Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!
LET US CHANT

MANDUKYA UPANISHAD

VERSE 1 TO 12
Verse 1:

हरि: ओम्। ओमिलेतद्वक्षरमिदं सर्वं
	तस्योपास्याऽह्यां भूतं भवद्विविष्यदिति
सर्वमोऽकारा एव। यत्यान्यत्रिस्काँलातीतं
	तद्वियकारा एव॥ १॥

Verse 2:

सर्वं ह्येतद् प्रह्यमात्मा प्रह्य
सोह्यमात्मा चतुष्पात्॥ २॥

Verse 3:

जागरितस्थानो वहिष्नुः: सप्ताङ्ग एकोनविंशतिमुखः
स्थूलमुग्वेश्वानरः प्रथमः पादः॥ ३॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyat iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva॥ १॥

Sarvam hyetad Brahma, ayam-atma Brahma,
somyam-atma catuspat॥ २॥

Jagarita-sthano bahis-prajnah saptanga ekona-vimsati-mukah
sthula-bhuk vaisvanarah prathamah padah॥ ३॥
Verse 4:

स्वपनः स्थानोऽन्तः प्रजा: सप्ताङ्ग एकोविश्वातिमुखः
प्रविष्टिक्तमुक्तेजसो द्वितीयः पादः ॥ ४ ॥

Svapna-sthano-'ntah-prajnah saptanga ekona-vimsati-mukhah
pravi-vikta-bhuk taijaso dvitiyah padah ॥ ४ ॥

Verse 5:

यत्र सुपी न कंचन कामं कामयते
न कंचन खमं पर्यति तत्खुशम्।
सुस्थितश्च एकोमृदु: प्रज्ञानजन एवाः सनन्दमयो
ह्यानंदभुक् चेतोमुखः प्राश्नस्तुतीयः पादः ॥ ५ ॥

Yatra supto na kascana kamam kamayate,
na kascana svapnam pasyati, tat susuptam,
susupta-sthana ekibhutah prajnana-ghana eva-nandamayo
hyananda-bhuk ceto-mukhah prajnah trtiyah padah ॥ ५ ॥

Verse 6:

एष सर्वेष्वर: एष सर्वश्च एषोण्त्यम्येष योनिः
सर्वस्य प्रभवाययो हि भूतानाम् ॥ ६ ॥

Esa Sarvesvara esa sarvajna eso-'ntyamy-esa
yonih sarvasya prabha-vapyayau hi bhutanam ॥ ६ ॥
Verse 7:

Nānāṃ: prajñāṁ nā vahishṭāṁ nābhavat:
prajñāṁ nā pārthaśaḥ nā prajñām
adṛṣṭam-āvakāryaṃ gṛahaḥ mālakṣaṇaṃ
acintyam-āvyapadesyam-ekatma-pratyaya-saram
prapanca-pasamam santam sivaṃ advaitam
caturtham manyante sa atmanā sa viññeyah  || 7  ||

Verse 8:

So'yaṁ-ātma'-dhyaksaram-onkarō adhimatram pada matra
matras-ca padaākara ukara makara iti  || 8  ||
Verse 9:

जागरितस्थानो वैश्वानरोऽधकारः
प्रथम मात्राःप्रतेरादिमत्त्वाद्रास्नोति
है वै सर्वोन्न कामानादिश्च
भवति य एवं वेदः ॥ ९ ॥

Jagrita-sthano vaisvanaro-'karah
prathama matra- 'pteradi-matt-vad-va' 'pnoti
ha vai sarvan-kaman-adis-ca
bhavati ya evam veda ॥ ९ ॥

Verse 10:

स्वप्नस्थानस्तैःजय
उकारो द्वितीया मात्रोत्कर्ष्यांभयत्वाद्रात्कर्ष्यति है
वै ज्ञानसन्ति वसमानश्च भवति
नास्याब्रह्मवित्कुले भवति य एवं वेदः ॥ १० ॥

Svapna-sthanas-taijasa
ukaro dvitiya matrot-karsad-ubhayatvad-votkarsati ha vai
jnana-santatim samanas-ca bhavati
nasya-brahmavit kule bhavati ya evam veda ॥ १० ॥
Verse 11:

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिष्ठ भवति य एवं वेद ∥ ११ ∥

Verse 12:

अमात्रस्थूते स्वयायहार्यः प्रपञ्चोपशमः
शिवोद्वैत एवमोझ्द्वा आत्मैव
संविश्वास्त्यात्मनाः सत्मानं
य एवं वेद ∥ १२ ∥
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**Mahavakyas**

**Laksana Vakya**
- Prajnanam Brahma
- Consciousness is Brahman
- Aitareya Upanishad [III – 1 – 3]
- Rg Veda

**Anubava Vakya**
- Ayam Atma Brahma
- That self is Brahman
- Mandukya Upanishad [Mantra 2]
- Atharvana Veda

**Upadesa Vakya**
- Tat tvam Asi
- That thou Art
- Chandogya Upanishad [VI – 9 & 10]
- Sama Veda

**Anusandhana Vakya**
- Aham Brahma Asmi
- I am Brahman
- Brihadaranyaka Upanishad [I – IV – 10]
- Yajur Veda
Om is the all encompassing cosmic vibration of the universe.

The Meaning (in a nutshell)

The Unconscious State
The top curve denotes the state of deep sleep. This is where the sleeper is subconsciously shut down, dreaming nothing and having no dreams.

The Waking State
Represented by the large curve, this state of consciousness is turned outwards and experiences the world through the five senses. This is the most common state of human consciousness.

The Dream State
The middle curve, which lies between deep sleep and the waking state signifies the dream state. In this state, the consciousness is turned within, and the dreamer experiences a world behind closed eyes.

The Absolute State
The dot signifies the fourth state of consciousness. In this state, the consciousness looks neither outwards nor inwards. This utterly quiet, peaceful and blissful state is the ultimate aim of all spiritual activity.

Illusion/Maya
This is what gets in the way of our spiritual development, preventing us from realisation of the highest state of bliss (the dot above this curve). This semi-circle doesn’t touch the dot, meaning that the highest state of consciousness is unaffected by Maya.
Mandukya Upanishad

4 Prakaranams (Chapters)

- Agama
  - 12 Mantras + 29 Karikas
    - Falsify, unreality of multiplicity.
    - Based on Sruti, Yukti, Anubava.
    - Plurality is false.

- Vaitatya
  - 38 Karikas

- Advaita
  - 48 Karikas
    - Non dual Brahman is real.
    - Logically proved.
    - No illusion without real substratum.
    - Support = Advaitam non dual Brahman, alone real.
    - I can negate everyone + everything in creation but not my own existence.
    - Pure existence is Brahman.

- Alatashanti
  - 100 Karikas
    - Torch rotated gives apparent designs of one glowing tip.
    - World illusion proved.
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<th>Mātrā-s of Om मात्रा-स</th>
<th>Pādā-s of Self—पाद</th>
<th>State Avasthā अवस्था</th>
<th>Consciousness Prajñā प्रज्ञा</th>
<th>Enjoyment Bhoga भोग</th>
<th>Contentment Trpti तृप्ति</th>
<th>Place of Meditation Sthānatraya स्थानत्रय</th>
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<td>Śiva स्वयं (Waker) A</td>
<td>Vaiśvānara/ Vīrāt वैश्वानर/विराट (Total Waker) B</td>
<td>Waking</td>
<td>Outer</td>
<td>Gross</td>
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<td>U</td>
<td>Taijasa तैजस (Dreamer) C</td>
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<td>Dream</td>
<td>Inner</td>
<td>Subtle</td>
<td>Subtle</td>
</tr>
</tbody>
</table>

(अमात्र - Amātra---Ātman---Brahman---Turiya)

When we have gone through the entire chapter, we shall come to find the table given above represents almost all the ideas expressed in the first chapter.

A. Identified with Individual Waking/Gross Experience.  
B. Identified with Total Waking/Gross Experience.  
C. Identified with Individual Dream/Subtle Experience  
D. Identified with Total Dream/Subtle Experience.  
E. Identified with Undifferentiated Experience of the Unmanifest World.
Chapter 1
Agama Prakarana

12 Mantras + 29 Karikas

Introduction

2 types of Vichara (Enquiry)

Chatuspath Atma Vichara

Verse 1

Chaturmatra Omkara Vichara

Verse 2

Verse 3 – 7
(5 Verses)

Waker – I :
- Viswa / Virat
- Verse 3

Dreamer – I :
- Teijasa / Hiranyagarbha
- Verse 4

Sleeper – I :
- Pragya / Ishvara
- Verse 5 & 6

Turiyam – I :
- Verse 7

Verse 8 – 12
(5 Verses)

Verse 8 :
- Introduction.

Verse 9 :
- Upasana of Virat on “A”.

Verse 10 :
- Upasana of Hiranyagarba on “U”.

Verse 11 :
- Upasana of Ishvara on “M”.

Verse 12 :
- Own up silence Amatra as intrinsic “I”.

Verse 1 :-
Viswa / Virat
Verse 2 :
Teijasa / Hiranyagarbha
Verse 3 :
Pragya / Ishvara
Verse 4 :
Verse 5 & 6
Verse 7 :
Verse 8 :
Introduction.
Verse 9 :
Upasana of Virat on “A”.
Verse 10 :
Upasana of Hiranyagarba on “U”.
Verse 11 :
Upasana of Ishvara on “M”.
Verse 12 :
Own up silence Amatra as intrinsic “I”.

Introduction

Verse 8 :
Introduction:

- Belongs to Atharvana Veda.
- Revelation of Lord to Manduka Rishi.

Meaning of Mandukya Upanishad

- Rishi called Manduk
- Manduka frog
  - Goes in hibernation for 6 months during rainy season.
  - Jnani in hibernation in meditation and comes out singing Ha hoo ha… in Taittriya Upanishad.

- Jumping frog
  - Hops and jumps
  - Jiva jumps from waking to dream in bed.

- Karikas by Gaudapadacharya
  - Guru of Shankara – Govinda Padacharya.

- Agama means veda.
- Aim: Arrive at one absolute reality.
Verse 1:

Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

a) AUM:

- One sound, Eka Aksharam Brahma.
- Tasya – Iti.
- Upavakyanam – explanation of Om is Brahman.

b) Yatcha Trikala Teetam:

- What was in past, is in present, will be in future = Om.
- Beyond time = Unmanifest, Avyakta = Silence = Causal state, prakrti, unmodified state of entire creation = Om.
Beyond Prakrti, 3 periods of time, in which concept of time arises = Om = Purusha.

Time = Krama Samvit

Awareness of sequence of experiences, thoughts.

Time arises only when sequence of experience begins.

c) Sarvam Idam:

All this world with many forms, emotions, thoughts.

Chapter 13 Gita:

Idam = Kshetram
Infinite World = Forms, Emotions, Thoughts.

= Names = Words = 52 Letters

= Vowels (Svara) + Consonants (Vyanjana)

<table>
<thead>
<tr>
<th>1st Vowel / 1st Sound</th>
<th>Last Consonant / Last Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ओ</td>
<td>ः</td>
</tr>
</tbody>
</table>

- Om = Prakrti + Purusha

- Unmanifest sound
- Silence manifests as Shanti.
- Basis for all sounds.

- Infinite World = Forms, Emotions, Thoughts.
- Names = Words = 52 Letters
- Vowels (Svara) + Consonants (Vyanjana)

Guttaral
- Sound from throat to lips.
- Ka, Kha, Ga, Gha, Na

Palatals
- Ca, Cha, Ja, Jha, Na

Retroflex - Cerebral
- Tongue touches root of Mount.

Dental
- Tongue touches teeth.
- Ta, Tha, Da, Dha, Na

Labial
- Lips touch each other.
- Pa, Pha, Ba, Bha, Ma
• Others – य, र, ल, व
• AUM – Sound contains all letters, words, names, form, emotion, thought, universe.
• Close ears – will hear Om.
• Omkara = Svarupa of Ganesh.
• Basis for all sounds is Shanti. Shanti is not perceptible – Unmanifest make sound, keep quiet, Shanti manifests.
• All sounds meant for manifesting silence. Real music makes mind silent.
• When Om sound completed, it has merged in Shanti. That Shanti aspect of Om is Brahman.
• Bindu Naad Kala Teeta = Om.
• Sound in degrees of manifestation is Bindu, Naad, Kala.

**Essence of Verse 1:**
• “Om is all this”.
Verse 2:

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

a) Etat Sarvam is Brahman.
   - All this is Brahman.

<table>
<thead>
<tr>
<th>Substance</th>
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<tr>
<td>- Gold</td>
<td>- Chain, Ring, Bangle names.</td>
</tr>
<tr>
<td>- All this is Gold</td>
<td>- Gold is chain, ring, bangle.</td>
</tr>
</tbody>
</table>
What is Brahman?

Ayam

This

Atma

Atma

Brahman

Is Brahman
Verse 3 :

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

Waker I : In Waking State

- Attributed I (Endowed with Age, Size, Individuality).
- Saguna I – No. 1
- Finite I, Limited I.
- Contact world through gross body medium – Sthula Shariram.
- Technical Name : Vishwa / Virat.

Waker – Self : 1st Quarter

- Waking state is address, sphere of Activity of Virat Purusha.
- Gross physical cosmos.

a) Bahish Pragya cosmic experiencer of physical world.
- Jagrat purusha

b) Sapta Anga :
- 7 limbs of cosmic being – Sky, Sun, Moon, Earth, space, Heaven, Ocean.
c) Eko Vimshati Mukaha:

- Upadhis by which individual experiences the world.

  19 Limbs

  - 5 Jnana Indriyas
  - 5 Karma Indriyas
  - 5 Pranas
  - 4 Antahkaranam

- I am the self, am not physical body but one with the total universe, total cosmos.
- Seeing this oneness is greatness of Mandukya Upanishad.
- One who identifies with community, society has great strength.
- One who identifies with nation / cosmos is Virat Purusha with great strength.

Either you become

- All
- Zero
- Everything
- Nothing

Paradoxes in spiritual being

- Struggle of everyone.
- I want to become someone, something to be recognised.
Dreamer I :

- In dream state.
- Functions through Dream Body, Sukshma Shariram, Saguna I – No. 2.
- Finite, localised, limited.
- Technical Name: Teijasa and Hiranyagarbha.
- Svapna Sthana
- Antah Pragya
- Not being at individual level (Teijasa) but total mind (Hiranyagarbha).
- Entire cosmos at subtle mind level.
- Saptanga + Ekovimshati Mukha.
  7 Limbs + 19 Mouths
- Praviviktabuk:
  Enjoyer at level of mind, where no physical object exists.

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

Example: Brahmachari

- Sees marriage procession.
- Quarrels with wife.
- Lands in well.
- Pravivikta buk = Experiencer of subtle object, thoughts = 2\textsuperscript{nd} pada.

Pure Consciousness identified with

- Total Cosmos
  - Virat Purusha
  - Vaishvanara
  - Vishwa
- Total Mind
  - Hiranyagarbha
  - Teijasa

No distinction between individual and total made in Mandukya Upanishad.
Verse 5: Sleeper

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

Sleeper I:

- In Sleep state.
- Functions through Karana Shariram Saguna I – No. 3.
- Attributes in resolved, dormant, potential, passive condition, not gone.
- Limited I.
- No time, no location.
- Technical Name: Pragya and Ishvara.
- Tritiya – Pada – Dear to us – 3rd Quarter.

<table>
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<th>Ishvara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>Total</td>
</tr>
</tbody>
</table>

- Where one does not desire any object.
a) Kamayate iti kamaha = desirer.
   • One who goes desiring.

b) Na Kanchana Svapnam Pashyati:
   • There where one sees no dream.

c) Na Kanchan Kamam, Kamayate:
   • Not waking or dreamer.
   • Sushupti = Deep sleep – dreamless.

d) Sushuptha Sthanaha:
   • One who has sleep as the address, sphere of activity.

e) Ekibuta:
   • Being becomes one – Ekam.

f) Pragyanam:
   • Knowledge was flowing out through mind + senses, experiencing objects.
   • Gates of waking + dream closed.
   • Consciousness inside gathered in one place.
g) Pragyana Ghana eva:
   • It has become mass of consciousness at that time.

h) Anandamayo hi:
   • Becomes Ananda Maya Svarupa not Ananda itself because wail of ignorance is still there.
   • Jiva in sleep is consciousness withdrawn from mind + senses and it has become mass of consciousness at one place.
   • Knowledge not flowing out. No particular knowledge.

i) Anandamaya buk:
   • Experiencer of Ananda.

Nirasayahi ayam sthithihi:
   • Effortless state, no struggle, no strife, since no perception, no agitation, no desire. It is not Ananda Sthiti of Atma. But sushupti in which disturbances of waking + dream are not there.

j) Chetomukha:
   • Gateway to knowledge of waking + dream.
   • From sleep, person wakes up – Pragya / Sleep = Gate, door to dream and waking.
• If this point is grasped, whole Mandukya Upanishad is grasped.

• **Joke:**
  Some say – I have never dreamt.
  Some say, what else do I do...

• I – the individual dreamer is different from the world.
• When I wake up, I was not only one dreamer, but dream object and 40 others.
• **In the dream – I am one individual**:  
  In the dream it is true that I am 3 entities on waking up only one.

• **Svapna Abhimani (dreamer) .. Not 3 entities.**

• **In dream I don’t know = 3 entities in dream.**

  - **3 entities in dream**

    - **Individual Dreamer**
      - Svapna Purusha
    - **Svapna Abhimani**
      - One identified with entire dream.
      - One identified with total dream.
    - **Svapna Drishta**
      - Illuminator of total dream.
      - Pure Conciousness illumining entire dream.

• **In dream I mistake as :**
  - I am only dreamer.
  - I am not entire dreamer – one entity in which all individuals also exist.

• **From Svapna Abhimani – standpoint, there is only one who has projected whole dream.**

• **One Svapna Abhimani alone is there. In his dream all individuals are also there.**
Earlier – 3 Entities

- Individual
  - Has no real existence.
  - No independent existence.

- Total
  - When I wake up.
  - 40 can’t continue journey
  - All 40 disappear. There is only me.

- Illuminator of Individual + Total

Really, there is only

- Total
- Illuminator

Pure Existence / Consciousness

Next Step:
- Total: Does it exist independent of Pure Existence / Consciousness.
- What remains is pure Existence, Consciousness.
- There is no individual or total.
- One pure Existence, Consciousness is neither individual or total.
- In dream, I am awake, go to sleep...
• In pure consciousness, there is neither waking, dream, sleep, neither waker, dreamer, sleeper.
• That is the 4th state – pure being – truth.

<table>
<thead>
<tr>
<th>Jagrat Sthana</th>
<th>Svapna thana</th>
<th>Sushupti Sthana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viswa</td>
<td>Teijasa</td>
<td>Pragya</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; Quarter</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; Quarter</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; Quarter</td>
</tr>
</tbody>
</table>

• Pragya from total standpoint called Ishvara.
• In individual dream, there are 40 people.
• In Ishvaras dream, 5 Billion people + infinite world.
• I am one Sankalpa in mind of Ishvara.
• You are free because God alone is.

Total being – w.r.t.

- Physical world
  - Called Virat Vaishvanara
- Total mind
  - Called Hiranyagarba
- Maya / Unmanifest
  - State of creation
    - Called Ishvara
Verse 6:

This is the Lord of all, this is the Knower of all, this is the inner Controller, this is the Source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [Mantra 6]

- **Description of Pragya – Ishvara.**

  a) **Sarva Ishvara:**
     - Ruler, lord of gross and subtle world.

  b) **Sarvagyaha:**
     - Omniscient.

  c) **Eso Antaryami:**
     - Inner controller of all.

  d) **Eso Yonih Sarvasya:**
     - Source of all creation.

  e) **Prabha-vapyayau hi bhutanam:**
     - Origin of all beings + dissolution place of all beings.
     - We feel we are far removed from our own nature and feel strange.
     - Don’t understand, can’t appreciate, can’t accept.
• What are you? I don’t know – is ignorance.
• We are that… told that… power of Maya….

Katho Bashyam:
• Upanishad, logic, teacher prove you are not Jiva but Brahman – disciple does not accept – nobody has told him you are body, he accepts.
• No pramana, logic, experience to prove I am body, but I accept myself as body.
• Vedas prove logically, but I can’t accept I am not body.
• Our identifications only remain with our little body, mind, problems, worries, anxieties of life.
• When great truth is revealed, can’t understand.
• In live mind + assert our reality.
• 4th pada is in language of Negation.
Verse 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 nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Turiyam I:

- Essential nature, Sakshi I.
- Free from all attributes, Nirgunam, Limitless.
- To have attribute is to exclude all others. Attributes limit an object.
- I am man – assertion. Many negations.
- Shantam, Shivam, Amrutatvam possible only in Turiyam I.

Saha Atma Saha Vigneyaha:

- If you want peace, happiness, immortality you should know Atma as “Ayam Atma Brahman”.
- Focus on knowledge of “Turiyam I” for Moksha.
How can I know Nirguna “Turiyam I”?

- Know Turiyam I as Saguna I in waking, dream and sleep states. One I appearing in 3 states.
- In which state is “Turiyam I” Available?
- “Ekatma Pratyaya Saram”
- Nirguna I, attributeless I should be discovered in and through attributed I.
- 7th mantra does not state that it is available only in Samadhi state or Turiyam 4th State.
- Nirguna Chaitanyam obtains through Vishwa, Teijasa, Pragya.

How to arrive at Nirguna I from Saguna I?

- Saguna I minus Gunas = Nirguna I = Attributeless.
- Mother I minus Motherhood (Ahamkara) = Pure Chaitanyam.
- Negate all attributes you know about yourself and own up the remainder as “Turiyam I”.
- Waker I minus Attributes = Turiyam I = Ekatma Pratyaya Saram.
How to Remove Attributes?

- Need not remove attributes at all.
- Turiyam I – can never be associated with attributes.
- Light pervading body can’t take impurities of Body.
- Light is Asanga, space is Asanga, Tv – Screen Asanga.
- Turiyam I is Asanga.
- Attributed I appears but not substantial, depends on Nirguna I to exist. Hence called Mithya.
- I thought I had attributes. Attributed I born out of misconception.
- I have to know I am attributeless – Turiyam I, all the time, throughout the Upanishad. It helps me to disown the attributes and understand my absolute, Paramartika Svarupam.
- Ignorance makes me own attributes and become Vishwa, Teijasa, Pragya.
- Vishwam to Turiyam Journey is in the form of knowledge.
- Eka Atma Pratyaya Saram = Vishwa, Teijasa, Pragya Minus the attributes removed mentally.

How to become Turiyam?

- By knowledge, know and claim I am Turiyam all the time, know I am Shantaha, Shivaha, Chidananda Rupaha, Sivoham, Shivoham.
Specific Definition:

<table>
<thead>
<tr>
<th>1st Pada</th>
<th>2nd Pada</th>
<th>3rd Pada</th>
<th>4th Pada</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jagrat Sthana</td>
<td>- Svapna Sthana</td>
<td>- Sushupti Sthana</td>
<td>- No Sapta Linga</td>
</tr>
<tr>
<td>- Experiencer of Gross</td>
<td>- Experiencer of Subtle</td>
<td>- Everything becomes one.</td>
<td></td>
</tr>
</tbody>
</table>

1) Nantah – Prajnam:
   - Not Vaishvanara, not waker.

2) Na-Bahis – Prajnam:
   - Not dreamer, Teijasa – Hiranyagarbha.

3) Nobhayatah Prajnam:
   - Not little awake and little dream.
   - Not combination of 2 states – Sleep + Waking or Dream + Waking.

4) Na – Prajnana Ghanam:
   - Not Sleeper.

5) Na Prajnam:
   - Not knower of all things at one time.
   - Not separately or combined. Is it inert?
6) Na Aprajnam : Not inert

Not

(1) Waker
- Knower of objects in waking state.

(2) Dreamer
- Knower of objects in dream state.

(3) Inbetween
- Knower

(4) Sthani Dharma Nisheda
- Knower of all objects simultaneously.

(5) Nothingness
- In Sleep

(6) Inert
- Not remains as object.

7) Adrishtam :
- Not seen, not perception of senses.

8) Avyavaharyam :
- Can’t transact with Atma.
- No business, no give and take, because it is not object of any sense organ.
- Can’t do.
9) Agrahyam:
   - Not object of organs of action.
   - Can’t kick or hold it like football.

10) Acintyam:
   - Can’t think, unthinkable, incomprehensible, can’t infer.

11) Alakshanam:
   - Has no signs, lingam, indicators because it is not object of perception.
     - Smoke:
       - Lingam for fire - Yatra yatra dumaha (Smoke), Tatra tatra vannihi (fire).
       - Lakshanam.

12) Avyapadeshyam:
   - No name can be given to it.
   - In pure conciousness, no object, no knower.
   - You give particular name, one particular object rises in mind.
   - Atma is nameless.
   - Awareness is of nothingness.
   - No way of knowing self.
13) Ekatma Pratyaya Saram:

- It is essence of one constant thought.

- **In waking**:
  - I am – knower.
  - Knowledge goes on changing.

- **In Dream**:
  - I am knower
  - Objects keep changing.

- Waking not dream.
- Dream not waking.
- I thought remains.
- What is that which remains when all thoughts.... I am driver, boss, is removed.
- When all roles removed, pure I thought remains.
- See essence of individuality, entity.
14) **Prapancho Upasamam** :
- Upasamam – Cessation of world, Zero.

15) **Shantam** :
- No Mind.

16) **Shivam** :
- Most Auspicious.

17) **Advaitam** :
- Non-dual.
- No 2\textsuperscript{nd} thing to it.
- One without a second.
18) Chaturtham Manyante :
   • Really not 4\textsuperscript{th}, considered 4\textsuperscript{th}.

19) Sa Atma :
   • That is Atma.

20) Sa Vigneyaha :
   • That should be known.
   • \textbf{Atma}:
     Neither knower or known but pure consciousness.
   • How it can be object of knowledge?
   • \textbf{In ignorant state}:
     We think we have to know that self.
   • In state of realisation – there is nothing. There is only one entity - Turiyam without a second.
   • Samadhi – not an Avastha like waking, dream – which comes and goes.
   • Samadhi – state – does not come and go away.
   • Mind is quiet, agitated. There where mind was absorbed, that consciousness is there even in state of Agitation. When mind is quiet or agitated, consciousness, awareness is there as I am, I am....
   • Consciousness not coming + going.
It is really one Turiyam which is appearing as 3.
Pure self itself called Virat, Teijasa, Pragya.. With respect to conditioning.

**Example:**

Drama Actor – Acts like

- Land Lord
- Beggar
- Prime Minister

- Actor 3 roles + free from 3 roles.
- One who played 3 roles Turiyam given 3 names – Waker / Dreamer / Sleeper.
- Turiyam – actor – was in all 3 roles, and also free from 3 roles.
- You are neither father, son, boss.. Na Antah Prajnam, Chidananda Roopa – Sivoham.
- Nirvana Shaktam – 6 mantras is beautiful commentary on 7th mantra of Mandukya.
- Not Mind, Buddhi, Doer, Enjoyer.
- No Raag, Dvesha, Papa, Punyam, Joy, sorrow.
- Ananda Svarupam.
- Not meant for chanting but meditation.
- Om = Atma.
- Atma = Brahman
- Atma = Chatuspath
- No Pada – Just pure infinite being is the truth.
ATMA SVARUPAM
ATMA SVARUPAM – Other Upanishads

In all Upanishads:

- Main definition of Brahman is Nirguna.

a) Mundak Upanishad:

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]

b) Keno Upanishad:

The eye does not go there, not speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter I – Verse 3]

- Brahman not accessible to any sense organ.
- If Brahman had attributes like color sound, it could have been object of sense organs.
c) Katho Upanishad:

One who is always of unrestrained mind and devoid of right understanding, his sense organs become uncontrollable like the vicious horses of a charioteer. [I – III – 5]

- Not casually mentioned.

Katho Upanishad:

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Gradually built-up, Brahman doesn’t have Shabda, Sparsha...
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- When 5 elements themselves are not there, no question of Gunas.
- Shabda Gunas borrowed from Pancha Butas, Upanishad negates 5 Butams.

e) Taittriya Upanishad:

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]
f) Mandukya Upanishad:

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 nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

g) Brihadaranyaka Upanishad:

He said: O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [III – VIII – 8]

• All as – negations.
Sanatkumara said: Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

No hearing, smelling.

Uniformly all Upanishads talk of Nirguna Brahman which alone is Brahman’s nature - Not attribute.
i) Gita:

शर्मन्निर्माणार्थं शर्मन्निर्माणं
अस्तं सर्वबृहत्वेव निर्गुणं गुणमोक्तं च॥ १३.१५॥

ब्रह्म शर्मन्निर्माणं शर्मन्निर्माणं
एतद्वारोत्तरि सर्वोपापपादितः प्रभवः प्रलयस्तथा॥ ७.६॥

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

Shining by the functions of all senses, yet without the senses; unattached, yet supporting all; devotion of qualities, yet their experiencer.... [Chapter 13 – Verse 15]

j) Brihadaranayaka Upanshad:

स होवाचोपस्ताओपश्चाकारणः, यथा विहृताचारो, असौ गौः; असावट्व इति,
एवमेवत्वपाठिं भवति, यदेव सावसद्वपोवाश्चाद्वह, य आत्मा सर्वानसः;
तं मे व्याचरणेति; एव त आत्मा सर्वानसः; कतमो याजवट्व सर्वानसः?
न तेष्टस्तां पश्चातः, न शृद्धो: श्रोतारं शुभुव्यातः, न मदवेदां सर्वानसः;
न विज्ञातोविज्ञातां विज्ञानीयः। एव त आत्मा सर्वानसः; अतोज्ज्वादात्।
ततो होवाचोपस्तास्वकारणं उपराम॥ २॥ इति चतुर्विध ब्रह्मणम॥

Uḍasta, the son of Cakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘You cannot see that which is the wither of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Uḍasta, the son of Cakra, kept silent. [ 3 – 4 – 2 ]

sa hovācōṣastācākrāyaṇaḥ, yathā vibrūyāt, asau gauḥ, asāvaśva iti,
evamevātadyapadiṣṭaṁ bhavati; yadeva sākṣādapiṣṭaṁ sādbrahma,
yātma sarvāntaraḥ, taṁ me vyācakṣeti; eṣa ta ātma sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ? na drśterdraṣṭaṁ paśyeḥ,
nā sruteḥ śrotāraṁ śṛṇyāt, na matermatāraṁ manvīthāḥ,
nā viññātiveñnātaṁ viññānīyāṁ; eṣa ta ātma sarvāntaraḥ, ato’nyadārtaṁ;
tato hovācōṣastācākrāyaṇaḥ uparāma॥ ॥ ॥ iti caturthaṁ brahmaṇam ||
Chatur Matra Omkara Vichara

Verse 8 - 12

Verse 8
- General Introduction
  - Upasana of Virat on “A” Kara.
  - Aapti + Adimatvam

Verse 9
- A
  - Upasana of Hiranyagarbha on U – Kara.
  - Utkarsha + Ubayatvam

Verse 10
- U
  - Upasana of Ishvara on Ma-Kara.
  - Vidhi + Abithi.

Verse 11
- M
  - Turiyam Atma, Turiyam Brahman.

Verse 12
- Silence Amatra
  - Turiyam Atma, Turiyam Brahman.

- For supporting meditation, 2 common features mentioned.
- Upasana Chastens the mind to claim Turiyam I.
Verse 8:

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

<table>
<thead>
<tr>
<th>Atma</th>
<th>Omkara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Has 4 Quarters</td>
<td>- 4 Mantras – letters</td>
</tr>
<tr>
<td>- Chantushpath w.r.t. Names</td>
<td>- AUM + No Matra</td>
</tr>
<tr>
<td></td>
<td>- w.r.t. letters + No letters (Measure)</td>
</tr>
</tbody>
</table>

Meditation:

- Flag with 3 colours.
- Om with 3 Matras.

Prasno Upanishad:

- Know one Matra
- Know 2 Matras
- Know 3 Matras

Different Phalam
Verse 9:

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

- In cosmic being – Atma, Purusha.
- Waker = 1st Pada.

a) Apteh – Va Adimat – tvat:

- Virat Purusha pervades all Jivas, beings in the world. Like letter “A” pervades all letters.
- Apteh = Vyapteh.
- क – Ka = K + A.
- Vaisvanara pervades all names + forms of cosmos.

<table>
<thead>
<tr>
<th>Vishwa</th>
<th>Teijasa</th>
<th>Pragya</th>
</tr>
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<tbody>
<tr>
<td>1st</td>
<td>2nd</td>
<td>3rd</td>
</tr>
<tr>
<td>ॐ</td>
<td>ॐ</td>
<td>ॐ</td>
</tr>
<tr>
<td>A</td>
<td>U</td>
<td>M</td>
</tr>
</tbody>
</table>

Vaisvarana – Pervades everything
b) Ha vai Sarvan Kaman:

- If he meditates on one matra, gains limited world of earth again endowed with faith.

Prasno Upanishad:

If he meditates on one matra (measure) of it (A), then he, being enlightened by that, comes quickly to earth again. The rk Devata leads him into the world of men immediately, and being endowed with austerity, celibacy and faith, there he easily attains greatness. [Chapter V – Verse 3]

c) Sarvan kaman apnoti:

- Gains all objects of this world.
- Om = Cosmic being.
- Attains all, becomes Prime Minister, 1st lady.

d) Adhish Cha Bavati:

- Becomes prominent person.
Verse 10:

Divitiya Pada – U-Kara:

a) Utkarsha:
   - Little rise.
   - Higher than Virat Purusha.

b) Ubayatvat:
   - U – is in middle and higher.
   - Hiranyagarbha – in between Ishvara and Virat.

Result:

c) Utkarsat iti Jnana Santatim:
   - Becomes instrument in propagating knowledge.
   - Has disciples.

d) Samanashcha bavati:
   - Equanimous in all experiences.

He who is Taijasa, having for his sphere of activity in the dream-state, is “U” (ॐ) the second letter of Aum; on account of “Superiority” or on account of “being in between the two.” He who knows thus heightens to a superior knowledge and becomes equal to all and finds no one in his line of descendants who is not a knower of Brahman. [Mantra 10]
e) Na Asya Brahmvit Kule Bhavati:
- No person ignorant in family.
- His presence purifies family.

Prasno Upanishad:

If he meditates on its second matra only, he becomes one with the Moon. He is led up by the Mantra Devata of the Yajur Veda to the world of the Moon. Having enjoyed greatness there, he is guided back again. [Chapter V – Verse 4]

Verse 11:

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

- 3rd pada – Pragya – Ishvara.
- Meditate on म – Enjoys pleasures in sleep.

a) Miteh:
- Measure of milkman.
- Something is there and comes out.
b) Sushipti:
• Measure for waker and dreamer to come out.

c) Apitih – Va:
• Ishvara in which everything dissolved and comes out.

d) Minoti Ha Va Sarvam Apitih Bavati:
• That person measures entire world. Becomes one with Ishvara, Omniscient, knows everything. Do meditation of omkar throughout life.

Prasno Upanishad:

But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [Chapter V – Verse 5]

e) Apitashehi Bavati:
• Becomes one with cause of the world – Ishvara.

f) Ya evam veda:
• One who knows.
Verse 12:

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and nondual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his Self in the Supreme Self – the individual in the Total. [Mantra 12]

a) Amatra:
   - Silence – AUM – gone.
   - Chaturtha pada.

b) Avyavaharyam:
   - In silence – No AUM.
   - In 4th Pada – na bahish Pragyam.

c) Shanti = Mounam – Person becomes silence.
   - Sishya talks because he is ignorant – want to know, has doubts, questions.

Dakshinamurthy Stotram:

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssisstthaam-Te Vasad Rssigannaih Aavrtam Brahma-Nisstthaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miidde ||1||
(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

- Gurosthu mounam vyakyanam – by speech of silence, guru reveals nature of Brahman.
- Brahman indicated not described.
- Turns minds attention... truth becomes clear... its me!!
- How I missed until now.
- How could I manage to remain ignorant.
- Chant Om – Experience...
- One who knows Amatra becomes one with the self.

**d) Prapancho Upasamam**
- Where there is no Prapancha.
- Nothing to talk.

**e) Omkara = Pranava Upasana**
- That with help of which you meditate on attributeless absolute reality or Saguna Brahman.
- Aspect with attribute is Ishta Devata.
- Atma = Omkar.
- Omkar = Atma.
- Entire truth revealed – requires contemplation then clear.
Chatur Matra Omkara Vichara:

Analysis of Omkara:

• Arrive at Gold by resolving Bangle, chain, ring.
• Arrive at Awareness, silence, Consciousness by resolving A-kara to U-kara.

  U-kara to Ma-kara
  Ma-kara to A-matra – silence

• Discover Bangle, Chain, Ring – are Nama & Rupa – Substance is gold.
• Negate Pada by Padartha Nisheda.
• Negate Bangle, Chain, Ring object by Negating word Bangle, Chain, Ring.

Shankara’s Sentence:

• Avidana Avidya Nishedaha, tad Adhishtana Praptihi eva lakshyam.

  A
  ↓
  Virat

  U
  ↓
  Hiranyagarba

  M
  ↓
  Ishvara

  → In Saguna field

• Words – objects exist only in empherical field where attributes are there, time space division is there.
• Once Name, Object, Time, Space, attributes gone, experientially feel blankness.
• What is left out?
**Phalam – Benefit:**

- Whoever knows this can claim I am Turiyam Atma.

<table>
<thead>
<tr>
<th><strong>Buddhist</strong></th>
<th><strong>Vedantin</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- Shunyam</td>
<td>- To say nothing remains, you require witness of Nothing.</td>
</tr>
<tr>
<td>- Void</td>
<td>- Shunya Sakshi Chaitanyam is called silence.</td>
</tr>
<tr>
<td>- Nothingness</td>
<td>- In Vedanta silence means awareness, Consciousness which illumines absence of everything.</td>
</tr>
<tr>
<td></td>
<td>- Silence is Turiyam.</td>
</tr>
</tbody>
</table>

**Karika – 3 Topics**

1. Comparative Study Pada Trayam
2. Sthana Trayam for Upasana
3. Omkara Dhyanam
Topic 1:

Comparative (Differences) study of 3 Identities:

- Ignorance about self as Turiyam, limitless.
- Error is misconception – taking oneself as limited.

<table>
<thead>
<tr>
<th>Vishwa</th>
<th>Teijasa</th>
<th>Pragya</th>
<th>Turiyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Identified with ignorance and error.</td>
<td>- Identified with ignorance and error.</td>
<td>- Associated with Ignorance only.</td>
<td>- Associated with None.</td>
</tr>
</tbody>
</table>

Technical words

- Ignorance
  - Agranaham
  - Kaaranam
  - Beejam
  - Nidra

- Error
  - Anyatha Grahanam
  - Karyam
  - Ankuraha (Sprout, Plant, Tree)
  - Svapna.
2\textsuperscript{nd} Topic :

- Sthana Trayam for Upasana.

<table>
<thead>
<tr>
<th>Vishwa</th>
<th>Teijasa</th>
<th>Pragya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Right eye</td>
<td>Mind</td>
<td>Hridayam</td>
</tr>
</tbody>
</table>

Bhoga Trayam :

<table>
<thead>
<tr>
<th>Vishwa</th>
<th>Teijasa</th>
<th>Pragya</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sthula Bhoga</td>
<td>- Sukshma Bhoga</td>
<td>- Ananda Bhoga</td>
</tr>
<tr>
<td>- Gross world experience.</td>
<td>- Subtle world experience.</td>
<td>- Experience of Ananda in Sushupti.</td>
</tr>
</tbody>
</table>

- Topic 1 + 2 – Paraphrases Upanishad.

3\textsuperscript{rd} Topic : Omkara Dhyanam

- Om = Ideal name of Brahman.

a) Why Om – ideal name for Brahman?

- All other names will reveal Sagunam or Nirgunam aspect only.
b) Om – ideal name reveals Sagunam + Nirgunam.

<table>
<thead>
<tr>
<th>Sound part of Om</th>
<th>Silence between 2 Om’s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reveals Sagunam Brahma</td>
<td>Reveals Nirgunam Brahma</td>
</tr>
</tbody>
</table>

c) Sagunam Brahman has 3 portions

- Vishwa
  - A
- Hiranyagarbha
  - U
- Ishvara
  - M

d) Dhyanam:

Step 1:
- Concentrate on sound part of Omkara.
- Visualise Virat, Hiranyagarbha, Ishvara.
- Sagunam Brahman = Aparam Brahman.
- Focus on Sound.
Step 2:

- Shift attention from sound to intermediary silence and try to expand silence part.
- Chant OM – Meditate on Virat / Hiranyakarba / Ishavara – observe the silence – chant OM.
- Learn to dwell on silence inbetween 2 Om’s.
- Reflect on teaching in silence.
- Amatra – Not Blankness but Chaitanyam, Consciousness, Awareness, Nirgunam.
- Absence of everything else other than me, who am aware of silence.
- I – silence – awareness am left behind. It is not an object, it is not attribute.
- It is Asanga, Nirguna, Antantaha, Anandaha.
- See all this as my Svarupam.
- Omkara Dhyanam becomes Svarupa Dhyanam.
- Svarupa Dhyanam gives Jnana Nishta which is Moksha, liberation.
Chapter 2
Vaitatya Prakaranam

38 Verses

5 Topics

Verse 1 - 3
- Svapna Prapancha Vaitatyam.
- Unreality of Dream world.

Verse 4 - 18
- Jagrat Prapancha Vaitatyam.
- Unreality of waker’s universe.

Verse 19 - 29
- Misconceptions / confusions regarding reality.

Verse 30 - 34
- Upasamhara (Conclusion).
- Pada Traya Mithyatvam

Verse 35 - 38
- Sadhanas and Phalam.
- Disciplines and benefit.
Introduction:

- Learn by implication extracted from Verse 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 nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.

[Mantra 7]
• Turiyam is free from the world. It is worldless. From point of Turiyam, Upanishad negates world.
• What is the significance of Negation of the world?
• World is experientially there, apparently, seemingly there and not factually.
• Factually, world is unreal, nonexistent, absent which is called Prapancho Upashamam.
• It means Pada Trayam Vaitatya Prakaranam.
• **Negation of 3 pairs:**

<table>
<thead>
<tr>
<th>Vishwa</th>
<th>Virat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teijasa</td>
<td>Hiranyagarbha</td>
</tr>
<tr>
<td>Pragya</td>
<td>Ishvara</td>
</tr>
</tbody>
</table>

**Topic 1 : Verse 1 – 3**
• Svapna Prapancha Vaitatyam.
• Unreality of dream world.
• Unreal world appears as though real at time of experience.
• Dream world has capacity to have appearance as though real.
• Nontangible thoughts mistaken as tangible objects.
• Abstract thoughts mistaken as concrete objects.

Dakshinamurthy Stotram:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]
Topic 2: Verse 4 – 18

- Unreality of waking world not while in waking but from sleepers angle and dreamers angle, turiyam angle. Not while perceiving the universe.

2 Reasons

Implied

- Verse 5 + 6
- Whatever is objectified is Mithya.

Direct

- What is impermanent is Mithya, has dependent existence.

The thoughtful person speaks of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well-known grounds already described. [II – K – 5]

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (objects) are like illusions which are seen and yet they are regarded as though real. [II – K – 6]
Implied:
- Any object reveals its existence only depending on observer to prove its existence.
- Every object depends on the subject to prove its existence.
- Every object has dependent existence.
- World depends on observer.

2nd Reason: Direct
- Whatever is impermanent, has borrowed existence.
- Whatever has borrowed existence, has only dependent existence.
- Whatever has intrinsic, independent existence alone will be eternally existent.
- Yathu Atyantika vatu, Janma maranavatu, anitya tatu mithya.

Conclusion:
- Drishyatvat – Anityavatu, Jagrat prapancha mithya.

Refutation of 4 criterion of reality

<table>
<thead>
<tr>
<th>Utility</th>
<th>Clarity</th>
<th>Externality</th>
<th>Objectivity</th>
</tr>
</thead>
</table>

Utility:
- Wakers world has utility only in waking state not in dream hence not a criterion.
Clarity:
- Wakers world clear in waking.
- Dream world clear in dream and vague in waking.
- Hence not a criterion.

Externality:
- Dream world appears external in dream but internal after waking up.
- Hence not a criterion.

Objectivity:
- What is commonly available for all is real.
- Dream world commonly available for others when you are actually in dream.
- Hence not criterion.
- What is correct criterion for real and unreal?

<table>
<thead>
<tr>
<th>Real</th>
<th>Unreal</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Observer, Subject</td>
<td>- Object, observed</td>
</tr>
<tr>
<td>- Eternal</td>
<td>- Ephemeral</td>
</tr>
</tbody>
</table>

- If dream and waking world unreal, what is reality?
- Unreal can’t exist without substratum of reality.
- If everything observed is unreal, what is real?
- Reality is that which exists but not observed.
- Subject, object, Consciousness alone is the reality.

- Awareness principle, Turiyam alone is Satyam.
- Upon that real Turiyam principle, unreal Jagrat, Svangna, Prapanchas are located, based, supported.
- Anything unreal is born because of ignorance of reality.
- Turiya Agyanam is cause of Jagrat and Svangna Prapancha.
- Rope ignorance cause of Snake appearance.
- Ignorance of waker called sleep is cause of unreal dream.
- Ignorance of turiyam called Moola Avidya or Maya is cause of unreal waking.
• Turiya ignorance is cause for Pada Trayam.

<table>
<thead>
<tr>
<th>Turiyam</th>
<th>Pada Trayam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

**Topic 3 : Verse 19 - 29**

• What are other misconceptions born because of Turiya ignorance?
• Turiya missed as reality and following taken as reality.

- God the ultimate reality is I the subject but is initially presented as an object.
- God will be unreal if Drishyam, object, Vishnu in Vaikunta, father in heaven, Shiva in Kailasha, all objects, Mithya.
4th Topic: Verse 30 – 34

Upasamhara (Conclusion):

- I – observer am Turiyam – Satyam.
- What I experience is Mithya.
- What is Advantage of this knowledge?
- Mithya can’t affect Satyam.
- Observed universe can’t touch me the Turiyam.
- Therefore I am ever free from any problem created by universe.
- I – here is Turiyam, not Vishwa, Teijasa, Pragya.
- From wakers, dreamers, sleepers standpoint, world is real.
- From Turiyam standpoint alone, world unreal.
- I have right to say world is unreal only after claiming Turiyam I.
- I – Turiyam am ever free from Samsara.
- Once you negate the world, can’t use any word.
• World Unreal, Mithya presented in 2 ways:
  a) Unreal world w.r.t. Turiyam exists.
  b) Real world w.r.t. Body mind does not exist.

5th Topic: Verse 35 - 38

Sadhanas and Phalam:

a) Sadhana Chatushtaya Sampanna:
   • Phalam – enjoy freedom from attachment, fear, anger.

b) Vedanta Sravanam: Verse 35

By the great seers of old, who are without attachment, fear and anger, who are deeply read, and well established in the truths of the Upanishad-s, this Self has been verily realised as totally devoid of all imaginations and also that It is free from the illusions of the manifold world and that It is Eternally Non-dual. [II – K – 35]

c) Mananam

d) Ninidhyasanam: Verse 36

Therefore, having realised this Atman to be of such a nature, identify your mind with It (Non-duality). Having realised fully the Non-dual Reality, thereafter move about in life as an inert, insentient thing! [II – K – 36]
The sage of Self-restraint should be above all praise and salutation, every prescribed rites... religious or otherwise. He should have the Atman as his only support for his body and he must depend upon mere chances for his physical needs. [II – K – 37]

**Phalam : Verse 38**

Having known the Truth, internally within the body as well as the same Truth externally in the outer world, he becomes one with the Reality; and thereafter derives his pleasures from It and never does he deviate from Truth. [II – K – 38]

- By following 5 Sadhanas, Phalam – Verse 38, one is established in knowledge, I am ever free, in and through all worldly transactions.
- Transacting or sitting quiet, I am never away from knowledge.
Chapter 3
Advaita Prakaranam

Summary of Chapter 2 : (38 Verses)

• Mantra 7 – 2 words important.
• Prapancho Upashamam = Prapancha Vaitatyam – Unreality of Prapancha elaborated in Chapter 2.
• Advaitam – elaborated in Chapter 3.

- Prapancha description
  4 ways (All Mithya)

- 6 factors Waker / Dreamer / Sleeper
  - Vishwa – Virat
  - Teijasa – Hiranyagarbha
  - Pragya - Ishvara

- 3 Bodies + 3 Objects
  - Gross Body – Gross Object.
  - Subtle Body – Subtle Object.
  - Causal Body – Causal Object.

- 3 Padas
  - Prathama
  - Dvithiya
  - Tritiya

- Padam 1 + 2 = Karyam
- Pada 3 = Karanam

Chapter 3 – Introduction :

• First 3 padas – Karanam and Karyam.
• 4th Pada :
  Neither Karyam and Karanam.
  Turiyam – alone is Satyam.
What is that Turiyam?

- Sa Atma Sa Vigneya.
- I am Satyam, Turiyam. What happens in Mithya Karya – Karana Prapancha will not affect me Satyam. I am ever free from 3 Sharirams and their objects.
- Aham Nitya Mukta Turiyam Asmi.
- 3rd Chapter is Establishing Turiyam as Advaitam – Non-dual.

Summary:

3rd Chapter – Advaita Prakaranam: (48 Verses)

5 Topics

Verse 1 + 2
- Upotgataha
- Introduction

Verse 3 - 30
- Srishti Nisheda
- Ajati Vada

Verse 31 - 39
- Atma Jnanam
- Self Knowledge
- Asparsha Yoga

Verse 40 - 47
- Nidhidhyasanam
- Assimilation of Teaching.
- Regulation of thoughts.
- Re-orientation of thinking.

Verse 48
- Upasamhara
- Conclusion
**Topic 1 : Introduction**

- All duality is cause of Samsara, secular (Laukika) or Sacred (Veidica Rituals).
- All Upasanas involve deity, devotee duality.
- In Dvaitam, Duality, time, space objects, and Yama Dharma Raja is there.
- Time alone responsible for birth, growth, decay, disease, death.
- Dvaitam – generates Fear and Samsara.
- Advaitam – alone gives Moksha.
- Karyam and Karanam come under Dvaitam. Karyam in Unmanifest form is Karanam.
- Karanam appears like Advaitam.
- Sushupti / Nirvikalpaka Samadhi appear like Advaitam, but they are Dvaitam in potential form.

**What is Real Advaitam?**

- It is beyond Karyam and Karanam.

**Topic 2 : Verse 3 – 30**

- Srishti Nisheda (Toughest topic of Vedanta)
- Brahman, Turiyam, Advaitam is beyond Karya – Karanam.
- Atma, Brahman, Turiyam is not a Karanam.
- No product (Karyam) has come out of Turiyam.
- Nothing born out of Turiyam is called Ajati Vada.
Negation of Creation:

Logical Negation

- Jiva Srishti
  - Pot space

- Jagat Srishti
  - Svapna

Scriptural Negation

- Jiva Srishti
- Jagat Srishti

Logical Negation of Jiva Srishti:

<table>
<thead>
<tr>
<th>Pot Space</th>
<th>Consciousness in body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Seemingly Born.</td>
<td>- Consciousness in Body called Jiva is</td>
</tr>
<tr>
<td>- Birth, death movement,</td>
<td>seemingly born.</td>
</tr>
<tr>
<td>plurality belongs to</td>
<td>- Birth, Death, movement, plurality</td>
</tr>
<tr>
<td>pot.</td>
<td>belongs to body.</td>
</tr>
<tr>
<td>- Pot space has no birth /</td>
<td>- Consciousness is eternal.</td>
</tr>
<tr>
<td>death.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Logical Negation of Creation:

<table>
<thead>
<tr>
<th>Dream World</th>
<th>Waking World</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Appears real with time, space, objects, transactions.</td>
<td>- Appears real in waking, tangible solid.</td>
</tr>
<tr>
<td>- Tangible in dream.</td>
<td>- On waking to turiyam higher order of Reality, waking world also appears unreal.</td>
</tr>
<tr>
<td>- On waking, realise it is all thoughts of mind.</td>
<td>- Wakers body standpoint, real.</td>
</tr>
<tr>
<td>- Dream body standpoint, real.</td>
<td></td>
</tr>
</tbody>
</table>

Scriptural Negation of Jiva Srishti:

- Scriptures reveal Jivatma – Paramatma by Tat Tvam Asi, Aham Brahma Asmi, Ayam Atma Brahma, Pragyanam Brahma.
- Eternal Jiva can never be created. Always is.

Scriptural negation of Jagat Srishti:

Katho Upanishad:

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

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]
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Universe not born, but how I am seeing it?
- Svapna not born – we see by erroneous perception.
- Dream world and waking world both are Mayikam.

Purusha Sukhtam:

The Lord of the universe, lives inside the universe, and without being born, appears in many forms, and only the wise realize his real form, and those who know the Vedas, like to do the job of Savants like Mareechi. [Chapter 2 - Verse 3]

- World not born. Appears to be born. It is Maya, Mithya from Turiyam standpoint.
What is absolute reality?

• Neither Waker, Dreamer, Sleeper but Turiyam.
• Gaudapada negates Jiva and Jagat Srishti and concludes that they are appearances, Mithya.
• Since there is no Karya Prapancha, Turiyam not Karanam.

What is Turiyam?

• Karya – Karana Vilakshanam.
• Toughest part of Vedanta Darshanam.

3rd topic:

Verse 31 – 39: Atma Jnanam

• Mind alone creates duality and is responsible for Samsara.
• Moksha requires tackling of mind.
• Mind = Cause of Samsara.
• Amani bava – Mano Nashaha is the solution.
What is Mano Nashaha?

Mano Nashaha / Amani Bavaha

- Destruction of Problematic, burdensome, ignorant mind.
- Mano Baram
- How to do it?
- Replace it with wise mind, enlightened mind.
- Destroy ignorant mind.

- Understanding mind as Mithya.
- Mano Mithyatva Nishchaya.
- Once understood, as good as no mind.

• Both destruction of ignorant mind and Mithyatva Nishchaya possible only by one method – “by Satya Atma Jnanam.

Example:

Rope Snake:
• Understood as Mithya by understanding Adhishtana rope.

Dream:
• Understood as Mithya by understanding Adhishtana Waker.

Waking - Mind:
• Understood as Mithya by knowing Turiya Atma Jnanam (Technical).
• Only means for Amani Bava / Moksha is Mithyatva Nishchayam (False Appearance).
Example:

- Mind like paper tiger – can’t touch me, turiyam.
- 2 Names of Atma Jnanam in this chapter.
  - Atma Satyantika bodhaha.
  - Asparsha yoga.
- Relation free Atma / Asanga Atma Jnanam.

Why Atma is relationless?

- Relationship requires duality.
- In Advaita Atma, no duality, no relationship, freedom from all relationship.
- Security is in myself not in House, Husband, Wife, Father, Mother, Guru, Ishvara... all of them insecure in themselves.
- Discovering security in yourself is Atma Jnanam.
4th Topic: Nidhidhyasanam – Verse 40 – 47

- Who is Adhikari for Assimilation of Atma Jnanam?

| Mandah                          | Madhyama                                           | Uttama                                           |
|---------------------------------|----------------------------------------------------|                                                 |
| - Does not have Sadhana Chatushtaya Sampatti. | - Has medium Sadhana Chatushtaya Sampatti.         | - Has high grade Sadhana Chatushtaya Sampatti. |
| - No Jnana Phalam.              | - No Jnana Phalam, no internalisation.             | - Muktaha.                                      |
|                                 | - Takes to Nidhidhyasanam.                         |                                                 |
|                                 | - Dwells upon teaching.                            |                                                 |

**Formal method of Nidhidhyasanam:**

- Samadhi Abhyasa – Vedantic meditation.
- Ashtanga yoga – technique.
- Drop all activities in quiet place, withdraw Jnana and Karma indriyas, dwell in any part of teaching is Samadhi Abhyasa.
- Dwell on Aham Shudho Asmi, Mukto Asmi, Asango Asmi, Nityo Asmi.
- Depending on which Samsara is bothering you, you can choose topic.
• Fear of death – Aham Amruta Svarupam Asmi.
• Withdrawing from everything and dwelling will get Jnanam well registered in mind.
• Jnanam converted into Jnana Nishta.
• Teaching then available during transactions.
• Conversion of shock from “what” – to “so what”.

**Obstacles in Meditation**

- **Laya** → **Sleep**
- **Vikshepa** → **Restlessness of Mind**
- **Kashaya** → **Dullness of Mind**
- **Rasa Svadaha** → Tendency to experience temporary pleasure in meditation

• Jnana Nishta + Jeevan Mukti are Phalam for Nidhidhyasanam.
5th Topic: Upasamhara – conclusion

Verse 48:

No Jiva – the ego-centric separative creatures – is ever born. There does not exist any cause (which can produce them as its effect). This (Brahman) is that highest Truth where nothing is ever born. [III – K – 48]

- Turiya Atma I – alone is highest reality, Uttamam Satyam, Paramartika Satyam.
- All experienced is Pratibhasika or Vyavaharika Mithya, false.
- In I Turiya Satyam, Mithya Prapancha appears and disappears.
- Jiva also appears and disappears.
- Turiya Satyam, Jagan Mithya, Aham Turiyam Eva Na Paraha.
Chapter 4
Alatashanti Prakaranam

Revision Chapter 1 – 3:

- **Chapter 1**: Agama Prakaranam – Agama Means Veda – 12 Mantras analysed.
- **Chapter 2**: Vaitatya – Unreality of world.
- **Chapter 3**: Advaita – Nondual Turiyam – is the ultimate truth.

<table>
<thead>
<tr>
<th>Observer I – Turiyam</th>
<th>Objective Universe – observed World – Jagat</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Pure Consciousness, Turiyam.</td>
<td></td>
</tr>
<tr>
<td>- Absolute, higher order or reality.</td>
<td></td>
</tr>
<tr>
<td>- Satyam, real.</td>
<td></td>
</tr>
<tr>
<td>- Focus of Advaita Prakaranam – Chapter 3.</td>
<td></td>
</tr>
<tr>
<td>- I – not Body, Mind, thought.</td>
<td></td>
</tr>
<tr>
<td>- Different from them.</td>
<td></td>
</tr>
<tr>
<td>- God as observer Consciousness Satyam.</td>
<td></td>
</tr>
<tr>
<td><strong>Taittriya Upanishad</strong> :</td>
<td></td>
</tr>
<tr>
<td>Yo veda nihitam guhayam... [II – I – 1]</td>
<td></td>
</tr>
<tr>
<td>- Aham Satyam – highlighted in Advaita Prakaranam.</td>
<td></td>
</tr>
<tr>
<td>- Lower order of reality.</td>
<td></td>
</tr>
<tr>
<td>- Not nonexistent.</td>
<td></td>
</tr>
<tr>
<td>- but experiencable.</td>
<td></td>
</tr>
<tr>
<td>- Focus of Chapter 2 – Vaitatya Prakaranam.</td>
<td></td>
</tr>
<tr>
<td>- Mithyatvatvam of Jagat.</td>
<td></td>
</tr>
<tr>
<td>- God as observed object in Time, Space, Subject to arrival and departure is Mithya.</td>
<td></td>
</tr>
</tbody>
</table>
Taittriya Upanishad:

Om brahmavidapnoti param, tadesa’bhyukta, satyam jnanamanatam brahma, yo veda nihitam guhayam parame vyoman, so’snute sarvan kamanaha brahmana vipascitethi ॥ ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

2 Main corollaries:

a) We don’t count Mithya along with Satyam.
   - Not 2 Satyams.
   - Not 2 Mithyas.
   - Not 1 Mithya + 1 Satyam (can’t add dream earnings to waking).
   - Drishya Prapancha observed universe can’t be counted with I – the observer.
   - Hence Nondual, Ekam.
   - I the observer am the ultimate reality, Advaitam (Chapter 3), Nondual without a second.

b) Teaching liberates us – Moksha Phalam:
   - Satyam can’t be affected by Mithya.
   - Unreal, less real, can’t taint pollute ultimate reality.
Example:

- Movie events can’t affect screen.
- Dream events can’t affect wakers world.
- Observed waker events can’t affect me the Turiyam.

Can the world affect Me?

Gita:

- Ached yoyam... [2 – 24]

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]
• Discovery of Asangatvam – My unaffected nature I understand. This knowledge liberates me.

• I need not be concerned, obsessed with events in the universe.

• Care for the world.

• Be aware of choiceless situations / events and know I am unaffected by them.

• This knowledge gives me freedom, Jeevan Mukti.

• Example: Light up one candle, gain knowledge, instead of constantly complaining about darkness, or complaining about the world.

• Total events beyond control of one individual body.

• Having Sakshi Bava helps me avoid overwhelming emotional reactions which is called Moksha or Jeevan Mukti.

• Essence of teaching of Chapter 1 – 2 – 3 Aham Satyam – Jagan Mithya.
Chapter 4

Purpose:

a) Negates other systems – Dvaitam, Visishta Advaitam, which are temporary solutions – like going to Svarga.

b) Reinforce Advaitam:

5 Topics – 100 Verses

Verse 1 - 10
- Upothgata
- Introduction

Verse 11 - 27
- Negation of Dualistic philosophy.

Verse 28 - 54
- Reinforcement of Vedantic teaching.

Verse 55 - 90
- Spiritual disciplines required to gain knowledge.

Verse 91 - 100
- Conclusion

Topic 1: Verse 1 – 10

Introduction:

a) Prostration to Aadhi Guru – Narayana.

b) Asparsha Yoga – teaching where I understand I – the turiyam am not affected by the world.

- Asanga Atma Jnanam, Advaita Darshanam.
c) Glory of Teaching:

- Avivadhaha Darshanam – Beyond Debate.
- NoArgument with any system.
- Advaita does not propound any theory of creation.

What is creation?

- Confusion, ignorance.

2nd topic: Verse 11 - 27

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]

Negation of 3 Systems

- Sankhya
- Dvaitam
- Baudha

Sankhya:

- Prakṛti – matter cause of creation.
Sruti Negation : Taittiriya Upanishad : Sruti Virodha

\[ \text{Sruti} \]

\[ \text{Virodha} \]

• Brahman is Karanam not prakrti.

Anubava Virodha :

• Prakrti as beginningless cause is Anubava Virodha.
• Beginningless cause never experienced.
• Any cause endowed with beginning itself becomes effect.
• Tree born of seed. Seed born of tree.
• Seed & tree has beginning.
• Child born out of parent. Parents have beginning.

Yukti Virodha :

• Prakrti as beginningless cause is Yukti virodha.
• Any cause subject to change, modification (6 modifications – Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati).
• Subject to change means, has beginning.

\[ \text{Tagmhovaca, yato va imani bhutani jayante,} \\
\text{yena jatani jivanti, yatprayantyabhisamvisanti,} \\
\text{tadvijjasasva, tad brahmeti, sa tapo'tapyata,} \\
\text{sa tapastaptva. [3]} \]
Dvaita Darshanam:

- Sruti Virodha – all Mahavakyams talk about Advaitam.

Yukti Virodha:

- Dvaita Darshanam based on Karma Phalam. Punya Papam as cause of Shariram.
- 1st Karma / 1st Shariram can’t explain.
- Each cause of other – has mutual dependent defect.
- What does not have beginning, does not have end – Anirmoksha Prasanga Dosha – Moksha impossible, Shastras useless.

Baudha Darshanam:

- Yogachara Buddhism, Kshanika Vigyana Vada.
- **Mistake:**
  - Consciousness is only momentary.
  - Consciousness flow is Satyam.
- **Observer:**
  - Not eternal Consciousness.
  - Flow of momentary Consciousness.
  - Consciousness exists and dies.
Gaudapada:

- Who is talking, aware of flow.
- Require permanent Nitya Sakshi Chaitanyam which alone is Satyam.

Correct Understanding:

- Who am I?
- Nitya Vigyanam I am.

3rd Topic: Verse 28 – 54

Vedantic Teaching Summary: Main Teaching

- Aham – Turiyam Satyam
- Jagat – Mithya.

\[
\text{Jagat} = \text{3 Pairs}
\]

\[
\begin{align*}
\text{Vishwa} & \rightarrow \text{Waker} \\
& + \\
\text{Gross} & \rightarrow \text{Sthula} \\
\text{Prapancha} & \\
\text{Teijasa} & \rightarrow \text{Dreamer} \\
& + \\
\text{Subtle} & \rightarrow \text{Sukshma} \\
\text{Prapancha} & \\
\text{Pragya} & \rightarrow \text{Sleeper} \\
& + \\
\text{Causal} & \rightarrow \text{Karana} \\
\text{Prapancha} &
\end{align*}
\]

- I = Vishwa / Teijasa / Pragya – Vilakshana turiyam, Nitya Chaitanyam alone am Satyam.
- World unreal only from Turiyam standpoint.
- With reference to Body, never say world is unreal.
Is Dream Real / Unreal

w.r.t. Dream Body
- Real

w.r.t. Waker Body
- Unreal

Wakers – World – Real / Unreal

Sharira Drishtya
- Real

Turiya Chaitanyam Drishtya
- Unreal

Example:

<table>
<thead>
<tr>
<th>Alatashanti – Fire Brand</th>
<th>Turiyam Chaitanyam</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Karanam</strong></td>
<td><strong>Karyam</strong></td>
</tr>
<tr>
<td>- Firebrand</td>
<td>- Pattern</td>
</tr>
<tr>
<td>- Ekam</td>
<td>- Anekam</td>
</tr>
<tr>
<td>- Nondual</td>
<td>- No Reality of their own.</td>
</tr>
<tr>
<td>- Satyam</td>
<td>- Mithya</td>
</tr>
<tr>
<td>- Svayam Prakasham</td>
<td>- Light depends on fire brand.</td>
</tr>
</tbody>
</table>

- Through this example prove Jagat Mithya
4th Topic: Sadhanas

Verse 55 – 90:

Primary Sadhana:

• Discover my higher Turiyam Svarupam, beyond time and space.
• Consciousness, Turiyam alone beyond Desha – Kala (not Body, Mind, World).
• Turiyam comes down to Vishwa, Tejasa levels and experiences Desha, Kala, Shariram, Jagat.
• As long as I don’t know Turiyam, I will have problems caused by Desha, Kala, old age, disease, death, insecurity.
• Security comes by knowing Turiyam beyond Desha / Kala. Knowledge alone gives Freedom, Moksha.

Secondary Sadhana:

• Sadhana Chatushtaya Sampatti – Verse 90

| हेयज्ञेयप्यपाक्यानि विज्ञेयान्यमयायानमः || |
| तेषामन्यत्र विज्ञेयादुपल्पभियुणि स्मृतः || ९० || |

| Heya-je/vyapya-vakyani vijneyanya-grayanatāḥ || |
| tesam-an yantra vijneyad-upalambhas-trisu smrtah || 90 || |

The four things to be known in the very beginning are: (1) the things to be avoided, (2) the object to be realised, (3) things to be attained or accepted and (4) thoughts to be rendered ineffective. Among these four all the rest excepting what is to be realised (i.e., Brahman), exist only as imaginations. [IV – K – 90]

• Past regrets, future – Anxieties, present frustrations, agitations persecute us in time.
5th Topic: Conclusion – Verse 91 – 100

What you seek in life?

• Security, Poornatvam (Fulfillment), Shanti (Peace), Ananda (Happiness).
• None is in the world outside.
• Its my Svarupam, I should claim Turiyam as my nature and be free.

Verse 100:

Having realised that state of Supreme Reality which is extremely difficult to be grasped in its profound nature – unborn, ever-the-same, pure (all-knowledge) and free-from-plurality-we salute it as best as we can. [IV – K – 100]

• Offers Namaskara to Turiyam his higher nature.
• Namaskara not physical but in the form of Jnanam-knowledge.
Verse 1:

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ १ ॥

Harish Aum. Aum, the word, is all this. A clear explanation of it is (the following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

Verse 2:

Sarvam hyetad Brahma, ayam-atma Brahma, so’yam-atma catuspat ॥ २ ॥

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

Verse 3:

Jagarita-sthano bahis-prajnah saptanga ekona-vimsati-mukah
sthula-bhuk vaisvanarah prathamah padah ॥ ३ ॥

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]
Verse 4:

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

Verse 5:

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajña whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness – the dream and the waking. [Mantra 5]
Verse 6:

Verse 7:

This is the Lord of all, this is the Knower of all, this is the inner Controller, this is the Source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [Mantra 6]

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 nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]
Verse 8:

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

Verse 9:

He who is Vaisvanara having for his sphere of activity the waking-state is “A” (अ), the first letter of Aum, on account of its “all pervasiveness” or on account of “being the first” – these two are the common features in both. One who knows thus surely attains the fulfillment of all his desires and becomes the first or the foremost among all. [Mantra 9]
Verse 10:

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

Verse 11:

Prajna, whose sphere of activity is the deep-sleep state, is “M” (म), the third letter of Aum, because, it is both the “Measure” and also “that wherein all become one.” One who knows this identity of Prajna and “M” (म) is able to know the real nature of the things and beings, and also come to realise as being the Self of all. [Mantra 11]
Verse 12:

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and nondual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his Self in the Supreme Self – the individual in the Total. [Mantra 12]
OM NA TATRA SURYO BHATI, NA CANDRA TARAKAM, NEMA VIDYUTO BHANTI KUTO YAM AGNIH; TAM-EVA BHANTAM ANUBHATI SARVAM, TASYA BHASA, SARVAM IDAM VIBHATI.

The Sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much lies this fire. When He shines, everything shines after him; by His light, all these shine.

Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]
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.

_Bhagavad Gita [Chapter 4 – Verse 24]_