

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 3

KARIKA NO. 34 to 38

VOLUME - 17

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CHAPTER 3

ADVAITA PRAKARANAM

48 Karikas

KARIKA NO. 34 TO 38

आत्मसत्यानुबोधेन सङ्कल्पमकुर्वद्वाह्यविषयाभावे
निरिन्धनाग्निवत्प्रशान्तं निगृहीतं निरुद्धं मनो भवतीत्युक्तम् ।
एवं च मनसो ह्यमनीभावे द्वैताभावश्चोक्तः । तस्यैवम्--

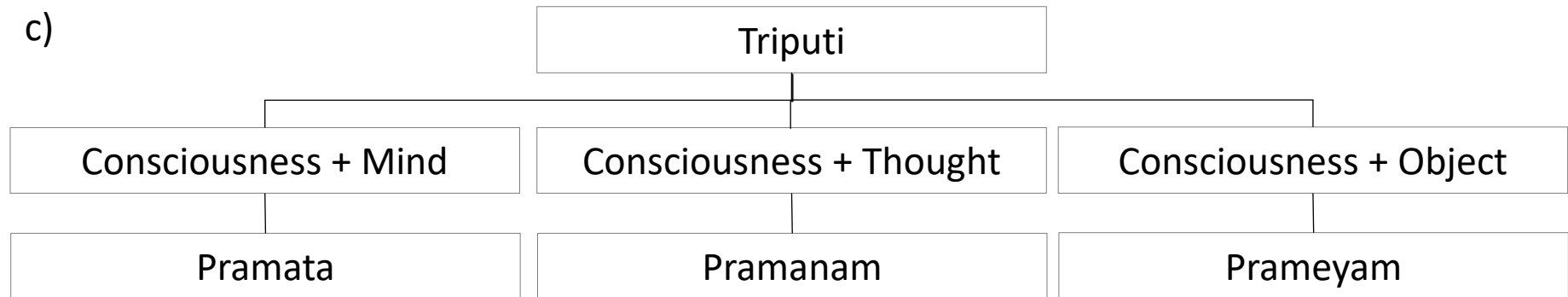
It has been stated before (iti Uktam) that by gaining through Sastra and Acarya Upadesah (Anubodhena), the knowledge of the reality called Atma (Satyatma), the mind (Manah) no longer entertains the idea of division, as it has withdrawn thinking about any other external objects (Sankalpam Akurvati), as it has negated all external objects as Mithya (Bahya Visaya Abhave - Therefore) the mind becomes peaceful with enlightenment (Prasantam = Nigrhitam = Niruddham Bhavati), like the fire from which fuel has been withdrawn (Nirindhana - Agnivat). And in this manner (Evam Ca) it is said (Uktah), that when the perceiving mind is no longer a perceiving mind (Manasah Hi Amanibhavah), it is free of Perceiver-perceived duality (Dvaita Abhave Ca). The mind in this manner (Tasya Evam).

l) Message discussed in verse 31, 32.

a) By knowledge of Atma Triputi.

b) Triputi (Pramata, Pramanam, Prameyam) is superimposed on Atma with different Nama Rupa – Anatma.

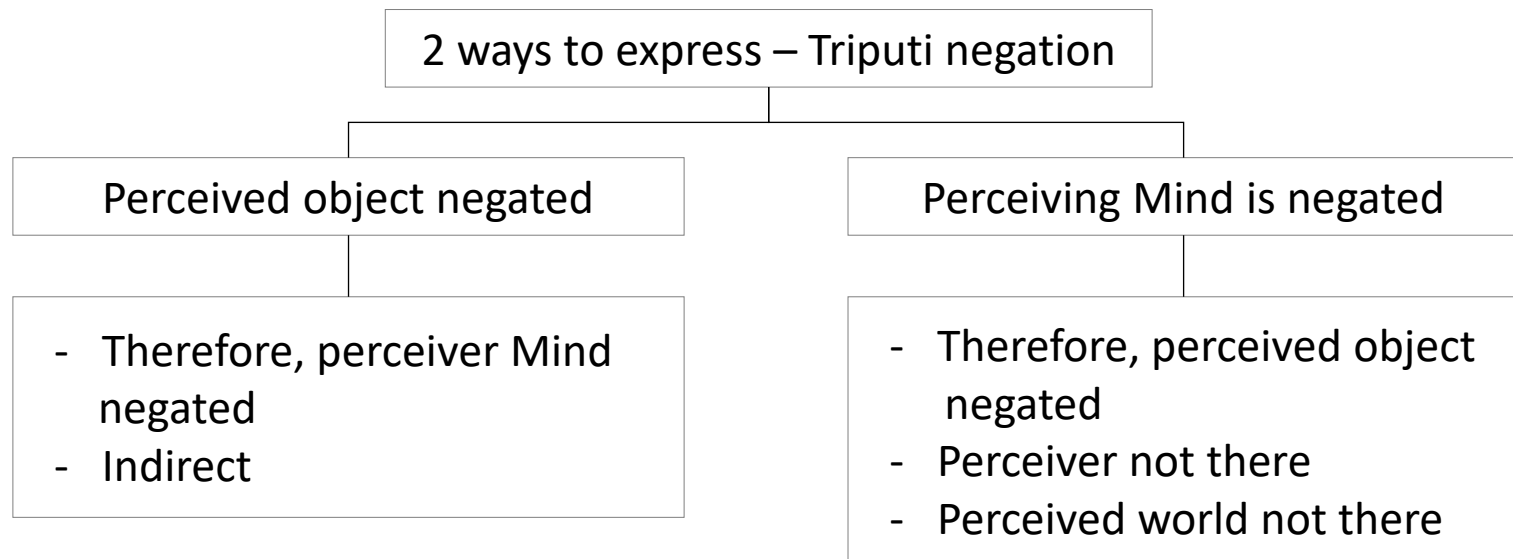
c)



d) Triputi are one Consciousness with different Nama Rupa.

e) Once Adhishtana Atma is known, Triputi gets negated.

f)

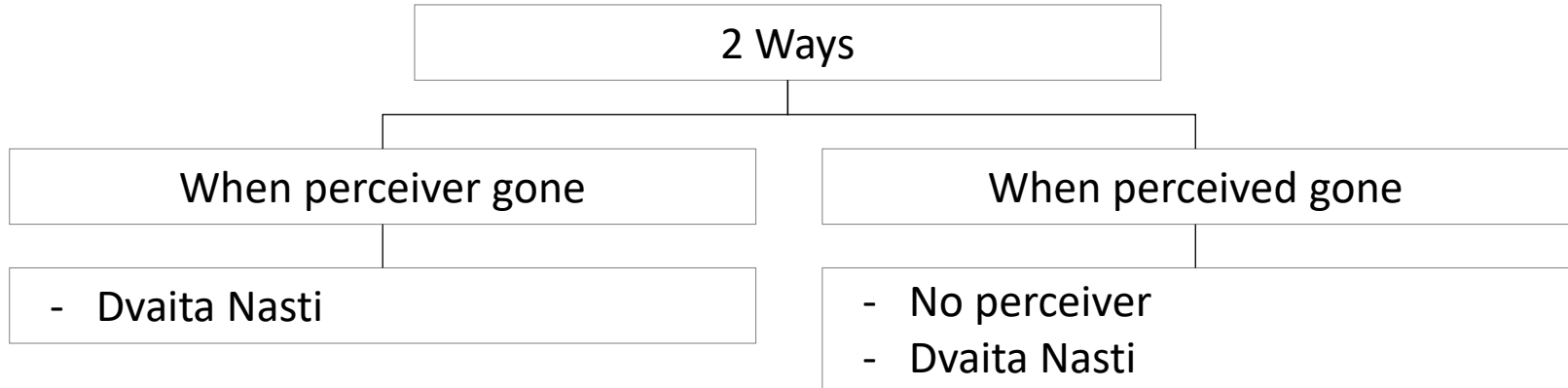


g) Doctor directly negate both.

h) Verse 31 :

- Amani Bhava = Dvaitam Nasti.

i)



j) Bottom Line :

- Perceiver + Perceived are intermediary instruments but really not there.

k) Triputi is negated by Atma Satya Anubodha.

l) Context of Verse 31, 32 :

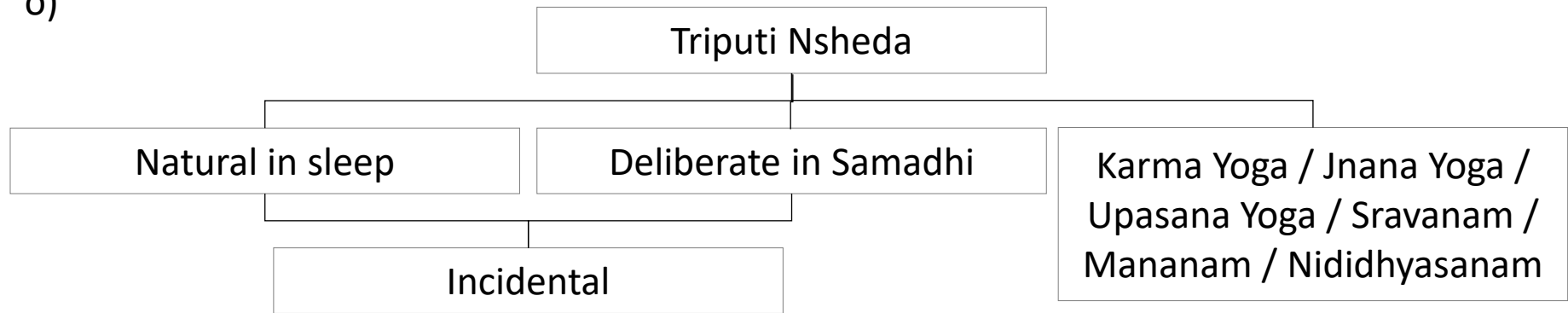
- Triputi negation.

m) Amani Bhava = Mysterious name for Triputi Nisheda.

n) Question :

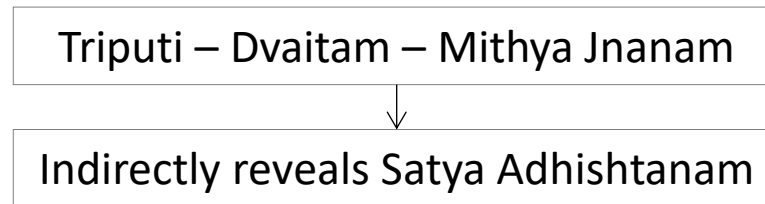
- For negating Triputi, why should I work for knowledge.

o)



p) Sushupti = Nirvikalpaka – Divisionless Jnanam

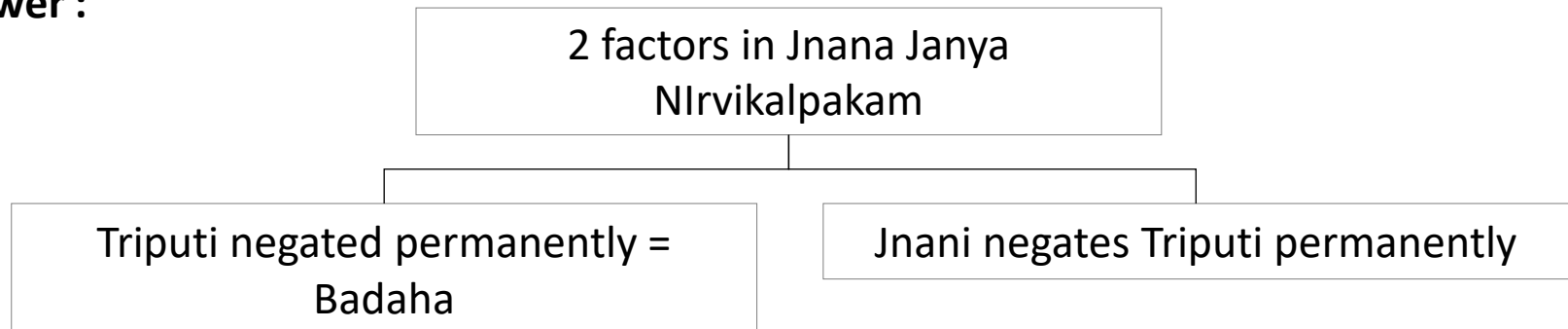
- Divisionless also caused by Svarupa Jnanam, eternal abidance possible.



Question :

- What is the difference between Sushupti Janya Nirvikalpatyam and Jnana Janya Nirvikalpatyam?

Answer :



- After Jnanam, Jnani may be in any Avastha :

- Sleeping
- Waking
- Dreaming

- In Jnanis vision, Triputi is appearance, Mithya, not there.

- Jnani continues to use Triputi and has Triputi experience.

q) Gita : Chapter 9 – Verse 4 & 5

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

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

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

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

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

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

- Jnani doesn't negate Triputi experientially but negates cognitively by understanding.

r) Gita : Chapter 4 – Verse 24

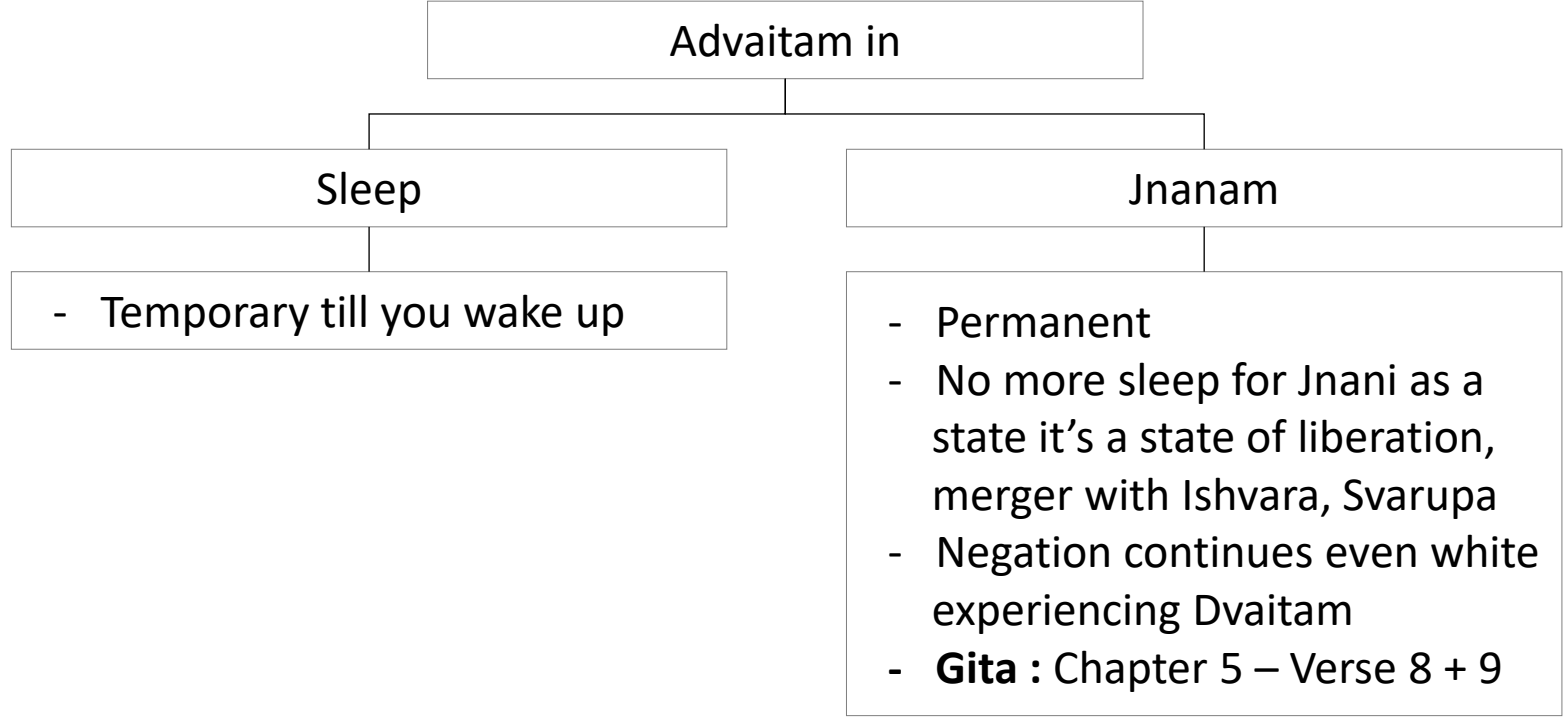
ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Remember Advaitam in this Shloka while doing Nitya Naimittika Karma.
- Brahma Arpanam, Havihi, Agnou, Hutam...
- Negation of Triputi inspite of experience of Triputi = 1st Uniqueness of Jnana Janya Nirvikalpam.

s) 2nd Uniqueness : Permanent negation



Gita :

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

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

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

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

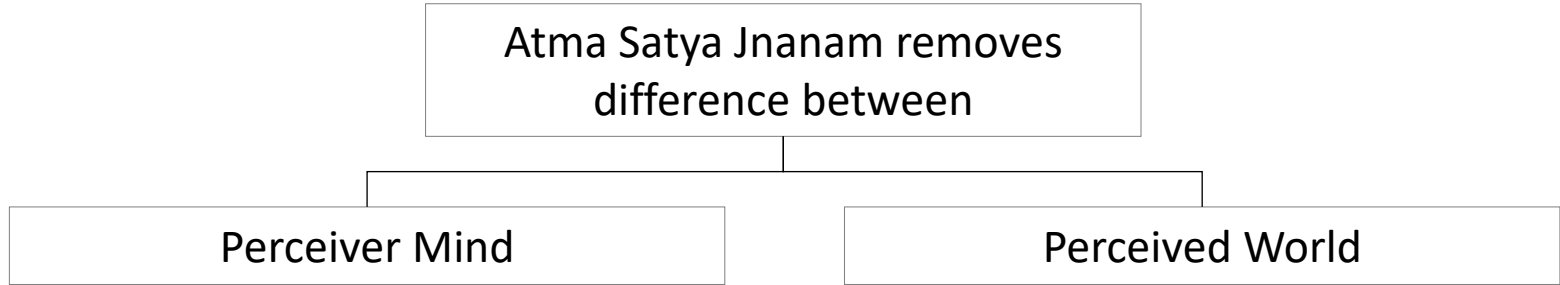
pralapan visṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Revision :

Karika No. 34 – Introduction :

I) Karika No. 31 + 32 :



Karika No. 31 :

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३- ३१ ॥

manodr̥śyamidaṁ dvaitaṁ yatkiñcitsacarācaram |
manaso hyamanībhāve dvaitaṁ naivopalabhyate || 3- 31||

Whatever that is perceived in this world-movable or immovable, is nothing but the perceptions of the mind-is nothing but the mind. For, plurality is not perceived when the mind is transcended. [3 - K - 31]

Karika No. 32 :

आत्मसत्यानुबोधेन, न सङ्कल्पयते यदा ।

अमनस्तां तदा याति, ग्राह्याभावे तदग्रहम् ॥ ३ - ३२ ॥

ātmasatyānubodhena, na saṅkalpayate yadā ।

amanastāṁ tadā yāti grāhyābhāve tadagraham ॥ 3 - 32 ॥

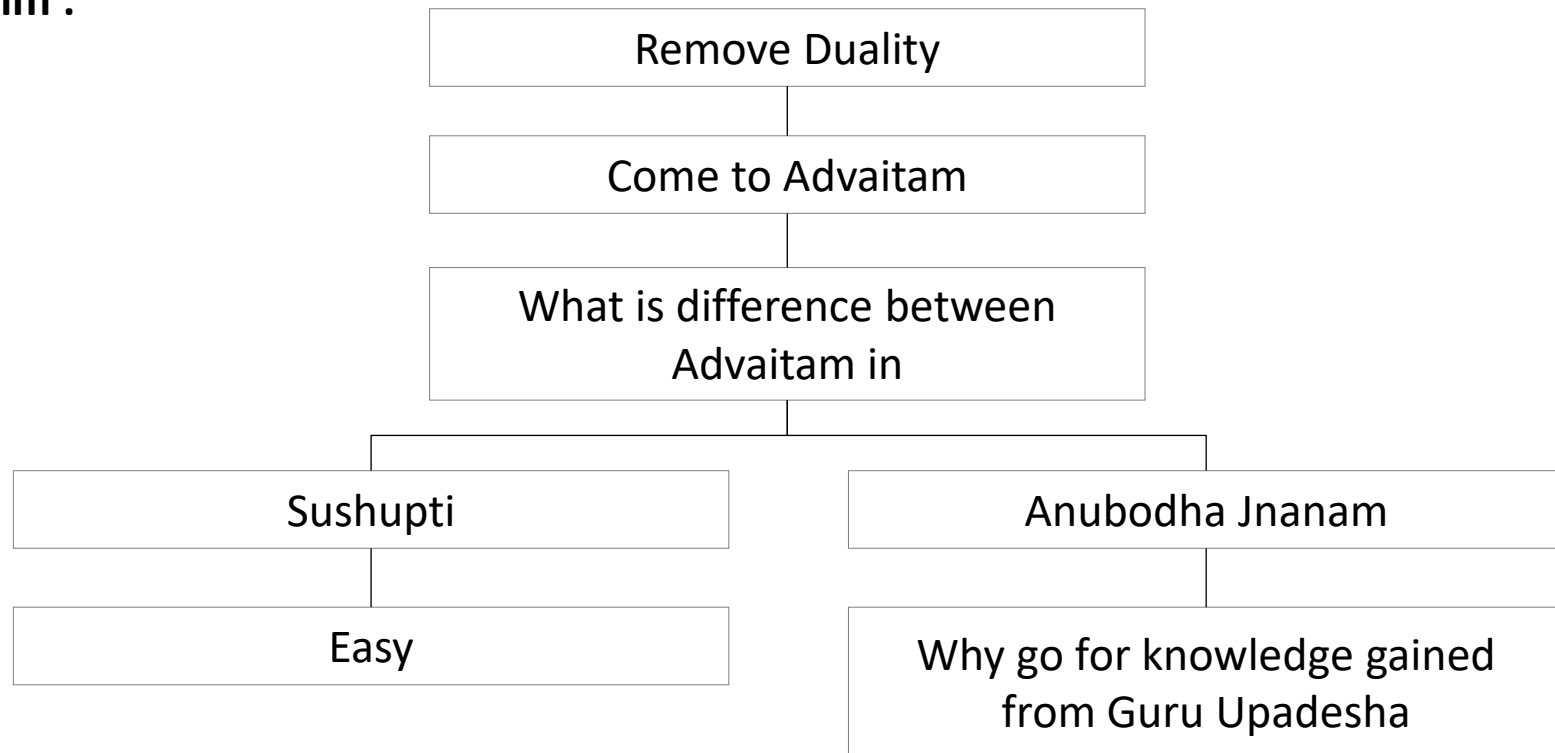
When (the mind) does not bring forth any more of these imaginations because of the knowledge of Truth, which is Atman (pure Consciousness), then it ceases to be mind, and that (mind) becomes free from the idea of cognition for want of Objects-of-cognition. [3 - K - 32]

II) This is called Atma Satya Anubodhaka

- Knowledge of the reality of Atma and Mithyatvam of Jagat Anubhava.

III) Jnanam removes duality, division, Vikalpaha from day to day experiences even while experiencing it.

IV) Aim :



V) This is the topic in Karika No. 34.

VI) Mind does not entertain Idea of Division in the world after Jnanam, once experiences taken as Mithya.

VII) Sankala Akurvatu :

- Notion of Division dropped.
- When Mind drops external world experiences as Mithya, perceiver Mind (Pramata) and perceived world (Prameyam) dropped, Pramanam – instrument also dropped.

VIII) Sakshi Chaitanyam alone remains to be claimed as the Truth.

IX) Negation of perceiver Mind leads to negation of perceived world.

X) Example :

- Flame of experience ends when oil of thoughts end.
- When world withdrawn, perceiver Mind (Pramata) can't continue as Pramata.

XI) Pramata knows its status as Sakshi Turiya Chaitanyam.

XII) Atma Jnanam brings – about a status change.

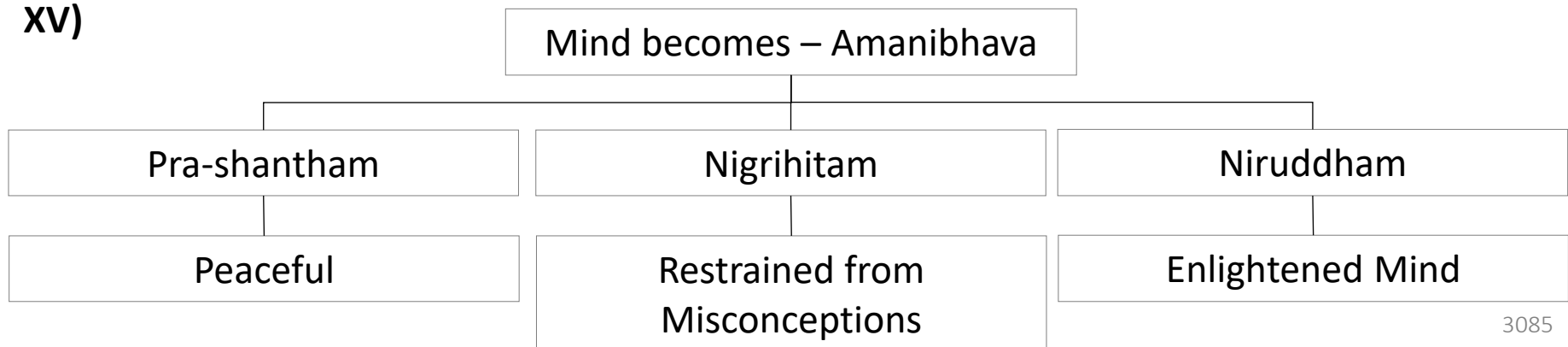
- Wakerhood to Turiyamhood like.
- Dreamherhood to wakerhood.

XIII) Change in realm of experience, Paradigm shift.

XIV) Example :

- Oil Abhave – Flame Abhava
- Mind Abhave – World Abave = Mithya
- Perceived Abhave – Perceiver Abhava.

XV)



- No perceiver – Perceived → No Bokta
- No Karta – No doer

• **Dvaita Abhava = Perceiver, perceived duality ends**

XVI) No Grahya – Grahaka Division

- No Hearer – Heard
 - Seer – Seen
 - Taster – Tasted
- } Dvaita Abhava Uktaha

• **Knowledge of Atma removes division.**

XVII) Conclusion of Karika No. 31 & 32 :

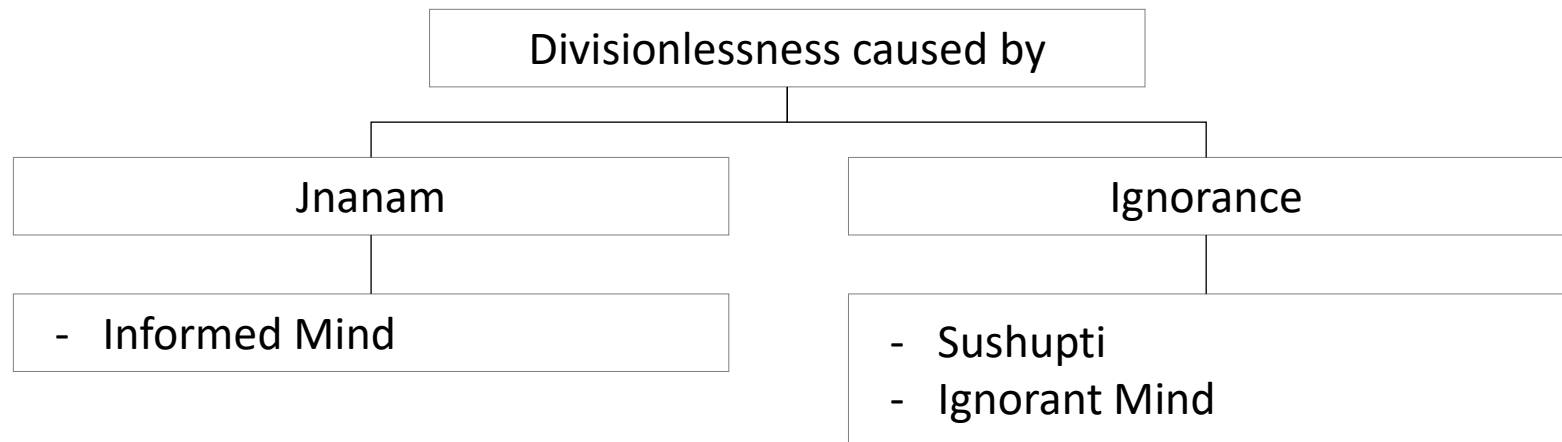
- Absolute knowledge = Atma Jnanam.
- I alone am, Chaitanya Svarupa, Advaita Svarupa, pure existence.

XVIII) Knowledge, and sleep both remove division.

- What is the difference?

Wise	Ignorant
Woken up to his nature	Sleeping to his nature

XIX)



निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।

प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥३-३४॥

nigṛhītasya manaso nirvikalpasya dhīmataḥ ।

pracāraḥ sa tu vijñeyaḥ suṣupte'nyo na tatsamaḥ ॥ 3-34 ॥

The behaviour of the mind that is under perfect control-which is free from all imaginations (Sankalpa) and which is brought about with discrimination should be known. The condition of the mind in deep-sleep-state is altogether of another sort and it is not like that (of a peacefully controlled mind). [3 - K - 34]

अन्वयः

निगृहीतस्य निर्विकल्पस्य धीमतः मनसः सः
प्रचारः तु विज्ञेयः । सुषुप्ते (मनसः प्रचारः)
तत्समः न (भवति); अन्यः (भवति) ॥

Anvayah

nigṛhītasya nirvikalpasya dhīmataḥ manasaḥ saḥ
pracāraḥ tu vijñeyaḥ । suṣupte (manasaḥ pracāraḥ)
tat samaḥ na (bhavati); anyaḥ (bhavati) ॥

The Behaviour or function of the enlightened, disciplined mind which is Non-perceiver should be known. (The Behaviour) in sleep is different. It is not similar to that).

I) We go to Samadhi with hope of coming back not to permanently remain in Samadhi.

II)

Sleep	Jnanam
<ul style="list-style-type: none">a) Has no value as a goal, meansb) Anitya Sadhyam Nirvikalpaka Avasthac) Divisionless, Nirvikalpaka Avastha (State of Mind)d) Vedanta does not value this natural, artificial (Samadhi)e) Rest for 10 Sense Organsf) Followed up by Vyuthana Avastha (Waking up)g) No Sadhana Possible in Nirvikalpaka Avastha<ul style="list-style-type: none">- No Karma Yoga / Upasana Yoga / Jnana Yoga- No instrument of Sadhana is available- No Mind / Buddhi- No organ functions- All resolved	<ul style="list-style-type: none">a) Is a Goal – Moksha Purusharthab) Nitya Sadhyam = Mokshac) Divisionless, Nirvikalpaka Vastu (Reality)d) Vedanta glorifies, Sadhyame) Has spiritual valuef) Wake up to eternal self

III) Nirvikalpaka Avastha not nondual, divisionless state on enquiry.

- Divisions are potentially there, only not available for transactions.
- In dormant form
- Avyakta Savikalpaka Avastha.
- Pseudo, fake, Nirvikalpaka.

IV) We Advaitins not interested in Nirvikalpaka Avastha but in Nirvikalpaka Vastu, reality.

V) Aim of study :

- To discover nondual, divisionless reality.

VI) How do we discover Nirvikalpa Vastu?

- Not by removing division physically.
- We dwell, meditate on Nirvikalpaka Vastu.
- This is difference between Yoga and Vedanta.
- Atyanta Bheda Vartate.
- We do not experience nondual, divisionless Vastu.

<ul style="list-style-type: none">• We understand it as Adhishtanam of all Avasthas, Turiya Chatianyam.
--

VII) We also conclude experienced division, Dvaitam is Mithya, false, error in understanding.

- Understand it with Shastra, Guru, Upadesha.

VIII) Experiential duality is Mithya – all the time.

Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati || 10 ||

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

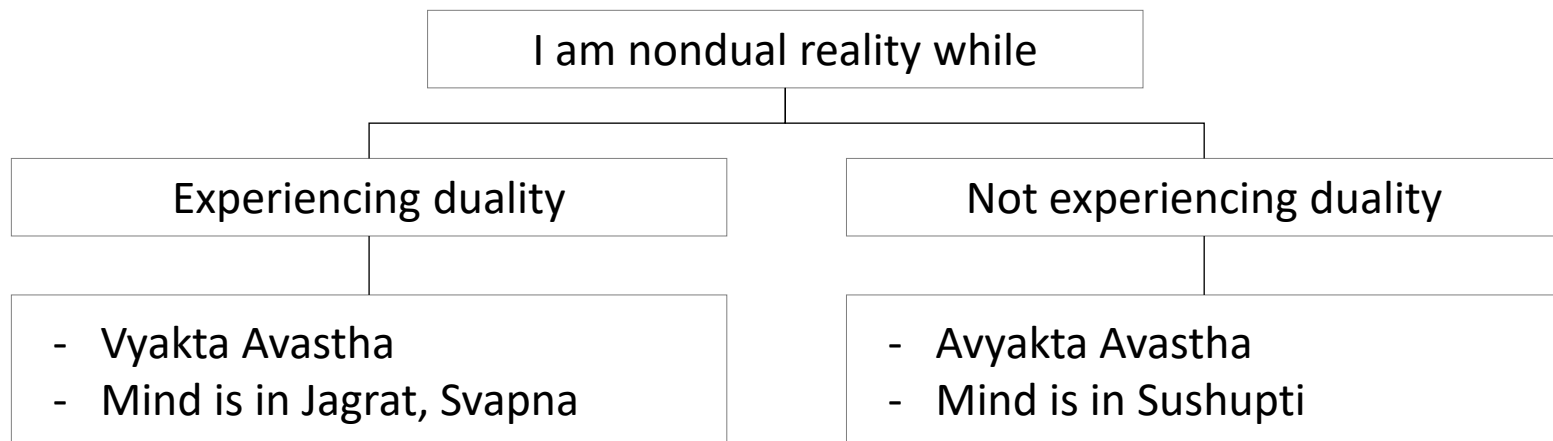
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Asti – present tense is used.

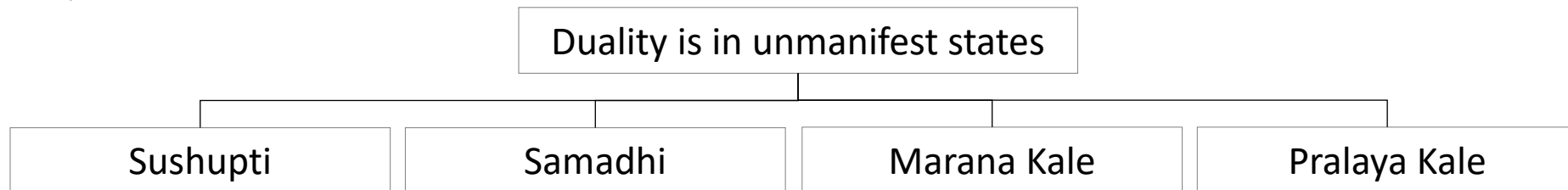
IX) Even when experiencing Shabda, Sparsha, Rupa, Rasa, Gandha, understand through Sruti, Yukti, Anubhava Pramanam, experienced duality is Mithya, all the time.

X) I am nondual in all 3 periods of time.

XI)



XII)



- I remain nondual Brahman all the time, changeless, Nirvikara, Poorna Atma.
- Nirvikalpa Vastu not Avastha.

XIII)



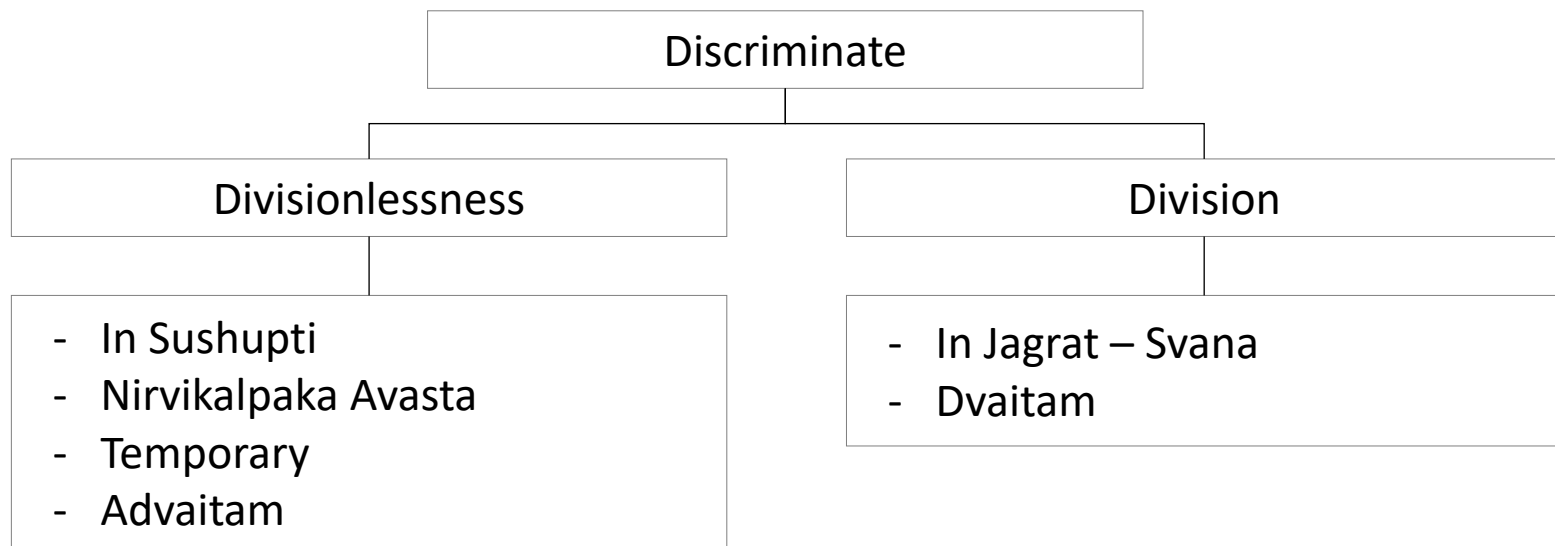
XIV) Only in Jagrat – Upadesha is available.

Karika No. 32 – Bashyam :

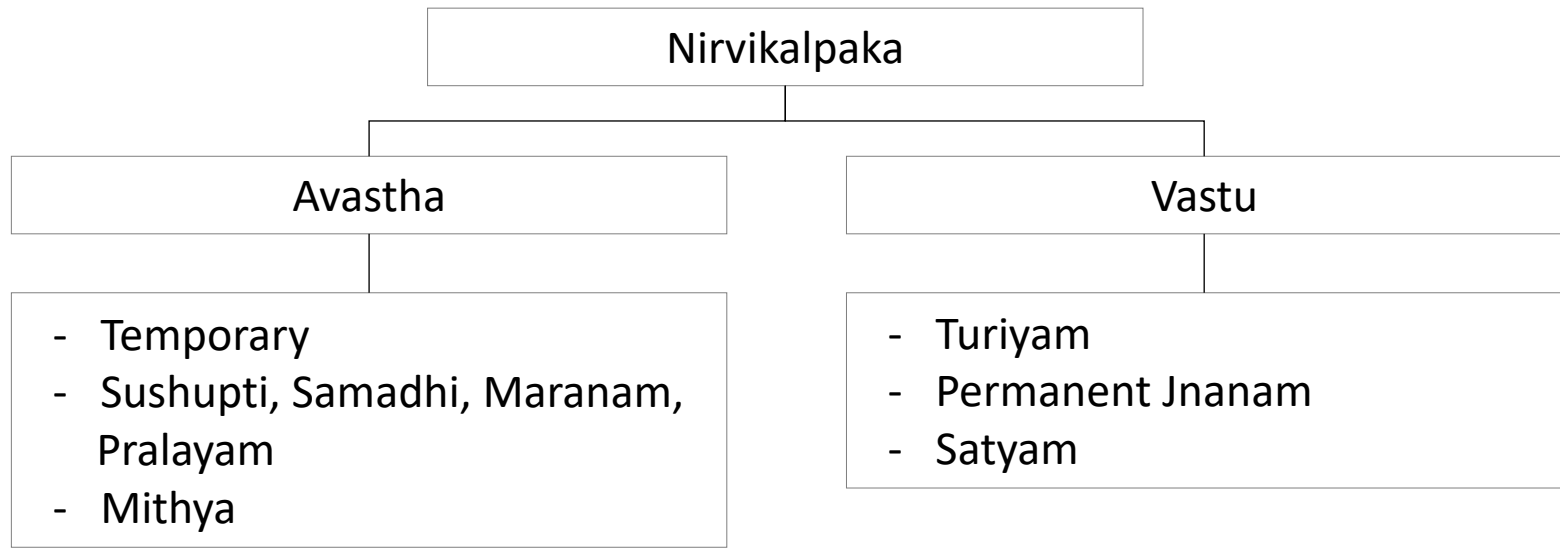
- **In Jagrat understand experienced duality in all Avasthas is Mithya.**
- Knowledge in Jagrat Avastha about the reality and discrimination through repeated Sravanam and Mananam is the difference between wise Mind and ignorant mind.

Ignorant	Wise
Asleep to his Advaita Nature	Awake to Advaita Vastu Svabava

XV)



XVI)



XVII) Mundak Upanishad :

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

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

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

XVIII) Experienced duality is Mithya

- Brahma Satyam, Jagan Mithya
- This understanding we required in Vyavahara.
- This is the function of an enlightened mind.
- Nigritasya Manasa Pracharaha.

- Perspective of enlightened Mind.

- **It is awake to Nirvikalpaka Vastu all the time, does not go to Nirvikalpaka Avasta.**

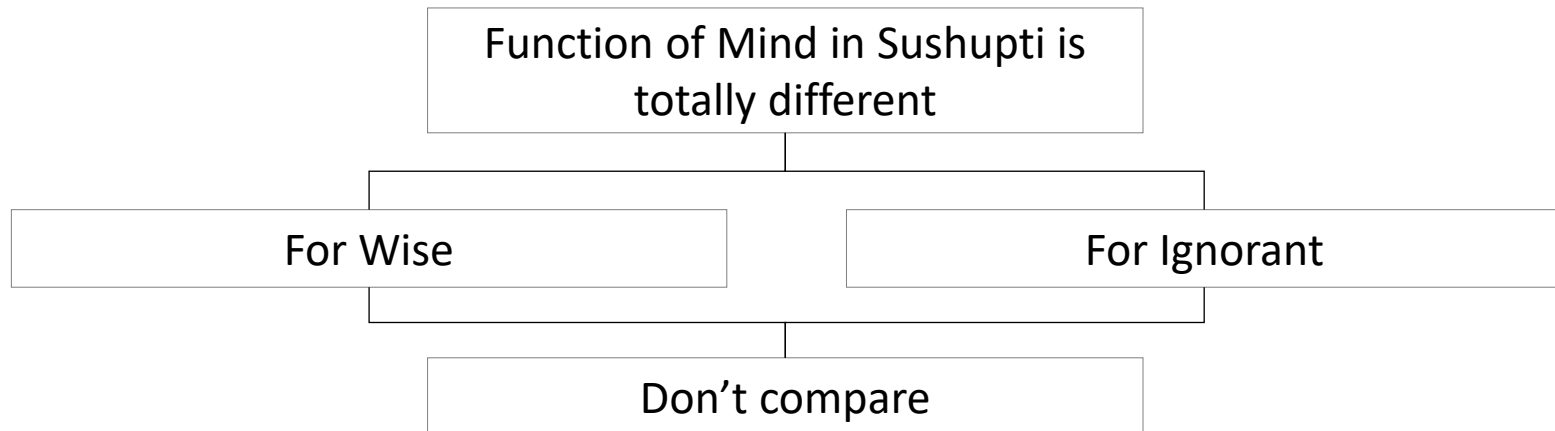
XIX) Yatra Yatra Mano Yati, Tatra Tatra Samanyam = Sahaja Samadhi

XX)

Enlightened Mind	Ignorant Mind
- Awake to Nirvikalpaka Vastu	- Awake to Nirvikalpaka Avastha - Nirvikalapaka Vastu does not exist

- In Sushupti or Samadhi, no knowledge is possible.
- There is no Pramata, Pramanam.

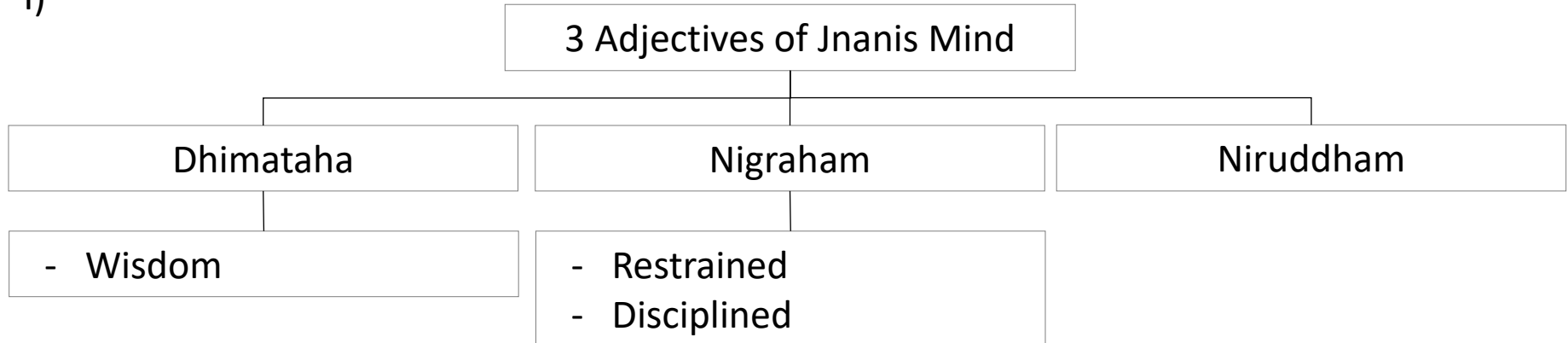
XXI)



निगृहीतस्य निरुद्धस्य मनसो निर्विकल्पस्य सर्वकल्पनावर्जितस्य
धीमतो विवेकवतः प्रचारो यः स तु प्रचारो विशेषेण ज्ञेयो योगिभिः ।

The mind (Manasah) which is disciplined (Nigruhitasya = Niruddhasya), being completely free from all divisions, meaning seeing them as imaginary, Mithya (Nirvikalpasya = Sarvakalpana Varjitasya); is of discriminative knowledgeable (Dhimatah - Vivekavatah) perspective or vision (Pracarah). By the Vedanthic school (Yogibhih) it should be understood, that the function of the mind (Yah Sa Tu Pracarah) does not have any reality and that its reality is Atma, which is jnana Svarupa (Visesena Jneyah).

I)

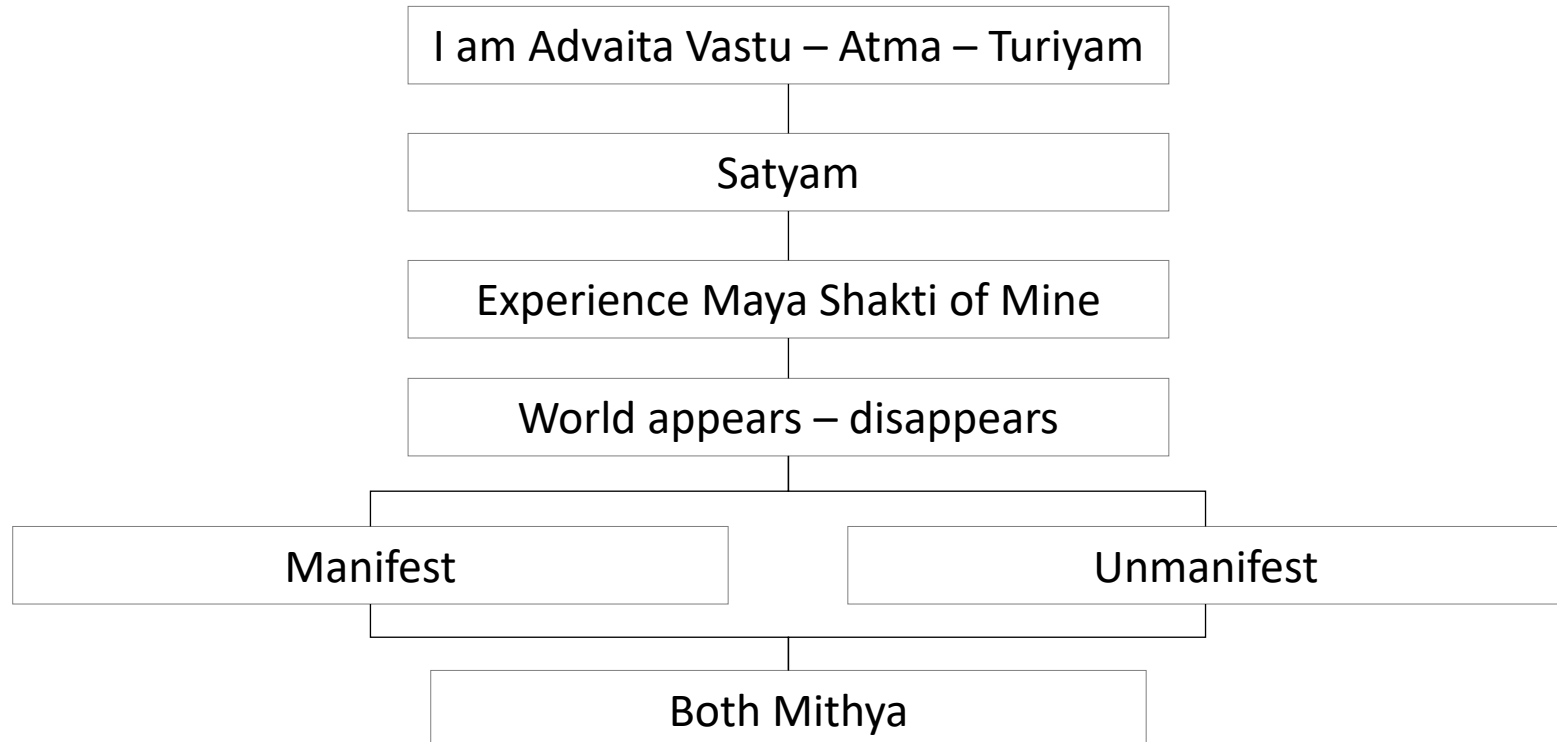


II) Wisdom :

- Advaitam – Satyam
- Dvaita Mithya
- Savikalpaka Mithya Mind, Jagat is Mithya.

• **Even when Mind is experiencing duality, it is aware that experienced duality, it is aware that experienced duality is Mithya, as good as not there, Prapancho Upashamam.**

III)



IV) Gita : Chapter 9 – Verse 4 + 5

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 yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

- Mastani and at same time Nacha Mastani = Maya Shakti.
- Informed wise mind is aware of difference between Nirvikalpaka Avastha (Duality) and Vastu (Advaita Reality).

V) Mind does not experience Vikalpa – Dvaitam as Satyam... its Mithya all the way.

- My Svarupam is free from Division of subject – object duality or Triputi of knower, known, knowing instrument.

VI) All Vikalpas are Mithya, only Magic show, Maya Shakti of Turiyam.

VII)

Nigritasya – Disciplined, retrained,
Mind understand

- Mithyatvam during Sravanam and during all Vyavahara
- Eyes see division

- Divisionless Atma, observer consciousness is Satyam
- Gita : Chapter 5 – Verse 8 + 9

Gita :

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

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

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

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Pracharan – its function.

VIII) Niruddhasya – disciplined

- Nirvikalpatasya – Mind free from division.

- **Mind sees division as Mthya.**
- **Therefore, it is as good as not there.**

IX) Sarva Vikalpa Varjitasya Dhimatrena – it is understood as divisionless by wise.

Example :

Screen	Movie
Real	Unreal

- Movie experientially Asti, factually Nasti.

X) Dakshinamurti Stotram :

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

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni 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]

a) This is vision of Dhimataha.

- Has Satya – Mithya Viveka.
- I – Screen of Consciousness am Satyam.
- Movie of world – in Jagrat and Svapna Mithya.

b) Pracharah = Perception, Vision, understanding

XI) Viseshena Jneyaha = Vigneyaha

- **Visesha Jnanam = Divisionless Vastu Jnanam, not a temporary state of experience which you enter and come out.**

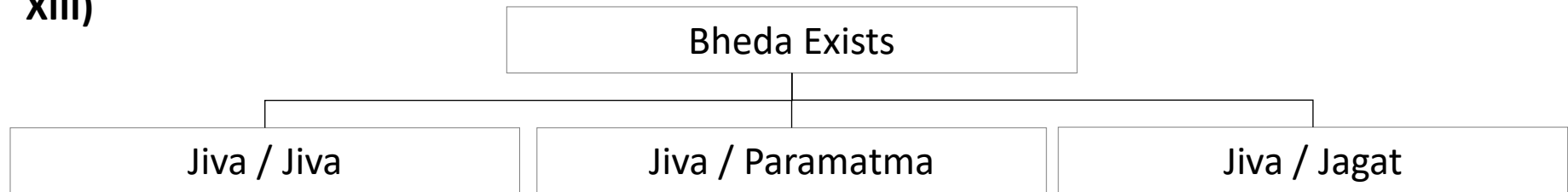
Turiyam :

- Need not enter, come out eternal truth, Vishesha Jneyaha, Advaita Svarupaha.

XII) Yoga Shastra :

- Advaita Darshanam but Dvaitam is conclusion, inspite of Nirvikalpaka Samadhi experience.
- Prakrti – Purusha – Both Satyam.
- Purusha = Atma = Many Atmas.

XIII)



- Full of divisions.
- Nivrikalpa state, temporary, not permanent.
- Vigneya, understand.

XIV) Yogibih :

- Not Ashtanga Yogi but Mumukshu, Vedantic student.

ननु सर्वप्रत्ययाभावे यादृशः सुषुप्तस्थस्य मनसः प्रचारस्तादृश
एव निरुद्धस्यापि प्रत्ययाभावाविशेषात् किं तत्र विज्ञेयमिति ।

A doubt (Nanu) when all perceptions of duality have ended (Sarva Pratyaya Abhave), in whatever way (Yadrsah) the function of the mind be (Manasah Pracarah), it is same only (Tadrsah Eva) in the sleeping mind (Susuptasthasya Manasah) as well as in the enlightened mind (Niruddhasya Api), there being absence of divisions (Pratyaya Abhavat), which is common (Avisesat - for both, the jnani as well as the sleeper); So what is there to be known specially (Kim Tatra Vijneyam Iti - when it is the same?).

I) What is difference between Jnanis Mind and sleepers Mind?

II) Sarva Dvaita Pratyaya Abave

- When all perception of duality have ended.

III) Dvaita Cognition, duality perception Abave – end for both Jnani and sleeping person.

- Both are in Nirvikalpaka Avastha.
- Divisionlessness = Pratyaya Abhava.
- Dvaita Pratyaya Abhava = Divisionless for sleeper and wiseman.

अत्रोच्यते - नैवम् यस्मात् सुषुप्तेऽन्यः प्रचारोऽविद्यामोहतमोग्र
स्तस्यान्तर्लीनानेकानर्थ - प्रवृत्तिबीजवासनावतो मनस आत्मस
त्यानुबोधहुताशविप्लुष्टाविद्यानर्थप्रवृत्तिबीजस्य निरुद्धस्यान्य एव
प्रशान्तसर्वक्लेशरजसः स्वतन्त्रः प्रचारः । अतो न तत्समः ।
तस्माद्युक्तः स विज्ञातुमित्यभिप्रायः ॥ ३४ ॥

Here it is being answered (Atra Ucyate). There is no equality between the deep sleep mind and the enlightened mind (Na Evam), because (Yasmat) in deep sleep state (Susupte), the condition or Behaviour (Pracarah) of the mind is different (Anyah), as it is steeped in tamas caused by delusion of ignorance (Avidya - Moha - Tamo - Grastasya), in which of all variety of tendencies, such as ahankara, Mamakara, Raga - Dvesa Vasana propelled (Vasanavatah), various Artha, Kama problematic karmas or pursuits (Aneka Anarthapravritti - which generate punya-papa leading to re-birth), are all there in the undifferentiated causal seed form (Bija), in unmanifest or dormant form (Antarline - In short, the whole samsara is in there in unmanifest state, only waiting to manifest in waking state.

On the other hand), in the enlightened mind (Manasah) the seed of problematic Vasanas, tendencies of ignorance, desire etc, which are responsible for Kartrtvam and Bhoktrtvam (Avidya - Anartha Prvrtti - Bija Vasanaavatah), is burnt (Viplustah - meaning, having been understood as Mithya), by the fire (Hutasah) of the knowledge of the Satya Atma, in keeping with sastra and guru (Atma - Satya Anubodha). Such a disciplined enlightened mind, through knowledge (Niruddhasya), is quite different in nature (Pracarah Anyah Eva), having naturally resolved (Pracarah Anyah Eva), having naturally resolved (Sarva Klesa Rajasah), by having been freed from them deliberately (Svatantrah). Therefore (Atah) the function of the mind of a jnani is not same as function of the mind of a sleeper (Na Tat Samah. In fact they are opposite in nature). Therefore as the mind of a jnani and the mind of an Ajnani sleeper are quite different (Tasmat), the conclusion (iti Abhiprayah) is that, it is proper or worthwhile (Yuktah) to know this difference (Sah Vijnatum - between them).

I) In Karika No. 31 – 32 – Chapter 3 :

- Atma Jnanam negates duality.

II) Karika No. 31 :

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३- ३१ ॥

manodrśyamidaṁ dvaitaṁ yatkiñcitsacarācaram ।
manaso hyamanibhāve dvaitaṁ naivopalabhyate || 3- 31 ||

Whatever that is perceived in this world-movable or immovable, is nothing but the perceptions of the mind-is nothing but the mind. For, plurality is not perceived when the mind is transcended. [3 - K - 31]

II) Karika No. 32 :

आत्मसत्यानुबोधेन, न सङ्कल्पयते यदा ।

अमनस्तां तदा याति, ग्राह्याभावे तदग्रहम् ॥ ३ - ३२ ॥

ātmasatyānubodhena, na saṅkalpayate yadā ।

amanastāṁ tadā yāti grāhyābhāve tadagraham ॥ 3 - 32 ॥

When (the mind) does not bring forth any more of these imaginations because of the knowledge of Truth, which is Atman (pure Consciousness), then it ceases to be mind, and that (mind) becomes free from the idea of cognition for want of Objects-of-cognition. [3 - K - 32]

IV) Doubt of Purva Pakshi :

Sushupti and Jnanam :

- No subject – object duality or subject – object – instrument plurality is not there.

V) Both Jnanam and Sushupti lead to Nirvikalpam

- Both negate Vikalpa in the Mind.

VI) What is the difference?

- Answer in Karika No. 34 and 35.

VII) Karika No. 34 – Last Paragraph Bashyam :

- Avidya Moha Tamo Grastha Anilane Artha Pravurt Bija Vasana Vatho Prachara.

VIII) 2 adjectives describe quality of Mind, condition of Mind.

IX) Essence :

Mind in Sushupti :

a) Goes to potential state, Karana Shariram, Moola Avidya.

b) In Karana Shariram, Mind is dormant, Avidya – ignorance is dormant.

- Ignorance based misconception dormant.
- Kartrutvam, Boktrutvam conditions of Mind dormant.
- Combining all : Samsara is dormant

c) How do we wake up?

Pratasmarami Stotram :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

prāta: smarāmi hṛdi saṁsphuradātmataṭvaṁ
saccitsukhaṁ paraḥsaṁsagatiṁ turīyaṁ |
yatsvapnaajāgarasuṣuptamavaiti nityaṁ
tadbrahma niṣkalamahaṁ na ca bhūta saṅgha: ||1||

I remember in the morning the Ātma which shines in the heart, which is in the form of sat, cit, ānandā, which is the goal to be attained by Paramahansa sanyasis, which is called the “fourth” because always witnesses the three states of waking, dream and deep sleep. I am that Brahman which is indivisible and not composed of the five elements space, air, fire, water and earth. [Verse 1]

प्रातर्भजामि मनसा वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यन्नेतिनेतिवचनैर्निगमा अवोचन्
तं देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

prātarbhajāmi manasāṃ vacasāmagamyam
vāco vibhānti nikhilā yadanugraheṇa |
yam neti neti vacanairnigamā avocan
taṃ devadevamajamacyutamāhuragriyam || 2 ||

I worship in the morning, that supremely effulgent brahma ātma tatvam who is spoken of (in the vedas) as unborn, changeless and the highest, who is inaccessible to the mind and whom words cannot directly describe, but by whose blessing the faculty of speech functions and who is described in the Upanisads by the words ‘not this’ ‘not this’. [Verse 2]

X) In sleep, Ignorant mind becomes dormant with Samsara, Avidya Moha, Tamo Grathasya.

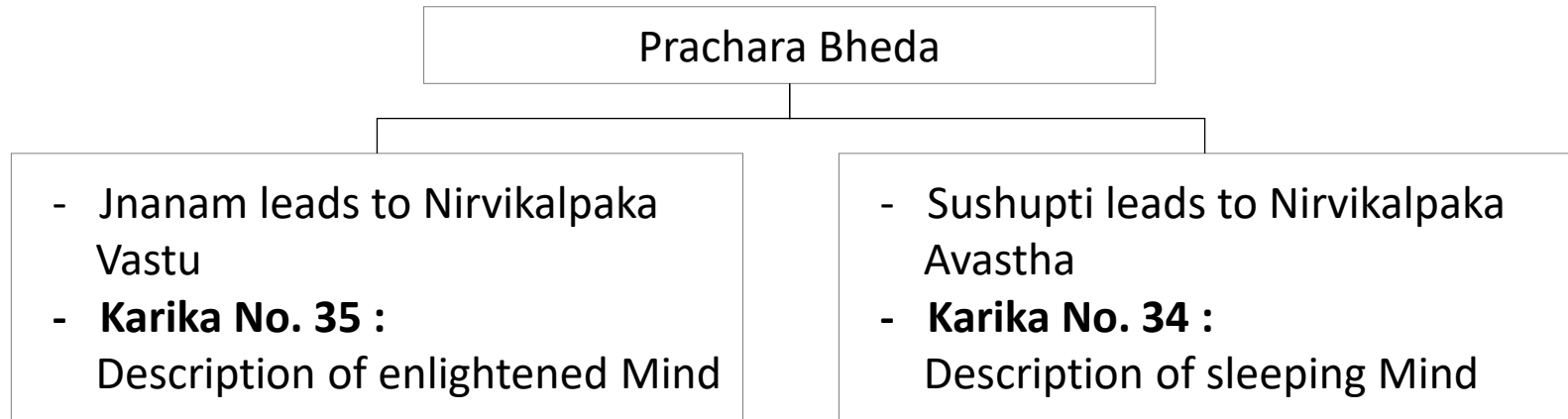
- Manas goes to Beeja Avastha.

XI) Karika No. 34 :

- Prachara Anyaha – Function of Mind in sleep and Jnanam different.

Karika No. 35 :

- How it is different? (Condition state)



XII) Jiva starts abiding in Nirvikalpa Vastu which is available all the time (In Jagrat, Svapna, Sushupti, Samadhi).

- Sarvada, Sarvatra, Desha, Kaleshu Avastashu.
- Nithya Nirvikalpaka Rupa.
- No doubt I am experiencing duality.

XIII) Enlightened Mind acknowledges experience of duality.

- It will say, this duality, and experience are ever Mithya, as good as not there.

XIV) Nacha Mastani Butani :

- Duality is ever Mithya.
- I don't take experienced Vikalpa into account.
- I discount them, I am ever free from all Vikalpas.
- This is Nitya Nirvikalpaka Vastu which is available for enlightened Mind all the time.

XV) Vichara Sagara :

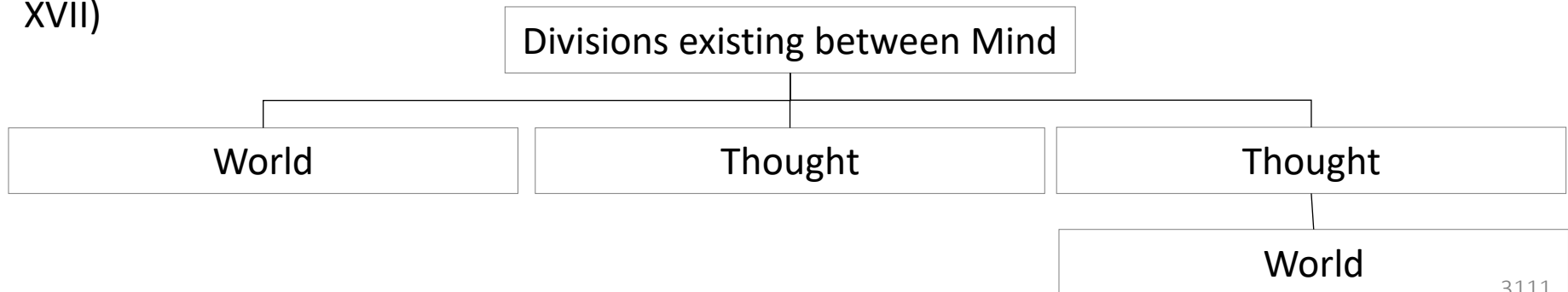
- Enlightened Mind sees Vikalpa as Artha Adhyasa.
- Vikalpa Anubhava as Jnana Adhyasa.
- Both projected by Moola Avidya.

I, Nirvikalpa Vastu am Adhishtanam of projected universe, Artha and Jnana Adhyasa through Anirvachania Khyati.

XVI) Atma Satyam... Beejasya

- By this Atma knowledge, enlightened Mind has negated all the divisions – duality (Svapna) and Triputi (Jagrat).

XVII)



- All burnt down Viplushtum.
- Burning = Understanding it as Mithyatva Nishchaya = Dahanam (Burning).

XVIII) No other burning

- Niruddham = Disciplined Mind through Jnanam, practiced by enlightened Mind.

XIX) Pashyan, Snnvan, even when all Vyavaharas are taking place, they are as good as absent.

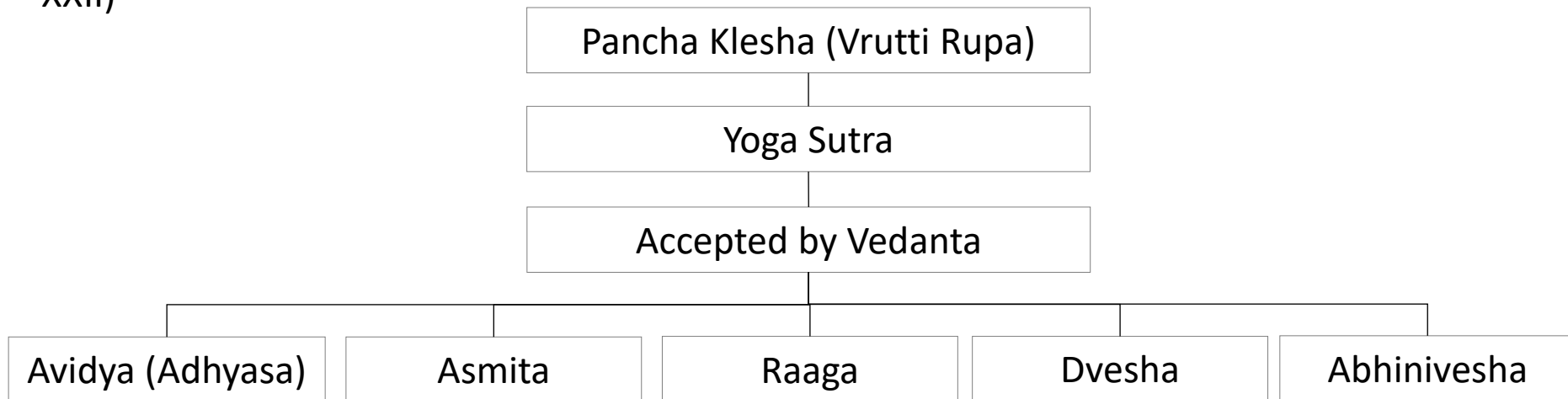
- Mithyatvam = Practice of Mind discipline
= Nididhyasanam

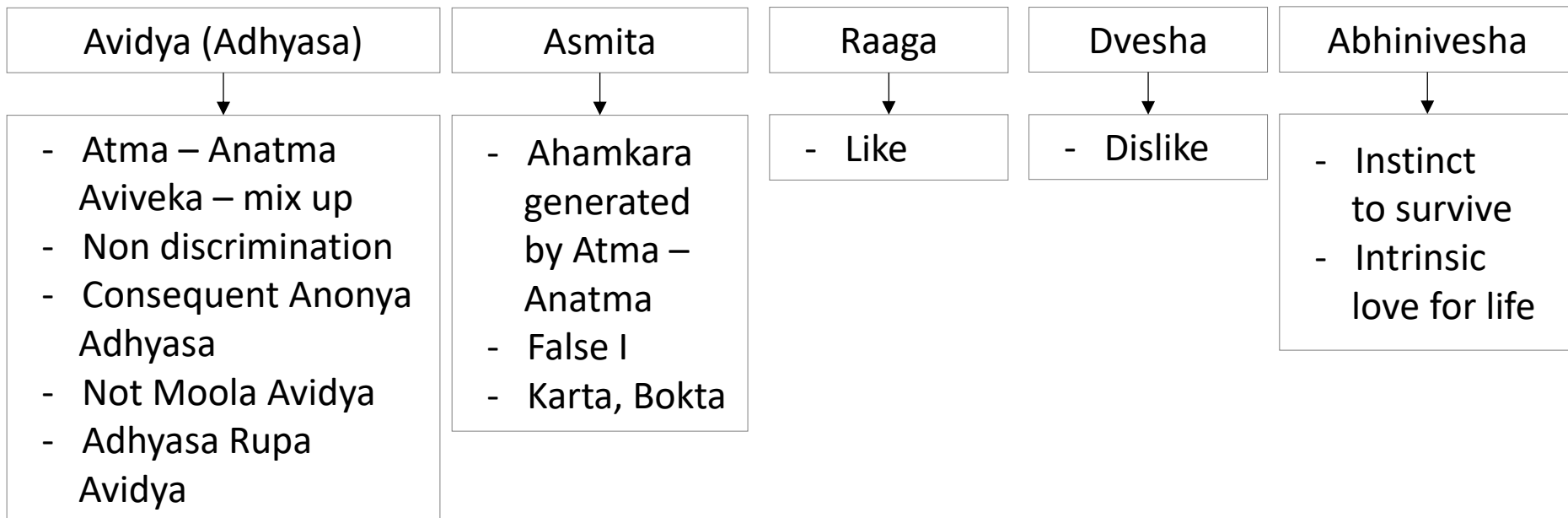
XX) Atma Satya Anubodha Hutasha Viplushtaha Prashanta Sarva Klesha Rajasaha

XXI) Rajas = Impurities of Mind

- Sarva Kleshas = Pain, problem – emotional afflictions

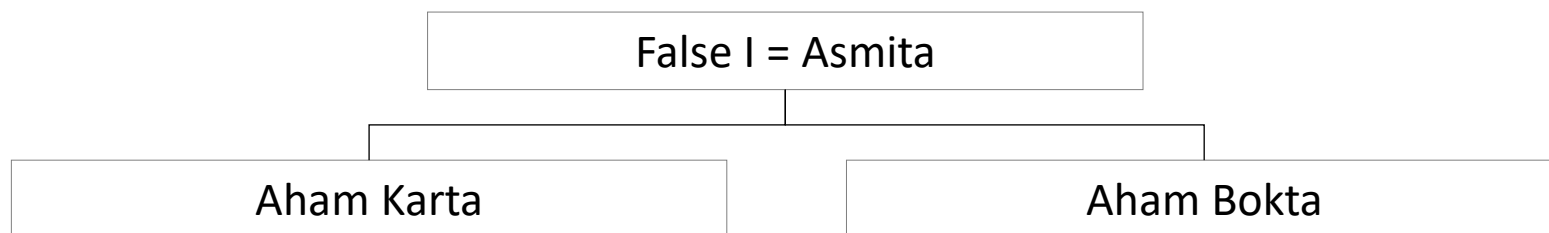
XXII)



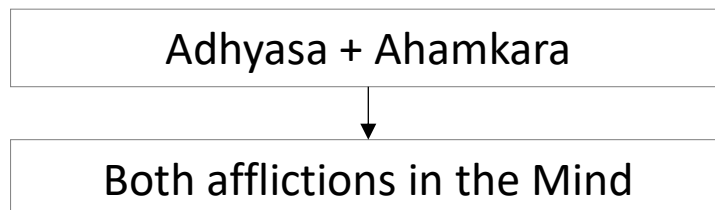


XXIII) Asmita : (Ahamkara)

- Consequent generation of Ahamkara = False I, generated by mixing of Atma – Anatma.



XXIV)



- Raaga = Emotional, attachment, like Vrutti.
- Dvesha = Emotional dislike – Vrutti.

XXV) Abhinivesha :

- Intrinsic love for life, every Animal, living being wants to survive and there is instinctive struggle.

Example :

- Close your nose, will be desperate to breathe.
- Will run when someone threatens.
- Struggle for life has nothing to do with Jnani – Ajnani, it is instinctive.

• **Samanya Deha Abhimanam caused by Prarabda for life = Abhinivesha.**

- Common to all living beings.

Example :

- If lizard falls, you push it.

XXVI) 3 fold impurities – Rajas falsified.

- Can't eliminate – Raaga, Dvesha, Abhinivesha.

XXVII) Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

Basic Raaga	Dvesha
To be happy	Avoid sorrow

- Instinctive.
- Jnani is willing to go through Prarabda of the body once he has understood Atma tatvam – free from 3 Sharirams = Jeevan Mukti through Jnanam.
- Jnani follows natural choice of Sukham.
- Jnani dilutes will based Raaga – Dvesha = Prashanta.
- Instinctive based Raaga – Dvesha Jnani accepts, understands as Mithya.
- Sarva Pancha Klesha Rajasaha Beejasya Nirudhya Prashanta Klesha Rajasa.
- 3 adjectives for mind of Jnani.

XXVIII) Prachara – Function of Mind is deliberately chosen to see world, body, mind, thoughts as Mithya.

- Svatantra Prachara.

XXIX)

Jnanis Mind	Sleeper – Ajnanis Mind
<ul style="list-style-type: none">- Deliberately chosen to see Mithyatvam, arrive at Advaitam.- Nirvikalpaka Vastu, Reality, Advaita, Permanent Vastu	<ul style="list-style-type: none">- Naturally chosen- Nirvikalpaka Avastha- Advaita state- Temporary

- Function of Mind Na Samaha Bavati
- Different

- Karika 34 – 35 very significant.

Anvayah :

अन्वयः

निगृहीतस्य निर्विकल्पस्य धीमतः मनसः सः
प्रचारः तु विज्ञेयः । सुषुप्ते (मनसः प्रचारः)
तत्समः न (भवति); अन्यः (भवति) ॥

Anvayah

nigṛhītasya nirvikalpasya dhīmataḥ manasaḥ saḥ
pracāraḥ tu vijñeyaḥ । suṣupte (manasaḥ pracāraḥ)
tat samaḥ na (bhavati); anyaḥ (bhavati) ॥

The Behaviour or function of the enlightened, disciplined mind which is Non-perceiver should be known. (The Behaviour) in sleep is different. It is not similar to that).

- Nigrihitasya Nirvikalpasya Dhi Mataha – 3 Adjectives of Mind.
- Saha Pracharaha Tu Vigneyaha Sushupte Manasaha Prachara Tat Samaha Na Bavati, Anyaha Bavati.
- Gaudapada brings out differences between sleepers Mind and Jnanis Mind, different patterns, difficult to understand.

582) Introduction to Chapter 3 - Karika No. 35 :

प्रचारभेदे हेतुमाह--

The reason (Hetum), for the difference, in the condition (Pracarabhede - of the enlightened and sleeping mind) is being told (Aha).

- What is difference between Jnanis Mind and sleepers Mind?

583) Chapter 3 - Karika No. 35 :

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।
तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥३-३५॥

līyate hi suṣupte tannigṛhītaṁ na līyate ।
tadevanirbhayaṁ brahmapñānālokaṁ samantataḥ ॥ 3-35 ॥

In the deep-sleep-state. The mind is only withdrawn or drowned in ignorance but in the case of Vedantik discipline, it is not so (withdrawn). That very mind becomes the fearless Brahman, possessed of the light of knowledge all around. [3 - K - 35]

अन्वयः

तद् (मनः) हि लीयते; निगृहीतं (मनः) न लीयते ।
तद् (मनः) निर्भयं समन्ततः (व्यापकं)
ज्ञानालोकं ब्रह्म एव (भवति) ॥

Anvayah

tad (manaḥ) hi līyate; nigrhītaṁ (manaḥ) na līyate ।
tad (manaḥ) nirbhayaṁ samantataḥ (vyāpakaṁ)
Jñānālokaṁ brahma eva (bhavati) ॥

Indeed, that mind becomes dormant in sleep. The disciplined (Mind) does not become dormant. That (Mind) is Brahman itself, which is fearless and which consists of the light of consciousness all around.

I) What is the reason to say that the mental function of sleeper and Jnani are different?

II)



III) 1st Line :

- Sleepers mind becomes dormant or unmanifest, Avyakta, Avyakrutam.
- Jnanis mind does not become dormant.

IV) 2nd line :

- Jnanis mind becomes Brahman.
- Not literally, if so many logical problems.

V) What are logical problems :

- It will be a process of transformation, Vikara, modification.
- Mind transforms, becomes Brahman.

VI) Problems :

a) Mind is finite entity.

- Brahman = Infinite entity.
- Finite transforms to become infinite.
- Finite always finite can't become infinite.
- Contradiction.

b)

Mind	Brahman
Mithya	Satyam

Mithya by a process can't
becomes Satyam, Brahman

c)

Can Rope Snake after Some
process become

Real Rope

Real Snake

- **Satyam can never become Mithya.**
- **Vivarta Upadana Karanam.**

- d) Satyam appears as Mithya, never becomes Mithya.
- e) Satyam always Vivarta Upadana Karanam, never Parinami Upadana Karanam.
- f) Brahman can never become world or Jiva or anything.

g) Gaudapada :

- Mind becomes Brahman.
- We know Satyam can't become Mithya.
- Mithya can't become Satyam.

h) During ignorance, Satyam appears as Mithya.

i) Satyam has become Mithya, as though, as it were, in Ajnana Kale.

j) Agyana Kale Rajju Sarpaha Na Bavati.

- There is a seeming conversion of Rope into Snake during ignorance, seeming Vivarta Upadana Karanam.

k) During ignorance, there is seeming conversion of Rope into Snake.

l) During knowledge, there is seeming conversion of Rope Snake into Rope.

m) Switch torchlight :

- Snake I saw before now becomes Rope.
- Jnanena reconversion from Snake to Rope.

n) Jnanena Brahman converted into Mind is Anatma.

o) Atma seemingly gets converted into world, body, mind.

p) During Jnanam, convert every Anatma into Atma.

q)

Waker	Atma
- Seemingly appears as dreamer, sleeper, without a real change, transformation.	- Seemingly appears as waker without a real change, transformation.

VII) Vivarta = No transformation of cause = Brahman.

- Parinami = Transformation of cause Milk – curd.
- 3 states do not cause change in Brahman, it remains pure Satchit Ananda Svarupa.

VIII)

Mind converting to Brahman	Brahman converting into World / Mind
Is called Jnanam not Vivartam	Is called Vivartam

IX) 2nd Line :

- In Jnanis vision, Sarvam Brahma Mayam Re Re (Sadashiva Brahmendra song)
- Akasha = Brahman
- Vayu = Brahman
- Agni = Brahman
- Sthula Shariram = Brahman

- Sukshma Shariram = Brahman
- Karana Shariram = Brahman

X) Seeing everything as Brahman including Mind and thought is function of Jnanis Mind.

XI) a) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

b) Mundak Upanishad :

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

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

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

c) Vivarta Karanam – very important technical word to understand Paramartika Satyam.

- 3 states = Rope Snake
- Brahman = Rope.

XII) Jnanis Mind function = Sarvatra Brahma Darshanam

= Sabeeja Samadhi always at the back of his Mind, Samatvam.

XIII) Gita :

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

बुद्धियुक्तो जहातीह
उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व
योगः कर्मसु कौशलम् ॥ २-५० ॥

buddhiyuktō jahātīha
ubhē sukṛtaduṣkṛtē |
tasmād yōgāya yujyasva
yōgaḥ karmasu kauśalam || 2-50 ||

Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devotee yourself to yoga. Skill in action is yoga. [Chapter 2 – Verse 50]

- In Vyavahara, Jnani will say wall, desk, mobile etc not Brahman.
- In his Mind, Jnani knows everything is Brahman.
- Birth / Death – Vyavaharikam Brahman = Paramartikam

XIV) Gita : Chapter 5 – Verse 18 & 19

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

**vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||**

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

इहैव तैर्जितः सगो
येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म
तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

**ihaiva tairjitaḥ sargah
yēṣāṁ sām्यē sthitaṁ manaḥ |
nirdōṣaṁ hi samaṁ brahma
tasmād-brahmaṇi tē sthitāḥ || 5-19 ||**

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

XV)



XVI) Tad – Eva = Same word for Jnani, not Mind.

- Mind = Brahman for Jnani – Maya Shakti = Nirbayam Brahman.
- Jnanena Lokan Brahman.
- This is Jnanis Mind.

XVII) Ajnanis Mind goes to Nirvikalpaka Avastha.

- **Jnanis Mind goes to Nirvikalpaka Vastu.**
- This is the difference between Jnanis Mind and Ajnanis Mind w.r.t. Sleep condition.

लीयते सुषुप्तौ हि यस्मात्सर्वाभिरविद्यादिप्रत्ययबीजवासनाभिः
सह तमोरूपमविशेषरूपं बीजभावमापद्यते तद्विवेकविज्ञानपूर्वकं
निरुद्धं निगृहीतं सन्न लीयते तमोबीजभावं नापद्यते ।
तस्माद्युक्तः प्रचारभेदः सुषुप्तस्य समाहितस्य मनसः ।

The following is the reason (Hi = Yasmat - for the difference in the functioning of the sleeping and the functioning of the enlightened mind). In sleep (Susuptau - all the problems of the mind, like Kartrtvam, Bhoktrtvam, Raga - Dvesas, Prarabda, Sancita karmas etc, in short, the Panca - Klesas, which are all (Sarvabhih) the thought forms of ignorance in the mind (Avidyadi Pratyaya), are all (Sarvabhih) preserved in dormant form (Liyate) in the form of the Vasana seed (Bija Vasanaabhih); which thus gains the status of being unmanifest in seed like, causal state (Bijabhavam Apadyate); and therefore along, (Sah - with this seed like, causal state, the sleeping mind), goes into deep darkness of ignorance (Tamorupam), where there is no subject-object difference (Avisesa Rupam).

(On the other hand) the enlightened mind (tad) being endowed, with discriminating power between Atma and Anatma (Viveka - Vijnana - Purvakam) and being thus disciplined (Nigrhitam = Niruddham San), it does not resolve (Na Liyate - into dormant condition) by being overwhelmed (Na Apadyate) by the seed of ignorance (Tamo - Bija - Bhavam). Therefore, it is proper to say (Tasmad Yuktah) that there is difference of nature or function (Pracara Bhedah), between the sleeping mind and the enlightened mind (Susuptasya Samahitasya Manasah).

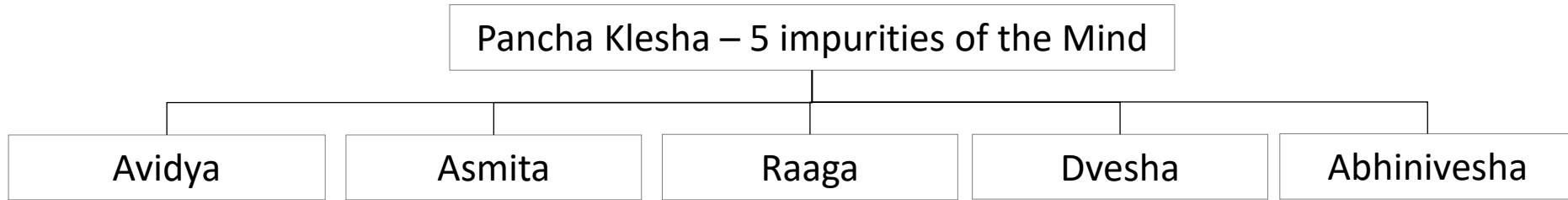
I) Chapter 3 – Karika No. 29 and 35 – Best of Mandukya Upanishad

II) Hi = Yasmat = Following is the reason to differentiate the function of sleeping Mind and function of enlightened Mind.

III) Sleeping Mind :

- Preserves all the problems in dormant form.
- Sarva Vasanas preserved.
- Avidyaya Dhi Pratyaya.
- **Vrutti Jnanam = Pratyaya.**

IV) Avidya Adhi Pratyaya Bheeja Vasanabihi :



- **All 5 are in dormant condition for Ajnani in sleep.**

V) Mind goes to Tamo Rupam = Moola Avida = Karana Shariram condition = Beeja Bavam, Seed form.

VI) From that Avidya, Asmita, comes :

- I am father, son, my job, Apatvatu.

VII) Upto this is function of sleeping mind.

- Hi Yasmat Beeja Bhava Napadhyate.
- This is sleeping mind.

VIII) Enlightened Mind :

- Tat Viveka Vigyana Poorvakam.
- Enlightened Mind has Viveka Vijnanam.

IX) 1st Klesha : Anyonyo Adhyasa

- It has eliminated Anyonya Adhyasa.

X) Mind never says :

- I am Karta.
- Mind says I am Brahman.

XI) Gita :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रकृतेर्गुणसम्मूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्
कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

**prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu |
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt ||3-29||**

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

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

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

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

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

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

- This is Viveka Vijnanam – Prakrti does all actions, I am Sakshi Chaitanyam.

XII) Nigrihitam, Niruddham Manasaha Na Leeyate :

- **Restrained, disciplined Mind does not go into dormant condition.**

XIII) Fantastic Analysis :

- Gaudapada is the greatest teacher of Advaita Vedanta.

XIV) Ask a Jnani :

- Does your Mind go to dormant condition in sleep.
- I have no sleep condition, I am Brahman, Nirvikara Svabava.

XV) In the waking state, I don't accept the Mind.

- In the waking state, I have no Mind.
- If there is a waking Mind, it has to go to unmanifest condition.
- There is no such thing called mind.

XVI) Mind = Mithya Nama Rupa

- Vacharambam Vikaro Nama Dheyam.

Chandogya Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkr̥ṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyam trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- Mind has no existence.
- I give existence to it.
- There is no question of Mind resolving.

XVII) Existence experienced in the Mind, Does not belong to the Mind.

- Isness of the Mind belongs to Atma.

XVIII) Dakshina Murthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- **Mind does not exist in 3 periods of time.**

Jnani does not accept Vyakta Manaha

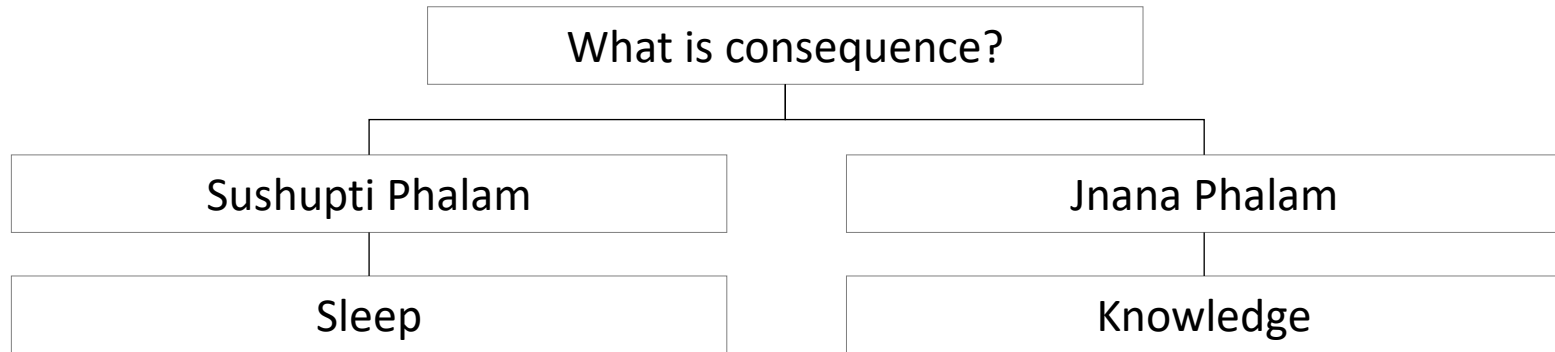


No question of Avyakta Manaha

Revision :

Karika No. 35 – Bashyam :

I)

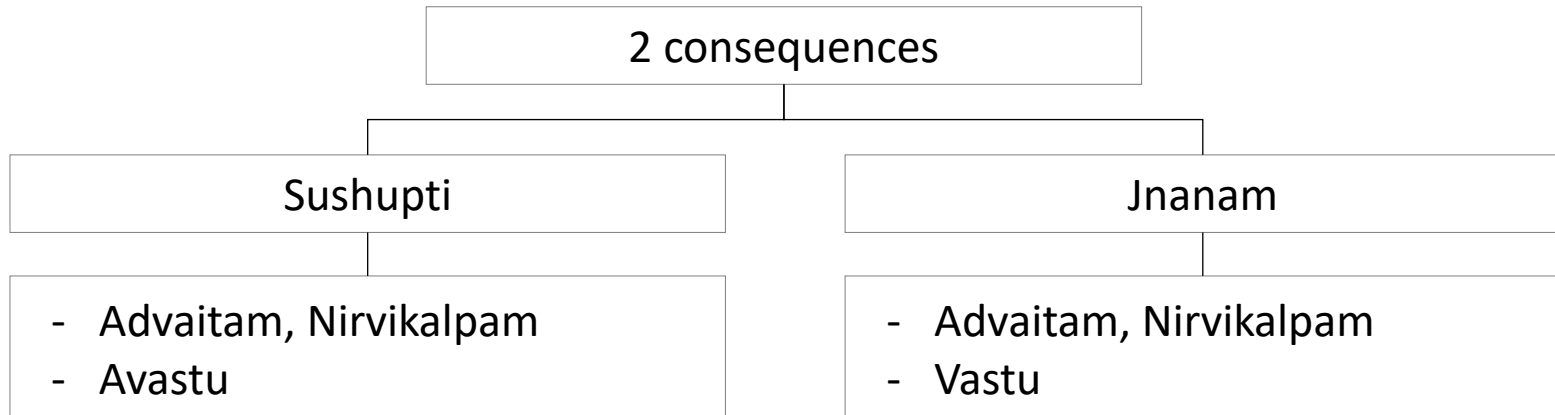


II) Superficially seeing, both lead to Advaitam

- Sleep leads to nonduality.
- Knowledge leads to Nonduality, Nirvikalpam.

III) There are differences in Nirvikalpam, even though both lead to Advaitam.

IV)



V) Bashyam of 1st Line :

- When Mind goes to sleep, Mind goes to dormant state for Ajnani.
- Sushupti Manaha Leeyate.
- In Sleep Mind becomes Dormant, unmanifest.

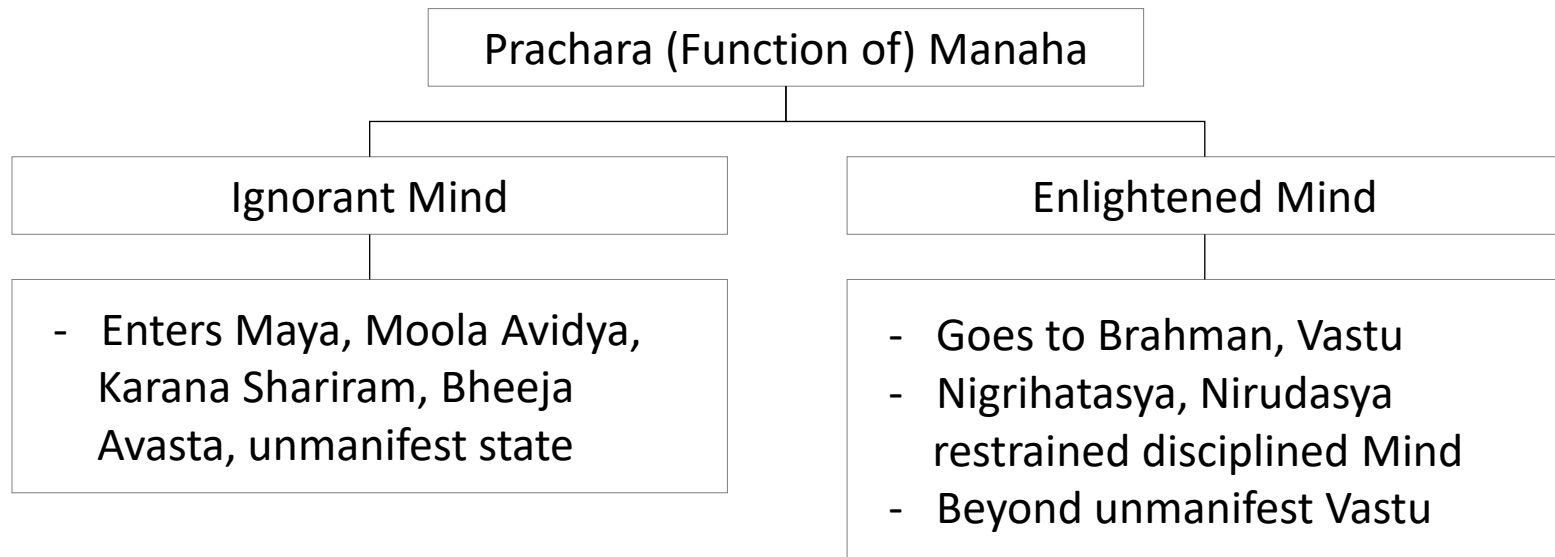
VI) Nigrihitam Manaha Na Leeyate :

Wise, enlightened Mind does not go to dormant state.

VII) Tamo Bheeja Bavam Na Apadyate :

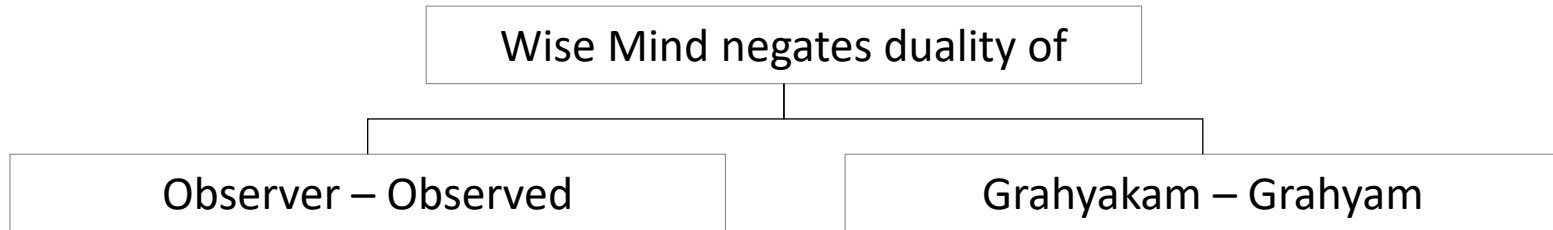
- Wise Mind does not go to seed state, Moola Avidya, Tamaha, Bheeja Bava, Karana Shariram.
- Therefore, there is a difference.

VIII)

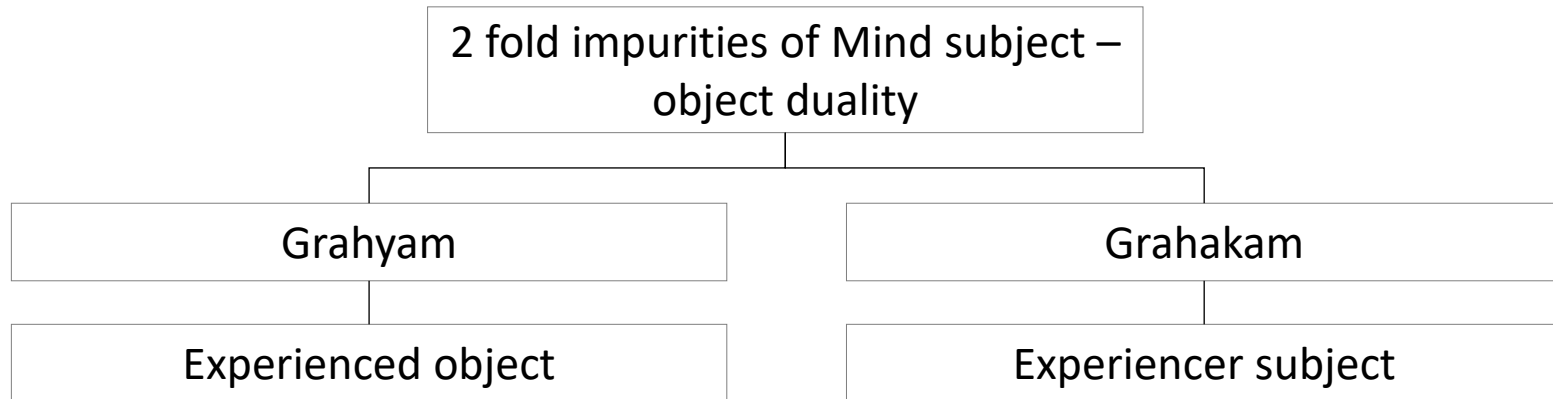


IX) 2nd Line :

- Yada Grahya – Grahaka Mala Varjitam.
- Jnanena, Mind is enlightened.



X) Mind becomes free from Mala Dvayam – 2 fold mental impurities which are generated by Moola Avidya, self ignorance.



XI) Why duality is an impurity?

- Impurity is cause of sickness.
- Dvaitam causes sickness, Samsara Rogaha.
- Bayam is definition of Samsara.

XII) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?

द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?

dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Duality = Division, mortality, insecurity, fear journey = Samsara.

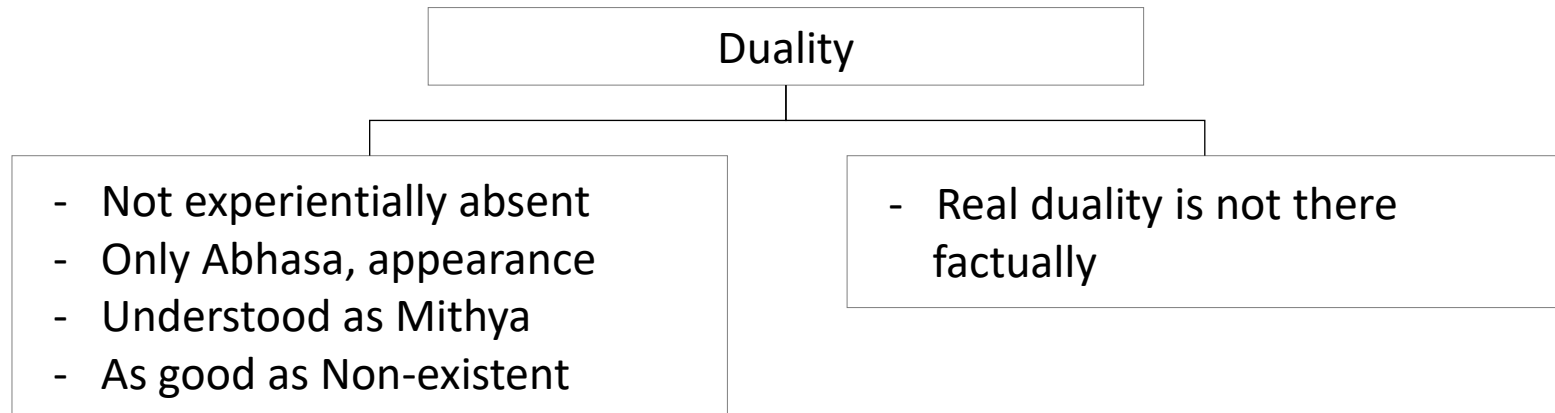
586) Bhashyam : Chapter 3 - Karika No. 35 Continues

यदा ग्राह्यग्राहकाविद्याकृतमलद्वयवर्जितं तदा परमद्वयं ब्रह्मैव
तत्संवृत्तमित्यतस्तदेव निर्भयं द्वैतग्रहणस्य भयनिमित्तस्याभावात् ।
शान्तमभयं ब्रह्म, यद्विद्वान्न बिभेति कुतश्चन ।

When the mind becomes enlightened, then (Yada) it becomes free from (Varjitam) the twofold impurities (Mala Dvayam) of object (Grahya), and subject (Grahakam) set up by ignorance (Avidyakrta). At that time (Tada) the jnani's mind (tat) becomes (Samvrttam Iti) that Non-dual (Advayam) Parambrahman only (Param Brahma Eva) - Therefore (iti Atah), the same mind alone (Tad Eva) becomes free from fear (Nirbhayam), as the perception (Grahanasya) of subject-object duality (Dvaitam), which is the cause for fear (Bhaya Nimittasya), is no longer there (Abhavat). The knower of this Brahman (Yad Vidvan), will become peaceful and free from the fear of duality (Santam Abhayam Brahma), as he does not entertain any fear from any Anatma in the creation (Na Bibheti Kutascana).

I) Grahya – Grahaka = Mala Dvayam, Samsara Karanam

- Both Varjitam, absent when Mind is enlightened.



II) Gita : Chapter 9 – Verse 4 and 5

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 yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

- Absent means falsified, Na Cha Mastani Butani.

III) When duality is falsified, what is left behind?

- Non dual Atma / Brahman = Sleep experience.

IV) At that time, enlightened mind falsifies duality.

- **Param Advayam :**

Paramartika Advaitam is understood as Brahman.

V)

Tatu Samvрутtam



Jnani Manaha becomes Brahman

- Becoming Brahman means no change, no transformation in the Mind.

Mind

Not me

It is an instrument used by Jnani

- Mind will entertain thoughts of Dvaitam, it will perceive Dvaitam through Sense Organs.
- All continue to be the same.
- **Jnanis mind becomes Brahman means :**

Jnani understands Mind to be none other than Brahman.

Mind / Brahman experiences

Emotions / thoughts

Cognitions of Sense Organs
(Vrutti Rupam)

VI) Mind becomes Brahman means Mind is understood as Brahman.

- Brahman + Nama Rupa appears as Mind.
- Mind = Vacharambanam
- Name + Thoughts = Mind

• **Content of Mind = Consciousness.**

VII) Mind becomes Brahman means Mind = Upalakshanam for Karyam = Entire creation.

- Body – World – Devatas – Ishvara becomes Brahman.
- Sarvam Brahma Mayam.
- No difference in experience of Jnani and Ajnani but there is difference in understanding of the state of sleep.

VIII) Understand pot first when you perceive.

- Enquire – what is Pot?
- Only clay.
- In the wake of knowledge, for a wise person, Pot becomes clay, not pot is broken.
- Understand no pot other than clay.
- Similarly no world other than Advaitam, Nirgunam, Brahma.

Pot	World / Mind
<ul style="list-style-type: none">- Becomes Clay- Dvaitam	<ul style="list-style-type: none">- Becomes Brahman- Advaitam

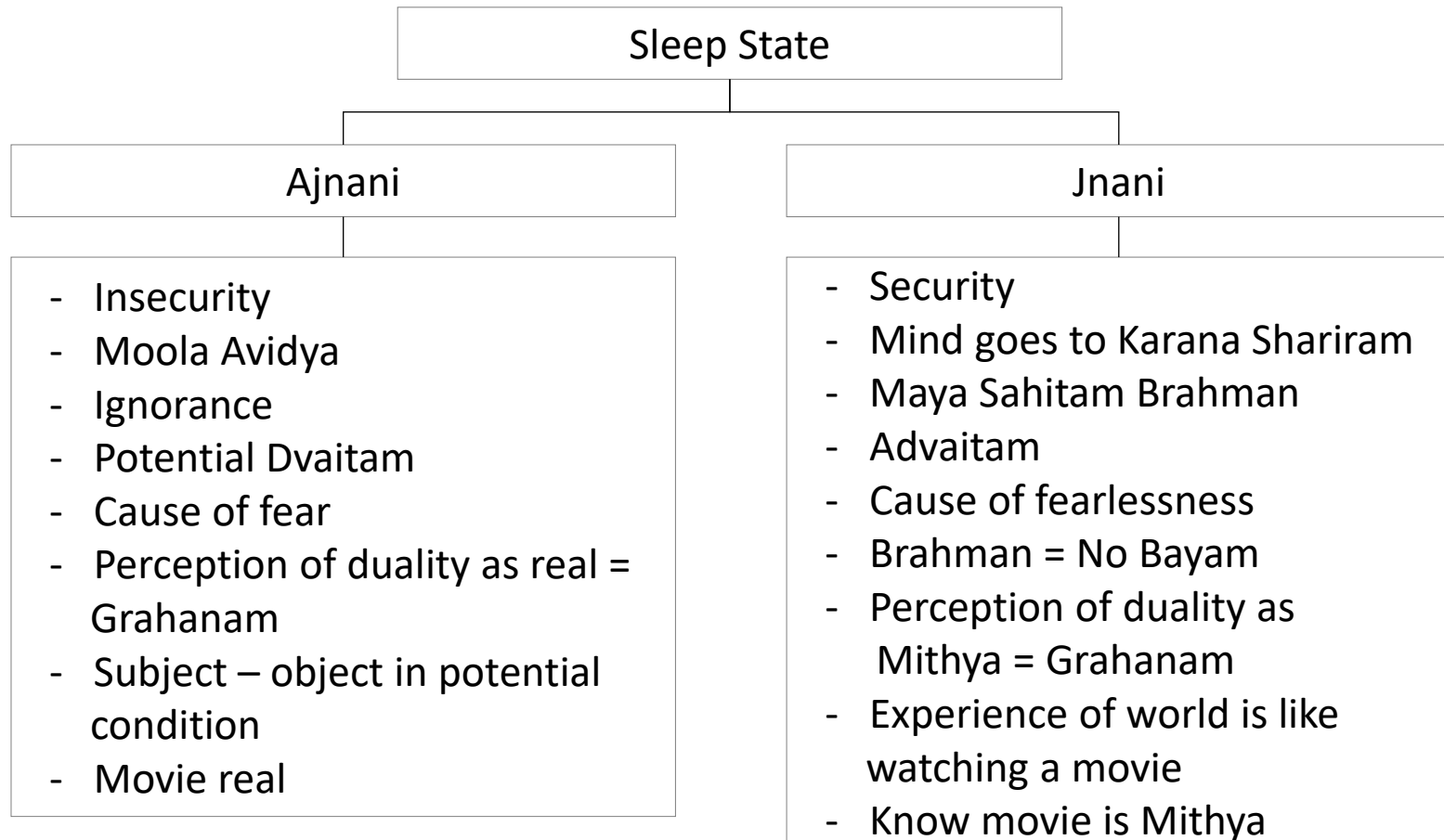
IX) Tatu = Manaha Samvruttam

- In Sushupti Mind does not become Brahman.
- For Ajnani, Mind becomes Karana Shariram, ignorant state, Moola Avidya.

X) For Jnani, Mind becomes Brahman – Cause of Universe.

- **Same Mind which becomes nondual Brahman, it becomes Nirbayam, free from fear.**
- Fear causing Mind for Ajnani becomes security causing Brahman for Jnani.

XI)



XII) Dakshinamurthi Stotram :

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

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni 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]

- Mind becomes Brahman, Shantam, Shivam, Advaitam, Abayam.
- 215 Karika Verses on 12 Mantras of Upanishad.
- Most important - Mantra 7.
- Prapancho Upashamam = Grahya
- Grahaka Maya Dvaya Varjitam.

XIII) Whoever knows this Brahman is a Vidwan and free from fear.

- Na Bibheti Kutashchana.
- Never afraid of any Anatma in creation.
- Sanchita, Prarabda, Agama Karmas = Anatma.

- Body, old age, disease for Mithya Anatma.
- Regular causes of Samsara, fear.

XIV) Jnani does not see Anatma as Anatma but as nondual Atma / Brahman.

XV) Taittiriya Upanishad :

एतं ह वाव न तपति ।
किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति
स य एवं विद्वानेते आत्मानं स्पृणुते
उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṃ ha vāva na tapati |
kimahaṃ sādhu nākaravam |
kimahaṃ pāpamakaravamiti
sa ya evaṃ vidvānete ātmānaṃ spṛṇute
ubhe hyevaiṣa ete ātmānaṃ spṛṇute
ya evaṃ veda || 2 ||

Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- Punyam, Papam = Anatma.
- Jnani never afraid of any Anatma Mithya.
- It does not exist separate from Atma.
- Mithya can’t touch Anatma.

XVI) 4th Capsule of Vedanta :

- Bava Roga Nivritti.
- I am never affected by any event in material world or in material body mind complex.

XVII) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

तदेव विशेष्यते ज्ञप्तिज्ञानमात्मस्वभावचैतन्यं तदेव ज्ञानमालोकः
प्रकाशो यस्य तद्ब्रह्म ज्ञानालोकं विज्ञानैकरसघनमित्यर्थः ।
समन्ततःसमन्तात्सर्वतोव्योमवन्नैरन्तर्येणव्यापकमित्यर्थः ॥ ३५ ॥

That very same Brahman (Tadeva) is described further (Visesyate). The one (Yasya) which shines in the form of consciousness (Jnanam Alokah = Prakasah), that Brahman (Tad Brahma) is called the light of consciousness (Jnana Alokam), as it is the consciousness principle itself (Jnanam = Jnaptih), which is of the nature of the Paramatma (Atmasvabhava Chaitanyam). It means, that (iti arthah) it is of the nature of, pure consciousness principle (Vijnanam). At all times (Samantatah = Samantat = Sarvatah) like the space (Vyomavat - the pure consciousness, the brahma Chaitanyam) is always, all pervading without a break, or gap (Nairantaryena Vyapakam). This is what is meant (iti Arthah).

2nd line of Karika No. 35 :

I) For Jnani, Mind, world becomes Brahman.

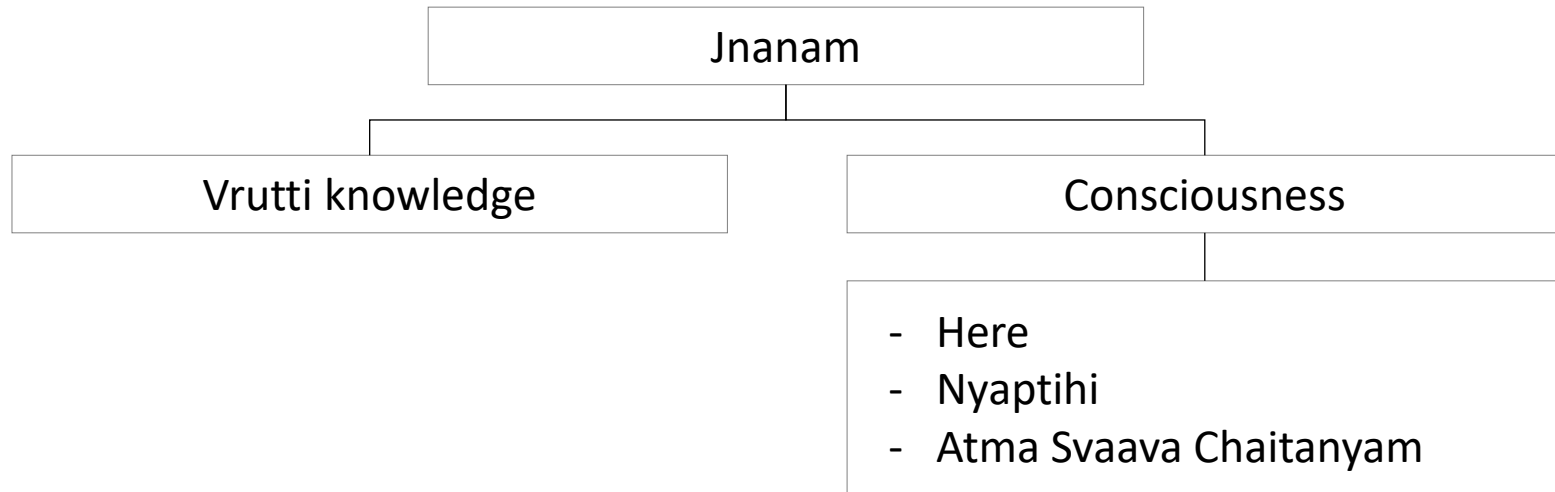
II) What is description of Brahma Nirbayam Brahma Jnana Lokam Samantataha



Tad Eva

III) Same Brahman is described further.

- Jnana Lokan = Janena Nyaptihi



- Consciousness principle = Nature, Svarupa of Jivatma

IV) Jnana Alokaha = Prakasha = Right of Consciousness, Brahman

- Vigyana Eka Rasa Ghanam



Without 2nd thing, other than Chaitanyam

V) Samantat = Everywhere, Sarvadaha, Vyapakam, pervading everywhere.

VI)

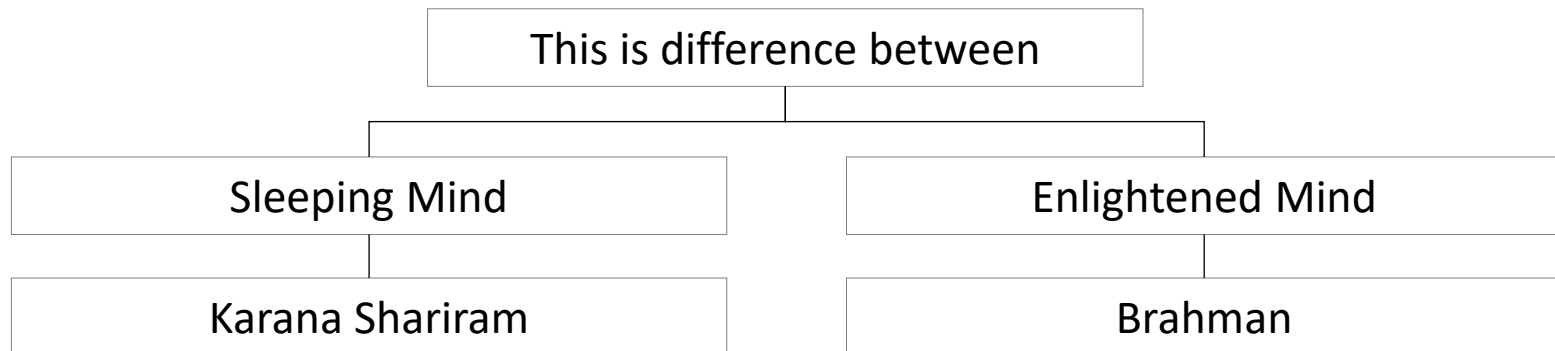
Chit	Chidabhasa
<ul style="list-style-type: none">- Original Consciousness, all pervading- I don't see consciousness in wall- In nonliving appreciate consciousness as existence, Isness = Consciousness	<ul style="list-style-type: none">- Reflected Consciousness- Only in Mind- Not there outside the body- In living being appreciate as Consciousness

VII) Sarvata Vyapakam :

- Vyomavatu
- Like space

VIII) Naiantarena = Gaplessly, continuously, pervading everywhere.

IX)



X) Anvayah :

अन्वयः

तद् (मनः) हि लीयते; निगृहीतं (मनः) न लीयते ।

तद् (मनः) निर्भयं समन्ततः (व्यापकं)

ज्ञानालोकं ब्रह्म एव (भवति) ॥

Anvayah

tad (manaḥ) hi liyate; nigrhītaṁ (manaḥ) na liyate ।

tad (manaḥ) nirbhayaṁ samantataḥ (vyāpakaṁ)

Jñānālokaṁ brahma eva (bhavati) ॥

Indeed, that mind becomes dormant in sleep. The disciplined (Mind) does not become dormant. That (Mind) is Brahman itself, which is fearless and which consists of the light of consciousness all around.

अजमनिद्रमस्वप्नमनामकमरूपकम् ।
सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥३- ३६॥

ajamanidramasvapnamanāmakamarūpakam ।
sakṛdvibhātaṁ sarvajñaṁ nopacāraḥ kathañcana ॥3- 36॥

The Brahman is birthless, sleepless, dreamless, and without name and form, ever effulgent, omniscient. Nothing has to be ritualistically done in any way at the altars of Brahman. [3 - K - 36]

अन्वयः

(तत् ब्रह्म) अजम् अनिद्रम् अस्वप्नम् अनामकम्
अरूपकं सकृद्विभातं सर्वज्ञं (भवति) ।
कथंचन उपचारः न (कर्तव्यः) ॥

Anvayaḥ

(tat brahma) ajam anidram, asvapnam, anāmakam,
arūpakam sakṛdvibhātaṁ sarvajñaṁ (bhavati) ।
kathañcana upacāraḥ na (kartavyaḥ) ॥

It is birthless, sleepless, dreamless, nameless, formless and ever effulgent consciousness, which is all pervading. There is no ceremony or any kind of karma involved at all (with regard to this Atma).

I) In Jnanis vision everything becomes Brahman.

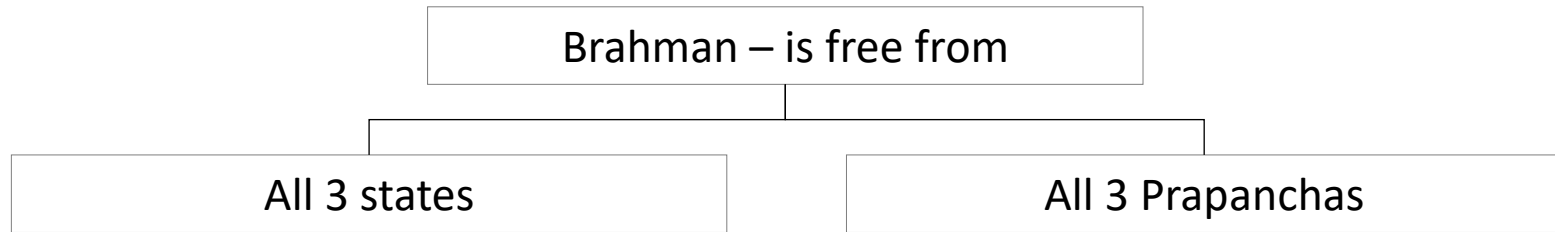
- Everything understood as Brahman.
- Experientially, world continues.
- Cognitively understand Brahman as described in this Shloka which is based on the 7th Mantra of Upanishad.

II) Prapancha Upashamam :

- Brahman is free from entire Anatma Prapancha obtaining in Jagrat, Svapna, Sushupti.

Waking	Dream	Sleep
Sthula Prapancha is there	Sukshma Prapancha is there	Karana Prapancha is there

III)



IV)

Ajam	Anidram	Asvapnam
Jagrat Avastha Rahitam	Sushupt Avastha Rahitam	Svapna Avastha Rahitam

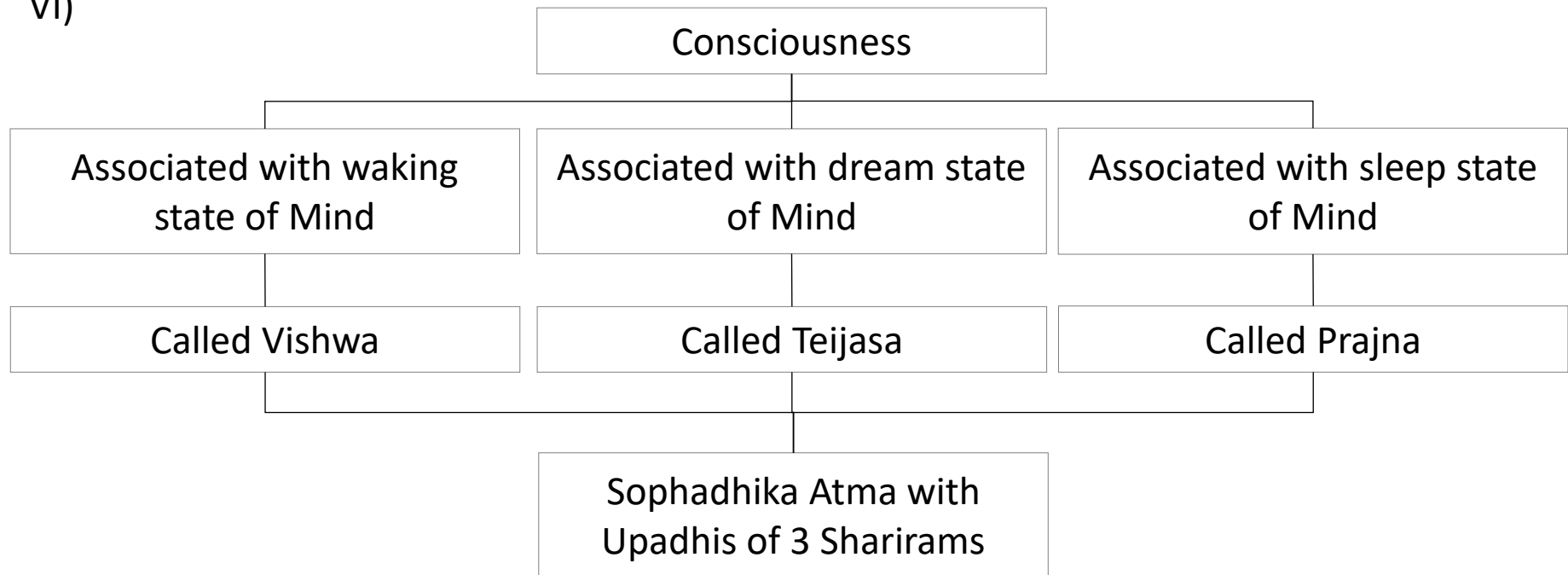
Avastha Traya Rahitam

- Free from all 3 Avasthas.
- Therefore, Prapancha Traya Rahitaha.

V) Therefore Anamakam, Arupakam.

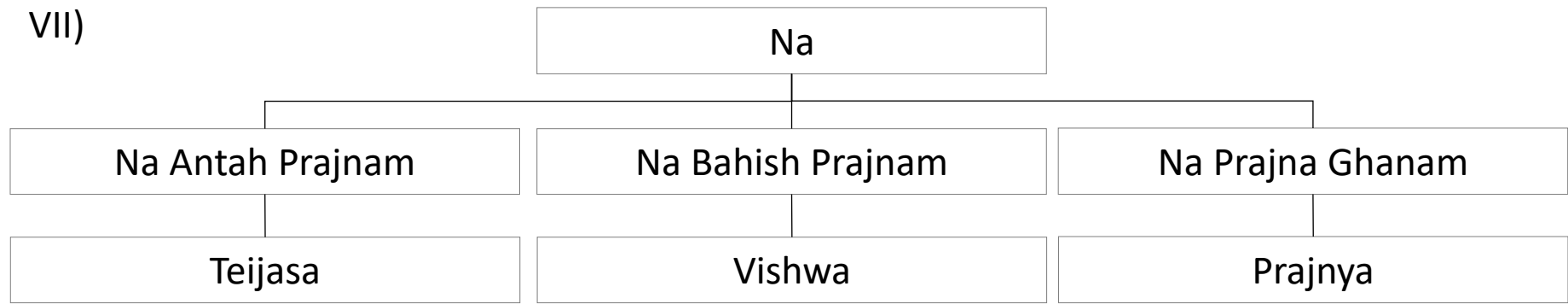
- Brahman is free from Nama Rupa Prapancha.
- Therefore Brahman can't be called Vishwa, Teijasa, Prajna

VI)



- **When Upadhi is not there Vishwa / Teijasa / Prajna is not there.**

VII)



Mandukya Upanishad : Mantra 7

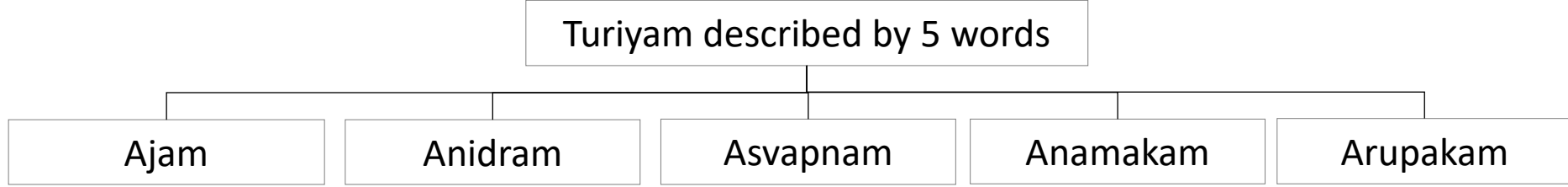
नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntaṁ śivamadvaitam
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

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

- Avasta Traya Vilakshana = Turiyam.
- Vishwa, Teijasa, Prajna Vilakshanam = Turiyam Brahma.

VIII) Jnanis Mind becomes Turiyam Brahman.



Sakrut Vibhatam :

- Ever evident as Aham Aham Iti.

IX) Dakshinamurthi Stotram :

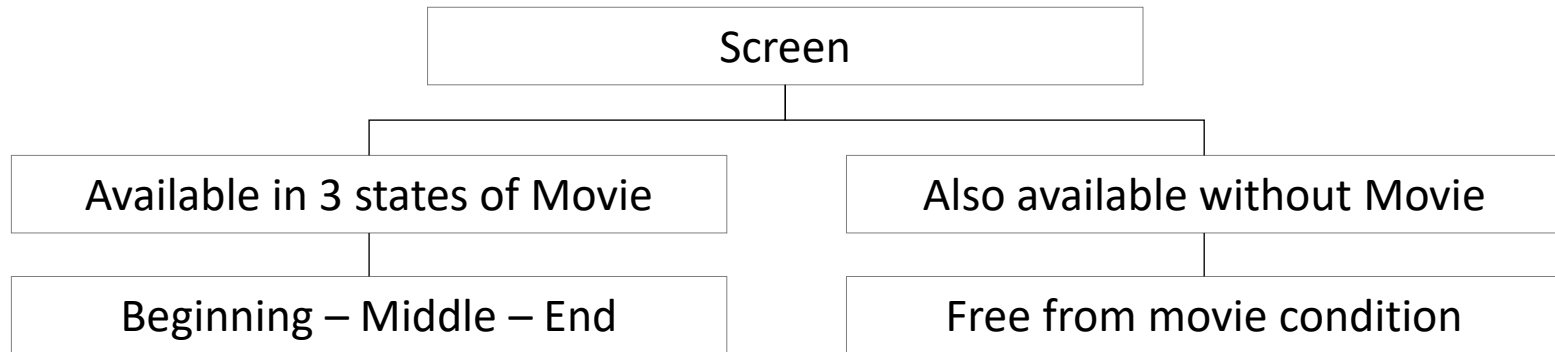
बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

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

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

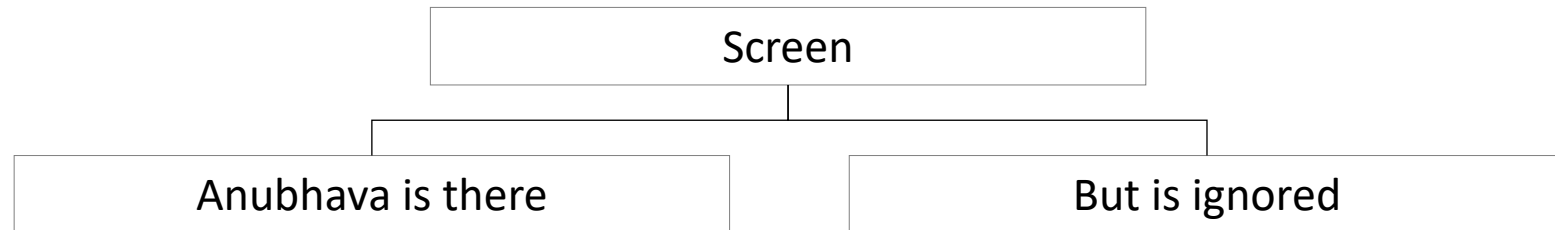
X) Turiyam is available in all 3 states but it is free from all 3 states also.

XI)



- Sakrut Vibhati = Ever available.

XII) We ignore screen while watching movie.



- Problem – not lack of Anubhava but of ignorance.

XIII) Brahman, awareness Anubhava is all the time there but ignored.

- In self awareness, Atma Jnanam is always there.
- Brahma Anubhava is there, we ignore Brahma by our obsession with Nama Rupa.
- Sakrut Vibhati = Ever evident.

XIV) Understanding Brahman = Knowing Brahman = Moksha

- After knowing “Aham Brahma Asmi” no Sadhana, Meditation is required.
- Upachara = Spiritual Sadhana.
- If you don't understand Brahman, Meditation is required.
- This is Gist of verse.

जन्मनिमित्ताभावात्सबाह्याभ्यन्तरमजम् । अविद्यानिमित्तं
हि जन्म रज्जुसर्पवदित्यवोचाम । सा चाविद्यात्मसत्यानुबोधेन
निरुद्धा । अतोऽजमत एवानिद्रम् । अविद्यालक्षणानादिर्मायानिद्रा

(Since Brahma) has no source of birth (Janma Nimitta Abhavat), it is birthless (Ajam). It is Adhishtanam (Sa) of Karya (Bahya) and Karanam (Abhyantaram - or in other words, it is Adhishtanam of object and subject, but is neither object or subject). It has already been stated (iti Avocama) that birth is on account of ignorance (Avidya Nimittam hi Janma), as in the case of rope-snake (Rajju Sarpavat). And that ignorance (sa ca avidya- which is the cause of birth) has been negated (niruddha) by the knowledge of the supreme truth, the Turiya Atma (Satya Atma Anubodhena). Therefore Atma or Brahman is unborn Turiyam (Atah Ajam - and not the Sthula Sariram). Being Turiyam, (Atah Eva) Atma is not Prajnah, the Karana Sariram (Anidram).

I) Mind becomes Brahman in Karika No. 35.

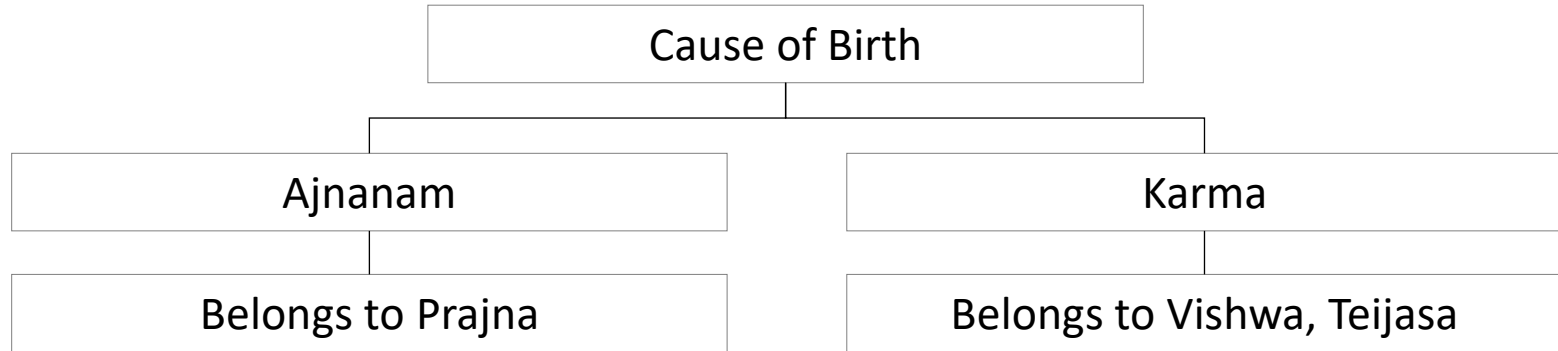
II) Brahman = Ajam – Janma Nimitta Abavat.

Brahman	Ajam Anidram Asvapnam
Subject	Subjective Complement

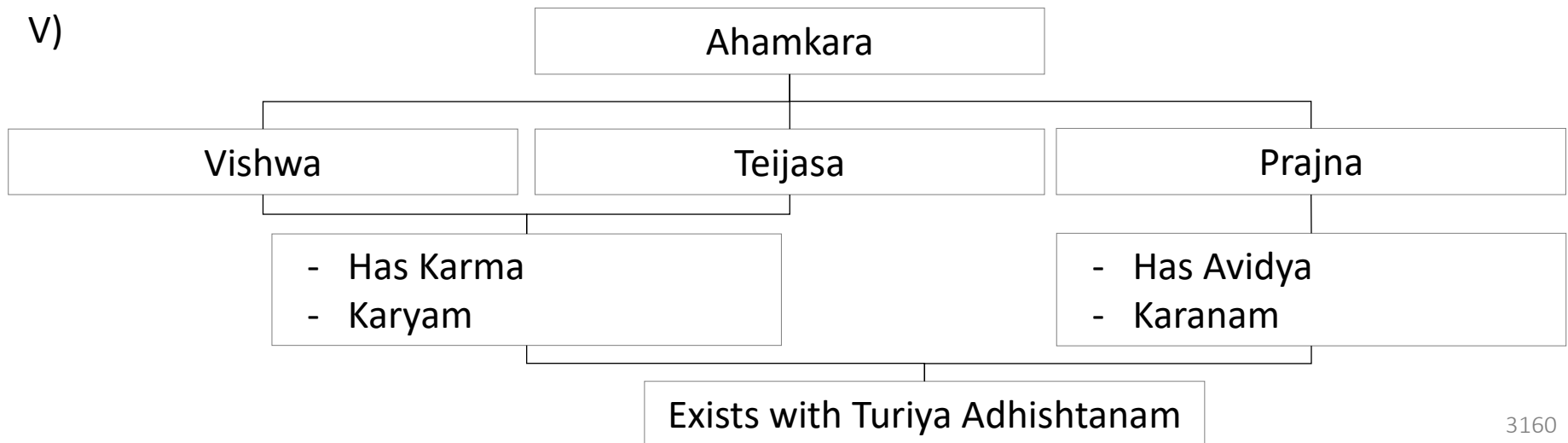
III) Turiyam has no cause for Janma.

- Turiyam is Birthless.

IV)



V)



- Avidya, Karma Rupa Abavat = Turiyam
= Ajam

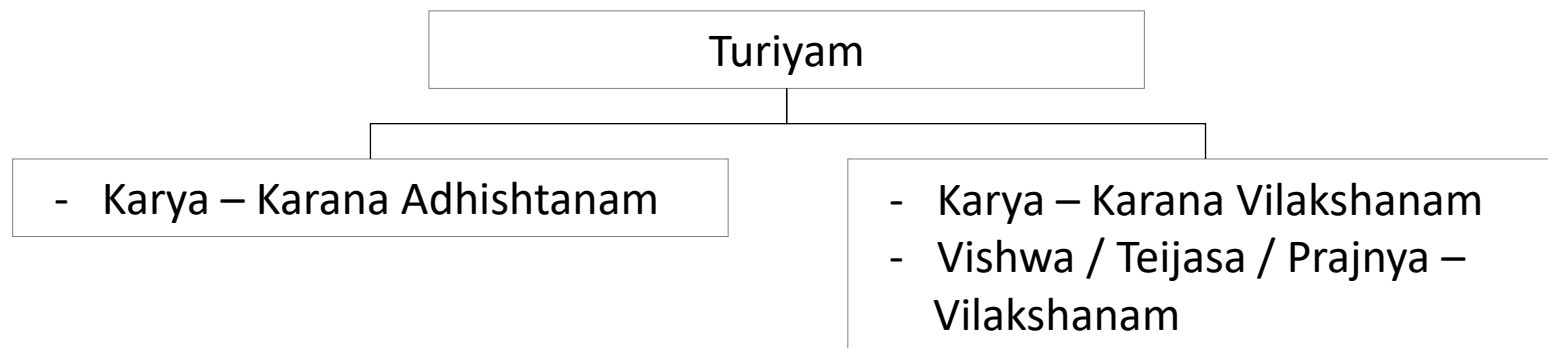
VI) Mundak Upanishad :

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]

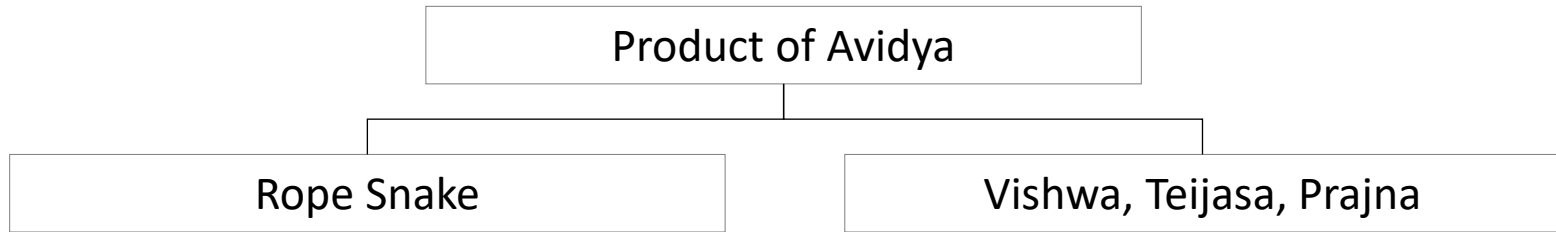
Sa – Bahyam	Abyantaram
Karyam	Karanam



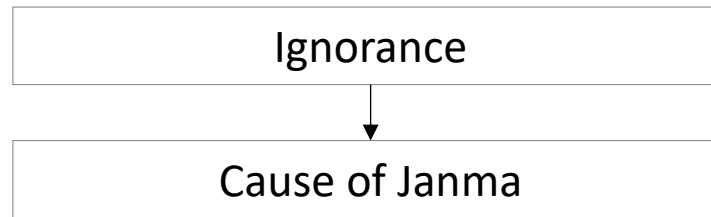
VII) Why Birthless?

- Avidya Nimittam Hi Janma.
- Ignorance belongs to Prajna.
- No ignorance in Turiyam.

VIII)



IX)



- Avidya Nruddaha – when ignorance is negated.
- Karana Abave – Karya Abhava.
- Avidya Abave – Janma Abhava.

X) How does a person negate Avidya – ignorance?

Answer :

- **“Atma Satya Anubodhena”**
- **By knowledge of Satya Turiya Atma.**

XI) Karika No. 32 :

- Atma Satya Anubodhena – used.
- Avidya Niruddha – negated.

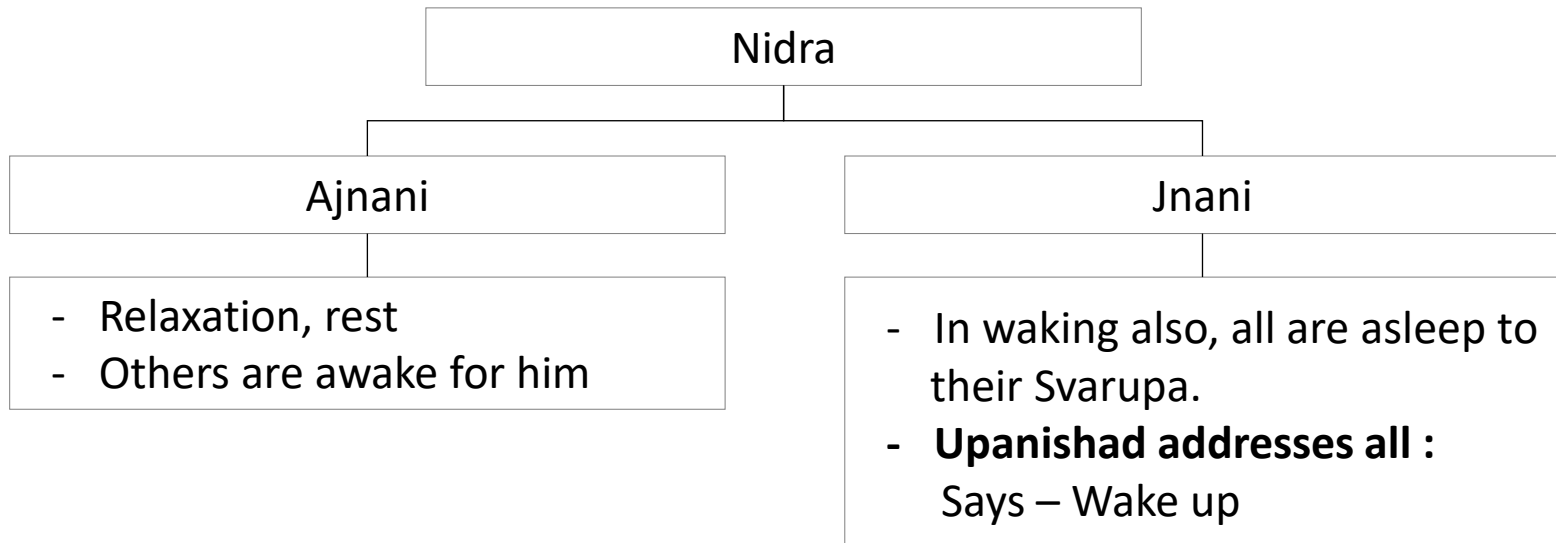
XII) Anidram :

- Yataha Ajam Tataha Eva Andram.
- Since Turiyam is birthless, Ajam, it does not sleep, no Prajna for Turiyam.
- Prajna for Avidya Kruta Jiva who does not know his nature.
- Ahamkara = Vishwa + Teijasa + Prajna.

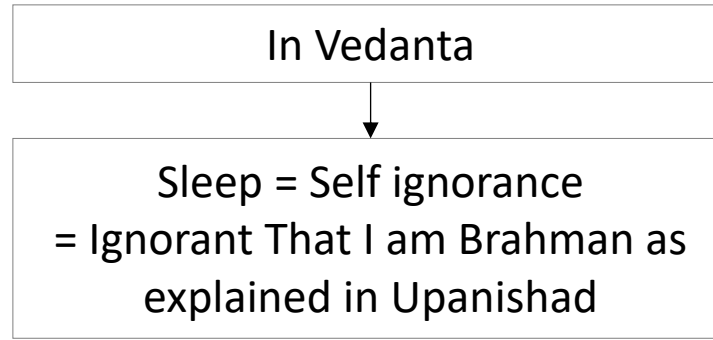
XIII) Turiya is 4th Pada, not 3rd Pada.

- Hence it is Prajna Vilakshanam.
- Nidra = Sleep.

XIV)



XV)



XVI) Avidya Lakshana Nadi

- Maya Nidra Svapat Prabuddhaha
- Satchidanendra Saraswati writes notes for all Upanishad and Shankara Bashyam.
- Puts right Punctuations for words.

XVII) Jnani has woken up from Spiritual sleep which is in the form of self ignorance – I don't know my SELF.

- When from Svapna – Nidra, Anaadi Maya, Beginningless Maya – Sleep, Jnani wakes up, his spiritual ignorance goes.

XVIII) Mandukya Upanishad :

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

anādimāyayā supto yadā jīvaḥ prabudhyate |
ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

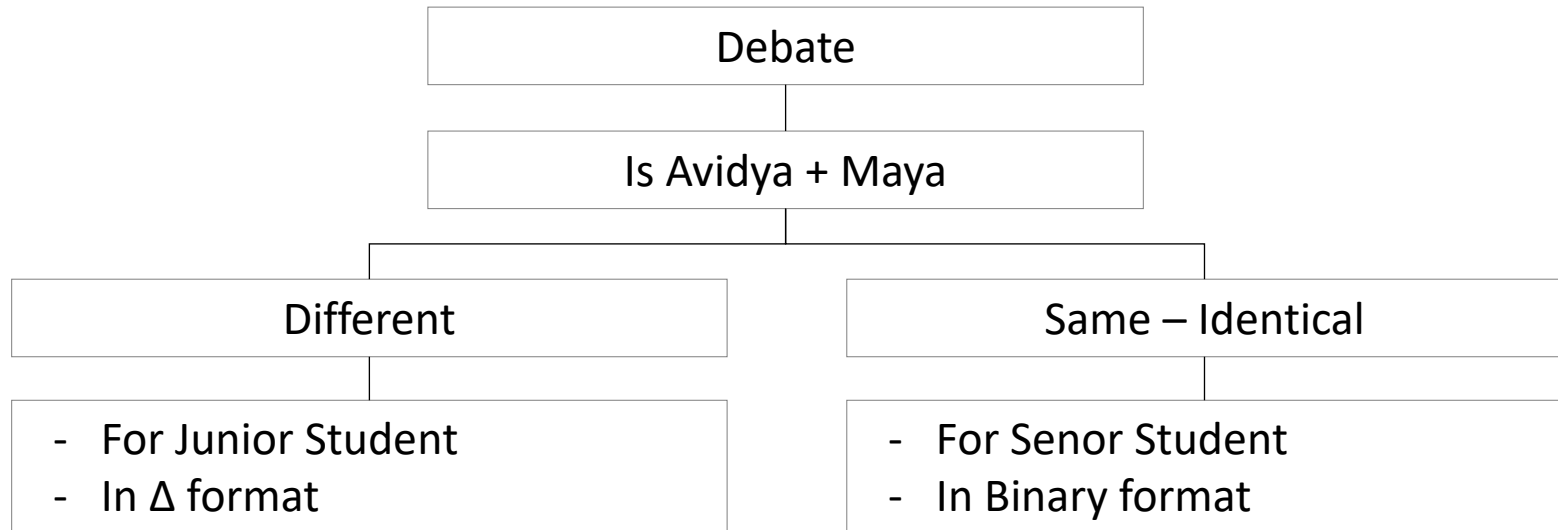
When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

- Because of Maya, beginningless sleep of self ignorance, one is gripped with Ahamkara, (Vishwa + Teijasa + Prajna) as reality and misses the truth – Turiyam Brahman.

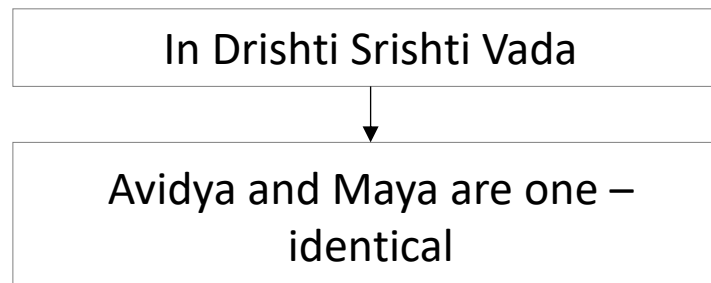
XIX) What is Anadi Maya?

- Avidya Lakshana, self ignorance.

XX)



XXI)



- When you equate Avidya = Maya, Jnani is no more in sleep, no more Prajna, he is Turiyam.
- Karika No. 36 – Terse Verse
- You have to remember all concepts of Vedanta.

XXII) Gita :

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

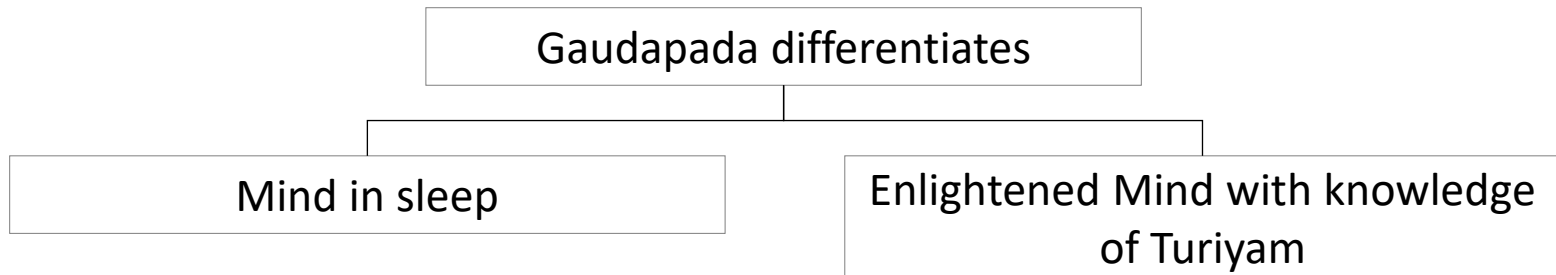
yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

Revision :

Karika No. 36 Bashyam :

I)



II) Similarities :

- a) Both nondual, free from Vikalpa, no subject – object division.
- b) Both negate Dvaitam

III) Difference :

Ajnani	Jnani
<ul style="list-style-type: none">- Duality is in potential condition, not gone- Unmanifest condition	<ul style="list-style-type: none">- Mind has Turiya Jnanam- Does not go to unmanifest sleep state

IV) For Jnani :

- **Enlightened Mind becomes Brahman.**

V) Mind can't become, doesn't become Brahman.

- **That which misunderstood as Mind, Maya, until now is now understood as Brahman only.**

VI) Look at Rope Snake with Torchlight

- Rope Snake becomes Rope.
- Rope Snake does not undergo change.
- What was misunderstood as Rope Snake is now understood as Rope itself.

VII) For a Jnani, what was understood as Ahamkara – Vishwa – Teijasa – Prajna – Waker, Dreamer, sleeper is now understood as nondual Brahman.

VIII) Jnanis mind is understood as Brahman itself.

IX) Sleep State = Brahman

- From Turiyam, Brahman, Ahamkara wakes up daily, Ahar Ahar, and resolves into Turiyam again.

X) Kaivalya Upanishad :

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

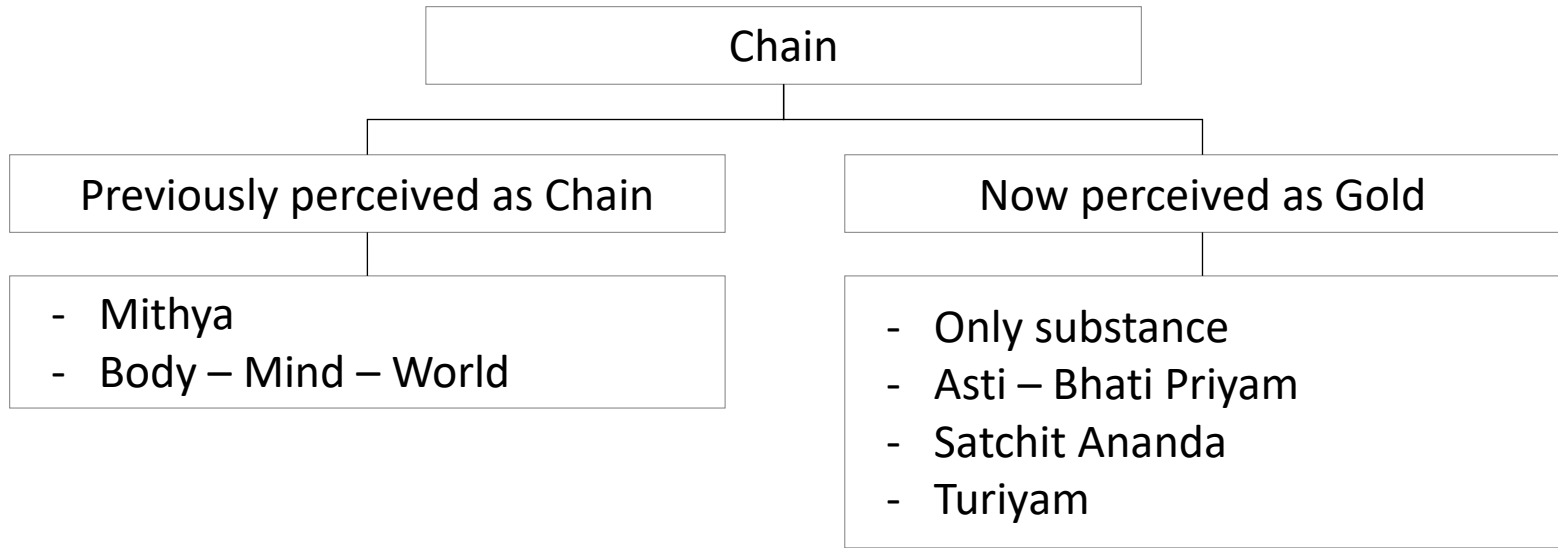
mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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]

XI) Mind becomes Brahman means it is understood as Brahman.

- Experience of Mind will continue as before.
- No experiential change.
- Jnani does not experience new body, Mind or world, they continue as before.

XII)



XIII) Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

XIV) See everything / world, as Asti, Bhati, Priyam.

XV) Differences are superficial in Body, Mind, World caused by Nama – Rupa.

- **Nama Rupa Bheda Asti.**
- **Vastutaya Bheda Nasti.**

XVI) Sarvam Brahma Mayam

- Mind = Brahman = Understanding is called becoming Brahman.
- No transformation, change after becoming Brahman.

XVII) Nothing needs to become Brahman because everything was, is, will be Brahman.

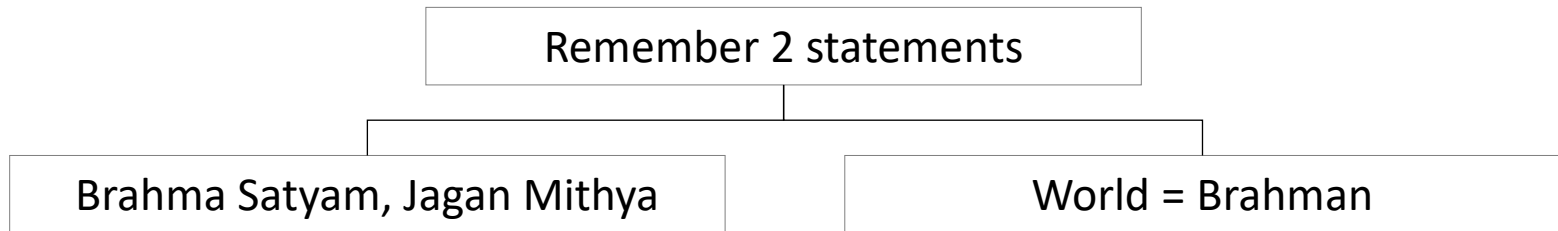
XIX) Karika No. 35 :

- Mind is understood as Brahman.

XX) Karika No. 36, 37 :

- Description of Brahman as in Mantra 7 of Upanishad.

XXI) Possible doubt :



XXII) Mundak Upanishad :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।

एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

Purusa evedam visvam karma tapo brahma paramrtam ।

etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya ॥ 10 ॥

The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this very life. [II – I – 10]

Mundak Upanishad :

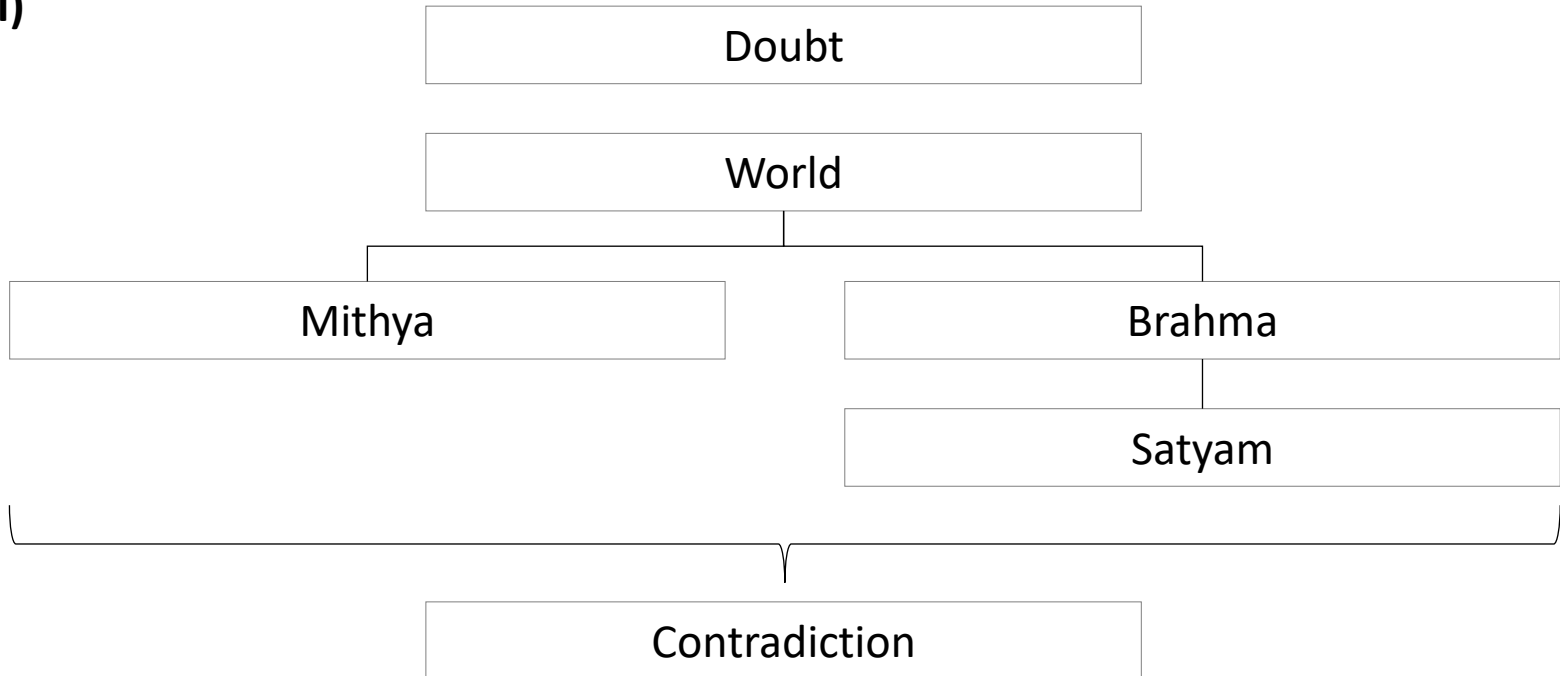
ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

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

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

- World = Brahman.

XXIII)



XXIV) Both right, how?

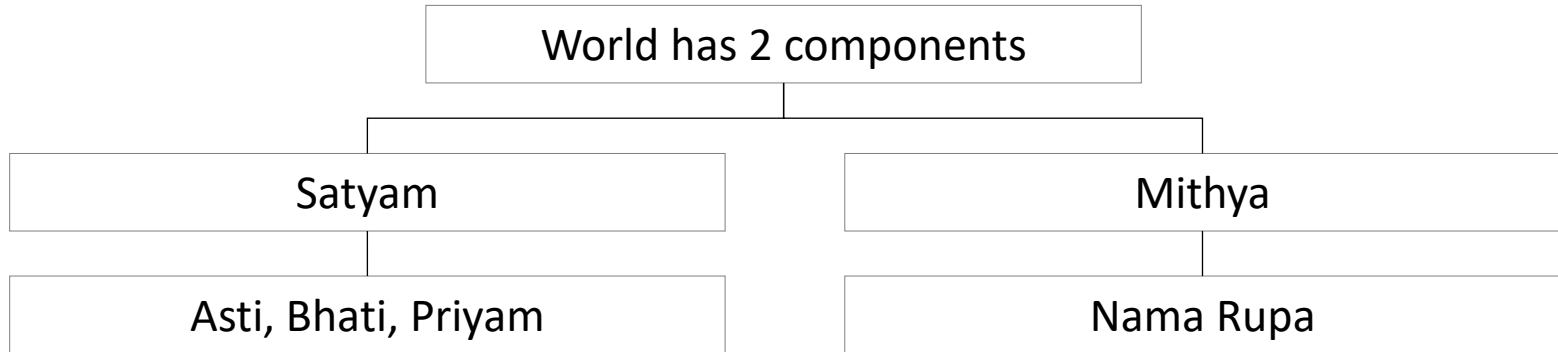
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अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
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ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

XXV) Vidyanaraya Says :



- Mithya can't exist independently.

• **Wherever Mithya component is, at same place is Brahman component.**

XXVI) Isness of Mithya belongs to Satyam Brahman.

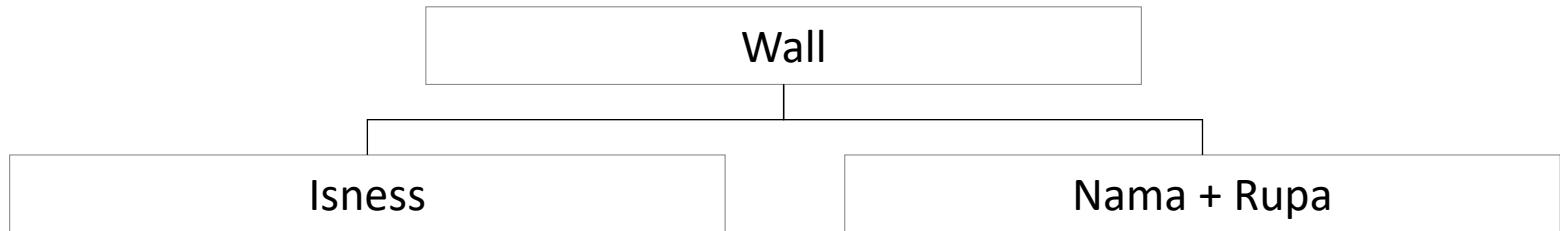
- World has isness, existence, component.

XXVII) Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

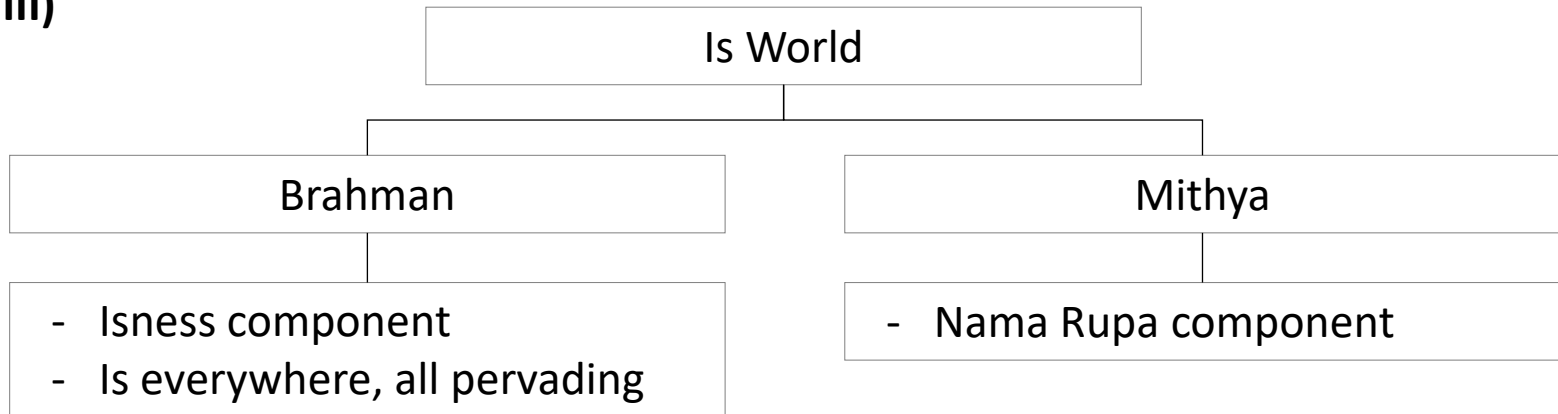
yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

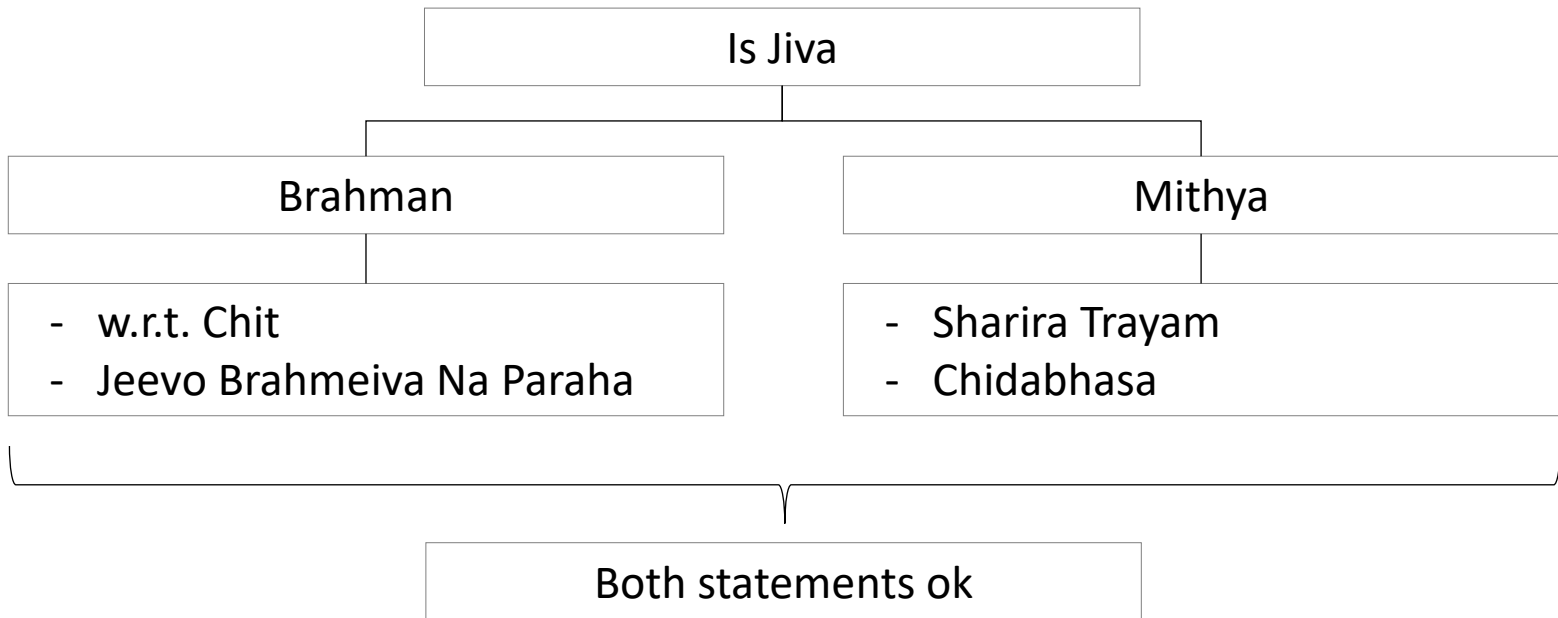


- You can claim isness of the wall as Brahman.

XXVIII)



XXIX)



Brahma Jnanavalli Mala :

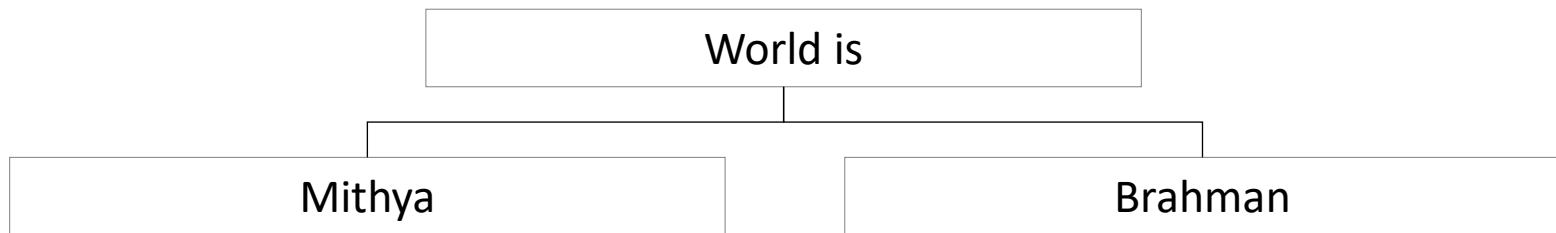
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah I
anena vedyam sacchastram iti vedantadindimah II 20 II

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

XXX) Here in Karika No. 36 Gaudapada says :

- Mind is Mithya
- Mind becomes Brahman.
- Here we should say Mind is Brahman not from Nama, Rupa Drishti – Vyavaharika Drishti but from all pervading Sat Chit – Paramartika Drishti.
- Satchit Drishtya Manaha Braheiva Bavati.



- Both correct.

XXXI) a) Ajam :

- Birthless
- Therefore Sthula Sharira Vilakshanam.

b) Asvapnam :

- Sukshma Sharira Vilakshanam.

c) Anidra :

- Karana Sharira Vilakshanam
- Avidya Satya Anu Bodhena Niruddha.

d) Birth of Body is because of Moola Avidya – Self ignorance.

e) Since ignorance is gone, birth is negated.

f) Atma Satya Anu Bodhena Niruddha.

- Janma Kaarana Nirudha.
- Janma Karana Abhavat Janma Abhava, Tasmad Ajam.
- Yataha Ajaha, Tataha Eva Anidram.
- Because Atma is birthless, therefore there is no sleep possible for Jnani.

XXXII) Avidya Lakshana Anaadi Maya Nidra :

- Nidra Svapat Prabuddha = Description of Jnani.
- Long word, start from left.

XXXIII) Prabuddah :

- Jnani is one who has awakened from Svapat = Long sleep of Maya.
- It is not conventional 8 hours sleep.
- It is spiritual sleep – Maya Nidra, caused by Maya.

XXXIV) Mandukya Upanishad : Chapter 1 – Karika No. 16

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate |

ajamanidramasvapnamadvaitaṁ 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]

• Self ignorance is called long sleep of Maya.

- What type of Maya?
- Anaadi Maya, Maya which is beginningless.
- Jnani has awakened from sleep called Maya Nidra.
- Spiritual sleep = Anaadi Maya
= Avidya Lakshana

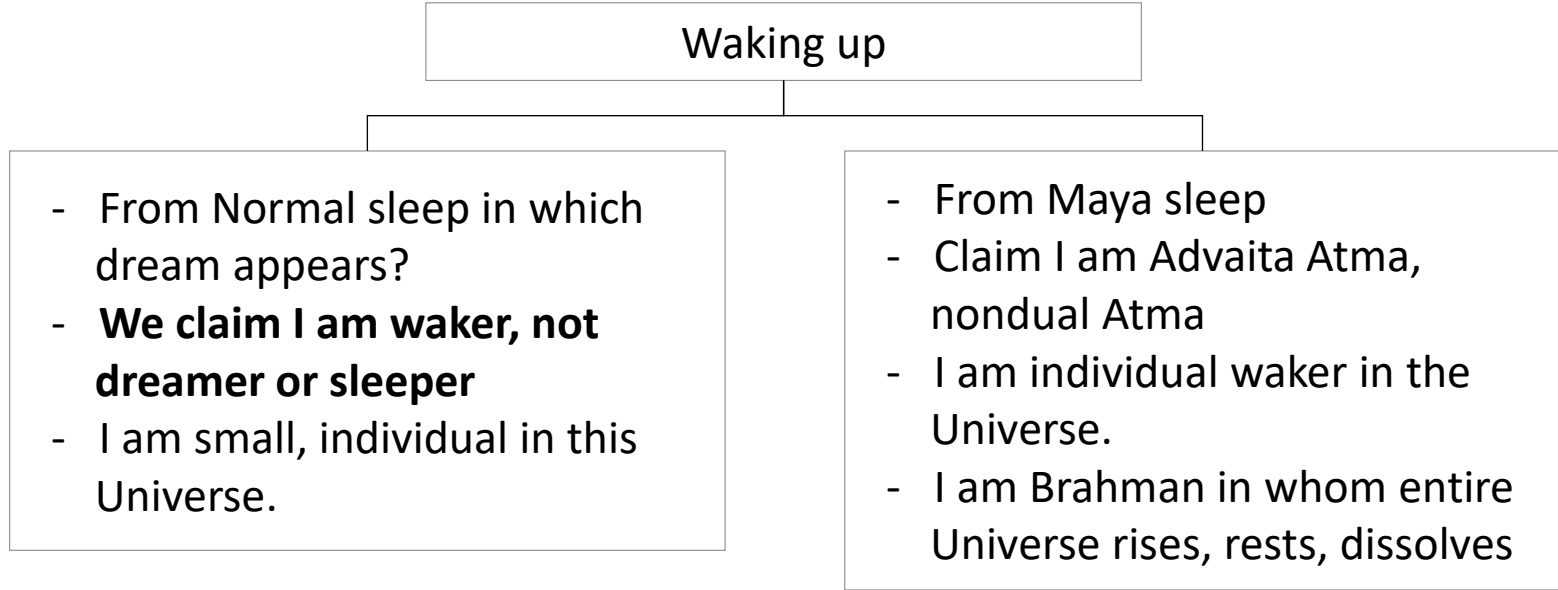
XXXV) Satchit Anendra Saraswati :

- Does not accept Moola Avidya.
- New tradition in Vedanta.

XXXVI) From Spiritual sleep, Jnani has awakened

- Spiritual sleep means not knowing the spiritual essence behind Srishti, Sthithi, Laya = Brahman, cause of Universe.

XXXVII) What does Jnani understand after awakening from Maya Sleep?



XXXVIII) Dakshinamurthi Stotram :

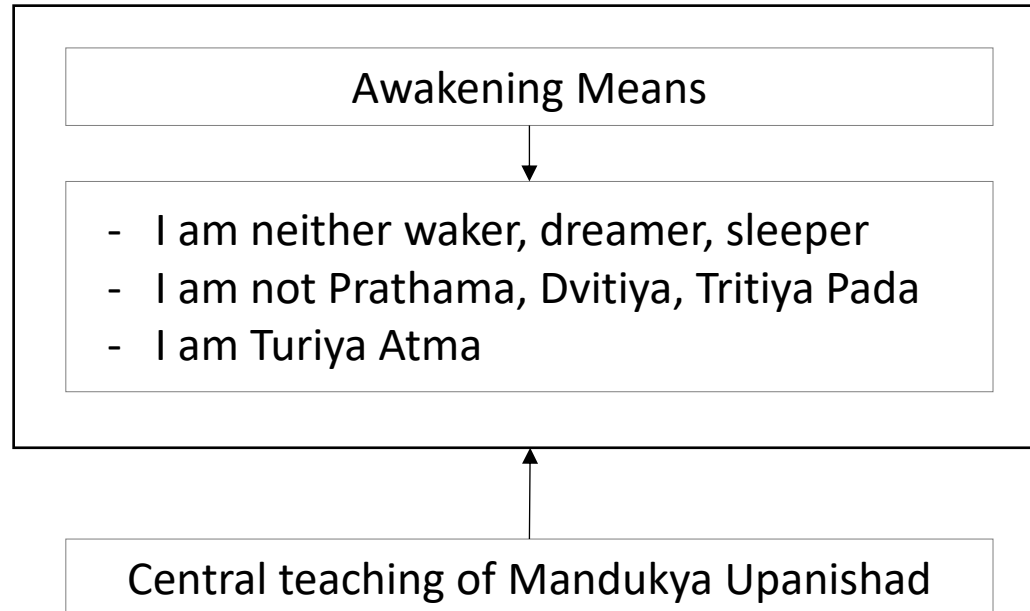
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

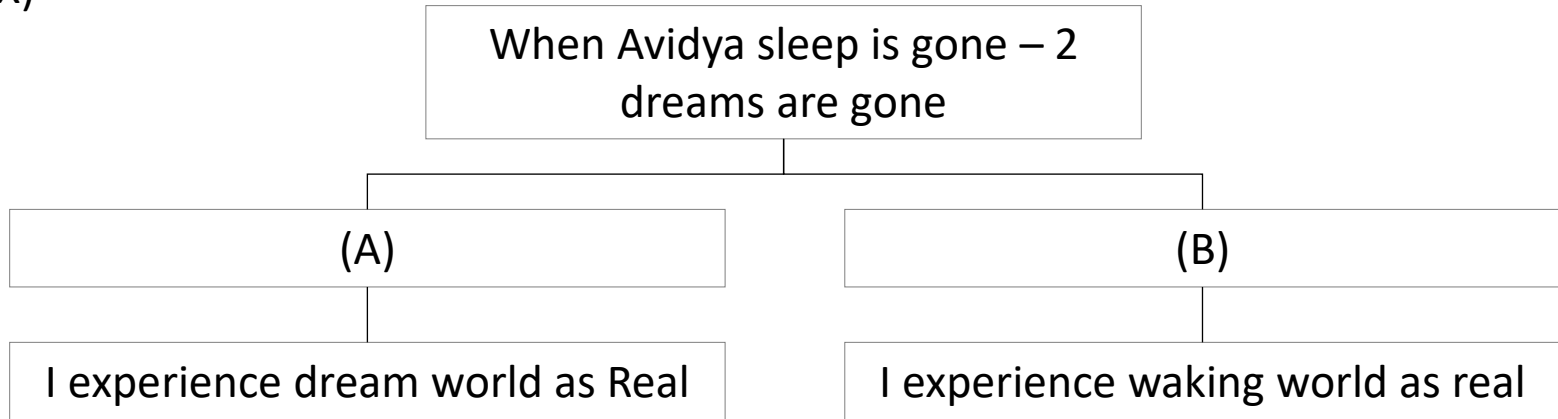
He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse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

- Prabuddhaya – Advaya Rupena.
- Awakened as non-dual reality called Atma (No more Jiva – Jagat – Ishvara format = Δ format).

XXXIX)



- Dream continues till sleep is there.



- Both are Mithya, wake up from 2 dreams = Asvapnam.

591) Bashyam : Chapter 3 - Karika No. 36 Continues

स्वापात् प्रबुद्धोऽद्वयस्वरूपेणात्मनातः अस्वप्नम् ।
 अप्रबोधकृते ह्यस्य नामरूपे । प्रबोधाच्च ते रज्जुसर्पवद्विनष्टे
 इति न नाम्नाभिधीयते ब्रह्म रूप्यते वा न
 केनचित्प्रकारेणेत्यनामकमरूपकं च तत् ।

The jnani (Atmana) has woken up (Prabuddah) from the sleep (Svapat) of self ignorance (Avidyalaksana), caused by maya, which is beginningless (Anadih Maya), to being non-dual reality, Turiya Atma (Advaya - Svarupena). Therefore (Atah) he has no dreams also (Asvapnam - as he is neither the Sukshma Shariram). Any name and form given to Atma (Asya Namarupe) is for want of knowledge alone (Aprabodhakrte Hi - of its real nature). And with knowledge (Prabodhat Ca) its name and form (Te) go, (Vinaste) like the Ropesnake (Rajju Sarpavat). Therefore after knowledge (iti) Brahman is not referred to by the name of any object like Akasa or Manusya etc (Namna Na Abhidhiyate Brahma). Nor is it objectified with a form (Na Rupyate Va) by any means (Kenacit Prakarena - Like Jati, Guna, Kriya Etc). Therefore (iti) Brahmatma (tat) is nameless and formless (Anamakam Arupakam Ca'.

I) Ajam, Anidram, Asvapnam, Anamakam, Arupakam.

II) Brahman is without Nama – Rupa because both Name and form are superimposed by Avidya ignorance on Atma.

III) Both Nama, Rupa are Mithya as good as nonexistent.

IV) Asya : Brahmanaha

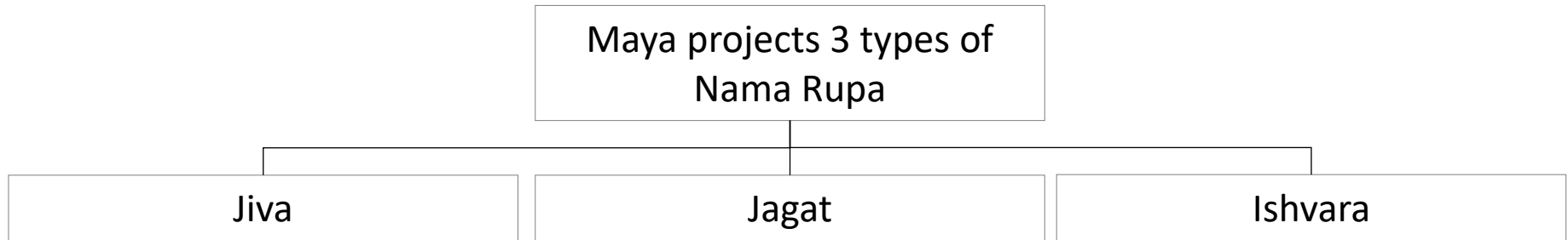
- Name – form are attached, attributed to Brahman.
- Other than Brahman everything is Nama – Rupa.
- Jiva – Jagat – Ishvara = Nama, Rupa, Mithya.

V) Maya Panchakam :

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥ १ ॥

nirupama nityaniramshake api akhande
mayi citi sarvavikalpanádishūnye
ghatayati jagadèshajèva bhedam
tvaghatita ghatanápatiyasè máyá.(1)

Maya which is skillful in accomplishing the impossible brings about the distinctions of the world. Ishvara, and jiva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]



- Δ format = Nama Rupa.

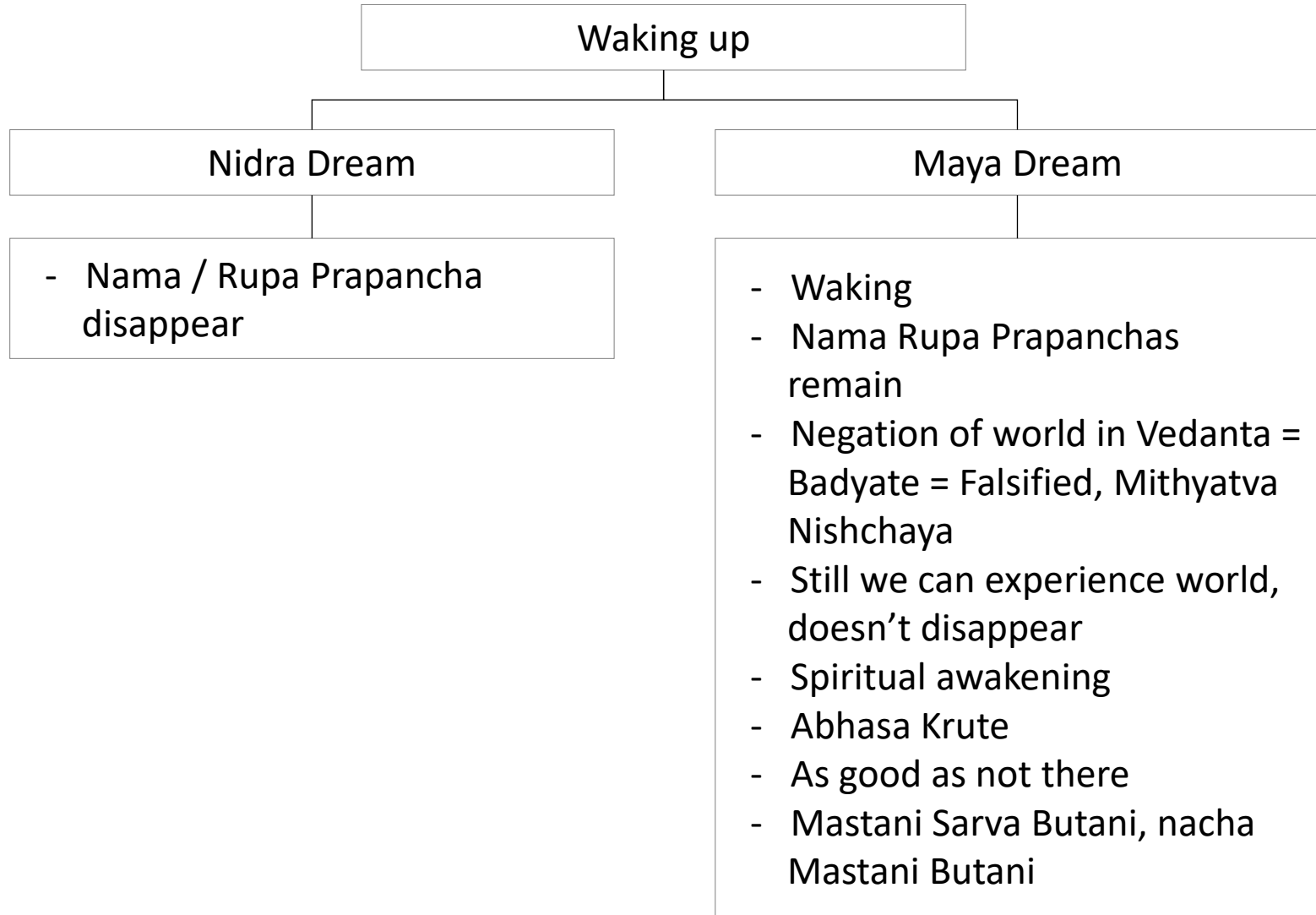
VI) Aprabodha Krute :

- Aprabodha = Agyanam.
- Prabodha = Waking up
- Because of sleep alone Nama Rupa are projected.

VII) On waking up to Turiyam, Nama – Rupa are gone. (of Dream or Waking Prapancha)

- They are gone like Rajju Sarpah (Jnana Adhyasa).

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 ||

VIII) World is really not there, it is there only for experience.

Example :

- Fake Rs. 500 note, as good as not there, falsified, nonexistent.

IX) Jnani will perceive the world, he will say – no world.

- Neha Nana Asti Kinchana..

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

X) Mundak Upanishad :

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

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

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

Example :

- Rajju Sarpah.
- Physically disappears
- World doesn't physically disappear.
- Therefore, after Jnanam, Brahman not associated with any Name.
- Therefore Amatra – Chatuspat, Avyavaharyam.

XI) A – Brahman with Sthula Nama Rupa Prapancha.

- U = Brahman + Sukshma Nama Rupa Prapancha
- M = Brahman + Karana Nama Rupa Prapancha

XII) After Nama Rupa negated, what is the Name of Brahman = Silence.

- Na namna Abhidhiyate
- Not referred by any name.
- Rupyate Va :
Not defined by any attribute.

XIII) Shabda Nimittam Abava :

- Kenachit Prakarena.
- Jati, Kriyta, Guna, Dravya Sambanda.
- Pancha Pravirdan Na Kenachit Rupyate.

XIV) Iti Hetu :

- Because of this reason.

XV) Prakarena Arupakam, Anamakam :

- Anamakam = Nameless.
- Arupakam = Attributeless, hence formless.

XVI) Tatu = Brahman = Mind of Jnani is of this description.

“यतो वाचो निवर्तन्ते” (तै-उ-२-४-१) इत्यादि श्रुतेः ।

Therefore, only) Taittiriya Upanishad in 2-4 (Ityadi Sruteh) says, "From which Brahman all the words come back" ("Yato Vaco Nivartante").

I) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

II) Iti Adi Srute :

- Brahman is beyond words, thoughts.

593) Bashyam : Chapter 3 - Karika No. 36 Continues

किं च सकृद्विभातं सदैव विभातं सदा भारूपमग्रहणान्यथाग्र-
हणाविर्भावतिरो भाववर्जितत्वात् । ग्रहणाग्रहणे हि
रात्र्यहनी तमश्चाविद्यालक्षणं सदाप्रभातत्वे कारणम् ।
तदभावान्नित्यचैतन्यभारूपत्वाच्च युक्तं सकृद्विभातमिति ।

Moreover (Kim Ca - Brahmatma) is always in the form of light of consciousness (Sakrd Vibhatam = Sada Eva Vibhatam = Sada Bahurupam). So appearance (Avirbhava) and disappearance (Tirobhava - of the light of consciousness) not being there (Varjitatvat - Brahman is free from) Non-perception (Agrahanam) or miss-perception (Anyathagrahanam). Perception and Non-perception indeed (Grahana Agrahane Hi) are like day (Ahah) and night (Ratri - Mithya only). So if yet, Brahman is always not completely seen, but concealed (Sada Aprabhatatve) the cause is (Karanam) the darkness of one's ignorance alone (Tamah Ca Avidyalaksanam). When the ignorance is not there (Tad Abhavat - due to Atmajnanam) then it is reasonable (Yuktam Ca - as Gaudapadacarya says) that Brahmatma, who is the light of eternal, ever evident consciousness (Nitya Caitanya Bharupatvat) should be constantly effulgent (Sakrd - Vibhatam Iti).

I) 2nd line of Karika No. 36 :

- Sakrut Vibhatam.
- Each line is description of Brahman.

II) Sakrut = Shines once, Shining all the time.

- Vibhatam = Revealing one time.
- What shines all the time will shine only once.

III) Temporary ones will shine many times.

- What has permanent shine, shines only once.

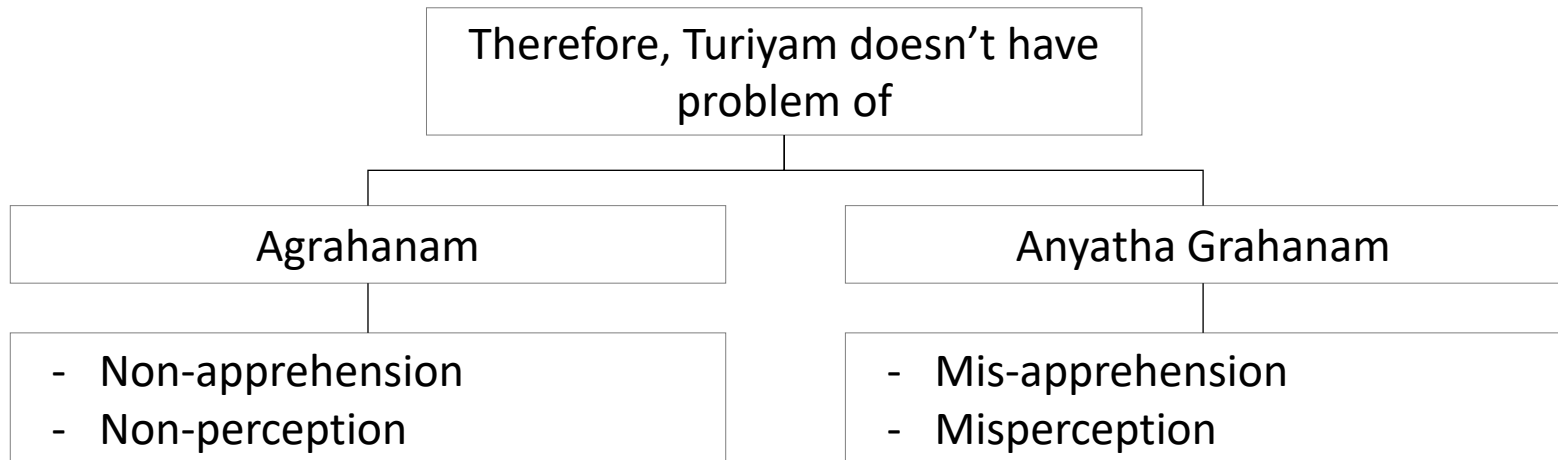
IV) Sakrut = Sada = Vibhati

V) Kincha : - Moreover

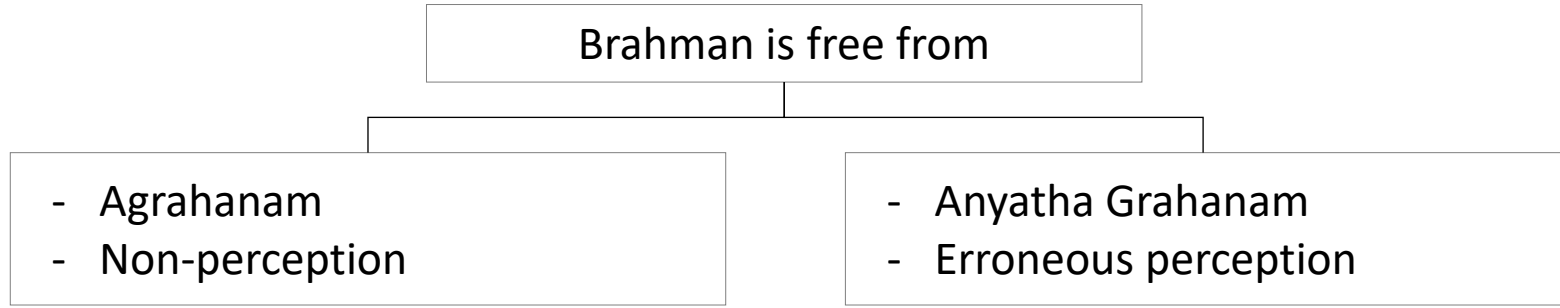
- **Atma shines continuously, eternally.**

VI) Bha Rupa – Chaitanya Rupa, Sva Prakasha Chaitanya Svarupam.

VII)



VIII) Aavirbava Tirobava Varjitaha :



IX) Mandukya Upanishad :

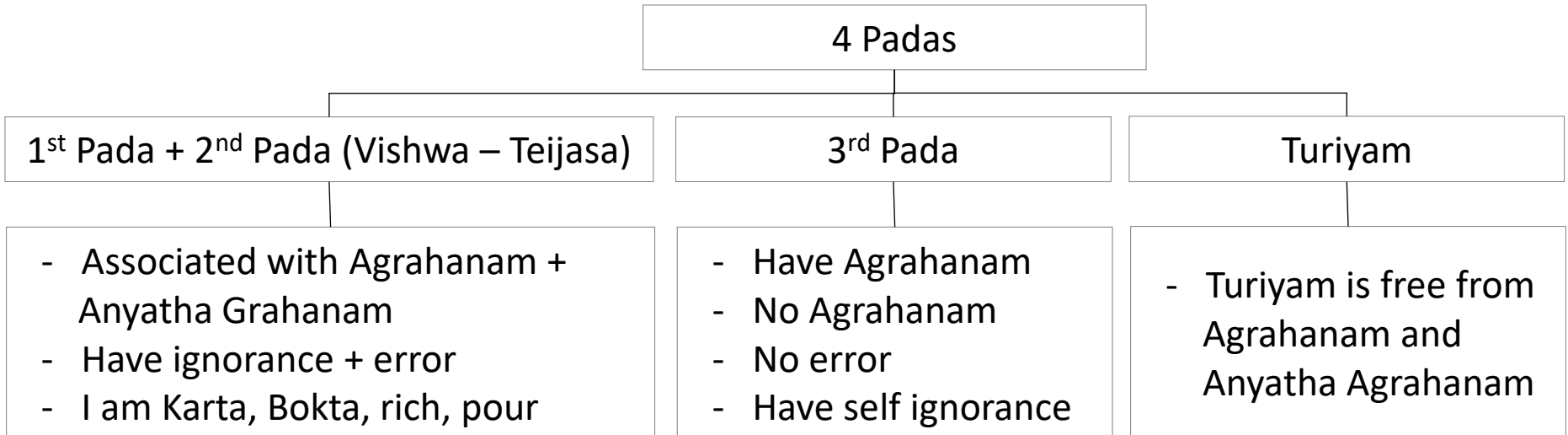
द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।

बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

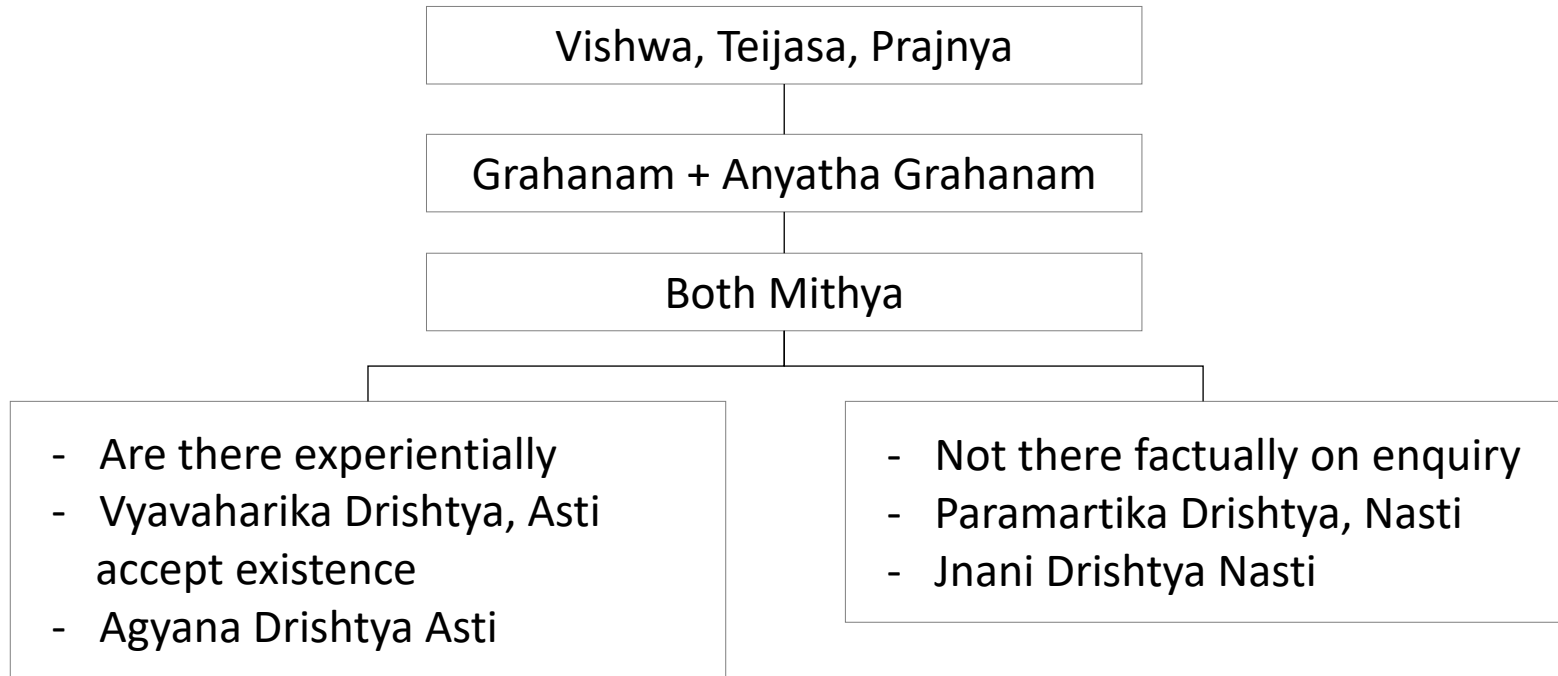
dvaitasyāgrahaṇaṁ tulyamubhayoḥ prājñaturyayoḥ ।

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]



X)



XI)

Aavirbava	Tirobhava
<ul style="list-style-type: none">- Revelation of Agraahanam + Anyatha Grahanam exists from Vyavaharika Drishtya	<ul style="list-style-type: none">- Concealment of Atma- Turiya Drishtya not there

XII) Mantra 7 :

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

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

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

Prajna	Vishwa / Teijasa	Turiyam
Agrahanam	Agyanam + Anyatha Grahanam	Na Antap Prajnam

XIII) When 3 Padas are negated, falsified as Mithya, there is no Grahanam or Anyatha Grahanam.

XIV) Mandukya Upanishad : Chapter 2 – Karika No. 32

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

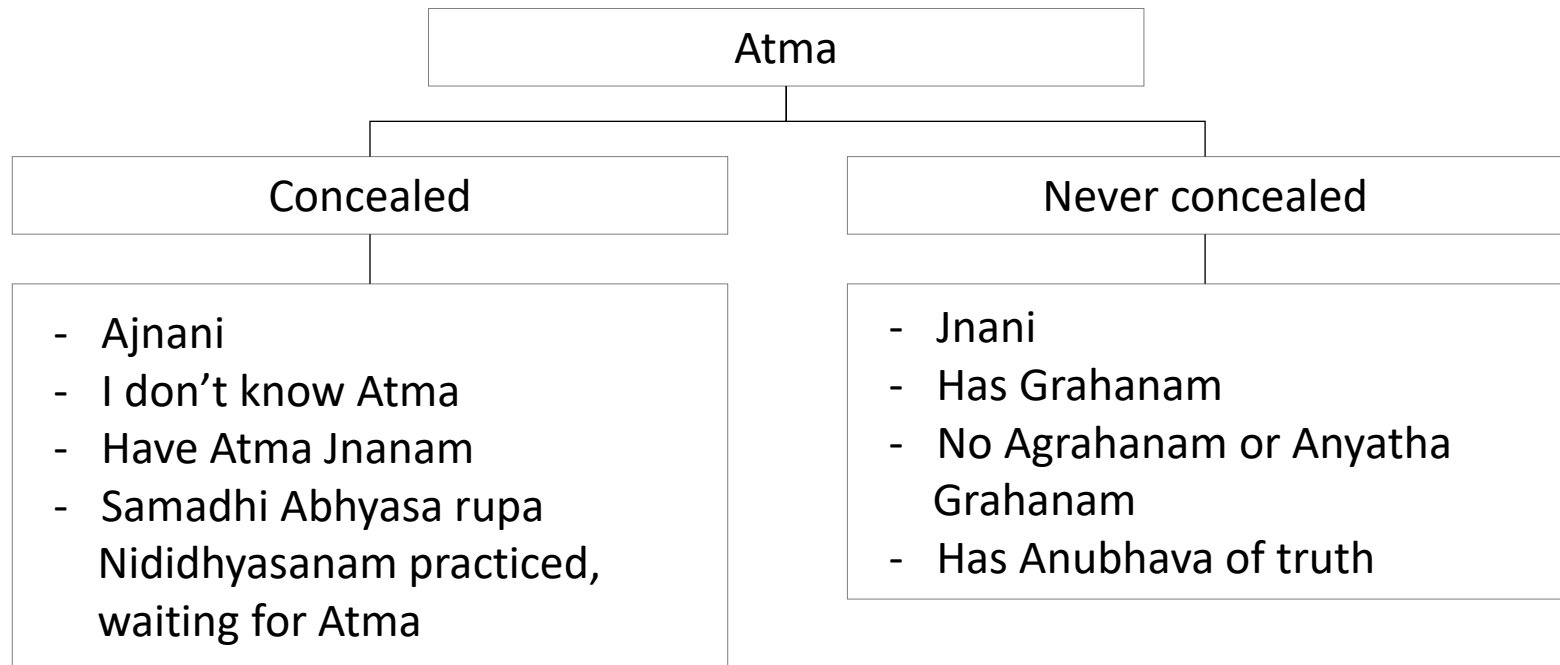
- All out, Varjitaha.

XV) Imagery :

Grahanam	Anyatha Grahanam
- Perception of Sun - Day	- Non perception of Sun - Night

- Day – night exists w.r.t. ignorant person, Tamas, Avidya Lakshanaya.
- Jnani standpoint, from Sun's Angle – No day, no night.

XVI)



XVII) Brahma Anubava, Jnanam is not there.

- From Ajnani's standpoint, Brahman is as though concealed.
- Aprabha Karanam = Ever nonshining, ever concealed.
- Ignorant person.

XVIII) Jnanis standpoint, Brahman – not revealed after Jnanam.

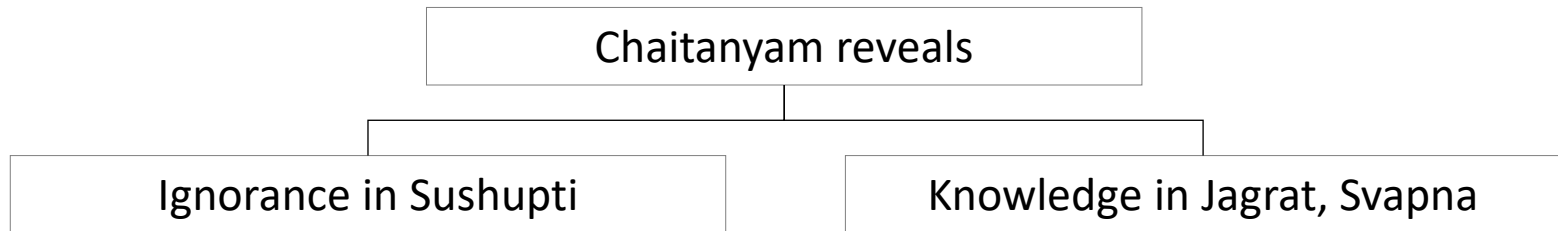
- How is Brahman concealed?
- Brahman is self evident all the time.
- No concealment at all ever.

XIX) Tad Avidyaya Abavat Nitya Chaitanyam Bha Rupertvat :

- Brahman shining all the time.

XX) Ignorance also revealed by Brahman.

- **I know – I don't know the world in sleep.**
- **I don't know world is revealed by Brahman which is ever evident Chaitanyam.**



- Sakrut Vibhatam since it is Nitya Bharupatvat Cha... Meditate on these concepts.

Revision :

Chapter 3 – Verse 36 – Bashyam :

I) Original Discussion :

- What is difference between sleep and Jnanam?
- Advaitam is experienced in both.
- One goes to Advaitam in both.

II) Sushupteshcha Phalam Advaitam Jnanashcha Phalam Advaitam.

- What is difference between 2 Advaitams.

III)

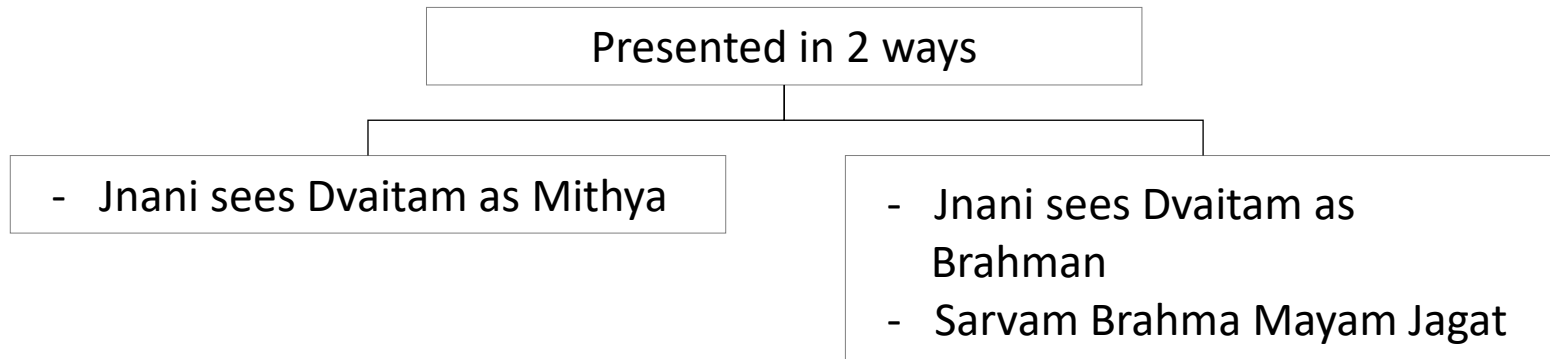
Sushupti Advaitam	Jnanena Advaitam
<ul style="list-style-type: none">- One goes to Advaita Avastha not Advaita Vastu.- Temporary state available in Sushupti and Samadhi.- Sushupti replaced by Dvaita Avastha in Jagrat + Swapna- Not real	<ul style="list-style-type: none">- One goes to Advaita Vastu not Advaita Avastha.- Permanent, eternal nature claimed as Turiyam.- Continues permanently- After Jnanam, Jnani experiences duality, does all transactions.

IV) Experiential duality, transactional duality will not disturb Advaita Vastu.

V) Jnanis Advaitam is not Absence of Dvaitam but inspite of Dvaita Anubhava.

- Jnanis Advaita Jnanam will never be challenged by the experience of Dvaitam, Jnani will firmly assert that there was, is, ever will be Advaitam only.

VI)



VII) Mundak Upanishad : Chapter 2 – 2 – 11

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

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

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

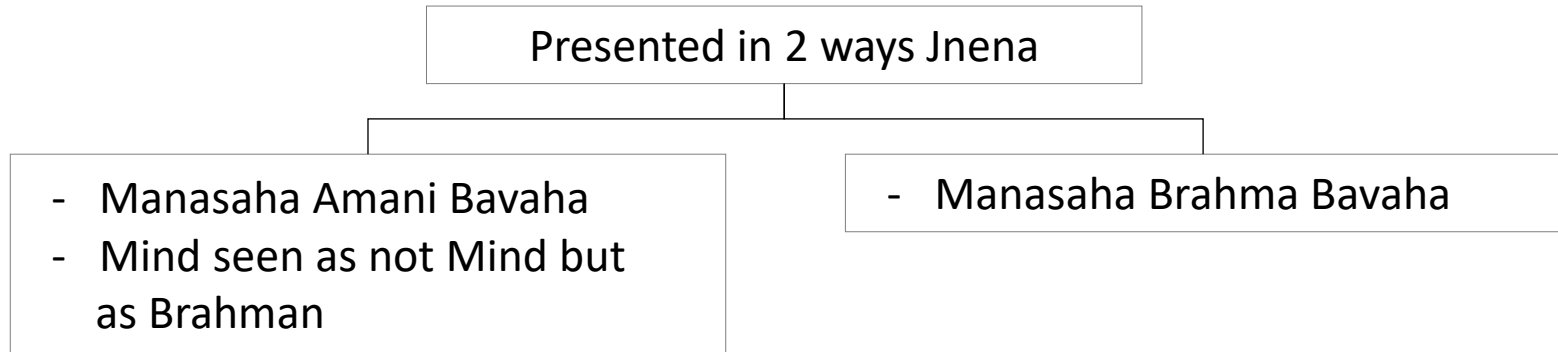
VIII) This Brahman starts with Mind, and takes up entire Anatma, body, sense, world.

- Before saying Sarvam Brahma, 1st says Manaha Brahma Bavati.

IX) Jnani looks at his own Mind as Brahman's Maya Shakti.

- Mind not seen as Mind but seen as Brahman.

X)



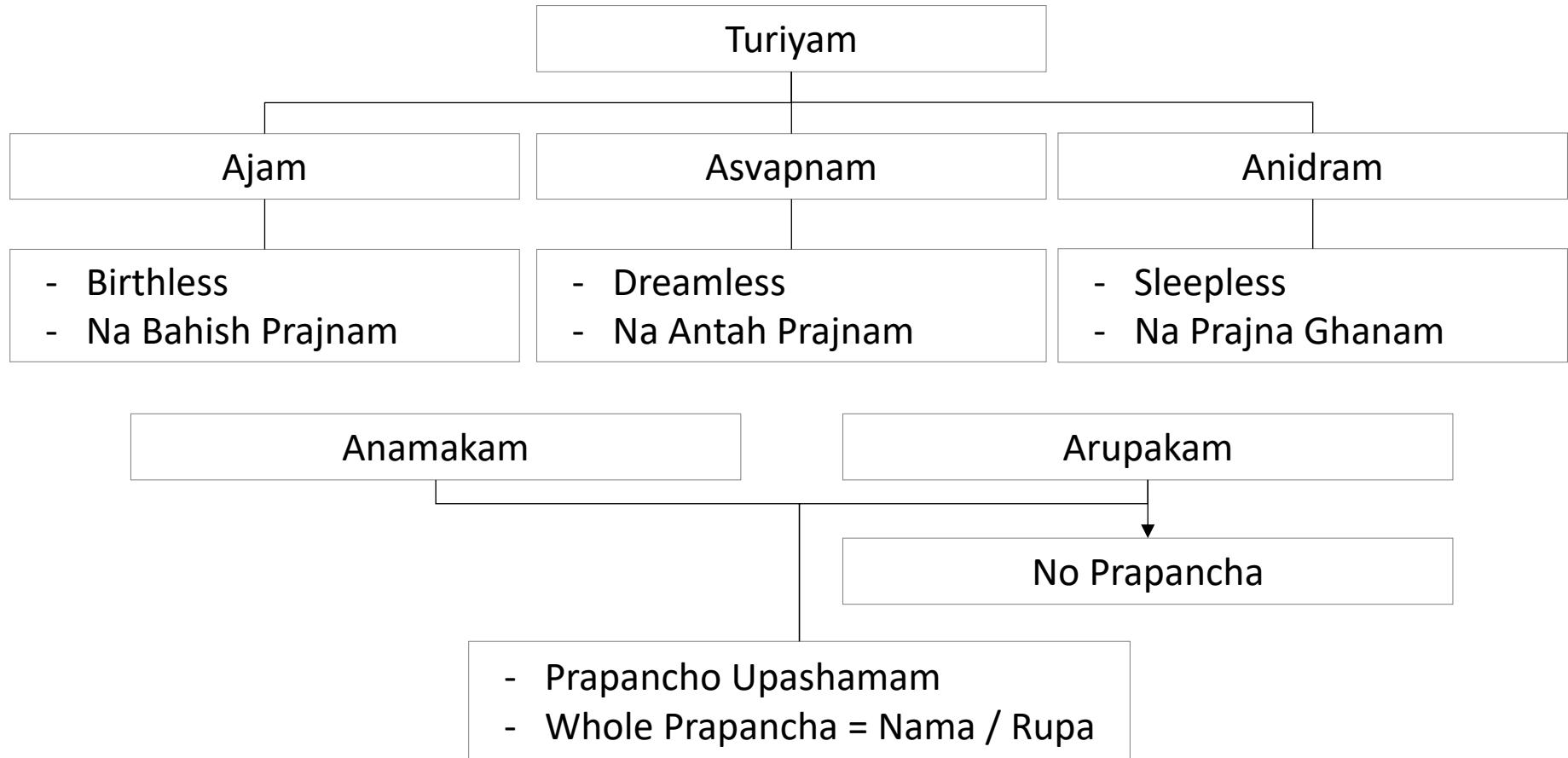
XI) Dvaitam is always Mithya

- Mithya Dvaitam + Mithya Dvaita Anubhava can't disturb Satyam Turiyam, Advaitam and Advaita Jnanam.
- This is the difference between Sushupti and Jnanam.

XII) When Jnani experiences Dvaitam, after Jnanam how will he understand Dvaitam?

- Understands Dvaitam as Mithya – as good as not there, fake, unreal, Asat.

XIII) 3 Verses 36, 37, 38 – Keep 7th Mantra in the Mind.



XIV) Dvaita Anubhava is there.

- Therefore we conclude, Dvaitam is Satyam.
- But in dream Dvaita Anubhava is there, know it is not Satyam, but is Mithya.
- In sleep, no Dvaita Anubhava, Upanishad says it is Satyam.

- Take Advaitam as Satyam, then only can understand and accept it as Adhishtanam for Mithya Nama Rupa Prapancha.

XV) Whole Vedanta works if you reverse your conclusion.

- Vedanta works in understanding, does not change our experiences of Dvaita Prapancha, relative reality of birth – death of bodies.

XVI) Mind becomes Brahman

- What type of Brahman?
- Explained in Karika No. 36, 37, 38.
- Description of Brahman tallies with Turiyam 7th Mantra.

XVII) Sukrut Vibhatam :

- Ek Atma Pratyaya Saram.
- Ever evident in the form of Atma Chaitanyam, self evident consciousness, knowledge, because there is no more ignorance conditioning the consciousness.

XVIII) Tatascha Avidya Lakshana :

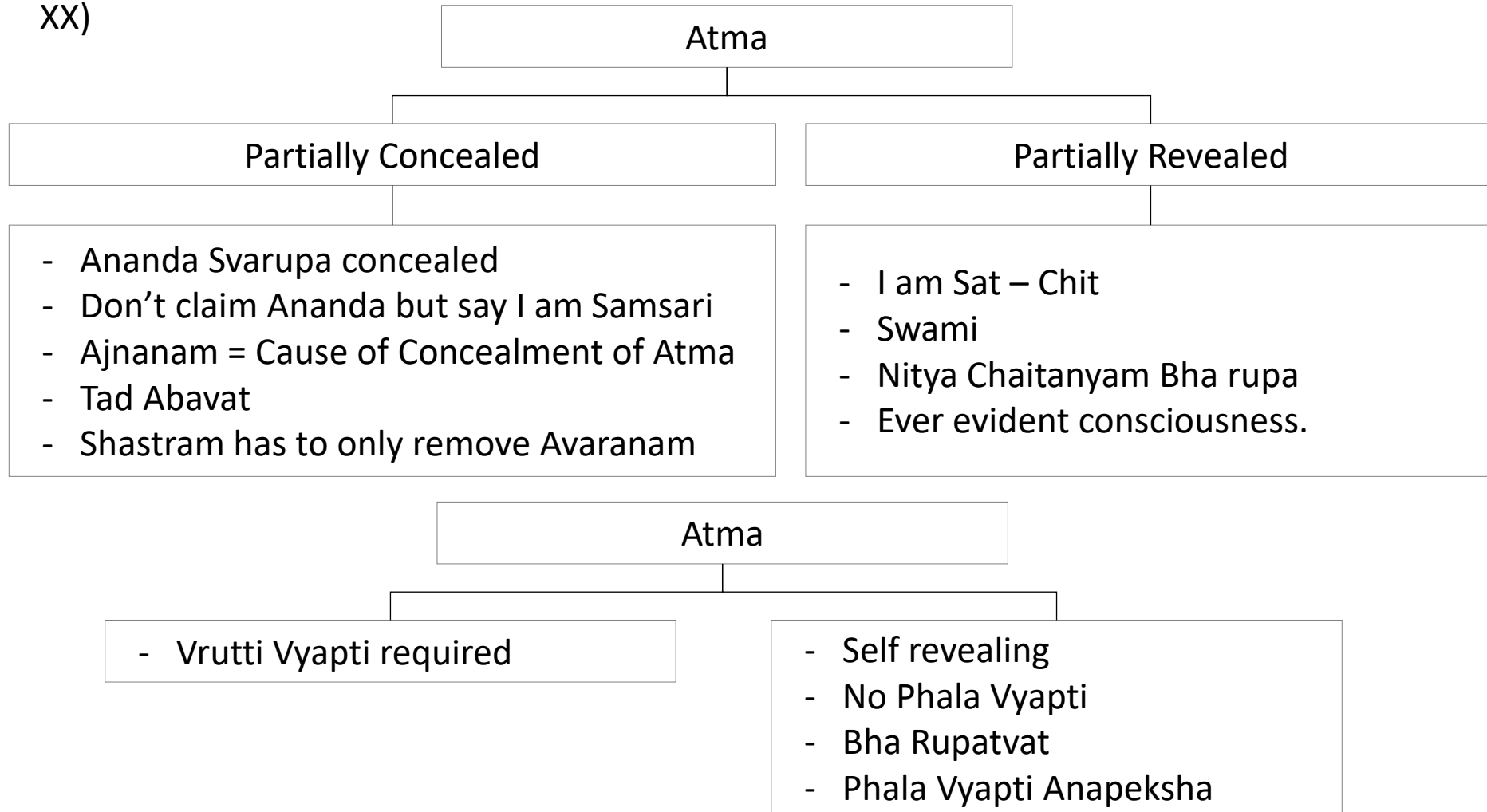
- Ignorance is cause of partial concealment of Atma Svarupa.
- Avidya Lakshana Tamaha.
- Sada Prabhat Eva Karanam.
- No condition of Consciousness in Turiyam.

- **No waking, dream, sleep condition in Turiyam.**

XIX) Sada Prabha Tad Eva = Tada Aprabhatatve

- Why?
- Atma is partially concealed by ignorance.
- Not totally concealed.

XX)



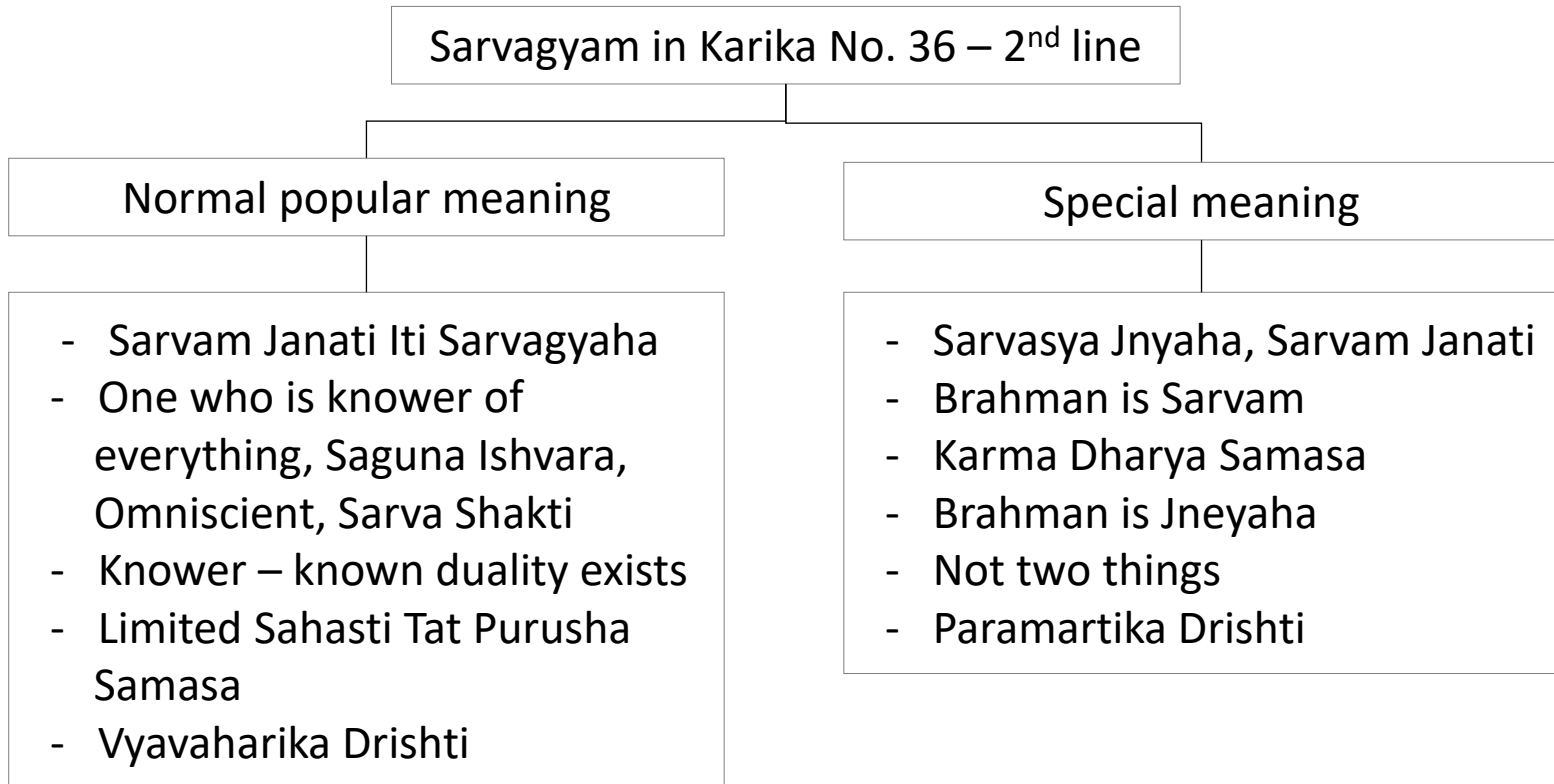
- Therefore Sakrut Vibhaktam Iti, used by Gauda Pada is perfectly right.

अत एव सर्वं च तज्ज्ञस्वरूपं चेति सर्वज्ञम् । नेह ब्रह्मण्येवंविध
उपचरणमुपचारः कर्तव्यः । यथान्येषामात्मस्वरूपव्यतिरेकेण
समाधानाद्युपचारः । नित्यशुद्धबुद्धमुक्तस्वभावत्वाद्ब्रह्मणः
कथंचन न कथंचिदपि कर्तव्यसंभवोऽविद्यानाश इत्यर्थः ॥ ३६ ॥

Since Brahman (Atah Eva) is everything (Sarvam) and is in the form of pure consciousness also (Ca Tat Jnasvarupam Ca), Brahman is Sarvajnam (Iti Sarvajnam). After knowing Brahman thus (Brahmani Evam Vidhe), there is nothing (Na Iha) more to be done (Upacarah = Upacaranam Kartavyah), like silencing the mind through meditation etc (Samadhanadi Upacarah - which is prescribed for) other people, like Madhya, Mandama Adhikaris (Yatha Anyesam), as a separate thing different from Atma (Atma - Svarupa Vyatirekena - Whereas for Uttama Adhikaris meditation etc does not exist as separate from Atma). After the destruction of ignorance (Avidyanase) there is nothing else (Na Kathancana = Kathancid Api) to be done (Kartavya Sambhavah - because now) the ever pure (Nitya Suddha) ever enlightened or ever revealed (Nitya Buddha) and ever liberated (Nitya Mukta) Brahman's nature (Brahmanah Svabhavah - is understood by a jnani as his own nature). That is the idea (iti Arthah).

- Deep reasoning in Chapter 3.

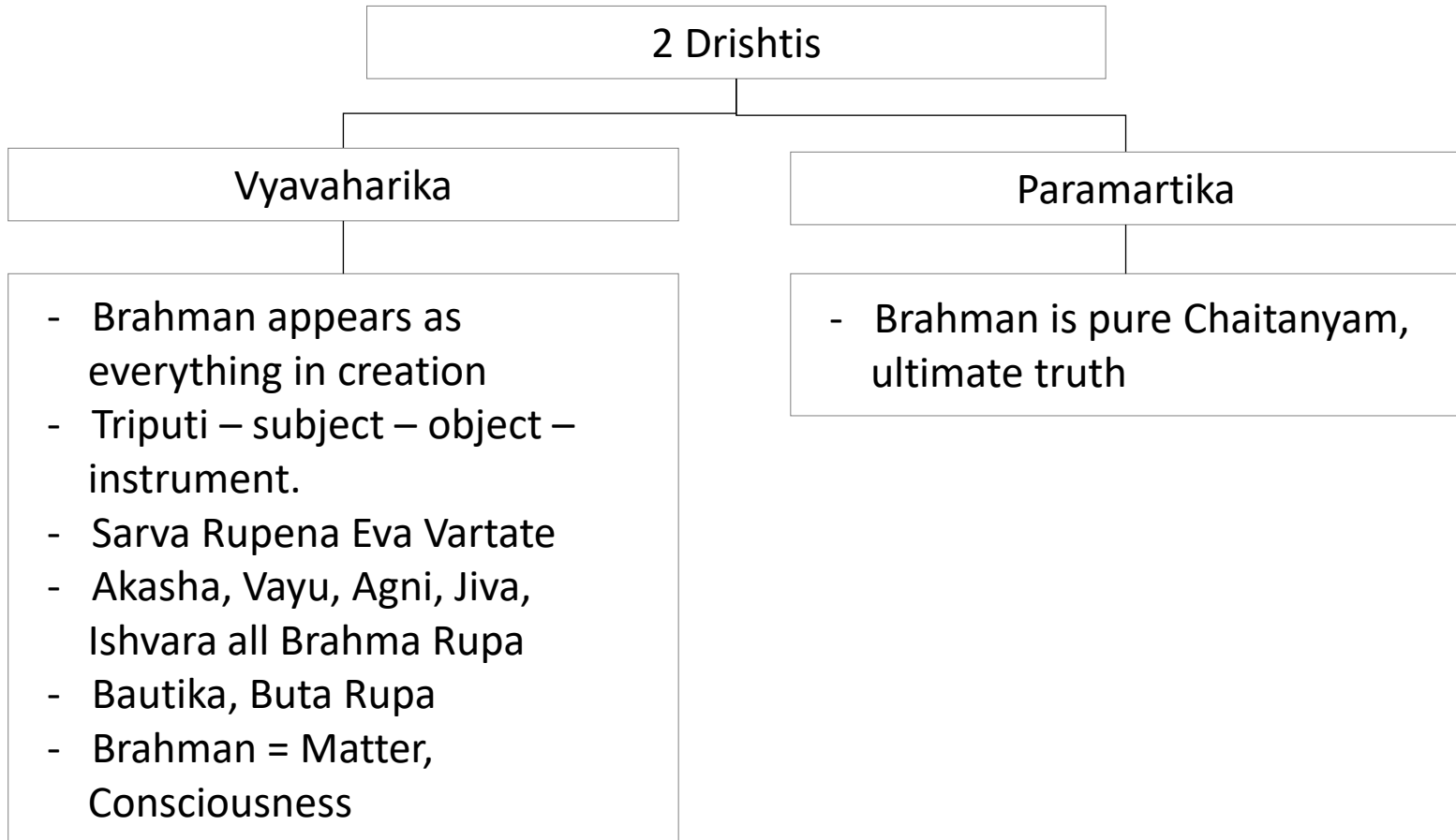
I)



II) Brahman = Sarvagya, Chaitanya Svarupaha, nature of Consciousness.

- Therefore, Jnyaha
- Paramartika Drishti.

III)



IV) What is available for experience = Sarvagya

V) Ataha Eva, Sada Vibhatam Eva

VI) Brahman = Turiyam = Sarvam = In the form of everything.

VII)

1 st Interpretation	2 nd Interpretation
<ul style="list-style-type: none">- Brahman is knower of everything- Everything is different from Brahman	<ul style="list-style-type: none">- Brahman is not knower of everything- Brahman = Everything, Sarvagya, Prapancha Trayam- Immanent principle- Sarvagya = Brahman is all, everything, existence principle- It is of nature of Chaitanyam also

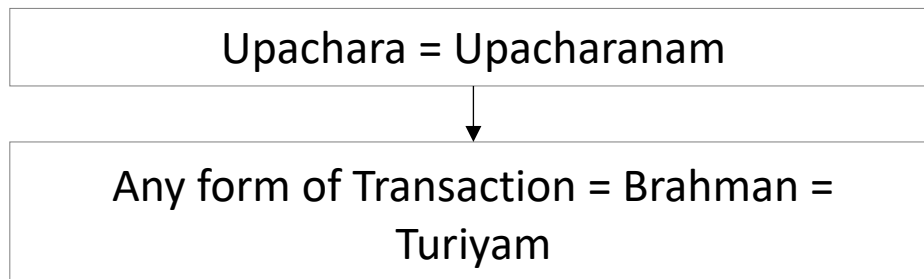
VIII) Sarvagya for Nirguna Brahman – 2nd interpretation

- Karma Dharaya.

IX) Popular meaning – Sarvagya = Ishvara – Sashti Tat Purusha.

- This is the Bheda, difference.

X) Na Upacharaha – Evam Videhe – Saptami Vibhakti – Qualifies Brahman



XI) Brahman is not available for any form of transaction.

- Transcendent principle.
- Shankara negates meditates on Brahman.
- Brahman can't be meditated upon, it can only be claimed as "Aham".

XII) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannr̥ṣirvāmadevaḥ pratipede,
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,
aham brahmāsmīti, sa idaṁ sarvam bhavati,
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;
atha yo'nyāṁ devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṁu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

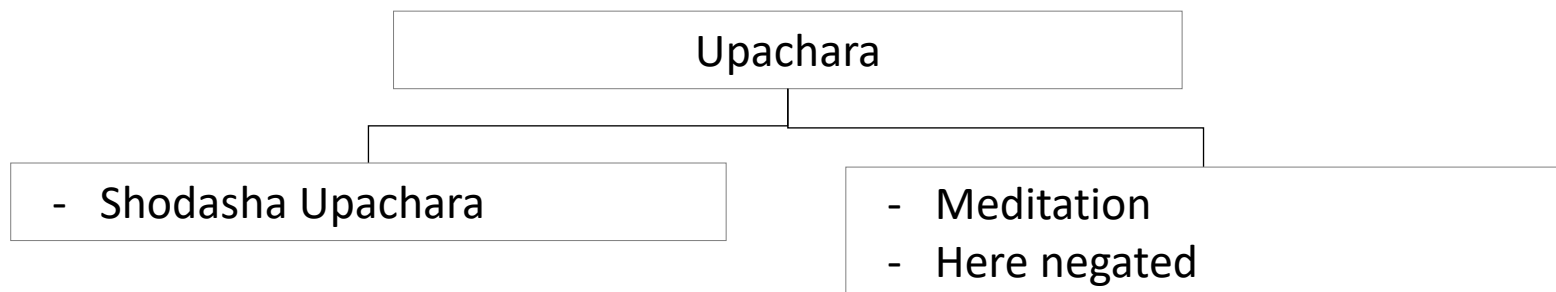
XIII) Upachara = General transaction

- Shankara negates Meditation here.
- Upachara Na Kartavyaha.

XIV) After claiming Brahman, what do I do next?

- Nothing to do.
- Everything to be done till you claim – you are Brahman.

XV)



- Asanam Samarpayami.
- Argyam Samarpayami
- Padyam Samarpayami.
- All possible for Saguna Ishvara, not Nirguna Ishvara.
- Achamanam – To wash mouth.
- Asanam – for sitting
- Shodasa Puja takes us to Para Puja.

XVI) Para Puja = Negation of every Upachara.

- Nitya Shuddasyu Kim Snanam?
- Why bathing for Nitya Shuddah?
- Why Asanam for all pervading.

XVII) Later Gauda Pada introduces meditation for those who can't claim I am Brahman, inspite of all teaching.

Junior Seeker	Senior Seekers
- Meditation	- No Meditation - Only knowledge, understanding

XVIII) From Verse 40, Gaudapada discusses Meditation for Mandah, Madhyama Adhikaris.

XIX) For Uttama Adhikari, Chitta Samadhanam = Meditation.

- Atma Svarupa Vyatirikena Vrutaha = Meditation.
- **Mind / Thought, Meditator, Meditated, Meditation = Atma.**
- For Uttama, Meditation is not a separate exercise, Sadhana.

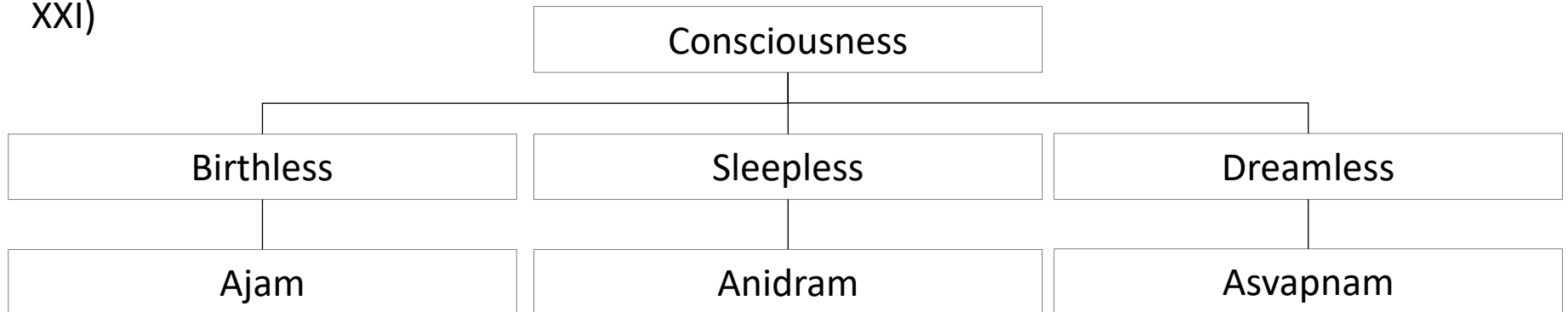
XX) Nitya Shuddha Buddah Mukta, Svabavat.

- Brahmana claims, I am Brahman which is ever free.
- Moksha = Siddham, not a Sadhana, to be reached.
- Meditation As Sadhana, Moksha is a goal.

• **After Jnanam, Moksha = Svarupa, not a goal.**

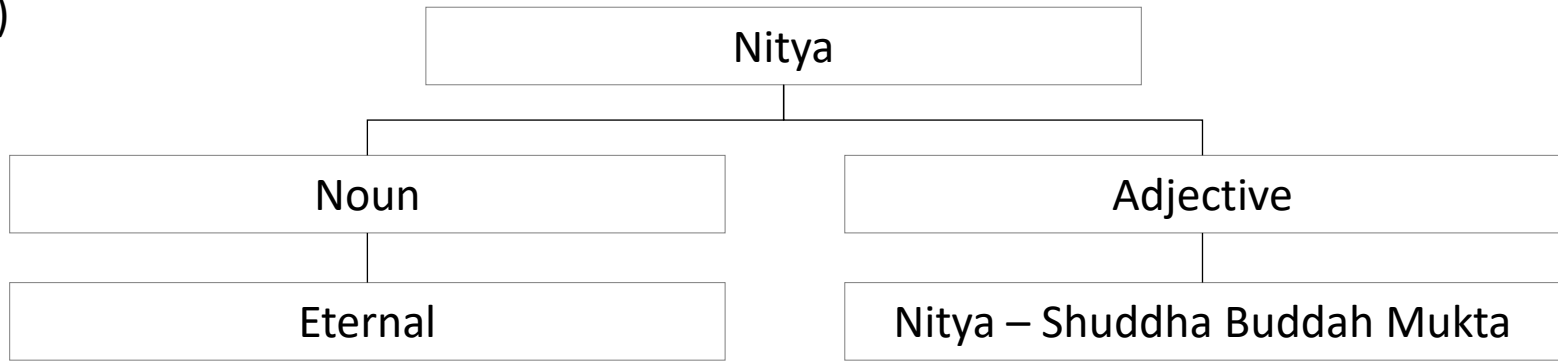
- Jnanasya Praptatvat Na Sadhyam.
- Svarupatvat – not Sadhyam.

XXI)



- Jnani is Nitya Shuddha – Eternally pure (Without impurity of Agyanam), Buddah – Ever revealed, Mukta – ever free, Nature.

XXII)



Kathanchana :

- Because of this nature, under no circumstance they require any Sadhana.

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Nothing to be done.
- No sense organs (Jnana Indriya), Karma Indriyas, Antahkaranam (Instrument) are required for Atma Jnanam.
- After Avidya is removed, nothing needs to be done.

XXIII) Anvaya : Karika No. 36

अन्वयः

(तत् ब्रह्म) अजम् अनिद्रम् अस्वप्नम् अनामकम्
अरूपकं सकृद्विभातं सर्वज्ञं (भवति) ।
कथंचन उपचारः न (कर्तव्यः) ॥

Anvayaḥ

(tat brahma) ajam anidram, asvapnam, anāmakam,
arūpakam sakṛdvibhātaṁ sarvajñaṁ (bhavati) ।
kathañcana upacāraḥ na (kartavyaḥ) ॥

It is birthless, sleepless, dreamless, nameless, formless and ever effulgent consciousness, which is all pervading. There is no ceremony or any kind of karma involved at all (with regard to this Atma).

- Tatu Brahma Ajam, Anidram, Asvapnam, Anamakam, Arupakam, Sakrut Vibhatam Sarvagyaḥ Bavati.
- Brahman = Subject
- All subjective complement, Videyan, Kathanchana Uparaha Na Karthavyaha

595) Introduction to Chapter 3 - Karika No. 37 :

अनामकत्वाद्युक्तार्थसिद्धये हेतुमाह--

For establishing (Siddhaye), why brahma vastu has been stated as nameless etc (Anamakativadi - Uktartha), the following reason (Hetum) is being given (Aha).

I) Karika No. 37 = Extension of Karika No. 36.

II) 2 Words – Anamakam, Arupakam

- Once Nama – Rupa Nisheda, Prapancha Nisheda, Prapancha Upashama (Dissolution).

III) For explaining corroborating Anamakam etc in Karika No. 36, following reason given in Karika No. 37.

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ ३- ३७ ॥

sarvābhilāpavigataḥ sarvacintāsamutthitaḥsupraśāntaḥ
sakṛjjyotiḥ samādhiracalo'bhayaḥ ॥ 3- 37॥

This self is beyond all expressions or words, beyond all acts of the mind. It is all-peace, ever effulgent, free from activity and fear. It is attainable through concentrated intellect. [3 - K - 37]

अन्वयः

(सः = तुरीयात्मा) सर्वाभिलापविगतः
सर्वचिन्तासमुत्थितः सुप्रशान्तः सकृज्ज्योतिः
समाधिः अचलः अभयः (भवति) ॥

Anvayaḥ

(saḥ = turīyātmā) sarvābhilāpavigataḥ,
sarvacintā- samutthitaḥ, supraśāntaḥ, sakṛjjyotiḥ,
samādhiḥ, acalaḥ, abhayaḥ (bhavati) ॥

It is free from all external organs, free from all internal organs, totally tranquil, ever-
effulgent, knowable through Samadhi, Changeless (and) fearless.

Gist :

I) By Negating Nama Rupa, Gaudapada negates all instruments of world experience.

II) Jnana Indriya + Karma Indriya + Antahkarana

- 3 Instruments make me Pramata, using Pramanam, reaching Prameya Prapancha.
- When Pramanam is gone, not experientially, but falsified, Pramata and Prameyam, creation also falsified, resolved, Pravilapanam.

III) What is left?

- Prapancho Upashamam, Turiyam left behind.

598) Bashyam : Chapter 3 - Karika No. 37 Starts...

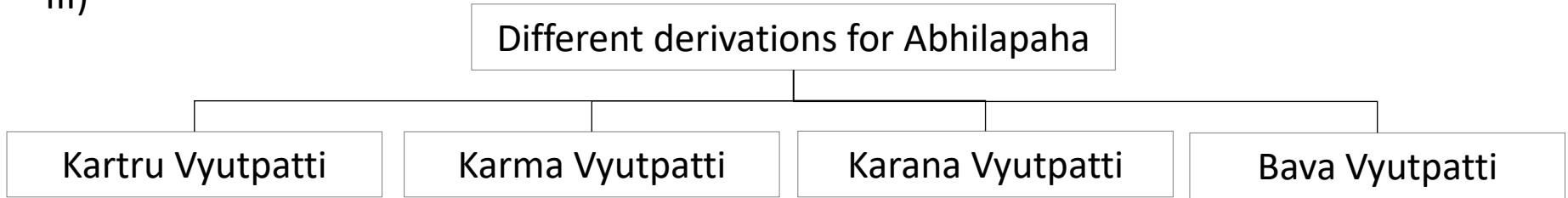
अभिलप्यतेऽनेनेत्यभिलापो वाक्करणं सर्वप्रकारस्याभिधानस्य,
तस्माद्विगतः । वागत्रोपलक्षनार्था, सर्वबाह्यकरणवर्जित इत्येतत् ।

Abhilapah is the (Abhilapah Iti) sense organ of speech (Vak), which is the means (Karanam) for the utterance of all kinds of words (Abhilapyate Anena). Therefore (Tasmat) Atma is free (Vigatah) of all kinds of words, names (Sarva Prakarasya Abhidhanasya). The organ of speech, as it here represents all external sense organs (Vak Atra Upalaksanartha), Brahman, is said to be, therefore free from all external sense organs (Sarva Bahya Karana Varjita Iti Etat).

I) Sarva Karane Varjitat

II) Sarva Abhilapa Vigataha = Abhilapaha (Noun).

III)



- Here Karana Vyutpatti.
- Refers to Instrument of speaking.
- Abhilapa Anena Abilapaha.
- Instrument with which we utter words.
- Words = Abhilapaha or instruments.

IV) Here, Vak Indriyam = Abhilapaha.

V) What is job of Vak Indriyam?

- Karanam = Instrument for all utterance of words.
- Abhilapaha = Organ of speech.

VI) Tasmāt Vigataha :

- Turiyam is free from organ of speech = Upalakshanam, indictor for all Karma Indriyas.

VII) Vishwa Teijasa = Ekona Vimshati Mukha

- Prajna = Potentially, Ekona Vimshati Mukhaha

VIII) Tasmat Vigataha = Free from action of speech, instrument of speech, all organs of action.

IX)

Sarva Bahya Karana Vigataha, Varjitaha



Free from 5 Jnana Indriyas + 5 Karma Indriyas

- Varjitaha Iti Etat = Without

X) Jnani does not have 5 Jnana Indriyas + 5 Karma Indriyas means understanding they are Mithya, falsified from Turiyam angle, Paramartika angle.

XI) Jnani uses them as Vyavaharika Satyam, but I am Turiyam Paramartika Satyam

XII) Gita : Chapter 5 – Verse 8

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

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

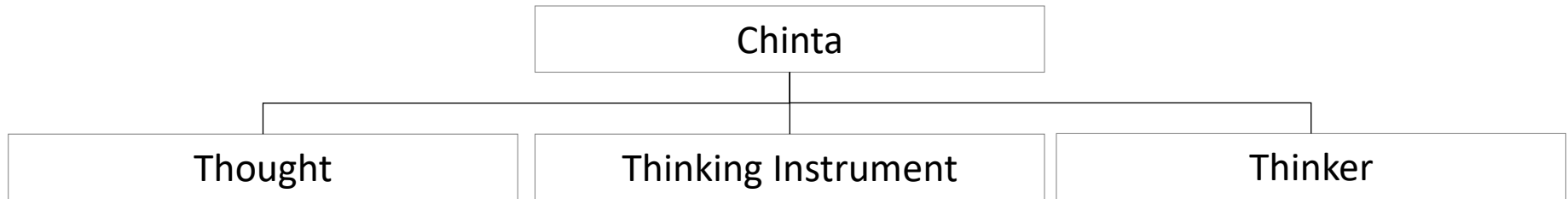
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

तथा सर्वचिन्तासमुत्थितः- चिन्त्यतेऽनयेति चिन्ता बुद्धिस्तस्याः
समुत्थितोऽन्तःकरणवर्जित इत्यर्थः । “अप्राणो ह्यमनाः
शुभ्रो ह्यक्षरात्परतः परः” (मु-उ-२-१-२) इत्यादिश्रुतेः ।

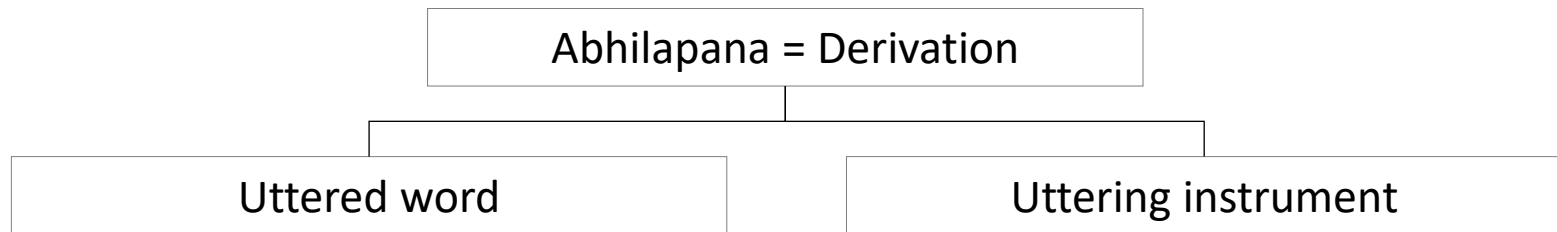
In the same way (Tatha) it is totally free from Cinta (Sarva Cinta - Samutthitah), Cinta here meaning, the faculty of thinking, the intellect (Cintayate Anaya Iti Cinta = Buddhih). it means (iti Arthah) it is ever free from, or transcends, the instrument of thinking, the Antahkaranam (Tasyah Samutthitah - Antahkarana Varjitah). Srutis like Mundakopanishad 2-1-2 says (Iyadi Sruteh - Atma or jnani) "is free from prana (Apranah), free from Antahkarana (iti Amanah) and therefore is pure (Subhrah- being free from Raga - Dvesas, Punya-papas, Kartrtvam - Bhoktrtvam and therefore) indeed is superior (Parah Hi) to the unmanifest maya, or Karana Sariram (Aksarat) which is the cause (Paratah) of everything”.

I) Now Antahkarana – Instrument falsified in Turiyam

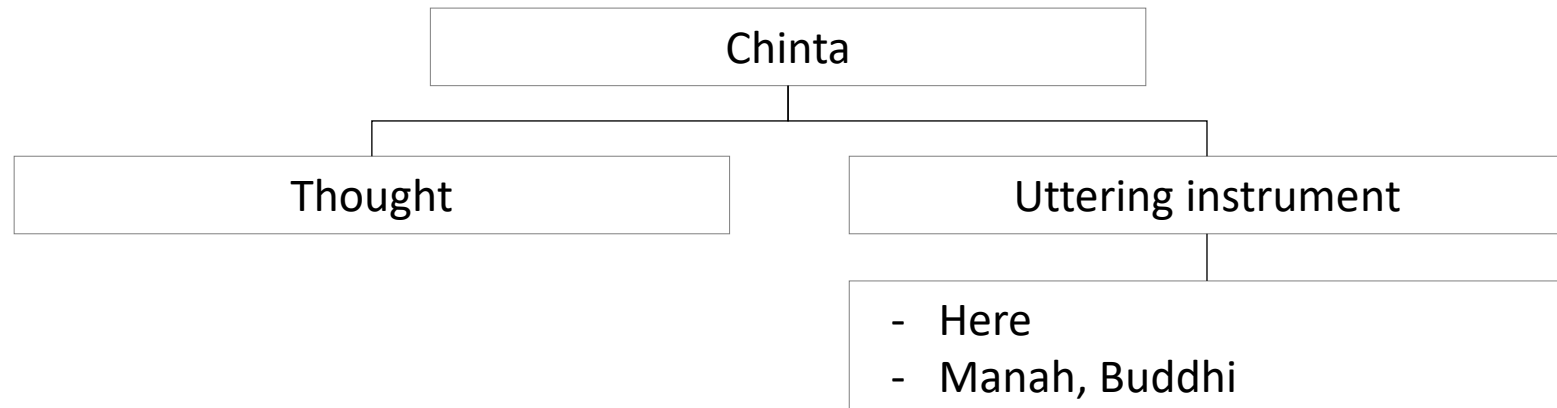
II) Sarva Chinta Samutitaha



III)



IV)



V) Sarva Chinta Samutitaha :

- Chintyate Ananya Iti Chinta.
- Instrument of thinking = Buddhi here.

- Tasyaha Samutitaha.

• **One who has gone beyond the Buddhi = Chinta, Antahkarana Varjitaha.**

- Free from Antahkaranam, Iti Arthaha.

VI) Same Idea in 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]

- Atma : Without Pancha Prana.

• **Jnani knows Prana is excluded from me Turiyam.**

- I am of a higher order of reality.
- Prana, lower order can't be included in me.

VII) Amanaha :

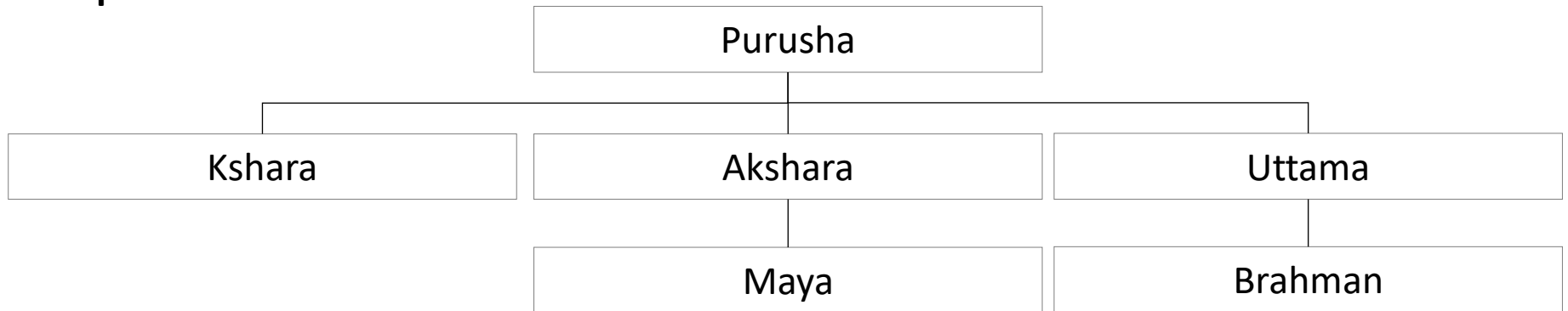
- Jnani is without a mind in higher order.

VIII) Shubra = Shuddaha = Pure, without impurities – Agyanam, Raaga Dvesha, Kama, Krodha (Varjitaha).

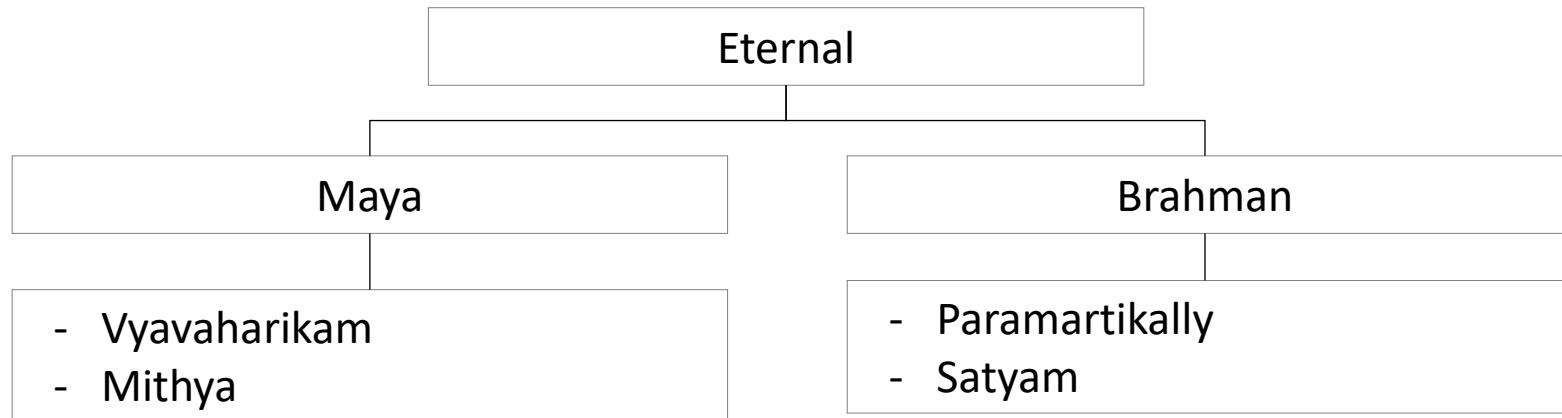
IX) Aksharat Paratah Paraha

- Akshara = Maya = Eternal.

Chapter 15 : Gita



X)

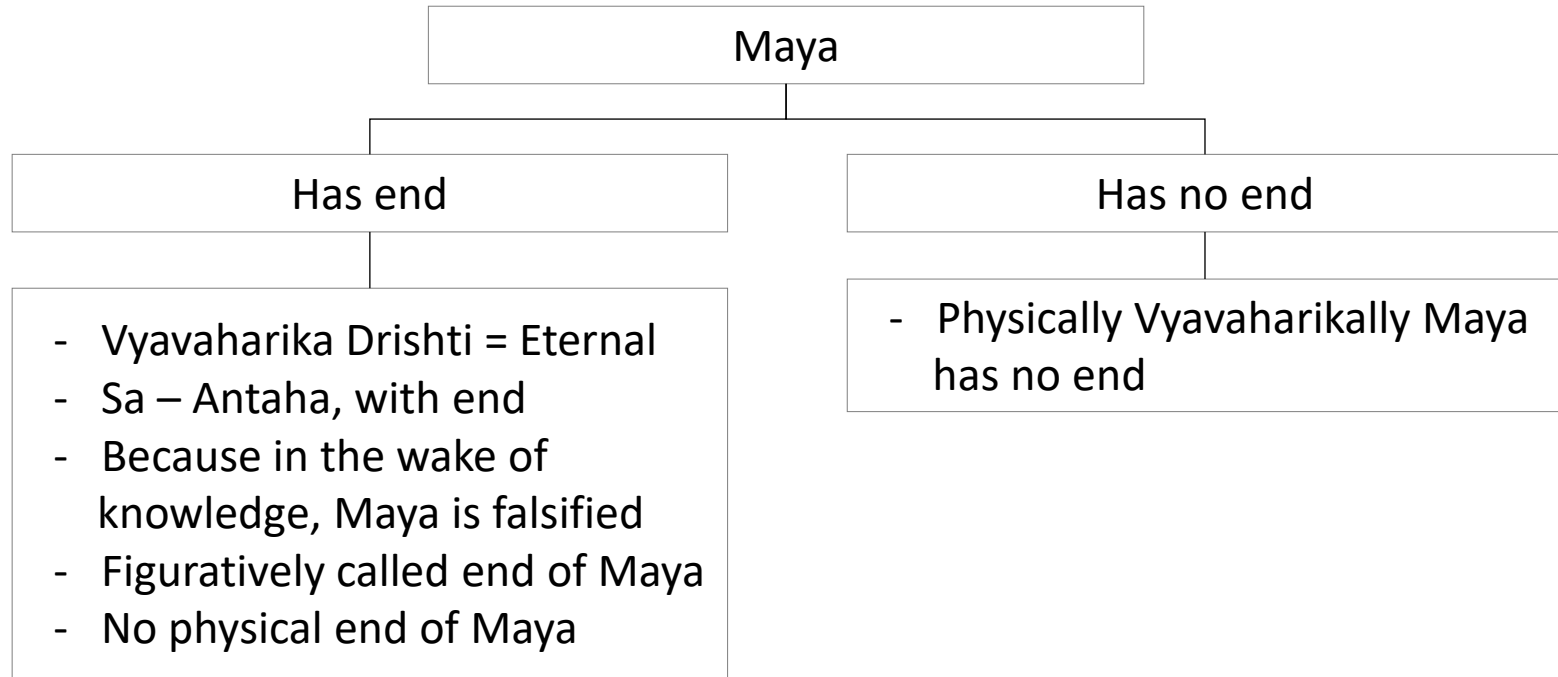


- Not duality.

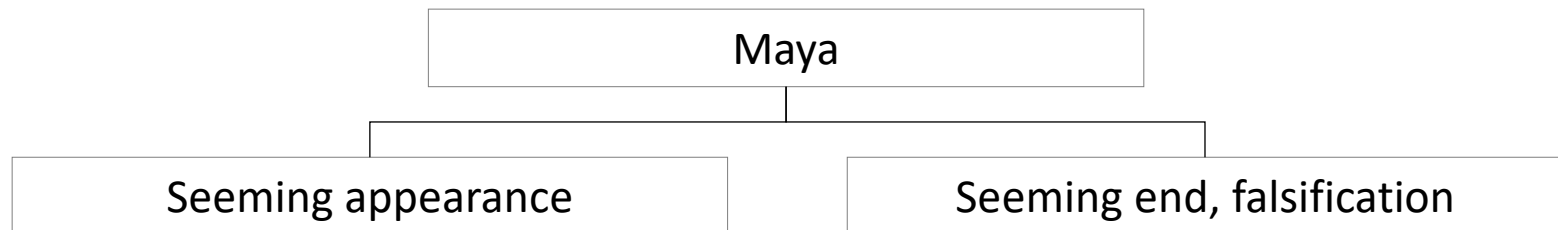
XI) How do you say Maya = Eternal?

- Maya = Beginningless but with an end.
- Vivekachudamani – Maya
- Anaadi, Sa Antaha

XII)



- When I understand Maya is Mithya, it is as though ended.
- Falsification is figuratively taken as end of Maya.
- Physically – Maya has no end, figuratively only seeming end.



XIII) Maya has end, has no end, both statement correct

- We must raise questions in our intellect and answer = Mananam.

Revision :

Karika No. 37 Bashyam :

I) Karika No. 36 :

Taittiriya Upanishad : Quotations : Chapter 2 – 4 – 1 and 2 – 9 – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

- Yatho Vacho Nivartante... they are Parallel to Karika No. 36 and 1st Chapter – Karika No. 16.
- Anaadi Mayaya Suptaha.

II) Karika No. 37 is explanation of Karika No. 32.

- Atma Satyam Anubodhaha.
- Person has to gain knowledge of Turiya Atma – Mantra 7.

III) Real Atma described from Karika No. 33 – 38 (6 Verses)

IV) Karika No. 37 : Sarva Abhilapa

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।

सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ ३- ३७ ॥

sarvābhilāpavigataḥ sarvacintāsamutthitaḥsupraśāntaḥ

sakṛijyotiḥ samādhiracalo'bhayaḥ ॥ 3- 37॥

This self is beyond all expressions or words, beyond all acts of the mind. It is all-peace, ever effulgent, free from activity and fear. It is attainable through concentrated intellect. [3 - K - 37]

V) Turiyam is free from all Bahya Karanam and Antahkaranam.

VI)

Abhilapa	Chinta
<ul style="list-style-type: none">- Bahya Karanam- Jnana Indriya + Karma Indriya	<ul style="list-style-type: none">- Antah Karanam- Mind + Intellect

VII) Once Atma is associated with Karanam, it goes under as Vishwa, Teijasa, Prajna.

- Free of Karanams it is Turiya Atma.

VIII) 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]

a) Aprana, Amanaha :

- Free from Sukshma Shariram.

b) Antah Karanam :

- Sarva Chinta Sa Mititaha.

c) Aksharat Paratah Paraha :

- Free from Karana Shariram.

d) Aksharam :

- Karana Shariram = Maya.
- Turiyam = Beyond Karana Shariram.

IX) Sthula Sharira Rahitam = Ajam

- Sukshma Sharira Rahitam = Asvapna
- Karana Sharira Rahitam = Anidram

यस्मात्सर्वविषयवर्जितोऽतः सुप्रशान्तः । सकृज्ज्योतिः
सदैव ज्योतिरात्मचैतन्यस्वरूपेण, समाधिः समाधिनिमित्त-
प्रज्ञावगम्यत्वात् समाधीयतेऽस्मिन्निति वा समाधिः,
अचलोऽविक्रियः, अत एवाभयो विक्रियाभावात् ॥ ३७ ॥

As Atma, the Turiyam brahma, is free from all internal and external organs, (Yasmat), it is also free from disturbing factors and all worldly objects, in short free from the world (Sarva Visaya Varjitah - as the existence of the world can be only proved by sense organs and Antahkaranam). Since the world is not there, it being Mithya (Atah), Brahman is peaceful (Suprasantah, - Never being disturbed by the Mithya world. Brahmatma is ever effulgent (Sakrjjyotih = Sada Eva Jyotih) in the form of light of consciousness (Atma Chaitanya Svarupena). Atma is called Samadhih because, it can be known or revealed (Avagamyatvat) by knowledge, gained through deepest concentration which is needed for Atmajnanam (Samadhih = Samadhinimitta Prajna. This is one meaning, but not satisfied with that meaning Shankaracharya gives a second meaning).

It is called Samadhih as it is the ultimate support in which everything is located, where alone everything resolves, the Adhishtanam of everything (Samadhiyate Asmin Iti Va Samadhih). Brahman is not subject to changes or modifications (Acalah = Avikriyah) and therefore is fearless, (Atah Eva Abhayah), free from all emotions, which bring about changes (Vikriya Abhavat).

I) If Turiyam is free from both internal and external organs, world is also not there in Turiyam, Asangatvat.

II) If Karanams are not there, Vishayas are not there in Turiyam.

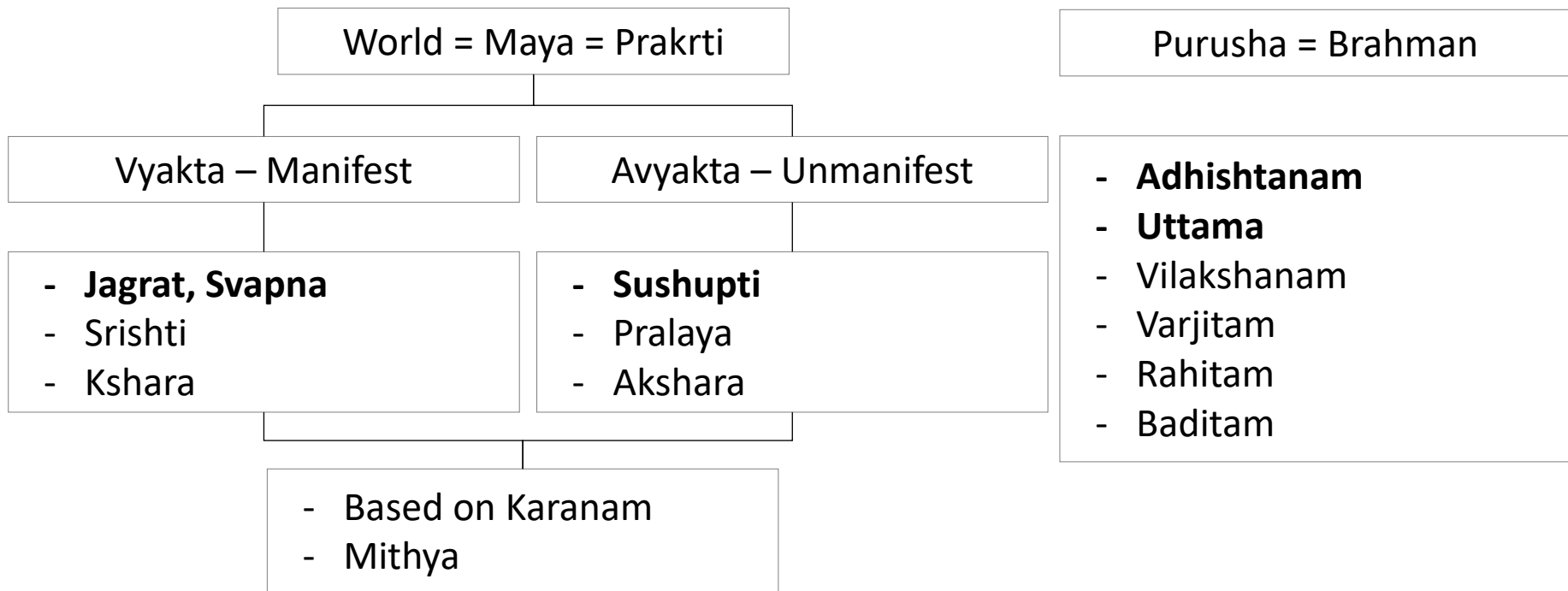
III) Vishayas proved by Karanams.

- **Mana Dhina Prameya Siddhi**
- **Mana Abava Meya Abhava**
- **Grahaka Abhava Grahya Abhava**
- **Pramanam Abhava Prameya Abhava**
- **Karana Abhava – Vishaya Abhava**
- Vishaya = Worldly objects.

IV) Turiyam Brahma is free from the world.

- World will always be there in Brahman either in manifest or unmanifest form.

v)



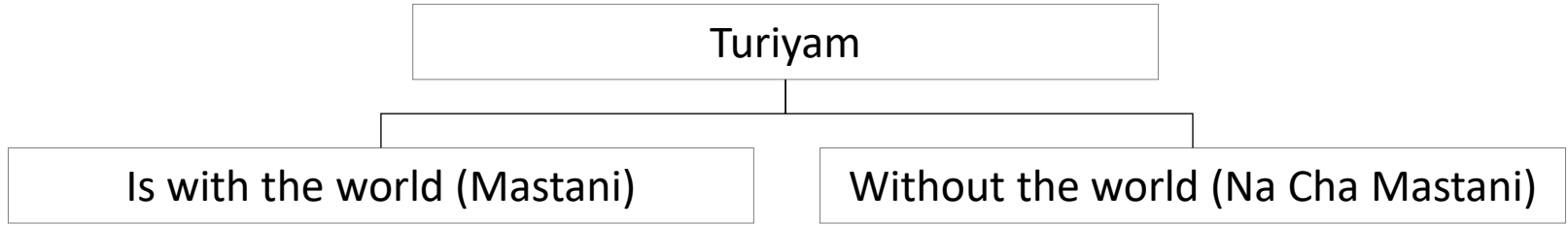
VI) Gita :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni
vyaktamadhyāni bhārata |
avyaktanidhanānyēva
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]⁷

VII) How Gaudapada says :



VIII) Gita : Chapter 9 – Verse 4 and 5

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 yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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

IX)

World always in Brahman	There is no world in Brahman
<ul style="list-style-type: none">- Experientially- Vyavaharikally	<ul style="list-style-type: none">- Factually not there because world is Mithya- Brahman is Satyam- World is resolved

X) Sarva Varjitaha = Sarva Mithyatva Nishchaya

XI) Pravilapanam, Rahitam, Vivarjitam, Upasamkramanyam, Nivrutta

= Absence of world

= World is absent

= World is Mithya, as good as not there.

XII) Brahman is without world, because world is Mithya (Jnana, Artha Adhyasa due to Mind and Karanams.

XIII) Atha, since world is not there, Mithya, Brahman is Suprashantaha.

- Brahman is Shantam, Shivam, Advaitam, not disturbed by the world.

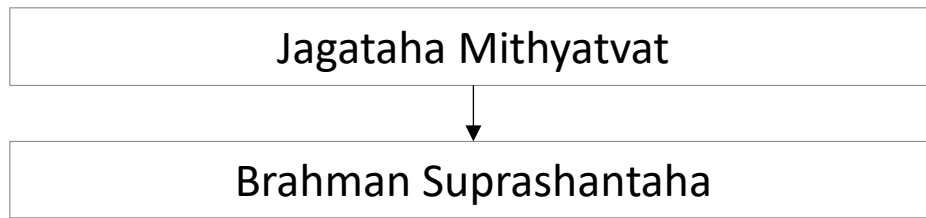
XIV) Turiyam never disturbed by Mithya world.

- Nahi Adhyastasya, Gunena Doshenava Anumatrenava Sambandayate

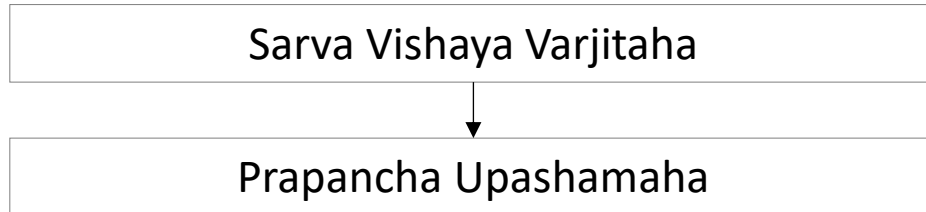
Example :

- **Rain in dream**
- **Does not wet by bed**

XV)



XVI)

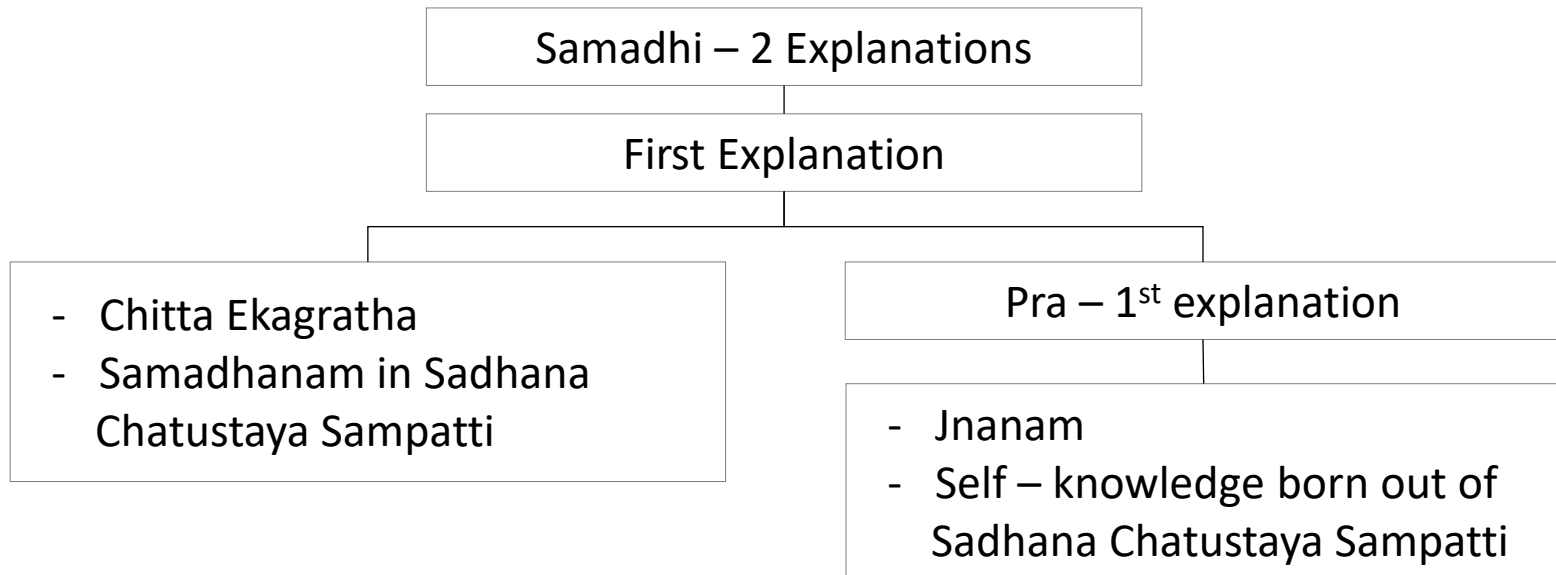


XVII) Sakrut Jyoti = Sada effulgent, always bright, existence, bliss.

- In form of self revealing consciousness.
- How?

XVIII) As self awareness = Aham = I am

XIX)



Sadhana Chatustaya Sampatti

Shama

Dama

Uparama

Titiksha

Sraddha

Samadhanam

XX) Tattwa Bodha :

समाधानं किम्? चित्तैकाग्रता ।

Samādhānam kim? Cittaikāgratā |

What is Samadhanam? It is the single -pointedness of the mind. [Verse 6. 1]

XXI) Because of Samadhana what comes?

- Prajnya – Jnanam.
- Samadhi Nimitta Prajnya.
- Self knowledge is born out of Sadhana Chatustaya Sampatti.
- One of the conditions of Sadhana Chatustaya Sampatti is Samadhanam.

XXII) Samadhi Nimitta Prajnya Turia Avagamyatvat.

- Through that knowledge, Turiyam is known.
- **Turiyam is called Samadhi because its known through, revealed through knowledge gained through Samadhi.**
- Samadhi = Sadhana Chatustaya Sampatti.
- This is 1st explanation.

XXIII) 2nd Explanation :

- Samadhi = Substratum of all. (Adhikarana Vyutpatti – Saptami)
- Samyaku Adhiyate Sarvam Asmin Iti Samadhi.
- That ultimate support in which everything is located.
- Vishwa Adharam
- Samadhi = Vishwa Adhishtanam
- **Turiyam = Sarva Adhishtanam.**

XXIV) Achalaha = Does not have movement or change, Avikaryaha, Shad Vikara Rahitaha, Nirvikaraha, Shad Vikara Rahitaha, Nirvikaraha.

XXV) Abhaya = Because Atma is Nirvikara, it is fearless.

- Fear = Change, thought modification, Vikara.
- Any Vikara = Vrutti modification.
- **No Bayam Vrutti because Turiyam has no Mind, no Vikara.**
- Vikriya Abavat = Changeless.
- **No fear for a person who has discovered Turia Atma.**

XXVI) Anvaya :

अन्वयः

(सः = तुरीयात्मा) सर्वाभिलापविगतः
सर्वचिन्तासमुत्थितः सुप्रशान्तः सकृज्ज्योतिः
समाधिः अचलः अभयः (भवति) ॥

Anvayaḥ

(saḥ = turīyātmā) sarvābhilāpavigataḥ,
sarvacintā- samutthitaḥ, supraśāntaḥ, sakṛjjyotiḥ,
samādhiḥ, acalaḥ, abhayaḥ (bhavati) ॥

It is free from all external organs, free from all internal organs, totally tranquil, ever-effulgent, knowable through Samadhi, Changeless (and) fearless.

- Saha Turia Atma Sarva Abhilapa Vigataha, Brahma Eva Samadhi 1st meaning.
- 2nd meaning Sarva Adhishtana Achala (Free from Vikara changes)
- Abhaya (From Karika No. 36)
- Iti Uktam, since such a derivation is from previous shloka, Brahman has following nature also.
- Sarva Chinta Sumutitaha.
- Suprashantaha – Sukrut Jyoti Samadhi, Achala, Abhayaha, Bavati.
- Saha = Subject
- All others – subjective complement.

601) Introduction to Chapter 3 - Karika No. 38 :

यस्माद्ब्रह्मैव समाधिरचलोऽभय इत्युक्तमतः-

Since in the previous verse (Yasmat) Brahman (Brahma Eva) was said to be (iti Uktam) the Adhishtanam of everything (Samadhih), changeless (Acalah), fearless (Abhayah), therefore (Atah - Brahman has got the following status also).

- Since Brahman, Turia Atma is Achala, therefore consequent nature of Brahman is Karika No. 38.

ग्रहो न तत्र नोत्सर्गाश्चिन्ता यत्र न विद्यते ।
आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥ ३- ३८ ॥

graho na tatranotsargaścintā yatra na vidyate ।
ātmasaṁsthaṁ tadā jñānamajāti samatām gatam ॥ 3-38॥

There, in the Self, which is the final fulfilment of actions of the mind, there is neither any perception not any self-projection into ideas. Established in the Self, the Jnana reaches the state of immutability and homogeneity. [3 - K - 38]

अन्वयः

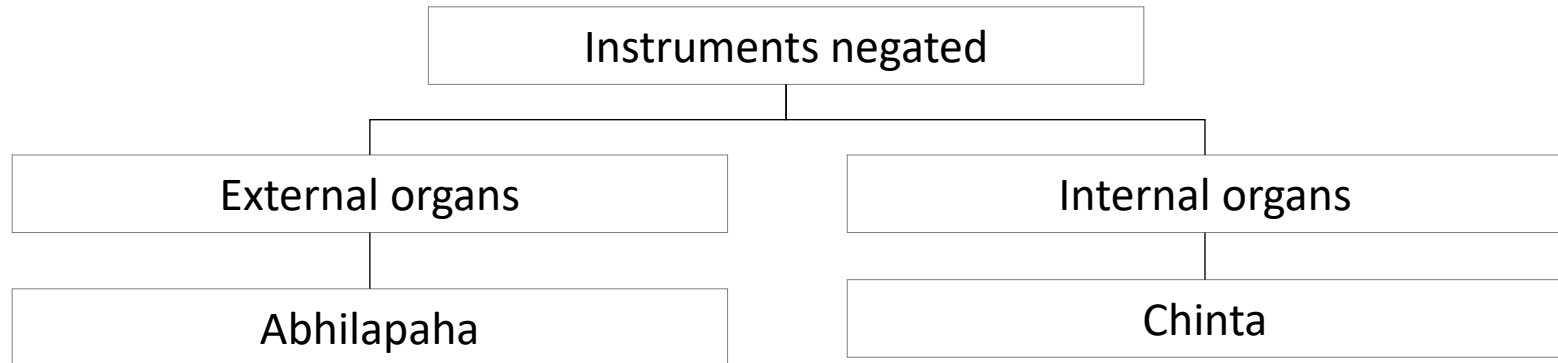
यत्र चिन्ता न विद्यते तत्र ग्रहः न (अस्ति); उत्सर्गः
न (अस्ति), तदा ज्ञानम् आत्मसंस्थम् अजाति समतां
गतं (भवति) ॥

Anvayaḥ

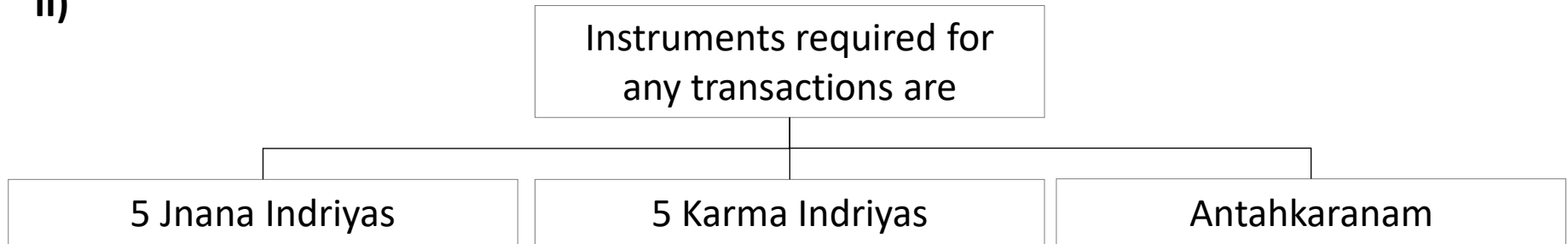
yatra cintā na vidyate tatra grahaḥ na (asti); utsargaḥ
na (asti) | tadā jñānam ātmasaṁstham ajāti samatham
gataṁ (bhavati) ||

Neither acceptance, nor rejection takes place in that Atma, where thought does not (exist). Then, knowledge (Becomes) established in the Atma. Atma is uniform, (and) birthless.

I) Karika No. 37 :



II)



- No instruments, no transactions, no world experience.
- Instrument Abavat – transaction Abavat.

III) This is given in 7th Mantra = Avyavaharyam.

- Turiya Atma = Sarva Vyavahara Rahita.
= Free from all transactions.

IV) Experientially during Sushupti, instruments are resolved, transactions resolved.

- **Temporary freedom from transactions = Sushupti = Tritiya Pada.**

V) Uniqueness of 4th Pada :

- Transactions are permanently absent.
- **Even when transactions are there we will say Turiyam is free from transactions and I am that Turiyam.**

VI) Why?

- All transactions are Mithya.

VII) Gita : Chapter 5 – Verse 8

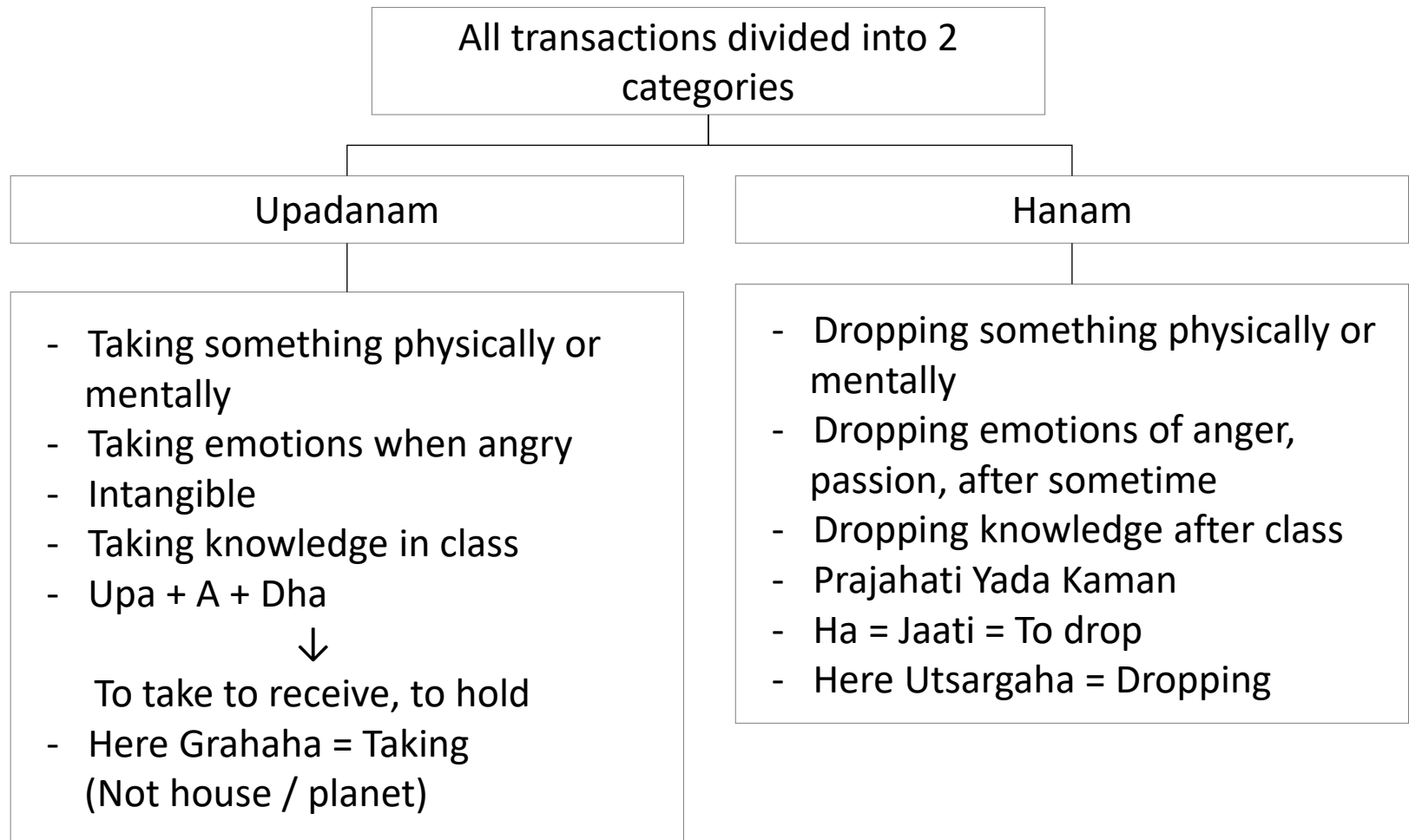
नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

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

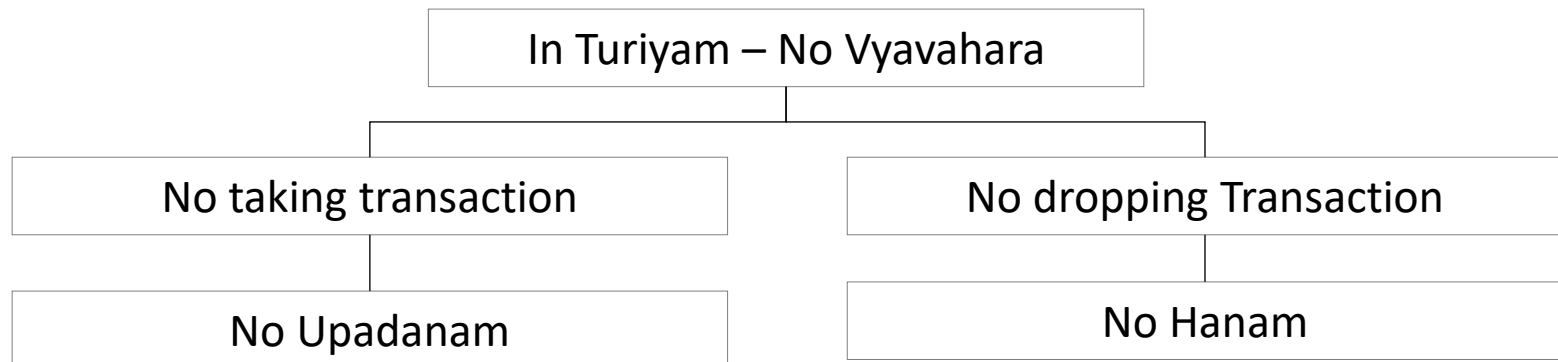
I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

VIII) Permanent absence of transactions in Turiyam is presented in Karika No. 38.

IX)



X)



Reason :

- There is only Advaitam, only one Atma, no 2nd thing.
- No Vrutti Jnanam.
- Taking, dropping have ended in Turiyam.
- Turiyam = Ajati Samatagatam
= Ever the same no Vikara, change like space.
- This is Gist of Shloka.

604) Bashyam : Chapter 3 - Karika No. 38 Starts...

न तत्र तस्मिन्ब्रह्मणि ग्रहो ग्रहणमुपादानम् नोत्सर्ग
उत्सर्जनं हानं वा विद्यते । यत्र हि विक्रिया तद्विषयत्वं वा
तत्र हानोपादाने स्यातां न तद्द्वयमिह ब्रह्मणि संभवति ।
विकारहेतोरन्यस्याभावान्निरवयवत्वाच्च । अतो न तत्र
हानोपादाने इत्यर्थः । चिन्ता यत्र न विद्यते । सर्वप्रकारैव
चिन्ता न संभवति यत्रामनस्त्वात्कुतस्तत्र हानोपदाने
इत्यर्थः ।

With reference to that Brahman (Tatra = Tasmin Brahmani), neither can something be added (Na Grahah = Grahanam = Upadanam), nor is it possible to remove something from it (Na Va Utsargah = Utsarjanam = Hanam Vidyate). Only when indeed a thing (Yatra Hi) has modification, or change (Vikriya), or (Va) has the status of being subject to change (Tad Visayatvam,) adding, or removing can be done to it (Tatra Hana - Upadane Syatam). But, both these are not possible in this Brahman (Na Tad Dvayam Iha Brahmani Sambhavati), because there is no second thing of the same order of reality to cause a modification, or change in it (Vikara Hetoh Anyasya Abhavat) and also because of it being totally free from parts (Niravayavatvat Ca). Thus, since there exists neither a second thing which can bring about a change in Brahman, nor does Brahman have parts which can undergo a change (Atah), nothing can be added to it, or removed from it (Na Tatra Hana - Upadane). That is the idea (iti Arthah). In which Brahman (Yatra), thinking process (Cinta - Necessary for transactions) does not exist (Na Vidyate); that is, in which any kind of thoughts (Sarvaprakara Eva Cinta - concerning adding or removing) do not occur (Na Sambhavati), in which Brahman (Yatra) there is no mind (Amanastvat); where does the question arise (Kutra) of transactions involving adding or removing something (Hana - Upadanah) to it (Tatra)! That is the idea (iti Arthah).

I) Na Tatra = Tasmin Turia Brahmani, Atmani Graha Na [Atma, Brahman – Synonymous]

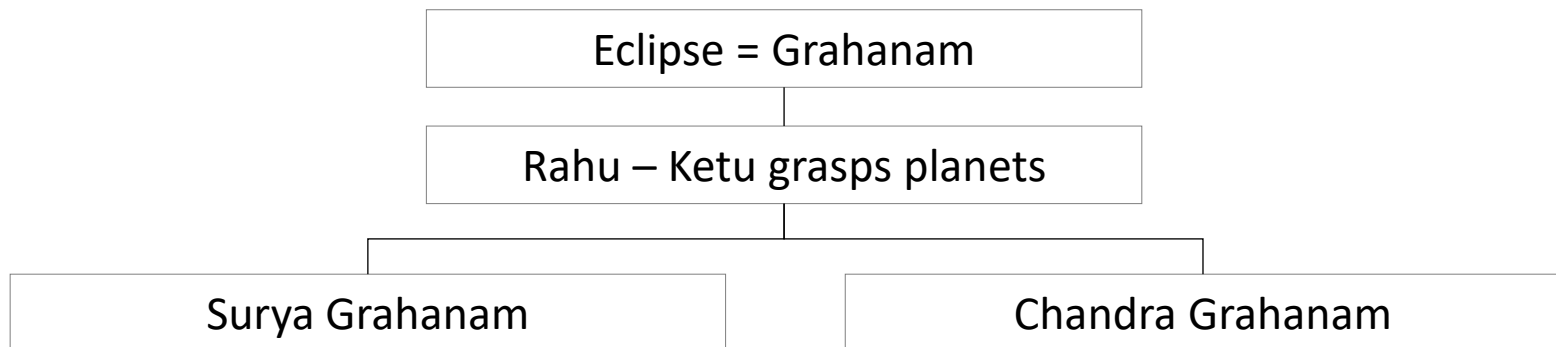
- In Turiyam there is neither taking or dropping transactions.
- It is Adhishtanam – no Grahanam or Utsarga.

II) Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

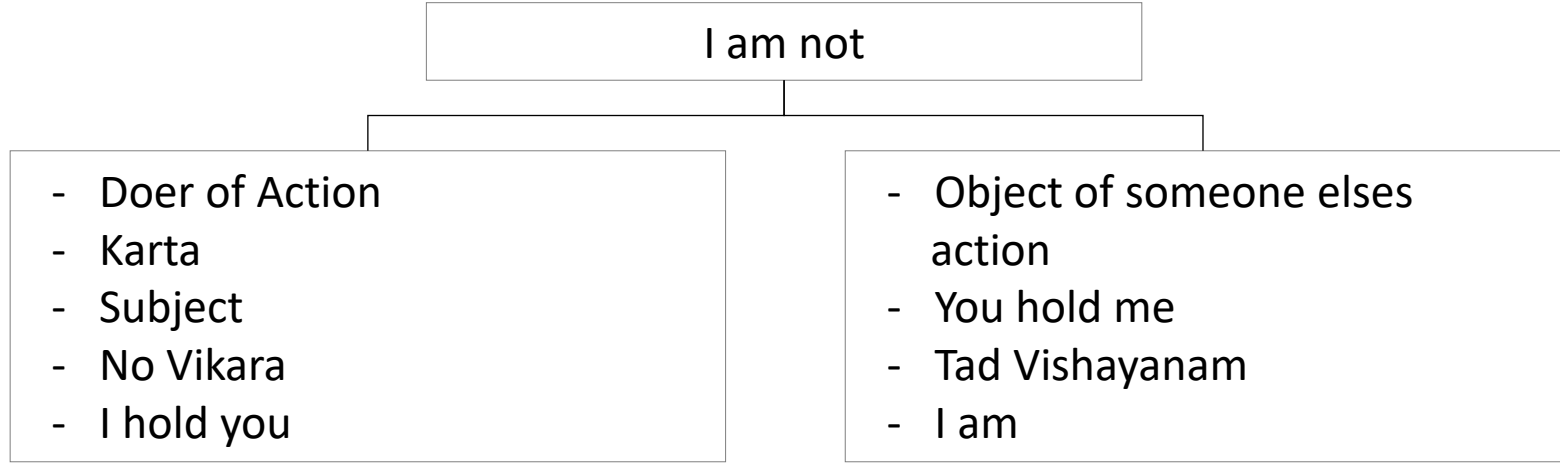
On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]



III) Why no transactions?

Yatha Hi Vikriya :

- Because there is no change or action in Turiyam.



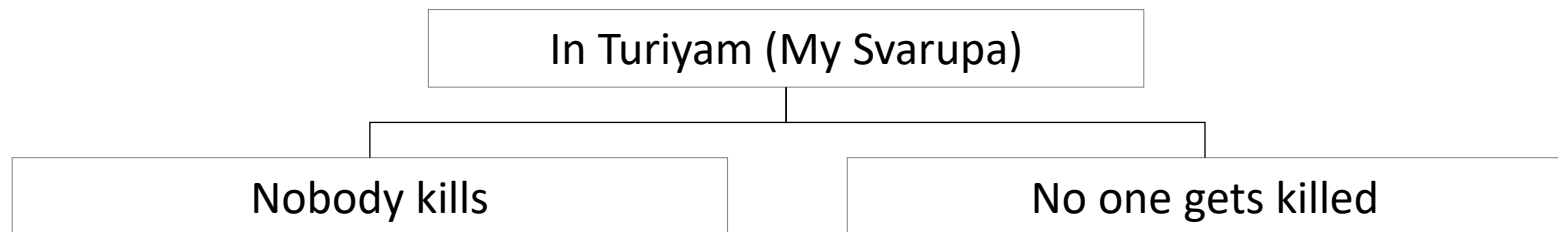
- When I become subject or object there is action, Vyavahara.
- Both not in Turiyam.

IV) Gita : Chapter 2 – Verse 20

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

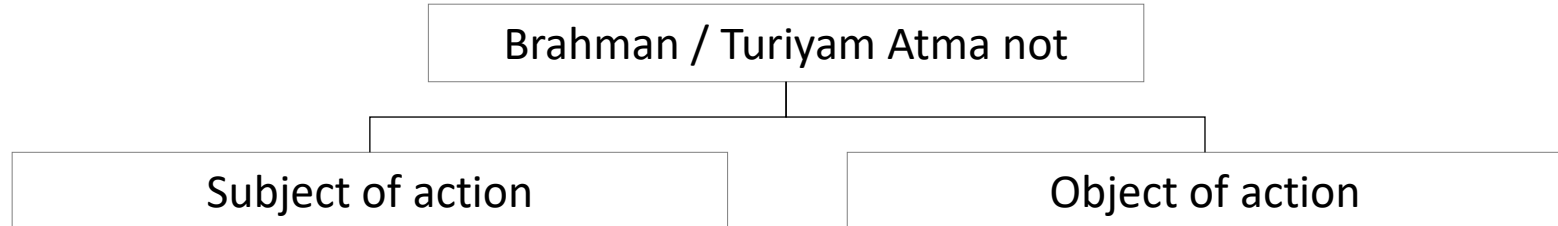
na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]



- Turiyam is changeless state, Nirvikara.
- Transactions possible only if Turiyam is subject or object of action.

V) In Brahman both not possible.



- What is the reason

VI) No 2nd thing at all, other than Brahman.

- Vikara Hetoho Anyasya Abhavat
- Action possible only in Dvaitam, subject – object duality.
- There is a non dual Vastu in creation called God / Brahman.

- Dvaitam is Mithya.
- Advaitam is Satyam.
- No Dvitiya Vastu, how can there be transactions or actions.

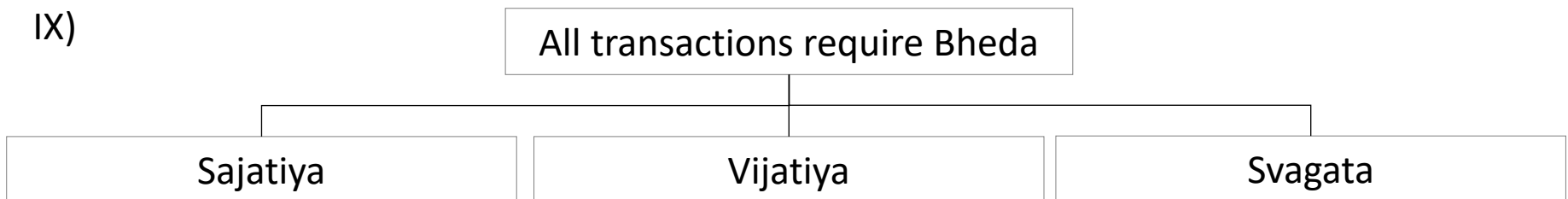
VII) Purva Pakshi :

- Even without 2nd thing, transactions are possible.
- I can take left hand and drop it.
- Within myself I can take one part of body and drop.
- Why Turiyam can't have action within itself.

VIII) One part of Turiyam can't take another part and hold.

- Turiyam has no limbs, organs, parts.
- All Karma Indriyas, Jnana Indriyas, Antahkaranam, Pranas dropped in sleep as Mithya from Turiyam.
- Partless Turiyam, hence no Vyavaharam.
- Turiyam = Original Consciousness
- Transactions = In Reflection, in Shadow

IX)



- Bheda = Mithya, Dropped

X) In Satya Atma, my Svarupa, no transactions, I am pure existence, consciousness, bliss.

- Turiyam is object of unconditional love, hence we love to sleep, merge with Turiyam everyday.
- I can drop the entire world for the SELF – Turiyam.
- I shrug off Mithya in 3 Avasthas and remain in Turiya Avastha daily, my Svrupam.
- Ahamkara – Vishwa, Teijasa, Prajna dropped daily, hence Avasthas called Phenomena – Maya Shakti of Brahman.

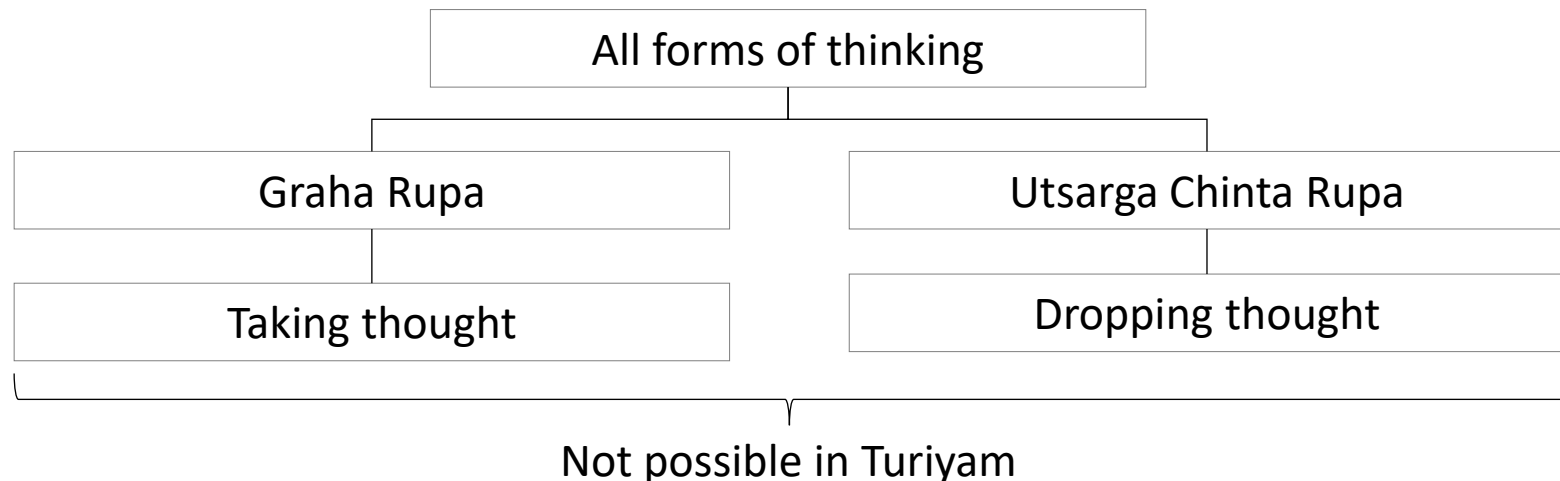
XI) Ataha Niravayavatva Cha Svagata Bheda Na Asti.

- In that Turiyam Brahman no transaction of taking or dropping can take place.

XII) Chinta Yatra Na Vidyate :

- All transactions presupposes thinking process before doing transaction.
- In Turiyam, no thinking, Dvaita Vishaya Jnanam Nasti.

XIII) Sarva Prakara Eva Chinta :



XIV) Chinta Na Sambavati :

- No Mind in Turiyam, hence no thoughts.
- Amanasvat, Chinta Yatra na Vidyate Tatra Graha – Utsarga Nastaha.

XV) No Mind, no thoughts, no transactions.

- Wall exists but can't do any transaction.
- Has no mind, no thought, no transaction.
- Hana Uapdana Varjita Iti Arthaha.

605) Bashyam : Chapter 3 - Karika No. 38 Continues...

यदैवात्मसत्यानुबोधो जातस्तदैवात्मसंस्थं
विषयाभावादग्न्युष्णवदात्मन्येव स्थितं ज्ञानम् । अजाति
जातिवर्जितम् । समतां गतं परं साम्यमापन्नं भवति ।

Whenever (Yada Eva) the knowledge given by guru and sastra (Anubodhah) of Atma being the Adhishtanam (Satya Atma) arises or is born (Jatah - in the student or seeker); then at that very time, simultaneously without any interval (Tada Eva) all thoughts of other particular knowledges (Jnanam) get as good as resolved, or abide into the Atma (Atma Samstham), for want of any object to rest upon (Visaya Abhavat). Like the heat of the fire (Agni - Usnavat - which resolves into the fire, when there is no object to burn), the objectless knowledge remains only as awareness, the Chaitanya Atma (Atmani Eva Sthitam Jnanam), which is not a Karanam (Ajati) to create any Karyam (Jativarjitam). And this Atma is without any fluctuations, same all the time (Samatam Gatam). It is absolutely (Param) the same always (Samyam Apannam Bhavati).

Conclusion :

I) Yada Eva Atma Satya Anubuyo Eva Jataha :

- When for a seeker, student, Turia Jnanam arises, at rise of knowledge, everything resolves.
- World, Mind, thoughts, transactions resolve, gone, become absent.
- Everything disappears.
- Not literally, as good as resolved

II) a) Mastani Sarva Butani :

- Everything is here Vyavaharikally.

b) Na Cha Mastani Butani :

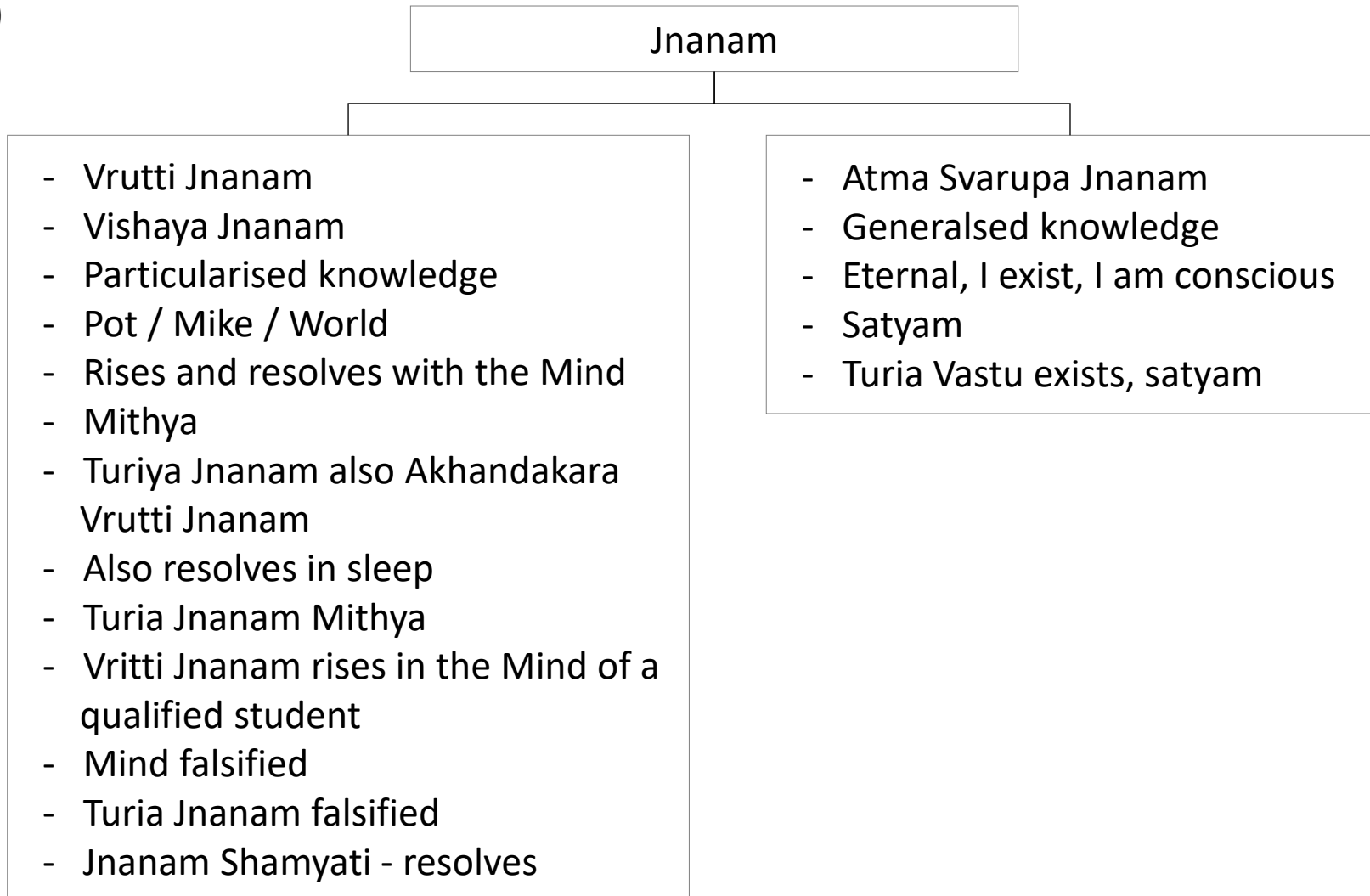
- As good as not there.
- Paramartikally, hence Mithya Prapancha.

III) Resolves means, they are understood as Mithya.

IV) Tada Eva :

- At the time of rise of knowledge.
- Atma Samstham – what knowledge.

V)



VI)

Before Rope Knowledge	After Rope Knowledge
Snake was Mithya	Snake is Mithya

VII)

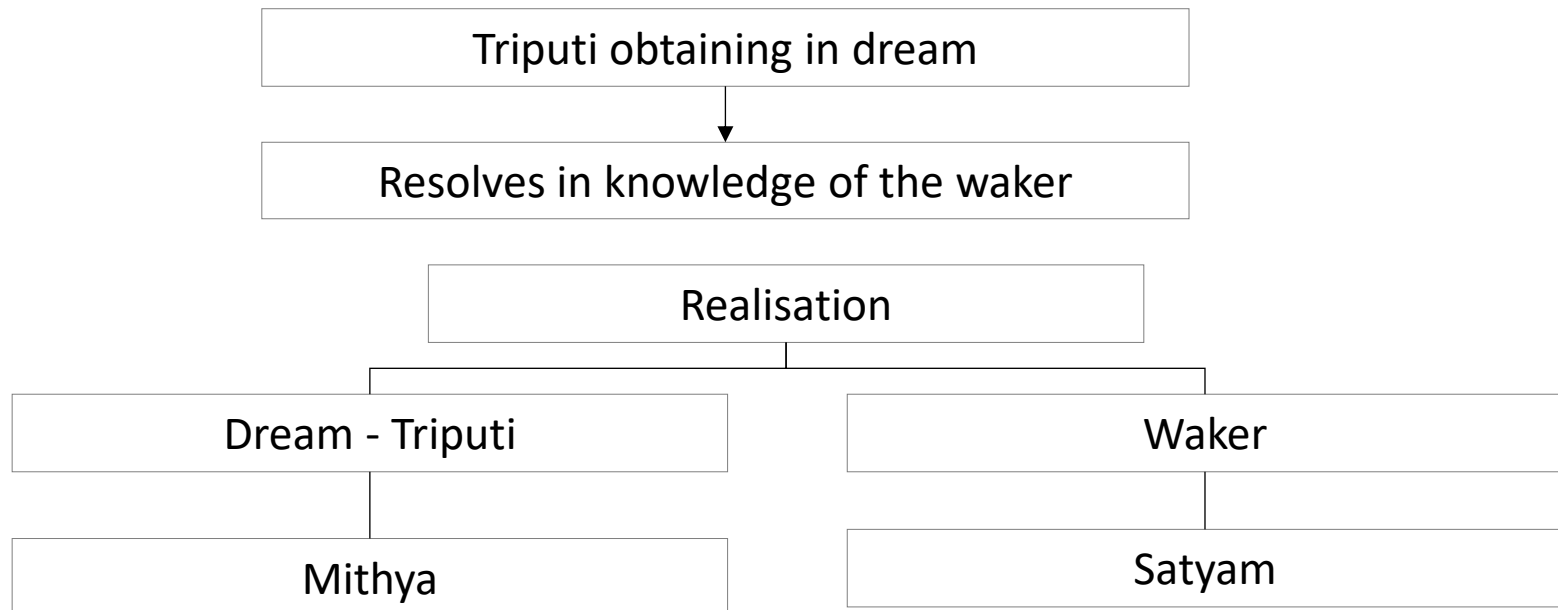
Before Turiya Vastu Jnanam	After Turiya Vastu Jnanam
Vrutti Jnanam was Mithya	Vrutti Jnanam is Mithya

Revision :

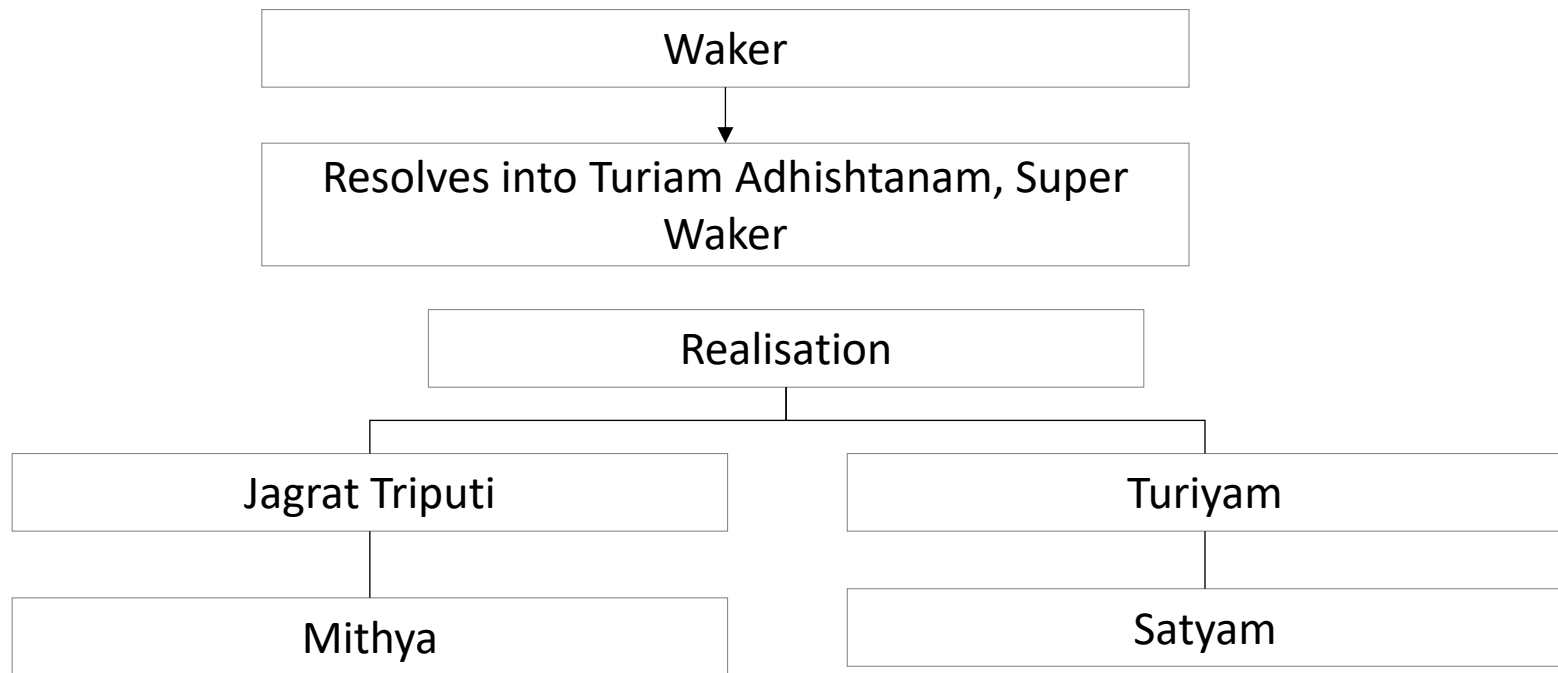
Bashyam - Karika No. 38 :

I) When Adhishtana Atma is known, every Adhyasa (Artha + Jnana) gets resolved into the Adhishtanam.

II)



III)



IV)

Dream Triputi	Waking Triputi
Physically resolves, disappears	No Physical resolution of Prapancha

- Resolution happens in the form of understanding.
- Just as dream world is Mithya, Jagrat Prapancha also is Mithya.

V) Mithyatva Nishchaya = Pravilapanam

- Yada Eva Atma Satve Anu Bodaha
- Anubodha through Shastra Pramanam.

VI) Aham Turiyaha, Atma Adhishtanam Asmi

- Jataha, knowledge is born.

VII) Knowledge is born in the intellect of Ajnani.

VIII) Atma Samstham Pramana Vrutti Jnanam comes.

- **Jnanam abides in Atma Aham, the Turiyam – why?**

IX) Vishaya Abhavat :

- Every Jnanam has relevant object.
- Ghata, Pata.

X) Jagat resolves in the wake of Turiya Jnanam.

- Resolution ground of Dvaita Jagat, Prapancha, locus, is Turiya Atma, Adhishtanam.

XI) Vishaya Abhavat = Prameya Abavat

= Prama Abavat.

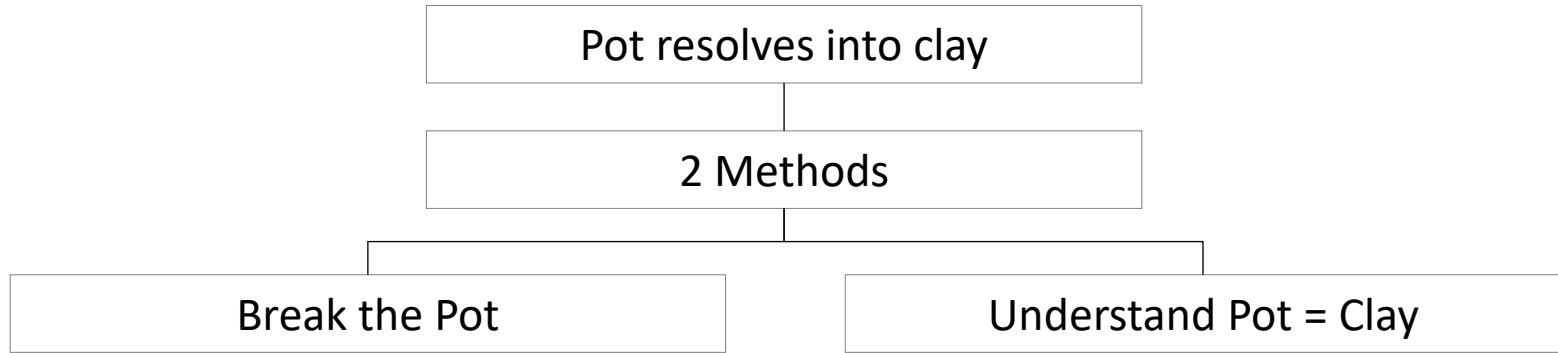
Example :

- Agni Ushnavatu.
- In Turiya Atma Adhishtanam, all Vrutti Jnanam's resolve.

XII) Resolution of anything in Vedanta = Mithyatva Nishchaya

= Pravilapanam

XIII)



Understand :

- No such substance called Pot, clay alone given a new name for another form.

XIV) Chandogya Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkṛṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyam triṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

- Pot exists only in the form of word.
- No substance called Pot.
- Substance = clay.
- We resolve Pot into clay by a mere word.
- We continue to use the Pot in the world.

XV) Jnani continues to use the world.

- | |
|--|
| <ul style="list-style-type: none"> • World = Word for Chaitanyam which is its resolution ground. |
|--|

XVI) Atma Eva Sthitham = Pravilapanam

= Resolution ground

XVII) Example : Agni Ushnavatu

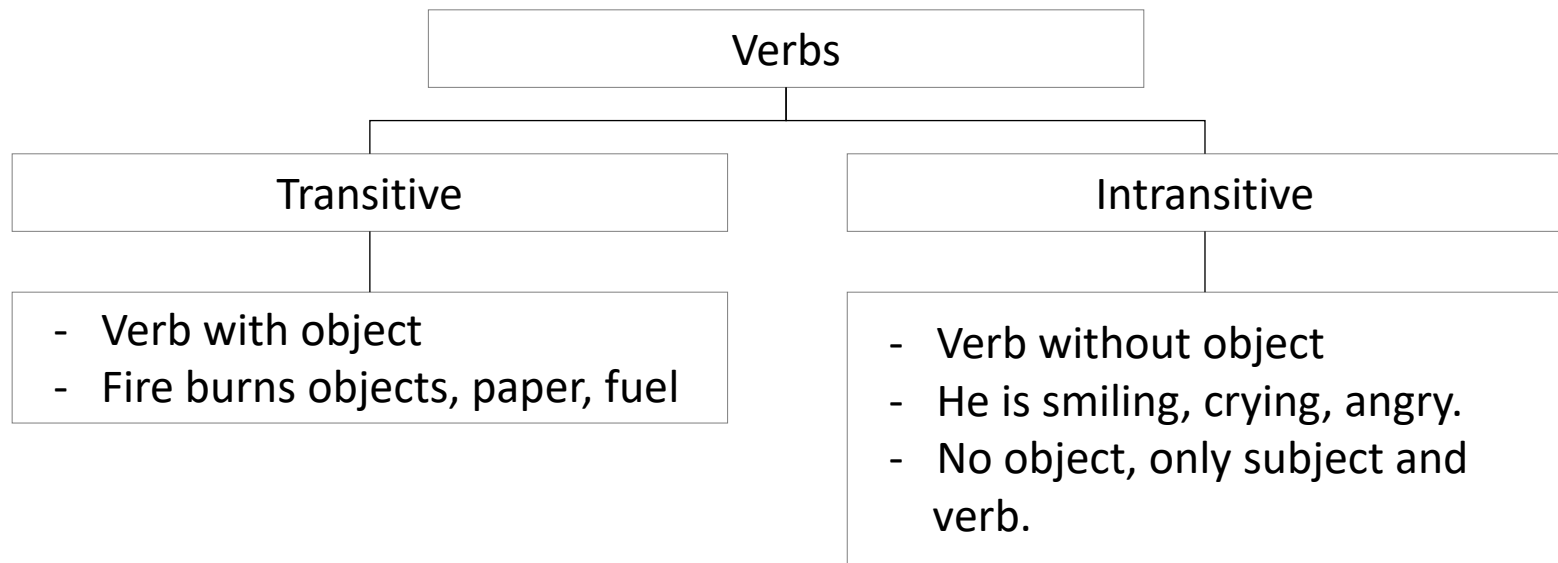
a) Heat of fire is felt when fire burns object or our skin.

- We understand burning power of fire.

b) When no object around, fire alone is there – what happens to the burning power?

- It gets absorbed into fire itself.
- Then verb – burning can't be used for fire.

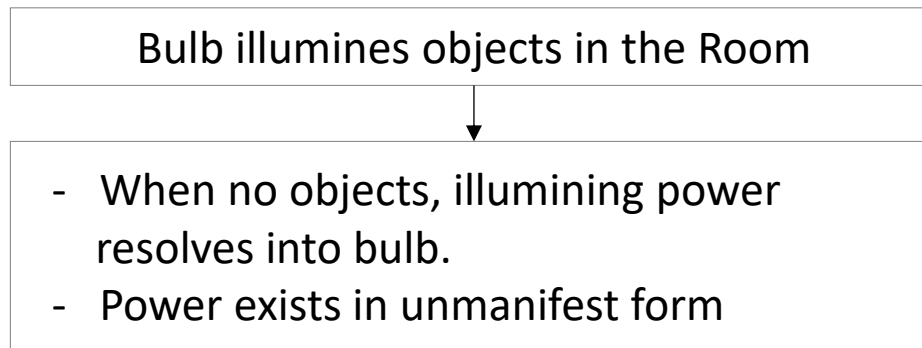
c)



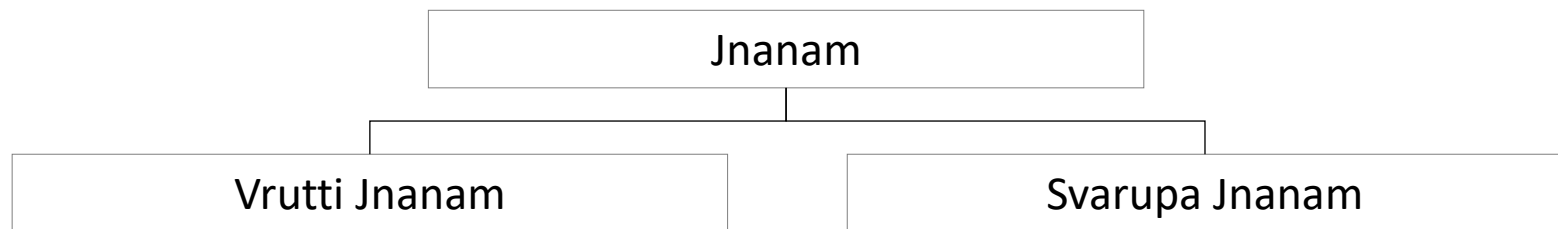
d) When all objects are removed, fire is there, no object to burn.

- Burning power resolves into fire itself.

e)



f)



g) Vrutti Jnanam :

- Continues to exist as long as there are relevant material objects.
- Once object is resolved, objective knowledge is not there.
- Subjective knowledge alone remains – Turiyam knowledge.

h) Objectless awareness is Turiyam in Sushupti.

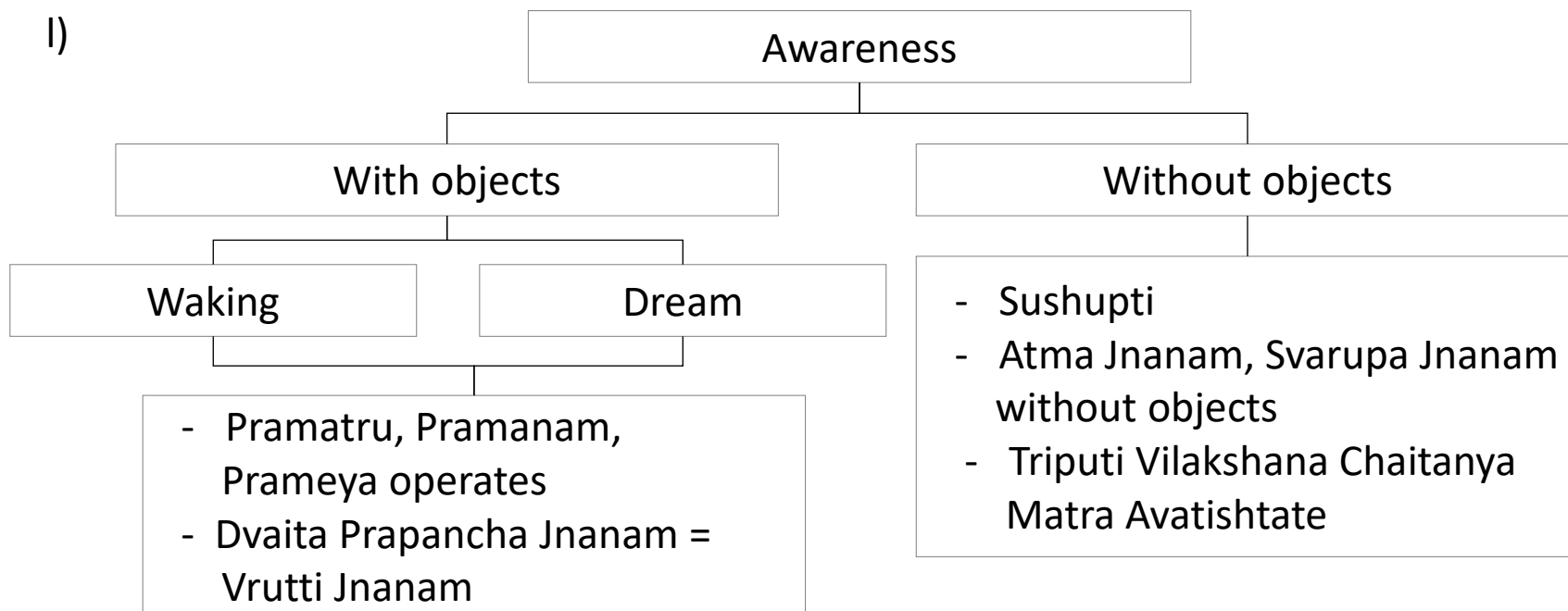
i) In Deep Sleep state awareness is there without object

- **Agni Ushnavatu.**
- **Like objectless burning power of fire.**

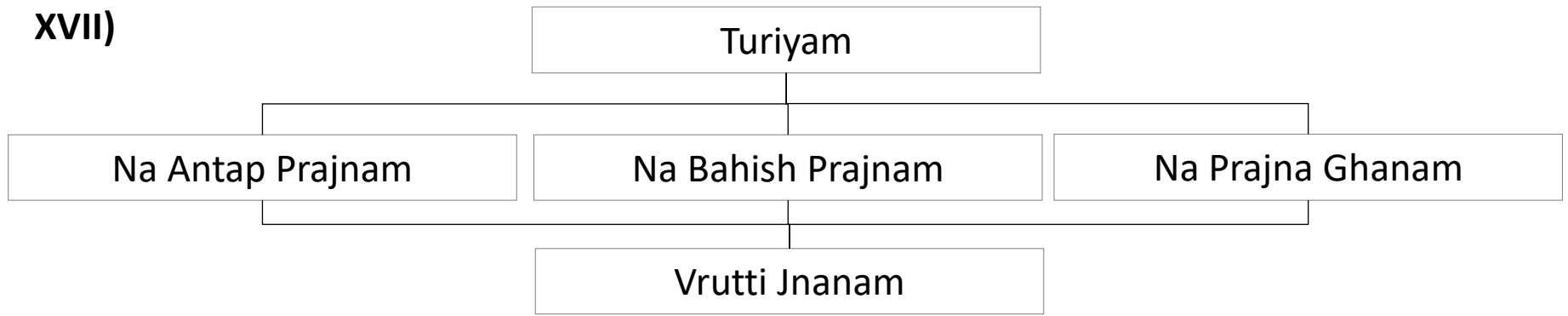
j) Objectless knowledge is called Pure Awareness, Chaitanyam.

k) Heat of fire abides in Agni when there is no object to burn.

l)



XVII)



XVIII) What is left over is Sthitham Jnanam.

- Pure Existence, Consciousness.

XIX) What is the nature of pure awareness?

- Ajati – unborn, not a Karanam, does not produce a Karyam.
- Akaranam Brahma = Advaitam.

1 st – 2 nd Padas	3 rd Pada
<ul style="list-style-type: none">- Vishwa – Virat- Teijasa – Hiranyagarbha- Karyam Brahman	<ul style="list-style-type: none">- Prajna – Antaryami- Karanam Brahma

- Turiyam = Karya Karana Vilakshana
= Ajati

XX) Jati Varjitam, Karya Varjitam, Srishti Varjitam.

XXI) Samatam Gatam :

- Remain same Advaitam all the time.
- Turiyam Advaitam, is, will be Advaitam.

XXII) Shantam, Shivam, Advaitam

- Turiyam is uniform, same always.
- Paramam Samya Apannam.
- Absolute Sameness.
- In Pragnya, everything resolves, everything becomes uniform, all differences are dissolved.
- Prajnya = Samam.
- Turiya also is Samam.

XXIII) What is the difference between Prajnya and Turiya Samam?

XXIV)

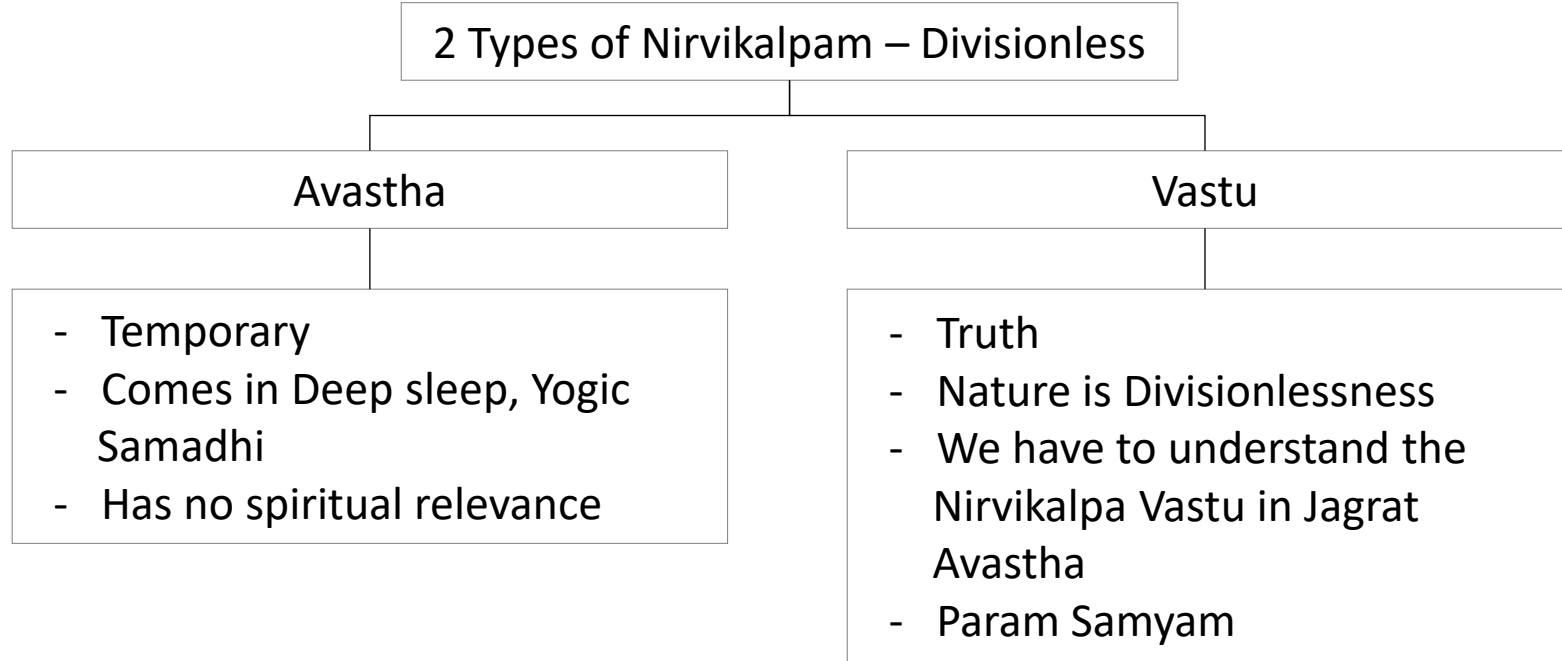
Prajna	Turiyam
<ul style="list-style-type: none">- 3rd Pada- Avastha- Temporary- Nirvikalpa becomes Savikalpa, Viseshanam- Apekshika Samatvam- Relative Sameness, oneness	<ul style="list-style-type: none">- 4th Pada- Vastu- Permanent- Always Nirvikalpa, never becomes Savikalpa- Never becomes Viseshanam later- Absolute one-ness- Atyantika Samatvam- Param Samyam

XXV) Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]



यदादौ प्रतिज्ञातमतो वक्ष्याम्यकार्पण्यमजाति समतां गतमितीदं
तदुपपत्तितः शास्त्रतश्चोक्तमुपसंह्रियते, अजाति समतां गतमिति ।
एतस्मादात्मसत्यानुबोधात्कार्पण्यविषयमन्यत्
“यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः”
(बृ-उ-३-८-१०) इति श्रुतेः । प्राप्यैतत्सर्वः कृतकृत्यो
ब्राह्मणो भवतीत्यभिप्रायः ॥ ३८ ॥

In the beginning (Yad Adau - of this chapter 3-2) Brahmatma was introduced as (Pratijnatam iti) "Now I will tell you about that (Atah Vaksyami) which does not have miserliness (Akarpanyam), which is unborn (Ajatih), which is changeless (Samatam Gatam, iti)". This topic (Idam Tad) has been established (Uktam) through reasoning (Upapattitah) and through sastra as well (Sastratah Ca). Now it is being concluded (Upasamhriyate) thus (iti) "Atma is neither Karanam or Karyam and therefore, is changeless". Any knowledge, other than this knowledge (Etasmad Anyat) of the absolute reality Atma, born out of Sastra - Acarya teaching (Atma - Satya - Anubodhat), is all within the range of samsara (Karpanya Visayam).

"Oh Gargi (Gargi) the one who departs from this world for good (Yo Va Asmat Lokat Praiti), without knowing, (Aviditva) that I am the imperishable one, the Brahmatma (Etat Aksaram), he is indeed an unfortunate person (Sah Krpanah)" says Brihadaranyaka Upanishad 3-8-10 (iti Sruteh). By gaining this knowledge (Etat Prapya) everyone becomes a fulfilled person (Sarvah Krtakrtyah). Such a person is a Brahmanah (Brahmanah Bhavati). That is the message (iti Abhiprayah).

I) Karika No. 38 – 2nd Line :

Ajati Samatam Gatam Upasamhara :

- Chapter 3 – Karika No. 2 – also says Ajati Samatam Gatam (Upakram)

Mandukya Upanishad :

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।

यथा न जायते किञ्चित् जायमानं समन्ततः ॥ २ ॥

ato vakṣyāmyakārpaṇyamajāti samatāṃ gatam |

yathā na jāyate kiṃcit jāyamānaṃ samantataḥ || 2 ||

Therefore, I shall now describe to you (that Brahman) which is free from limitations, unborn, and homogeneous; and from which nothing is in reality born, though it appears to have manifested in endless forms everywhere. [3 - K - 2]

II) Tatparyam in Vedanta = Ajati Samatam Gatam.

- Vedanta is revealing Turiyam Brahma – whose nature is Ajati Samatam Gatam.

III) Karya Karana Vilakshana Turiyam = Samatam Gatam = Advaitam in 3 periods of time.

IV)

Karma Khanda Vilakshanam

Upasana Khanda Vilakshanam

= Advaitam Turiyam

= Subject matter of Mandukya as
revealed in Mantra 7

- Mentioned in Upakrama, Upasamhara.

V) Gaudapada concludes :

- I am not Vishwa, Teijasa, Prajnya.
- I am Turiya Atma Brahman.

VI) Mandukya Upanishad : Mantra 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

- It is teaching of Mandukya Upanishad.

VII) Yati Adau Pratingyatam :

- Turiam Brahma introduced in 2nd verse.
- Pratingya = Proposition, logically established in Chapter 3.

- Spiritually also established.
- There is Turiyam which is substratum, content of Universe and Adhishtanam of Universe.

VIII) Upapatti – Through logic + Shastra Advaitam Turiyam Brahman established.

- Uktam, corroborated, established, substantiated.
- Ajati Samatam Gatam.

IX) What is Benefit of knowing Turiyam?

- I am not Vishwa, Teijasa, Prajna.
- I am not waker, Dreamer, sleeper individual Jiva.
- Karpanyam = Samsara
- Akarpanyam = No Samsara.

X) Gita : Chapter 2 – Verse 7

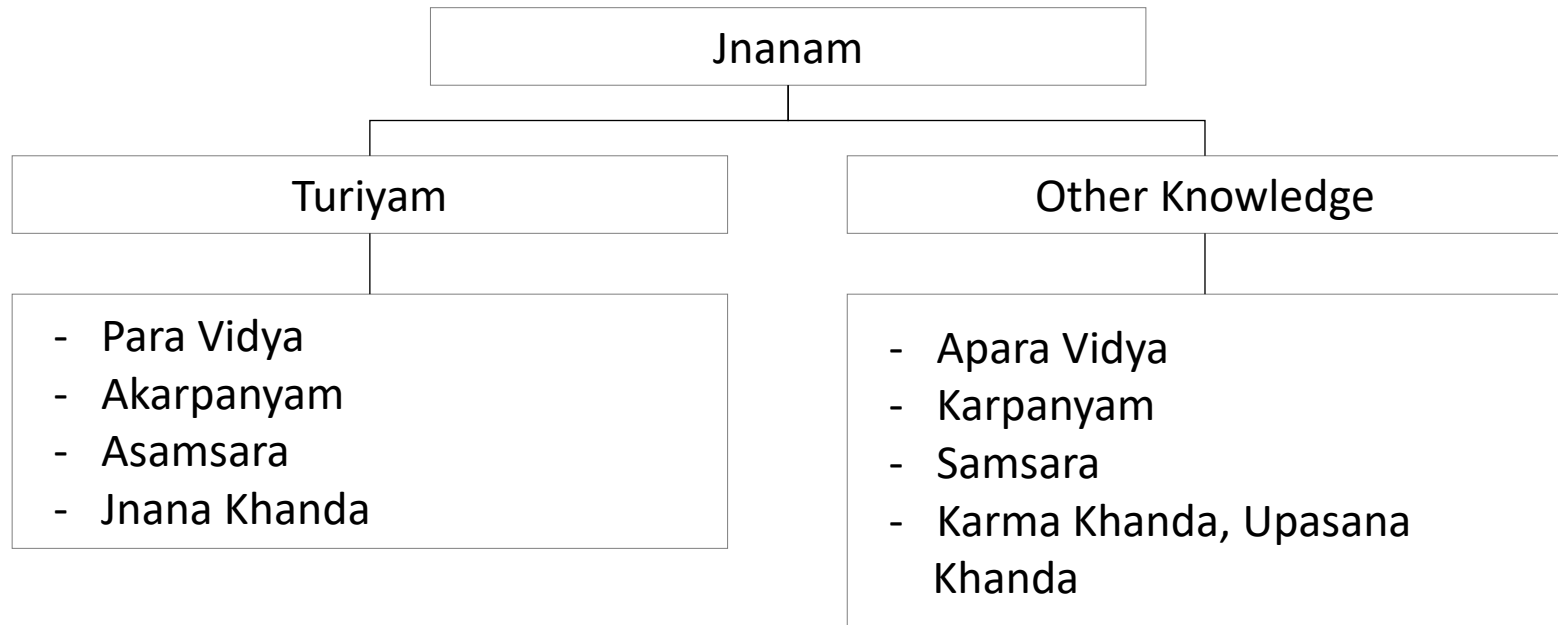
कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- I am deeply immersed in Samsara.
- I want Sreyaha, freedom, Moksha = Akarpanyam.
- Moksha Prapti, Samsara Nivritti = Benefit of knowing I am Turiyam.

XI) Etasmat Atma Satya Anubodha :



XII) Mundak Upanishad : Chapter 1 – 2 – 12

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित्) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Karmachitam :

- May you experiment all Lokas attainable through Karma.
- Through Upasana = Brahma Loka.
- Through Rituals – Karma = Svarga.
- After experimenting with Karma, Upasana Phalam, you get Teevra Vairagyam.

XIII) Come to Tat Turiya Vijñartham :

- Para Vidya Praptam Akshara Vidya Praptam.

XII) Mundak Upanishad : Chapter 1 – 1 – 6

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Mandukya Upanishad : Mantra 7

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

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

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

- Both are Para Vidya.
- Enjoy through all Upanishads Turiya Jnanam.

XIV) All Upanishads have only one message.

- **I am Karya – Karana Vilakshana Atma Turiyam Brahma Asmi.**

XV) Shankara in this Upanishad.

Brihadaranyaka Upanishad :

यो वा एतदक्षरं
गार्ग्यविदित्वास्मिंल्लोके
जुहोति यजते तपस्तप्यते
बहूनि वर्षसहस्राणि,
अन्तवदेवास्य तद्भवति;
यो वा एतदक्षरं
गार्ग्यविदित्वास्माल्लोकात्प्रैति
स कृपणः; अथ य एतदक्षरं
गार्गि विदित्वास्माल्लोकात्प्रैति
स ब्राह्मणः ॥ १० ॥

yo vā etadakśaram
gārgyaviditvāsmimlloke
juhote yajate tapastapyate
bahūni varṣasahasrāṇi,
antavadevāsyā tadbhavati;
yo vā etadakśaram
gārgyaviditvāsmāllokātpraitī
sa kṛpaṇaḥ; atha ya etadakśaram
gārgi viditvāsmāllokātpraitī
sa brāhmaṇaḥ ॥ 10 ॥

He, O Gārgī, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gārgī, who departs from this world without knowing this Immutable, is miserable. But he, O Gārgī, who departs from this world after knowing this Immutable, is a knower of Brahman. [3 - 8 - 10]

- Mundak Upanishad – Brahman = Aksharam
- Brihadaranyaka Upanishad – Brahman = Aksharam
- Karma Khanda Vilakshanam Brahman = Turiyam

XVI) If a person fails to know Brahman and dies :

- Saha Kripanaha
- Most unfortunate miserly person.

<ul style="list-style-type: none"> • Doesn't use intellectual resource to get proper benefit.

- Viveka Shakti wasted.
- Has no “real – unreal” Viveka.
- I have used Viveka Shakti properly if I have gained Brahma Jnanam.
- Intellectual wealth misused, not money wealth.
- Intellectually miserly person, unfortunate person.

XVII) Flip side in Brihadaranyaka Upanishad :

- One who has used intellectual resource at death, he can claim.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- I never die, I am never born, I am eternal Brahman.
- Person dies with these thoughts.
- Saha Bramanaha title given – Vishnu deva.
- Not Jati, Karma, Guna, Bramana.
- He is Nirguna Brahma Nishta.
- Prapya Etatu.

XVIII) Etad – Tatu... Having attained this knowledge of Turiyam, every knower of Turiyam, irrespective of Varna, Ashrama, gender.

- Sarvaha – everyone will be called a Bramanaha, Brahma Nishta.

XIX) Manisha Panchakam :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्जृम्भते
या ब्रह्मिदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।
सैवाहं न च दुश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चेत

चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet

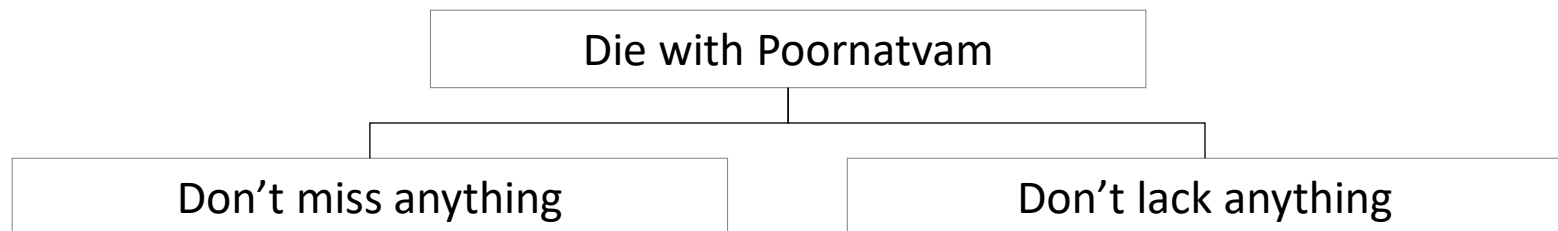
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 1]

- Person can be Chandala, “Tat Tvijaha, Guru Iti Esham Mama”.

XX) Krisna Karma Krutu Krita Krisna = Fulfilled person

- Does not die with guilt or hurt.
- I want to complete few more jobs or not do some thing.



XXI) Bartruhari – Vairagya Shatkam : Verse 100

मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।
युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥१००॥

maatarmedini taata maaruta sakhe tejah' subandho jala
bhraatarvyoma nibaddha eva bhavataamantyah' pranaamaanjali' I
yushmatsangavashopajaatasukri'tasphaarasphurannirmala-
jnyaanaapaastasamastamohamahimaa leeye parabrahmani II 100 II

O Earth, my mother! O Wind, my father! O Fire, my friend! O Water, my good relative! O sky, my brother! here is my last salutation to you with clasped hands! Having cast away infatuation with its wonderful power, by means of an amplitude of pure knowledge resplendent with merits developed through my association with you all, I now merge in Supreme Brahman.
[Verse 100]

- Jnani addresses Pancha Butas.
- You have given me this body for Atma Jnanam.
- I have aquired, accomplished lifes mission, I have gained victory in life.
- Body not required anymore for me, returning to you with a thank you note.
- Kruta Krisnaha Bavati – fulfilled in life.
- Primary message of Chapter 3 – over.

Anvaya : Karika No. 38

अन्वयः

यत्र चिन्ता न विद्यते तत्र ग्रहः न (अस्ति); उत्सर्गः
न (अस्ति), तदा ज्ञानम् आत्मसंस्थम् अजाति समतां
गतं (भवति) ॥

Anvayaḥ

yatra cintā na vidyate tatra grahaḥ na (asti); utsargaḥ
na (asti) | tadā jñānam ātmasamsthām ajāti samatham
gataṁ (bhavati) ||

Neither acceptance, nor rejection takes place in that Atma, where thought does not (exist).
Then, knowledge (Becomes) established in the Atma. Atma is uniform, (and) birthless.

- Yatra Chinta Na Vidyate Tatra Grahaha Na Asti Utsargaha Api Na Asti Tada Jnanam Atma Samstham Ajati – Na Puru.
- Qualification – Jnana Samatam Gatam Bavati.
- Vrutti Jnanena Svarupa Jnanam Pravileeyate.
- Primary topic of Chapter 3 – over
- All Vrutti Jnanam dissolve in Svarupa Jnanam.