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# MANDUKYA UPANISHAD

With

## SHANKARABASHYAM

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### CHAPTER 1

MANTRA 1 AND 2

### VOLUME - 01

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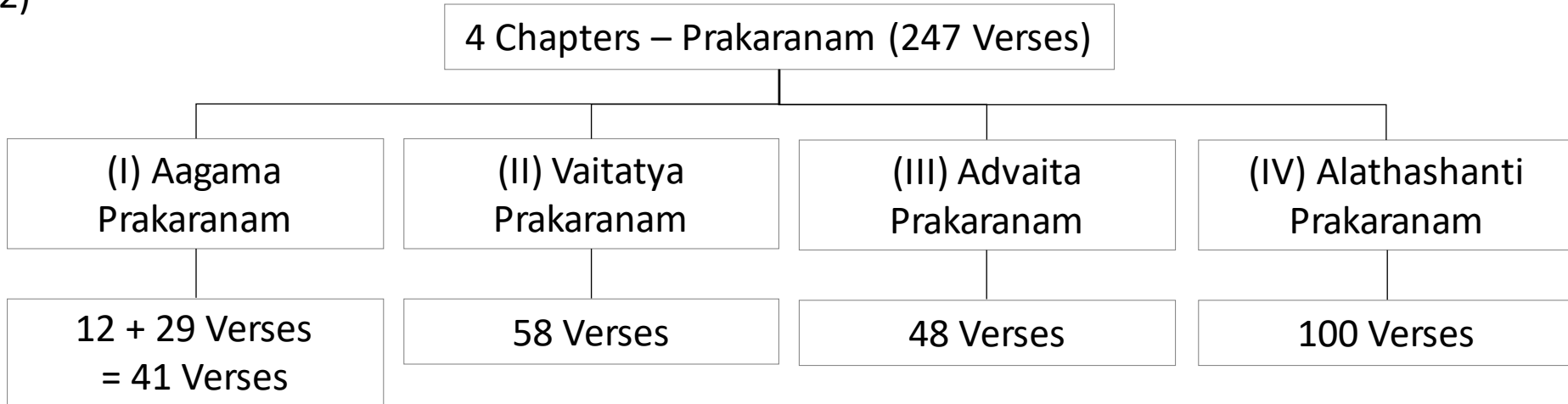
# SUMMARY

## SUMMARY

1) Finished Taittriya Bashyam, now Mandukya Upanishad – 12 Mantras + 215 Karika Verses = 227 Verses.

- Gaudapada – Shankaras Gurus Guru.
- **Cryptic, profound teaching, regarding nature of Atma.**
- Hidden message in Upanishad in the Karikas.
- Karika complements Upanishad.

2)



- Study Moolam before Bashyam, then Bashyam more effective.

## 1) Shanti Mantra : Atharvana Veda

ॐ भद्रं॑ कर्णे॑भिः शृणु॑याम दे॒वाः । भद्रं॑ प॒श्ये॒माक्ष॑भि  
र्यज॑त्राः । स्थि॒रैरङ्गै॑स्तुष्टु॒वाꣳसस्त॑नूभिः । व्यशेम॑ दे॒वहि॑तं  
यदा॑युः । स्व॒स्ति न॒ इन्द्रो॑ वृद्धश्र॒वाः । स्व॒स्ति नः॑ पू॒षा वि  
श्वेदाः॑ । स्व॒स्ति नस्ता॑क्षर्यो॒ अरि॑ष्टनेमिः । स्व॒स्ति नो॒ बृह  
स्पति॑र्दधातु । ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ।

om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ,  
bhadraṁ paśyemākṣabhiryajatrāḥ,  
sthirairāṅgaistuṣṭuvāṁsastanūbhiḥ, vyaśema  
devahitaṁ yadāyuh, svasti na indrovṛddhaśravāḥ,  
svasti naḥ pūṣā Viśva vedāḥ, svasti nastārksyo  
ariṣṭanemiḥ, svasti no bṛhaspatirdadhātu,  
om śāntiḥ śāntiḥ śāntiḥ.

Oh gods! May we hear auspicious things with the ears. Oh gods! May we see auspicious things with the eyes. Glorifying (you) through the Vedas, with healthy limbs, may we enjoy our full lifetime, as allotted by the Lord. May Indra of great fame, bless us with auspiciousness. May the omniscient Lord Sun bless us with auspiciousness. may Garuda of unobstructed movement, bless us with auspiciousness. May Brhaspati (of great intelligence) bless us with auspiciousness. Om, let there be freedom from obstacles centred on adhibhautika, adhyatmika and adhidaivika.

- Like Taittiriya Upanishad, Shankara starts with Introductory Bashyam in Mandukya Upanishad.
- 2 Mangala Dhyana Shlokas summarises Mandukya Upanishad.

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both ending in small circular curls.

# **MANGALA SHLOKA**

## 2) Mangala Shloka No. 1 :

प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिभिव्याप्य लोकान्  
भुक्त्वा भोगान् स्थविष्ठान् पुनरपि धिषणोद्भासितान्  
कामजन्यान् । पीत्वा सर्वान् विशेषान् स्वपिति मधुरभुङ्  
मायया भोजयन्नो मायासंख्यातुरीयं परममृतमजं  
ब्रह्म यत्तन्नतोऽस्मि ॥ १ ॥

prajñānāmsupratānaiḥ  
sthiracaranikaravyāpibhirvāpya lokan  
bhuktvā bhogān sthaviṣṭhān punarapi  
dhiṣaṇodbhāsītān kāmajanyān  
pītvā sarvān viśeṣān svapiti madhurabhuṅmāyayā  
bhojayannaḥ māyāsankhyāturīyaṁ  
paramamṛtamajaṁ brahma yattannato'smi || 1 ||

## 3) Anvaya :

अन्वयः

यत्प्रज्ञांशुप्रतानैः स्थिरचरनिकरव्यापिभिः लोकान् व्याप्य स्थविष्ठान्  
भोगान् भुक्त्वा पुनरपि धिषणा उद्भासितान् कामजन्यन् भुक्त्वा  
सर्वान् विशेषान् पीत्वा स्वपिति मधुरभुङ् मायया नः भोज्यत्  
मायासंख्यातुरीयं परममृतमजं यत् ब्रह्म (वर्तते) तत् नतः अस्मि ॥

Anvayaḥ

yatprajñāmsupratānaiḥ sthiracaranikaravyāpibhiḥ  
lokān vyāpya sthaviṣṭhān bhogān bhuktvā punarapi  
dhiṣaṇā udbhāsītān kāmajanyan (bhuktvā) sarvān  
viśeṣān pītvā svapiti madhurabhuṅ māyayā naḥ bhojyat  
māyāsankhyāturīyaṁ paramamṛtamajaṁ yat brahma  
(vartate) tat nataḥ asmi ||

That Brahman (tat natah), which (yat) (during waking state) having enjoyed (bhuktva - as visva), all tangible (sthavisthan) sense objects of the world (bhogan), by pervading the entire universe (lokan vyapya) through the all pervading (pratanaih) rays of unchanging consciousness (prajnana amshubih) the entire variety (vyapibhih) of a whole host of (nikara) immovable (sthira) and movable (cara) objects; that which again (punah api - as taijasa, in the dream state of individual subtle bodies, goes through subtle experiences), set up by vasanas (kama - janyan) and brought into existence by the mind (dhisana udbhasitan); and that which thereafter having resolved (pitva) all the attributes, all the varieties of objects (sarvan visesan-obtaining in the waking or dream state), sleeps (svapiti) experiencing ananda in deep sleep (madhurabhuk), and makes us, the jivas (who are non-separate from itself), experience (nah bhojayat - that happiness of sleep) through maya (mayaya), and that which is designated in terms of maya as if it were the fourth state, number wise and name wise (maya - sankhya - turiyam), that which is the absolute reality (param) , that which is immortal, not subject to death (amrtam) and unborn (ajam - to that very Brahman) I remain (aham asmi) saluting.

**a) Yathu Brahma Tatu Nahata Asmi :**

- I offer salutations to Brahman – absolute reality, subject mater of Upanishads and Karika.

**b) Brahman's description :**

- Maya Sankya Turiyam.
- Brahman is called Turiyam.
- Name of Absolute Reality – Atma, Brahman.



**c) Param :**

- Absolutely real.

**d) Amrutam :**

- Immortal, Deathless.

**e) Ajam :**

- Birthless
- That Brahman I salute.

**• That Brahman at absolute level alone appears at empirical Vyavaharika level as enclosure in all Jivas.**

- Brahman's Nature = Original Consciousness.

**• It forms reflections in Body – Mind Sense Complex (BMS) as Chidabhasa.**

- Every body = Mirror, Darpanam.
- In the Body Mirror, Brahman extends itself by forming a Reflection.
- Brahman = One
- Reflections = Infinite.

Surya	Chaitanya Brahman
- Rays	- Rays / Chidabhasa - Gets Reflected in Body Mind Sense Complex (BMS) = Jiva

- Chidabhasa is an empirical Avatara = Tat Tvam Asi.
- I am an Avatara of Brahman.
- **Brahman in the form of Jiva goes through Jagrat, Svapna, Sushupti Avastha.**
- Brahman in the form of Jiva becomes waker, dreamer, sleeper.
- **Extended Brahma Rupam is Jiva Chidabhasa Rupam.**

Gita :

ममैवांशो जीवलोके  
जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि  
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē  
jīvabhūtaḥ sanātanaḥ |  
manaḥṣaṣṭhānīndriyāṇi  
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Jiva = Brahma Amsha.
- Brahman goes through 3 states, becomes as though waker, dreamer, sleeper due to Chidabhasa formation in the minds of Jivas.
- **Paramartika Brahman is empherically available as Jiva.**

- Brahman plays role of waker / dreamer / sleeper, empirical reality not absolute truth = First 3 lines of Mantra.

#### f) Jiva = Prajna Amshu Pradhanaii

- Pradhanaii = To extend, expand.

• **Jiva is extension of original Consciousness.**

- Prajnam = Original Consciousness
- Prajna Amsha = Reflected Consciousness.
- Amshu = Reflection
- Brahman through extension becomes Chidabhasa Jiva.
- If 10 Mirrors in front of me.

• **My original face expands, spreads, extends in every mirror.**

- Mirror reflection, extension is Mithya but still it is my own extension.
- One Ananda Brahman in the centre.
- Many mind mirrors – Body Mind Sense complex (BMS) – complexes.
- In each Mirror, Brahman expands, extends in the form of Jiva.

#### g) Prajna Amshu Pradanaihi :

- In the form of Chidabhasa extension Jivas are available.
- Whole verse is one long grammatical sentence.

## h) Where are Jivas located?

- Sthira, Chara, Achara, Nikhara.
- Sthavara – Jangamana Jiva.

Sthavara	Jangama Jiva
<ul style="list-style-type: none"><li>- Non-moving</li><li>- Plant</li></ul>	<ul style="list-style-type: none"><li>- Chara</li><li>- Moving Animals</li></ul>

- Each Body = Moving or Non-moving Mirror.

## i) Vyapi :

- Chidabhasa reaches out to Jivas.

## j) Prajnanamsupratanaih Sthiracaranikaravyapi :

- Description of Jiva as Chidabhasa or Pratibimba Chaitanyam.

## k) Sthula, Sukshma, Ananda Bhogas :

- Jiva's gross, subtle, causal experiences.

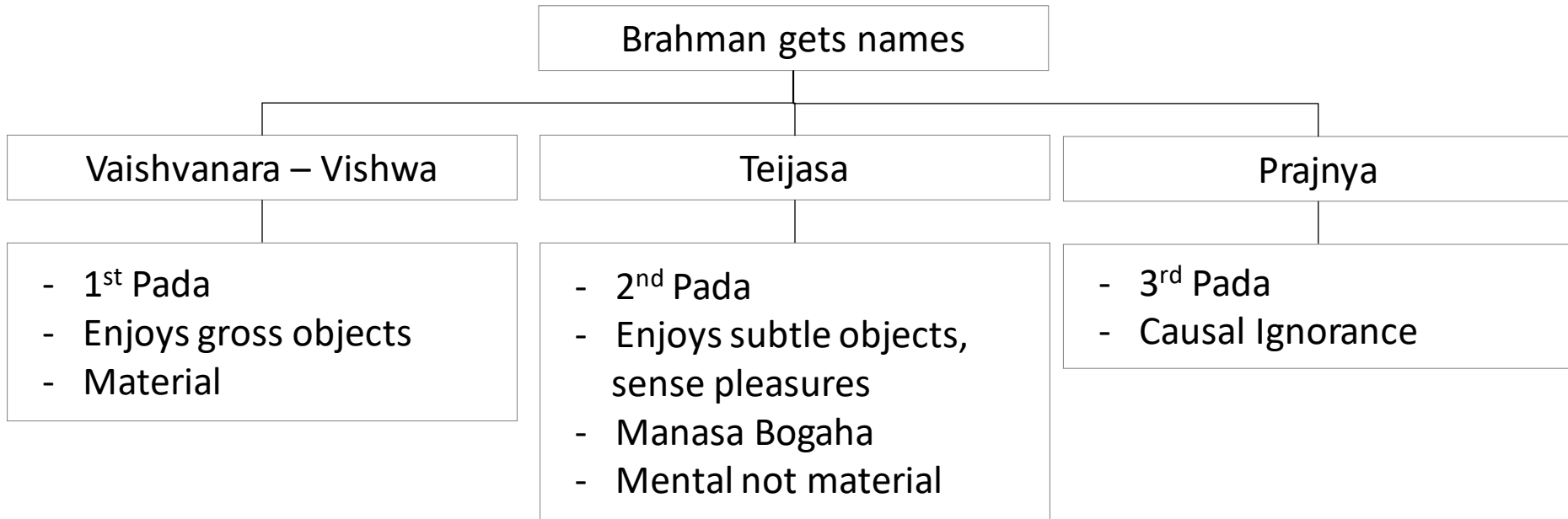
## l) Lokan Vyapya Sthula Bogan :

- Gross sense objects, Bhogya Vishaya Jiva contacts in waking state.

- **Jiva = Lower version of Brahman.**
- **Who is experiencer?**
- **Brahman alone in its lower version of Jiva is contacting the Sense Objects.**

Waking State	Dream State
<ul style="list-style-type: none"> <li>- Gross Sense Objects</li> <li>- Bautikam</li> </ul>	<ul style="list-style-type: none"> <li>- Subtle Sense Objects</li> <li>- Manasa Vishayam</li> </ul>

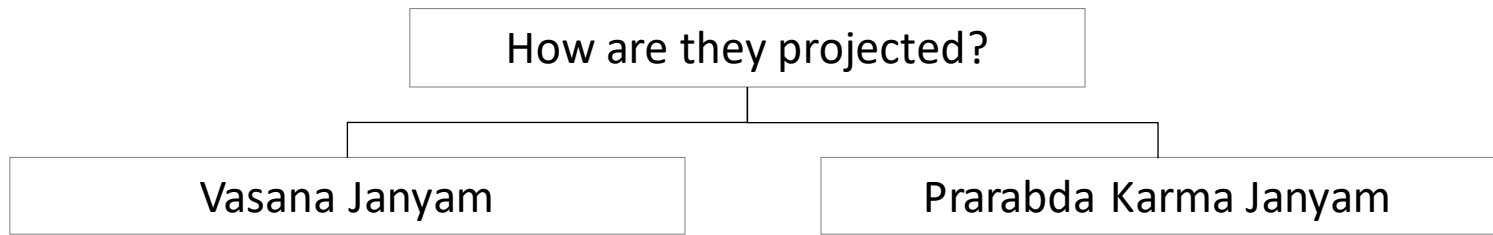
- **Jiva Bungtva – Jiva experiences.**
- **Brahman in its inferior Jiva version experiences.**
- Waker in lower version experiences dream.



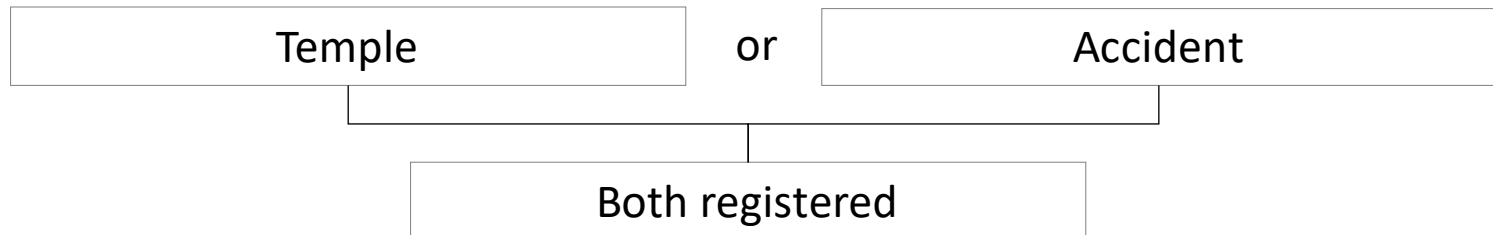
**m) Disham Utpaditam :**

- Projected, presented by mind itself.

n)



- During waking all experiences recorded, registered.
- Type of dream depends on our Punyam (Good) or Papam (Bad).
- Recordings called Vasana.
- By Karma, Vasanas are Activated.
- Which Vasana gets activated depends on Karma.



- Who decides
- Prarabda decides
- Sukshma Butam Bunkte.
- Gets name – Teijasa – Hiranyagarbha
- Dvitiya Pada.

**o) Brahma Eva Bunkte :**

- Inferior version of Brahman

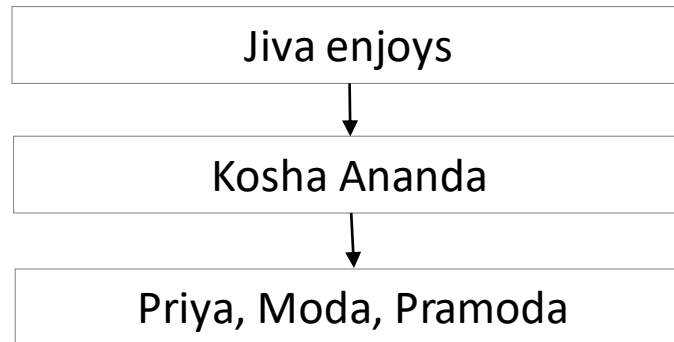
**p) Pithva Sarvan Visheshan :**

- Activities of Karta, Bokta, Pramata, resolved in Sushupti.
- Normal meaning of Pithva = Swallowing, resolving, drinking.

**q) So Svapiti :**

- Brahman as Jiva goes to sleep.
- Lower version of Brahman.

**r) Madhuram Bhuk :**



- All is Brahman.
- Vyavaharika version of Brahman is called Jiva.
- Ishvara as Karta not enough, Karma Phala Dhata – Ishvara required.
- Ishvara is another version of Brahman.

- In Paramartikam, no versions, absolute, one, Ekam.
- Jiva / Ishvara – relative.
- Reality not relative.

### Mandukya Upanishad : Advaita Prakaranam : Chapter 3 – Verse 1

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Whoever meditates on God is in Dvaitam, unfortunate.
- Upasana Sruto Dharmaha Jate Brahmani Vapate.
- Baktas are unfortunate.
- Don't start Upanishadic study with Mandukya Upanishad.
- Upasaka – Upasyam – Dviatam, Vyavaharikam, Mithya.
- Transcend both of them.

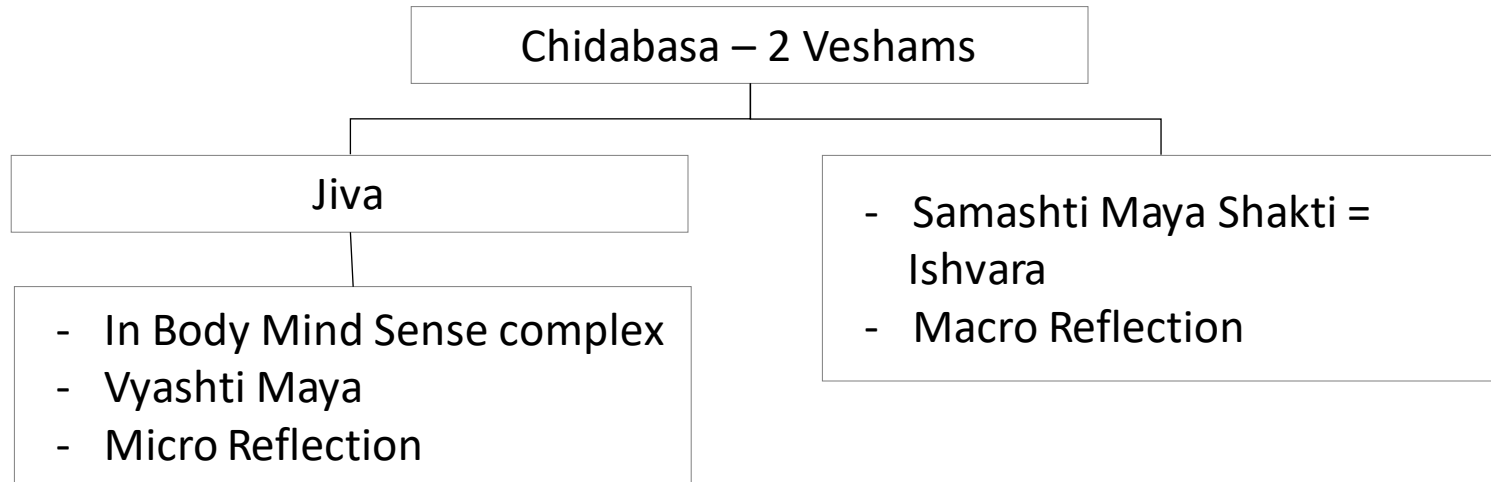


## r) Mayaya Bhojayan :

- Ishvara gives Karma Phalam to Jiva.
- Ishvara makes Jiva experience Jagrat, Svapna, Sushupti Bhoga.
- Ishvara gives the experiences, Bhojayati, makes Jiva experience.

## How Ishvara functions?

- Through Maya Shakti.
- Ishvara is another reflected Consciousness.



- Panchadasi – Chapter 6
- Both Pratibimba Chaitanyam.

## s) Naha :

- All Jivas are objects, of Bojayam.
- Brahman in Ishvara Vesham makes us do all actions.

## t) Hanataha :

- Remove Vesham, Svātma Darshanam.

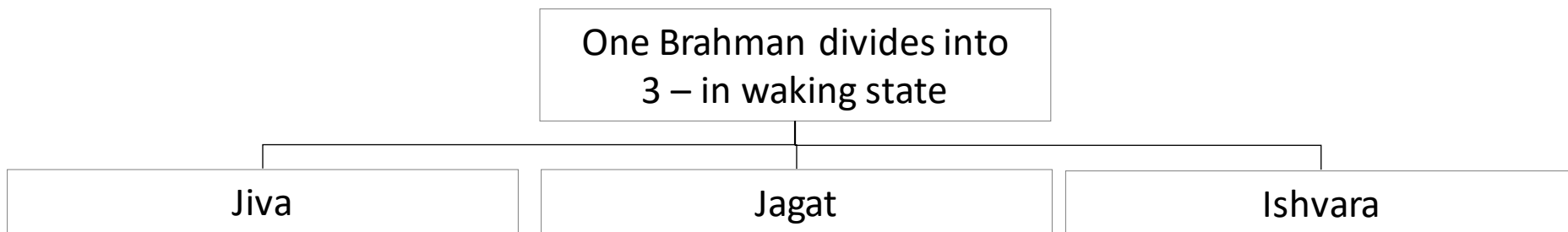
## Upadesa Sara :

वेषहानतः स्वात्मदर्शनम् ।  
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

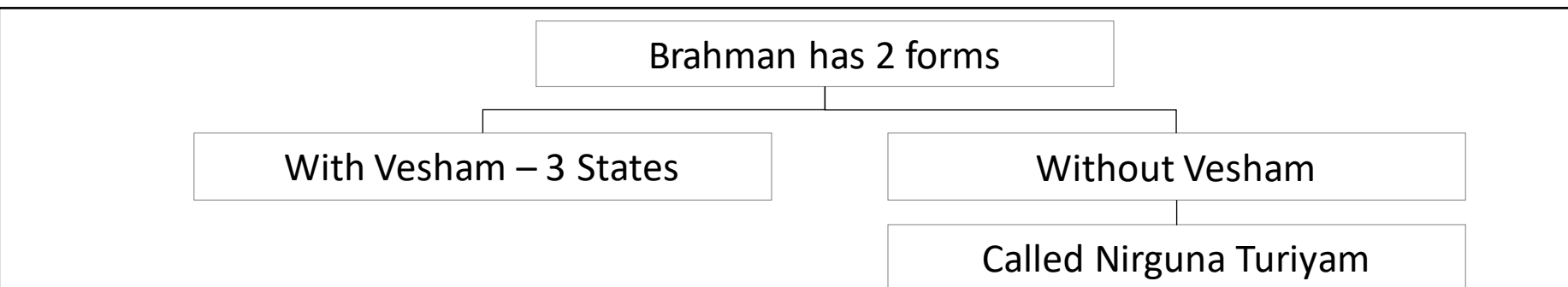
veṣa-hānataḥ svātma-darśanam ।  
īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

- Waker alone dreamer.



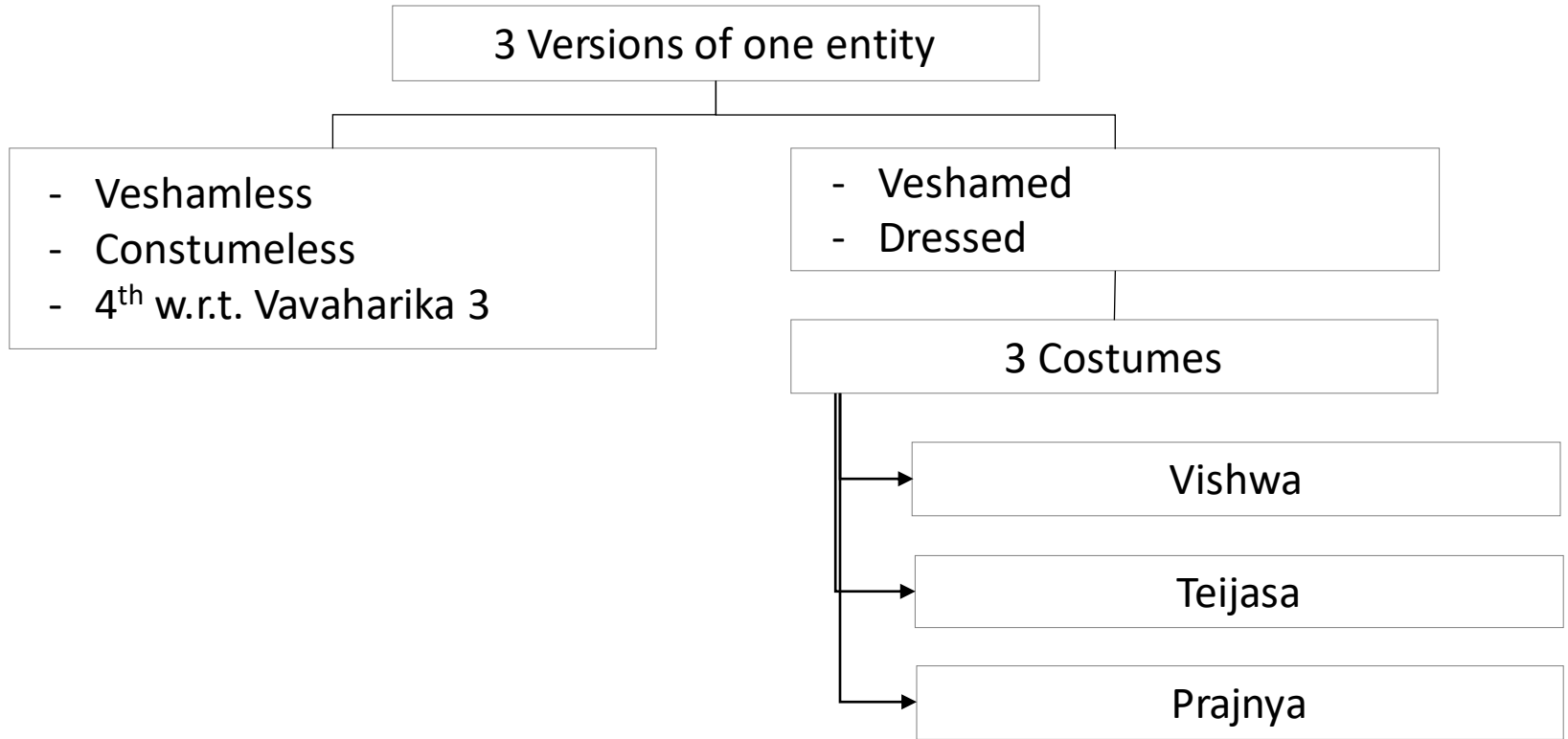
- Ekam Brahma – trifurcates into 3 for fun.



- I offer Namaskara to that Brahman.

- Brahman is Advaitam and nondual one only.

- **Jiva / Jagat / Ishvara is only reflection not separate entity.**



- Counting Turiyam 4<sup>th</sup> from Vyavaharika Drishti
- It is non dual.
- It is like reflections in Mirrors.
- Divisions 1, 2, 3.. 3 Mirrors, 3 Reflections.
- Original Brahman – is 4<sup>th</sup> w.r.t. 3 Reflections.

## u) Maya Sankyam Turiyam :

- Brahman is the 4<sup>th</sup> as it were.
- When you count alongwith 3 versions, original Brahman is called Turiyam – 4<sup>th</sup>
- To that Turiyam is Namaskara and commentary is on 12 Mantra + 215 Karikas = 227.

## Sad Darshanam :

- Tatha Smruti Dridhaiva Nishta...

- **How to offer Namaskara to formless Turiyam, Non-object, subject.**
- **Only in one-form.**
- **Remembering the fact that I am the Turiyam.**
- **Sa Atma Sa Vigneya.**

- Turiya Nishta Eva Turiya Namaskara.
- Mangalam Shloka No. 1, very profound summary of Upanishad.
- Commentators try to differentiate, contrast, compare.
- Ananda Vinimukha, Nisheda Mukha... because of Hitva in the 4<sup>th</sup> line.
- One positive, other negative.
- Subtle distinction.
- Twedle Dum / Dee.

#### 4) Mangala Shloka No. 2 : Very Similar

यो विश्वात्मा विधिजविषयान् प्राश्य भोगान् स्थविष्ठान्  
पश्चाच्चान्यान् स्वमतिविभवान् ज्योतिषा स्वेन सूक्ष्मान् ।  
सवनितान् पुनरपि शनैः स्वात्मनि स्थापयित्वा  
हित्वा सर्वान् विशेषान् विगतगुणगणः पात्वसौ  
नस्तुरीयः ॥ २ ॥

yoviśvātmā vidhijaviṣayān prāśya bhogān sthaviṣṭhān  
paścāccānyān svamati vibhavān jyotiṣā śvena sūkṣmān  
sarvānetānpunarapi śanaiḥ svātmani sthāpayitvā  
hitvā sarvān viśeṣān vigataguṇagaṇaḥ pātvasau  
nastuturīyaḥ ॥ 2 ॥

#### 5) Anvaya :

अन्वयः

यः विश्वात्मा (सन्) विधिजविषयान् स्थविष्ठान् भोगान् (जागरित  
अवस्थायाम्) प्राश्य पश्चात् यः (तैजसः सन्) स्वेन ज्योतिषा  
स्वमतिविभवान् अन्यान् सूक्ष्मान् प्राश्य पुनरपि यः (प्राज्ञः सन्)  
शनैः सर्वान् एतान् स्वात्मनि स्थापयित्वा यः सर्वान् विशेषान्  
हित्वा विगतगुणगणः तुरीयः (अस्ति) असौ नः पातु ॥ २ ॥

Anvayaḥ

yaḥ viśvātmā (san), vidhija viṣayān sthaviṣṭhān bhogān  
(jāgarite avasthāyām) prāśya, paścāt yaḥ (taijasaḥ san)  
śvena jyotiṣā svamati vibhavān anyān sūkṣmān prāśya,  
punarapi yaḥ (prājñāḥ san) śanaiḥ sarvān etān svātmani  
sthāpayitvā, yaḥ sarvān viśeṣān hitvā vigataguṇagaṇaḥ  
turīyaḥ (asti), asau naḥ pātu. ॥ 2 ॥

Atma (Yah - the turiya) who becomes visva (Visvatma - the waker, in empirical form of Sthula Sarira) and experiences (Prasya) the most gross sense pleasures (sthavisthan bhogan) in the form of sense objects (Visayan) which are born out of Jiva's Punya - Papa Karma (Vidhija); and thereafter, when the Karma for waking state gets exhausted and the Karma for the dream state ripens (pascat ca), the one who enjoys other than those gross pleasures (Anyan - meaning the one who enjoys all the subtle pleasures) created by the mind (Svamiti Vibhavan), with the help of its own light (Svena Jyotisa - as Taijasa); and once again (Punah Api - in sleep state, as Prajnah) in the same order, having gradually (Sanaih), given up (Hitva) all these experiences (Sarvanetan) and having established (Sthapayitva) all the attributes (Sarvan Visesan) as Karana Atma into oneself, (Svatmani - in an unmanifest condition), remains as one who is free from all attributes (Vigata - Gunaganah); that very Brahmatma (Asau Turiyah - who alone as though experiences all this in a cyclical fashion again and again), may he protect us (Nah Patu - from Ajnanam).

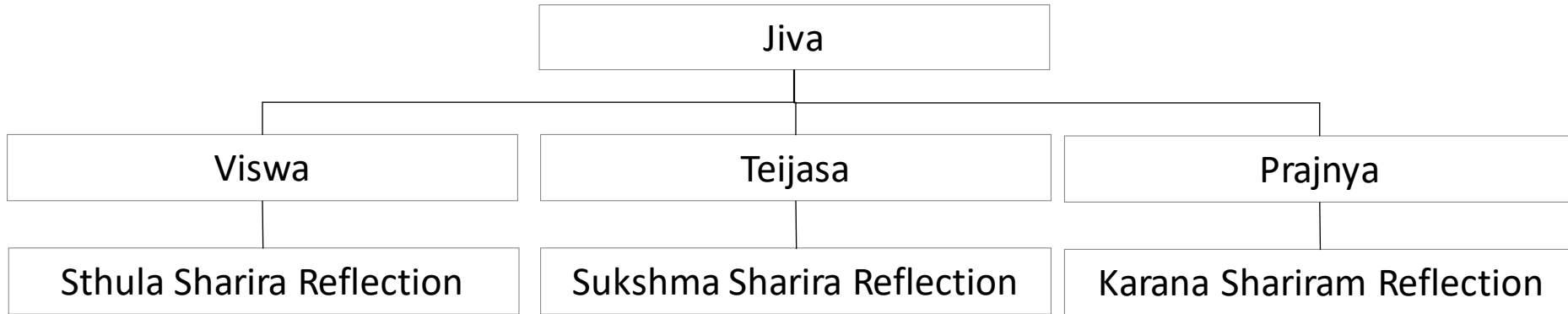
### a) Asou Turiya Naha Patu :

- May Turiya Brahma protect me by Jnana Prapti.

1 <sup>st</sup> Shloka	2 <sup>nd</sup> Shloka
<ul style="list-style-type: none"> <li>- Turiya</li> <li>- Na Pumsalinga</li> <li>- Neuter Gender</li> <li>- Tat Padartha Lakshyartha Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Turiya</li> <li>- Pulling</li> <li>- Tvam Pada Lakshyartha Atma</li> </ul>

## What is Turiyam?

- Turiyam is original Satchit Ananda Nirguna Brahman.
- Turiyam at Paramartika – Absolute level becomes Vishwa, Teijasa, Prajnya at Vyavaharika level.



- 3 Chidabhasas.
- What does it do?

### b) Avishtam Vishayan Prashya :

- Prashya = Pra + Ash = To consume, experience.
- Turiyam having experienced gross, enters subtle world.

### c) Who determines quality of experiences?

- Veda Vidhi – Nisheda.
- Vihita or Nisheda Karma.

- **Punya Papa Karma Vishayas will determine quality of experiences in waking and dream Veshams of Turiyam.**

- Sense objects = Vishaya come in front of us because of Punyam, Papam.
- Suddenly go to USA or Pune.

**d) Janyan = Born out of**

- Brahman drops Vishwa costume.
- Puts on Teijasa costume.

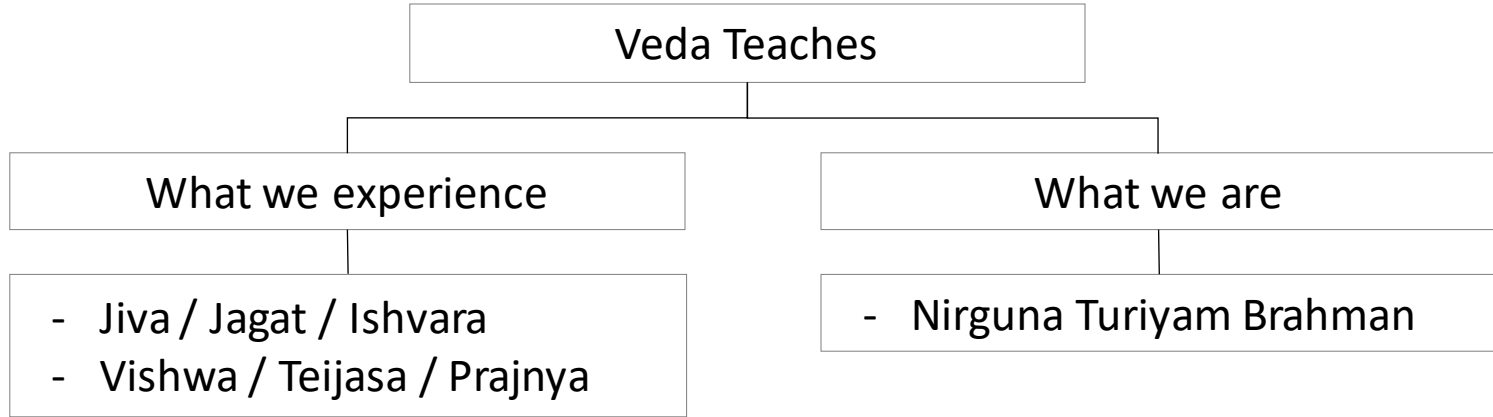


## Mangala Shloka 2 : Revision...

यो विश्वात्मा विधिजविषयान् प्राश्य भोगान् स्थविष्ठान्  
पश्चाच्चान्यान् स्वमतिविभवान् ज्योतिषा स्वेन सूक्ष्मान् ।  
सर्वानितान् पुनरपि शनैः स्वात्मनि स्थापयित्वा  
हित्वा सर्वान् विशेषान् विगतगुणगणः पात्वसौ  
नस्तुरीयः ॥ २ ॥

yoviśvātmā vidhijaviṣayān prāśya bhogān sthaviṣṭhān  
paścāccānyān svamati vibhavān jyotiṣā śvena sūkṣmān  
sarvānetānpunarapi śanaiḥ svātmani sthāpayitvā  
hitvā sarvān viśeṣān vigataguṇagaṇaḥ pātvasau  
nastuturīyaḥ ॥ 2 ॥

I)



## II) Central theme of 2 Mangala Shlokas :

- Turiya Vastu
- One Brahman experiences Vishwa, Teijasa, Prajnya in all Jivas and returns to Brahman Status.

### III) Shloka 1 :

- Yatu Turiyam Tatu Nataha Asmi.
- I offer Namaskara to Turiyam Brahma (Absolute Parama Svarupam).

### IV) Shloka 2 :

- Turiya Naha Patu.
- May Turiyam protect us from Samsara by giving knowledge.
- Both prayers to Turiyam Brahman.

### V) Turiyam not available for Vyavahara.

- Can't be object of worship.
- Can't give blessing.
- Shankara assumes Turiya in Ishvara form here.

### VI) One Turiyam Brahma appears as Vishwa, Teijasa, Prajna, experiencer of 3 Avasthas.

#### a) Vigata... naha Patu :

- **Maya Nirguna Turiyam, free of all attributes protect me.**
- Turiyam in Vyavaharika level is appearing as Vishwa, Teijasa, Prajnaya (VJP).

#### b) Essence of 1<sup>st</sup> – 3 lines of Mangala Shloka 2

#### c) 1<sup>st</sup> Line : Vishwa – Vaishvanara

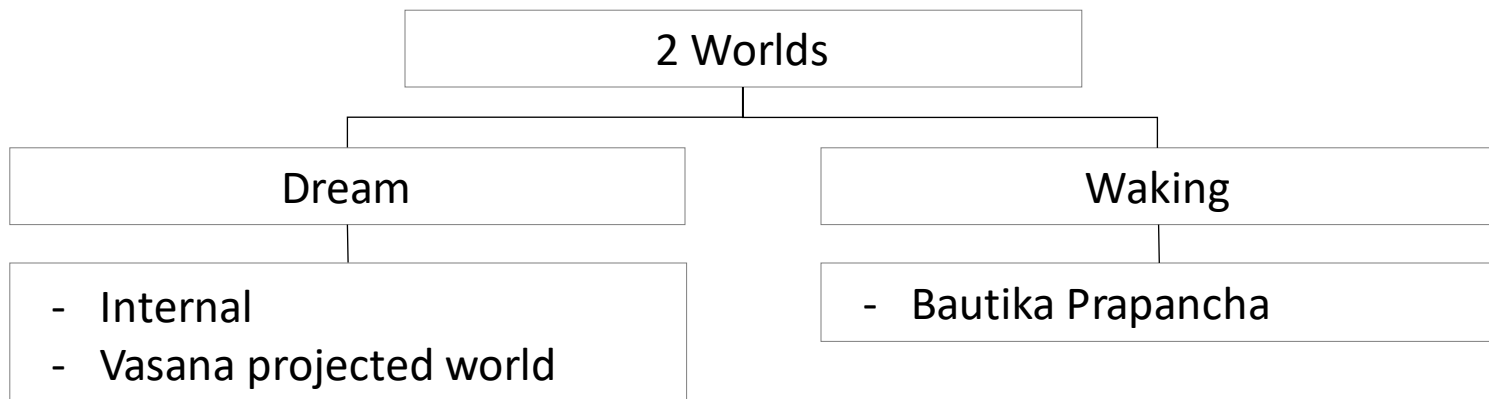
- Experiences gross material world.
- Pra + Asha = Prashya – Ashnati.

- After experiencing gross sense objects (Saviyan).
- **Sense objects are representations of Punya and Papam.**
- Sense objects and sense pleasures represent :
  - Vidhi / Nisheda – Dharma – Adharma.
  - Punya Papam
- Karma Phala Bhoga Vastu.

#### d) 2<sup>nd</sup> Line : Pati chat

- **Turiyam after enjoying Karma Phalam in waking, goes to Svapna for Svapna Karma Phala Bhoga which have ripened.**
- Dreamer = Teijasa, experiences subtle pleasures.
- Teijasa / Vishva Vesham, costumes of Brahman in Vyavaharika plane.
- Minus Vesham, its all one Turiyam, Brahman, timeless, spaceless, Nirgunam, absolute, Paramartikam, Avyavaharyam, beyond all transactions.

- **Teijasa is a Turiya Vesham, costume.**



- Sva Mati Vibavan
  - Sva Mati Utbutam
  - Sva Mati Janyan
- } Adjective to Sukshman Bhogan Prashya
- Which Vasana gets activated is determined by Prarabda karma, Punya Papam, good bad Karma Phalam.
  - **Svayam Jyoti Brahmana :**

During	Light
- Day	- Surya
- Night	- Chandra
- Both absent	- Agni

- Luminaries are for external world.
- Svena Chaitanya Jyotisan – Spiritual light – Jyotisham – Jyoti.

**Gita :**

ज्योतिषामपि तज्ज्योतिः  
तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं  
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

**jyōtiṣām api tajjyōtiḥ  
tamaśaḥ param ucyatē |  
jñānaṃ jñēyaṃ jñānagamyam  
hr̥di sarvasya viṣṭhitam || 13.18 ||**

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is ) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge.  
[Chapter 13 - Verse 18]

- Chaitanyam illumines, lends light to dream world.

### Brihadaranyaka Upanishad :

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

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

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

**e) Jyotir Bavati :**

- Lights itself like 1000 suns rising at one time.

**Gita :**

दिवि सूर्यसहस्रस्य  
भवेद्युगपदुत्थिता ।  
यदि भाः सदृशी सा स्यात्  
भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya  
bhavedyugapadutthitā ।  
yadi bhāḥ sadṛśī sā syāt  
bhāstasya mahātmanaḥ ॥ 12 ॥

If the splendour of a thousand suns was to blaze all at once (Simultaneously) in the sky, that would be like the splendour of that mighty being (Great soul). [Chapter 11 - Verse 12]

- When Prarabda of Waking, Dream is Suspended, Jagrat, Svapna Bogya Pradha Prarabda is suspended in sleep.

- 3 states created by Maya Shakti of Brahman for the Jivas Prarabda Karma Phala exhaustion.

#### f) Sarvan Etau Sthapaitva :

- Attributes and experiences are withdrawn.
- World kept dormant in Atma itself, unmanifest condition, world resolved, comes back next day.
- Punar Api Sthapayati comes to manifest.
- Vyakta – manifest – Avyakta – unmanifest.

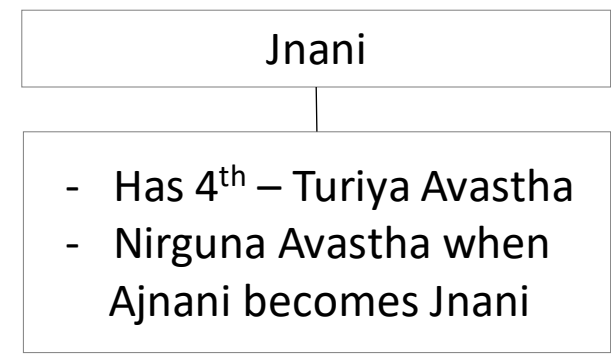
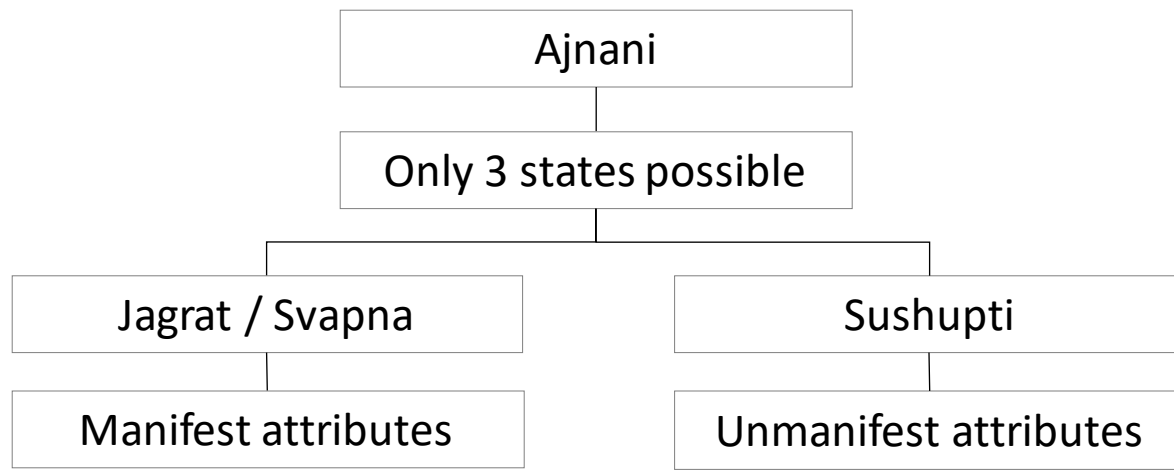
Gita :

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē praliyantē  
tatraivāvyaktasaṃjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Not one time suspended but Punaha Punaha, again and again.



### g) Hitva :

- At time of knowledge what happens to Jnani?
- At time of Jnanam, it removes, eliminates all temporary attributes of Turiyam = Vishwa, Teijasa, Prajnaya.
- 3 statuses removed and Jnani holds to Nirguna Turiya Chaitam as his own eternal, intrinsic nature as revealed by Veda / God.
- Uses Baga Tyaga Lakshana cognitively, not physically, to remove the Veshams of Jiva, Jagat, Ishvara.
- Hitva = Drops intellectually.
- Its not a physical event.
- It is falsification by Jnanam.



h) Jnana Balatvat :

Gita :

नान्यं गुणेभ्यः कर्तारं  
यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति  
मद्भावं सोऽधिगच्छति ॥१४-१९॥

nānyaṃ guṇēbhyaḥ kartāraṃ  
yadā draṣṭānupaśyati |  
guṇēbhyaśca paraṃ vētti  
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

- Understands I am Nirguna Atma Chaitanyam.
- **To claim Nirguna Chaitanyam, you must be Saguna.**
- **Claiming done by only Vishwa in Jagrat as Vishwa.**
- Not in Nirvikalpa Samadhi.
- Not in Turiya Avastha... it is Svarupam.
- In Jagrat, using Shastram as Pramanam, remaining as Vishwa, understands Vishwa status is Mithya.
- **I am Adhishtana Turiyam in all 3 states.**
- Externally physical Body – Mind will be there.

- Only cognitive change in understanding.
- Let Body – Mind experiences continue..

- **It is as good as not there.**
- **It is Mithya, Jnanena Baditam.**

### **i) Vigata Guna Ganaha :**

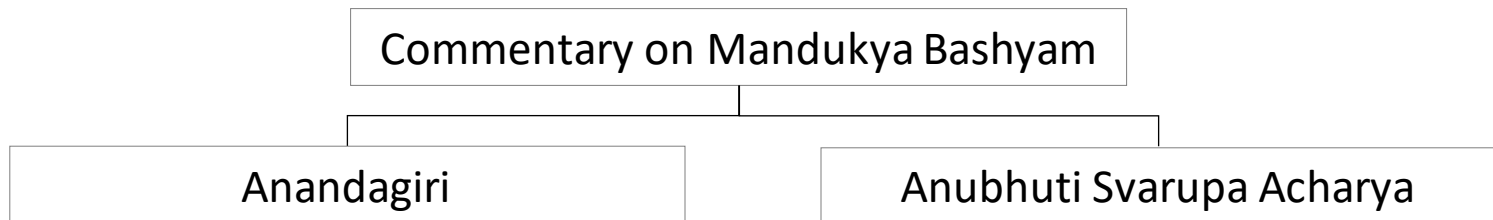
- Jnani claims Turiyam status.
- Ajnani can't claim Turiyam status.
- Turiyam by itself can't claim.

### **j) Abhivyantaha Bavati :**

- In Jnani it is evident.

### **k) Patu :**

- May Turiyam as Ishvara protect us.
- Protection from Agyanam, self ignorance disease, not worldly problems.
- Through 2 Shlokas, Shankara offers Mangala Charanam.
- Summarises entire Upanishad.

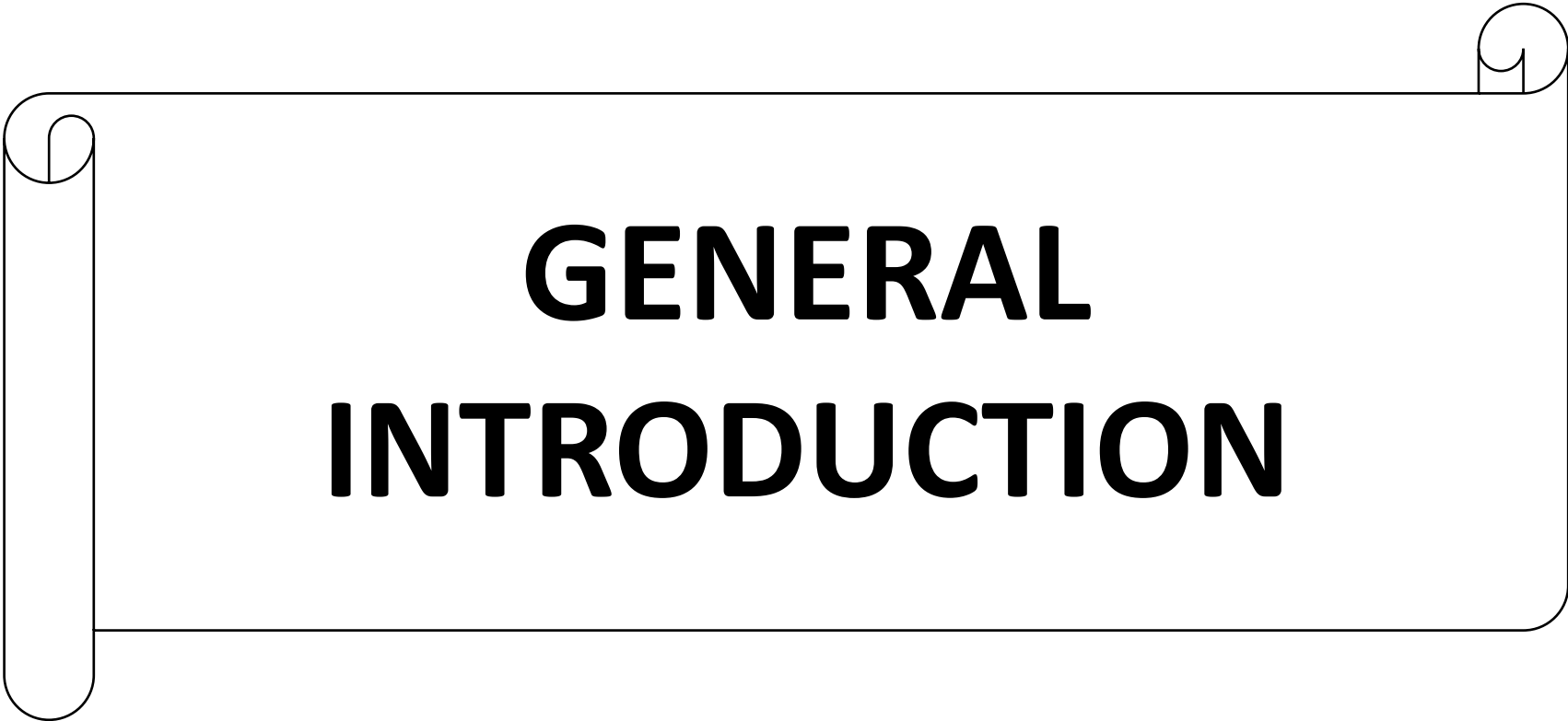


## I) Anandagiri :

- Makes Academic observation.

1 <sup>st</sup> Shloka	2 <sup>nd</sup> Shloka
<ul style="list-style-type: none"><li>- Sraddhara Meter</li><li>- 21 Letters</li></ul>	<ul style="list-style-type: none"><li>- Nandasah Kranta Meter</li><li>- 17 Letters</li><li>- <b>1<sup>st</sup> 3 lines :</b> Nandasah Kranta Metre (17 Letters)</li><li>- <b>4<sup>th</sup> Line :</b> 21 Syllables Sraddhara Kranta</li><li>- Mixed metres in one Shloka</li><li>- Irregular Metre</li></ul>

- Mixed meter construction called Gatha Vruttam.



# **GENERAL INTRODUCTION**

## 6) Bashyam : General Introduction starts...

“ओमित्येतदक्षरमिदं सर्वम्”, तस्योपव्याख्यानं वेदान्तार्थसारसंग्रह  
भूतमिदं प्रकरणचतुष्टयमोमित्येतदक्षरमित्याद्यारभ्यते ।  
अत एव न पृथक्सम्बन्धाभिधेयप्रयोजनानि वक्तव्यानि । यान्येव  
तु वेदान्ते सम्बन्धाभिधेयप्रयोजनानि तान्येवेह भवितुमर्हन्ति ।  
तथापि प्रकरणव्याचिख्यासुना संक्षेपतो वक्तव्यानि ।

(The commentary, which starts with quoting the Upanisad Vakya ) - "the syllable Om is all this" ("om Iti Etad Aksaram Idam Sarvam") and its clear and complete exposition (Tasya Upavyakhyanam) in the four chapters (Prakarana - Catustayam), beginning with the words "the syllable om is - etc. (Om - Iti - Etad Aksaram Ityadi)", which is the extract (Sangraha Bhutam Idam) of the essence (Sarah) of the teachings of Vedanta (Vedanta Artha), is being started here (Idam Arabhyate).

Therefore, as the four chapters are considered to be vedanta Prakarana (Ataheva), the Anubandha Chautustayam consisting of the connection, subject matter, the benefit, (Sambandha - Abhidheya - Prayojanani) to not have to be separately (Na Prathak) mentioned (Vyaktavyani) - Whatever (Yani Eva Tu) Anubandha Catustayam (Sambadha - Abhidheya Prayojanani) has been mentioned in the original Vedanta Sastra, the Brahman sutras (Vedante) the same thing (tani eva) ca be extended here also (Iha Bhavitum Arhanti). But Sankaracarya adds that even though it need not be mentioned (Thathapi ) the Anubhandha Catushtayam has to be presented (Vaktavyani) by a commentator who is interested in commenting on the Prakaranana (Prakarana - Vyacikhyasuna) in the summary form (Sankseptah).

- Vedanta Sara, Angraha Dutam Idam.

**a) Prakara Chatushtayam.. Vaktavyam**

**b) Shankara Mentions beginning part of 1<sup>st</sup> Mantra :**

- Om Iti Etad Aksharam Idam Sarvam...

**c) Pratika Grahanam :**

- This is Bashyam of Moda Grantha, Tasya Vyakyanam.

#### d) Idam Prakarana Chatushtayam :

- Upanishad not separate entity here in Shankaras commentary.
- It is part of 1<sup>st</sup> Chapter of Mandukya Karika.
- Shankara commenting on 4 chapters of Gaudapada Karika = Parakarana Chatushtayam.
- Prakaranam = Vedantic Treatise.
- Upanishad is part of Chapter 1.
- Begins with Om Iti Etat Aksharam.

#### e) What is content of 4 Chapters? Vedanta Sara? Sangraha Butam, Extract, Sara

- Essence of extract of Vedanta Artha.
- Teachings of Vedanta is Prakarana Chatushtayam.

#### f) Idam Arabyate :

- Prakarana Grantha not original Shastra.

Shastram	Prakaranam
- Brahma Sutra	- Based on Vedanta Shastra - Analyses Upanishad - Presents entire teaching - Other texts - This Bashyam is Prakaranam

- Shastras Anubandha associated with Prakaranam Anubandha.
- Adhikari, Prayojanam, Sambandha, Visheya.
- Candidate, benefit, connection, subject matter.

## Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman.  
[I – I – 1]

- Gaudapada does not mention Anubanda Chatustayam.
- Vichara Sagara – Chapter 1, 2, Anubanda Chatustayam.
- Samanya Nirupanam – Chapter 1
- Vishesha Nirupanam – Chapter 2
- Extraordinary Purva Pakshi there.

## 7) Bashyam : General Introduction continues...

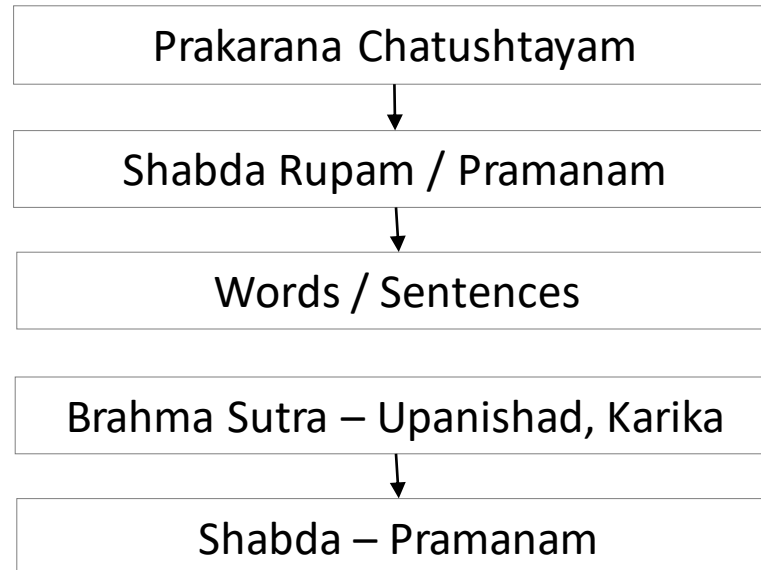
तत्र प्रयोजनवत्साधनाभिव्यञ्जकत्वेनाभिधेयसम्बद्धं शास्त्रं  
पारम्पर्येण विशिष्टसम्बन्धाभिधेयप्रयोजनवत् भवति ।



Sastra indirectly, in a successive manner (Sastram Paramaryena) is connected (Sambaddham Bhavati) to an unique (Visista) subject matter (Abhidheya) which is not available anywhere else and thereby becomes beneficial (Prayojanavat Bhavati) as it is the means (Sadhana - for gaining the benefit - Moksa). Thus between sastra and Jnanam, there is revealer (Abhivyanjakavena) - revealed (Abhidheya) connection (Sambandhah).

### a) Tatra Prayojanavat Sadhana :

- Before Anubanda Shankara makes a distinction.



- **Pramana Vichara – enquiry of Pramanam leads you to Prama Jnanam.**
- Shastram generates Prama, Jnanam.

**• Is Anubanda Associated with Shastram or Jnanam?**

- Anubanda is associated with Jnanam only.

**Vishaya :**

- Jnanam = Jiva Brahma Aikyam.
- Prayojanam = Moksha.
- Shastram through Jnanam gives Moksha, not directly.

**• Pramanam does not produce or give Moksha.**

- Pramanam produces Jnanam first, Jnanam gives Moksha.
- Moksha Prayojanam belongs to Jnanam, not Shastra.
- Hence Anubanda is connected with Jnanam not Shastram.
- Anubandha through Jnanam is connected to Shastram.

**• Anubanda directly belongs to Jnanam, indirectly belongs to Shastra.**

**b) Param Paryena :**

- Indirectly through Jnanam, Shastra associated with Anubandha.

**c) Tatra Shastra Prakarena :**

- Shastra indirectly associated with Anubandha.

**d) Visishta :**

- Unique is Anubandha.

### e) Abhideya :

- Vishaya – Shastra Sambandha – connection Asti.
- Similarly Adhikari and Prayojanam.

### f) Abhivyanjana :

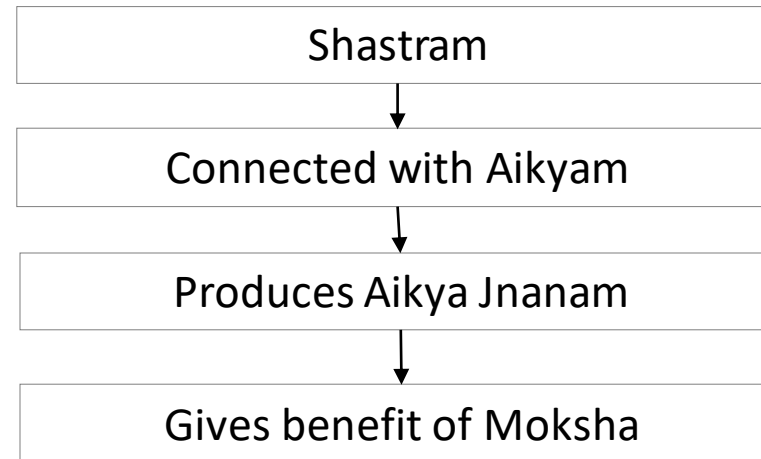
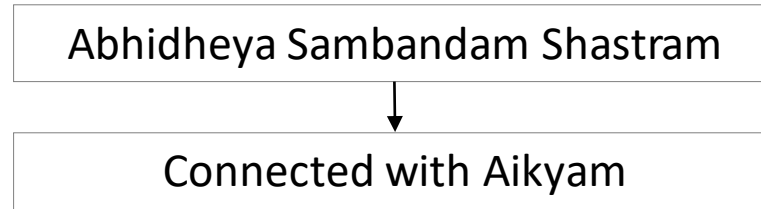
- Generating.

### g) Sadhana :

- Aikya Jnanena.
- Which has result of Moksha directly.
- Shastra does not directly produce Prayojanam but through generated Jnanam it is connected with Anubandha Chatushtayam.
- Shastra produces Jnanam which is directly connected with Prayojanam, called Moksha.
- Shastram doesn't give direct benefit.



- If Shastra should produce Aikya Jnanam, what should be subject matter of Shastram?



**Bottom Line :**

- **Shastram has Anubandha Chatushtayam indirectly.**
- **Jnanam has got Anubandha Chatushtayam directly.**

## 8) Bashyam : General Introduction continues...

किं पुनस्तत्प्रयोजनमित्युच्यते, रोगार्तस्येव रोगनिवृत्तौ  
स्वस्थता, तथा दुःखात्मकस्यात्मनो द्वैतप्रपञ्चोपशमे  
स्वस्थता । अद्वैतभावः प्रयोजनम् ।

What is the great benefit you are talking about by the study of sastra (Kim Punah Tat Prayojanam), if it is asked, it is being told (Iti Ucyate). Just as (Iva) the one who is distressed (Arta) by disease (Roga) can get freedom from the disease (Roga - Nivrttau - after treatment), and get back to one's own normal health (Svsthatha), similarly (Tatha) the Jivatma (Atmanah) who is associated with sorrow (Dukhamakasya), gets back to his own real nature (Sasthata) by resolving the duality (Dvaita Prapanca Upasame). Thus getting back to one's own nature of non-duality (Advaita - Bhavah) is the benefit (Prayojnam).

- In Chatushtayam, most important is Prayojanam.
- What is benefit of Vedanta?

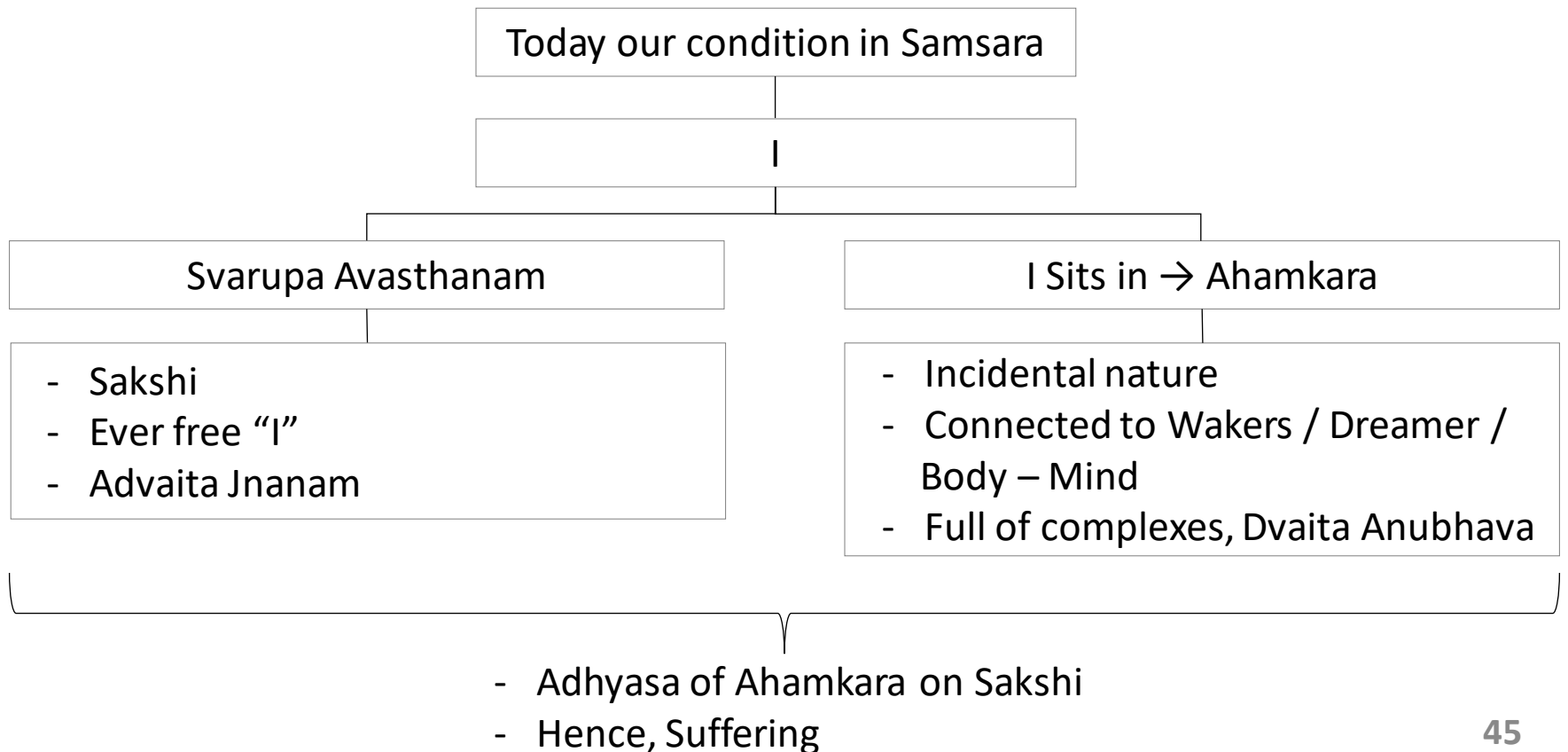
## a) Svarupa Svasthanam :

- Abiding in our real nature is the direct benefit of Atma – Brahma Aikya Jnanam.

Sva	Stha
Own Self	Abiding

## • Svarupa Avasthanam :

Abidance in ones own real nature (Advaitam Svarupam) is benefit of Atma Jnanam.



### Example :

- Sick person after treatment abides in his natural healthy nature.
- Removes ill health = Minds problem.

### b) Rogarthasya Eva :

- Like sick person.

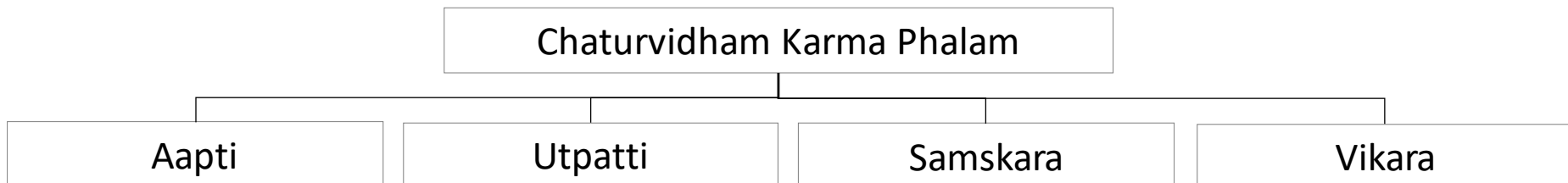
### c) Svastha :

- Has abidance in his own healthy nature.
- When it happens?

### d) Loka Nivruttou Satyam :

- When disease is removed, he is at ease with himself.
- Doctor does not directly produces natural healthy.
- Health is normal nature of person.
- Sakshi, Advaita Svarupam is normal intrinsic nature of all of us.
- Medicine does not produce benefit.
- Medicine removes the disease which covered by natural health.

### Mundak Upanishad – Shankara Bashyam :



- 4 fold Phalams generated by Karma, Anityam, starts, ends.
- If Moksha is generated, it will be Anityam.
- Moksha generated by Shastra Aikya Jnanam, Nityam.
- Moksha is Aikya Jnana Phalam not Karma Phalam.

• **Samsara disease is caused by ignorance.**

- Only remove obstacle of self ignorance, Moola Avidya / Maya Shakti.
- Karma does not produce benefit.
- Rogartha Eva = 1<sup>st</sup> Part of Mantra = Example.
- Just as a person abides in his Nature by taking Medicine.

**e) Thatha Svastastata :**

- In the same way our disease is covered by 5 Koshas, 3 bodies, 3 Avasthas.

**f) Advaita Bavaha :**

- Our real nature, nonduality.
- Sakshi – free from body, mind, world, it is our Svarupa, real nature.
- 3 Avasthas, 5 Koshas, 3 bodies is our disease, Rogaha, covering, obstacle, ill-health, Samsara Rogaha.



- Health = Abidance as Sakshi – our Nature.
- Advaita Svarupa Avastha, Turiya Avastha in comparision to Jagrat, Svarupa, Sushupti.
- Dvaitam = Disease, Rogha Samsara, Dukham.

### Brihadaranyaka Upanishad :

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

द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,  
yanmadanyannāsti, kaṣmānnu bibhemīti,  
tata evāsyā 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]

### Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं  
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ  
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaramṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ  
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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 every 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. [2 - 7 - 3]

- Dvaitam = Samsara.
- Dvaita Nivritti = Moksha
  - = Benefit of Jnanam
  - = Aushadam
- Knowledge Medicine does not produce Advaitam.
- Knowledge medicine removes Dvaitam, reveals Svarupam.
- Feature of Dvaitam = Dukha Svarupam.
- Every Samsari is afflicted by Dukham called Dvaitam.
- Dukha Nivritti = Direct Prayojanam
- Abidance in Advaitam self = Moksha, indirect benefit.

**g) Dukhasya Atmanaha :**

- For Jiva, in the form of Dukham.
- Not endowed with Dukham.
- We take Dukham, give it hands, legs = Mr. Vishal.
- Dukha Visishtasya Rupam = Jiva.

## h) Dvaita Prapancha Upashame :

- When entire Prapancha is falsified.

## i) Svastaha :

- Regularly proved in deep sleep.

## Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम	uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति	somya tadā sampanno bhavati svamapīto bhavati
तस्मादेनं स्वपितीत्याचक्षते स्वंहयपीतो भवति ॥ ६.८.१ ॥	tasmādenaṃ svapitītyācakṣate svamhyapīto bhavati    6.8.1

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

## j) Svarthe :

- Positive language.
- Advaita Bava
- Negative language – Neti Neti.

## k) Prayojanam :

- Ending in nonduality.

## I) Introduction : Revision...

किं पुनस्तत्प्रयोजनमित्युच्यते, रोगार्तस्येव रोगनिवृत्तौ  
स्वस्थता, तथा दुःखात्मकस्यात्मनो द्वैतप्रपञ्चोपशमे  
स्वस्थता । अद्वैतभावः प्रयोजनम् ।

What is the great benefit you are talking about by the study of sastra (Kim Punah Tat Prayojanam), if it is asked , it is being told (Iti Ucyate). Just as (Iva) the one who is distressed (Arta) by disease (Roga) can get freedom from the disease (Roga - Nivrttau - after treatment), and get back to one's own normal health (Svsthatha), similarly (Tatha) the Jivatma (Atmanah) who is associated with sorrow (Dukhamakasya), gets back to his own real nature (Sasthata) by resolving the duality (Dvaita Prapanca Upasame). Thus getting back to one's own nature of non-duality (Advaita - Bhavah) is the benefit (Prayojnam).

- Mandukya Prakarana = Common name of Upanishad + Karika.
- All Prakarana Granthas are based on Shastra – Brahma Sutra.

## **Definition of Prakarana Grantha :**

- Shastria Eka Desha Sambandha Shastra, Karyam Sthitham, Prakarana nana Granthitha Bedha Vipashchitaha.

### **a) Shastra Eka Desha Sambandha :**

- Prakaranam does not focus on entire Vedanta Shastram.
- Focus is on one aspect of Shastram.

### **b) Mandukya Prakaranam :**

- **Concentrates on Advaita teaching, not on Karma Yoga or Upasana Yoga.**

### **c) Brahma Sutra = whole Shastram**

- Only Jivatma Paramatma Aikyam is covered.
- Eka Desha Sambandha.

### **d) Shastra Karya Anatma Sthitham :**

- Prakarana does not give knowledge.
- It clarifies doubts in some parts of Shastram.
- Shastram as a whole gives Prayojanam.
- Prakaranam assists Shastram.
- This is Prayojanam of Shastram.

### **e) Angam is not Prayojanam of Angi.**

## f) Vipashchita : Wise declare

- Anubandha Chatushtaya of Shastra and Prakaranam is same.

g) Gaudapada does not write Anubandha while writing Karika.

h) Shankara introduces Anubandha – Prayojanam.

Direct Benefit of Shastram	Indirect Benefit of Prayojanam
- Moksha	- Person attracted to Shastra - Advertisement for Shastram

- Medicine removes illhealth, helps to discover original health, our nature.
- Medicine removes ill health.
- Does not get new health.

- **Shastra Jnana does not give Moksha.**
- **Removes disease called Dvaitam, Samsara.**

- We discover Advaitam is our Nature.
- Removes the cover, obstacle.
- Doesn't give us a new Moksha.
- We discover our nature.
- Moksha will remain eternally as Nature.

### **i) Yatha Roga Nivrittou :**

- Just as elimination of Roga, diseased person gets at ease with in himself.

### **j) Thatha Dvaita Prapancha Upashane Atmanaha Svastaha :**

- When Dvaita Prapancha goes away.

### **k) Atma – Advaita Svarupe Svastaha Bavati :**

- I remain in my non-dual nature.
- Why remove Dvaita Prapancha.

- **As long as Dvaita Prapancha is there as real, Atma will not be Paramatma. It will be Dukhasya Jivatma.**

- Jiva will be associated with Dukha as long as Dvaita Prapancha is there.
- That Dukhatma Jiva will learn to abide in Advaita Svarupa Atma.
- The more I see the universe the more insignificant I become.
- As member of family, significant contributor.
- As member of society, humanity, living beings, galaxy, I become smaller, insignificant.
- Solar System – Earth – Continent – Asia – India – Chennai – Street – House – Room – Corner.

- **I see Vastness of Universe and myself in a small corner.**
- **Seeing sense of smallness = Samsara.**
- **I dismiss whole cosmos by Advaita Jnanam – there is nothing other than myself.**

- Smallness replaced by infinitude.

- **Dvaitam makes me small.**
- **Dvaita Nivritti makes me all.**
- **Going from smallness to allness = Moksha.**
- **Smallness will not go away unless Dvaitam is eliminated and Advaita Bavana comes.**

- I Turiya Brahman alone am there is the central teaching of Veda.

### Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स  
 पुरस्तात्स दक्षिणतः स उत्तरतः  
 स एवेदं सर्वमित्यथातोऽहंकारादेश  
 एवाहमेवाधस्तादहमुपरिष्ठादहं  
 पश्चादहं पुरस्तादहं  
 दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa  
 purastātsa dakṣiṇataḥ sa uttarataḥ  
 sa evedaṃ sarvamityathāto'haṃkāraśa  
 evāhamevādhastādahamupariṣṭādahaṃ  
 paścādahaṃ purastādahaṃ  
 dakṣiṇato'hamuttarato'hamevedaṃ  
 sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- **That knowledge alone gives me Poornatvam and Advaita Bavana.**
- Nonduality is the benefit.



## 9) Bashyam : General Introduction continues..

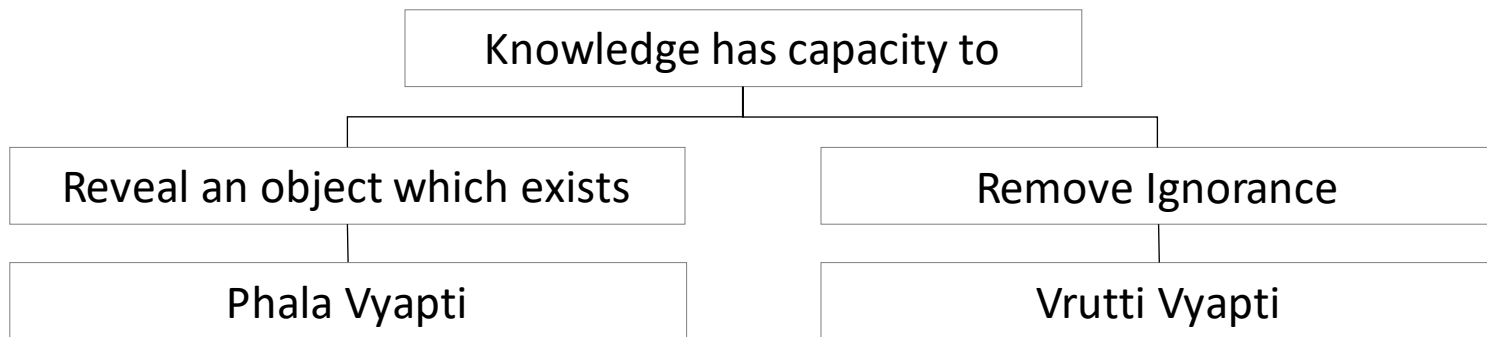
द्वैतप्रपञ्चस्याविद्याकृतत्वाद्विद्यया तदुपशमः स्यादिति  
ब्रह्मविद्याप्रकाशनायास्यारम्भः क्रियते । “यत्र हि द्वैतमिव  
भवति” (बृ-उ-२-४-१४) “यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्ये  
दन्योऽन्यद्विजानीयात्” (बृ-उ-४-३-३९) “यत्र वास्य  
सर्वमात्मैवाभूत्तत्केन कं पश्येत्केन कं विजानीयात्”  
(ब-उ-२-४-१४) इत्यादिश्रुतिभ्योऽस्यार्थस्य सिद्धिः ।

As the entire Dvaita Prapancha is set up by ignorance (Dvaita Prapancasya Avidya Krtatvat), that Dvaitam can be sublated (Tad Upasamah) by the knowledge of Brahmatma (Vidyaya Syat). Therefore, (Iti) for revealing the knowledge of Brahmatma (Bramhavidya Prakasanaya), Mandukya Prakaranam (Asya) is being started (Arambhah Kriyate). “Where there is (Yatra Hi Ignorance) the seeming (Iva) presence of duality, Subject - Object difference is there” (“Dvaitam Iva Bhavati” says Brihadaranyaka Upanishad 2 - 4 - 14). “Wherever (Yatra Va) there are many other objects appearing as it were separate from the individual (Anyad Iva Syat) a person seemingly knows duality (Anyah Anyad Vijaniyat” adds the Brihadaranyaka Upanishad 4 - 3 - 31).

"But where as, in the state of knowledge (Yatra Va) for the knower of Brahman (Asya) whatever that is there (Sarvam - All the three, knower, known and knowledge) as they all have become (Abhut) as nothing but Atma (Atma Eva), by what (Kena) should he perceive (Kam Pasyet), through what means of knowledge (Kena) know what (Kam Vijaniyat" - States emphatically the Brihadaranyaka Upanishad 2 - 4 - 14). From these Sruti statements (Ityadi Srutibhyah), the idea is established (Asya Arthasya Siddhih - That as the entire Dvaitam is only an 'As though', erroneous perception, it can be negated by knowledge).

### a) How can Shastra Atma Jnanam Remove Dvaitam?

- No knowledge can eliminate an object.



- It is revealing knowledge not eliminating knowledge.
- Carpet knowledge does not eliminate carpet.
- Knowledge does not eliminate.

- **Katham Dvaitasya Nashaha Bavati?**
- **Nasha = Karma Phalam not Jnana Phalam.**

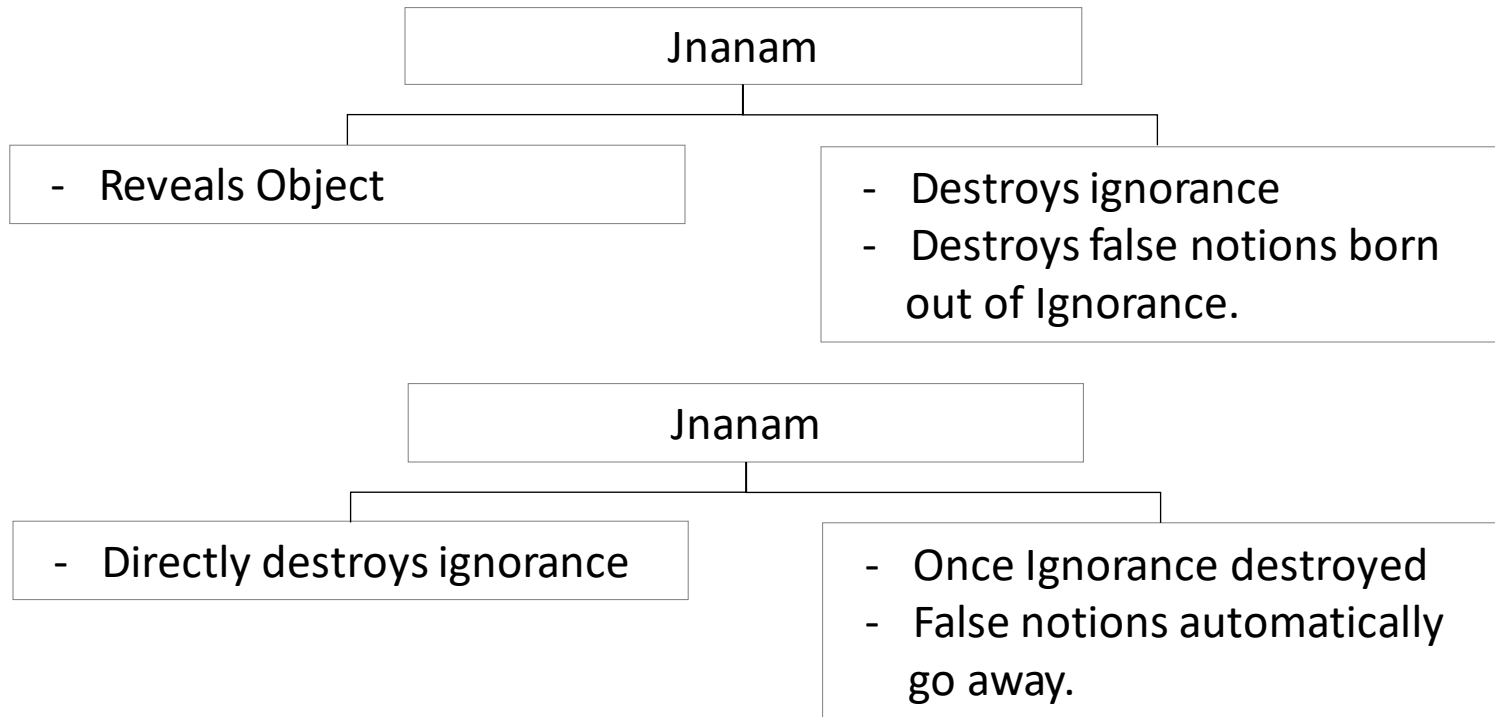
- By action you can destroy.
- By Jnanam can't destroy.

**b) How Vedanta Jnanam eliminates Dvaitam?**

**Answer :**

- Elimination possible under certain conditions.

**c)**



Ignorance	False Notion
Karanam	Karyam

**d) General Rule :**

**Example 1 :**

- Tantu Nasha – Pata Nasha
- Thread destroys – Cloth destroyed
- Bacteria Nasha – Disease Nasha

**Example 2 :**

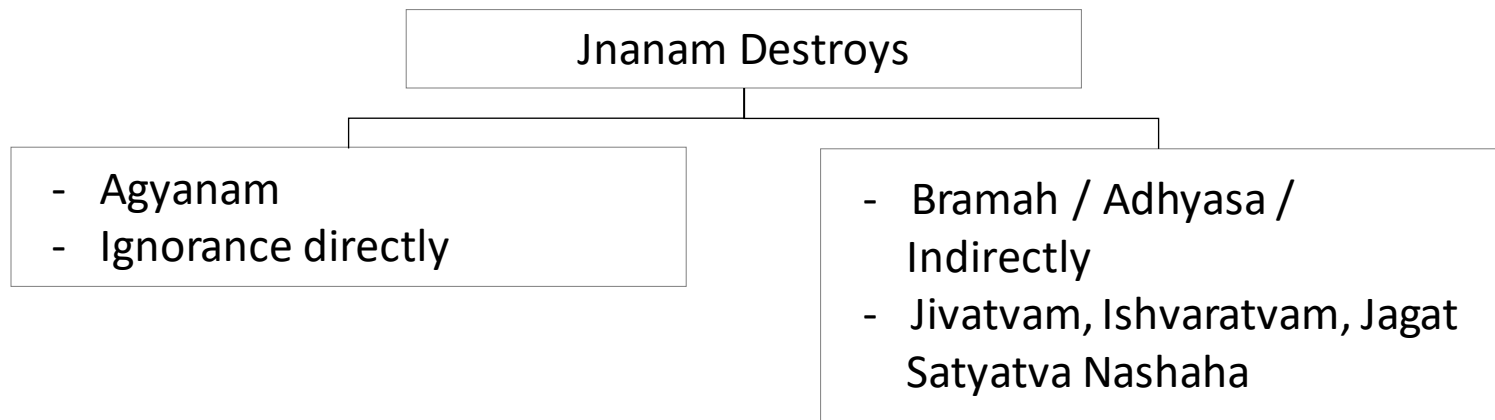
- Karana Nashe – Karya Nasha

**Example 3 :**

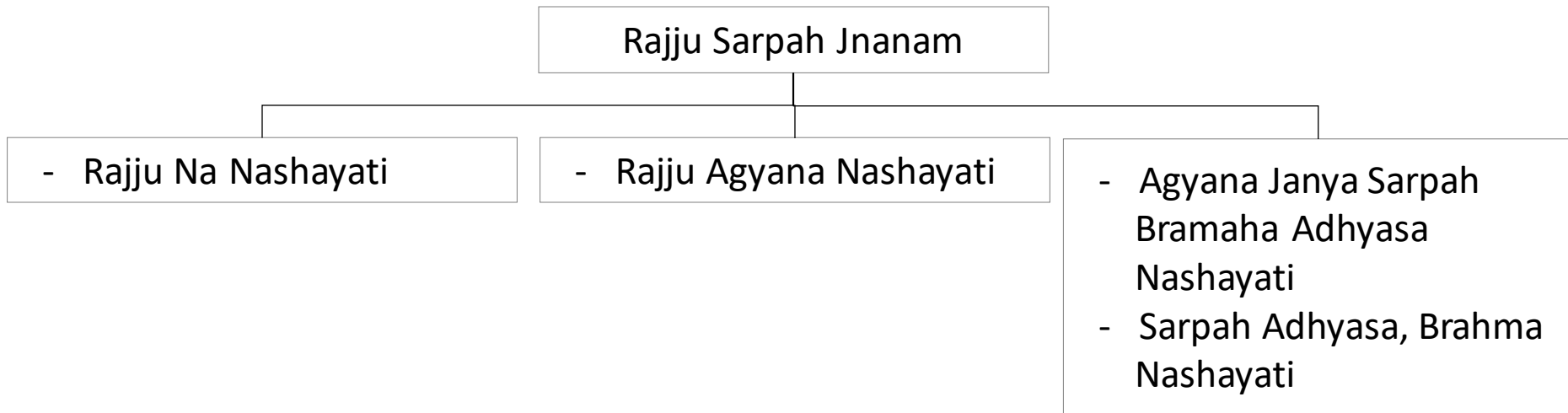
- Jnanena Agyana Nashyati Sakshat
- Bramah Api Nashyati

**Example 4 :**

- Agyana Karana Nashat
- Agyana Janya Bramha Nashat



**Example :**



- Knowledge can destroy Agyanam and Adhyasa.

**e) How can Jnanam destroy Dvaitam?**

- How Dvaita Nasha Nimittam?

Shankara :

I) Whole Dvaita Prapancha in waking and dream, is Adhyasa, erroneous perception.

II) Therefore, it can be destroyed by Jnanam.

- Dvaita Agyana Rupertvat.

Agyanam / Causal Body	Karyam
<ul style="list-style-type: none"><li>- Karanam</li><li>- Sleep state is called Ajnana Avastha</li></ul> <p><b>Mandukya Upanishad :</b></p> <ul style="list-style-type: none"><li>- Verse 5, 6</li></ul>	<ul style="list-style-type: none"><li>- Dvaita Prapancha in Jagrat, Svapna.</li></ul>

Mandukya Upanishad :

यत्र सुप्तो न कञ्चन कामं कामयते  
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।  
सुषुप्तस्थान एकीभूतः प्रज्ञानघन  
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः  
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate  
na kañcana svapnam paśyati tatsuṣuptam |  
suṣuptasthāna ekībhūtaḥ prajñānaghana  
evā''nandamayo hyānandabhuk cetomukhaḥ  
prājñastṛtīyaḥ pādaḥ || 5 ||

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

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

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

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

- Hence Jnanena Nashaha Sambavati, Badita Bavati.

#### f) Question :

- How do you say whole Dvaita Prapancha is Adhyasa?
  - Rajju Sarpah
  - Shakti Rajatam
- } Adhyasa accepted, Brahma Avidya Kala Eva Asti
- Adhyasa is eliminated, Baditam, subluted, in Jnana Kale.

- **Shukti Rajatam Agyana Kale Asti, Dvaita Prapancha Agyana Kale Asti, Jnana Kale Nasti.**

## Shastram says :

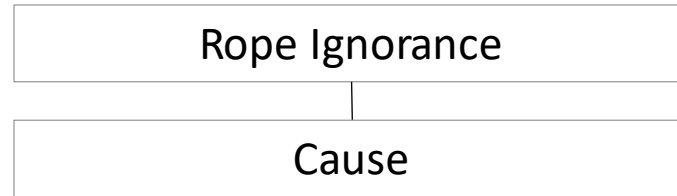
- Dvaita Prapancha = Bramaha.
- Beautiful, well argued Paragraph.

### e) Dvaita Prapanchasya Avidya Krutatvat :

- Entire Dvaita Prapancha is superimposed by Avidya.

### Question : What is Avidya?

- Rajju Sarpah born out of Rope – Rajju Agyanam, is Adhyasa.
- Mind is in manifest form – in Adhyasa.



- Shell silver born out of shell ignorance.

- **Dvaita Prapancha is born out of Brahmatma Avidya.**

- Avidya = Brahmatma Avidya  
= Moola Avidya

### f) Moola Avidya Krutatvat :

- Rope Snake goes by Rope knowledge.
- Shell Silver goes by shell knowledge.
- Dvaita Prapancha goes by Advaita Jnanam.



## g) Vidyaya Tat Upashama Syat :

- Dvaita Upashama Syat
- Dvaitam seemingly, apparently existent in Jagrat and Svapna, but not really existent.
- Brahman is Sat, really existent.

I) Brahma vidya Dvarajnam eliminates Dvaitam

II) To eliminate Rope Snake – Reveal Rope

- To eliminate Shell Silver – Reveal Shell
- To eliminate Dvaitam – Reveal Advaitam
- Shastra = Torch light to reveal Adhishtana Brahma Atma.
- When Adhishtanam is known, entire Dvaita Prapancha gets Baditaha, sublated (Not destroyed, eliminated)

<b>Karma</b>	<b>Jnanam</b>
<ul style="list-style-type: none"><li>- Has Nasha, Destruction</li><li>- Karma Nimittam Nasha</li><li>- Pot is gone</li><li>- Absent after destruction</li><li>- Pot is not there</li></ul> Now, pot was there	<ul style="list-style-type: none"><li>- Has Badaha, sublimation</li><li>- Jnana Nimittam Badaha</li></ul>

Karma destroys	Jnanam elimination, sublimation
<ul style="list-style-type: none"> <li>- Pot is not there</li> </ul>	<ul style="list-style-type: none"> <li>- Snake is absent</li> <li>- Don't say now</li> </ul>
<ul style="list-style-type: none"> <li>- In Nasha, Parichinna Kala</li> <li>- Not there now and in future, pot was there before.</li> <li>- Vartamana Kala Bavikala Abava = Nasha</li> <li>= Dvamsa Abava</li> </ul>	<p><b>If I say :</b></p> <ul style="list-style-type: none"> <li>- Absent now</li> <li>- Then I don't have knowledge</li> <li>- Snake was absent, is absent, will be absent</li> <li>- Bada = Sarva Kala Abava</li> <li>- Trikale Abava, Nishchala</li> <li>- Jnana causes Nitya Abava</li> <li>- Dvaitams Baditam is not Nashtam</li> <li>- In present, future, past, Advaitam is there, not Dvaitam</li> </ul>

### h) Tad Upashama Iti :

- Bada Syat Iti
- Not Nasha Iti.

### i) Brahma Vidya Prakashanaya Bada : Technical

- Not destroyed, eliminated but sublated.
- Bada = Sublation.

• **Snake is not negated, destroyed, eliminated but sublated by Jnanam, Brahma Nasha.**

### j) Iti :

- Therefore,
- For Brahma Vidya Prakashanaya.
- For revealing Brahman.

### k) Asya Mandukya Arabataha :

- Starting commentary on Mandukya Upanishad.
- Prakaranam – mixture of Upanishad + Karika.

### l) Relevant Sruti Vakyam :

Ajnana Kale	Jnana Kale
- Dvaitam	- Advaitam - Dvaita Abava

Sruti :

I) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति;  
यत्र वा अस्य सर्वमात्माइवाभूत्त्केन  
कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,  
taditara itaram paśyati, taditara itaram śrṇoti,  
taditara itaramabhivadati, taditara itaram manute,  
taditara itaram vijānāti;  
yatra vā asya sarvamātmāivābhūttatkena  
kaṃ jighret, tatkena kaṃ paśyet,  
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,  
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Where there is seeming presence of duality.
- Iva – means seeming = Notion  
= Appearance
- Seemingly intelligent means not glorification but criticism.
- Yatra Va Anyat Vinashat.
- When there is something appearing as it were.
- Yatra – Iva Bavati



Artha Adhyasa

## II) Brihadaranyaka Upanishad :

यत्र वा अन्यदिव स्यात्,  
तत्रान्योऽन्यत्पश्येत्,  
अन्योऽन्यज्जिघ्रेत्,  
अन्योऽन्यद्रसयेत्,  
अन्योऽन्यद्वदेत्,  
अन्योऽन्यच्छृणुयात्,  
अन्योऽन्यन्मन्वीत्,  
अन्योऽन्यत्स्पृशेत्,  
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,  
tatrānyo'nyatpaśyet,  
anyo'nyajjighret,  
anyo'nyadrasayet,  
anyo'nyadvadet,  
anyo'nyacchṛṇuyāt,  
anyo'nyanmanvīta,  
anyo'nyatspṛśet,  
anyo'nyadvijānīyāt || 31 " ||

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

- Yatra Va Anya Anonyat = Jnana Adhyasa.
- Anirvachania – Khyati Vada discussion in Vichara Sagara.

Anyat Na Syat	Anyaha Anyat Pashyet
	- Person seemingly perceives duality.

- Yatra = In Avidya Avastha.
- Brihadaranyaka Upanishad – Chapter 2 – 4 – 14
- Upanishad – Yatra Va Idam Sarva Atmaiva Abut
- Vidya Avasthayam – Jnana Avasthaya.

### Isavasya Upanishad :

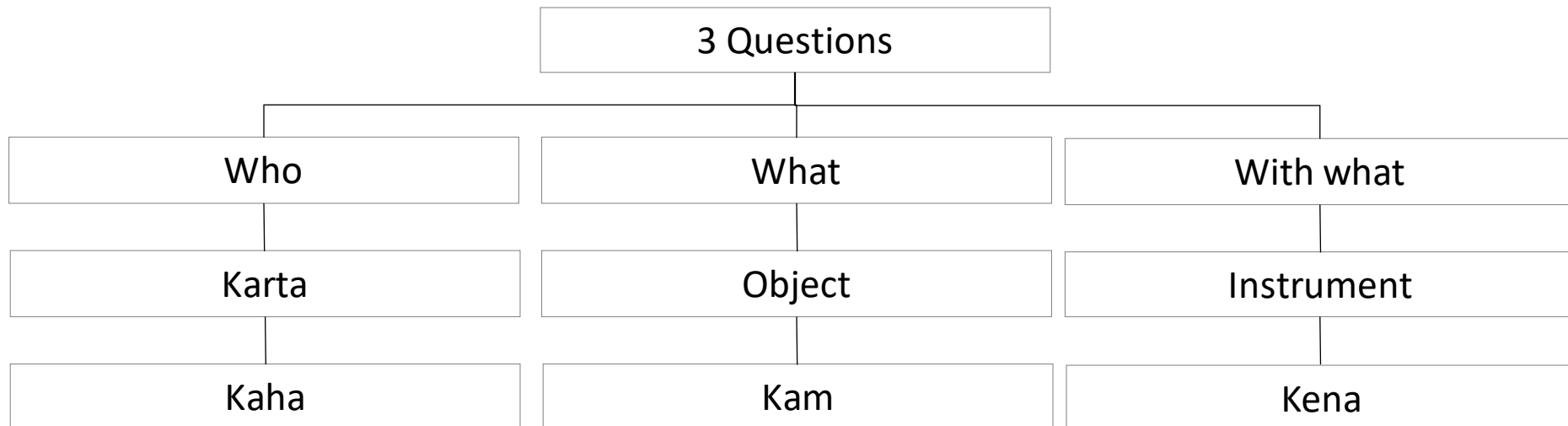
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

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

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

## Chandogya Upanishad :

- Buma Vidya
- Atmai Pashchat... Tatu Kena Sampashyet..



- Subject, object, instrument negated.
- It is actually not a question but an answer, Akshyeparte...

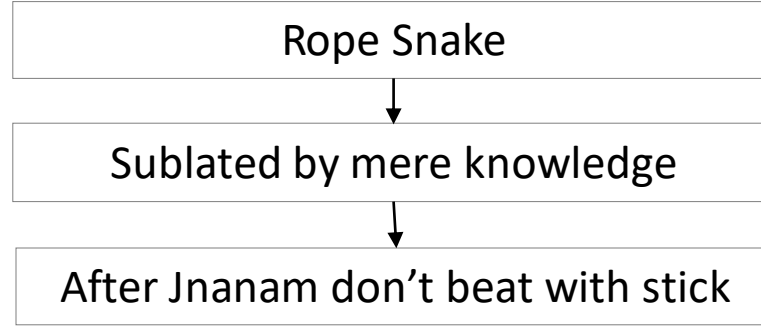
- **Nobody will perceive in Jnana Avastha a 2<sup>nd</sup> thing.**

### I) Arthasya Siddhi :

- **Following idea established in Karika.**
- **Entire Dvaitam = Adhyasa.**
- **Therefore, can be eliminated by knowledge.**

### m) Dvaitasya Adhyasatatvat Jnanena Nivrutti Sambavati :

- Jnana Karma Samuchhaya is negated.
- Jnana Matrena Nivrutti.

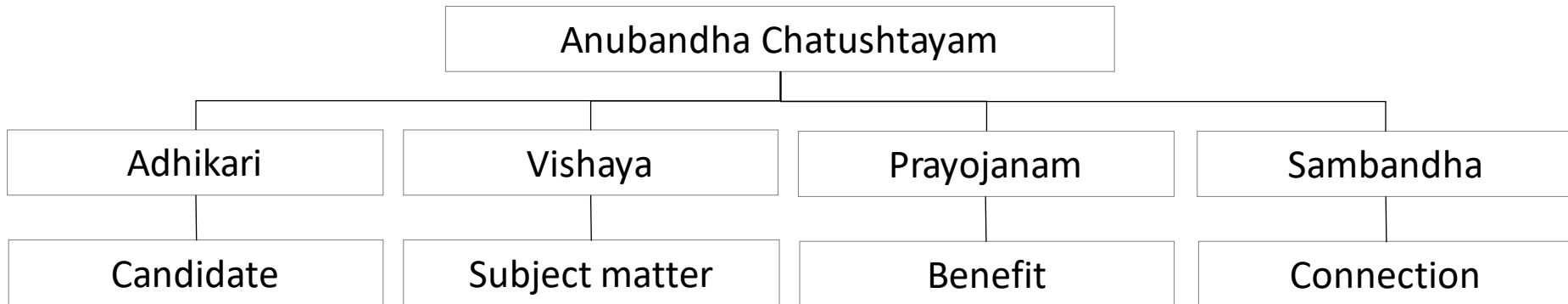


### 10) Bashyam : General Introduction continues..

तत्र तावदोङ्कारनिर्णयाय प्रथमं प्रकरणमागामप्रधानम्  
आत्मतत्त्वप्रतिपत्त्युपायभूतम् ।  
यस्य द्वैतप्रपञ्चस्योपशमेऽद्वैतप्रतिपत्तिः रज्ज्वामिव  
सर्पादिविकल्पोपशमे रज्जुतत्त्वप्रतिपत्तिस्तस्य द्वैतस्त हेतुतो  
वैतथ्यप्रतिपादनाय द्वितीयं प्रकरणम् ।



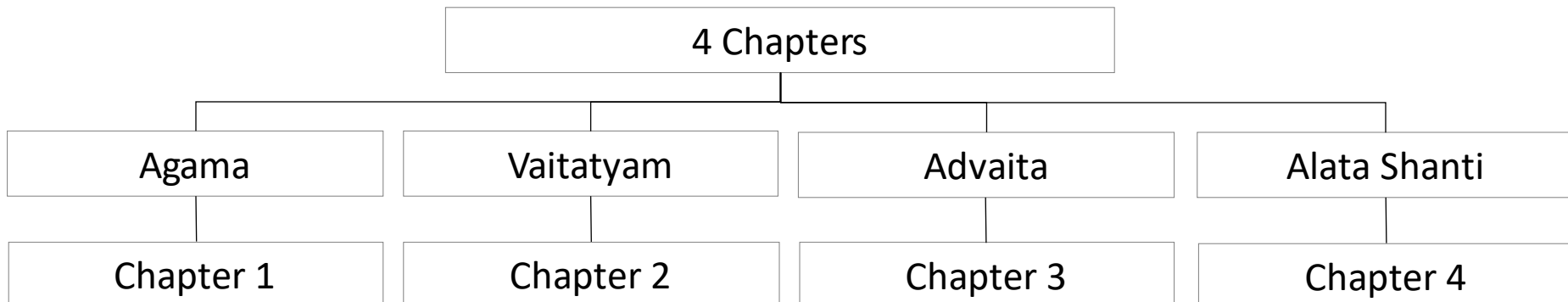
Among the four chapters (Tatra), the first chapter (Tavat Prathamam Prakaranam) deals with Onkara analysis (Onkara Nirnayaya), which is the main topic (Pradhanam) of Veda (Agama) as it is the means for the Knowledge (Pratipatti Upayabhutam), the true nature of Atma or Brahman (Atma Tattvam). The gaining of the knowledge of the non-dual Brahman (Advaita Pratipattih) is possible for whom (Yasya) the Dvaita Prapancha is negated or sublated (Dvaita Prapancasya - Upasame); just like (Iva) the superimposition (Vikalpa) of snake etc (Sarpa Adi) on the rope (Rajjvam) is resolved (Upasame) in the wake of the knowledge of the truth of rope (Rajju - Tattva - Pratipattih). So for establishing the Mithyatvam (Vaitathya Pratipaadanaya) of duality with reasoning, (Tasya Dvaitasya Hetutah) the Second Prakarana (Dvitiya Prakaranam) is started.



- Adhikari = Whoever wants Moksha.
- Benefit = Moksha – Samsara Nivrutti.
- By Arthapatti, Anumanam, Adhikari, Prayojanam can be derived.

- **Dvaitam goes away.**
- **Advaita Bava – Prayojanam comes.**

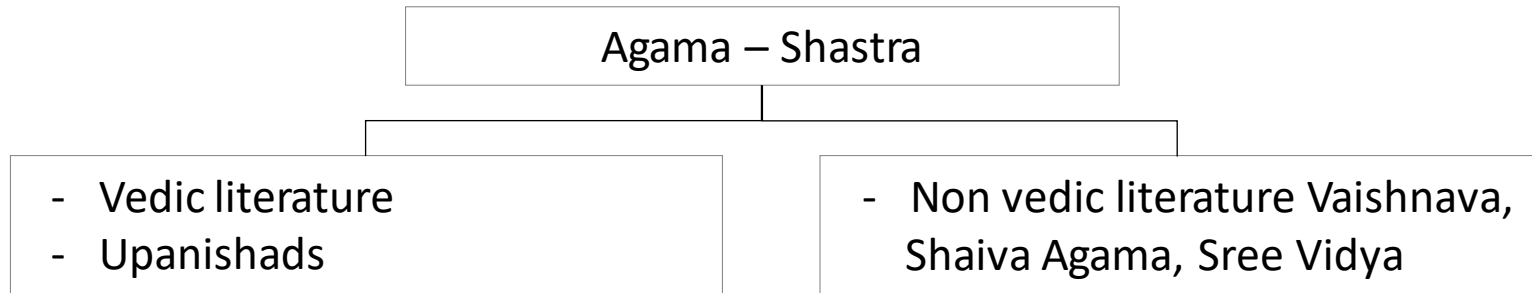
- Cause – Effect
- Karanam – Karyam
- Janakam – Janyam
- Producer – Produced
- Jnanam – Moksha
- Shankara focusses on Brahman = Advaita Vastu  
= Brahma Vidya Prakaranaya
- If one subject why 4 chapters.
- It is one general subject matter dealt in 4 topics.



- 1<sup>st</sup> Chapter = Omkara Analysis.

**Question :**

- Why called Agama?
- Vedas name = Agama.



**1<sup>st</sup> Chapter :**

- Why called Agama Pradhanam?

**Answer :**

- Mixture of Upanishad + Karika.

Upanishad	Karika
<ul style="list-style-type: none"> <li>- Mukhyam</li> <li>- Reveals Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Angam</li> <li>- Servant of Veda</li> </ul>

- Commentators – write in Question + Answer style.
- Why bring Omkara?
- Omkara = Means of knowing Brahman.

- **Atma Tatva Upadhi Butam = Omkara.**
- 1<sup>st</sup> Chapter = Upanishad – Omkara – Brahma Vidya.
- Agama – 1<sup>st</sup> Chapter = Omkara Pradhanam.

### Question :

- Why study 2<sup>nd</sup> chapter?
- **Brahman is understood as Advaitam only when Dvaitam is negated through Jnanam.**
- **Mere Brahma Jnanam will not give Moksha.**
- **Brahma Jnanam, only when you know Brahman is Advaitam.**
- **Brahman Advaita status will come only if Dvaitam is deliberately negated, Badaha.**

### 1<sup>st</sup> Chapter :

- Advaitam is revealed as Turiyam.
- Dvaitam not deliberately negated.
- Prapancha Upashanam – Avyavaharyam are indirect negations.
- Indirect negation not powerful to negate Dvaitam.
- **Dvaitam must be negated powerfully in Advaita Siddhyartham.**
- **I am Atma not enough.**
- **Every problem, relationship, family, body, mind, possessions give knowledge that it is Mithya.**

- Deliberate perception of Mithyatvam of Dvaitam in general is required for Moksha.

- **All problems seen as Mithya.**

- Otherwise Atma + problems will coexist.

- **Problem :**

Mithyatva Darshana is compulsory for Moksha.

## **Chapter 2 : Vaitatya Prakaranam**

- Meant for seeing problems in life as Mithya.

### **Yasya Dvaitasya Prapanchasya Upashame :**

- **In the Dvaita Prapancha alone Advaita Pratipatti.**

- **I will understand myself as nondual Brahman.**

- **Naming of problems should go away by saying :**

- **There is no 2<sup>nd</sup> thing in creation apart from me Brahman.**

- Then alone I can claim I am Mukta.

### **Advaita Pratipatti Syat :**

- I will recognize myself as 2<sup>nd</sup> less one = Brahman (Pratipatti).
- Problematic Dvaitam must be deliberately negated.

## Nirvana Shatkam :

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

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

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

- There is no 2<sup>nd</sup> dual thing in creation.
- Pancha Anatma must be negated, falsified as Mithya appearance alone.
- Only then Advaita Siddhi will come.

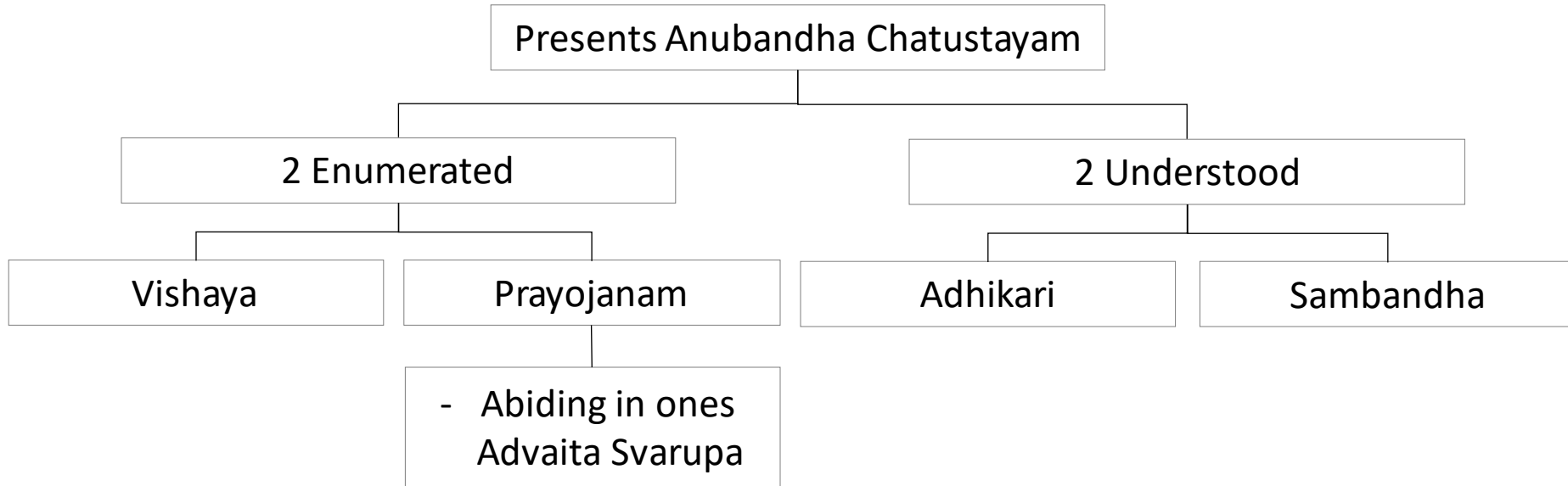
1 <sup>st</sup> Chapter	2 <sup>nd</sup> Chapter – Vaitatya Prakaranam
- Advaita Jnanam	- Dvaita Nivrutti - Advaita Siddhi - Rajju Sarpah Nivrutti

तत्र तावदोङ्कारनिर्णयाय प्रथमं प्रकरणमागामप्रधानम्  
आत्मतत्त्वप्रतिपत्त्युपायभूतम् ।  
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वैतथ्यप्रतिपादनाय द्वितीयं प्रकरणम् ।

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## I) Shankara :

- Introduces Mandukya Prakaranam.



## II) Example : Disease elimination

- By eliminating a disease, person abides in his own healthy nature.
- By negating Dvaitam, one learns to abide in ones own Svarupam = Moksha = Prayojana of Brahma Vidya.

## III) Question :

- What is Vishaya? Subject matter?



**Answer :**



**IV) Specific subject matter :**

**Chapter 1 :**

- Agama Prakaranam
- Upanishad, Agama, Veda plays prominent role in Chapter 1, dominant role.

**Chapter 2, 3, 4 :**

- No Upanishad
- **Through Upanishad = Omkara Analysis Atma Svarupam is revealed in Chapter 1 – 12 Mantra + 215 Karika.**

V) Atma = Nondual, Advaitam Turiyam revealed

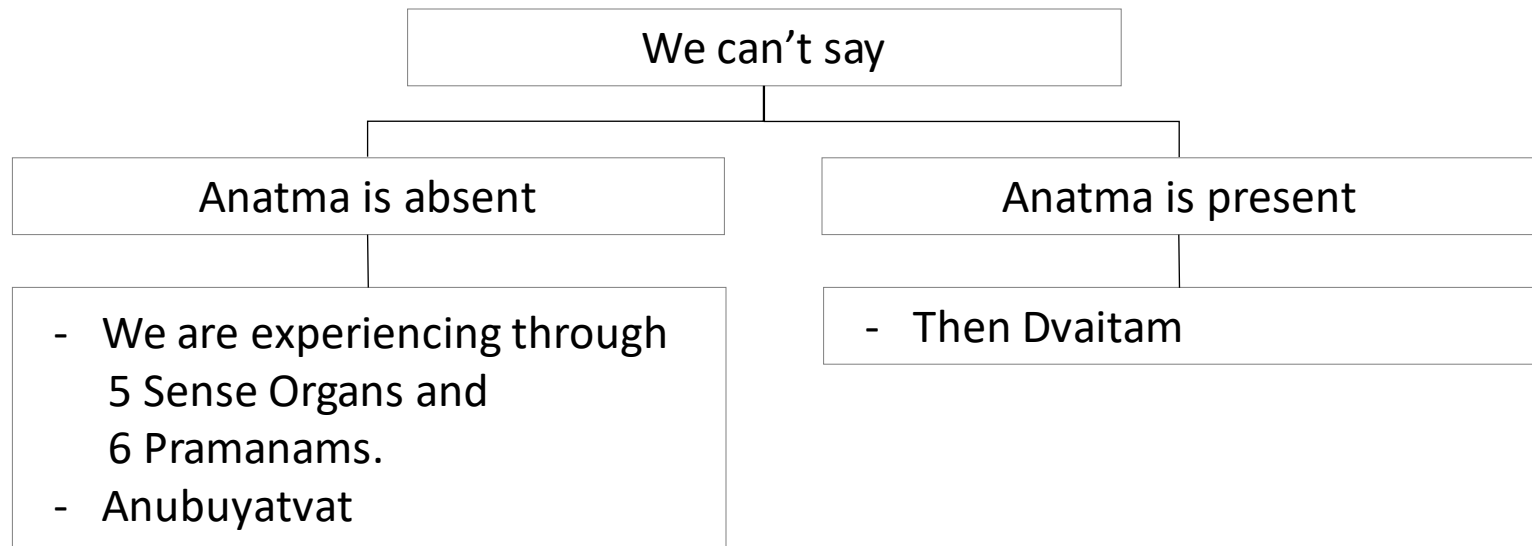
**Chapter 2 :**

- If Atma = Advaitam
- What is status of Anatma.

- If Anatma is separately, independently existing, then Dvaitam is reality.
- Duality will be the truth.

## VI) Question :

- When Anatma – 3 Avasthas, 3 Sharirams, 5 Koshas are there, how Advaitam?



- Status of Anatma must be discussed.

## VII) 1<sup>st</sup> Chapter :

- Does not discuss status of Anatma, not explicitly Analysed.
- It states Atma = Advaitam, Avyavaharyam.
- We have to come to unique status of Anatma.
- Not absent, because it is experienced.

- If Atma and Anatma present then duality.
- What is not present or absent but experienced is called Maya, Mithya.

### VIII) Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutā'nirvacanīyarūpā || 109||*

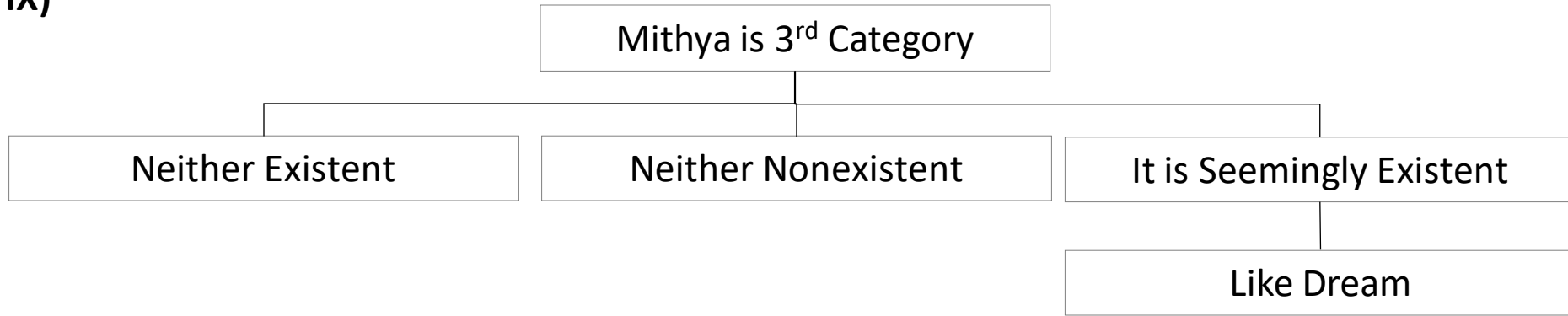
It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

- **Artha Adhyasa + Jnana Adhyasa = Mind / World / Anatma**  
= Prarabda / Fate / Purushartha  
= Maya = Totality of all experiences

- Once Anatma is dropped, Advaitam alone is the reality.

- **Sat Asatbyam Anirvachania = Our Experiences = Inexplicable = Maya.**

IX)



**Maya :**

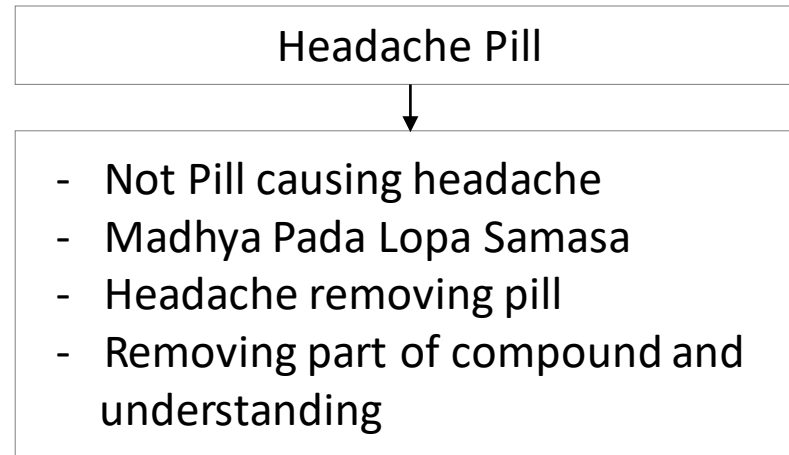
- Available for existence.
- Doesn't have existence of its own, Mithya, Anrutam, Vitatam (All synonymous).
- Reveals intermediary stage of Anatma.

**X) Chapter 2 :**

- Uses Vaitatyam = Vitatam Bitataiya Sadrusha Panktaha Avidya Iti Lakshita
- Vitatam = Unreal = Mithya
- Abstract noun = Vaitatyam = Unreality.
- 2<sup>nd</sup> chapter focuses on unreality of Atma.
- Anatmakaha Dvaita Prapanchasya Dvaita Sadhana Prakarana.

**Establishing unreality of Anatma = Vaitatya = Subject matter = Chapter 2 Prakaranam.**

## XI) Example :

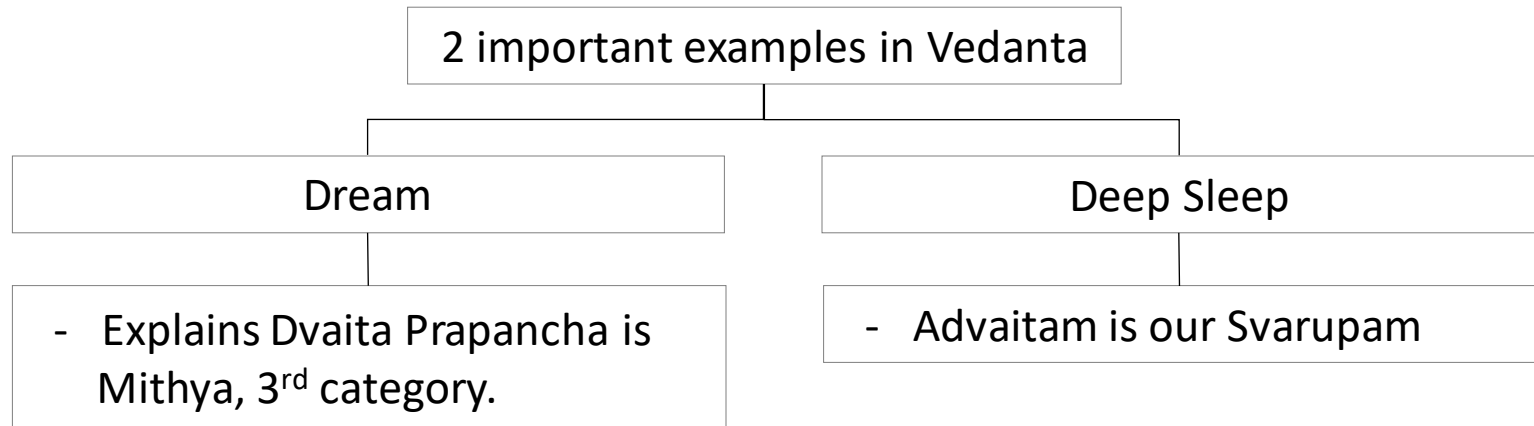


- Word dropped from compound.

## Example :

- **Svapna Prapancha**
- **Best universal experience to understand Mithya.**

## XII)



- Both important for Physical and Mental Health.
- Very useful for Advaita Jnanam.

### XIII) Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं  
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम

सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति

तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ  
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā

somya tadā sampanno bhavati svamapīto bhavati

tasmādenaṃ svapitītyācakṣate svamhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

- Dream = Example for Unreality of Dvaitam.
- Sleep = Example for reality, Advaitam nature of oneself.
- Gaudapada uses dream example in 2<sup>nd</sup> chapter and builds entire case of Jagan Mithyatvam.

#### Here Shankara uses :

- Rope Snake example.

#### a) Dvaita Prapancha Upashame :

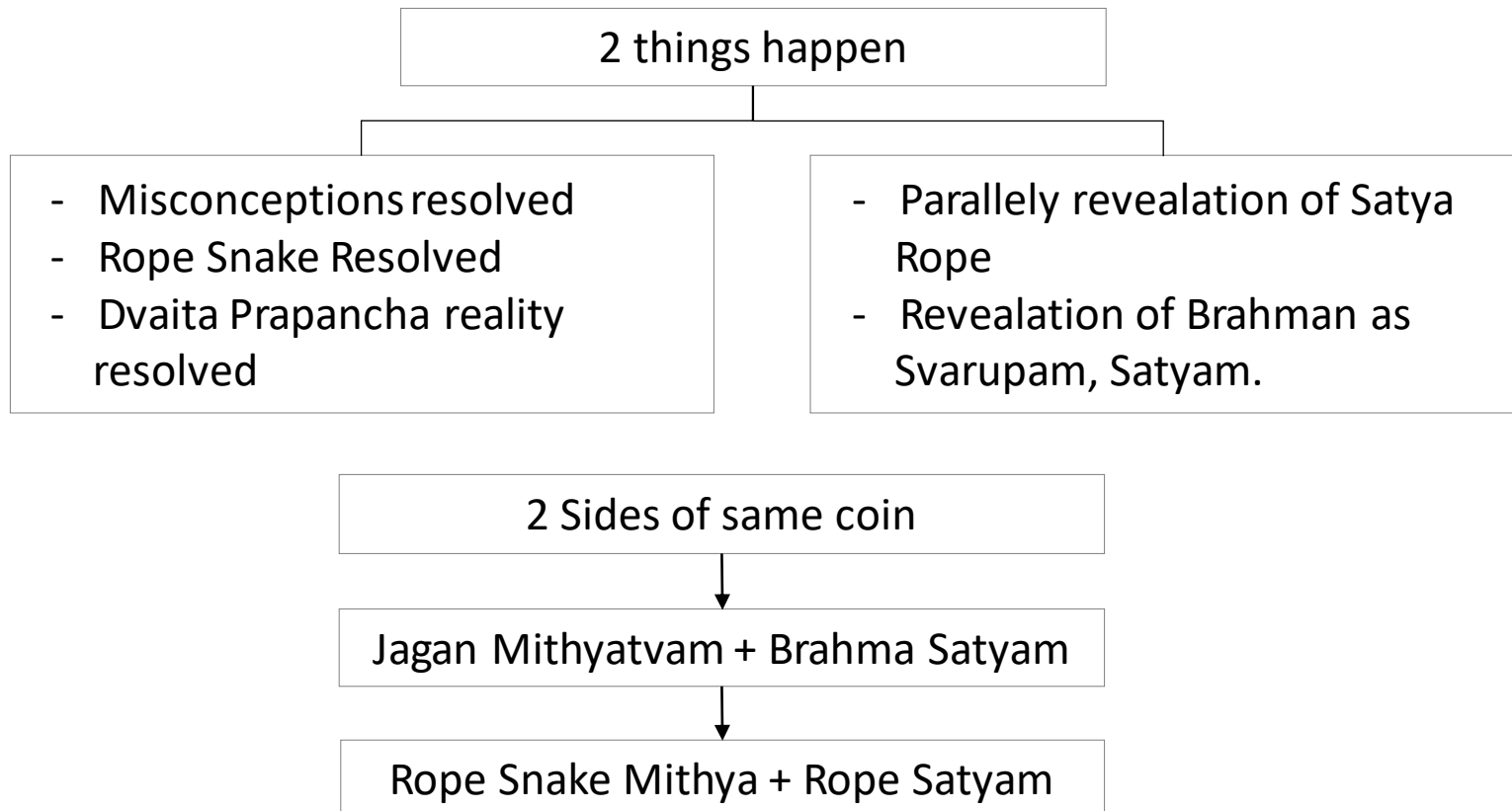
- On the negation of Dvaitam as Mithya.
- Upashame = Sublation, important Vedantic special word.
- On the sublation of Dvaitam.

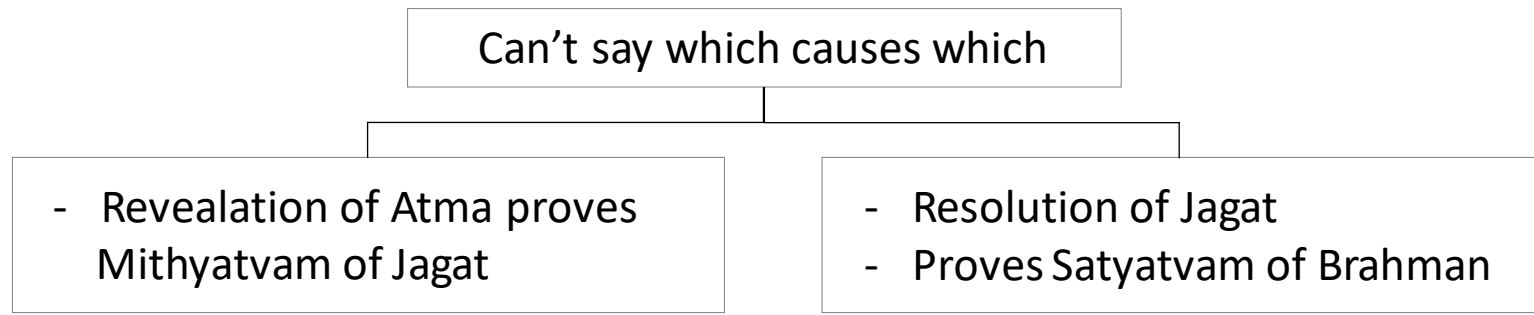
## b) Advaitam Pratipattihi Bavati :

- There is knowledge of myself as nondual.
- I am Advaita Satchit Ananda Svarupa, nondual entity.

Example :

Torchlight	Vedantic Torchlight
- Lights up Rope	- Advaita Brahma Svarupa revealed

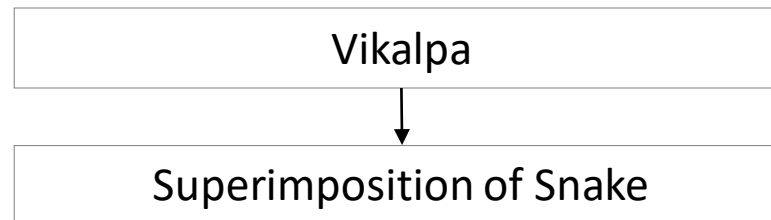




- Both happen simultaneously.

### c) Advitiya Pratipatti :

- Rajju Sarpah Vikalpa Upashame.



- Misconceptions go away.
- Just as we know nondual Rope, similarly by sublation of Dvaita Prapancha, we know Adhishtana Satyam Brahman.

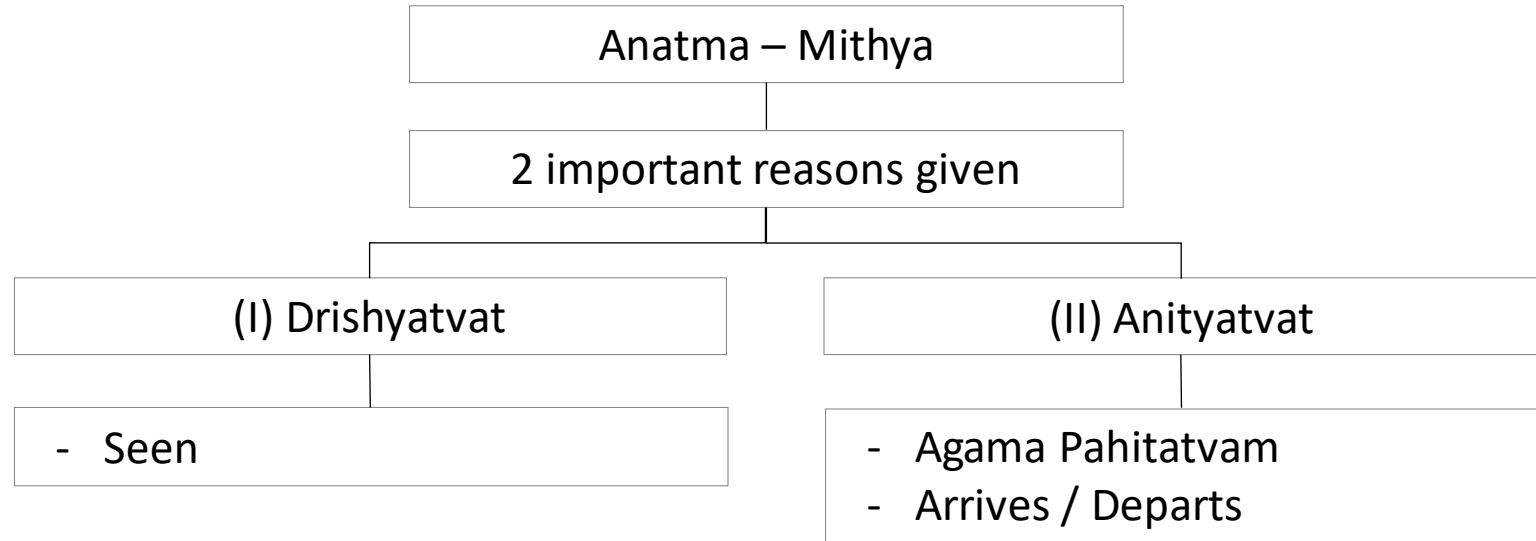
### • **Dvaitam sublated by Sruti Vakyam.**

- Prapancha Upashame in Chapter 1 = Dvaitam sublation.
- Yukti Pramanam in Chapter 2 for sublation.



## d) Hetutaha :

- By reasoning, keeping Svapna Drishtanta, Advaitam is revealed.



### (I) Reason No. 1 : Drishyatvat

- Svapna Dvaitavatu
- Jagrat Dvaita Mithya.
- **Dvaitam is unreal because, you are seeing it.**
- Advaitam is Satyam because you don't see it.
- You are the seer, Advaitam.
- Drishyatvam = Hetu.

## (II) Reason No. 2 : Anityatvat, Agama Pahitatvat

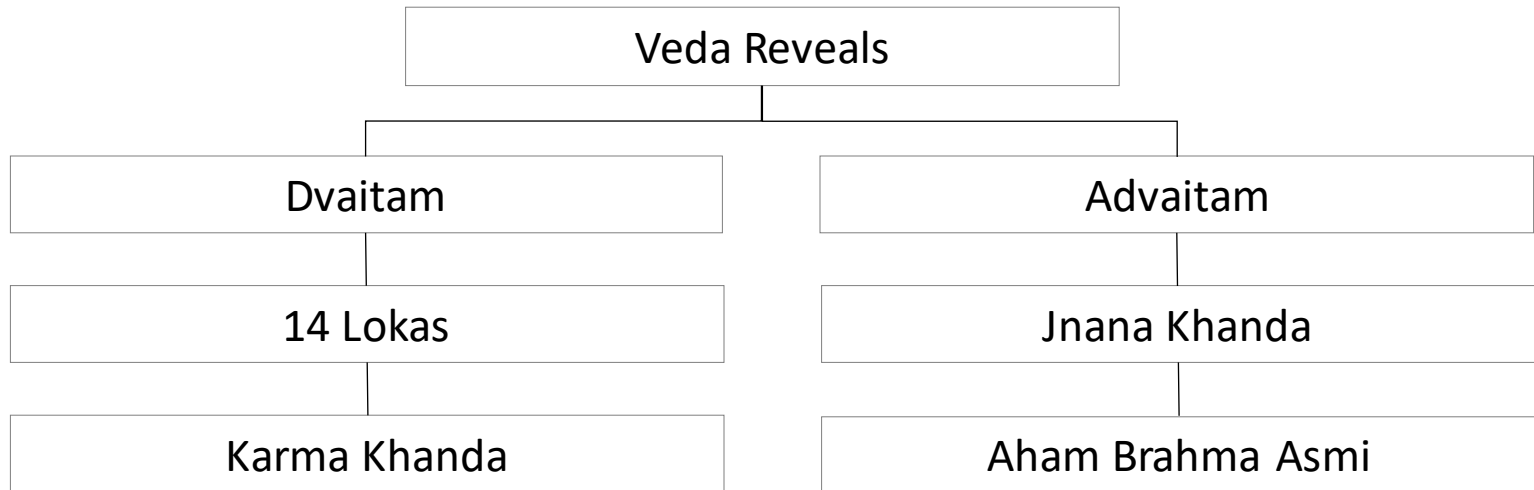
- Sthula Prapancha comes in Jagrat disappears in Sushupti and Svapna.
- Therefore Mithya.
- Svapna arrives and departs
- Jagrat arrives and departs
- Adhyasatatvat, Anityatvat = Hetu

### e) Vaitatya Pratipadya :

- To establish the unreality of Dvaita Prapancha 2<sup>nd</sup> Chapter is dedicated 38 verses.

### f) Tatha Dvaitasya Prasanga :

- Chapter 3 – 48 verses dedicated to possible objection.
- If Dvaitam is Mithya, Advaitam also Mithya = Shunya Vada.



## Question :

- Why one Dvaitam Mithya, other one – Brahman / observer Chaitanyam Satyam?

• **Observer and observed both must be Mithya = Shunyavadi.**

- Veda Pratipadyatvat.
- 3<sup>rd</sup> Chapter – Logical reasoning.
- Gaudapada establishes Advaitam



Satyam

- **Remember Argument :**

○ **When we take on Mithya, it does not exist without Adhishtanam.**

Mithya	Adhishtanam
<ul style="list-style-type: none"><li>- Rope Snake</li><li>- Mirage Water</li><li>- Shell Silver</li><li>- Dream</li><li>- Waker</li></ul>	<ul style="list-style-type: none"><li>- Rope</li><li>- Sand</li><li>- Shell</li><li>- Waker</li><li>- Brahman</li></ul>

- Yatra Yatra Mithyatvam, Tatra Tatra Satya Adhishtanatvam.

• **Everything is not Mithya.**

• **Satya Adhishtanam is necessary.**

- Adhishtana Advaitam not Mithya.
- We will always require real Satyam Adhishtanam, for the world, Anatma to rest on.
- Shunya Vada = Sarvam Mithya.
- It is illogical because you require Satyam Adhishtanam based on logic.
- Therefore, extending 2<sup>nd</sup> Chapter, Advaitasyhi Vatatyā Prasanga Praptou.
- Shunya Vadi :  
Adhishtana Atma also Mithya.

**g) Prasanga Praptou Samshaya Praptou :**

- When doubt arises.
- Yujti Thate Darshanaya.

1 <sup>st</sup> Chapter	2 <sup>nd</sup> Chapter & 3 <sup>rd</sup> Chapter
<ul style="list-style-type: none"> <li>- Reveals Advaita</li> <li>- Sruti Pramanam</li> </ul>	<ul style="list-style-type: none"> <li>- Yukti Pramanam</li> </ul> <p><b>Chapter 2 :</b></p> <ul style="list-style-type: none"> <li>- Logically reveals unreality of Anatma</li> </ul> <p><b>Chapter 3 :</b></p> <ul style="list-style-type: none"> <li>- Logically reveals, establishes reality of Atma.</li> </ul>

h) Yuktivat Darshanaya :

l) Chapter 4 :

12) Bashyam : General Introduction continues...

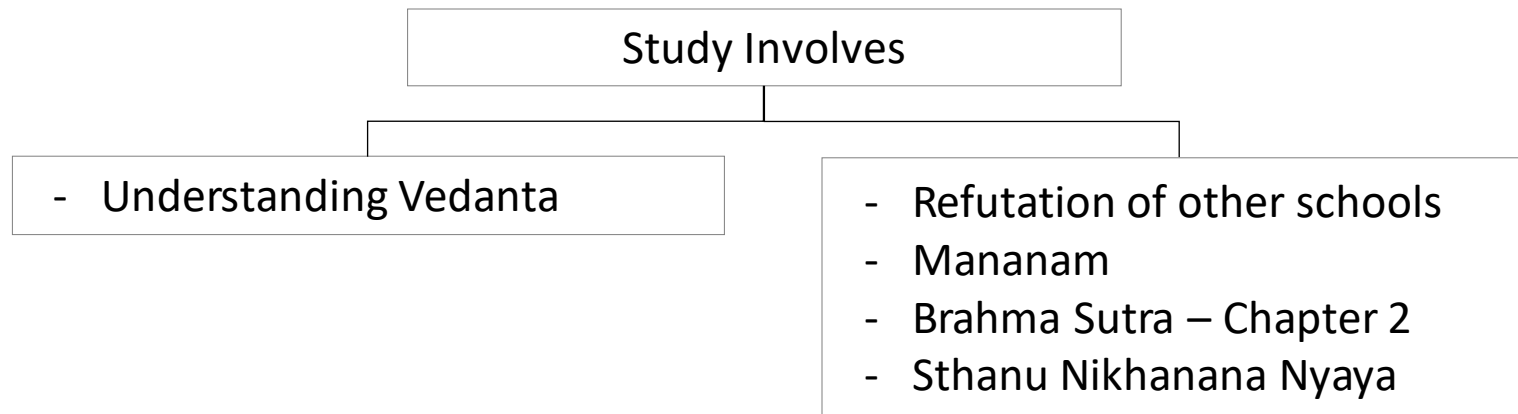
अद्वैतस्य तथात्वप्रतिपत्तिप्रतिपक्षभूतानि यानि  
वादान्तराण्यवैदिकानि तेषामन्योन्यविरोधित्वाद्तथार्थत्वेन  
तदुपपत्तिभिरेव निराकरणाय चतुर्थं प्रकरणम् ।

For the conviction (Pratipatti) of the vision of Non-duality (Advaitasya Tathatva), the various schools of thought, (Yani Vadantarani), which are in the form of obstacles (Pratipaksa - Bhutani in understanding the Vastu) and which are opposed to Veda Pramana (Avaidikani – Like Buddhism etc), and which schools of thought (Tesam) are opposed to each other (Anyonya virodhitvad), being unrealistic, and wrong (Atatharthatvena); in order to negate them (Nirakaranaya) by their own reasoning (Tad Upapattibhih Eva), this fourth chapter (Cathurtham Prakaranam - is started)

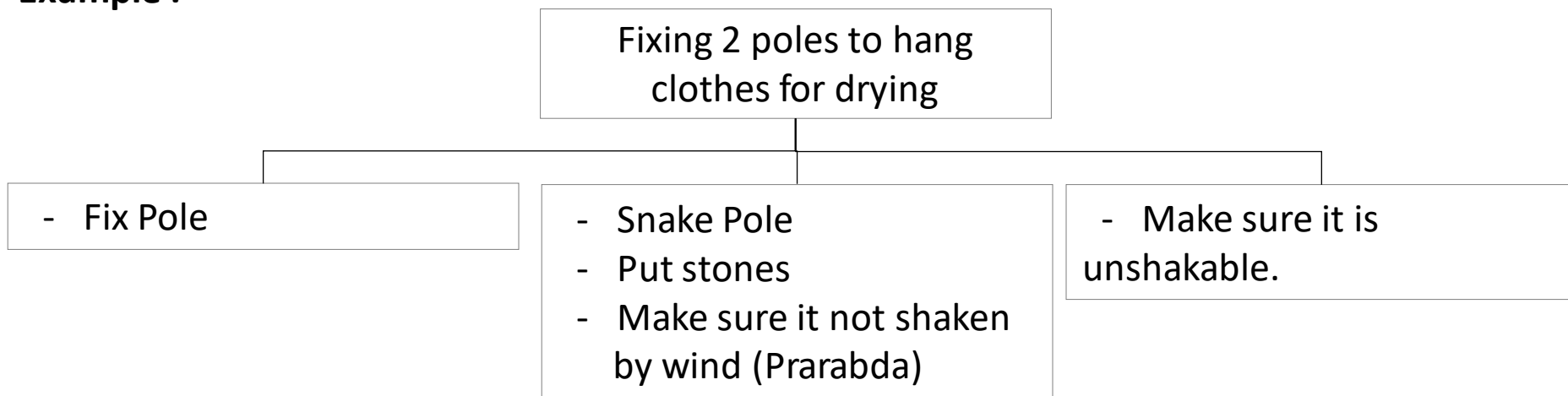
Chapter 4 :

- Concentrates on refutation of non Vedantic schools of thought.
- Then conviction of Advaitam stronger.

- Otherwise, we will think it is one of the Darshanams.
- We don't have a strong hold on that.

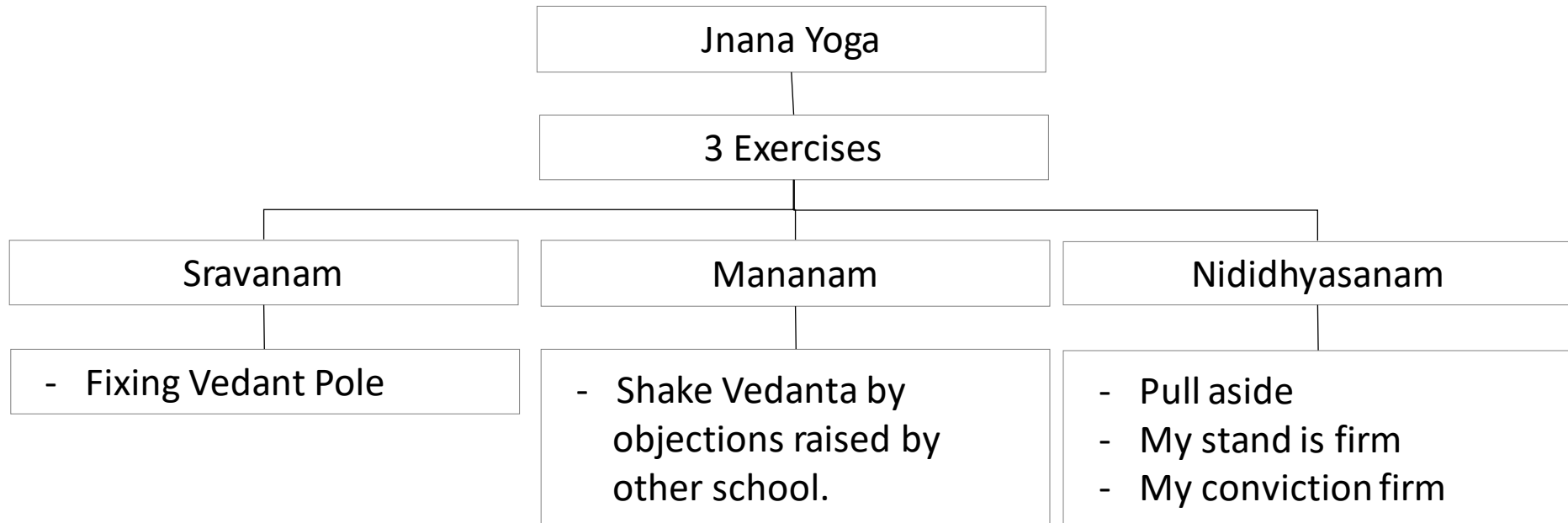


**Example :**



- Vedanta can be used like the clothes line only when its fixed strongly in your mind.
- I am the seer, not the seen thoughts disturbing me due to Prarabda wind.
- Atma knowledge firmly fixed in my intellect.

- Can't be shaken, hence study Brahma Sutra – Chapter 2 (Other schools can disturb the Brahma Vidya).
- Sankhya, Yoga, Nyaya, Veiseshika, Dvaitam, Visishta Advaitam.
- Try to find out if my knowledge is Shakable.
- Refutation of other systems teaches us that Advaitam integral part of Jnana Yoga.



- Within our own mind raise questions and answer.
- Refutation is compulsory part of study.

### **Nididhyasanam :**

- Refutation of own past habits.
- **Example :** Dasoham Replaced by Soham.

- For Devotees Bhakti – is obstacle to Jnanam.
- Bakti should promote Jnanam.
- Dasoham should allow me to get established in Soham.
- Go from Dvaita Bhakti to Advaita Jnanam.

**Gita :**

तेषां ज्ञानी नित्ययुक्तः  
 एकभक्तिर्विशिष्यते ।  
 प्रियो हि ज्ञानिनोऽत्यर्थम्  
 अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ  
 ēkabhaktirviśiṣyatē |  
 priyō hi jñāninō'tyartham  
 ahaṃ sa ca mama priyaḥ ||7-17||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

- Eka Bhakti = Bhakti in which duality is absent.

**j) Advaitasya Tataha Pratipaksha Butam :**

- Tatatvam = Satyatvam, Validity, Authenticity of Advaita Darshanam.

**k) Pratipatti = Conviction**

- For that conviction, need to analyse other Dvaita Darshanams.
- Brahma Sutra – Chapter 2 = Shaiva, Vaishnava, Agama Dvaita Darshanams refuted.



- Agama Darshanam = Dvaitam
- Pratipaksha, obstacle to Advaitam.
- In Mandukya Chapter 4 – Sankhya, Nyaya, Veiseshikas, Baudhamatams are refuted.
- Aveidika, Viruddaha.

### **Question :**

- How Veda talks about Advaitam when it talks of Dvaitam in Purva Bhaga?
- Veda teaches Dvaitam as a stepping stone.
- Dvaitam is not ultimate reality.
- Mandukya appears as threat to Bhakti, refutes Dasoham philosophy.

### **l) Anyonya Viroditvat :**

- Sunda Upasunda Nyaya.
- They fight each other.

### **m) Atharthvena Mithyatvena :**

- They are unreal.
- Shankara uses logic of other schools itself to refute them.

### **n) Tad Upapatti Yukti Eva Nirakaranaya :**

- To refute other philosophies by reasoning is purpose of Chapter 4.
- General introduction to 4 chapters over.
- Now specific introduction to 1<sup>st</sup> Chapter.

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# **CHAPTER 1**

## **AGAMA PRAKARANAM**

**12 Upanishad Mantras + 29 Karikas**

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### **INTRODUCTION**

### 13) Bashyam : Chapter 1 - Introduction starts..

कथं पुनरोङ्कारनिर्णय आत्मतत्त्वप्रतिपत्त्युपायत्वं प्रतिपद्यत  
इत्युच्यते --“ओमित्येतत्” (क-उ-१-२-१५) “एतदालम्बनम्”  
(क-उ-१-२-१७) “एतद्वै सत्यकाम” (प्रश्न-उ-५-२)  
“ओमित्यात्मानं युञ्जीत” (मैत्राय-उ-६-३) “ओमिति ब्रह्म”  
(तै-उ-१-८) “ओङ्कार एवेदं सर्वम्” (छा-उ-२-२३-३)  
इत्यादिश्रुतिभ्यः ।

How again (Katham Punah) does the analysis of Onkara (Onkara Nirnayah) ever becomes the means of knowing Atma (Atma - Tattva - Pratipatti - Upayatvam Pratipadyate), if such a question is asked (Iti); the reply is given (Ucyate) based on the following various Veda mantras (Ityadi Srutibhyah.) Katho Upanishad says in (1 - 2 - 15) 'Om is that' ("Om Iti Etat") and again in (1 - 2 - 17) , it says 'it is the Symbol' ("Etad Alambanam"). Prasnopanishad says (in 5 - 2), 'This alone is, Satyakama' (" Etadvai Satyakama" - is the means for gaining param as well as Aparam Brahman). Then the Maitrayani Upanishad also known as (Maitri Upanisad) in (6 - 3) More explicitly says 'With the help of Onkara mantra, may you fix your mind on Atma' ("Om Iti Atmanam Yunjita". The Mahanarayana Upanishad also says the same towards the end). Taittriya Upanishad (in 1 - 8) says 'Onkara is Brahman' ("Om iti brahma"). Chandogyo Upanishad in (2 - 23 - 3) says 'Om indeed all these' ("Onkarah Eva Ida Sarvam").

## General Introduction :

### Subject Matter :

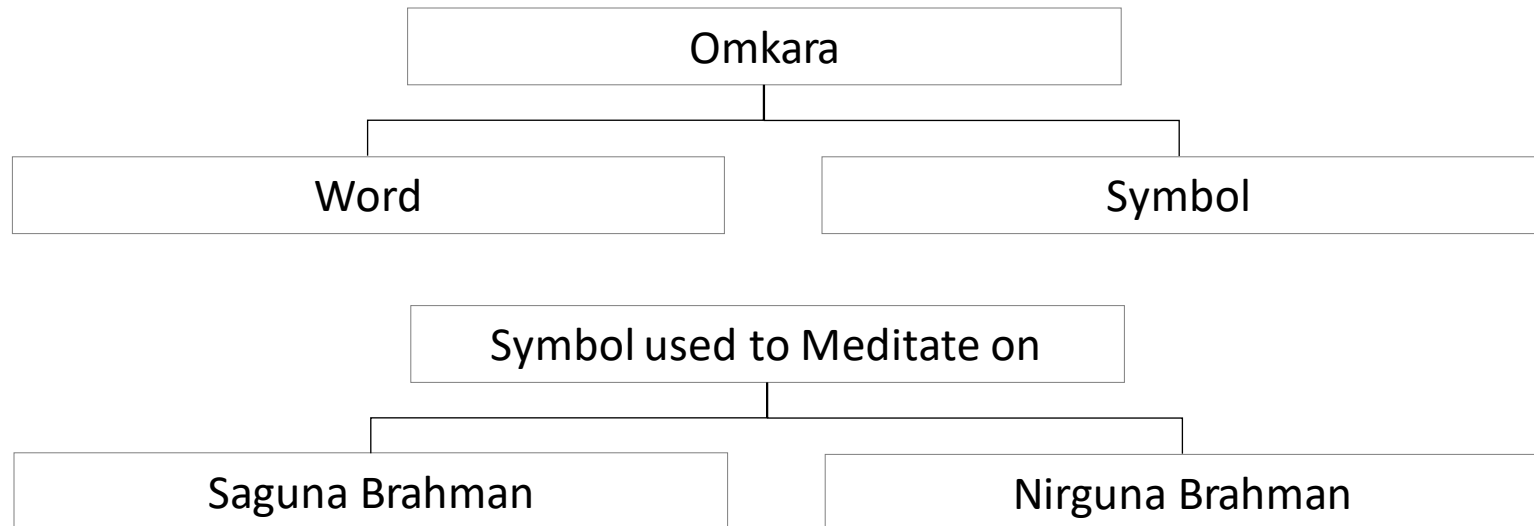
- Through Omkara Analysis, Atma is revealed.

### Question :

- How can Omkara Analysis help us in self knowledge.
- Word is outside, Atma is inside.
- What is connection between Omkara and Atma.

### Veda itself answers :

- Omkara is a means to understand Atma.
- A – U – M – Silence



- Normal words : Krishna, Rama, not symbol.
- Shaligrama – flame – Lingam – Turmeric are symbols.
- Omkara is a unique word and symbol to know the reality which appears as the universe in its lower nature.

### **Sruti Pramanams :**

- Omkara Dhyanam (Sagunam – Nirgunam (Silence)).

### **I) Katho Upanishad :**

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-charyam caranti tat te padam sangrahena bravimy-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacharin, that goal (word) I will briefly tell thee. It is Om.” [I – II – 15]

### **II) Katho Upanishad : Etad Alambanam..**

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।  
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

Etad alambanam srestham, etad alambanam param,

Etad alambanam jnatva, Brahma loke mahiyate ॥ 17 ॥

Most glorious is this support, this is the supreme-most support, He who has realised (known) this support comes to be adored (worshipped in the world of Brahmaji – the Creator. [I- II – 17]

### III) Prasno Upanishad : Etad Vai Satyakama

तस्मै स होवाच ।

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।

तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

Tasmai sa hovaacha

Etadvai satyakaama, param cha aparam cha brahma yad-omkaarah

tasmaad vidvaan etena-eva-ayatanenaikataram-anveti || 2 ||

He replied, "Satyakama, the syllable OM is indeed the symbol of both the lower and the higher Brahman ; the conditioned and the unconditioned, the finite and the Infinite. Therefore, he who knows it by this means surely attains either of them". [V – 2]

### IV) Meitreyi Upanishad : Omiti Etat Atmanam...

### V) Taittriya Upanishad : Om Iti Etat Brahma...

ओमिति ब्रह्म । ओमितीदं सर्वम् ॥ १ ॥

omiti brahma | omitīdam sarvam || 1 ||

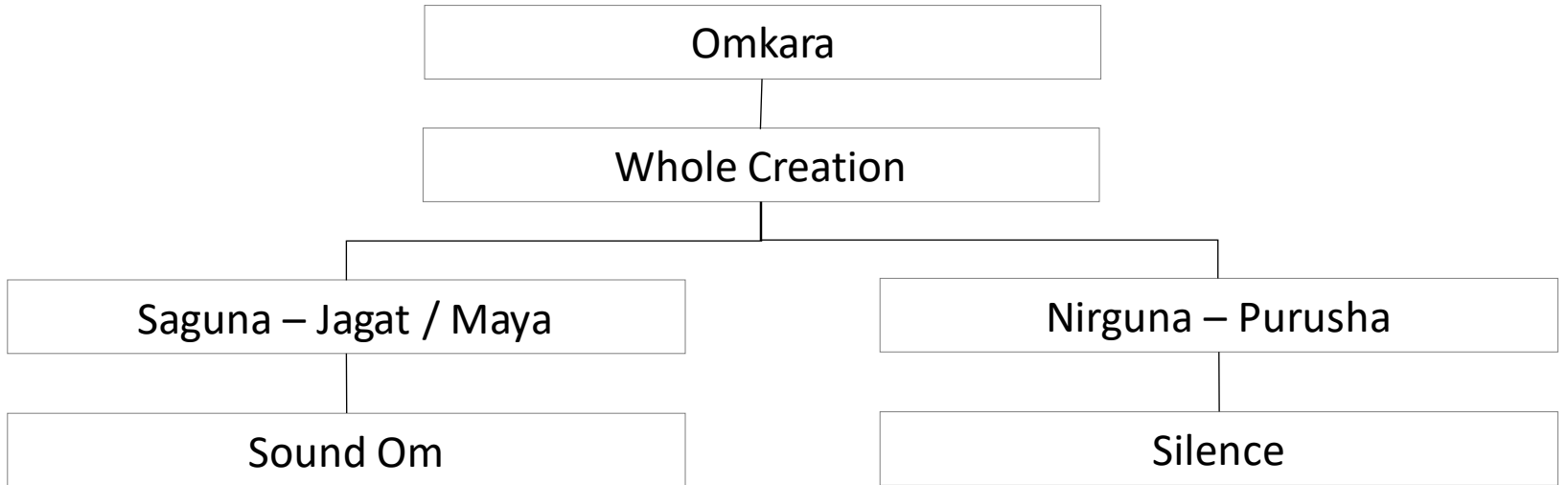
The sacred sound Om is Brahman. All this is the syllable Om. [1 - 8 - 1]

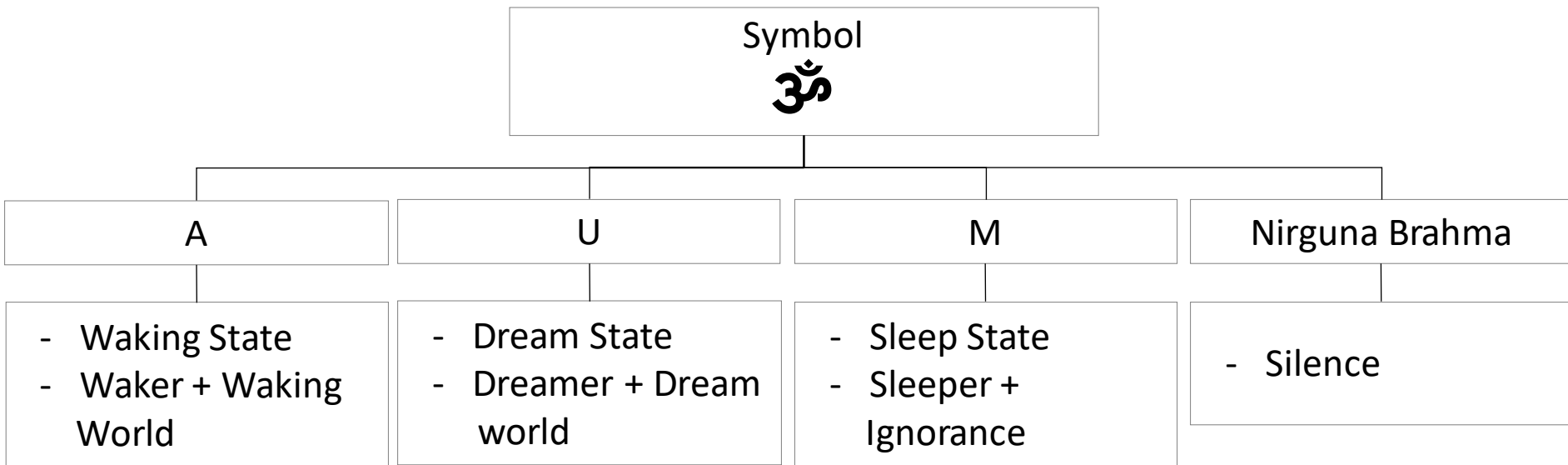
## VI) Chandogya Upanishad : Omkara Eva Idam Sarvam...

तान्यभ्यतपत्तेभ्योऽभितपत्तेभ्य ॐकारः  
सम्प्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि  
संतृण्णान्येवमोङ्कारेण सर्वा वाक्संतृण्णोङ्कार  
एवेदं सर्वमोङ्कार एवेदं सर्वम् ॥ २.२३.३ ॥

tānyabhyatapattebhyo'bhitaptebhya ॐkāraḥ  
samprāsraṅvattadyathā śaṅkunā sarvāṇi parṇāni  
saṁtṛṅṅānyevamoṅkāreṇa sarvā vākṣaṁtṛṅṅoṅkāra  
evedam sarvam oṅkāra evedam sarvam || 2.23.3 ||

[Prajāpati then] meditated on those three vyāhṛtis [bhūḥ, bhuvah, and svah]. Out of the vyāhṛtis, which he thought about, emerged Oṅkāra. Just as a network of ribs is spread all over a leaf, similarly, Oṅkāra permeates every form of speech [or, everything]. All this is Oṅkāra. All this is Oṅkāra. [2 - 23 - 3]

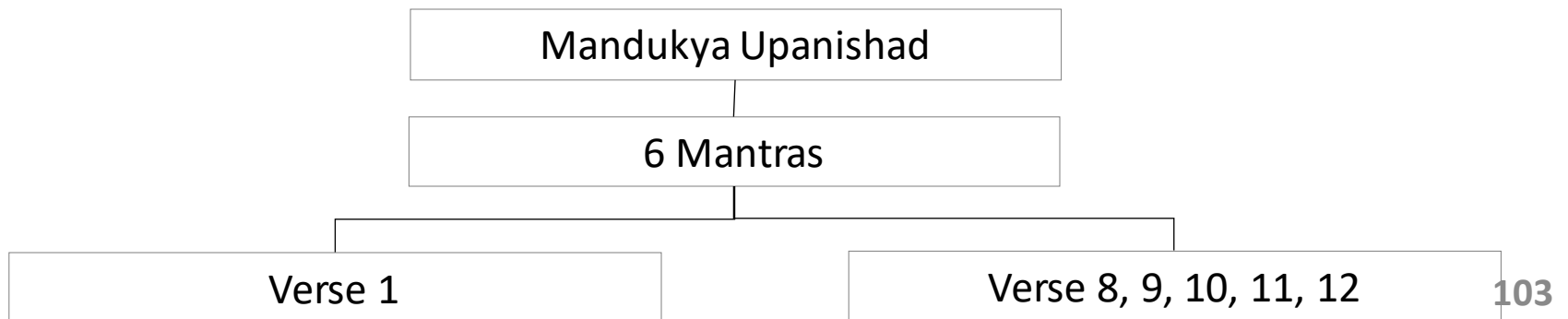




**Prasno Upanishad :**

Satyakama	Pippalada
Student	Teacher

- Om Iti Atmanam Yunjita.
- With Om, May you fix your mind on Atma.
- Omkara used for knowing Atma.





- Omkara can take us to silence, consciousness.
- Amatra – Chaturtaha, Avyavaharyaha, Prapancho Upashama, Shanta, Shiva, Sarvam iti Omkara Atma Eva.
- Next specific introduction to 1<sup>st</sup> Mantra.

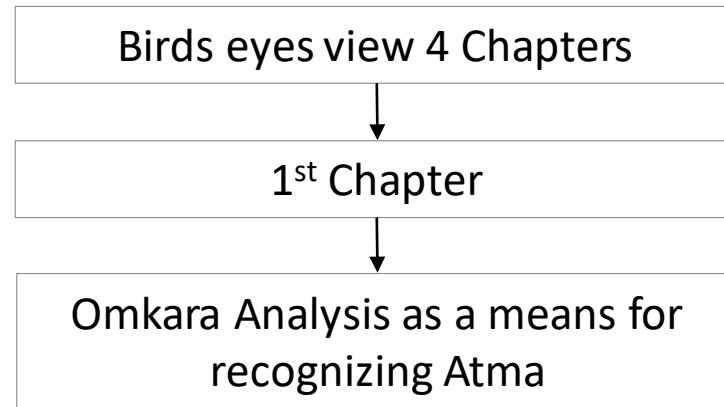
Tv – Whole Field	Whole Text – 4 Chapters
<ul style="list-style-type: none"> <li>- All players</li> <li>- Bowlers face</li> </ul>	<ul style="list-style-type: none"> <li>- Chapter 1</li> <li>- Verse 1</li> </ul>

- Om iti Etat Idam Sarvam.
- Whole creation = Omkara – how?

**Revision :**

**Mandukya Upanishad :**

**I)**



II) What is connection between Omkara Analysis and self knowledge.

III) In all Upanishads, Omkara is means of knowing self, meditating on the Self.

IV) Demonstration of Omkara Analysis = Self knowledge, in Mandukya Upanishad.

**V) Specific Introduction to 1<sup>st</sup> Chapter :**

- Omkara = Everything
- Verse 8 to 12 – 5 Verses of Upanishad is Omkara Analysis.

रज्ज्वादिरिव सर्पादि विकल्पस्यास्पदोऽद्वय आत्मा परमार्थः  
सन्प्राणादिविकल्पस्यास्पदो यथा तथा सर्वोऽपि वाक्प्रपञ्चः  
प्राणाद्यात्मविकल्पविषय ओङ्कार एव स चात्मस्वरूपमेव,  
तदभिधायकत्वात् । ओङ्कार विकारशब्दाभिधेयश्च सर्वः  
प्राणादिरात्मविकल्पोऽभिधानव्यतिरे केण नास्ति ।

Like the rope (Rajjvadih) which is the truth or Adhishtanam (Aspdah) of the various superimpositions of illusionary things or erroneous projections done on it, like snake, streak of water and so on (Sarpadi Vikalpasya iva; - Similarly), the Non-dual Atma (Advayah Atma) being the one ultimate reality (Paramarthah San) is the truth or Adhishtanam (Aspdah) of the world of illusionary things starting with prana, Indriyas etc. (Pranadi Vikalpasya). So also (Yatha), in the same way (Tatha - like the rope and like the Atma) Onkara alone (Onkara Eva) is the truth of the whole superimposed world of words (Sarvah Api Vakprapancah) which reveal the world of objects like prana etc, which are but superimpositions on Atma (Prana Adi Atma Vikalpa Visyah).

And the word Onkara (Sah Ca) is a revealer (Tad Abhidhayakatvat) of Atma's nature itself (Atma Svarupam Eva). The whole universe (Sarvah Pranadih), is nothing but a superimposition on the Atma (Atma - Vikalpa), and which is revealed by different words (Sabda Abhidheyahca), which words are superimposed on Onakara (Onkara Vikara). The meaning of a word, the object does not exist separate from the word (Abhidhana Vyatirekena Nasti. Therefore, Onkara is everything).

**a) Rajvadibihi Sarpah Aspandaha Vikalpasya Bavati :**

- **Rope etc., is Aspade – Adhishtanam, basis for all Vikalpas – superimpositions, Adhyasas.**
- Vikalpa = Technical word = Superimposition.

**b) yatha Eva Thatha Advaya Atma :**

- In the same way, nondual Atma.

**c) Paramartata San :**

- Being the ultimate reality.

**d) Pranadhi Vikalpasya Aspadaya Bavati :**

- Prana = Technical word for Hiranyagarbha, cosmos, here Pranadihi = Hiranyagarbha = 1<sup>st</sup> born.
- What type of Hiranyagarbha?

e) Vikalpasya = Mithya Hiranyagarbha, appearing Hiranyagarbha

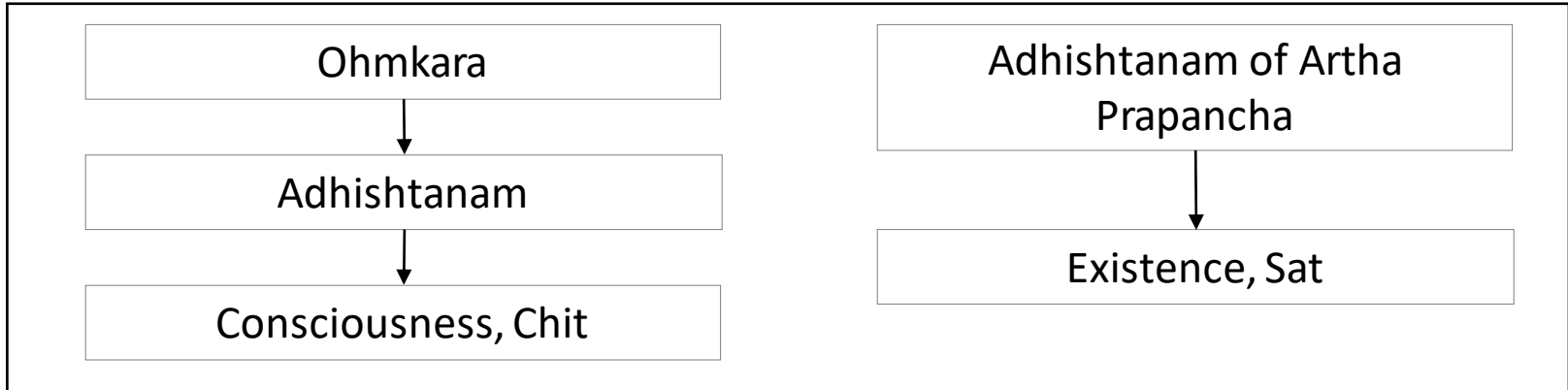
- Also superimposed on Atma / Brahman.
- This is known message.
- What is unknown part?
- Like Rope Snake – Rope, Atma – Hiranyagarbha, Ohmkara is Adhishtanam for Vak – Prapancha, world of words.
- In all languages, dictionaries, world of words = Vakprapancha, which reveals words, Adhishtanam is ॐ.
- World of words – Reveal the world of Objects.
- Adhishtanam for world of words / Objects is Ohmkara.
- **Omkara is Adhishtanam of all words.**
- **Ohmkara alone appears in the form of words and world of objects.**

**Question :**

<b>Artha Prapancha</b>	<b>Shabda Prapancha</b>
Atma is Adhishtanam	Ohmkara is Adhishtanam

- Are there 2 realities – 2 Adhishtanams?
- One Adhishtanam alone exists referred by 2 words.
- Both essentially one.

f) Shabdasya Prapanchasya Adhishtanam = Ohmkara = silence  
= Consciousness  
= Anyatra



- Sat Eva Chit, Chit Eva Sat
- Atma and Ohmkara not separate.
- There is only one non-dual Truth called as Ohmkara (Chit) Sat (Existence for world of objects).

**g) Nama Bheda Natu Adhishtana Bheda = Saha Cha**

- Profound topic, do Mananam.
- That Ohmkara is Atma Svarupya Eva.

Svarupa of 3 States /  
Adhishtanam of 3 States



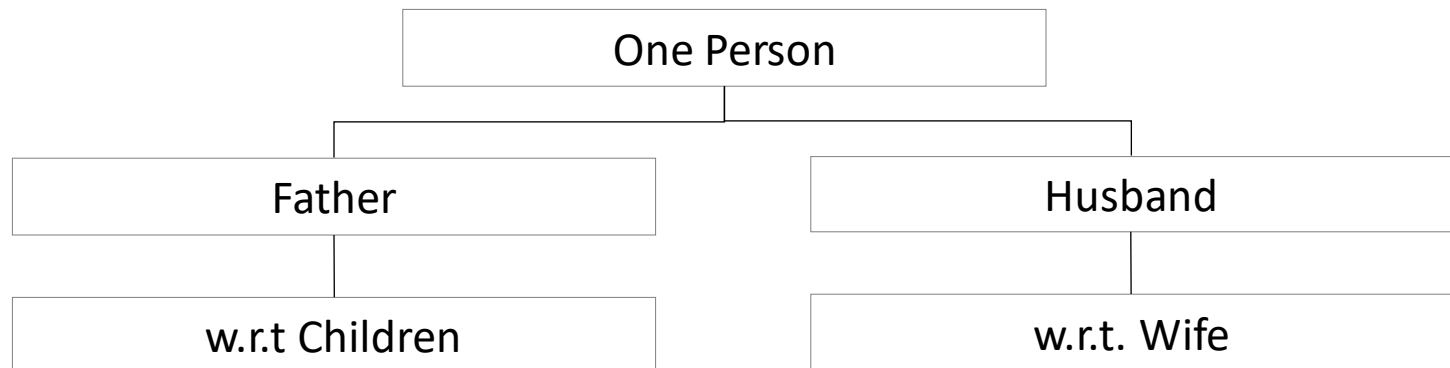
Turiyam Eva Avastha Trayam

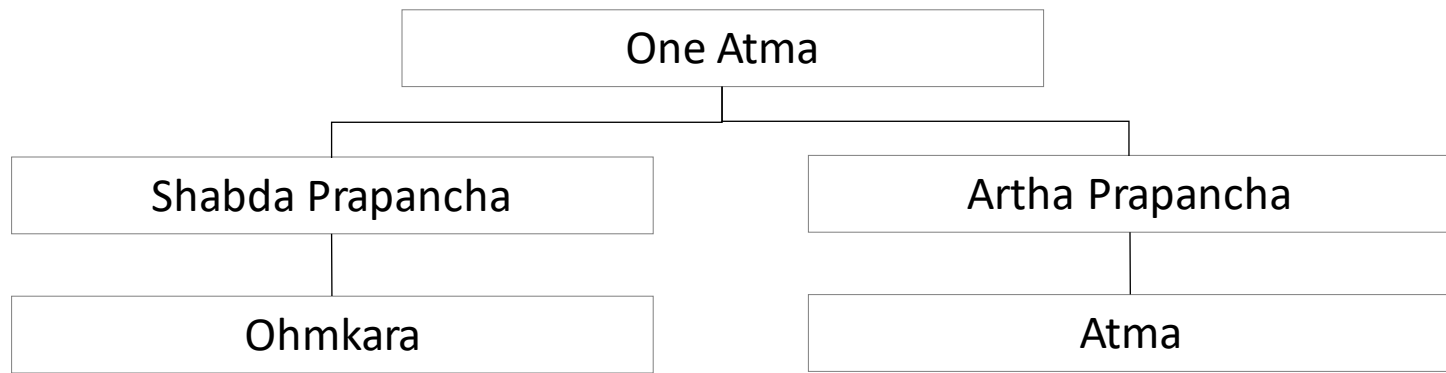
- **3 states Turiyam are Atma essentially.**

- Not 2 separate Adhishtanams.

### h) Tad Abhiday Katvat :

- Ohmkara ultimately reveals Atma as its very nature = Silence.
- Ohm Rises from silence, resolves into silence (Adhishtanam).
- 3 states rise from Turiyam and resolve into Turiyam (Adhishtanam).
- Since Ohmkara reveals Atma as its nature, ohmkara is not different from Atma.
- There are no 2 Adhishtanams.
- There is only one Adhishtanam named Ohmkara, Jagat.





- Standpoint different, not 2 Adhishtanams.
- **Question : More deeper**  
Ohmkara Vikara Shabda Abideyasvam



## 15) Bashyam : Chapter 1 - Mantra 1 - Introduction

“वाचारम्भणं विकारो नामधेयम्” (छा-उ-६-१-४)

“तदस्येदं वाचा तन्त्या नामभिर्दामभिः सर्वं सितम्”,

“सर्वं हीदं नामनि” इत्यादिश्रुतिभ्यः । अत आह-

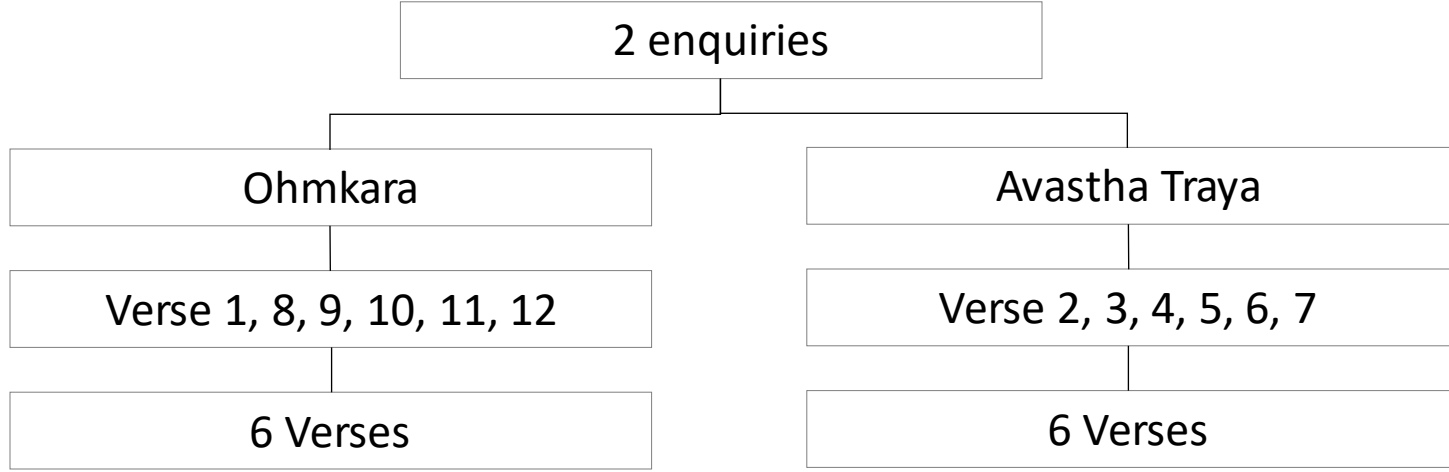
Chandogyo Upanishad says (in 6 - 1 - 4 ) that "a product, a form (Vikarah) is a word only (Namadheyam), initiated by one's tongue". And Aitareya Aranyaka says (in 2 - 1 - 6), in a very highly imaginative expression that "the whole world is bound or connected (Sarvam Sitam) by the specific rope of (Damabhii) specific words (Namabhii), made out of strings (Tantya) like sounds (Vaca)". And again the Aitareya Aranyaka says that "everything is, indicated by words only" (Sarvam Hi Idam Namani"). Many such Sruti Vakyas are there (Ityadi Srutibhyah). Therefore it is said by the Upanishad (Atah Ada).

### I) Introduction to 1<sup>st</sup> Mantra

- Introduction of Omkara Vichara Mantra 1, 8, 9, 10, 11, 12.

## II) Verse 2 – 7 – Avastha Traya Vichara

III)



- Bashyam highlights now Ohmkara.

IV) Normally following statement can't be accepted :

- Omkara = Entire world.
- This is an abnormal statement.

V) Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

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

- Product does not exist independently.
- Product = Nama, Rupa only.

<b>Desk</b>	<b>Substance Alone exists</b>
<ul style="list-style-type: none"> <li>- Name, Form</li> <li>- Chain, Ring, Bangle</li> <li>- Pot</li> <li>- Jiva, Jagat, Ishvara</li> </ul>	<ul style="list-style-type: none"> <li>- Wood</li> <li>- Gold</li> <li>- Clay</li> <li>- Brahman</li> </ul>

- No object separate from wood.
- No object separate from Ohmkara, Brahman.

<b>World</b>	<b>Brahman</b>
<ul style="list-style-type: none"> <li>- Nama, Rupa Product, Adhyastham</li> <li>- Karyam</li> <li>- 3 States / 3 Bodies / 5 Koshas</li> <li>- In Time – Space</li> <li>- Exists only as Vak Prapancha Shabda Prapancha Ohmkara</li> </ul>	<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Karanam</li> <li>- Beyond Time – Space</li> <li>- Exists as silence</li> </ul>

- Entire world does not exist separate from Satchit Ananda Brahman.
- Entire Vak Prapancha does not exist separate from Omkara.

- Omkara represents all, as it represents A – U – M, all Alphabetic letters.
- Omkara is Vak Prapancha, is Artha Prapancha.
- World = Only Ohmkara.
- Shankara justifies Upanishadic statement stated in Mantra 1.

16) Chapter 1 - Mantra 1 :

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं

भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।

यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om |

omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ

bhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva |

yaccānyattrikālātītaṃ tadapyoṅkāra eva || 1 ||

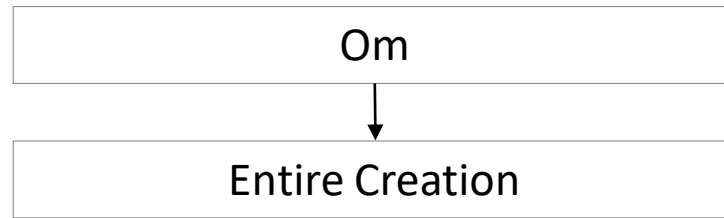
Harih Aum. Aum, the word, is all this. A clear explanation of it is (The Following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

**a) Om Iti Etat Aksharam Idam Sarvam :**

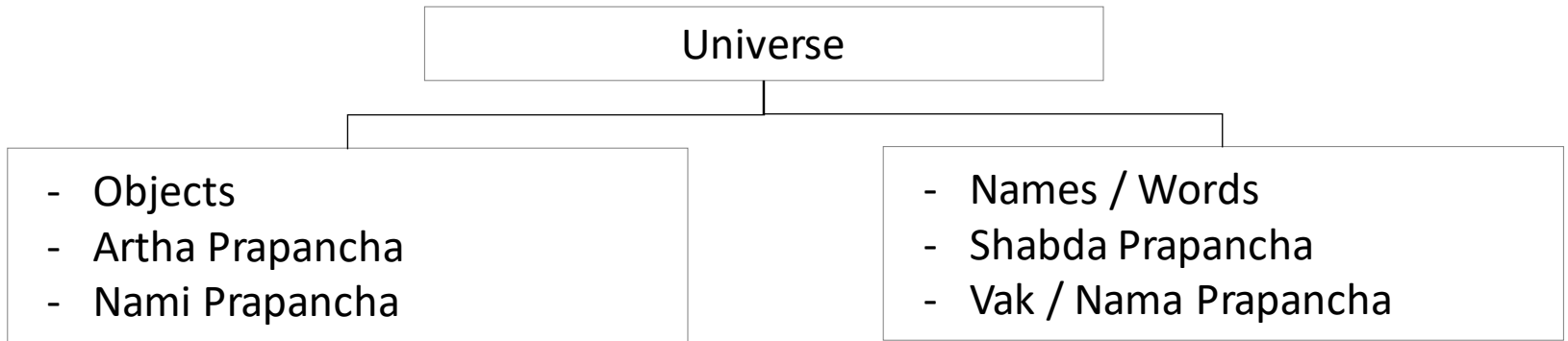
- Creation = Omkara = One Syllable.

**b) Ekam Aksharam :**

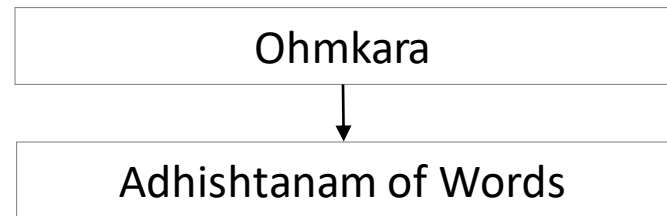
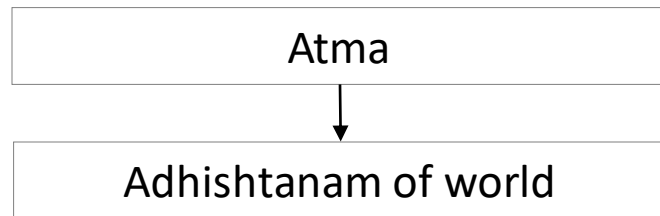
- One Syllable



**c)**



- No object without a name in universe.



For (Mithya)	Snake	Object	Words – Shabda
Adhishtanam( Satyam)	Rope	Atma	Omkara

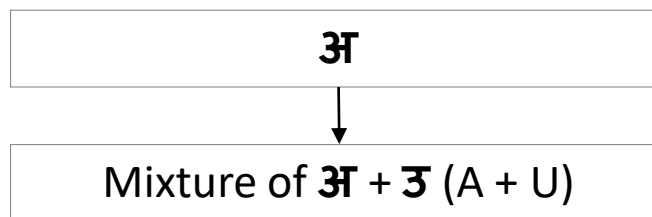
d) If Rope is Adhishtanam of Snake, we can present as :

- Rope alone appears as snake.
- Omkara is Adhishtana of all words.
- **Omkara alone appears as words in all languages.**

• Upanishad gives logic.

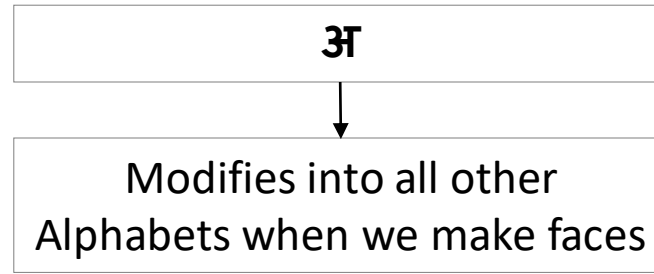
• **Ohmkara alone appears as all words in the universe.**

e)



- Akara Vai Sarva Shabda.
- All words are modifications of sound “ॐ” (Sound which comes when you open your mouth).

f) Open mouth, fundamental sound is (ॐ).



- Show teeth – produce sound “EE”.
- Sophadikara A-kara is all other alphabets.

**g) In all languages ॐ = All lets and all letters join together to make words.**

- **Hence Akaravai Vak**
- **ॐ – Kara = Speech.**
- **Ohmkara contains Akara only in essence**
- Ohmkara appears as all words.

Adhishtanam	Adhyastham
- Rope	- Snake
- Ohmkara	- Words
- Atma	- World



## 17) Anvaya : Chapter 1 - Mantra 1

अन्वयः

इदम् सर्वम् 'ओम्' इति एतद् अक्षरं (भवति) । 'भूतं, भवत् । भविष्यत्' । इति सर्वम् ओङ्कारः एव (भवति) । यत् च अन्यत् त्रिकालातीतं तद् अपि ओङ्कारः एव (भवति) । तस्य उपव्याख्यानम् (आरभ्यते) ॥

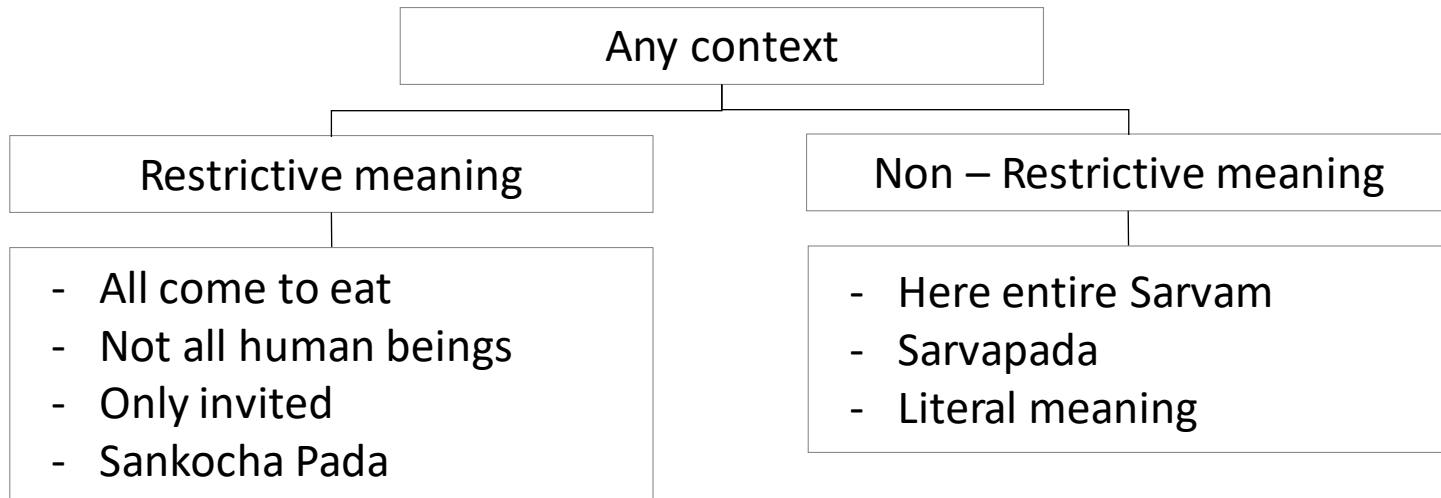
Anvayaḥ

idam sarvam 'om' iti etad akṣaram (bhavati) । 'bhutam, bhavat, bhaviṣyat', iti sarvam oṅkāraḥ eva (bhavati), yat ca anyat trikālātītam tad api oṅkāra eva (bhavati), tasya upavyākhyānam (ārabhyate) ॥

(The commentary on the Upanisadic sentence-) 'the letter om is all this' ("Om Iti Etad Aksaram Idam Sarvam") is as following (iti). The entire world of objects (Yad Idam Arthajatham), which are the meaning of words (Abhidheya Bhutam) are not different, do not exist separate (Avyatirekat) from the relevant words (Tasya Abhidhanam). And the world of words (Abhidhanasya Ca) is not different from Onkara (Onkara Avyatirekat). Therefore, onkara is all that is there (Onkara Evedam Sarvam). And (Ca) Nirgunabrahma (Param Brahma) is known (Gamyate) only through the means of (Upaya - Purvakam Eva) relationship existing between name and its meaning (Abhidhana - Abhidheya). Therefore, Brahman is (Lakshyartha Rupa) onkara (iti Onkaraḥ Eva).

## a) Sankshepa Vakhyam :

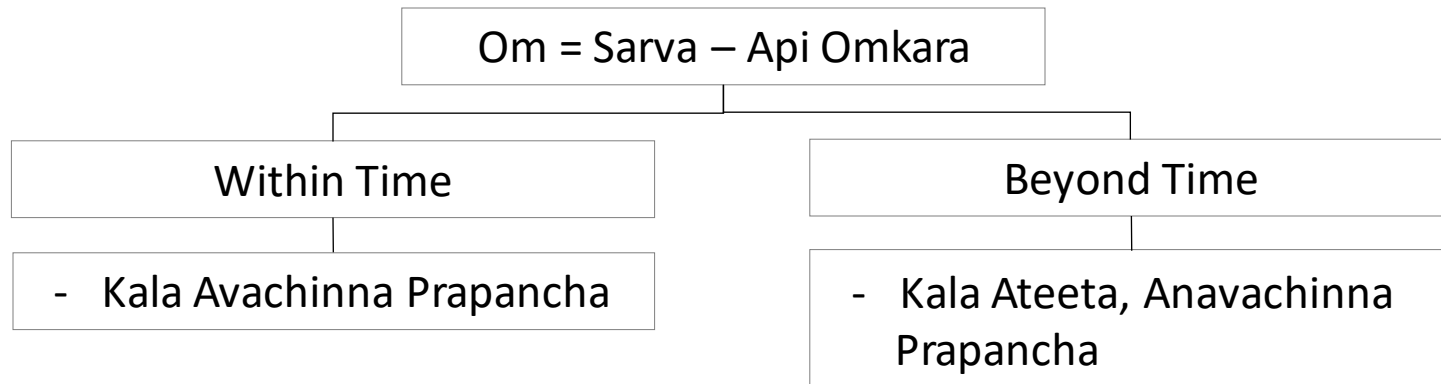
- Omkara is everything.



- Upanishad explains all.

## b) Butam, Bavam, Bavishyati Sarvam Omkara Eva :

- All is Omkara = Entire cosmos of past, present, future.
- Sarvam – Not restricted meaning but unabridged meaning.
- Universe = Past, present, future within time.



### c) Yatha Anyat Trikala Ateetam :

- Omkara
- That which transcends past and future.

• **Maya**

**Ishvara**

**Brahman**

**Is creator of Time, Transcends time, exists without time**

### Dakshinamurthi Stotram :

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

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

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

- Maya / Brahman = Kala Karanam.

**• Kala Karanavat, Kala Ateeta = Ishvara = Owner of Maya = Nirguna Brahman.**

- Maya / Ishvara / Brahman = Omkara, Sarvam, Everything.

I. Anandagiri

II. Anubhuti Svarupacharya

III. Satchit Ananda Saraswati

Writes sub commentary, Tika on  
Shankara Bashyam

#### d) Satchitanandara Saraswati Tika :

- Jagrat Kala time in Jagrat Avastha exists only with Jagrat.
- Only in Jagrat Avasta – Jagrat Kala is Available.
- Svapna Kala available only in Svapna Kala available only in Svapna Avastha.

#### Question :

- Jagrat Kala within Jagrat.

#### Answer :

- Jagrat Avastha can't be limited by Jagrat Kala.

**• Jagrat Avastha not within Jagrat Kala.**

- Time is within Jagrat Avastha.

#### e) Example :

- You are within room.
- Room can't be within you.

- Adhara can't be in Adheya.

f) Jagrat Kala is within Jagrat Avastha

- Therefore Jagrat Avastha can't be within Jagrat Kala.

- **Jagrat Avastha is Kala Ateeta.**

- Subtle profound topic, meditate.

g) Svapna Kala is within Svapna Avastha

- Svapna Avastha is not within Svapna Kala

- Svapna Avastha is also Kala Ateeta.

**h) On Enquiry :**

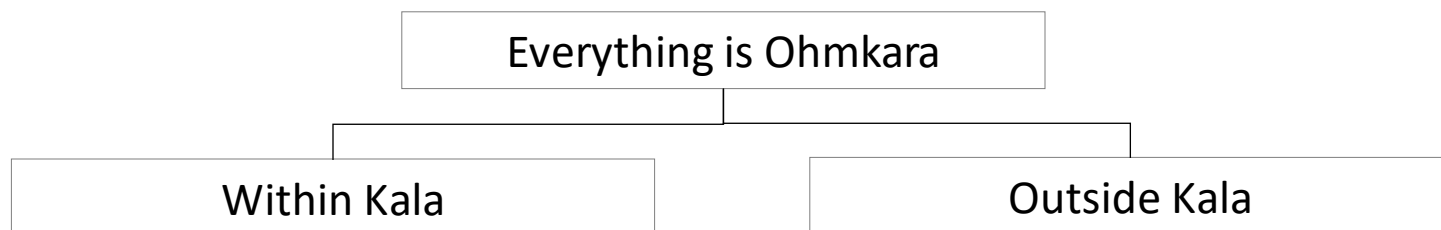
- **All 3 Avasthas are Kala Ateeta.**

- Ingenious idea.

- To assimilate need to meditate on these statements.

- **Avasthas themselves are Kala Ateetas.**

**i) Everything beyond Kala is also Ohmkara**



- Ohmkara is without any restriction.

j) By Analysing Omkara, one can analyse everything.

- Truth of Ohmkara = Truth of everything.
- Hence it is worthwhile to do Ohmkara analysis .

**k) Tasya Omkarasya Idam Upau Vakshyanam :**

- This is intimate, intense analysis of Omkara.

**l) Sarvatmatmikas Omkarasya Upau Vakyayam Vicharitaha :**

- This is gist of Mantra.

## 18) Bashyam : Chapter 1 - Mantra 1 Starts...

“ओमिति एतदक्षरम् इदं सर्वमिति” -

यदिदमर्थजातमभिधेयभूतं तस्य अभिधानाव्यतिरेकात्

अभिधानस्य च ओङ्काराव्यतिरेकादोङ्कार एवेदं सर्वम् ।

परं च ब्रह्माभिधानाभिधेयोपायपूर्वकम् एव गम्यत इत्योङ्कार एव ।

(The commentary on the Upanisadic sentence-) ‘the letter om is all this’ (“Om Iti Etad Aksaram Idam Sarvam”) is as following (iti). The entire world of objects (Yad Idam Arthajatham), which are the meaning of words (Abhidheya Bhutam) are not different, do not exist separate (Avyatirekat) from the relevant words (Tasya Abhidhanam). And the world of words (Abhidhanasya Ca) is not different from Onkara (Onkara Avyatirekat). Therefore, onkara is all that is there (Onkara Evedam Sarvam). And (Ca) Nirgunabrahma (Param Brahma) is known (Gamyate) only through the means of (Upaya - Purvakam Eva) relationship existing between name and its meaning (Abhidhana - Abhidheya). Therefore, Brahman is (Lakshyartharupa) onkara (iti Onkarah Eva).

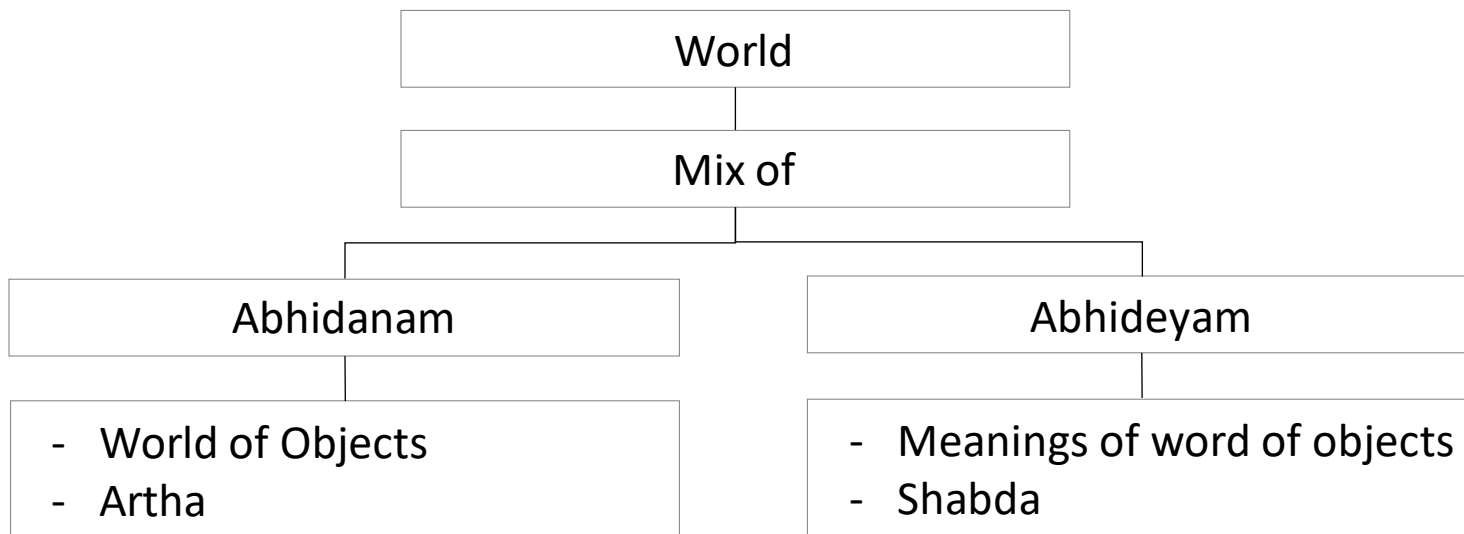
## Shankara comments :

### a) Yadidam Artha Jatam :

Artha	Abhideyam
<ul style="list-style-type: none"><li>- World of objects</li><li>- Reveals object</li></ul>	<ul style="list-style-type: none"><li>- Meaning of word</li></ul>

- Shabdasya, Padasya Arthaha = Abhideyam = Meaning of world
- Every object = Meaning of Relevant word.
- Word which reveals objects = Padam, Shabda Abhidanam.

Abhidanam	Abhideyam
<ul style="list-style-type: none"><li>- Word</li><li>- Wall, Chair</li></ul>	<ul style="list-style-type: none"><li>- Meaning : Object wall, Chair</li><li>- Relevant object</li></ul>



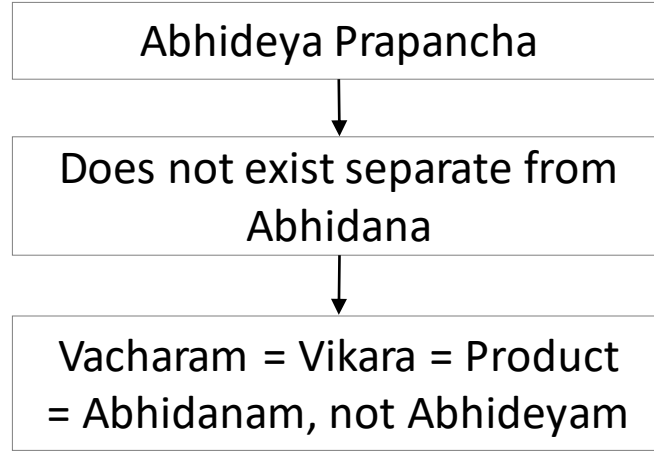


## Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛṭtiketyeva satyam || 6.1.4 ||

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



### b) Yadidam Artha Jatam :

- Entire world of objects = Abhideya Butam, Rupam, meaning of words.

### c) Tasya Abhidana :

- Avyavitireka = Nondifference.
- Objects are non different, from words.

- Objects do not exist separately without words.
- Based on Vacharambanam Vikaro Nama Dheyam.

### Chandogya Upanishad :

- Aditya, Agni, Apagat Aditasya Aditvatvam.
- On enquiry : Sun stops to be Sun, there is no object called Sun.
- Sun = Word
- Sun loses status of Surya.
- What is there? Abhidanam alone exists.
- No Abhideyam.

### Brihadaranyaka Upanishad : 1<sup>st</sup> Chapter – 6<sup>th</sup> Brahmana

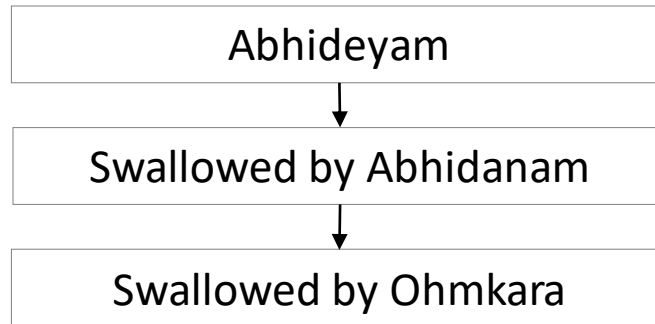
त्रयं वा इदम्—नाम रूपं कर्म;  
 तेषां नाम्नां वागित्येतदेषामुक्थम्,  
 अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।  
 एतदेषां साम, एतद्धि सर्वैर्नामभिः  
 समम्; एतदेषां ब्रह्म,  
 एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma;  
 teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,  
 ato hi sarvāṇi nāmāny uttiṣṭhanti |  
 etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ  
 samam; etadeṣāṃ brahma,  
 etaddhi sarvāṇi nāmāni bibharti || 1 ||

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]

- Trayam Va Idam, Nama, Rupa, Karma Jagat.
- World = Name, form, function.
- There is no substance at all.
- Abhidana Avyatirekat.
- No Abhideyam separate from Abhidanam.
- Resolve all objects into words.

**d) Next : Abdhidanasya Omkara Eva Abhidanat :**



- What is there?  
Omkara swallows everything.

**e) Avyariket Abinnatvat :**

- Nondifferent from Ohmkara

**f) Tasmata Ohmkara Eva Idam Sarvam :**

- One profound message of Mandukya over.
- Next topic – also profound.

**Gist :**

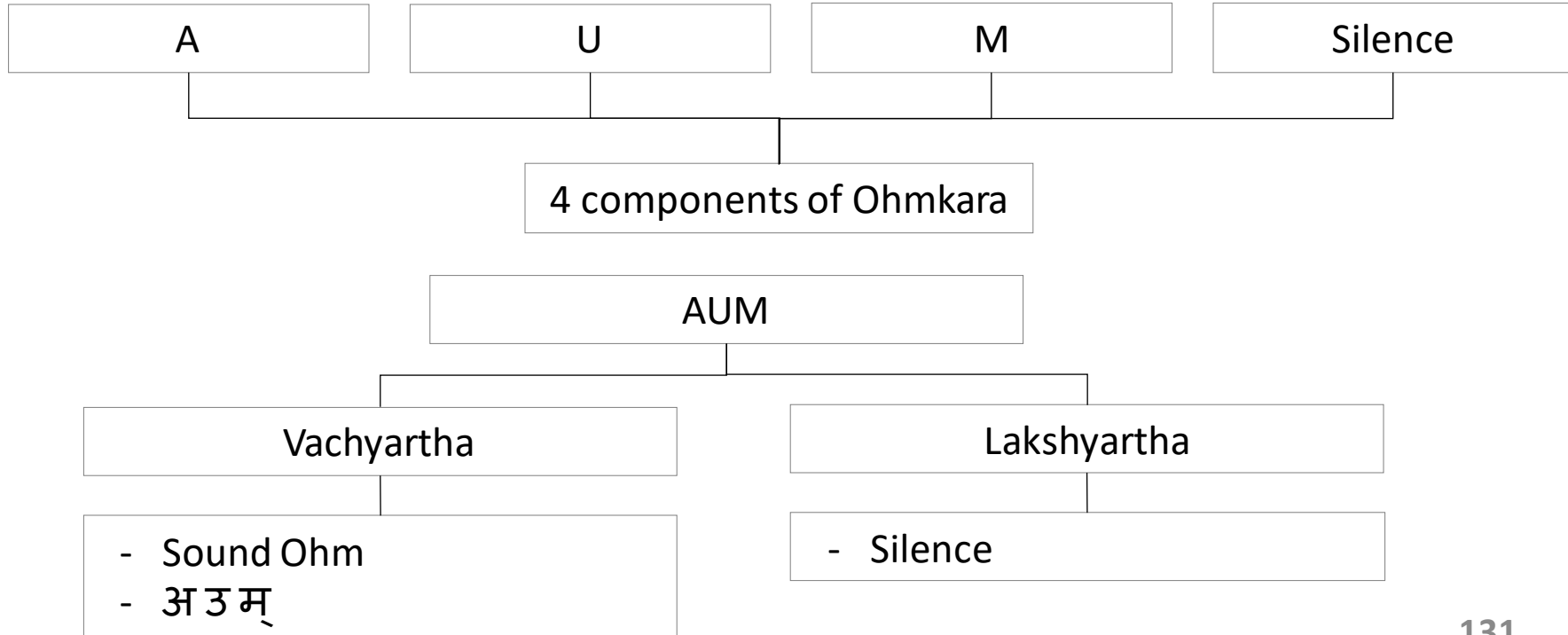
- Omkara as a word = Brahman.

Topic 1	Topic 2
World = Omkara	Omkara as a word = Brahman

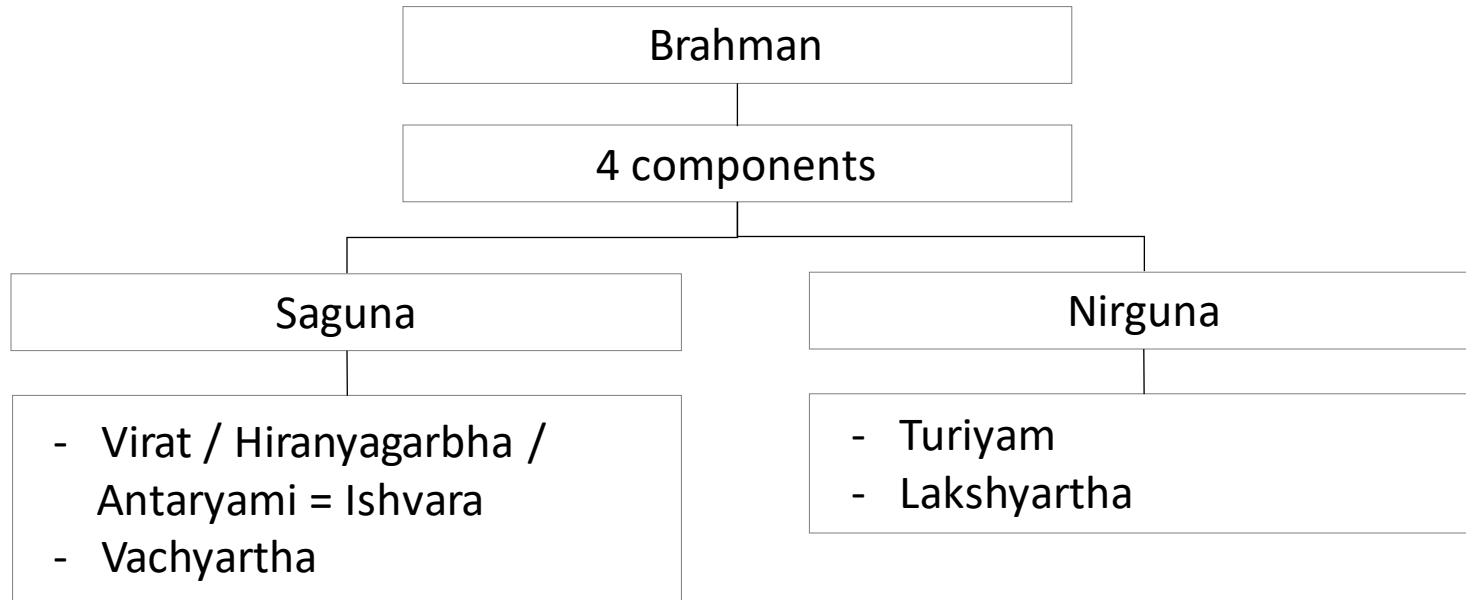
**I)**

Omkara	Brahman
- Abhidana	- Abhideya - Meaning of Ohmkara

**II)**



III)



Pada	Represents
Prathama	Virat (Entire Cosmos)
Dvitiya	Hiranyagarbha
Tritiya	Antaryami

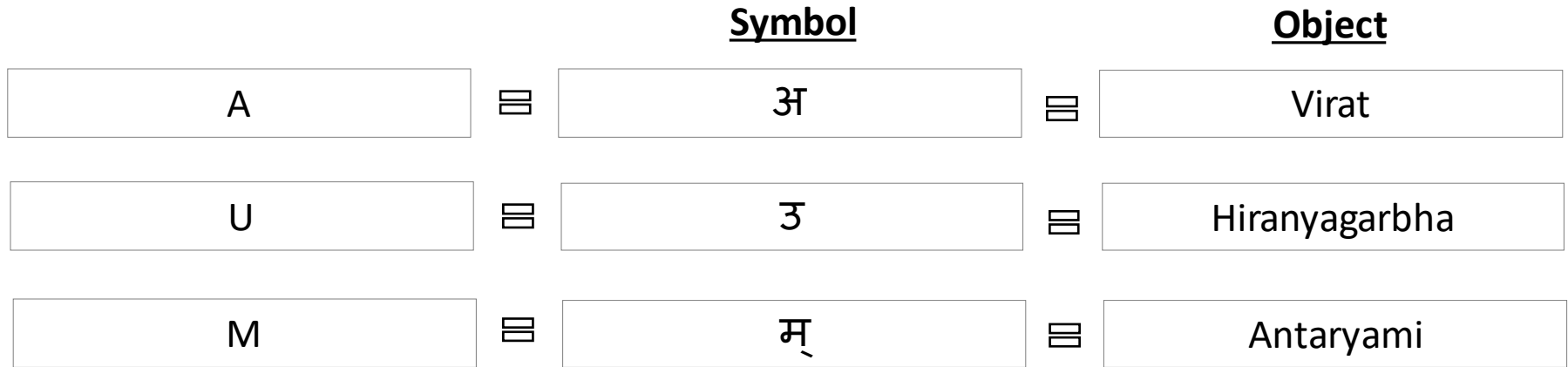
IV) श्रुति – Sound = Anityam – Parichinnam – Temporary, limited

V) Purva Pakshi :

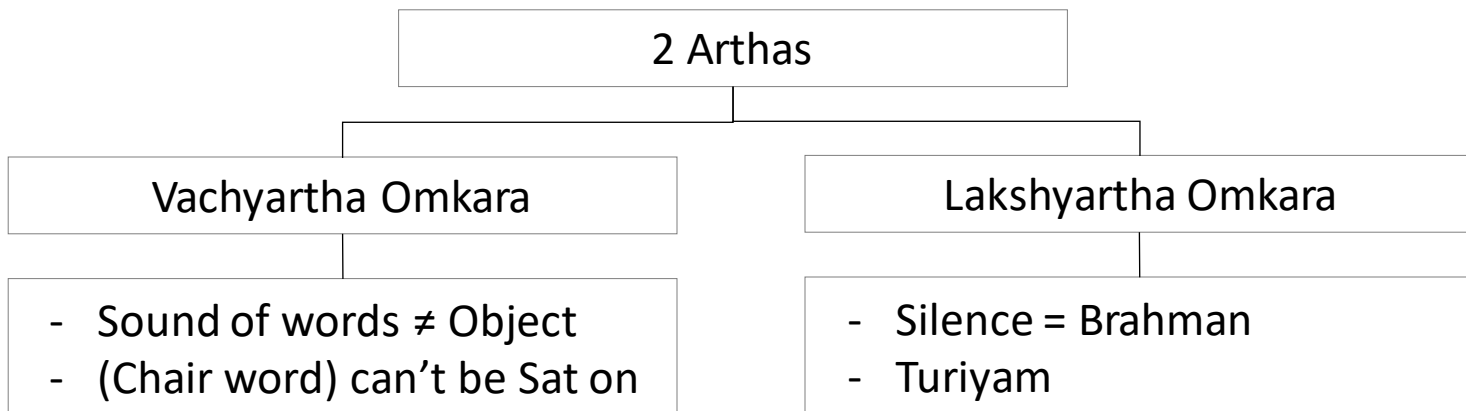
- Sound reveals Virat not equal to Virat.
- Word Sugar reveals Sugar.

Abhidana	Abhideya
- Revealer - Word	- Revealed - Object

- Word – Object, have revealor revealed connection not equality or oneness.



Alphabets not equal to objects



## VI) Shankara :

- Like Jivatma – Paramatma Aikyam in Mahavakyam, use Lakshyartha.

## VII) Ohmkara = Brahman = In Lakshyartha

- Saguna Sound

○ ॐ

○ ॐ

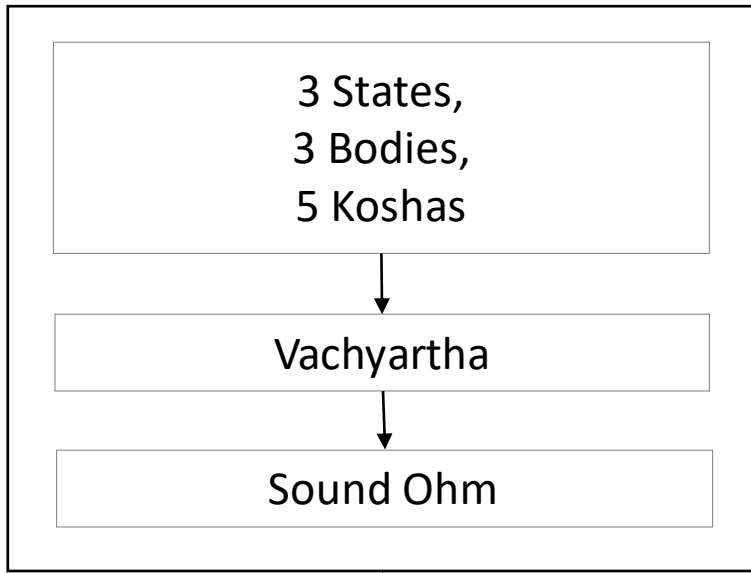
○ ॐ

Akaras Vilakshana = Silence = Nirguna Chaitanyam

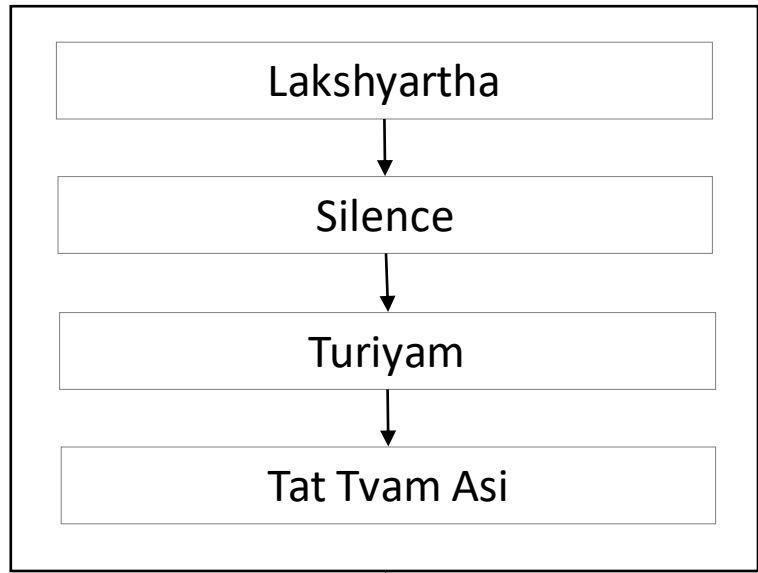
- **In silence what is there?**

- **Consciousness which reveals silence.**

- AUM – Mantra – by Lakshyarthas are Brahman
- Lakshyartha of Brahman = Nirguna Turiyam Upashamam, Shantam, Shivam, Advaitam (7<sup>th</sup> Mantra).
- In Lakshyartha what is their relationship?
- Oneness – Aikyam, not revealor, revealed entities.
- They are one and same.
- By analysing the equation you arrive at one Nirguna Chaitanyam.
- In Turiyam, Abhidana – Abideya Sambanda, is not there.
- Sambanda requires Dvaitam, only in Vachyartha.
- Upanishad forces us to go from Vachyartha to Lakshyartha.



- Abhidana – Abhideya
- Revealer – Revealed Sambanda is there



- Nirgunam Brahma
- Comes to Turiyam by Vichara

Ohmkara helps us in

Arrive at Jivatma

- Paramatma Aikyam
- By analysing Vishwa – Teijasa – Prajnaya

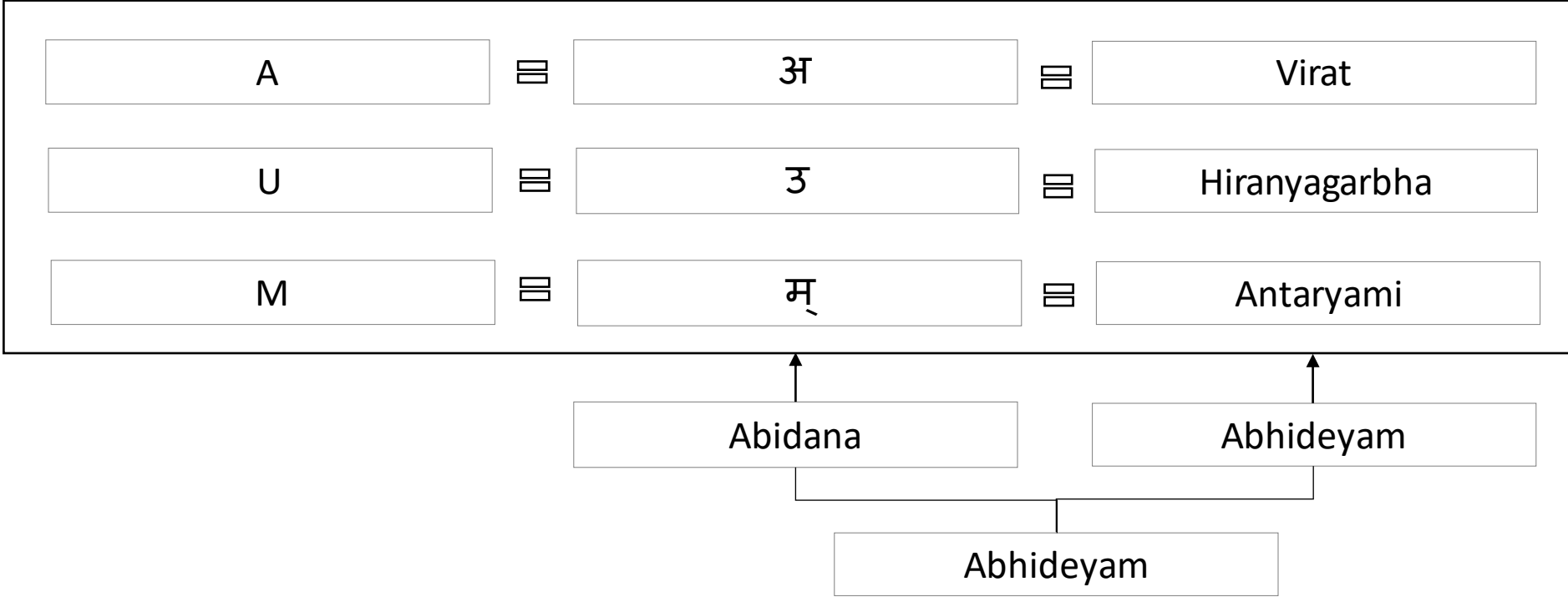
Arriving at Nirguna

- Turiyam Brahma
- By analysing – Virat – Hiranyagarbha – Antaryami
- Nirvikalpa
- Nirguna



## a) Paramcha Nirgunam Brahma :

- By Abhidana – Abhideya Upaya equation as – means Purvakam.
- When you start there is duality.



- Using the relationship, land at Vilakshana, Lakshyartha, Turiyam.

## b) Avagamyate, Janayate :

- Understand, Ohmkara – Lakshyartha Rupa.

## 19) Bashyam : Chapter 1 - Mantra 1 continues...

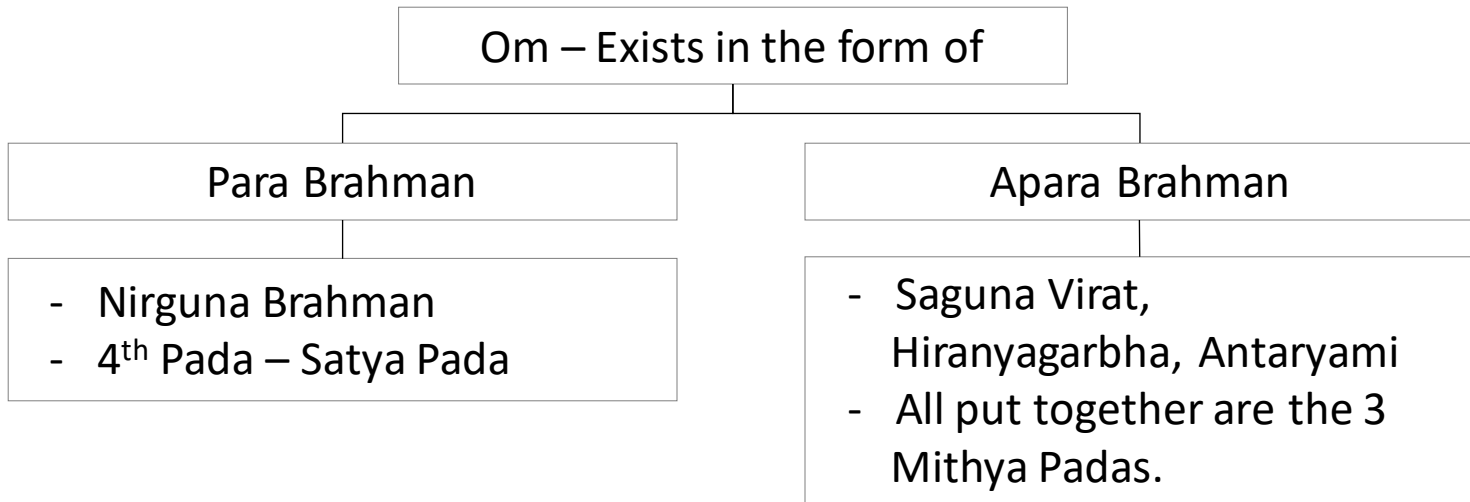
तस्यैतस्य परापरब्रह्मरूपस्य अक्षरस्य ओमित्येतस्य  
उपव्याख्यानम् । ब्रह्मप्रतिपत्त्युपायत्वाद् ब्रह्मसमीपतया विस्पष्टं  
प्रकथनम् उपव्याख्यानं प्रस्तुतं वेदितव्यमिति वाक्यशेषः ।

Of this word om (Tasya Etasya Om Iti Etasya Aksarasya), which itself exists in the form of Sagunabrahma and Nirgunabrahma (Para Apara Brahma Rupasya) as a means (Upayatvad) of knowing Brahman (Brahma - Praptipatti); a very close (Upa = Brahma-Samipataya), clear (Vi = Vispastam) comprehensive (A = Pra) analysis (Khyanam = Kathanam) is 'initiated' (Prastutam - this word has to be added (Vakyasesah) to the word 'Upavyakhyanam' (Upavakhyanam in the Upanishad as the upanisadic sentence is not complete).

### a) Om Iti Tasya Etasya Aksharasya :

- Of this word "Om"

## b) Para – Apara Brahma Rupasya :



## c) Upau Vakhyanam :

- Upa + Vi + Akhyanam.

## d) Upa : Brahma Samipataya

- Closely, intimately.
- Ohmkara is being analysed as a means of knowing Brahman.
- Samipan – means to an end.
- Brahma Samipataya.

## e) Vi :

- Vispashtam – clearly,

**f) A = Pra**

- Pra – kathanam
- Comprehensively.

**g) Kathanam :**

- Analysis will be done.

**h) Prastutam :**

- Is being initiated.

**i) Veditavyam :**

- Vakhya Seshaha.

**20) Bashyam : Chapter 1 - Mantra 1 continues...**

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

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

**a) Butam :**

- Past

**b) Bavatu :**

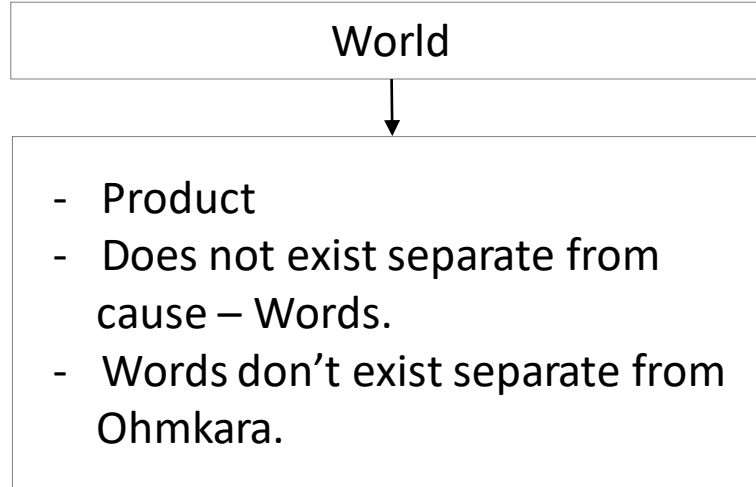
- Present

**c) Bavishyantu :**

- Future
- Kala Traya Parichedyatvam.
- Whatever is conditioned by 3 fold time.
- Entire universe conditioned by time = Ohmkara.

#### d) Uktam Nyaya :

- Chandogya Upanishad – Logic.



- Ohmkara = Everything.

#### Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

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

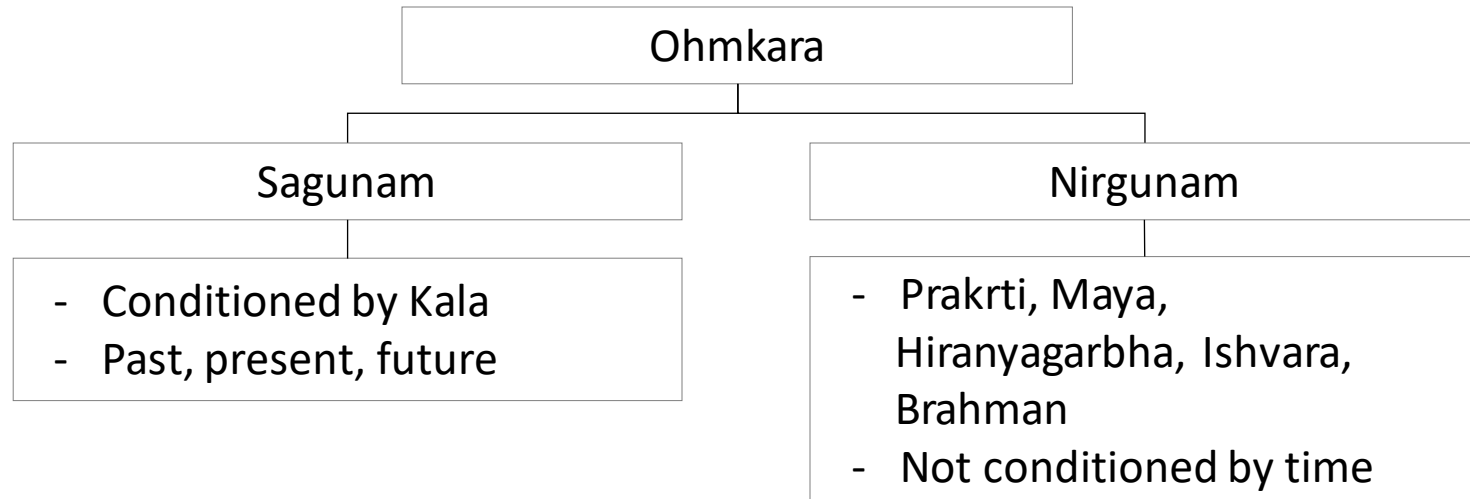
- Iti Nyaya.

### e) Yatra Anyacha Trikalateetam :

- Not only time bound universe but things beyond time.

### f) Avyaktam Adhihi :

- Maya, Prakrti, Hiranyagarbha, Ishvara.
- Hiranyagarbha = Kala Ateeta



### g) If Maya is Kala Ateeta, how do you know it exists?

- Kasya Adhigamyate?
- Karya Anumana – Great Grandfather existed.

**Vivekchudamani :**

अव्यक्तनाम्नी परमेशशक्तिः  
अनाद्यविद्या त्रिगुणात्मिका परा ।  
कार्यानुमेया सुधियैव माया  
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī paramēśaśaktiḥ  
anādyavidyā triguṇātmikā parā |  
kāryānumeyā sudhiyaiva māyā  
yayā jagatsarvamidaṁ prasūyate || 108 ||*

Nescience (Avidya) or Maya, also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

- Karya Anumeyam – Cause inferable through the universe which is an effect.

**h) Kala Aparichedyam :**

- It is not limited by time.

**i) Tad Api Omkara Eva :**

- Therefore, Ohmkara is everything.
- Hence, worth enquiring.

**Puranic story :**

- Competition between Ganesha and Subramanya, who can go around the world faster?
- Subramanya goes in a Peacock.



- Ganesh takes time, looks for short cut, goes around Karanam of world – Shiva – Parvati.

**Used Logic :**

वागर्थाविव सम्प्रुक्तौ वागर्थप्रतिपत्तये  
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ

vāgarthāviva sampruktau vāgarthapratipattaye  
jagataḥ pitarau vande pārvatīparameśvarau

I worship Parvati and Parameshwara, the parents of the world, who are inseparable, just like a word and its sense, in order to guide me in acquiring the right understanding of words and their meanings.

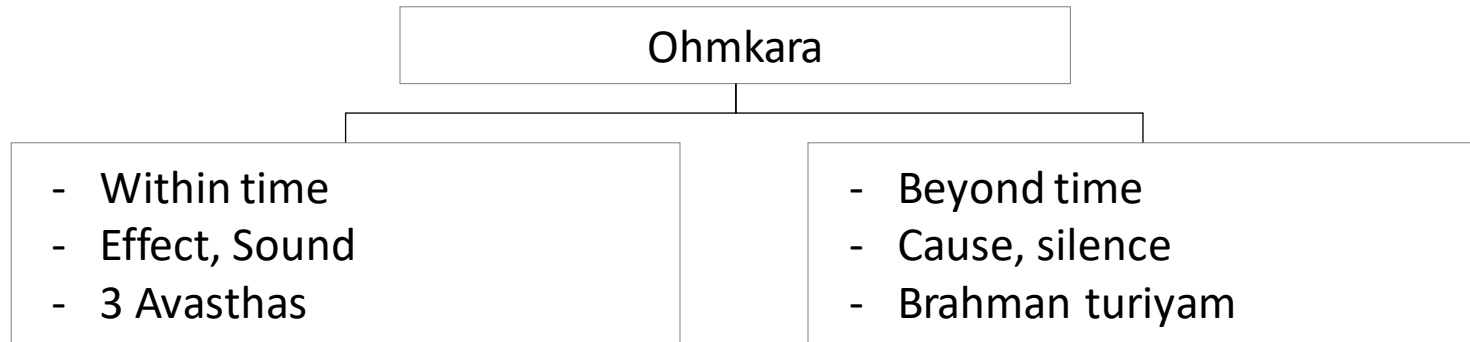
- **Karya Prapancha Karana Vyatirekena Nasti.**

- To know truth of world, know Ohmkara + silence, Sagunam and Nirgunam.

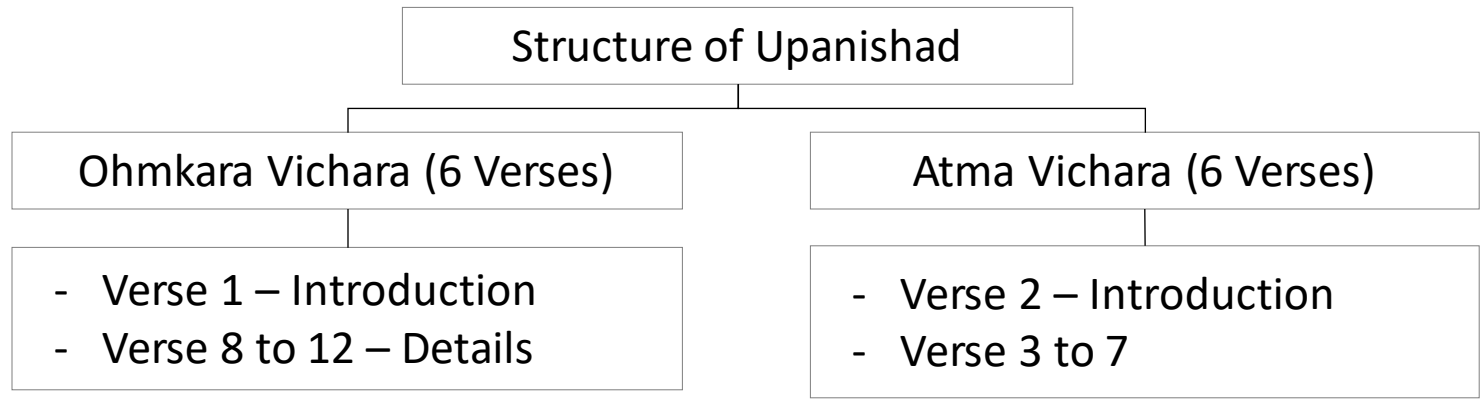
**Revision :**

**I) 1<sup>st</sup> Mantra :**

- Do Omkara Vichara to know truth of entire Universe [Cause + effect].



- Ohmkara enquiry is worth while doing.



### Anvaya : Mantra 1

**अन्वयः**

इदम् सर्वम् 'ओम्' इति एतद् अक्षरं (भवति) । 'भूतं, भवत् । भविष्यत्' । इति सर्वम् ओङ्कारः एव (भवति) । यत् च अन्यत् त्रिकालातीतं तद् अपि ओङ्कारः एव (भवति) । तस्य उपव्याख्यानम् (आरभ्यते) ॥

**Anvayaḥ**

idam sarvam 'om' iti etad akṣaram (bhavati) । 'bhutam, bhavat, bhaviṣyat', iti sarvam oṅkāraḥ eva (bhavati), yat ca anyat trikālātītam tad api oṅkāra eva (bhavati), tasya upavyākhyānam (ārabhyate) ॥

(The commentary on the Upanisadic sentence-) 'the letter om is all this' ("Om Iti Etad Aksaram Idam Sarvam") is as following (iti). The entire world of objects (Yad Idam Arthajatham), which are the meaning of words (Abhidheya Bhutam) are not different, do not exist separate (Avyatirekat) from the relevant words (Tasya Abhidhanam). And the world of words (Abhidhanasya Ca) is not different from Onkara (Onkara Avyatirekat). Therefore, onkara is all that is there (Onkara Evedam Sarvam). And (Ca) Nirgunabrahma (Param Brahma) is known (Gamyate) only through the means of (Upaya - Purvakam Eva) relationship existing between name and its meaning (Abhidhana - Abhidheya). Therefore, Brahman is (Lakshyartha Rupa) onkara (iti Onkarah Eva).

## 21) Introduction to Chapter 1 - Mantra 2 :

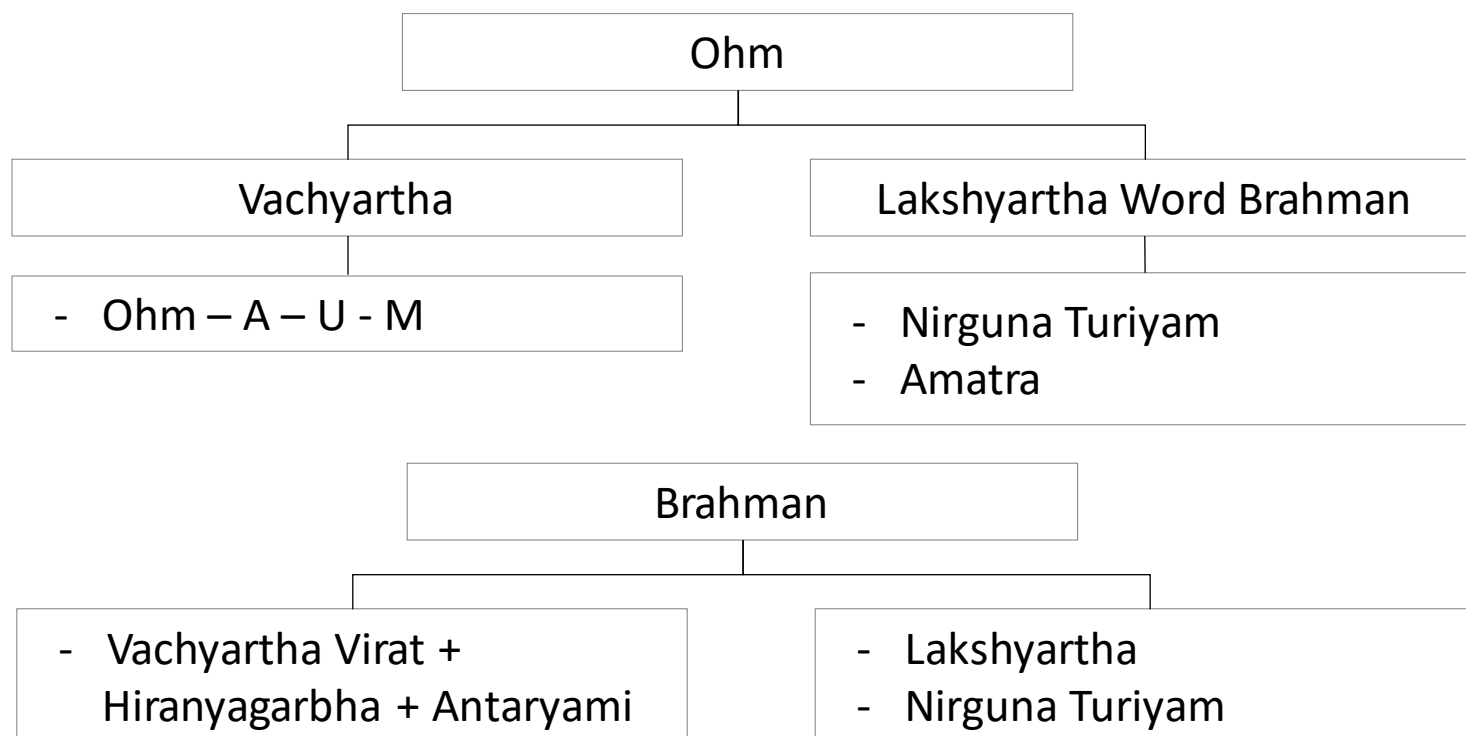
अभिधानाभिधेययोरोकत्वेऽप्यभिधानप्राधान्येन निर्देशः कृतः  
ओमित्येतदक्षरमिदं सर्वमित्यादि । अभिधानप्राधान्येन  
निर्दिष्टस्यपुनरभिधेयप्राधान्येन निर्देशोऽभिधा  
नाभिधेययोरेकत्वप्रतिपत्त्यर्थः ।

Even though onkara and Brahman (Abhidhanabhi - Dheyayoh) are one and the same (Ekatve Api - from Lakshyarthha point of view), Nirgunam Turiyam is talked about as referring to onkara (Abhidhanapradhanyena Nirdesah Krta in the First Mantra) as 'the syllable om is all this' etc ("Omiti Etadaksaram Idam Sarvam" Ityadi). Everything, which has been equated to onkara from the Abhidhana angle (Abhidhana Pradhanyena Nirdistasya), once again (Punah in this second mantra) is going to be equated to Brahman from the Abhidheya angle (Abhideya Pradhanyena Nirdesah), for the purpose of realising the oneness (Ekatva Pratipattiyarthah) of onkara and Brahman (Abhidhanabhidheyayoh).

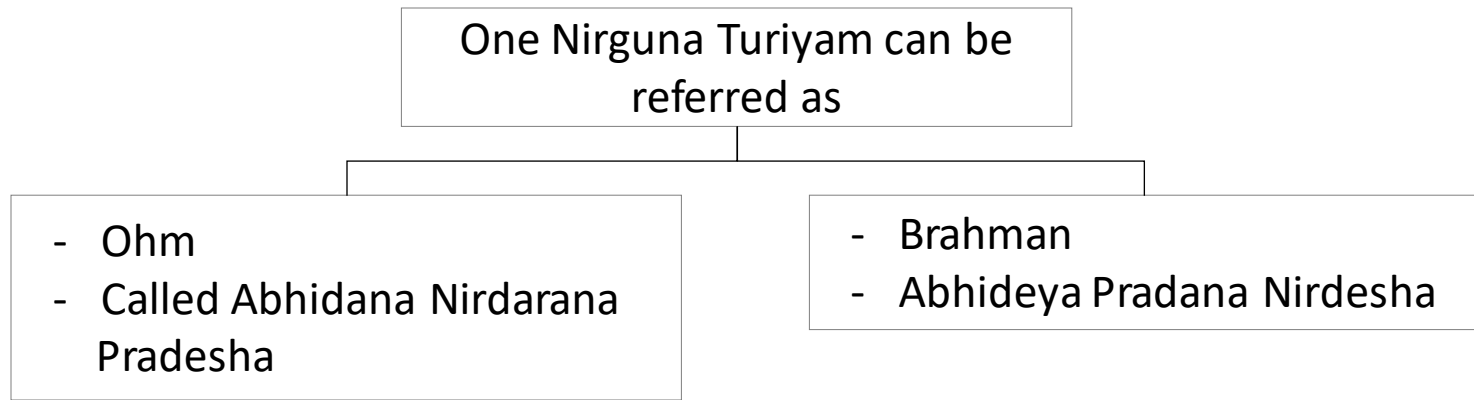
Abhidanam	Abhideyam
<ul style="list-style-type: none"> <li>- Revealer</li> <li>- Name of Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Revealed</li> <li>- Meaning</li> <li>- Brahman</li> </ul>

- Important Idea in Mandukya Upanishad.

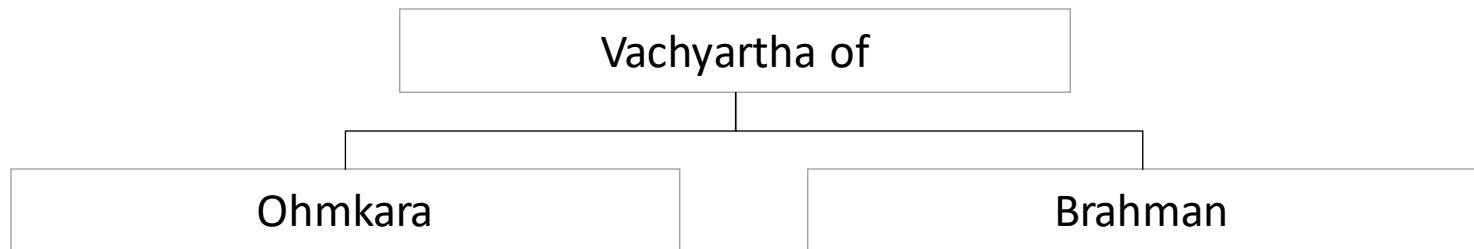
- **Ohmkara is name of Brahman = Abhidanam.**
- **Ohmkara and Brahman are related as name and meaning.**



- Ohmkara = Brahman = Nirguna Turiyam.



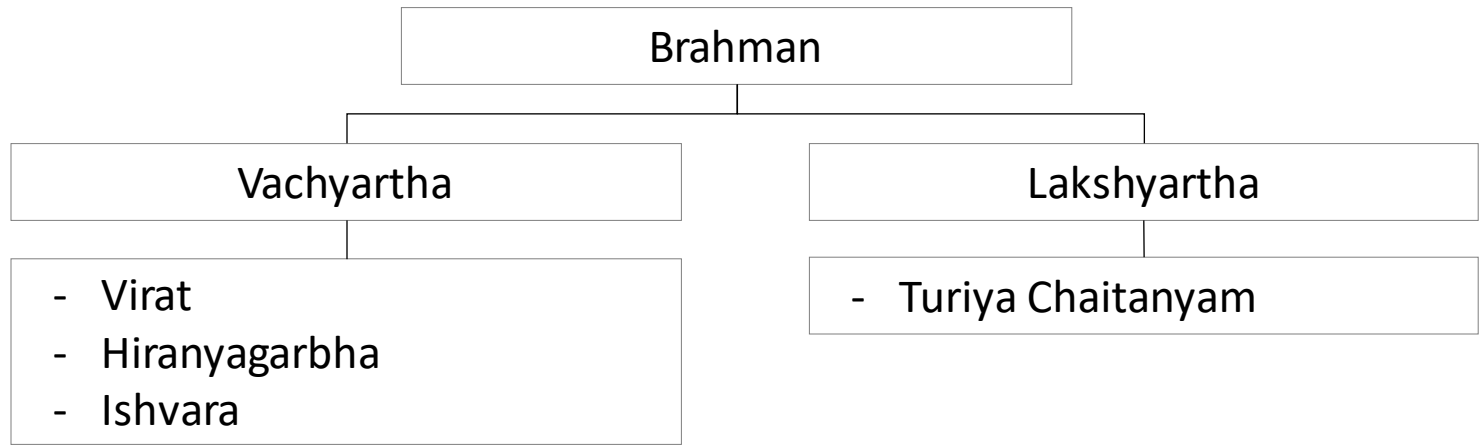
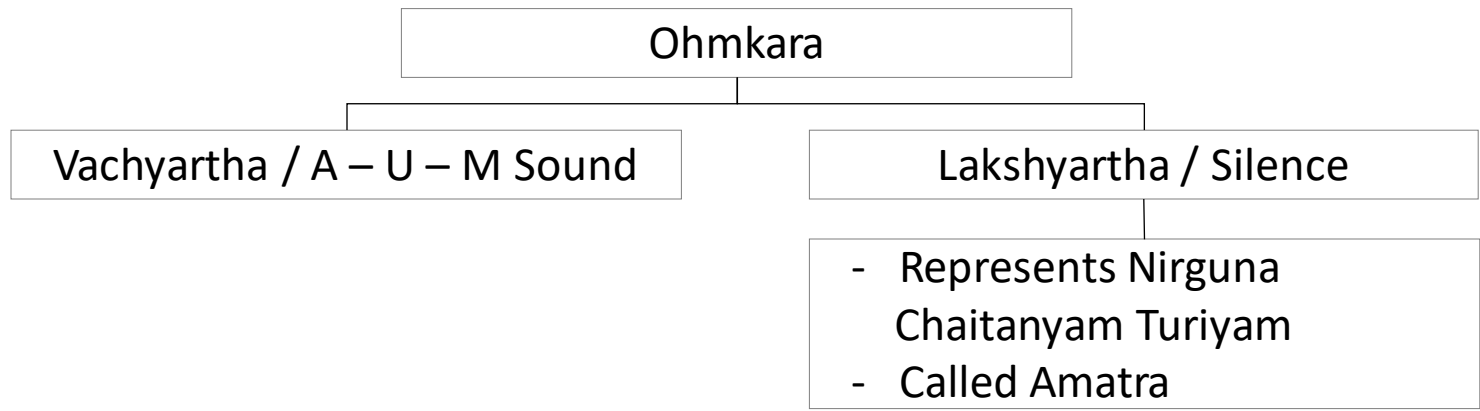
- Word Ohmkara represents Sukshma Prapancha not actual objects of Sukshma Prapancha.



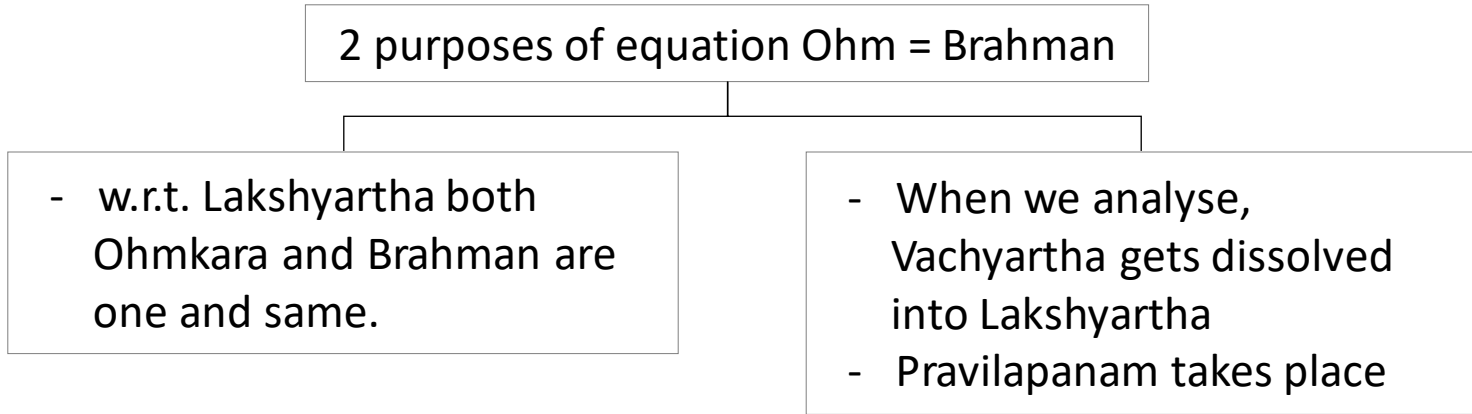
- Do not tally, are different.
- Shabda and Artha (Objects) can't be same.
- Word sugar different than object sugar.

**Example :**

- Can't feel sweet by saying sugar is sweet.
- We have to take Lakshyartha of Ohmkara and Brahman which is Turiyam.



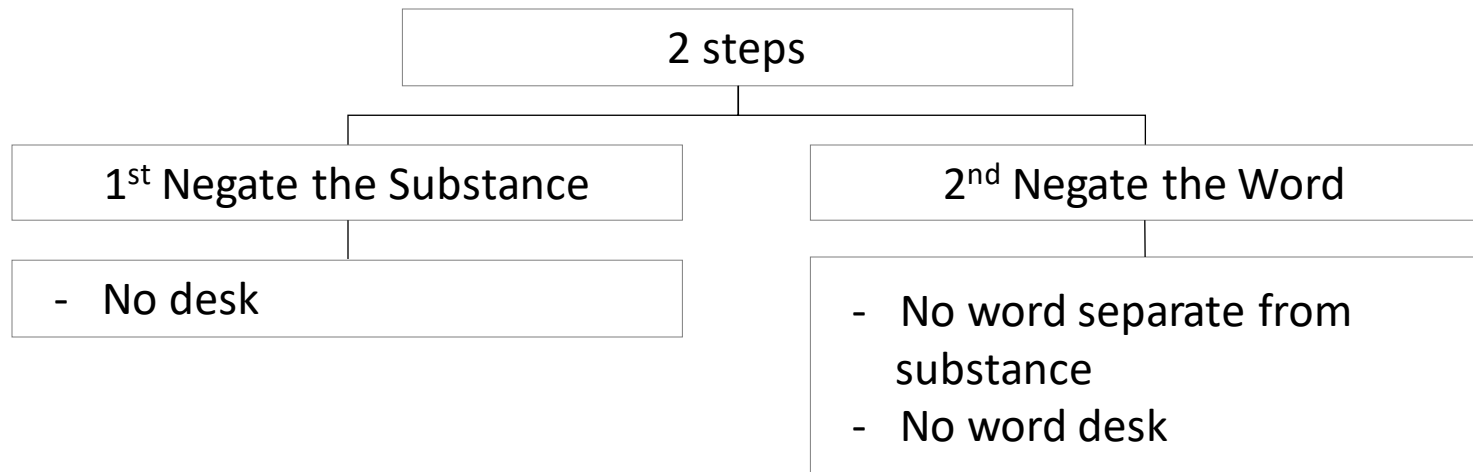
**• In Lakshyartha Ohmkara (Silence) and Brahman (Turiya Chaitanyam) identical.**



- Entire Karya Prapancha is a product.
- Product does not exist by itself.
- There is nothing called creation.

- Creation, Artha Prapancha does not exist, Karyatvatu.
- desk as a product does not exist.
- What is in front is only wood.

- **Karya Nasti, Karanam Eva Asti.**
- **Karyam = Vacharambanam Vikaro Nama Dheyam.**
- **It is only a word not a substance.**



- Word desk meaningless after object desk is negated.
- Desk does not exist as a substance.

- When substance is not there, word becomes irrelevant.

- **Word gets resolved, once substance is resolved.**

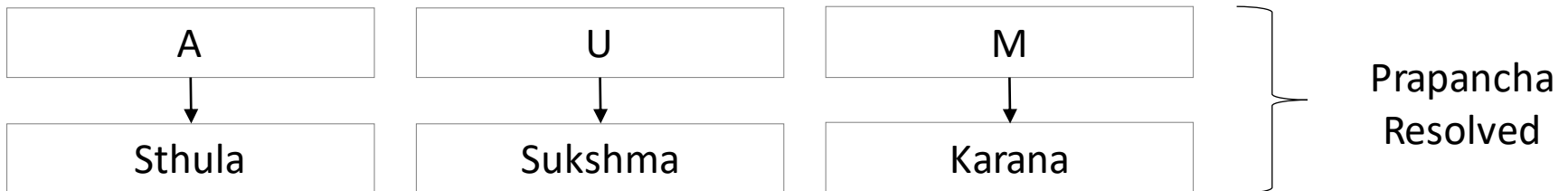
- Abhideya Nisheda (Meaning) – Abhidana Api Nisheda (Object)
- Vachya Nisheda – Vachaka Api Nisheda.
- Artha Nisheda – Shabdas Yapi Nisheda.

1 <sup>st</sup> Negate	2 <sup>nd</sup> Negate
<ul style="list-style-type: none"> <li>- Artha Prapancha Object</li> <li>- Abhidana Nisheda</li> </ul>	<ul style="list-style-type: none"> <li>- Artha – Word</li> <li>- Redundant</li> <li>- Abhideya Nisheda</li> </ul>

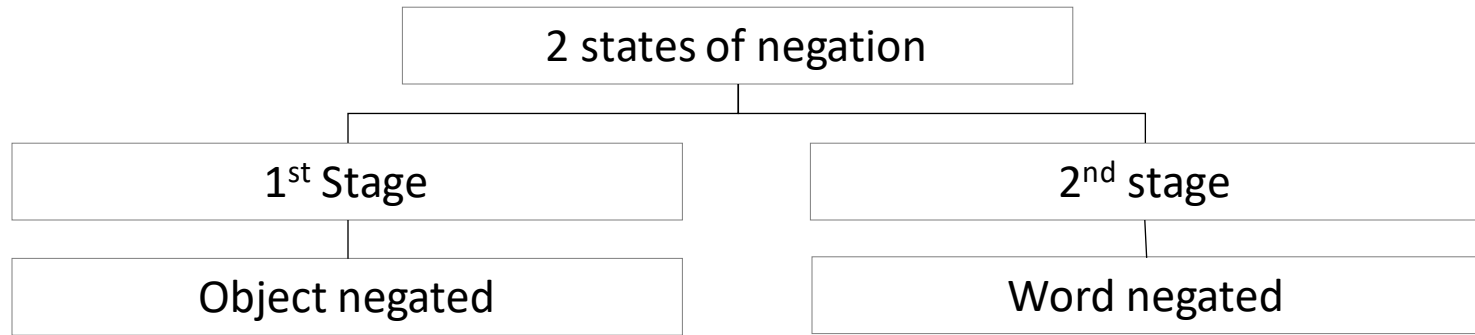
- Revealer relevant only till there is something to be revealed.

- **On enquiry resolve Shabda and Artha.**

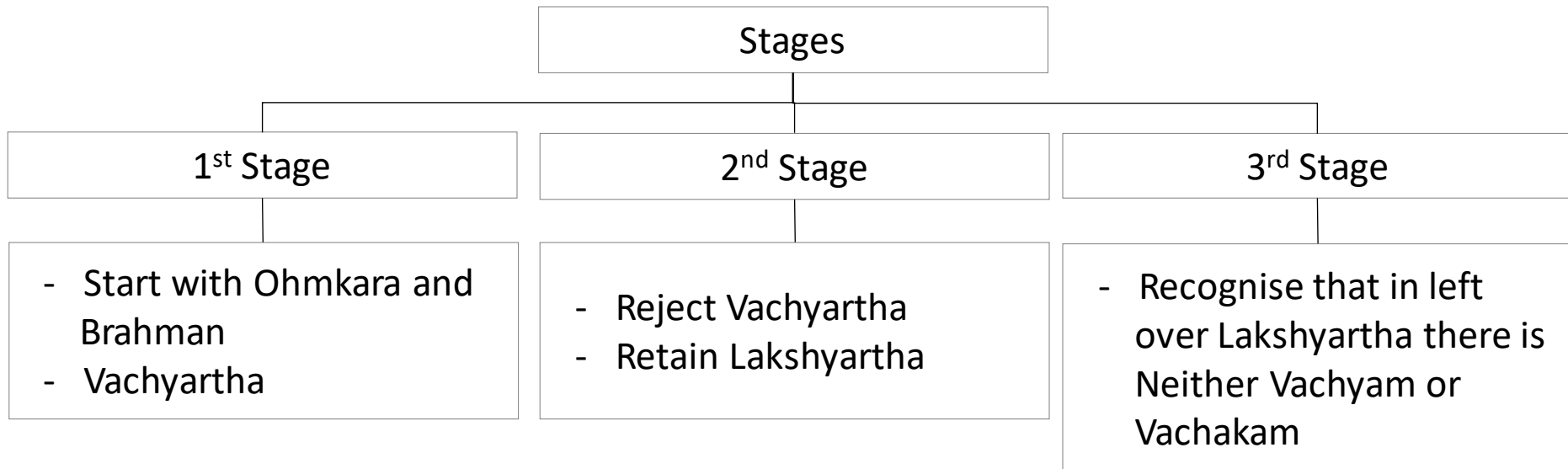
- Abhidana + Abhideya Duality resolved.







- Only Poornaha Nirguna Turiyam Remains.
- It can't be called Abhidana or Abhideya (Revealer or Revealed).
- Poornaha Alone exists.
- Abhidana – Abhideya Vilakshana Adhishtana Butam Nirguna Turiyam Avasishyate.



### a) Abhidana Abhideya Yoho Ekatva Api :

- Even though Abhidana Ohmkara and Abhideya – Brahman are one and same from Lakshyartha Drishtya.

### b) Abhidana Pradhanyena Nirguna Nirdeshaha :

- Nirguna Turiyam Silence is talked in 1<sup>st</sup> Mantra from Abhidana pradhana Drishti = Omkara Drishti.

### Mandukya Upanishad : Verse 1

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं

भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।

यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om |

omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ

bhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva |

yaccānyattrikālātītaṃ tadapyoṅkāra eva || 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]

- Mantra reveals by using Abhidana – Omkara.

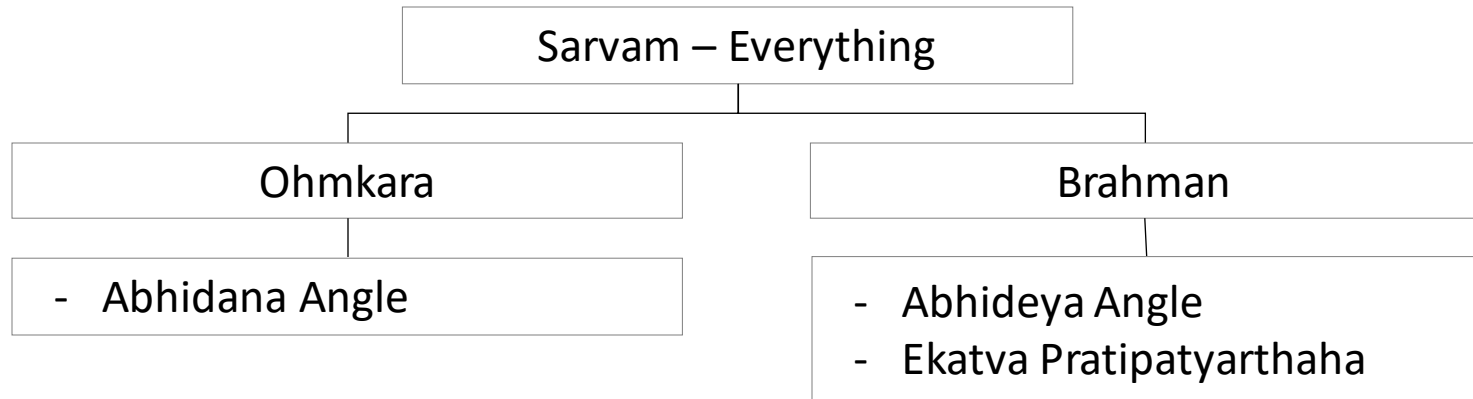
## Mandukya Upanishad : Verse 2

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]

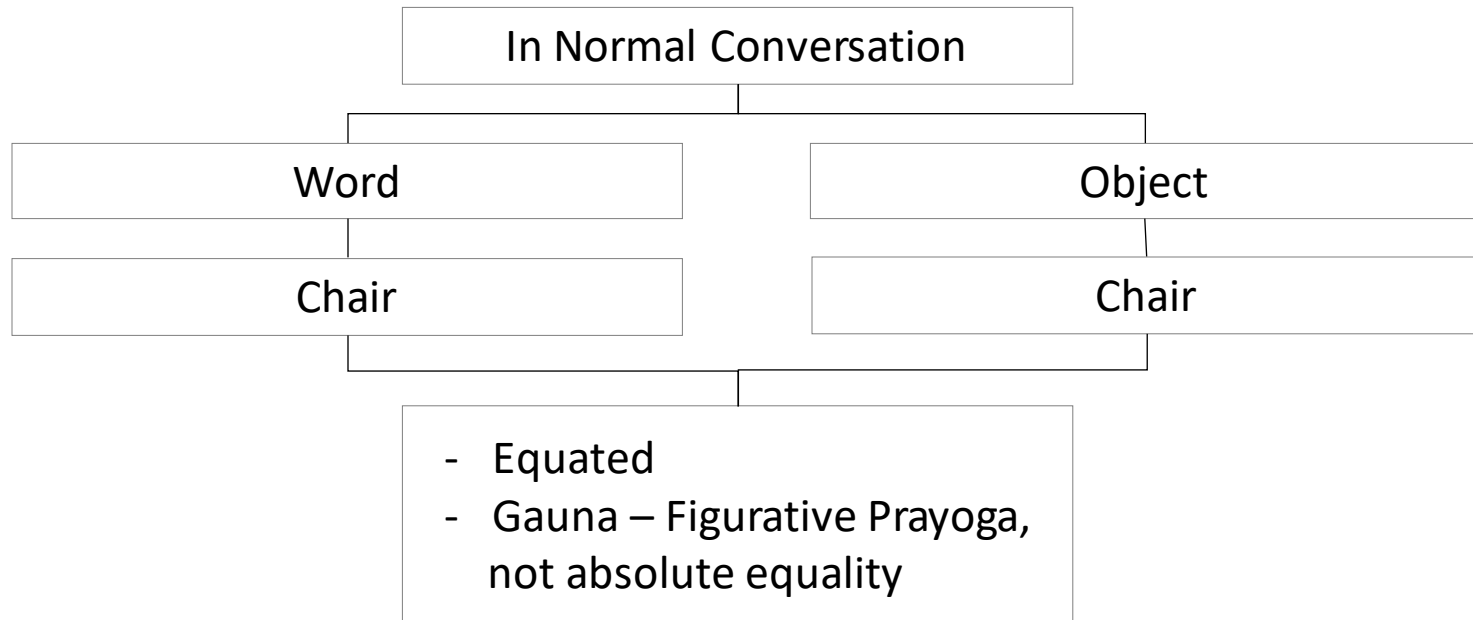
- Mantra reveals using Abhideyam Brahman.
- Turiyam equated to Ohmkara from Abhidana Angle.
- Turiyam equated to Brahman from Abhideya Angle.



- Why no Punarukti Dosha?
- Why 2 separate Mantras used?
- Abhidana = Abhideya = Ekatvam.

- For knowing oneness of Ohmkara and Brahman.

- **This equation is absolute, not figurative.**



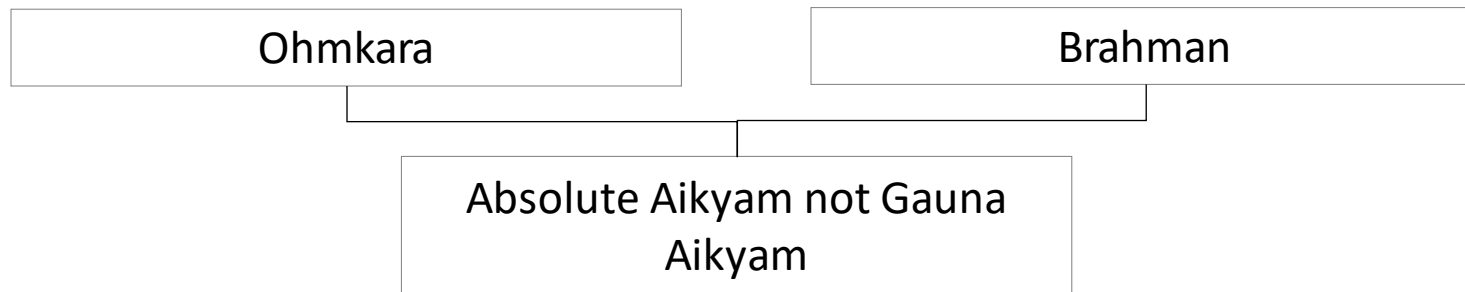
- Word chair is not object Chair.

- **Word reveals the chair, word is a sound, not the object Chair.**

- Object chair is revealed by word Chair.
- We equate object and word chair in conventional expression.
- This is only figurative, Gauna, equation indicating revealer – revealed Sambanda in common language.
- Word – object – not identical.

- It is Gauna Aikyam
- Revealer – Revealed relationship.

**Equation is Gauna Aikyam.**



- Enquire into each in the equation.
- Vachya – Vachaka, things get resolved.

**Wha is left.**

**Vachya Vachaka Vyatirikta, Adhishtana Buta Eka Vastu Eva Avasishyate.**

- If Upanishad didn't equate Ohmkara and Brahman in this manner, by saying :

Ohmkara	Brahman
Is everything	Is everything

- Therefore, Ohmkara = Brahman.
- If this equation is not done, we will think its like word Chair – Object Chair.
- Equation will be only figurative.

### c) Abhidana Tantra Abhideya Pratipatti Iti :

- Knowledge of an object is dependent on the revealing word – Laukika Nyaya.

- Abhidana Tantra



Dependent on

- Abhideya Pratipattihi

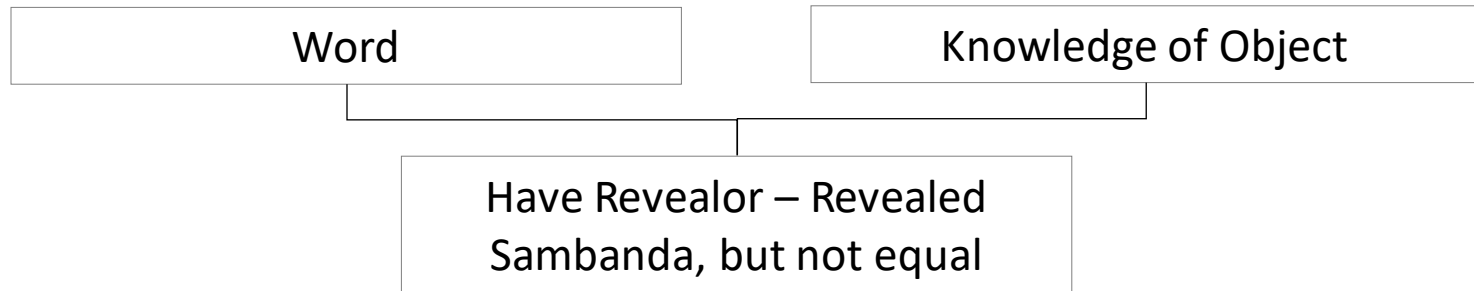


Word



Dependent on

- Knowledge of object is dependent on the word (Abhideya).



Abhideya	Abhidana
Word	Object

### d) Gaunam Iti Ashanka Syat :

- It will be taken as figurative, Gauna.

### Example :

Word	Object
Chair	Chair

- **You may mistake it as general rule in the case of Ohmkara and Brahman.**

Brahman	Brahman
<ul style="list-style-type: none"><li>- Figuratively equal</li><li>- Mistake</li></ul>	<ul style="list-style-type: none"><li>- Really equal to Ohmkara because of Lakshyartha</li></ul>

- Gaunam = Figurative.

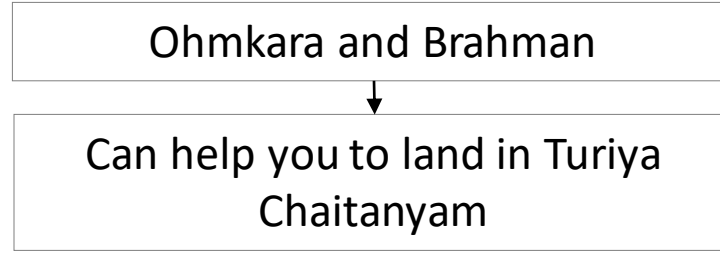
### Example :

- He is a Lion.
- Figurative, Gaunam.
- Ohmkara is Brahman.
- We may take it as figurative instead of actual Aikyam.
- Avoid this mistake.

- **Ohmkara actual is one with Brahman, Lakshyarthikally.**

- It is too subtle.
- What benefit I get.

- Because they are absolutely equal, by enquiry into Ohmkara or Brahman I can arrive at Nirguna Brahman, Turiyam.



### e) Ekatva Pratipatteshcha :

- By understanding their actual oneness, actual equality not figurative equality...
- Ekatvam between Ohmkara and Brahman, Pratipattihi = Jnanam.
- Mukhya Ekatvam not Gauna Ekatvam.

- In one single effort, you can resolve Vachyartha of Ohmkara and Brahman by saying :  
“There is no Sthula Shariram”.

### Logic powerful Argument :

- Vacharambanam Vikaro Nama Deyam.

### Chandogya Upanishad :

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

yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛṭtiketyeva satyam || 6.1.4 ||

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



- **Whole creation is a product, effect, Mithya.**
- **Cause = Brahman, Satyam.**
- **Product does not exist separate from Sukshma Prapancha and ultimately Adhishtanam Brahman.**

1 <sup>st</sup>	Resolve	Resolve into
अ	A-Kara	Sthula Prapancha
उ	U-Kara	Sukshma Prapancha
म्	Ma-Kara	Karana Prapancha

- Once Sthula, Sukshma, Karana resolved, A-Kara, U-Kara, Ma-Kara have no Job.
- A-kara is only to reveal Sthula Prapancha.
- Once Sthula gone, Alphabet / Word – A Gone.

- **Example : Once you sell car, will not say bring my car.**
- **Object Abava, word Abavaha.**

- Object Pravilapane – Sthula Prapancha Pravilapane, Akarasya Pravilapanam.
- Yugapath – simultaneously.
- Sukshma Prapancha Pravilapane.
- U-Karasya Pravilapanam.

- Karanasya Prapancha Pravilapana, Ma-Karasya Pravilapanam.
- Resolve simultaneously both sides.
- What is left?

Abhidana	Abhideya
<ul style="list-style-type: none"> <li>- Name, Word</li> <li>- A – U – Ma → Ohmkara revealing word</li> <li>- Sthula, Sukshma, Karana Prapancha</li> </ul>	<ul style="list-style-type: none"> <li>- Meaning</li> <li>- Objects</li> <li>- Atma</li> </ul>

Gone in one single effort

- Once Sthula Resolved, no Rupa, No Object, no word, no alphabet, no Nama required, all resolved.
- No relevance for Abhidanam.
- Simultaneously Pravilapan, resolving takes place.

**Chandogya Upanishad :**

यदादित्यस्य रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं  
तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं  
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव  
सत्यम् ॥ ६.४.२ ॥

yadādityasya rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ  
tadapāṃ yatkr̥ṣṇaṃ tadannasyāpāgādādityādādityatvaṃ  
vācārambhaṇaṃ vikāro nāmadheyam̐ trīṇi rūpāṇīityeva  
satyam || 6.4.2 ||

The red colour of the sun is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the 'sun'-ness of the sun is gone. All changes are mere words, in name only. The three colours are the reality. [6 - 4 - 2]

- 3 elements resolve in Satyam.

### Taittiriya Upanishad :

- Pancha Koshas resolve into Satyam.

Chandogya Upanishad	Mandukya Upanishad
- Resolution of Artha Prapancha only.	- Introduces resolution of Shabda Prapanchas - Only addition here

- Pravilapanam – Tad Vilakshanam
- Once you resolve 3 Padas, 3 pairs gone.
- 4<sup>th</sup> Pada – No Abidana, No Abhideya.

### Taittiriya Upanishad :

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

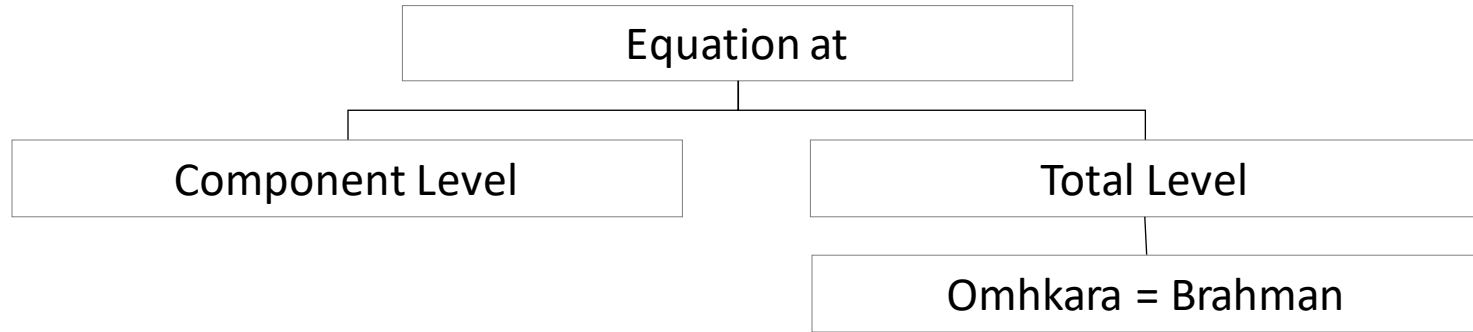
yato vāco nivartante | aprāpya manasā saha |  
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti  
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

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]

- Tad Vilakshanam, Abhidaya Abhideya Vilakshana Brahma.

- **Nirguna Turiyam Brahma Pratipadyate.**

- No word, no object Brahma, Turiyam alone is.
- In Turiyam, word Brahma does not exist.
- This equation is very important.



- ॐ – A = Virat - Sthula Prapancha
- ॐ – U = Hiranyagarbha - Sukshma Prapancha
- ॐ – M = Antaryami - Karana Prapancha
- Amatra = Turiyam
- At 4 levels equation is true.
- Therefore important mantra.

इतरथा हि अभिधानतन्त्राभिधेयप्रतिपत्तिरित्यभिधेयस्याभिधानत्वं  
गौणमित्याशङ्का स्यात् । एकत्वप्रतिपत्तेश्च  
प्रयोजनमभिधानाभिधेययोरेकेनैव प्रयत्नेन युगपत्प्रविलापयंस्तद्विलक्षणं  
ब्रह्म प्रतिपद्येतेति । तथा च वक्ष्यति “पादा मात्रा मात्राश्च पादाः”  
(मा-उ,आ-प्र-८) इति । तदाह-

If the Upanishad did not equate onkara and Brahman in this manner (Itaratha), then it will be that, indeed the knowledge of the object is dependent on the revealing word, the name (Hi Abhidhanatantra - Abhidheya - Pratipattih). Then the equation between Abhidheya and Abhidhana (iti Abhidheyasya - Abhidhanatvam) may be taken as figurative, in a secondary sense only (Gaunam) is the doubt (iti Asanka Syat). The advantage (Prayojanam) of understanding the knowledge of their absolute oneness (Ekatva Pratipatteh ca - by just uttering om - will be that in) one single effort (Ekenaiva Prayatnena), Simultaneously (Yugapat) one can resolve (Pravilapayan) both name and object (Abhidhana - Abhidheyayoh) and know the Nirguna brahma (Brahma Pratipadyeta iti) which is different, distinct, from both (Tad Vilakshanam).

Therefore, Mandukyopanisad itself later says (Tatha Ca Vaksyati in this Prakarana itself in the eighth mantra that) 'The four components of Brahman (Padah) are the four components of onkara, and the four components of onkara are the four components of Brahman' ("Pada Matra Matrasca Padah"). That is what is being said here.

**a) Tatha Aha Vakshyati :**

- At component level, equation holds true.

**b) Pada – Matraha, Matraha – Pada :**

Pada of Brahman	Matra – Pada
<ul style="list-style-type: none"> <li>- 4 components of Brahman.</li> <li>- Virat / Hiranyagarbha / Antaryami / Turiyam</li> </ul>	<ul style="list-style-type: none"> <li>- 4 components of Ohmkara</li> <li>- A – U – Ma – Amatra (Silence)</li> </ul>

- **Upanishad will take – Ohmkara, Brahman, 4 components, Shabda, Artha Prapancha and will finally abide as Nirguna Turiyam Satyam Brahma.**
- Tatu Aha – that is said in the second Mantra.

23) Chapter 1 - Mantra 2 :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

अन्वयः

सर्वं हि एतत् ब्रह्म (भवति) । ब्रह्म अयम् आत्मा (भवति) । सः  
अयम् आत्मा चतुष्पात् (भवति) ॥

**Anvayaḥ**

sarvam hi etat brahma (bhavati) । brahma ayam ātmā  
(bhavati) । saḥ ayam ātmā catuspāt (bhavati) ॥

All this (Which was equated before to onkara, Abhidhana Pradhanyena) is indeed (Equated now to) Brahman (Abhidheya Pradhanyena). And now comes the Mahavakya, 'I', this self, the Atma is Brahman. This Atma is endowed with four quarters (Like brahman).



a) The entire universe which was equated to Ohmkara before Abhidana Pradhanyena, now equated to Brahman Abhideya Pradhanyena.

Ohmkara	Brahman
- Abhidana - Revealar	- Abhideya - Revealed

b) Sarvam Etat Brahma :

c) Mahavakyam : Ayam Atma Brahma

- I, self = Brahman

d)

Brahman	I
- 4 Components - Virat, Hiranyagarbha, Antaryami, Nirguna Turiyam (VHAN)	- 4 Components - Vishwa, Teijasa, Prajnya, Turiyam (VTPT)

- This Atma is Brahma.

e) Soyam Atma Chatushpath :

- Like Brahman has 4 parts, components, Atma also has 4 parts, components.

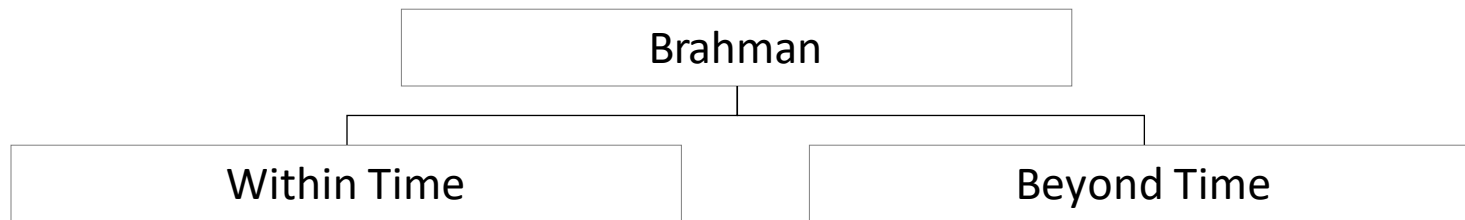
सर्वं ह्येतद्ब्रह्मेति । सर्वं यदुक्तमोङ्कारमात्रमिति तदेतद्ब्रह्म ।  
तच्च ब्रह्म परोक्षाभिहितं प्रत्यक्षतो विशेषेण निर्दिशति--  
अयमात्मा ब्रह्मेति । अयमिति चतुष्पात्त्वेन प्रविभज्यमानं  
प्रत्यगात्मतयाभिनयेन निर्दिशति--अयमात्मेति ।

(Because of that Aikyam, it is said) all that is here (Sarvam, - meaning all that is in the three periods of time as well as the unmanifest) was, is and will indeed be Brahman (Hi Etad Brahma Hi). So, all this was said to be onkara (Sarvam Yad Uktam Onkara Matram Iti) is Brahman only (Tad Etad Brahma). And that Brahman (Tat Ca Brahma) which has been introduced as though it is some object other than oneself, (Paroksa Abhihitam), the Upanishad now presents it specifically pointing out (Nirdisati) completely (Visesena) and directly (Pratyaksatah) that this Atma, oneself (Ayamatma) is Brahman (Brahma iti). This Atma (Ayam iti) which is as though going to be divided (Pravibhajyamanam) into four quarters (Catuspatvena) is shown to be one's own self (Pratyagamataya) by indicating it with a clear gesture (Abhinayena Nirdisati, - by putting one's hand on one's own chest or indicating by some other gesture and saying) "I", this Atma is Brahman (Ayam Atma iti).

### a) Sarvam Hi Etat Brahma :

- Sarvam = Everything
- Sarvam, borrow from 1<sup>st</sup> Mantra.

### b) Butam, Bavat, Bavishyatu :



- Analysed in Verses 3 to 7 (Avastha Trayam), Verses 8 to 12 (Ohmkara Vichara).
- Tad Etat Brahma.

### c) Tat Cha Brahma :

- That Brahma is none other than Atma.

### d) Parokshena Abhihitam :

- Brahman introduced as some other remote entity.

### e) Pratyakshena Vishesu Nirdashati :

- Upanishad reintroduces that Brahman as something available as I.

### f) Pratyakshataha :

- Aporokshataha.
- Intimately available.

- Intimacy indicated by “Ayam – this”.
- Guru touches finger on his heart.

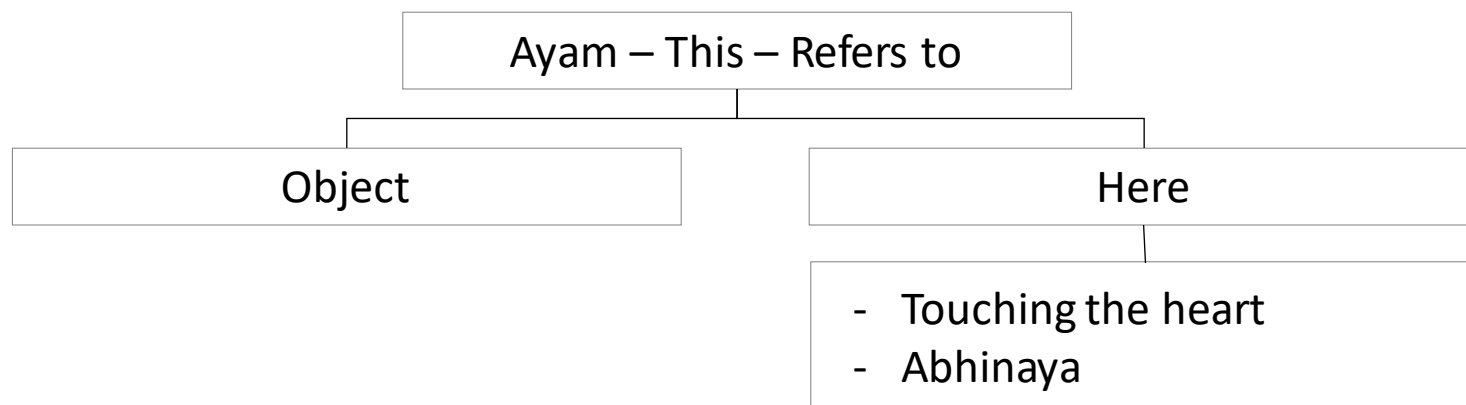
### g) Viseshena Nirdashati – Ayam Atma :

- In Mandukya, everything has 4 components.
- Ohmkara, Brahman, Atma, has 4 components.
- Ayam Atma = Self I.

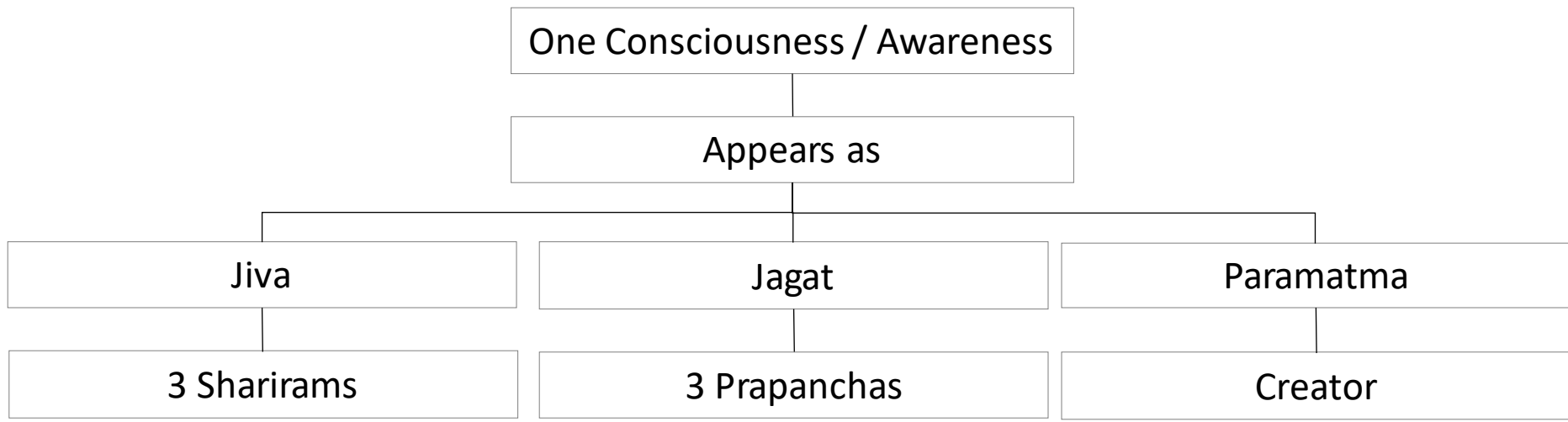
### h) Chatushpatena Pravabajyamanam :

- Atma is divided into 4 parts.
- Subject is revealed by Mudra Abhivayaha, Appropriate gesture.

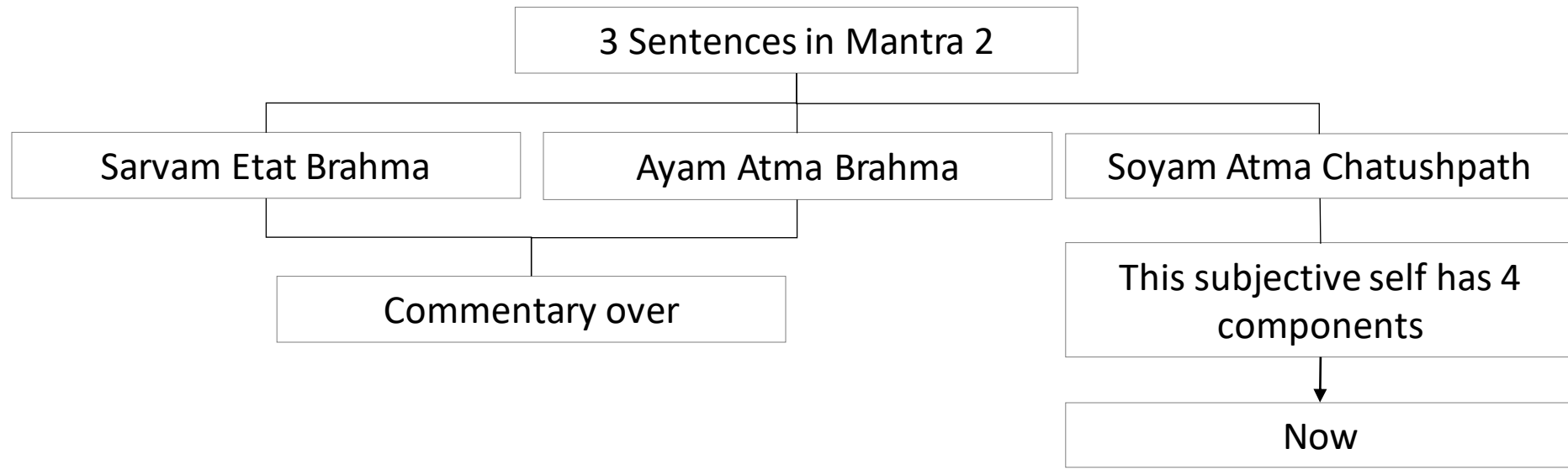
i)



- Anandagiri wrote commentary on Mandukya called “Rahasya Vivruttihi”.
- Elaboration of secret of Mandukya Upanishad.



- Use Pravilapanam, Abhasa, space like enclosure theories, to reveal the truth – Ekatma Brahman.



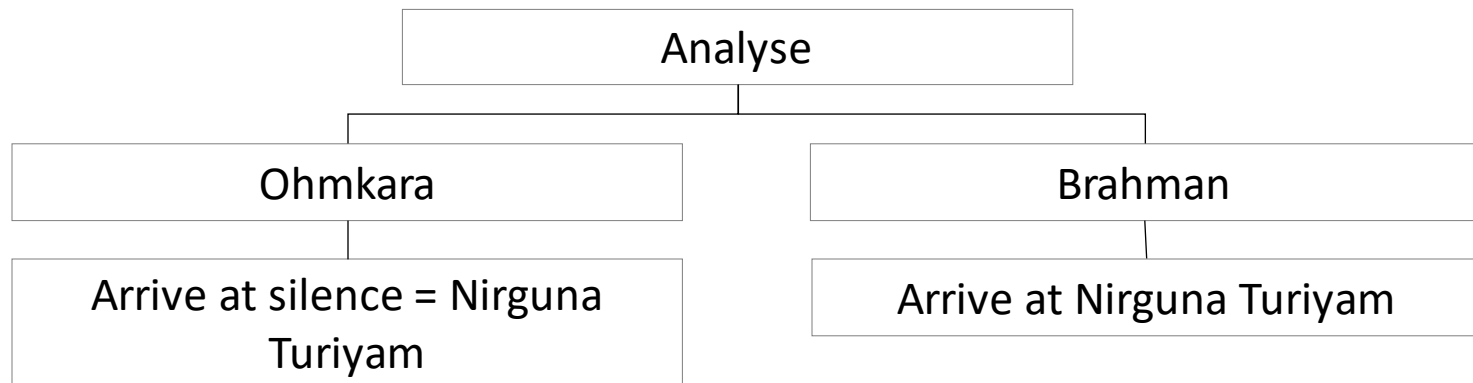
## Revision :

### I) Mantra 1 :

- Entire creation = Ohmkara
- Analysing Ohmkara is Analysing creation - Verse 8 – 12

### II) Mantra 2 :

- Everything in creation is Brahman.
- Everything = Ohmkara
- Everything = Brahman.
- Therefore Ohmkara = Brahman.
- This is vision of Upanishad.



### III) Brahman not a remote reality, not Paroksham.

- **Brahman = Atma, is available as Aparoksha Aham.**

## Therefore Mahavakya :

- Ayam Atma Brahman.

IV) That Brahman, is Ayam Atma, this Atma.

- Tatcha Brahma Paroksha Hita.
- That Brahman referred as remote, Paroksha Vastu.
- Viseshena Nirdashati is specifically indicated as Aparoksha Atma.
- Ayam Atma Brahma iti.
- Ayam → this intimately available.
- Available, not as object but as subject.

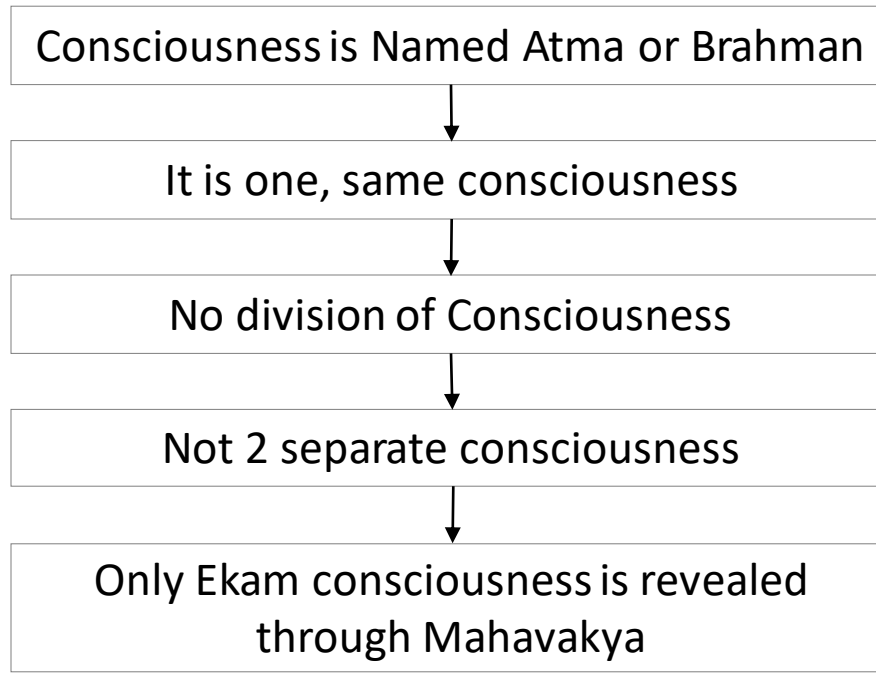
V) That Atma is Chatuspath Atma.

- Atma is going to be divided into 4 quarters, intimately available as subjective self.
- Nirdashati – Upanishad refers to Atma by touching the heart as Ayam.
- This – touching the heart – near by is self – Atma.

VI)

<b>Abhidanam</b>	<b>Touching the Heart</b>
- Physical gesture	- Ayam Atma

VII)



- No Mahavakya Vichara done by Shankara.
- Only statement.

**There is only one Chaitanyam in all individuals and also outside the individual also.**

Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṃ mama || 13.3 ||



Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

VIII) Following enquiry being done to know Ekam Chaitanyam.

- In all 3 states one consciousness exists as substratum = Brahman = God = Atma.

XI) 2<sup>nd</sup> Mantra : 3 sentences

- a) Sarvaihi Etat
- b) Brahman Ayam Atma Bavati
- c) Soyam Atma Chatushpath Bavati

X) Now 3<sup>rd</sup> sentence Analysed Soyam Atma Chatushpath now.

**26) Bashyam : Chapter 1 - Mantra 2 continues...**

सोऽयमात्मोङ्काराभिधेयःपरापरत्वेन  
व्यवस्थितश्चतुष्पात्कार्षापणवन्न गौरिवेति ।

This Atma (So Yamatma), is the meaning of the word om (Onkara Abhidheyah), which onkara represents both Sagunabrahma and Nirgunabrahma (Para – Aparatvena Vyavasthitah; thus the quality Sankaracharya indicates Brahman and Atma are one and the same). Atma has four quarters called pada (Catuspat) not like four legs of a cow (Na Gauh Iva Eti but like) quarter units of currency (Karsapanavat).

### a) Soyam Atma :

- This Atma.

### b) Ohmkara – Abhidanaha :

- Word Ohmkara represents Brahman.
- Brahman = Atma.
- Shankara replaces Brahman by Atma.

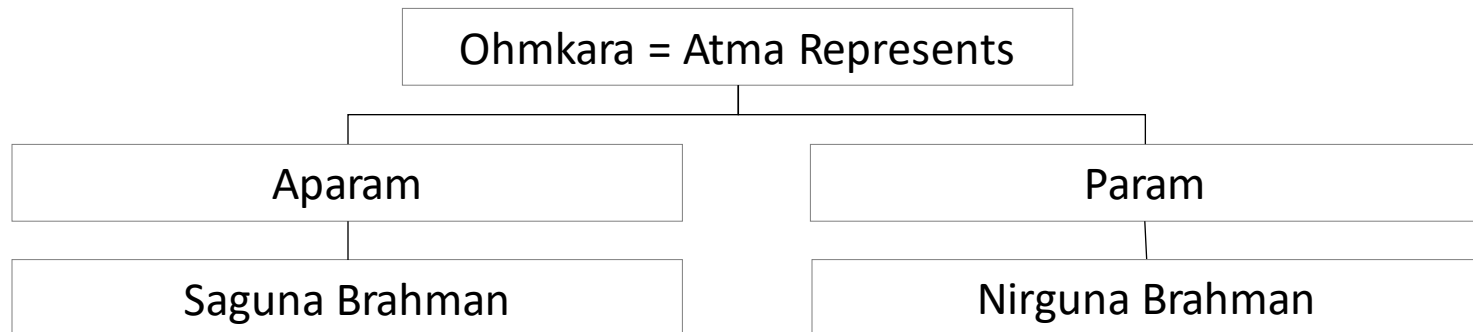
c) Ohmkara = Atma = Abhideya = Meaning

d) Ohmkara Shabda Abhidanasya

- Artha – Abhidheya = Atma.

### e) What type of Ohmkara?

- Para Aparatvena Vyavastitaha

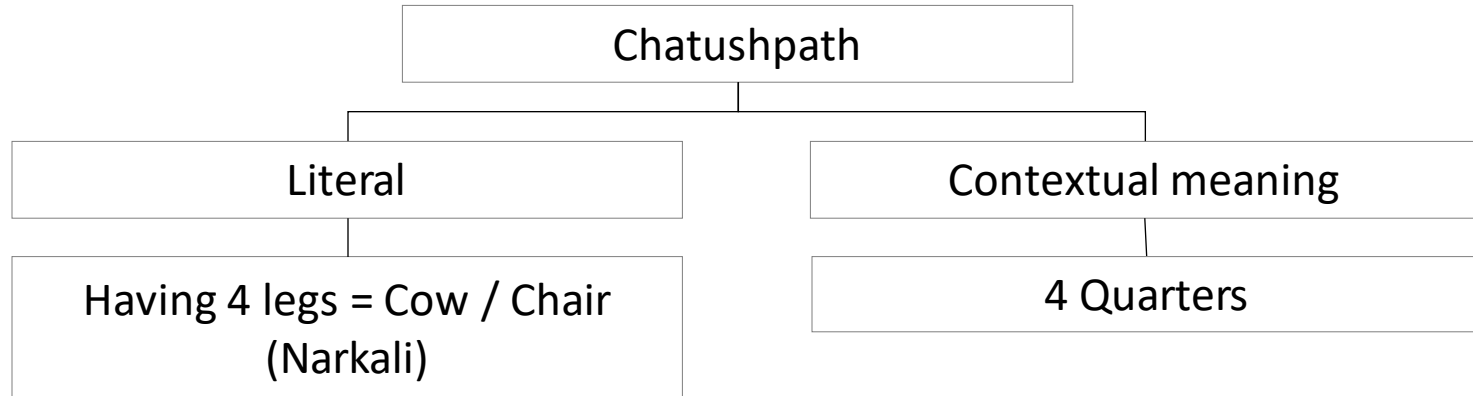


- Whose meaning is mentioned as Atma.

## f) What is that Atma?

- Chatuspath : Has 4 Quarters

Contextual Meaning here



- Pada not legs here but quarters.

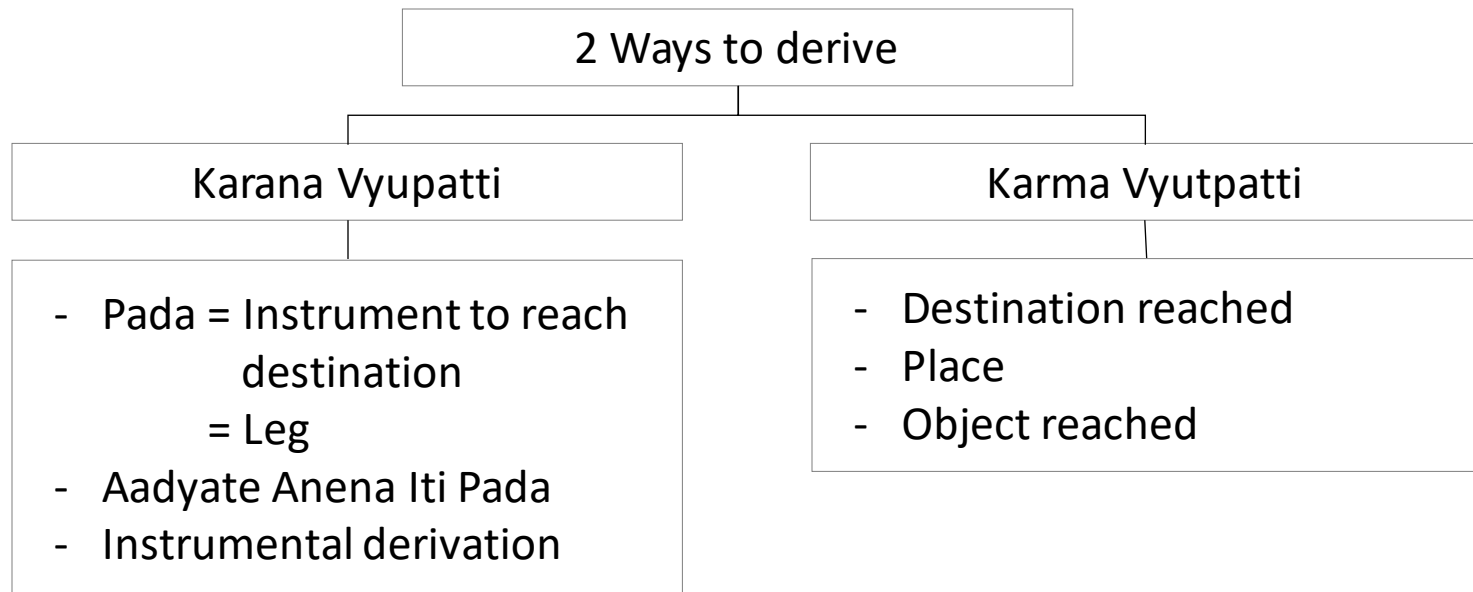
## g) Karsha Pasham Vatu :

- Name of one unit of a currency.
- One Gold Coin = 1 Rupee.
- For transaction divided into 4 quarters.
- Imaginary division for transactions, not actual division.

**Atma for teaching purpose is divided into 4 quarters.**

- No actual division but imaginary division.
- One Rupee = 16 Annas – 100 Paisa.

- Not intrinsic division but imaginary division.
- Atma division imaginary.
- Not like cow actually having 4 legs.
- Atma has 4 Padas Vishva / Teijasa / Prajnya / Turiyam.
- Padas = Prathama, Dvitiya, Tritiya, Chaturtha.
- Pada : What is etymological – grammatical derivation.



## 27) Bashyam : Chapter 1 - Mantra 2 continues...

त्रयाणां विश्वादिनां पूर्वपूर्वप्रविलापनेन तुरीयस्य  
प्रतिपत्तिरिति करणसाधनः पादशब्दः । तुरीयस्य  
पद्यत इति कर्मसाधनः पादशब्दः ॥ २ ॥

The word pada (Pada Sabdah) in the case of the first three padas like Visva etc (Trayanam Visvadinam) by way of dissolving each of them into the previous one (Purva - Purva Pravilapanena) it is going to be the instrument, the means by which the fourth Pada, Turiyam is accomplished or known (Turiyasya Pratipattih iti Karanasadanah). As for Turiyam (Turiyasyaya), it is the destination reached (Padyate). Therefore, the word pada (Pada Sabdah iti) is Karmavyutpattih (Karmasadhanah).

### I) 1<sup>st</sup> and 2<sup>nd</sup> Mantras – 2 enquiries introduced

- Ohmkara, Atma vichara.
- Ohm = Atma = Truth of everything = Sarvam.
- Knowing Ohm = Knowing Atma = Turiya Tattwa Jnanam.

### II) Atma Vichara – Verse 3 to 7

- Ohmkara Vichara – Verse 8 to 12

### III) Soyam Atma Chatuspath

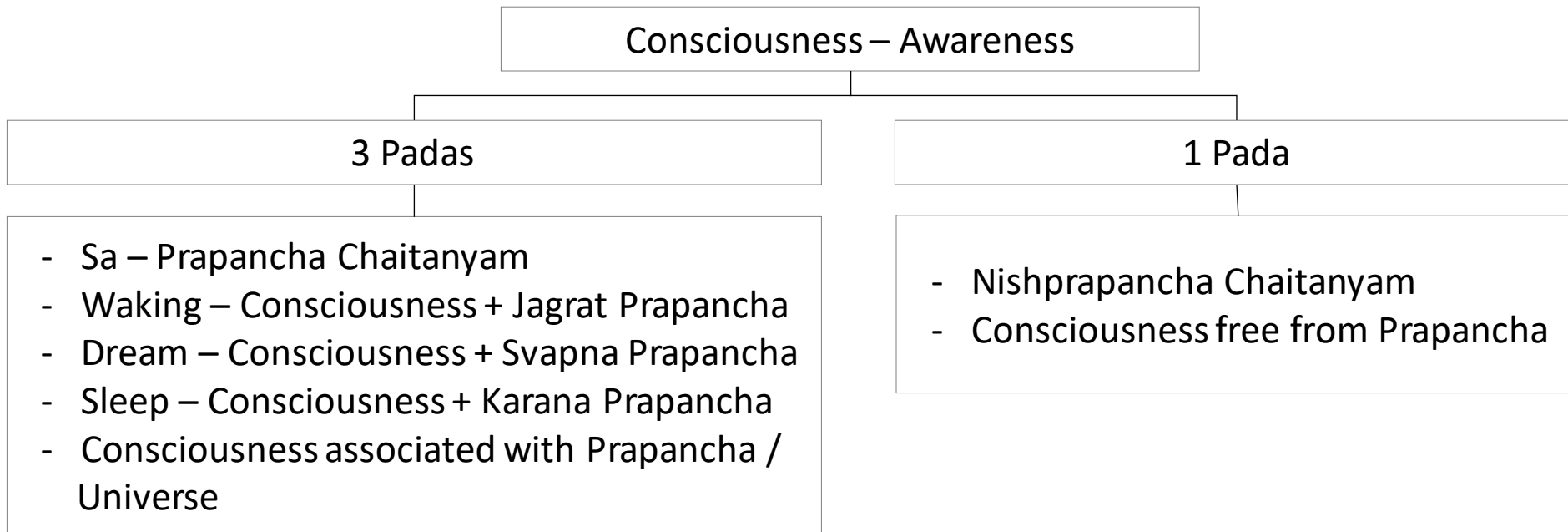
- I = Self = Atma = 4 quarters = Experiencer = Consciousness principle

### IV) What are the 4 quarters / 4 Aspects / facets / Padas?

- 1<sup>st</sup> Pada = 3<sup>rd</sup> Mantra
- 2<sup>nd</sup> Pada = 4<sup>th</sup> Mantra
- 3<sup>rd</sup> Pada = 5<sup>th</sup> + 6<sup>th</sup> Mantra
- 4<sup>th</sup> Pada = 7<sup>th</sup> Mantra

### V) Method used to reveal Atma :

- **Adhyaropa – Apavada.**



## Upanishad :

- See contradiction in this – to reveal the truth.

## VI) Question :

- If Consciousness is with Sa – Prapancha how it is Nishprapancha?
- **If alongwith Universe, how without Universe.**
- **If without Universe, how with Universe.**

- Contradictory
- Its not possible
- Logically contradictory
- Upanishad still uses this expression

## VII) Answer :

Saprapancha	Nishprapancha
<ul style="list-style-type: none"><li>- Adhyaropa</li><li>- Rope with Snake superimposition.</li><li>- Universe with delusion / ignorance of Atma Chaitanyam</li></ul>	<ul style="list-style-type: none"><li>- Apavada</li><li>- Rope without snake, without delusion</li><li>- Universe with knowledge of Atma Chaitanyam</li></ul>

## VIII) Gita :

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

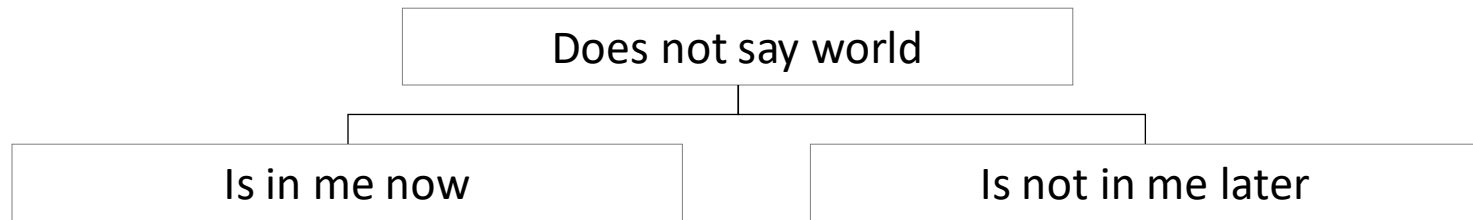
mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

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

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

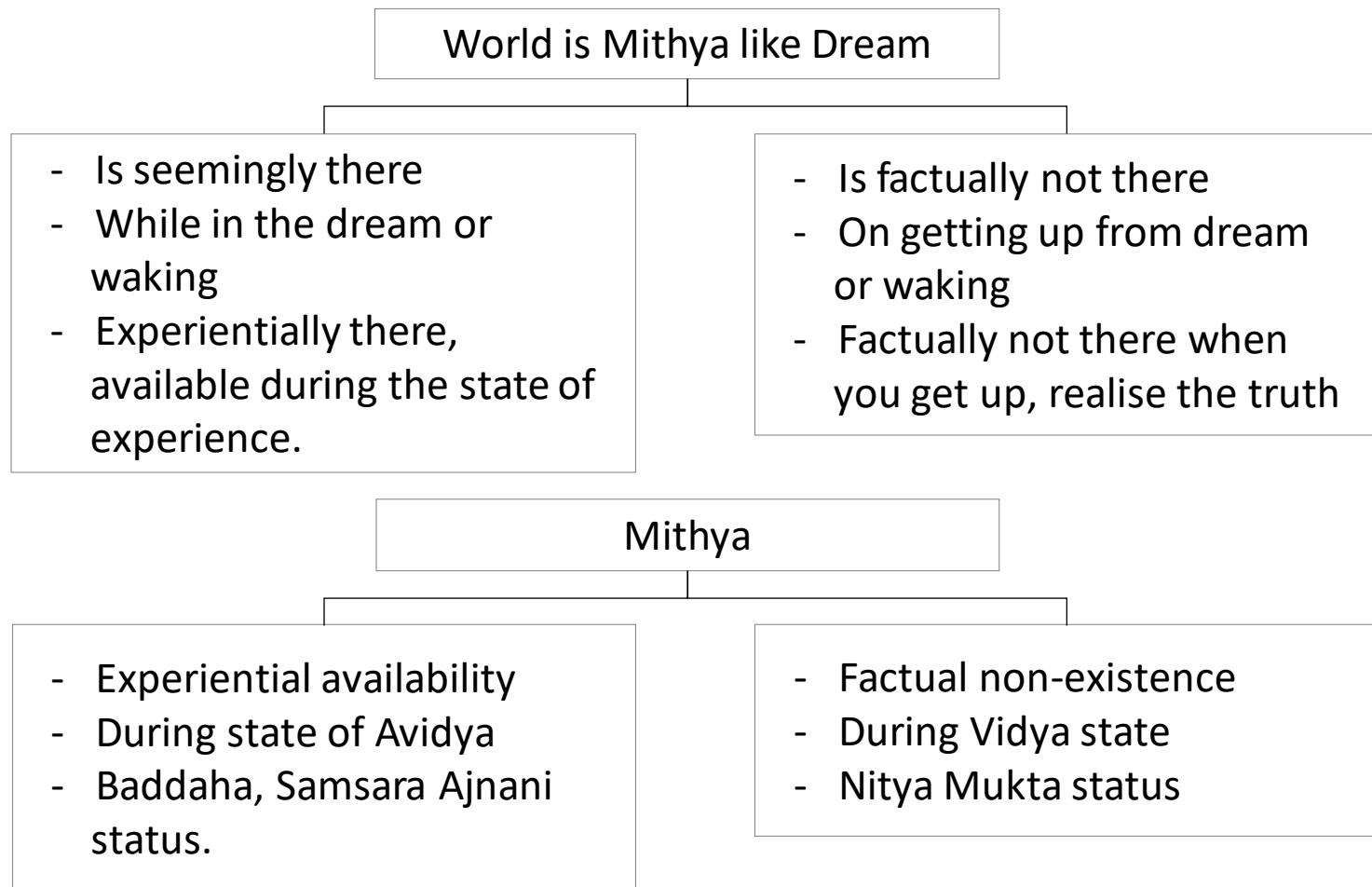
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]



- **Not that : Now its there, later not there**
- How is this idea possible?



IX)



- Explained in Chapter 2 – Mandukya Upanishad.
- Example : Svapna Prapancha

- **Experientially there when we are in dream.**
- **Factually not there.**
- **This is called Mithya, Maya Shakti.**

X)

First 3 Padas	4 <sup>th</sup> Pada
- Called Adhyaropa	- Called Apavada

- It proves Mithyatvam of Jagat and Satyatvam of Chaitanyam Brahman.

XI) What is that Chaitanyam?

- That Chaitanyam is I the observer.
- Saha Atma Sa Vigneyaha.

Mandukya Upanishad :

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

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam |  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
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]

- I am the Adhishtana observer, Nirvikara, Asanga.
- **Example** : Screen in TV
- The whole world appears in me.
- This is the development of Shankara for Verse 1 – 3.

To establish Mithyatvam,  
Upanishad uses 3 methods

Karanatvat

- Karya – Karana Prakriya
- I am Karanam
- World = Product, Karyam

**Chandogya Upanishad :**

- Chapter 6 – 1 – 4
- Product, Karyam has no separate existence different from Karanam.
- Karanam = Chaitanyam
- Karyam = World, Mithya
- Also called Srishti Prakriya

Drishyatvat

- World is Mithya because you see it.
- You are Satyam because you don't see yourself.
- Subject is real because it is never objectified
- Object is unreal because it is always objectified
- Drishyatvat = Agama Pahitvat

Adhyaropa Apavada

- World is seemingly existing

Used in Chapter 2 of Mandukya Upanishad

## Chandogya Upanishad :

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

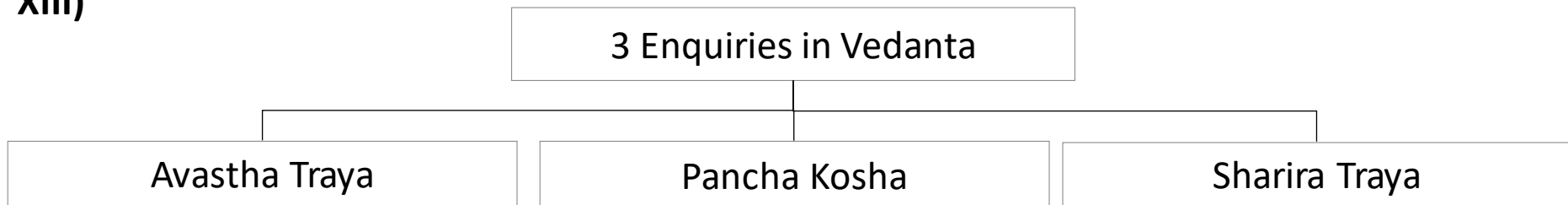
yathā somyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam  
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam  
mṛttiketyeva satyam || 6.1.4 ||

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

### Adhyaropa – Apavada :

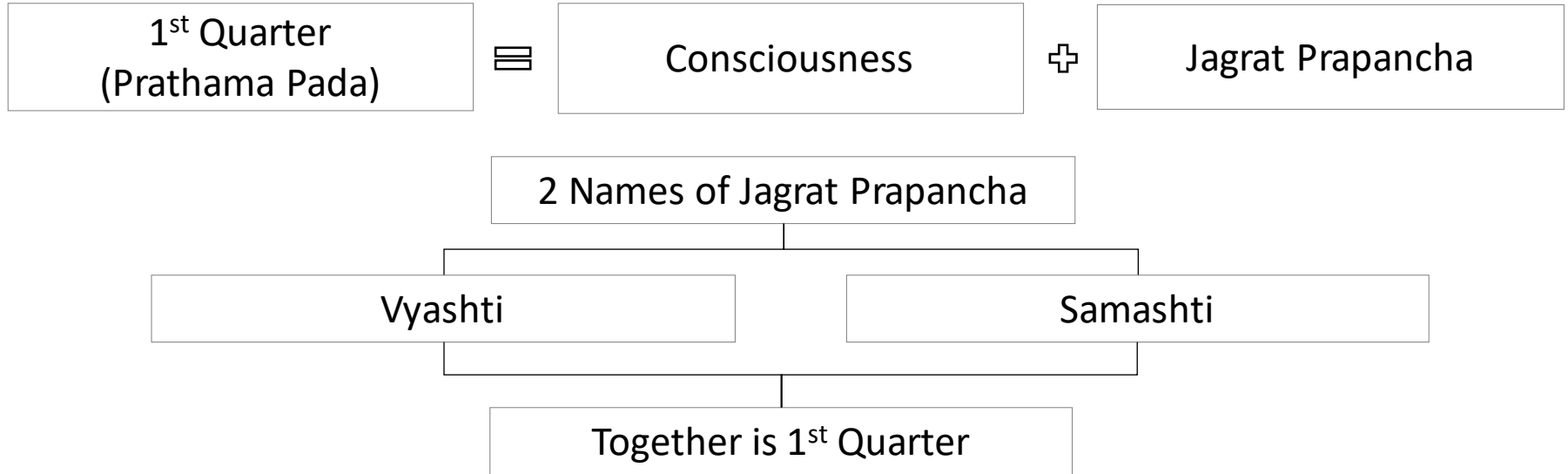
- Accept the world – Yes
- Instantaneously Reject the world – No.
- The whole waking world / Universe appears – disappears – Kshanikam..., I, Chaitanyam am Seer, Satyam, Nitya Mukta Svarupa.
- This is development of Atma Vichara.
- Jagrat, Svapna, Sushupti also called Avasta Traya.

### XIII)



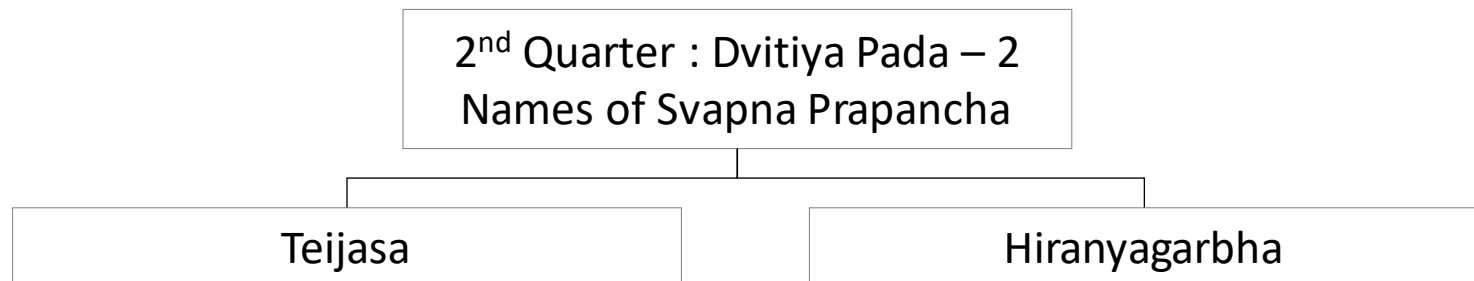
#### XIV) 1<sup>st</sup> Pada :

- 1<sup>st</sup> Pada = Jagrat Avastha – 3<sup>rd</sup> mantra.

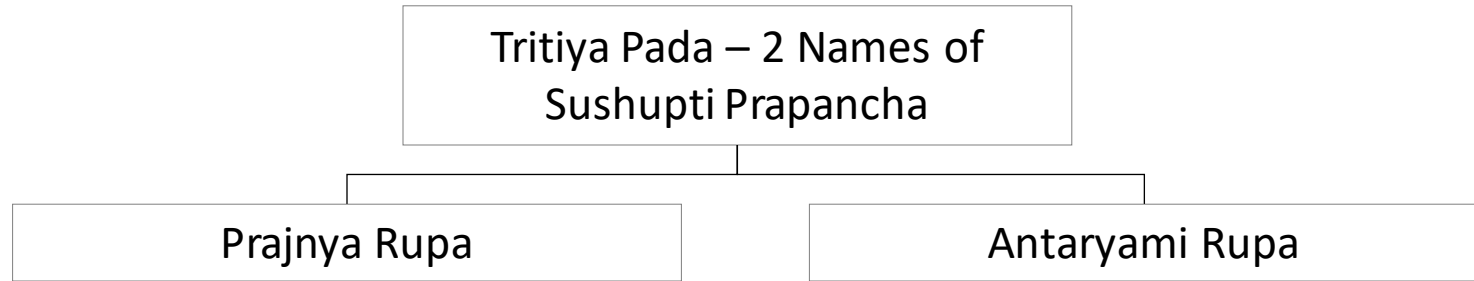


- Vishwa, Vaishvanara Pada Rupaha.

#### XV) 2<sup>nd</sup> Pada :

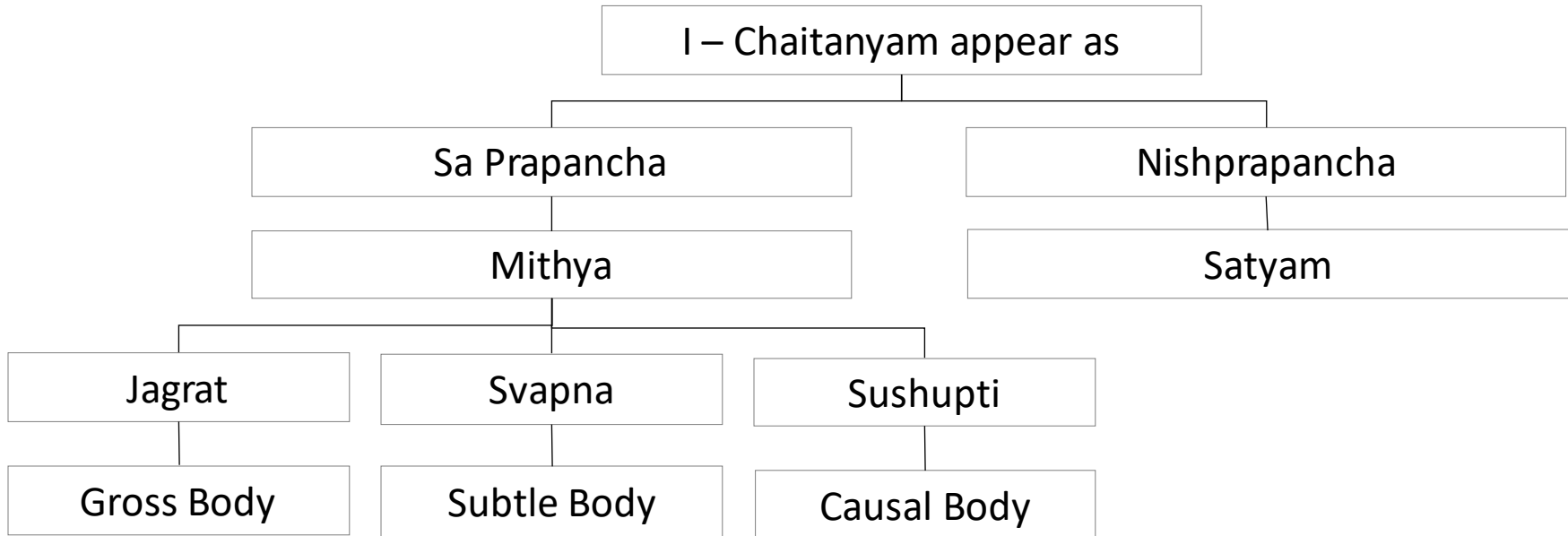


XVI)



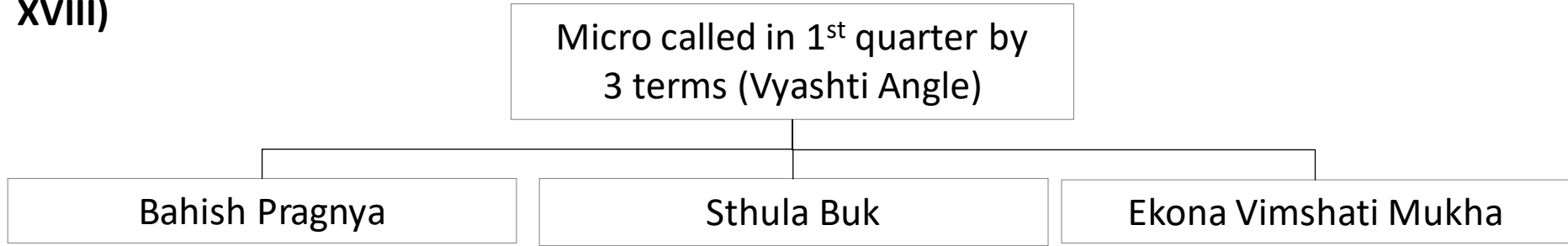
XVII) 4<sup>th</sup> Pada : Nishprapancha

- Turiya Chaitanyam Rupa

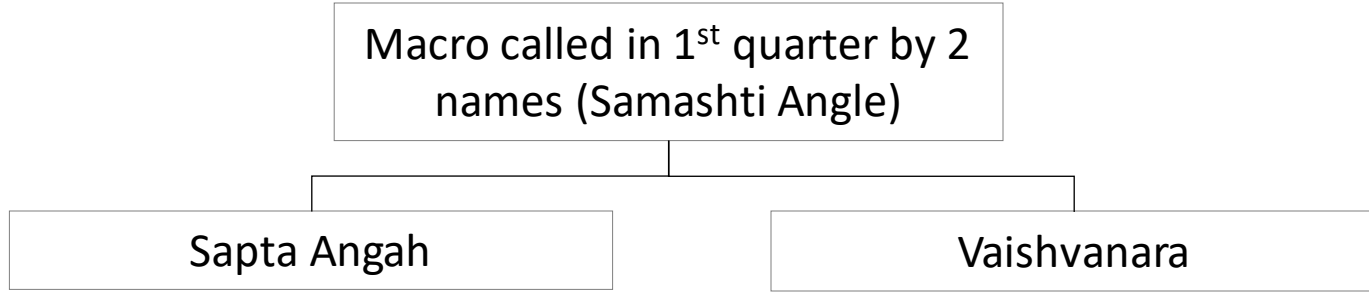


- Upto this is revision of missed portion of last session No. 9.

XVIII)



XIX)



- Jagarati Sthana is common name of Vyashti + Samashti.
- Saprancha Chaitanyam is Prathama Pada.
- This is essence of 3<sup>rd</sup> Mantra.

**Mandukya Upanishad :**

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।

घटादिवच्च संघातैर्जातावेतन्निदर्शनम् ॥ ३ ॥

ātmā hyākāśavajjīvairghaṭākāśairivoditaḥ |

ghaṭādivacca saṁghātaiṛjātāvetannidarśanam || 3 ||

The Akasa-like Atman manifesting in the form of the separative egos may be compared with the pot-space. Again as pot-space is said to be produced from the total-space, so gross forms are said to be created from the Reality. This is the illustration for the manifested world.[3 - K - 3] 190