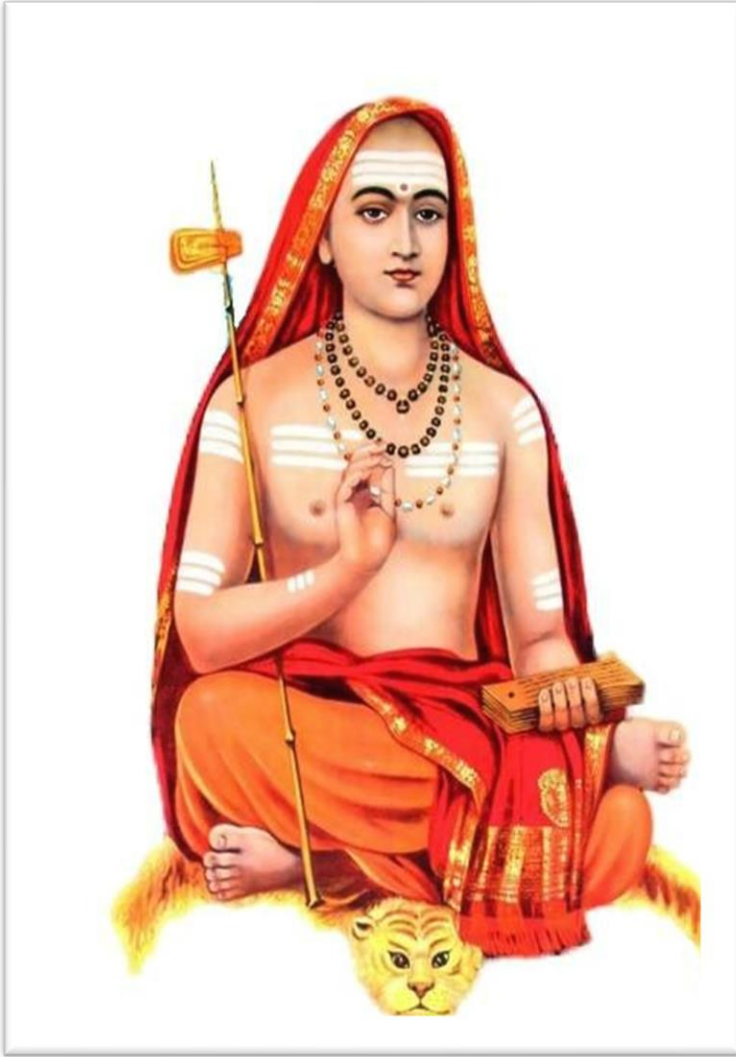

MANDUKYA UPANISHAD

With

SHANKARABASHYAM



CHAPTER 1

Summary

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CHAPTER 1

AGAMA PRAKARANAM

12 Upanishad Mantras

Introduction

Atma Vichara

AUM – Kara Vichara

Mantra 1 – 2

Mantra 3 – 7

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29 Karikas

For Upanishad
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9 Karikas

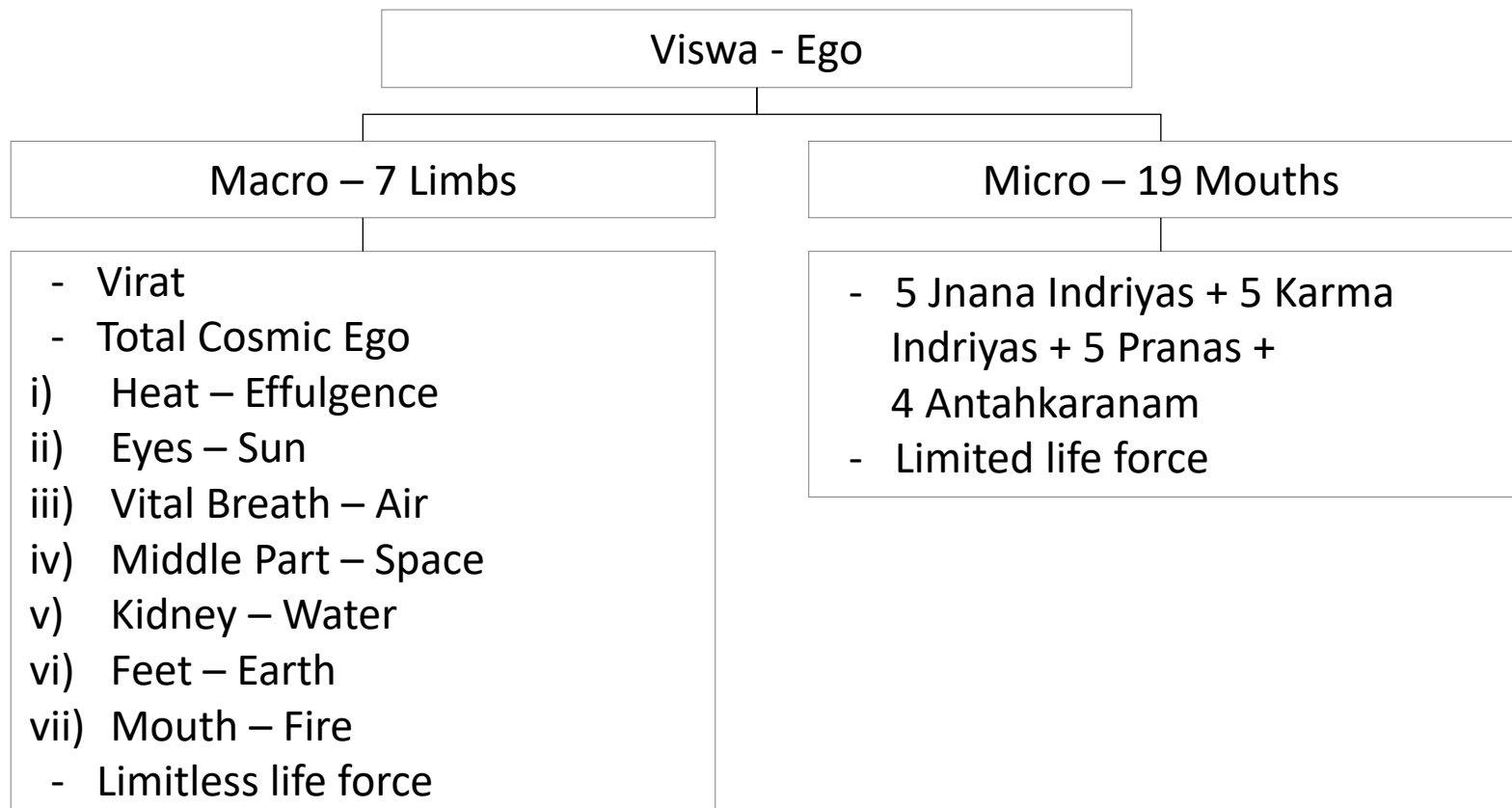
5 Karikas

6 Karikas

Mandukya Upanishad

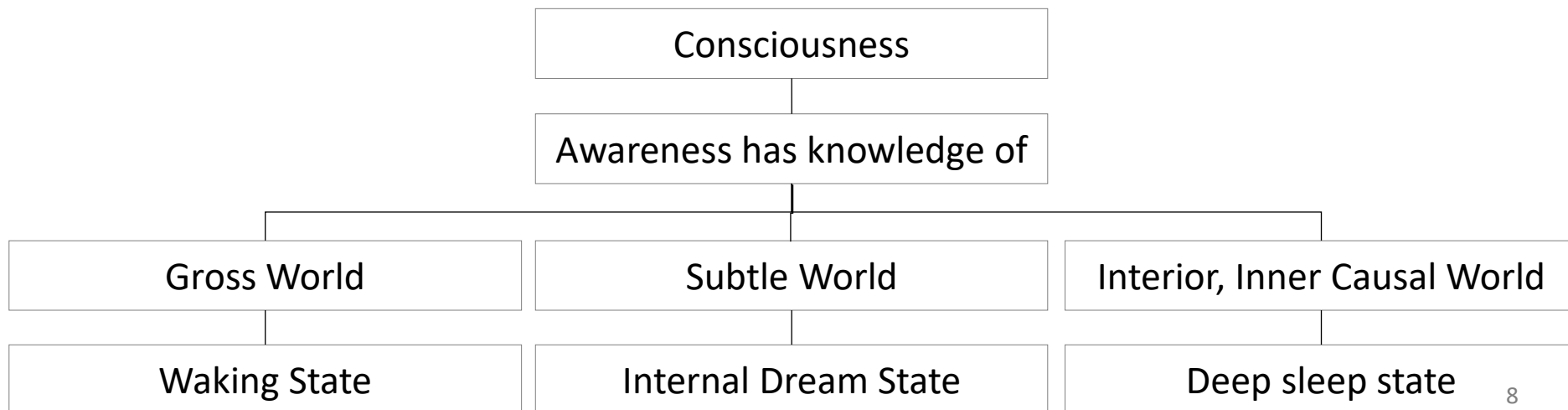
Summary – 12 Mantras + 29 Karikas

S. No.	Mantra	Details
1	1	<ul style="list-style-type: none"> - AUM, the word is this universe. - Past, Present, Future is AUM. - Beyond 3 periods of time is AUM
2	2	<ul style="list-style-type: none"> - All this is Brahman - This Atman is Brahman - This Atman has 4 Quarters
3	3	<p>Waking State : Vishwa</p> <ul style="list-style-type: none"> - Description of Atma - 1st Quarter = Waker Ego = Vaishvanara - Ego enjoys the waking state Consciousness - Waker has 5 fields of enjoyments – 5 objects of 5 senses.

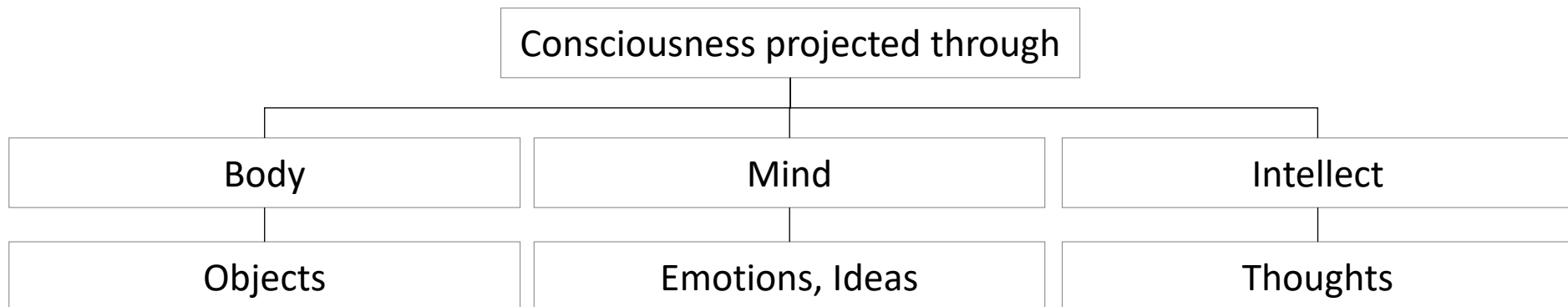


S. No.	Mantra	Details
4	4	Dream state – Teijasa : <ul style="list-style-type: none"> - 2nd Quarter - Conscious of internal world of objects - Has 7 limbs – 19 mouths - Vishwa – Teijasa are part of spiritual entity in us - Pure Consciousness + Physical body identification = Vishwa - Pure Consciousness + Subtle body identification = Teijasa

S. No.	Mantra	Details
5	5	Prajna – Deep Sleep State : <ul style="list-style-type: none"> - Does not desire any object - Does not see any Dream - All experiences become unified, undifferentiated, homogeneous mass of Consciousness - Enjoyer of bliss - Projects waking and dream - Gateway - Awareness is consolidated, conserved. - Waking – Dream – dissipated awareness. - Cause of agitations are not there in deep sleep. - Supreme self, identifying with the deep sleep condition of the mind is called Prajna.



S. No.	Mantra	Details
6	6	<ul style="list-style-type: none"> - Ishvara's description - Lord of all - Knower of all - Inner controller - Source of all - In which all beings originate and dissolve - Deep sleep state = Avidya – I do not know, causal body. <p>Deep sleep consciousness is called :</p> <ul style="list-style-type: none"> - Lord of all (Sarva Ishvara) - Without this consciousness, none of us will be vital sentient being. - Divine spark of life is the knower, controller, womb of world. - World exists because of our awareness.



S. No.	Mantra	Details
	6 continues..	<ul style="list-style-type: none"> - World outside and world within rise up from this Consciousness, exists in consciousness and resolves into Consciousness - Sunlight passing through prism brings out 7 colours - Prism = Sense Organs – Mind – Intellect - We acquire knowledge of the plurality of the world - Transcend sense organs, mind – intellect equipment - Projected consciousness merges with original eternal ever presence Consciousness. - It is the all pervading reality in the names and forms
7	Karika No. 1	<ul style="list-style-type: none"> - Pure Consciousness alone is known differently in 3 planes of consciousness. - 1st Quarter – Vishwa – External World - 2nd Quarter – Teijasa – Internal World - 3rd Quarter – Prajna – Mass of Consciousness - One Ego distinctly different as waker, dreamer, sleeper

Different identifications of one Consciousness

Physical Body

Subtle Body

Causal Body

Waking

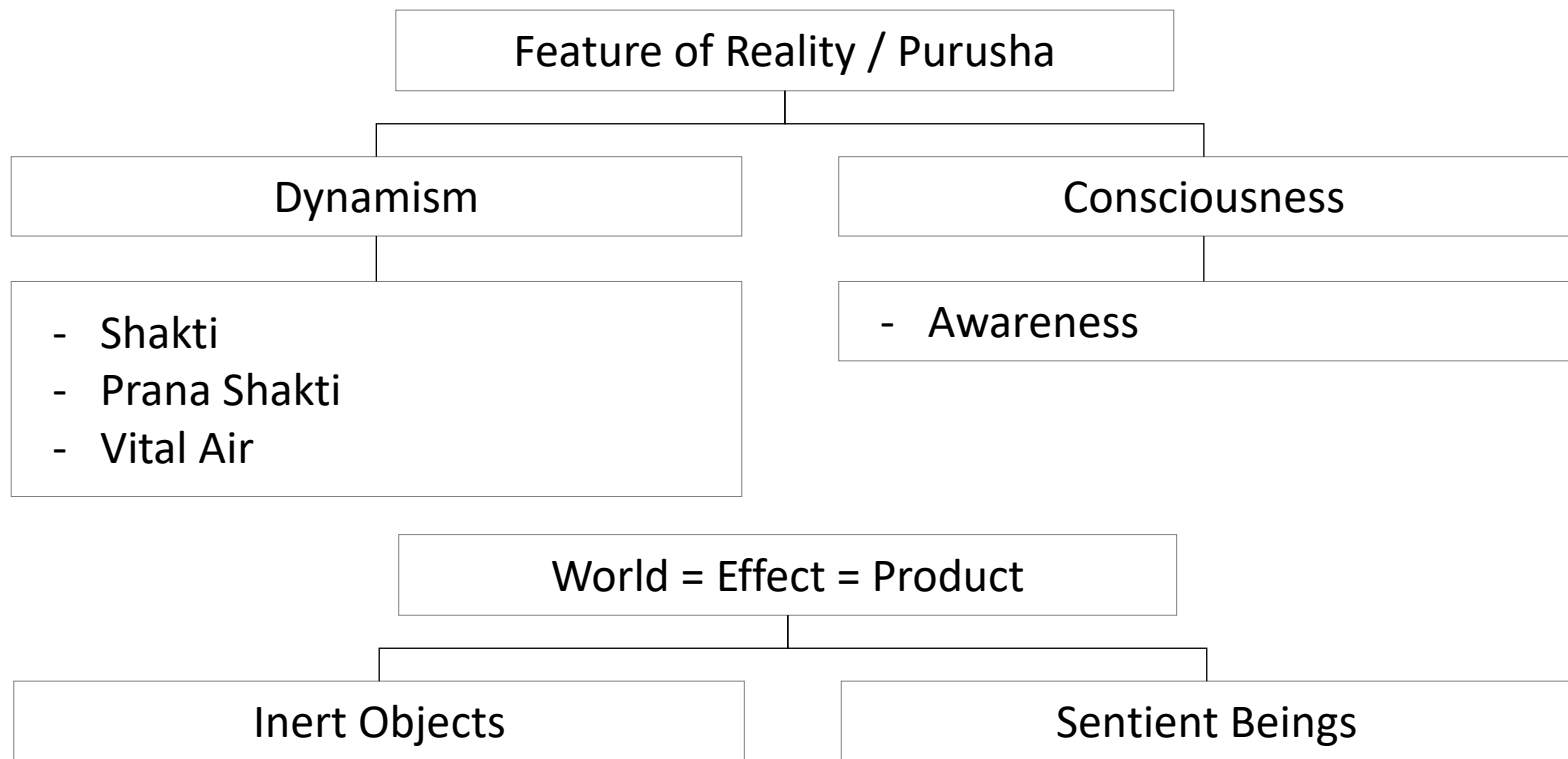
Dream

Sleep

S. No.	Mantra	Details
	Karika No. 1 continues..	<ul style="list-style-type: none"> - Common experienter in 3 fields of my activity – is eternal factor pure Consciousness, 4th Pada - Life – Reality is one and same in all equipment's. - 3 different experiences are there for one individual in 3 places
8	Karika No. 2	<ul style="list-style-type: none"> - What is the location of the 3 ego centres? - This is Gaudapadas contribution, not in Upanishad - Vishwa – Waker ego – Right eye HQ - Teijasa – Dreamer ego – Mind HQ - Pajna – Sleeper ego – Heart HQ - 3 distinct entities - Physical body experiences the phenomenal world of sense objects - Ego functions from tip of toe to the to of head - Eyes are most prominent in waking state - Right eye is more powerful than the left eye <p style="text-align: right;">Used in Meditation</p>
9	Karika No. 3 & 4	<ul style="list-style-type: none"> - What are the experiences of the 3 Ego's? <p style="text-align: center;"><u>Experiences</u></p> <ul style="list-style-type: none"> - Vishwa – Gross – Sense Objects - Teijasa – Subtle objects of Vasanas - Prajna – Bliss of Atma

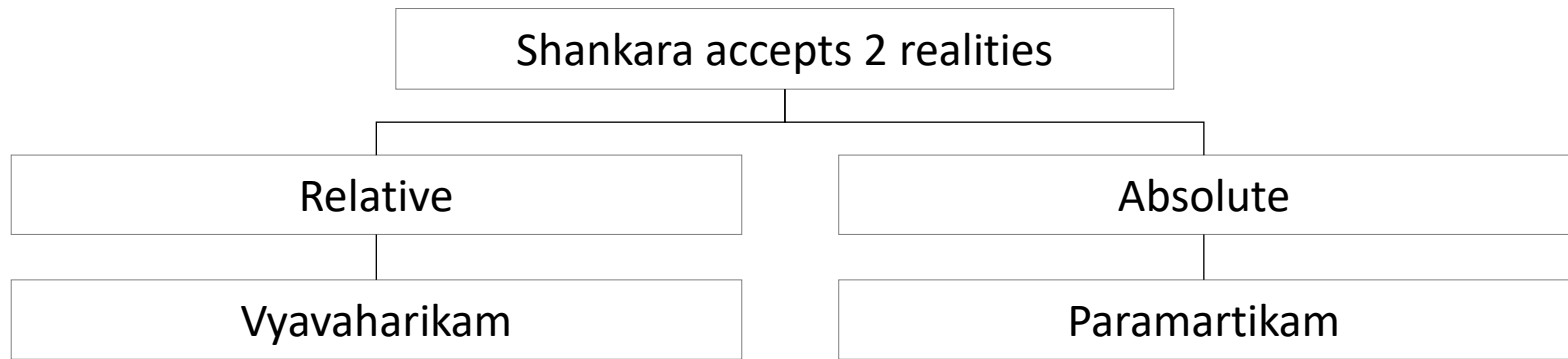
S. No.	Mantra	Details
10	Karika No. 5	<ul style="list-style-type: none"> - Experiencer – experienced Ego born out of Karma Phalams - Consciousness, Awareness, the Sakshi, substratum, is not affected by any events in the Vyavaharika plane - Once I identify myself as Sakshi, I will not be affected by Joy or Sorrow. - Example : In Dream if you have the knowledge, I am waker, I dreamer will not be affected by dream events. - Example : I waking, I get the knowledge of pure Consciousness in whose presence, waking events are going on but it is not affected, then that is Jeevan Mukti status. - Example : While watching a movie, become aware of the screen. You are not affected by tragedies in the movie - Similarly, train mind to remember Sakshi, whose very nature is peace and tranquillity. - Then you are a Jeevan Mukta.

S. No.	Mantra	Details
11	Karika No. 6	<p>What is creation?</p> <ul style="list-style-type: none"> - Product comes out as an effect <p style="text-align: center;">↓</p> <p>From an existent cause</p> <p style="text-align: center;">↓</p> <p>Not non-existent cause</p> <ul style="list-style-type: none"> - Prana manifests in all insentient things from a sentient being - Purusha creates conscious beings as his reflected consciousness, ego's in manifold forms. - World of Objects is <p style="text-align: center;">↓</p> <p>A distortion of consciousness when it passes through the Mind</p> <p style="text-align: center;">↓</p> <p>Mind splits into subject – object due to Maya Shakti of Brahman</p> <ul style="list-style-type: none"> - What is job of every seeker? - We have to drop the false world, apply the Atma Jnanam of Veda and claim freedom.



S. No.	Mantra	Details
12	Karika No. 7	<ul style="list-style-type: none"> - 2 Theories of Creation : <ul style="list-style-type: none"> (i) Projection of Maya Shakti (ii) With same nature as dream, illusion. - Supreme reality – Not created <ul style="list-style-type: none"> – Uncaused cause <p style="text-align: center;">↓</p> <p>There is no creation of world by the Lord – Brahman</p>

S. No.	Mantra	Details
	Karika No. 7 Continues..	<ul style="list-style-type: none"> - What is world then? - Projection of Moola Avidya Shakti of Jiva - This is Ajati Vada of Advaitin - Yoga Vasishtha also believes in this theory of appearance, illusion.



S. No.	Mantra	Details
	Karika No. 7 Continues..	Gaudapada : <ul style="list-style-type: none"> - Waking world has same reality as of dream world - As long as the illusion lasts, magic show, Rope – Snake, Shell – Silver, Dream, Waking, world of illusion appears real - Only on being awakened to Brahman, Turiyam status, we can claim Jagrat as unreal.

S. No.	Mantra	Details
13	Karika No. 8	

What is cause of creation?

- Will of God

- Creation is born in Time which is real
- In time alone world manifests

S. No.	Mantra	Details
14	Karika No. 9	

Why world is created?
What is purpose of the worlds creation?

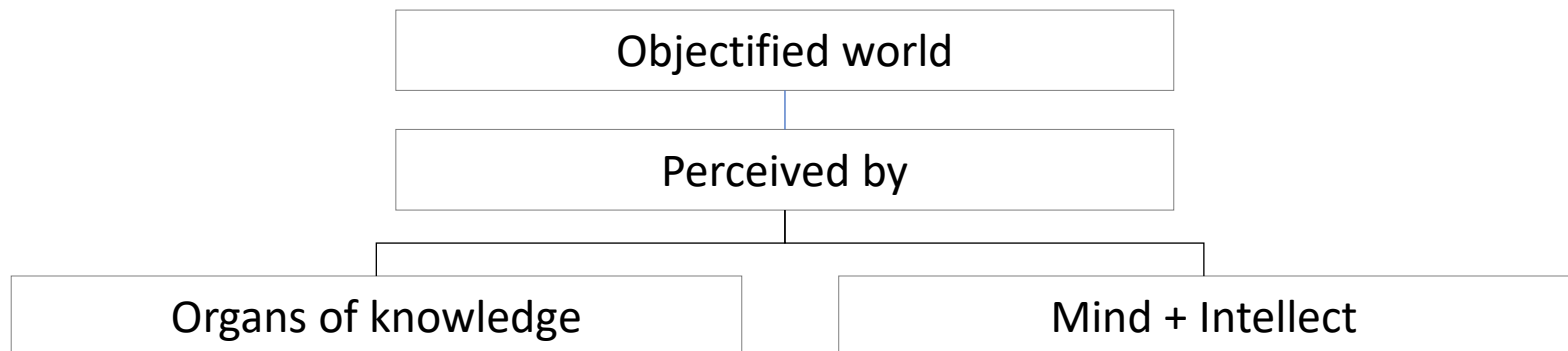
- For Gods enjoyment

- As diversion for the Lord

S. No.	Mantra	Details
	Karika No. 9 continues...	<ul style="list-style-type: none"> - 6 theories of creation enumerated - Vedanta does not believe in theory of creation at all. - Creation is a projection, nature of Supreme reality.

S. No.	Mantra	Details
	Karika No. 9 continues...	<ul style="list-style-type: none"> - Nature of infinitude ↓ To play with finitude - Nature of ocean to have waves - Heat is nature of fire - Nature of Reality to express as – Inert objects – Sentient beings - Lords desire is always in a state of fulfilment – Paripurnata. - If we say Lord also has desire, then he can't be all perfect, absolute.
15	Mantra 7	<p>General :</p> <p>a) Glorious description of Turia – state of consciousness</p> <ul style="list-style-type: none"> - Language can express qualities, properties, actions of objects. <p>b) Substance – that which has properties and is finite</p>

c)

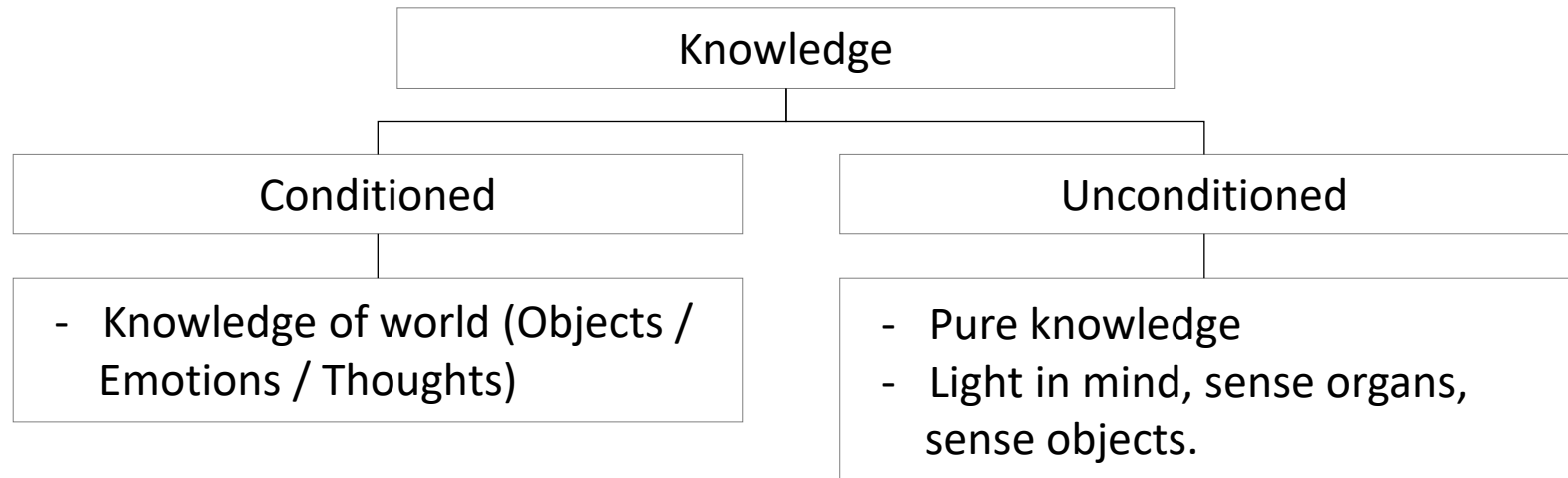


S. No.	Mantra	Details
	Mantra 7 Continues...	<p>d) Subject = Eternal factor, life force, divine Spark, pure Consciousness, pure knowledge, observer = Can be described using negative language</p> <p>Features of Turiyam :</p> <p>i) Na – Antah Prajnam :</p> <ul style="list-style-type: none"> - Not conscious of inner world - Turiyam not dream, not Teijasa (Dreamer) - Not Dream ego <p>ii) Na – Bahis – Prajnam :</p> <ul style="list-style-type: none"> - Not which is conscious of external objective world - Not waking ego - Vshwa <p>iii) Na Ubayatah Prajnam :</p> <ul style="list-style-type: none"> - Not slightly conscious of outer and inner world. <p>iv) Na Prajnah Ghanam :</p> <ul style="list-style-type: none"> - Not homogeneous mass of consciousness, deep sleep state. - In Turiya, no Prajna even.

S. No.	Mantra	Details
	Mantra 7 Continues...	<p>v) Na Prajnam :</p> <ul style="list-style-type: none"> - Not simple consciousness - Infinite has no property - Light has no meaning in the Sun - Turiya illumines both sentient and insentient. <p>vi) Na Aprajnam :</p> <ul style="list-style-type: none"> - Not insentient - 6 negative terms used so far. - Conclusion : Turiyam is nothing in 3 states of waking, dream, sleep but beyond that. <p>vii) Adrstam :</p> <ul style="list-style-type: none"> - Not seen by sense organs - Formless

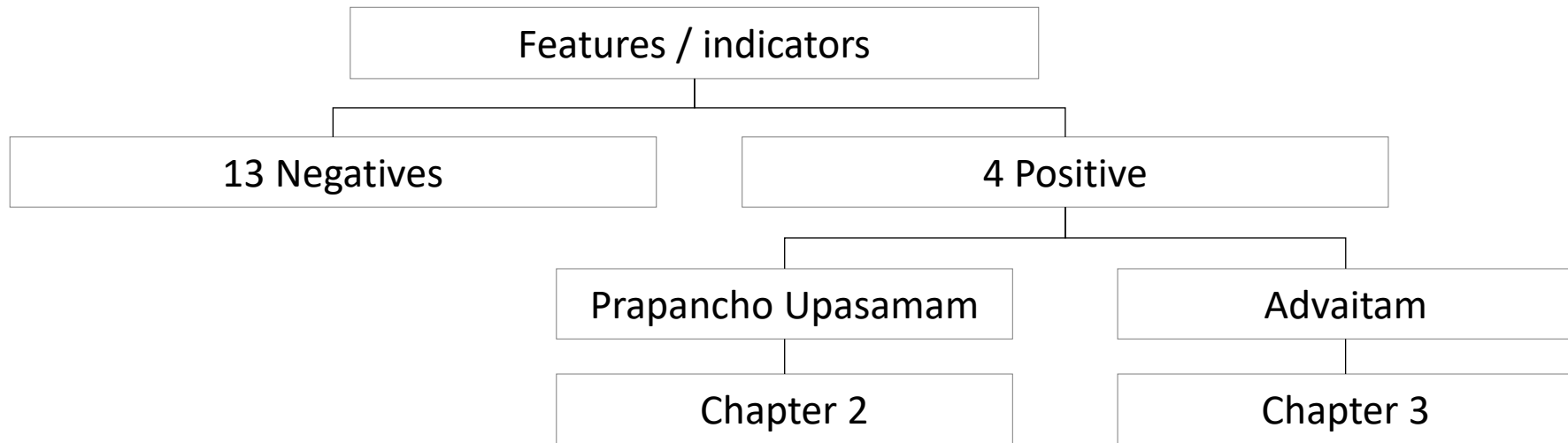
S. No.	Mantra	Details
	<p>Mantra 7 Continues...</p>	<p>viii) Avyavaharyam :</p> <ul style="list-style-type: none"> - Not related to the world - Transactions take place only in the self. - Self is like space - Space not related with anything, but all relations exist in space. - Reality is eternal, immortal in which all delusory dealings take place. <p>ix) Agrahyam :</p> <ul style="list-style-type: none"> - Incomprehensible by the mind - Mind comprehends what is reported by sense organs. - Self not one of sense objects with shape, sound, smell, taste, touch. <p>x) Alaksanam : Un-inferable</p> <ul style="list-style-type: none"> - Not indirectly experienced - Not derived knowledge like smoke and fire. - Smoke = Lakshana - Atman has no effects, products.

S. No.	Mantra	Details
	Mantra 7 Continues...	<p>xi) Achintyam :</p> <ul style="list-style-type: none"> - Unthinkable - Because it is unseen, incomprehensible, uninferable. <p>xii) Avyapadesyam :</p> <ul style="list-style-type: none"> - Undescribable - Descriptions possible of experiences through sense organs – mind – intellect. <p>xiii) Eka Atma Pratyaya Saram :</p> <ul style="list-style-type: none"> - Essentially of the nature of consciousness, pure knowledge.



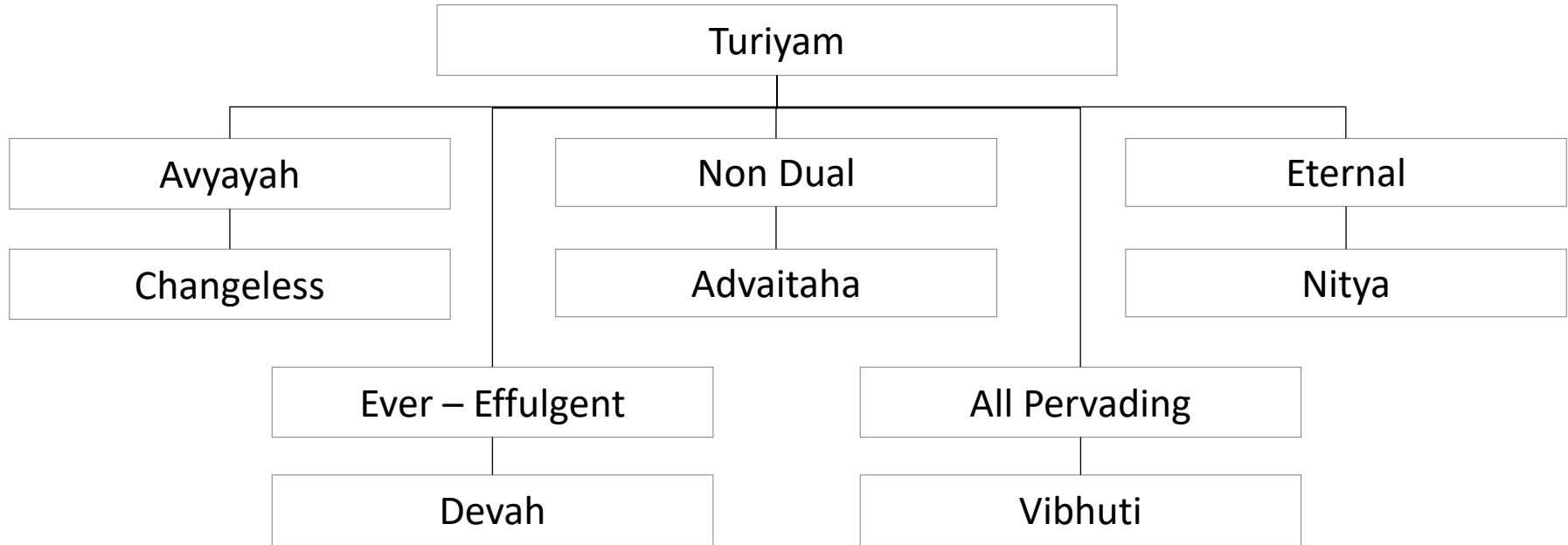
S. No.	Mantra	Details
	Mantra 7 Continues...	<ul style="list-style-type: none"> - 13 features negate qualities and qualifications by which we understand the world of objects + beings. - Next is set of positive features <p>xiv) Prapanchopasamam :</p> <ul style="list-style-type: none"> - Negation of 3 states - Prapancha = World of plurality in waking, dream, deep sleep <p style="padding-left: 40px;">= World of finitude, change, mortality, sorrow, imperfection, deceit, limitations, tears.</p> <p>xv) Santam – Peaceful :</p> <ul style="list-style-type: none"> - Asanti = Agitation caused by desires, likes, dislikes - Santi = Temple of peace – eternal, perfect <p>xvi) Sivam :</p> <ul style="list-style-type: none"> - Auspiciousness, blissful - Peaceful is blissful - Santi = Sukham - Happiness = Mental condition of poise. - World = Inauspicious

S. No.	Mantra	Details
	Mantra 7 Continues...	xvii) Advaitam – Non-dual : <ul style="list-style-type: none"> - All superimpositions upon Turiyam have been taken out - What is left is one without a second - Duality – Waking, Dream - Homogeneous experience – Sleep - Turiyam beyond everything



S. No.	Mantra	Details
	Mantra 7 Continues...	<ul style="list-style-type: none"> - Mantra does not define reality but negates the world of plurality. - It is a state away from waking, dream, sleep, within our self. - This is the Atman to be realised - Understand and meditate to detach from Body / Mind / Intellect and reach the spiritual centre within. - World is like mirage water, has not a single grain of sand. - In Consciousness, Turiyam, there is no world - Meditation is the Royal path to success and final glory in spiritual success.

16) Karika No. 10 :



- Cessation of all Samsara in Turiyam.
- Knowing which one becomes free from Dukham (Mukta Purusha)
- Mantra 7 – not definition but revelation
- Suggestive indicators.

17) Karika No. 11 :

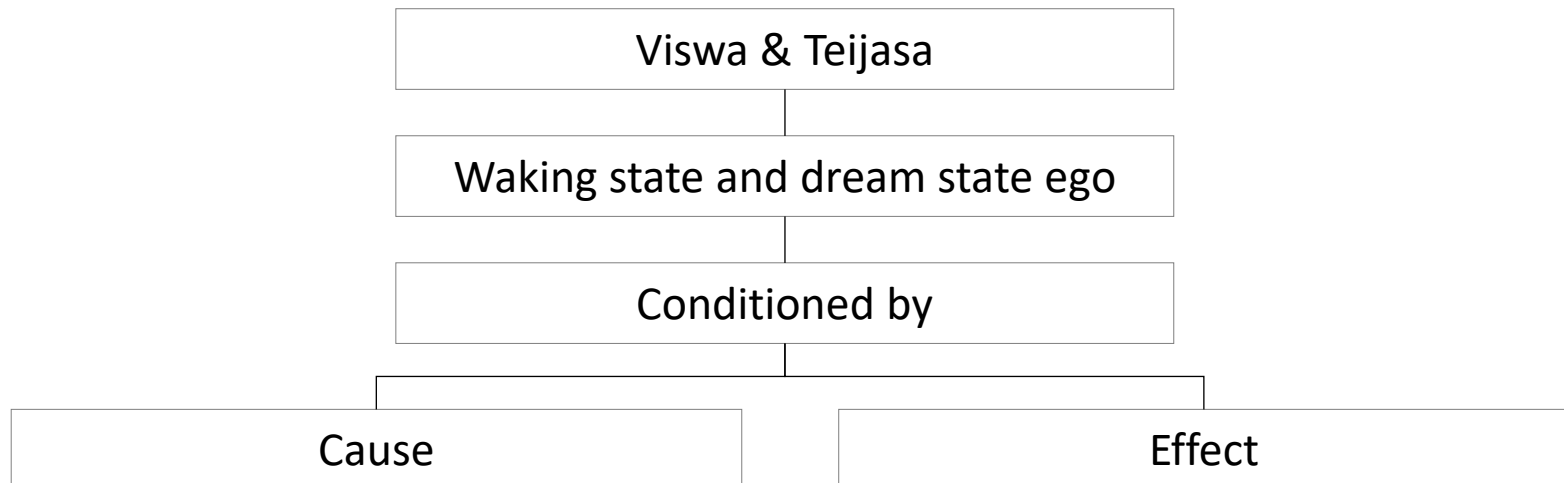
I)

Vishwa – Teijasa	Prajnya	Turiyam
<ul style="list-style-type: none">- Conditioned Consciousness- Conditioned by Caused – Effect	<ul style="list-style-type: none">- Conditioned Consciousness- Conditioned by cause alone	<ul style="list-style-type: none">- No cause or effect in it- Not Vishwa, Teijasa, or Prajnya

II) Cause (Prajna) :

- That state in which effects are in unmanifest condition.
- On manifestation cause disappears and becomes the effect.
- Prajna becomes Vishwa / Teijasa.

III)

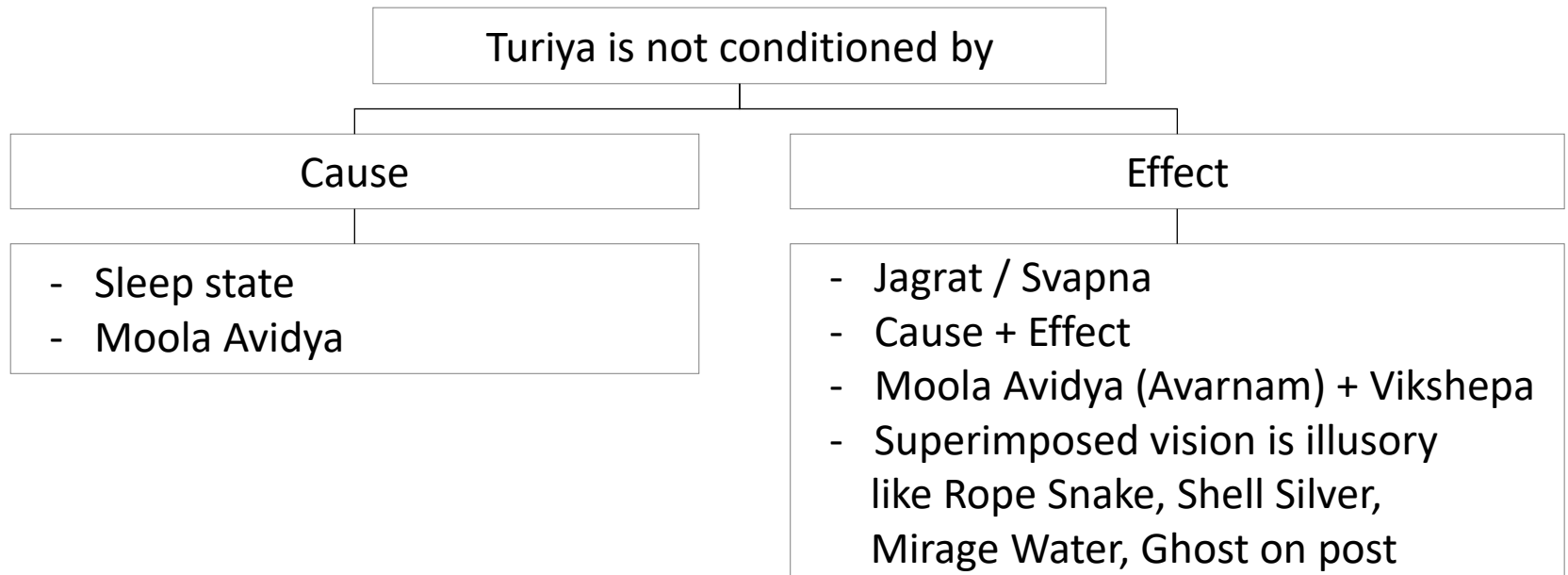


Cause	Effect
<ul style="list-style-type: none"> - Moola Avidya - Spiritual ignorance - Do not know we are eternal, immortal 	<ul style="list-style-type: none"> - Projection of Avidya – Maya Shakti - Get attached to objects – beings projected - Experience Samsara - Chained to the Body / Mind / Intellect and the world - Bandaha, bondage

IV) Deep Sleep state :

- I do not know – I am Turiyam unconditioned by Universe of objects and beings.
- Only ignorance (Avidya) is present along with Sakshi, Chaitanyam.

V)



VI) Waker, Dreamer, Sleeper ego's are superimpositions upon Turiya, the Reality.

18) Karika No. 12 :

I)

Turiyam	Prajna
<ul style="list-style-type: none"> - All knowing, all – seeing - Power of Sakshi endless 	<ul style="list-style-type: none"> - Does not know the reality – self – Atma or non-self – Anatma.

II)

Cause (Avidya)	Effect (Vikshepa)
<ul style="list-style-type: none"> - Non – apprehension of reality - Agrahanam - Ego conditioned by Avidya in deep sleep 	<ul style="list-style-type: none"> - Produces illusory world of objects and beings. - Mis-apprehension - Anyatha Grahanam

III) What is the difference between Prajna and Turiyam?

Sleep	Reality
<ul style="list-style-type: none"> - Objectless - Ego knows nothing - Neither Right – Wrong - Neither Atma – Anatma - Has knowledge of ignorance - Nirvikalpa state of Avidya - Darkness - “We know nothing” - state - Essential nature = Ignorance = Tamo Guna - Evident because of presence of Sakshi Turiyam 	<ul style="list-style-type: none"> - Sleepless - Knows Atma = Satyam - Anatma = Mithya - State of eternal, continuous knowing - Nirvikalpa state of Vidya - Light - We know everything – state - Pure knowledge - Essential nature = knowing = Sattvic - Self evident - Ever “all seeing”

19) Karika No. 13 :

I) Purva Pakshi :

- Is sleep same as Turiyam.

II) Answer :

Sleep	Turiyam
<ul style="list-style-type: none">- Non cognition of duality- Advaita Avastha- Jiva conditioned as cause- Absence of knowledge of reality- In this, beginningless ignorance, is cause for cognition of plurality in Jagrat and Svapna	<ul style="list-style-type: none">- Non cognition of duality- Advaita Vastu- Unconditioned consciousness, awareness- Ever seeing factor, Nitya Sakshi Svarupa- Has no condition of sleep in Turiyam- Has no ignorance at all

III) You must love the values given in Sruti to get clear understanding of Turiyam.

IV) Turia is a Dynamic state of knowing, continuous, unflattering, state of perfect illumination.

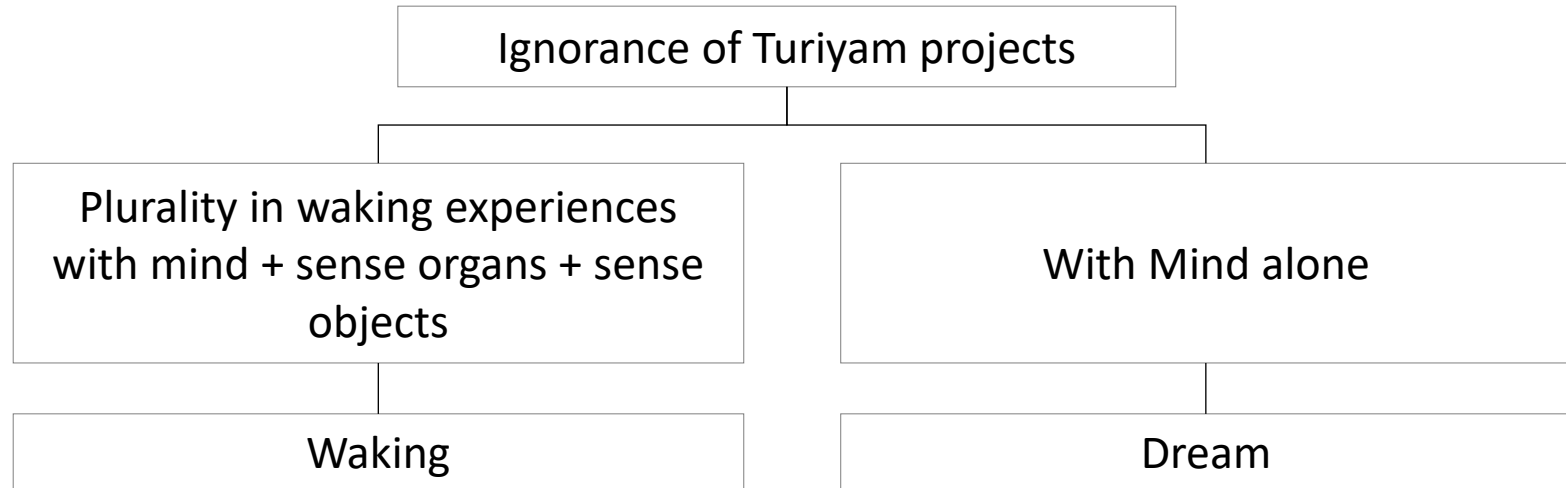
V) It is a state of continuous, all pervading, endless, eternal, perfect knowledge.

20) Karika No. 14 :

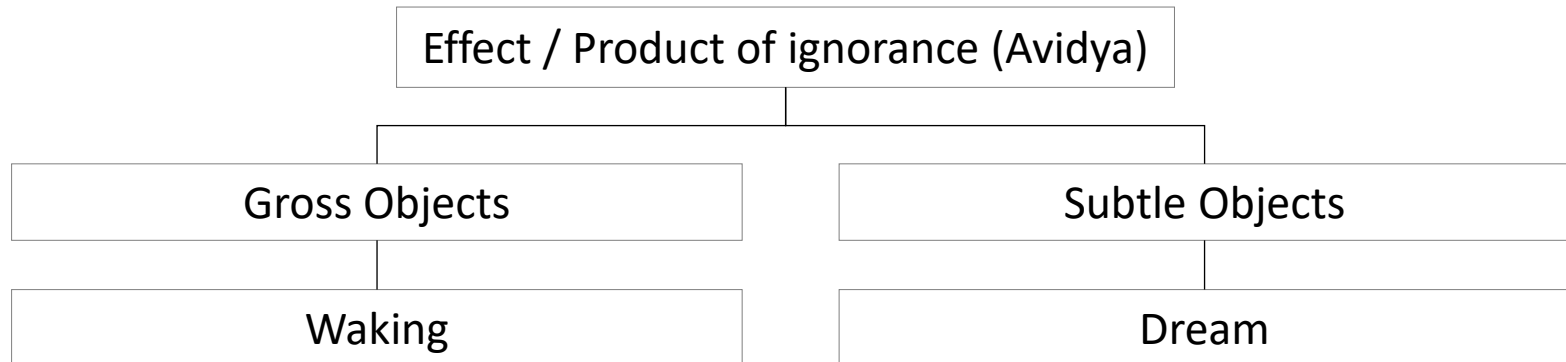
I)

Viswa – Teijasa	Prajna	Turiyam
Dreamful State	Dreamless State	See no sleep or dream in Turiyam

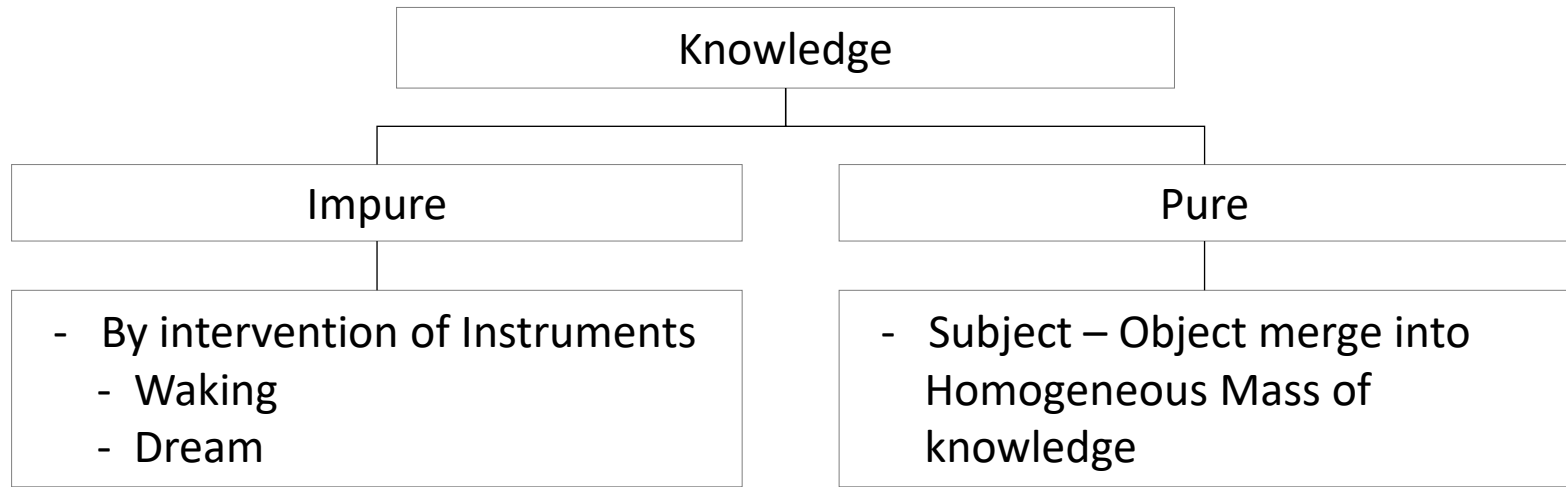
II)



III)



IV)



21) Karika No. 15 :

I)

Waking / Dream	Sleep
<ul style="list-style-type: none">- Misapprehension of Reality- False cognition- Effect	<ul style="list-style-type: none">- Non apprehension of reality- Cause

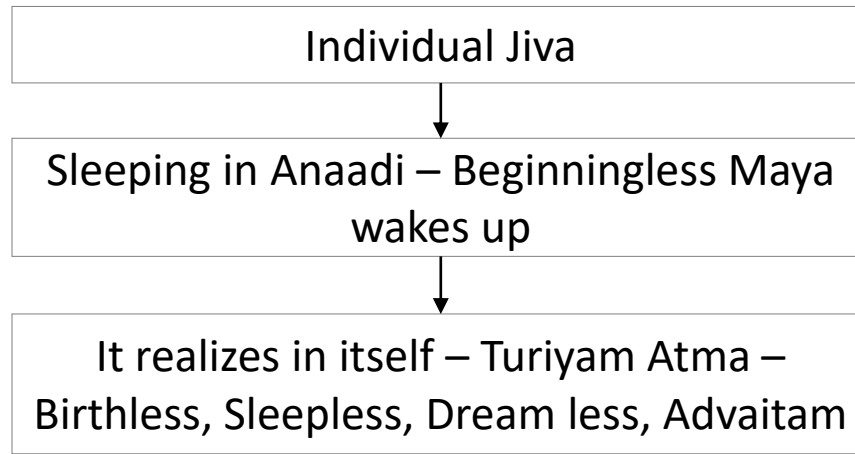
II) When erroneous knowledge disappears, Turia is realized.

III) Cause :

- Is removed by apprehension of reality.
- What is process of self realization?

22) Karika No. 16 :

I)



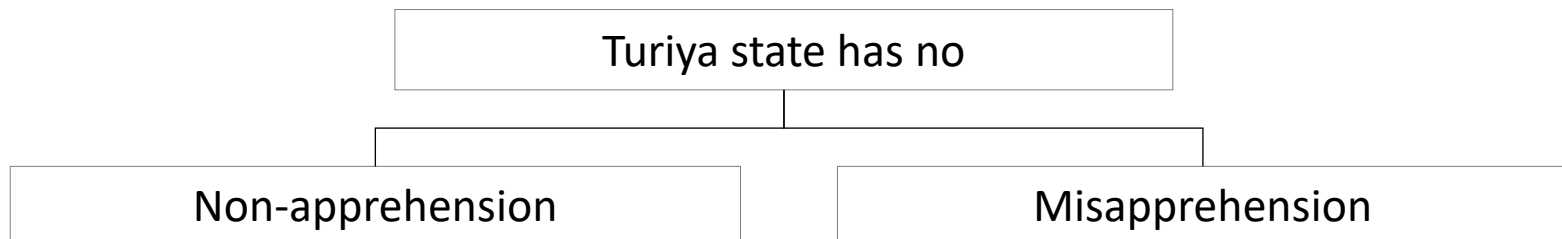
II) Awaken from Non-apprehension and Mis-apprehension.

- Self-delusion = Deeper sleep of Maya.
= Non-apprehension of Turiyam
= Current state of Ego I.

III) Rise to level of Turiyam, then egocentric living life of limitations, mortality, finitude drops once for all.

- Samsara is for the Ego I – Waker, Dreamer, Sleeper I, not for Turiyam I.

IV)



23) Karika No. 17 :

Perceived Duality :

- Mithya
- Illusion
- Unreal
- Dissappears with light of Turiya Atma Jnanam from Upanishad.
- Once Rope Snake understood, Rope Shines.
- Once 3 states understood as false appearances, self evident Turiyam is discovered.
- Non duality alone is the truth.

24) Karika No. 18 :

- Are Guru, Sishya, Veda Mithya – Delusion?

Answer :

- All false at the moment of realization.
- In the subject, no object can remain.
- When reality understood clearly, duality dropped as Mithya.

25) Mantra 8 :

I) Atma = AUM (Sound, letters)

II) Eternal sound = AUM.

III)

A	U	M
Waking	Dream	Sleep

26) Mantra 9 :

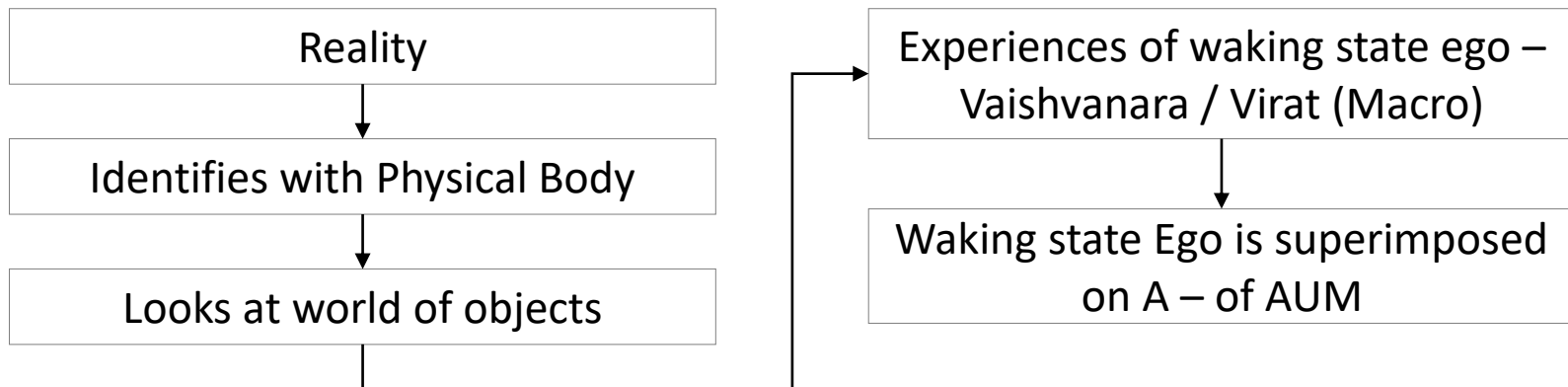
I) A – Waking state :

- All pervasiveness
- Being the first

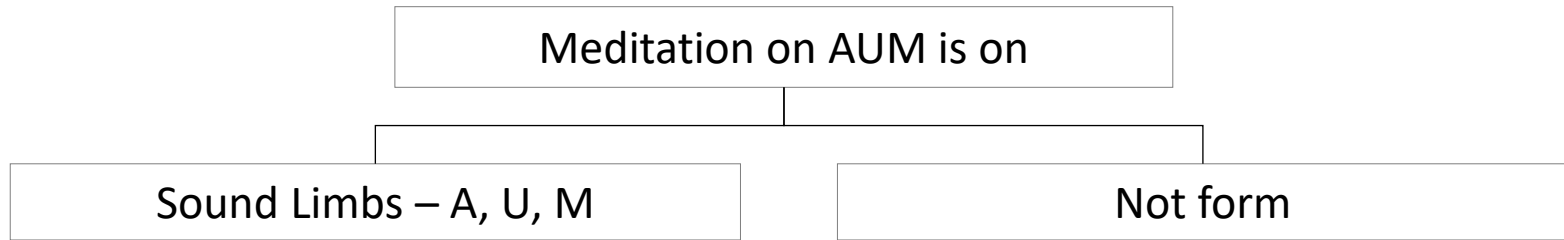
II) Knower of waking state as “A” of AUM :

- Fulfills all his desires
- Becomes foremost among all.

III)



IV)



V) Sound A :

- Comes when one opens mouth and blows out some Air.
- 1st Sound of Baby is “A”.
- All sounds are pervaded by A.
- Vaishvanara pervades from heaven to earth with 7 limbs.

VI) Knower of “A” – Sound of Ohm as waking state ego.

- Attains fulfillment of all his desires.
- Becomes the 1st citizen of the world, very prominent, respected, adored, revered in ones own generation.
- Meditate on ones own waking state ego as - AUM.
- We become impotent because of our own negativities.

27) Mantra 10 :

I) U – Sound :

- Teijasa, Dream State
- Is in between waking and sleep.

II) Dreamer Ego – rises up as a result of our identification with our subtle body = Dreamer.

- Revels in subtle objects.

III)

U	Teijasa
- Superior to A – comes after A.	- Comes after waking - Vishwa deposits impressions in mental zone. - These impressions rise up in dream. - Produces delusory world

IV)

U	Dream State
- In between A and M	- Between waking and sleep

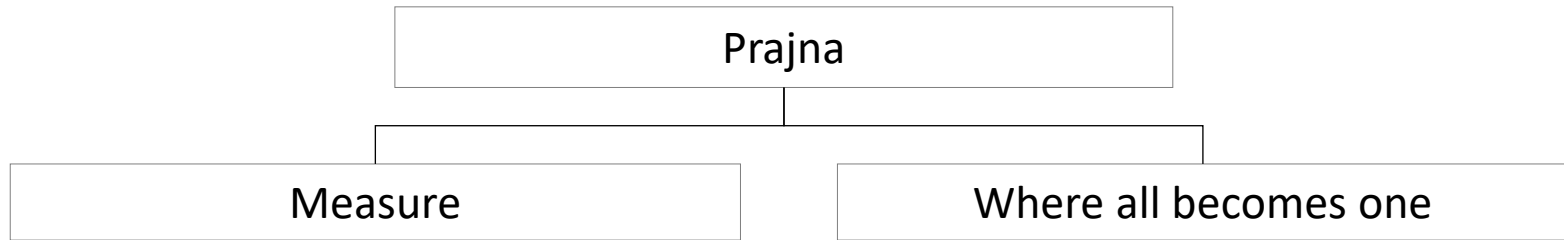
V) Meditator gets superior knowledge.

- Becomes a genius.
- Meditate on AUM to keep mind pure.

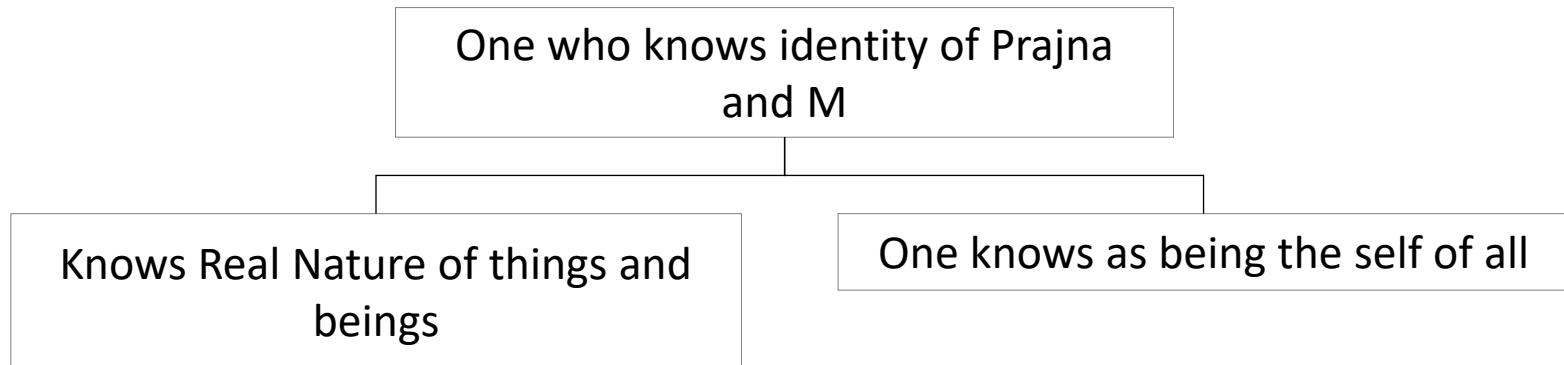
28) Mantra 11 :

I) M = Prajna

II)

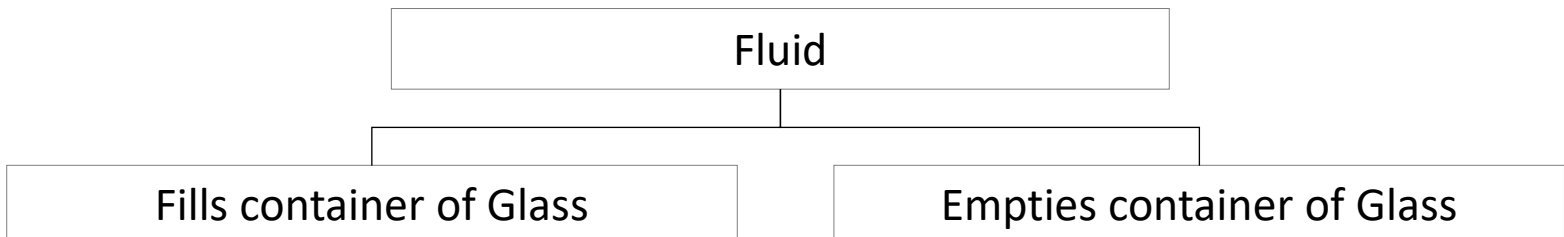


III)

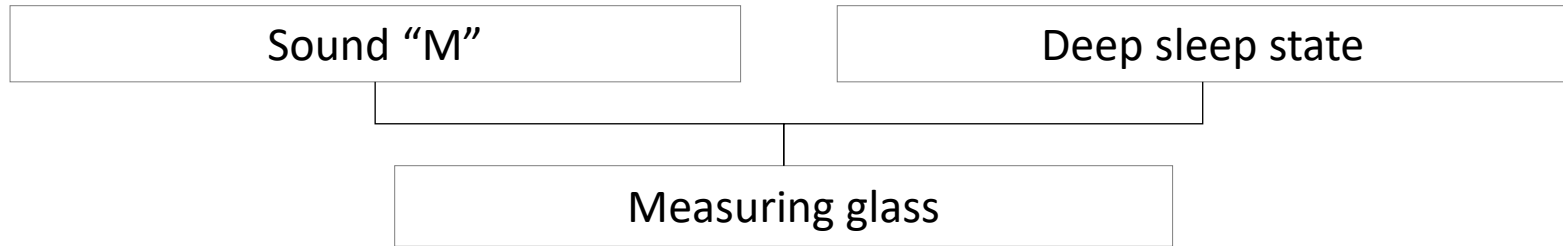


IV) Miti = Measure

- Ounce – Glass for fluids

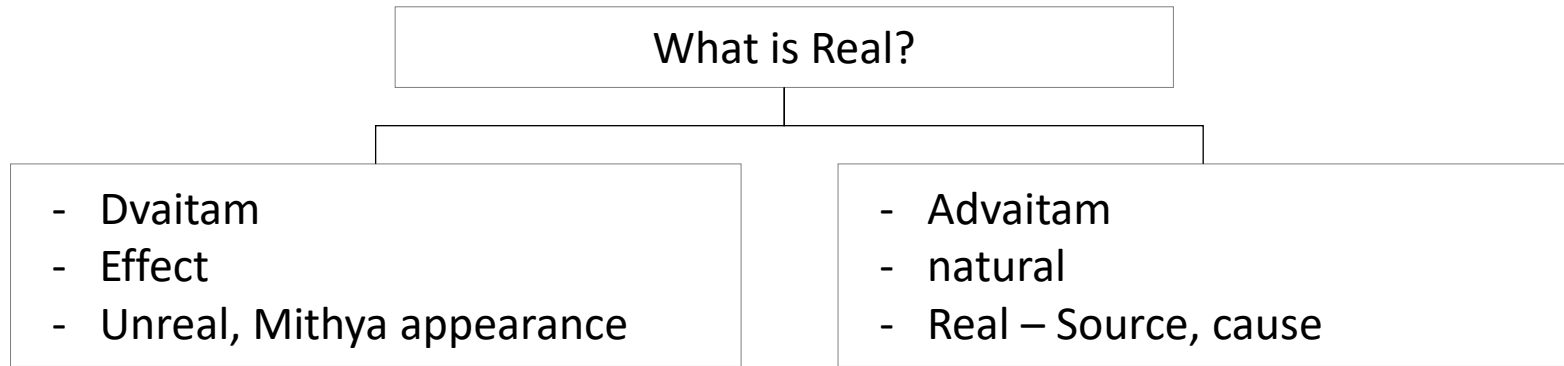


V)



- A + U → Merge in M and rise from M.
- Waking + Dream → Rise and resolve into sleep state
(Duality – Dvaitam) (Nondual – Advaitam)

VI)

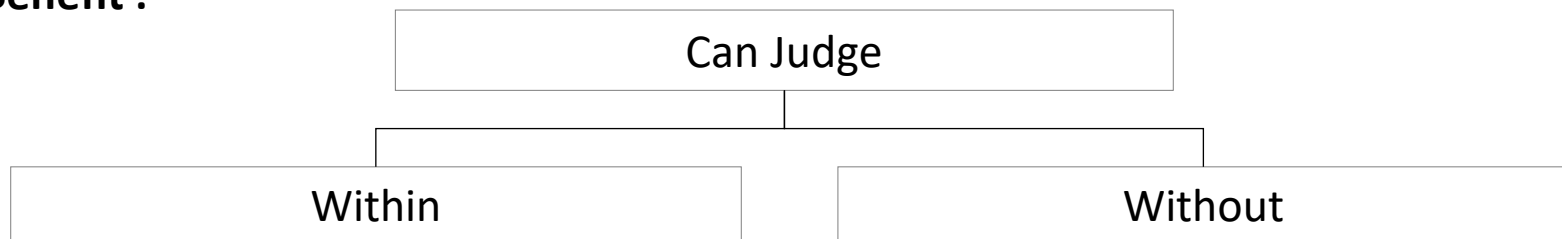


VII) Homogeneous undifferentiated mass of awareness = Sleep state.

VIII) Plurality and differences Merge into sleep state, or sound “M”.

IX) Benefit :

a)



b) Can comprehend cosmos within himself.

c) Can understand all knowledge and situations.

Karikas 19 – 23 : (6 Karikas) on Mantra 8, 9, 10, 11

29) Karika No. 19 :

I)

What is similarity between – Viswa
and sound “A”?

```
graph TD; A[What is similarity between – Viswa and sound “A”?] --> B[First in their respective positions]; A --> C[All pervading];
```

First in their respective positions

All pervading

II) Vishwa = Sound A

30) Karika No. 20 :

I) U = Teijasa

II)

Similarity

```
graph TD; A[Similarity] --> B[Superiority]; A --> C[In the Middle];
```

Superiority

In the Middle

31) Karika No. 21 :

I) M = Prajna

II)

Similarity

```
graph TD; A[Similarity] --> B[Measure]; A --> C[All become one];
```

Measure

All become one

32) Karika No. 22 :

- One who knows common features in 3 states are worshipped and adored by all beings.

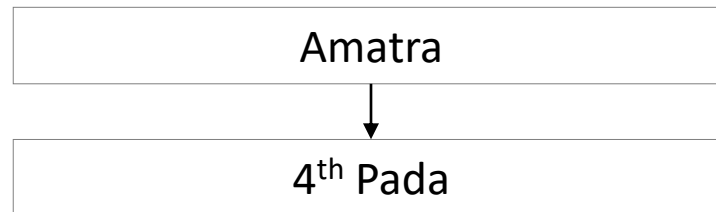
33) Karika No. 23 :

Meditators benefits :

- I) Sound of A = Develops waking personality – Vishwa.
- II) Sound of U = Develops – Mind and Intellect – Teijasa.
- III) Sound M = Knows how to resolve the world – Prajna.
- IV) What is benefit of soundless AUM
 - Spiritual benefit.
 - Highest, infinite.

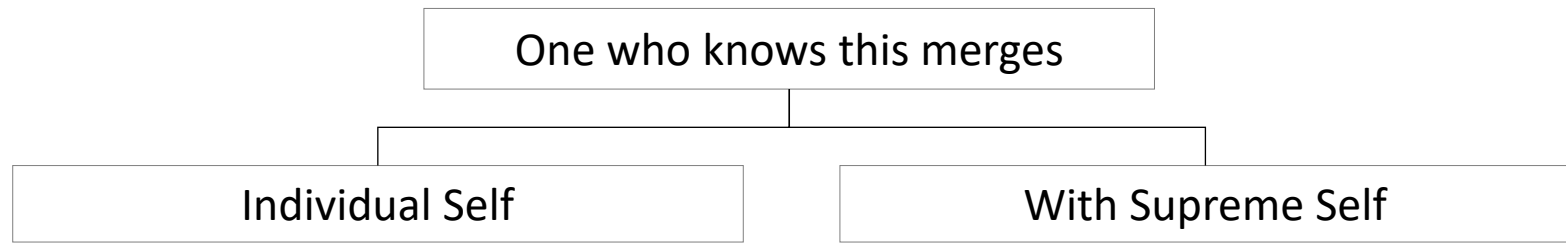
34) Mantra 12 :

I)



- II) Soundless, incomprehensible, beyond all senses, cessation of all phenomena (Waking, Dream, Sleep), all blissful, non dual.
- III) Amatra = Soundless = Atman.

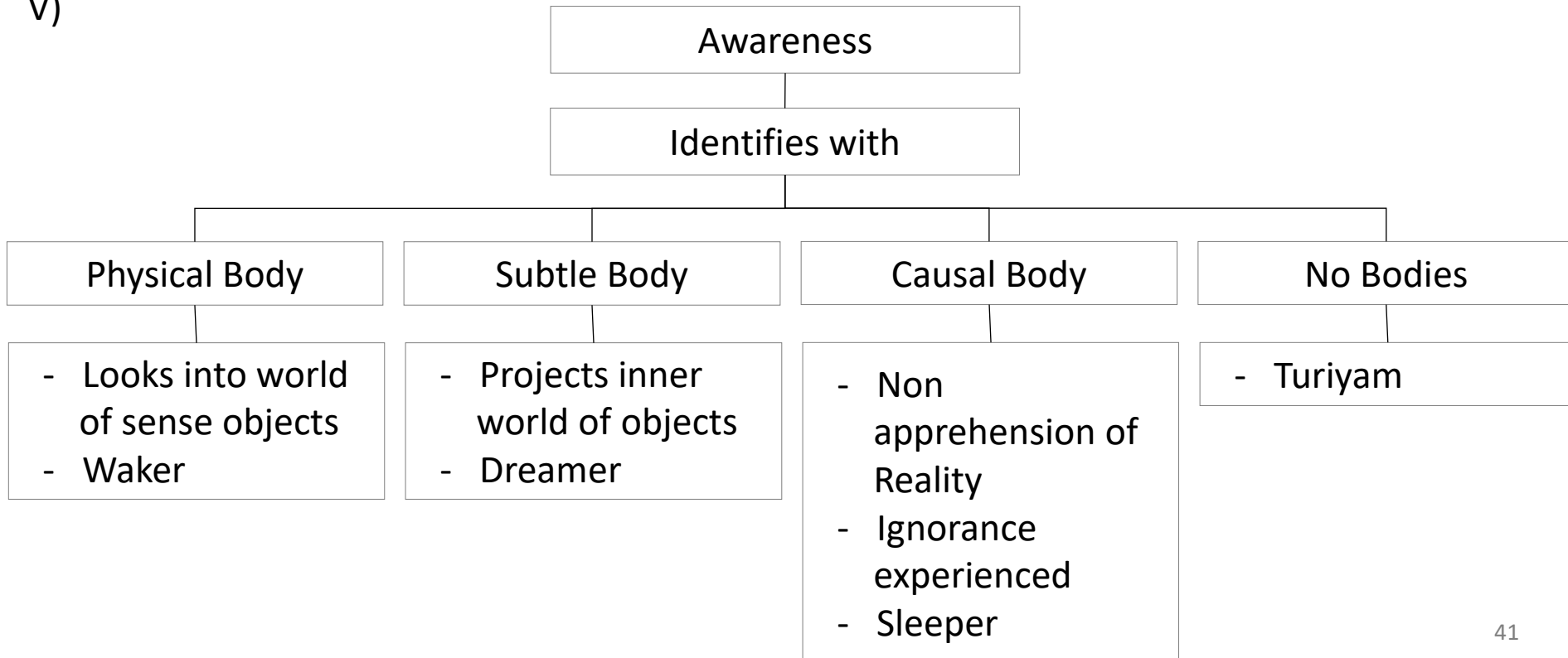
IV)



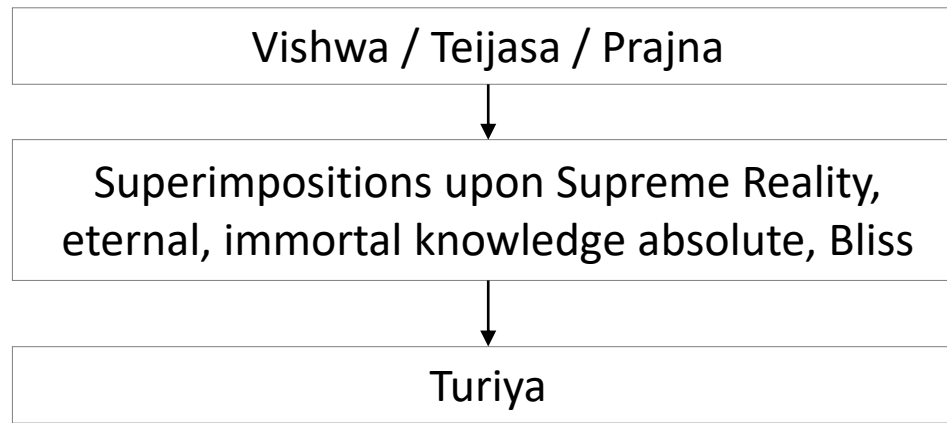
IV) This Mantra explains the gap between 2 sounds of AUM.

- Gap = Silence = Soundless existence
= Blissful
- Don't chant AUM thoughtlessly.

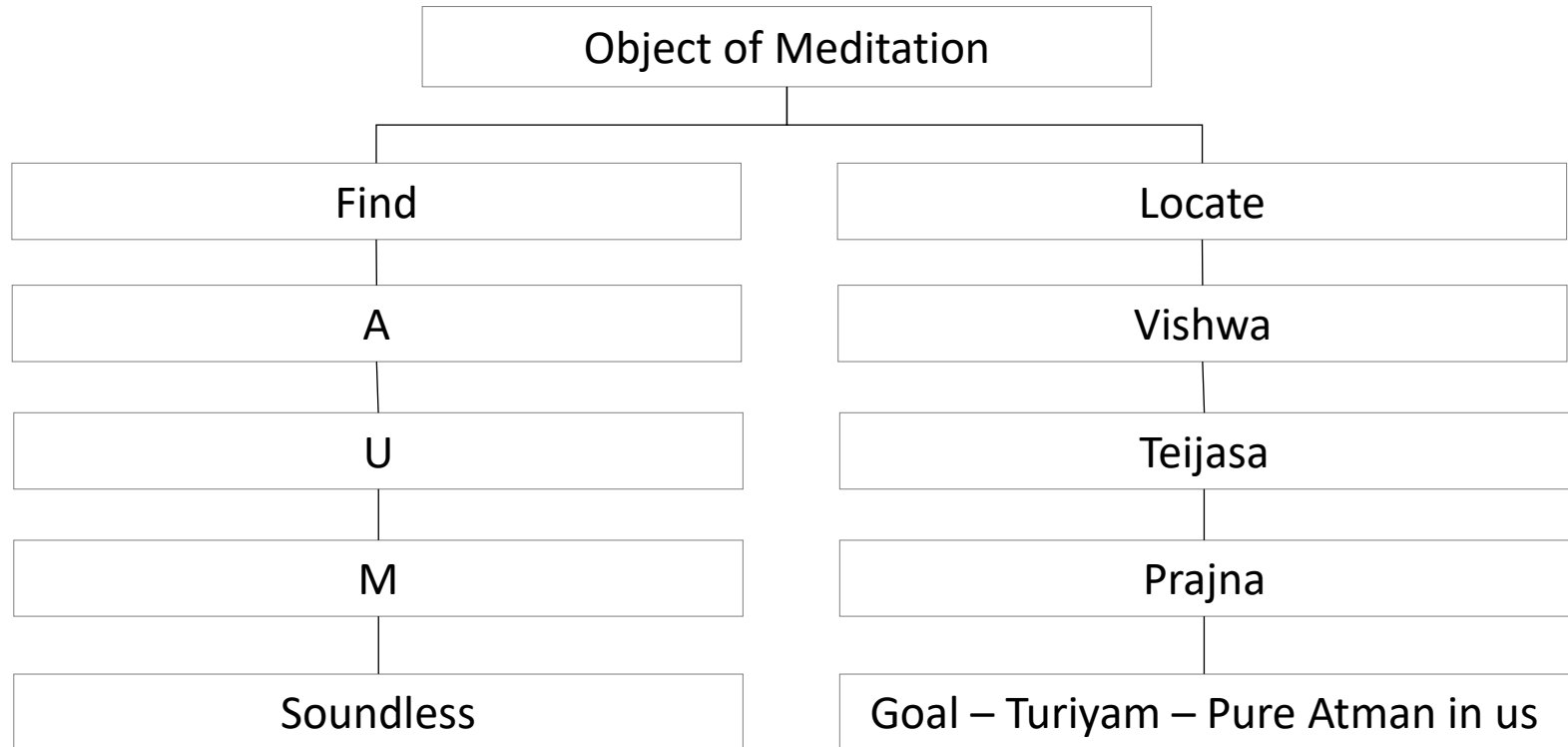
V)



VI)



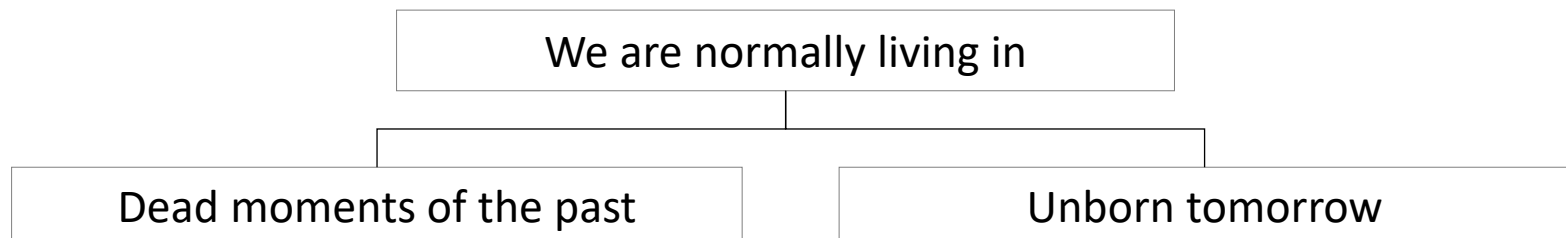
VII)



VIII) Soundless part – between AUM's :

- Incomprehensible (Avyavaharyam)
- Silence
- Sense organs or mind can't comprehend
- Cessation of all phenomena, blissful.
- Agitations of the world are due to perishable plurality.
- Assumption : We can get eternal unbroken satisfaction from external world.
- Soundless AUM = Experience of Turiyam.
- Egoistic idea of separateness gets merged into the divine experience, eternal, immortal.
- Prapancha Upasanam takes place in the silence.
- False sense of ego merges into the reality which has neither past or future = Infinite.
- Eternal and infinite is here and now.

• **Live as this eternal every moment of life.**

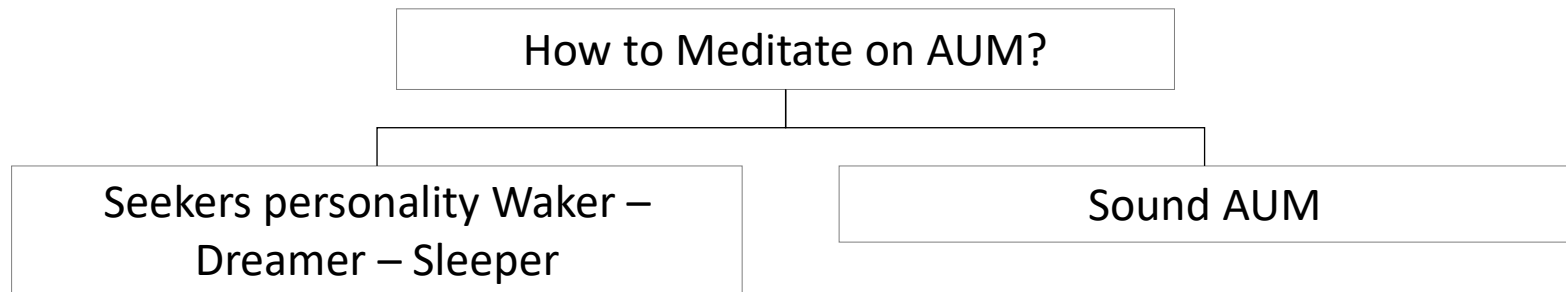


- In silence, our mind becomes steady, sharp, single pointed.
- This is the way to lift ourselves to the eternal reality and end our attitudes towards mortality, finitude, sorrows and despairs.
- We discover ourselves to be omnipotent, omniscient, all perfect.

Karika No. 24 – 29 : How to Meditate on AUM?

35) Karika No. 24 :

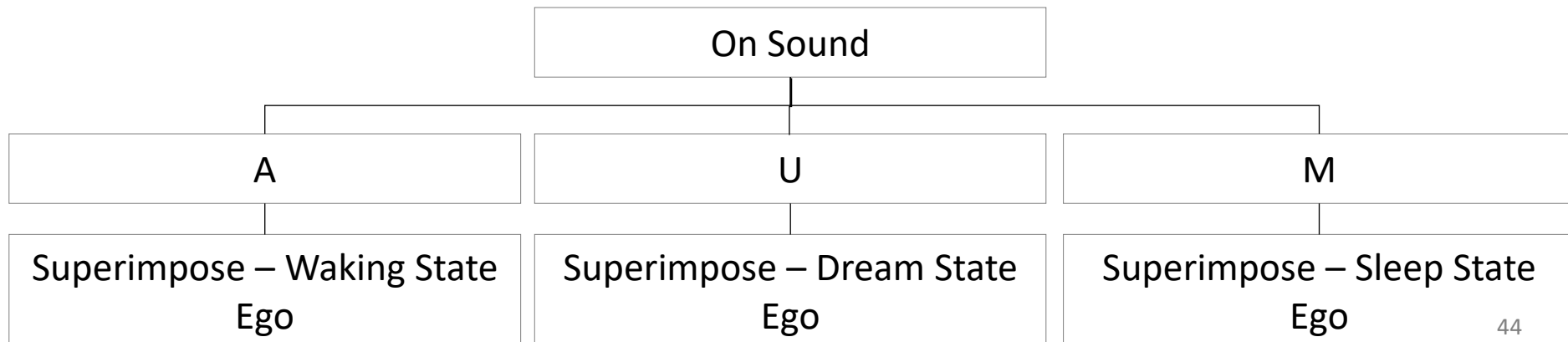
I)



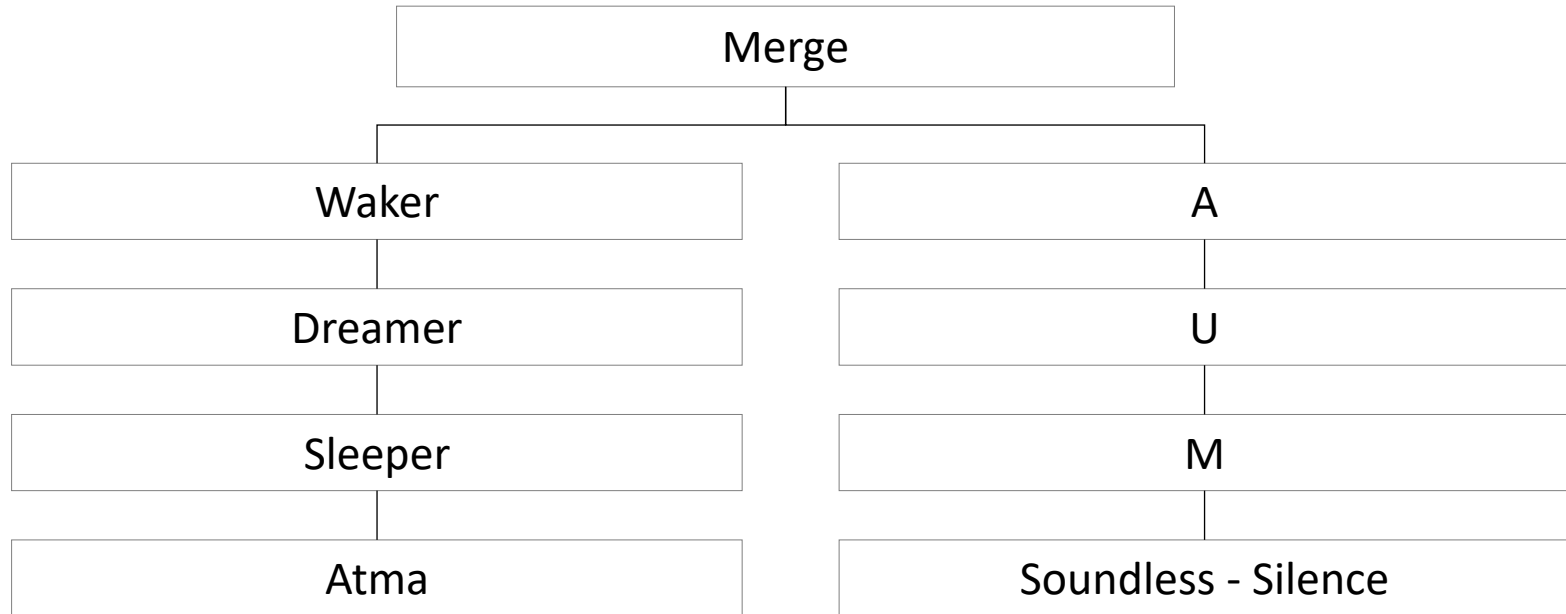
II) Soundless AUM = Atma

III) Meditation on AUM

- Observe the sounds of syllables rising and falling



IV)



V) Having reached the inner silence, the disciple should not of his own accord initiate new thought – waves.

VI) Aim :

- Delve into silence
- Method to reach sub-conscious mind.
- Destroy your Sanchita karma Vasanas.
- Mischievous mind bring out old Samskaras.

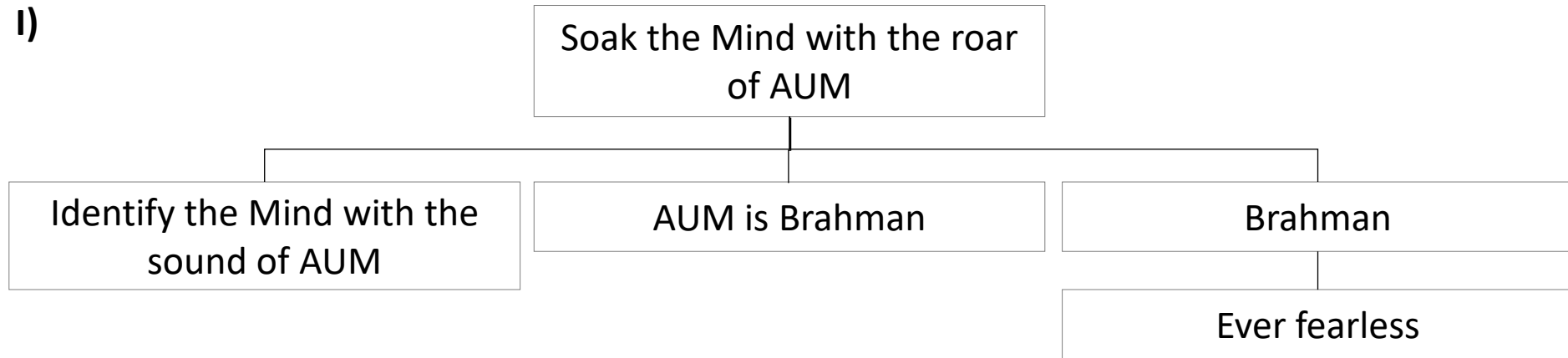
VII) Choke the sub-conscious

- Keep the conscious mind – steady – still (Sthira Prajnya)
- Nothing else should be thought of.

36) Karika No. 25 :

Tips in Meditation :

I)



II) One who is always unified with AUM will be fearless.

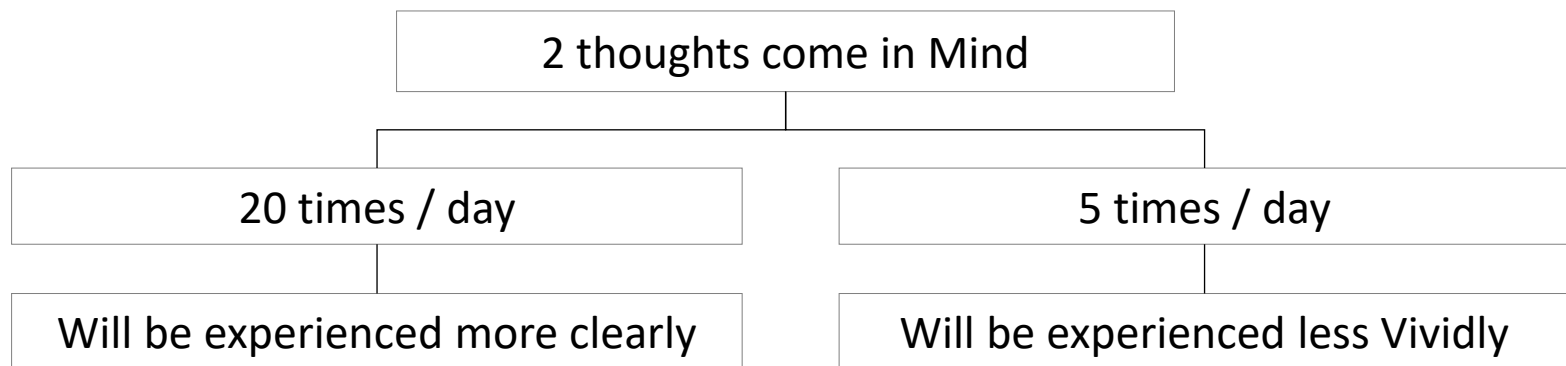
III) How to purify the Mind?

a) Economise the production of thoughts.

b) Control, regulate, the flow of thinking.

c) The experience of a thought is in direct proportion to the frequency with which thought is reaching the mind.

d)



e) “I am” thought maintains itself at the highest frequency in the Mind.

f) Bring AUM thought frequency equal to “I am” frequency repetition.

g) Unify the Mind with AUM.

- Experience of AUM = Experience of Brahman, truth, all pervading, eternal, Omniscient consciousness.

IV) I am nothing but the soundless AUM is the ultimate realization of a seeker, substratum for all the pluralities.

V) He who is in the lonely state of being the alone, will be fearless.

VI) Fear, desire, are mental thought disturbances.

- Thought disturbances come only when there is a mind in Jagrat.
- No thoughts in the hands or feet.
- When the mind is unified with AUM, there is no particularized thought centre in the individuals bosom.
- When there is no mind, there will be no fear.

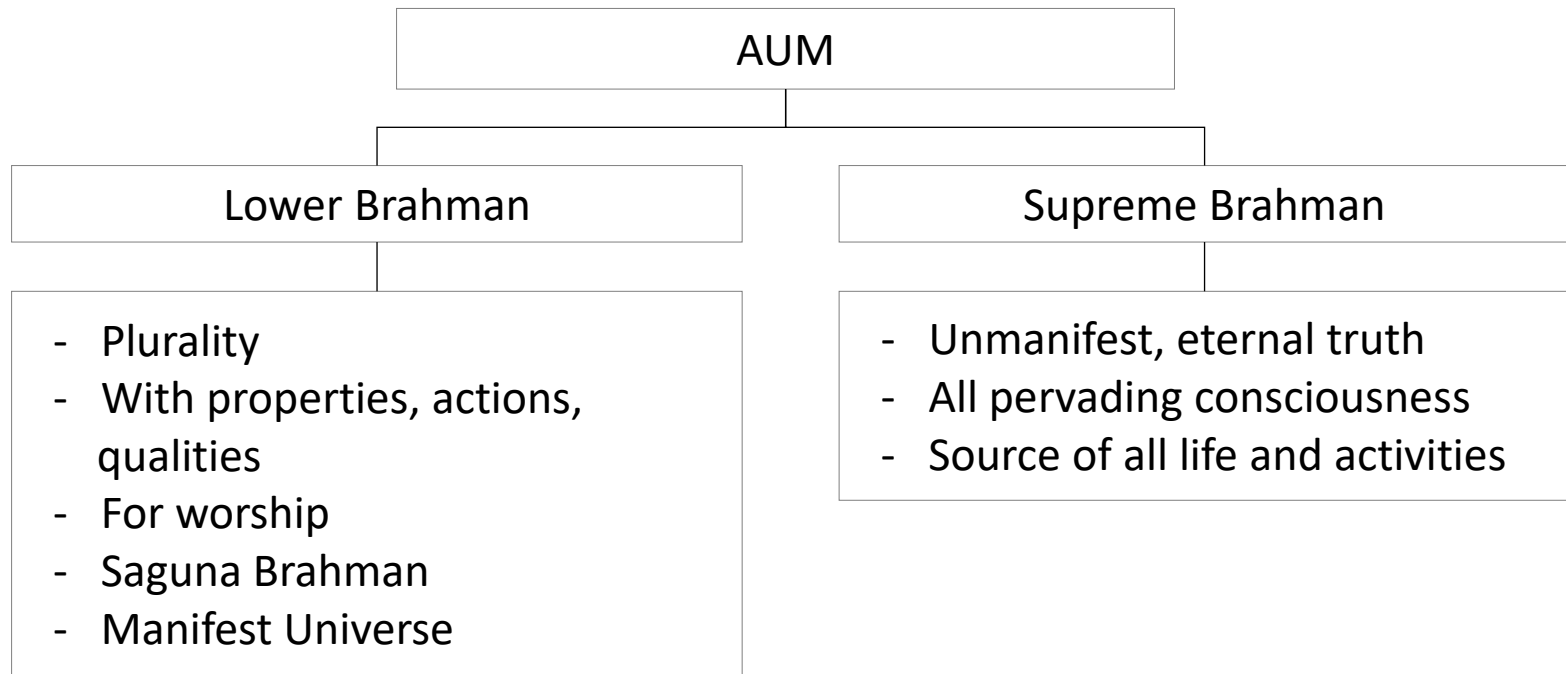
VII) Love for money, house, relations arises from fear of not having money, house, relations.

VIII) Solution for Samsara :

- Make the mind dwell steadily in AUM vibration and its meaning.

37) Karika No. 26 :

I)



II) Apurva :

- Brahman is without Antecedent, without cause.
- It is unborn, changeless, deathless.
- It is without an effect of creation.

III) Anapara :

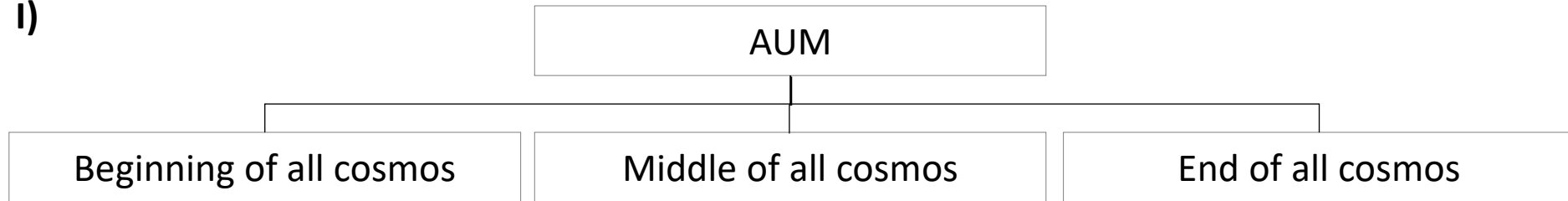
- Without anything outside itself.
- There is nothing other than itself.
- It is homogeneous, it has no differentiation – no Svagata Bheda.

IV) Avayaya :

- Changeless
- Without parts
- Nothing exists other than itself.

38) Karika No. 27 :

I)



II) Rope Snake is all the time Rope

III) Creation is all the time Brahman, the supreme reality.

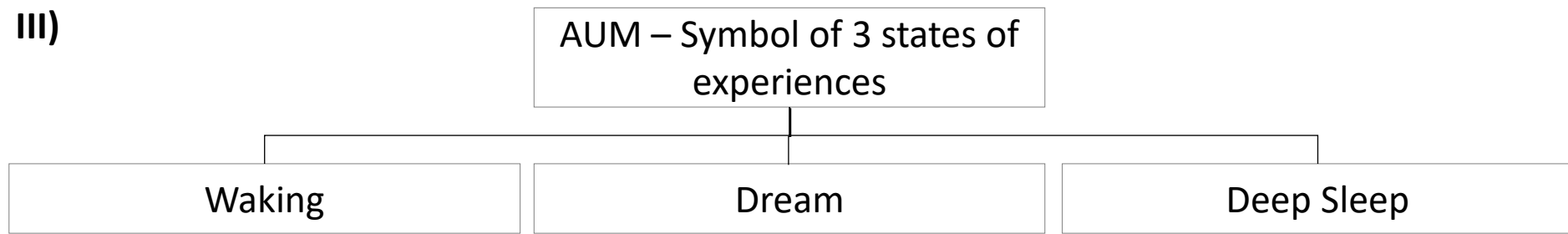
- Pranava is the symbol of the reality, substratum, the ground for the play of 3 Avasthas.
- To know in Vedanta - means to realise the self, raise the mind to pure awareness, all pervading consciousness.

39) Karika No. 28 :

I) AUM = Ishvara, the Lord, ever present in all.

II) Realising AUM as reality, one does not grieve in life.

III)



IV) Soundless AUM = Silence = Turiyam = Atman

V) It represents the Vital Dynamism in the hearts of all living creatures.

VI) Lord = Antaryamin, ever present in the minds of all.

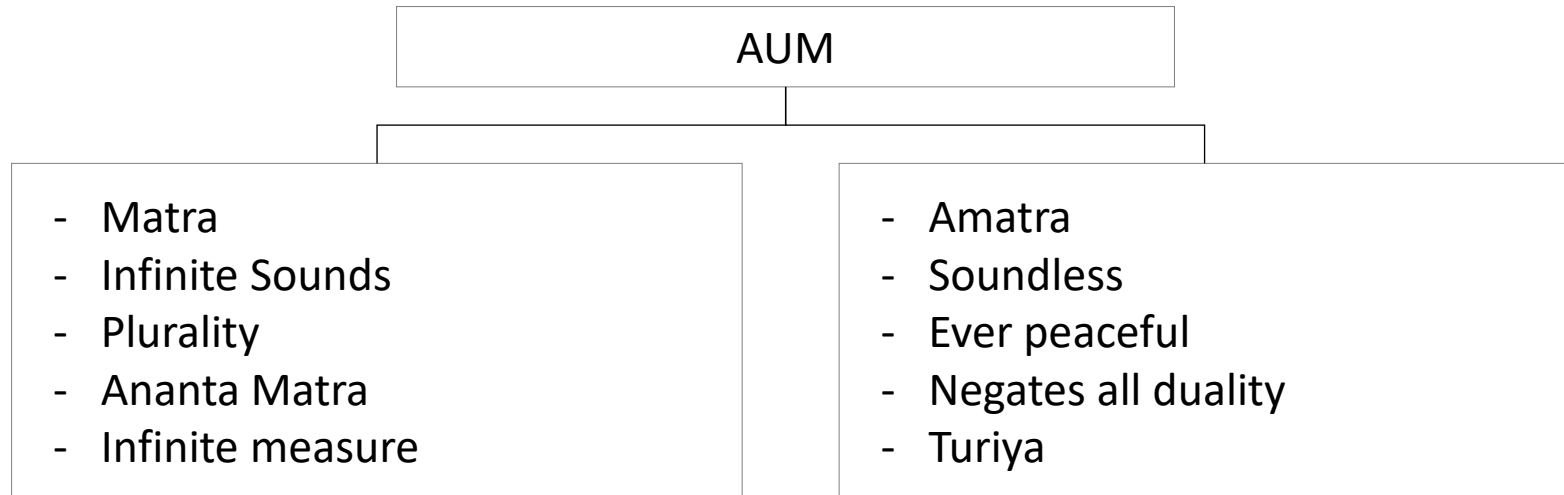
VII) Perceive perfection in the world as perfection of the reality.

VIII) In and through the disharmony, perceive the harmony.

IX) Wise have no grief.

40) Karika No. 29 :

I)



- II) In Turiyam, entire plurality of 3 Avasthas become unmanifest.
- III) Realise that Turiyam as ones own inner nature, higher self.
- IV) Understand Truth behind the sound, Lakshyartha.
- V) Sthiraprajna is one who has realized the truth to be his own core nature.