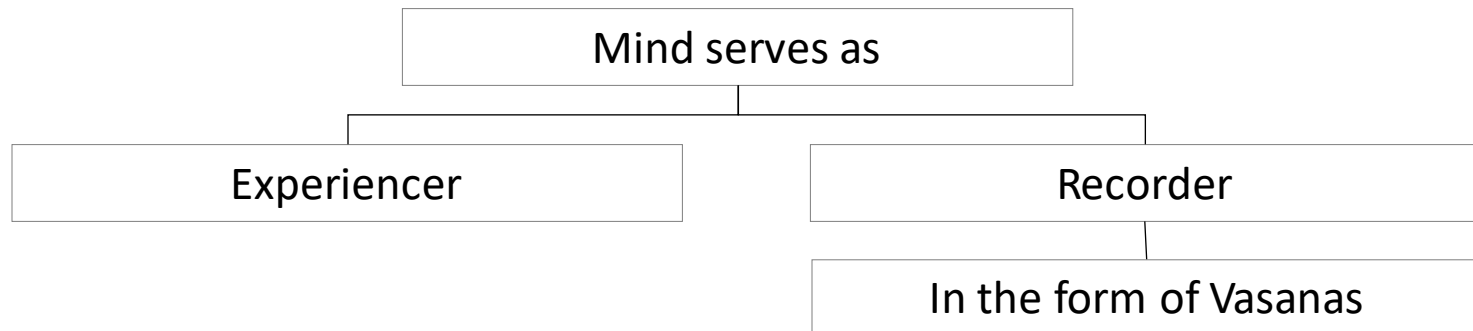
a) Svapna Sthanu Yasya Sthanam :

- Svapna Sthanam



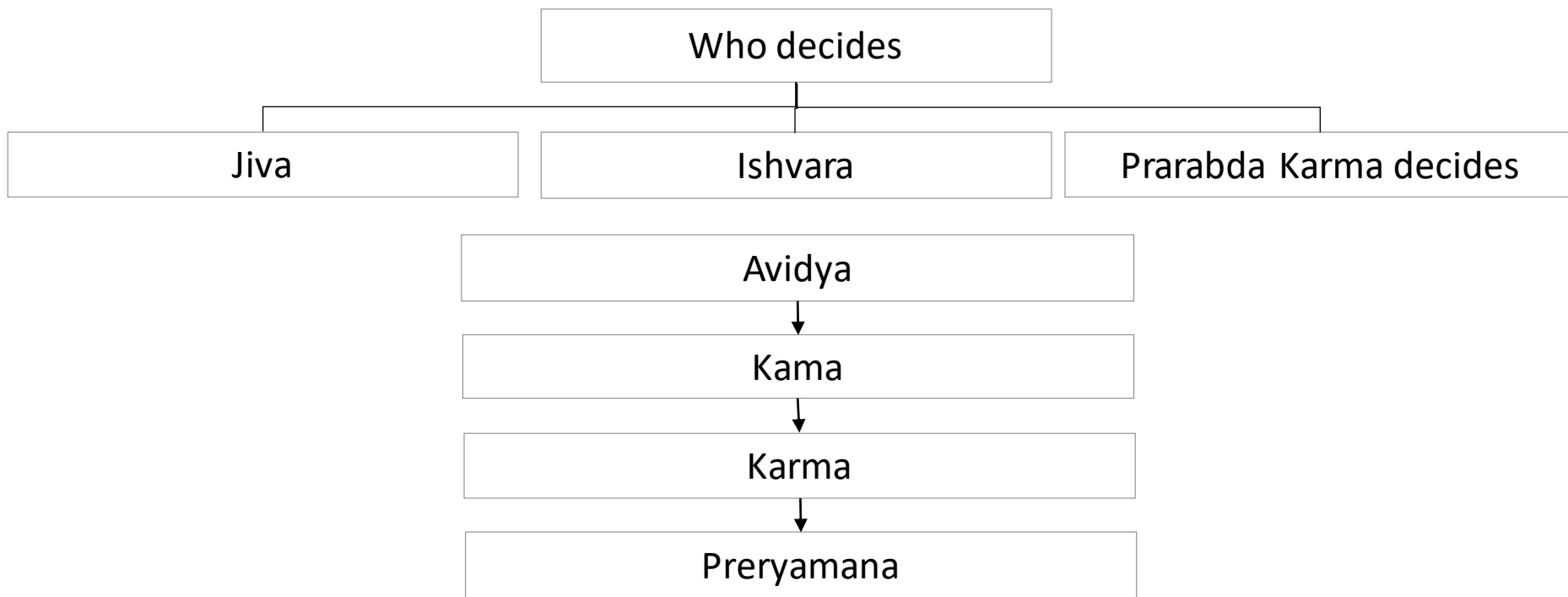
b) How dream takes place?

- What is the Phenomena of dream?
- Waker has several experiences through Jnana Indriya, Karma Indriya, Antahkaranam and Pranas.
- He contacts the external world of gross 5 elements.
- Waker experiences are generated, recorded in the mind like CD.

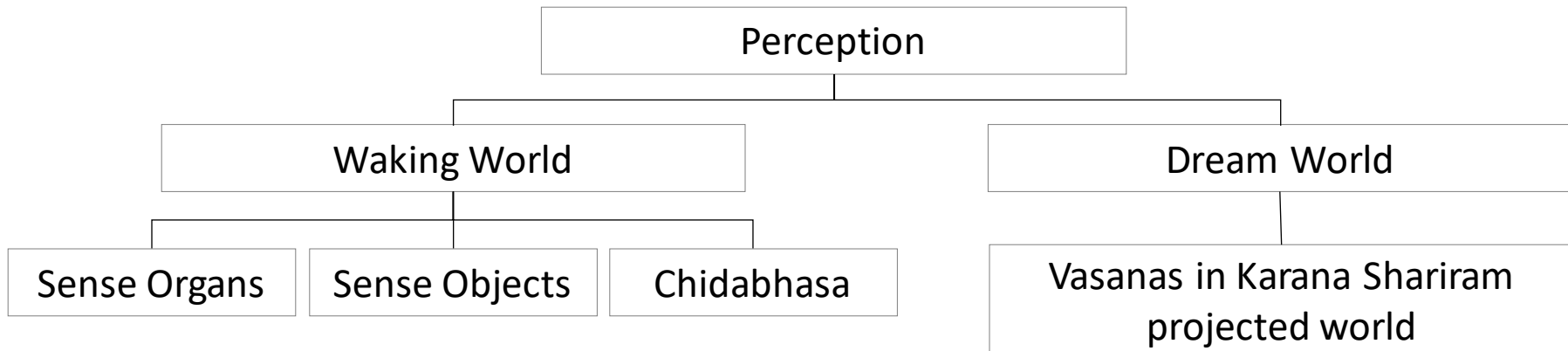


- Jagrat Anubhava produces Jagrat Vasana.
- Anubhava Janyat Vasana.
- Experience creates Samskaras, impressions, Vasanas.
- Samskara gets re-activated.

- **What is governing force behind reactivation of Samskaras?**
- **Which movie in dream today?**



- Activated by Karma Phalas, dream world projected.
- Manasa Prapancha.
- We don't use regular sense organs for perception in dream.



- Sense Organs carry Chidabhasa.

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 idaṁ 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]

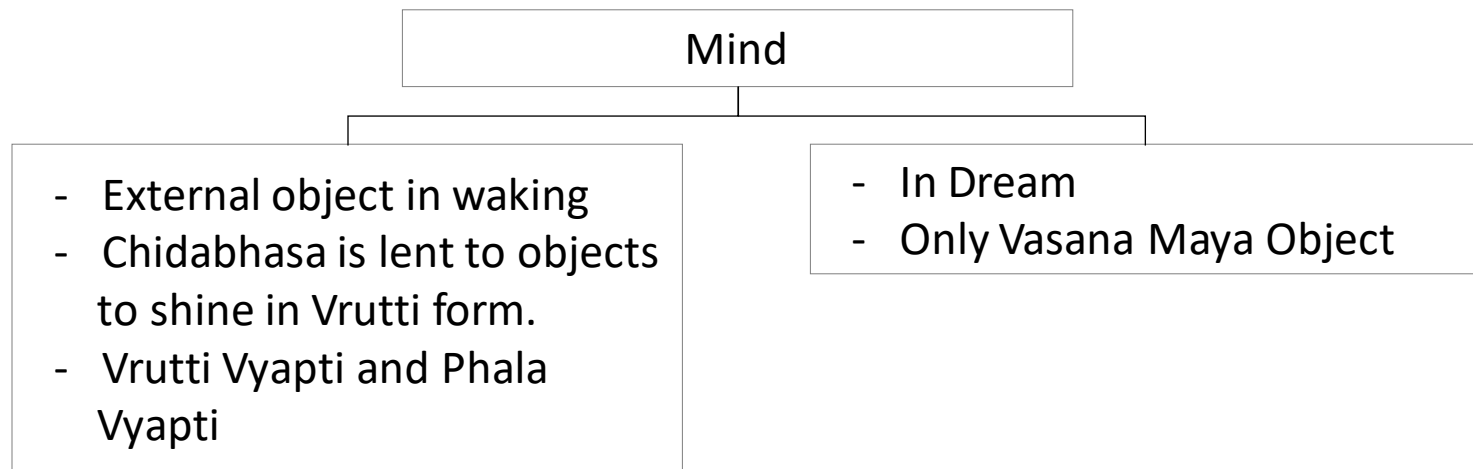
- Chidabhasa is the light.
- Sense objects are reflectors of Chidabasa light.

Example :

- My car gives light on the road reflectors and they shine.
- Chidabasa light on Sense Organs.

- I have to carry the Chidabhasa light and envelop the objects.
- Then object becomes bright.
- Indriya Sahayena Vishaya Prakasha Rupena Bavati.
- That is called experience in waking state.
- For mental objects, don't require Chidabhasa to be carried.
- Chidabhasa is already there.
- Every object in Dream is Prakasha Rupam, Tejo Maya Rupataha, Taijasa Vartate.
- Chidabhasa is already there.

• **Every object already is shining in Chidabhasa.**



- This is Mechanism of Dream.

a) Jagrat Pragnya :

- Pragnya = Anubhava = Experiences.

b) Aneka Sadhanam (Bahuvrihi) :

- Experiences are generated by Jnana Indriyas + Karma Indriyas + Antahkaranam.
- Sense organs functions only when Golakams are there in the Body.
- Golakams belong to Sthula Shariram.
- Sun light required for Jagrat Anubhava.
- Many instruments required for Jagrat.

c) Waking experience dependent on Bahir Vishaya – external object

d) Eva :

- As though external.

e) Anandagiri :

- Writes 20 lines on 3 lines of Shankara.
- His brother Satchidanendra Saraswati writes 3 Pages.
- Bashyam study requires time, patience, and restful mind.

- **Objects are external w.r.t. the body.**
- **Not external w.r.t. Consciousness.**
- **Everything falls within Consciousness only.**

f) Bhasamane :

- Appears external.

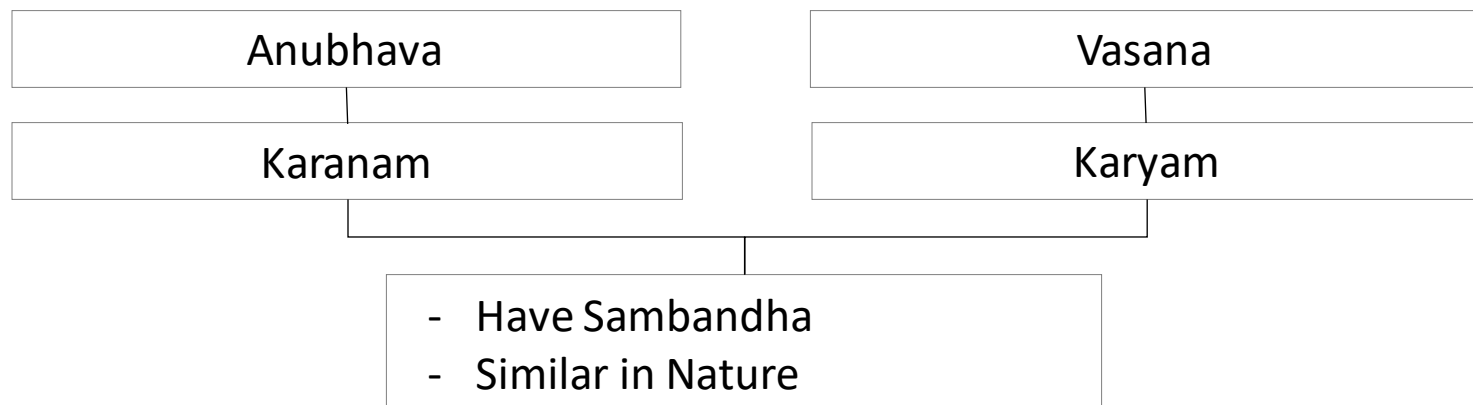
g) Manas Spandanam :

- All experiences are in the form of thought modifications.
- Dukha / Sukha / Ghata.. Anubavas are in the form of Vrutitis.
- Thoughts = Vibrations, throbbing's of the mind, Spandanam.
- Mind = Instrument of a Jiva residing in the body.
- Reflected Consciousness + Mind = Jiva.

h) Every experience generates a similar Vasana

- Experience itself does not become a Vasana.
- Experience ends, when Vasanas are gone, or sense organs are turned away, experience dies.

- **Experience – not Vasana.**
- **Experience does not become Vasana.**
- **Experience generates Vasana.**



Revision :

Mandukya Upanishad : Mantra 4

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो
द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntaḥprjñāḥ saptāṅga
ekonaviṁśatimukhaḥ praviviktabhuktaijaso
dvitīyaḥ pādaḥ || 4 ||

The second quarter (Pada) is Taijasa whose sphere of activity is the dream-state, who is conscious of the internal world of Objects, who has seven limbs and nineteen mouths and who enjoys the subtle Objects of the mental world. [Mantra 4]

I) Mantra 3 onwards, Chatuspath Padas.

- Mantra 3 – Jagrat – 1st Pada
- Mantra 4 – Svapna – 2nd Pada
- Mantra 5, 6 – Sushupti – 3rd Pada
- Mantra 7 – Turiyam – 4th Pada

II) Waker, Dreamer, Sleeper are names of consciousness.

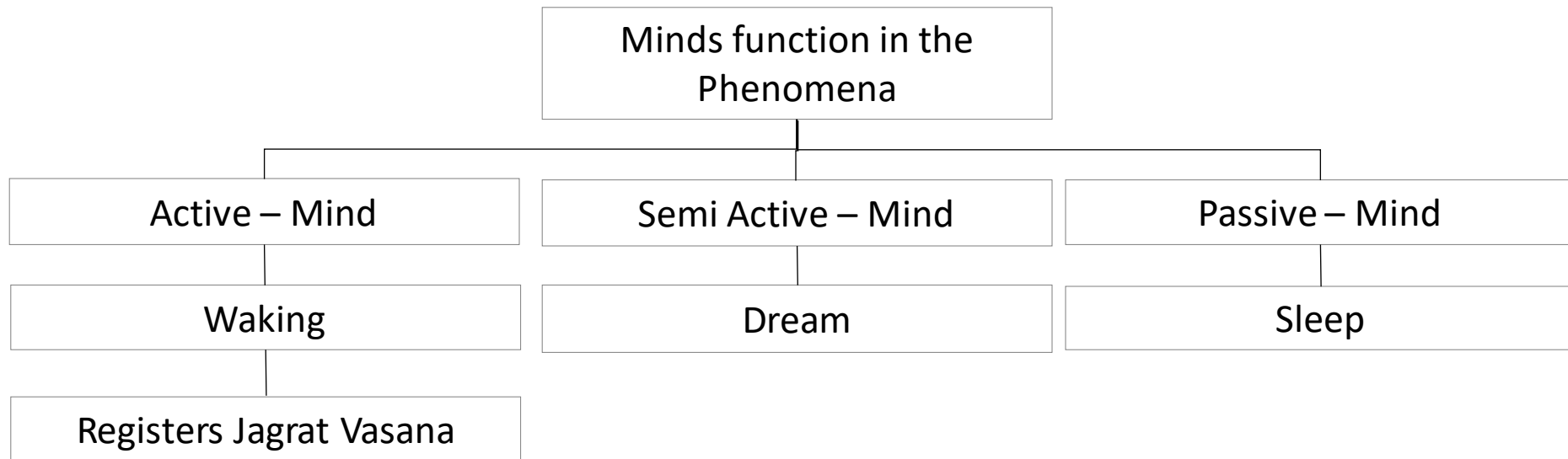
- With Prapancha, without Prapancha.
- This is Jnanis understanding.
- Ajnani = I am Waker – Body – Mind Ahamkara.
- Phenomena of 3 states being explained.

III) Jagrat :

- Waker uses mind + Sense Organs.
- Extroverted Jiva
- Experiences Bahish Pragnya, Bautika Prapancha.
- Vasanas get generated in the Mind.

IV) Svapna :

- **Waker Turned inwards.**
- Sense organs not functioning.
- Dreamer not conscious of external world of objects.

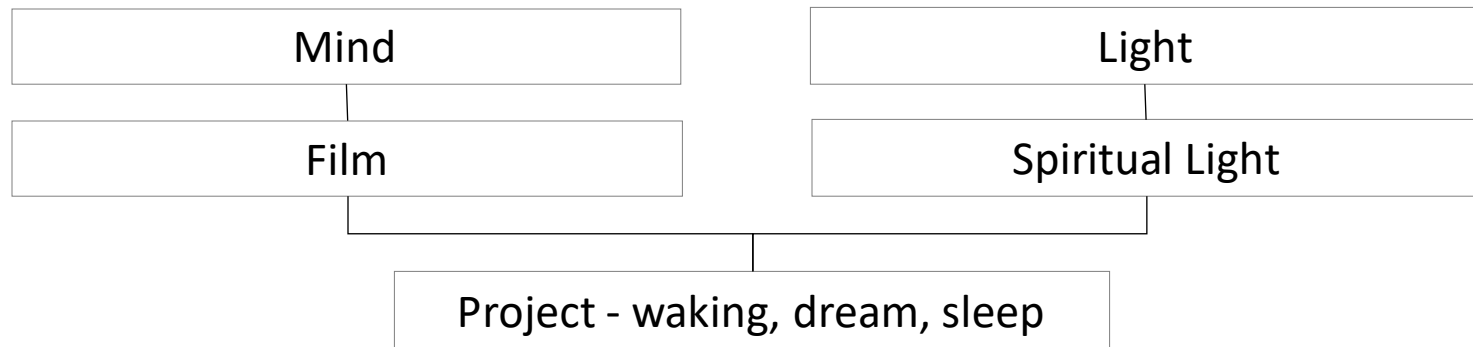


- Consciousness alone = Satyam

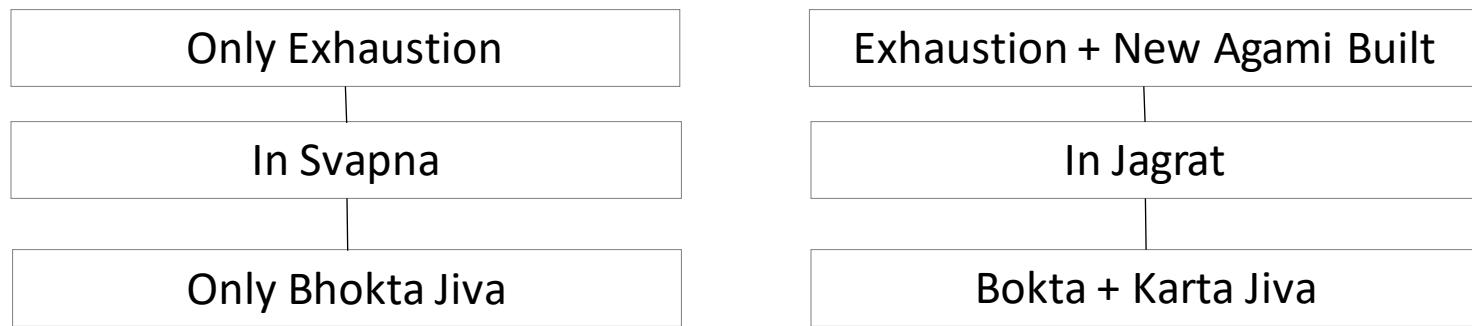
- 3 states = Appearances triggered by Vasanas – Punya – Papa Karma Phalams.
- Come + Go – Agama Pahimam.

V) Chidrutaha Patatah Eva :

- Like blank Canvas on which painting comes.
- Like film on which movies are projected.



- Normal film – finite, limited info stored.
- Mind film lasts for whole lifetime and future Janmas also.
- All previous Jagrat Avasthas registered and Samskaras stored.
- Infinite Vasanas of Past are stored, one part comes out in a dream.
- Neither Jiva, Ishvara decide, past Karma determines the Swapna, functions as per law of Karma.



- Jiva = Wielder of mind + Sense Organs.
- In Dream, External Sense Organs are closed.
- Sense Indriyams have withdrawn from Golakam to the Hridayam – the seat of the Mind.
- Antahkarana Akasha.
- Mind can't use the Senses during Svapna.
- Mind is activated by Avidya, Kama, Karma.
- Avidya is common to all.
- Kama + Karma varies for different Jivas.
- Preryamanam = Activated Mind.
- Mind becomes perceiver, perceived and instrument.
- Mind divides into Triputi.
- You enter Svapna, forget that it is Svapna.

- You enter Jagrat, forget it is another type of Svapna given to us by the Lord of the World – Ishvara as per law of Karma.
- For a dreamer in Dream, Dream is not a Dream.
- Only on waking up, it's a dream.
- For a waker, in waking, waking not a false one, like dream.
- Having woken to nature of Sakshi, one can declare waking also another long dream.

46) Bashyam : Chapter 1 - Mantra 4 continues...

तथा “परे देवे मनस्येकीभवति” (प्र उ-४-२) इति प्रस्तुत्य
 “अत्रैष देवः स्वप्ने महिमानमनुभवति” (प्र-उ-४-५) इत्याथर्वणे ।

Moreover (Tatha), Prasnopanishad (4 - 2) of Atharvana Veda (iti Atharvane) having introduced the subject matter of dream state thus (iti Prastutya) "All the sense organs withdraw and become one with para devata, the mind ("Pare Deve Manasi Eki Bhavati) continues to say in (4 - 5) that" Mind (Esa Devah) in the dream state (Atra) experiences (Anubhavati) its own glory (Mahimanam)"

I) Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य
द्वे एव स्थाने भवतः—इदं
च परलोकस्थानं च;
सन्ध्यं तृतीयं स्वप्नस्थानं;
तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते
उभे स्थाने पश्यति—इदं
च परलोकस्थानं च । अथ
थाक्रमोऽयं परलोकस्थाने भवति
तमाक्रममाक्रम्योभयान्पाप्मन
आनन्दांश्च पश्यति; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय
स्वयं विहृत्य, स्वयं निर्माय,
स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति,
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya
dve eva sthāne bhavataḥ—idaṃ
ca paralokasthānaṃ ca;
sandhyaṃ tṛtīyaṃ svapnasthānaṃ;
tasminsandhye sthāne tiṣṭhannete
ubhe sthāne paśyati—idaṃ
ca paralokasthānaṃ ca | atha
yathākramo'yaṃ paralokasthāne bhavati
tamākramamākramyobhayānpāpmana
ānandāṃśca paśyati; sa yatra prasvapiti,
asya lokasya sarvāvato mātṛāmapādāya
svayaṃ vihatya, svayaṃ nirmāya,
svena bhāsā, svena jyotiṣā prasvapiti,
atrāyaṃ puruṣaḥ svayaṃ jyotirbhavati || 9 ||

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9]

- Defines what is Svapna.
- What mind does in Svapna?
- Minds expands portion of Jagrat Prapancha in Dream.

Jagrat	Svapna
<ul style="list-style-type: none"> - Associated with all Sense Organs - Sarva Upakarana Sahitaha - Eko Vimshati 	<ul style="list-style-type: none"> - Mind takes only the Vasana from the world. - Matra : Bunch of Vasanas

- **Atrayam Purusha Svayam Jyoti Bavati.**
- Mind uses Samskara to project the internal world.
- Svapna experienced in the spiritual light of Atma.

Prasno Upanishad :

तस्मै स होवच । यथ गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः
 सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः
 प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति
 तेन तर्ह्येष पुरुषो न शृणोति न पश्यति
 न जिघ्रति न रसयते न स्पृशते नाभिवदते
 नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २॥

Tasmai sa hovaacha. "yathaa gaargya mareechayo arkasya-astam gachchhatah
 sarvaa etasmin-tejomandale ekeebhavanti ; taah punah punarudayatah
 pracharanti, evam ha vai tatsarvam pare deve manasi ekeebhavati
 tena tarhy-asha purusho, na srnoti, na pasyati,
 na jighrati, na rasayate, na sprisyati, na-abhivadate
 na-adatte, na-anandayate, na visrjate, neyaayate, svapiteeya-achakshate ॥ 2 ॥

He replied, “O Gargya, just as the rays of the Sun, when he sets, become one in that disk of light and they come forth again when the Sun next rises, so also all these become one with the highest Deva, the mind. Therefore, at that time, man no more hears, sees, smells tastes or feels ; nor does he speak, nor take, nor enjoy, nor evacuate, nor move.. And they say, “He sleeps!”. [IV – 2]

- Svapna, Sushupti, Atma described.
- Organs resolved in the Mind.

Waking	Dream
<ul style="list-style-type: none"> - Rays of Mind spread the Universe - Rays of Consciousness pervade Earth and perception of Universe happens. 	<ul style="list-style-type: none"> - Rays go back to the Sun upon Sunset

a) Pare Deve Manasi Eki Bavati :

- Rays of Consciousness withdraw into the mind.
- Pare Deve = Supreme light.
- Mind lends light to Sense organs.
- If mind is not in class, you are here but do not hear.
- Ears don't get light from mind because mind is lighted by Chidabhasa.

b) Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
मनसा ह्येव पश्यति, मनसा सृणोति ।
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta' iti mano vācam prāṇam,
tānyātmane'kuruta; 'anyatramanā abhūvam,
nādarśam,' 'anyatramanā abhūvam, nāśrauṣam' iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṃkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhṛtirhīrdhīrbhīrityetadsarvaṃ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

- Mind was elsewhere.
- Mind didn't lend light to sense organs.
- Mind = Supreme light compared to sense organs.

c) Pare Deve Eva Bavati :

- **Quoted to point out :**
during Dream sense organs are not available.

d) Iti Prastutya :

- This fact is established.

e) How person experiences Shabda in Dream when no sense organs are available?

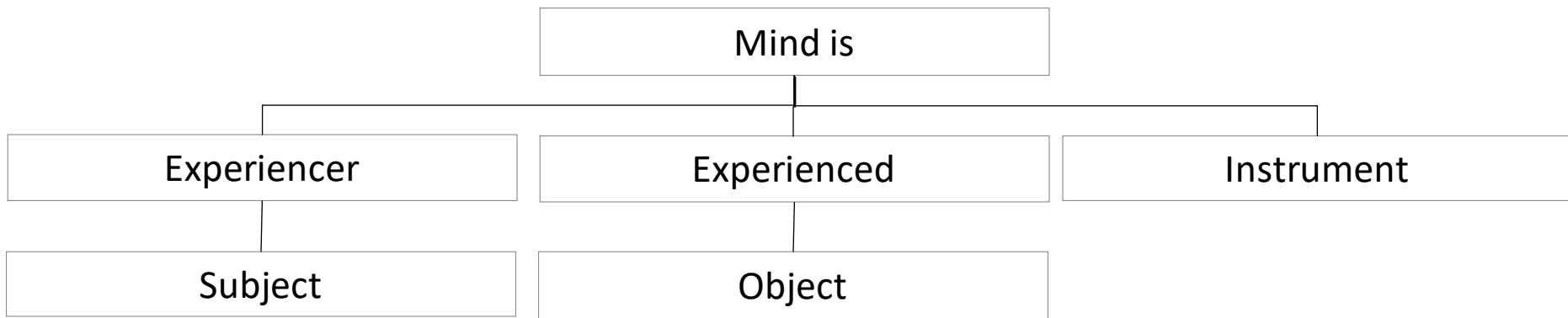
f) Prashno Upanishad :

अत्रैष देवः स्वप्ने महिमानमनुभवति ।
यद्दृष्टं दृष्टमनुपश्यति
श्रुतं श्रुतमेवार्थमनुशृणोति
देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति
दृष्टं चादृष्टं च श्रुतं चाश्रुतं
चानुभूतं चाननुभूतं च
स्त्वासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५॥

atraisha devah svapne mahimaanam-anubhavati.
yad-drshtam drshtam-anupasyati
srutam srutam-eva-artham anusnoti.
desa digantaraischa praty-anubhootam
punah punah : praty-anubhavati.
drashtam cha-adrshtam cha, srutam cha-asrutam
cha anubhootam cha-ananubhootam cha
satcha-asatcha sarvam pasyati sarvah pasyati ॥ 5 ॥

In this state the mind enjoys the dream and its greatness. What has been seen it sees again; what has been heard it hears again ; what has been enjoyed in different places and countries it enjoys again. What has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees all. He being all, sees all. [IV – 5]

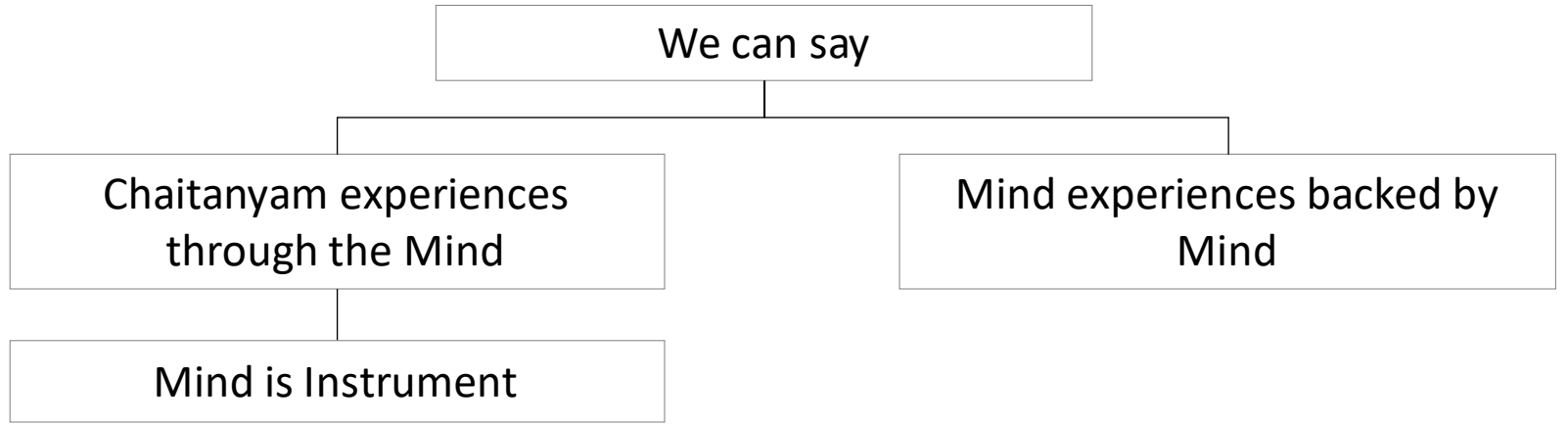
- Atra Esha Devaha Svapna Mahimanam Anubhavati...
- Mind experiences its own glory.



- One mind divides into Triputi.
- Mind has Sarva Atma Bhava.

g) Svapne Esha Deva = Mind

- Anubhavanti Svasya Mahimanam.
- Mind experiences own glory in Svapna.
- Mind backed by Chaitanyam is the subject.



h) Iti Atharvane :

- Prashno and Mandukya Upanishad both belong to Atharvana Veda.

47) Bashyam : Chapter 1 - Mantra 4 continues..

इन्द्रियापेक्षयान्तःस्थत्वान्मनसस्तद्वासनारूपा च स्वप्ने
प्रज्ञा यस्येत्यन्तःप्रज्ञः । विषयशून्यायां प्रज्ञायां
केवलप्रकाशस्वरूपायां विषयित्वेन भवतीति तैजसः ।
विश्वस्य सविषयत्वेन प्रज्ञायाः स्थूलाया भोज्यत्वम् ।
इह पुनः केवला वासनामात्रा प्रज्ञा भोज्येति प्रविविक्तो
भोग इति । समानमन्यत् । द्वितीयः पादस्तैजसः ॥ ४ ॥

From the standpoint of the waker's sense organs, (Indriya Apeksaya) the mind (Manasah) is said to be the internally based one (Antahsthatvat). In the dream state (Svapne) as the experiences (Prajna) are the impressions (Tad Vasanarupah Yasya Iti - of the mind), the dreamer is called as internal experiencer (Antahprajnah). And the dream experiencer (Visayitvena Bhavati) is known as Taijasah Iti Taijasah), since the dreamer's experiences (Prajnaya) are thought forms bereft of corresponding sense objects (Visaya - Sunyaya) and are themselves self evident (Kevala Prakasa - Svarupaya - Lighted up by the light of consciousness, which pervades all thought forms). Since waker (Visva) goes through experiences (Prajnaya) along with relevant external objects (Savisayatvena), he is (Asya) called the gross experiencer (Sthulaya Bhojyatvam); whereas (Iha Punah - the dreamer) is quite a distinct experiencer (iti Pravivikta Bhogah - from the waking state experiencer) as his experiences are mere thought forms (Prajna Bhojya Iti) and are subtle impressions only (Kevala Vasanamatra). The rest of the details are same (Iti Samanam Anyat - like Visva the waker Atma, the dreamer Atma Taijasa has also Nineteen doorways and like Visvanarah or Virat, Hiranyagarbha has Saptangas.) This Taijasa is the second pada of Atma (Dvityah Padah Taijasah).

a) Previously – 1st word of Moolam – Svapne Sthanam was completed.

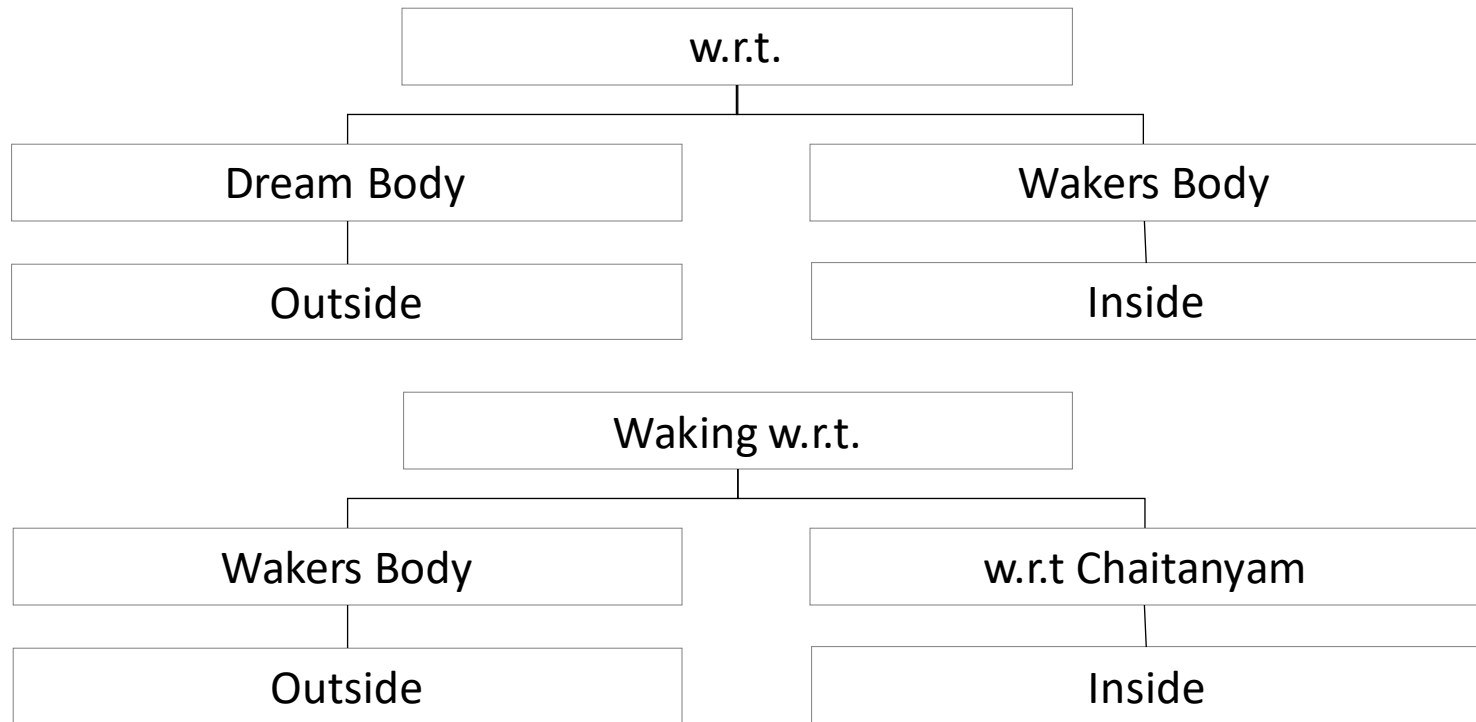
b) Now Antahprajna :

- Internal, introvert experiences.

Question :

- Does Dreamer experience the world outside or inside?

Answer :



Dakshinamurthi Stotram :

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

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ 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]

c) Bahihi Utbutam Eva :

- Dreamer = Bahish Prajnya from dreamer's standpoint.

d) Now discussing dream w.r.t. Jagrat Avastha, wakers Mind.

- Hence dream world is inside, Antaprajna.
- Compared to sense organs, Antah Prajnam.
- Mind turned inwards in dream.
- Hence does not function through sense organs.

e) Tad Mano Vasana Rupa Prajnya Yasya :

- Vasana – connected to Prajnya.
- Jiva experiences Vasana Maya internal world.

f) Yasya Saha Antap – Prajnya :

- Antaha Vasana Rupa, Prajnya Rupa internal experiences.
- Commentary on Antah Prajnya over.

g) Saptanga Eko Vimshati Mukhaha :

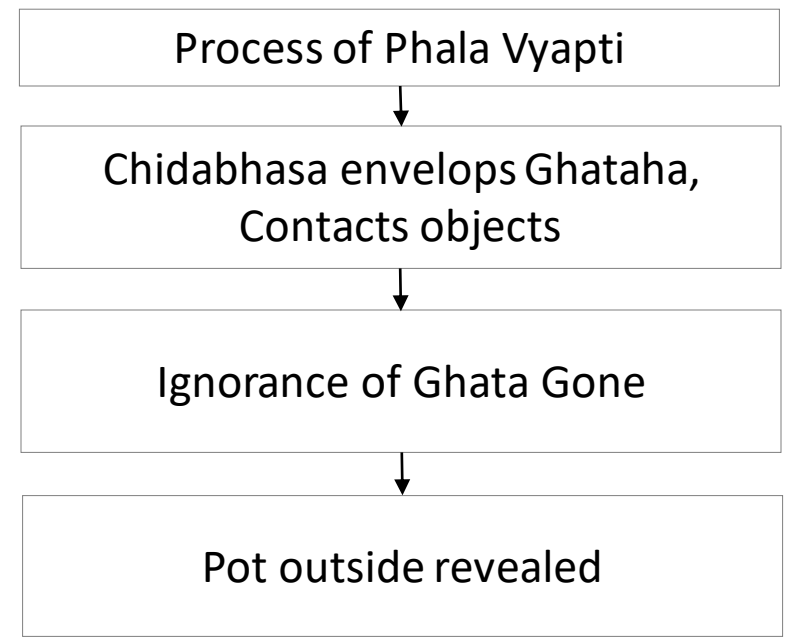
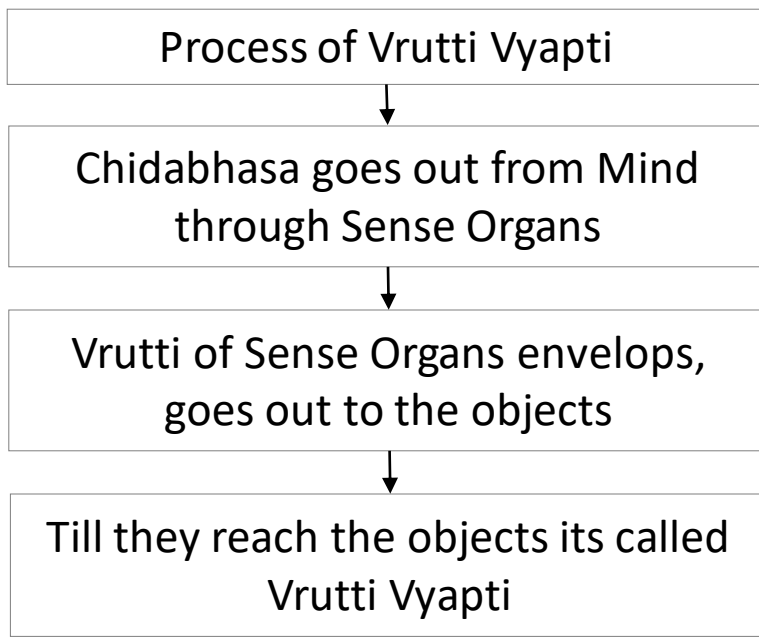
- Samanam Anyatu.
- Similar to previous mantra commentary.

h) Praviviktam Buk :

- Distinct, different.
- Dreamer is experienter of different objects.
- He wont know difference with wakers objects in dream time.

Dreamers Objects	Wakers Objects
I. Subjectively Analysed in Dream state II. Tejomayam Manasam III. Mental Objects IV. Mental objects are self – shining, Prakasha Rupaha, Tejomaya Rupaha V. Dreamer experiences Tejomaya Vishaya, Vasana Maya Vishaya - Chidabhasa already with Dream time, space, tiger	I. Objectively we analyse in waking state II. Pancha Bautikam III. Material objects inert, external - Shine for us when Mind is active IV. External objects are Aprakasha Rupaha V. Waker experiences Bautika Vishayas

Dreamers Objects	Wakers Objects
<p>VI. Objects are naturally associated with Chidabhasa</p> <ul style="list-style-type: none"> - Hence Dreamer called Teijasa - In Dream Vyagra Vrutti is there without Vyagra Vishaya <p>VII. Kevala Vrutti</p> <ul style="list-style-type: none"> - Vishaya Rahita Vrutti - Vishaya Shunyam Prajnyasam - Prajnya = Experiences - Dreamer experiences Relevant Objects - Kevala Prakasha Svarupamayam - Self evident because Chidabhasa is already there - Dream Tiger comes with Chidabhasa enveloping it - Bright Object = Dream Object - Kevalam means absence of Physical - Vishaya Rahita Prakasha Rupyam - Vishayi = Dreamer, experiencer of Dream experiences 	<p>VI. Objects have to be associated deliberately by Ahamkara manaha</p> <ul style="list-style-type: none"> - Tiger thought must be associated with Tiger object outside. <p>VII. Vrutti + Vishaya outside</p>



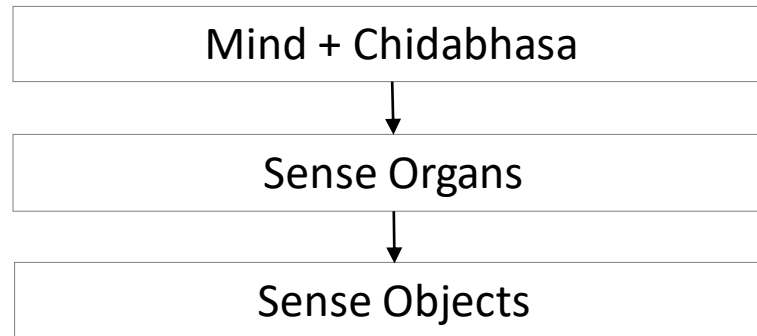
Dakshinamurthi Stotram :

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

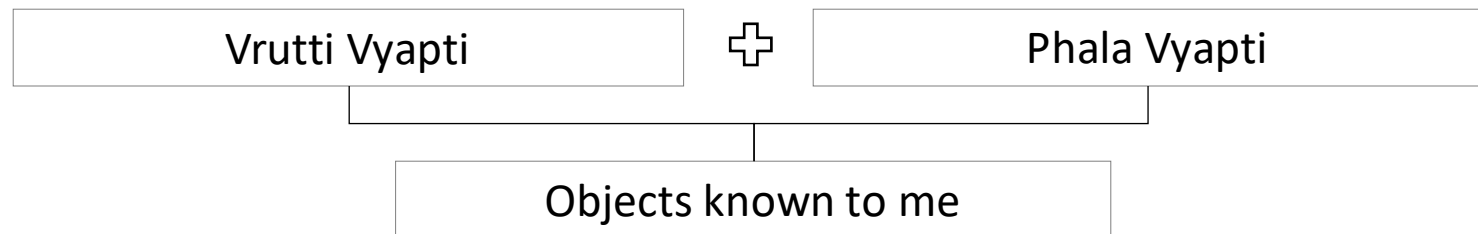
nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(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]

- Pot becomes bright outside, recognize by Jiva – inside.
- Things behind Jiva not illumined by Sense Organs.
- Chidabhasa pervasion behind.



- Objects behind the Body remain unknown, in Darkness.
- With pervasion of Chidabhasa objects become manifest known.
- Envelopment of objects by Chidabhasa is called Phala Vyapti.



- Dream objects need not wait for sense organs and send Chidabhasa to illumine them.
- No effort is required.

• **When mental objects arise, they arise with Chidabhasa both in waking + dream.**

- **Day dreaming objects or memory recall = Like actual dream objects.**
- **Only Vrutti Vyapti, no Phala Vyapti.**

- Chidabhasa is already in the mind.
- Mental objects are self shining – Prakasha Rupaha.

i) Dream Objects :

- Tejo Maya Rupasya Vishayatva.
- Teijasa Iti Uchyate.
- Vishaya Shunyam Prajnyayam.

j) In Dream :

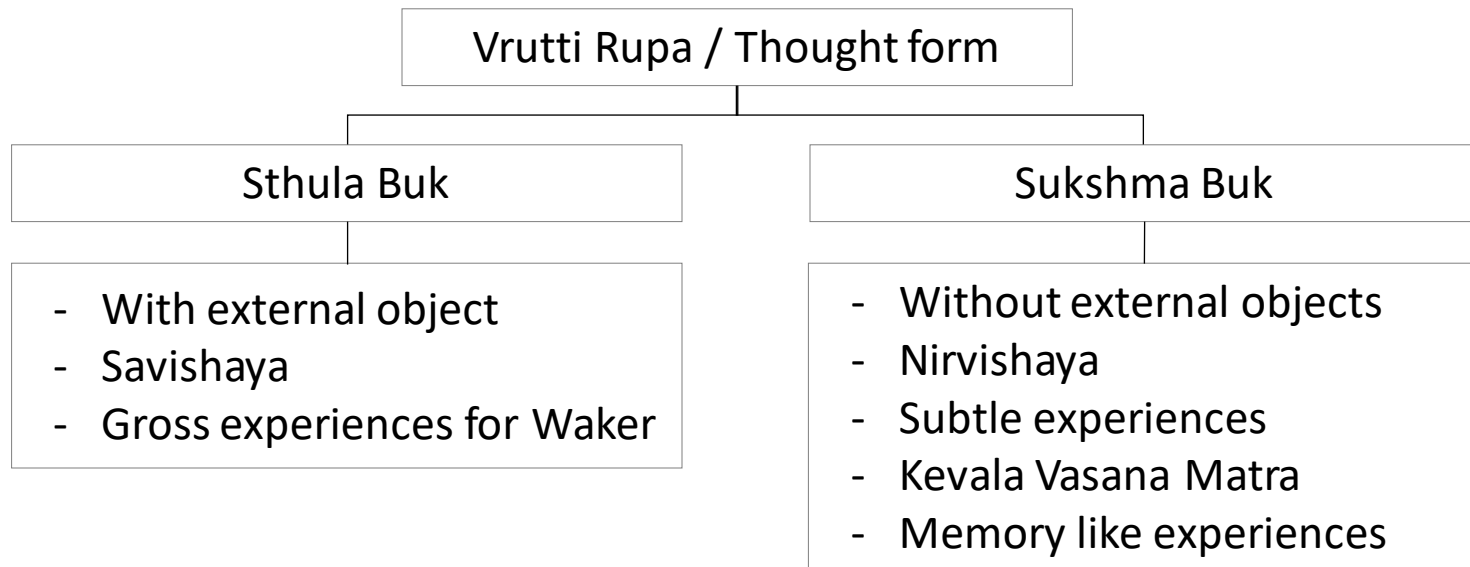
- No place for Dream Tiger to be inside.

k) Vishayatvena Bavati Teijasaha :

- Teijasa one attached to Manasa Vishaya, not external objects.
- All dream objects are Sukshmam, bright thoughts.
- In waking it is Sthula Vishaya.

l) Teijasa :

- Nirvishaya
- No external objects.
- No Sthula Pragnya – experiences.



m) Buk :

- Bokta, Bunkte iti Bokta

n) Saptanga Eko Na Vimshati Mukha :

- Teijasa, 2nd facet of Atma.

Anvaya : Mantra itself

अन्वयः

स्वप्नस्थानः अन्तःप्रज्ञः सप्ताङ्गः

एकोनविंशतिमुखः प्रविविक्तभुक् तैजसः

द्वितीयः पादः (भवति) ॥

Anvayaḥ

svapnasthānaḥ antaḥpriñṇaḥ saptāṅgaḥ

ekonaviṁśatimukhaḥ praviviktabhuk taijasaḥ

dvitīyaḥ pādaḥ (bhavati) ॥

The second quarter is Taijasa whose field is the dream state, whose consciousness is inward, who has seven limbs and nineteen mouths, and who is the experiencer of subtle (objects).

दर्शनादर्शनवृत्त्योस्तत्त्वाप्रबोधलक्षणस्य स्वापस्य
तुल्यत्वात् सुषुप्तिग्रहणार्थं यत्र सुप्त इत्यादि विशेषणम् ।
अथ वा त्रिष्वपि स्थानेषु तत्त्वाप्रतिबोधलक्षणः
स्वापोऽविशिष्ट इति पूर्वाभ्यां सुषुप्तं विभजते-

In dream and deep sleep states (Darsana - Adarsana Vrttyoh), non-recognition of the truth (Tattva Aprabodha Laksanasya Svapasya) being common (Tulyatvat) in order to distinguish deep sleep (Sushupti Grahanartham) from dream state, adjectives beginning with (ityadi Visesanam) such as 'where the sleeper does not desire' etc. (Yatra Suptah) are given. Or another explanation can be there (Atha Va – for introducing these adjectives). If it is said that sleeping to the reality of oneself, that kind of sleep which is in the form of self ignorance (Tattva Apratibodha Laksanah Svapah) is common (Avisistah) to all the three states of experience also (Trisu Api Sthanesu), then to point out that deep sleep state is not that kind of a state of ignorance but a real deep sleep state (Susuptam), it has to be differentiated (iti Vibhajate) from dream state and waker state (Purvabhyam - through the above adjectives).

a) Darshana Adarshana Vruttayo :

- 2 commentators interpret differently.
- Ananda Giri and Satchitanendra Saraswati.
- Here we take easier one, Satchitanendra's interpretation.

Darshana Vrutti	Adarshana Vrutti
- Dream state where you have Darshana of Dream	- Sleep state - Sushupti Avastha - Also a Vrutti

I) Interpretation No. 1 :

- Conventional sleep.

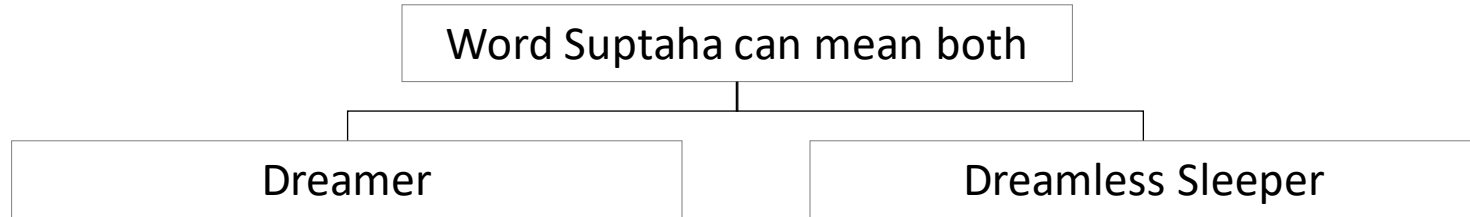
b) Tattwa Apratibodha :

Tattwa	Apratibodha
- I am waker knowledge here, not Atma.	- I don't know I am waker comfortably lying down in Ac Room. - Relative fact not known

c) Tulyatvat :

- Ignorance of surrounding is common to both dreamer and sleeper.

• **Conventional meaning of sleep : Ignorance of Surrounding.**



- Sleep, ignorance of surrounding common (Tulyatvat) to both.

d) Sushupti Grahanatvam :

- To differentiate dream sleeper from Deep Sleeper.

e) Yatra Sushuptaha, Iti Adhi Vishenam :

- Upanishad gives 2 descriptions in Mantra 5.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन
स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः
प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate na kañcana
svapnam paśyati tatsuṣuṣṭam, suṣuṣṭasthāna ekībhūtaḥ
prajñānaghana evānandamayo hyānandabhukcetomukhaḥ
prājñastrīyaḥ pādaḥ ॥ 5 ॥

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

अन्वयः

यत्र सुप्तः कञ्चन कामं न कामयते कञ्चन स्वप्नं न पश्यति तत् सुषुप्तं
(भवति) । सुषुप्तस्थानः एकीभूतः प्रज्ञानघनः एव आनन्दमयः
हि आनन्दभुक् चेतोमुखः प्राज्ञः तृतीयः पादः (भवति) ॥

Anvayaḥ

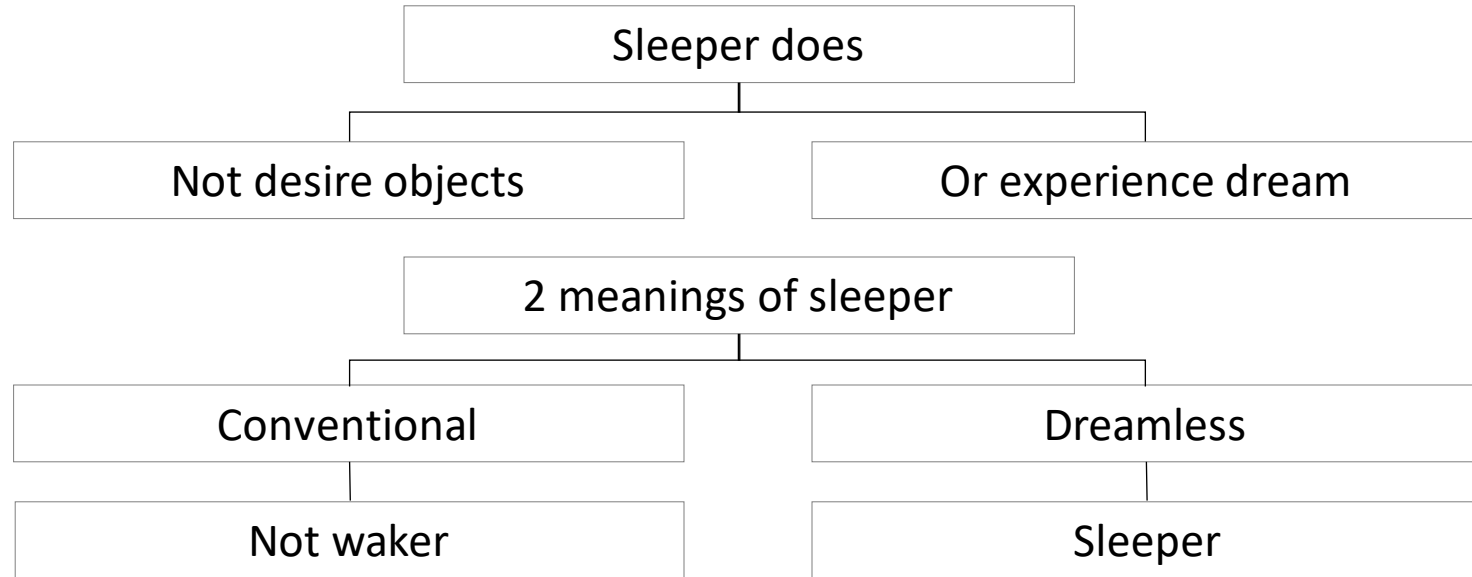
yatra suptaḥ kañcana kāmam na kāmayate kañcana
svapnam na paśyati tat suṣuptam (bhavati),
suṣuptasthānaḥ ekībhūtaḥ prajñānaghanah evā
ānandamayah hi ānandabhuk cetomukhaḥ prājñah
tṛtīyah pādaḥ (bhavati).

The sleep state is that where the sleeper, does not desire any external object, and does not see any dream. The third quarter is Prajna whose field is the sleep state, who is undifferentiated, who is a mass of mere consciousness, who is full of Ananda, who is the experiencer of Ananda, and who is the gateway to the experience (of the waking and dream states).

a) 1st Quarter : Defines Sleeper

- Waker, dreamer not defined.
- Jagrat Evident, Jagaritha Sthana = Waker.

b) Yatra Suptaha : 1st interpretator



Chandogya Upanishad : Chapter 6

- Yatra Na Kanchana Kamam yate Na Kanchana Svapna Pashyate.
- Does not desire or experiences dream (Negates waker)
- Sleeper = Dreamless sleeper (Negates Dreamer).

2nd Interpretation :

- Sleep = Self ignorance
- All 3 states = Self ignorance = Sleeper.

Katho Upanishad :

- Anaadi Mayaya suptaha Yada Jiva Prabudyate.
- Self knowledge = Waking up from self ignorance in 3 states.
- Sleeper = Waker + Dreamer + Sleeper Ajnani.
- Suptaha = Ajnani Purusha.

1 st Interpretation	2 nd Interpretation
<ul style="list-style-type: none">- Excludes waker + Dreamer- Left out = Dreamless sleeper, Ajnani	<ul style="list-style-type: none">- Sleeper = Self ignorant- Waker included

Revision :

Chapter 1 - Mantra 5 :

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन
स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः
प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate na kañcana
svapnam paśyati tatsuṣuṣṭam, suṣuṣṭasthāna ekībhūtaḥ
prajñānaghana evānandamayo hyānandabhukcetomukhaḥ
prājñastrīyaḥ pādaḥ || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

I) 1st + 2nd Pada :

- Waker + Dream over.

II) 3rd Pada : Verse 5 + 6

- Sleeper

III)

Shankara gives 2 interpretations

Conventional Sleeper Jiva
(Excludes Waker)

Vedantic

Dreaming Jiva

Dreamless Jiva

Self ignorance, spiritual
ignorance

Has no Desires

Has no Dream

a) Darshana, Adarshana Vrutis

b) Tattva Aprabodha :

- Ignorance of fact of Waker and his surrounding = Sleeper.
- Here not spiritual ignorance.

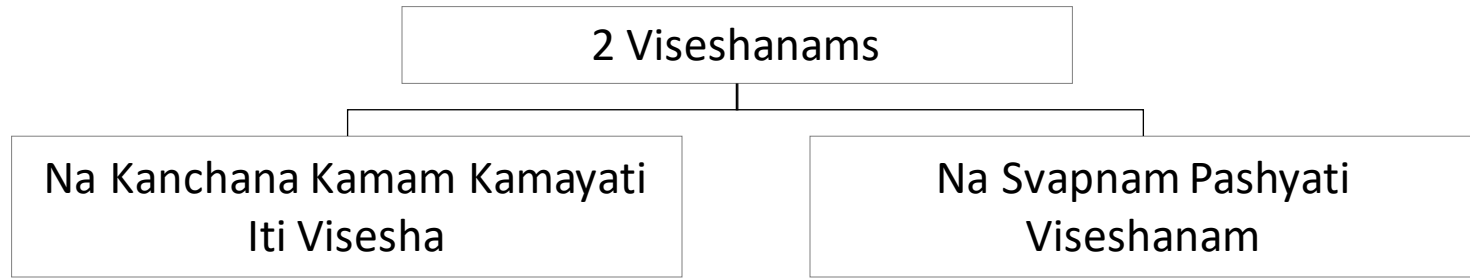
c) Tulyatvat :

- Common to both is ignorance of Surrounding.

d) Sushupti Grahamartham :

- To exclude the dreamer and dreamless sleeper, Upanishad uses 2 Adjectives, 2 Viseshams.

e)



- 2 – Dvaya Viseshanam to arrive at Deep Sleeper.

2nd Interpretation :

f) Suptaha :

- Ignorant, Ajnani Jiva in Vedantic context.

g) Philosophical meaning of sleep = Spiritual ignorance.

Vedanta :

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

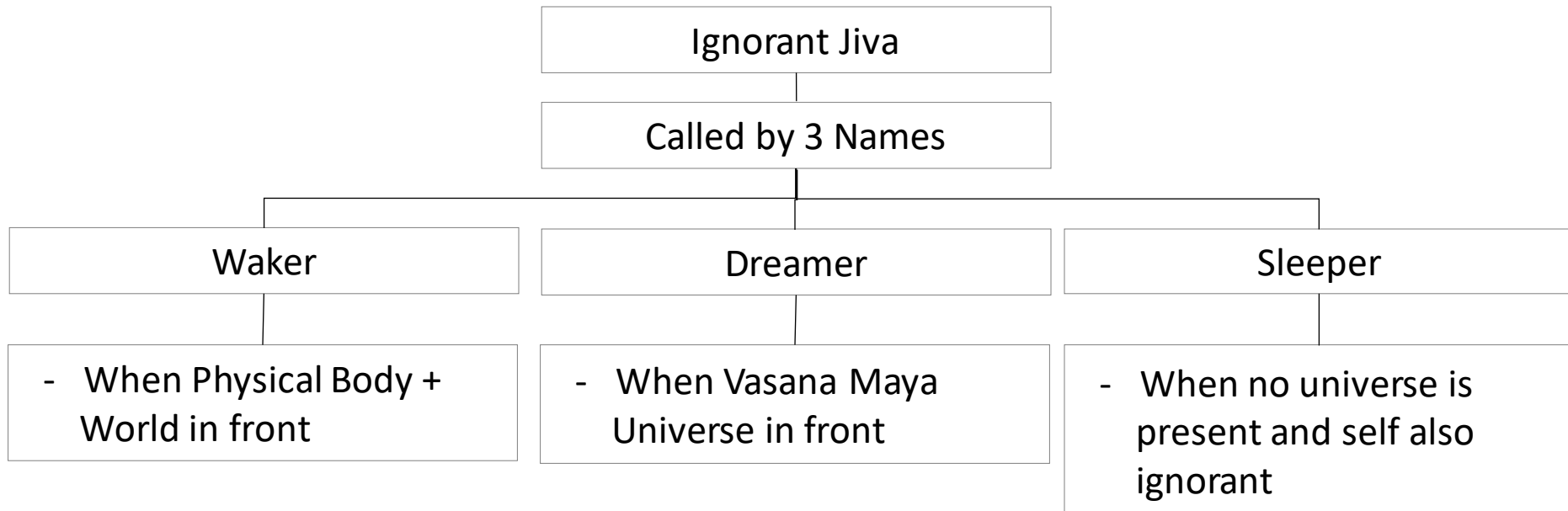
Gita :

उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धु
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ ||6-5||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- We have to wake up to our spiritual self by using knowledge of Upanishads.
- **Suptaha = Ignorant Jiva.**
- We are all sleeping in the vision of Veda.



- Jiva in all 3 states doesn't know his real nature.

h) Trishu Api Sthaneshu Tatva Pratibodha Lakshanaha :

- Sleep in the form of self ignorance is Avishishtaha, common.

i) Waker = Sleeper, Suptaha in the 2nd interpretation, ignorant Jiva.

- All 3 states are ignorant states because self is transcendent spiritual principle.

j) 1st Interpretation :

- Exclude waker, dreamer and arrive at sleeper.

Suptaha – Sleeper is :

- One who doesn't desire = Not waker
- One who doesn't dream = Not dreamer

51) Bashyam : Chapter 1 - Mantra 5 Starts...

यत्र यस्मिन्स्थाने काले वा सुप्तो न कञ्चन स्वप्नं पश्यति न
कञ्चन कामं कामयते । न हि सुषुप्ते पूर्वयोरिवान्यथाग्रहणलक्षणं
स्वप्नदर्शनं कामो वा कञ्चन विद्यते । तदेतत्सुषुप्तं
स्थानमस्येति सुषुप्तस्थानः ।

At which state of experience or time (Yatra = Yasmin Sthane kale Va), the sleeping person (Suptah) does not see any dreams (Na Kanchana Svapnampasyati - by which the dream state is excluded) nor desire any external objects (Na Kanchana Kamam Kamayate - by which the waking state is excluded, that alone is Susuptih, the deep sleep state). Deep sleep state is not (Na Hi Susupte) like the waking and dream states of experience discussed before (Purvayoh iva), where one perceives the mistakenly subject - object division in one vastu (Anyatha Grahana Laksanam), like seeing dreams (Svapnadarsana) or desiring sense objects (Kamo Va Na Kanchana Vidyate). This deep sleep state (Tad Etat Susuptam) is the field of experience (Sthanam) for the Consciousness (Asya) which is known as Susupta (Susuptam Sthanam Asya iti).

a) Yatra Yasmin Sthane, Kale :

- In which state of experience or time.

b) Suptaha Na Kanchana Svapna Pashyati :

- Dream state negated.

c) Na Kanchana Kamam Kamayate :

- One does not desire the external object.
- Waking state excluded.

d) Tatu Sushuptam Bavati :

- Sushuptam or Sushupti = State of experience
- Sushuptaha = Jiva

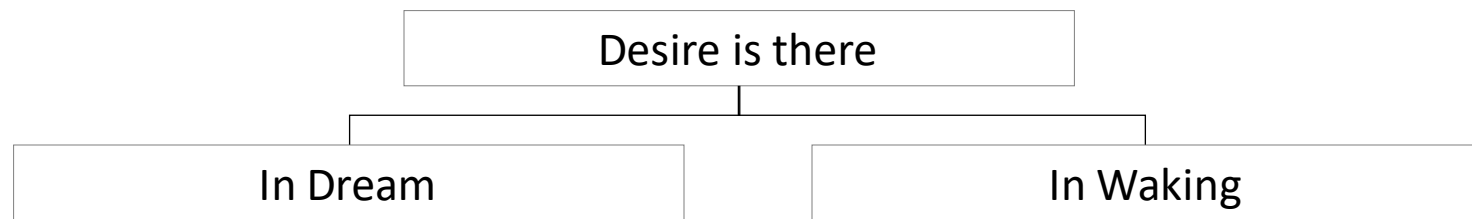
- Based on our own experience, in Deep sleep state, unlike previous 2 states of Jagrat, Svapna.

e) Vyatireka Drishtanta :

- Unlike the waking, dream state in which there is no desire or dream.

f) Mandukya definition of Dream :

- Anyatha grahanam, mistaken state.
- Extended to waking state = Dream
- I am waker, dreamer, sleeper = mistake
- I am Turiyam, beyond 3 states of a wakers mind.
- Svapna Na Vidyate
- No dream
- Kama na Vidyate
- No desire in sleep



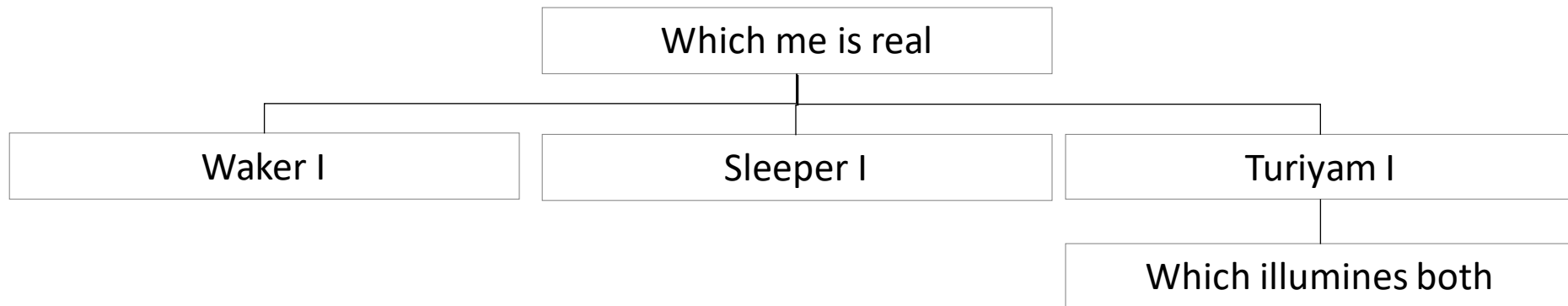
- Only in sleep, no desire.
- Kama – not desire.

- Karma Vyutpatti = Kama = Sense Object

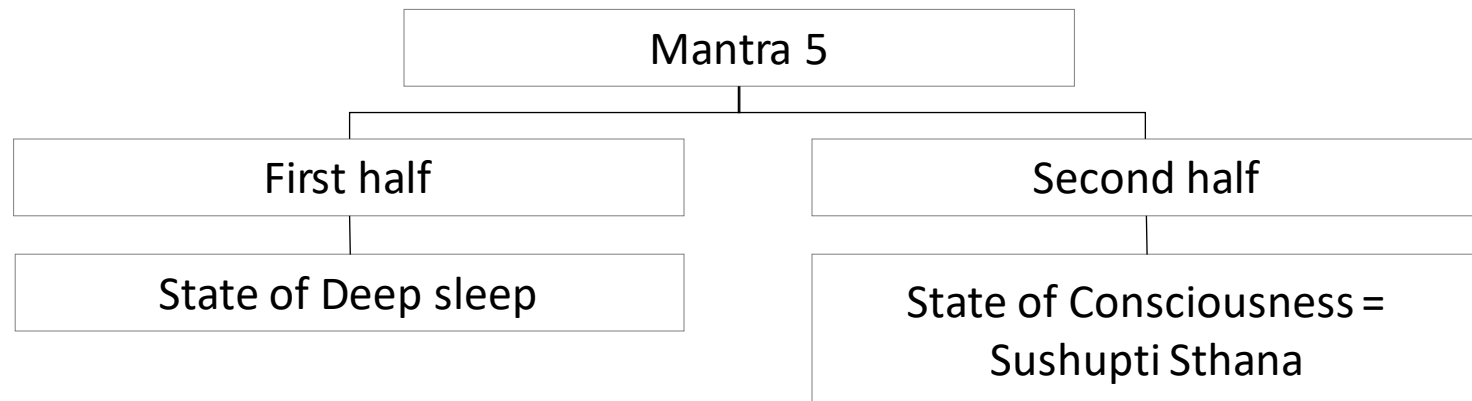
• **Na Kamayate = One does not desire Sense Objects in that state of sleep.**

- Kama = Indriya Vishaya.

• **One does not desire sense objects in sleep, that is also me.**



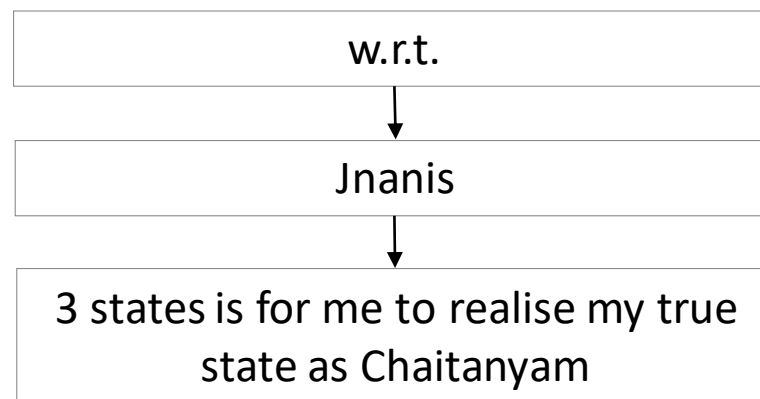
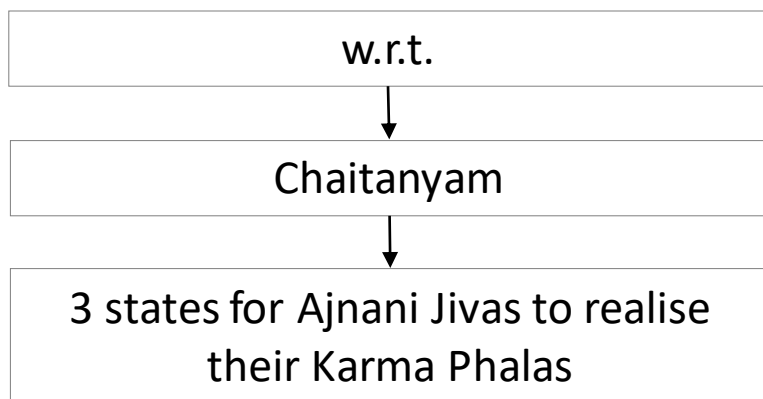
g) Tadetat Sushupta Sthana :



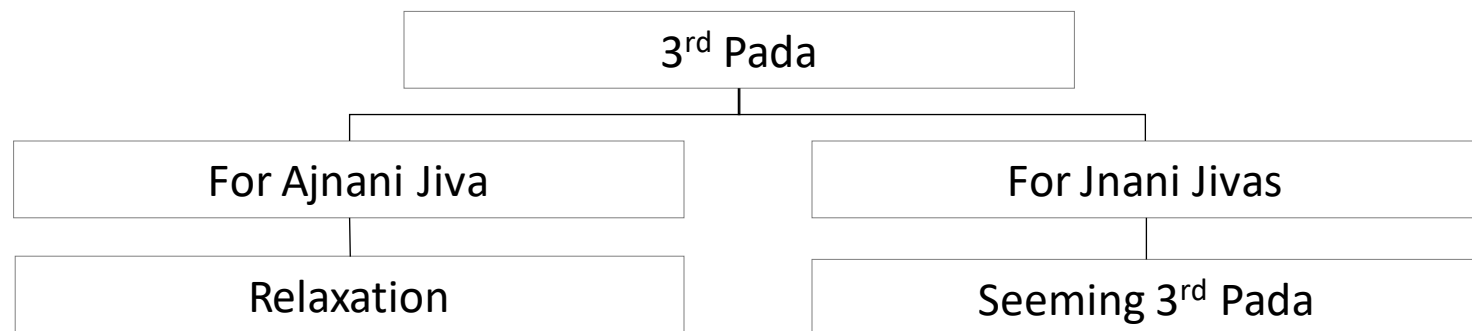
- Tadetat Sushuptam – next Para.

h) Sushupta Sthanam = Bahuvrihi

- **Sleep state is a field of experience.**
- Asya = Chaitanyasya
- For that Consciousness = Sushupta Sthana



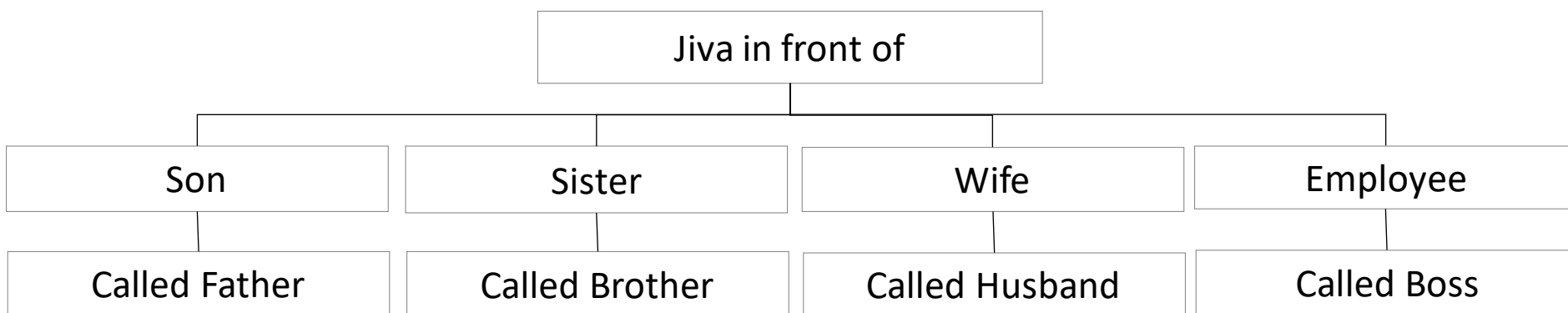
- Consciousness = Sushupta Sthana
= Consciousness itself called Sushupta Sthana, field of experience
= 3rd Pada of Atma



i) Aside Note :

- **In each Pada, Atma = Consciousness only.**
- When Consciousness illumines waking state, field of experience, it is called Jagaritha Sthanaha.
- Similarly, when illumining dream state, Consciousness is called Svapna Sthanaha.
- In Sushupti, when illumining deep sleep state, it is called Sushupti Sthana.
- Based on object of illumination, same consciousness is given 3 names.

Jiva	Chaitanyam
- Called waker, dreamer, sleeper	- Called Jagaritha, Svapna, Sushupti Sthanaha, fields of experiences.



- In different fields, same person / entity gets different names.
- **Consciousness itself is known as waker, dreamer, sleeper.**

- There is no difference in Consciousness itself but only difference in what Consciousness illumines.
- No Vastu Bheda but only Auphadika Bheda.
- Difference in Consciousness only.
- Asya Iti Sushuptha Sthana.

52) Bashyam : Chapter 1 - Mantra 5 continues...

स्थानद्वयप्रविभक्तं मनःस्पन्दितं द्वैतजातं
तथारूपापरित्यागेनाविवेकापन्नं
नैशतमोग्रस्तमिवाहः सप्रपञ्चमेकीभूतमित्युच्यते ।

The entire group of duality (Dvaita - Jatam), which is a modification of the mind (Manah - Spanditam) and which obtains both in the waking and dream states (Sthana - Dvaya), merges into a state of non-differentiated mass (Pravibhaktam - in deep sleep state), without actually giving up their dual nature (Tatha Rupa Aparityagena), but experientially undifferentiated (Avivekapannam); just as (iva) the dualistic world of objects (Saprapancam) of the day time (Ahah - cannot be seen in the night) as it is enveloped by darkness of the night (Naisa - Tamo Grastam - into one undifferentiated mass of darkness. So figuratively, sleep) is said to be the state in which all experiences become unified (Ekibhutam iti Ucyate).

Next Word :

- “Ekibuta Cha”

a) Entire duality, plurality in Jagrat and Svapna, all have merged into one undifferentiated mass as far as sleep is concerned.

- Jagrat and Svapna Dvaitam has disappeared into undifferentiated mass which sleeper experiences as Blankness.
- Blankness of Sushupti = Undifferentiated mass of duality because duality has resolved into Consciousness, hence called Ekibuta.
- Universe continues to be dualistic for others who are awake.
- For me Ekibuta.

• **It is not actual resolution but in my Sushupti, Agyanam has enveloped Dvaita Prapancha.**

b) My Moola Avidya has enveloped Jagrat and Svapna Prapancha.

- “All minds have Moola Avidya”.
- Because of enveloping, we can’t differentiate one thing from another.

c)

Experientially	Factually
- Undifferentiated mass caused by Agyanam	- Differentiated in Jagrat + Svapna.

Example :

- Standing on a balcony
- See vehicles moving and men walking separately.
- Imagine darkness falls and there are no lights, sounds.
- Whole place is enveloped in Neisha Tamaha, nocturnal darkness.
- Neisham = Nishayam Bavana Nightly nocturnal darkness.
- Even though differences are there, due to darkness enveloping them, as far as my personal experience is concerned it becomes undifferentiated mass = Ekibuta.

d) Naisha Tamaha = Avidya

- In Jagrat + dream, Manas Spandanam, experienced in the form of Vrutti modifications.
- We see cycle, car, wall, boys.
- Each one has a distinct Vrutti form.
- When all in darkness, Agyanam, it is Ekibuta.

e) Anavasya :

- Perceptions don't have Dvaita experiences.

f) Manas Spandanam Dvaita Jatam Thatha Rupa Apari Tyagena :

- Without actually giving up differences, experientially they have become Aviveka Pannam.
- Not able to differentiate duality.

Reason :

- Envelopment of Avidya.

g) Naisha Samograstham Ahaha :

- Ahaha = Daytime dualistic experience.
- In nocturnal darkness, it becomes undifferentiated mass.

Internal Darkness	External Darkness
- When Avidya Tamas covers, envelops.	- When night falls

Experientially	Factually
- Advaitam - Eki Butam - Prajyana Ghanam	- Dvaitam outside remains - In Pralayam dissolved

53) Bashyam : Chapter 1 - Mantra 5 continues..

अत एव स्वप्नजाग्रन्मनःस्पन्दनानि प्रज्ञानानि घनीभूतानीव
सेयमवस्थाविवेकरूपत्वात्प्रज्ञानघन उच्यते ।

Therefore (Ata Eva) consciousness (Prajnanani), which in thought forms (Manah Spandanani) is available in dream and waking state (Svapna - Jagran) becomes as though a solid mass (Ghani - Bhutani Iva - in sleep state). And this sleep state (Sa – iyam - Avastha) as it is a state of undifferentiated mass, bereft of any kind of knowledge, emotions etc. (Aviveka - Rupertat), it is called a mass of unified consciousness (Ucyate Prajnana - Ghanah).

- Seeming duality exists w.r.t. objects and experiences.
- Car – Chair – Vrutti – Ekibuta = Dissolution of objects.

Prajna Ghana used for	Eki Buta used for
<ul style="list-style-type: none"> - Dissolution of experiences internally - Jnana Adhyasa - Vrutti Vishaya Ekaha Bavaha 	<ul style="list-style-type: none"> - Dissolution of external objects - Artha Adhyasa

a) Manas Spandana :

- Vrutti available in Jagrat and Svapna.

b) Dvani Butam Eva :

- As though solidified experience because of enveloping Moola Avidya.

c) Ghani Butani Eva Bavanti Sa Yam Avastha :

- This particular state.

d) Aviveka Rupatvat :

- Undifferentiated state.

e)



- Experience is same - undifferentiated Artha, Jnana Adhyasa.

Samadhi	Sleep
Deliberate	Natural

f) Pramatra, Pramana Vikalpa Na Syat

- Knower – Pramata resolved.
- Hence no knowledge is possible = Prajnana Ghana
= Mass of experience / consciousness / solidified consciousness

यथा रात्रौ नैशेन तमसाविभज्यमानं सर्वं घनमिव तद्वत्प्रज्ञानघन
एव । एवशब्दान्न जात्यन्तरं प्रज्ञानव्यतिरेकेणास्तीत्यर्थः ।

Just as (Yatha) in the darkness that belongs to the night (Ratrau Naisena Tamasa) everything (Sarvam) is as though (Iva) one undivided (Avibhajyamanam) intense mass (Ghanam, - so also in deep sleep as everything is enveloped by Tamas, ignorance, it becomes one big mass of consciousness). Therefore (Tadvat), the deep sleep state is called as mass of consciousness only (Prajnanaghanam Eva). The word 'Eva' (Evasabdat) denotes (iti Arthah) the absence of any other thing, except consciousness (Prajana Vyatirekena Jatyantaram Na Asti).

a) Yatha Rathrou Neisha Tama :

- Grastham – Nishayan
- Because of nightly darkness, mind can't separate different things.

b) Sarvam ghanameva :

- As though all objects have merged into me.

c) Tadvadu Prajna Shudha Eva :

- Our knowledge, emotions, become mass of consciousness, in Sushupti.

d) Prajna Ghana Eva :

- Eva = Other than Consciousness principle.
- **There is no matter principle available in sleep.**

e) Jastayantaratarām :

- Anything belongs to another specie.
- Other than consciousness there is no material body, mind, world, thoughts in sleep state.

Question :

- Isn't Karana Shariram there in sleep?
- **We say Karana Shariram is there in sleep only in Jagrat Avastha as an inference.**
- At the time of sleep, we only infer Karana Shariram is there, other than Atma.

f) Yad Vad Tan Neiva Pashyati :

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]

- **In sleep we don't experience anything other than Consciousness.**

Experientially :

- There is no difference between Prajnya and Turiyam.
- For Moksha, nearest Example = Sushupti.
- In Svayam Jyoti Brahmana, Sushupti elaborately Analysed.

g) Yad Vad Tan Naiva Pashyati :

- Ananda is experienced in Sushupti.
- **Once we recognize - I am Turiyam, no question of coming back because in all 3 states I claim I am Nitya Turiyam.**
- Technically Prajna and Turiyam are different.
- Experientially no difference.

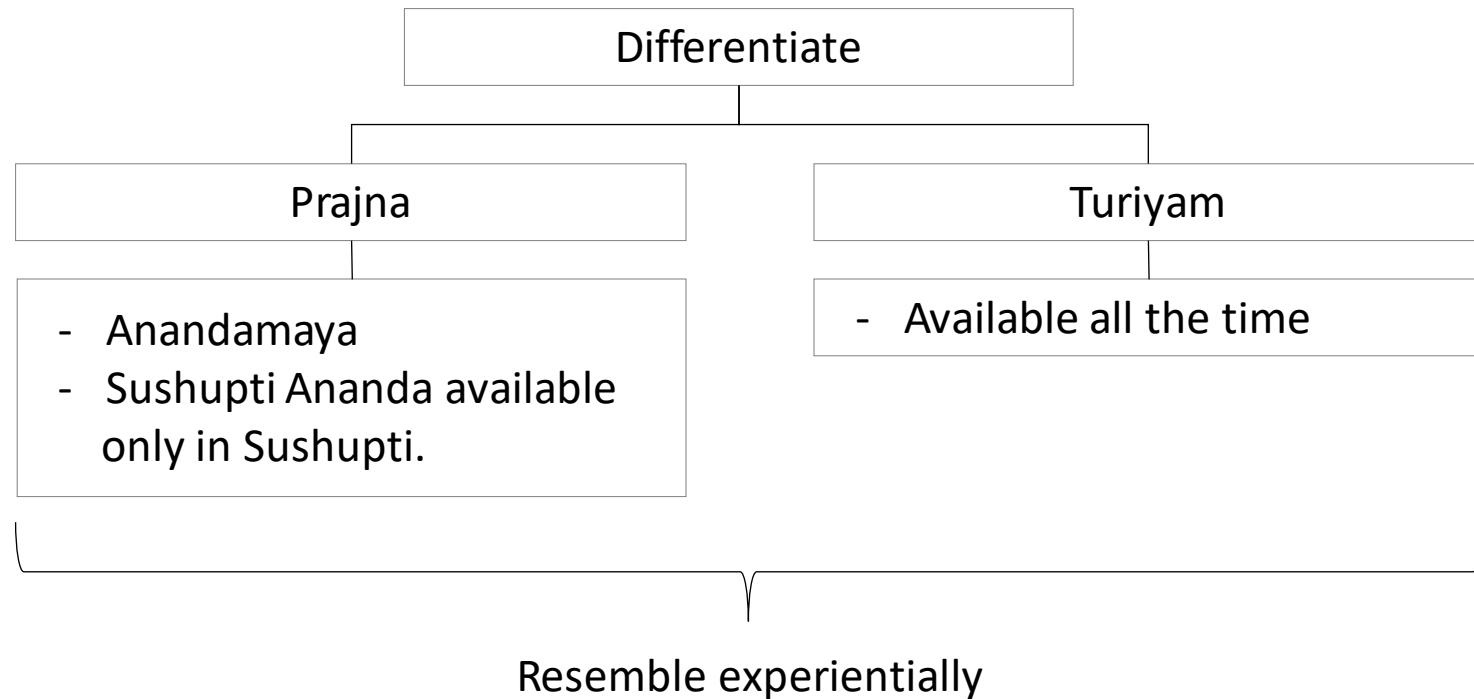
i) Eva :

- Other than Consciousness, there is no matter at all.

मनसो विषयविषय्याकारस्पन्दनायासदुःखाभावादानन्दमय
आनन्दप्रायो नानन्द एव । अनात्यन्तिकत्वात् ।
यथा लोके निरायासस्थितः सुख्यानन्दभुगुच्यते
अत्यन्तानायासरूपा हीयं स्थितिरनेनानुभूयत इत्यानन्दभुक्,
“एषोऽस्य परम आनन्दः” (बु-उ-४-३-३२) इति श्रुतेः ।

When the subject - Object differentiating thought forms (Visaya - Visayyakara - Spandana) which are burdensome (Ayasa) are not there, for the mind (Manasah), there will be absence of sorrow (Duhkha - Ahavat) and so there will be only Ananda, saturation of happiness (Ananadamaya). However, even though it is more or less Ananda (Anandaprayah), it is not Brahmananda which is always there (Na Ananda Eva, - because this Ananda is not total), as it ends as soon as one comes out of sleep (Anatyantikativat). Generally in the world (Yatha Loke), the one who is totally free from effort (Nirayasah) is in happiness (Sukhi Sthitah) and is said to be (Ucyate) enjoyer of Ananda (Anandabhuk). (Similarly) as this state of deep sleep is indeed entirely free from all efforts (Atyanta Anayasa - Rupa Hi Iyam Sthithi), Prajna, the sleeper consciousness experiences happiness (Anena Anubhuyate), and therefore is called as 'the experiencer of Ananda' (iti Anandabhuk). Brihadaranyaka Upanishad (iti Sruteh - in 4 - 3 -32) also says "Susupti Ananda (Esah) is said to be the highest experiential Ananda (Parama Anandah)".

Next Word : Anandamaya



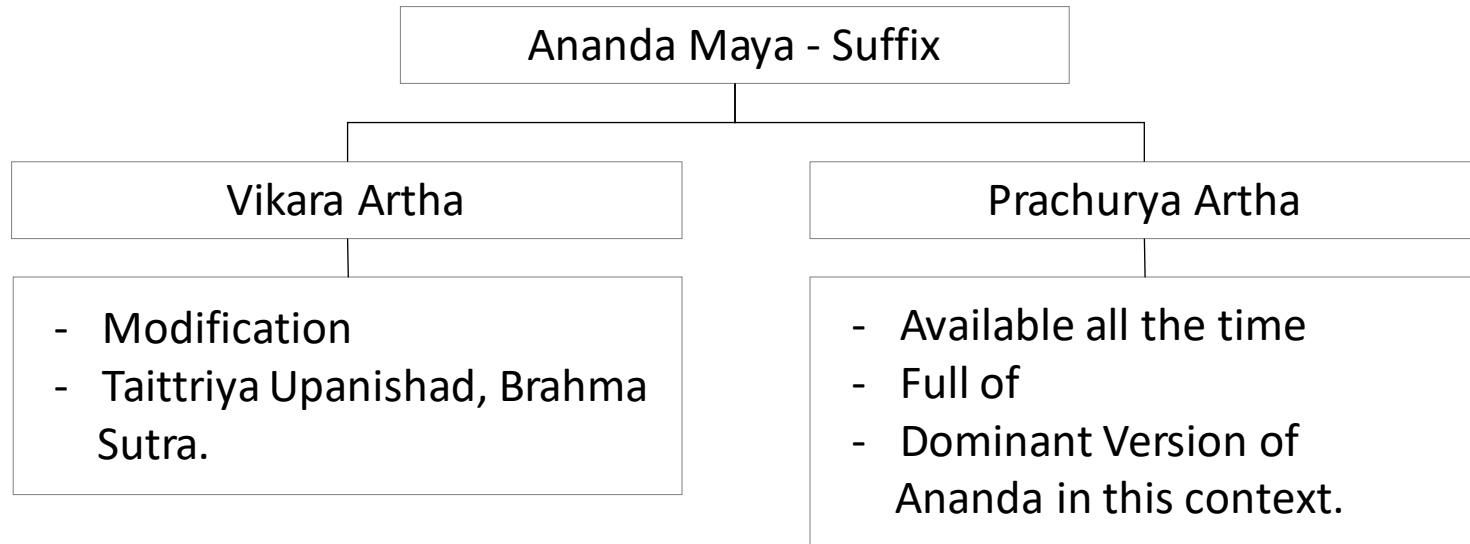
Student :

- In waking I am miserable, I don't experience Turiya Ananda.

- **Brahma Ananda can't be experienced but can be claimed only because it is experiencer I.**

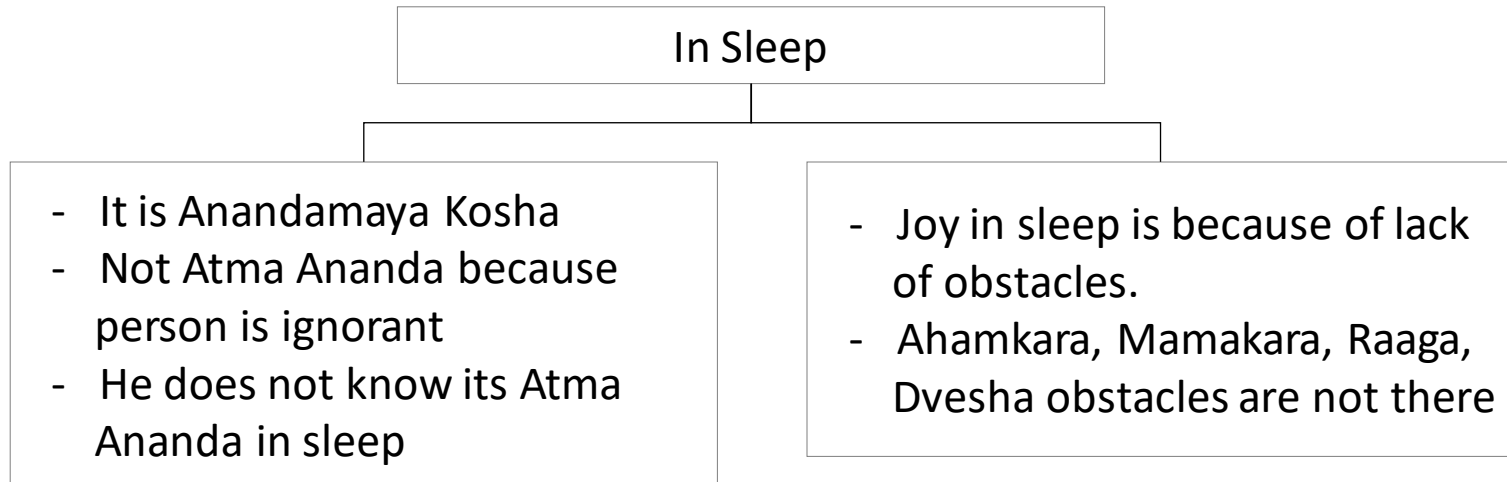
Brahma Ananda	Sushupti / Samadhi / Ananda Maya Kosha
<ul style="list-style-type: none">- Not objective experience- Remains same in 3 states- Experiencer I, subject	<ul style="list-style-type: none">- Not Ananda- Obtains only in 2 states- Lost in Jagrat

- If I am addicted to Samadhi, its like Addiction to Ac Room.



Question :

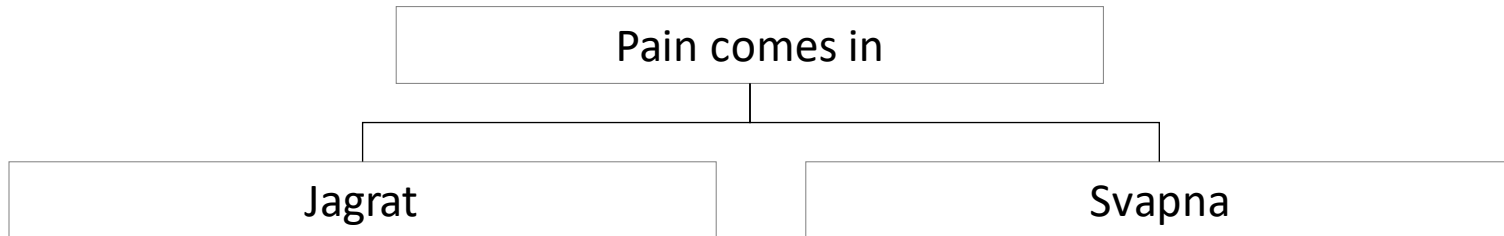
- How can person experience Ananda in Sushupti?



- 4 obstacles for Anubava Ananda are not there in sleep.
- We experience experiential Ananda in sleep because 4 obstacles are not there.
- All related to mind.

a) Manasaha Dukha Abava :

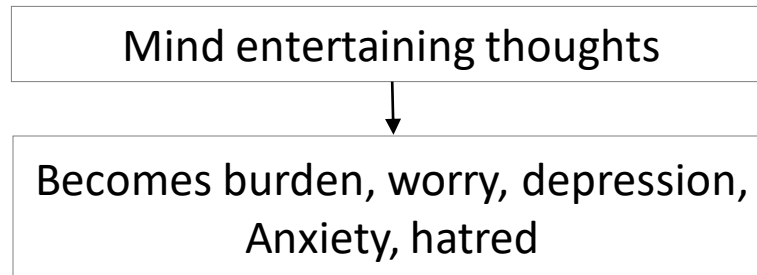
- For the Mind, there is no pain in Sushupti.

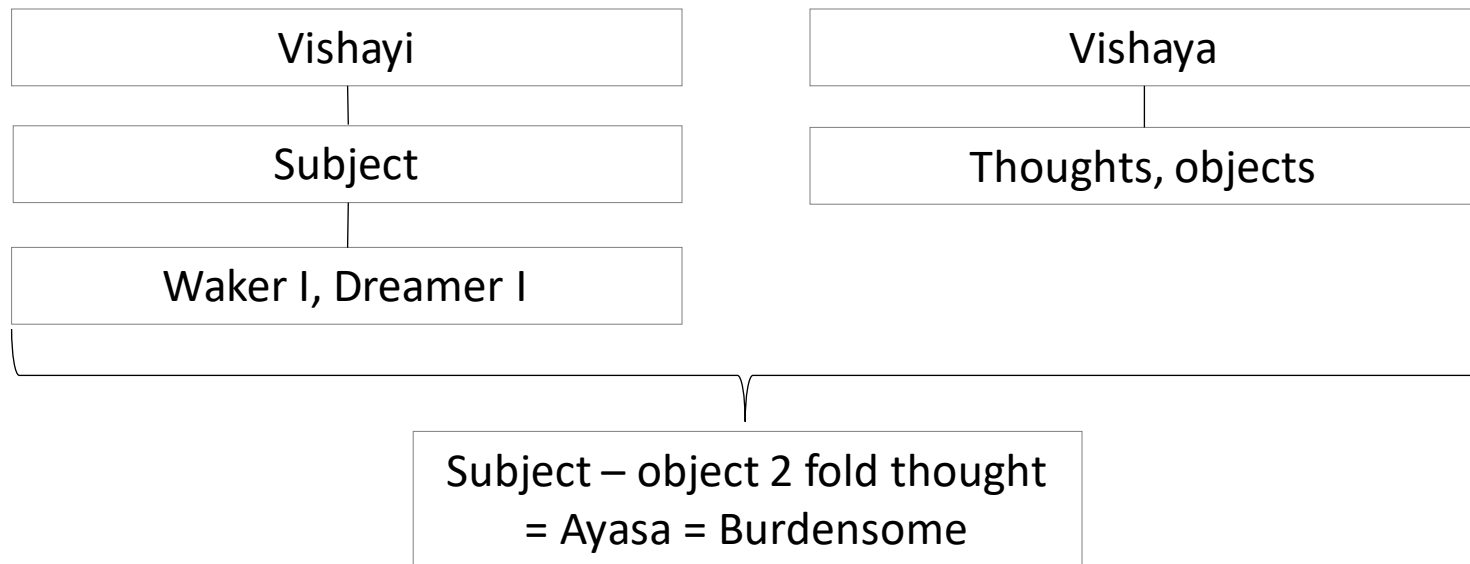


Pain :

- Thought modification
- Entertaining thoughts.

b)

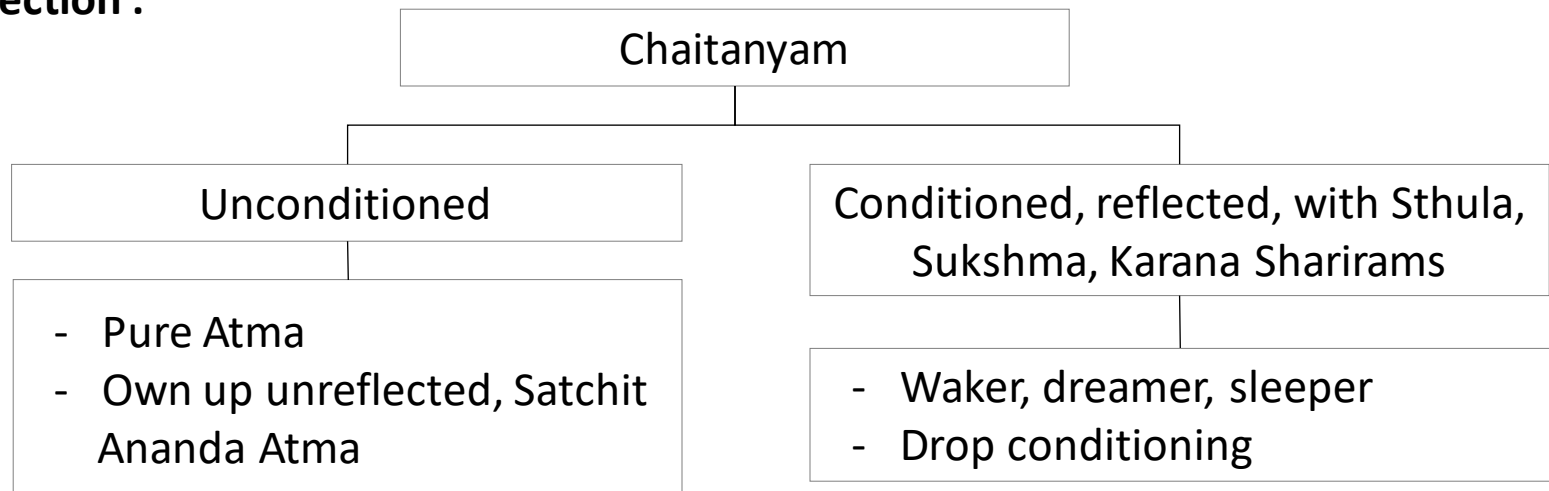


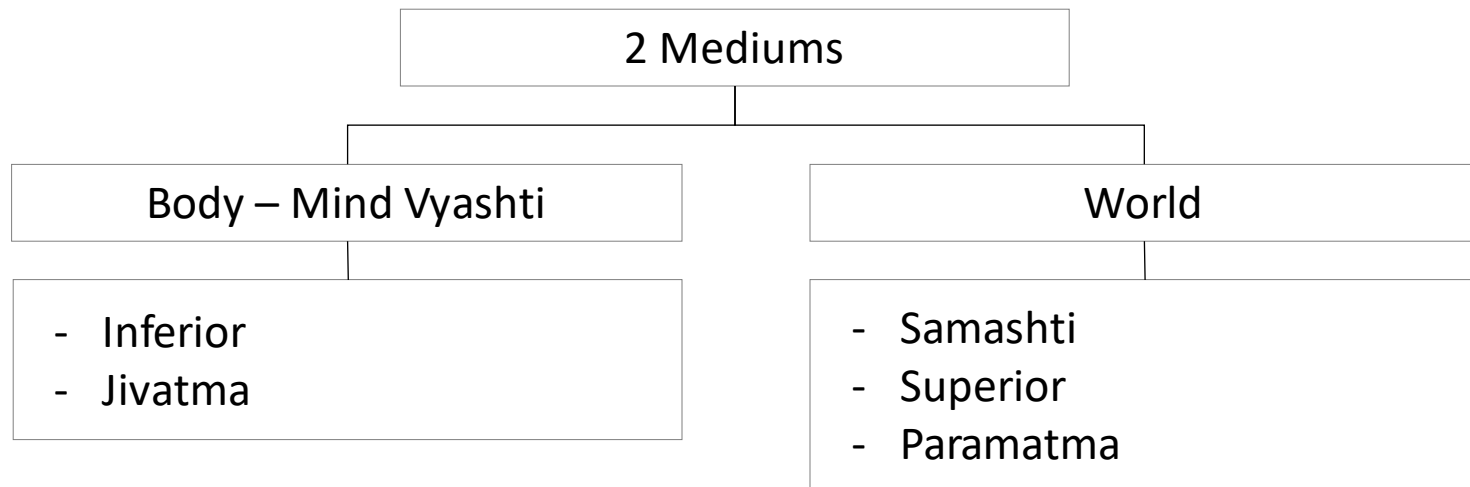


Check in waking :

- What comes to mind, people, situations, objects.
- Try Japam – Ayasa struggle starts.
- Dukha – pain of struggle is Abhava, not there in sleep.

c) Recollection :





- 2 mediums [Jagrat + Svapna Prapancha] become manifest from consciousness and become unmanifest in Sushupti.
- Own up unconditioned Consciousness – self of Vyashti body and universe as my real nature – Nitya Mukta, Shuddha Chaitanyam, ever existent, eternal, Ananda Svarupa.

d) Anandamya Kosha :

- **Person saturated with Ananda.**
 - **Mayat Prachuryate**
 - **Prayat = Predominant**
- If it is original Atma Ananda, Upanishad would have taught go to sleep, realise your real nature.

e) Taittiriya Upanishad asks us to drop sleep as Anandamaya Kosha

- Sleep not state of Moksha only Tamo Guna Pradhana Avastha.

Original Ananda	Ananda Maya Koshas
Non experiential	Experiential in Sushupti and Samadhi

- Experiencer = Chaitanyam.
- Ananthyantikantiyatvat = Anityatvatu
- Anandamaya over.
- Next.

f) Ananda Buk :

- **Original Consciousness is in the form of Sakshi Chaitanyam.**

g) Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

- Yat Tat Tan Neiva Pashyati.
- Pashyanaiva Pashyati Drashta.
- That state of Ananda is illumined by Sakshi Chaitanyam.
- In the form of Consciousness it illumines.
- Illuminating consciousness is called experiencer, Anandabuk.
- Changelessly it experiences Ananda, it illumines Ananda.
- Sun experiences / illumines the world.

h) Yata Loke Nirasayat Sthithaha :

- In the world, person if he is reclining, relaxed, we call him in Ananda Svarupa.
- Absence of sorrowful thoughts is called Ananda, happiness.
- This is called worldly happiness.
- Achieve something, fulfill something, agitations in the mind are gone.
- Anandabuk = Sitting with happiness.
= Experiencer of Ananda

i) Uchyate Evam :

- Sleep state = height of relaxation, like easy chair relaxation.
- Atyanta Anayasa Sthithi – experienced by sleeper consciousness, Anubuyate.
- It is waker, dreamer, sleeper consciousness which is ultimate experiencer.
- This sleeper consciousness is called Ananda Buk.

j) Brihadaranyaka Upanishad :

सलिल एको द्रष्टाद्वैतो भवति,
एष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्यः,
एषास्य परमा गतिः,
एषास्य परमा संपत्,
एषोऽस्य परमो लोकः,
एषोऽस्य परम आनन्दः;
एतस्यैवानन्दस्यान्यानि
भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,
eṣa brahmalokaḥ samrāḍiti
hainamanuśaśāsa yājñavalkyaḥ,
eṣāsyā paramā gatiḥ,
eṣāsyā paramā saṃpat,
eṣo'sya paramo lokaḥ,
eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni
bhūtāni mātrāmupajīvanti || 32 ||

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

- Esha Anya Parama Ananda



Sushupti Ananda Highest experientially

- **Near Ananda to Moksha Brahma Ananda.**
- Etasya – Ananda Mimamsa Analysis, Anandabuk explained.
- Next Word : Chetomukhaha...

Revision :

I) God in religious terms is Vachyarth of Sushupti Avastha Ishvara, Lakshyarth = Brahman.

II) 3rd Pada explained in 5th Mantra.

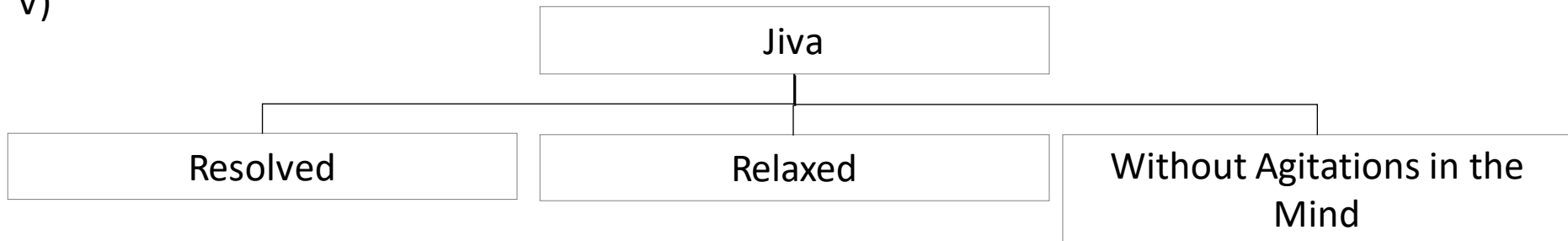
- Anandabuk = Experienter of Ananda in sleep.

III) In sleep, Ananda as clear distinction with Atma is not available.

IV) Sleep :

- State where Jiva's individuality is totally resolved.
- No Jivatvam experienced by individual Jiva.
- Upanishad reveals Atma, existent entity beyond the sleep state as the experienter, Sakshi, illumining principle of sleep state also.

V)



- This state is called happy state.

VI) Pragnya – Anandabuk :

- Yatha – Thatha...
- He is experiencing Ananda in resolved condition of the mind.

VII) After waking we say :

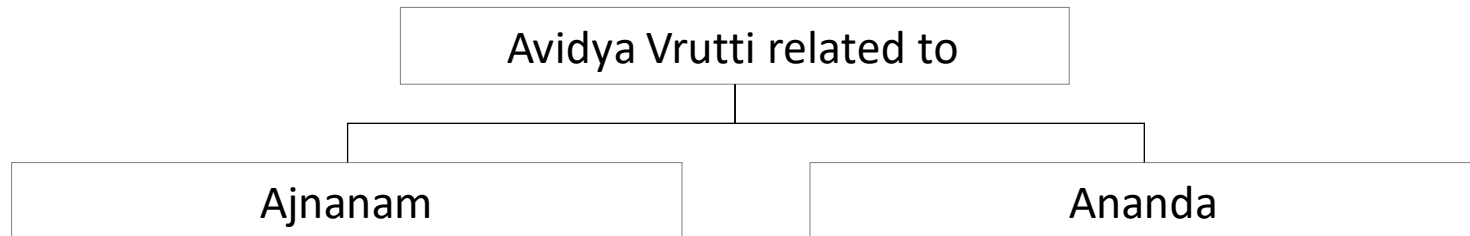
- I was happy in sleep.
- It is recollection.
- Recollection possible only if someone was present to witness the happy – peaceful state.
- It is not nothingness but is Sakshi Chaitanyam.

VIII) Arthapatti :

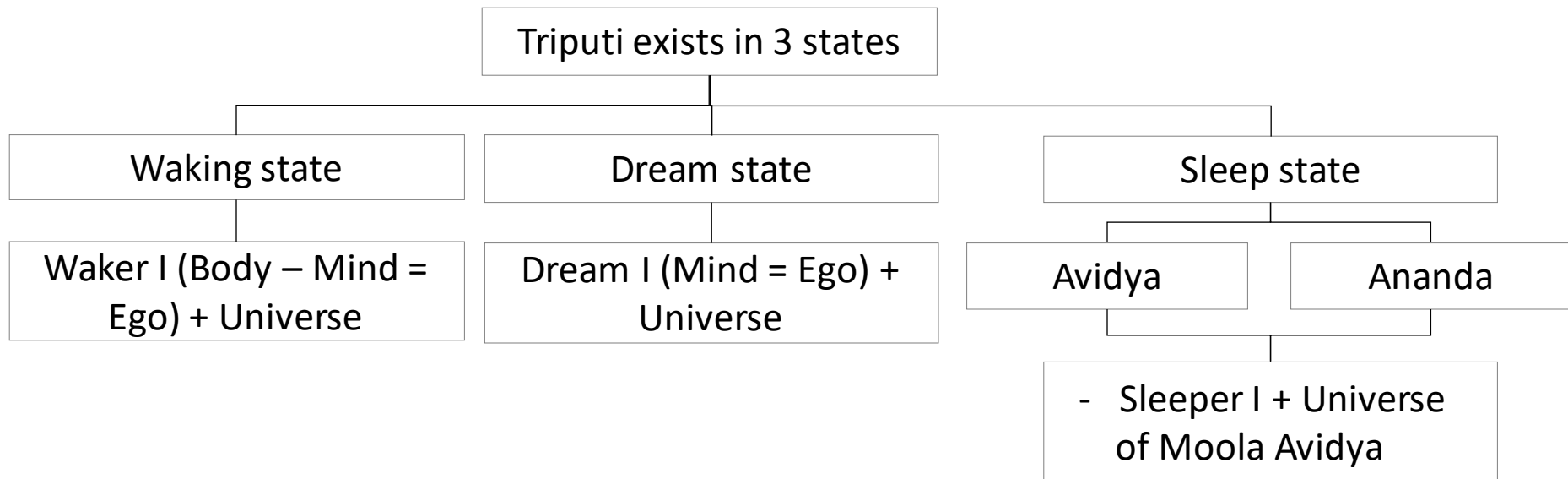
- We presume experiencer of happiness must be there in sleep state.
- **What is not experienced can't be recollected.**

IX) Triputi is there in potential form, Sukshma form

- Prajna = Experiencer
- Karana Sharira Vrutti
- Sukshma Vrutti = Avidya Vrutti

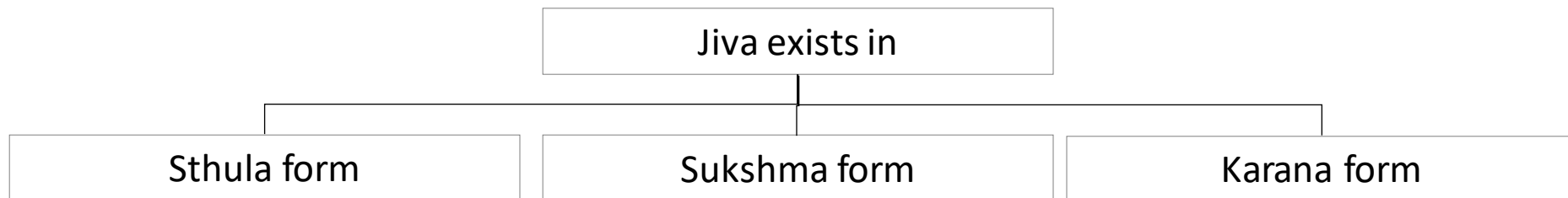


- 2 objects of experience in sleep state for Sakshi Chaitanyam.

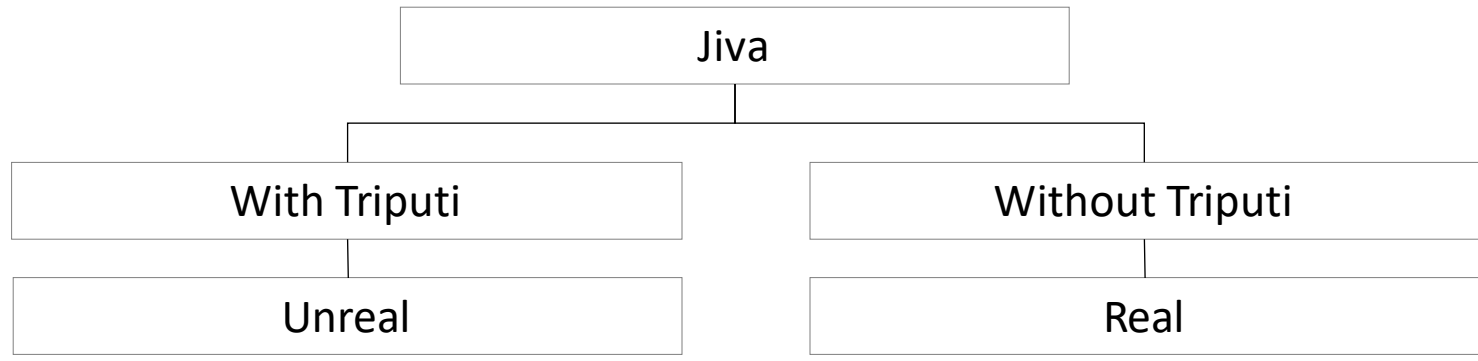


• **In Vedanta we accept Sukshma Triputi in sleep.**

- Avyakta Savikalpaka Avastha = Sleeper I.
- Unmanifest – changing sleeper I.



- These are conditioned, reflected forms with reflecting mediums.
- Jiva exists in pure, Turiyam form also, revealed in all Upanishads.



- **Absolute Nirvikalpa = Brahman.**
- **Changeless Sakshi, seen.**
- Prajnya – not absolutely Nirvikalpa.
- Therefore it is Ananda Buk.

X) It is said in Brihadaranyaka Upanishad also.

Brihadaranyaka Upanishad :

सलिल एको द्रष्टाद्वैतो भवति,
एष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्यः,
एषास्य परमा गतिः,
एषास्य परमा संपत्,
एषोऽस्य परमो लोकः,
एषोऽस्य परम आनन्दः;
एतस्यैवानन्दस्यान्यानि
भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,
eṣa brahmalokaḥ samrāḍiti
hainamanuśaśāsa yājñavalkyaḥ,
eṣāsyā paramā gatiḥ,
eṣāsyā paramā saṃpat,
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eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni
bhūtāni mātrāmupajīvanti || 32 ||

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

Next word :

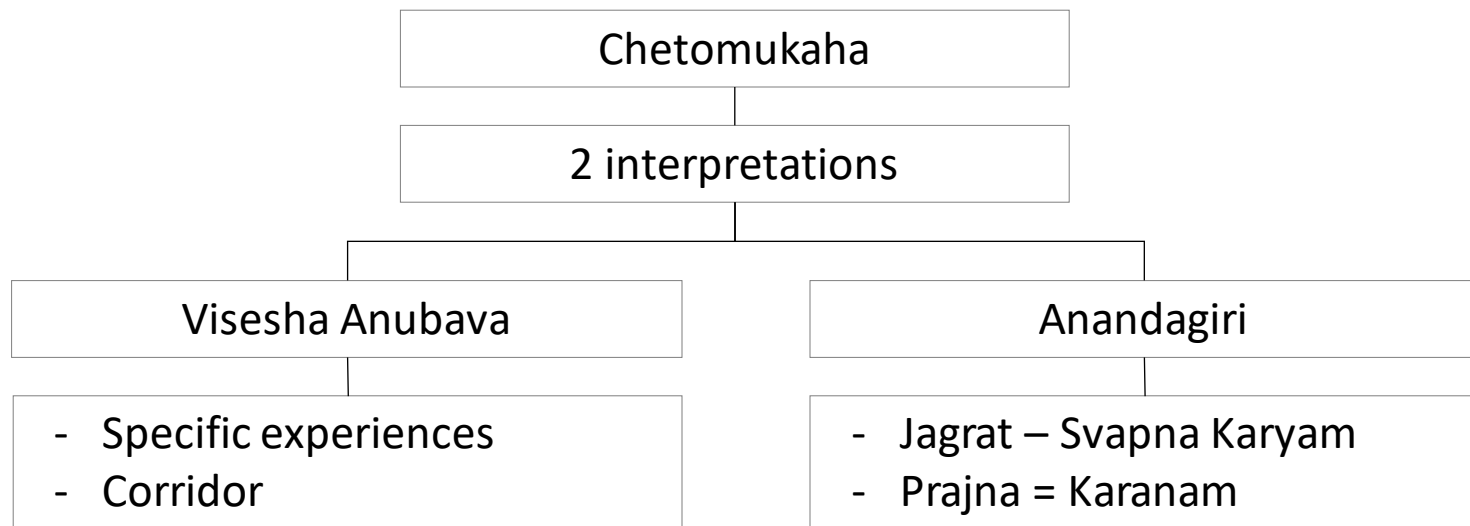
Chetopurusha

2 interpretations

56) Bashyam : Chapter 1 - Mantra 5 continues..

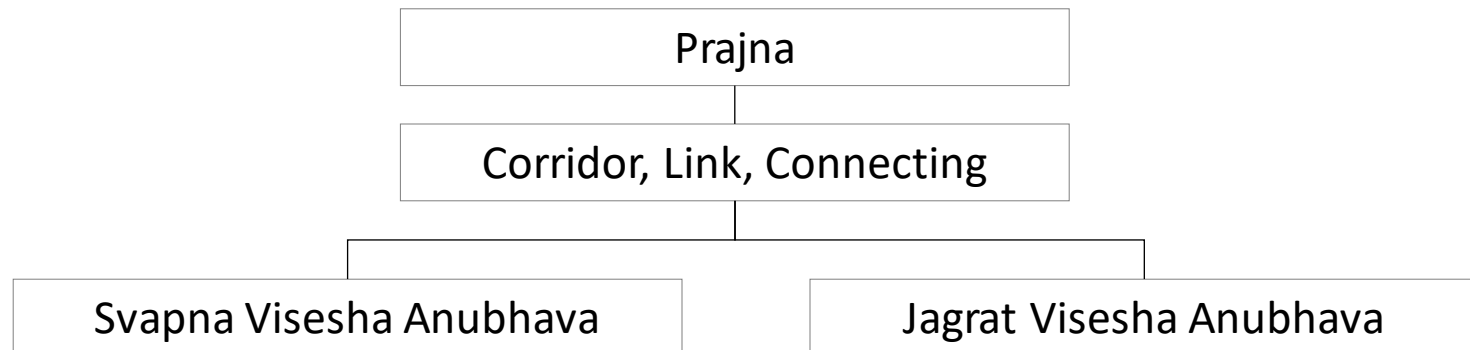
स्वप्नादिप्रतिबोधचेतः प्रति द्वारीभूतत्वाच्चेतोमुखः ।
बोधलक्षणं वा चेतो द्वारं मुखमस्य स्वप्नाद्यागमनं
प्रतीति चेतोमुखः ।

To gain (Prati) the specific experiences of dream state etc (Svapna Adi Pratibodha - Cetah - Here the word 'Adi' includes the waking state), the sleeping state being the gate-way (Dvari - Bhutatvat), it is called the gate-way (Cetomukhah). Svarupa Jnanam (Bodhalakshanam) or (Va) consciousness (Cetah) being the gate-way, the means (Dvaram = Mukham) for Prajna to become Visva and Taijasa (Asya Svapnadi Agamanam Pratiti), it is called Cetomukhah.



a) Visesha Anubava :

- Based on Jagrat and Svapna experiences.
- Particular experiences caused by Vrutti Jnanam.
- Vishwa + Teijasa Anubava.

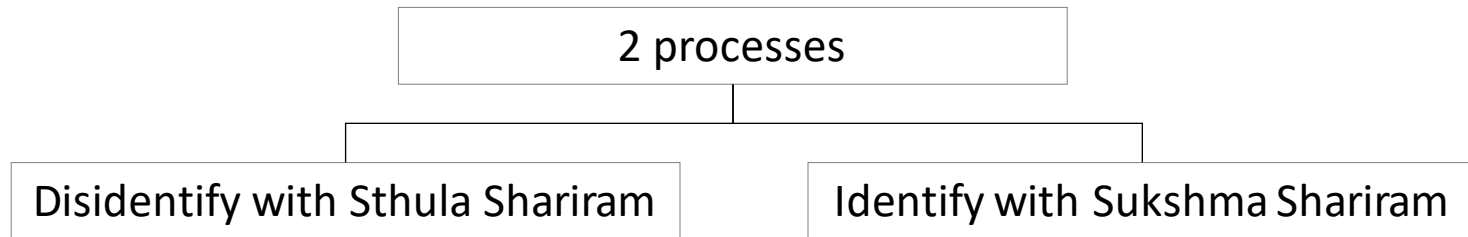


- From Svapna → Goto Sushupti – then to Jagrat.

- 2 Visesha Anubhavas linked by Sushupti.
- Prajnya = Intermediate corridor.
- Vishwa through Prajnya becomes Teijasa.
- Teijasa through Prajnya becomes Vishwa.

Logic :

- When Vishwa becomes Teijasa, 2 processes involved.



- Prajnya = Intermediary step.
- Small gap.
- Vishwa withdraws from Gross Body and becomes Teijasa.
- Teijasa withdraws from subtle body and becomes Vishwa.
- In Disidentification, identification process, Prajnya Avastha involved.
- Door step to inside and outside.

2nd interpretation – by Anandagiri :

I)

Vishwa – Teijasa	Prajnya
<ul style="list-style-type: none">- Karyam – Products- Sthula – Sukshma Shariram = Karyam	<ul style="list-style-type: none">- Karanam- Karana Shariram = Karanam

Rule :

- One Karyam can't directly become another Karyam.
- Karyam merges into Karanam first.

a) Vishwa – Teijasaho Karyatvat Karana Dvara Eva Anyatara Prapti :



b) Swapna – Jagrat Dvaro :

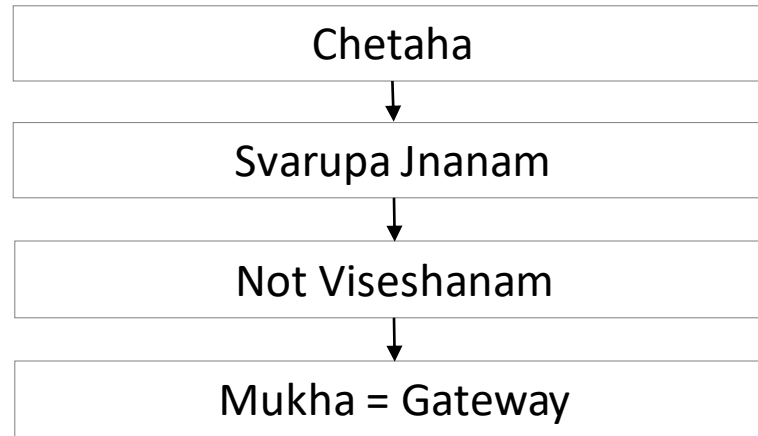
- Pratibodha Cheta = Vishesha Anubhava.

c) Dvari Butatvat :

- Prajnya is connecting link = Chetoho Mukhaha.

II) Interpretation 2 :

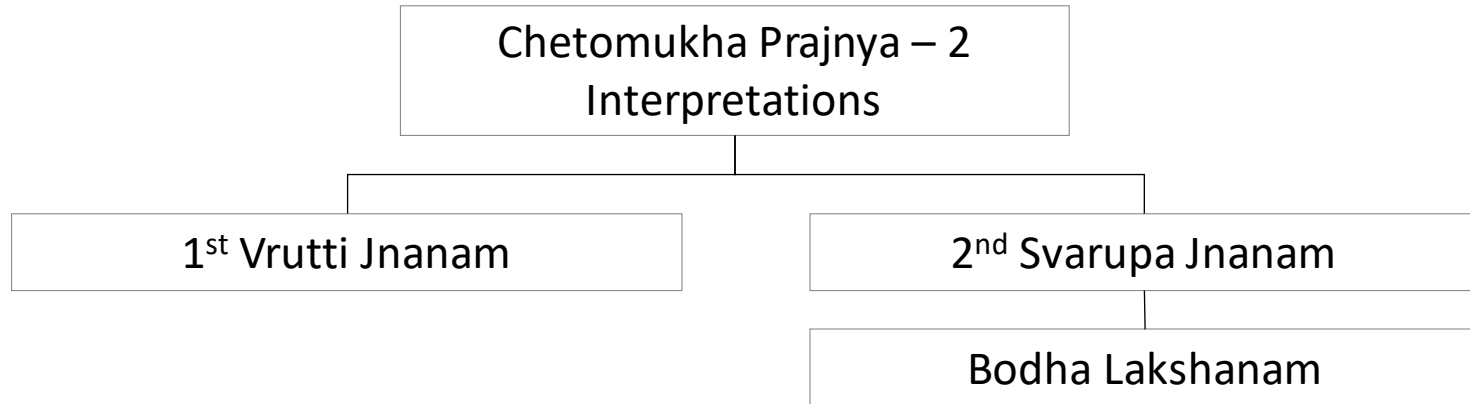
- Karmadharaya Samasa.



- Chetaha – Svarupa Chaitanyam Eva Mukha Dvaram Yasya Prajnasya.
- **Prajnya has consciousness as the means to come to Vishwa and Teijasa status.**
- Why?
- Through consciousness alone Vishesha Jnanam is possible.
- Consciousness + Vrutti = Vishesha Jnanam.

- Chaitanyam and Ghata Vrutti = Ghata Jnanam.
- Prajnya with its Chaitanyam is doorway to become Vishwa, Teijasa, Visesha Jnanam.

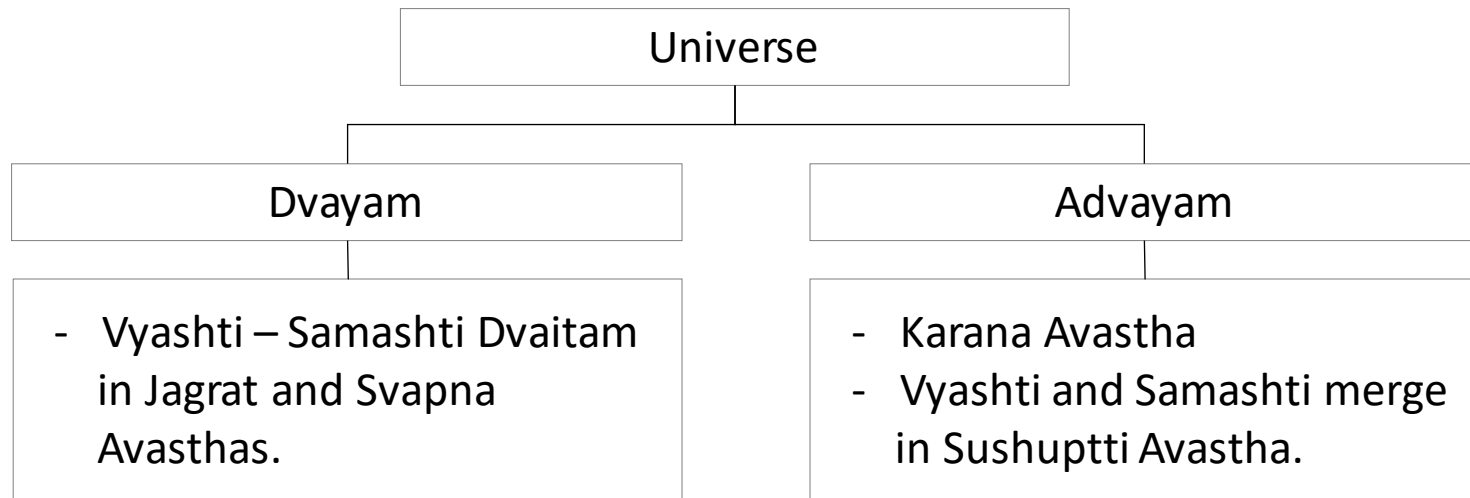
c) Bodha Lakshanam Va = Svarupaha



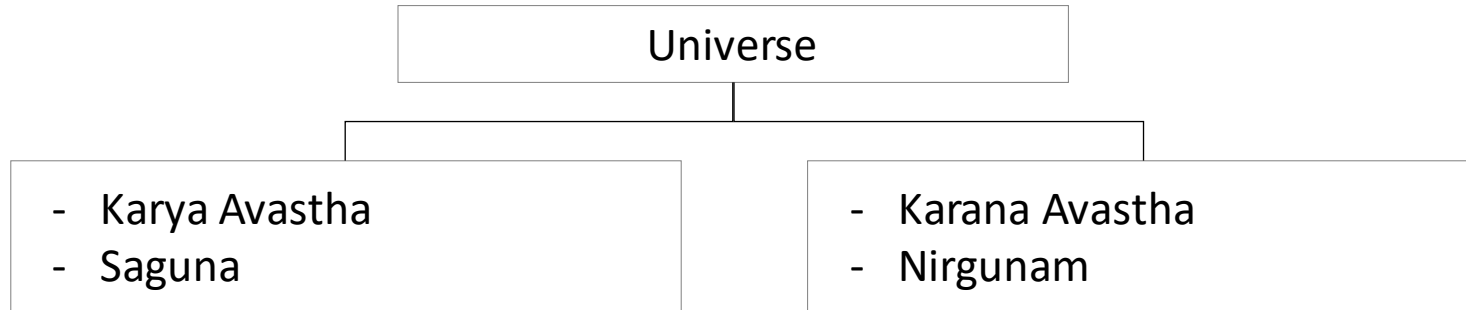
- Chetaha Dvaram Mukham.
- Chetomukha = Means, Doorway, to become Vishwa, Teijasa.
- Chetomukha over.

d) Prajnyaha :

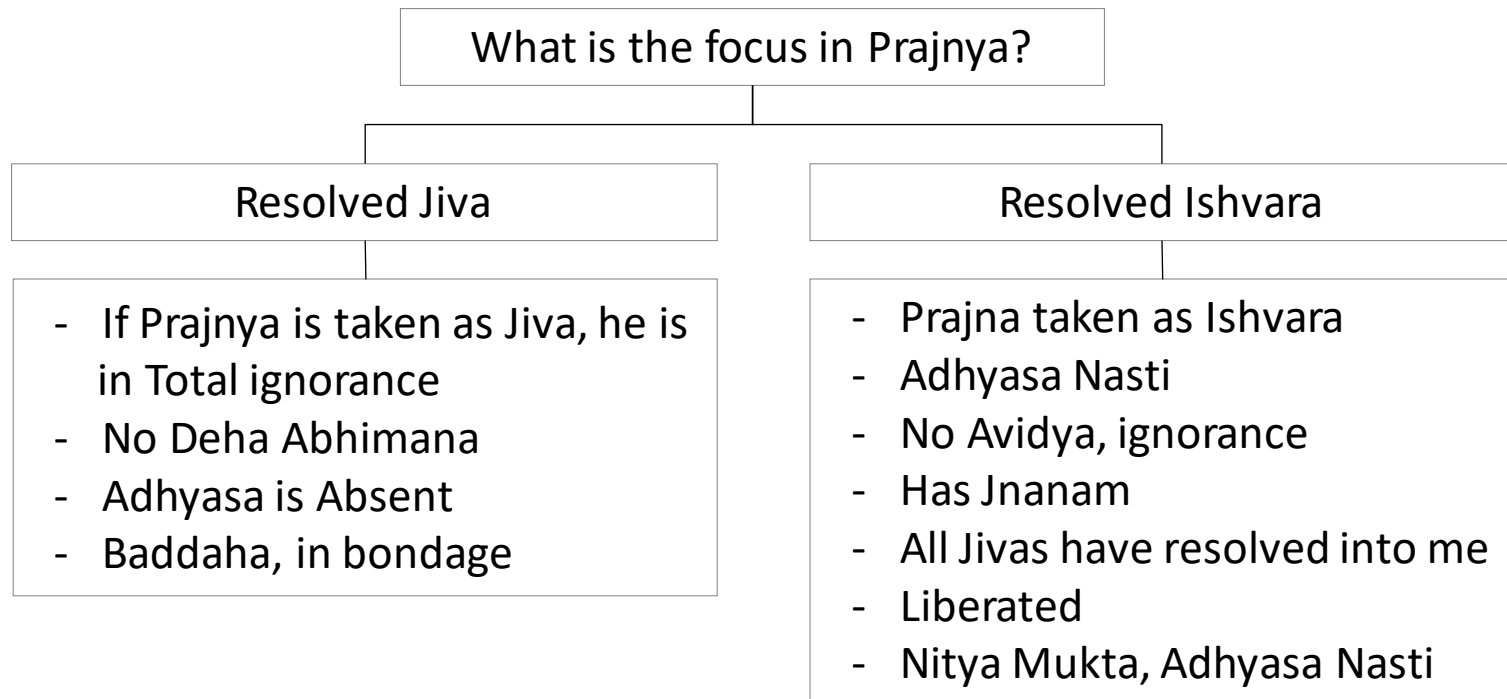
- 2 interpretations.
- In Sushupti, Jiva – Ishvara differences can't be experienced.
- No Vyashti – Samashti difference is experienced.



- Both merged into one.
- That is why it is called Karana Avastha.



- Jiva has merged into Ishvara, who is the Karanam.
- Guna Visishta Jeeva merges in Nirguna Ishvara Svarupa.
- In Sushupti Jiva + Ishvara have mingled together in undifferentiated form.



- If Jiva becomes Jnani, he will also say in Jagrat :
 - Aham Brahma Asmi
 - Aham Ishvara Asmi
 - Adhyasa Nasti
- Who is Prajnyaha?
- He is Jiva with total ignorance
- Tattwa Bodha definition.
- Prakarshena Agnyaha = Prajnyaha

Prajna as Jiva	Prajna as Ishvara
- With Total Ignorance	- With Total knowledge - All Jivas merge in me

- Here 2nd Approach take by Shankara.

• **Jiva is resolved, not there.**

- What is there?
- Ishvara alone is there.
- Pragnya is Ishvara alone.

Chandogya Upanishad : Chapter 6

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं
न विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन
पाप्मा स्पृशति तेजसा हि तदा सम्पन्नो भवति ॥ ८.६.३ ॥

tadyatraitatsuptaḥ samastḥ samprasannaḥ svapnaṁ
na vijānātyāsu tadā nāḍīṣu sṛpto bhavati taṁ na kaścana
pāpmā sprśati tejasā hi tadā sampanno bhavati || 8.6.3 ||

When a person is sound asleep, all his organs are inactive and quiet. He is free from all worries, and he does not have any dreams. The organs then disappear into the veins. No sin can affect him then, for the rays of the sun have surrounded him. [8 - 6 - 3]

- Takes 2nd approach.
- Prajnaya = Ishvara because Jiva has resolved.

- Ishvara = Pragnya – not Ignorance.
- Prakarshena Sarva Janati Iti Prajnya.
- Prajnya Eva Iti Uchyate.

Jiva	Ishvara
Prakarshena Ajnyaha	Prakarshena Jnyaha

- Buta – Bavishyat Jnatrutva.

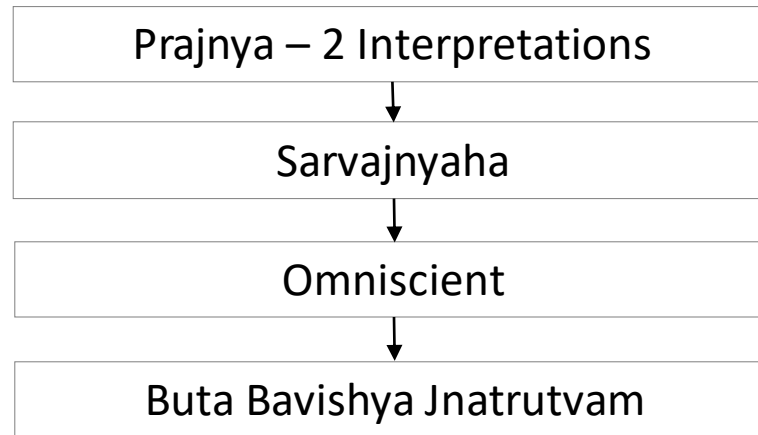
57) Bashyam : Chapter 1 - Mantra 5 continues..

भूतभविष्यज्ज्ञातृत्वं सर्वविषयज्ञातृत्वमस्यैवेति प्राज्ञः ।

All the knowledge of the past and the future (Bhuta - Bhavisya - Jnatrtvam) and the capacity to know all the things of the creation, the Jivas as well as objects (Sarva - Visaya - Jnatrtvam); the one who has it is (Asya Eva Iti) is Prajna (Prajnah).

Next Word Prajnya :

- 2 interpretations like Chetomukha.



a) Prajnya :

- Has capacity to know all past and future.

b) Sarva Vishaya Jnatrutvam :

- Ishvara includes all Jivas.
- Has capacity to know all past and future.

- **All knowledge of all Jivas included in Ishvara.**

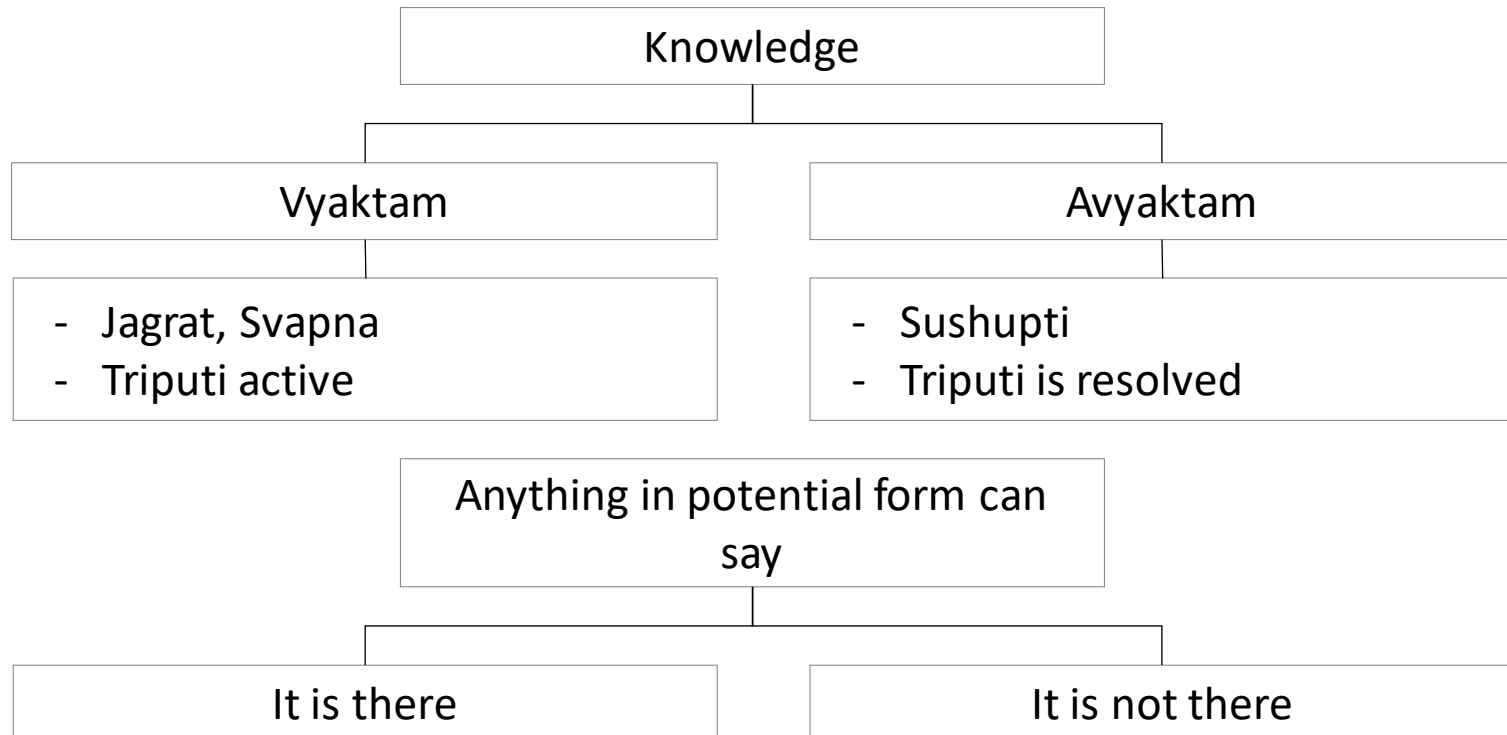
c) Sarva Vishaya Jnatrutva Asya Asti = Prajnya

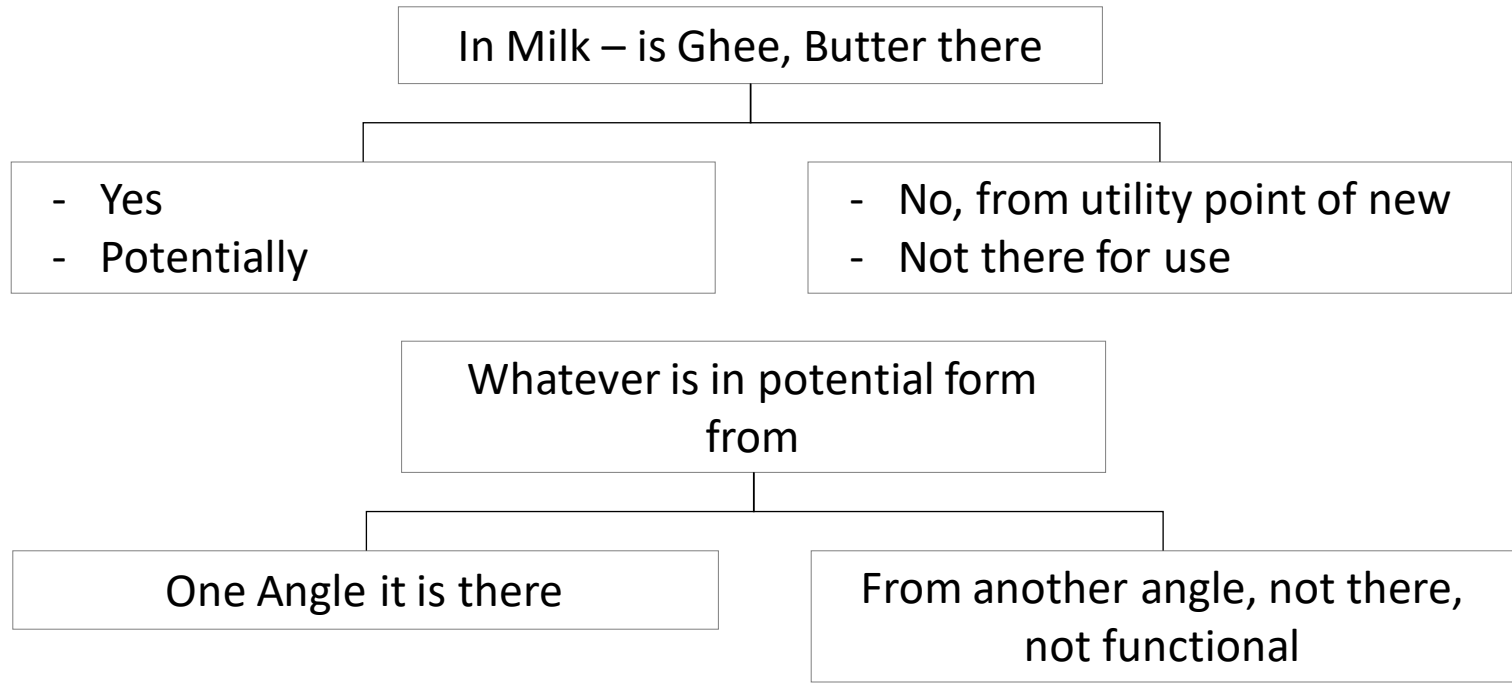
- **In Karana Ishvara, all minds are resolved, not just one individual mind.**
- Past and future knower is only Ishvara.

- **Ishvara has capacity, potential to know all things of creation because all minds resolved into Ishvara in Sushupti.**

Question :

- In Prajnya Avastha Triputi is resolved.
 - Known, known, knowledge is resolved.
 - Knower does not know I am knower at that time.
- **How can you call Prajnya as knower of everything when Triputi is resolved? Can't know one thing also.**
- All knowledge is in all minds in potential form.





- Everything is potentially there.
- Past knowledge is in the mind, in potential form.

58) Bashyam : Chapter 1 - Mantra 5 continues..

सुषुप्तोऽपि हि भूतपूर्वगत्या प्राज्ञ उच्यते ।
अथ वा प्रज्ञप्तिमात्रमस्यैवासाधारणं रूपमिति प्राज्ञः ।
इतरयोर्विशिष्टमपि विज्ञानमस्ति । सोऽयं प्राज्ञस्तृतीयः पादः ॥ ५ ॥

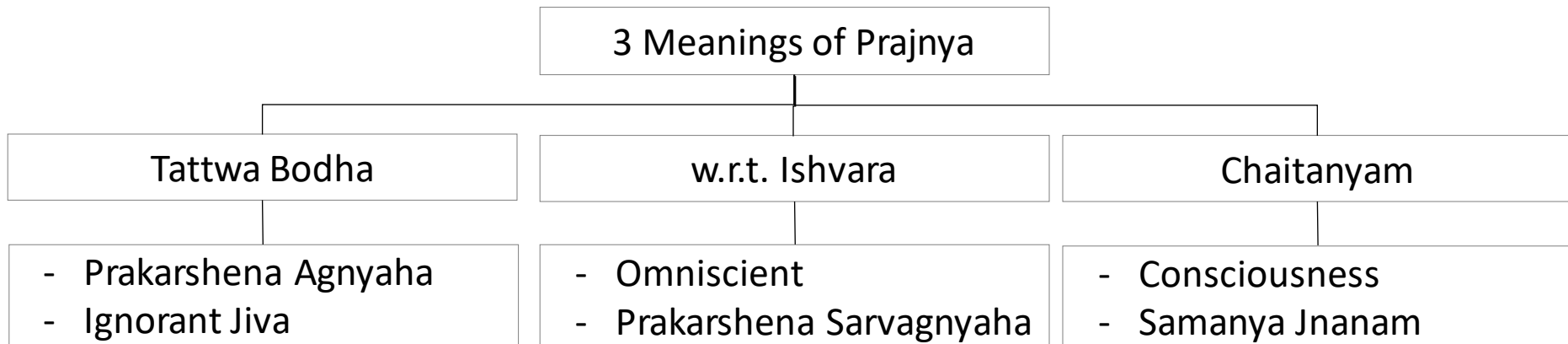
Keeping in the mind the Triputi or the knower which was there in the other two, namely Visva and Taijasa (Bhutapurvaghathya - and also knowing that the same knower is available) even in sleep state also (Susuptih Api Hi - in potential form, therefore the Sleeper Atma) is called Prajnah (Prajna Ucyate). Or we can say (Atha Va) as in sleeper there is only pure consciousness (Prajnapti Matram), which is his special feature or unique nature (Asya Iva Asadharanam Rupam Iti), he is called Prajnah. But for the other two, waker and dreamer (Itarayoh) Qualified consciousness or awareness only is there (Visistam Api Vijnanam Asti). This Prajnah is the third pada (Sah Ayam Prajnah Tritiyah Padah).

a) Buta Purva Gathya :

- Keeping past knowledge in the mind, it is his potential knower.

b) From point of previous knowerhood, Prajnaha Uchyate

- This is meaning No. 1 – Omniscient.



c) Asya Asadharana Rupani :

- Uniqueness of Prajnya.
- Prajnya is of the nature of pure Consciousness.
- It is as good as Turiyam itself.
- Vishwa – Teijasa also have their essential nature as Turiyam.
- In Vishwa – Teijasa, consciousness is overshadowed by particular knowledge, Visesha Jnanam, Male, Female, objects, world, Vrutti Jnanam Asti.

- **What Vrutti Jnanam does?**

- **Overpowers Svarupa, Samanya Pure Jnanam**

- Jiva has to drop ignorance of Svarupa Jnanam and claim his freedom.
- Big Task, takes years – in Sravanam, Mananam, Nididhyasanam, Prajapati Vidya – remain in Jagrat Chaitanyam for 24 years, Svapna Chaitanyam for 24 years, Sushupti Chaitanyam for 24 years.
- Vishwa Jnanam is potentially there, as good as not there, absent.

- **Sleeper as good as pure objectless Consciousness, awareness.**

- Because all particular knowledge, Visesha Jnanam is resolved in a sleeper.

3rd Meaning :

- Pure Consciousness.
- Prajna = Pure Consciousness
- Soyam Prajna Tiritiya Pada.
- Sleeping, easy, natural.
- Understanding sleep in waking is difficult.

59) Chapter 1 - Mantra 6 :

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य
प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

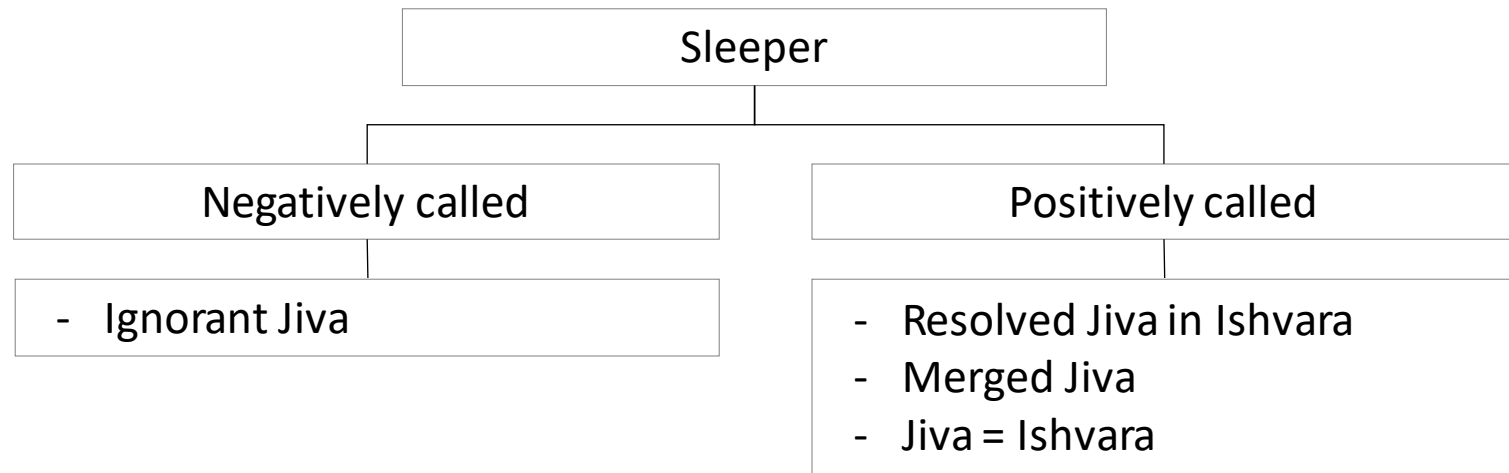
अन्वयः

एषः सर्वेश्वरः (भवति) । एषः सर्वज्ञः (भवति) । एषः अन्तर्यामी
(भवति) । एषः सर्वस्य योनिः (भवति), (एषः) हि भूतानां
प्रभवाप्ययौ (भवति).

Anvayaḥ

eṣaḥ sarveśvaraḥ (bhavati), eṣaḥ sarvajñaḥ (bhavati),
eṣaḥ antaryāmī (bhavati), eṣaḥ sarvasya yoniḥ (bhavati),
(eṣaḥ) hi bhūtānām prabhavāpyayau (bhavati).

He (The Prajnah) is the lord of all. He is omniscient. He is the inner controller. He is the cause of all, being the ground of origination and dissolution of beings.



- We are God in sleep.
- When you wake you get specific knowledge, Vishesha Jnanam, Jiva Svarupam, Individuality.
- Jiva Svarupam = Ishvara Svarupam = Reality.
- During sleep we are none other than God only = Mandukya Approach.
- Prajnya = Omniscient, Omnipotent Ishvara.

Question :

- On waking up – I ask the question – How I am Omniscient?
- As waker, identified with particular body – Mind complex, not omniscient but finite, alpiscent.

- During sleep not identified with any particular mind.
- What is left behind = Omniscience.

61) Bashyam : Chapter 1 - Mantra 6 starts..

एष हि स्वरूपावस्थः सर्वेश्वरः साधिदैविकस्य भेदजातस्य
सर्वस्येशिता नैतस्माज्जात्यन्तरभूतोऽन्येषामिव ।
“प्राणबन्धनं हि सोम्य मनः” (छा उ ६-८-२) इति श्रुतेः ।

Prajna alone (Esa Hi) abides in his Karana Svarupam, Isvarah (Svarupa Avasthah Sarvesvarah), who is the lord (Sarvasya Isita) of the whole diverse creation (Bhedajatasya), along with their corresponding devatas (Sadhi - Daivikasya). In Susupti except the pure consciousness principle (Etasmat), there is nothing else (Na) of Acetana species called matter (Jati - Antara - Bhutah) unlike in waking and dream states (Anyesam iva). Chandogyo Upanishad (Sruteh in 6 - 8 - 2) says thus (iti) "Oh Good looking one (He Somya), the mind of the Jiva (Manah - in deep sleep) indeed (Hi) goes back to its resting place, into its cause (Bandhanam) Ishvara with prana upadhi (Prajna)".

a) Eshahi :

- Prajnya remained in his own Karanam, Ishvara Svarupam.
- When Karyam resolves, it goes to Karana Svarupa.
- **Prajna is Svarupa Avastha.**

b) Sarveshvara :

- Lord of all.
- Sarvasya Ishita – Ruler Governor, Ishvara, Ishita, Sarvasya – of whole creation.

c) Bheda Jatasya = Creation

- Differentiated universe.
- Bheda Jatam = Plurality.
- **Sa Adi Deivikasya :**
Alongwith corresponding Devatas.
- For everything, there is a relevant Devata.
- Jnana Indriya – Devata.
- Karma Indriya – Devata
- Antahkarana – Devata.
- For Devatas, Ishvara is controller.

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।

भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |

bhīṣā'smādagniścendraśca | mṛtyurdhāvati pañcama iti || 1 ||

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 - 8 - 1]

d) Sarvadevena :

- Alongwith Devas, he is the Ruler.
- **There is no other material living other than Ishvara always.**

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।

तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं

तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |

taddhaika āhurasadevedamagra āsīdekamevādvitīyaṁ

tasmādasataḥ sajjāyata || 6.2.1 ||

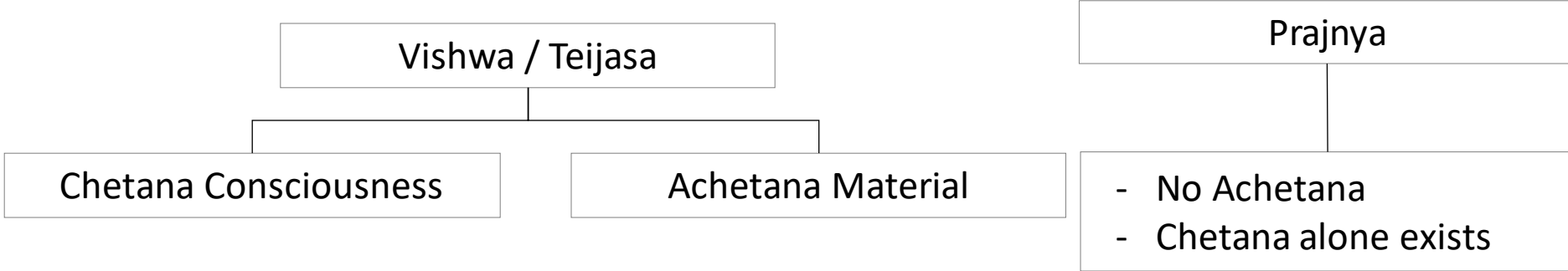
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- In Pragnya Avastha, there is only Chaitanyam.

- No material at all available distinctly from consciousness.
- Matter as distinct entity only in Jagrat + Svapna.

e) Jati Antar Buta :

- No other matter specie other than consciousness in Prajnya Avastha.
- Un like Vishwa, Teijasa.



f) Chandogya Upanishad :

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

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

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

- Upanishad does not say – Jiva is in sleep.

g) Prana Bandanaihi Somya Manaha :

- Here Prana = Ishvara
- Manaha = Jiva
- Bandhanam = End, culmination, final stage of Jivatvam.
- **Jiva travels in waking, dream state.**
- **Becomes tired, goes back to original state.**

Example :

- Birds in Sunset, goes to its roost.
- Jiva goes to Prana / Ishvara.
- **From Ishvara, Jiva came and goes back to Ishvara.**

Chandogya Upanishad :

- Bird goes all around and comes back to its resting place.

Oh – Soumya :

- Uddalak Addressing Svetaketu.
 - Manaha Upadhika Jiva
 - Prana Upadika – Ishvara
 - Bandhana = Resting place, culmination.
- } Avatishtate → Abides in

h) Esha Sarveshaha is over

- Next Eshaha Sarvagya.
- **Ishvara = Omniscient.**
- **Samashti Karanam – all Karyam exists in its potential form.**
- All minds in one Ishvara.
- **All knowledge of all beings belongs to Ishvara.**
- Aham Eva Sarvagya Jnyata, everything known by Lord.

62) Bashyam : Chapter 1 - Mantra 6 continues...

अयमेव हि सर्वस्य सर्वभेदावस्थो ज्ञातेत्येष सर्वज्ञचः ।
एषोऽन्तर्याम्यन्तरनुप्रविश्य सर्वेषां भूतानां नियन्ताप्येष एव ।
अत एव यथोक्तं सभेदं जगत्प्रसूयत इत्येष योनिः सर्वस्य ।
यत एवं प्रभवश्चाप्ययश्च प्रभवाप्ययौ हि भूतानामेष एव ॥ ६ ॥

This sleeper alone (Ayam Eva hi) becomes the knower (Jnata) of everything (Sarvasya) identified with the waking and dream state of every individual (Sarva Bheda Avasthah). So, Prajna is one who knows everything (Iti Esa Sarvajnah).

Isvarah, is Aparoksa Atma, or in other words Brahmatma (Esah Antaryami). Having entered into all the Suksma and Sthula Sariras (Antah Anupravisya) of all the living beings (Sarvesam Bhutanam). He (Esah Eva) is the controller also of (Niyanta Api) of all living beings (Sarvesam Bhutanam). From him alone (Atah Eva), this varied universe (Sabhedam Jagat) that was already mentioned before (Yathoktam) is born (Prasuyate). Therefore, he is known as the cause (Esa Yonih iti) of everything (Sarvasya). This being so (Yata Evam), this one also (Esa Eva) is certainly (Hi) the place of origin and dissolution (Prabhavah Ca Apyayah Ca = Prabhavapyayau) of all beings (Bhutanam).

a)

Ishvaras description – Chapter 6 –
158 – 188 (30 Verses Panchadasi)

Sarva Ishvara

Sarvagya

Sarva Antaryami

Sarva Yoni

- Analyse Nature of Ishvara.
- Chitra Deepa Prakaranam – Panchadasi.

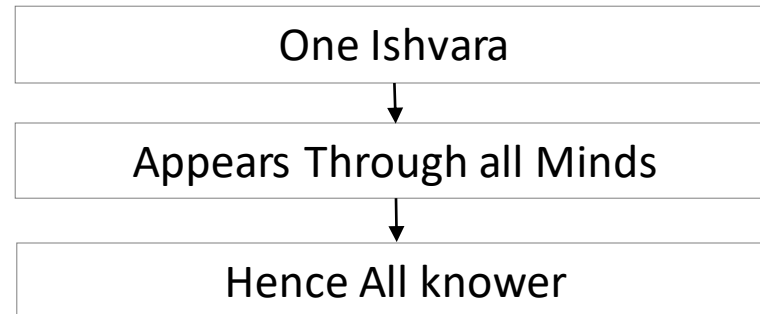
a) Aham Eva Sarvasya Jnanata :

- **Prajnya – No individual but only Total.**

- Conditioned consciousness moves like clouds in the sky.
- No differentiation – Vyashti – Samashti.
- Individual sleeper – not omniscient.

b) In Karana Avastha, no Vyashti – Samashti difference.

- Ishvara identifies with all Sthula, Sukshma Sharirams becomes infinite Teijasa = Hiranyagarbha.
- At Vishwa, Teijasa levels many Vyashti – Samashti levels.



- Einstein's intellect, Newtonian intellect, knowledge, all libraries in all Universities is knowledge of one Ishvara principle, Consciousness principle.
- One knower known through all intellects in the past, present, future.

c) **Sarva Bheda Avastha :**

- **Remaining in every state of every Jiva, Jagrat, Svapna, is Ishvara.**
- **Identified with every Jagrat, Svapna Avastha of every Jiva.**

d) Sarveshu Bhedeshu Avasthanam Yasya :

- One who remains in all bodies, minds in waking, dream states becomes individual Jnanata – knower.
- Iti Esha Sarvagya

e) Eshaha Antaryami :

- Antaha Anupravishya.
- Enters every Sthula Sukshma Shariram.
- Prajnaya is behind every Vishwa – Teijasa.

f) Sarvesham Butanam Niyanta :

- Controller of living beings.

Gita :

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānām
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- In all Karana Sharirams, Punya – Papam are gradually fructifying.

- Through passing Karma of each Jiva, one is sick, healthy.

- Ishvara gives all experiences through Karma string.

- Invincible medium, string of Karma is through which Pragnya – Ishvara controls every Vishwa – Teijasa.

g) Sarvesham Butanam Niyantam – Yami = Controller, Pajnya Ishvara

- By remaining in everyone as Sakshi.

Gita :

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

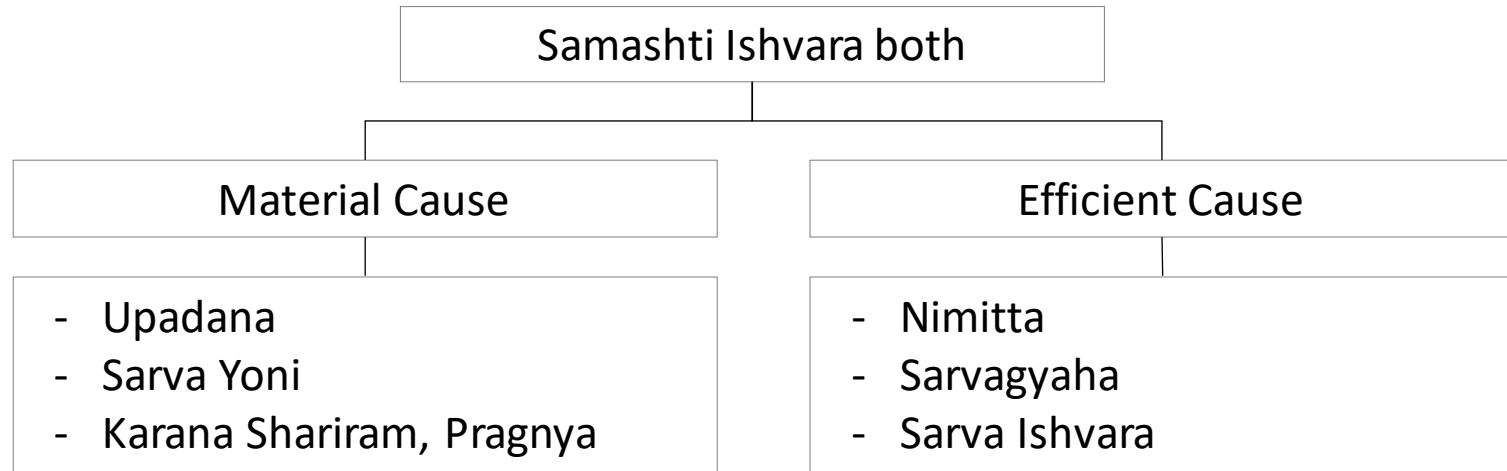
īśvaraḥ sarvabhūtānāṃ
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- This is description of Antaryami Ishvara.

h) Esha Yonihi :

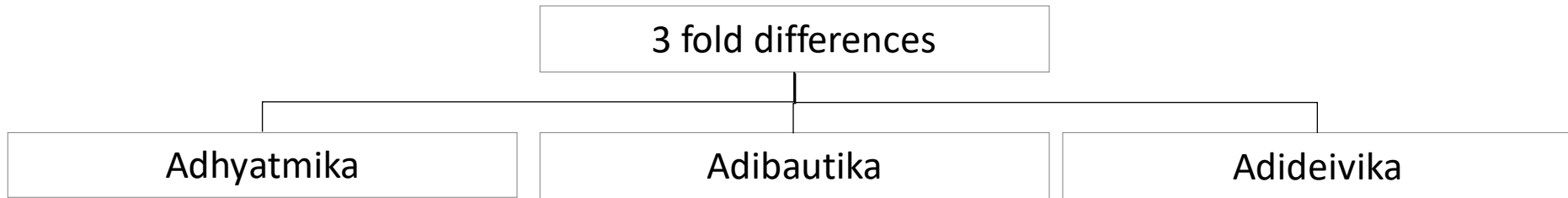
- Upadana Karanam, Material cause.



i) Ishvara Prasyate :

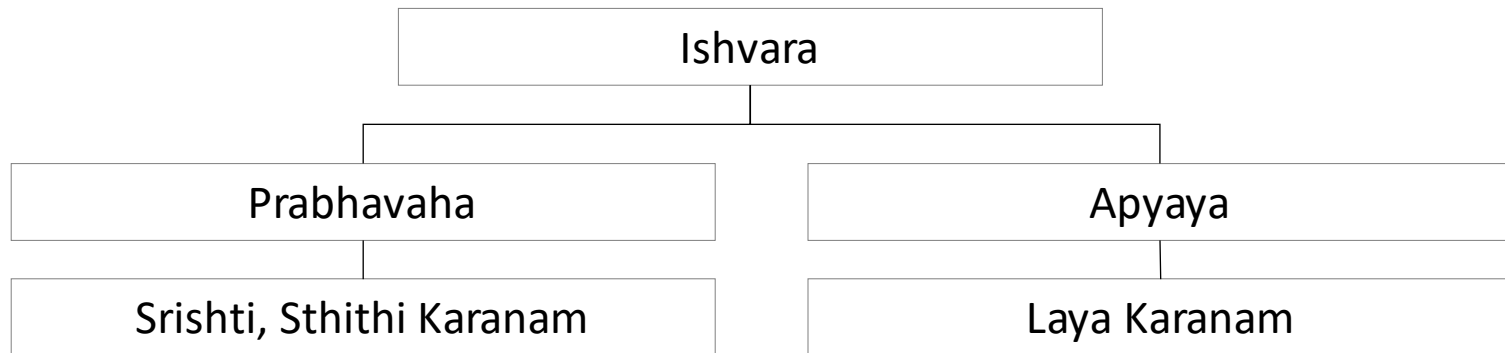
- Generates Samashti Sthula, Sukshma Sharirams.
- Totality
- Mentioned in 1st two Padams.
- Universe is with all differences.

- In Karanam, differences are invisible.
- In Karya Avastha – Vishwa – Teijasa, differences visible.



- Ishvara generates Sarvatra Jagat, hence Sarvasya Yoni.

j)

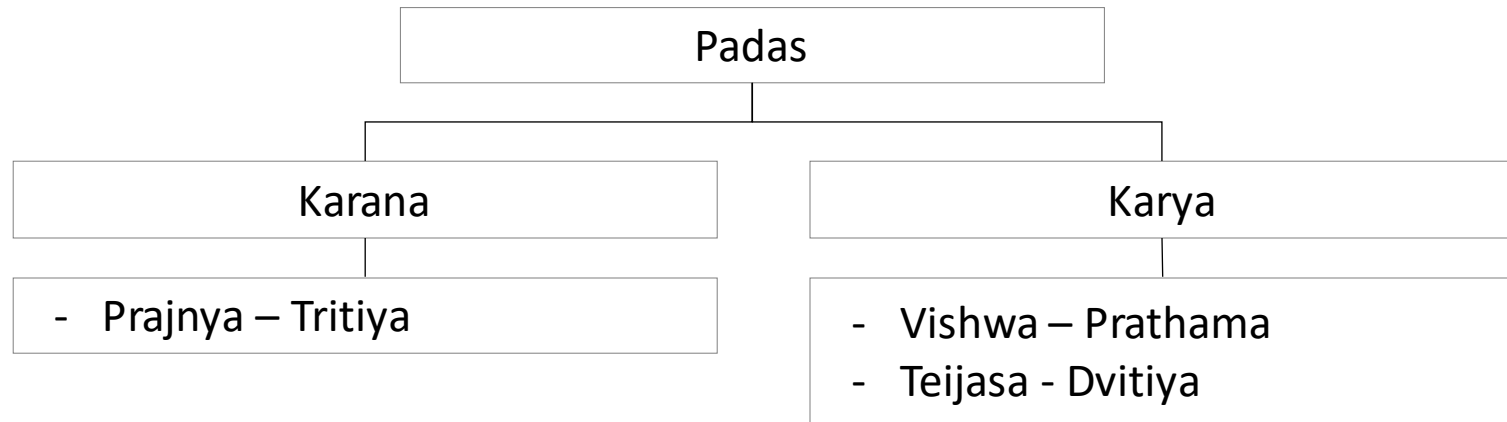


- Pravabyayou – Dual cause for all living beings.
- 3rd Pada = Abinna Nimitta Upadana Karanam of entire Universe.
- Mandukya Upanishad gives the theory and helps you to discover Ishvara and the self.

k)

Nimitta Karanam	Upadana Karanam
<ul style="list-style-type: none"> - Sarvagnya - Sarva Ishvara 	<ul style="list-style-type: none"> - Sarva Yoni

I)



- Atma – Soyam Atma Chatuspath.
- Turiya = Karya – Karana Vilakshana Pada.
- 6 Mantras over.

Anvaya : Mantra 5 & 6

अन्वयः

यत्र सुप्तः कञ्चन कामं न कामयते कञ्चन स्वप्नं न पश्यति तत् सुषुप्तं
(भवति) । सुषुप्तस्थानः एकीभूतः प्रज्ञानघनः एव आनन्दमयः
हि आनन्दभुक् चेतोमुखः प्राज्ञः तृतीयः पादः (भवति) ॥

Anvayaḥ

yatra suptaḥ kañcana kāmam na kāmayate kañcana
svapnam na paśyati tat suṣuptam (bhavati),
suṣuptasthānaḥ ekībhūtaḥ prajñānaghaṇaḥ evā
ānandamayaḥ hi ānandabhuk cetomukhaḥ prājñaḥ
tṛtīyaḥ pādaḥ (bhavati).

The sleep state is that where the sleeper, does not desire any external object, and does not see any dream. The third quarter is Prajna whose field is the sleep state, who is undifferentiated, who is a mass of mere consciousness, who is full of Ananda, who is the experiencer of Ananda, and who is the gateway to the experience (of the waking and dream states). [Mantra 5]

अन्वयः

एषः सर्वेश्वरः (भवति) । एषः सर्वज्ञः (भवति) । एषः अन्तर्यामी
(भवति) । एषः सर्वस्य योनिः (भवति), (एषः) हि भूतानां
प्रभवाप्ययौ (भवति).

Anvayaḥ

eṣaḥ sarveśvaraḥ (bhavati), eṣaḥ sarvajñaḥ (bhavati),
eṣaḥ antaryāmī (bhavati), eṣaḥ sarvasya yoniḥ (bhavati),
(eṣaḥ) hi bhūtānām prabhavāpyayau (bhavati).

He (The Prajna) is the lord of all. He is omniscient. He is the inner controller. He is the cause of all, being the ground of origination and dissolution of beings. [Mantra 6]