

MANDUKYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 1

KARIKA NO. 1 TO 5

VOLUME - 03

Index - III

S. No.	Title	Page No.
IV	Chapter 1: Agama Prakaranam	
63)	Introduction to Karika	368
64)	Karika No. 1	369
65)	Anvaya – Karika No. 1	370
66)	Bashyam : Karika No. 1 Starts	371
67)	Introduction to Karika No. 2	385
68)	Karika No. 2	387
69)	Anvaya – Karika No. 2	388
70 to 89)	Bashyam : Karika No. 2 starts	400
90)	Karika No. 3	516
91)	Anvaya – Karika No. 3	517

S. No.	Title	Page No.
IV	Chapter 1: Agama Prakaranam	
92)	<u>Karika No. 4</u>	520
93)	<u>Anvaya – Karika No. 4</u>	521
94)	<u>Bashyam : Karika No. 3 and 4 starts..</u>	523
95)	<u>Karika No. 5</u>	524
96)	<u>Anvaya – Karika No. 5</u>	525
97)	<u>Bashyam : Karika No. 5 starts</u>	529

CHAPTER 1

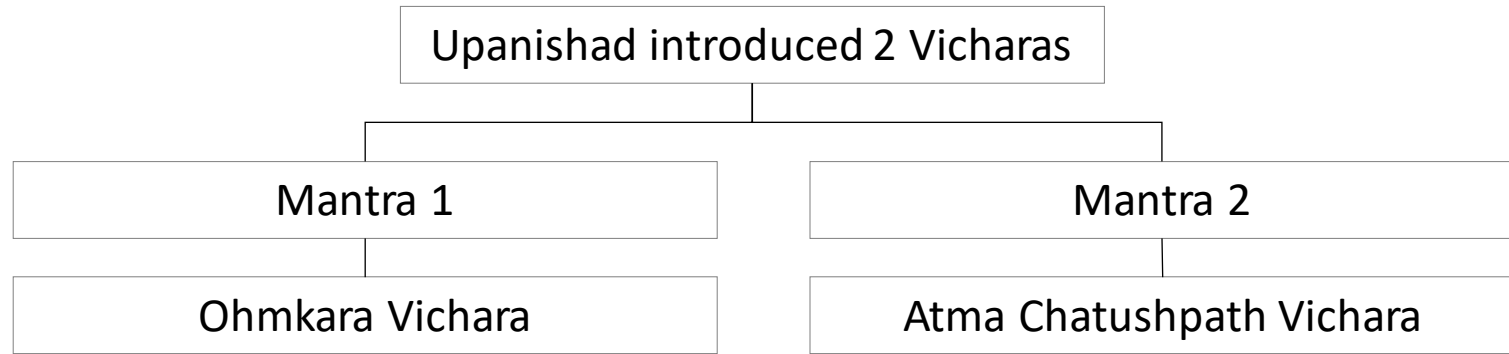
AGAMA PRAKARANAM

12 Upanishad Mantras + 29 Karikas

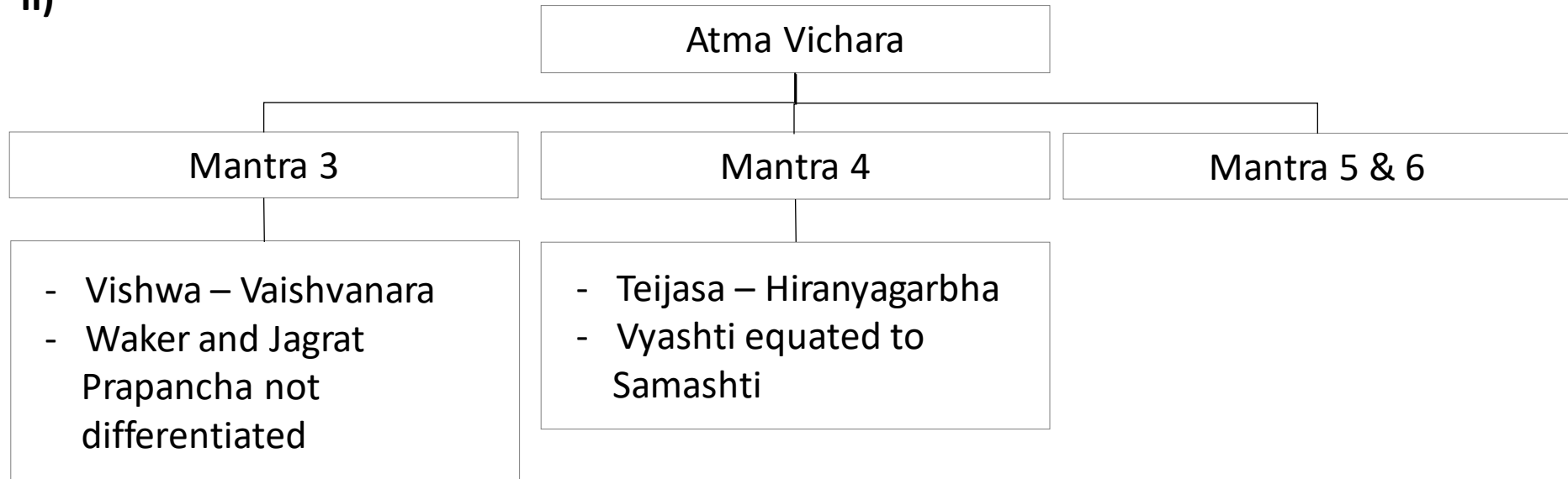
KARIKA 1 TO 5

Revision : Mantra 1 to 6

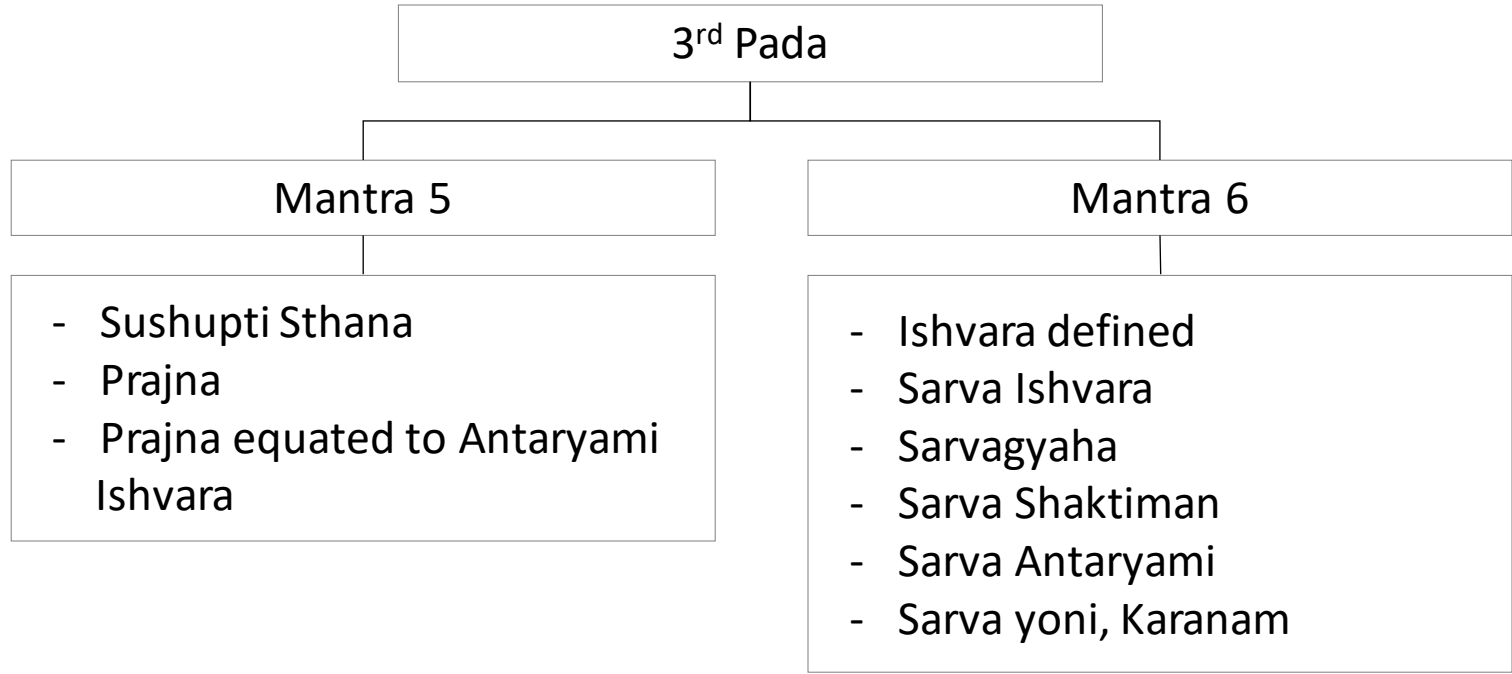
I)



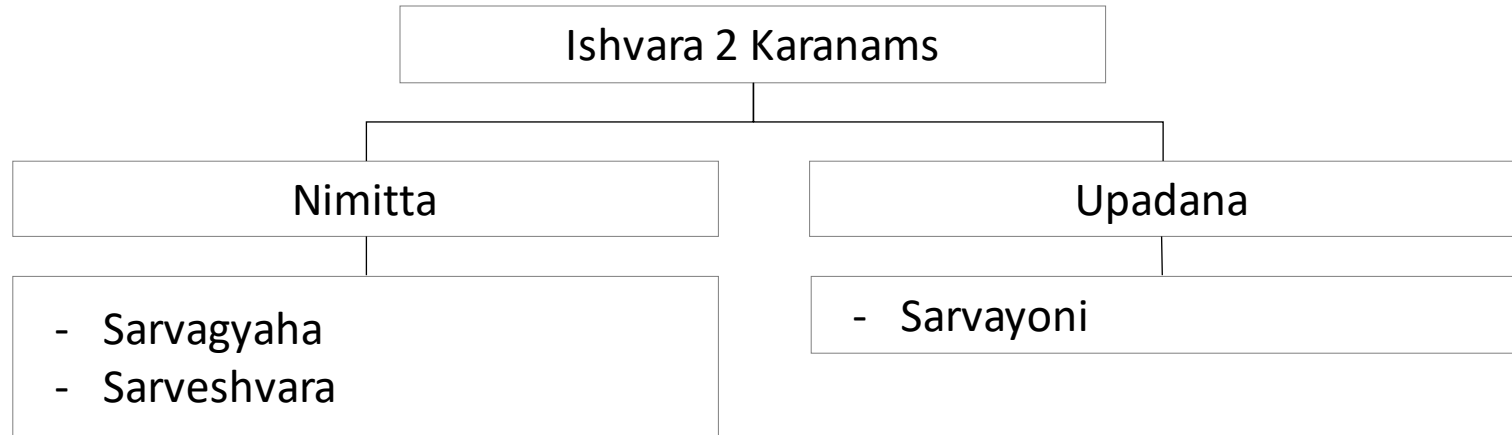
II)



III)



IV)



- Yatha Evam Athaha Prabavapyayou Hi Butanam.
- Yatha Yashmat Yonihi Bavati Upadana Karanam Bavati.

- Tasmāt Butanam Prabavascha = Srishti Karanam.
- Apyaya = Laya Karanam.

V) Aside Note :

Nimitta Karanam	Upadana Karanam
Srishti Matra Karanam	Srishti, Sthithi, Laya Karanam

- Prabhava – Apyayou Hi Butanam = Cause of creation, maintainance, resolution.

VI)

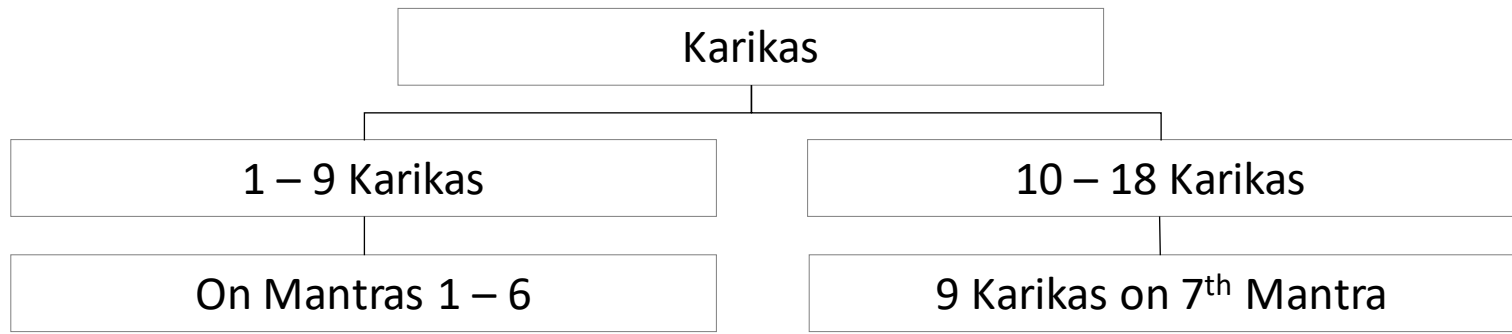
First 3 Padas	4 th Pada
<ul style="list-style-type: none"> - Adhyaropa Prakaranam - Superimposition of 3 Pairs on Atma - Vishwa – Virat - Teijasa – Hiranyagarbha - Prajnya – Ishvara 	<ul style="list-style-type: none"> - Apavada Prakaranam - Negation of 3 pairs from Atma

Disturbing part of Upanishad :

- Ishvara also negated in the end in the 4th Pada.

VII) 7th Mantra = 4th Pada – Turiyam – Apavada.

VIII) Karika – not word by word commentary.



63) Introduction to Chapter 1 - Karika No. 1 :

अत्रैते श्लोकाः भवन्ति-
अत्रैतस्मिन्यथोक्तेऽर्थ एते श्लोकाः भवन्ति ।

(These are the words of Gaudapadacarya) “With regard to the first three Padas (atra), the following Karikas (Ete Slokah) are there (Bhavanti)”. With regard to the teaching (Atra = Etasmin Arthe) mentioned in the above Upanisad mantras regarding the three padas (Yathokte Arthe), the following Karikas occur (Ete sloka Bhavanti).

- W.r.t. first 3 Padas, Etaha Karika Bavanti, following are Karikas.

a) Atre :

- Gauda’s words
- Etasmin Arthe – w.r.t. Teaching

b) Yathokte :

- w.r.t. Upanishadic 6 Mantras, 3 Padas following Karikas occur.

64) Chapter 1 - Karika No. 1 :

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।
घनप्रज्ञस्तथा प्राज्ञः एक एव त्रिधा स्मृतः ॥ का-१ ॥

bahiṣprajño vibhurviśvo hyantaḥprajñastu taijasaḥ,
ghanaprajñastathā prājña eka eva tridhā smṛtaḥ ॥ ka-1 ॥

Visva, the first quarter (Pada) is he who is all pervading and who experiences the external, the gross Objects (The waker). Taijasa, the second quarter (Pada), is he who cognises the internal, the subtle bodies (The Dreamer). Prajna is he, who is a mass of consciousness. He is one alone who is thus known as three, in the three different planes of consciousness.
[1 - K - 1]

अन्वयः

बहिष्प्रज्ञः विभुः विश्वः हि (प्रथम पादः भवति), अन्तःप्रज्ञः तु तैजसः हि (द्वितीय पादः भवति), तथा घनप्रज्ञः प्राज्ञः (तृतीय पादः भवति), एकः (तुरियः) एव त्रिधा स्मृतः ॥

Anvayaḥ

Bahiṣprajñāḥ vibhuḥ viśvaḥ hi (prathama pādaḥ bhavati), antaḥ prajñāḥ tu taijasaḥ hi (dvitīya pādaḥ bhavati), tathā ghanaprajñāḥ prājñāḥ (tṛtīya pādaḥ bhavati), ekaḥ (turīyaḥ) eva tridhā smṛtaḥ,

Visva, the waker (Who is non-different from Virat) the all pervading one, with consciousness turned outward (is the Prathama Pada). (The Dvitiya pada is) Teijasa, the self illuminating dreamer (Who is non-different from Hiranyagarbha), however with inward consciousness. And (Tritiya pada is) Prajna, the sleeper (Who is non-different from Ishvara) with an undifferentiated mass of consciousness. The one and same consciousness alone is thought of in threefold forms (Due to the upadhi of the mind).

66) Bashyam : Chapter 1 - Karika No. 1 Starts

बहिष्प्रज्ञ इति । पर्यायेण त्रिस्थानत्वात्सोऽहमिति स्मृत्या
प्रतिसन्धानाच्च स्थानत्रयव्यतिरिक्तत्वमेकत्वं शुद्धत्वमसङ्गत्वं
च सिद्धमित्यभिप्रायः । महामत्स्यादिदृष्टन्तश्रुतेः : ॥ का-१ ॥

Starting with the words 'Bahih-prajna' etc (Bahisprajna iti), Atma's oneness (Ekatvam) and its nature being pure consciousness (Suddhatvam) and its non relatedness to the three states (Asangatvam Ca - which are only incidental) is established (Siddham) by the fact that though it passes through three states of operation (Tri-sthanatvat) in succession (Paryayena), yet it is distinct (Vyatiriktvam) from the three states of operation (Sthana - Traya), because of its memory (Smrtya) of its self recognition (Pratisandhanat Ca) that "I, the Atma, am that (Sah Aham Iti - sleeper, the dreamer, and the waker also)". That is the idea (iti Abhiprayah) and for it, Brihadaranyaka Upanishad (Sruteh) gives the example of the whale etc, for it (Mahamatsya Adi Drstantah).

Gauda makes general observation on Mantras 3 – 6 :

a) 1st Pada :

- Prathama Pada

b) Bahish Prajnyaha Bavati :

- Vishwa – Vibhuhu (Vaishvanara).
- **Individual is non-different from Virat, total.**
- Vibhu = all pervading one = Virat.
- Virat Abhimanaha Viswa.
- Vishwa is non-different from Virat.
- **Vishwa is with Consciousness turned outwards.**

c) Prathama Pada Bavati :

- Summary of Verse 3.
- Gauda does not comment on Saptanga, Ekovimshati Mukha.

d) Dvitiya Pada :

- 2nd Pada

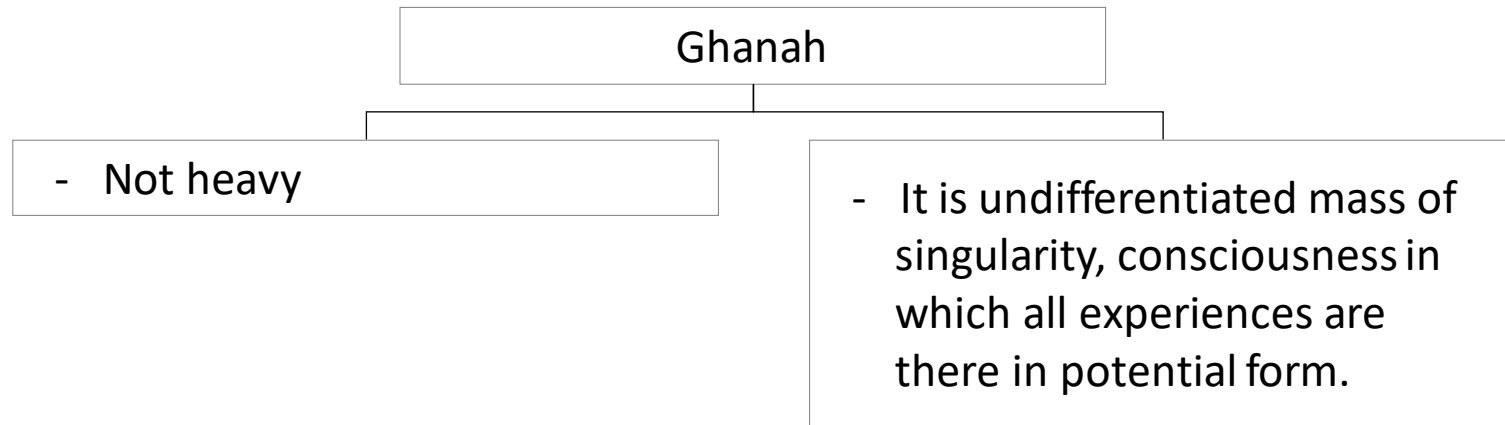
e) Antah Prajnayah – Teijasa – Dvitiya Pada

- 2nd Pada = Self shining dreamer.
- Why self shining?
- For seeing the dream, don't take external light.
- Has internal light – Tejomayo.
- Antahkarana Vrutti Rupaivat Teijasa who is nondifferent from Hiranyagarbha.

- Hiranyagarbha Abhimana.
- Turned inward w.r.t. Body.
- Dvitiya Pada.

f) Tritiya Pada :

- Ghana Prajnyaha.
- Sleeper in which all differentiating experiences are resolved.
- Prajna Ghanaha = Ghanah Prajnaha.



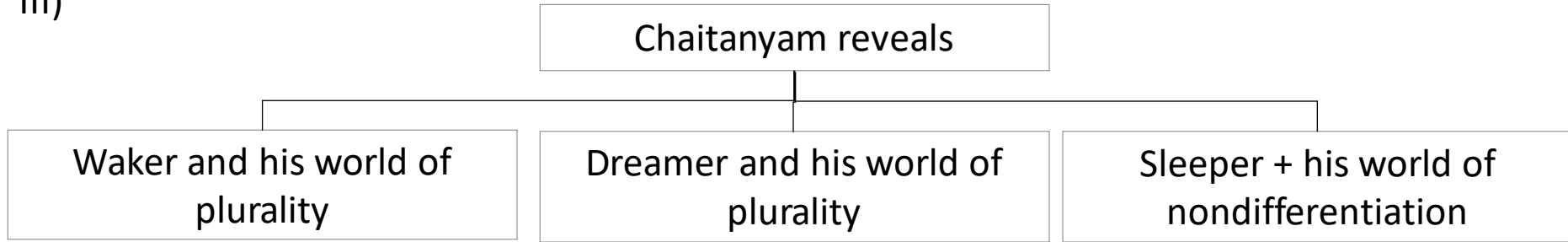
- Pramatra, Pramana, Prameya Prajnyaha are there in potential, undifferentiated form.
- This is nature of mind, universe and consciousness we are experiencing.
- Prajna – Vyashti is nondifferent from Samashti Ishvara as they merge into one main consciousness, Ghanah Prajnah.
- Prajnyata – Tritiya Pada Bavati.

g) Aside note based on 7th Mantra :

I) 3 Padas are based on one and same Chaitanyam only.

II) We don't have 3 Chaitanyams.

III)



- External, internal, non-differentiated mass of Consciousness are one reality in 3 forms, 3 conditions of the mind instrument in the Jiva.

IV) Externality, internality is w.r.t. mind, not all pervading consciousness.

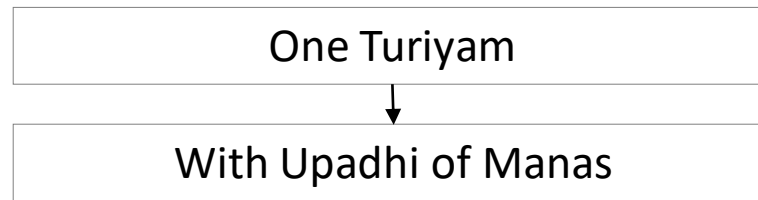
- Time – Space are concepts of the intellect, Triputi.

V) Consciousness, the illumining principle behind the matter is neither external, internal, differentiated or undifferentiated.

- Sunlight is one light – revealed objects different.
- One Turiyam, Ekaha Turiyam Eva.
- Turiyam not introduced by Upanishad but Gauda can't control writing on it.
- One Consciousness masquerades as waker, dreamer, sleeper consciousness.
- Spiritual light Turiyam is Ekam, illumines 3 Vruttis of the Mind, Sthula, Sukshma, Karana Vrutti.

- Spirit is non-material in Nature.

VI)



- One Consciousness appears as extroverted, introverted, undifferentiated.
- Appears as 3 different roles.

VII) Example : Soyam Devadatta Saha

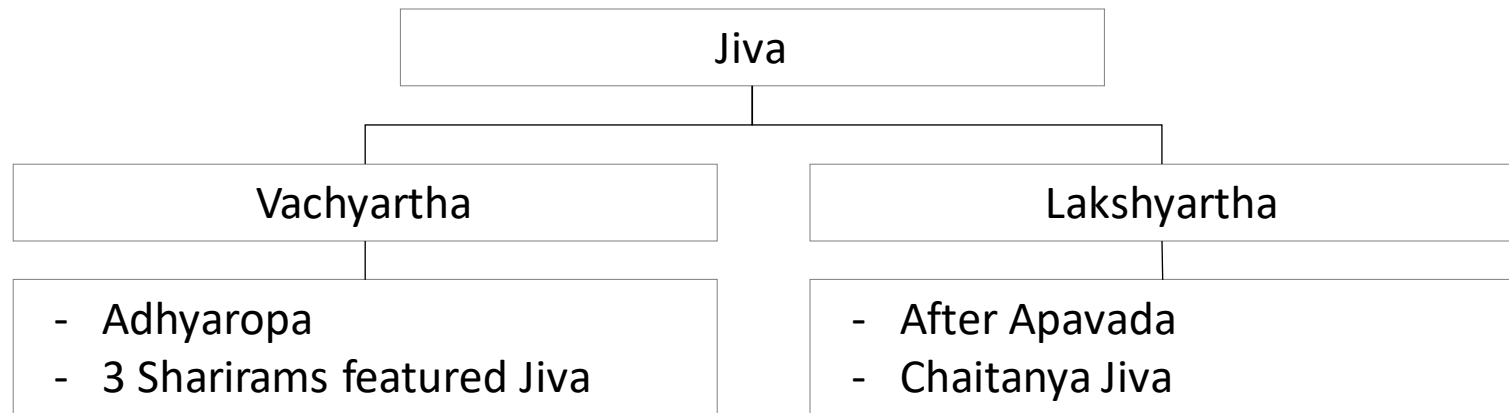
Soyam	Saha
<ul style="list-style-type: none"> - This - White Hair - Fat - Older 	<ul style="list-style-type: none"> - That - Black Hair - Slim - Younger

- Superficially seen – illogical statement.
- Mutually exclusive.

VIII) Equation made by Pratyabingya – Re-collection, Re-cognition

- Apply Baga Tyaga Lakshana.
- Remove incidental features.
- Hold to Jiva behind the Body – Mind complex.
- That Jiva is Chaitanya Svarupam.

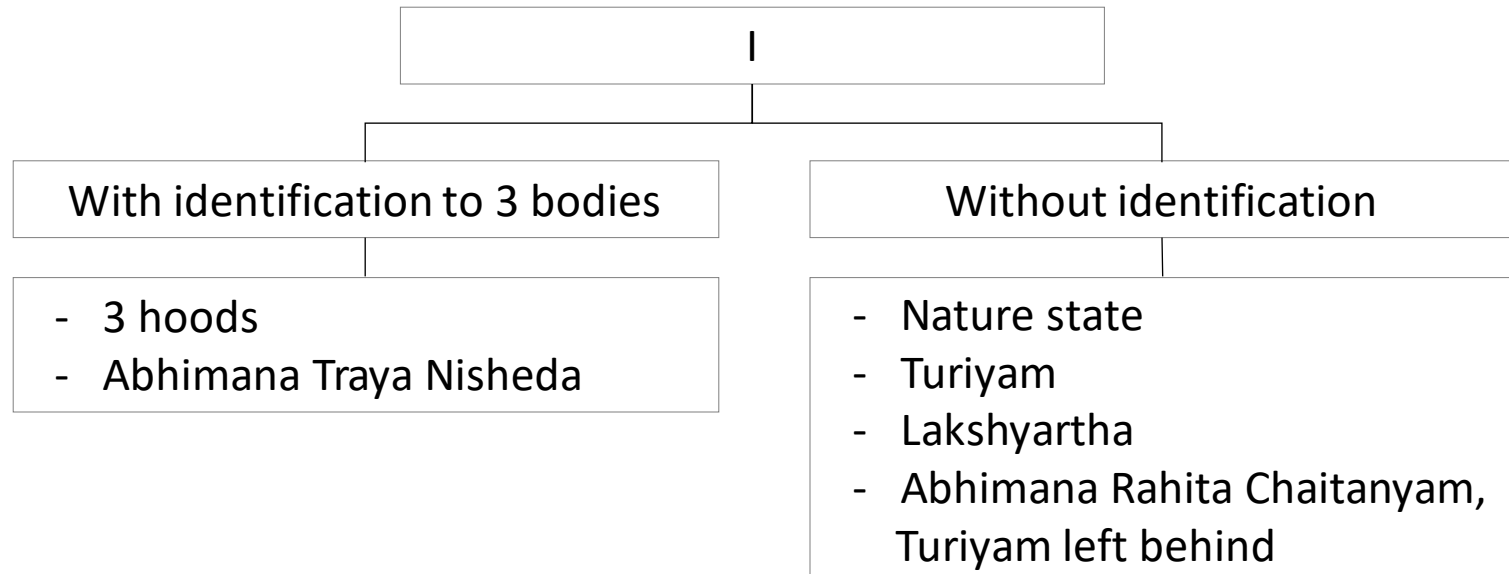
IX)



IX) Soham Pratyabingya :

- That Consciousness I am is equating waker, dreamer, sleeper.
- If you keep the features, equation not possible.
- Negate 3 hoods by Baga Tyaga Lakshana.
- Each hood is because of Abhimana, identification.

X)



- Pratyabingya and Bhaga Tyaga Lakshana reveals our real intrinsic nature as Turiya Chaitanyam.

XI) Pratyabingya = Recollection

- Srutya = Pratyabingya = Recognition
- Saha Aham = That dreamer is this waker.

- **Pratyabingya – Recognition equates Chaitanyam with 3 states.**

h) Srutya Pratisadanat :

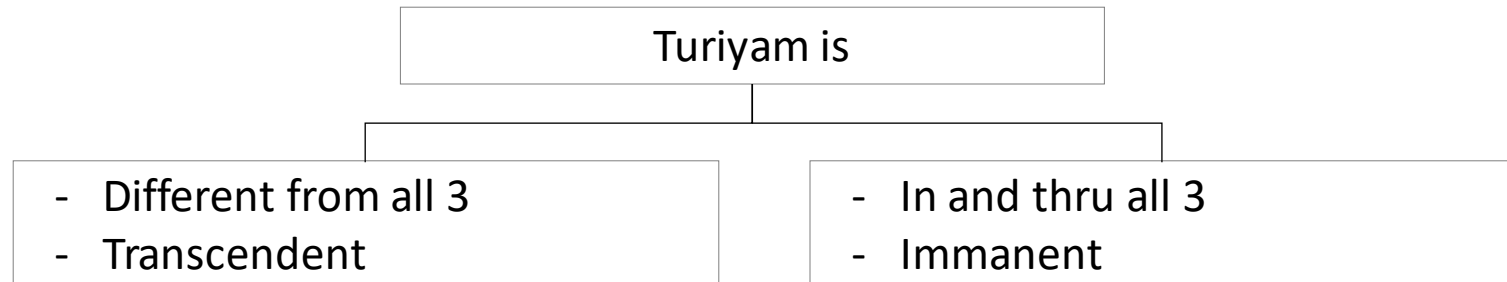
- They are objectified, identified as equal.

i) Real meaning of I = Ekaha Turiyam, who is behind waker, dreamer, sleeper Veshams.

j) Ekatvam Siddham :

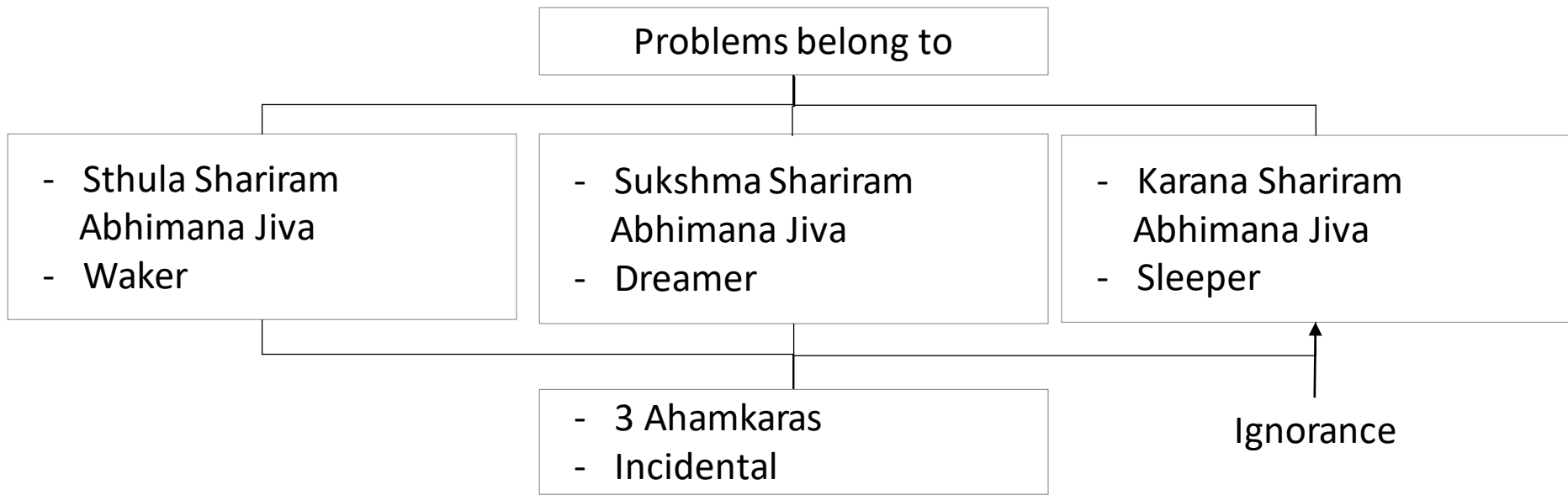
- Oneness of Turiyam behind is established.

k)



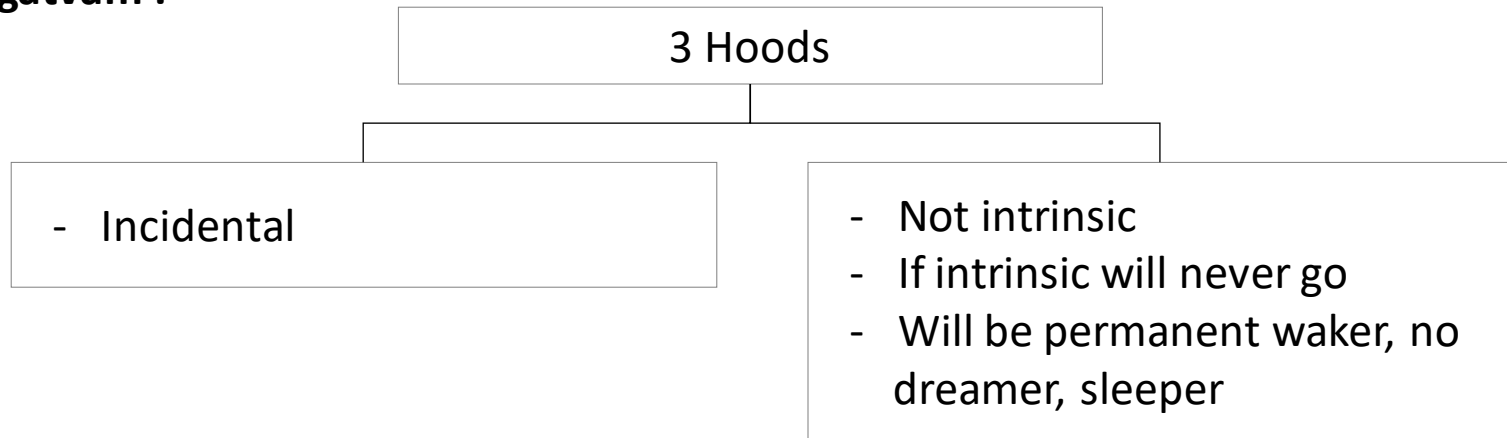
l) Shuddatvam Siddham :

- All properties belong to Vesham.
- Father, son, belongs to wakerhood.
- All problems belong to Vesham, Roles.



- Adhyasa = Erroneous identifications as waker, dreamer, sleeper.
- 3 Abhimanas – 3 bodies – 3 problems.
- Therefore Shuddatvam of Atma is established.

m) Asangatvam :



- I take on and off 3 hoods.
- Hence incidental.
- I am Asanga implies, that I don't have this as my intrinsic nature.
- All these are Siddhaha.

n) Brihadaranyaka Upanishad :

इन्धो ह वै नामैष योऽयं
दक्षिणेऽक्षन्पुरुषः; तं वा
एतमिन्धं सन्तमिन्द्र इत्याचक्षते
परोक्षेणैव; परोक्षेणैव;
परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

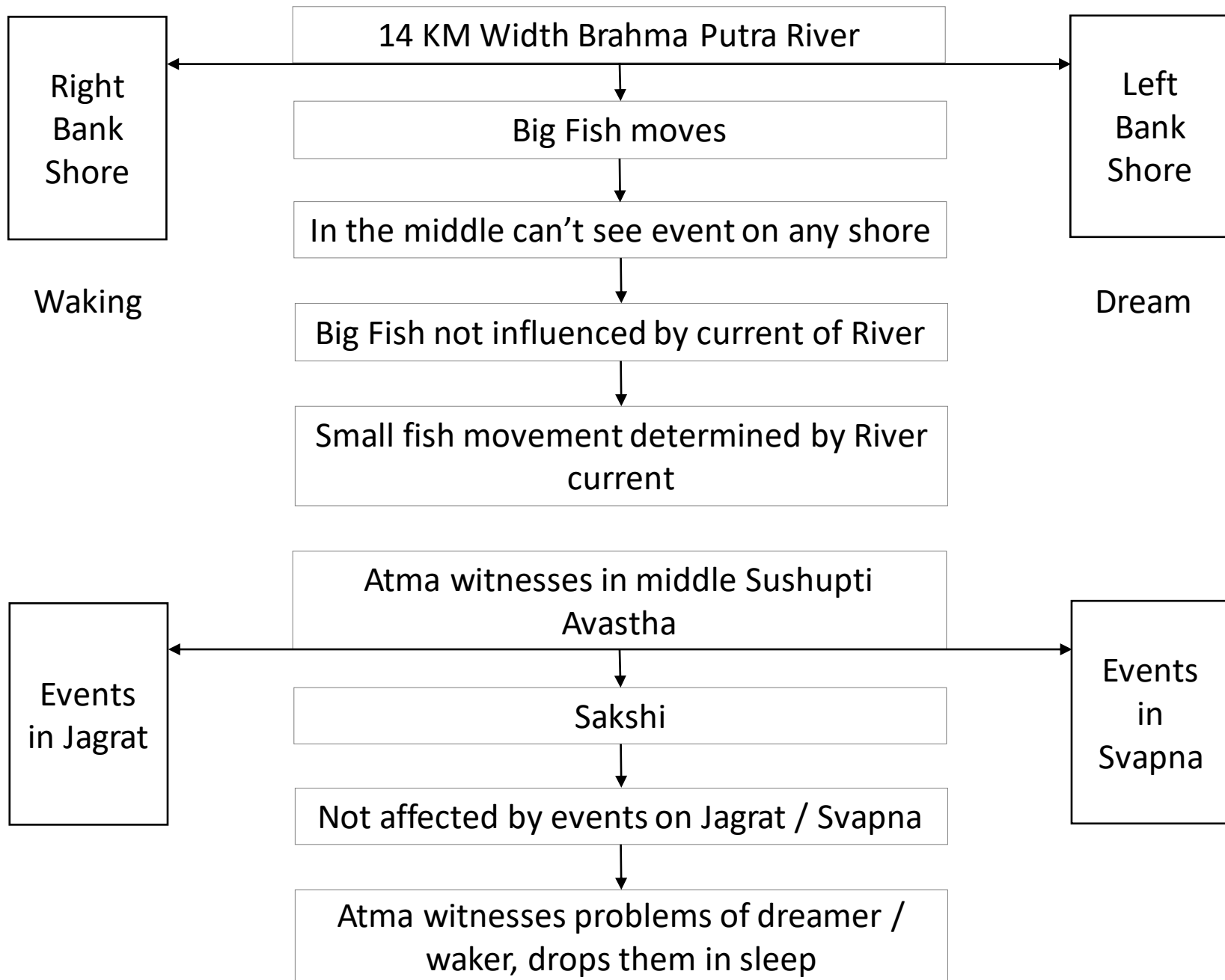
indho ha vai nāmaiṣa yo'yam
dakṣiṇe'kṣanpuruṣaḥ; taṃ vā
etamindhaṃ santamindra ityācakṣate
parokṣeṇaiva; parokṣeṇaiva;
parokṣapriyā iva hi devāḥ pratyakṣadvīṣaḥ ॥ 2 ॥

This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly. [4 - 2 - 2]

- Svayam Jyoti Brahmana.
- Avastha Traya Vichara
- Maha Matsyadhi Drishtanta.

Example :

- Big fish Maha Matsa moves in a big river.



- Ananvagatham Punyena
- Ananvagatham Papena
- Tirnohigal Shokam Hridayasya.
- Mata – Amata, Pita – Apita Bavati in sleep.
- Sarva Lokan Hridayasya Bavati.
- We have to take our mind to the sleep state and recollect / recognize.
- Atma = Asangatvatu.

o) Atma – not Avasta Trayamvan but Avasta Traya Sakshi

- Van means associated with Avastha Trayam.
- Asanga Sakshi – never affected.
- No Guna affects Sakshi.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Why Atma not affected?

Katho Upanishad :

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

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

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

Brihadaranyaka Upanishad :

तद्यथा महामत्स्य उभे
कूलेऽनुसंचरति पूर्वं चापरं च,
एवमेवायं पुरुष
एतावुभावन्तावनुसंचरति
स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

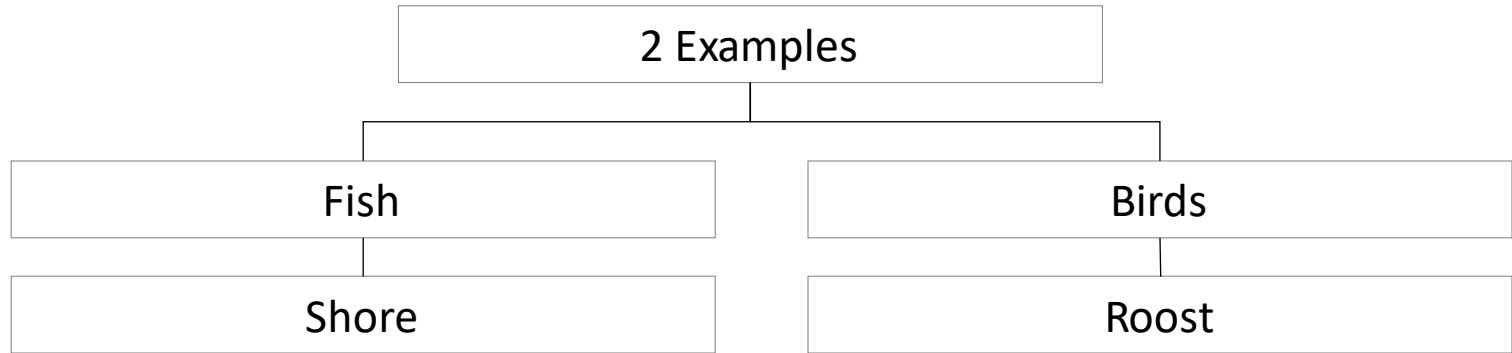
tadyathā mahāmatsya ubhe
kūle'nusaṃcarati pūrvaṃ cāparaṃ ca,
evamevāyaṃ puruṣa
etāvubhāvantāvanusaṃcarati
svapnāntaṃ ca buddhāntaṃ ca || 18 ||

As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states. [4 - 3 - 18]

तद्यथास्मिन्नाकाशे श्येनो वा
सुपर्णो वा विपरिपत्य श्रान्तः
संहत्य पक्षौ संलयायैव ध्रियते,
एवमेवायं पुरुष एतस्मा
अन्ताय धावति यत्र सुप्तो
न कं चन कामं कामयते,
न कं चन स्वप्नं पश्यति ॥ १९ ॥

tadyathāsminnākāśe śyeno vā
suparṇo vā viparipatya śrāntaḥ
saṃhatya pakṣau saṃlayāyaiva dhriyate,
evamevāyaṃ puruṣa etasmā
antāya dhāvati yatra supto
na kaṃ cana kāmaṃ kāmāyate,
na kaṃ cana svapnaṃ paśyati || 19 ||

As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where falling asleep he craves no desires and sees no dreams. [4 - 3 - 19]



Anvaya :

अन्वयः

बहिष्प्रज्ञः विभुः विश्वः हि (प्रथम पादः भवति), अन्तःप्रज्ञः तु तैजसः हि (द्वितीय पादः भवति), तथा घनप्रज्ञः प्राज्ञः (तृतीय पादः भवति), एकः (तुरियः) एव त्रिधा स्मृतः ॥

Anvayaḥ

Bahiṣprajñāḥ vibhuḥ viśvaḥ hi (prathama pādaḥ bhavati), antaḥ prajñāḥ tu taijasaḥ hi (dvitiya pādaḥ bhavati), tathā ghanaprajñāḥ prājñāḥ (tṛtīya pādaḥ bhavati), ekaḥ (turiyaḥ) eva tridhā smṛtaḥ,

Visva, the waker (Who is non-different from Virat) the all pervading one, with consciousness turned outward (is the Prathama Pada). (The Dvitiya pada is) Teijasa, the self illuminating dreamer (Who is non-different from Hiranyagarbha), however with inward consciousness. And (Tritiya pada is) Prajna, the sleeper (Who is non-different from Ishvara) with an undifferentiated mass of consciousness. The one and same consciousness alone is thought of in threefold forms (Due to the upadhi of the mind).

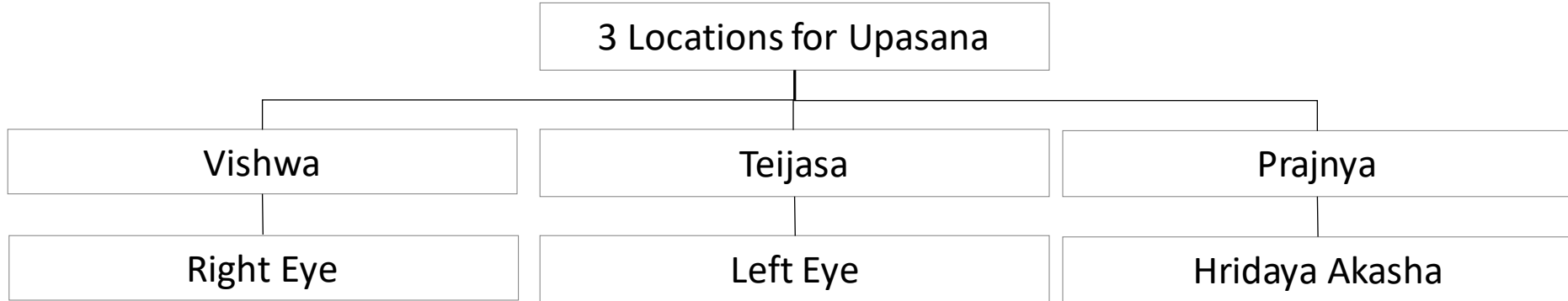
- **One Atma alone is mistaken as waker, dreamer, sleeper.**
- Since it is a mistake we have to do Apavada of that.
- Claim Turiyam as my real nature.

67) Introduction to Chapter 1 - Karika No. 2 :

जागरितावस्थायामेव विश्वादीनां त्रयाणामनुभवप्रदर्शनार्थोऽयं
श्लोकः-

This verse (Ayam Slokah) is intended to show (Pradarsanartham) that in waking state only (Jagarita Avasthayam Eva) One has the threefold experience of (Trayanam Anubhava) of Visva, Taijasa, and Prajna (Visvadinam).

What is purpose of 2nd Shloka?



Why Location?

1) For Upasana of waker – Virat, Dreamer – Hiranyagarbha, sleeper – Antaryami.

- Waker is all over the physical body.
- Temporarily see in the right eye.

II) Waker, Dreamer, Sleeper appear to be totally different

- When states are different, one may think they are different.
- We use Pratyabingya logic to establish all 3 are one.
- In 2nd Shloka by presenting location in one physical body Upanishad also wants to say that in waking itself you experience Vishwa, Teijasa, Prajnya.
- This proposition is aim of Shloka.
- In waking itself we play 3 roles.

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।

आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ का-२ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ

ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ ॥ ka-2 ॥

Visva works from the right eye, Rajasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities. [1 - K - 2]

अन्वयः

दक्षिणाक्षिमुखे विश्वः (अनुभूयते); अन्तः मनसि तु तैजसः
(अनुभूयते); हृदि आकाशे प्राज्ञः च (अनुभूयते) । (एवम् एकः
तरीयम् एव) त्रिधा व्यवस्थितः ॥

Anvayaḥ

dakṣiṇākṣimukhe viśva (anubhūyate); antaḥ manasi tu
taijasaḥ (anubhūyate); hṛdi ākāśe prājña ca (anubhūyate).
(evam ekah turīyam eva) dehe tridhā vyavasthitaḥ.

Visva is in the opening of the right eye. Taijasa, however is within the mind. And Prajna is in the space within the heart. (Thus the same one) is placed in the body in a threefold way.

Gist of Bashyam :

I) Vishwa – Dakshina Aksha

- Mukha – right eye
- Southern direction = Dakshina
- For all Karmas east is Mukhyam
- While facing east, right side will be south.
- Mukha = Opening of right eye
- Vishwa, waker is located
- Really waker all over body but for Upasana said to be on right eye.
- Among all sense objects, most important – Eye
- **To use all organs, to eat, to walk, common medium in which all Vyavahara is done is through the eyes.**
- Therefore – Chakshu important to a waker.
- We also address people as Kanne, Maniye in Tamil.
- Why right eye?

Brihadaranyaka Upanishad :

- Waker is in the right eye, Teijasa is within mind.
- **When you close eyes and recollect or imagine what has been registered, picturing in the mind = Dream.**

• **Visualising mentally is always a dream.**

- You are experiencing Dreamer, Teijasa deliberately in day dreaming, automatically in night dreaming.

Example :

- Visualisation of Lord Vishnu after looking at a photograph.

Vishnu Sahasranamam – Dhyana Shloka :

ॐ शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

om śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ surēśaṃ
viśvādhāraṃ gaganasadṛśaṃ mēghavarṇaṃ śubhāṅgam,
lakṣmīkāntaṃ kamalanayanaṃ yōgihṛddhyānagamyāṃ
vaṃdē viṣṇuṃ bhavabhayaharaṃ sarvalōkaikanātham. (3)

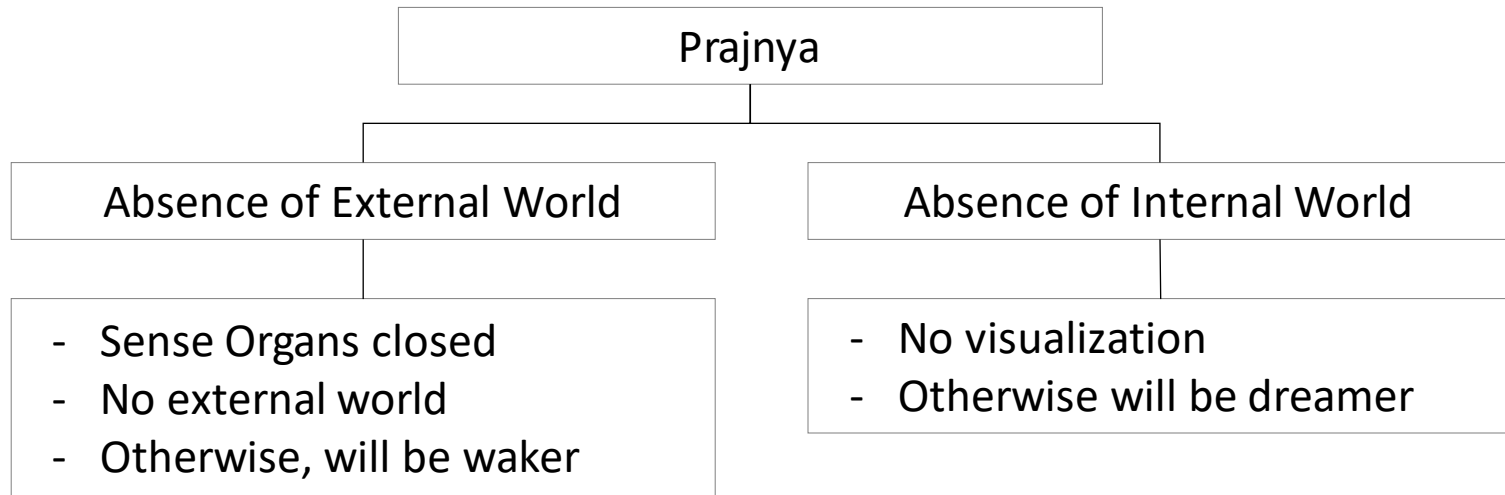
I bow before the God Vishnu, Who is personification of peace, Who sleeps on his folded arms, Who has a lotus on his belly, Who is the God of gods, Who is the basis of earth, Who is like the sky, Who is of the colour of the cloud, Who has beautiful limbs, Who is the consort of Lakshmi, Who has lotus like eyes, Who is seen by saints through thought, Who kills all worries and fears, And who is the lord of all the worlds. [Dhyanam 3]

- Example of sitting Teijasa

a) Manasi Antaha Jagrat Avastha Anubuyate :

Prajnaya :

- During deep sleep state you withdraw from sense organs and mind.
- **During waking, when mind is tired, don't see, don't visualize, observe mental silence.**
- **It is meditation, relaxation.**
- **At that time you are Prajnaya.**



- **Small Gap :**
 - Sleeper is there
 - Black out

Example :

- Elephant comes in front of you in Anaikatti.
- Prajnaya comes.
- Gets stunned.
- We experienced all 3 states in waking state.
- Therefore, there is only one Turiyam.. One experiencer, consciousness, Chaitanyam, Sakshi.

Chapter 1 - Karika No. 2 : Revision

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ का-२ ॥

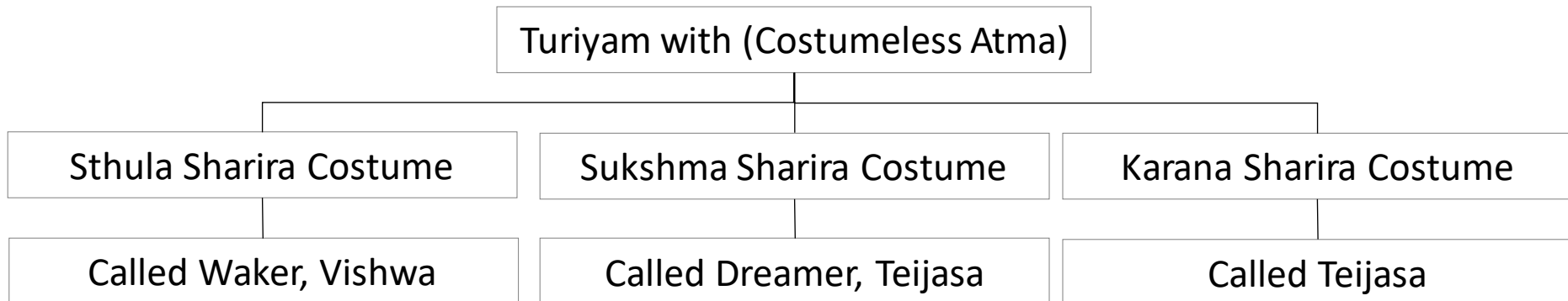
dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ
ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ ॥ ka-2 ॥

Visva works from the right eye, Raijasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities.
[1 - K - 2]

I) Shankara enters Karikas where Verses 1 – 6 is summarized by Gaudapadacharya.

II) Verse 1 :

- Summarises 3 Padas, Vishwa / Teijasa / Pragnya.
- Gaudapadacharya makes an observation which is not in Moolam.
- One Atma, Turiyam alone is playing the role of Vishwa / Teijasa / Pragnya.

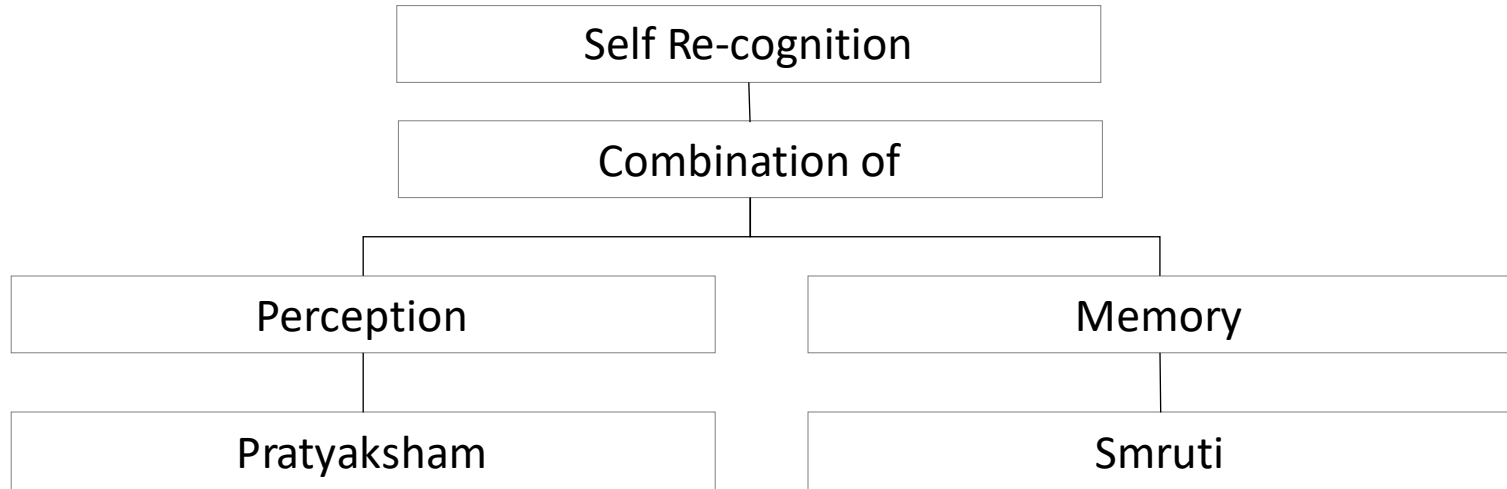


- Brilliant observation of Gaudapadacharya.

III) Question :

- How do we prove all 3 in one and same Turiya Chaitanyam?

• **Pratyabinga Method, self recognition method in which we equate all 3.**



IV) See Devadatta in front first time = Cognition.

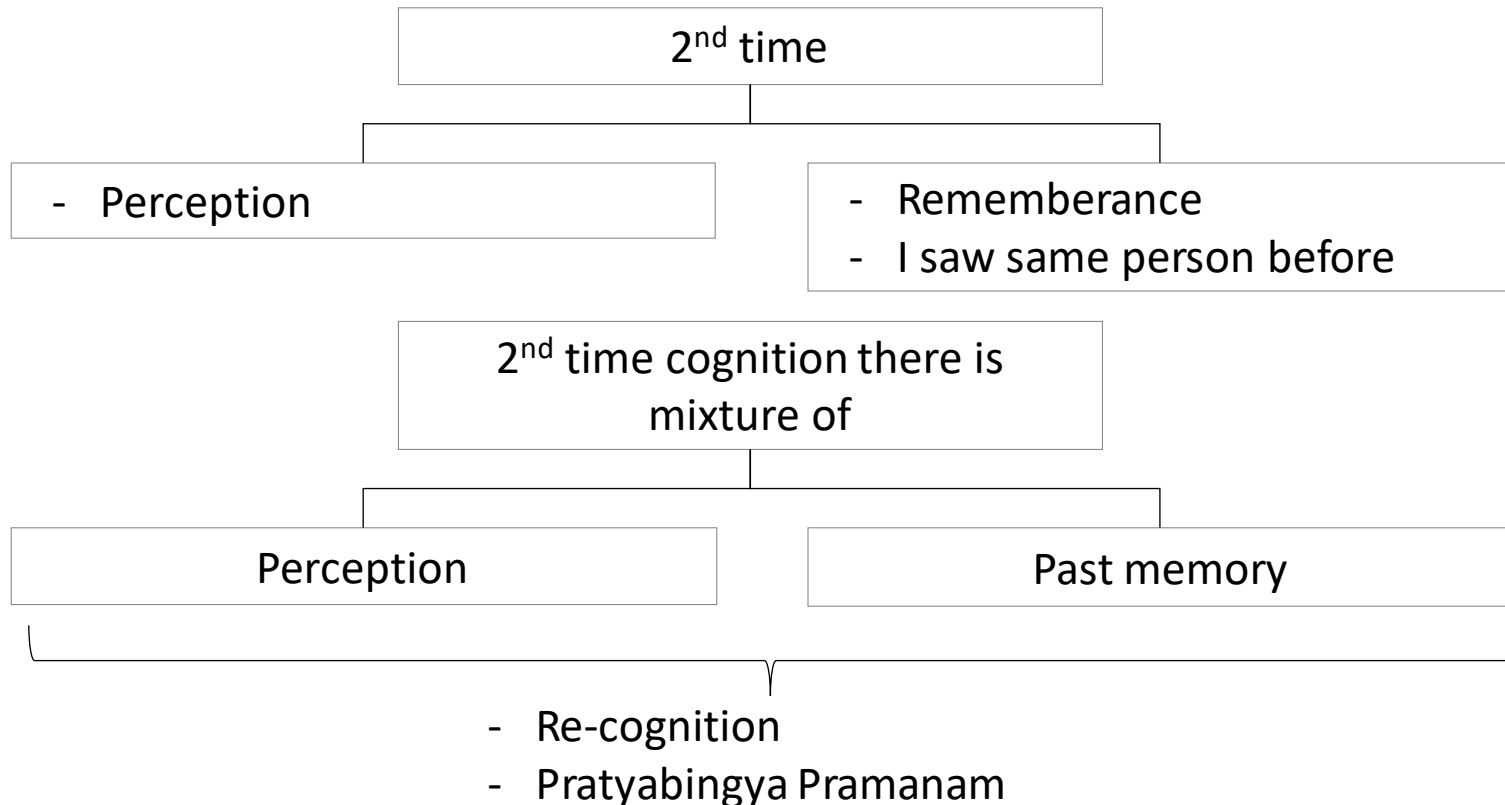
- He has left, you recollect the visit.
- At recollecting time, Devadata is not in front.
- Recollection = Smruti.

Cognition – Perception	Recollection
Object in front	Object not in front

V) See Devadatta 2nd time

- Its called Re-cognition.
- Devadatta is same as seen in the past.
- Not clear cognition but recognition.

In Cognition	In Recognition
- Memory not involved	- Recollection - Memory involved - Perception not involved.

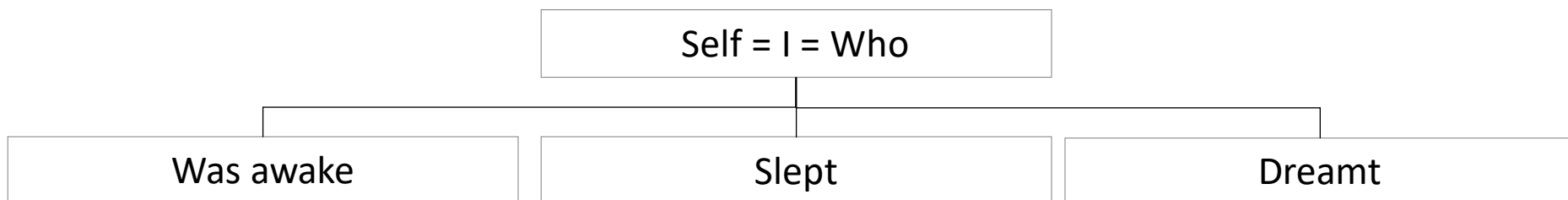


- Use Pratyabingya Pramanam to prove continuity of Devadutta.
- Recognition = Proof to show that Devadatta and this Devadatta is same.
- In between, did not perceive Devadatta.
- Devadatta has been surviving.

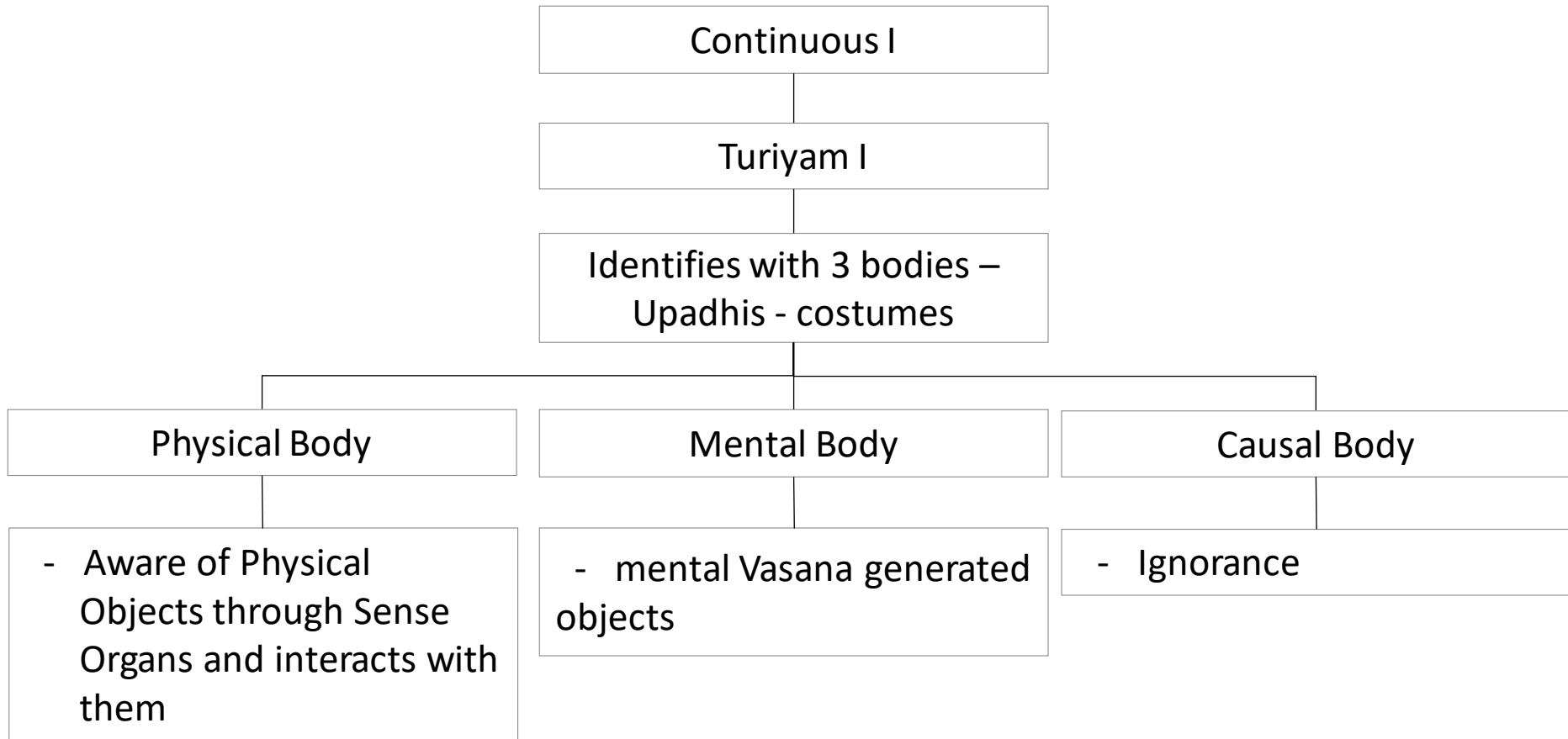
• For recognition, you should be the same entity.

- Pratyabingya is Pramanam for Anvaya – continued existence.

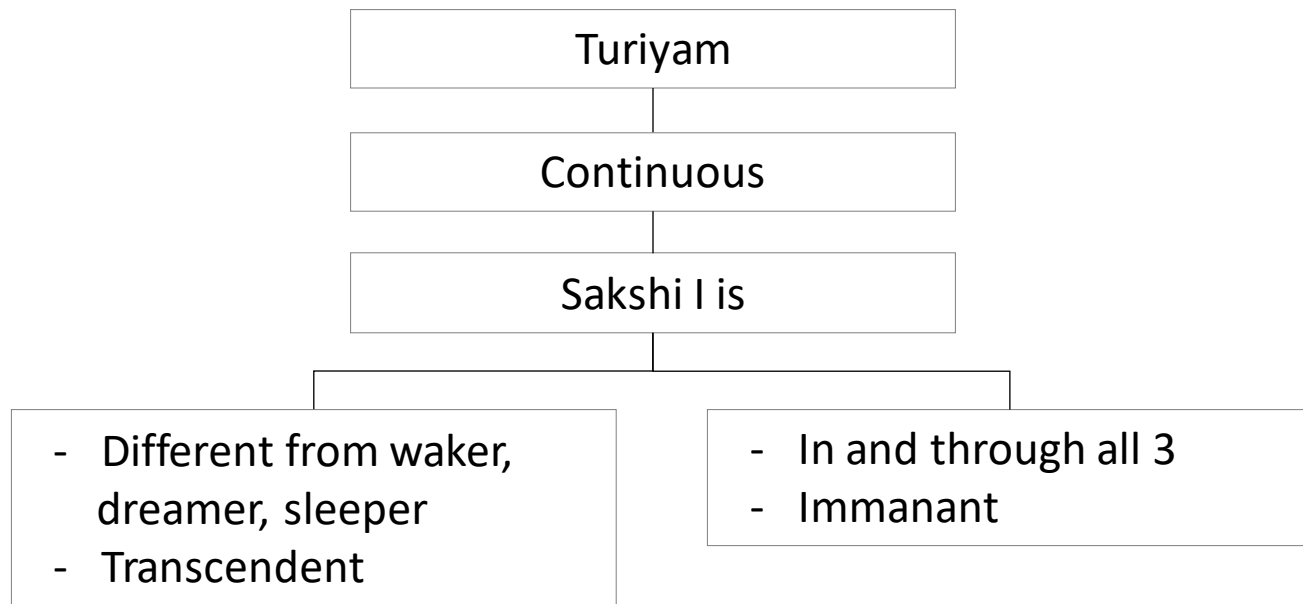
VI) Here Pratyabingya = Self recognition



- One who is a waker I – is the one, who slept and dreamt.
- Turiyam I = Consciousness I = Inherrent I = Soham, Pratyabingya
- Who is this continuous, Turiyam, Pratyabingya I?
- Not waker I because waker I is not dreamer I, not sleeper I.



- When waker I is there, there is no dreamer I or dream world, no sleeper world or sleep world.



- Pratyabingya is a Pramanam to reveal continuous I which is inherent in Vishwa / Teijsasa / Pragnya, which is different from Vishwa / Teijsasa / Pragnya.

• That Sakshi I, Turiyam I Chaitanyam is revealed by Soham Pratyabingya.

- This is what Shankara revealed in Bashyam of Karika 1.

VII) 2nd Karika : Introduction

- As there is only one Turiyam inhering Vishwa / Teijsasa / Pragnya, Vishwa / Teijsasa / Pragnya are essentially one and same Sakshi Chaitanyam, Turiyam I.
- Lift self from waker I to Turiyam Atma I (Ego I to Sakshi I).

VIII) Turiyam I is difficult to accept because each separate I is experienced in 3 different states.

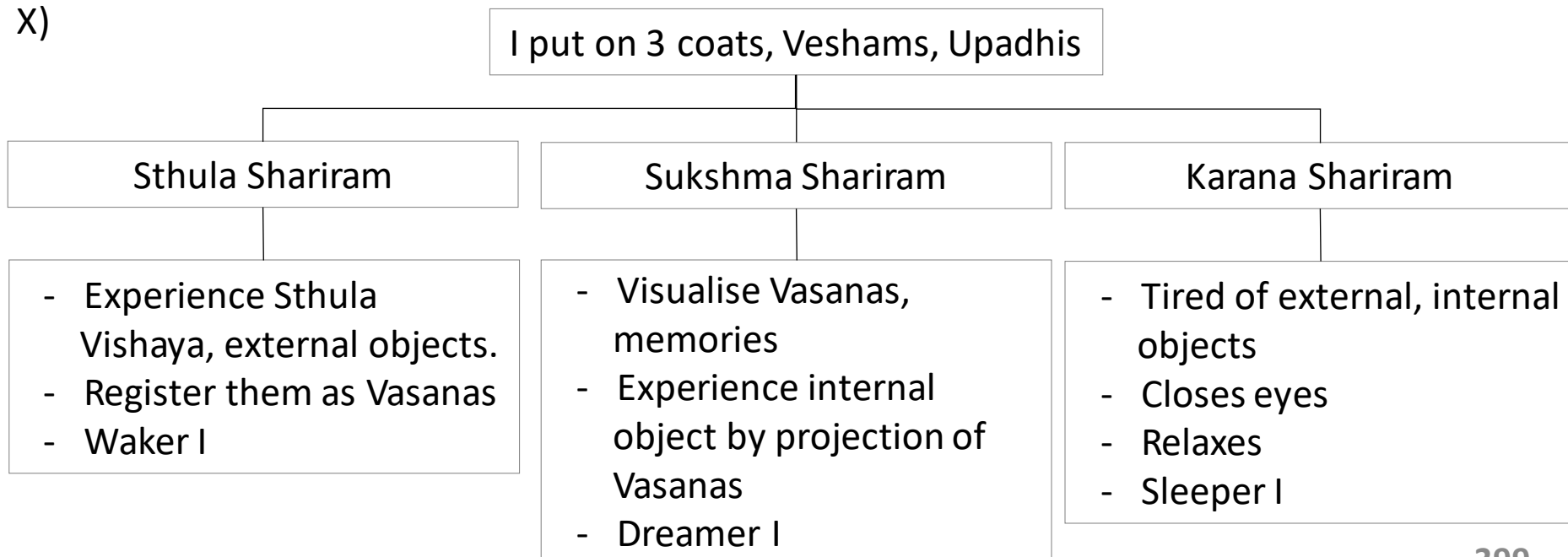
- 3 realms makes it difficult to accept Turiyam I.
- Waker is with Jagrat Prapancha only

- Dreamer is with Dream Prapancha only.
- Sleeper is with Ignorance only.
- Because of difference in Avasthas, it is difficult to accept waker, dreamer, sleeper are one and the same.
- Turiyam I is proven by Pratyabingya Pramanam in Karika 1.

IX) Gaudapada suggests 2nd method in Karika 2.

- He says in waking state itself waker I, dreamer I, sleeper I, are experienced by single Turiyam I by a Jnani.
- I am Jnani Turiyam I, Sakshi I, different from waker I, dreamer I, Sleeper I but inherent in all 3 states.

X)



- In Night, Dream is continuous because of Nidra Shakti.
- We have no doubt that experienter and visualizer are not different entities.
- I am experiencing and visualizing.
- I – Turiyam am Vishwa and Teijasa.
- In sleep, when I am tired, I lie down, no experience of external object or internal objects.
- Same Turiyam I becomes sleeper.
- In Jagrat as Turiya Chaitanyam, I play all 3 roles.
- Therefore message is : I am Turiyam I.
- I Sakshi, play 3 roles in 3 different states and in one state also 3 roles is gist of verse 2.

70) Bashyam : Chapter 1 – Karika No. 2 starts...

दक्षिणमक्ष्येव मुखं तस्मिन् प्राधान्येन द्रष्टा स्थूलानां विश्वोऽनुभूयते ।
 “इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः” (बृ-उ-४-२-२)
 इति श्रुतेः । इन्धो दीप्तिगुणो वैश्वानरः
 आदित्यान्तर्गतो वैराज आत्मा चक्षुषि च द्रष्टैकः ।

The right eye alone (Daksinam - Aksi Eva) is the doorway (Mukham) to experience the outer world. In that right eye (Tasmin) alone, Visva (Visvah) the waker perceiver (Drasta) of gross objects (Sthulanam - of the world) primarily (Pradhanyena) is experienced (Anubhuyate). Yajnavalkya tells emperor Janaka in Brihadaranyaka Upanishad in 4 - 2 - 2 that (Iti Sruteh) "the one obtaining in the right eye, Visva (Yah Ayam Daksine - Aksan - Purusah) is indeed known by the name of (Ha Vai Esa Namah) Virat or Vaisvanarah (Indhah)". The word "Indhah" occurring in the Brihadaranyaka Upanishad refers to the attribute of effulgence (Diptigunah) of Virat (Vaisvanarah), who obtains in the solar system (Aditya Antargatah Vairaja Atma meaning the whole cosmic gross body) and Visva who obtains in individual right eye (Caksusi Ca Drasta) are both one and the same (Ekah).

Description of Vishwa :

a) Dakshinoakshi Mukaha = Vishwa

- Right eye – location of Vishwa, waker.
- Mukam : Gateway to experience the Universe.
- All sense organs available.
- Right eye = Representative of Gateway.
- Sakshi, Akshini, Aksheena, Ekranta Na Pumsalinga.
- Mukham = Counter to contact external world.

b) Yasya Saha Vishwa

c) Tasmin :

- In that right eye.

d) Pradhanena Drishta :

- In that right eye, waker is primary experiencing all transactions.
- Require light for all transactions.
- Right eye provides light for all transactions.
- Press eyelids in a dark room, you can see the internal spiritual light of Surya Devata.
- Without light can't see, walk, eat, run..
- Eyes are primary, Pradhanam.

e) Drishta :

- Waker, experiencer.

f) Sthulanam Vishwa Anubhuyate :

- Gross objects of Universe experienced by waker – called Vishwa.
- Mantra 3 of Upanishad – Describes Prathama Pada.
- Shankara starts his commentary on that Mantra here.

g) In Vishwa :

- Vyashti Vishwa equated to Samashti Virat, Vaishwanara.
- Aikyam done.

Brihadaranyaka Upanishad :

इन्धो ह वै नामैष योऽयं

दक्षिणेऽक्षान्पुरुषः; तं वा

एतमिन्धं सन्तमिन्द्र इत्याचक्षते

परोक्षेणैव; परोक्षेणैव;

परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

indhohavaināmaiṣayo'yam

dakṣiṇe'kṣānpuruṣaḥ; tamvā

etamindham santamindra ityācakṣate

parokṣeṇaiva; parokṣeṇaiva;

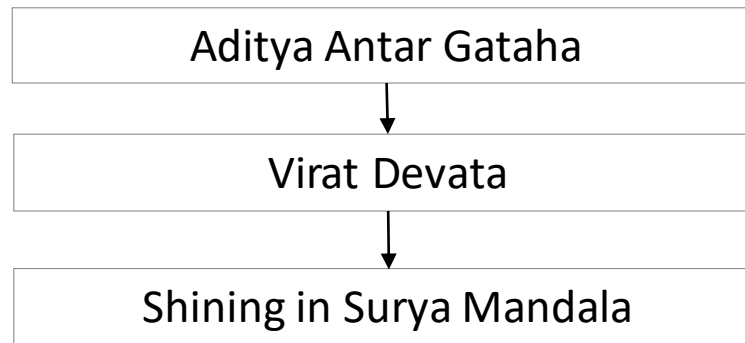
parokṣapriyā iva hi devāḥ pratyakṣadvīṣaḥ ॥ 2 ॥

This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly. [4 - 2 - 2]

Moorcha Bramanam :

- Indha = Vaishvanara
- Dakshina Aksha Purusha = Vishwa
- That Devata which is shining in Surya Golakam is in Vyashti right eye.

h)



i) Deepti Guna = Indah = Prakashavan

- Root : Indate – to be bright
- Indaha = Virat Purusha

j) That Vairaja is available in individual Sthula Shariram also in the right eye.

k) Chakshushi Drishta :

- Vyashti Vishwa
- Both are one and the same.
- Not in the Karika
- Shankara does an extention in his commentary.
- Mantra 3 + Brihadaranyaka Upanishad = Vyashti – Samashti Aikyam at gross level.



Divertion Topic Now :

Purva Pakshi Argues :

71) Bashyam : Chapter 1 – Karika No. 2 continues...

नन्वन्यो हिरण्यगर्भः क्षेत्रज्ञो दक्षिणेऽक्षिण्यक्ष्णोर्नियन्ता द्रष्टा
चान्यो देहस्वामी ।

A doubt is raised (Nanu) - is not Virat Atma (Hiranyagarbha) different (Anyah) from the other one (Anyah), Visva the inner self of the body (Ksetrajnah), who prominently obtains behind the right eye (Daksine Aksini,) who is the controller of the two eyes (Aksnoh Niyanta- its closing and opening) of the waker seer only (Drasta ca- indicating the limited power of Visva) and who is the Lord of his own body only (Dehasvami Ca)?

a) Nanu = Purva Pakshi

- **How can you equate Micro Vishwa and Macro Virat?**

Virat Atma	Vishwa
- All pervading	- Hall pervading - Kshetrajna - Waker I

- Hiranyagarbha here = Virat Atma.

b) What is job of waker I?

c) Akshino Niyantaha :

- Controller, master of 2 eyes.
- Has limited power as Vishwa.
- Deha Swami
- Surya Devata – Samashti – huge power.
- Vishwa is different than Virat, no Aikyam possible.

Shankara's Answer :

- I agree Vishwa – Virat are different.
- But differences are incidental property, superficial, apparent not intrinsic.

Example :



- Akasha is indivisible but we experience it as though divisible – small pot space, big room space, limitless space.
- Space can't be divided or counted as 2.

- Pot Space – 1
- Room Space – 2
- Country Space – 3
- Space can't be divided by walls of a Pot.
- If no 2 Nouns, no 2 adjectives.
- It is only seeming difference.
- Consciousness is space like.
- No Micro – Macro Chaitanyam
- In one Chaitanyam all bodies exist.
- Can't count 2 Consciousness.
- Consciousness is indivisible.
- Individual – Universal – Consciousness, we don't accept.
- 2 Consciousness not there.

d) Bheda Abyudgame

- 2 Nouns not there.
- We see space and feel there is one space in the room and other outside.

न, स्वतो भेदानभ्युपगमात् । “एको देवः सर्वभूतेषु गूढः”
(श्वे-उ-६-११) इति श्रुतेः । “क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत”
(गीता १३-२) “अविभक्तं च भूतेषु विभक्तमिव च स्तितम्”
(गीता १३-१६) इति स्मृतेः ।

No, intrinsically (Na, Svatah) such a distinction (Bheda-between individual consciousness and universal consciousness) is not admitted (Anabhyupagamat). In fact, Svetasvatara Upanishad (iti Sruteh in 6-11) says "One consciousness, one Chaitanya Atma (Ekah Devah) is hidden in all beings (Sarva Bhutesu Gudhah" - Hidden due to ignorance only. And Lord Krsna in Gita 13-2 says) " Oh Scion of Bharata dynasty (Bharata) know me, the Paramatma (Mam Viddhi) as the Pratyagatma alone (Ksetrajnam Ca Api) in all the bodies (Sarva Ksetresu)". Again Gita 13-16 (iti Smriteh) talks about Atma "Even though indivisible (Avibhaktam) yet it exists (Ca Stitham) in all beings (Bhuteshu) as though divided (Vibhaktam Iva ca)".

I) Svetasvatáro Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Eko Deva (Consciousness).
- Ekaha – Chaitanyam – Devaha
- Svarupa Atma.
- Divyati Sarvam, Prakashayati, spiritual light, Narayana, Vishnu, Shiva, Devi, all one.
- In all bodies it is hidden.

II) Gita :

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

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata ।
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ 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]

- Individual Jiva = Kshetrajna
= Total Paramatma
= Sakshi
- Only individual seeing experiential, not factual.

III) Gita :

बहिरन्तश्च भूतानाम
अचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं
दूरस्थं चान्तिके च तत् ॥ १३-१६ ॥

**bahirantaśca bhūtānām
acaram̐ caram eva ca |
sūkṣmatvāt tad avijñēyaṃ
dūrasthaṃ cāntikē ca tat || 13.16 ||**

Without and within (All) beings, the unmoving and also the moving; because of its subtlety unknowable; and near and far away is That. [Chapter 13 - Verse 16]

- Consciousness is indivisible.
- Bodies are containers with walls, divisible.
- Consciousness seemingly divided.

- I have consciousness in my body.
- You have Consciousness in your body.
- In between no consciousness.

Fact :

- Consciousness one in your body, my body and in between.
- Bodies are born in consciousness, exist in consciousness, resolve into consciousness.
- I shift my attention to consciousness and become Nitya Mukta Svarupa Atma, which is called Jeeva Mukti.
- Buteshu = Sharireshu.
- Vibhakta Eva – As though divided, seemingly divided.
- Vishwa – Virat Aikyam studied in Prathama pada itself.

73) Bashyam : Chapter 1 – Karika No. 2 continues...

सर्वेषु करणेष्वविशेषेऽपि दक्षिणाक्षि ण्युपलब्धिपाटवदर्शनात्तत्र
विशेषेण निर्देशो विश्वस्य ।

Though Visva exists in all organs (Visvasya Sarvesu Karaneshu) equally only (Avisese Api), he is specially referred to (Visesena - Nirdesah) in the right eye (Tatra), because in the right eye (Daksina Aksini), it is observed (Darsanat) that the ability to see is more (Upalabdhi - Patava).

- Waker is predominately present in the right eye.
- Gaudapada collected this from Brihadaranyaka Upanishad :

इन्धो ह वै नामैष योऽयं
दक्षिणेऽक्षन्पुरुषः; तं वा
एतमिन्धं सन्तमिन्द्र इत्याचक्षते
परोक्षेणैव; परोक्षेणैव;
परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

indho ha vai nāmaiṣa yo'yam
dakṣiṇe'kṣanpuruṣaḥ; taṃ vā
etamindhaṃ santamindra ityācakṣate
parokṣeṇaiva; parokṣeṇaiva;
parokṣapriyā iva hi devāḥ pratyakṣadvīṣaḥ ॥ 2 ॥

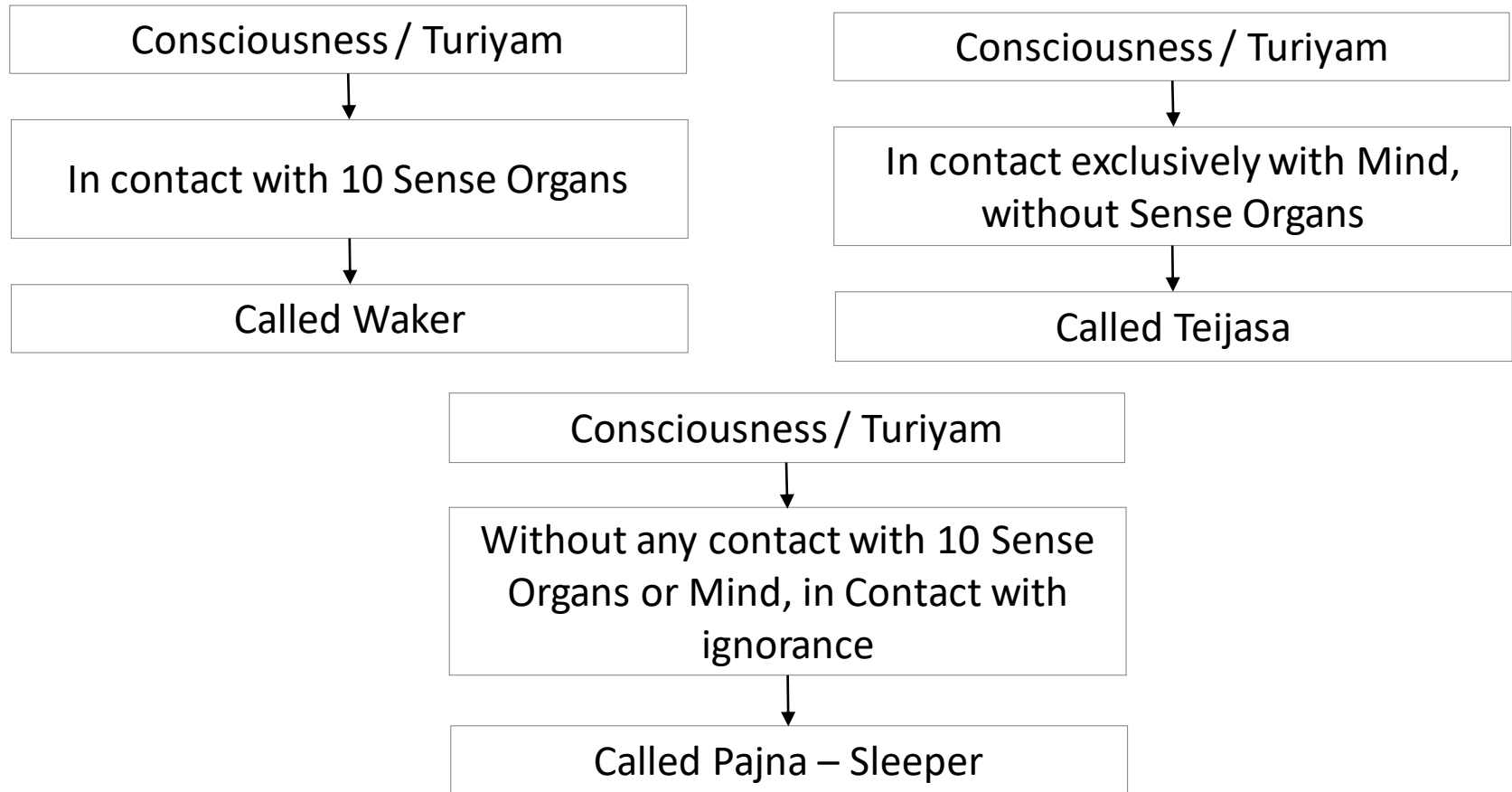
This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly. [4 - 2 - 2]

- Don't question Upanishads.
- Justify them with logic.

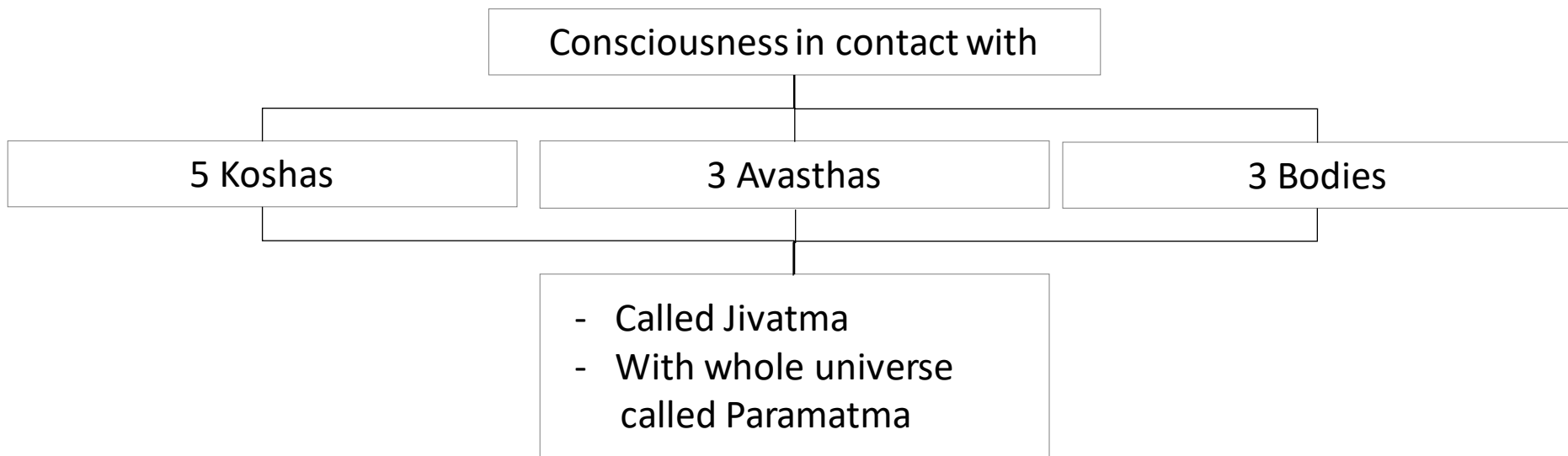
a) Sarveshu Karaneshu Aviseshe Api :

- Waker is in 10 sense organs equally.
- Proof : I hear, write, walk at same time.
- We have no time to read or own notes but still write to get clarity and stay focused while Sravanam.
- I – Consciousness in all 10 Sense Organs.

- Avisesha = Samane Api = Waker equally present in all 10 Sense Organs.



- **Consciousness on its own without reference to Gross, Subtle, Causal Body is called Turiyam, Sat Chit Ananda, knowledge, existence, Bliss principle.**



- Dvaitam is an appearance.
- Advaitam = Reality, fact.

b) Patawan :

- Right Eye is efficient.
- No Tatparyam but used as Alambanam for Upasana.
- Representative organ.
- Don't waste intellectual Energy on wrong questions.
- Waker is located in the right eye – Says Brihadaranyaka Upanishad – Chapter 4 – 2 – 2.

Brihadaranyaka Upanishad :

इन्धो ह वै नामैष योऽयं

दक्षिणेऽक्षान्पुरुषः; तं वा

एतमिन्धं सन्तमिन्द्र इत्याचक्षते

परोक्षेणैव; परोक्षेणैव;

परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

indho ha vai nāmaiṣa yo'yam

dakṣiṇe'kṣānpuruṣaḥ; taṃ vā

etamindhaṃ santamindra ityācakṣate

parokṣeṇaiva; parokṣeṇaiva;

parokṣapriyā iva hi devāḥ pratyakṣadvīṣaḥ ॥ 2 ॥

This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly. [4 - 2 - 2]

2nd Quarter of Verse :

- Dakshinakshi – Vishwa
- Manasthu – Teijasa
- Teijasa is also there in waking state.

74) Bashyam : Chapter 1 – Karika No. 2 continues..

दक्षिणाक्षिगतो रूपं दृष्ट्वा निमीलिताक्षस्तदेव

स्मरन्मनस्यन्तःस्वप्न इव तदेव वासनारूपाभिव्यक्तं पश्यति ।

यथात्र तथा स्वप्ने । अथो मनस्यन्तस्तु तैजसोऽपि विश्व एव ।

Visva, the waker who is in the right eye (Daksina - Aksi - Gatah) having perceived external forms (Rupam Drstva- and wanting to enjoy seeing them again), partially closes the eye (Nimilita Aksah), and then recollecting those very objects (Tadeva Smaran) within the mind (Manasi Antah), sees or remembers (Pasyati) just as in a dream (Svapna Iva) the projections of the subtle impressions of the memory of those (Vasanarupa Abhivyaktam) external objects, exactly as they were (Yatha Atra Tatha). Therefore (Atah), the Taijasa who is within the mind (Manasi - Antastu Taijasah Api) is none other than the waker only (Visva Eva - or rather waker is identical with the dreamer, because even though awake, yet he closes his eye and is able to remember the Vasanas).

a) Dakshina Akshi Gathaha :

- One who is functioning through the right eye.

b) Rupam Drishtva :

- Sees the form and colour in the world, relishes.
- Hence eye is chosen as Alambanam.

c) We see Murti and visualize in our Mind

d) Vilitam Akshiyasya :

- Closed eye waker

e) Tad Eva :

- Visualises Murti internally, same form.

f) Projects internal form out of Vasana

Rule :

- Anubava Janya Vasana
- Vasana Janya Smruti.

e) Abhivyaktam Pashyati :

- Projected and perceived.
- Perceiver of external object is Turiyam, perceiver of internal object is Turiyam.
- One Turiyam seemingly is in play in 3 Avasthas.
- Bhagawan exists all the time.
- Vishwa = Teijasa = Turiyam.
- During waking and in Svapna he becomes Teijasa.

Conclusion :

- Teijasa is inside the mind.
- Vishwa is outside the Mind.



Mandukya Upanishad : Karika No. 1

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।
घनप्रज्ञस्तथा प्राज्ञः एक एव त्रिधा स्मृतः ॥ का-१ ॥

bahisṭprajño vibhurviśvo hyantaḥprajñastu taijasaḥ,
ghanaprajñastathā prājña eka eva tridhā smṛtaḥ ॥ ka-1 ॥

Visva, the first quarter (Pada) is he who is all pervading and who experiences the external, the gross Objects (The waker). Taijasa, the second quarter (Pada), is he who cognises the internal, the subtle bodies (The Dreamer). Prajna is he, who is a mass of consciousness. He is one alone who is thus known as three, in the three different planes of consciousness. [1 - K - 1]

- Eka – Eva Trida Smrutaha is explained in Karika 3.

75) Bashyam : Chapter 1 – Karika No. 2 continues..

आकाशे च हृदि स्मरणारव्यव्यापारोपरमे प्राज्ञ एकीभूतो
घनप्रज्ञ एव भवति ; मनोव्यापाराभावात् । दर्शनस्मरणे एव हि
मनःस्पन्दिते । तदभावे हृद्येवाविशेषेण प्राणात्मनावस्थानम् ।
“प्राणो ह्येवैतान्सर्वान्संवृङ्क्ते” (छा-उ-४-३-३) इति श्रुतेः ।
तैजसो हिरण्यगर्भो मनःस्थत्वात्, “लिङ्गं मनः” (बृ-उ-४-४-६)
“मनोमयोऽयं पुरुषः” (बृ-उ-५-६-१) इत्यादि श्रुतिभ्यः ।

(In waking state itself) when activity in the mind (Manovyapara Abhavat) called memories and recollections (Smarana - Akhya - Vyapara) resolve (Upame), and mind becomes space like (Hrdi Akase Ca), where subject-object differences in the form of external experiences and internal experiences have dissolved (Ekibhuta), then all that is there is one mass of consciousness only (Ghana Prajna Eva) and that indeed is the sleeper (Prajna Bhavati). Perception of objects (Darsana - Corresponding to external world) and their recollections (Smarana - Corresponding to internal world, which indeed (Eva Hi) is mental activity in thought forms (Manah Spandite), when it is not there (Tad Abhava), then one, in the form of Prajna, the sleeper called here as Prana (Pranatmana) abides (Avasthanam) in the heart space (Hrdi Eva - in the waking state or Avyakta state itself, temporarily) without experiencing any division or distinction (Avisesena). Chandogya Upanishad says that (Iti Sruteh) "The prana Tattvam alone (Prano Hi Eva - During sleep) resolves or swallows into itself (Samvrnkte) everything (Etan Sarvan)". The dreamer (Taijasa) is identical with Hiranyagarbha (Hiranyagarbhah) on account of both their existence in the mind (Manah - Sthavah); which mind, Srutis like Brihadaranyaka Upanishad (in 4-4-6) etc (Ityadi Srutibhyah) call it as the Linga Sharira, the subtle mind ("Lingam Manah" with reference to the Vyasti Jiva; and thereafter, the Upanishad also adds (in 5-6-1) that "Hiranyagarbha is the one who is in the mind (Manomayoh Ayam Purusah").

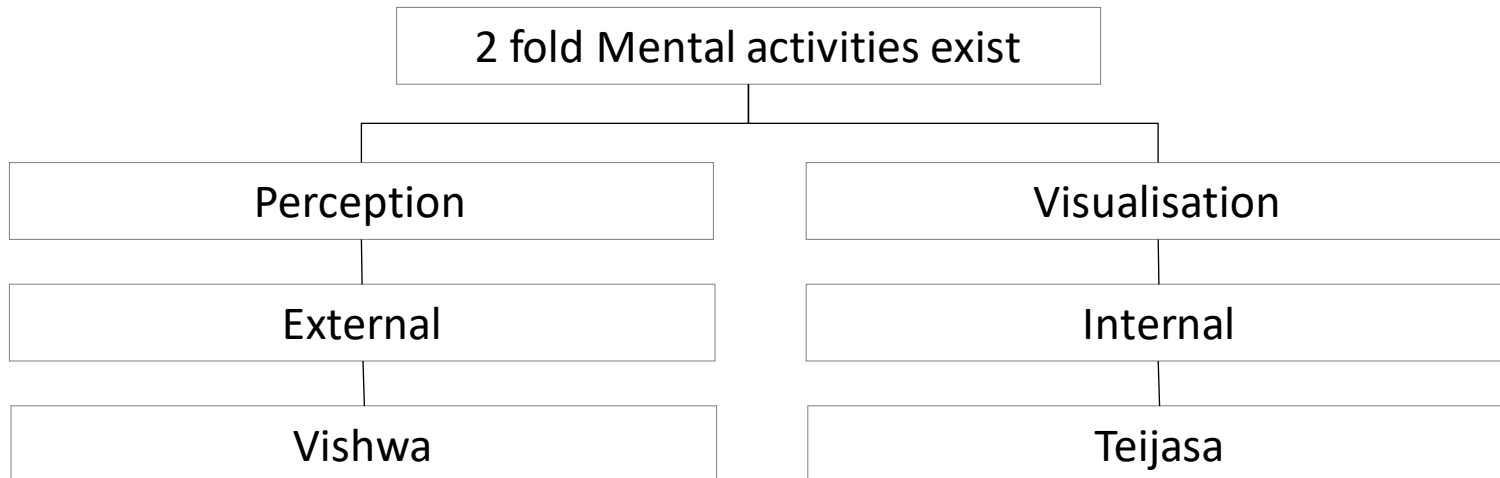
2nd Line of Karika 2 :

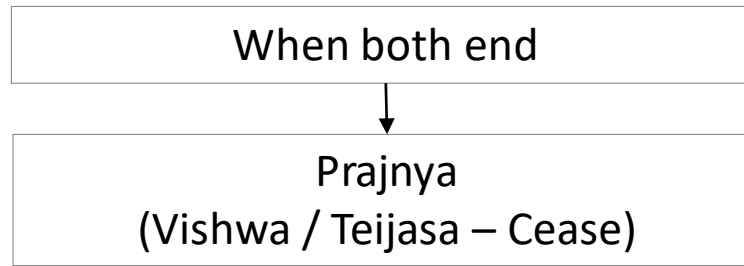
a) In waking itself, Relax, don't experience external objects or internal objects, observe mental silence = As good as Prajnya – Sushupti Avastha

- Within Hridaya Akasha.
- Withdraw from perception and inner visualization.
- Perception and visualization are activities of mind.
- When they cease, person said to be in Prajnya – Karana Avastha.
- Ghana Prajna = Prajna Ghanaha, Ekibutaha, external and internal experiences are resolved during mental silence.
- Yogi practices for long time Samadhi Abhyasa.

b) Ghana Prajna Eva Bavati :

- Activities have ceased in Prajnya.





c) Darshana Smarana Eva Manas Spandate :

- Perception and visualization are mental process.

d) Vrutti Vikara :

- **Vrutti Vikara is responsible for Vishwa and Teijasa to be active.**

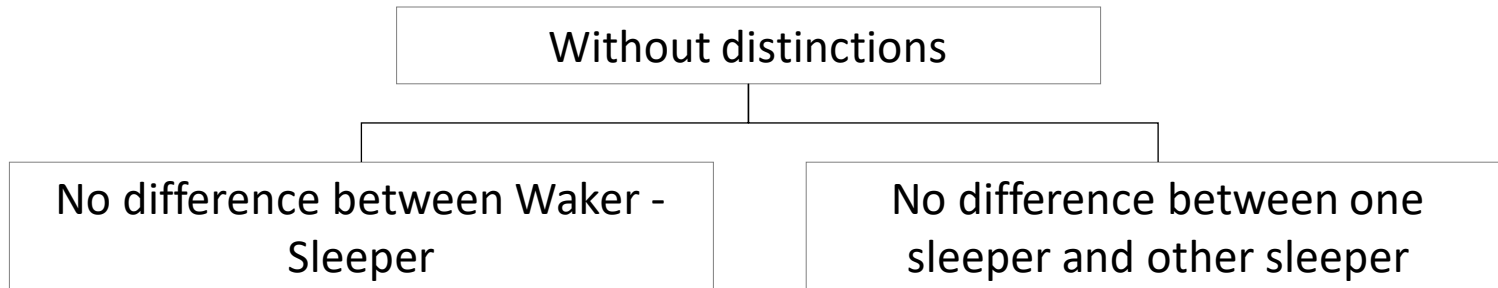
e) Tad Abave :

- When both internal, external perceptions and visualisations end.

f) Hrid Eva :

- Jiva settles, abides, rests in the heart.

g) Aviseshena :



h) We cannot differentiate anything in sleep state

- Eki Butatvam – Aviseshatwam Nirvikalpatvam, Avyakrutatvam, Avyaktatvam.

i) Prana Atmana :

- Pragna Atmana, Avasthanam, one abides.
- Prajna another name of Prana.
- Karika or Upanishad does not use Prana.
- Only Shankara uses.

New topic :

- Prajnaya can be called Prana.

Revision :

I) 2nd Karika : Commentary

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ का-२ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ
ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ ॥ ka-2 ॥

Visva works from the right eye, Rajasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities.
[1 - K - 2]

II) Vishwa / Teijasa / Pragnya – Can be experienced in Jagrat Avastha itself.

- Generally these 3 are different in different Avasthas.

III) Dakshina Akshi Mukha = Vishwa

- Vishwa experiences through 10 Sense Organs and the mind.
- Hence Vishwa located in the right eye.
- Vishwa, Waker prominent in the Right eye.

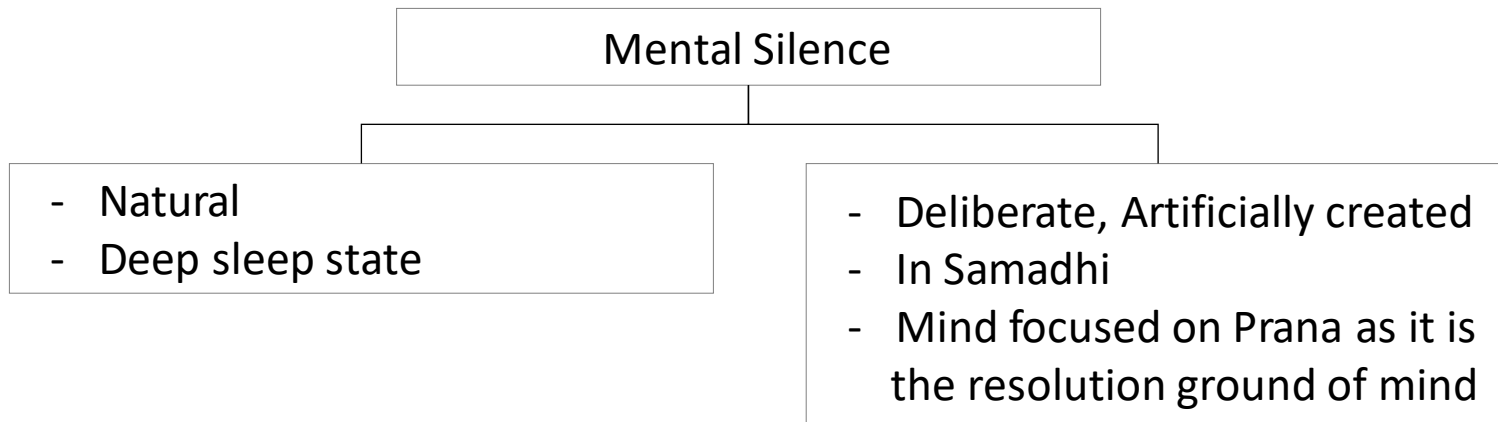
IV) Manasa – Teijasa :

- After experiencing external world, experiences internal world, then called Teijasa.
- No need to go to Svapna state which is Vasana projected state.
- Visualisation in waking also is Vasana / Memory based projection.

- Involves Vrutti.
- Teijasa is experimenter of internal Vruttis in waking state – Day Dreamer.

V) 3rd Quarter of Karika :

- Akasheta Smrutihi Prajnyaha
- Experience of Prajna – Sleeper in waking state.
- When one does not experience external world or internal world in the form of thoughts (Darshana Vrutti or Vasana Janya Vruttis).
- When thoughts are resolved, only Pranas are functioning.
- One experiences internal mental silence.
- That inner silence is not Vishwa or Teijasa but it is Prajnaya.
- It is a moment of silence.
- Felt clearly when one is kneeling down in a church or in a temple during Namaskarams.

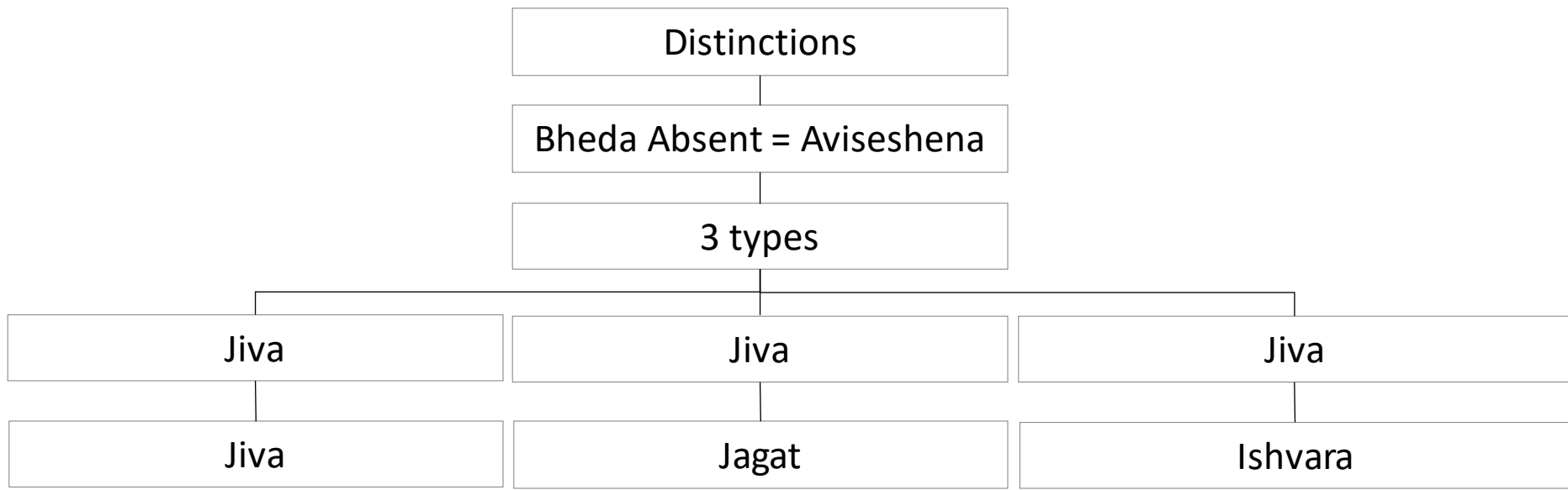


- **Prajnya resides in the Hridayam.**



VI) Tad Abhave :

- Mano Vrutti Abave, corresponding to external, internal world, Darshana or Vasana Janya Mano Spandana Abave.
- Spandanam = Fast moving Vruttis (Like moving Agarbatti).
- Then one resides in the heart in the waking state itself.
- Focus on breath itself leads to Samadhi state = Prajnya of waking state.
- Nirvishaha state
- Without experiencing 3 distinctions.



- Sarva Bheda Rahitaha = Prajnya
= Samvargaha
- Upanishad Mantra 5 + 6 – talks about Prajnya and Ishvara – 3rd Pada.

VII) New Topic not in Karika or Moolam, Shankara writes in commentary.

Reference : Chandogya Upanishad

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

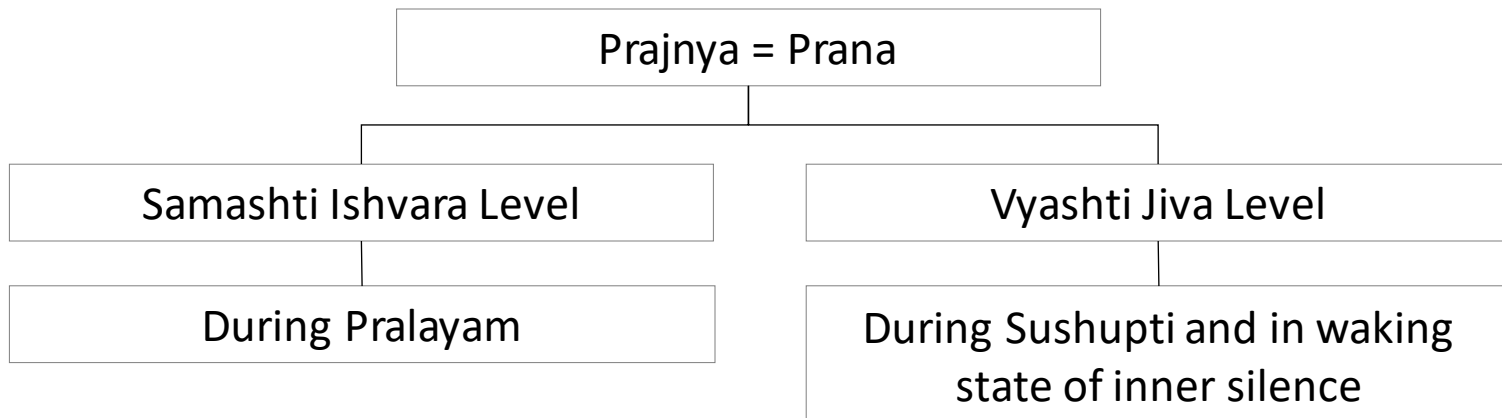
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
 पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
 एवमेव खलु सोम्य तन्मनो दिशं दिशं
 पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
 प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
 patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
 evameva khalu somya tanmano diśaṃ diśaṃ
 patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
 prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- **Prana can be called Prajnya.**
- Sleeper is named Prana.
- Ishvara can be named Prajnya at Samashti level = Prana.
- Jiva named Prajnya at Vyashti level = Prana



- Avasthanam = Abides.

Sleep :

- Jnana Indriyas + Karma Indriyas + Antahkarana don't function.
- I become aware of myself in this state during waking state by visualization.
- Because Antahkaranam is resolved, I can't say I am asleep during sleep.
- One Vyapara – function is dominant in sleep, does not resolve.
- When Prana resolves, its death of body, Jiva has quit this body and entered new body in Sukshma form.
- Pancha Prana Vyapara continues during sleep.
- Analysis of Mandukya Upanishad gives full description of Jiva Vyapara as Vishwa, Teijasa, and Svarupa in Sushupti with Prana identification.
- Respiration, digestion, circulation goes on.
- Functioning Prana resolves all other functions = Resolver, Samvarga.
- Prana continues to function, keeping the body restful in sleep.
- What an amazing, marvelous creation of Ishvara!!

Pralayam :

- Vayu, Samashti Prana Tatwam resolves Agni, Jalam, Prithvi.
- During sleep, Vyashti Prana resolves all functions of Jnana Indriya + Karma Indriya + Antahkaranam (4), 14 functions are not working.
- Pancha Pranas alone are functioning.
- Therefore, Prana is called Samvargaha, resolver, swallower.

Chandogya Upanishad :

यदाप उच्छुष्यन्ति वायुमेवापियन्ति

वायुरह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥ ४.३.२ ॥

yadāpa ucchuṣyanti vāyumevāpiyanti

vāyurhyevaitānsarvānsaṁvṛṅkta ityadhidaivatam || 4.3.2 ||

When water dries up, it disappears into the air. The air swallows all these. This is the worship of the forces of nature (adhidaivata). [4 - 3 - 2]

- Prano Hi Etan Sarvaan
- All Vyapara of Jnana Indriya + Karma Indriya + Antahkarana Brinkte, dissolves
- Vrich Dhatu – Samvargaha
- **Prajna = Samvarga Prana**
- Prajna experience in Jagrat is over.

Conclusion :

I) Aim :

- To show all 3 experienced in waking state itself.

II) Vyashti = Samashti = Aikyam

- Vishwa = Virat
- Teijasa = Hiranyagarbha
- Prajnya = Ishvara

III) Vishwa – Virat Aikyam is indicated in Karika 1

- Vibhu = Virat = Bahish Pragnya of Vishwa
- Vibhu = All pervading Virat = Samashti.
- Vibhu = Virat = Vishwa = Aikyam in Karika 1.

IV) Next :

- In Upanishad mantra 5 + 6
- Prajnya = Ishvara = Aikyam

V) Now Shankara in his commentary takes up

- Teijasa – Hiranyagarbha Aikyam in Bashyam
- Gaudapada does not mention that.

VI) For Teijasa, Hiranyagarbha Aikyam, Vyashti – Samashti Aikyam, Pramanam is Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य
यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै
लोकाय कर्मणे ॥
इति नु कामयमानः;
अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो
न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgaṃ mano yatra niṣaktamasya |
prāpyāntaṃ karmaṇastasya
yatkiñceha karotyayam |
tasmāllokātpunaraityasmai
lokāya karmaṇe ||
iti nu kāmayamānaḥ;
athākāmayamānaḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo
na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 - 4 - 6]

- Lingam Manaha = Jiva
- Travel of dying person after death.

VII) Lingam travels according to Kama, desire

- Teijasa = Lingam for Mind, prominent part of Sukshma Shariram

VIII) Manomaya Purusha = Samashti Purusha = Hiranyagarbha

- Jiva = Manaha = Vyashti
 - Samashti = Hiranyagarbha = Manomayaha
- } Hence Aikyam

Conclusion :

- All 3 experiences possible in waking itself.
- Vyashti = Samashti

New Topic : Purva Pakshi

- How can Prajnayaha be called Prana?
- In Prajnayatmana – Avasthana, Prajnya Abides in the form of Prana.

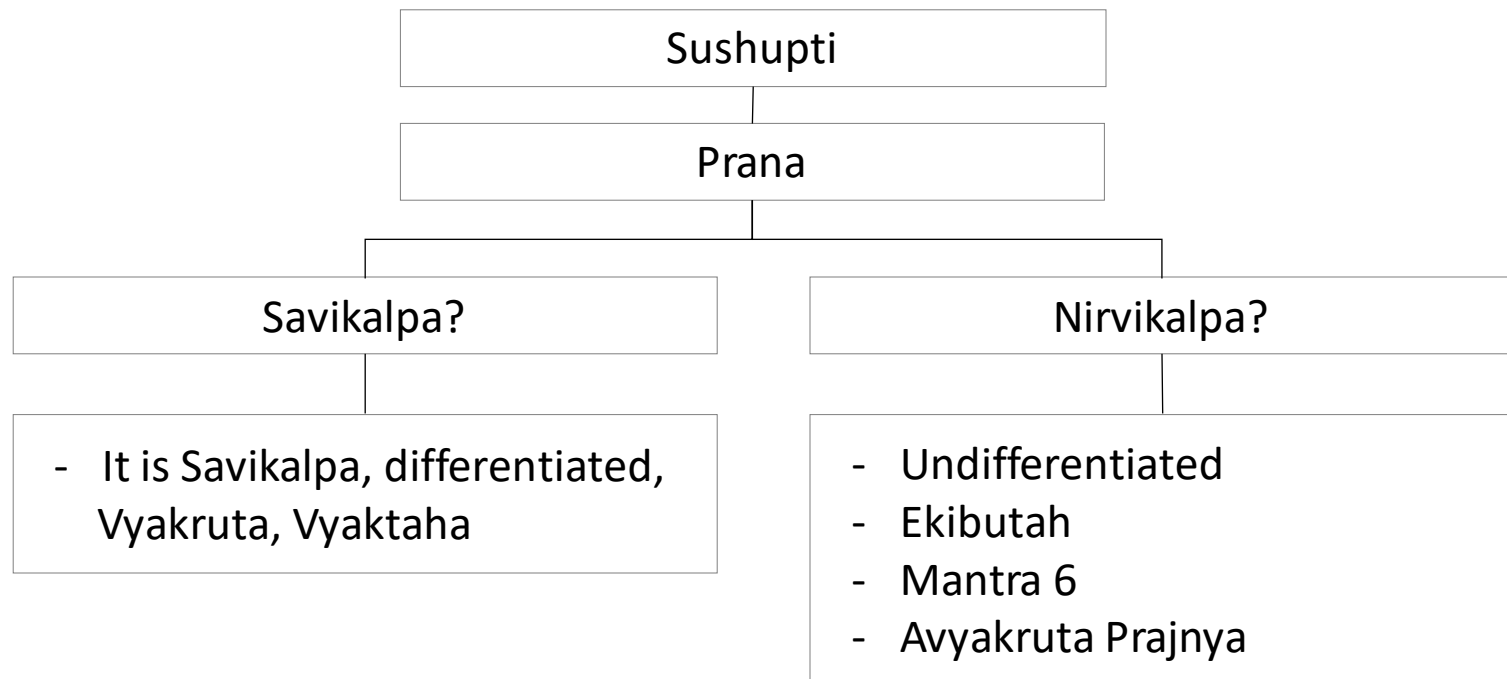
76) Bashyam : Chapter 1 – Karika No. 2 continues..

ननु व्याकृतः प्राणः सुषुप्ते । तदात्मकानि करणानि भवन्ति ।
कथमव्याकृतता ?

A doubt (Nanu), during sleep prana is working and so is differentiated (Susupte Vyakrtah Pranah). And also, if the functions of all the organs have resolved into prana (Tadatmakani Karanani Bhavanti), how can prana have undifferentiated status (Katham Avyakrtata)?

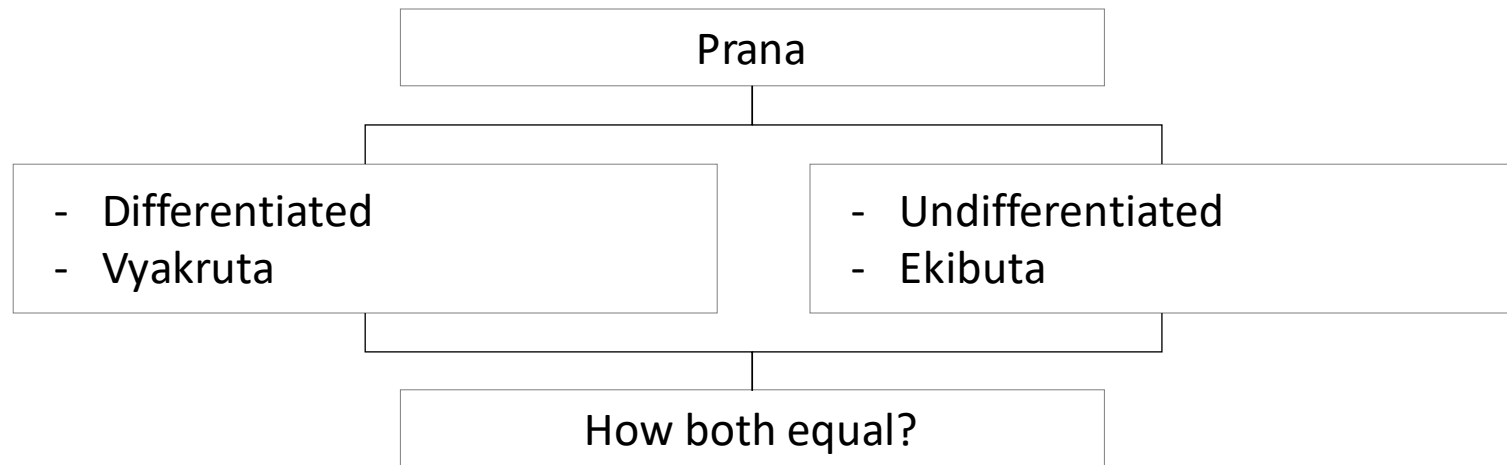
Purva Pakshi :

- During Sushupti – Prana is functioning – 5 fold distinct functions.
- Prana, Apana, Samana, Vyana, Udana.
- During Sushupti Prana is differentiated or not?



6th Mantra :

- Prajnam = Ekibutaha = Sleeper
- Chetomukha = Tritiya Pada
- Ekibuta

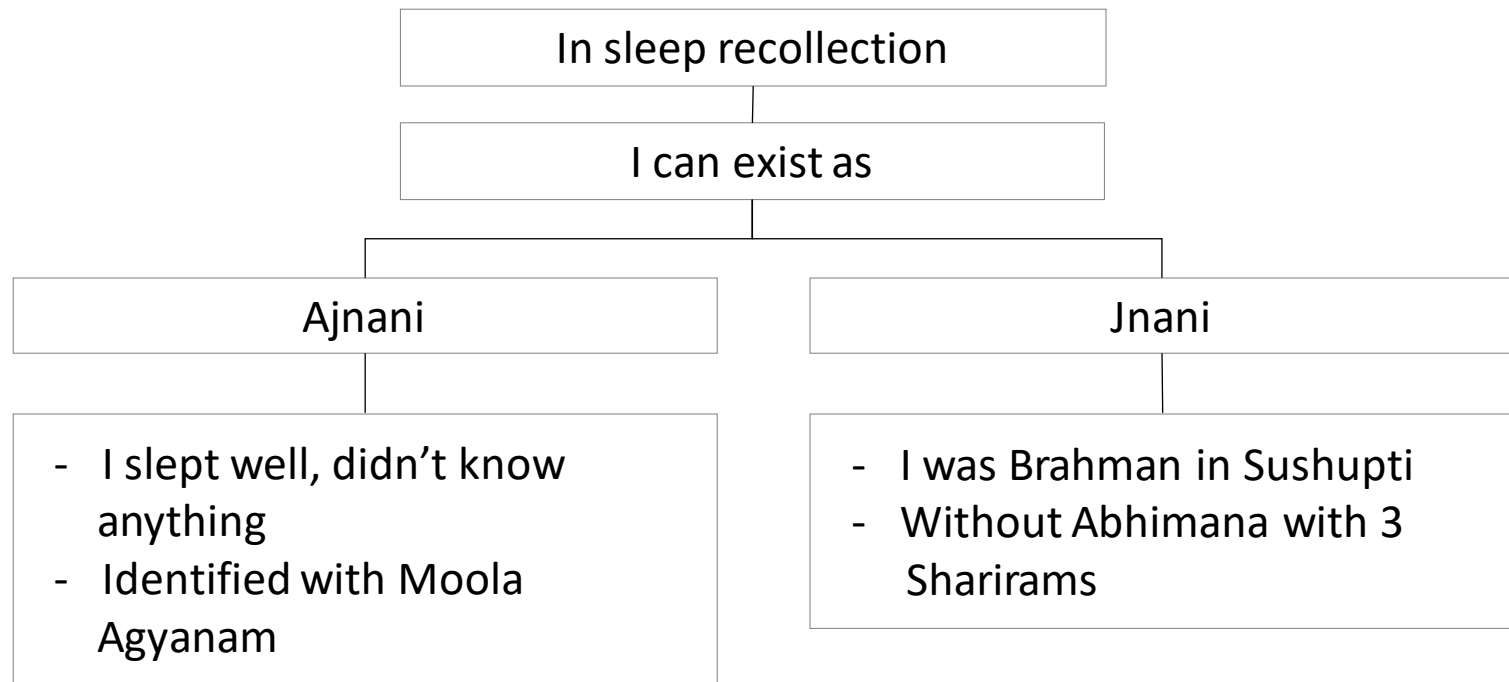


- All other organs functions have resolved into Prana.
- Then how differentiated?
- Katham Vyakruta Pranaha?
- Avyakruta Prajnaya Eva Bavati.

नैष दोषः । अव्याकृतस्य देशकालविशेषाभावात् ।
यद्यपि प्राणाभिमाने सति व्याकृततैव प्राणस्य तथापि
पिण्डपरिच्छिन्नविशेषाभिमाननिरोधः प्राणे भवतीत्यव्याकृत
एव प्राणः सुषुप्ते परिच्छिन्नाभिमानवताम् ।

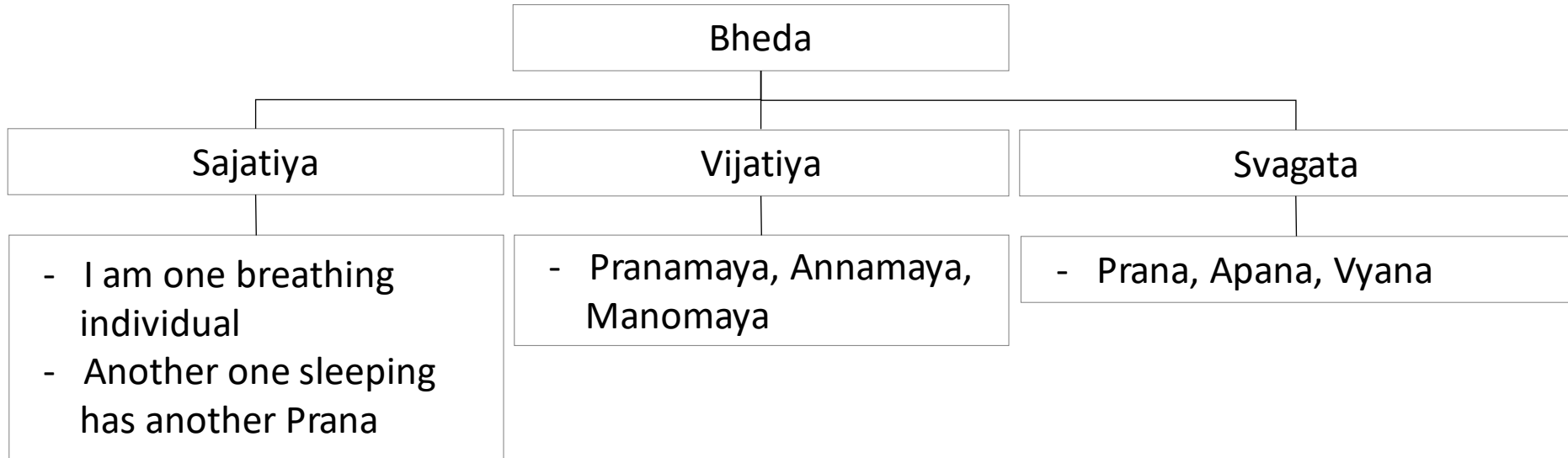
It is not a contradiction (Na Esa Dosah). Prana is Avyakrtah, undifferentiated (Avyakrtasya) in the absence of (Abhavat) location and time specification (Desa - Kala - Visesa). In the waking state, when (Yadyapi) one has identification with Suksma Sarira and consequently with prana (Prana Abhimane Sati), prana comes under differentiated category only (Vyakrtata Eva Pranasya - as my prana, your prana and so on). But then (Tathapi) at the time of deep sleep state (Susupte - for the very same person) there is absence (Nirodhah Bhavati) of identification with a specific Pranamaya (Prane Visesa Abhimana), which is confined to a given physical body (Pinda - Paricchinna - Like that of his). Therefore (iti), prana is undifferentiated only (Avyakrta Eva Pranah) during deep sleep state (Susupte), as identification with individual Pranamaya ceases to exist (Paricchinna - Abhimanavatam. - Therefore, there is only one Avyakrta Pranah).

- Prana is differentiated in Sushupti factually but not experientially.
- During Sushupti, we don't identify with Prana like in Jagrat, I am this body, I am breathing, you are breathing.
- No Sthula Sukshma Sharira Abhimana in Sushupti.
- For sleeper, no experience of Prana.
- Factually Prana is differentiated.



- When I am withdrawn from Sukshma Shariram Abhimana don't know I am breathing, I have a Sthula Shariram etc.
- In Jagrat, know Prana distinctly

- From sleeper experience stand point Pana is resolved.
- Factual resolution in Maranam.
- Experientially, Prana is as good as dissolved.



- Vyashti Samashti – Prana is resolved.
- For sleeper no Sajatiya, Vijatiya Bheda, hence Eki Buta – resolved condition of Vyashti – Samashti.
- Sarvesham Bheda Rahita, no Abhimana.
- Hence Prana can be used for Pragnya, because factually it continues existence in Sushupti.
- Prana is Vyakruta (Manifest) in Sushupti, factually exists.
- As good as Avyakruta (Unmanifest) for a sleeper.

- **From sleepers standpoint, Avyakruta Prajnya and Avyakruta Prana are one.**

- Vyakruta Prana Abhimana Abavat = Prajna.
- Sutratma = Hiranyagarbha = Samashti Prana Abavat = Avyakrutam.
- Vyashti Prana = Samashti Prana, both resolve in 3rd Pada.

a) Neisha Dosha :

- No incompatibility, no contradiction.

b) Avyakruta :

- Desha Kala Vishesha Abhava.
- For Prana to be Avyakruta, undifferentiated, it should not have Desha Kala specification.
- In Desha – Kala, that Pranamaya is there, I am here.
- Prana – in Nostril
- Apana – below
- Desha – Kala Vishesha
- Bhava = Vyakruta

c) Avyakrutasya :

- Undifferentiated Prana is in absence of Time – Space specifications.

d) Yadyapi Prana Abhimana Api :

Waking State	Dream State	Sleep State
<ul style="list-style-type: none">- I have Abhimana with Sukshma Shariram – Prana and Mind- Vyakruta Prana- Sajatiya, Vijatiya Bheda Sahita	<ul style="list-style-type: none">- Abhimana with only Manaha portion of Sukshma Shariram	<ul style="list-style-type: none">- Abimana with Sthula, Sukshma gone- Have Abhimana with causal - ignorance, I don't know anything- No Sajatiya, Vijatiya Bheda

- Brahman = Karana – Karya Vilakshanam (Vesham less)

e) Tathapi :

- Still

f) Sushupti Parichinna Abhimana Vatam :

- During deep sleep state, for those who had Abhimana in waking state.

g) Pina Avisesha Abhimana Nirodha :

- In Sushupti, identification with specific Pramana is dropped.
- This is my Prana, that is your Prana.
- One Prana confined to one Pinda – Sthula Shariram Abhimana is gone.
- Vyashti – Prana – Abhimana Nirodha w.r.t. Prana.

h) For the sleeping person, Abhimana Nirodha, end of identification with Vyashti Prana takes place.

i) Iti :

- Therefore, Avyakrutaha Eva Prana.
- Individual Prana doesn't exist.
- There is one Avyakruta Prana which is in dissolved condition.
- Same happens during Maranam.
- After death, no individuality.
- One who travels, departed soul travels with 5 Jnana Indriyas + 5 Karma Indriyas = Sukshma Shariram.
- I have left old Bhu, Buar Loka.
- Brahma Sutra – Chapter 4 – travel of Jiva through Shukla Gathi.
- Who determines direction of travel – I am not there.
- In waking state : I am there, I decide to attend class.
- No freewill after death.
- Atavahina Devata – Ati Vahi – carry – guides Jivas.
- We have no individuality once we have withdrawn from Sthula Shariram.
- Sukshma Shariram centred personality can't experience Sthula Shariram.
- Sushupti = Marana = Avyakruta Avastha.

j) Yatha Prana Laye Marana Avasthaya Parichhinnam

यथा प्राणलये परिच्छिन्नाभिमानिनां प्राणोऽव्याकृतस्तथा
प्राणाभिमानिनोऽप्यविशेषापत्तावव्याकृतता समाना
प्रसवबीजात्मकत्वं च तदध्यक्षश्चैकोऽव्याकृतावस्थः ।

Just as (Yatha) the Jivas had identification with differentiation of Prana in waking state (Paricchinna Abhimaninam); at the time of death (Yatha Pranalaye) the Jivas experience undifferentiated prana (Avyakrta Pranah – Even though prana continues to be individualistic). Similarly (Tatha), those who are still living and therefore are aware of Prana's activity (Prana Abhimaninah Api), when sleep state occurs to them (Avisesa Apattau), they have the same experience of undifferentiated Avyakrta prana (Avyakrtata Samana - as they would experience at the time of death, because in this sleep state also, the Prarabda karma remains unmanifest). Thus the prana of deep sleep has also the status (Atmakatvam ca) of being the seed, the cause (Bija) of the production or manifestation of (Prasava – Waking and dream states – where Prarabda Karma gets manifest). And in Susupti not only is the Karanam Ekam, one only, but also the presiding consciousness, the Atma (Ca Tad Adhyaksah – Behind all the differential bodies like Mother - Father, brahmin Ksatriya Etc) also becomes undifferentiated one only (Ca Eko Avyakrta Avasthah Asya).

a) At death, departed soul is in Avyakruta Avastha

- Individual Sukshma Shariram continues to be Prana Laye, Parichinnam.
- Those Jivas who had Parichinna Abhimana during Jagrat, at death, Prana is experientially undifferentiated.
- Prana continues to be individualistic, experientially Avyakruta.
- For Jiva – Prana Abhimani Che.

b) For live Jiva, during Sushupti, has same experience like in Marana Avastha.

c) Prana is Avisesha Apatou, Avyakruta Apatou, Nirodhapa Apavattou.

- Prana = Prajna = Ishvara = 3rd Pada
- 3 synonomous

Additional Note :

- 3rd Pada = Undifferentiated
= Karanam, Nirvikalpam
- Differentiated = Karyam, Vyakrutam
= Savikalpam

Karyam	Karanam
- Vishwa + Teijasa	- Prajnaya
- Virat + Hiranyagarbha	- Ishvara
- Vyashti	- Samashti

- At Karanam level no Vyashti – Samashti Bheda exists.

Ishvara	Pragnya
Samashti Karanam	Vyashti Karanam

- No such difference in Karana Avastha
- Ekibuta

d) Prasava Beejava Atmakatvam :

Prasava	Beejava	Atmakatvam
Srishti	Karanam	Status

- Avyakrutam has status of Karanatvam also.
- Karanam = Ekam
- In Karya Avastha, see Bheda (Jagrat, Svapna)
- Differences in Sthula Shariram, Prapancha level also.
- In Karana Avastha, at Chaitanya level also no differences are experienced.
- Shariri – Jiva – Atma level no difference.
- Sharira – Prapancha – Anatma no differences.

- During Jagrat – many Jivas, Jada Sharirams, many Chaitanyams.
 - Presiding consciousness behind all bodies becomes undifferentiated.
 - Dehi – Jiva level also Ekaha in karana Avastha.
 - **Jagrat :**
 - Sharira Bheda
 - Jiva Bheda
- } Differences seen
- **In Sushupti : (Avyakruta Avastha – Undifferentiated State)**
 - No Sharira Bheda
 - No Jiva Bheda
 - **When you wake up :**
 - Ahimana comes
 - In Sushupti – abhimana exists of ignorance
 - Jiva Bhedas gone.
 - Description of Prajna in Mantra 6
 - Ekibutam, Prajnana ghana.

79) Bashyam : Chapter 1 – Karika No. 2 continues...

परिच्छिन्नाभिमानिनामध्यक्षाणां च तेनैकत्वमिति पूर्वोक्तं
विशेषणमेकीभूतः प्रज्ञानघन इत्याद्युपपन्नम् । तस्मिन्नुक्तहेतुत्वाच्च ।

Visva and Taijasa (Paricchinna - Abhimaninam) who were equated (Adhyaksanam - with their Samasti, Virat and Hiranyagarbha respectively), as was already mentioned before in the fifth mantra (Purvoktam) they all become one experientially (Ca Tena Ekatvam iti), as the description of (Visesanam - Of Prajna is) given as that of oneness like 'One mass of consciousness' etc (Ekibhutih Prajnanaghanah ityadi Upapannam.) And with regard to the Vyasti - Samasti Aikyam (Tasmin) already another supporting reason was given before (Ukta - Hetutvat).

I) 2nd Karika - Commentary

II) Gaudapadacharya :

- Vishwa / Teijasa / Prajnya can be recognized in Jagrat – all in one Turiyam only.

III) Based on 3 Upadhis, one Turiyam called Vishwa / Teijasa / Prajnya.

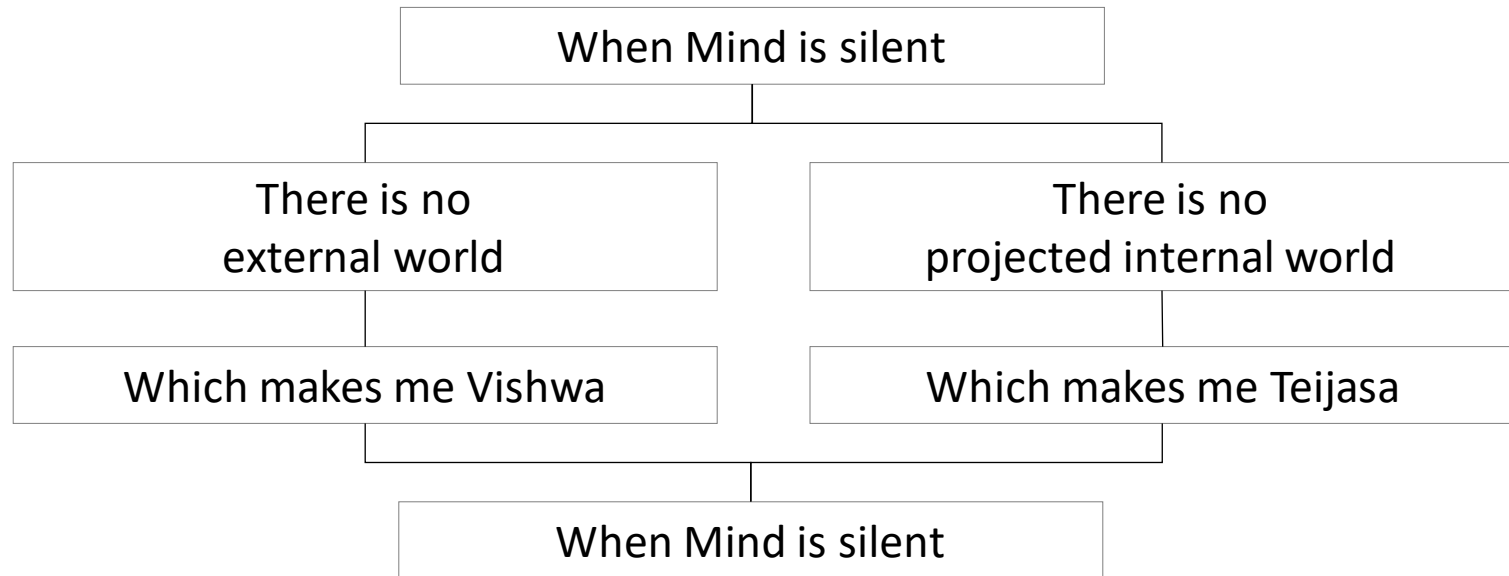
IV) Dakshinakshi – Mukaha – Vishwa

- Manastastu – Teijasa.

V) Akashe...

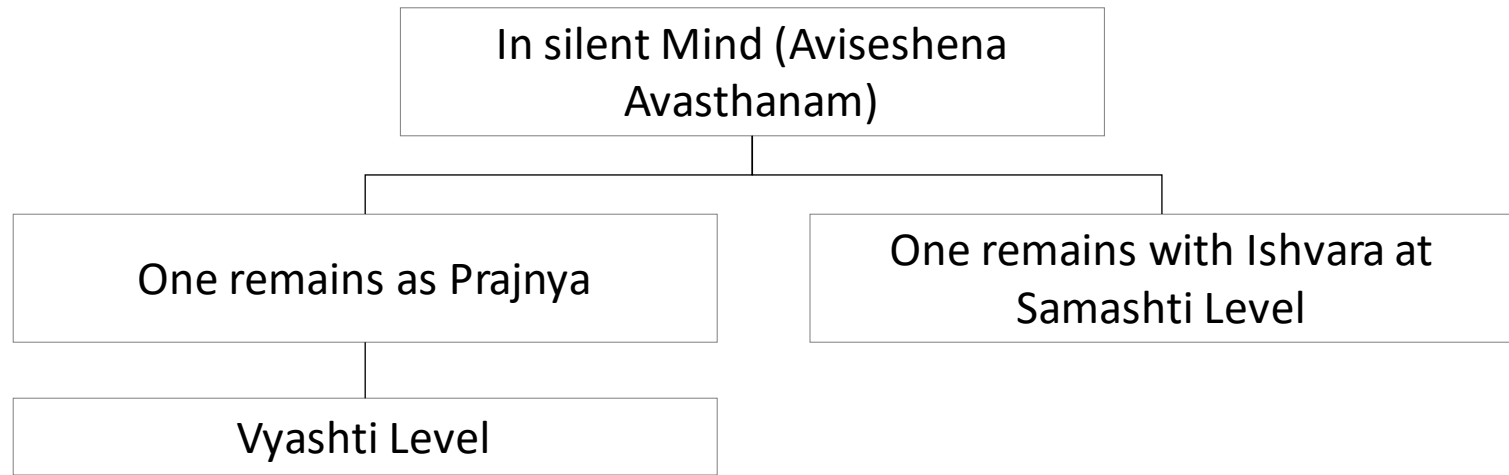
- 3rd Quarter : Hridi Akasha
- In Hridaya Akasha, Prajnya obtains in deep sleep and waking state.

VI)

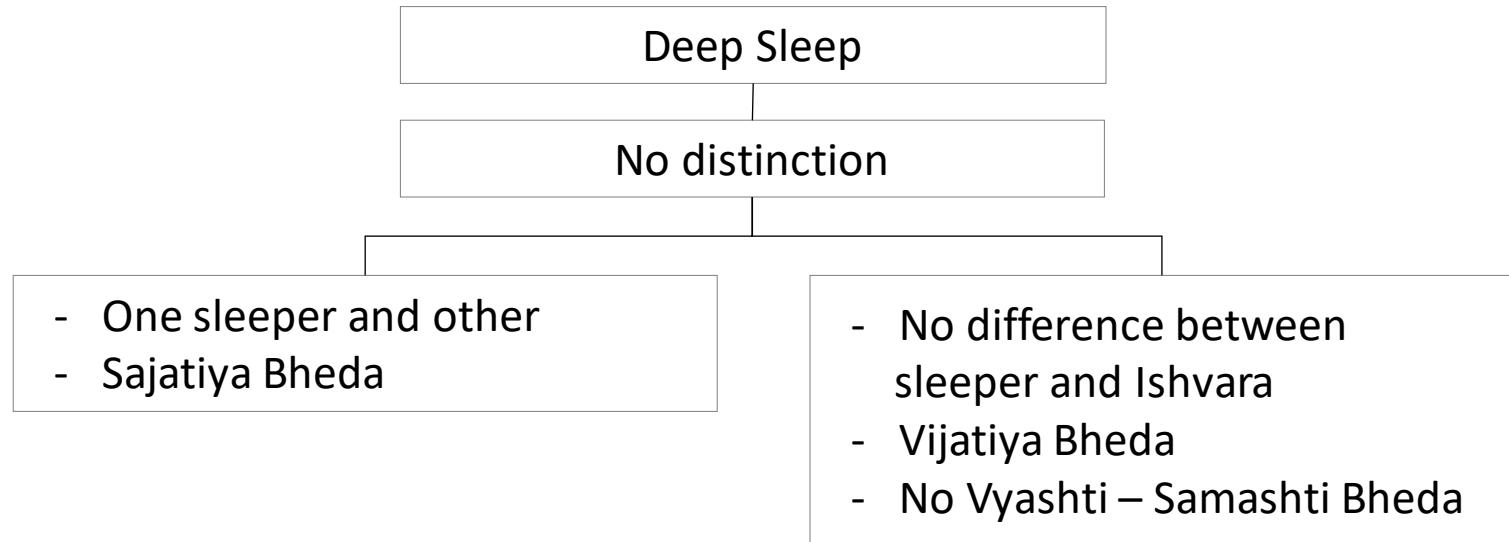


- But there is deep sleeper in Hridaya Akasha.

VII) Mimamsha – Vichara :



VIII)



IX) Shankara Introduces word Prana for Prajnya Based on Brihadaranyaka Upanishad.

X) Purva Pakshi :

Prana	Prajna
<ul style="list-style-type: none">- Vyakruta- Subject to division- Karya Atma- Svagata Bheda Asti (Prana, Vyana, Apana, Samana, Udana)	<ul style="list-style-type: none">- Karana Atma

How equated, Aikyam?

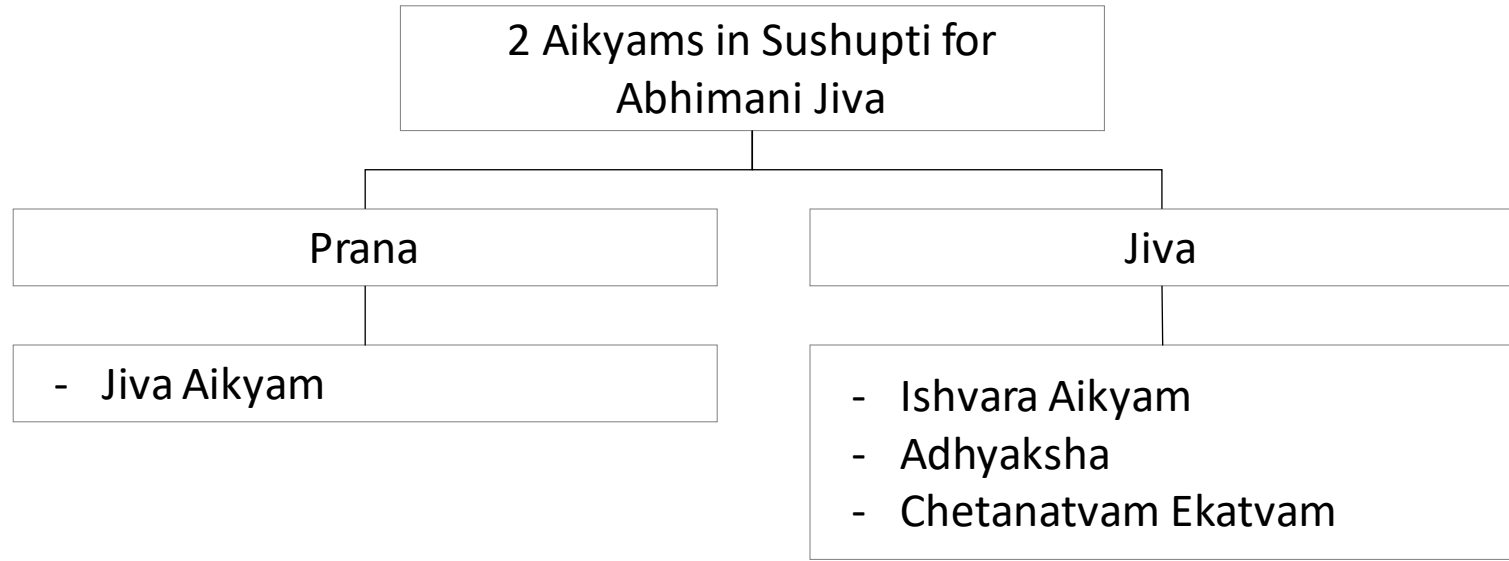
XI) Shankara : Naisha Dosha...

- During sleep, sleeper does not identify with Prana.
- Sleeper not aware I am breathing.
- Breathing is involuntary process.
- Prana in as though resolved.
- Experientially Prana taken as Avyakrutam.
- Prana is resolved into one mass of Consciousness.
- Prana based Chaitanyam, (Reflected Consciousness) merges into Ishvara Svarupa (Original Consciousness).

XII) As long as I am identified with Prana, I am called Jivatma.

- **Jiva = Prana Dharane.**
- **Prana Abhimana makes me Jiva.**
- **In Sushupti, I loose Jiva bhava temporarily.**

XIII)



- Ekatvam happens in sleep.
- Not totally resolved.
- No fatherhood, sonhood, sisterhood.
- Tatra Pitha Apitha Bhavati, Mata – Amata, Bheda – Abheda, Sravana – Asravana, Tapaha – Atapaha.
- Brahman becomes non-Brahman.

- In waking state, Jivas are differentiated Pranis, have Parichinna Abhimanam, finite identification.

XIV) Experientially all Jivas merge in sleep with Ishvara.

Mandukya Upanishad : Mantra 5

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
 prājñastrīyaḥ 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]

- Tena Ekatvam Sushupti Sthana Ekibuta, Prajna Ghana – where there is no duality.

XV) Tasmin :

- w.r.t. this fact, Vyashti – Samashti Aikyam.

XVI) Hetutva Cha :

- I gave another supporting reason before :

Purva Pakshi :

Vishwa	Virat
Limited	Limitless

Teijasa	Hiranyagarbha
Alpagya	Sarvagnya

Prajna	Ishvara
Vyashti Karana Shariram	Samashti Prapancha Karanam

- Actual Aikyam is not there.

XVII) We come to Turiyam by Baga Tyaga Lakshanam.

- Then only Aikyam is possible.

XVIII) Upanishad compromises and talks about Aikyam at beginning level itself.

- So that Mind gets used to Aikyam at 1st level itself.
- At 4th Turiya Level, Aikyam becomes factually True.

XIX) Taittiriya Upanishad :

- Rig Mantra equates Vyashti to Samashti.

Taittiriya Upanishad :

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः ।
अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।
सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाषधमुच्यते ।
अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ॥ १ ॥

annādvai prajāḥ prajāyante | yāḥ kāśca pṛthivīm śritāḥ |
atho annenaiva jīvanti | athainadapi yantyantataḥ |
annaṃ hi bhūtānāṃ jyeṣṭham | tasmāt sarvaūśadhamucyate |
sarvaṃ vai te'nnamāpnuvanti | ye'nnam brahmopāsate |
annaṃ hi bhūtānāṃ jyeṣṭham | tasmāt sarvaūśadhamucyate |
annād bhūtāni jāyante | jātānyannena vardhante |
adyate'tti ca bhūtāni | tasmādannam taducyata iti || 1 ||

All beings that exist on earth are born of food. They, thereafter, live by food; again, they ultimately go back to it and merge to become food. So, verily, food is the eldest of all the creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food. From food all beings are born, Having been born, they grow by (Consuming) food. Food is that which is eaten by the beings and also that which in the end eats them; therefore, food is called annam. [2 - 2 - 1]

Taittiriya Upanishad :

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ॥ १ ॥

prāṇam devā anu prāṇanti | manuṣyāḥ paśavaśca ye |
prāṇo hi bhūtānāmāyuh | tasmāt sarvāyūṣamucyate |
sarvameva ta āyuryanti | ye prāṇam brahmopāsate |
prāṇo hi bhūtānāmāyuh | tasmāt sarvāyūṣamucyata iti || 1 ||

Through Prana, the gods (Indriyas) live and so also do men and the animal kingdom. Prana is verily the life of beings. Therefore, it is called the universal life or the life of all. Those who meditate on Brahman as Prana come to live the full span of their life. Prana verily is the life of beings. Therefore, it is called universal life or the life of all. [2 - 3 - 1]

- At each level Aikyam discussed Vyashti = Samashti.
- If we are used to differences at 1st level, then at Atma level difficult to accept Aikyam.
- This is the blunder committed by Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa.
- See difference at Atma and Anatma level also.

XXI) To avoid this blunder, Aikyam talked by Shankara at 1st Vishwa – Virat level itself = Uktah Hetuh.

- Atma Bahutva Nirakaranartham
- Sankhya / Yoga commit this mistake and get no Moksha.
- This is technical, Academic discussion called Mimamsa.

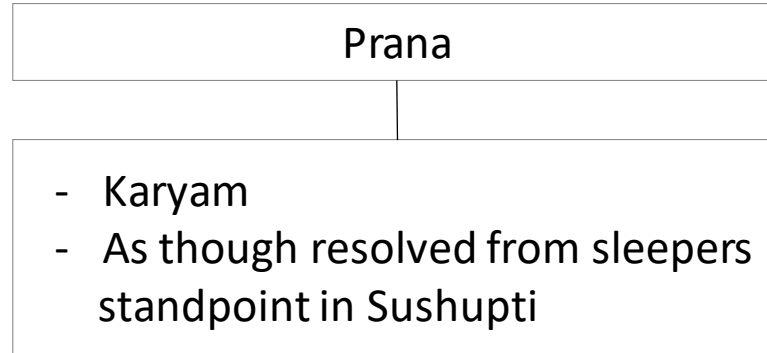
कथं प्राणशब्दत्वमव्याकृतस्य ।

How can the word Prana, which is Vyakrta be used for Avyakrta Prajna (Katham Prana – Sabdatvam Avyakrtasya)?

I) Present thesis of Shankara :

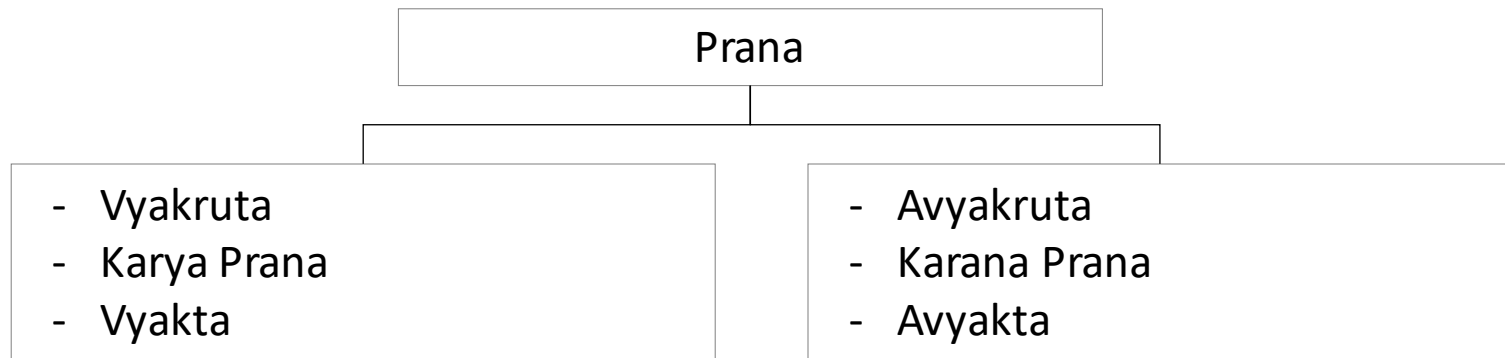
- Prajna can be named Prana.

Shankaras logic :



II) Based on as though resolution

- Vyakruta Prana becomes Avyakruta Prana



III) Purva Pakshi :

- How can you base argument on as though basis.
- I am as though rich means I am poor.
- How can you treat it as actual resolution.
- How you treat Prana as Avyakruta and equate to Pragnya.
- Why are you so adamant? In equating Prana to Pragnya?
- You wont get Moksha.
- Why you use as though resolution logic?
- How is Prana treated as Avyakrutam.

Prajnya	Prana
Undifferentiated	Differentiated

How are they equal? How Aikyam
between these 2 entities

Purva Pakshi :

- Why are you adamant to equate Prajna = Prana?
- What is your real intention?

81) Bashyam : Chapter 1 – Karika No. 2 continues...

“प्राणबन्धनं हि सौम्य मनः” (छा उ-३-८-२) इति श्रुतेः ।

Chandogya Upanisad (iti sruteh - in 6-8-2) says “Oh Good-looking one, (Saumya), mind indeed (Manah hi) resolves into prana (Pranabandhanam)”.

IV) Shankara :

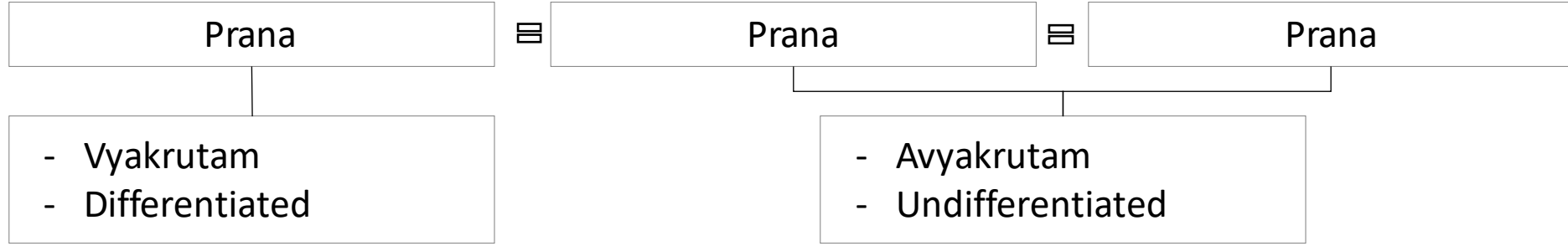
Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयते
एवमेव खलु सौम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सौम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanam hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

Veda itself uses :



- Once Veda uses it, our job is to justify, not contradict.
- Brahma sutra always justifies Veda.
- Veda = Pramanam
= Gives out facts, reveals facts.
- Chandogya Upanishad – Chapter 6 – 8 – 2 : Prana Bandhana Hi Soumya Manaha

82) Bashyam : Chapter 1 – Karika No. 2 continues...

ननु तत्र “सदेव सौम्य” (उ-३-२-१) इति प्रकृतं सद्ब्रह्म
प्राणशब्दवाच्यम् ।

But there in the sixth chapter of Chandogya (Nanu Tatra), the discussion was about (Iti) Advaita sat vastu for it was said in (6-2-1) "Sat alone Saumya (Sadeva Saumya)". But you are saying (Prakrtam) that sad Brahman is the meaning of the word prana (Sad Brahma Prana-sabda Vacyam).

V) Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

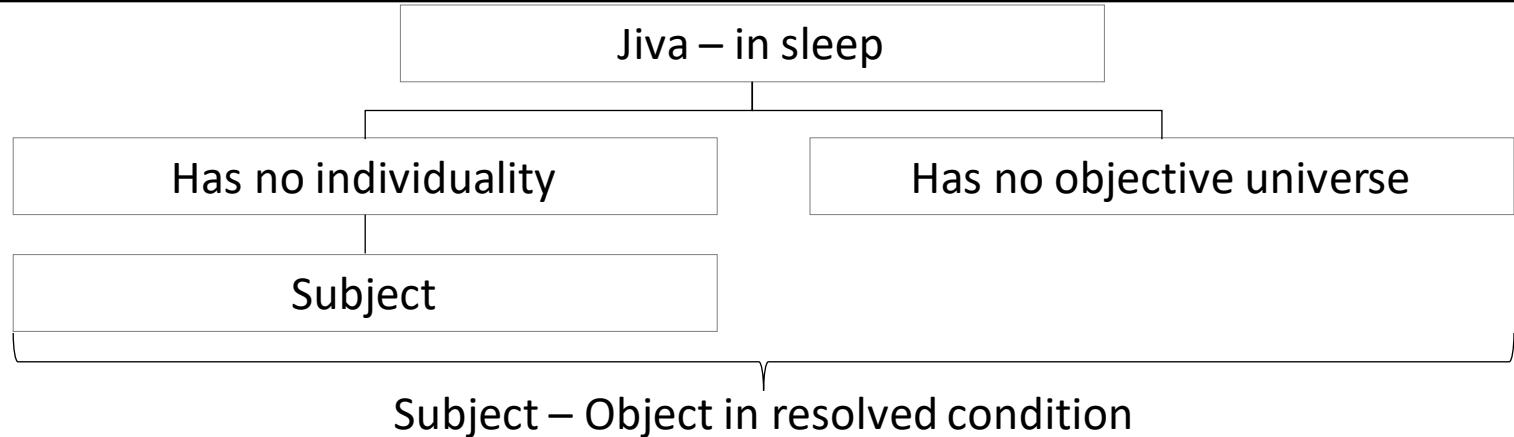
Context :

- Sad Eva Soumya Idam Agre Asit.
- Uddalaka – Guru, Svetaketu is disciple.

Enquiry : Sushupti Avastha

- Svapnantam mey Vijanihi Yatraitat Purusha Nana... Tada Somyo...

VI) When Jiva sleeps, Jiva resolves.



VII) Where does the subject and object resolve?

- In Advaitam Brahma, Turiyam Brahma Chaitanyam, Sat Brahman, cause of the Universe.

VIII) Whenever products resolve, it resolves into its cause

Product / Effect Karyam	Resolution – Ground Karanam
- Ornaments	- Gold
- Iron instruments	- Iron
- Pot	- Clay
- Universe	- Sat Brahman

- For waker, another Karyam, world not resolved.
- For sleeper world is resolved.
- Where it goes? To Karana Avastha

IX) What is Karana – Avastha of Universe?

- Subject – Object – Duality
- Chetana – Achetana Prapancha duality
- Resolution ground = Sat, Brahman
- Chapter 6 – 2 – 1 – Brahman = Jagat karanam

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Sat Brahman = Karanam
- During sleep we are merging into Karana Brahman only
- Since Karanam Brahman, is Jagat Karanam, in sleep we are all merging into Karana Brahman = Sat.
- Tatha Soumya Tada Sampanno Bavati.

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 svaṃhyapīto 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]

- Sampannahā = Merged with Karanam Brahma
- **Jiva and Universe become one in Karanam Brahma = Prajnya.**

Example :

- Bird leaves the seat on the branch of a tree and comes to rest in the nest.
- Jagrat + Svapna shopping journey over, Jiva is tired.
- **In Sushupti comes back to the place from where it started.**
- Goes back to Karanam Satu Brahma.
- After bird example, Upanishad says Prana Bandhanam Hi Soumya Manaha.

Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

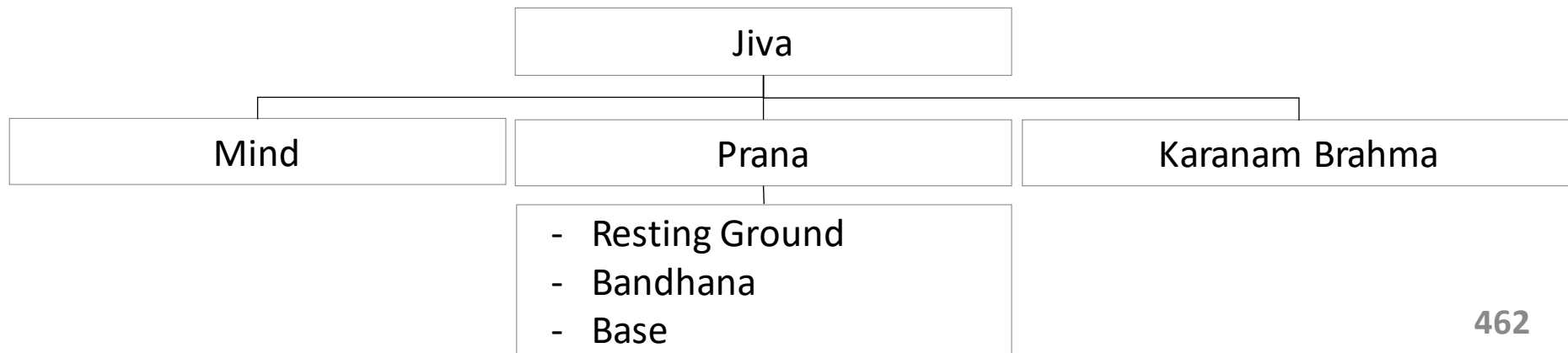
- Bandhanam = Nest of a tree, Adhishtanam
= Nest of Jiva
= Sat

- **Sat is replaced by Prana**
- **Manaha = Jiva**
- **Jiva with Mind travels**
- **Jiva without Mind rests.**

- Prana = Adharaha

- **Jiva, Manaha, you become Prana Rupam Brahma, invisible**

- Prana = nest of Mind for Jiva – Mind Bird



X) Before in Chandogya Upanishad : 6 – 2 – 1, Sat = Karanam

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Sat restated as Prana
- Prana = Sat = Synonymously used
= Pagnya
= Ishvara

Mandukya Upanishad : Mantra 6

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

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

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

- Sarva Yoni = Karanam = Ishvara
= Sat = Prana
= Tritiyapada

Shankara :

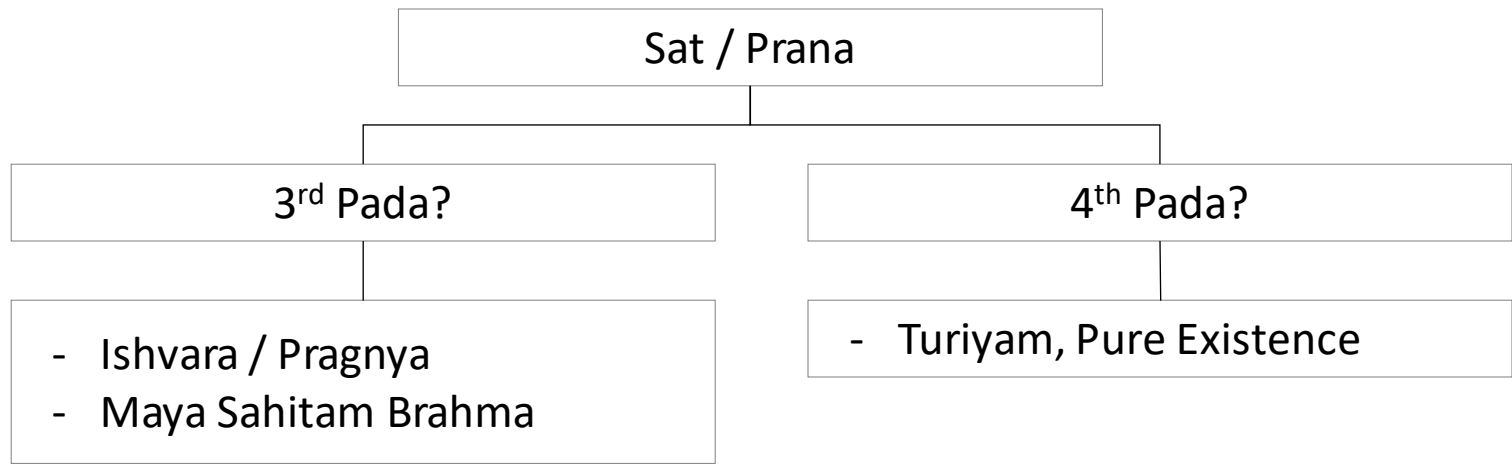
- I have support of Chandogya Upanishad Chapter 6 – 8 – 2

Example :

- Sugriva challenged Vali keeping behind Rama.

XI) Purva Pakshi :

- I don't agree
- Prana = Sat = Turiyam, Karya – Karana Vilakshanam Brahman, I agree, but not Prajnaya
= 4th Pada
- Chandogya Upanishad : Chapter 6 – 2 – 1 refers to Sat – 4th Pada
- Ekam, Eva, Advitiam, pure existence, not Karyam or Karanam.
- Karya Karana Vilakshana Turiyam = Prana = Turiyam = Sat.
- Sat not Karanam Brahman.



Shankara :

- In Sushupti : Brahman + Maya / Moola Avidya is there, not pure Brahman
- Supporting argument will come.

Bashyam : Chapter 1 – Karika No. 2 Revision...

ननु तत्र “सदेव सौम्य” (उ-३-२-१) इति प्रकृतं सद्ब्रह्म
प्राणशब्दवाच्यम् ।

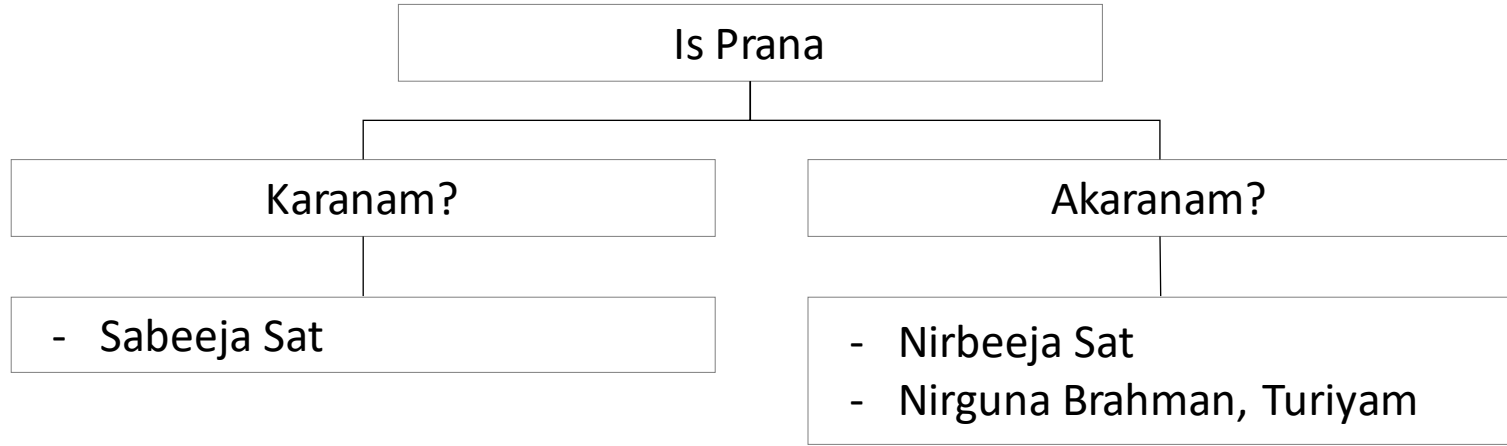
But there in the sixth chapter of Chandogya (Nanu Tatra), the discussion was about (Iti) Advaita sat vastu for it was said in (6-2-1) "Sat alone Saumya (Sadeva Saumya)". But you are saying (Prakrtam) that sad Brahman is the meaning of the word prana (Sad Brahma Prana-sabda Vacyam).

Purva Pakshi :

a) Nanu : Topic for discussion

- Prana refers to Sushupti Avastha.
- Prana = Sat ok

b) Purva Pakshi – Question :



- Shankara gives brilliant answer, very beautiful Mimamsa portion.

83) Bashyam : Chapter 1 – Karika No. 2 continues...

नैष दोषः । बीजात्मकत्वाभ्युपगमात्सतः । यद्यपि सद्वृह्म
प्राणशब्वाच्यं तत्र तथापि जीवप्रसवबीजात्मकत्वमपरित्यज्यैव
प्राणशब्दत्वं सतः सच्छब्दवाच्यता च ।

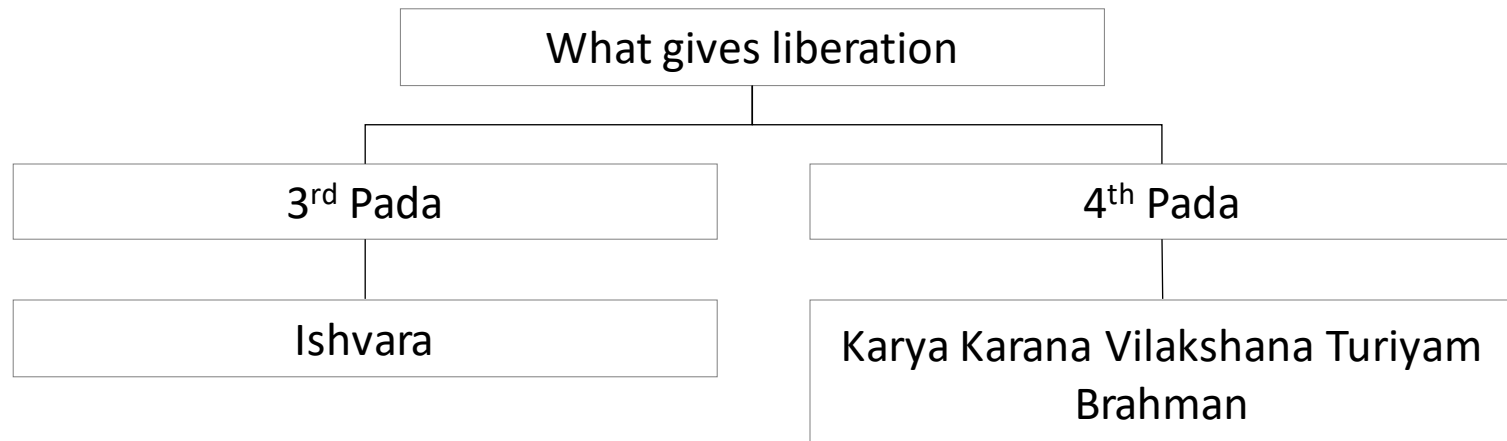
There is no such problem of prana not meaning Avyakrta (Naisa Dosah - as the Susupti Prakaranam of Chandogya Upanishad refers to sat, which along with maya or avidya contains within it the seed or cause (Bijatmakatva Abhyupagamat Satah - of creation). So then (Yadyapi) in Chandogya Susupti Vicara Prakarana (Tatra 6-8-2), prana is referred to as sat brahma only (Sad Brahma Prana - Sabda Vacyam). Still (Tathapi), the word prana (Pranasabdatvam) was used as Vachyartham only for that sad brahma (Satah Sabda - Vacyata Ca), which has not given up its status of being the cause for the creation (Jiva Prasava - Bijatmakatvam Aparityajya Eva - of Visva - Virat, the Sthula Prapancha and Taijasa - Hiranyagarbha, the Suksma Prapancha).

Shankara Reply :

I) Upanishad introduces Turiyam Brahman in the beginning

- Turiyam Brahman knowledge alone gives liberation.

II)



- Upanishad revelation is amazing.

III) Nirguna Brahman, Turiyam, alone gives liberation.

IV) Student :

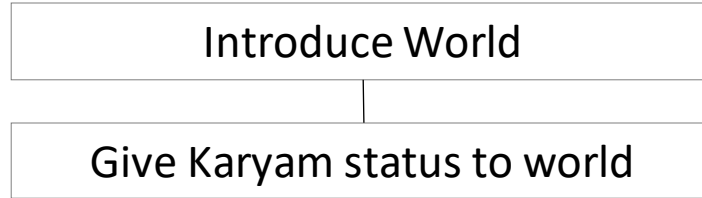
- Can't understand Nirguna Brahman.
- Stare at the face of teacher.

• **Upanishad is forced to reveal Brahman by Adhyaropa – Apavada method.**

V) For that Upanishad introduces Karana Brahman by adding Mrs. Brahman – Maya Shakti for creation.

- Mrs. Brahman = Maya = Moola Avidya
- Gives Karanam status to Brahman.

VI)



- Negate world as Vacharambanam Vikaro Nama Dheyam..

Chandogya Upanishad :

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

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ
vijñātaṃ syād vācārambhaṇaṃ 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]

- Any product has no existence of its own.

VII) Negate Karyam

- When Karyam is negated, Brahman loses Karanam status also.
- I am that Nirguna Turiya Brahman, beyond the world.
- Principle of immanency and transcendency applied.

VIII) Begin with Akaranam Brahman

- Soon comes to Karanam Brahman
- This is the methodology of Upanishad.

IX) Panchadasi – Chapter 6 – same topic.

- There Purva Pakshi – quotes Sureshvaracharya
- Uses vartikam

X) There answer is as follows.

- In Brahma Ananda Valli – Chapter 2 – 1 – 1

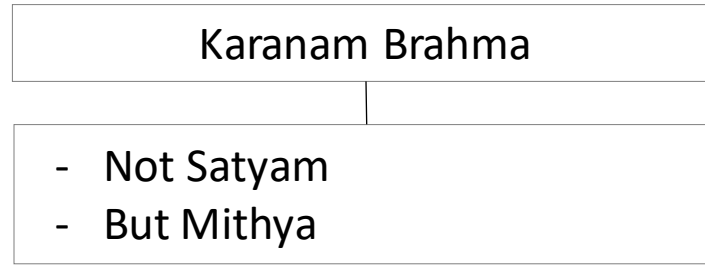
Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānāmanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipāściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Upanishad introduces Brahman as Akaranam Brahman = Satyam.



- Karanam status = Mithya
- Akarana Brahma = Satyam, Jnanam, Anantham.

XI) Taittiriya Upanishad : Chapter 2 – 1 – 2 – Brahman

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2] 470

- Brahman gets married between Verse 1 & 2.
- Here Saguna Brahman = Ishvara = Maya Sahitam Brahma used as Karanam.
- From Saguna Brahman, Akasha born.
- Tasmāt = Karanam Brahman.
- Waking world, dream world, sleep world = 3 worlds = Avidya / Maya Shakti of Brahman
- Appearances, Mithya

XII) Taittiriya Upanishad :

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
 स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrasta tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati || 3 ||

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

- While concluding, Upanishad reveals Akaranam Brahman again.
- See context and see Brahman is Akarana Svarupam or Saguna Karanam.

XIII) In Nirguna Brahman, no more Karana Shariram, or Prapancha or Moola Avidya.

- Jiva merges into Nirguna Brahman, no more takes this world as Satyam.
- Seeker and sought have become one.
- If we go to sleep and merge with Turiyam, we will not come back.

XIV) But Jivas come back.

- Hence it is assumed that Jiva merges into Maya Sahitam Brahma, Moola Avidya Sahitam Brahma in Sat in Sushupti Vichara.
- Tata Soumya Tada Sampano Bavati.
- Jiva merges into Sat Brahman.
- That Sat Brahman is 3rd Pada not 4th Pada.

XV) Beejanatmana = Karana Atmana

= Maya Atmana

= Grihastha Brahman

XVI) Yadyapi Tat Brahman Prana Shabda Vachyam.

- In Statement = Prana Bandhana Hi Somya Manaha.

Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

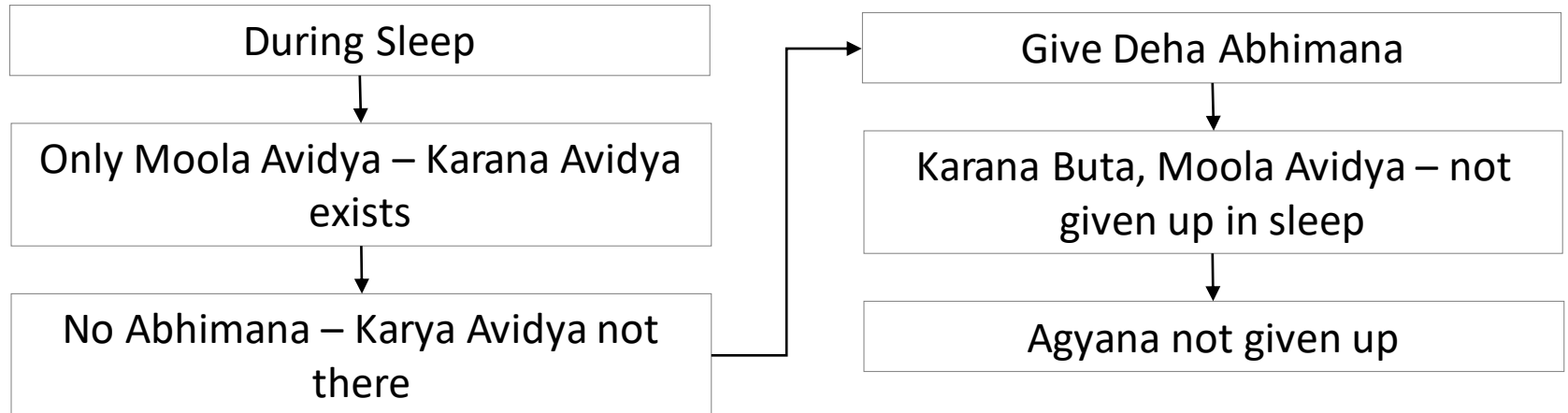
- Prana = Maya Sahitam Sat Brahman.

XVII) Tatra : Chandogya Upanishad

- Sushupti Vichara Prakarana.
- **Ask Question** : Akaranam or Karanam Sat Brahma.

XVIII) Jeeva Prasava Beejatmana :

- Karana Brahman in which Jivas self ignorance is there in Avyakta Avastha.
- **Karana Agyanam = Moola Avidya**
- Prasava = Utpatti.
- Utpatte Beeja = Avidya Sahitam Brahman
- Moola Avidya is not dropped in Sushupti.
- During waking and Svapna we have Moola Avidya (karana Avidya) + Abhimana (Karya Avidya).



- If you give up Agyana in Sushupti, Shastram will not be required, Guru not required, class not required.
- In Sushupti, Agyana doesn't go away.
- Lecture 18 – Very important technical discussion.

Bashyam : Chapter 1 – Karika No. 2 revision...

नैष दोषः । बीजात्मकत्वाभ्युपगमात्सतः । यद्यपि सद्वृह्म
प्राणशब्वाच्यं तत्र तथापि जीवप्रसवबीजात्मकत्वमपरित्यज्यैव
प्राणशब्दत्वं सतः सच्छब्दवाच्यता च ।

There is no such problem of prana not meaning Avyakrta (Naisa Dosah - as the Susupti Prakaranam of Chandogya Upanishad refers to sat, which along with maya or avidya contains within it the seed or cause (Bijatmakatva Abhyupagamat Satah - of creation). So then (Yadyapi) in Chandogya Susupti Vicara Prakarana (Tatra 6-8-2), prana is referred to as sat brahma only (Sad Brahma Prana - Sabda Vacyam). Still (Tathapi), the word prana (Pranasabdatvam) was used as Vachyarth only for that sad brahma (Satah Sabda - Vacyata Ca), which has not given up its status of being the cause for the creation (Jiva Prasava - Bijatmakatvam Aparityajya Eva - of Visva - Virat, the Sthula Prapancha and Taijasa - Hiranyagarbha, the Suksma Prapancha).

I) Mandukya Upanishad : Karika No. 2

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च ह्रिद् प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ |
ākāśe ca hydi prājñastridhā dehe vyavasthitaḥ ||

Visva works from the right eye, Raijasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities.
[1 - K - 2]

3rd Quarter :

- Akashe Cha Hridi Prajnya – Sleeper I
- At corresponding level Prajnya is called Ishvara.

Mandukya Upanishad : Mantra 6

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

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

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

4 titles of Prajnya Ishvara

Sarva Yoni

Sarva Ishvara

Sarva Antaryami

Sarvajnyaha

II) In Jagrat we make difference between Vyashti – Samashti – we don't have such difference in sleep between Prajnya – and Ishvara.

Pragnya	Ishwara
Karanam of Vyashti Sthula Shariram	Karanam of Samashti Sthula Shariram

- This is description from Jagrat Avastha.

III) In Sushupti Avastha, from experiencers Angle – Vyashti – Samashti difference is not felt.

- Therefore in Mandukya Upanishad, Prajnya and Ishwara equated during sleep.
- We are equated to Ishwara at Karana level, 3rd Pada.

IV) That time person is in Hridaya Akasha

There is no

External Buta Vishaya

Internal Vasana Janya Manasa
world

V) In a moment of silence, we are already Prajnya

- Commentary of Karika – 2 is over.

VI) Academic – technical discussion of Shankara :

- “Hridi Eva Aviseshena Prana Atmana Avasthanam :
See for discussion

VII) Prajna = Ishvara = obtaining in deep sleep state or Prana.

VIII) Purva Pakshi :

- How Prana = Prajnya?
- Logical answer based on Sushupti experience

IX) During Sushupti state Prana is functioning but we do not have individuality.

- This is experience based logic.

X) Purva Pakshi :

- Not satisfied, has stronger answer which he is giving now.

XI) Chandogya Upanishad : Chapter 6 – Section 8 – Sushupti Vichara

XII) Jiva merges into Sat Brahman during sleep

- Tada Soumya Tada Sampanno Bavati

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम

सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति

तस्मादेनं स्वपितीत्याचक्षते स्वंहयपीतो 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]

XIV) Sat = Ekibuta = Karana Brahman

- Which is introduced in the beginning Chapter 6 – 2 – 1
- Sad Eva Soumya Idam Agre Asit

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।

तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं

तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam ।

taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ

tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- After saying Jivatma merges into Sat, example of Bird travelling all over comes back to nest is said.
- Jivatma after travelling in Jagrat and Svapna comes back to its nest.

XV) What is the Nest?

- Nest of Ishvara – Karana Saguna Brahman – Maya Sahitam Brahma.

XVI) Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

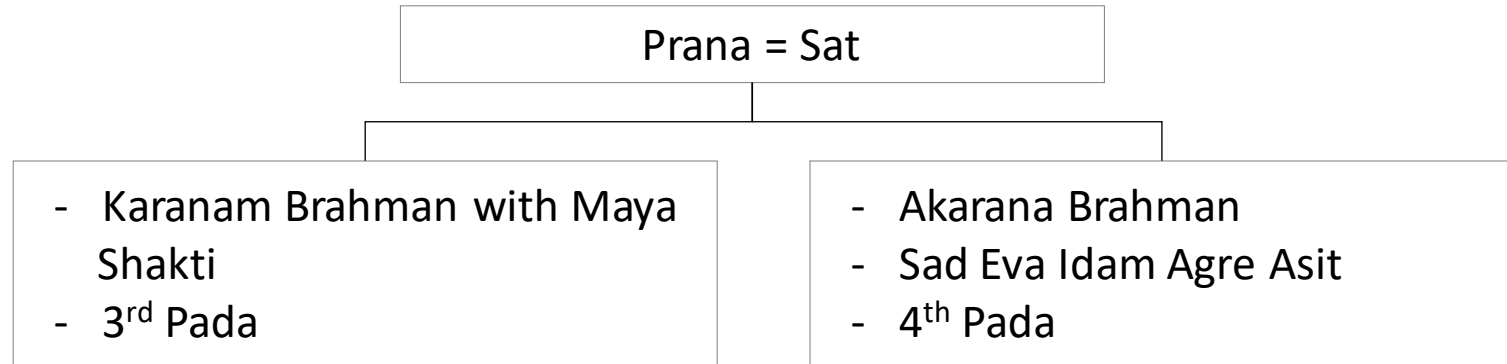
Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- Prana Bandhana Hi Somya Manaha..
- Jiva referred as Manaha.
- After travelling in Jagrat and Svapna resolves into Ishvara which is its Bandhana, resting place

XVII) What is Name of Bandanam = Prana Bandhana = Sat

XVIII) Chandogya Upanishad (Chapter 6 – 8 – 2) is Pramanam to show Jiva merges into Ishvara, which is called Prana, Prajnya, Ishvara, Sat

XIX) Purva Pakshi :



- Purva Pakshi – 3rd Pada
- Shankara – 4th Pada

XX) Prana = Karanam Sat – Jiva resolves in sleep not Akaranam Sat

- Shankara elaborates and gives reason.
- **Jiva merges into Karanam Sat, not Akaranam Sat.**

XXI) Naisha Dosha...

- Beejatmatva Abugamet Sataha
- In Sushupti Prakaraha Jiva merges into Beejatmakam Sat, Karana Rupam Sat, Moola Avidya Sahitam Sat
- This is Sankshepa Uttaram.

XXII) Yadyapi Sad Brahma Prana Shabda Vachyam Tatra Tatapi Jiva Prasava Bijatmakatvam Aparityajyaiva Prana Shabdatvam Sataha.

- From experiential Angle, Vyashti – Samashti difference is not felt.

a) Tatra Sushupti Prakara :

Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

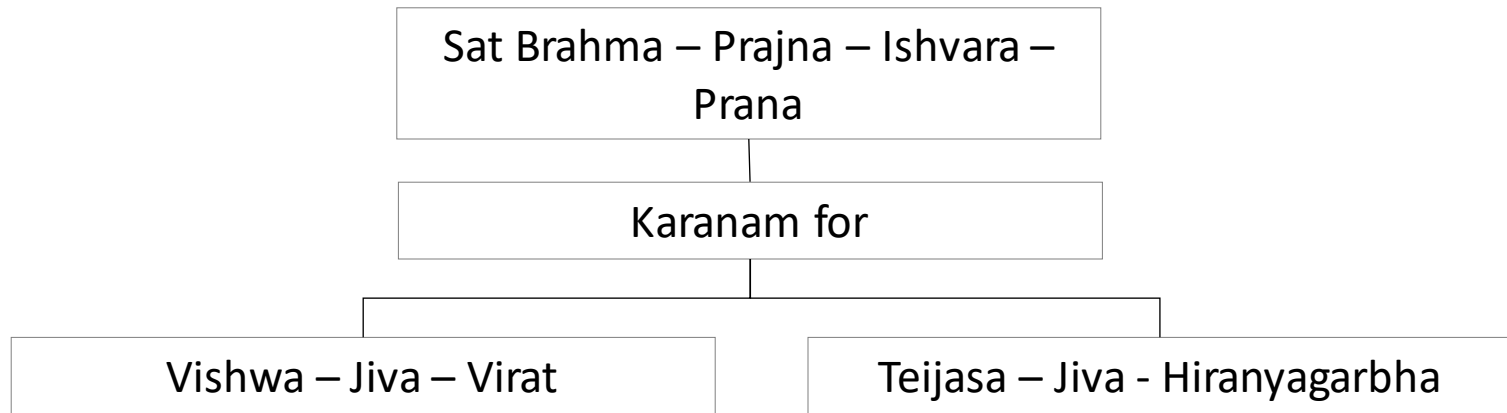
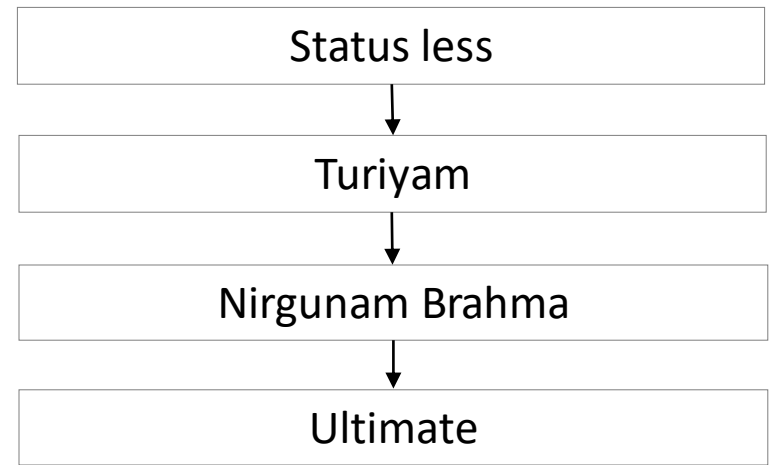
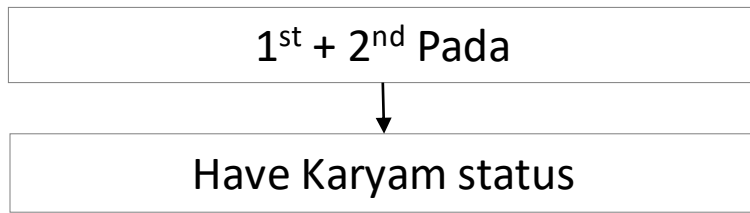
sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- Tatra refers to Prana Shabda

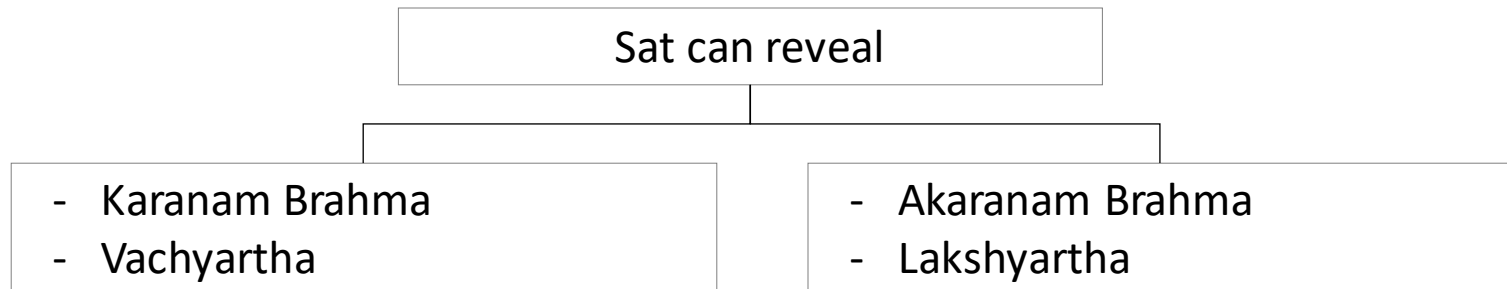
b) Jeeva Prasava Beejatmakam Aparityajya :

- Brahman includes Karanam status
- Aparityajya – without excluding Karanatva status
- Prajna = Prana = Isvahara = Karanam status = 3rd Pada



c) Jiva Prasava Beejatmaka Aparijyatvam :

- Prajna includes Karanam status in Chapter 6 – 8 – 2.



84) Bashyam : Chapter 1 – Karika No. 2 continues..

यदि हि निर्बीजरूपं विवक्षितं ब्रह्माभविष्यत् “नेति नेति”
(बृ-उ-४-४-२२ । ४-५-१५) “यतो वाचो निवर्तन्ते” (तै उ-२-९)
“अन्यदेव तद्विदितादथो अविदितात्” (के-उ-१-३) इत्यवक्ष्यत्
“न सत्तन्नासदुच्यते” (गीता १३-१२) इति स्मृतेः ।

If indeed (Yadi hi) Sruti intended here to reveal (Vivaksitam Abhavisyat) Brahman (Brahma) without reference to its causal status, as Akaranam brahma (Nirbjarupam), then Sruti would have said (iti Avaksyat) "Brahman is not this, not this (Neti Neti - as in Brihadaranyaka Upanishad 4-4-22 and 4-5-15, negating everything), or would have said "Brahman is that from which all the words turn back without revealing (Yato Vaco Nivartante" - as in Taittriya Upanishad 2-9), or said "that is something other than or beyond both what is known and what is unknown (Anyadeva Tadviditadatho Aviditat" - as in Kenopanisad 1-3). Gita (in 13-12 also says that (Iti Smrteh)" Brahman cannot be referred by the word sat or the word Asat (Na Sat Tat Na Asad Ucyate").

XXIII) a) If Akaranam Brahman has to be revealed Upanishad does not have any direct word

(i) Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

(ii) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasaṃbhedāya;

tametam vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantaḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ ॥ २२ ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म;
 अभयं वै ब्रह्म;
 अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;
 abhayaṃ vai brahma;
 abhayaṃ hi vai brahma bhavati ya evaṃ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [4 - 4 - 25]

(iii) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

iv) Gita :

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम्
अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

**adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam |
ētajjñānam iti prōktam
ajñānaṃ yadatō'nyathā || 13. 12 ||**

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

- Nirbeeja Brahman can't be revealed positively by words.
- Sat = Karanam Brahman

• **Only Nisheda Vakyam Neti Neti can reveal Akaranam Brahma.**

- Asthulam etc
- Yatho Vacho – Brahman is that in which all words will come back without revealing.
- Brahman is different from Sat – Asat.
- Sat = Karanam Brahman not Akaranam iti Srutehe.

XXIV) 85) Bashyam : Chapter 1 – Karika No. 2 continues..

निर्बीजतयैव चेत्सति लीनानां सुषुप्तप्रलययोः पुनरुत्थानानुपपत्तिः
स्यात् । मुक्तानां च पुनरुत्पत्तिप्रसङ्गः । बीजाभावाविशेषात् ।

If Brahman is intended to be said as one without being the cause (Nirbijatayaa Eva Cet - As Nirguna brahma), then for those who have resolved (Linanam) in sat vastu (Sati) in deep sleep state and pralaya (Susupta - Pralayayoh), then they cannot come back again (Punah Utthana Anupapattih Syat- because they will be liberated) and also those who have attained moksha (Muktanam Ca) there will be the situation of their coming back (Punah Utpatti Prasangah - Because cause, the seed is not necessary for coming back again. Nirbijataya is the reason for the first situation, and Bija Abhava Aviseshat is the reason for the second situation.)

- If Prana was revealing Nirbeejam Brahma there will be problems.
- In Sushupti Jiva will merge into Akaranam Brahma.

- Brahman without Maya, Moola Avidya Upadhi.

a) If Jiva merges into Shuddham Brahma, Moksha will mean all sleeping Jivas.

- They will not come back to waking again.
- Nirbeejata Eva Vivakshita Chet.

b) Vivikshitam :

- If Sruti intends Karana Prana in Sushupti Prakaranam, Prana Bandhana portion, if Jiva merges into Ajnana Rahitam Brahma in Sushupti.

c) Sati Leenanam :

- Sati = Akaranam Brahma.
- They will go to 4th pada, get double promotion.

d) Punaruktana Anupapatti Syat :

- Jiva will not return after Sushupti to waking.
- Bhagawan can't create next Srishti.
- No more Jivas will be there.
- All Jivas will merge into Akarta Brahma, never to rise up again.
- They will not come back.

e) Purva Pakshi :

- Suppose Jivas merge into Akarana Brahma in Sushupti and Pralayam.
- After merging they do come back.

- Pass new ordinance, rule.
- All Jnanis efforts of Jnana Yoga, Karma Yoga, Upasana Yoga, writing notes, attain Moksha and get reborn.
- Jnana Sadhana – meaningless.
- There will be rebirth for Mukta Purusha also.

86) Bashyam : Chapter 1 – Karika No. 2 continues..

ज्ञानदाह्यबीजाभावे च ज्ञानानर्थक्यप्रसङ्गः ।

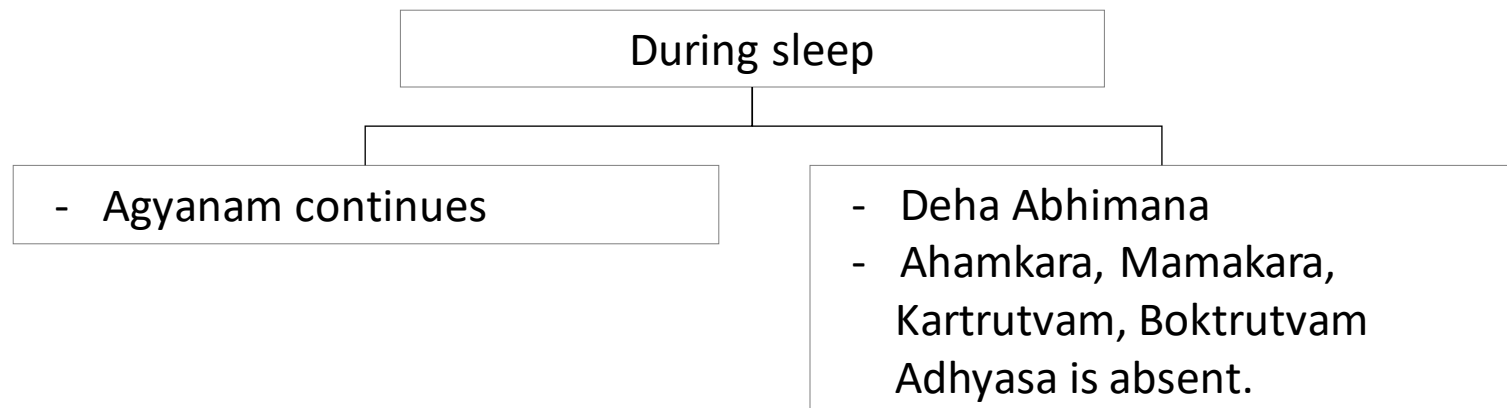
If the seed of ignorance to be burnt by Jnanam is absent, (Jnana - Dahya - Bija Abhave Ca - That is, if the seed of ignorance is not accepted as existing in Susupthih), then there will be the possibility of knowledge being useless (Jnana Anarthakya Prasangah).

I) Traditional concepts of Vedanta will be in trouble.

II) Now Jiva merges into Prajna – Ishvara – Karanam Brahman.

- Karanam Brahman = Brahman + Maya / Moola Avidya.

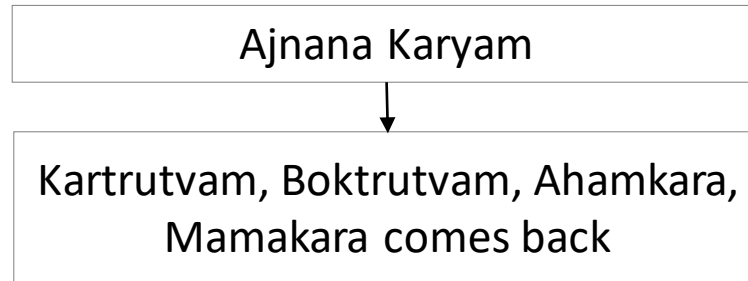
III)



- Adhyasa – Abhimana – Ahamkara is born out of Agyanam.

IV) Agyana – Karyam is not there in Sushupti = Adhyasa, Deha Abhimana – not there.

- Ajnanam continues in Sushupti.



- In Mind Agyanam removed.
- At Maranam, Jnani merges into Akaranam Brahman.
- Jnani does not come back after merging with Akaranam Brahman.
- Ajnani comes back.

V) Question :

- How Jnani becomes free from Ajnam – after Jnanam?

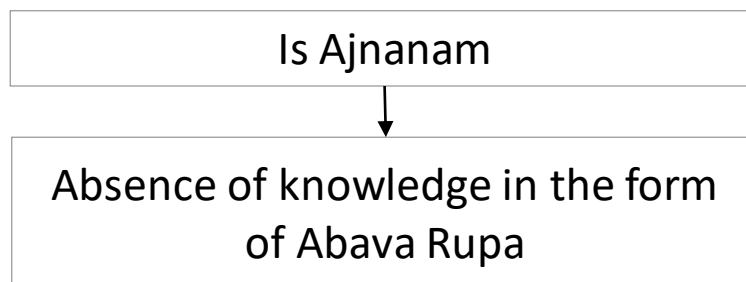
Answer :

- There is utility of Jnanam.

Jnani	Ajnani
Jnanam becomes useful, hence Revered	Ajnanam continues

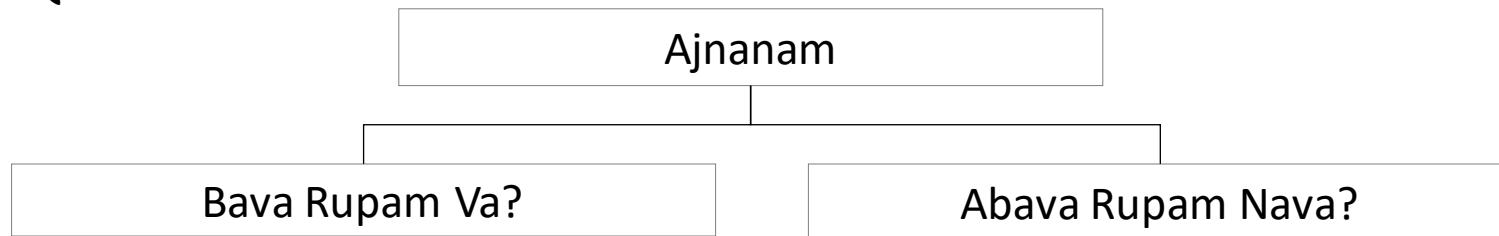
- During Sushupti Jiva merges into Akaranam Brahman.
- Won't have to work for Sravanam / Mananam / Nididhyasanam.
- For seed of ignorance, Beejam is Jnanam Dahyam, burnt by knowledge, removed by Jnana Sadhana.
- If seed of ignorance is not accepted, in Sushupti, it can't be removed by Jnanam.
- Jnana Yoga – Irrelevant because we will merge into Brahman.
- Therefore, merger in Sushupti Avastha is with Ajnanam, Moola Avidya.

Question :



- Karanatva Sahitam Brahman
- Self ignorance = Absence of knowledge

Technical Question :



Answer :

1) Ajnanam = Absence of knowledge

= Abava Rupam

= Need not gain knowledge to remove Abava Rupam, non-existent.

- Agyanam is Jnana Dahyam.
- It is not absence but something negated by Jnanam.
- Jnanena Dahyam, not Abava Vastu
- Jnanam can't burn a Abava Vastu.
- Jnanam need not burn something absent.
- Jnana Dahyam = Agyana.
- It is Beejam – Karanam for Vishwa, Teijasa Karyam.
- Beejam, therefore, Ajnanam can't be Abava Rupam.
- Abava can't be Karanam for something.

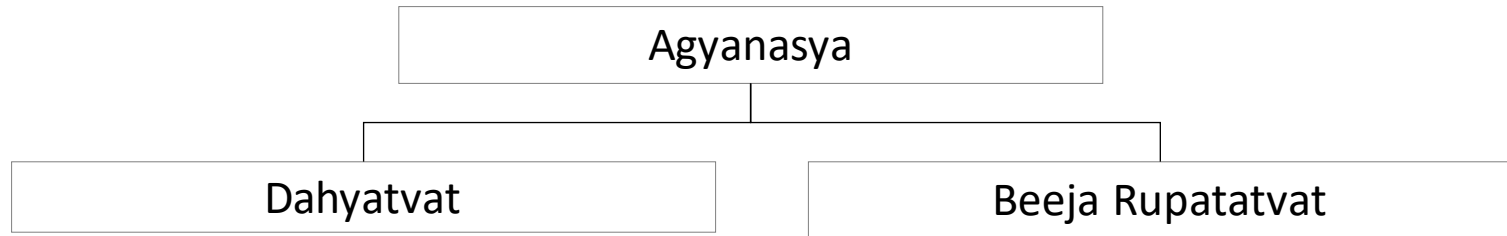
2 Arguments :

a) If Agyana is Abava Rupam, you don't have to acquire Jnanam for eliminating Ajnanam because it is Abavam, it doesn't exist.

- If Agyanam is Abava Rupam, it can't be Beejam, Karanam.
- Nonexistent thing can't be cause of anything.

- If nonexistent is Karanam, with non existent rice, I can produce Dosai.
- Abavasya Karanam Nasti.

b) Abavasya Dahyam Nasti :



- Therefore Ajnanam, Moola Avidya is not Abava Rupam, not nonexistent nature.
- Anandagiri establishes this.
- Na Asat Rupa, Na Abava Rupa.

c) Moola avidya is Sat Rupa

- If Sat Rupa, several problems will be there.

(i) There will be Dvaitam

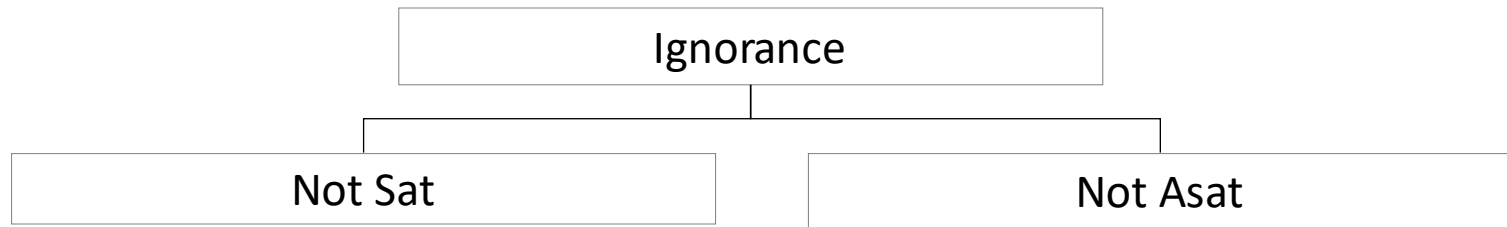
- Sat Rupa Avidya can't be negated by Anything including Jnanam.
- If Sat Rupa is eliminated by Jnanam, after sometime, Brahman will disappear.
- Will come in obituary column.
- Sat can't be eliminated at anytime.

ii) If Ajnanam is Asat, it need not be eliminated

- Hence Moola Avidya is Anirvachania
- Sat Asatbyam Anirvachania
- In Sushupti, there is Brahman and Anirvachania – Moola Avidya
- Anirvachania Ajnanam is negated by Jnanam.
- Jnana Dahya Anirvachania Avidya Rupa Beeja Abava.

iii) **Jnana Dahya Anirvachania rupa Beeja Abhave :**

- Jnanam will become Anartakyam, without utility.
- Through Jnanam, No ignorance will be removed.



- Anirvachania ignorance Anandagiri establishes in his Tika.

iv) What is meaning of Prana

- **Prana = Prajnya, Ishvara, Brahman with Moola Avidya
= Maya with Moola Avidya**

87) Bashyam : Chapter 1 – Karika No. 2 continues..

तस्मात्सबीजत्वाभ्युपगमेनैव सतः प्राणात्वव्यपदेशः
सर्वश्रुतिषु च कारणत्वव्यपदेशः ।

Therefore (Tasmat), we have to accept (Abhyupagamena) that the sat vastu in the Susupti alone (Satah Eva), which has Karanam as the seed, otherwise called maya (Sabijatvam) refers to prana (Pranatva Vyapadesah Eva). And in all Upanisads (Sarva Srutisu Ca), the status of being cause is mentioned (Karanatva Vyapadesah - for the sat vastu, prana or Brahman along with maya, Mulavidya or Isvarah or Pranah).

Sa Beejaswa Tatwam Abyugamena Eva :

- You have to accept Karana Shariram in Sushupti = Prana.
- In all Upanishads, Prana, Prajna, Ishvara is called Jagat Karanam.
- Our Journey does not end with Karanam Brahman.

Our Journey

Starts with Karyam
Brahman

Goes through Karanam
Brahman

End in Karya Karana
Vilakshanam Brahman

- Prathama & Dvitiya
Pada

- Tritiya Pada

- Shuddha Brahman
- Akaranam Brahma

- Shuddha Brahman = Katho Upanishad

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada || 14 ||

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

Start with Karanam Brahman

Karanam = Adhyaropa Done

See Karyam = Jagat – Waking +
Dream State

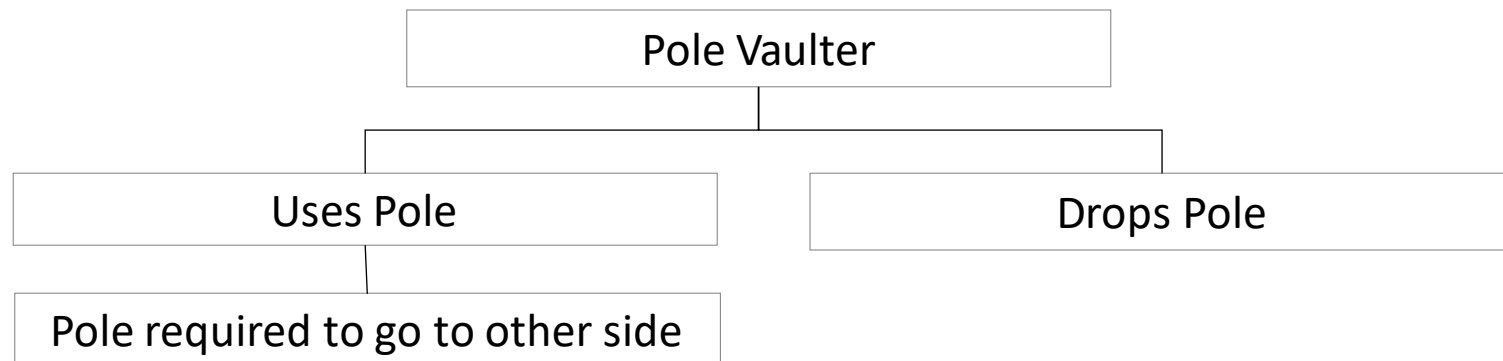
Apavada done of Jagat – Waking +
Dream

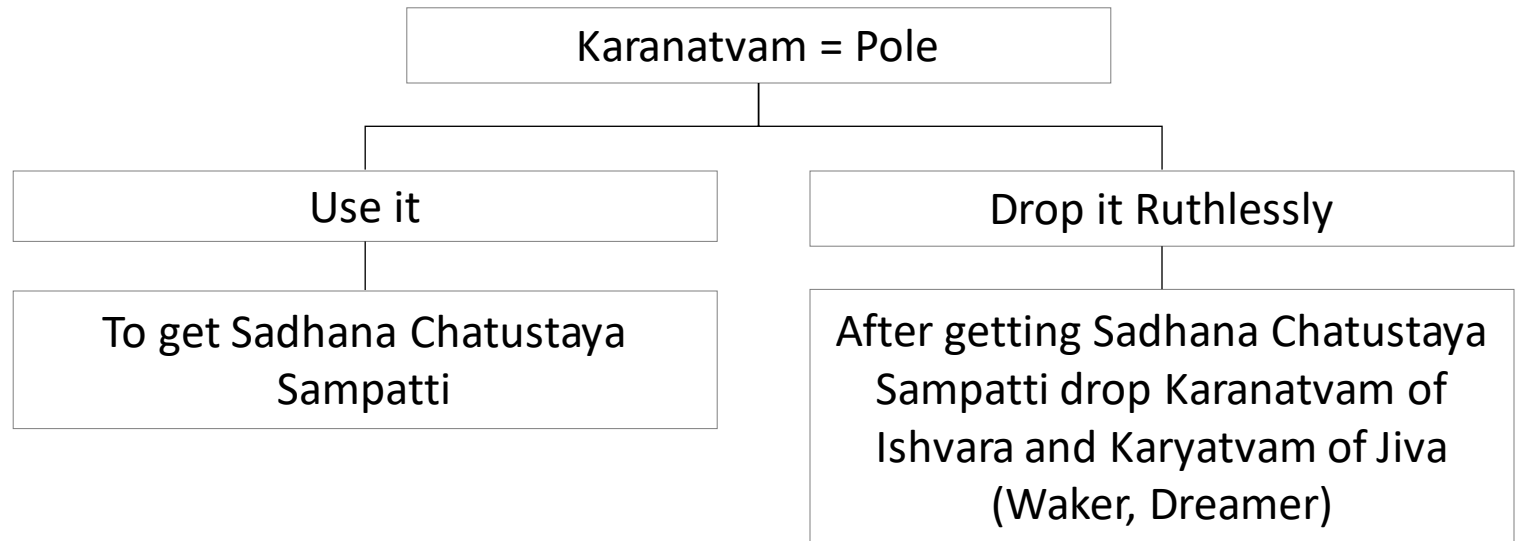
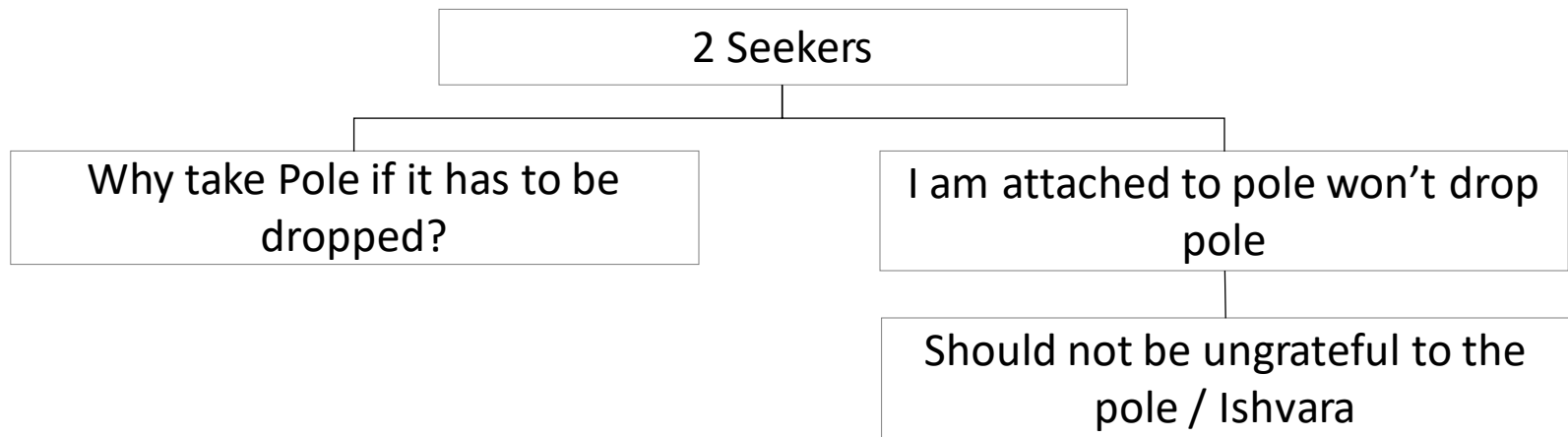
Come back to Akaranam Brahma

Purva Pakshi :

- If you are introducing and dropping, why introduce?
- Instead of getting into Mud, washing away Mud, why get into Mud?
- Why introduce Karanatvam and wash.
- Seekers are not able to negate the world, do Apavada.
- Mind must become Adhikari.
- Jnanam requires Adhikaritam for which Karana Brahman has to be introduced.
- Ishvara – Dasoham is required in the beginning.
- With Dasoham get qualification through Karma Yoga / Upasana Yoga.
- From Dasoham, come to Soham.

Example :





Vivekchudamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇam

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇam svayaṁ

brahma tattvamasi bhāvayātmani || 260||

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

- All Srutis and Smrutis give Karanatva Upadesha.

Revision :

I) Chapter 1 - Karika No. 2 commentary

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च ह्यिदं प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ |
ākāśe ca hyi praññastridhā dehe vyavasthitaḥ ||

Visva works from the right eye, Rajasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities.
[1 - K - 2]

II) Mandukya Upanishad : Mantra 6

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

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

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

- Ishvara = Prajna, Esha Sarveshu Yoni etc.

III) Divertion Topic :

- Prajna = Ishvara = Prana in Shastra

IV) Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- In Sushupti Jiva is resolving into Prana.

V) Prana = Sat Brahma

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Prana = Sat Brahman only.

VI) Sat = Maya Sahitam Karanam Brahma only not Pure Sat

= Ishvara

VII) If Jiva merges into Pure Sat, he will attain Moksha.

- | |
|---|
| <ul style="list-style-type: none"> • Jiva merges in Sushupti in Sat Brahman.. not pure Brahman. |
|---|

VIII) Sat with Maya – Moola Avidya – Agyanam.

IX) Moola Avidya is negated by Atma Jnanam

- Jnanam Dahya Beejam = Moola Avidya = Maya is there with Brahman at the time of Sushupti.

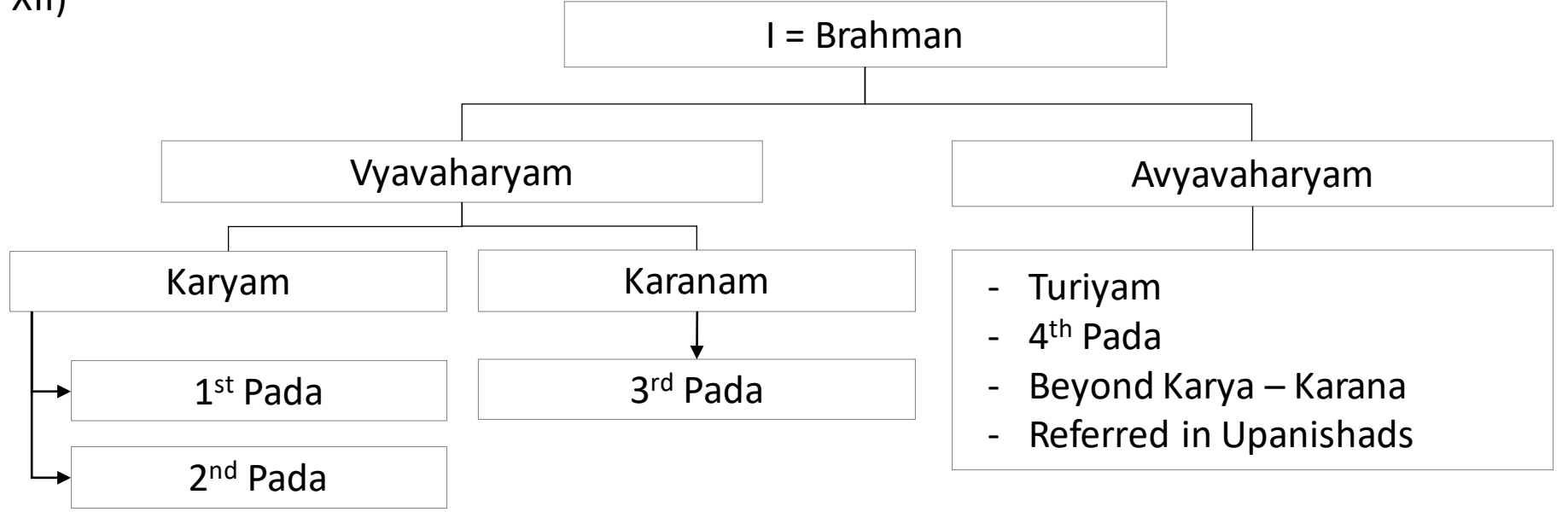
X) Brilliant Line :

- Prana in Chandogya Upanishad = Sat, Maya Sahita Karana Sat not Shuddha Sat.
- Concluded here.
- Tasmad Beeja Abyugame Eva...
- Sat = Beejam = Maya – Moola Avidya
= Self ignorance
- Sabeejam Sat = Prana = Prajnya
= Ishvara
= Karanam of everything
= 3rd Pada

XI) 4th Pada = Sat – without Maya, Moola Avidya

= Absolute Brahman

XII)



88) Bashyam : Chapter 1 – Karika No. 2 continues...

अत एव “अक्षरात्परतः परः” (मु-उ-२-१-२) ।
“सबाह्याभ्यन्तरो ह्यजः” (मु-उ-२-१-२) । “यतो वाचो
निवर्तन्ते” (तै-उ-२-९) । “नेति नेति” (बृ-उ-४-४-२२)
इत्यादिना बीजवत्त्वापनयनेन व्यपदेशः ।

Therefore (Ata Eva – the Mundakopanisad 2-1-2 says "beyond this or superior to this maya Sahita Karanabrahma (Aksarat Paratah) is Nirgunabrahma (Parah)". And in the same mantra, the Upanishad also says that "The Adhishtanam, Nirgunabrahma (Sah) is outside (Bahya- in the product) as well as inside (Abhyantarah - in the cause) and is indeed not born (Hi Ajah)". Taittiriya Upanishad (in 2-9 says Brahman is) "From which speech turns back (Yato Vaco Nivartante)", and Brihadaranyaka Upanishad says (in 4-4-22 - Brahman is) "Not this, not this (Neti Neti)". All these quotations (Ityadina) by negating the causal status for Brahman (Bijavattva Apanayanena Reveal Nirgunabrahma).

89) Bashyam : Chapter 1 – Karika No. 2 continues...

तामबीजावस्थां तस्यैव प्राज्ञशब्दवाच्यस्य तुरीयत्वेन
देहादिसम्बन्धजाग्रदादिरहितां पारमार्थिकीं पृथग्वक्ष्यति ।
बीजावस्थापि न किञ्चिद्वेदिषमित्युत्थितस्य प्रत्ययदर्शनात्
देहेनुभूयत एव इति त्रिधा देहे व्यवस्थितः इत्युच्यते ॥ २ ॥

This Non-causal state known as Akarana Avasta or Turiyam (Tam Abijavastham), in which Turiyam alone (Tasya Eva) is appearing as Prajna (Prajna sabda vacyasya in Vyavahara), which is devoid of waking and dream states associated with body (Dehadi - Sambandha - Jagradadi - Rahitam) and which does not have the seed, but is pure (Paramarthikam);

that Turiyam alone (Turiyatvena) the sastra will reveal later separately (Prthak Vaksyati - in the seventh mantra in its true nature). However, in the sleep causal state (Bijavasthaapi), is experienced (Anubhuyate) in this body itself (Dehe Eva), because that cognition is there (Pratyaya - Darsanat) by the waker when he has woken up (Utthitasya) that (iti) "I did not know anything" (Na Kincid - Avedisam). Therefore, it is said (iti Ucyate) that one Atma alone is perceived as threefold in one body, in the Sthula Sharira, as Visva, Taijasa and Prajna (Tridha Dehe Vyavasthita).

Sruti Quotations :

1 st / 2 nd / 3 rd Padas	Goal
<ul style="list-style-type: none"> - Stepping stone - Prajnya can't liberate a person 	<ul style="list-style-type: none"> - 4th Pada - Gives liberation, Moksha

I) Mundak Upanishad : Chapter 2 – 1 – 2

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

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

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

- Akshara = Maya Sahitam Brahma Chaitanyam
= 3rd Pada
- Paratah Paraha = Beyond 3rd Pada is the 4th Pada, Nirguna Turiyam Brahma.
- Transcend 3 Padas = Teaching

Bahyam	Abyantara
Karyam	Karanam

- Ajaha = Nirguna Adhishtanam
- Upon that Adhishtanam, exists Karya + Karana Prapanchas.
- Ajaha = Turiyam, 4th Pada.

II) Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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

- 4th Pada can't be verbally described.

Brihadaranyaka Upanishad : Neti neti...

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantaḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

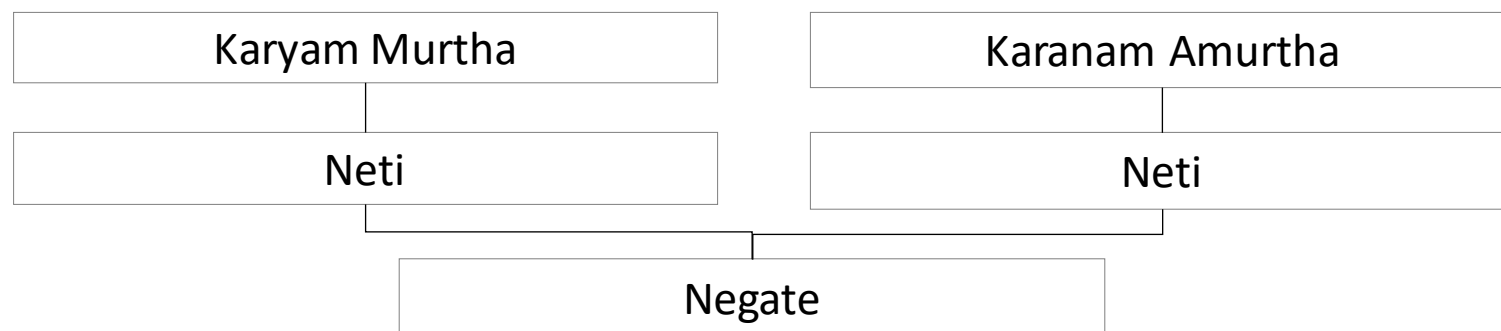
aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

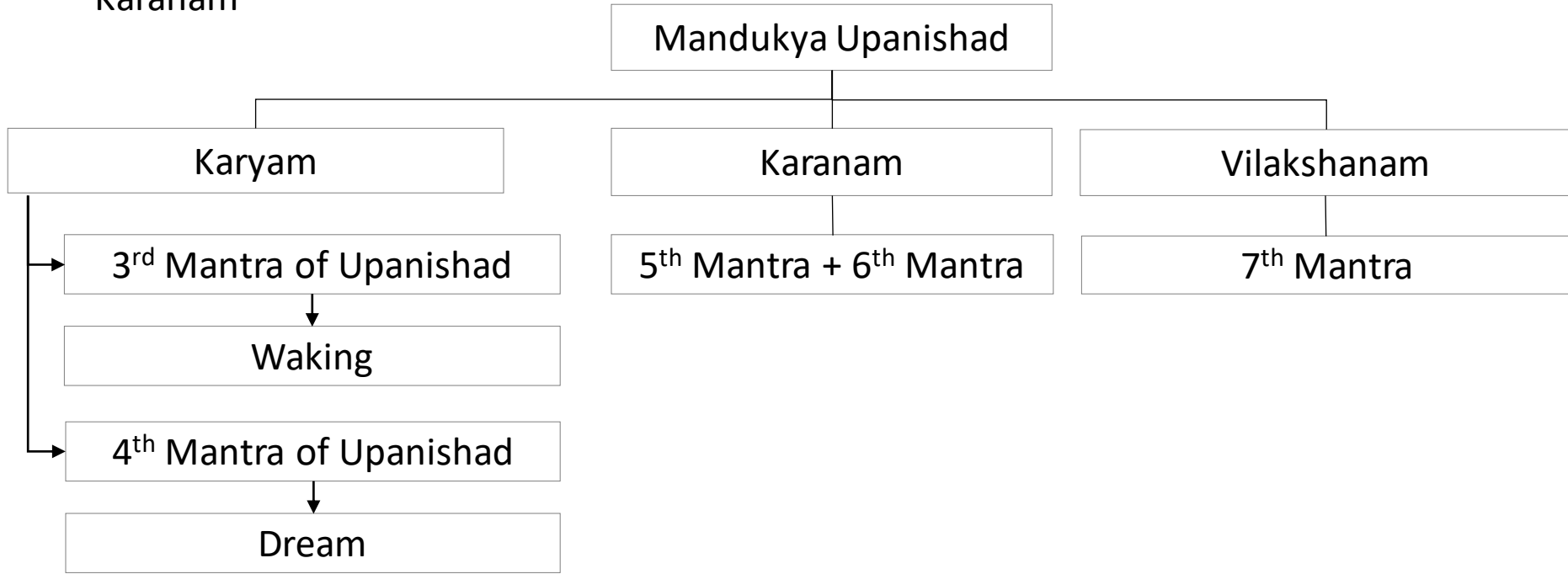


- Karya – Karana Avadhi Adhishtanam – Whats left is 4th Pada.

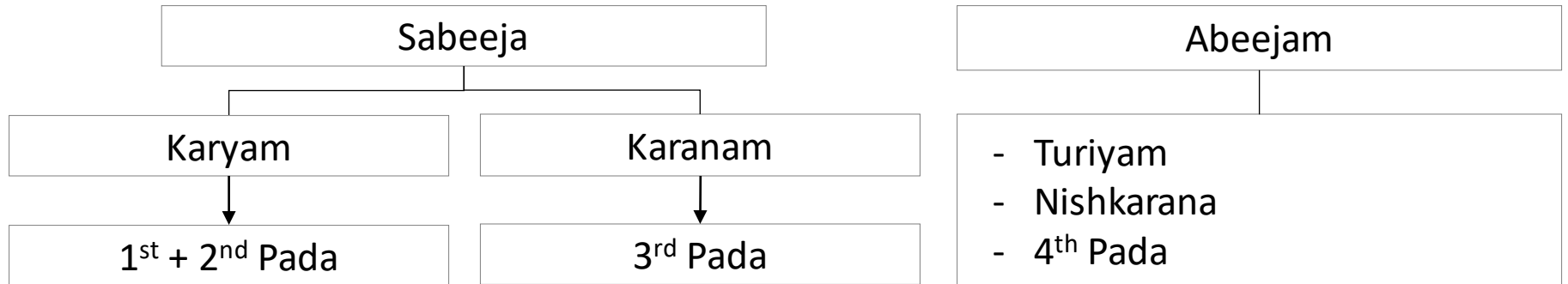
a) Beejatva Anayanena :



Karanam

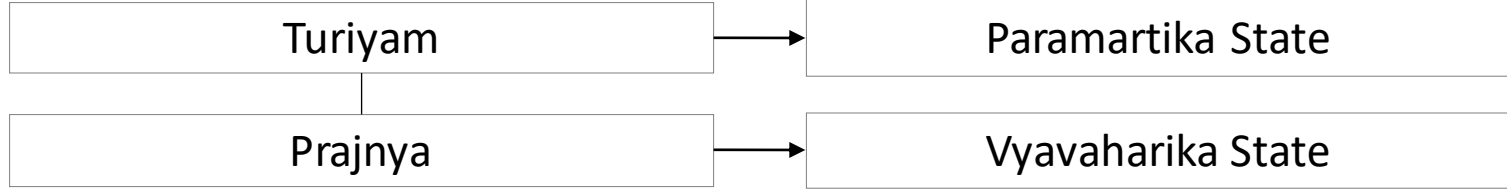


b) Tan Abeejam Avastham :

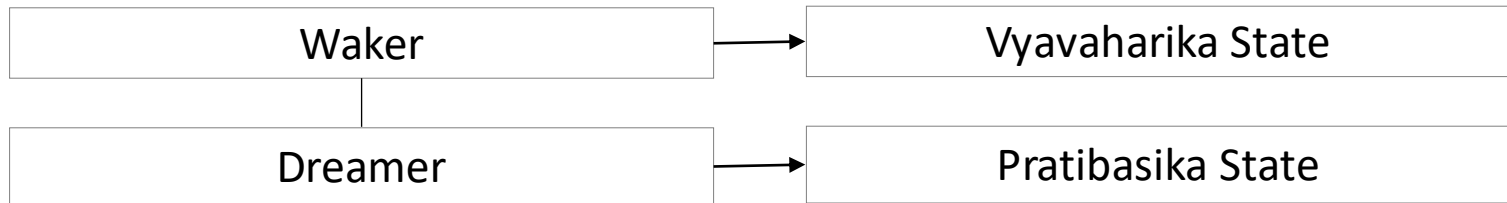


c) Tasyaiva Prajna Shabda Vachasya :

- Turiyam alone is appearing as Prajnya.



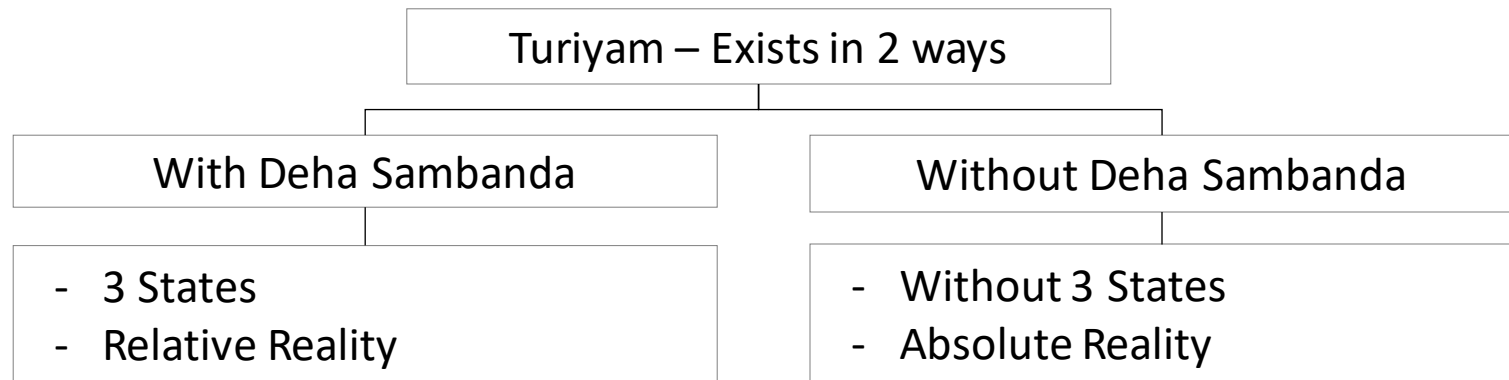
- Waker alone appears as Dreamer.



- Turiyam exists independently without 3 states – Sakshi of 3 states.

d) Deha Adhi Sambandha of Turiyam :

- Turiyam is free from Jagrat + Svapna + Sushupti = Paramartika.



e) Pritak Vakshayati :

- Turiyam will be clearly revealed in 7th Mantra.

Mandukya Upanishad : Mantra 7

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

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

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

Consciousness with

Jagrat Avastha

- 1st Pada
- Na Bahish Prajnam

Svapna Avastha

- 2nd Pada
- Na Antah Prajnam

Sushupti Avastha

- 3rd Pada
- Na Prajnana Ghanam
- Beeja Avastha

Dissociated with 3 Avasthas

- Pure consciousness
- Avastha Rahitam
- Paramartika Chaitanyam
- Shantam Shivam Advaitam
- Avyavaharyam Chaturthaha

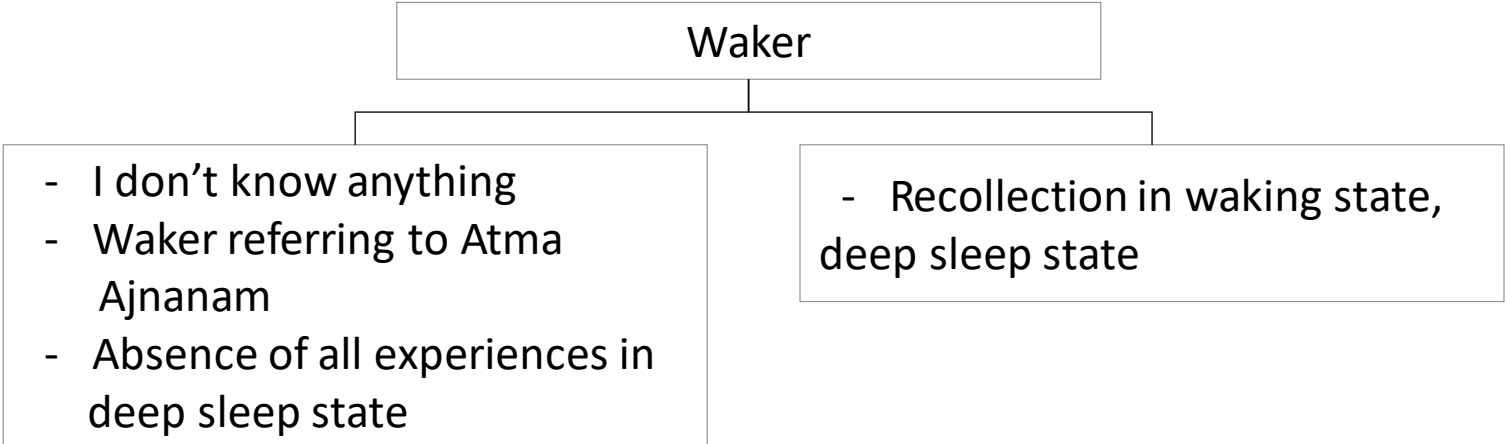
- **Aside discussion :**
 - Prajna = Prana
 - Over here
- **Shankara comes back to original discussion :**

- **Vishwa, Teijasa, Prajna can be strongly experienced in Jagrat Avastha also in this body.**

Jagrat / Vishwa	Svapna / Teijasa
- When you see a person	- Close eyes - Visualise person internally

Prajna :

- When observing silence.
- No external or internal world.
- After waking up from deep sleep if someone asks what did you experience in sleep?



- I am the Consciousness principle.

• **I refer to Consciousness principle as illuminator of ignorance.**

- I am Prajna – in waking state in this body, over.

f) Beeja Avastham Api :

- Blank state of sleep.

g) Deha Anubayate :

- Blank state experienced in wakers body in waking state when waker is declaring.

h) Na Kinchit Avadhiha :

- Recollecting Sushupti Agyanam.
- Woken up from persons recollection of Agyana Anubava.
- At that time person is not Vishwa, Teijasa but Prajna only.

i) Prajna in waking state itself Anubuyate

j) Tridha Dehe Vyavastitha :

Mandukya Upanishad : Chapter 1 - Karika No. 2

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च ह्यिदं प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ |
ākāśe ca hyi praññastridhā dehe vyavasthitaḥ | |

Visva works from the right eye, Taijasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities.[1 - K - 2]

- In waking, in Sthula Shariram itself we are experiencing Vishwa / Teijasa / Prajna

Anvaya : Karika 2

अन्वयः

दक्षिणाक्षिमुखे विश्वः (अनुभूयते); अन्तः मनसि तु तैजसः
(अनुभूयते); हृदि आकाशे प्राज्ञः च (अनुभूयते) । (एवम् एकः
तरीयम् एव) त्रिधा व्यवस्थितः ॥

Anvayaḥ

dakṣiṇākṣimukhe viśva (anubhūyate); antaḥ manasi tu
taijasaḥ (anubhūyate); hr̥di ākāśe prājña ca (anubhūyate).
(evam ekah turīyam eva) dehe tridhā vyavasthitaḥ.

Visva is in the opening of the right eye. Taijasa, however is within the mind. And Prajna is in the space within the heart. (Thus the same one) is placed in the body in a threefold way.

Chapter 1 – Karika No. 3 and 4 :

90) Chapter 1 - Karika No. 3 :

विश्वो हि स्थूलभुङ्क्षित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं
निबोधत ॥ का-३ ॥

viśvo hi sthūlabhuṅṅityam̐ taijasaḥ praviviktabhuk,
ānandabhuktathā prājñastridhā bhogaṁ
nibodhata ॥ ka-3 ॥

Know these to be the three-fold experiences; Visva always experiences the gross sense-Objects, Taijasa enjoys the subtle world of objects and Prajna the blissful. [1 - K - 3]

अन्वयः

विश्वः हि नित्यं स्थूलभुक् । तैजसः प्रविविक्तभुक् । तथा च प्राज्ञः
आनन्दभक्, निबोधत भोगम् त्रिधा ॥

Anvayaḥ

viśvaḥ hi nityaṁ sthūlabhuk । taijasaḥ praviviktabhuk ।
tathā ca prājña ānandabhuk । nibodhata bhogam tridhā ॥

Visva is indeed the constant experiencer of the gross (universe). Taijasaḥ is the Experiencer of something different (Than gross objects, which means the subtle objects). And Prajna is the Experiencer of Ananda. Know the experience to be three.

Shankara :

- Meaning of 3 Karikas explained in Upanishadic Mantra 3 (Vishwa), Mantra 4 (Teijasa), Mantra 5 (Prajnya).
- Prathama, Dvitiya, Tritiya Padas.

a) Vishwa Sthula Buk :

- Waker is experiencer of gross material universe.

b) Nityam :

- Always as waker in waking state.
- Waker always experiences gross universe.

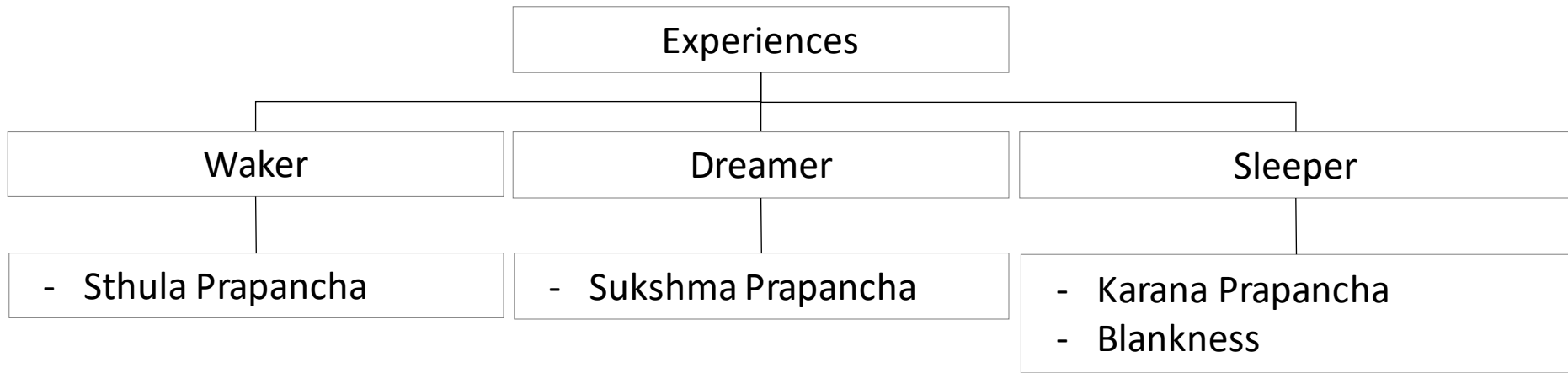
c) Teijasaha Praviviktakuk :

- Dreamer always experiences Pravivikta – different, subtle mental universe, Sukshma Prapancha.

d) Thatha Prajnyam Ananda Buk Pravivikta Buk :

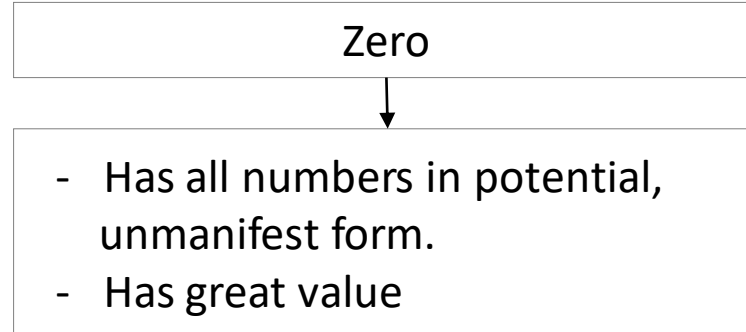
- Buk – Bunkte – Bhuj – Dhatu
- Experiencer.
- **Prajnya – sleeper experiences Pratibimba Ananda.**

e) Tridha Bhogam Nibodhate :



- Nothingness in Sushupti contains Universe in potential unmanifest form.

Example :



- Zero is everything in potential form.
- Ananda = Karanam
- 3 fold Bogaha - experiences

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥ का-४ ॥

sthūlam tarpayate viśvam praviviktaṁ tu taijasam ।
ānandaśca tathā prājñaṁ tridhā tṛptim nibodhata ॥ ka-4 ॥

The gross objects satisfy the Visva, whereas the subtle objects satisfy the Taijasa, while the bliss satisfies the Prajna. Thus the bliss is three fold.
[1 - K - 4]

अन्वयः

स्थूलं तर्पयते विश्वम्, तु प्रविविक्तम् (तर्पयते)

तैजसम् । तथा च आनन्दः (तर्पयते) प्राज्ञम् ।

निबोधत तृप्तिम् त्रिधा ॥

Anvayaḥ

sthūlam tarpayate viśvam, tu praviviktam (tarpayate)
taijasam । tathā ca ānandaḥ (tarpayate) prājñam ।
nibodhata tṛptim tridhā ॥

The gross (objects) satisfies Visva, whereas the subtle (Objects satisfy) Taijasa. And Ananda (Karana Prapancha satisfies) Prajna. Know the satisfaction to be threefold.

- Every experience brings out Trupti.
- 3 fold Trupti born out of Bogaha – experiences.

a) Bhoga and Bhoga Janya Trupti 3 – fold – trividha.

b) Sthula Vishwam Tarpayate :

Sthula	Vishwam	Tarpayate
- Prathama Pada	- Object of Tarpayate - Fulfillment	- Satisfaction

- Sthula Prapancha gives satisfaction to the waker.
- Pitru Tarpanam on Amavasya day.
- Ancestors satisfaction day.
- Trupyati = To please, to satisfy.
- Pleasing ritual.
- Trupyata, Trupyata, Trupyata
- 3 generations satisfied

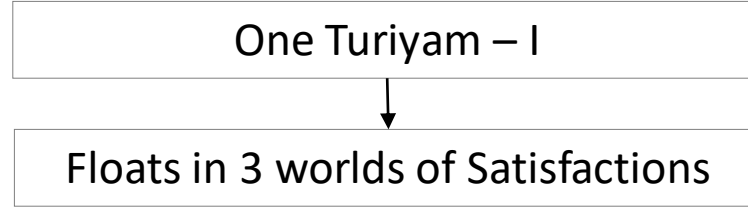
c) Sthulam Vishwasya Karoti :

- Gross pleases waker - Vishwa

d) Sukshma Prapancha :

- Pleases dreamer - Teijasa

e) Ananda – Karana Prapancha pleases sleeper



f) Tridha Truption Nibhodhata

94) **Bashyam : Chapter 1 – Karika No. 3 and 4**

उक्तार्थौ श्लोकौ ॥ ३ - ४ ॥

The meaning of these two slokas, three and four were already told by me (uktarthau slokau--, while commenting on the relevant upanishad mantras, which are mantras three to five).

- This is meaning of Karika 3, 4.

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ का-५ ॥

triṣu dhāmasu yadbhojyaṁ bhoktā yaśca prakīrtitaḥ,
vedaitadubhayaṁ yastu sa bhuñjāno na lipyate ॥ ka-5 ॥

One who knows both the experiencer and the experienced, just as they have been described so far, as associating with the three states of consciousness, he is not at all affected even when he is experiencing (Enjoying) the respective objects of the three states. [1 - K - 5]

अन्वयः

त्रिषु धामसु यद् भोज्यम् (भवति) । यः च भोक्ता
प्रकीर्तितः-एतत् उभयम् यः तु वेद सः भुञ्जानः
(अपि) न लिप्यते ॥

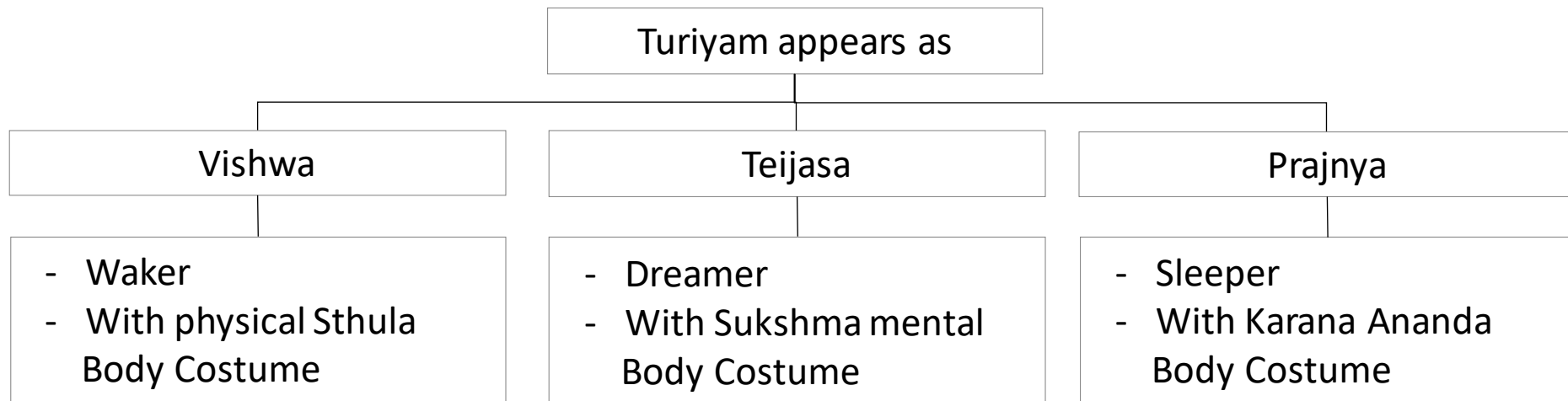
Anvayaḥ

triṣu dhāmasu yad bhojyam (bhavati), yaḥ ca bhoktā
prakīrtitaḥ- etat ubhayam yaḥ tu veda saḥ bhuñjānaḥ
(api) na lipyate ॥

One who is said to be the experiencer and that which is (Said to be) the experienced in the three states - he who knows both of them is indeed not affected while experiencing them.

- Additional note by Gaudapadacharya.

a) One Turiyam puts 3 costumes for 3 fold experiences.



b) Turiyam does not become Vishwa / Teijasa / Prajnya but appears as Vishwa / Teijasa / Prajnya Bokta with 3 costumes.

- Turiyam continues to be Asanga, unassociated, transcendent.

c) 3 Buktas get associated as 3 Bojyams – Sthula, Sukshma, Karana (Ananda) experiences.

- 3 Veshams, 3 fold Bokta experience, 3 fold Bojyams.

d) Turiyam always Asanga costumes do not really affect me, Turiyam.

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

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

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

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

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

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

- Guna Guneshu Vartante.
- I – Turiyam – Put 3 Veshams, act in 3 Dramas.
- Really, nothing happens to me.

• One how knows this Turiyam, I am, is Nitya Muktaha.

• Bogtru – bogya Sambandha = Vyavaharika Sambandha.

e) I – Paramarthikam am never affected.

Gita :

तत्रैवं सति कर्तारम्
आत्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वाद्
न स पश्यति दुर्मतिः ॥ १८.१६ ॥

tatraivaṃ sati kartāram
ātmānaṃ kēvalaṃ tu yaḥ |
paśyatyakṛtabuddhitvād
na sa paśyati durmatiḥ || 18.16 ||

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

यस्य नाहङ्कृतो भावः
बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah
buddhiryasya na lipyatē |
hatvā'pi sa imāṃ llokān
na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action). [Chapter 18 - Verse 17]

- Even if he kills, its only Mithya Jagat.
- Nothing happens at Turiyam level.
- I am Akarta, Abokta Iti Janati.
- In spite of Prarabda, I am not tainted by anything.

f) Gaudapada Presents Turiya Jnanam and Jnana Phalam in Advance itself (Trailer in this Karika 5 of whats to come)

97) Bashyam : Chapter 1 – Karika No. 5 starts..

त्रिषु धामसु जाग्रदादिषु स्थूलप्रविविक्तानन्दारव्यं भोज्यमेकं
 त्रिधाभूतम् । यश्च विश्वतैजसप्राज्ञारव्यो भोक्तैकः
 सोऽहमित्येकत्वेन प्रतिसन्धानाद्द्रष्टृत्वाविशेषाच्च प्रकीर्तितः
 यो वैदैतदुभयं भोज्यभोक्तृतयानेकधा भिन्नं स भुञ्जानो
 न लिप्यते; भोज्यस्य सर्वस्यैकस्य भोक्तुर्भोज्यत्वात् ।
 न हि यस्य यो विषयः स तेन हीयते वर्धते वाष न ह्यग्निः
 स्वविषयं दग्ध्वा काष्ठादि तद्वत् ॥ ५ ॥

The three states of experience (Trisu Dhamasu) of waking etc (Jagradadisu), as well as the objects of experience (Bhojyam), known as gross, subtle and Happy (Sthula - Pravivikta - Ananda - Akhyam) are but one (Ekam - Turiyam, the Saksi) only, appearing as Threefold (Tridhabhutam). And the enjoyer (Yah Ca Bhokta) Known by the names Visva, Teijasa and Prajna (Visva - Taijasa - Prajna - Akhyah) is one (Ekah) and I am that one (Sah Aham). This is because the enjoyer or Experiencer is Recognised as one only (Iti Ekatvena Pratisandhanat) and also because there is no difference in the experiencer (Drastrtva Avisesah Ca) as it is declared (Prakirtitah - That I, the one who slept, and dreamt is the one who am now awake). The one who knows (Yah Veda) both the (Tad Ubhayam) experiences as well as the experiencer (Bhojya - Bhoktrtaya), which are highly differentiated (Anekadha Bhinnam) is not affected (Sah Na Lipyate) by all these Bhogas (Bhojyasya Sarvasya) Even while he experiences (Bhunjanah), as all that is experienced, the entire creation (Bhojyatvat) belongs to one experiencer only (Ekasya Bhoktuh to oneself). Whatever be the object of illumination (Yasya Yah Visayah) that object indeed does not bring about in that illuminator any Loss or Growth (Sah Tena Hiyate Vardhate Va Na Hi), just like (Tadvat) the nature of the fire, the Agnitvam (Agnih Svavisayam) does not decrease or increase (Na Hi - Hiyate Vardhate Va) by it burning logs of wood etc (Dagdhva Kastha Adi).

a) Trishu Dhamasu :

- 3 states, 3 Bhojyam, 3 experiences.

b) Sthula Pravivikta Ananda Adhi Bhojyam :

- 3 fold objects of experience.
- Sthulam = Gross Prapancha.
- Praviviktam = Subtle Prapancha.
- Ananda – Karana Prapancha, Blankness, nothingness.

c) Iti Akhyam Yasya bhogyasya :

- Thus named.

d) Ekam Bhogyam :

- One Turiyam – subdivided into Sthula, Sukshma, Karana (Avyakta) Bogyam.

e) Ekam Eva Tridha Butam :

- **One Bokta – Turiyam with 3 costumes Vishwa / Teijasa / Prajna.**

f) Yashcha :

- Vishwa / Teijasa / Prajna – Akhyana.

g) Bokta Ekaha :

- **Enjoyer is Sakshi Chaitanyam, 3 Sharirams.**
- When I – associated with Vishwa / Teijasa, it is named Sakshi Chaitanyam.

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Gita :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ ।
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ ॥ 13.23 ॥

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Upadrashta = Bokta, named Vishwa / Teijasa / Prajna.
- How you know experiencer is one?
- Because I say :

I – Slept, I dreamt, I am awake now.

- We recollect sleeper, dreamer experiences.
- Hence one person.

h) Pratisadhanat – Praty Bingya – Recollection :

Dakshinamurthi Stotram :

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

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

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

- Because of recognition of self as dreamer, sleeper, waker Dristru Cha Aviseshacha.
- **All 3 have one Turiyam Sakshi as Nirguna experiencer, witness.**
- Witness status being one, recollection by everyone is same.

i) Ekaha Iti Prakirtitaha :

- Upto this is first ½ Karika commentary.

j) Yaha Yeda :

- Whoever understands this Truth of one Turiyam in different costumes playing 3 different roles, appearing as 3 enjoyers.
- One who knows this Turiyam, witness is never affected by any experience of 3 states including birth, death.

I) Bashyam : Chapter 1 – Karika No. 5

यो वेदैतदुभयं भोज्यभोक्तृतयानेकधा भिन्नं स भुञ्जानो
न लिप्यते;

- Yo Vedaitu Ubayam Bhoya – Bhoktru Tayena Ekadha Bhinnam Sa Bhunjanau na Lipyate.

II) Gaudapada summarises Upanishad mantras 1 – 5

III) Waker, Dreamer, Sleeper, and corresponding objects experienced

IV)

Vishwa	Teijasa	Prajna
- Sthulabuk - Waker	- Sukshmabuk - Dreamer	- Anandabuk - Sleeper

- All enjoyed by one Sakshi
Turiya Chaitanyam
- 3 Pairs manifest, unmanifest

V) Turiyam = Satchit Ananda, Karana Karya Vilakshanam

VI)

Prajna	Vishwa Teijasa
Karanam	Karyam

VII) Vishwa / Teijasa / Prajna = 3 Buktas of Sthula, Sukshma, Ananda
= 3 Bogyams

- 3 Buktas – 3 Bogyams introduced in Mantras 1 – 5
- Gaudapada summarized them in Karikas 1 – 4

VIII) Karika 5 : Aside note

- **One Turiyam is appearing as 3 fold Buktas + 3 fold Bogyams.**
- Bokta and Bogyam status comes to Turiyam because of Mithya Nama – Rupa Papancha.

Satyam Adhishtanam	Mithya Superimposed
- Rope	- Snake
- Turiyam	- Bokta – Bogyam
- Gold	- Chain, Bangle, Ring

- Behind Mithya – Nama Rupa Prapancha there is one Turiyam.

IX) Turiyam is truth of 3 pairs

X) Whoever knows this Turiyam clearly is free, is Nitya Mukta, Jnani.

- Turiya, Turiya Jnanam, Jnana Phalam
- Saha Bhunjan na Api Lipyate

Now 2nd half of Mantra :

a) Yo Vedat Ubayam :

- One who knows truth of experiencer and experienced – Bokta + Bogyam is Turiya Atma.

b) Saha :

- That Jnani

c) Bhunjanan Api :

- He continues to play role of Vishwa / Teijasa / Prajna but he always remembers I am Turiyam.

Gita :

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

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

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

- Aham Akarta, Abokta.

Gita :

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

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

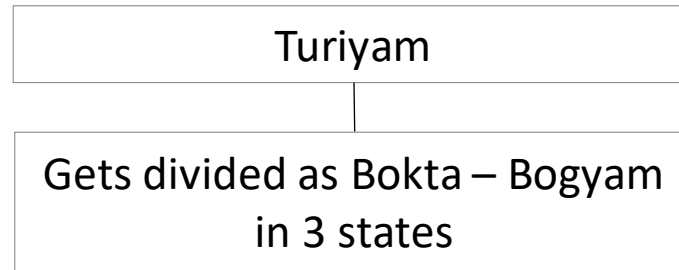
Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

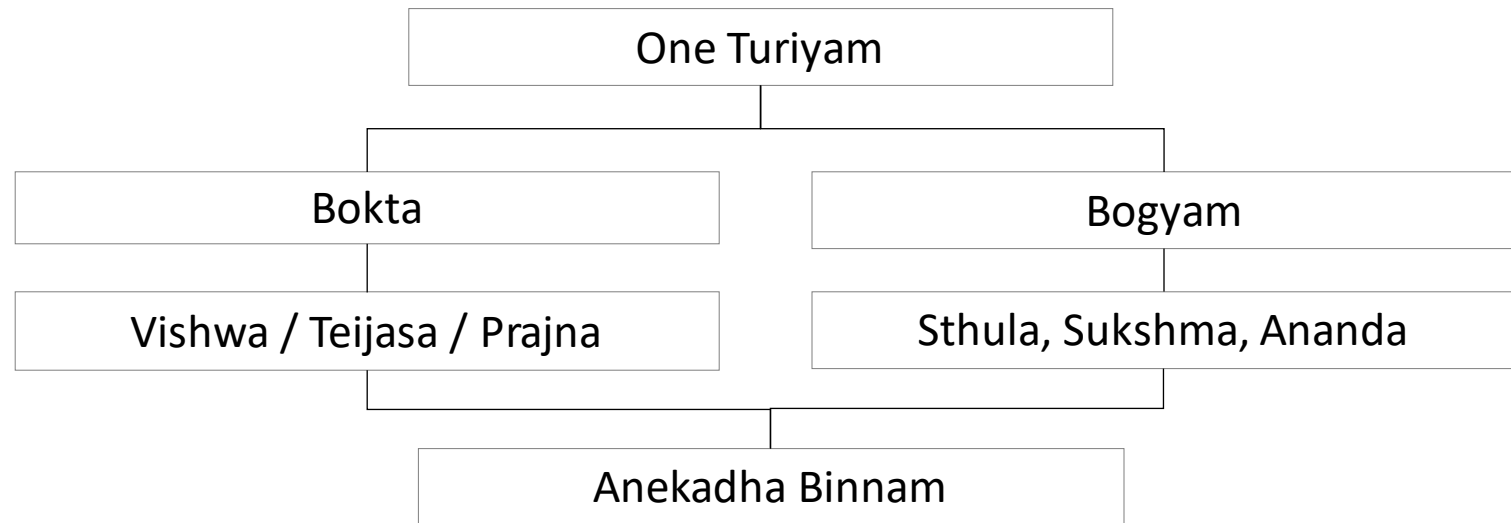
d) Tuiryam Jnani Na Lipyate :

- Not contaminated

Shankara Bashyam :

a) Yo Vedaita Ubayam Bhojya Bhoktrutaya Anekada Bhinnam :





- One Turiya Vastu is behind 3 states.
- Turiyam not inside, outside the universe but it is me.

b) Iti Yaha Veda :

c) Saha Bhunjana Api :

- Even though experiencing Prarabda from Vyaharika angle.
- From Paramartika Angle, one Vastu – Turiyam.

- **As Jivan Mukta, Jnani exhausts Prarabda.**

d) Jnani never thinks it is me playing role of Bhokta – Bhogyam but it is Anatma Prapancha.

e) In my presence, Sannidhi Matrena, the Anatma is going through its Prarabda Karma.

तत्रैवं सति कर्तारम्
आत्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वाद्
न स पश्यति दुर्मतिः ॥ १८.१६ ॥

tatraivaṃ sati kartāram
ātmānaṃ kēvalaṃ tu yaḥ |
paśyatyakṛtabuddhitvād
na sa paśyati durmatiḥ || 18.16 ||

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

यस्य नाहङ्कृतो भावः
बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvaḥ
buddhiryasya na lipyatē |
hatvā'pi sa imāṃ llokān
na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action). [Chapter 18 - Verse 17]

f) Jnani does not have Agami Punya Papam

- He is free while body is seen / appearing.

g) Bhojasya Sarvasya :

- Entire creation is for Ekasya Boktaha.
- For one Turiya Chaitanyam.

h) Sakshi Chaitanyam is seemingly divided in many bodies.

- Actually there is only one Sakshi Bokta.

Gita :

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

kṣētrajñam cāpi māṃ 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]

- **For one Sakshi, entire Universe = Object of experience, Sakshyam.**

Question :

- One Sakshi – One Sakshyam
- How Sakshi not affected?
- How do you conclude?
- How one Sakshi – Sakshyam = Object of experience?
- How you conclude Sakshi is unaffected?

Logic :

- Illuminator is never tainted by whatever it illumines positively or negatively not influenced (Transcendent).
- Illuminator is intimately in contact with illumined (Immanent).
- Illuminator Sakshi never affected by events in creation – Birth – Death, creation – Destruction on the material plane.
- It doesn't affect Turiyam me

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,

Ekas-tatha sarva-bhut-antaratma na lipyate loka dukkhena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

Svetasvatara Upanishad :

अणोरणीयान् महतो महीया- नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥ २० ॥

anor anityan mahato mahiyan atma guhayam nihito 'sya jantoh I

tam akratum pasyati vitasoko dhatuprasadan mahimanam isam ॥ 20 ॥

Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord. [Chapter 3 – Verse 20]

Svetasvatara Upanishad :

वेदाहमेतमजरं पुराणं सर्वा- त्मानं सर्वगतं विभ्रुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यत् ॥ २१ ॥

vedaham etam ajaram puranam sarvatmanam sarvagatam vibhutvat ।
janmanirodham pravadanti yasya brahmavadino hi pravadanti nityam ॥ 21 ॥

I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth. [Chapter 3 – Verse 21]

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih ।
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there ; neither the moon, nor the stars. There these lightnings shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

Svetasvatara Upanishad :

एको हंसः भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

eko hamso bhuvanasyasya madhye sa evagnih salile samnivistah I
tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya II 15 II

The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation. [Chapter 6 – Verse 15]

- Sunlight pervades illumines entire earth by spreading over earth.
- Good – Bad attributes of earth doesn't affect, contaminate sunlight or space.
- Illuminator not affected.
- Extend to Agni Tatvam, sense organs which illumine object.
- Sense organs not affected by what they illumine.
- Mind may react.
- Chaitanyam behind ears not affected.

i) Na Hi Yasya Yo Vishaya :

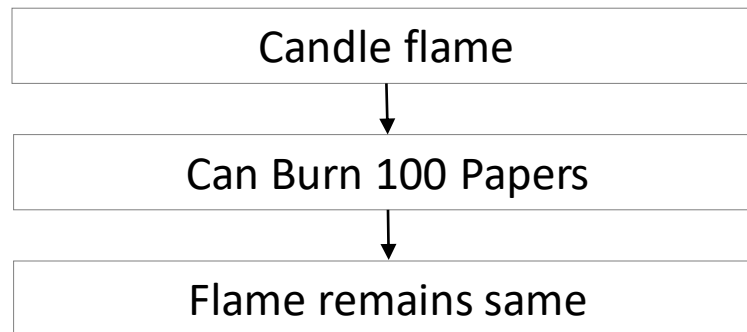
- Whatever is object of any illuminator, Surya – Chandra – Prakasha – Sense Organs

j) Saha Tena Hiyate Va Vardate Va Na Hyagni :

- That illuminator is never increased or decreased by what is illumined.
- Hiyate – decreased.

- Qualitatively its not affected.
- Have power in the eye.
- I see object – defective
- Eyes see defective object.
- Eyes not defective.
- Illuminator eye can't be more effective or defective of objects perceived.
- Sound – Good / Bad – Ears not affected.
- Illuminating instruments can't be improved or spoilt.
- Nahi Agni – Na Hiyate (Decreased) Vardate Va (Increased) because of burning of Kashta – Log of wood.
- Agni – Doesn't increase / decrease.

Example :



- Flame not affected by what it burns.
- Sunlight not affected by what it illumines.

- **Consciousness does not get affected by what it illumines in 3 states.**

- Sense Organs remain unaffected by what they reveal.

Essence of Shloka :

- Turiya Jnani Na Badyate.

- **Knower of Turiyam is unaffected by Samsara.**

Anvaya : Chapter 1 – Karika No. 5

अन्वयः

त्रिषु धामसु यद् भोज्यम् (भवति) । यः च भोक्ता
प्रकीर्तितः-एतत् उभयम् यः तु वेद सः भुञ्जानः
(अपि) न लिप्यते ॥

Anvayaḥ

triṣu dhāmasu yad bhojyam (bhavati), yaḥ ca bhoktā
prakīrtitaḥ- etat ubhayam yaḥ tu veda saḥ bhuñjānaḥ
(api) na lipyate ॥

One who is said to be the experiencer and that which is (Said to be) the experienced in the three states - he who knows both of them is indeed not affected while experiencing them.