

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 1

KARIKA NO. 13 TO 18

&

MANTRA NO. 8 TO 11

VOLUME - 06

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CHAPTER 1

AGAMA PRAKARANAM

12 Upanishad Mantras + 29 Karikas

KARIKA NO. 13 TO 18

+

MANTRA NO. 9 TO 11

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।

बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

dvaitasyagrahaṇaṁ tulyamubhayoḥ prājñaturyayoḥ,
bījanidrāyutaḥ prājñaḥ sā ca turye na vidyate || 13 ||

The non-cognition of duality is equal in both sleep and Turiya, but the sleeper, conditioned in his sleep, is in the form of the cause: and this - The sleep or the cause (Avidya) does not exist in Turiya. [1 - K - 13]

अन्वयः

उभयोः प्राज्ञतुर्ययोः द्वैतस्याग्रहणं तुल्यं
(भवति), प्राज्ञः बीजनिद्रायुतः (भवति), सा च तुर्ये
न विद्यते ॥

Anvayaḥ

ubhayoḥ prājñaturyayoḥ dvaitasyagrahaṇam tulyam
(bhavati), prājñaḥ bījanidrāyutaḥ (bhavati), sā ca turye
na vidyate.

Non-recognition of duality is common to both Prajna and Turiya. Prajna is associated with causal ignorance. And that does not exist in Turiya.

I) 1st Line :

- Common feature between Turiyam – Prajnya.
- Uncommon feature between Turiyam – Prajna.

II) Common feature :

- Both free from duality.
- Dvaita experiences not there in both.
- Absence of Dvaita experience continues in both.

III) Uncommon feature :

- Prajna has potential Ajnanam as a feature.
- Associated with ignorance, potential duality and misconception.
- Prajna associated with Ajnanam and Adhyasa.

IV) 2nd line :

- Repetition of Karika 12.

Uncommon feature :

Prajna	Turiyam
Connected with ignorance	Not connected with ignorance

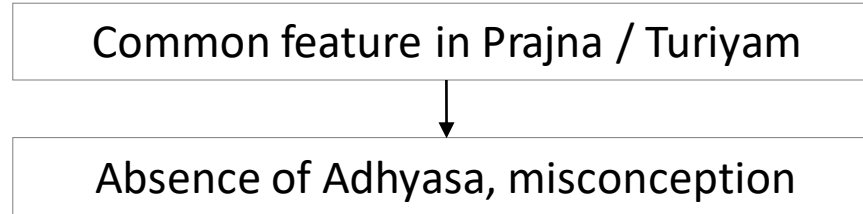
निमित्तान्तरप्राप्ताशङ्का निवृत्त्यर्थोऽयं श्लोकः ।
कथं द्वैताग्रहणस्य तुल्यत्वात्कारणबद्धत्वं प्राज्ञस्यैव न
तुरीयस्येति प्राप्ताशङ्का निवर्त्यते,

This verse (Ayam Slokah) is meant for the removal of the doubt which might arise (Prapta - Asanka - Nivrttyarthah) caused by another reason (Nimittaantara - which is given in the following portion). How does the doubt come (Katham)? The absence of duality, misconception, superimposition (Dvaita - Agrahanasya) being common (Tulyatvat - for both Prajna and Turiya), how can it be said that Prajna alone is conditioned or bound by ignorance, sleep (Karana - Baddhatvam Prajnasya Eva) and not Turiya (Na Turiyasya) - this doubt which might arise (Prapta - Asanka) is being refuted here (Nivartyate).

I) Doubt :

a) Dvaita Agrahanasya Tulyatvat Karanam Vrudattvam :

- Because of common feature between Prajna and Turiyam doubt arises.



- Anandagiri has written very good commentary on Shankara Bashyam on Mandukya and Brihadaranyaka Upanishad.
- Dvaita Anyatha Grahana Adhyasa Abavat in both Prajna and Turiyam.
- Absence of misconception common to both.

II) How Agrahanam – Karanam, Agyanam, Beejam, Nidra, only for Prajna and not for Turiyam?

Uncommon Feature :

Prajna	Turiyam
<ul style="list-style-type: none">- With Ajnanam- With ignorance of Turiyam	<ul style="list-style-type: none">- Without Ajnanam- With self knowledge

यस्माद्वीजनिद्रायुतस्तत्त्वाप्रतिबोधो निद्रा ।
सैव च विशेषप्रतिप्रबोधप्रसवस्य बीजम् सा बीजनिद्रा ।
तया युतः प्राज्ञः ।
सदा दृक्स्वभावत्वात्तत्त्वाप्रतिबोधलक्षणा निद्रा तुरीये न विद्यते ।
अतो न कारणबन्धस्तस्मिन्नित्यभिप्रायः ॥ १३ ॥

Because (Yasmad) Prajna is endowed with the seed of Sleep (Bija - Nidrayutah). Non-recognition of Tattvam, the self ignorance (Tattva - Apratibodhah) is sleep (Nidra). That sleep itself (Sa Eva Ca) is the seed (Bijam), the cause, for the birth of (Prasavasya) all Mis-conceptions (Visesapratibodhah - about oneself in waking and dream states). Thus, Prajna is endowed with such a seed of sleep of self - ignorance (Sa Bijanidra, Taya Yutah Prajnah). Turiya being always (Sada) of the nature of consciousness (Drk - Svabhavatvat), sleep which is Characterised by self - ignorance, the Non-recognition of the truth (Tattva -Apratibodha Laksana Nidra) is not there in Turiyam (Turiye Na Vidyate - as consciousness and ignorance cannot co-exist like light and darkness, they being of the opposite nature). Therefore (Atah), the bondage of real ignorance does not exist for Turiya (Na Karanabandhah Tasmin) is the conclusion (Iti Abhiprayah).

a) Beeja, Nidra, Yutaha :

- Beeja, Nidra, Prajnaha, Agraha, Ajnanam, Karanam.

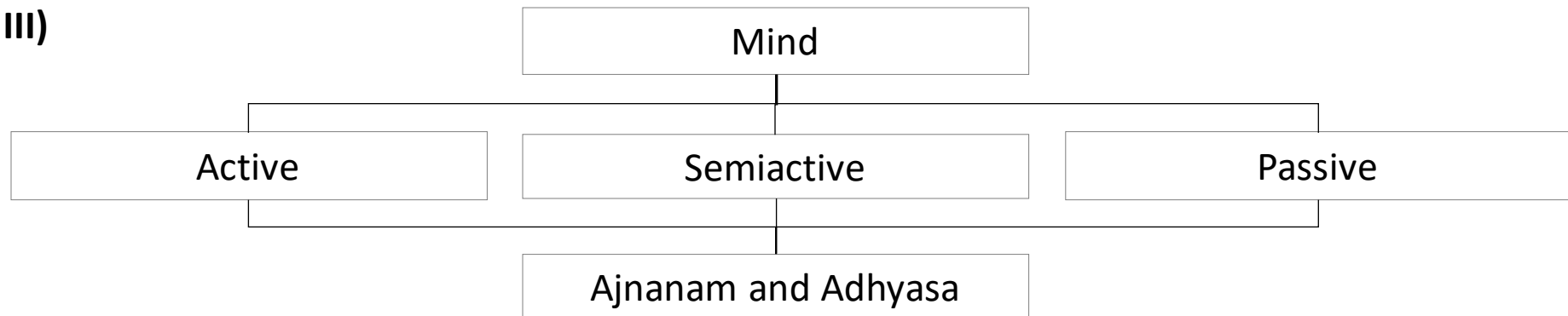
I) Why sleep is called Seed, Beejam?

- It is potential condition of misconception.

II) I have another real nature Turiyam which is without reference to Mind Upadhi.

- That is the highest Jnanam given in the Veda.

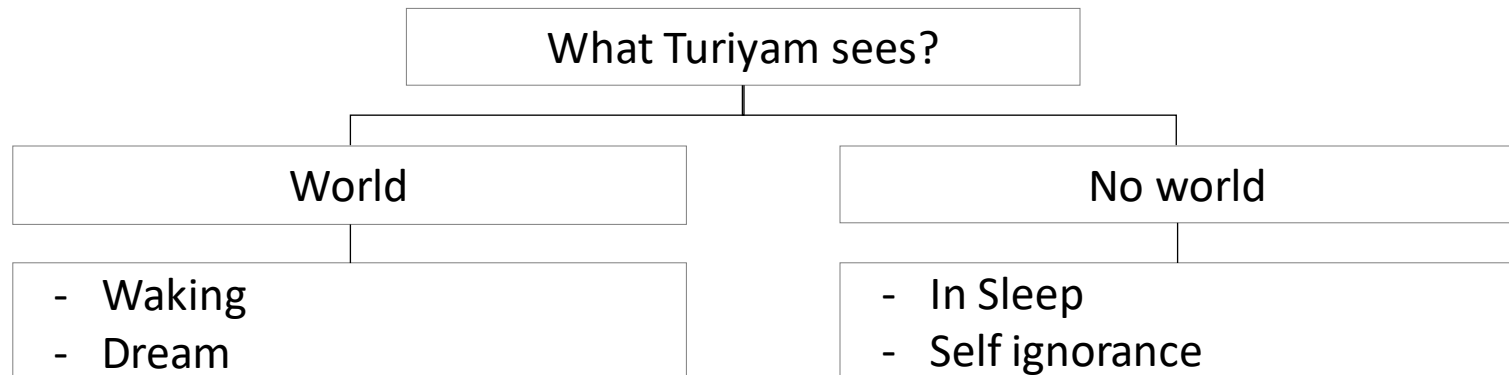
III)



- Karanam and Karyam.

IV) Turiyam unconnected with Karanam – Karyam, without any connection with body – Mind complex, ever free, Asanga, ever Drk Svarupa, consciousness, which is never ending.

V)



b) Tattwa Apratibodha :

- Technical name for sleep = He is ignorant of Turiyam
= Maha Nidra, lasts for several births
- Birth has to do with Prarabda Karma Phalam.

VI) Sleep itself is Beejam for the Prasava, Utpatti, origination of Vishesha Bodha (waking – Dream)

- All misconception = I am Vishwa, Teijasa = Vrutti in the Mind.

VII) According to Vedanta, what is your wrong description?

- Mother, son... Human being = Vishesha Pratibodha = Misconception = Adhyasa
- Beejam for this Vishesha Pratibodha is sleep.
- Born out of self misconception.
- Karma Dharaya Samasa.

VIII) Prajna is associated with Beeja, Nidra, self – ignorance.

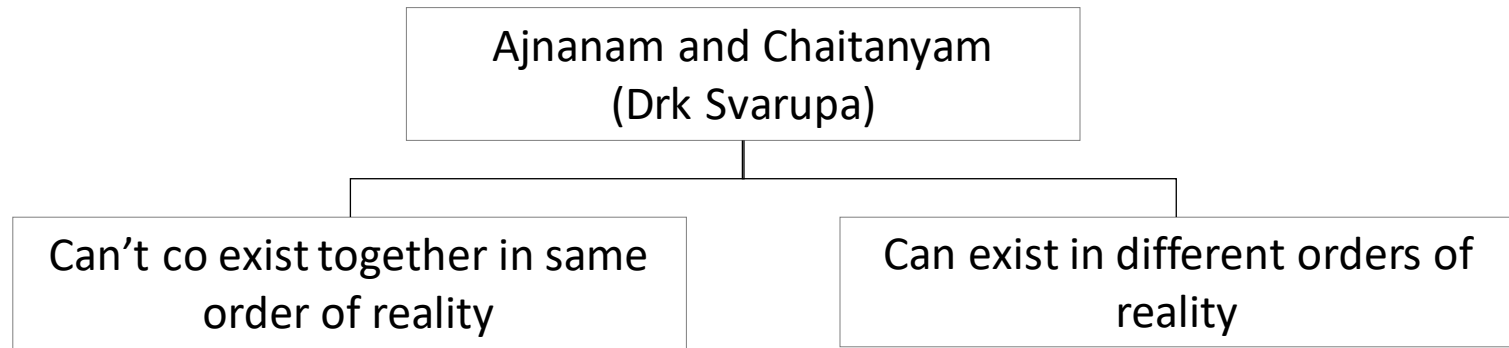
IX) Turiyam = Sada Drk Svabavat

- Turiyam is always the nature of consciousness, Prakasha Rupertat, Chaitanya Rupertat.

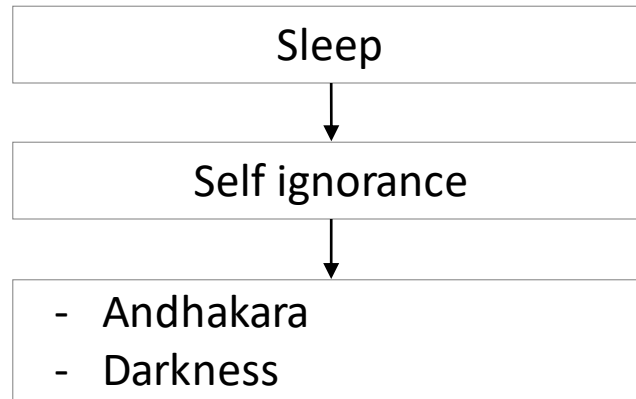
X) In Sunlight – No Darkness at all

- In Turiyam – No Ajnanam at all at anytime.

XI)



XII)



c) Turiyam Na Vidyate :

- Darkness, Tamas, sleep and Chaitanyam.
- Can't coexist in the same order of reality.
- Tamah / Prakasha Viruddha Svabavat, can't coexist.

XIII) Chinmaya Story :

- Some one told Surya Bhagawan that there was a beautiful girl called Nisha (Darkness, night) Surya should marry.
- Darkness (Nisha) was always on other side of earth.

- When Surya came, Nisha went to the other side.
- Never could catch her.

XIV) Similarly :

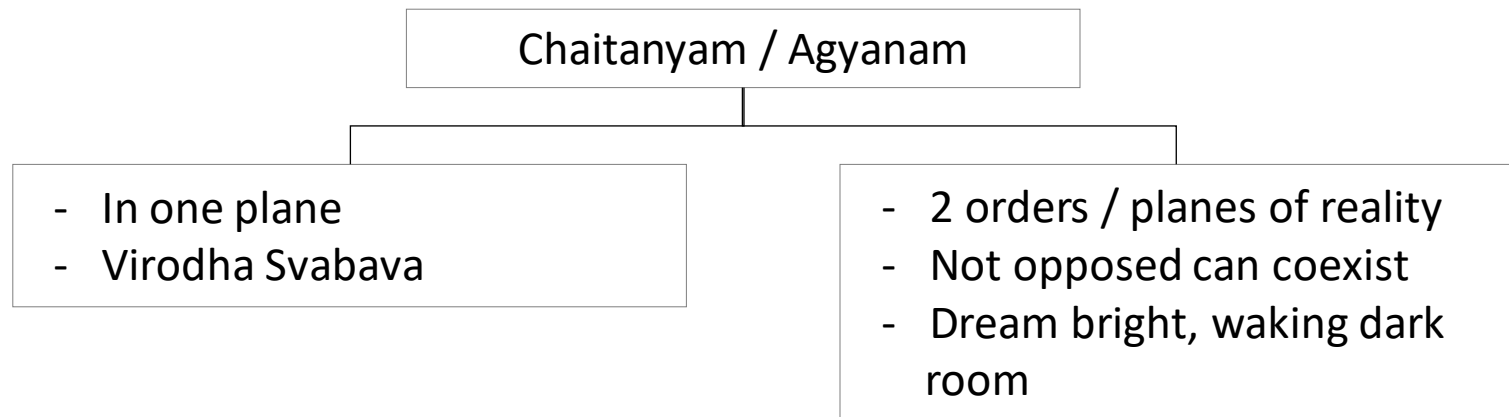
- Agyanam + Chaitanyam can't exist together in the same plane.
- Tamaha / Prakashavatu – Virodha Svabavat.

XV) How ignorance and Turiyam opposed to each other

- **Ajnanam**
- **Consciousness Awareness.**

XVI) Chaitanyam is Adhishtanam, supports, reveals Agyanam, coexists in different planes of reality.

XVII)



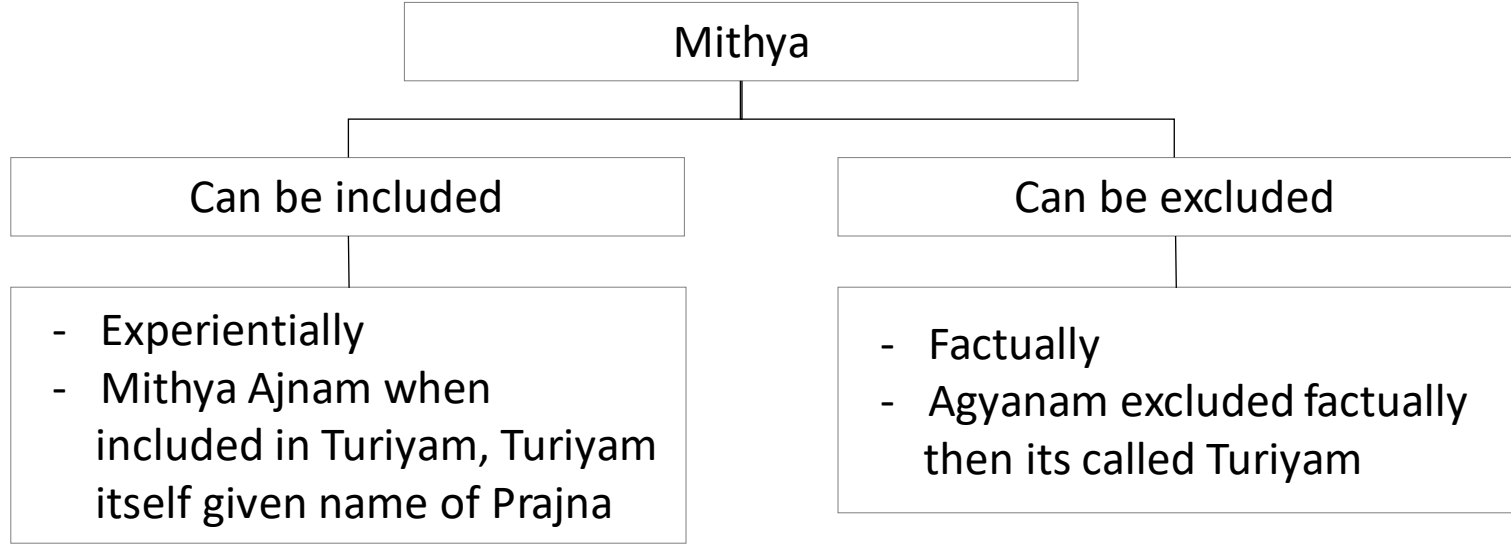
XIX) Paramartika Agyanam and Paramartika Chaitanyam not possible.

XX) Turiyam is free from real Agyanam

- Paramartika Agyanam is not in Turiyam

- Vyavaharika Ajnanam is in Turiyam as Adhishtanam.
- Vyavaharika Mithya Prapancha is in Turiyam.

XXI) Entire 3 states – Vyavaharika Mithya



Anvaya :

अन्वयः

उभयोः प्राज्ञतुर्ययोः द्वैतस्याग्रहणं तुल्यं
(भवति), प्राज्ञः बीजनिद्रायुतः (भवति), सा च तुर्ये
न विद्यते ॥

Anvayaḥ

ubhayoḥ prājñaturyayoḥ dvaitasyagrahaṇam tulyam
(bhavati), prājñaḥ bijanidrāyutaḥ (bhavati), sā ca turye
na vidyate.

Non-recognition of duality is common to both Prajna and Turiya. Prajna is associated with causal ignorance. And that does not exist in Turiya.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

svapnanidrāyutāvādyau prājñastvasvapnanidrāyā,
nanidrāmnaivacasvapnamturyepaśyantiniściatāḥ || 14 ||

Visva and Taijasa the former two are associated with the conditions of dream and sleep, Prajna is the state of sleep without dream. Those who have known the truth do not see either sleep or dream in Turiya. [1 - K - 14]

अन्वयः

आद्यौ स्वप्ननिद्रायुतौ (भवतः), प्राज्ञः तु
अस्वप्ननिद्रया (युतः), निश्चिताः तुर्ये निद्रां न
पश्यन्ति । स्वप्नं च एव न (पश्यन्ति) ।

Anvayaḥ

ādyau svapnanidrāyutau (bhavataḥ), prājña tu
asvapnanidrāyā (yutaḥ), niściatāḥ turye nidrām na
paśyanti, svapnam ca eva na (paśyanti) ।

The first two (Namely Visva and Taijasa) are associated with Agrahanam, the sleep, and with Anyathagrahanam, the dream. But Prajna is (Associated with) dreamless sleep (Without erroneous perception, but with potential erroneous perception). Wise people who have ascertained the truth of Atma see neither sleep (Agrahanam) nor dream (Anyathagrahanam) in Turiya.

I) Repetition of Karika 11 :

Changed following words :

Karanam	Karyam
Nidra	Svapna

11 th Verse	14 th Verse
<ul style="list-style-type: none">- Karya Karana Baddau- Vishwa – Teijasa = Ignorance + Misconception- Turiyam – No ignorance or misconception- Karyam → Svapna- Karanam → Nidra	<ul style="list-style-type: none">- Svapna Nidra Yutha Baddau- Prajna – Teijasa- Prajna

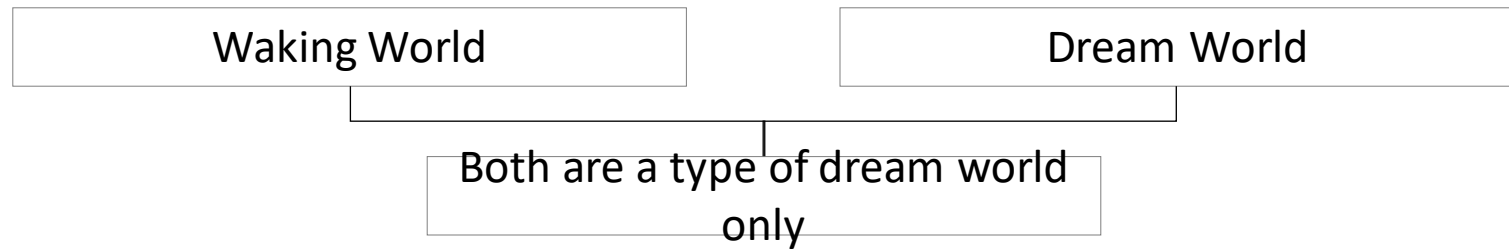
166) Bashyam : Chapter 1 – Karika No. 14 starts

स्वप्नोऽन्यथाग्रहणं सर्प इव रज्ज्वाम् ।
निद्रोक्ता तत्त्वाप्रतिबोधलक्षणं तम इति । ताभ्यां स्वप्ननिद्राभ्यां
युक्तौ विश्वतैजसौ । अतस्तौ कार्यकारणबद्धावित्युक्तौ ।
प्राज्ञस्तु स्वप्नवर्जितया केवल्यैव निद्रया युत इतिकारणबद्ध इत्युक्तम् ।

Dream is a misconception of the self, a superimposition on the truth (Svapnah Anyathagrahanam) like the misconception of the snake upon the rope (Sarpa iva Rajjvam). Sleep (Nidra) was already defined as (Uktah Iti) ignorance (Tamah Iti), Characterised by Non-recognition of the truth of Turiyam (Tattva - Apratibodha - Laksanam). These two (Tabhyam - both ignorance and Mis-conception), associated with dream and sleep (Svapna - Nidrabhyam) are the waker and the dreamer (Visvataijesu). Therefore (Atah) in the eleventh Karika they (Tau), have been said to be (Iti Yuktau) bound or limited by (Baddhah) by effect and cause (Karya - Karana - Baddhah - Karyam corresponding to Svapna and Karanam corresponding to Nidra). As for Prajna (Prajnah Tu - Unlike Visva and Taijasa) as it is pure ignorance alone not associated with misconception (Svapna - Varjitaya - Kevalaya - Eva Nidraya Yutah) it was said to be (Iti Uktam) only bound or limited by ignorance (Iti Karana Baddhah).

a) Svapna = Anyatha Grahanam = Misconception, Adhyasa

- I am a Dreamer or waker is Adhyasa, misconception, notion born in the mind.
- **I am not a waker or dreamer but witness of the waking state, dream state, sleep state of the mind.**
- **If I say – I am a waker you are in Svapna.**
- I am a waker means I am a dreamer.
- I am a dreamer means = Dream



- Anyatha Grahanam = Self misconception.
- I am a father, mother... part of dream only... long dream.
- Next birth, another dream starts.
- Example : Sarpah upon Rajju.

Definition of Nidra :

- **I am ignorant of my Svarupam.**
- **Tattwa Apratibodhanam Syat.**
- I am ignorant in the form of nonapprehension of Turiyam = Darkness Andahkara like Nisha (Night).

b) Tabyam – Svapna – Nidrabyam Yuktau :

- Tabyam = Both ignorance + misconception.
- Unlike Vishwa – Teijasa, Prajna is Svapna Varjitam.
- What is the condition of waker – dreamer?
- Ignorance + misconception.

- **What is the condition of sleeper?**
 - Only ignorance
 - Sleeper has no misconception, free from misconception.
 - I am waker, dreamer, sleeper not there, end of Vyavaharika Satyam
 - Misconception comes when he wakes up and says : I was a sleeper.
- Without misconception of Swapna, Kevala Nidraha = Kevala ignorance of Turiyam.
- In 11th Karika, Karana used instead of Nidra.

c) In Turiya both ignorance and misconception is not seen by wise people – Nishchitaha, Brahmavidaha.

- Wise see them as Mithya.
- Why?
- They are really not there.

d) Virudataha... Tamaha :

- They can exist in.
- Turiyam only as Mithya like dream like in waker, not Satyam.
- Why?
- Real darkness + real light can't coexist as in the sun.
- Satya Ajnanam doesn't exist at all.

e) Savitari Tamaha Eva :

- Just as darkness and sun can't get married.

नोभयं पश्यन्ति तुरीये निश्चिता ब्रह्मविदो विरुद्धत्वात्
सवितरीव तमः । अतो न कार्यकारणबद्ध इत्युक्तस्तुरीयः ॥ १४ ॥

Wise people who know Brahman (Niscitah = Brahmaavidah) do not see (Na Pasyanti) both (Ubhayam - ignorance as well as Mis-conception) in Turiyam (Turiye) because it would be inconsistent with its nature (Viruddhatvat) like sun and darkness (Savitari Iva Tamah). Therefore (Atah), it is said that (Iti Uktah) Turiya is not associated with Karya, the Swapna and Karana, the Nidra (Na Karya - Karana - Baddah Turiyah).

I) 14th Verse :

- Comparative study of 4 Padas – similar to Karika 11.

II) Vishwa – Teijasa = Self ignorance + Self misconception

= Jeeva Bhava

- Waker + Dreamer look upon themselves as individual Jivas.

- **Self misconception is in the form of Jiva Bhava because of self ignorance.**

III) Misconception (Adhyasa) always coexists with Agyanam, self ignorance.

- Vishwa / Teijasa – has both.

IV) 14th Verse = Karanam is called Nidra

- Karanam + Nidra both refer to self ignorance.

11 th Verse	14 th Verse	Meaning
Karyam	Svapna	- Self misconception - Jiva Bhava
Karanam	Nidra	- Self ignorance

V) 3rd Pada : Prajna

- There is self ignorance without self misconception.

VI) General Rule :

- Misconception is always associated with ignorance.
- Rope misconception always with Adhishtana Rope ignorance.
- Waking / Dream / Sleep states always with Adhishtana Turiyam ignorance.

VII) Can't say :

- Ignorance always with misconception.
- Vishwa / Teijasa – with ignorance + misconception.
- Prajna associated only with ignorance – Nidra.

VIII) Na Nidram Neiva Cha Svapnam Turye Pashyanti Nishchitaha :

- Brahma Vidaha = Nischitaha = Mantahaha.

IX) In the Turiyam, Ubayam (Ignorance + misconception) Na Pashyati

- Don't see both
- **Therefore, in sleep, if deep ignorance part / mind part is not connected with waking – dream, I am Turiyam Brahman.**
- Proved in Chandogya Upanishad and Prasno Upanishad.

X) Vishwa is named Turiyam.

- Vishwa called Vishwa when you see with ignorance and misconception.
- Higher I + Ignorance + Misconception = Waker
- Sakshi I + Ignorance + Misconception = Dreamer
- In waking learn to drop ignorance and misconception and claim Turiyam I.

XI) Vishwa becomes Turiyam, when you understand ignorance and misconceptions are Mithya lower order of reality.

XII) Don't imagine separate Turiyam somewhere in another Avastha.

- Vishwa = Turiyam once I know Agyanam and misconceptions (Adhyasa) are Mithya, Vyavaharika Satyam only.

XIII) Why ignorance is not there in Turiyam?

- In the Sun – there is no Darkness.

- **In the Chaitanyam, pure Consciousness, Turiyam, Agyanam can't exist.**

XIV) When Ajnanam can't exist, Adhyasa can't exist.

- Ajnanam can exist as Vyavaharika Satyam but not as Paramartika Satyam.
- Viruddatvat Vitari It Tamaha.
- Like Darkness can't exist in Sunlight.

XV) Bashyam : Karika No. 12 End

तत्प्रसूतस्यान्यथाग्रहणस्याप्यत एवाभावो न हि सवितरि सदा
प्रकाशात्मके तद्विरुद्धमप्रकाशनमन्यथाप्रकाशनं वा सम्भवति ।

Consequently even wrong recognition of the Tattvam (Anyathagrahansya Api), which is the result of Non-recognition of the Tattvam (Tat Prasutasya) is not found in Turiyam (Ata Eva Abhavah). In the sun (Savitari), which is ever resplendent (Sada Prakasatmake) there is no possibility what so ever (Na Hi Sambhavati) of the opposite happening, like the darkness (Tad Viruddam Aprakasanam - Appearing) or (Va) itself appearing differently from being a source of light (Anyatha Prakasanam).

XVI) 14th Verse :

- Turiyam

11 Verse :

- Turiyam is free from Karanam (Nidra) and Karyam (Jagrat + Svapna).

XVII) Ataha – Nidra – Karanam Svapna – Karyam

- Turiyam is neither associated with real Karyam or real Karanam.

XVIII) Iti Ukta Eka Dashaya Karya – Karanam (14 Karika)

Anvaya :

अन्वयः

आद्यौ स्वप्ननिद्रायुतौ (भवतः), प्राज्ञः तु
अस्वप्ननिद्रया (युतः), निश्चिताः तुर्ये निद्रां न
पश्यन्ति । स्वप्नं च एव न (पश्यन्ति) ।

Anvayaḥ

ādyau svapnanidrāyutau (bhavataḥ), prājña tu
asvapnanidrāyā (yutaḥ), niściatāḥ turye nidrām na
paśyanti, svapnam ca eva na (paśyanti) ।

The first two (Namely Visva and Taijasa) are associated with Agrahanam, the sleep, and with Anyathagrahanam, the dream. But Prajna is (Associated with) dreamless sleep (Without erroneous perception, but with potential erroneous perception). Wise people who have ascertained the truth of Atma see neither sleep (Agrahanam) nor dream (Anyathagrahanam) in Turiya.

- Adhyou = Vishwa + Teijasa

168) Introduction to Chapter 1 - Karika No. 15 :

कदा तुरीये निश्चतो भवतीत्युच्यते-

When does (Kada - a spiritual seeker) get clear, well ascertained knowledge of Turiya Atma (Niscatah Bhavati Turiye)? Gaudapadacarya is going to answer it now (Iti - Ucyate - the answer is simple. As Turiyam is defined as that, which is free from ignorance and misconception, one will get ascertained knowledge of Turiya Atma, when one understands that ignorance and misconception are Mithya).

169) Chapter 1 - Karika No. 15 :

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

anyathā gr̥hṇataḥ svapno nidrā tattvamajānataḥ,
viparyāse tayo kṣīṇe turīyam pādamaśnute || 15 ||

Dream is the mis-apprehension of reality, while sleep is the state in which one is in a state of non-apprehension of Reality. When the erroneous knowledge in these two states disappears. Turiya is realised. [1 - K - 15]

अन्वयः

अन्यथा गृह्णतः (पुरुषस्य) स्वप्नः (भवति),
तत्त्वम् अजानतः (पुरुषस्य) निद्रा (भवति), तयोः
विपर्यासे क्षीणे (सति) तुरीयं पदं अश्नुते.

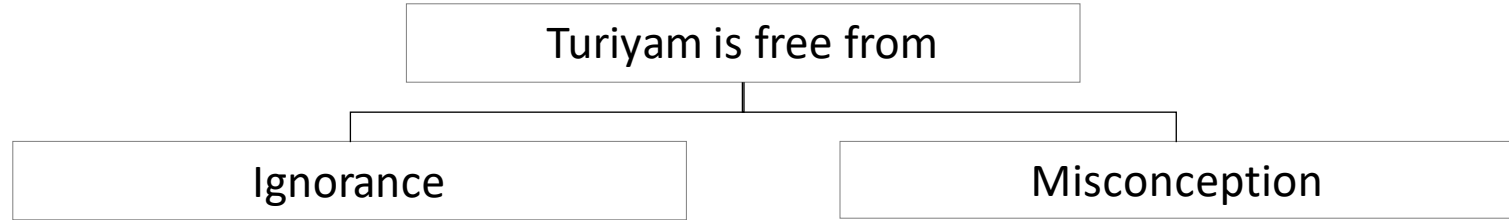
Anvayaḥ

aṇyathā gr̥hṇataḥ (puruṣasya) svapnaḥ (bhavati),
tattvam ajānataḥ (puruṣasya) nidrā (bhavati), tayoh
viparyāse knee (sati) turīyaṁ pādaṁ aśnute.

Dream belongs to one who takes (The Atma) differently. Sleep belongs to one who does not know the Atma. When the flaw in these two is gone, one attains the goal of Turiya.

I) When will spiritual seeker become clear about Turiyam... Nishchaya Jnanam Bavati?

II)



III) As long as I have ignorance and Misconception, I will be in Vishwa – Teijasa – Prajna – Cycle, Birth – Death cycle, Samsara.

IV) Kaivalya Upanishad :

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ १२ ॥

sa eva mājāparimohitātmā śarīramāsthāya karoti sarvam ।
striyannapānādivicitrabhogaiḥ sa eva jāgratparitṛptimeti ॥ 12॥

The Self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc... [Verse 12]

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvaḥ sukhaduḥkhabhoktā svamāyayā kalpitajīvaloke ।
suṣuptikāle sakale vilīne tamo'bhibhūtaḥ sukharūpameti ॥ 13॥

The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowered by Tamas (non-apprehension) and comes to exist in its form of Bliss. [Verse 13]

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम्।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ।
puratraye kṛīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitram।
ādhāramānandamakhaṇḍabodhaṁ yasmiṁllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution.

- Jiva goes through 3 states as long as self ignorance and misconceptions are there.
- Mandukya Upanishad - Also belongs to Atharvana Veda.
- Same technique of revelation used in both Upanishads.

V) To claim Turiyam, I must have Jnanam of Turiyam.

VI) 1st line :

- Person with misconception – Anyatha Grahanam = Vishwa / Teijasa.
- Person is in self ignorance only as Prajna.

VII) 2nd line :

- When person eliminates both ignorance + Self misconception = Viparyasa = Mithya Padartha = Superficial unreal factors, superimposition.

VIII) When both Kheene, negated, I have neither self ignorance or self misconception.

- I can happily claim I am Na Antaprajnam, Bahish Prajnam or Prajna Ghanam.
- Turiyam Aham Asmi.
- What is required is elimination of ignorance.

IX) How do you eliminate ignorance?

- By knowledge of Turiyam.
- Only light eliminates Darkness.

- **Only Turiya Jnanam will eliminate Turiya Ajnanam.**

171) Bashyam : Chapter 1 – Karika No. 15 starts...

स्वप्नजागरितयोरन्यथा रज्ज्वां सर्प इव गृह्णतस्तत्त्वं स्वप्नो भवति ।
निद्रा तत्त्वमजानतस्तिसृष्ववस्थासु तुल्या ।
स्वप्ननिद्रयोस्तुल्यत्वाद्विश्वतैजसयोरेकराशित्वम् ।
अन्यथाग्रहणप्राधान्याच्च गुणभूता निद्रेति तस्मिन्विपर्यासः स्वप्नः ।
तृतीये तु स्थाने तत्त्वाज्ञानलक्षणा निद्रैव केवला विपर्यासः ।

In dream or waking state (Svapnajagaritayoh), as Turiyam's nature (Tattvam) is mistaken for other than what it is, (Anyatha Grhnatah) like mistaking the rope for the snake (Rajjvam Sarpa Iva - these two states combined together are) said to be dream (Svapnah Bhavati). For the one who does not understand Turiyam (Tattvam - Ajanatah), sleep (Nidra) is common (Tulya) in all the three states (Tirsu Avavasthasu). Dream and sleep being common in nature (Svapna - Nidrayoh Tulyatvad), the waker and the dreamer (Visva - Taijasayoh) are under the same category (Eka - Rasitvam). Because misconception (Anyathagrahanam) is predominant (Pradhanyat ca, in these two states), self-ignorance known as sleep plays a secondary role in them (Gunabhuta Nidra iti). Therefore, in Visva and Taijasa (Tasmin), the error (Viparyasah) is called dream (Svapnah), whereas (Tu) in the third state of experience, (Trtiye Sthane) the error (Viparyasah) takes the form of deep sleep only (Nidra Eva Kevala) which is characterized by self-ignorance (Tattva Ajnanalaksana).

a) Svapna Jagaritayoho :

- During waking and dream.

b) Tattvam Anyatha Grinnataha :

- Turiyam is my real Tattvam, nature.
- I mistake Turiyam as Vishwa the waker, Teijasa the Dreamer in Jagrat and Svapna conditions of the Mind.

c) Order :

- Tattvam Anyatha Grinnataha – Turiyam nature is mistaken.

d) Rajju – Sarpahvatu :

- Rope mistaken as Snake



- Turiyam mistaken as Vishwa / Teijasa

e) Vishwa / Teijasa = Individuality, Jeeva bhava, Ahamkara

= Svapna

= Misconception

- Misconception = Svapna

f) In Gauda Padas Vision, waking state is also another dream only.

g) According to Gaudapada, Jnani is the only waker.

- All Ajnanis in Dream only.
- Dream 1 – 2 – Running, when tired, go to sleep.
- Only waker = one who is in Turiyam, unique approach.

h) Svapna 1 + 2 :

- Ignorant experiences in the part of Jeeva Bhava.
- **Nidra** : Experienced in sleep as Tattwa Ajnataha, ignorant of Turiyam, reality.
- **Whoever is spirituality ignorant, is in sleep in all 3 states.**

Katho Upanishad :

- Wake up from spiritual sleep.

Kaivalya Upanishad :

- Anaadi Suptaya Maya Yada Jeevaha Pramudyate

Waking / Dream	Sleep
Dreamful Sleep	Dreamless Sleep

i) Tritiye Tu Avasthanam :

- Common to all states is ignorance of Turiyam.
- One woken up to spiritual Turiyam has no ignorance.

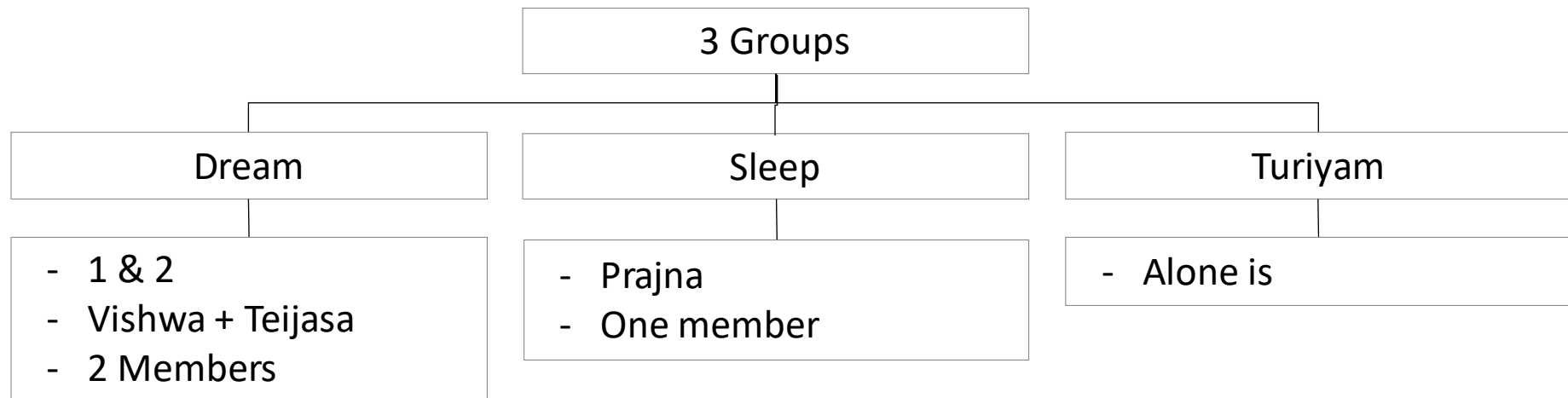
j) In Vision of Vedanta we are all sleep walking, Somnambulism, except Jnani.

- When in Universe = Sleep walking.
- Waking is only through Vedanta Shastram.
- Spiritual waking only through Vedanta Shastram.

k) Swapna Nidra Tulyatvat Vishwa Teijasayoho :

- Vishwa + Teijasa – both associated with sleep + dream.

Sleep	Dream
<ul style="list-style-type: none">- Self ignorance- One category	<ul style="list-style-type: none">- Self misconception- Eka Rashitvam- One category



I) Rashi Trayam = Padartha Trayam

- In Waking + Dream = 2 unreal factors
= Viparyasa

- **Viparyasa means unreal factors = Agyanam + Adhyasa.**

- Viparyasa associated with Vishwa + Teijasa.

m) Observation :

I) Vishwa + Teijasa – Associated with both Agyanam + Adhyasa.

II) What is dominant factor in waking + dream?

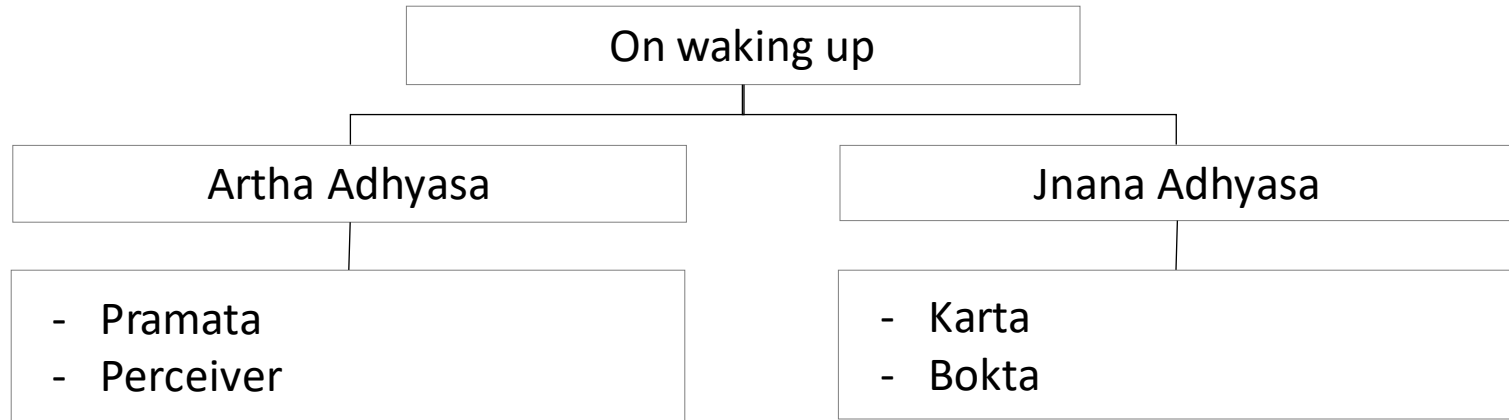
- Adyasa is Dominant factor, Agyanam is in the Background.

- **Agyanam + Adhyasa defines 3 states – waking, dream, sleep.**

- Right from waking up – Adhyasa starts.

III) We are all in sleep state – Agyanam – starting point.

- Wake up with Adhyasa of father, mother, boss, rich...



IV) Remove Adhyasa and Agyanam of sleep, own up pure existence, consciousness, limitlessness as my intrinsic nature = Jeevan Mukti

= Brahma Prapti

V) 3 fold ego – waker / dreamer / sleeper = Jeeva Bhava.

VI) Spiritual sleep is there in Vishwa / Teijasa in the form of self ignorance, Turiyam ignorance (Mantra 7).

VII) It is secondary, in the background

- **It is removed by deliberate thought :**
 - I am not ignorant but Jnani now.
 - I am Turiya Atma.
 - Boldly say with the power of Shastra in your Mind in Meditation.

VIII) Ignorance goes only by deliberate thought :

- **I am not in the world**
- **World is in me.**

IX) Subservient = Guna Butaha

= Guna = Not prominent (Not Sattva / Rajas / Tamas)

= Amukhyam, secondary

X) Spiritual sleep = Parama Adhyasa

= I am Pramata, Karta Bokta

= Mukhyam

n) Anyatha Grahana Pradhanyat :

- Self misconception in the form of Pramata, Karta, Bokta is Pradhanyat, prominent in Vishwa / Teijasa – together.

o) Guna – Buta – Nidra :

- In waking state, I don't say I am sleeping.
- Sleeping in spiritual sense is not prominent.
- Gunabuta = Adjective to Nidra.

p) During waking, sleep is not absent, self ignorance is present, not dominant.

- Self ignorance plays second fiddle.

q) Nidra Iti Tasmin – in the 1st group Vishwa + Teijasa

- Vishwa, Teijasa Dvaye.
- Viparyasa – Prominent.

r) Unreal factors – are prominent

- Kartrutva, Boktrutva prominent = Svapna
- 1st group covered.

s) 2nd Group : Prajna

- Tritiyetu – 3rd Pada – 2nd group.

t) Tattva Ajnana Lakshana :

- Self ignorance is prominent factor not self misconception.

Waking + Dream	Sleep
<ul style="list-style-type: none">- Adhyasa dominant- Agyanam present in the background	<ul style="list-style-type: none">- Ajnanam dominant- Self ignorance is prominent factor

- In sleep, self misconception is there but in dormant condition.

In waking	Viparyasa
<ul style="list-style-type: none"> - Misconception dominant - Ignorance behind 	<ul style="list-style-type: none"> - Dominant

- In all 3 Padas, Viparyas are there.

1 st + 2 nd Padas	3 rd Pada
Adhyasa is viparyasa	Agyanam is Viparyasa

u) As long as Viparyaya is there we are not Turiyam.

- Push out Viparyaya from the Mind – 2nd line of Karika

v) Viparyase Tayoho Sheene Turyam Pada Srute

172) Bashyam : Chapter 1 – Karika No. 15 Continues...

अतस्तयोः कार्यकारणस्थानयोरन्यथाग्रहणाग्रहणलक्षणविपर्ययस्यै
कार्यकारणबन्धरूपे परमार्थतत्त्वप्रतिबोधतः क्षीणे तुरीयं पदमश्रुते ।
तदोभयलक्षणं बन्धरूपं तत्रापश्यंस्तुरीये निश्चितो भवतीत्यर्थः ॥ १५ ॥

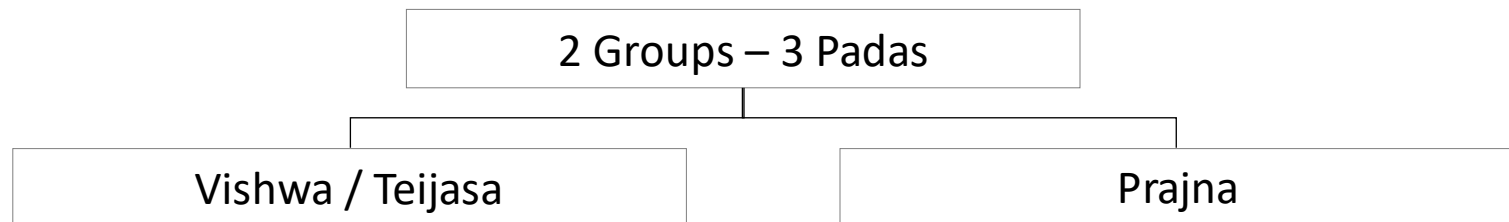
Therefore (Atah) the twofold error (Viparyase) Characterised (Laksana) by Non-recognition and wrong recognition (Agrahana - Anyathagrahana), and associated with both effect and cause (Tayoh Karya - Karana - Sthanayoh) in the form of cause and effect bondages (Karya - Karana - Bandha Rupe). When eradicated or falsified (Ksine) with the cognition (Pratibodhatah) of the absolute reality (Paramartha - Tattvam) Turiya Atma become well ascertained (Turiyam Padam Asnute). At that time of cognition of the absolute reality (Tada), the two types of errors or limitations of Agrahanam and Anyathagrahanam (Ubhayalaksanam Bandharupam) are not seen (Apasyan) in the Adhithana Turiyam (Tatra). It means (Iti Arthah) Turiya is well ascertained (Turiye Niscitah Bhavati - by one with the knowledge that "I always was and am Turiya Atma").

Karika 15 :

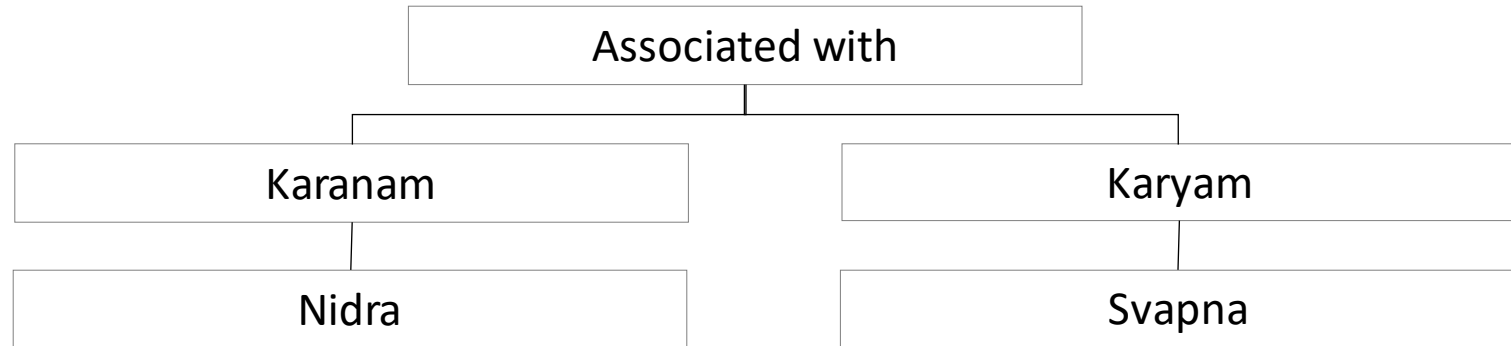
I) When 2 fold Viparyasa :

- Ajnanam and Adhyasa belonging to Vishwa / Teijasa / Prajna are destroyed one attains Turiyam.

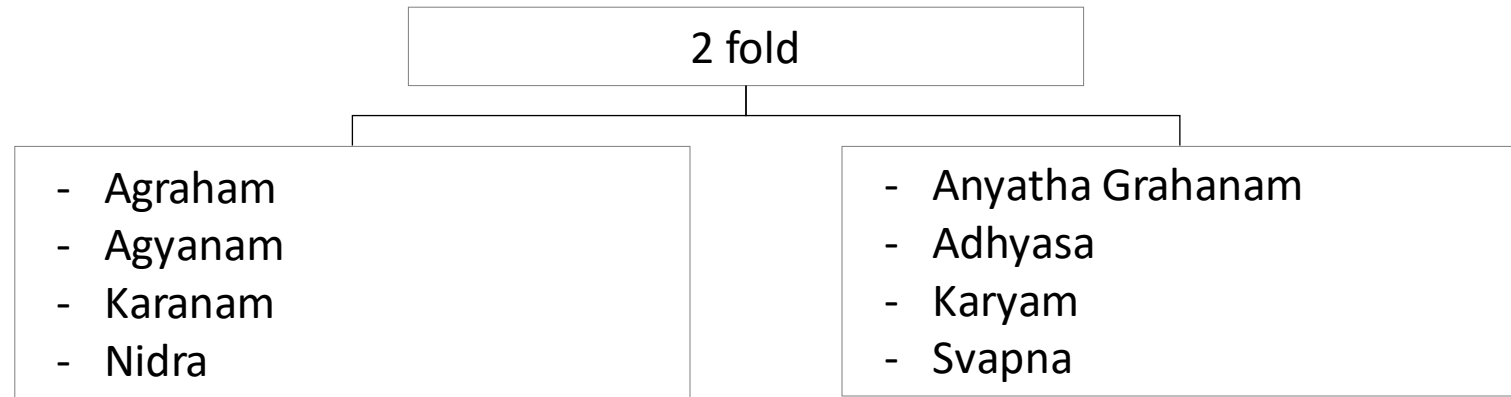
a) Athaha Tayoho :



b) Rashyoho Pada Traye :



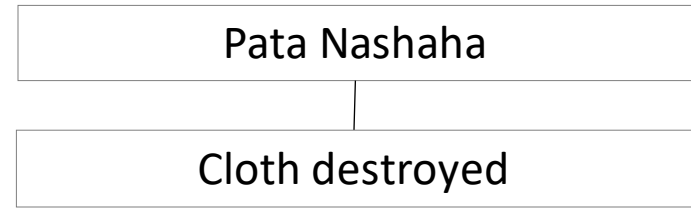
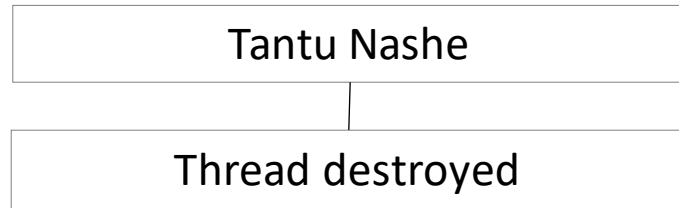
c) Viparyasa :



d) Bandah Rupe sheene Sati :

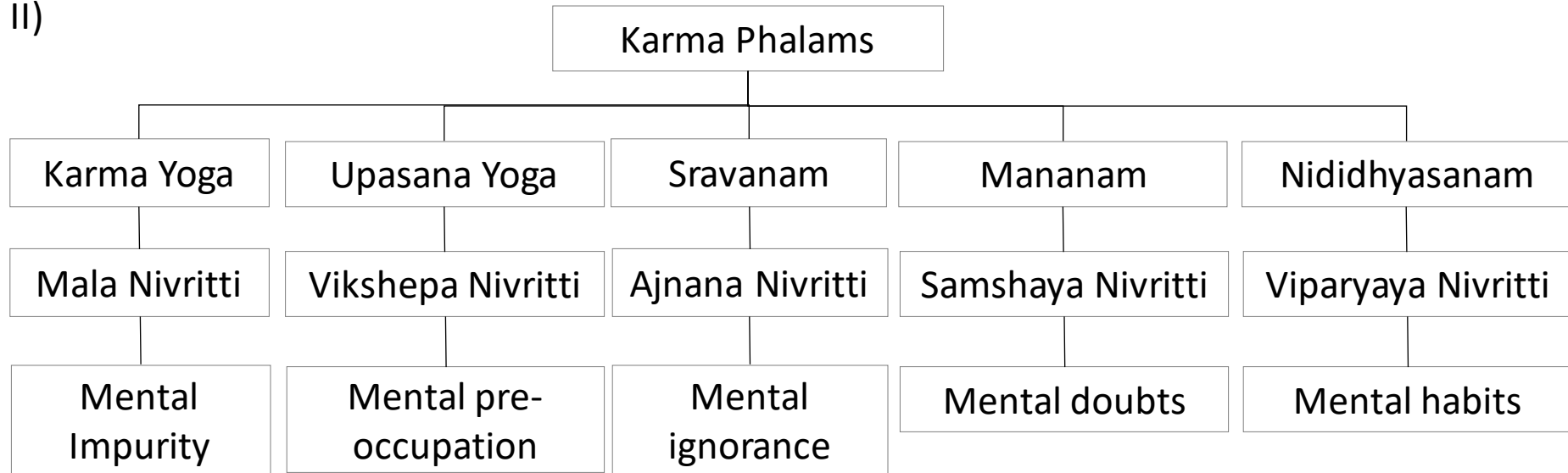
- When both Viparyasas (ignorance and are misconception) exhausted, eliminated, Turiyam shines automatically.
- Adhyasa (Product) will go when Agyanam goes.
- Agyana Nasha – Adhyasa Nasha.

e) Karana Nashe Karya Nashaha :



f) Ksheene – When both Agyanam and Adhyasa are eliminated, by Pratibodha, through Turiyam knowledge then one attains Moksha.

II)



III) Habitual thinking :

- I am in the world.
- I am body – Mind complex, born on – will go away....
- I am father, mother...

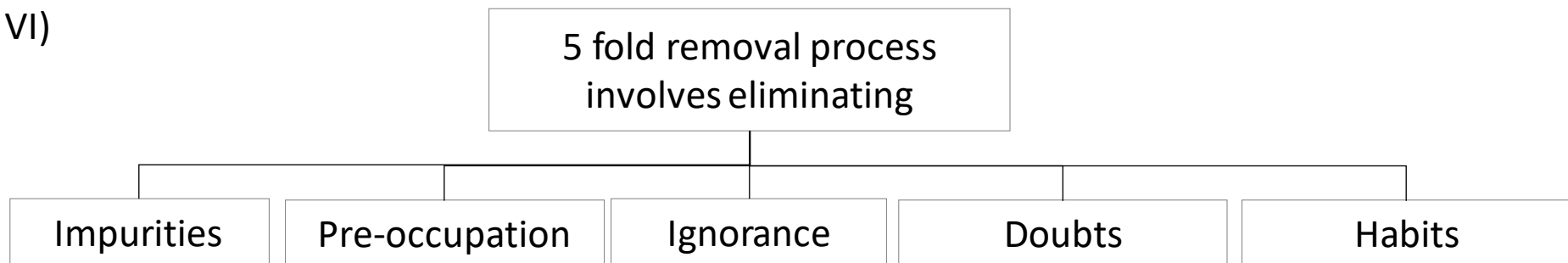
- I am Pramata, Karta, Bokta.
- I am waker, dreamer, sleeper.
- I have Agyanam and Adhyasa.
- All above are Dharma, attribute of Body – Mind complex, not me, Turiya Chaitanyam.

IV) I am Satchit Ananda, Adhyasa – Ajnana – Viparyaya free Turiyam, Sakshi Chaitanyam, Buma (Limitless), there is no beginning or end to consciousness, awareness – Viparilopaha.

V) Correct thinking :

- World is in me, Chaitanyam, awareness principle.
- Truth – world is in me.
- World rises in me, rests in me, resolves into me, exactly like dream.
- I am not in the world, world is in me.

VI)



- 5 fold Yoga to be practiced (Spiritual Journey).

VII) Benefit of 5 Sadhanas :

- Gives Pratibodha – Jnana Nishta in Paramartika Turiyam.
- Paramartika Satyam.

VIII) When he knows Turiyam, he attains Turiyam.

- Knowing = Attaining = Identical only in Veda.

IX) In the world, knowing Benz car – don't get, attain one.

X) Why attaining is attaining?

- Atma / Brahman / Turiyam – knowing only in one way in Vedanta.
- Knowing exists only in the form of claiming I am Turiyam.
- I know = I attain Turiyam.

XI) Since I claim I am Turiyam I have attained Turiyam.

XII) Dreamer asks dream Guru :

Question :

- If I wake up, will I meet the waker?

Question :

- Who is the creator – Srishti, Sthithi, Laya Karta of Dream world?

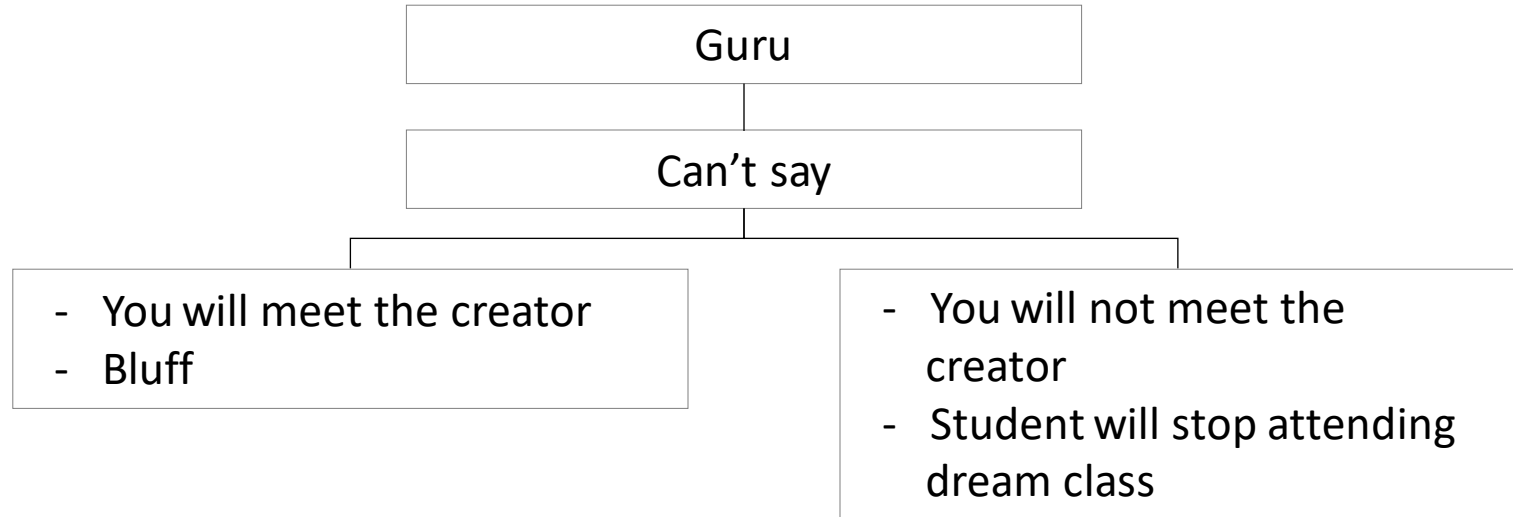
Answer :

- Waker.

Question :

- When I wake up, will I meet the creator?

Answer :



- **Truth :**

When he wakes up, he does not meet the waker but claims I am the waker.

g) Turiya Pada Ashunute

h) Tada :

- At that time.

i) Baya Lakshanam Bandha Rupam :

- Both bondages Agyanam and Adhyasa are destroyed, eliminated, falsified.

j) Tatra Apashyam :

- In claiming the Turiyam, Agyanam and Adhyasa bondages are eliminated.

k) Nishchito Bavati :

- Person will have clear Samyak Jnanam of the Tattvam.
- Doubtless clear knowledge.

l) I am the blessed Turiyam.

- I was, I am, I ever will be the Nirguna Adhishtana Turiyam without Agyanam and Adhyasa.
- I was Turiyam even when I claimed I am Vishwa, Teijasa, Prajna.
- I am all the Time Turiyam alone, my Svarupam, changeless – Nirvikaram.

m) Aham Chito Bavati Iti Arthaha :

- I am always Chaitanya Svarupam, Turiyam.
- Veda helps me discover who am I, intrinsic self, previously unknown, hence called Pramanam.
- After discovery, Nishta is important by breaking habitual thinking, practicing Nididhyasanam by Viparita Bhavana.
- I am Sakshih, Nityaha, Ajaha, Amaraha, Nirvikara, Satyaha.. Shuddaha, Mukta.

Anvaya :

अन्वयः

अन्यथा गृह्यतः (पुरुषस्य) स्वप्नः (भवति),
तत्त्वम् अजानतः (पुरुषस्य) निद्रा (भवति), तयोः
विपर्यासे क्षीणे (सति) तुरीयं पदं अश्नुते.

Anvayaḥ

anyathā gr̥hñataḥ (puruṣasya) svapnaḥ (bhavati),
tattvam ajānataḥ (puruṣasya) nidrā (bhavati), tayoḥ
viparyāse knee (sati) turīyaṁ pādaṁ aśnute.

Dream belongs to one who takes (The Atma) differently. Sleep belongs to one who does not know the Atma. When the flaw in these two is gone, one attains the goal of Turiya. [Chapter 1 – Karika No. 15]

Revision :

I) Karika No. 15 :

अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

anyathā gr̥hñataḥ svapno nidrā tattvamajānataḥ,
viparyāse tayo kṣīṇe turīyaṁ pādamaśnute || 15 ||

Dream is the mis-apprehension of reality, while sleep is the state in which one is in a state of non-apprehension of Reality. When the erroneous knowledge in these two states disappears. Turiya is realised. [1 - K - 15]

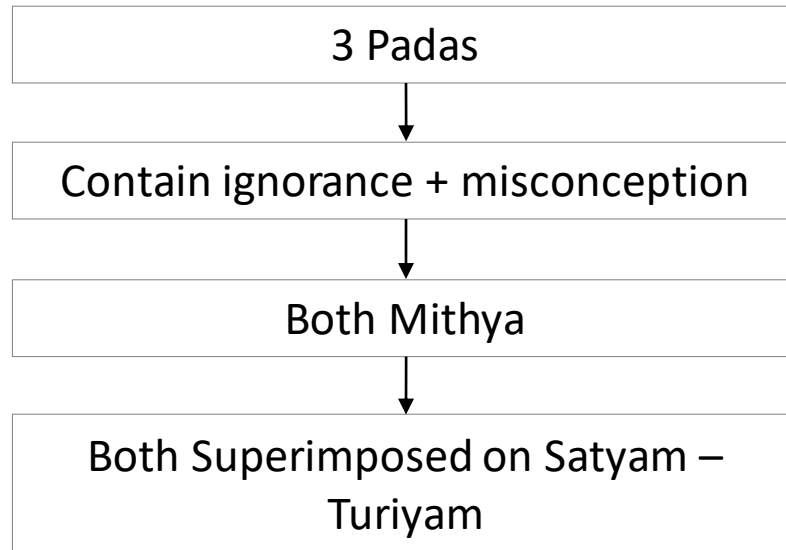
1st Line :

- Vishwa and Teijasa contains 2 unreal factors.
- Self ignorance + Self misconception.

II) Prajna contains only self ignorance.

- This Analysis takes one deeper into the mind instrument.

III)



IV) Prajna has Turiyam as the very Adhishtanam.

Adhishtanam	Misconception
<ul style="list-style-type: none">- Rope- Turiyam	<ul style="list-style-type: none">- Rope Snake- Agyanam + Adhyasa <div><div>↓</div><div>Waker / Dreamer</div><div>↓</div><div>Sleeper</div></div>

V) Turiyam not separate entity, located else where.

Vishwa / Teijasa	Prajna
2 unreal factors	One unreal factor

VI) Remove Agyanam, will automatically eliminate Adhyasa.

VII) Vishwa = Turiyam

- Teijasa = Turiyam
- Prajna = Turiyam



Adhishtanam

VIII) To arrive at Turiyam, remove ignorance and mis-conception.

- Both are unreal factors named Viparyasa, superimposition, mistake, error, misconception, 2 unreal factors.

IX) Viparyasa Sheene Sati :

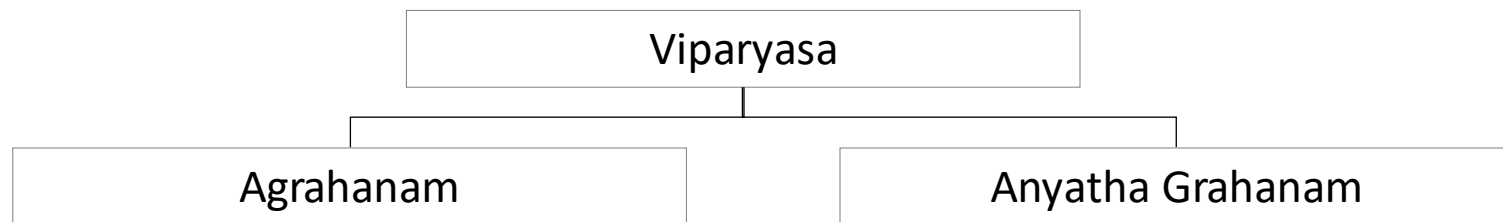
- When both of them are negated.

X) Para Astaya Tayo :

- Tayoho = Karya – Karana Sthane.

Karanam	Karyam
Prajna	Vishwa - Teijasa

XI) In Vishwa / Teijasa / Prajna – Viparyasa Sheena :



- Through words of scriptures, can attain the truth.

XII) Lakshanam :

- In the form of 2 unreal factors – Agyanam + Adhyasa, which are in the form of Shackles, knots, of Kayam (Product – effect) and Karanam (cause).

XIII)

Ignorance	Misconception
<ul style="list-style-type: none">- Agyanam- Karanam Shackle- Prajnah	<ul style="list-style-type: none">- Adhyasa- Karyam Shackle- Vishwa - Teijasa

XIV) Karya – Karana Bandah Rupe :

- Connected with Sheenam.

XV) Sheenam – Literal meaning wearing out.

Contextual meaning :

- By negation, falsification, Badite Sati.
- They two are eliminated.
- How?

XVI) Tattwa Prati Boda Taha :

- Tattwam = Paramartika Tattwam, Pratibodha Taha.
- By knowledge of absolute reality which is without Agyanam, Adhyasa, existing all the time, Nityaha, Ajaha, Nirvikaraha, Sarvagataha.

XVII) Knowledge of Turiyam, absolute reality, Mantra 7 removes both Viparyaya (Agyanam + Adhyasa).

XVIII) What is left behind?

- Not Shunyam, nothingness.
- It is Adhishtanam, Brahman, the Rope behind the Rope Snake.
- Sand behind Mirage water.
- Waker – behind dreamer.
- Post behind the Ghost.
- Gold behind the ornaments.
- Clay behind the pot.
- Turiyam Atma is left behind.

XIX) Turiyam Padam Ashrute

- **Seeker – attains Turiyam by claiming :**

I am the Turiyam (Mantra 7).

XX) Dreamer attains wakerhood, by claiming I am the waker.

XXI) Waker attains Turiyahood by claiming :

- Aham Turiyam Asmi.
- I attain Brahman status.

XXII) I am the Turiyam in all the states – waking – dream – sleep all the time.

- I don't have to become Turiyam by going to Samadhi.
- I am Turiyam not in Samadhi but in all the states, all the time, invariable component of waking, dream, sleep states.

- **Can be claimed only in waking state with the help of Shastra, Samyak Jnanena Turiyam Prapti.**

XXIII) This attainment of Jnanam is called Turiyam attainment.

XXIV) Tada :

- AT that time, Prabodha Kale, Jnana Kale, Ubaya Lakshana Bandha Rupam, both ignorance and misconception – Shackles, Bondages.

XXV) Tatra Apashyan Turiye :

- **In Adhishtana Turiyam, wise discovers that in Turiyam, Ajnana and Adhyasa both are absent.**

XXVI) Nischita Bavati :

- Person gets Samyak Jnanam of Turiyam and is liberated.
- Karika 15 and 16 very important mantras of Mandukya Upanishad.

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate,
ajamanidrāmasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

अन्वयः

यदा अनादिमायया सुप्तः जीवः प्रबुध्यते तदा अजम् ।
अनिद्रम् । अस्वप्नम् । अद्वैतम् । बुध्यते ॥

Anvayaḥ

yadā anādimāyayā suptaḥ jīvaḥ prabudhyate tadā ajam,
anidrām, asvapnam, advaitam budhyate.

Having been ignorant of (Turiya) due to beginningless Maya when the Jiva (Spiritually) awakens (into Jnanam), then, he knows (That I am) the Non-dual (Turiya), which is birthless, (Which means freedom from superimpositions, or Sthula Sarira), dreamless, (Which means freedom from superimpositions or Suksma Sharira) sleepless (which means freedom from Ajnanam or Karana Sarira).

Gist of Mantra :

I) Anaadi :

- Ignorance and misconception.

II) Don't ask :

Question :

- When do I become ignorant?

Answer :

- On any subject, we are always ignorant.
- Ignorance goes only by Jnanam.

III) Anaadi Kalataha :

- Because of ignorance only, I am called Jivaha.
- Minus ignorance, Jiva himself = Turiya Paramatma, Nirguna Chaitanya Brahman.

IV) Prabudyate :

- Seeker wakes up.

V) In Vedanta :

- Waker is in spiritual sleep always.
- Awakening by spiritual Turiya Jnanam.

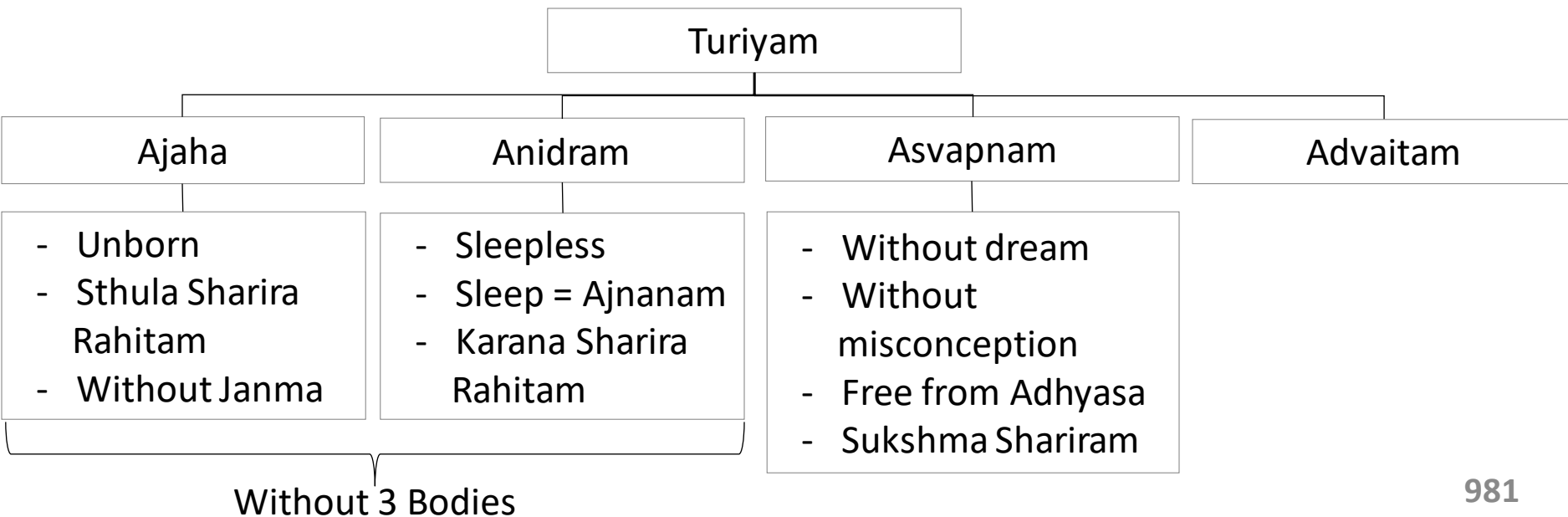
VI) Dakshina Murti Stotram :

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]

VII) When one re-cognizes I am Turiyam, Turiyam is given 4 descriptions.



Jnani understands :

- 3 Sharirams are Mithya.
- As good as Absent.

VIII) 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 me 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]

- Advaita Svarupam = Nondual reality = Turiyam.

योऽयं संसारी जीवः स उभयलक्षणेन तत्त्वाप्रतिबोधरूपेण
बीजात्मनान्यथाग्रहणलक्षणेन च अनादिकालप्रवृत्तेन मायालक्ष
णेन स्वप्नेन ममायं पिता पुत्रोऽयं नप्ता क्षेत्रं पशवोऽहमेषां स्वामी
सुखी दुःखीक्षयितोऽहमनेन वर्धितश्चानेनेत्येवंप्रकारान्स्वप्नान्
स्थानद्वयेऽपि पश्यन्सुप्तः ।

That Jiva who is a Samsari, the universal individual (Yah Ayam Samsari Jivah) from beginningless time (Anadikala - Pravrttena) has been sleeping (Sah Suptah - in the sleep of spiritual ignorance) Characterised by maya (Maya - Laksanena) which Maya has two attributes (Sa Ubhayalaksanena - one being), in the form of Non-recognition of the Tattvam, (Tattva – Apratibodha - Rupena - that is not knowing 'I am Brahman') which is the cause (Bijatma - for the second attribute, which is) erroneous perception of the truth, leading to wrong - conception of the self (Anyathagrahana - Laksanena - that I am but an insignificant individual; and thereby experiences) dream like (Svapnena ca - the following associations superimposed on him, such as),

'This is my father (Ayam Mama Pita'), 'This is my son (Ayam Putrah'- this is my son), 'this is my grandson (Napta'), 'This is my land (Ksetram'), 'These are my cattle (Pasavah' - which were considered equivalent to wealth in those days), 'I am the owner of this land and cows (Aham Esam Svami' - and because of these associations and Acquisitions), 'I am happy (Sukhi'), 'I am unhappy (Duhkhi, without them'), 'I am a loser on account of this (Aham Anena Ksayitah'), and I have gained on this account (Ca Anena Vardhitah) and so on (ca) - in this manner dreams (Iti Evamprakaran Svapnan) seeing (Pasyan) both in waking state and dream state (Sthana - Dvaya Api).

a) Tayoho Samsari Jiva :

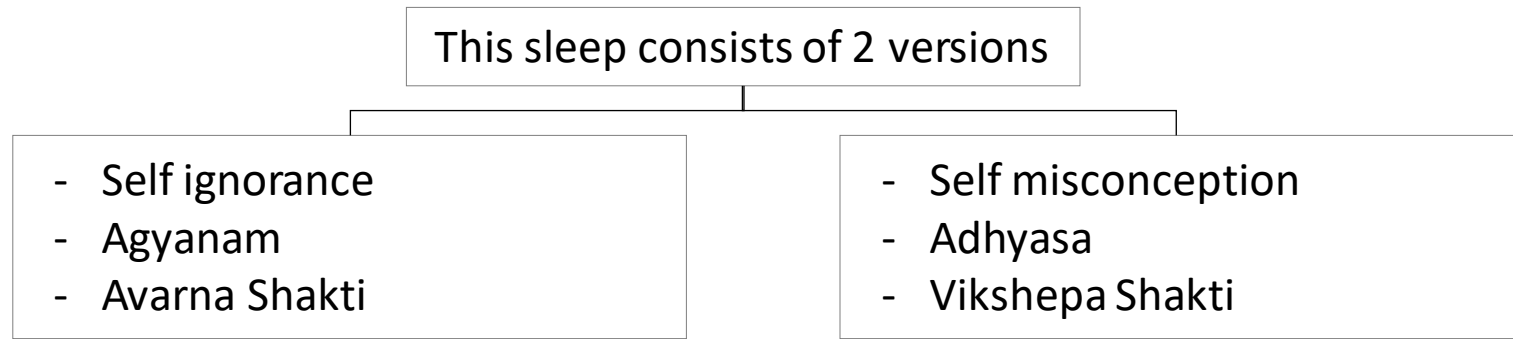
- Typical Samsari Jiva, universal individual.

b) Saha Suptaha :

- Jiva is eternally in spiritual sleep.
- Spiritual sleep has engaged him.
- What type of sleep?

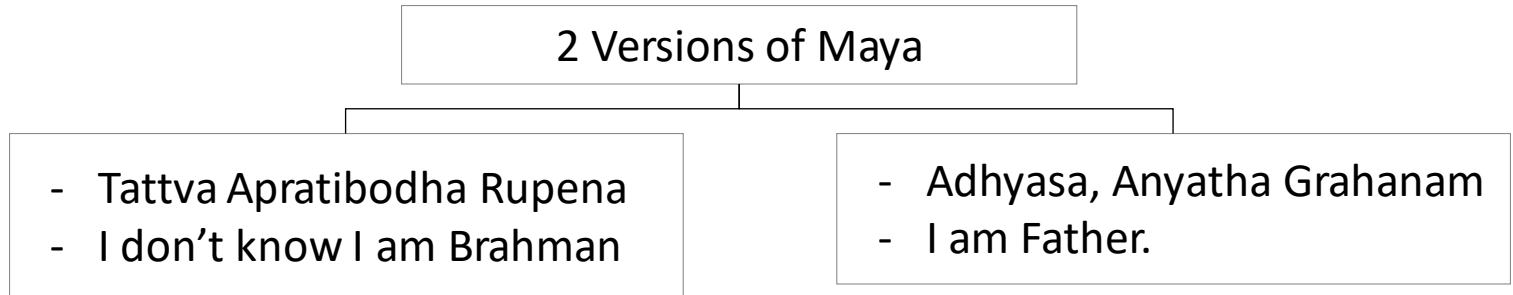
c) Anaadi Kale Pravruttena Maya Lakshanena Jivaha Suptaha :

- Sleep called Maya which has been there since beginningless time.



d) Gaudapada consolidating knowledge from Karika 10 – 15 in Karika 16.

e)



f)

My perception about my self	Vedantic perception of my SELF
I) I am Jiva	I) I am Brahman
II) I am insignificant dot in the world	II) World is insignificant dot in me
III) I am in the world	III) World is in me
IV) I am a speck in the world	IV) World is a speck in me

- Diagonally opposite
- Maha Ignorance of self
- Moola Avidya
- Tattva Apratibodha

g) New galaxies, stars, planets, satellites being discovered.

- I feel insignificant, limited.
- Vedanta removes limitations, makes me limitless Brahman.
- It is understood by intellect which has now the capacity – Chitta Vishalata and Ekagratha.

h) 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]

- Galaxies are bubbles rising in me awaareness.

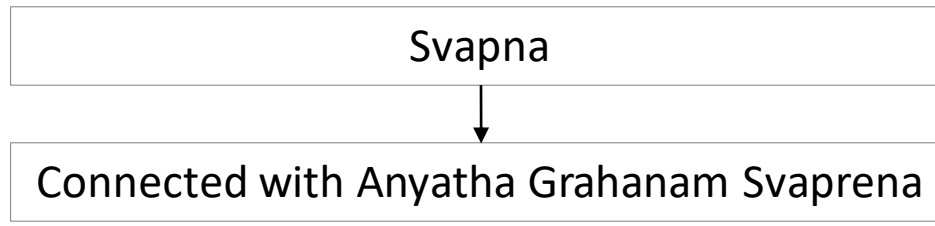
i) Ignorance = Beejatma, Beeja Rupam

j) Anyatha Grahana Lakshanena :

- Self misconception.

k) Anaadi Kala Pravrutteha :

- Maya Lakshanam = Ajnanam + Adhyasa
= Moola Avidya



1) Human beings busy because of a mistake in their non-recognition of self.

- I think I am individual – Ahamkara.
- This brings up Mamakara.
- Connects you to 4 generations upto great grand father.
- 4 generations.
- With family, want land, cattle wealth.
- I belong to them, they belong to one = Sasanga.

• **Mamakara is enemy of Asanga, can't go together.**

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāḥ
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

- Nirmamaha, Nirahmakara
- Anatma Ahamkaras ups and down gives Sukham, Dukham.
- They do not disturb me the Turiyam.
- Turiyam has no ups and downs.

m) Aham Anena Kshayitaha :

- I drop, renounce share market ups + downs.
 - Varjita – Ksheyataha.
 - All Svapna
 - Waking – Long dream
 - Dream – Short dream
- } Sthana Dvayam

n) Advaita Makaranta :

आत्माज्ञानमहानिद्रा-
जृम्भितेऽस्मिञ्जगन्मये ।

दीर्घस्वप्ने स्फुरन्त्येते
स्वर्गमोक्षादिविभ्रमाः ॥ १८ ॥

ātmā gnyāna mahā nidrā
jrumbhītēsmin jaganmayē ।

dīrgha swapnē spurantyētē
swarga mōkshādi vibhrama ॥ 18 ॥

In this long dream consisting of this universe, projected out of the great sleep called ignorance of the Self, do all these delusions like heaven, liberation and so on spring forth. [Verse 18]

- Dheerga Swapna = Waking state
- **Person confused in spiritual sleep, called ignorance.**
- Must identify this in our spiritual journey.
- After several Janmas, bodies Manushyatvam and Mumukshutvam comes, very rare birth.
- Knows what is spiritual ignorance and liberation, seeks a Guru to assist.

o) Yada Jeevaha Prabudyate Yoyam Samsari Sada Suptaha :

- Full Paragraph = One sentence.

यदा वेदान्तार्थतत्त्वाभिज्ञेन परमकारुणिकेन गुरुणा नास्येवं
त्वं हेतुफलात्मकः किं तु तत्त्वमसीति प्रतिबोध्यमानः ।
तदैवं प्रतिबुध्यते--

(Such a person who is sleeping from beginningless time and seeing endless dreams), when (Yada - Due to punya earned in several lives) is awakened and taught (Pratibodhyamanah), by a guru (Guruna), who knows very clearly and completely Turiyam (Tattva Abhijñena) who is a very compassionate guru wanting to share that knowledge, without anything in return (Parama - Karunikena) and knows how to teach the message given by the Vedanta sastra (Vedantārtha) that "You are not of the nature (Tvam Na Asi Evam - of what you think yourself to be), you are not the Karta, the doer the cause (Hetu) of being a Bhokta, the experiencer of past, present and future experiences of karma Phalam (Phalatmakah), but are actually (Kim Tu) you are that Brahman (Tattvamasi)". Then he understands in the following manner (Tada Evam Pratibudhyate - as given in the next paragraph).

- One who knows Turiyam.

Kaivalya Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।

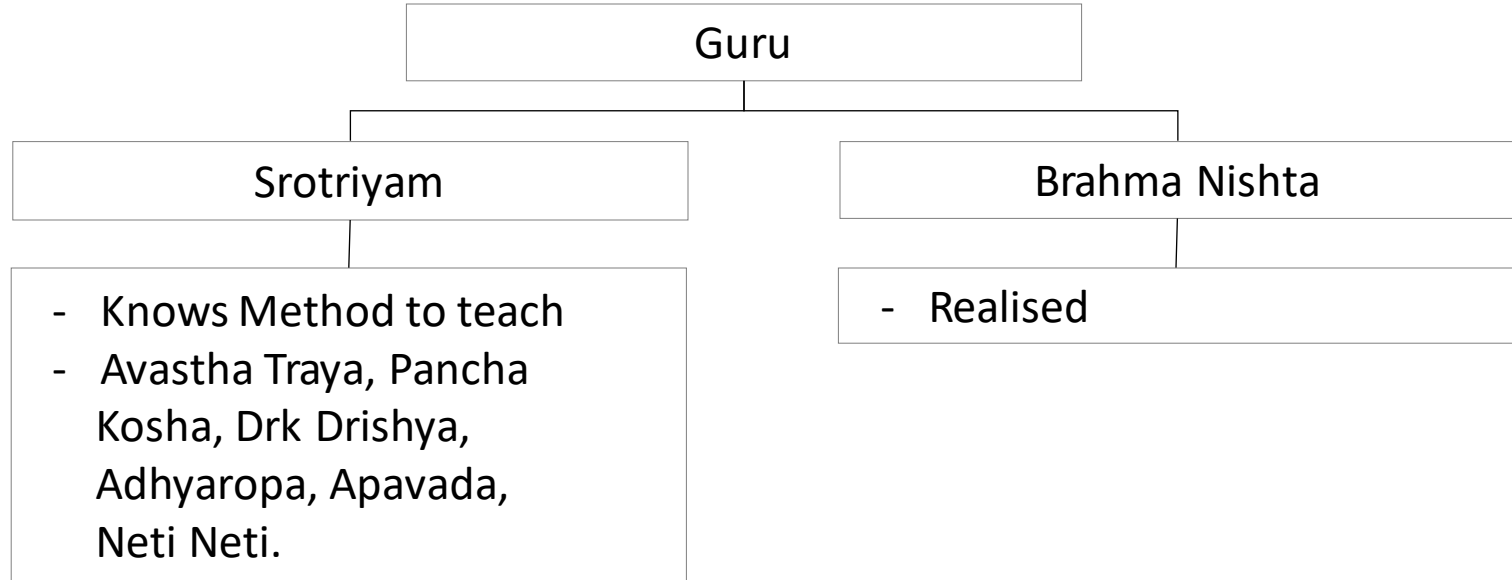
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ sannyāsayogādyatayaḥ śuddhasattvāḥ ।

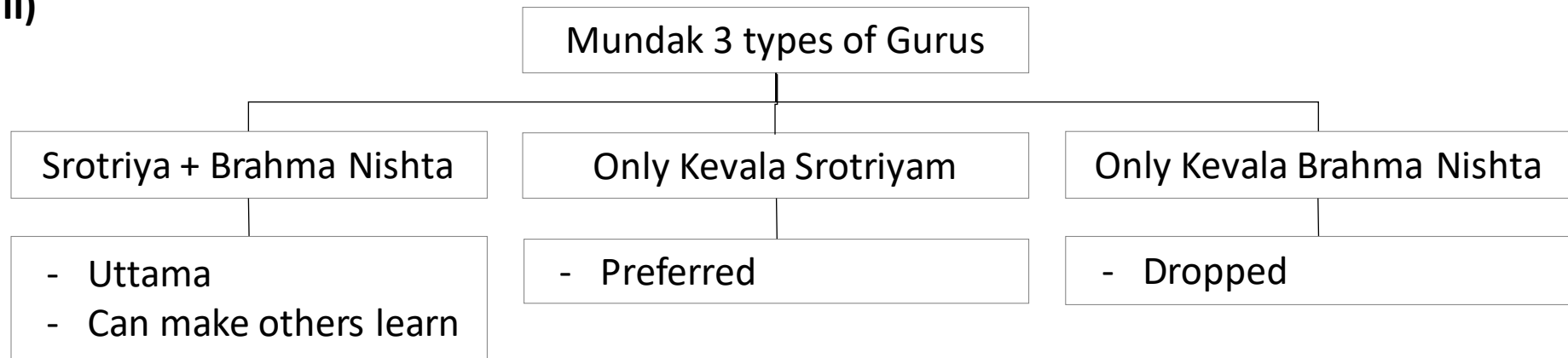
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death. [Verse 4]

I)



II)



Madhyama :

- Not established in Scriptures.
- Has Paroksha Jnanam.
- Wont mislead.

Kevala Brahma Nishta :

- Mystic
- Had Purva Janma Samskara.
- Got knowledge without Guru, Shastra.
- Knows Brahmanat, does not know to communicate.
- Wise
- States the truth.
- Respect + prostrate, don't go to learn.

III) Seek Srotريا – Brahma Nishta (Liberated) Teacher, who also has compassion for others suffering.

- Karuna only reason for sharing.
- Guru wants nothing in return, no Dakshina, name, fame, no motive, blesses humanity.
- Daya Sindhu.

IV) What is the teaching?

- **You are not what you are thinking yourself to be.**
- We think ourselves to be Karta, Bokta.
- Karta = Hetu, cause for Bokta.
- To become an experiencer, I have to do action.
- I am result of my past Karma and cause of future Bokta, enjoyer.
- Cause – Effect – Cause cycle = Samsara.
- Can never get out, endless cycle, can't keep quiet, do action, earn fresh Punyam....

V) Only way to come out is by Atma Jnanam.

- Cause – effect – Cause = Vyavaharika Realm = Samsara.

VI) Moksha is not a result of Sadhana but result of Turiya Jnanam.

VII) Knowledge tells him :

- Moksha not thing which is going to come in future.

- **Moksha should be claimed by me as my very nature.**

- Knowledge helps me claim eternal Mukta status.
- Hetu Phalam.

VIII) Mandukya Upanishad : Chapter 4 – Karika No. 55

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

yāvaddhetuphalāveśastāvaddhetuphalodbhavaḥ |

kṣīṇe hetuphalāveśe nāsti hetuphalodbhavaḥ || 55 ||

As long as one believes in this law of Causality, so long he can certainly perceive this law functioning. But when this preoccupation with causality Vanishes from the bosom of the seeker, both the cause and effect, also, do Vanish. [4 - K - 55]

- Knowledge helps me claim eternal Mukta status.
- Hetu Phalam.

VIII) Mandukya Upanishad : Chapter 4 – Karika No. 55

- As long as you are obsessed with cause, effect, you are a Samsari.

• **Transcend cause and effect, you realise Mukti status.**

- I am not Karta, Bokta.

Katha Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate || 19 ||

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

Gita :

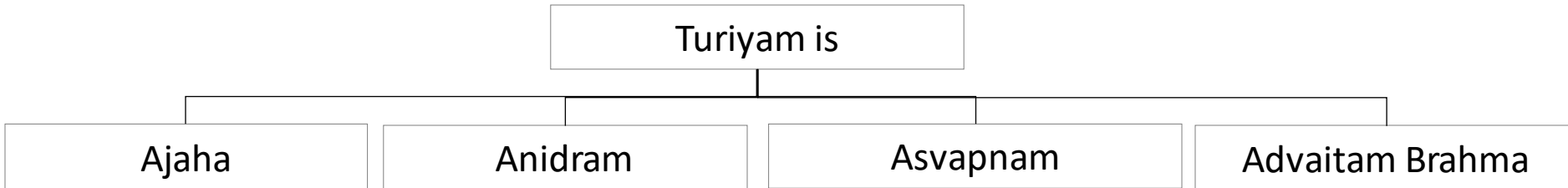
नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

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

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

- I am neither Karta, Bokta Budya Manaha Bavati.
- Receive, retain, assimilate teaching.
- Takes long time.

IX) Understand :



कथम् नास्मिन्बाह्यमाभ्यन्तरं वा जन्मादिभावविकारोऽस्त्यतोऽजं
सबाह्याभ्यन्तरसर्वभावविकारवर्जितमित्यर्थः ।
यस्माज्जन्मादिकारणभूतं नास्मिन्नविद्यातमोबीजं निद्रा
विद्यत इत्यनिद्रम् । अनिद्रं हि तत्तुरीयमत एवास्वप्नम् ।
तन्निमित्तत्वादन्यथाग्रहणस्य ।
यस्माच्चानिद्रमस्वप्नंतस्मादजमद्वैतंतुरीयमात्मानंबुध्यतेतदा ॥ १६ ॥

How, in what manner (Katham? - In this manner, he comes to know his nature). His nature, Turiyam (Asmin) is neither cause nor effect (Na Bahyam - Abhyantaram) nor (Va) does it have the six modifications of birth etc (Janmadi - Bhavavikarah Asti). Therefore (Atah), it is birthless (Ajam). It means (Iti Arthah) his nature, the Turiya does not undergo external modifications of the physical body like birth, growth, death etc, or does it undergo internal modifications like happiness and sorrow or desire, love, hatred etc (Sabahya - Abhyantara - Sarva - Bhavavikara - Varjitam). In this Turiya Atma (Asmin), self ignorance not being there (Avidya = Tamah Na) which is known as spiritual sleep (Nidra Vidyate), it is called one without sleep (iti Anidram).

Because (Yasmat) in Turiyam, there is no darkness of ignorance (Na Avidyatamah) which is the seed, the cause (Bijam), for changes like birth etc (Janmadi - Karanabhutam); Turiyam is indeed free of self ignorance, Agrahanam, the sleep (Anidram Hi Tat Turiyam) and therefore (Atah) is free of self misconception, Anyathagrahanam also (Atah Eva Asvapnam), because Agrahanam, the sleep is the cause (Tannimittatvat) for Anyathagrahanam, the dream (Anyathagrahanasya). Because Turiyam (Yasmat Ca) is free from ignorance (Anidram) and misconception (Asvapnam), therefore (Tasmat) it is free from birth (Ajam). It is Non-dual (Advaitam). Thus when one gains this knowledge through Guru and Sastra (Tada) Turiyam (Turiyam) is known (Budhyate) as one's own Atma (Atmanam).

I) Guru :

- Tatu Tvam Asi.
- You are Akarta Abokta Atma.

II)

How does Sishya claim himself to be Turiyam?

Ajaha

Anidra

Asvapna

Advaitam

III) Ajaha :

- In this Turiyam there is no Bahyam, Abyantaram.

Bahyam	Abhyantara
<ul style="list-style-type: none"> - Karyam - Effect 	<ul style="list-style-type: none"> - Karanam - Cause

Both w.r.t. Body – Mind complex

- **Cause, effect falls within time.**
- **Turiyam transcends time.**

IV) Therefore Janma, Adhi, Bhava Vikara Na Asti.

- 6 modifications not in Turiyam.
- Asti, Jayate, Vardate, Viparinihate, Apakshiyate, Vinashyati.
- Therefore Turiyam is Ajam – unborn.

Mundak Upanishad :

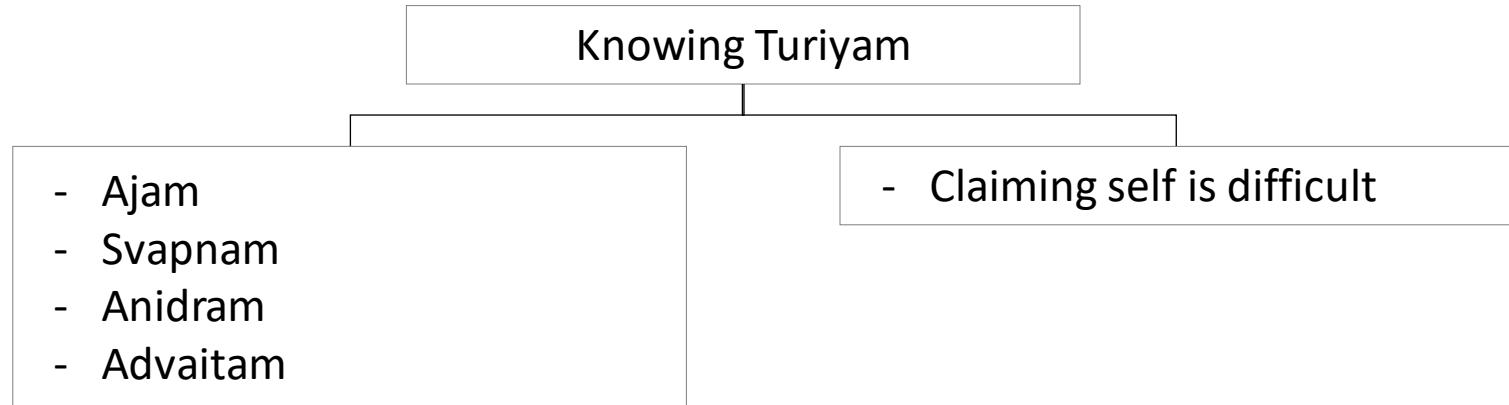
दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

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

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

V) Sarva Bhava Vikara Varjitam Ajam :

- No growth, old age, disease, death.



- 3 words indicate self ignorance.
- Nidra, Svapna, Agyanam.

VI) In Turiyam no self ignorance

- No Nidra – No spiritual sleep
- I know I am... without Agyanam.
- In Turiyam, spiritual Sleep, Nidra is not there, hence Anidram.
- Therefore it is called Anidram.
- Since there is no self ignorance, there is no spiritual sleep – Ajnanam.
- Turiyam = Anidram.

VII) Janma – Adhi Karana Butam Nasyat :

- Anidratvat = Ajam Bavati.

Revision : Bashyam – Karika No. 16

I) Self knowledge, Turiyam knowledge removes self ignorance and self misconception.

II) Self ignorance is with us from Anaadi Kala, beginningless time, Anaadi Mayaya.

- I have been sleeping to my real nature in all births.

III) When both ignorance and misconceptions are removed, I, the Jivatma in this body – mind complex previously called Waker / Dreamer / Sleeper, Vishwa / Teijasa / Prajna, am now called Turiyam.

IV) I will shed 3 fold status, 3 fold states, the moment ignorance and misconceptions are gone

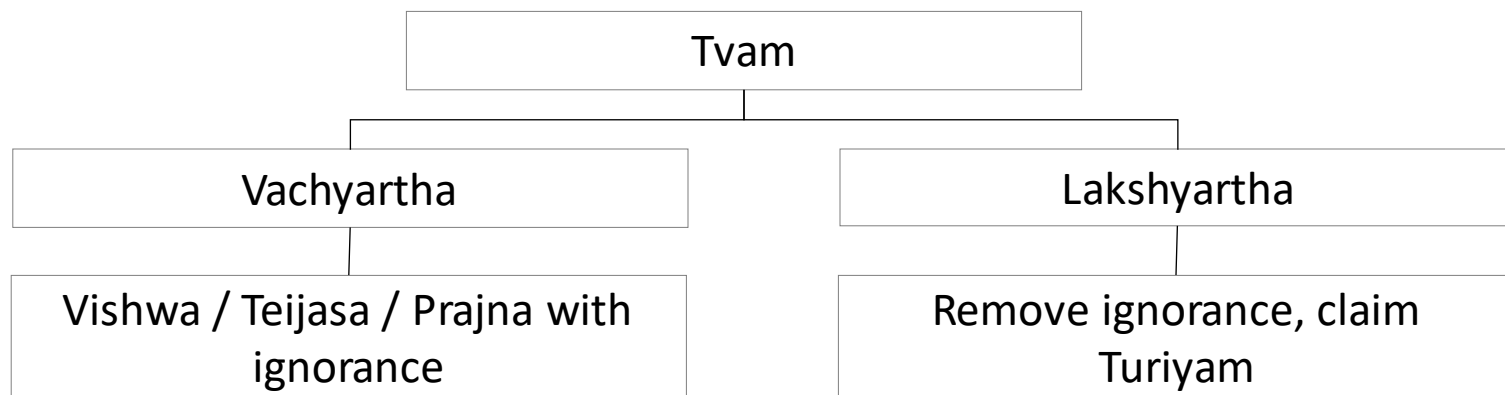
V) Vishwa minus ignorance = Turiyam Teijasa minus ignorance = Turiyam, Prajna Minus ignorance = Turiyam

- **In short, I am always Turiyam.**

- I have been thinking I am waker born with a physical body, I am dreamer with a subtle body and I am a sleeper with a causal body.

- **I am always Turiyam, there are no 3 bodies in me at any time.**

VI)



VII) Mantra 7 :

- Turiyam is different from Vishwa / Teijasa / Prajna.
- Na Bahishprajnam = Mandukya word for Vishwa.
- Na Antahprajnam = Mandukya word for Teijasa.
- Na Prajna Ghanam = Mandukya world for Prajna.
- In short, I am not Vishwa / Teijasa / Prajna – not waker, dreamer, sleeper.

VIII) 3 words, Gauda Pada mentions in his own words.

- Instead of Vishwa Gaudapada uses Ajam.
- Instead of Teijasa Gaudapada uses Asvapnam.
- Instead of Prajna Gaudapada uses Anidram.

IX) Anidram Tat Turiyam :

- Turiyam is indeed Anidram.
- Nidram = Self ignorance = Beejam

- **Turiyam = Nidra Abavat = Free from self ignorance.**

X) Turiyam is free from Svapna = Anyatha Grahanam

= Self – misconception.

- Tatu Nimittatvat
- Tatu = Nidra Nimittatvat.

XI) Since Swapne is caused by Nidra, Karana Abhave, Karya Abhava.

Nidra	Svapna
Agyana Abave	Adhyasa Abave

XII) Yasmachha – Anidram, Asvapnam :

- Since Turiyam is free from both self ignorance and self misconception – error, therefore Ajam, Birthless.

XIII) Turiyam = Nondual, Advaitam

- Tada Turiyam Atmanam Budyate
- Tada = Jnana Kale

XIV) How Jnanam comes?

- Not by itself in meditation.
- In meditation, no Pramanam is there.
- Therefore, no knowledge can come.
- We have to operate a means of knowledge to arrive at any knowledge.
- Without means, no knowledge is possible.

XV)

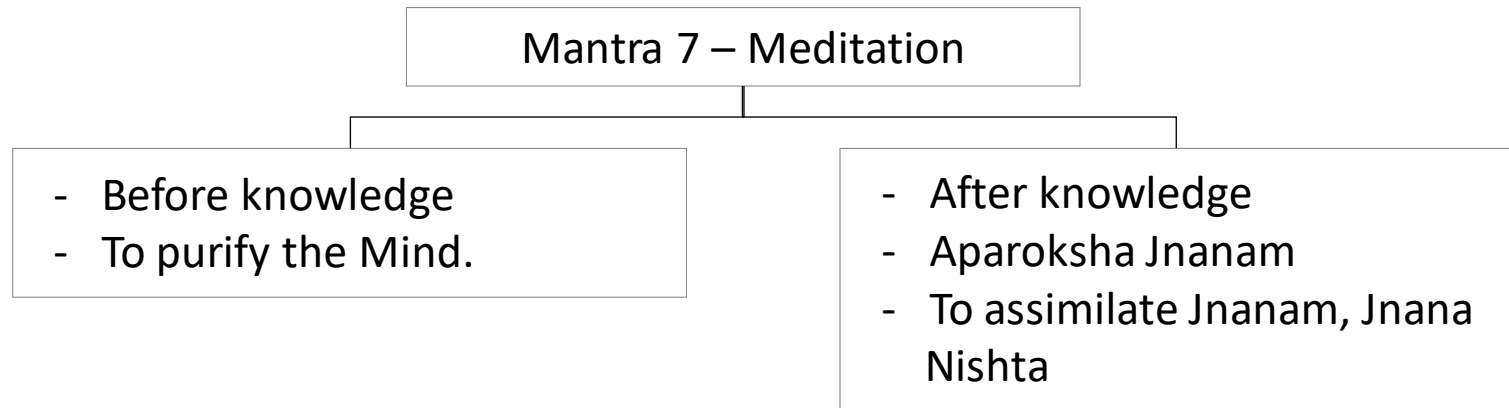
Without Pramanam	No knowledge of
Eyes	Form – Colour
Nose	Smell
Ears	Sound
Skin	Touch
Tongue	Taste
Shastra	Turiyam

- Guru Sahita Shastra Jnanam is the only means of Turiya Brahma Jnanam.
- Hence, bring the knowledge of Turiyam – Mantra 7 in the seat of Meditation.

XVI) I am not waker, dreamer, sleeper Jiva, Anatma, Ahamkara.

- Na Bahishprajnam – Not waker – Vishwa Karyam.
- Na Antahprajnam – not dreamer – Teijasa.
- Na Prajna Ghanam – not sleeper – Prajan with Agyanam, Karanam.
- I am Turiyam, beyond Vishwa / Teijasa / Prajna.
- Vishwa / Teijasa / Prajna = Mithya Nama, Rupa.
- Aham Turiyam Satyam.

XVII)



XVIII) Meditation can never be used to generate knowledge

XIX) Tada – By Guru Shastra Jnanam

- One knows Atma = Turiyam, Adhishtanam, Asanga, ever free, from Vishwa / Teijasa / Prajna, in its presence Prakrti, Maya functions and gives us illusion of a real world and experiences for exhaustion of Prarabda Karma.
- As Turiyam, Millions of Bodies, mind are projected and resolved.
- World is in me, I am not in the world.

178) Introduction to Chapter 1 – Karika No. 17 :

प्रपञ्चनिवृत्त्या चेत्प्रतिबुध्यतेऽनिवृत्ते प्रपञ्चे कथमद्वैतमित्युच्यते-

If by the elimination of the world (Prapancha Nivrttya Cet), Advaita Jnanam is gained (Pratibudhyate), then as long as the world is not eliminated (Prapance Anivrtte) how can a person attain Advaitam (Katham Advaitam, - if it is asked); that is being answered thus (iti Ucyate).

Important Shloka :

I) Yada Prabudyate Tada Advaitam Budyate

- When a person wakes up spiritually, gains knowledge, or knows Turiyam he understands Turiyam is nondual.

II) Question :

- When I know Turiyam as Advaitam, if world is in front of me always, there will be Dvaitam.

I	World
Subject	Object

- Anubava of Dvaitam continues
- Advaita Jnanam – I am nondual
- Turiyam continues
- How to resolve?

III) How can Turiyam be nondual when world is still experienced by me?

Purva Pakshi :

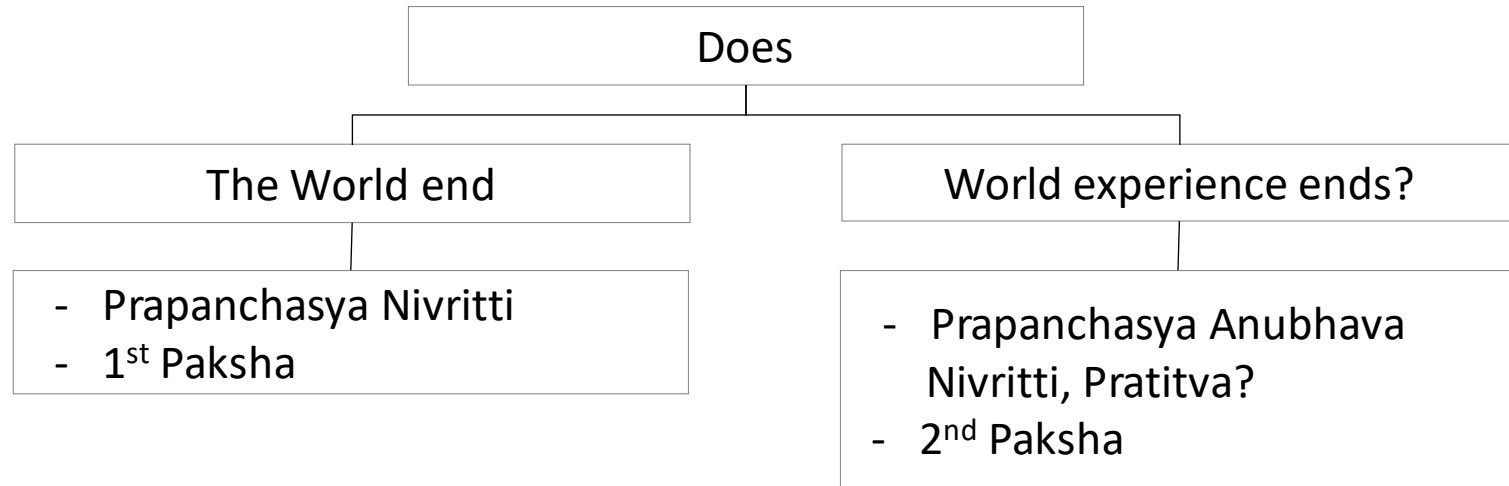
- Only if world ends, then Turiyam can be Advaitam.
- Should Maya world end, for Advaita Jnanam to be established? If world doesn't end how Advaita Jnanam?

IV) Shankara :

- Advaita Jnanam does not depend on world ending.

V) Convert question into two questions.

VI)



VII) Shankara :

- No question of ending of the world, Anaadi.

• **Vedanta : No world is there to end.**

- World does not end because from Turiyams standpoint, world is not there.
- It is a Maya Shakti which is projected by Turiyam which will continue.

VIII) Maya is integral part of Brahman

- Maya has no end.
- World experience will continue.

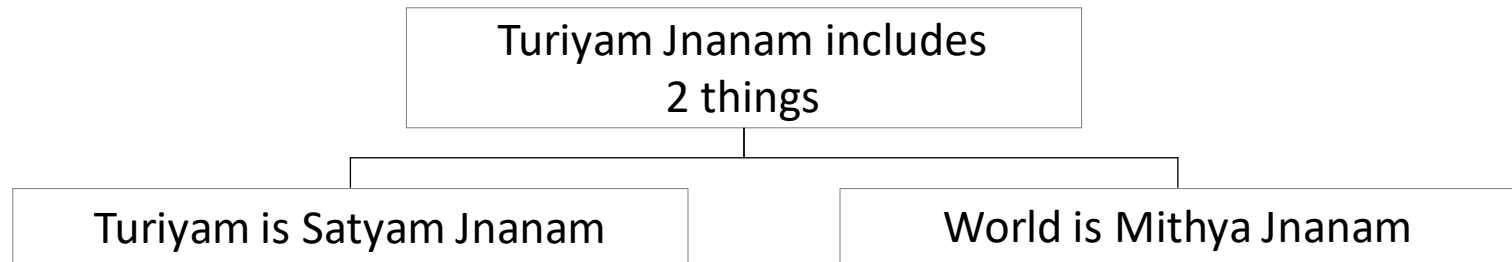
IX) World experience need not end for Advaita Jnanam to work.

- Sunrise, sunset experience continues inspite of opposite knowledge.

- **Anubava + Jnanam can co-exist and be contradictory.**

X) Once I understand, world is Mithya, Advaita Jnanam can rise and sustain.

XI)



XII) Mithya Prapancha experience continues

- It can't be counted as Satyam.
- Fake Rs. 500 note, has no utility value.

XIII) World experience continues because of Maya Shakti of Brahman

XVII) How one can get Advaita Jnanam?

- Therefore many go to Samadhi for ending the world to get Advaita Jnanam.
- They think they will get Advaita Jnanam in Samadhi.

XVIII) See saw philosophy :

- Dvaitam goes – Advaita Jnanam comes.
- Dvaitam comes – Advaita Jnanam goes.

XIX) Guru Stotram :

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ ३ ॥

ajnyaana-timira-andhasya jnyaanajana-shaalaakayaa |
cakssur-unmiilitam yena tasmai shree-gurave namah || 3 ||

(Salutations to the Guru) Who Removes the Darkness of Ignorance from our Blind (Inner) Eyes by applying the Collyrium of the Light of Knowledge. By Whom our (Inner) Eyes are Opened; Salutations to that Guru. [Mantra 3]

- Not Chala Gaya World.

XX) Advaita Jnanam does not require Samadhi.

- In Jagrat, looking at world, boldly say I am Turiyam Advaitam all the time.
- Then you have Turiyam Jnanam and you are a Jnani.

XXI) Purva Pakshi :

- When world does not end, how can I get Advaita Jnanam?

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं
परमार्थतः ॥ १७ ॥

prapañco yadi vidyeta nivarteta na saṁśayaḥ,
māyāmātramidaṁ dvaitamadvaitaṁ
paramārthataḥ ॥ 17 ॥

If the perceived plurality were real, then it would never disappear. This duality that is cognised is a mere illusion, or Maya. Non-duality alone is the Supreme Reality.
[1 - K - 17]

अन्वयः

यदि प्रपञ्चः विद्येत, (तर्हि सः) निवर्तेत, संशयः
न (अस्ति). इदं द्वैतं मायामात्रं (भवति);
परमार्थतः अद्वैतं (भवति) ॥

Anvayaḥ

yadi prapañcaḥ vidyeta, (tarhi saḥ) nivarteta; saṁśayaḥ
na (asti). idaṁ dvaitaṁ māyāmātraṁ (bhavati);
paramārthataḥ advaitaṁ (bhavati).

Advaitam = there is Non-duality (or there is no duality) the world can go away if it really exists. There is no doubt about it. This duality is mere maya. In reality, there is Non-duality (or there is no duality).

I) Vedantic Vision :

1st :

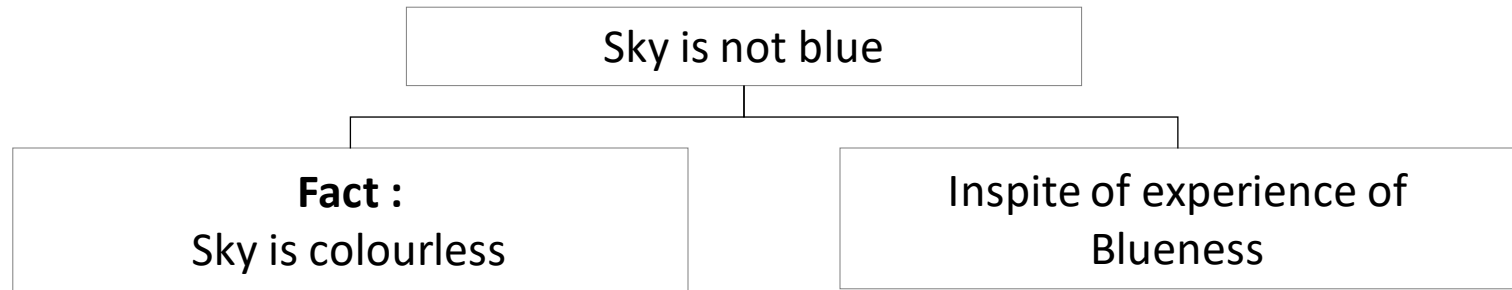
- Because world doesn't exist, it doesn't end.

2nd :

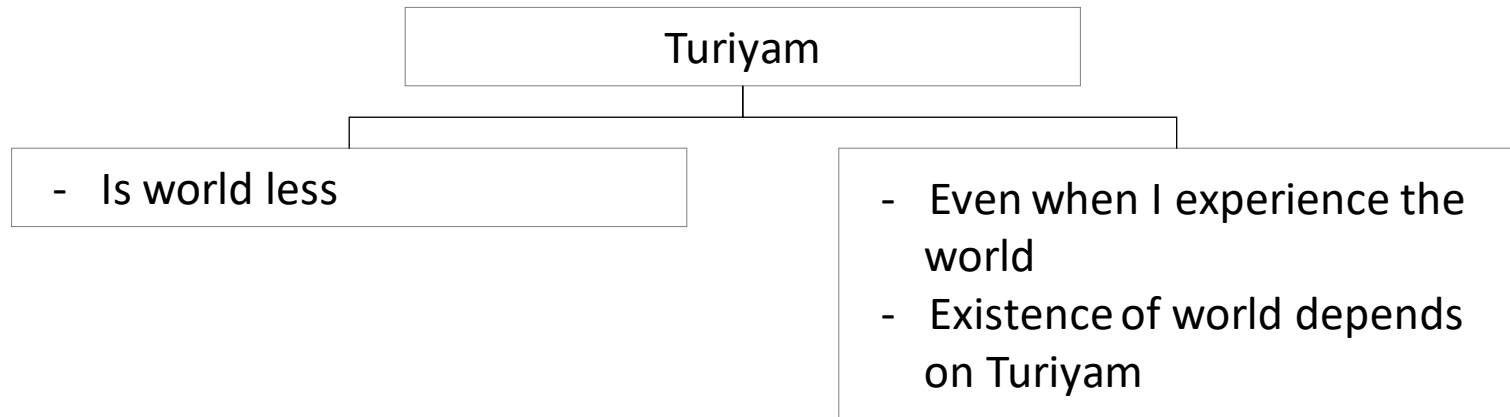
- World experience does not end but it need not end for Advaita Jnanam.

II) Advaitam is not absence of Dvaitam, Advaitam is inspite of Dvaitam.

III)



IV)



V) This verse in commentary on Prapancho Upashamam.

सत्यमेवं स्यात्प्रपञ्चो यदि विद्येत । रज्ज्वां सर्प इव
कल्पितत्वान्न तु स विद्यते । विद्यमानश्चेन्निवर्तेत न संशयः ।
नहि रज्ज्वां भ्रान्तिबुद्ध्या कल्पितः सर्पो विद्यमानः
सन्वियेकतो निवृत्तः ।
नैव माया मायाविना प्रयुक्ता तद्दर्शिनां चक्षुर्बन्धापगमे
विद्यमाना सती निवृत्ता ।
तथेदं प्रपञ्चारव्यं मायामात्रं द्वैतं रज्जुवन्मायाविवक्षाद्वैतं
परमार्थतस्तस्मान्न कश्चित्प्रपञ्चः प्रवृत्तो निवृत्तो
वास्तीत्यभिप्रायः ॥ १७ ॥

It is true that for Advaitam, the end of a world is required (Satyam Evam Syat) if the universe really existed (Prapancah Yadi Vidyeta). But the world being only an imagined superimposition (Kalpitatvat) like the snake on the rope (Rajjvam Sarpam Iva), it does not really exist (Na Tu Sah Vidyate). If it really existed (Vidyamanah Cet), then without doubt it cannot be removed (Na Nivarteta Na Samsayah). The snake as it is a projection (Sarpah Kalpita) on the rope (Rajjvam) due to the erroneous perception of the confused mind (Bhranti - Buddhya), so an existent snake (Vidyamanah San) is not indeed removed (Na Hi Nivrttah) due to the discriminative knowledge between rope and snake (Vivekatah). The magic projected by a magician (Mayavina Prayukta Maya), neither does it (Na Eva) really exist at the time of appearance (Vidyamana San Sati) nor does it go away (Na Eva Nivrtta) when what was covering the eyes (Caksuh Bandha) of the spell bound people watching the magic show (Tad Darsinam) is removed (Apagame), for it did not really exist at the time of appearance nor does it end at the time of knowledge. Like the two above examples (Tatha), the thing called the universe (Idam Prapancakhyam) is a superimposition, an illusionary (Maya - Matram) duality (Dvaitam). Like the rope (Rajjuvat - the Adhishtana of the illusory snake) and like the magician (Mayavivat ca - the only reality in the magic show), Turiyam (Advaitam) alone is the reality (Paramarthatah). Therefore (Tasmat), the conclusion arrived at by this mantra is (Iti Abhiprayah) that there is no arrival of the universe (Na Asti Kascit Prapancah Pravrttah) or its removal (Va Nivrttah - Therefore, all that needed to be done is understanding this fact).

- I) Even when I see Rope Snake, Rope Adhishtanam alone exists (Advaitam).
II) Even when I experience the world, Turiya Adhishtana alone is the Advaitic truth.
III) Maya Shakti in Turiyam is cause for Dvaita experience.

- Turiyam alone exists
- World is magic show of Turiyam.

IV) End of world is required for Advaita Jnanam if world is really existent.

V) World is an appearance, non existent, Mithya.

- Hence, no question of end of the world for Advaita Jnanam.

VI) We feel world is existent.

- Sun is, moon is
- **That isness, existence is not of the world.**

VII) Moonlight is on the moon, not of the Moon.

- Existence is on the world, not of the world.

VIII) World doesn't have existence of its own for losing it at any time.

a) Satyam Evam Syat :

- If what you say is the truth, it can happen under one condition.

b) Prapancho Yadi Vidyeta :

- If there is a existent world which you have to end.

- **Status of world is like status of Rope Snake.**
- **Rope Snake on Rope, superimposed, Kalpitatvat.**

IX) After knowledge of Rope, Rope Snake will not go up, down, left, right...

- Rope snake is not there to go anywhere.
- World is not there anywhere to go.
- Going issue does not exist.

- **Powerful statement :**
World does not exist.

X) Appearance of Mirage water, Rope Snake, Dream, does not prove reality.

c) Saha Prapancha Na Vidyate :

- If there is existence of snake it can be driven away.
- Similarly world can be driven away if it were existent.

d) Vidyamanam Chet Nivartata Na Samshaya :

- Certainly you can remove it, if it was existent.
- In Turiyam pure existence, no world.

e) Bavati Budya Kalpitaha :

- Snake superimposed on Rope because of erroneous perception.

XI) Vichara Sagara :

- Brantya Budhya = Jnana Adhyasa.
- Kalpita Sarpah = Artha Adhyasa.

X) Vivektaha Nirvrittaha :

- Rope Snake / world – exists in Ajnana Kale.
- Does not go away during Jnana Kala.
- World does not exist in Agyana Kala or Jnana Kala.

XI) Therefore, Rope does not exist and goes.

- Similarly world does not exist and goes.
- Dream, mirage water does not exist and goes.
- Never there, need not go.

f) Trikale Api Nasti Sarpah, Svapna, Jagrat Prapancha :

- There we use Badaha, sublimate.

XII) In the wake of knowledge we did not remove the snake

- We understood, there was no snake requiring removal.

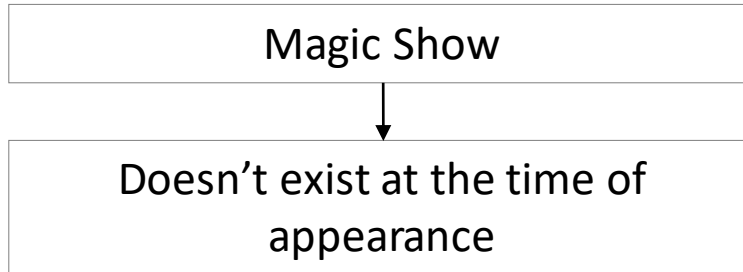
g) Vivekataha Na Nivruttaaha :

XIII) 1st Example : Rope Snake over

- 2nd Example : Magic show

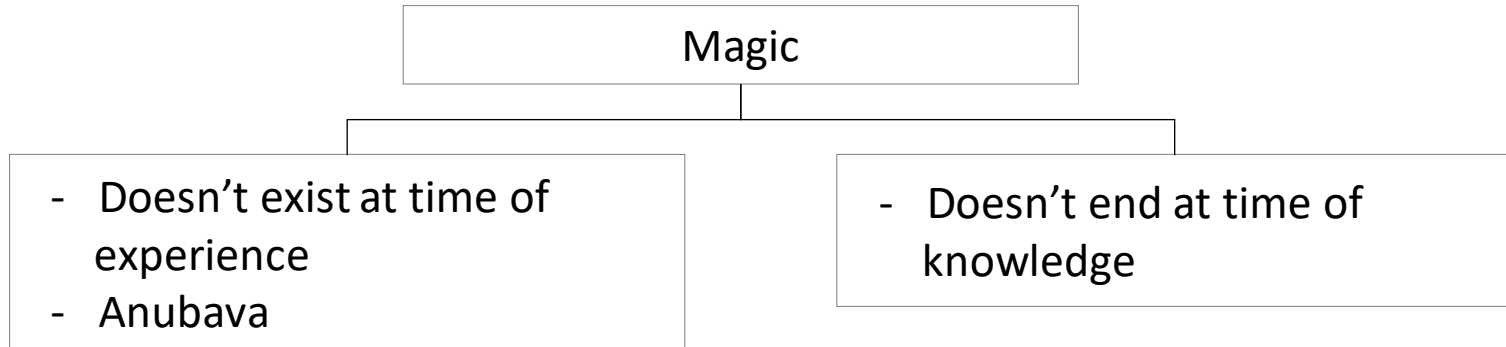
- Magician shows magic show, Maya, Magical appearance of things.
- All caused by magician.

h) Vidya Mane Sati :



i) Na Nivratta :

- Doesn't end at time of knowledge.



XIV) Mayavi has power to delude, confuse eyes of all observers, making us see things not there.

- Blind folds temporarily by a magic spell in the eyes of all.
- Even though eyes see, we are spell bound, when spell goes, things don't end, understand its not there.

XV) When we wake up to Turiyam, we understand waker didn't exist in 3 periods.

- Spell from our sense organs was the cause of Maya Shakti functioning and showing us the wakers world, like Rope Snake.

XVI) Dakshinamurti Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

j) Thatha :

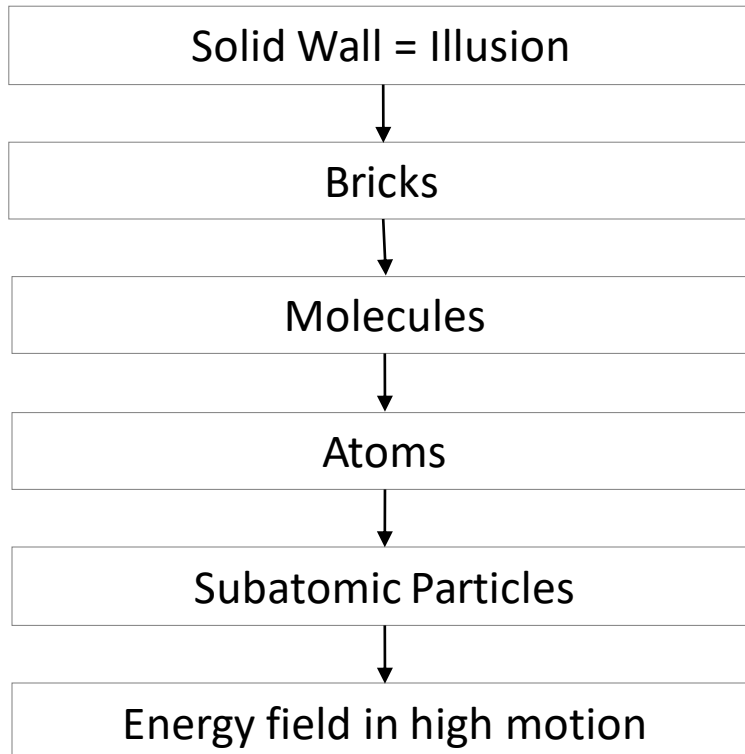
- Like magic show and Rope, 2 examples.

k) Prapancha Akhyam Mayamatram Dvaitam :

- This entire universe is because of spell caused by Maya Shakti of Turiyam.
- It is a mere appearance not a reality.

- **Turiyam free of all Ajnanam and Svapna, is the True Reality behind the plurality.**

XVII) Quantum Physics :



- Non tangible energy field (Chaitanyam) is appearing as solid wall (world)
- Illusion, Maya Matram Dvaitam.

l) Rajju Vatu Maya Vivachye :

- Like Rajju – Reality
- Magician = Mayavi = Reality
- Entire world – appears
- What is the truth?

m) Advaitam Paramartatha Asti :

- Advaitam, Turiyam alone is reality the existence.
- This is the explanation of Advaitam in Mantra 7.
- Prapancho Upashamam, Shantam, Shivam, Advaitam explained.

n) Tasmat :

- Answer to question.

Question :

- Does world end upon Advaita Jnanam?

Answer :

- World neither comes, goes, arrives or departs because there is no world to arrive, depart.
- No real universe in Jagrat, Svapna.

o) Pravrutta = Arriving

- Nivrutta = Departing

p) Va Asti Iti Abhiprayaha :

- This is message of 7th message conveyed through 2 important words.
- Prapancho Upashamam
- Advaitam.

Anvaya :

अन्वयः

यदि प्रपञ्चः विद्येत, (तर्हि सः) निवर्तेत, संशयः
न (अस्ति). इदं द्वैतं मायामात्रं (भवति);
परमार्थतः अद्वैतं (भवति) ॥

Anvayaḥ

yadi prapañcaḥ vidyeta, (tarhi saḥ) nivarteta; saṁśayaḥ
na (asti). idaṁ dvaitaṁ māyāmātraṁ (bhavati);
paramārthataḥ advaitaṁ (bhavati).

Advaitam = there is Non-duality (or there is no duality) the world can go away if it really exists. There is no doubt about it. This duality is mere maya. In reality, there is Non-duality (or there is no duality).

182) Introduction to Chapter 1 - Karika 18 :

ननु शास्ता शास्त्रं शिष्य इति विकल्पः कथं निवर्तत इत्युच्यते ।

A Doubt-guru (Sasta), Scriptures (Sastram), and student (Sisya), how can you negate this duality (iti Vikalpah Katham Nivartate)? It is being Answered (iti Ucyate).

Purva Pakshi :

I) O.K. I accept there is no world.

II) You have to accept existence of Guru, Sishya, Shastra.

- You are admitting Rise of knowledge.

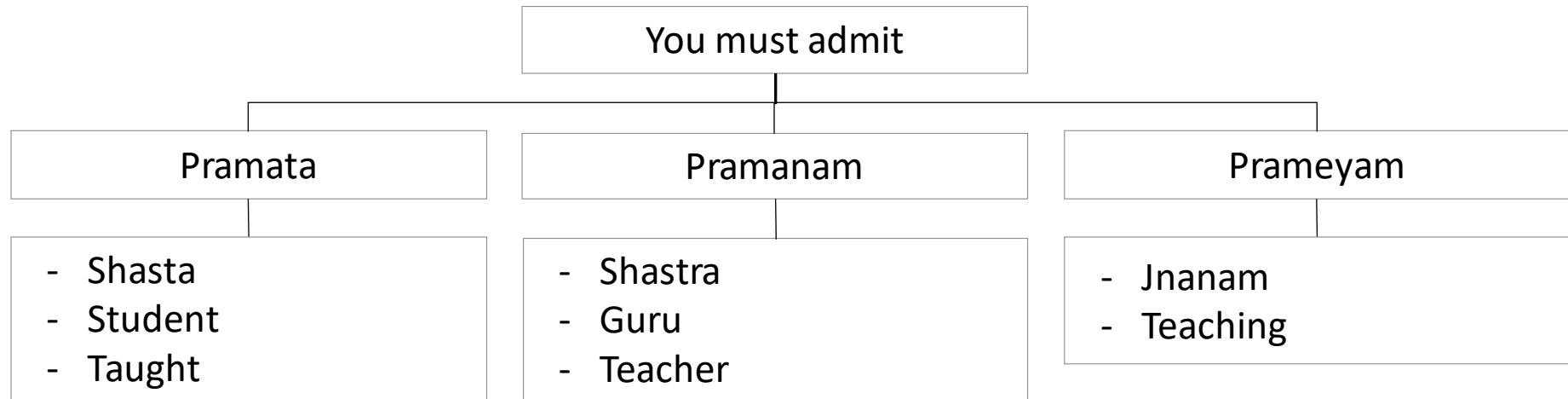
Mandukya Upanishad : Karika No. 16

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate,
ajamanidrāmasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

III) You talk of Rise of knowledge



IV) You must accept Triputi

- As long as Triputi is there, there will be no Advaitam.

V) Question Now :

- Will Triputi go away or not?

Question Before :

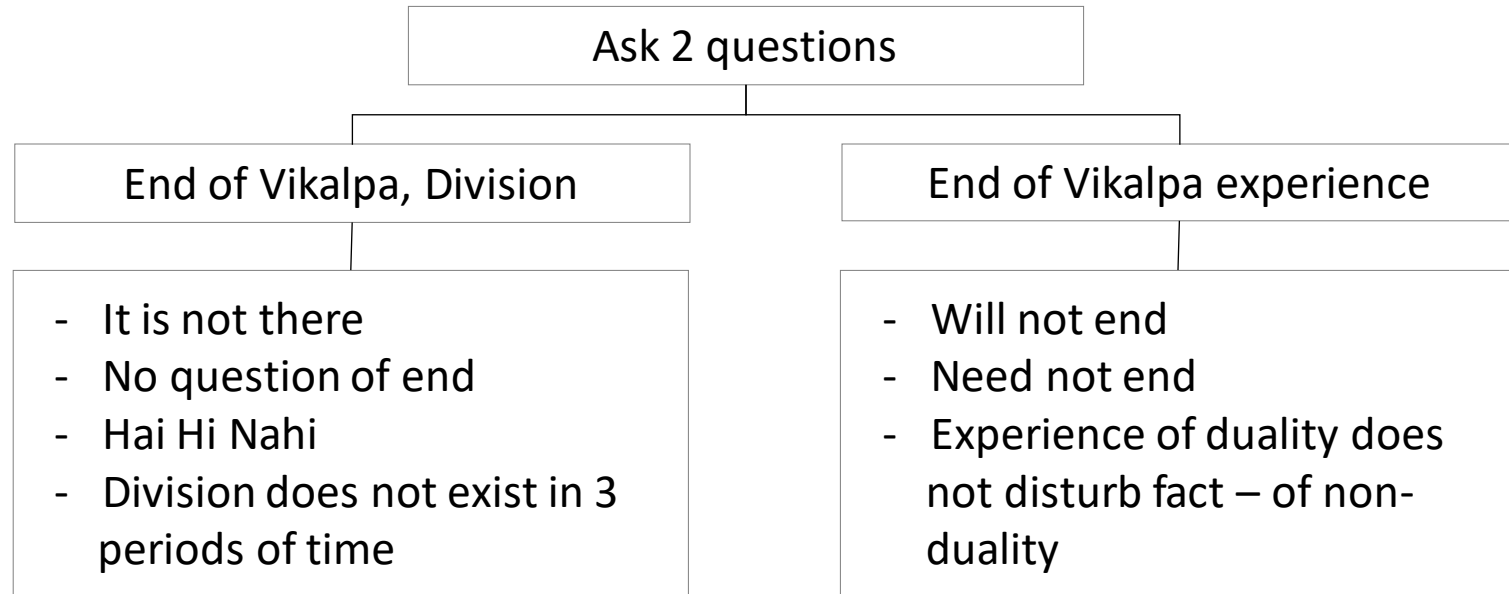
- Will world go away or not?

VI) Vikalpa = Division = Triputi

- Shasta, Shastru, Sishya Vikalpa.
- Teacher, taught, teaching division.
- Will Triputi end or not

VII) Shankara :

- Same Answer



VIII) Experience does not disturb fact of non duality by knowledge, if knowledge is from valid source and is firm

Example :

Experience	Fact
a) Earth is stationary	a) Earth is moving violently round itself and others
b) Sun rises sets, falls <ul style="list-style-type: none">- Sun goes around earth	b) Earth goes around sun
c) Stars twinkling in the sky, small little star	c) Stars bigger than earth
d) Dvaita Anubhava	d) Advaitam is fact

a) Nanu Shastha Shastram Shishya :

- Guru, Scriptures, Students

b) Katham Nivartante :

- Triputi – how does it go?

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

vikalpo vinivarteta kalpito yadi kenacit,
upadeśādayaṁ vādo jñāte dvaitaṁ na vidyate || 18 ||

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

अन्वयः

यदि केनचित् विकल्पः कल्पितः (तर्हि सः) विनिवर्तेत ।
उपदेशात् अयं वादः (भवति), ज्ञाते द्वैतं न
विद्यते ॥

Anvayaḥ

yadi kenacit vikalpaḥ kalpitaḥ (tarhi saḥ) vinivarteta,
upadeśāt ayam vādaḥ (bhavati), jñāte dvaitam na
vidyate.

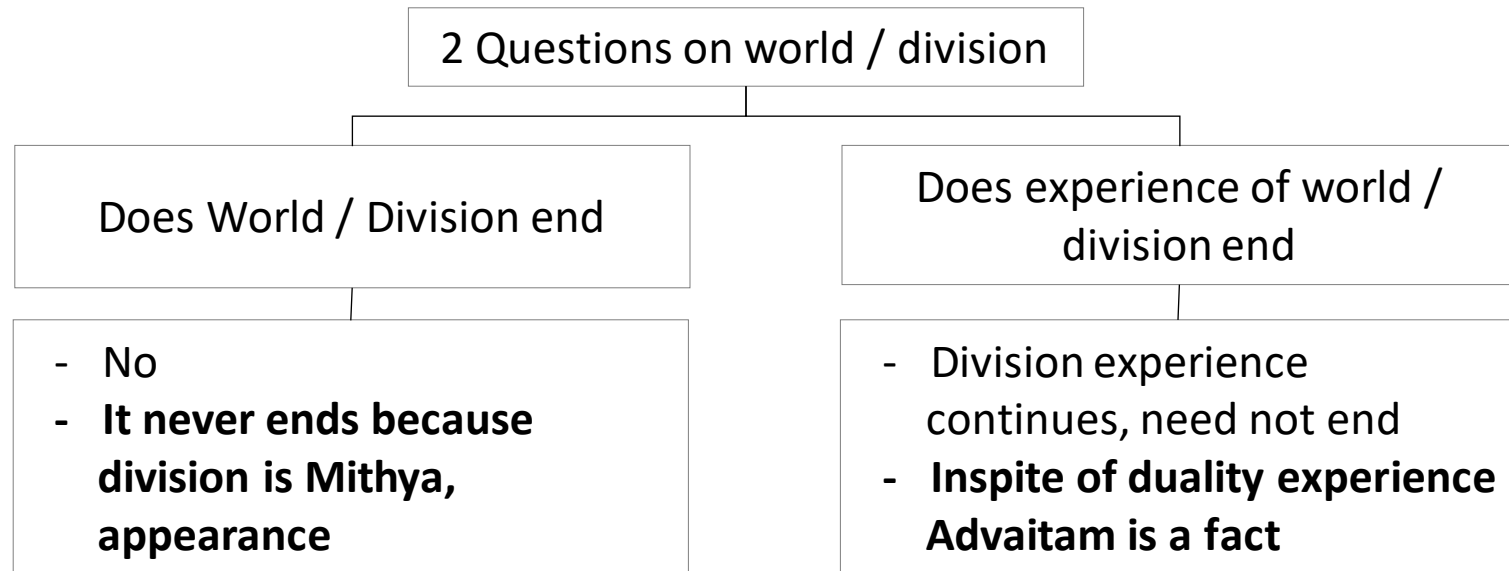
Division can go away if it has not been really created but only imagined by somebody.
This talk of (Division) is for the sake of teaching. Duality does not exist after
knowledge.

l) If division is created, it can end

a) Kalpita :

- World here is superimposed, not created.
- Division is only an appearance.
- Shastra accepts divisions in Adhyaropa Kale temporarily.
- Once student is prepared, in Apavada Kala, division is negated.

b) Vikalpo Vinivartanta Yadi...



c) Vikalpaha Vinivartate Kalpita :

- Division would have ended if it was created.

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं
परमार्थतः ॥ १७ ॥

prapañco yadi vidyeta nivarteta na saṁśayaḥ,
māyāmātramidaṁ dvaitamadvaitaṁ
paramārthataḥ || 17 ||

If the perceived plurality were real, then it would never disappear. This duality that is cognised is a mere illusion, or Maya. Non-duality alone is the Supreme Reality. [1 - K - 17]

- Magical experience / appearance.
- Rope snake appearance.
- Both due to Maya.
- Similarly division in the form of student, scriptures, teaching is accepted in Adhyaropa, rejected in Apavada.

II) Example : Pole Vaulter

- Holds pole to reach top.
- Once reached dropped.
- Dvaitam, Veda Purva Accepted in Adhyaropa till Jnanam arises then Triputi dropped as reality.
- Appearance still continues due to Prarabda of body for others.

III) Sabarimalai Entrance :

- Tat Tvam Asi
- Shasta = Guru – Ayyappa
- Vratams = Sadhana Chatustaya Sampatti
- Walking = Sravanam / Mananam / Nididhyasanam
- Veidica, Vedanta, Dharma Shasta – Guru

IV)

Adhyaropa Kale	Apavada Kale
<ul style="list-style-type: none">- Nir Vruttam- Emerges	<ul style="list-style-type: none">- Vrutam- Goes because of words of Guru

d) Paramartva Satve Dvaitam Na Vidyate :

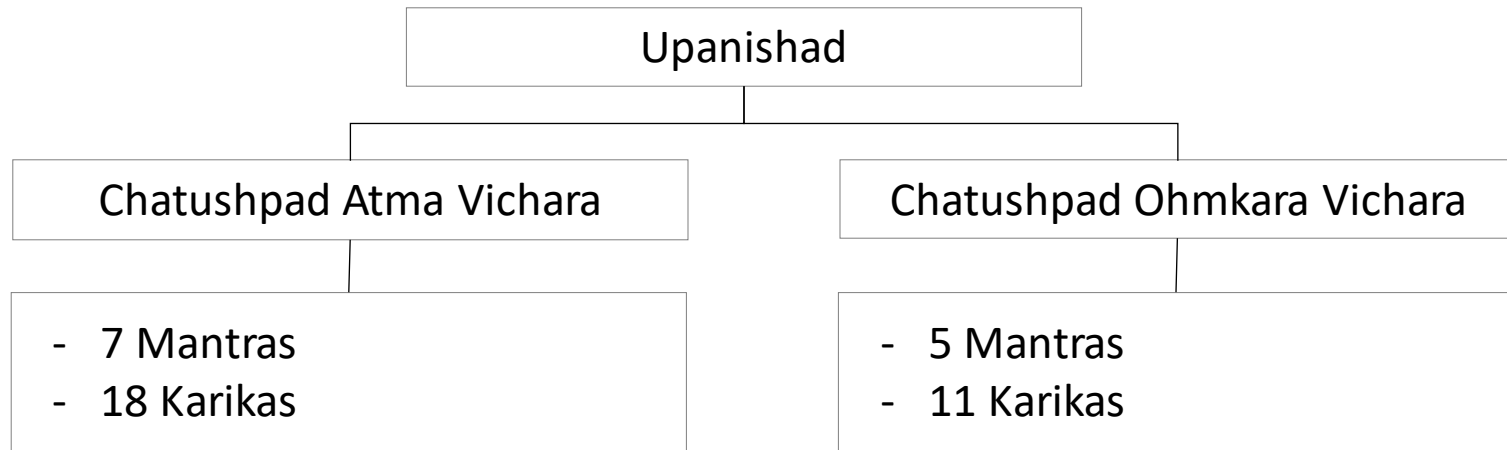
- When Turiyam is known, Dvaitam is not there.

• In Jnanis vision duality appears but does not exist.

- World appears, world does not exist.
- This is the strength of knowledge.
- Accepts appearance of the world but not existence of the world.
- Turiya Karikas – 10 to 18 over.

विकल्पो विनिवर्तेत यदि केनचित्कल्पितः स्यात् ।
यथायं प्रपञ्चो मायारज्जुसर्पवत्तथायं शिष्यादिभेदविकल्पोऽपि
प्राक् प्रतिबोधादेवोपदेशनिमित्तोऽत उपदेशादयं वादः शिष्यः
शास्ता शास्त्रमिति । उपदेशकार्ये तु ज्ञाने निर्वृत्ते ज्ञाते
परमार्थतत्त्वे द्वैतं न विद्यते ॥ १८ ॥

Division would end (Vikalpah Vinivarteta) if it is projected (Yadi Kalpita Syat) by someone (Kenacit). Just like the world (Yatha Ayam Prapanchah), like the appearance of the magic of the magician and like the rope snake (Maya - Rajju - Sarpavat), in the same manner (Tatha Ayam), this student, teacher etc difference also (Sisyadi Bhedavikalpaha Api) is there only before the teaching (Prak Pratibodhat Eva) for the purpose of teaching (Upadesa Nimittah). Therefore (Atah) for the sake of teaching (Upadesat) Student, Guru, and Sastra (Sisyah Sasta Sastram), this duality is temporarily accepted (Iti Ayam Vadah). When the knowledge which is the result of the teaching (Upadesa Karye Tu Jnane) is achieved (Nivrtte), which is the realisation of the absolute reality, Turiyam (Paramartha - Tattve Jnate), duality no longer exists (Dvaitam Na Vidyate).



Revision : Karika No. 18

I) When a person knows Turiyam does the world disappear? Does the world experience disappear?

- When person discovers Advaitam as self, does Triputi – division disappear or experience disappears?

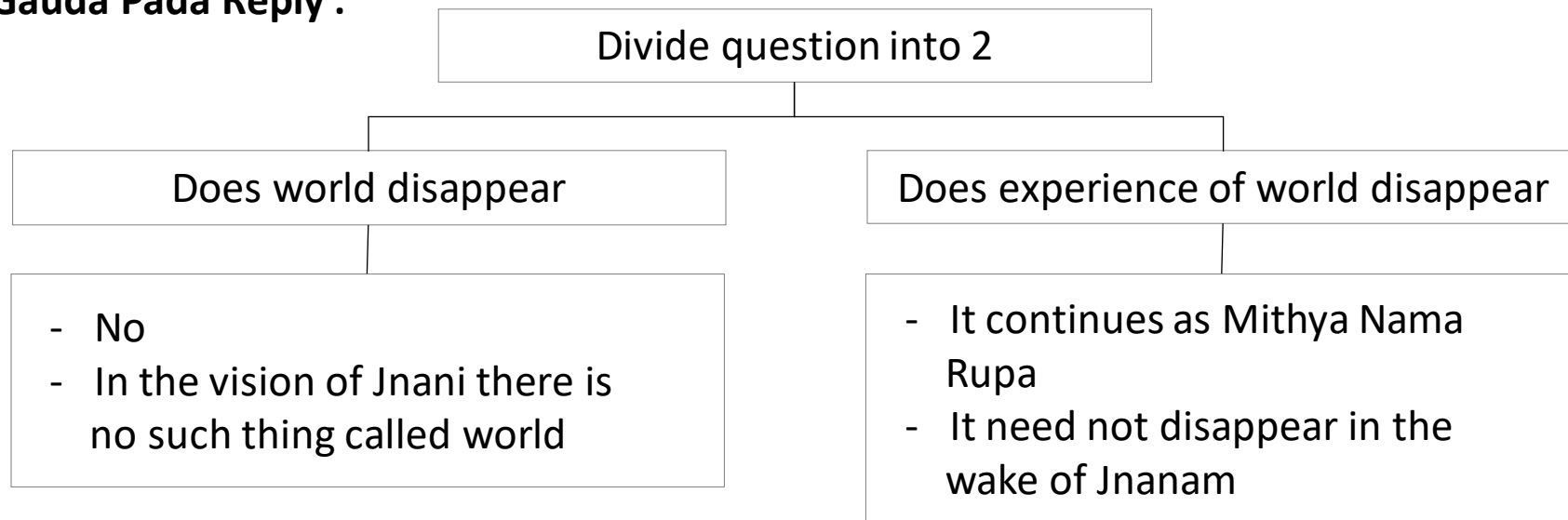
Definition of Turiyam :

- Shantam Shivam, Advaitam.

II) Purva Pakshi :

- With Turiyam Advaita Jnanam, does world disappear?
- If there is a world in front of me as 2nd thing, then Dvaitam does the world has to disappear to confirm my knowledge.

III) Gauda Pada Reply :



IV) In the wake of Rope knowledge Snake doesn't disappear

- Understand no snake in 3 periods of time.
- World is not there for disappearing.
- Know world is a Mithya appearance.

V) Mithya world appearance does not disturb Advaitam.

Example :

- Sky – colourless, appears blue, crystal – colourless, appears blue.

VI) Jnani :

- I am the Advaita Turiyam all the time.
- What about Triputi.

- World is Mithya projection because of Ajnanam.
- Mithya Dvaitam = Projection of Ajnani Jiva.

VII) Veda talks about Dvaita.

- Does Bhagawan also have ignorance.
- But he is Sarvagnyaha, no Dvaitam.
- How Bhagawan + Veda talk about Dvaitam?

VIII) Bhagawan + Veda accepts duality deliberately for sake of seeker Jiva who has fallen down

IX) Upadeshat :

- For teaching purpose Bhagawan descends to our level talks about Shastra, Sishya, Shasta.
- **Upadesha Nimitta Iti Vada :**
For teaching Dvaitam accepted.

X) Upadesha Karyeshu :

- Once teaching is over, Veda Aveda Bavanti (Brihadaranyaka Upanishad).
- Veda negates, withdraws itself.

XI) Jnana Nirvrutte Utpanne Sati Dvaitam Na Vidyate :

- Dvaita actually not there, Dvaita Anubhava continues, for Prarabda exhaustion.
- Turiya Karika over.

Mandukya Upanishad
12 Mantras

Mantra 1 – 2

- Introduction of Atma Vichara, Ohmkara Vichara

Mantra 3 – 7

- 5 Mantras
- Atma Vichara

Mantra 8 – 12

- 5 Mantras
- Ohmkara Vichara

Karika 1 – 18
[18 Karikas]

Karika 19 – 29
[10 Karikas]

29 Karikas

Anvaya : Chapter 1 – Karika No. 16

अन्वयः

यदा अनादिमायया सुप्तः जीवः प्रबुध्यते तदा अजम् ।
अनिद्रम् । अस्वप्नम् । अद्वैतम् । बुध्यते ॥

Anvayaḥ

yadā anādimāyayā suptaḥ jivaḥ prabudhyate tadā ajam,
anidrām, asvapnam, advaitam budhyate.

Having been ignorant of (Turiya) due to beginningless Maya when the Jiva (Spiritually) awakens (into Jnanam), then, he knows (That I am) the Non-dual (Turiya), which is birthless, (Which means freedom from superimpositions, or Sthula Sarira), dreamless, (Which means freedom from superimpositions or Suksma Sharira) sleepless (which means freedom from Ajnanam or Karana Sarira).

Anvaya : Chapter 1 – Karika No. 17

अन्वयः

यदि प्रपञ्चः विद्येत, (तर्हि सः) निवर्तेत, संशयः
न (अस्ति). इदं द्वैतं मायामात्रं (भवति);
परमार्थतः अद्वैतं (भवति) ॥

Anvayaḥ

yadi prapañcaḥ vidyeta, (tarhi saḥ) nivarteta; saṁśayaḥ
na (asti). idaṁ dvaitaṁ māyāmātraṁ (bhavati);
paramārthataḥ advaitaṁ (bhavati).

Advaitam = there is Non-duality (or there is no duality) the world can go away if it really exists. There is no doubt about it. This duality is mere maya. In reality, there is Non-duality (or there is no duality).

Anvaya : Chapter 1 – Karika No. 18

अन्वयः

यदि केनचित् विकल्पः कल्पितः (तर्हि सः) विनिवर्तेत ।
उपदेशात् अयं वादः (भवति), ज्ञाते द्वैतं न
विद्यते ॥

Anvayaḥ

yadi kenacit vikalpaḥ kalpitaḥ (tarhi saḥ) vinivarteta,
upadeśāt ayaṁ vādaḥ (bhavati), jñāte dvaitaṁ na
vidyate.

Division can go away if it has not been really created but only imagined by somebody. This talk of (Division) is for the sake of teaching. Duality does not exist after knowledge.

186) Introduction to Chapter 1 - Mantra No. 8

अभिधेयप्रधान ओङ्कारश्चतुष्पादत्मेति व्याख्यातो यः ।

Formerly here onkara was analysed (Yah Onkarah Vyakhyatah) predominantly as Abhidheya (Abhidheya - Pradhana), with four quarters (Catuspadatma iti).

- Now Chatushpath Ohmkara Vichara.

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च
पादा अकार उकारो मकार इति ॥ ८ ॥

so'yamātmādhyaṅkṣaramoṅkāro'dhimātrām pāda
mātrāḥ mātrāśca pāda akāra ukāro makāra iti || 8 ||

The same Atman is again Aum from the point of view of the syllables. The Aum with parts is viewed from the Stand-point of its sounds or letters. The quarters are the letters (Morae) and the letters are the quarters. The letters here are A, U and M. [Mantra 8]

अन्वयः

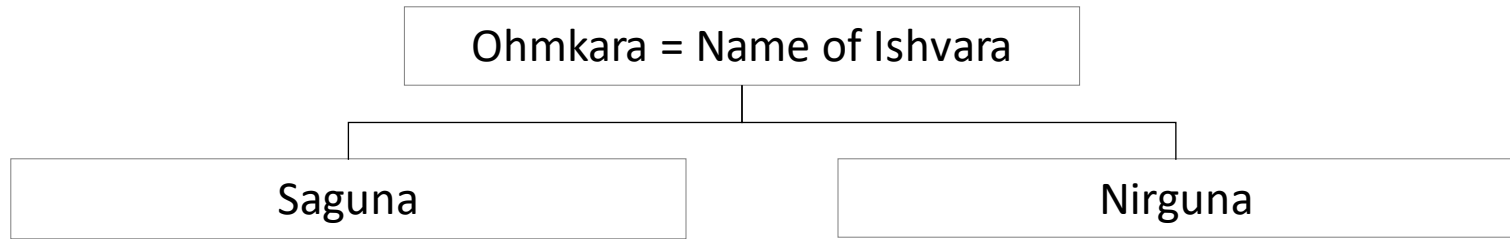
सः अयम् आत्मा अध्यक्षरम् ओङ्कारः (भवति), अधिमात्रं पादाः
मात्राः (भवन्ति); मात्राः पादाः च (भवन्ति), अकारः उकाराः
मकारः इति ताः मात्राः
(भवन्ति) ॥

Anvayaḥ

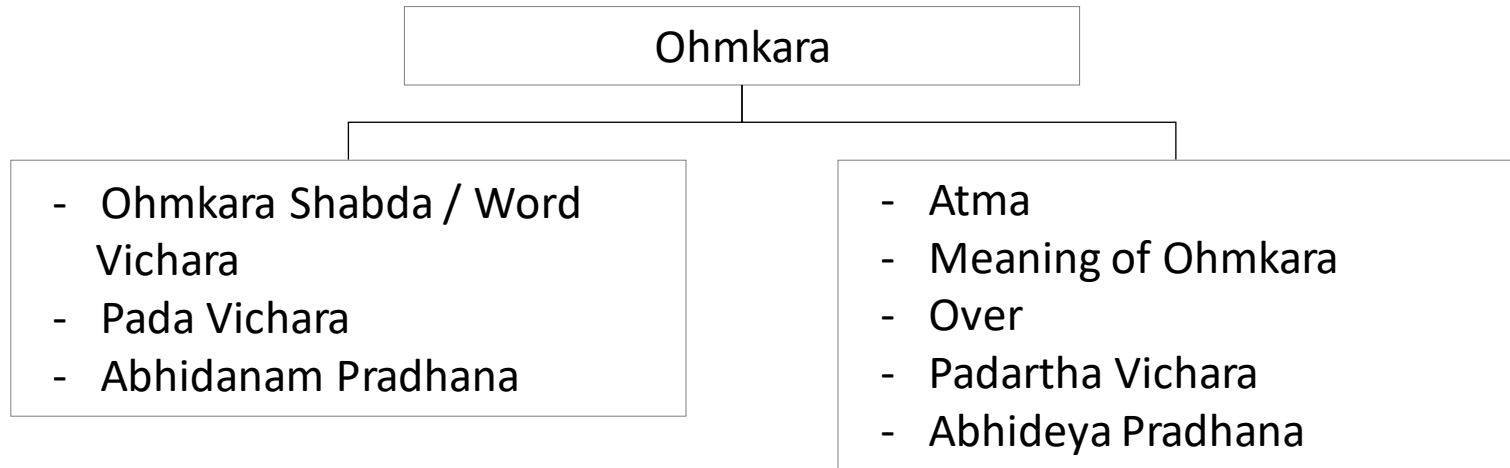
saḥ ayam ātmā adhyakṣaram oṅkāraḥ (bhavati),
adhimātrām pādaḥ mātṛāḥ (bhavanti); mātṛāḥ pādaḥ
ca (bhavanti), akāraḥ ukāraḥ makāraḥ iti tāḥ mātṛāḥ
(bhavanti).

The same Atma is Onkaraḥ from the standpoint of the word. From the standpoint of the component letters in the word, the quarters are the letters and the letters are the quarters. The component letters of onkara are 'A', 'U', and 'M'.

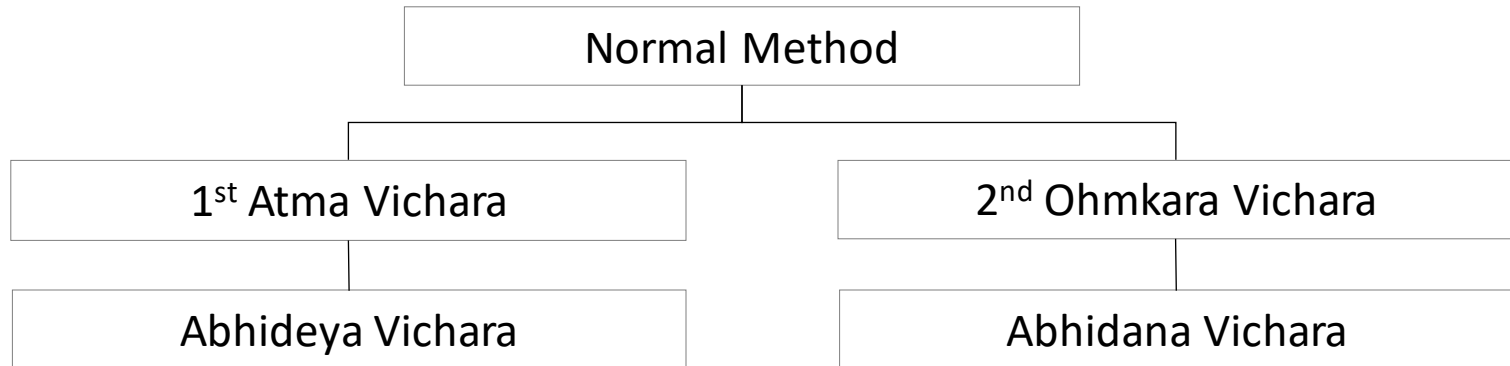
I)



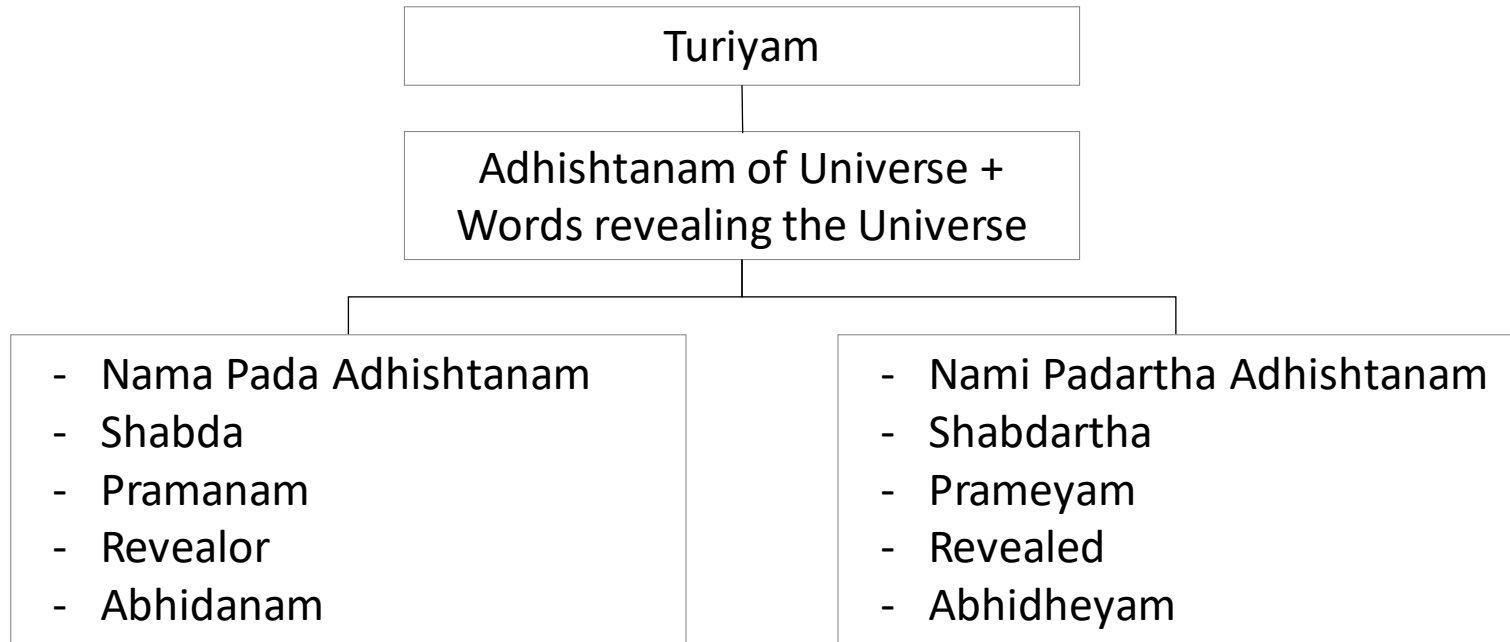
II)



III)



IV)



V) For both, Adhishtanam is one.

- Difference only in Vyavaharika Prapancha – Revealer – Revealed duality emerges only in Vyavahara.
- Dvaitam Nasti.

a) Hatushpath Atma Vyakyataha :

- Chatushpath Atma is elaborated now.

VI) Chatushpath Atma = Abhideya Pradhana

= Ohmkara

= Shabdārtha Rupa Ohmkara

- Same Atma also, Abhidhana Shabda – Pramana Ohmkara.

सोऽयमात्माध्यक्षरमक्षरमाधिकृत्याभिधानप्राधान्येन
वर्ण्यमानोऽध्यक्षरम् ।

The very same Atma (Sah Ayam Atma) is being described in terms of syllables (Adhyaksaram). What is predominantly described with reference to name (Abhidhana - Pradhanyena Varnyamanah) in terms of syllables (Aksaramadhikrtya) is called Adhyaksaram (Adhyaksaram).

a) Soyam Atma Adhyaksharam Adi Krutya

b) Soyam Atma :

- Same Atma is discussed as Adhyakshaha.

l) Shabda Rupena Vardiyate

- Previously Shabda Artha.
- Now Shabda = Words (Not sound).
- From word meaning going to word.

c) Soyam Atma Adhyaksharam Varnyate :

- Shabda Pradhanena, Abhidana Pradanena Varnyate

- **Atma is going to be analysed w.r.t. words = Adhyaksharam.**

II) Turiyam = Adhishtana of all words

- Upanishad takes Ohmkara which encompasses, condenses all words.

189[b]) Bashyam : Chapter 1 – Mantra No. 8 continues...

किं पुनस्तदक्षरमित्याह - ओङ्कारः । सोऽयमोङ्कारः पादशः
प्रविभज्यमानः । अधिमात्रं मात्रामधिकृत्य वर्तत इत्यधिमात्रम् ।
कथम् ? आत्मनो ये पादास्त ओङ्कारस्य मात्राः । कास्ताः?
अकार उकार मकार इति ॥ ८ ॥

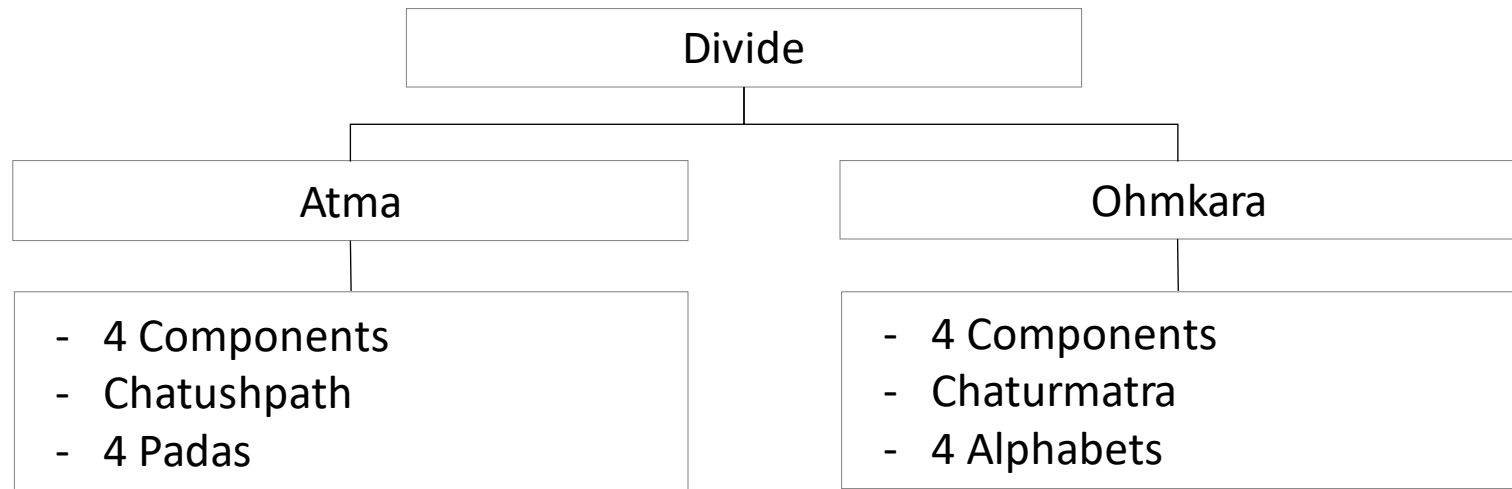
What again is that word, which is going to be equated to Atma (Kim Punah Tadaksaram)? That is being told (iti - Aha) - it is Onkarah (Onkarah). That Onkarah (Sah Ayam Onkarah) is divided (Pravibhajyamanah) into parts (Padasah) and is said to be Adhimatram (iti Adhimatra), because the parts consist of one letter each (Matram Adhikrtya Vartate). How does it become Adhimatram (Katham)?. The quarters of Atma (Atmanah Te Padah) are but the letters of onkara (Onkarasya Matrah). What are those Matras (Kastah?) They are the letters 'A', 'U', and 'M' (Akara Ukara Makara Iti).

I) Atma equated to Ohmkara.

Atma	Ohmkara
Shabda Artha Pradhana Vichara	Shabda Pradhana Vichara

II) Atma Vichara equated to Ohmkara Vichara

III)



IV) Ohm = Word equated to Atma

- Word – not Ohmkara but Ohm.

V) Kara said for utterance

Kara	Chocolate Wrapper
<ul style="list-style-type: none">- Holds the word- Remove kara, take Ohm	<ul style="list-style-type: none">- Holds Chocolate- Remove wrapper take Chocolate

a) Soyam Ohmkara adasha Pravibhajyamana :

- Shabda = Atma – which is divided into 4 Padas.

VI) Ohmkara becomes Adhimatram, Matra centred.

b) Pada Matraha – Padashcha Matra

- 4 Padas equated to 4 Matras.
- 4 Mantras equated to 4 Padas.
- Absolute equation.

Padas	Atma
1	Vishwa – Virat
2	Teijasa – Hiranyagarbha
3	Prajna – Ishvara
4	Turiyam – Turiyam

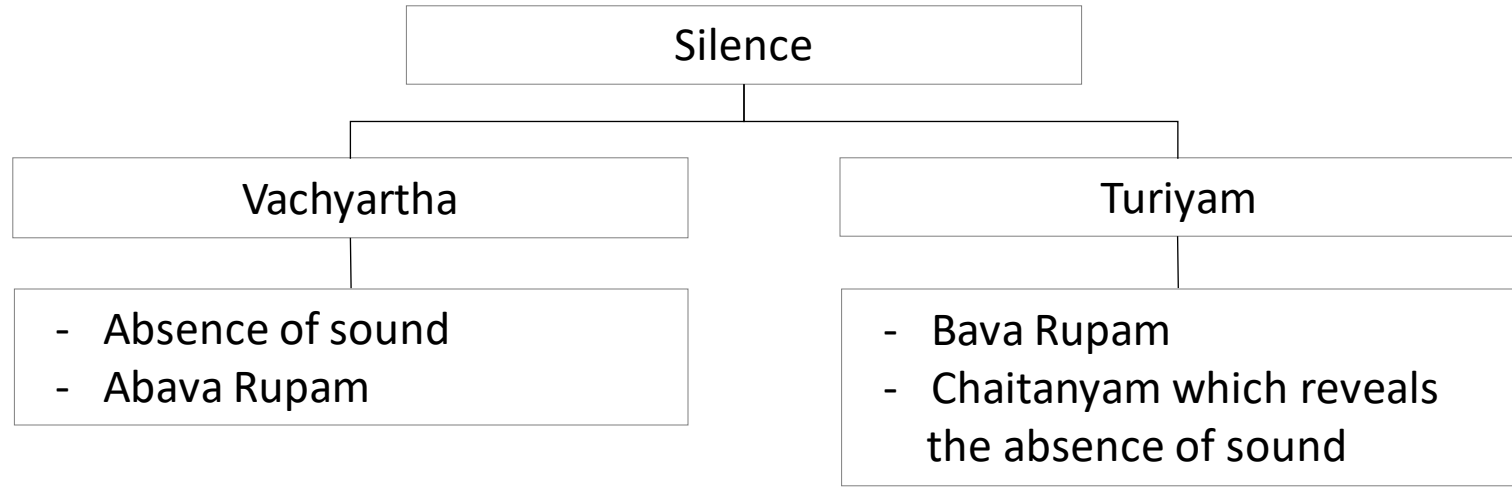
c) Matra = 'A' (अ), 'U' (उ), 'M' (म्)

Question :

- 4 Padas – 3 Matras
- Silence = 4th Pada

VII) Silence can't be Turiyam because it is Abava Rupam.

VIII)



IX) Amatra = Shabda Abava Sakshi Buta Chaitanyam

= Bava Rupa

- 8th Mantra over.

Anvaya :

अन्वयः

सः अयम् आत्मा अध्यक्षरम् ओङ्कारः (भवति), अधिमात्रं पादाः
मात्राः (भवन्ति); मात्राः पादाः च (भवन्ति), अकारः उकाराः
मकारः इति ताः मात्राः
(भवन्ति) ॥

Anvayaḥ

saḥ ayam ātmā adhyakṣaram oṅkāraḥ (bhavati),
adhimātrām pādaḥ mātṛāḥ (bhavanti); mātṛāḥ pādaḥ
ca (bhavanti), akāraḥ ukāraḥ makāraḥ iti tāḥ mātṛāḥ
(bhavanti).

The same Atma is Onkaraḥ from the standpoint of the word. From the standpoint of the component letters in the word, the quarters are the letters and the letters are the quarters. The component letters of onkara are 'A', 'U', and 'M'.

- Saha Ayam Atma
- Adhyaksharam – Omkara Bavati
- Adhyaksharam w.r.t. word Atma = Ohmkara
- Adhimatram padaha Matrashcha Bavati.
- W.r.t. Padaha – letters A-kara – U-kara – Ma-kara Iti Taha Matracha Bavati.
- Component letters of Ohmkara are – Akara – U-kara – Ma-kara.
- This verse is general introduction.

IX) 'A' (ॐ) = Vishwa

- 'U'(उ) = Teijasa
- 'M' (म्) = Prajna

- **Silence (capital S) = witness consciousness which is aware of absence of word**
- S = Absence of sound.

190) Introduction to Chapter 1 – Mantra 9 :

तत्र विशेषनियमः क्रियते--

With regard to the general equation which was given in the previous mantra (Tatra) the following specific rule is being mentioned (Visesaniyamah Kriyate - with regard to the general equation).

a) Tatra :

- w.r.t. general equation given in Mantra 8, specific rule is mentioned.

I) Upanishad :

- Gives 4 Padas, 4 Matras.

II) Question :

- Can I equate any Pada with any Matra.
- Does Shastra prescribe or is it random?
- 'A' (ॐ) = Turiyam
- 'U' (उ) = Vishwa
- 'M' (म्) = Teijasa

Answer :

- Upanishad gives 4 specific equations.
- 'A' (अ) = Vishwa - Virat
- 'U'(उ) = Teijasa – Hiranyagarbha
- 'M' (म) = Prajna - Antaryami
- There is matching of horoscopes.

III) If 4 equations are understood, it can be used for Nididhyasanam.

IV) Vichara Sagara :

- Says Ohmkara is prescribed for Madhyama Adhikaris.

V) Sound “O” = Vishwa + Teijasa

= Jagrat + Svapna

- In Umm = Jagrat + Svapna swallowed into Sushupti Prapancha
= Agyana / Moola Avidya.

VI) In Silence, Sushupti is falsified as Mithya, then left out is Turiyam = Adhishtana Chaitanyam

VII) Ohmkara Journey resolves Artha Prapancha

- Shabda Prapancha Layaha.
- Artha Prapanchasya Laya Api Bavati.

VIII) Silence = No Pramana Shabda or Prameya – Artha is there

IX) Pramana – Prameya Pravilapanam takes place

- Prama Prameya Adhishtana Matram Avachinnaha.

X) In Vichara Sagara :

- Nishchala Dasa – Instructs Grihastha – Sanyasis to do Ohmkara Dhyanam.

XI) Text is called “Panchikaranam”

- 1 ½ pages by Shankara.
- Sureshwaracharya writes Panchikarana Vartikam.

XII) How to use Ohmkara for Resolving Pramanam + Prameyam and abide in silence Turiyam.

XIII) Purpose of 4 equations :

- **To resolve all 3 states by AUM and come to 4th.**
- ~~3 states resolved in Adhishtanam Turiyam.~~
- Those who do not have Sadhana Chatustaya Sampatti – Sensitised mind by Sravanam / Mananam / Nididhyasanam will not be able to resolve
 - a) Gross into subtle
 - b) Subtle into causal
 - c) Causal into Adhishtanam.

XV) Those who can't resolve, must meditate and resolve 1st equation first.

- **Vishwa – into Virat Devata.**

- Akara – Pradhana Virat Upasana.

XVI) Prasno Upanishad : 5th Chapter

- Full ohmkara Upasana.
- A-Kara Matra Abhidiyante Iti
- U-Kara = Hiranyagarbha
- Ma-Kara = Ishvara
- Finally into Turiyam

XVII) 1st Equation is stepping stone for second

- This is Vissha Niyama.

XVIII) Mandukya Upanishad : Mantra 3

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः
प्रथमः पादः ॥ ३ ॥

jāgaritasthāno bahiṣprajñāḥ saptaṅga
ekonaviṁśatimukhaḥ sthūlabhugvaiśvānaraḥ
prathamaḥ 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]

- Prathama Matra = ॐ

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च
भवति य एवं वेद ॥ ९ ॥

jāgaritasthāno vaiśvānarokāraḥ prathamā
mātrāpterādimattvādvāpnoti ha vai
sarvāṅkāmānādiśca bhavati ya evaṁ veda || 9 ||

He who is Vaisvanara having for his sphere of activity the waking-state is 'A' (ॐ), the first letter of Aum, on account of its "All pervasiveness" or on account of "being the first" these two are the common features in both. One who knows thus surely attains the fulfillment of all his desires and becomes the first or the foremost among all.
[Mantra 9]

अन्वयः

जागरितस्थानः वैश्वानरः प्रथमा मात्रा अकारः (भवति), आप्ते
आदिमत्त्वात् वा एवं (भवति), यः एवं वेद (सः) ह वै सर्वान्
कामान् आप्नोति । आदिः च
भवति ॥

Anvayaḥ

jāgaritasthānaḥ vaiśvānaraḥ prathamā mātṛā akāraḥ
(bhavati), āpte ādimattvāt vā evaṁ (bhavati), yaḥ
evaṁ veda (saḥ) ha vai sarvān kāmān āpnoti, ādiḥ ca
bhavati.

Vaisvanarah whose field is the waking state is the first letter 'A', due to the (similarity) of all pervasiveness or due to being the first. One who meditates or understands in this manner (Onkara as Brahman) attains all desires and becomes the foremost, the first of all.

I) In 8th Mantra – Ohmkara Vichara Introduced.

- 4 Padas of Atma = 4 Matras, ॐ, ॐ, ॐ, Amatra

II) Primary purpose of 4 equations is for Nididhyasanam and Jnanam.

III) Meditate and resolve

- $O = ॐ + ॐ = \text{Vaishvanara} + \text{Hiranyagarbha} = \text{Resolved into A}$
- ॐ – Silence = Ishvara = Nirguna Brahman.

IV) Those who can't resolve completely, practice Virat, Hiranyagarbha Ishvara by using ॐ, ॐ, ॐ as Alambanam.

- Ohmkara = Symbol = Alambanam

V) Prasno Upanishad : 5th Chapter = Ohmkara Upasana

VI) 9th Mantra deals with ॐ – Kara

- Merge Virat + Vishwa into ॐ – Kara

VII)

3rd Mantra gives 3 descriptions of
Virat Devata = Vaishvanara

Saptaangaha

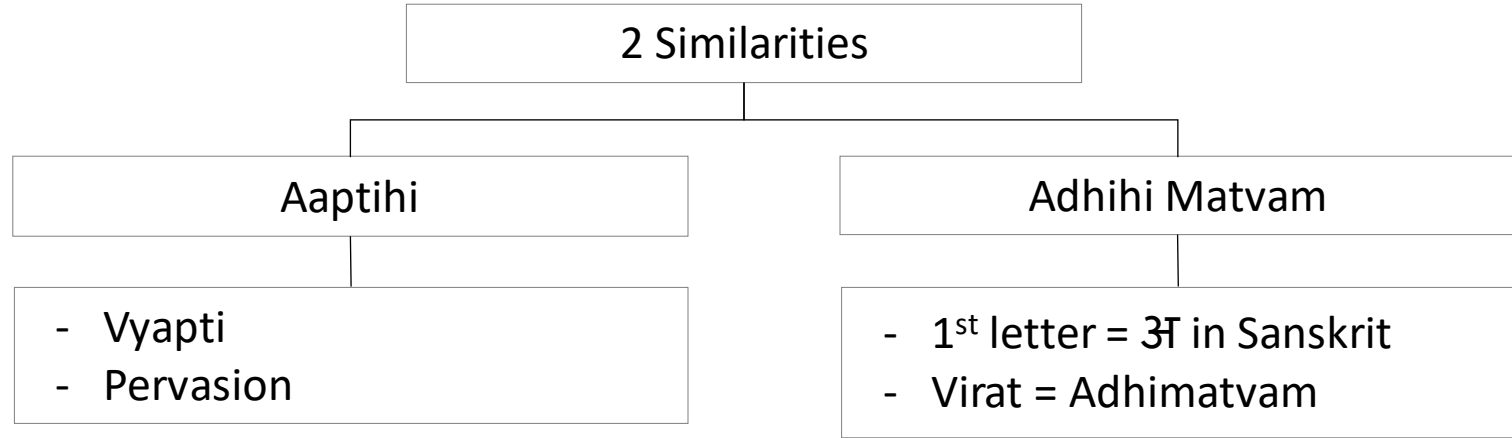
Ekonavimshati

Sthula Buk

- Do Vishwarupa Ishvara Upasana on ॐ = Akara = Prathama Matra

VIII) Not independent ॐ but as part of Ohmkara “ॐ”.

- Further the Upanishad gives 2 similarities between Virat – Vaishvanara and ॐ Matra.



IX) How ॐ – all pervading.

a) Letter ॐ = Material cause = Upadana Karanam of all alphabets in all languages

- Akaravai Sa No...
- Open mouth – without doing anything – sound “A” comes.
- Tell baby to say “A” and make it swallow food.

b) All other sounds and various modifications of “A”.

- Clay modifies to become pots.
- Gold to ornaments.
- A-kara = Upadana Karanam for a, e, i, o, u...
- Other = Sophadika Akara

All Letters	A-Kara
- Karyam	- Aksharam - Karanam

c) A-pervades all Alphabets, words, names, universe of objects.

d) Shabda Prapancha pervaded by Karana Prapancha.

- Artha Prapancha is pervaded by Karana Virat – Vaishvanara.

e) Shabda Prapancha is pervaded by A – the cause.

f) Artha Prapancha is pervaded by Virat.

g) Shabda Prapancha = World of words

- Artha Prapancha = World of objects.

h) 1st letter in Sanskrit = ॐ

- Adimatu = Most natural one
- Virat = Adimatu = Beginning

i)

Srishti	Knowledge
- Creation - From subtle to gross	- From gross to subtle

- Hence Virat = Prathama like ॐ = Prathama.

j) 3rd Mantra :

- Jagrat Sthana = Prathama Pada.

Bashyam lines from Mantra 3 :

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).

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).

k)

In creation	In Jnanam to know
Virat = Last	Start with Virat

l) From Virat – Karyam go to Hiranyagarbha – Karanam.

m) From – Hiranyagarbha Karyam go to Ishvara – Karanam

- Travel from gross to subtle for knowledge.
- Pratipatti Krama = For Knowing go from gross to subtle.
- In enquiry – Virat = 1st
- Therefore called Prathama.

193) Bashyam : Chapter 1 – Mantra 9 Starts...

जागरितस्थानो वैश्वानरो यः स ओङ्कारस्याकारः प्रथमा मात्रा ।
केन सामान्येनेत्याह - आप्तोराप्तिर्व्याप्तिरकारेण सर्वा वाग्व्याप्ता
“अकारो वै सर्वा वाक्” (ए-आ-२-३-६) इति श्रुतेः । तथा
वैश्वानरेण जगत् ; “तस्य ह वा एतस्यात्मनो वैश्वानरस्य
मूर्धैव सुतेजाः” (छा-उ-५-१८-२) इत्यादिश्रुतेः ।

The first pada Visva of the waking state (Jagaritasthanah Vaisvanarah - in the form of the world cosmos, known and unknown), that Pada (Sah) is the Akarah of the onkara (Onkarasya Akarah), the first Matra of onkara (Prathama Matra). What is the similarity between them (Kena Samanyena)? It is being told (Iti Aha). It is the pervasiveness (Apteh = Aptih = Vyaptih). Aitareya Aranyakam (iti Sruteh in 2-3-6) says "Akara indeed pervades all the letters (Akarena Sarva Vak Vyapta" - as Karanam pervades Karyam). Similarly, the entire universe is pervaded by Visva (Tatha Vaisvanarena Jagat). Srutis like Chandogya Upanishad etc (Ityadi Sruteh) say (in 5-18-2) that "For that one indeed who is Atma, (Tasya Ha Va) Virat (Etasya Atmanah Vaisvanarasya) the head is the effulgent world, the Brahmaloaka (Murdha Eva Sutejah - body is space , feet are earth etc, which means he is all pervasive).

I) Vaishvanara = Ohmkara

- Not Akara in general but in Akara which is part of Ohmkara.

II) Ohmkarasya Akara :

- Not ॐ Kara of general words.
- It is the 1st letter.

III) What is common feature between 2 for Aikya Upasana?

- Virat – A-Kara.

IV) Kena Samanyam?

- 1st common feature : Aaptihi = Vyapti, Pervasion

V) Aparena :

- By letter अ – all words are pervaded.

Logic :

- Karana pervades Karyam.

VI) Sruti :

- “अकारो वै सर्वा वाक्”
- Aitareya Aranyakam : Chapter 2 – 3 – 6

VII) In the same way :

- Vaishwanara Jagat Vyapta.
- Universe is pervaded by Virat Ishvara.

VIII) 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 pṛthagvartmātmā 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]

- Discussed in 3rd mantra before.

IX)

Universe	Virat
a) Upper region	- Eyes
b) Surya / Chandra	- Prana
c) Nose	- Prana
d) Mouth	- Agni
e) Feet	- Prithvi

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 vāsōyamabdhiḥ,
amtaḥsthaṁ yasya viśvaṁ suranarakhagagō bhōgigamdhavadaityaiḥ,
citram raṁ ramyatē taṁ tribhuvanavapuṣaṁ viṣṇumīśaṁ 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.

IX) 1st Common feature :

Virad	Shabda
Pervades Artha Prapancha	Pervades Artha Prapancha

194) Bashyam : Chapter 1 – Mantra 9 Continues...

अभिधानाभिधेययोरेकत्वं चावोचाम । आदिरस्य विद्यत
इत्यादिमद्यथैवादिमदकारारव्यमक्षरं तथैव वैश्वानरस्तस्माद्वा
सामान्यादकारत्वं वैश्वानरस्य ।
तदेकत्वविदः फलमाह - आप्नोति ह वै सर्वान्कामानादिः प्रथमश्च
भवति महतां य एवं वेद, यथोक्तमेकत्वं वेदेत्यर्थः ॥ ९ ॥

It has been already told (Avocama) that between the word and its meaning the object (Abhidhana - Abhidheyayoh), there is oneness (Ekatvam Ca). What has been endowed with the status of being the first one (Adih Asya Vidyate) is 'Adimat' (Iti Adimat - 'Adi' meaning beginning and the suffix 'Mat' meaning endowed with). Just as Akara has the status of being the first letter (Yatha Eva Adimat Akarakhyam Aksaram) so also is (Tatha Eva) Vaisvanarah, Virat (Vaisvanarah). Therefore only (Tasmad Va) it is said Akara is identical with Vaisvanarah (Samanyat Akaratvam Vaisvanarasya). The one who knows this oneness between Abhidhana and Abhidheya or a Upasaka who practices Upasana on this oneness of these two things, is said to get the following result (Tad Ekatvavidah Phalam Aha).

I) For Upasana :

- Virat = ॐ

II) Vedanta Angle :

- Nama – Nami identical Ekatvam
- Discussed in 1st Mantra Bashyam – last lines.

भूतं भवद्भविष्यदिति कालत्रयपरिच्छेद्यं यत्तदपि ओङ्कार
एवोक्तन्यायतः । यच्चान्यत्रिकालातीतं कार्याधिगम्यं
कालापरिच्छेद्यमव्याकृतादि तदपि ओङ्कार एव ॥ १ ॥

Past (Bhutam), present (Bhavad), future (Bhavisyat), that is (Iti) whatever is conditioned by the three-fold time (Kalatraya Paricchedyam Yat in other words, the time bound universe), that also (Tad Api) is onkara only (Onkara Eva) based on the logic mentioned before (Ukta Nyayatah). Things which are beyond (Yat Ca Anyat - Trikalatitam) unmanifest etc (Avyakrta Adi - etc indicating Nirgunabrahma, Maya, Ishvara, even Hiranyagarbha and so on), whose existence is not within time (Kala - Aparicchedyam - therefore not visible, but) can be inferred (Karya Adhigamyam), even those also (Tad Api) are onkara only (Onkara Eva).

- No object is separate from word.

III) Chandogya Upanishad : Chapter 6

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

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

- No substance called pot, all clay.
- Pot has no independent existence.
- **Every object in the world = Nama Dheyam.**
- Word = Object.

IV) Abhidana – Abhidheya

- One-ness of name and object, Shabda – Artha Prapancha.
- **Therefore Adhishtanam is same Brahman for word and universe.**

V) 2nd common feature :

- Aadhimatvat = Adhihi Asya Vidyate Iti Aadhimatu.

Aadhi	Matu
Beginning	Endowed with

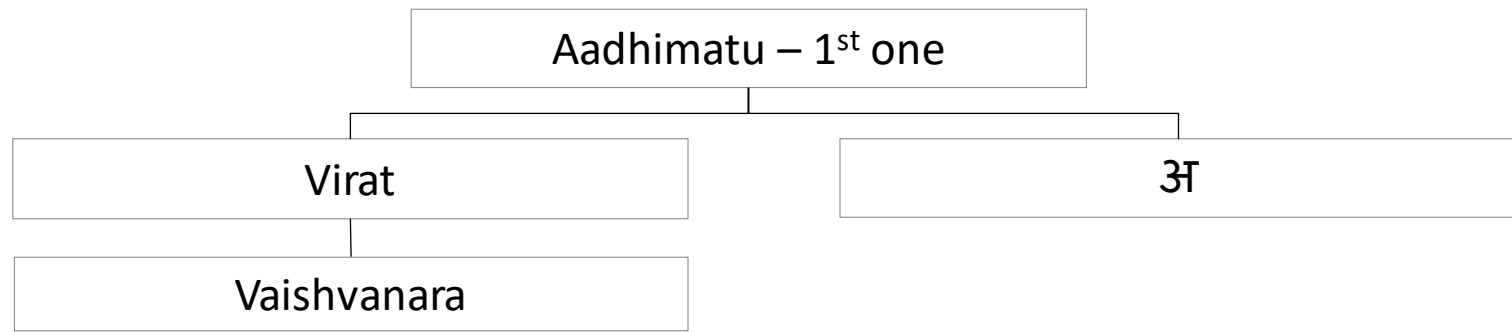
- 1st one – endowed with beginning.
- **Letter ॐ – beginning of Alphabets.**
- Universe starts with Virat.
- **To know Brahman, start with Virat Devata.**
- Gross to subtle.

VI) In creation, start with Ishvara – subtle to Gross.

VII)

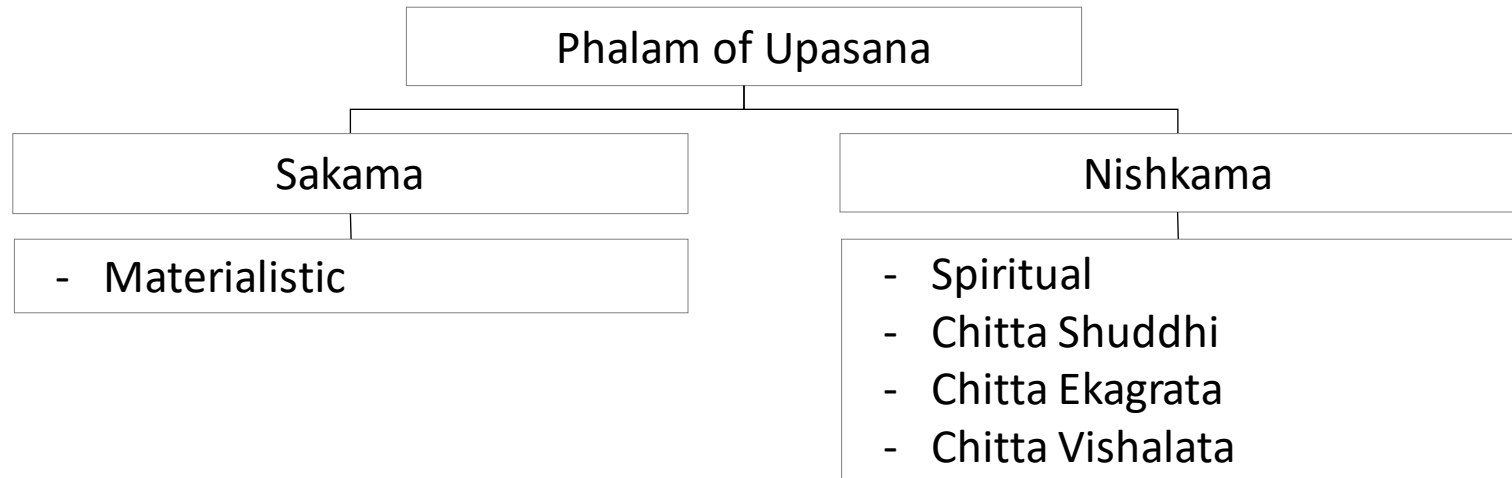
Knowledge of Universe	Creation
<ul style="list-style-type: none">- Virat- Hiranyagarbha- Ishvara- Nirguna Tattvam	<ul style="list-style-type: none">- Nirguna- Ishvara- Hiranyagarbha- Virat

VIII)

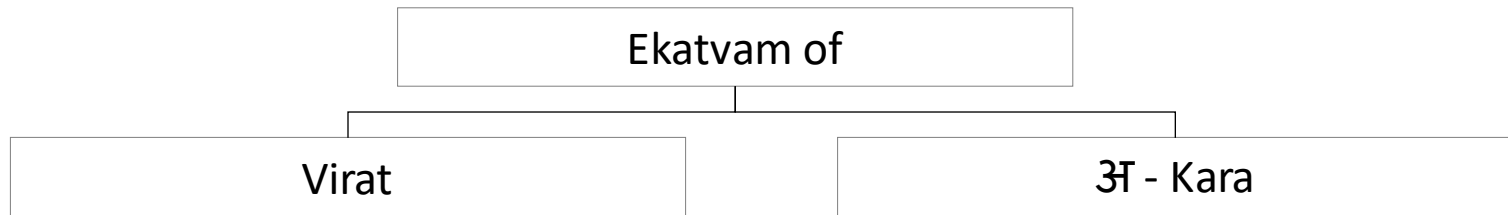


- This is 2nd common feature.
- Take either for Upasana.

IX)



X)



- 2 common factors.
- 2 fold results.
- Aapnoti – attains

- Expands and accommodates all desires.

XI) Sarvan Kaman Aapnoti

- A-kara becomes 1st amongst letters.
- Virat = 1st in enquiry.
- Person becomes top ranking in any field he goes, greatest because he practices Upasana.

XII) Evam Veda :

- Veda states oneness between Virat and U-kara.
- 1st step in Nididhyasanam, Upasana is :
Virat – ॐ – Kara
- Over in Mantra 9.

Anvayah :

अन्वयः

जागरितस्थानः वैश्वानरः प्रथमा मात्रा अकारः (भवति), आप्ते
आदिमत्त्वात् वा एवं (भवति), यः एवं वेद (सः) ह वै सर्वान्
कामान् आप्नोति । आदिः च
भवति ॥

Anvayah

jāgaritasthānaḥ vaiśvānaraḥ prathamā mātṛā akāraḥ
(bhavati), āpte ādimattvāt vā evaṁ (bhavati), yaḥ
evaṁ veda (saḥ) ha vai sarvān kāmān āpnoti, ādiḥ ca
bhavati.

Vaisvanarah whose field is the waking state is the first letter 'A', due to the (similarity) of all pervasiveness or due to being the first. One who meditates or understands in this manner (Onkara as Brahman) attains all desires and becomes the foremost, the first of all.

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै
ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले
भवति य एवं वेद ॥ १० ॥

svapnasthānastaijasa ukāro dvitīyā
mātrotkarṣādubhayatvādvotkarṣati ha vai
jñānasantatiṁ samānaśca bhavati nāsyābrahmavitkule
bhavati ya evaṁ veda || 10 ||

He who is Taijasa, having for his sphere of activity in the dream-state, is “U”(उ) the second letter of Aum; on account of ‘Superiority’ or on account of ‘being in between the two.’ He who knows thus heightens to a superior knowledge and becomes equal to all and finds no one in his line of descendants who is not a knower of Brahman. [Mantra 10]

अन्वयः

स्वप्नस्थानः तैजसः द्वितीया मात्रा उकारः (भवति) । उत्कर्षात्
उभयत्वात् वा (एवं भवति) । यः एवम् वेद (सः) ह वै ज्ञानसन्ततिम
उत्कर्षति । समानः च भवति । अस्य कुले अब्रह्मवित् न भवति ॥

Anvayaḥ

svapnasthānaḥ taijasa dvitīyā mātṛā ukāraḥ (bhavati).
utkarṣat ubhayatvāt vā (evam bhavati). yaḥ evam veda
(saḥ) ha vai jñānasantatim utkarṣati, samānaḥ ca bhavati

Taijasa, whose field is the dream state, is the second letter 'U' due to (The similarity of superiority and Middleness. One who meditates or understands thus (Onkara as Brahman), extends the range of knowledge and becomes equal (to all). In his family, there will be no one who is ignorant of Brahman.

I) 2nd equation – Hiranyagarbha / Teijasa – U - Kara

- Svapna Sthana – Hiranyagarbha Upasana – U – Kara
- For senior student, second stage of Nididhyasanam on way to Nirguna Brahma.

197) Bashyam : Chapter 1 – Mantra No. 10 starts

स्वप्नस्थानस्तैजसो यः सः ओङ्कारस्योकारो द्वितीया मात्रा ।
केन सामान्येनेत्याह--उत्कर्षात् ।

अकारादुत्कृष्ट इव ह्युकारस्तथा तैजसो
विश्वाद्भयत्वाद्वाकारमकारयोर्मध्यस्थ उकारस्तथा विश्वप्राज्ञ
योर्मध्ये तैजसोऽत उभयभात्तवसामान्यात् ।

He who is Taijasa (Yah Sah Taijasah), whose sphere of activity is the dream state (Svapna Sthanah) is Ukara, the second letter of onkara (Onkarasya Ukarah Dvitiya Matra). What is the similarity (Kena Samanyena - between Taijasa and Ukara)? That being told (Ityaha). (Firstly, it is) because of superiority (Utkarsat). The letter Ukara indeed comes later or is 'as though superior' to Akara (Akarat Utkrstah Iva Hi Ukarah). Similarly (Atah) Taijasa comes later or is 'as though superior' to Visva (Taijasa Visvat). Or the similarity between them both can be taken as their intermediate position (Ubhayatvat Va. - In Onkara), the letter Ukara is in between the letters Akara and makara (Akara Makarayoh Madhyastha Ukarah).

So also (Tatha), dreamer is between waker and sleeper (Visva - Prajnayoh Madhya Taijasah). Therefore, the condition of being in the middle or being the linking feature is common for both (Atah Ubhayabhaktva Samanyat).

I) Description of Hiranyagarbha borrowed from Mantra 4.

Mandukya Upanishad :

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्गः
एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो
द्वितीयः पादः ॥ ४ ॥

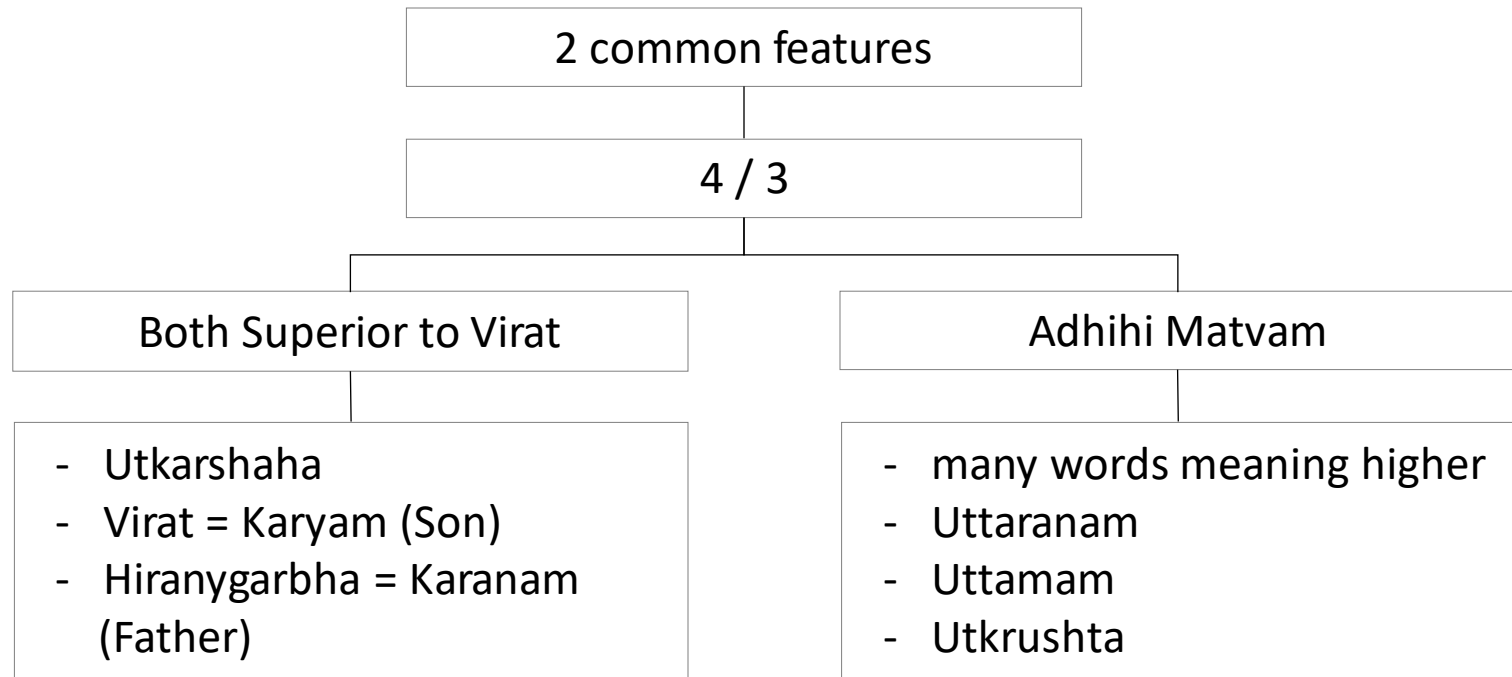
svapnasthāno'ntaḥpriñāḥ saptāṅga
ekonaviṁśatimukhaḥ praviviktabhuktaijaso
dvitīyaḥ pādaḥ ॥ 4 ॥

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]

II) Hiranyagarbha – Ukara part of Ohmkara Upasana

III) Dvitiya Matra – 2nd equation

IV)



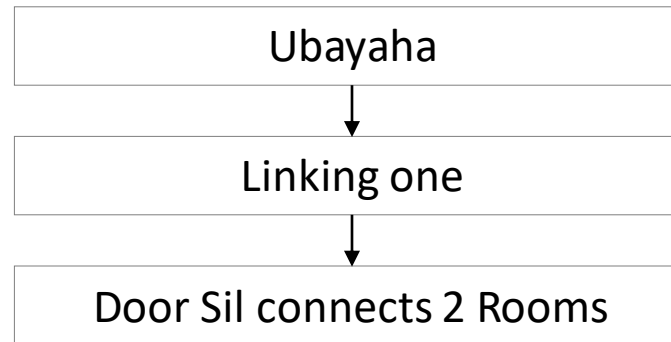
V) Chandogya Upanishad :

- Bhagawans name = Ud
- Uttama, Uttaraha, Utkrushta, Up (English).
- Part of many words talking of superiority, hence ३ – Kara superior to ३१ – Kara.

VI) Thatha Teijasa – Vishwat Utkrashaha Bavati

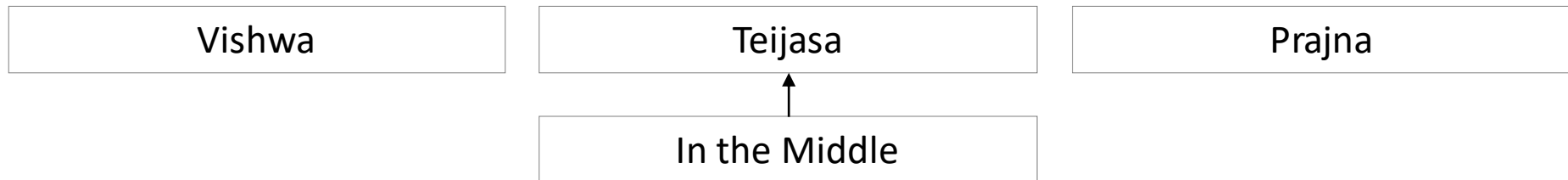
- Teijasa = Karana for Vishwa is a common feature.

VII) Both letters are Ubayam, in the middle, connecting 2 things, middle man.



VIII) U-Kara connected to A-Kara and Ma-Kara.

- It is in the middle, intermediary.



- Vishwat Utkrishtaha Bavati.

IX) Ubayatwat Vadwa Anena, Madyastahaho.

- Between A-kara, Ma-kara, remaining in middle is U.
- Between waker and sleeper there is intermediary sleeper.
- ॐ + Teijasa = corridor, linking factor, hence can't be equated for Upasana or Nididhyasanam.
- Next – Sakama Phalam.

विद्वत्फलमुच्यते--उत्कर्षति ह वै ज्ञानसन्ततिम् । विज्ञानसन्ततिं
वर्धयतीत्यर्थः । समानस्तुल्यश्च मित्रपक्षस्येव शत्रुपक्षाणामप्यप्रद्वेष्यो
भवति । अब्रह्मविदस्य कुले न भवति य एवं वेद ॥ १० ॥

The Phalam is being mentioned now (Vidvatphalam Ucyate). The range of his knowledge (Jnanasantatim) becomes indeed Superior (Ha Vai Utkarsati). It means (Iti - Arthah - due to his scholarly teaching) the number of knowing people (Vijnanasantatim - in the form of his children or students) increases considerably (Vardhayati). And he is regarded in the same way (Samanastulyah Ca) by both friends (Mitrapaksasya Iva) as well as enemies (Satru Paksanam Api) because he does not discriminate anyone, (Apyapradvesyah Bhavati - Either by hating some one or by giving more importance to someone). Further in the family of the Vidvan (Asya Kule), who understands onkara as Brahman (Yah Evam Veda), there will be no one who does not know Brahman (Abrahmavid Na Bhavati).

I) Vidyat Sakama Upasana Phalam Uchhayate :

- No Tatparyam mentioned.
- Travelling through them, reach Nirguna Brahman is the Aim.

II) Utkarshati :

- Upasaka goes upwards, gets greatest knowledge.

III) Santati :

- Upasakas range, extent increases in knowledge, becomes great scholar.
- Ekavedi, Dvivedi, Trivedi, Chaturvedi.

IV) Vardayati :

- Grows, increases.

V) Common feature

- Utkarsha
- Yatha Yatha Upasate Tatha Thatha Phalam Bavati.
- As one meditates, one gets the result.

VI) One becomes a non-controvertial person in life.

- Can appreciate everyones views.
- Accepted in a group, Tulyaya, friendly to all, has no hatred.
- Becomes mediator.

VII) Another Phalam :

- Becomes great in Para and Apra Vidya.
- Brahmavitu Para Bavati.
- Upasaka becomes Brahma Jnani.

VIII) By his influence, others in the family also get Brahma Vidya.

- 2nd Upasana / stage over.

IX)

For Upasakas	For Nididhyasanam
4 Upasanas	One Upasana in 4 stages

- This is difference between Upasana and Nididhyasanam.

Revision : Chapter 1 – Mantra No. 10 :

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षादुभयत्वाद्दोत्कर्षति ह वै
ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले
भवति य एवं वेद ॥ १० ॥

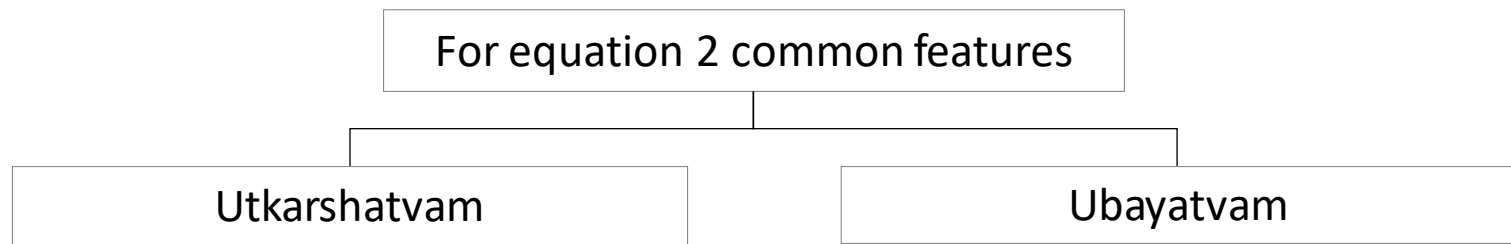
svapnasthānastaijasa ukāro dvitīyā
mātrotkarṣādubhayatvādvotkarṣati ha vai
jñānasantatiṁ samānaśca bhavati nāsyābrahmavitkule
bhavati ya evaṁ veda || 10 ||

He who is Taijasa, having for his sphere of activity in the dream-state, is “U”(उ) the second letter of Aum; on account of ‘Superiority’ or on account of ‘being in between the two.’ He who knows thus heightens to a superior knowledge and becomes equal to all and finds no one in his line of descendants who is not a knower of Brahman. [Mantra 10]

I) Gives equation between 3 – Karas of Ohmkara and 3 Padas of Avastha Trayam.

II) In this Karika, 2nd Pada – Teijasa + Hiranyagarbha and ३ – Kara taken up.

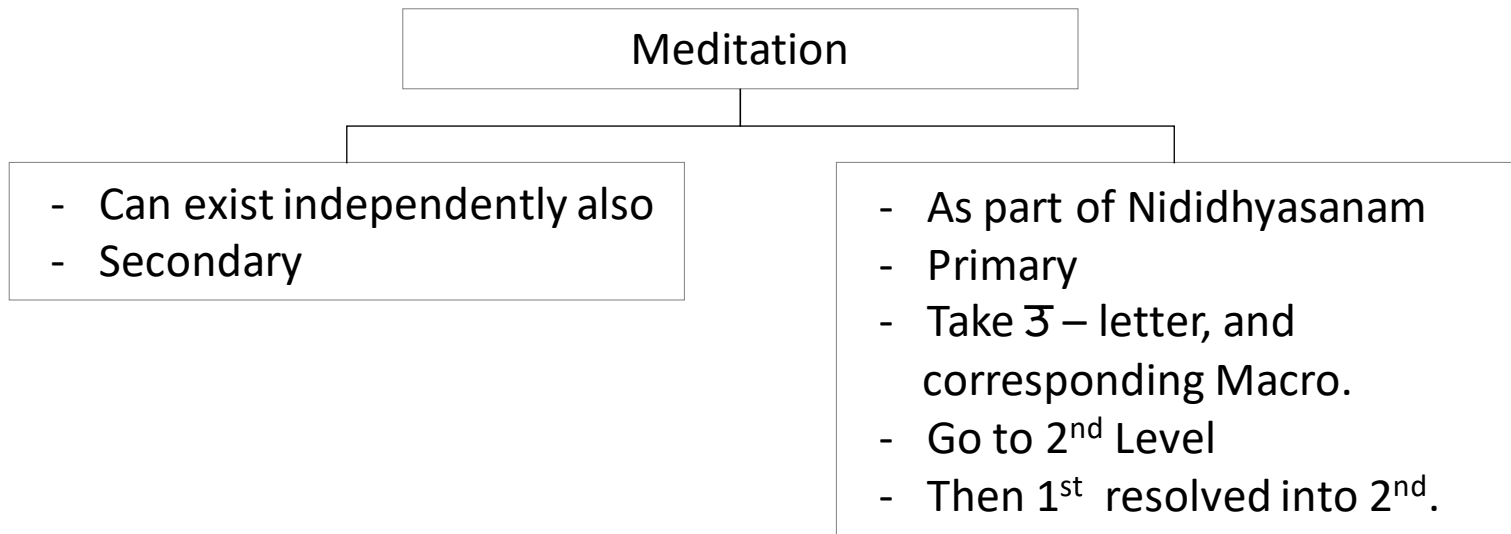
III)



IV) For Hiranyagarbha :

- Letter 3 in Ohmkara is focused.
- Don't take U – Kara separately in meditation.
- It should be U – Kara Pradhana Ohmkara as Alambanam.

V)



VI) A – Kara → U – Kara

- U – Kara – to Hiranyagarbha

VII) U – Kara → Makara

- Hiranyagarbha → Makara

VIII) Makara → Turiyam – 4th Pada

- Part of Nididhyasanam.

IX) Independent Upasana :

- For Madhyama Adhikaris to prepare Mind.

X) It can be Sakama Upasana, for worldly benefit, not primary, message of Shankara.

- Hiranyagarbha = Total intellect, has total knowledge, Sarvajna Hiranya Garbha.
- Upasaka expands his range of knowledge.
- Becomes great Vidwan, will get Para Brahma Vidya.
- Upasaka becomes Brahma Jnani.

XI) Because of influence, others also become Jnanis.

- Exaggerated result.

Anvaya of Mantra No. 10 :

अन्वयः

स्वप्नस्थानः तैजसः द्वितीया मात्रा उकारः (भवति) । उत्कर्षात्
उभयत्वात् वा (एवं भवति) । यः एवम् वेद (सः) ह वै ज्ञानसन्ततिम्
उत्कर्षति । समानः च भवति । अस्य कुले अब्रह्मवित् न भवति ॥

Anvayaḥ

svapnasthānaḥ taijasa dvitīyā mātṛā ukāraḥ (bhavati).
utkarṣat ubhayatvāt vā (evam bhavati). yaḥ evam veda
(saḥ) ha vai jñānasantatim utkarṣati, samānaḥ ca bhavati

Taijasa, whose field is the dream state, is the second letter 'U' due to (The similarity of superiority and Middleness. One who meditates or understands thus (Onkara as Brahman), extends the range of knowledge and becomes equal (to all). In his family, there will be no one who is ignorant of Brahman.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा
मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च
भवति य एवं वेद ॥ ११ ॥

suṣuptasthānaḥ prājño makārastr̥tīyā mātrā
miterapītervā minoti ha vā idaṁ sarvamaṇītiśca
bhavati ya evaṁ veda || 11 ||

Prajna, whose sphere of activity is the deep-sleep state, is 'M' (म्), the third letter of Aum, because, it is both the 'measure' and also 'that wherein all become one'. One who knows this identity of Prajna and 'M' (म्) is able to know the real nature of the things and beings, and also come to realise as being the self of all. [Mantra 11]

अन्वयः

सुषुप्तस्थानः प्राज्ञः तृतीया मात्रा मकारः (भवति),
मितेः अपीतेः वा (एवं भवति), यः एवं वेद (सः)
ह वै इदं सर्वं मनोति । अपीतिः च भवति ॥

Anvayaḥ

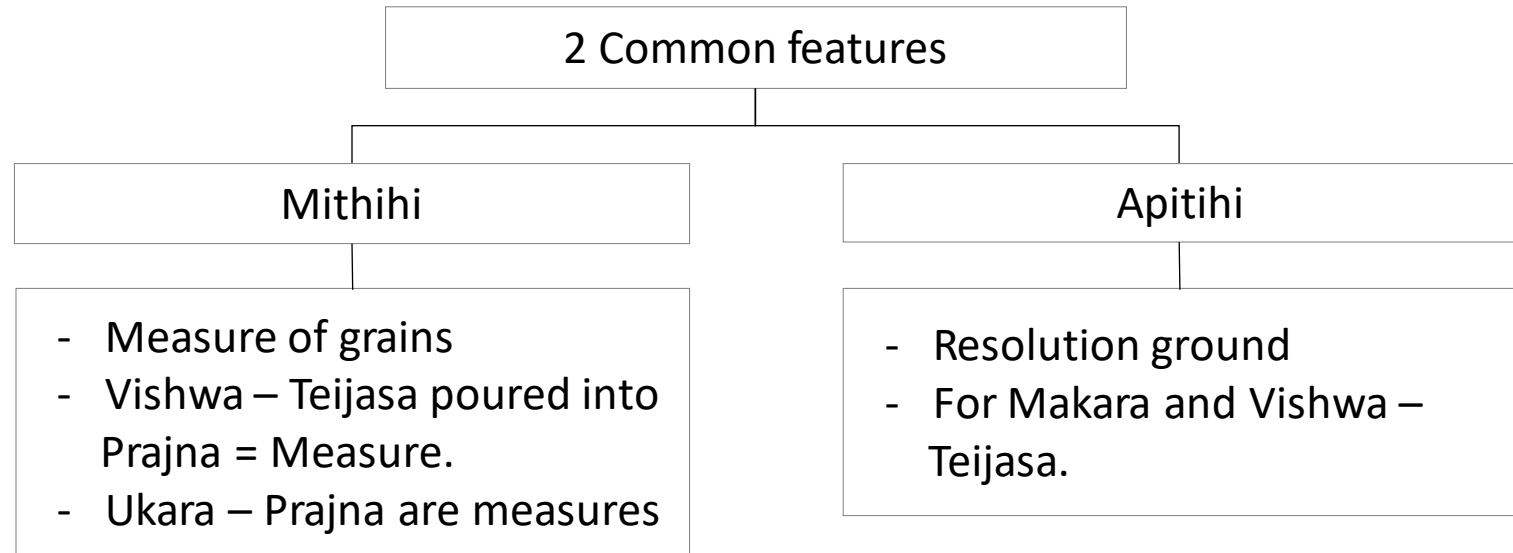
suṣuptasthānaḥ prājñaḥ tṛtīyā mātṛā makāraḥ (bhavati),
miteḥ apīter vā (evam bhavati), yaḥ evaṁ veda (saḥ)
ha vai idaṁ sarvaṁ minoti apītiḥ ca bhavati.

Prajna, whose field is in the sleep state is the third letter 'M' due to (The Similarity) of it being like a measure, (into which things go into and come out, and also due to) it being the ground of dissolution. One who meditates thus knows the truth) of all this and becomes the ground of dissolution.

I) Makara = Prajna – 3rd equation

- Also Macro – Antaryami Ishvara to be taken alongwith Prajna.

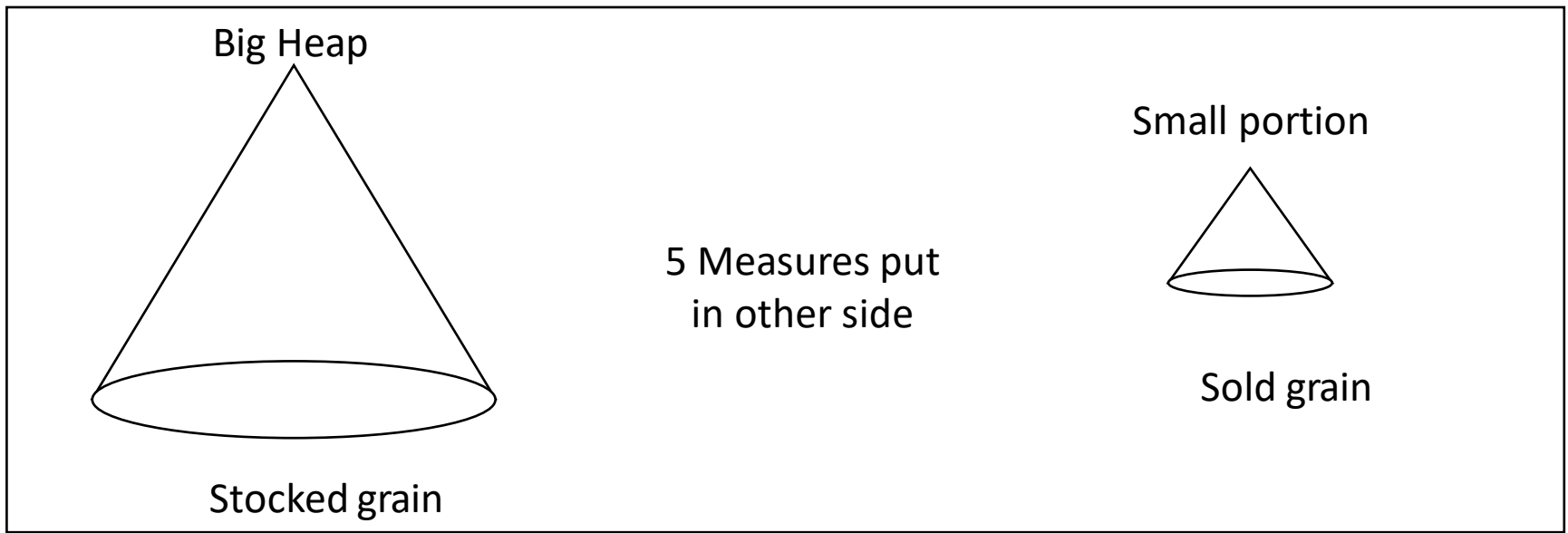
II)



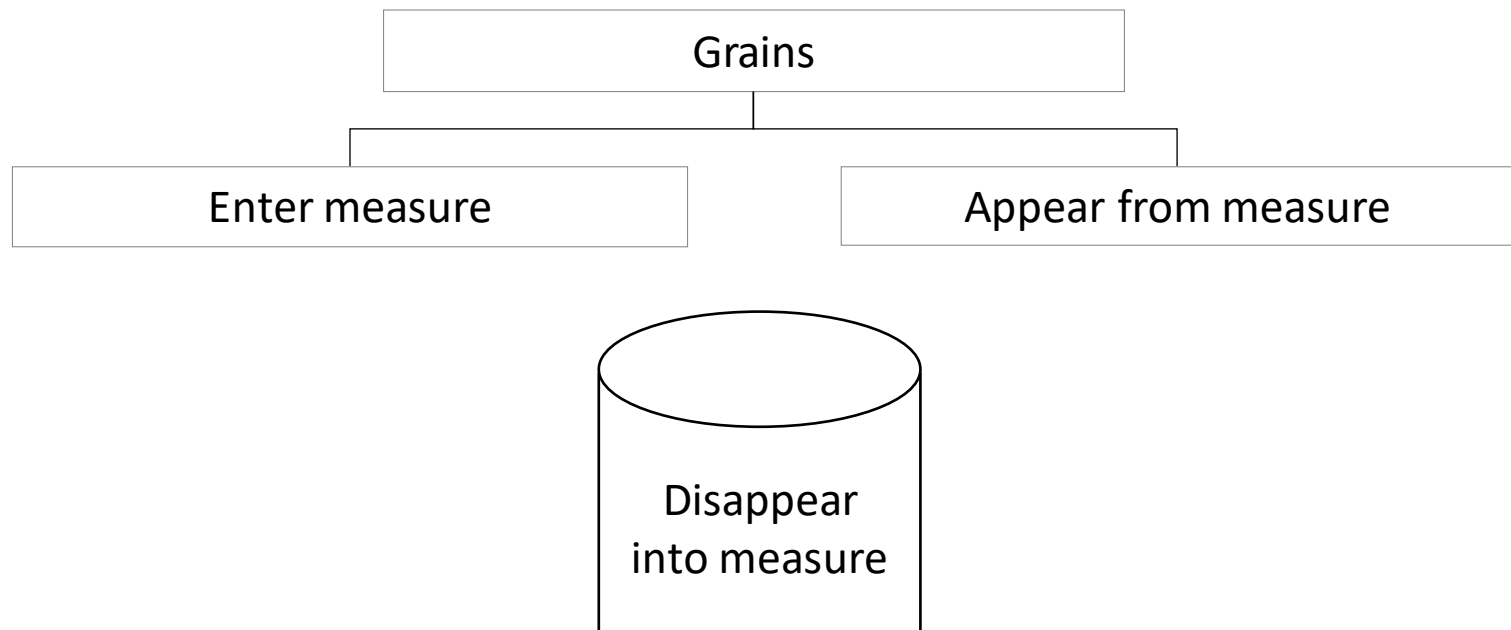
III) To sell Grains :

One Side	Other Side
Pour into a heap	Pour into other side

Take a measure



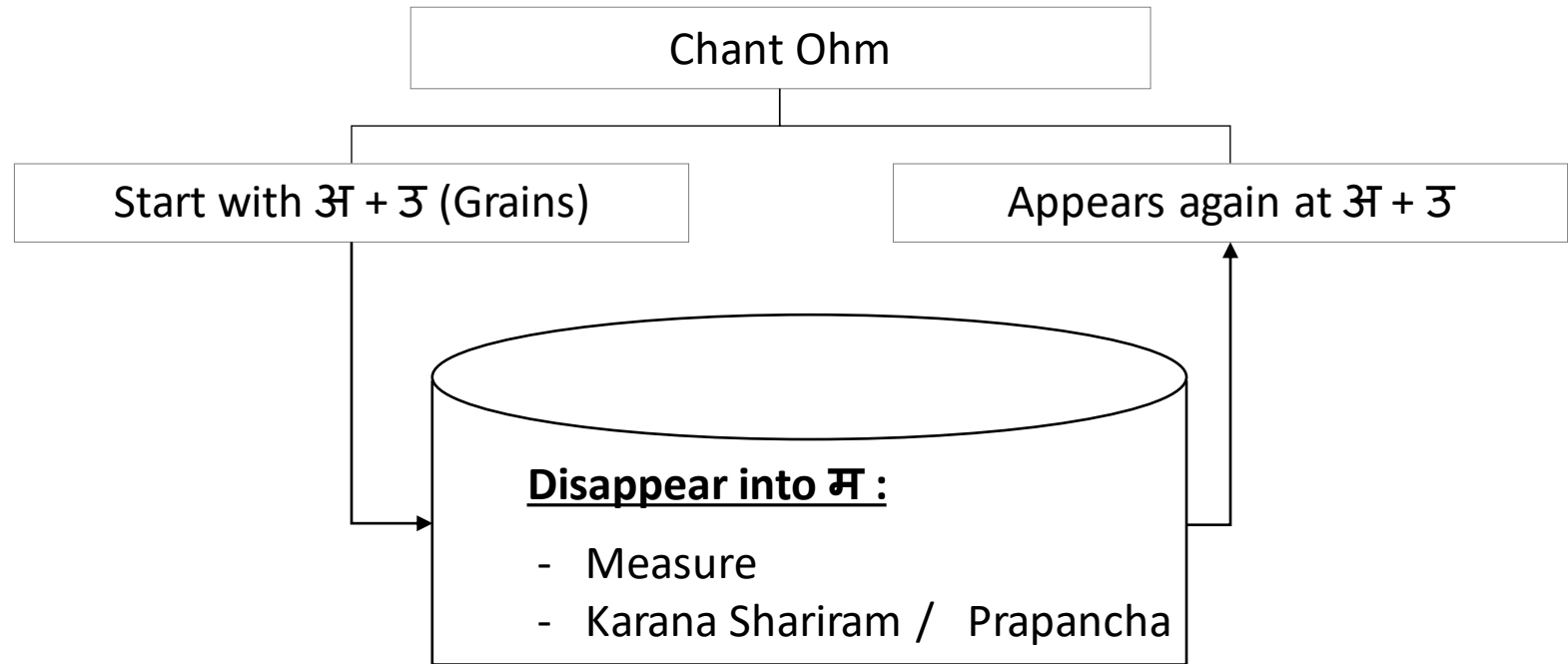
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V) Job of Mithihi – measure

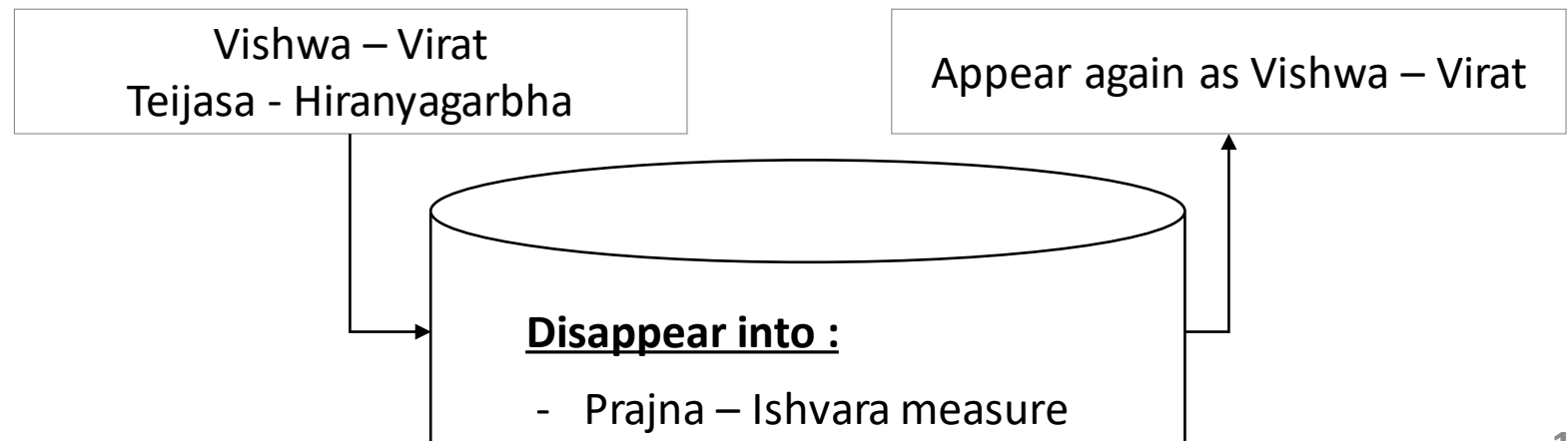
- Helps something to disappear for an interval of time and make it appear again.

VI)

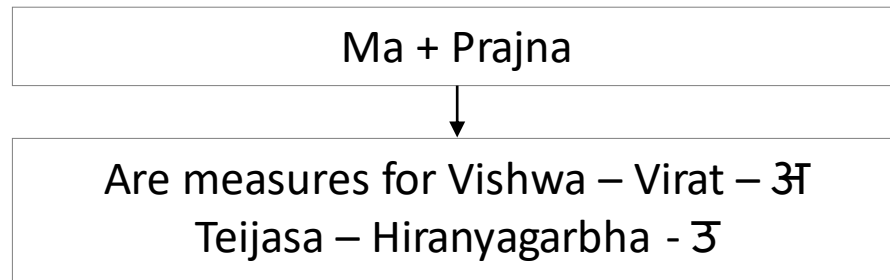


- “This is a Phenomena in creation”.

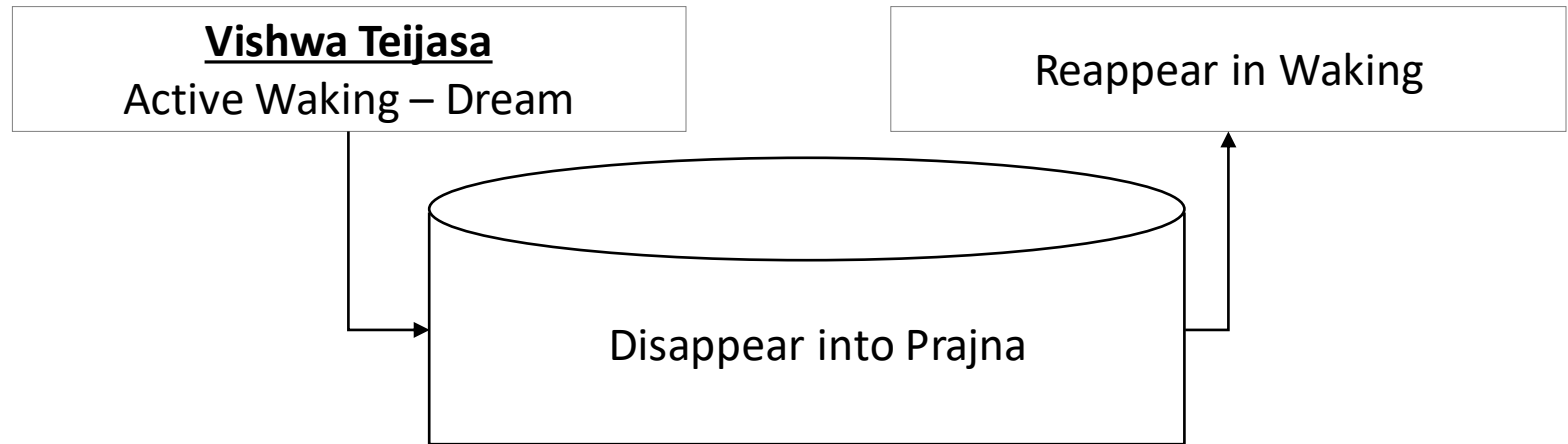
VII)



VIII)



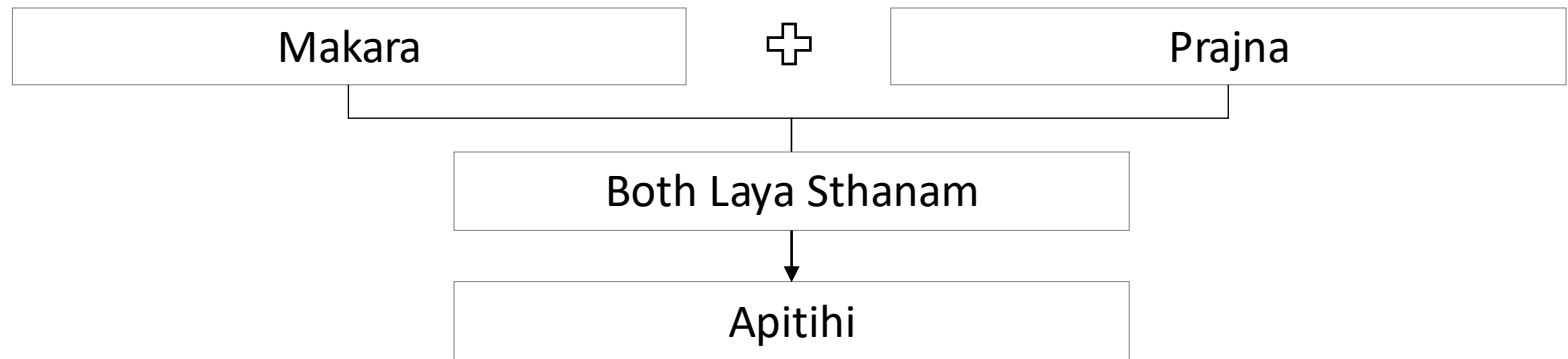
IX)



X) Both Omkara + Prajna compared to a measure = Mithihi
= Samanya Dharma

XI) 2nd Dharma :

- Is 1st part of Mithihi
- Resolution ground = Prajna + Ma-kara
- Vishwa / Tejasa – Resolve into Prajna.



XII) What is Phalam for one who meditates on Makara + Prajna?

- Upasaka will measure – Pros + Cons of situations, people correctly.
- Assess everything properly.
- Success in life requires assessing every situation, person properly.

XIII) Apitihi :

- Jiva becomes one with Ishvara.
- Ishvara Layaha.
- Unique Phalam.

XIV) Layaha not equal to Moksha.

- Moksha comes by using Mantra – 7, Vedanta Pramanam, entertain deliberately Vrutti on Mantra 7 and claim it as self.

XV) Moksha requires Shastra Jnanam = Mantra 7

- Here only Upasana.
- Ishvara Layaha only for one night or one Srishti.
- Then born again as per Prarabda Karma.

XVI) Yoga Shastra talks about Prakrti Layaha.

201) Bashyam : Chapter 1 - Mantra No. 11 Starts...

सुषुप्तस्थानः प्राज्ञो यः स ओंकारस्य मकारस्तृतीया मात्रा ।
केन सामान्येनेत्याह - सामान्यमिदमत्र मितेर्मितिर्मानं मीयते
इव हि विश्वतैजसौ प्राज्ञेन प्रलयोत्पत्त्योः प्रवेशनिर्गमाभ्यां
प्रस्थेनेव यवाः । तथोङ्कारसमाप्तौ पुनः प्रयोगे च प्रविश्यनिर्गच्छत
इवाकारोकारौ मकारे ।

Consciousness associated with or conditioned by Prajna, who has the state of sleep as its sphere (Susuptasthanah Prajnah Yah), that Prajna (Sah) is the letter 'M' (Makarah), which is the third letter of Onkara (Onkarasya Trtiya Matra). By what common feature (Kena - Samanyena - Prajna is equated to makara), that is being told (iti aha). The following one (Idam) is the common feature here (Samanyam Atra - between Prajna and makara) - Miteh, meaning the means to measure (Miteh, Mitih Manam).

The waker and dreamer (Visvataijasau) are as though measured by Prajna (Prajnena Miyate Iva hi) as they go into and come out of Prajna (Prajnena just as barley (Yavah - go into the measure and come out), when measured, by the measure called Prastha (Prasthena Iva). Similarly (Tatha), at the end of the Pronunciation of Onkara (Onkara Samaptau) and at the time of its repronunciation (Punah Prayoge Ca), the letters 'A' and 'U' (Akara - Ukarau) seem to as though (Iva) enter (Pravisya) the letter 'M' (Makare) and come out again (Nirgacchata - just as the grain enters the measure and comes out).

I) Sushupta Sthana Prajna Yaha :

- Prajna = Name of consciousness with conditioning of Upadhis – 3 states.
- Jagrat / Swapna / Sushupti Avastha Upadhi Chaitanyam.

• **Upadhi = conditioned Consciousness.**

- 3 conditioned consciousness – Vishwa / Teijasa / Prajna along with relevant worlds.
- One unconditioned Consciousness – Turiyam.

II) Ohmkara – Makara not independent Makara.

- Ohmkarasya ॐ, ॐ, ॐ

III) T리티या Matra = 3rd letter ॐ

IV) Question by Shankara :

- Kena Samanyam Asti?
- What is the comparison feature because of which you equate Ma-kara and Prajna?

V) Iti Aha :

- Sruti gives Uttaram, answer.
- Samanyam Idam Atra.
- Following is the common feature.

VI) Mitihī :

- Manam = Ma-Dhatu
- Measure
- Mityae Anena Iti Manam
- Name of instrument of measurement / name of vessel.
- Karana Vyutpatti
- Instrumental derivation.

VII) Miyate Vishwa Teijasa = Prajna

- | |
|--|
| <ul style="list-style-type: none">• Vishwa, Teijasa as though measured by Prajna. |
|--|

Logic :

- Both enter and come out.

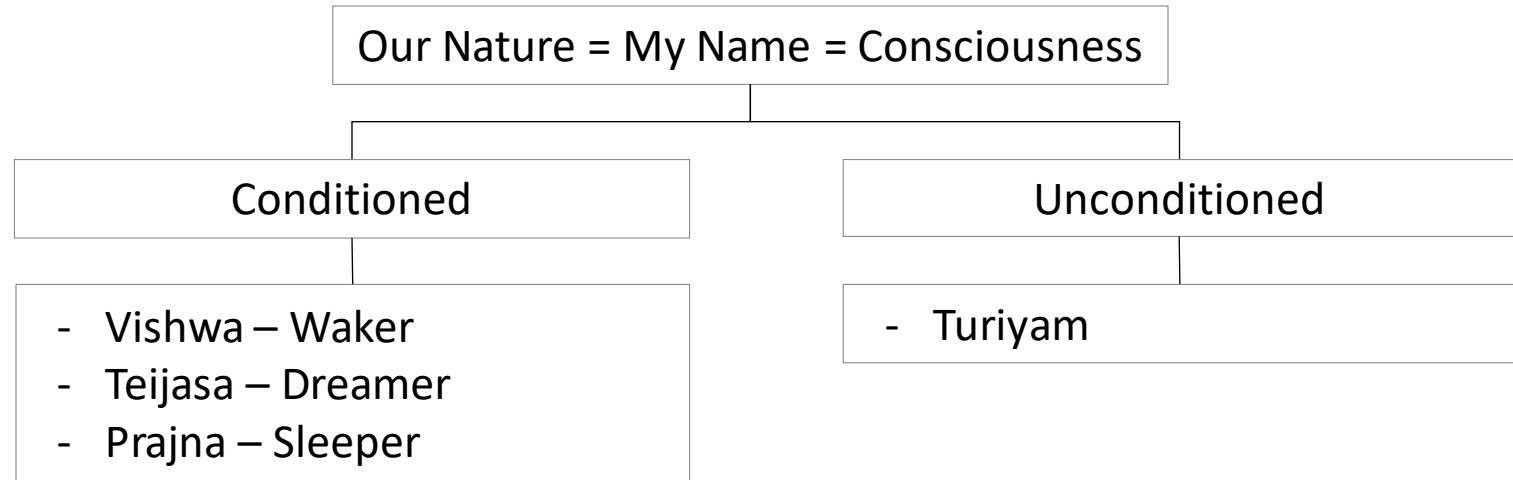
VIII) What is measured does not enter and remain, comes out.

- Condition for measurement.
- Miyete Eva Hi.

IX) Vishwa, Teijasa measured by Prajna

X) During Pralayam – Jiva continues to exist in Pralayam in their Karana Shariram body.

- We exist in 3 bodies and without body as Turiyam – absolute nature.



XI) In the next Srishti we rise from Karana Shariram.

- During Pralayam we resolve in Prajna – Ishvara.
- At both times we come out from Prajna.

XII) How am I – Consciousness measured?

- Prakasha = Entry
- Nirguna = Coming out

XIII) Prastha = Name of a measuring instrument to measure barley grains.

XIV) Extends example to Ohmkara and Prajna

- When we chant Ohmkara, at the end of Umm....
- ॐ – Kara and ॐ – Kara enters Makara

XV) Nirgachhata :

- Again ॐ – Kara and ॐ – Kara emerge out from म – Kara in the next chanting of Ohmkara.
- Hence, 1st common feature is measure.

202) Bashyam : Chapter 1 – Mantra No. 11 continues...

अपीतिरप्यय एकीभावः । ओङ्कारोच्चारणो ह्यन्त्येऽक्षर ए
कीभूताविवाकारोकारौ । तथा विश्वतैजसौ सुषुप्तकाले प्राज्ञे ।
अतो वा सामान्यादेकत्वं प्राज्ञमकारयोः ।

Dissolution means getting merged (Apitih = Apyayah or becoming one (Ekibhavah). In the utterance of onkara (Onkara Uccarane), while indeed pronouncing the last syllable 'M' (Hi Antye Aksare), it appears as though the letters 'A' and 'U' (Akara - Ukarau) have merged into, become one with letter 'M' (Ekibhutau Iva). Similarly (Tatha), the waker and dreamer (Visvataijasau) during sleep (Susuptakale) seem to become one with the sleeper (Prajne). Therefore also (Ato Va) there is similarity (Samanyat), oneness (Ekatvam) between Prajna and Makara (Prajna - Makarayoh).

I) 2nd Common feature is Apitihi :

- Ground of dissolution.
- Place where things resolve.
- Apyayaha, Eki Bhava, becoming one, merging.

II) What merges into what?

- When uttering Ohmkara, in the final letter ॐ – Kara.
- ॐ – Kara and ॐ – Kara become Ekibutam, merge.

III) Similarly, waking and dream Prapanchas during sleep state merge into Prajna.

- Become one, Eki Bavataha.

IV) Because both ॐ – Kara and Prajna are resolution ground, there is Ekatvam, one-ness between ॐ – Kara and Prajna.

V) This has to be remembered by the meditator at the time of Upasana.

- What is the Benefit of this knowledge?

विद्वत्फलमाह; मिनोति ह वा इदं सर्वं जगद्याथात्म्यं
जानातीत्यर्थः । अपीतिश्च जगत्कारणात्मा भवतीत्यर्थः ।
अत्रावान्तरफलवचनं प्रधानसाधनस्तुत्यर्थम् ॥ ११ ॥

The result attained by the Upasaka is stated here (Vidvat - Phalam Aha). He measures (Minoti), meaning he clearly understands (Janati Iti Artah) indeed (Ha Va) the real nature of (Yathatmyam) of this whole universe (Idam Sarvam Jagat). (And as for the second result, the Upasaka Realises) Ishvara is the cause of the universe (Jagatkaranatma Bhavati) as well as that into which the universe resolves (Aptih Ca). The Phalam given through out the onkara analysis (Atra), separately for each Upasana (Avantaraphala Vacanam) is merely for the sake of praising Upasana, as the primary means of knowing Brahman (Pradhana Sadhana Stutyartham).

I) Vidwat :

- For Upasaka, result is following.

II) Minoti Ha Va Idam Sarvam :

- Person can clearly understand the whole creation.
- Assesses correctly and knows essence of creation.

III) God = Ishvara = 3rd Pada

= Essence of whole creation.

- Why?

- **Because God is the Karanam, Jagat is the Karyam.**

IV) Mandukya Upanishad : Mantra 6

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य
प्रभवोऽप्ययौ 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]

- Esha Sarveshvaraha, creation emerges from the Lord, rests in the Lord, resolves into the Lord.

V) Bhagawan is the material cause of Universe.

- Material cause = Essence of creation, an effect, a product.
- Bhagawan knows Jagat Yatatmayam.

VI) Upasaka gets Paroksha Jnanam of the Universe

- Lord is the creator in Mantra 11.

VII) In Mantra 12 :

- He gets knowledge I am that Ishvara as Nirguna Tattvam.

VIII) If Upasaka has Aparoksha Jnanam, that Jagat Karana Ishvara, Aham Asmi, then story is over.

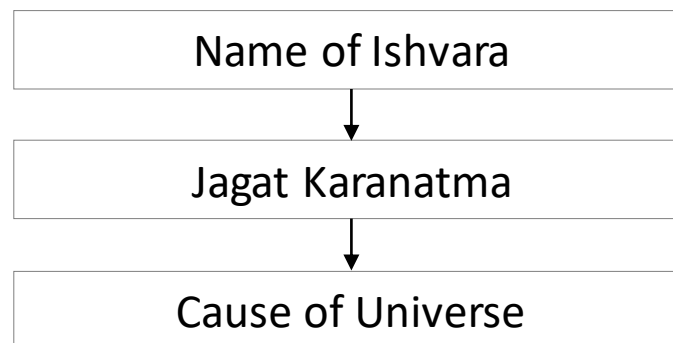
- This is the semifinal.
- Ishvara = content of creation.
- Idam Sarvam = Entire Universe Jagat Yat Atmayam.
- Yatatmayam = Svarupam.

IX) Upasaka takes measurement, assesses entire universe.

- Pours into a measure in Prajna.
- Different names + forms become Eki Buta, undifferentiates form.

X) Gets Paroksha Jnanam of Ishvara as Jagat Karanam = Apitishcha Bavati.

XI)



- At time of death, he will merge into the Lord.
- All Karmas will be suspended for one full creation.
- This is Upasana Phalam of Ohmkara.
- Upasaka not born a 1000 times repeatedly.
- **Upasaka gets** : Oneness with Ishvara for one Srishti.
- Next Srishti will come back.

XII) Independent Upasana is not real teaching of Mandukya Upanishad.

- Upanishad mentions Phalam for each Upasana.
- Don't take it as 4 Upasanas.
- Primary aim in the Upasana is to come to 4th Pada, not get lost in 1, 2, 3.

XIII) Atra Avantara Phalam :

- Phalam = Artha Vada not Tatparyam teaching.

Purpose :

- If secondary Upasanas can give such great Phalam, how great will be Phalam of Aham Brahma Asmi Upasana...

Anvaya :

अन्वयः

सुषुप्तस्थानः प्राज्ञः तृतीया मात्रा मकारः (भवति),
मितेः अपीतेः वा (एवं भवति), यः एवं वेद (सः)
ह वै इदं सर्वं मिनोति । अपीतिः च भवति ॥

Anvayaḥ

suṣuptasthānaḥ prājñaḥ tṛtīyā mātṛā makāraḥ (bhavati),
miteḥ apīter vā (evam bhavati), yaḥ evaṁ veda (saḥ)
ha vai idaṁ sarvaṁ minoti apītiḥ ca bhavati.

Prajna, whose field is in the sleep state is the third letter 'M' due to (The Similarity) of it being like a measure, (into which things go into and come out, and also due to) it being the ground of dissolution. One who meditates thus knows the truth) of all this and becomes the ground of dissolution.

- Yaha Evam Veda Saha Ha Vai Idam Sarvam Minoti (Verbal form of measure) Apitihi Cha Bavati.

XIV) Mantras of 3 Matras over

- 4th Matra = Main teaching
- Gaudapada summarises first 3 Matras like he did for 1st – 3 Padas.
- 4th Pada introduced separately later.