

MANDUKYA UPANISHAD



SHANTI MANTRA

Om bhadram karnebhih srunuyama devah I

Bhadram pasyemaksabhiryajatrah I

Sthirair angaistustuvagmsastanubhih I

Vyasema devahitam yadayuh I

Svasti na indro vrddhasravah I

Svasti nah pusa visvavedah I

Svasti nastarksyo aristanemih I

Svasti no brhaspatirdadhatu I

Om santih santih santih II

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



LET US CHANT

MANDUKYA UPANISHAD

VERSE 1 TO 12

Verse 1 :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोकार एव । यच्चान्यत्रि-कालातीतं
तदप्योकार एव ॥ १ ॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ 1 ॥

Verse 2 :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

Sarvam hyetad Brahma, ayam-atma Brahma,
so'yam-atma catuspat ॥ 2 ॥

Verse 3 :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

Jagarita-sthano bahis-prajnah saptanga ekona-vimsati-mukah
sthula-bhuk vaisvanarah prathamah padah ॥ 3 ॥

Verse 4 :



स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

Svapna-sthano-'ntah-prajnah saptanga ekona-vimsati-mukhah
pravi-vikta-bhuk taijaso dvitayah padah ॥ 4 ॥

Verse 5 :



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

Yatra supto na kascana kamam kamayate,
na kascana svapnam pasyati, tat susuptam,
susupta-sthana ekibhutih prajnana-ghana eva-nandamayo
hyananda-bhuk ceto-mukhah prajnah trtiyah padah ॥ 5 ॥

Verse 6 :



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

Esa Sarvesvara esa sarvajna eso-'ntaryamy-esa
yonih sarvasya prabha-vapyayau hi bhutanam ॥ 6 ॥

Verse 7 :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah
prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam
acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam
caturtham manyante sa atma sa vijneyah ॥ 7 ॥

Verse 8 :

सोऽयमात्माध्यक्षरमोङ्करोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

So'yam-atma-'dhyaksaram-onkaro adhimatram pada matra
matras-ca padaakara ukaro makara iti ॥ 8 ॥

Verse 9 :

जागरितस्थानो वैश्वानरोऽकारः

प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्वाऽऽप्नोति

ह वै सर्वान् कामानादिश्च

भवति य एवं वेद ॥ ९ ॥

Jagrita-sthano vaisvanaro-'karah

prathama matra-' 'pteradi-matt-vad-va' 'pnoti

ha vai sarvan-kaman-adis-ca

bhavati ya evam veda ॥ 9 ॥

Verse 10 :

स्वप्नस्थानस्तैजस

उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्बोत्कर्षति ह वै

ज्ञानसन्ततिं समानश्च भवति

नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

Svapna-sthanas-taijasa

ukaro dvitiya matrot-karsad-ubhayatvad-votkarsati ha vai

jnana-santatim samanas-ca bhavati

nasya-brahmavit kule bhavati ya evam veda ॥ 10 ॥

Verse 11 :

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

Susupta-sthanah prajno makaras-trtiya matra miter-apiter-va
minoti ha va idam sarvam apitis-ca bhavati ya evam veda II 11 II

Verse 12 :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः
शिवोऽद्वैत एवमोङ्कार आत्मैव
संविशत्यात्मनाऽऽत्मानं
य एवं वेद ॥ १२ ॥

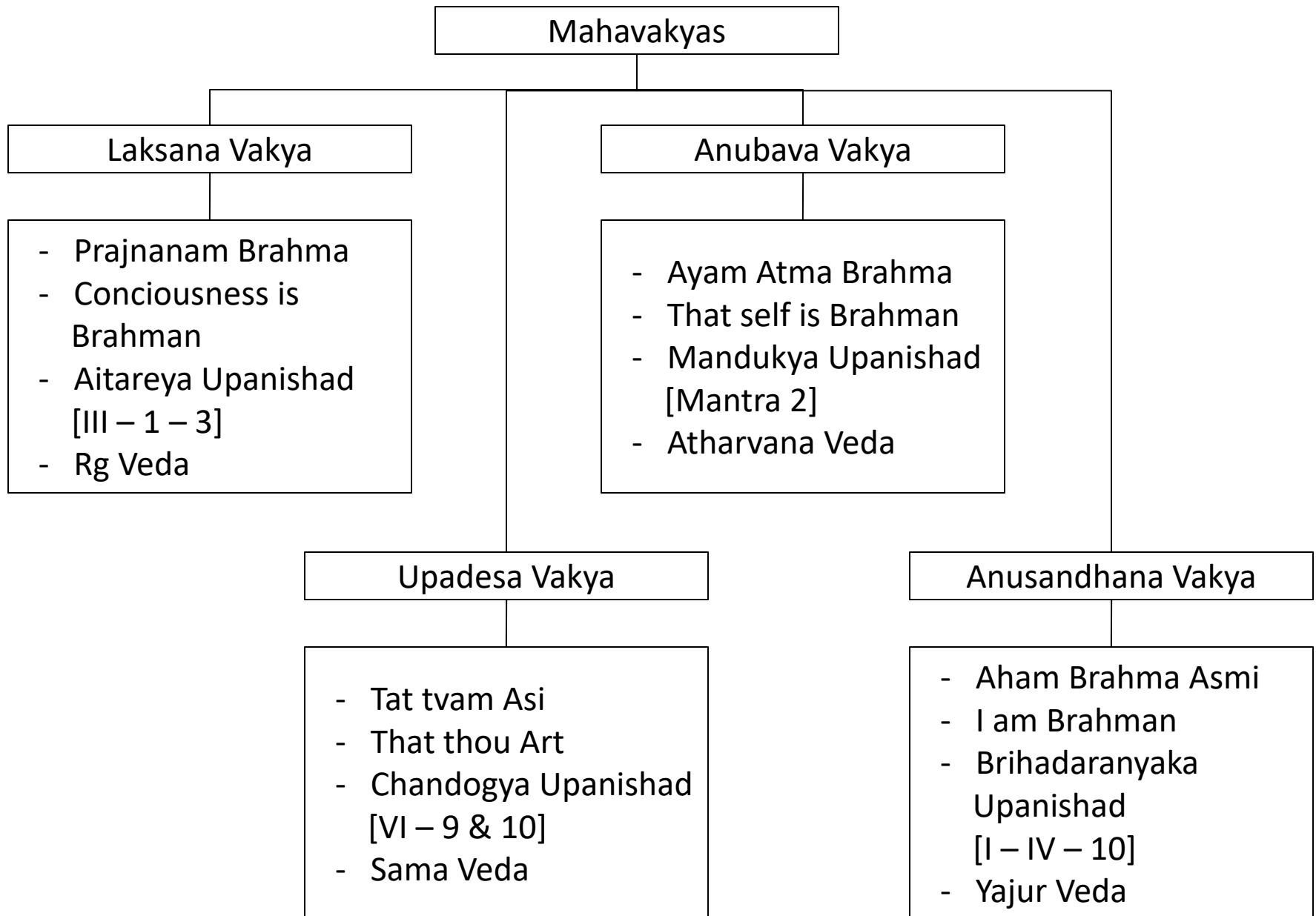
Amatras-caturtho-'vyavaharyah prapanco-pasamah
sivo-'dvaita evam-omkara atmaiva
samvisaty-atmana-'tmanam
ya evam veda ya evam veda II 12 II

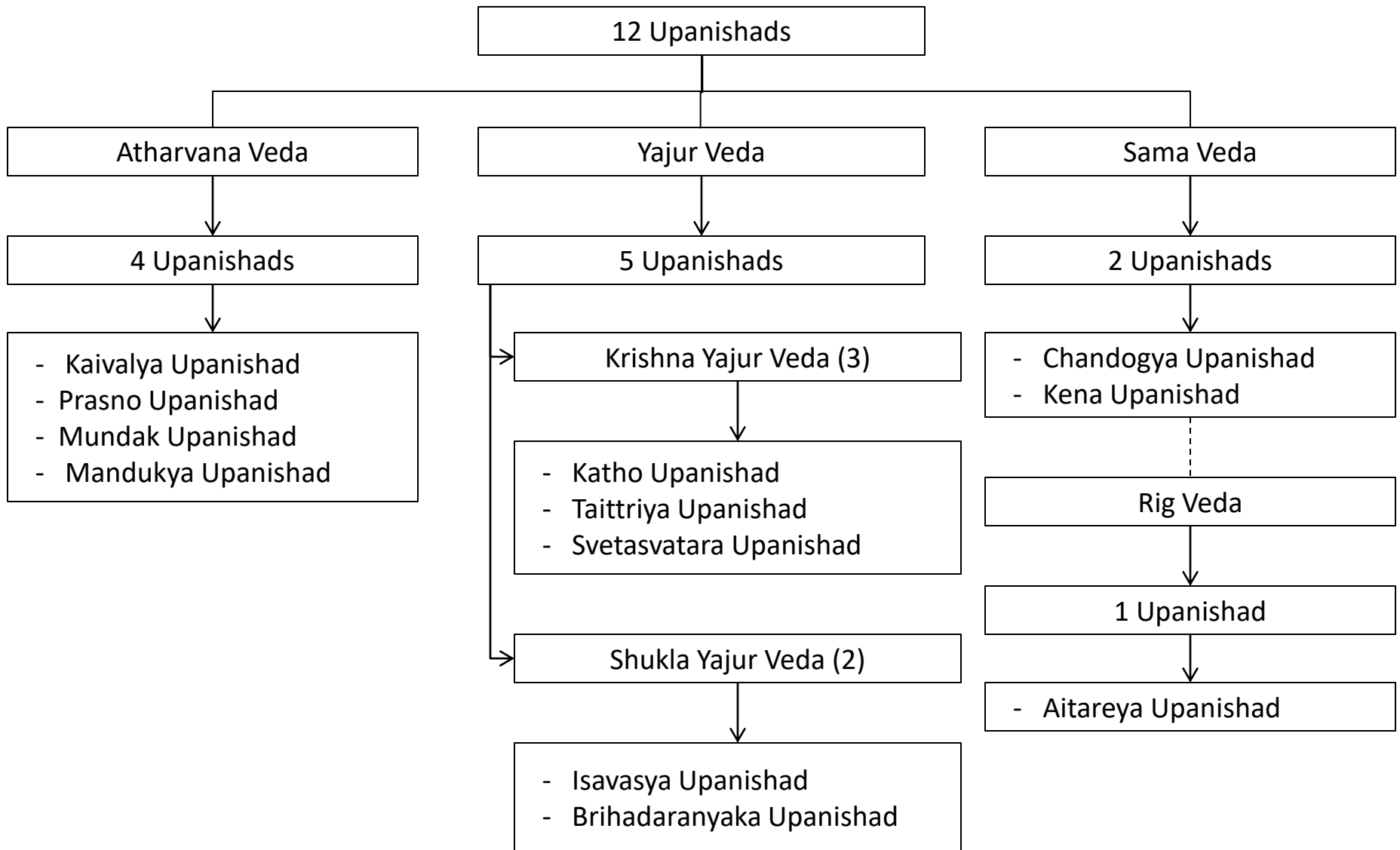
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the Om symbol break down

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The Meaning (in a nutshell)

Om is the all encompassing cosmic vibration of the universe.

The Unconscious State

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

The Waking State

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

The Dream State

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

The Absolute State

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

Illusion/Maya

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

Mandukya Upanishad

4 Prakaranams (Chapters)

12 Mantras + 215 Karikas

Agama

Vaitatya

Advaita

Alatashanti

12 Mantras + 29
Karikas

38 Karikas

48 Karikas

100 Karikas

- Falsify, unreality of multiplicity.
- Based on Sruti, Yukti, Anubava.
- Plurality is false.

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

- Torch rotated gives apparent designs of one glowing tip.
- World illusion proved.

AVASTA TRAYA VIVEKA

| <i>Mātrā-s</i> of <i>Om</i> मात्रा | <i>Pādā-s</i> of Self—पाद | | State | Consciousness | Enjoyment | Contentment | Place of |
|--|--|---|--------------------------|--------------------------|---------------------|-------------------------|---|
| | Microcosm <i>Vyaṣṭi</i> व्यष्टि | Macrocosm <i>Samaṣṭi</i> समष्टि | <i>Avasthā</i> अवस्था | <i>Prajñā</i> प्रज्ञा | <i>Bhoga</i> भोग | <i>Tr̥pti</i> तृप्ति | Meditation <i>Sthānatraya</i> स्थानत्रय |
| A | <i>Viśva</i> विश्व (Waker) ^A | <i>Vaiśvānara/</i> <i>Virāt</i> वैश्वानर/विराट् (Total Waker) ^B | Waking | Outer | Gross | Gross | Right (Eye) |
| U | <i>Taijasa</i> तैजस (Dreamer) ^C | <i>Hiranyagarbha</i> हिरण्यगर्भ (Total Dreamer) ^D | Dream | Inner | Subtle | Subtle | Mind (<i>Manas</i>) |
| M | <i>Prājña</i> प्राज्ञ (Deep Sleeper) ^E | <i>Īśvara</i> ईश्वर | Sleep | Homogeneous | Happiness | Happiness | Heart (Space) |

(अमात्र - *Amātra*---*Ātman*---*Brahman*---*Turīya*)

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

A. Identified with Individual Waking/Gross Experience.

B. Identified with Total Waking/Gross Experience.

C. Identified with Individual Dream/Subtle Experience

D. Identified with Total Dream/Subtle Experience.

E. Identified with Undifferentiated Experience of the Unmanifest World.

Chapter 1

Agama Prakarana

12 Mantras + 29 Karikas

Introduction

Atma Vichara

Omkaara Vichara

2 types of Vichara
(Enquiry)

Verse 3 – 7
(5 Verses)

Verse 8 – 12
(5 Verses)

Chatuspath Atma
Vichara

Verse 1

Chaturmatra Omkaara
Vichara

Verse 2

Waker – I :

- Viswa / Virat
- Verse 3

Dreamer – I :

- Teijasa / Hiranyagarbha
- Verse 4

Sleeper – I :

- Pragya / Ishvara
- Verse 5 & 6

Turiyam – I :

- Verse 7

Verse 8 :

- Introduction.

Verse 9 :

- Upasana of Virat on “A”.

Verse 10 :

- Upasana of Hiranyagarbha on “U”.

Verse 11 :

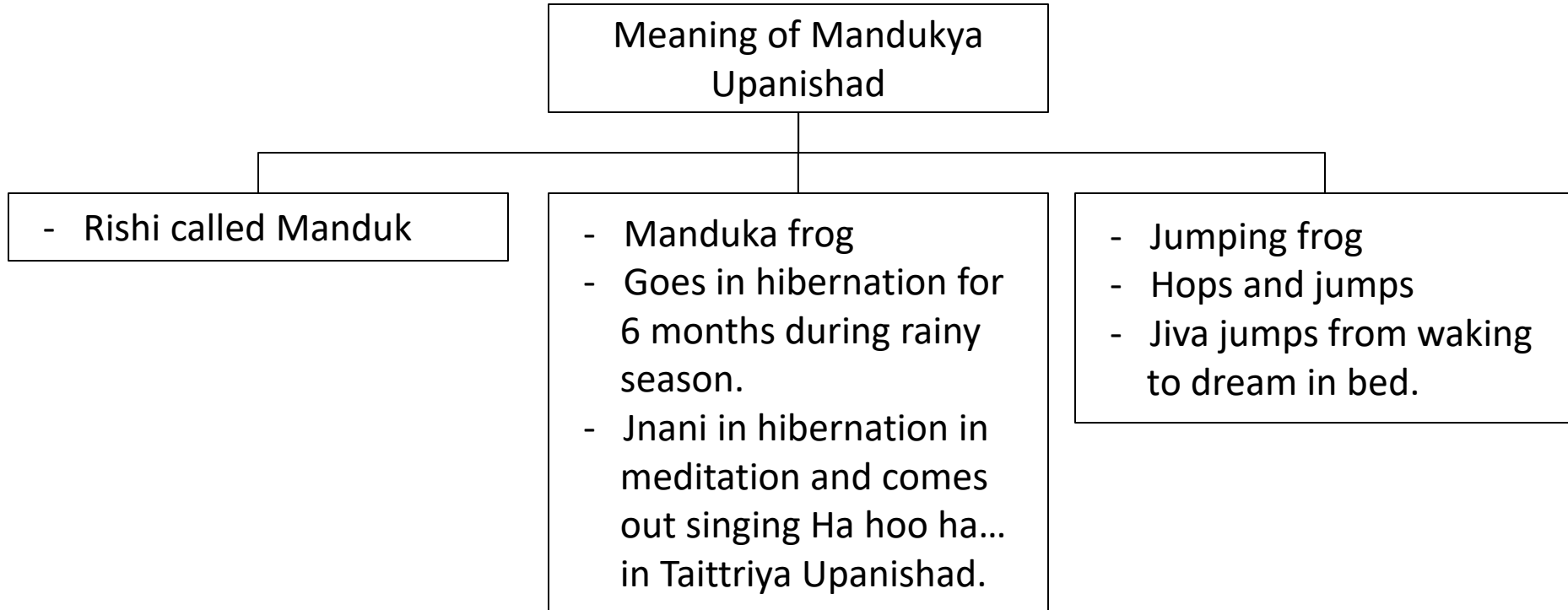
- Upasana of Ishvara on “M”.

Verse 12 :

- Own up silence Amatra as intrinsic “I”.

Introduction :

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



- Karikas by Gaudapadacharya
 - Guru of Shankara – Govinda Padacharya.
 - Guru of Govindapadacharya – Gauda Padacharya.
- Agama means veda.
- Aim : Arrive at one absolute reality.

Verse 1 :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोकार एव । यच्चान्यत्रि-कालातीतं
तदप्योकार एव ॥ १ ॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ 1 ॥

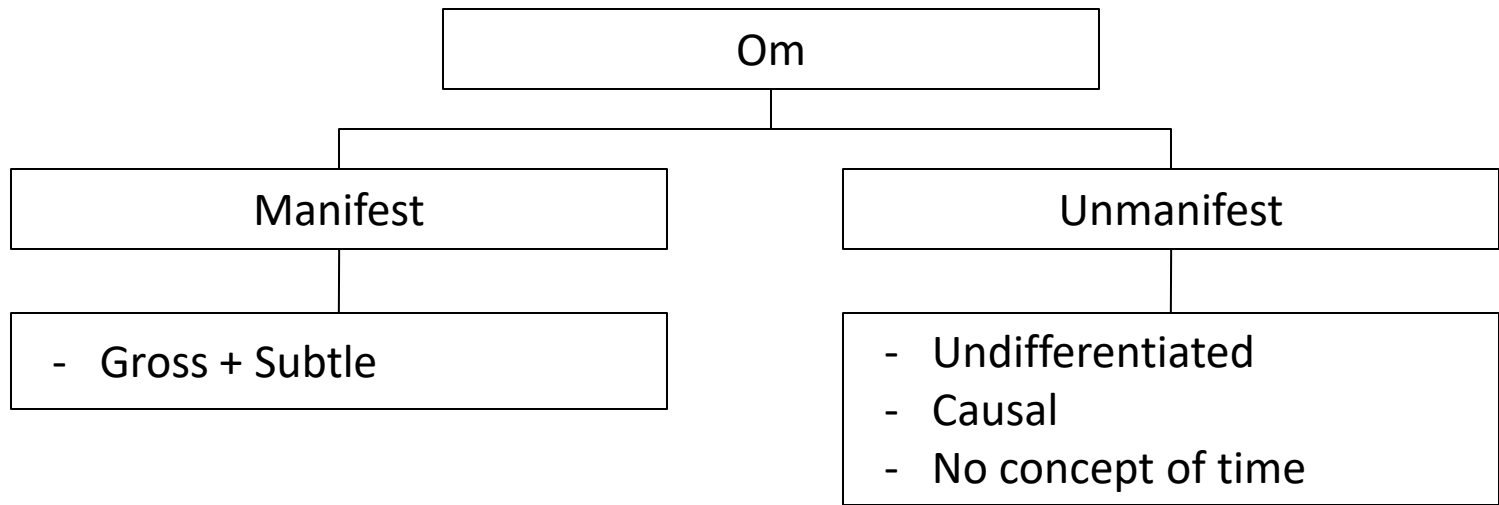
Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following) : All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

a) AUM :

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

b) Yatcha Trikala Teetam :

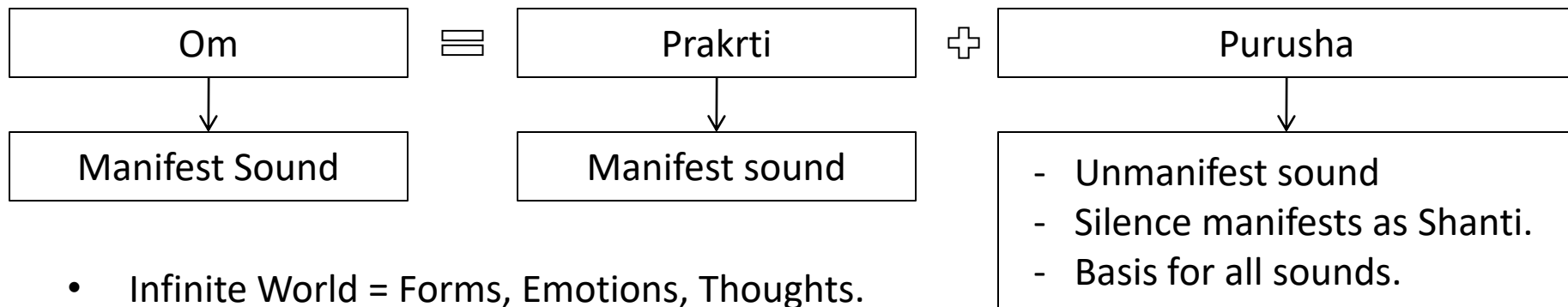
- What was in past, is in present, will be in future = Om.
- Beyond time = Unmanifest, Avyakta = Silence = Causal state, prakrti, unmodified state of entire creation = Om.



- Beyond Prakrti, 3 periods of time, in which concept of time arises = Om = Purusha.
- Time = Krama Samvit
- Awareness of sequence of experiences, thoughts.
- Time arises only when sequence of experience begins.

c) Sarvam Idam :

- All this world with many forms, emotions, thoughts.
- **Chapter 13 Gita :**
Idam = Kshetram

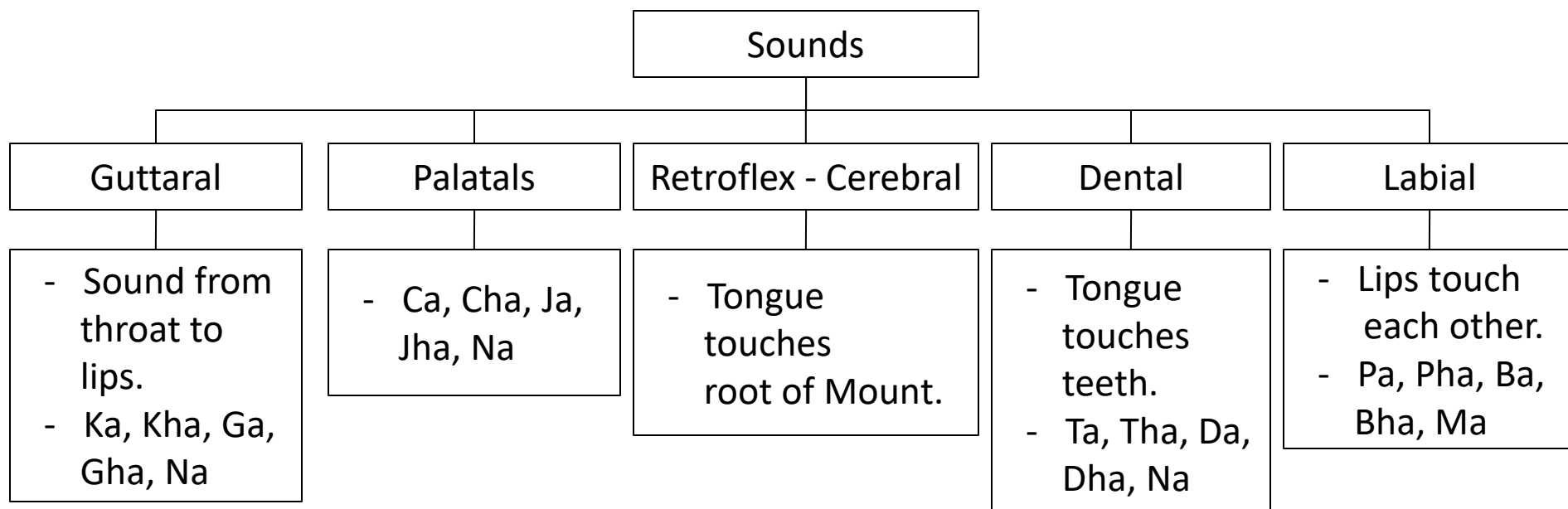


- Infinite World = Forms, Emotions, Thoughts.

= Names = Words = 52 Letters

= Vowels (Svara) + Consonants (Vyanjana)

| 1 st Vowel / 1 st Sound | Last Consonant / Last Sound |
|---|-----------------------------|
| ॐ | म् |



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

Essence of Verse 1 :

- “Om is all this”.

Verse 2 :

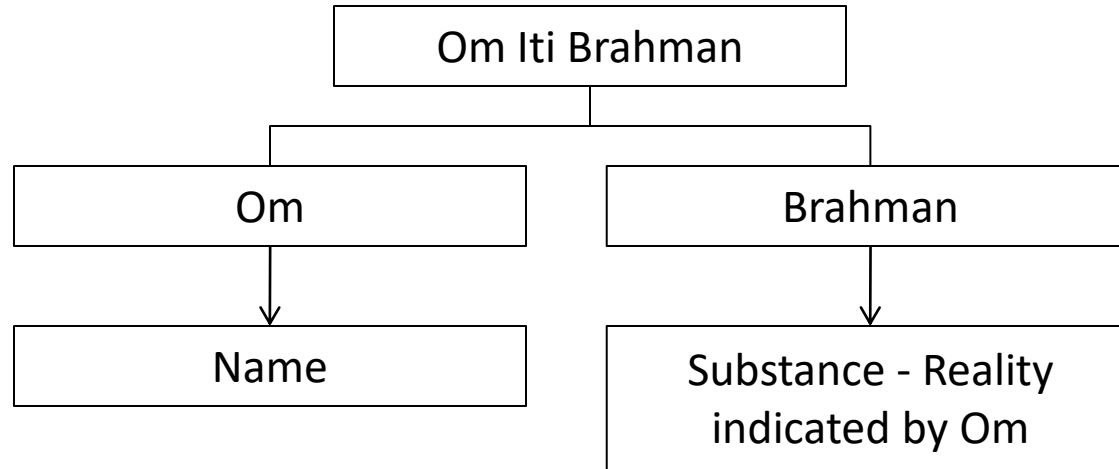
सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat ॥ 2 ॥

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

a) Etat Sarvam is Brahman.

- All this is Brahman.



- What is the substance, reality, whose name is Om?
- In the beginning “all” is pointed in terms of “Name”.
- In verse 2, all w.r.t. substance - Brahman.

| Substance | Name |
|---|---|
| <ul style="list-style-type: none">- Gold- All this is Gold | <ul style="list-style-type: none">- Chain, Ring, Bangle names.- Gold is chain, ring, bangle. |

What is Brahman?

Ayam

Atma

Brahman

This

Atma

Is Brahman

Verse 3 :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

Jagarita-sthano bahis-prajnah saptanga ekona-vimsati-mukah
sthula-bhuk vaisvanarah prathamah padah ॥ 3 ॥

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

Waker I : In Waking State

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

Waker – Self : 1st Quarter

- Not individual self – Vishwa but total self – Vaisvanara – Virat, cosmic being.
- Waking state is address, sphere of Activity of Virat Purusha.
- Gross physical cosmos.

a) Bahish Pragya cosmic experiencer of physical world.

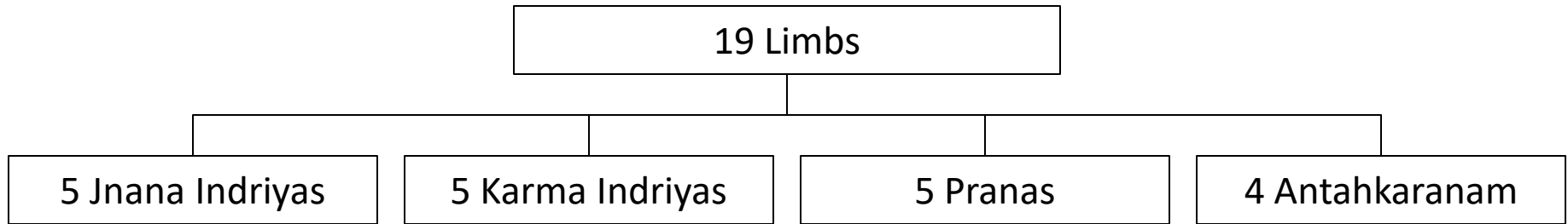
- Jagrat purusha

b) Sapta Anga :

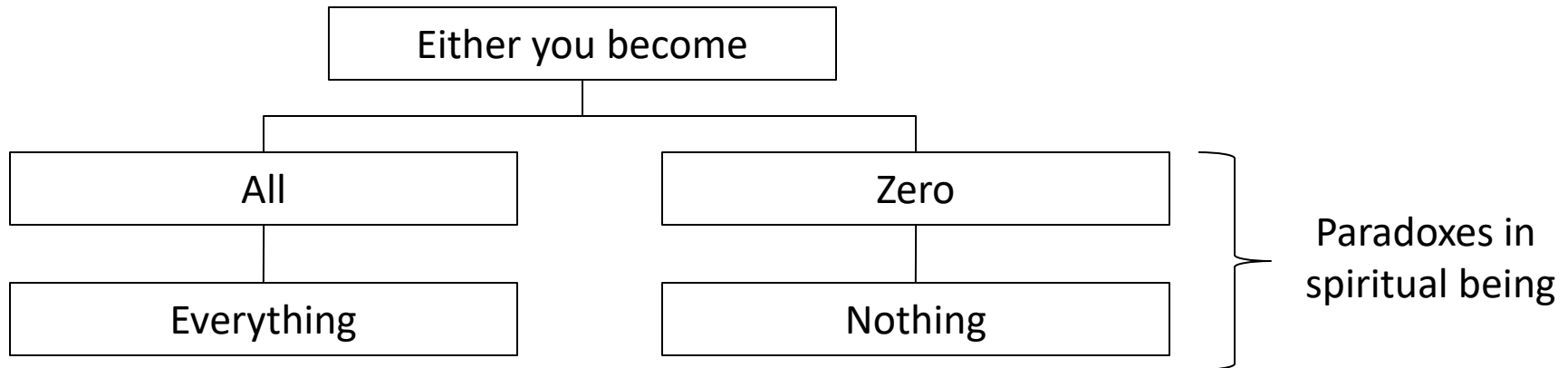
- 7 limbs of cosmic being – Sky, Sun, Moon, Earth, space, Heaven, Ocean.

c) Eko Vimshati Mukaha :

- Upadhis by which individual experiences the world.



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



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

Verse 4 :

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

Svapna-sthano-'ntah-prajnah saptanga ekona-vimsati-mukhah
pravi-vikta-bhuk taijaso dvitiyah padah ॥ 4 ॥

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

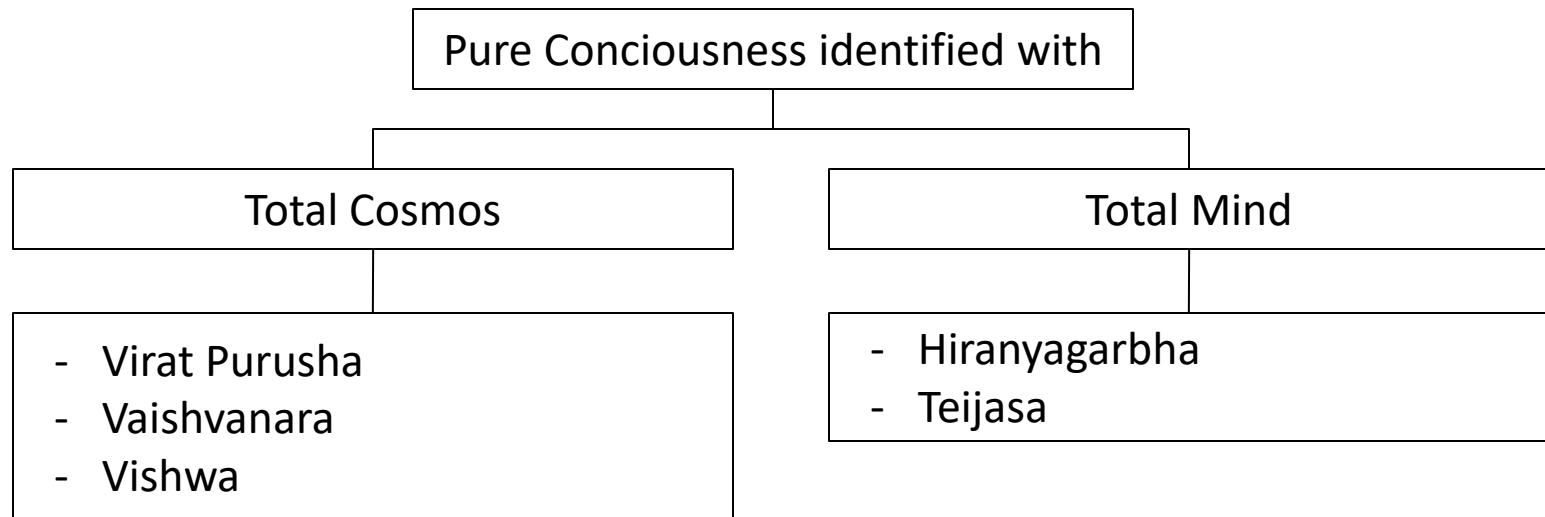
Dreamer I :

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

Day dreaming :

Example : Brahmachari

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



- No distinction between individual and total made in Mandukya Upanishad.

Verse 5 : Sleeper

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

Yatra supto na kascana kamam kamayate, na kascana svapnam pasyati, tat susuptam,

susupta-sthana ekibhutat prajnana-ghana eva-nandamayo hyananda-bhuk ceto-mukhah prajnah trtiyah padah ॥ 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]

Sleeper I :

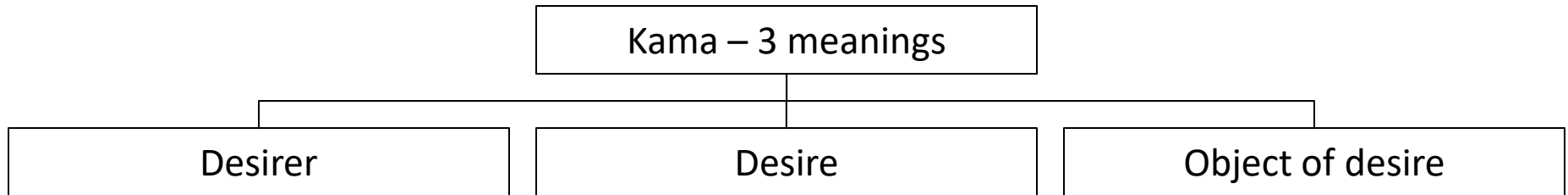
- In Sleep state.
- Functions through Karana Shariram Saguna I – No. 3.
- Attributes in resolved, dormant, potential, passive condition, not gone.
- Limited I.
- No time, no location.
- Technical Name : Pragya and Ishvara.
- Tritiya – Pada – Dear to us – 3rd Quarter.

| Pragya | Ishvara |
|------------|---------|
| Individual | Total |

- Where one does not desire any object.

a) Kamayate iti kamaha = desirer.

- One who goes desiring.



b) Na Kanchana Svapnam Pashyati :

- There where one sees no dream.

c) Na Kanchan Kamam, Kamayate :

- Not waking or dreamer.
- Sushupti = Deep sleep – dreamless.

d) Sushuptha Sthanaha :

- One who has sleep as the address, sphere of activity.

e) Ekibuta :

- Being becomes one – Ekam.

f) Pragyanam :

- Knowledge was flowing out through mind + senses, experiencing objects.
- Gates of waking + dream closed.
- Consciousness inside gathered in one place.

g) Pragyana Ghana eva :

- It has become mass of consciousness at that time.

h) Anandamayo hi :

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

i) Anandamaya buh :

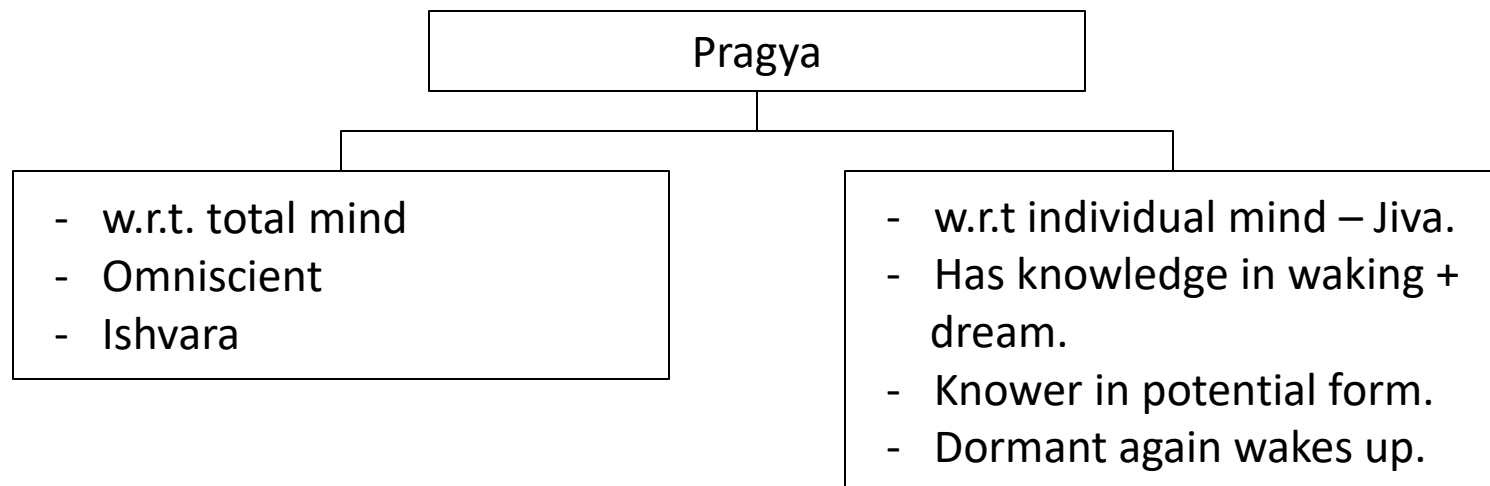
- Experiencer of Ananda.

Nirasayahi ayam sthithi :

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

j) Chetomukha :

- Gateway to knowledge of waking + dream.
- From sleep, person wakes up – Pragyana / Sleep = Gate, door to dream and waking.

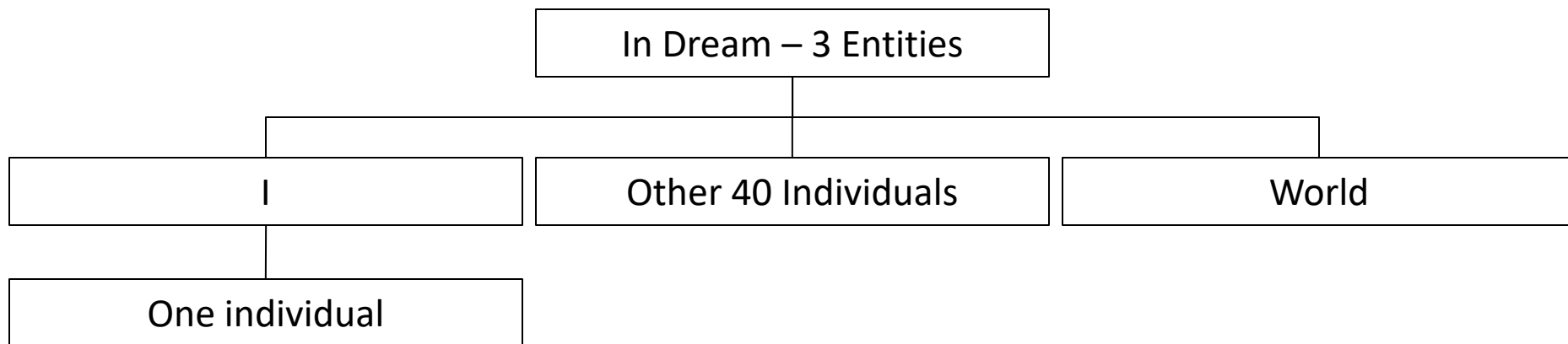


- If this point is grasped, whole Mandukya Upanishad is grasped.

- **Joke :**

Some say – I have never dreamt.

Some say, what else do I do...

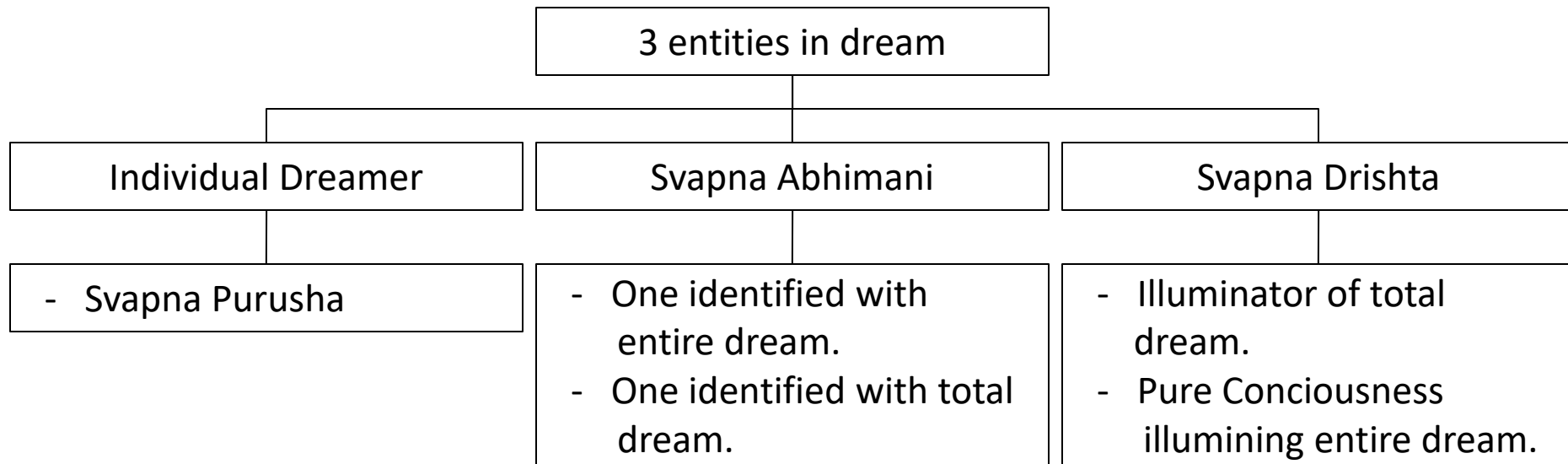


- I – the individual dreamer is different from the world.
- When I wake up, I was not only one dreamer, but dream object and 40 others.

- **In the dream – I am one individual :**

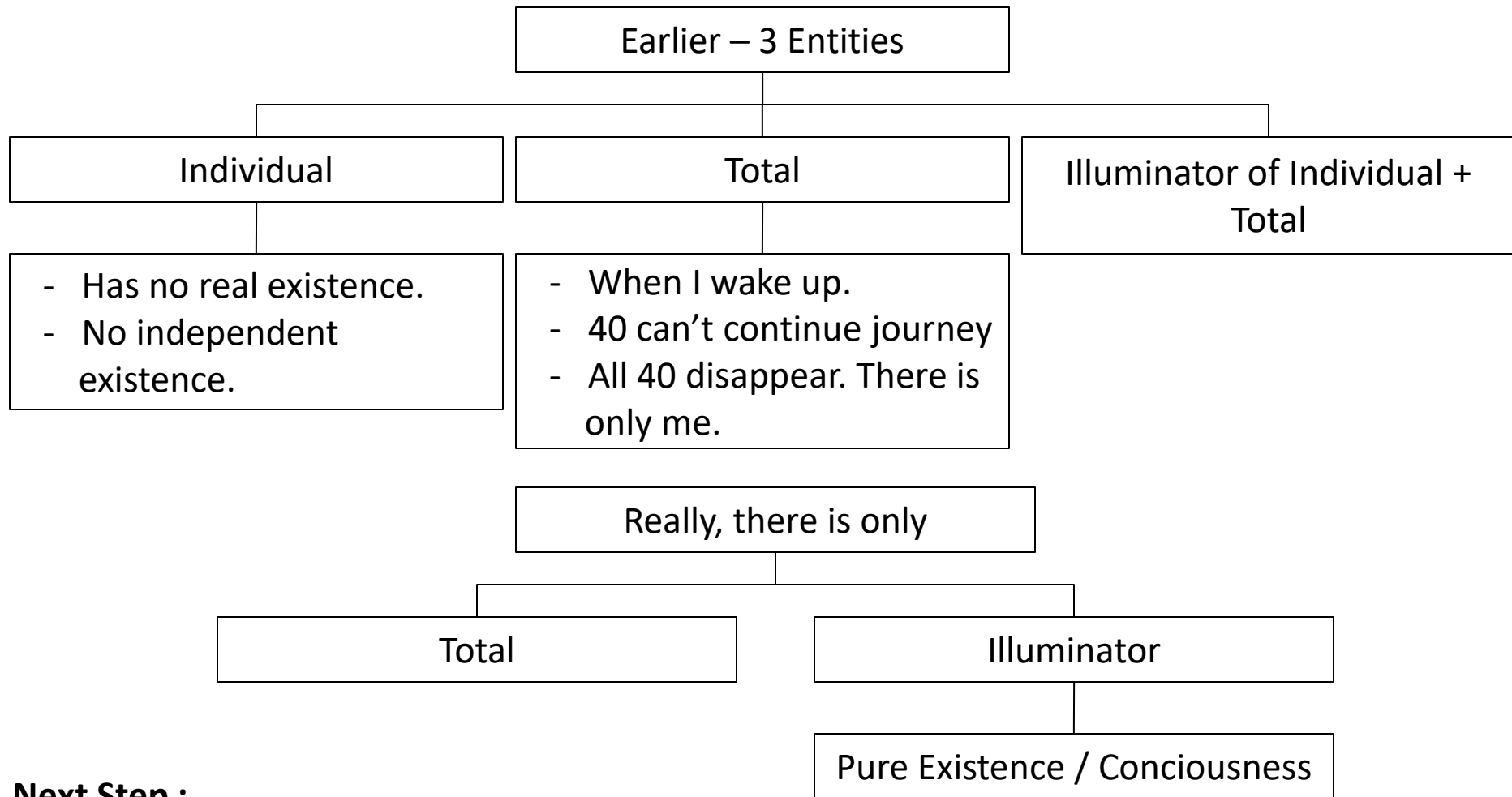
In the dream it is true that I am 3 entities on waking up only one.

- Svapna Abhimani (dreamer).. Not 3 entities.
- In dream I don't know = 3 entities in dream.



- **In dream I mistake as :**

- I am only dreamer.
 - I am not entire dreamer – one entity in which all individuals also exist.
- From Svapna Abhimani – standpoint, there is only one who has projected whole dream.
- One Svapna Abhimani alone is there. In his dream all individuals are also there.



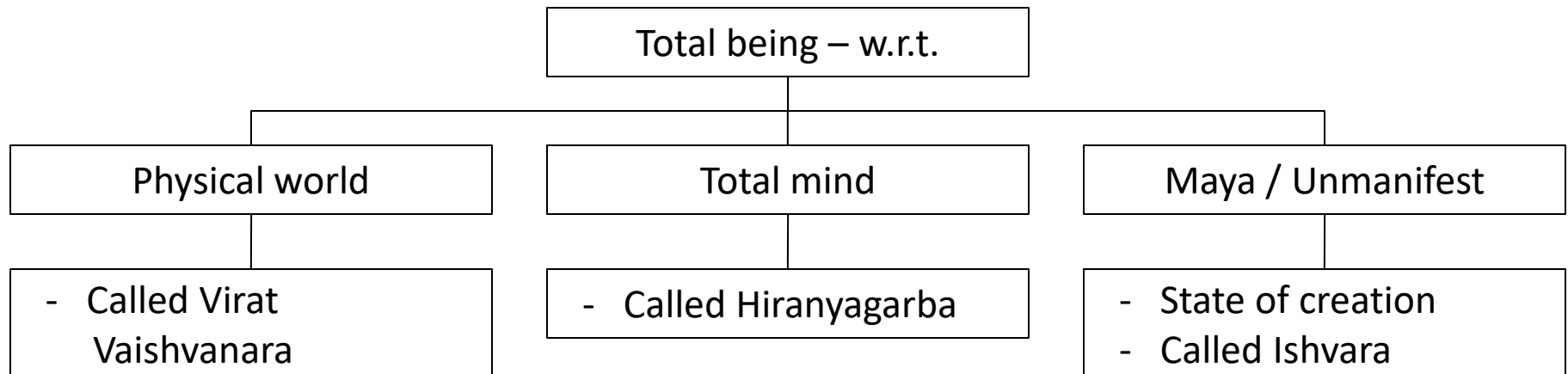
Next Step :

- Total : Does it exist independent of Pure Existence / Consciousness.
- What remains is pure Existence, Consciousness.
- There is no individual or total.
- One pure Existence, Consciousness is neither individual or total.
- In dream, I am awake, go to sleep...

- In pure consciousness, there is neither waking, dream, sleep, neither waker, dreamer, sleeper.
- That is the 4th state – pure being – truth.

| Jagrat Sthana | Svapna thana | Sushupti Sthana |
|-------------------------|-------------------------|-------------------------|
| Viswa | Teijasa | Pragya |
| 1 st Quarter | 2 nd Quarter | 3 rd Quarter |

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



Verse 6 :

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

**Esa Sarvesvara esa sarvajna eso-'ntaryamy-esa
yonih sarvasya prabha-vapyayau hi bhutanam II 6 II**

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

- Description of Pragya – Ishvara.

a) Sarva Ishvara :

- Ruler, lord of gross and subtle world.

b) Sarvagya :

- Omniscient.

c) Eso Antaryami :

- Inner controller of all.

d) Eso Yonih Sarvasya :

- Source of all creation.

e) Prabha-vapyayau hi bhutanam :

- Origin of all beings + dissolution place of all beings.
- We feel we are far removed from our own nature and feel strange.
- Don't understand, can't appreciate, can't accept.

- What are you? I don't know – is ignorance.
- We are that... told that... power of Maya....

Katho Bashyam :

- Upanishad, logic, teacher prove you are not Jiva but Brahman – disciple does not accept – nobody has told him you are body, he accepts.
- No pramana, logic, experience to prove I am body, but I accept myself as body.
- Vedas prove logically, but I can't accept I am not body.
- Our identifications only remain with our little body, mind, problems, worries, anxieties of life.
- When great truth is revealed, can't understand.
- In live mind + assert our reality.
- 4th pada is in language of Negation.

Verse 7 :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

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

Turiyam I :

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

Saha Atma Saha Vigneyaha :

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

How can I know Nirguna “Turiyam I”?

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

How to arrive at Nirguna I from Saguna I?

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

How to Remove Attributes?

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

How to become Turiyam?

- By knowledge, know and claim I am Turiyam all the time, know I am Shantaha, Shivaha, Chidananda Rupaha, Sivoham, Shivoam.

Specific Definition :

| 1 st Pada | 2 nd Pada | 3 rd Pada | 4 th Pada |
|---|--|---|--|
| <ul style="list-style-type: none">- Jagrat Sthana- Experiencer of Gross. | <ul style="list-style-type: none">- Svapna Sthana- Experiencer of Subtle. | <ul style="list-style-type: none">- Sushupti Sthana- Everything becomes one. | <ul style="list-style-type: none">- No Sapta Linga |

1) Nantah – Prajnam :

- Not Vaishvanara, not waker.

2) Na-Bahis – Prajnam :

- Not dreamer, Teijasa – Hiranyagarbha.

3) Nobhayatah Prajnam :

- Not little awake and little dream.
- Not combination of 2 states – Sleep + Waking or Dream + Waking.

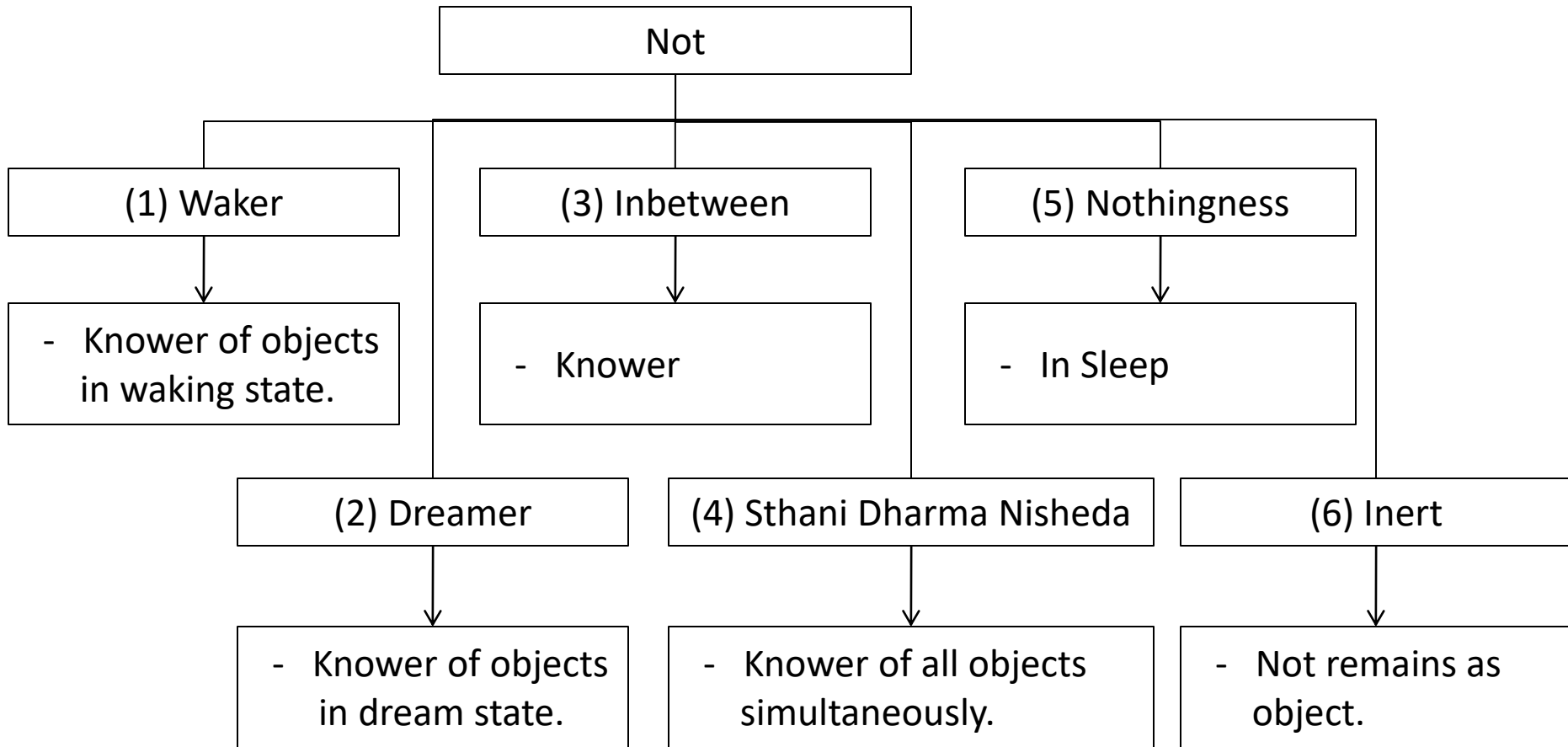
4) Na – Prajnana Ghanam :

- Not Sleeper.

5) Na Prajnam :

- Not knower of all things at one time.
- Not separately or combined. Is it inert?

6) Na Aprajnam : Not inert



7) Adrishtam :

- Not seen, not perception of senses.

8) Avyavaharyam :

- Can't transact with Atma.
- No business, no give and take, because it is not object of any sense organ.
- Can't do.

9) Agrahyam :

- Not object of organs of action.
- Can't kick or hold it like football.

10) Acintyam :

- Can't think, unthinkable, incomprehensible, can't infer.

11) Alakshanam :

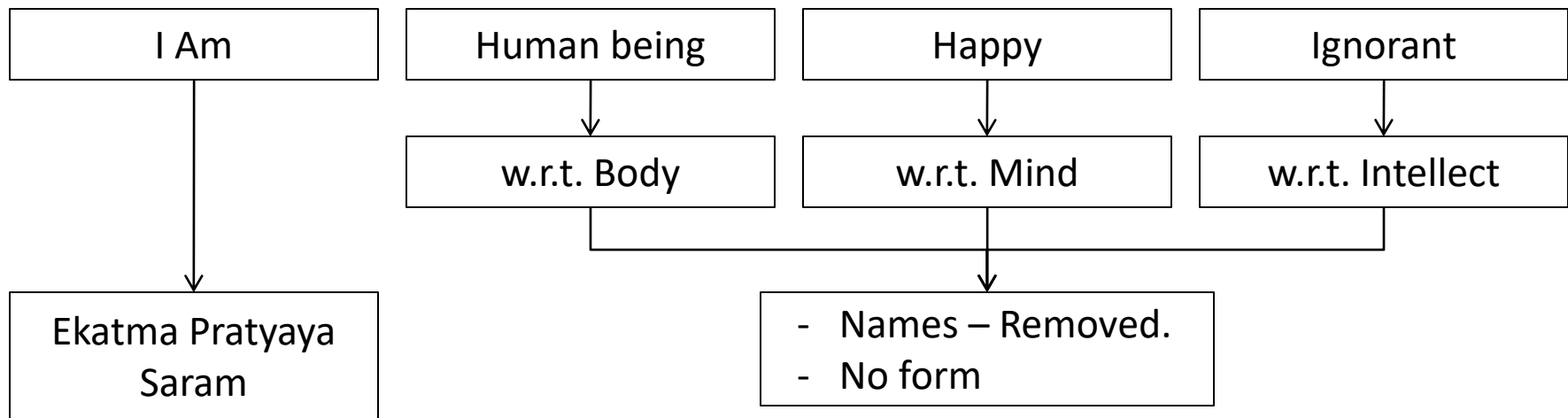
- Has no signs, lingam, indicators because it is not object of perception.
- **Smoke :**
 - Lingam for fire - Yatra yatra dumaha (Smoke), Tatra tatra vannihi (fire).
 - Lakshanam.

12) Avyapadeshyam :

- No name can be given to it.
- In pure consciousness, no object, no knower.
- You give particular name, one particular object rises in mind.
- Atma is nameless.
- Awareness is of nothingness.
- No way of knowing self.

13) Ekatma Pratyaya Saram :

- It is essence of one constant thought.
- **In waking :**
 - I am – knower.
 - Knowledge goes on changing.
- **In Dream :**
 - I am knower
 - Objects keep changing.
- Waking not dream.
- Dream not waking.
- I thought remains.
- What is that which remains when all thoughts.... I am driver, boss, is removed.
- When all roles removed, pure I thought remains.
- See essence of individuality, entity.



14) Prapancho Upasamam :

- Prapancha – Jagat – World.
- Upasamam – Cessation of world, Zero.

15) Shantam :

- No Mind.

16) Shivam :

- Most Auspicious.

17) Advaitam :

- Non-dual.
- No 2nd thing to it.
- One without a second.

18) Chaturtham Manyante :

- Really not 4th, considered 4th.

19) Sa Atma :

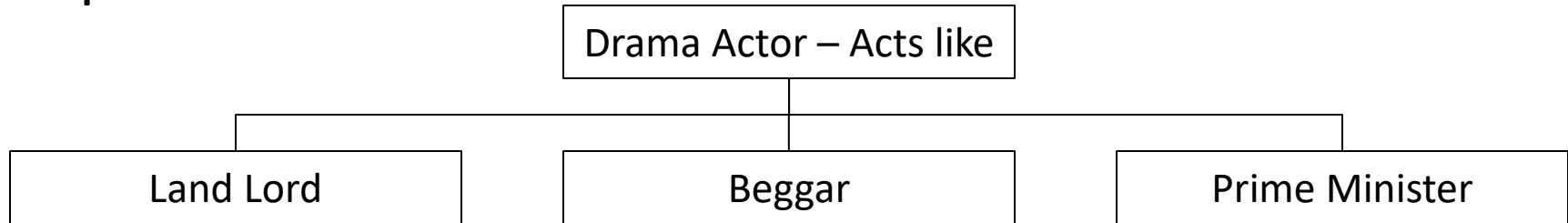
- That is Atma.

20) Sa Vigneyaha :

- That should be known.
- **Atma :**
Neither knower or known but pure consciousness.
- How it can be object of knowledge?
- **In ignorant state :**
We think we have to know that self.
- In state of realisation – there is nothing. There is only one entity - Turiyam without a second.
- Samadhi – not an Avastha like waking, dream – which comes and goes.
- Samadhi – state – does not come and go away.
- Mind is quiet, agitated. There where mind was absorbed, that consciousness is there even in state of Agitation. When mind is quiet or agitated, consciousness, awareness is there as I am, I am....
- Consciousness not coming + going.

- It is really one Turiyam which is appearing as 3.
- Pure self itself called Virat, Teijasa, Pragya.. With respect to conditioning.

Example :



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

ATMA SVARUPAM



ATMA SVARUPAM – Other Upanishads

In all Upanishads :

- Main definition of Brahman is Nirguna.

a) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

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

b) Keno Upanishad :

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

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad 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.
[Chapter I – Verse 3]

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

c) Katho Upanishad :

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

yastvavijñānavānbhavatyayuktena manasā sadā |
tasyendriyāṇyavaśyāni duṣṭāśvā iva sāratheḥ || 5 ||

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

- Not casually mentioned.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mṛtyu mukhat pramucyate || 15 ||

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

- Gradually built-up, Brahman doesn't have Shabda, Sparsha...

d) Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

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

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

e) Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisha etasminnadrśye'anātmnye'anirukte'anilayane'bhayaṁ
pratistham vindate, atha so'bhayaṁ gato bhavati,
yada hyevaisha etasminnudaramantaram kurute,
atha tasya bhayaṁ bhavati, tattveva bhayaṁ viduṣo'amnavanasya,
tadapyesa sloko bhavati ॥ 3 ॥

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

f) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

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

g) Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलीहितमस्नेहमच्छायमतमोऽचाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram,
anantaram, abāhyam; na tad aśnāti kiñ cana, na tad aśnāti kaś cana II 8 II

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

- All as – negations.

h) Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

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

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

Sa evadhastatsa uparistatsa pascatsa purastatsa daksinatah sa uttaratah
sa evedam sarvamityathato'hankaradesa evahamevadhadahamuparistadaham
pascadaham purastadaham daksinato'hamuttarato'hameve-dam sarvamiti II 1 II

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

- No hearing, smelling.
- Uniformly all Upanishads talk of Nirguna Brahman which alone is Brahman's nature - Not attribute.

i) Gita :

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

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

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३.१५ ॥

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

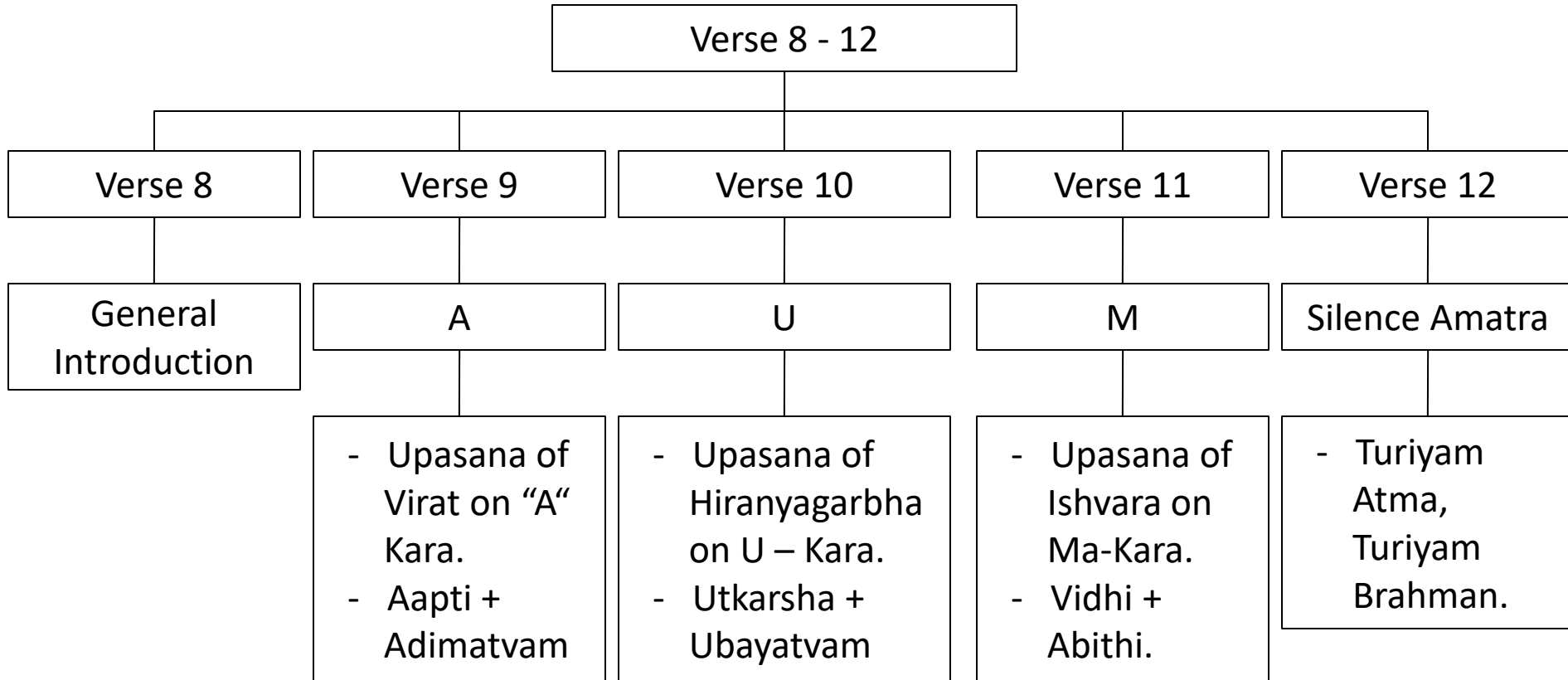
j) Brihadaranayaka Upanshad :

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्, असौ गौः, असावश्व इति,
एवमेवैतदव्यपदिष्टं भवति; यदेव सावशादपरोक्षब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरः ?
न दृष्टेर्द्रष्टारं पश्ये; न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथा;
न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः, अतोऽन्यदार्त ।
ततो होषस्तस्चाक्रायण उपरराम ॥ २ ॥ इति चतुर्थं ब्राह्मणम् ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt, asau gauḥ, asāvaśva iti,
evamevaitadvyapadiṣṭaṁ bhavati; yadeva sāksādaparokṣādbrahma,
ya ātmā sarvāntaraḥ, taṁ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ;
katamo yājñavalkya sarvāntaraḥ ? na drṣṭerdraṣṭāraṁ paśyeh,
na śruteḥ śrotāraṁ śṛṇuyāt, na matermantāraṁ manvīthāḥ,
na vijñātervijñātāraṁ vijānīyāḥ | eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam |
tato hoṣastascākrāyaṇa upararāma || 2 || iti caturthaṁ brāhmaṇam ||

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

Chatur Matra Omkara Vichara



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

Verse 8 :

सोऽयमात्माध्यक्षरमोङ्करोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

So'yam-atma-'dhyaksaram-onkaro adhimatram pada matra
matras-ca padaakara ukaro makara iti ॥ 8 ॥

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

| Atma | Omkaara |
|--|--|
| <ul style="list-style-type: none">- Has 4 Quarters- Chantushpath w.r.t. Names | <ul style="list-style-type: none">- 4 Mantras – letters- AUM + No Matra- w.r.t. letters + No letters (Measure) |

Meditation :

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

Prasno Upanishad :

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



Different Phalam

Verse 9 :

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्वाऽऽप्नोति
ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

Jagrita-sthano vaisvanaro-'karah prathama matra-' 'pteradi-matt-vad-va' 'pnoti
ha vai sarvan-kaman-adis-ca bhavati ya evam veda ॥ 9 ॥

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

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

a) Apteh – Va Adimat – tvat :

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

Vaisvarana – Pervades everything →

| Vishwa | Teijasa | Pragya |
|-----------------|-----------------|-----------------|
| 1 st | 2 nd | 3 rd |
| अ | उ | म |
| A | U | M |

b) Ha vai Sarvan Kaman :

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

Prasno Upanishad :

स यध्येकमात्रमभिध्यायीत स तेनैव
संवेदितस्तूर्णमेव जगत्याभिसम्पद्यते ।
तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा
ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३ ॥

sa yady-ekamaatram-adhidhyaayeeta satenaiva
samvedia-stoornameva jagatyaam-abhisampadyate
tamrcho manushya-lokam-upanayante sa tatra tapasaa
brahmacharyena sraddhayaa sampanno mahimaanam-anubhavati ॥ 3 ॥

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

c) Sarvan kaman apnoti :

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

d) Adhish Cha Bavati :

- Becomes prominent person.

Verse 10 :

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै
ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

Svapna-sthanas-taijasa ukaro dvitiya matrot-karsad-ubhayatvad-votkarsati ha vai
jnana-santatim samanas-ca bhavati nasya-brahmavit kule bhavati ya evam veda || 10 ||

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

Divitiya Pada – U-Kara :

a) Utkarsha :

- Little rise.
- Higher than Virat Purusha.

b) Ubayatvat :

- U – is in middle and higher.
- Hiranyagarbha – in between Ishvara and Virat.

Result :

c) Utkarsat iti Jnana Santatim :

- Becomes instrument in propagating knowledge.
- Has disciples.

d) Samanashcha bavati :

- Equanimous in all experiences.

e) Na Asya Brahmavit Kule Bhavati :

- No person ignorant in family.
- His presence purifies family.

Prasno Upanishad :

अथ यदि द्विमात्रेण मनसि सम्पद्यते
सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् ।
स सोमलोके विभुतिमनुभूय पुनरावर्तते ॥ ४ ॥

Atha yadi dvimaatrena manasi sampadyate
sa antariksham yajurbhir-unneeeyate somalokam
sa somaloke vibhootim-anubhooya punaraavartate ॥ 4 ॥

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

Verse 11 :

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

Susupta-sthanah prajno makaras-trtiya matra miter-apiter-va
minoti ha va idam sarvam apitis-ca bhavati ya evam veda ॥ 11 ॥

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

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

a) Miteh :

- Measure of milkman.
- Something is there and comes out.

b) Sushipti :

- Measure for waker and dreamer to come out.

c) Apitih – Va :

- Ishvara in which everything dissolved and comes out.

d) Minoti Ha Va Sarvam Apitih Bavati :

- That person measures entire world. Becomes one with Ishvara, Omniscient, knows everything. Do meditation of omkar throughout life.

Prasno Upanishad :

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।
यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः
स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं
पुरुषायं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५॥

Yah punaretam trimaatrena-om-ityetenaivaaksharena param
purusham-abhidhyaayeeta, sa tejasi soorye sampannah
yathaa paadodara-stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah
sa saamaabhir-unneeeyate brahmalokam sa etasmaajjiivaghanaath paratparam
purisayam purusham-eekshate tad etau slokau bhavatach ॥ 5 ॥

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

e) Apitashehi Bavati :

- Becomes one with cause of the world – Ishvara.

f) Ya evam veda :

- One who knows.

Verse 12 :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव
संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

Amatras-caturtho-'vyavaharyah prapanco-pasamah sivo-'dvaita evam-omkara atmaiva
samvisaty-atmana-'tmanam ya evam veda ya evam veda ॥ 12 ॥

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

a) Amatra :

- Silence – AUM – gone.
- Chaturtha pada.

b) Avyavaharyam :

- In silence – No AUM.
- In 4th Pada – na bahish Pragyam.

c) Shanti = Mounam – Person becomes silence.

- Sishya talks because he is ignorant – want to know, has doubts, questions.

Dakshinamurthy Stotram :

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssisstthaam-Te Vasad Rssigannaih Aavrtam Brahma-Nisstthaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miidde ||1||

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

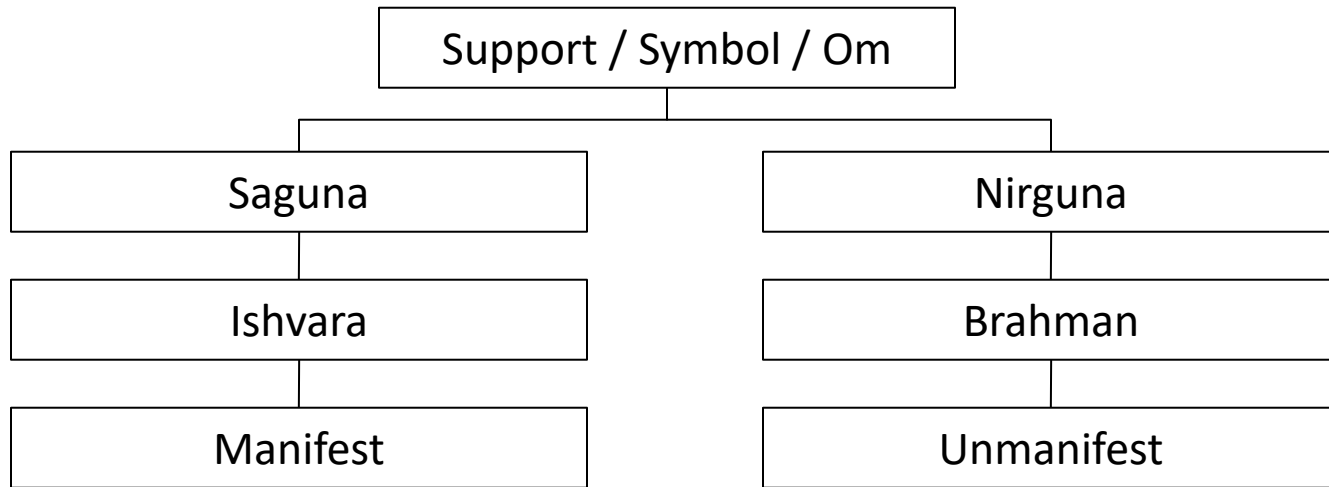
- Gurosthu mounam vyakyanam – by speech of silence, guru reveals nature of Brahman.
- Brahman indicated not described.
- Turns minds attention... truth becomes clear... its me!!
- How I missed until now.
- How could I manage to remain ignorant.
- Chant Om – Experience...
- One who knows Amatra becomes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

d) Prapancho Upasamam :

- Where there is no Prapancha.
- Nothing to talk.

e) Omkara = Pranava Upasana

- That with help of which you meditate on attributeless absolute reality or Saguna Brahman.
- Aspect with attribute is Ishta Devata.



- Atma = Omkar.
- Omkar = Atma.
- Entire truth revealed – requires contemplation then clear.

Chatur Matra Omkara Vichara :

Analysis of Omkara :

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

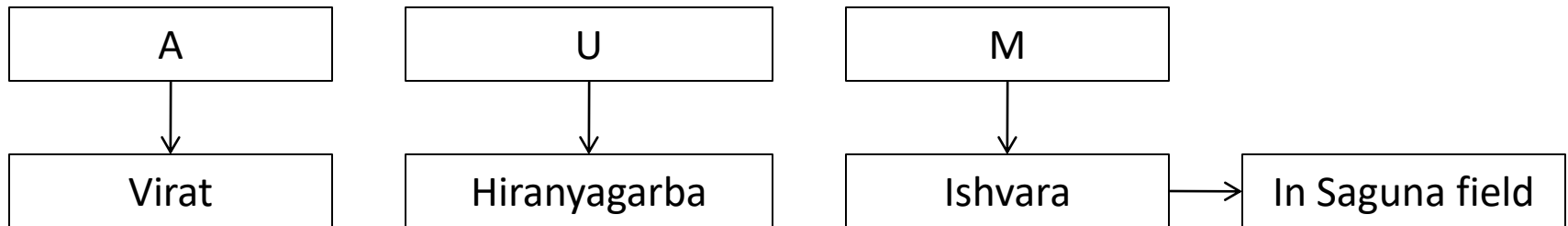
U-kara to Ma-kara

Ma-kara to A-matra – silence

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

Shankara's Sentence :

- Avidana Avidya Nishedaha, tad Adhishtana Praptihi eva lakshyam.

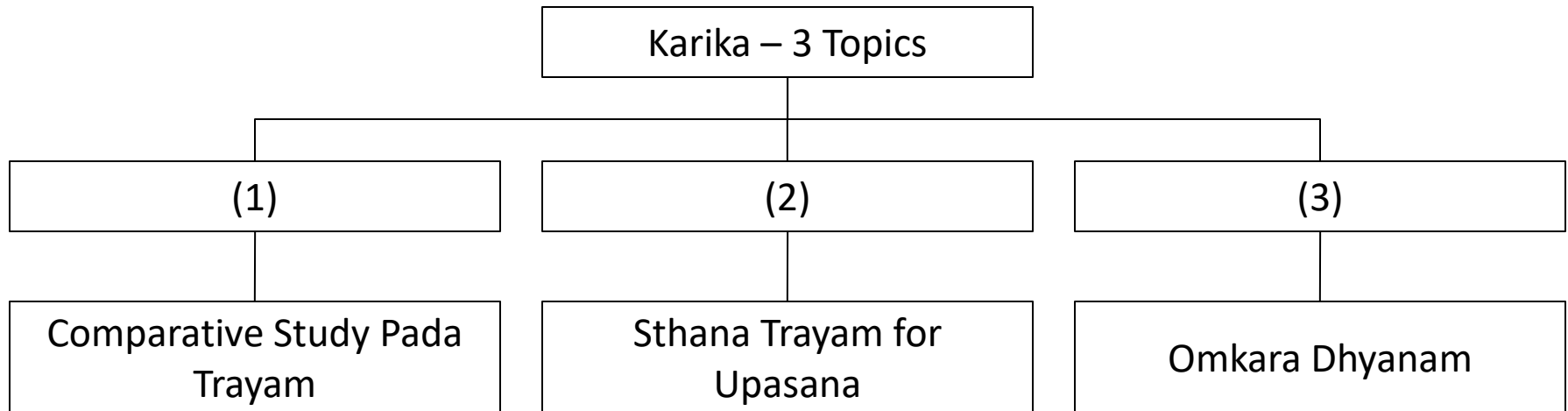


- Words – objects exist only in empirical field where attributes are there, time space division is there.
- Once Name, Object, Time, Space, attributes gone, experientially feel blankness.
- What is left out?

| Buddhist | Vedantin |
|--|---|
| <ul style="list-style-type: none"> - Shunyam - Void - Nothingness | <ul style="list-style-type: none"> - To say nothing remains, you require witness of Nothing. - Shunya Sakshi Chaitanyam is called silence. - In Vedanta silence means awareness, Consciousness which illumines absence of everything. - Silence is Turiyam. |

Phalam – Benefit :

- Whoever knows this can claim I am Turiyam Atma.

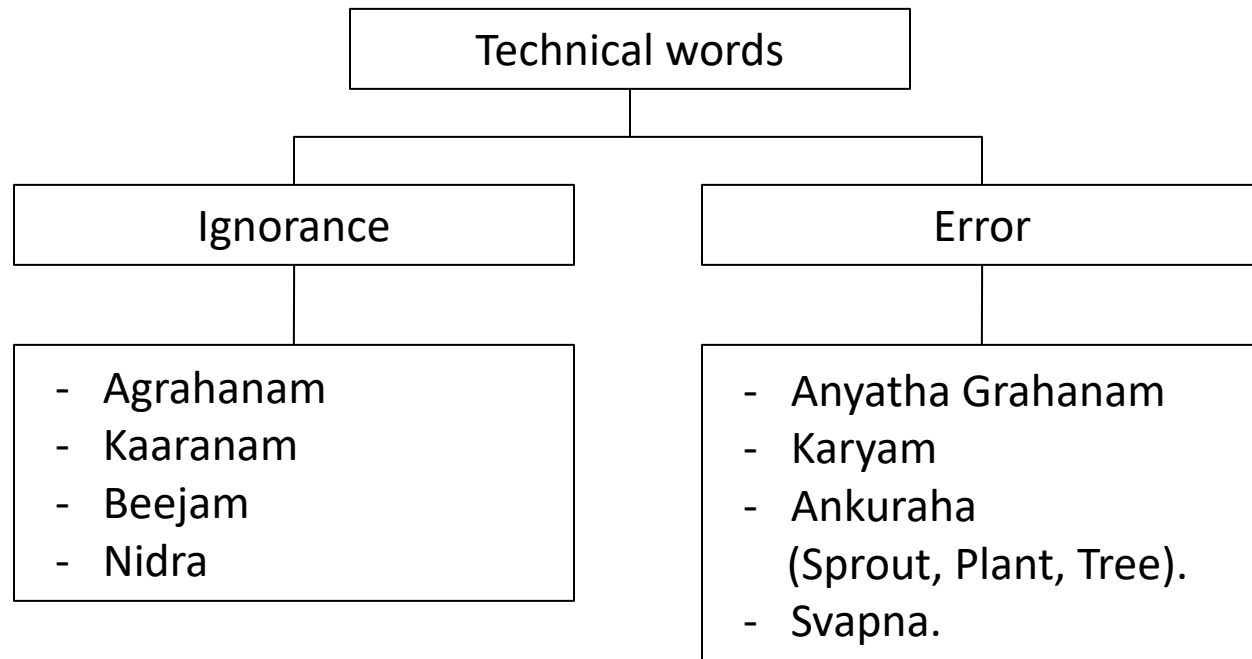


Topic 1 :

Comparative (Differences) study of 3 Identities :

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

| Vishwa | Teijasa | Pragya | Turiyam |
|--|--|-----------------------------------|-------------------------|
| - Identified with ignorance and error. | - Identified with ignorance and error. | - Associated with Ignorance only. | - Associated with None. |



2nd Topic :

- Sthana Trayam for Upasana.

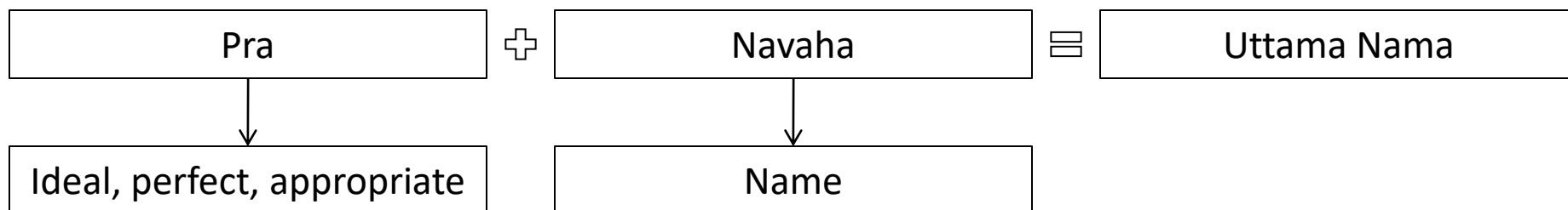
| Vishwa | Teijasa | Pragya |
|-----------|---------|----------|
| Right eye | Mind | Hridayam |

Bhoga Trayam :

| Vishwa | Teijasa | Pragya |
|--|--|--|
| <ul style="list-style-type: none">- Sthula Bhoga- Gross world experience. | <ul style="list-style-type: none">- Sukshma Bhoga- Subtle world experience. | <ul style="list-style-type: none">- Ananda Bhoga- Experience of Ananda in Sushupti. |

- Topic 1 + 2 – Paraphrases Upanishad.

3rd Topic : Omkara Dhyanam



- Om = Ideal name of Brahman.

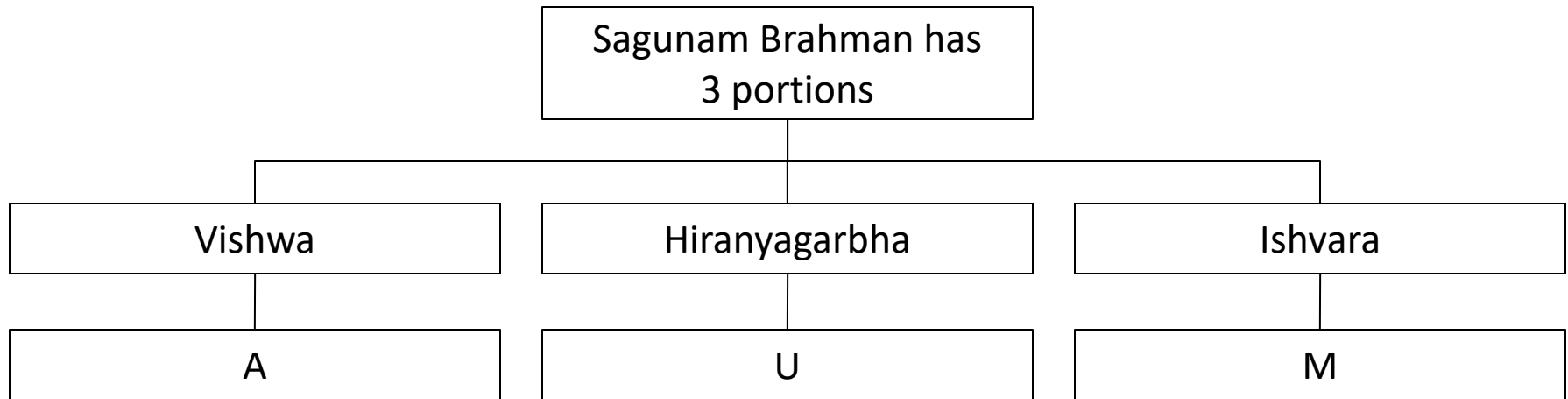
a) Why Om – ideal name for Brahman?

- All other names will reveal Sagunam or Nirgunam aspect only.

b) Om – ideal name reveals Sagunam + Nirgunam.

| Sound part of Om | Silence between 2 Om's |
|------------------------|-------------------------|
| Reveals Sagunam Brahma | Reveals Nirgunam Brahma |

c)



d) Dhyanam :

Step 1 :

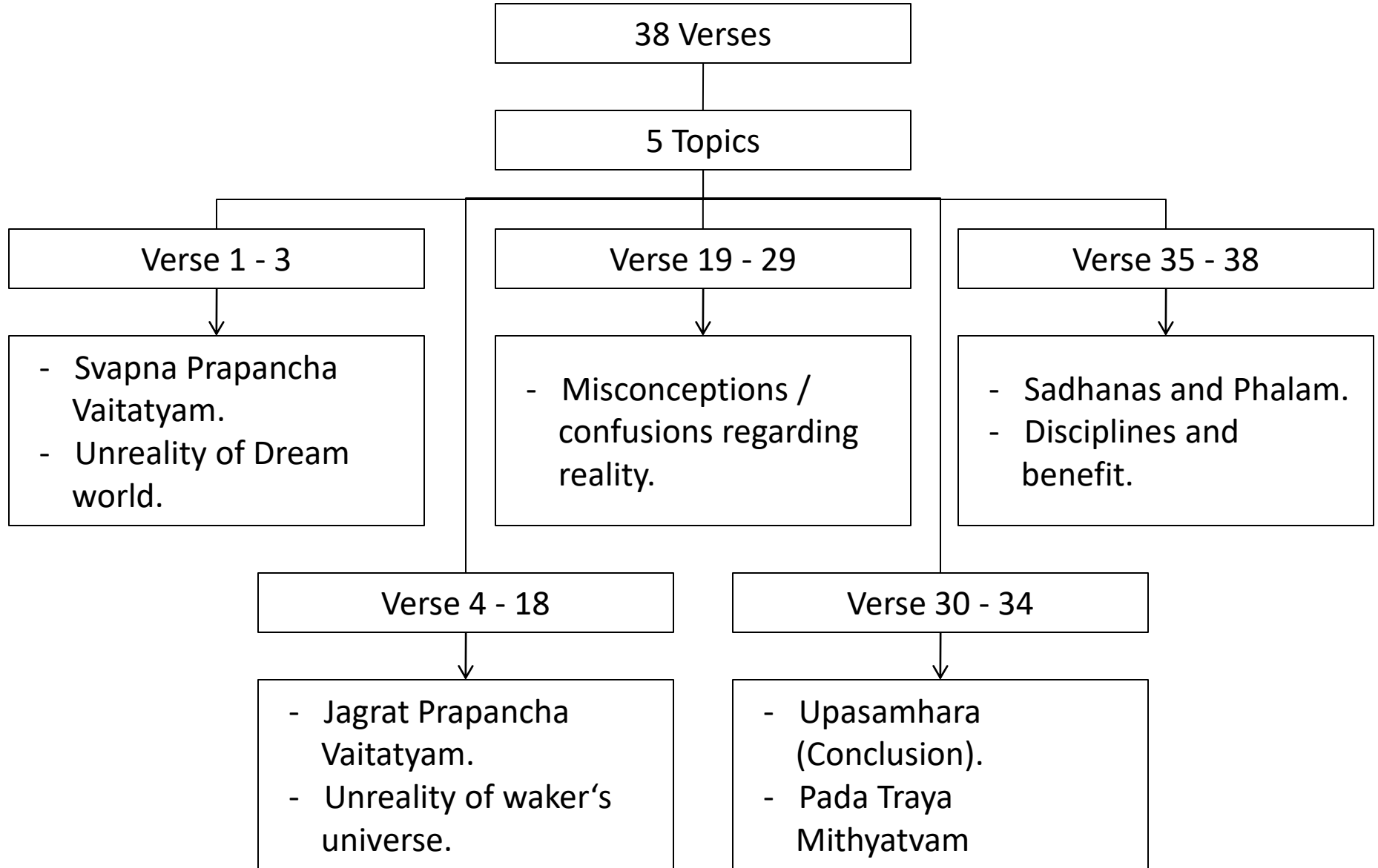
- Concentrate on sound part of Omkara.
- Visualise Virat, Hiranyagarbha, Ishvara.
- Sagunam Brahman = Aparam Brahman.
- Focus on Sound.

Step 2 :

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

Chapter 2

Vaitatya Prakaranam



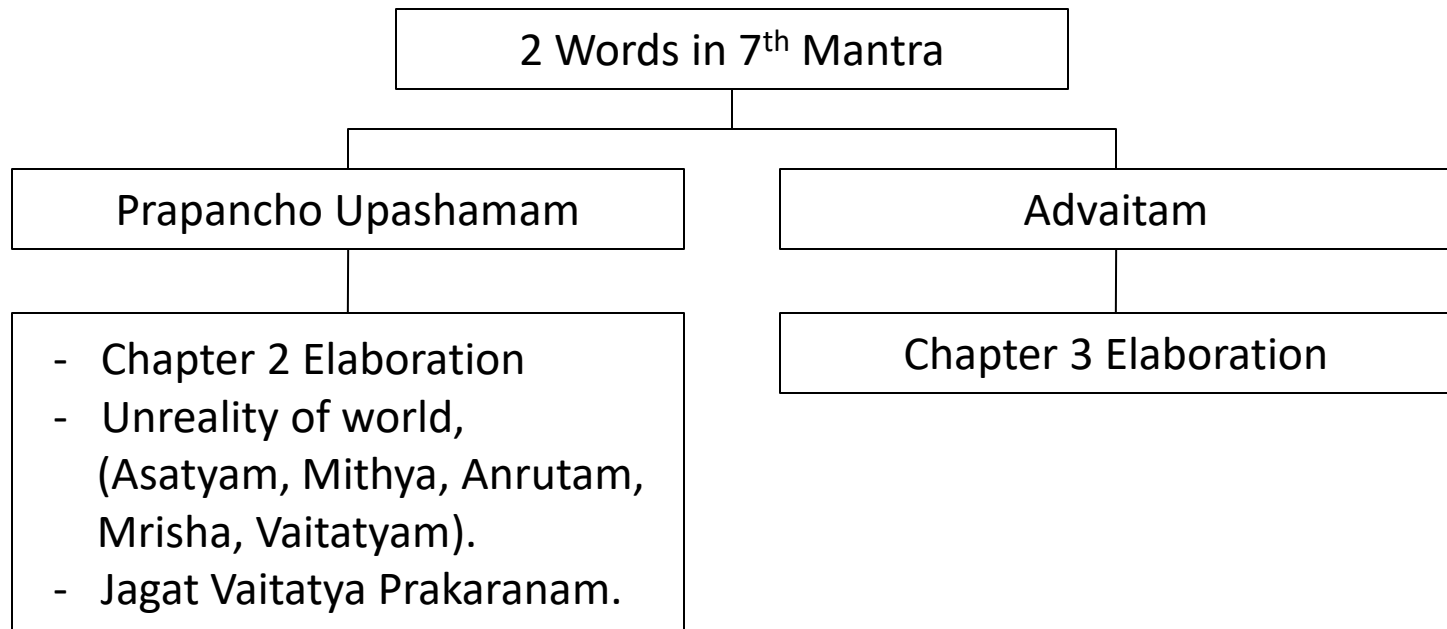
Introduction :

- Learn by implication extracted from Verse 7.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

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

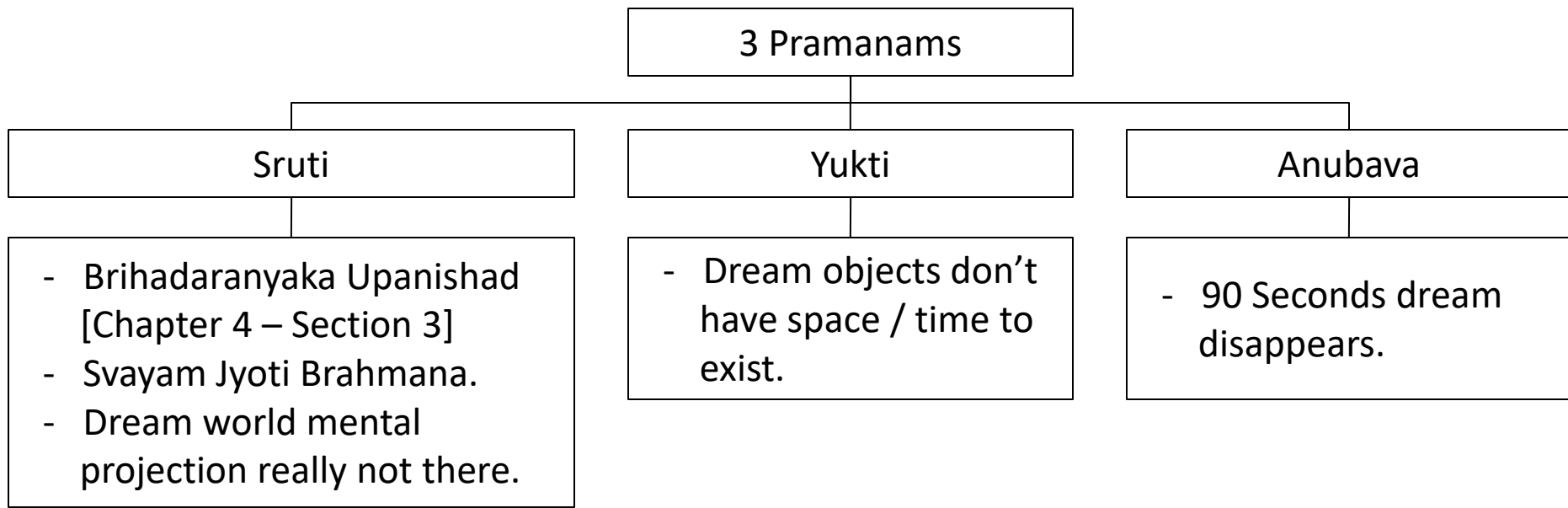


- Turiyam is free from the world. It is worldless. From point of Turiyam, Upanishad negates world.
- What is the significance of Negation of the world?
- World is experientially there, apparently, seemingly there and not factually.
- Factually, world is unreal, nonexistent, absent which is called Prapancho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

| | |
|---------|---------------|
| Vishwa | Virat |
| Teijasa | Hiranyagarbha |
| Pragya | Ishvara |

Topic 1 : Verse 1 – 3

- Svapna Prapancha Vaitatyam.
- Unreality of dream world.
- Unreal world appears as though real at time of experience.
- Dream world has capacity to have appearance as though real.



- Nontangible thoughts mistaken as tangible objects.
- Abstract thoughts mistaken as concrete objects.

Dakshinamurthy Stotram :

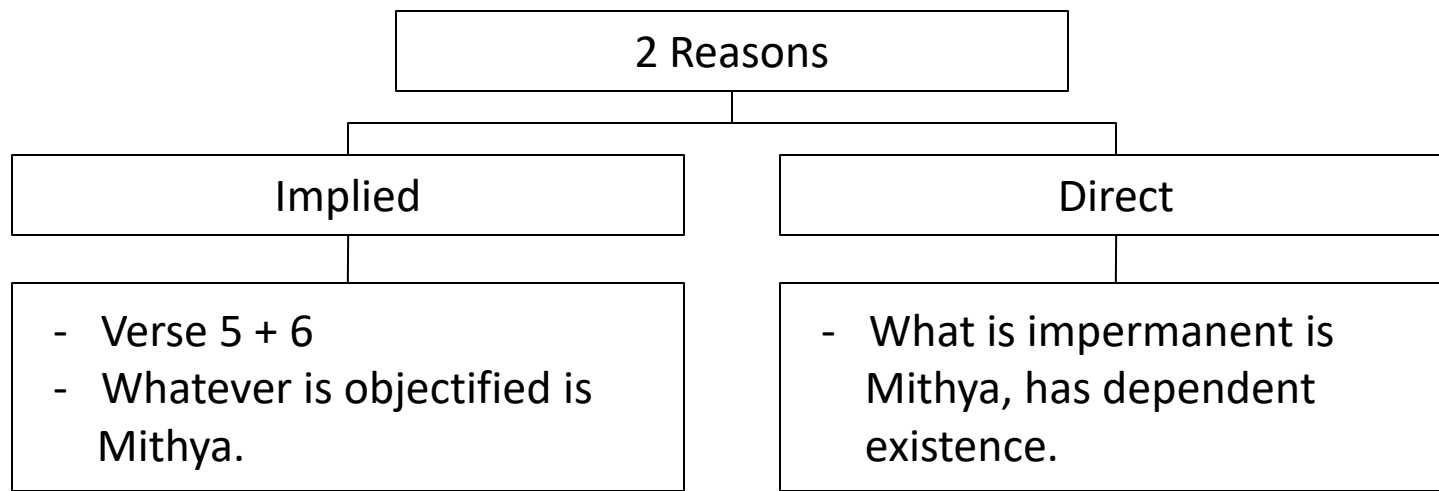
विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
 यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
 Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
 Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

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

Topic 2 : Verse 4 – 18

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



स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥ ५ ॥

Svapna-jagarita-sthane hy-ekam-ahur-manisinah ।
bhedanam hi samatvena prasiddhe-naiva hetuna ॥ 5 ॥

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

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सद्वशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

Adavante ca yan-nasti vartamane'pi tat-tatha ।
vitathaih sadrsah santo-'vitatha iva taksitah ॥ 6 ॥

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (objects) are like illusions which are seen and yet they are regarded as though real. [II – K – 6]

Implied :

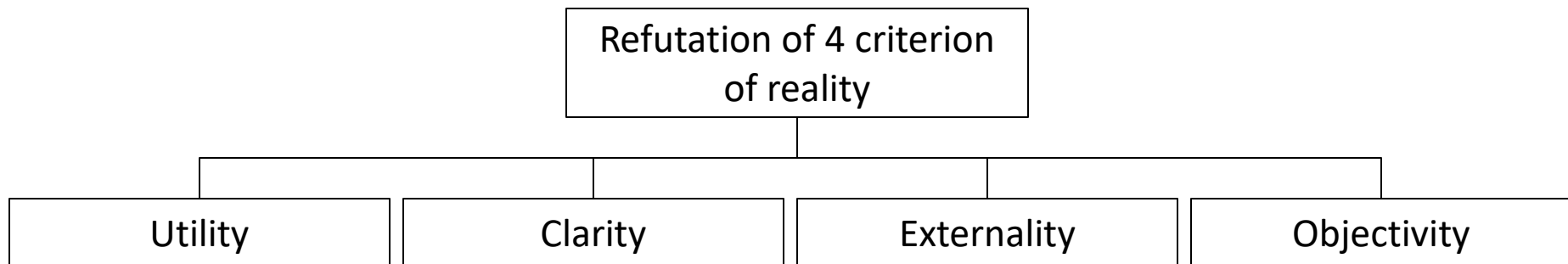
- Any object reveals its existence only depending on observer to prove its existence.
- Every object depends on the subject to prove its existence.
- Every object has dependent existence.
- World depends on observer.

2nd Reason : Direct

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

Conclusion :

- Drishyatvat – Anityavatu, Jagrat prapancha mithya.



Utility :

- Wakers world has utility only in waking state not in dream hence not a criterion.

Clarity :

- Wakers world clear in waking.
- Dream world clear in dream and vague in waking.
- Hence not a criterion.

Externality :

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

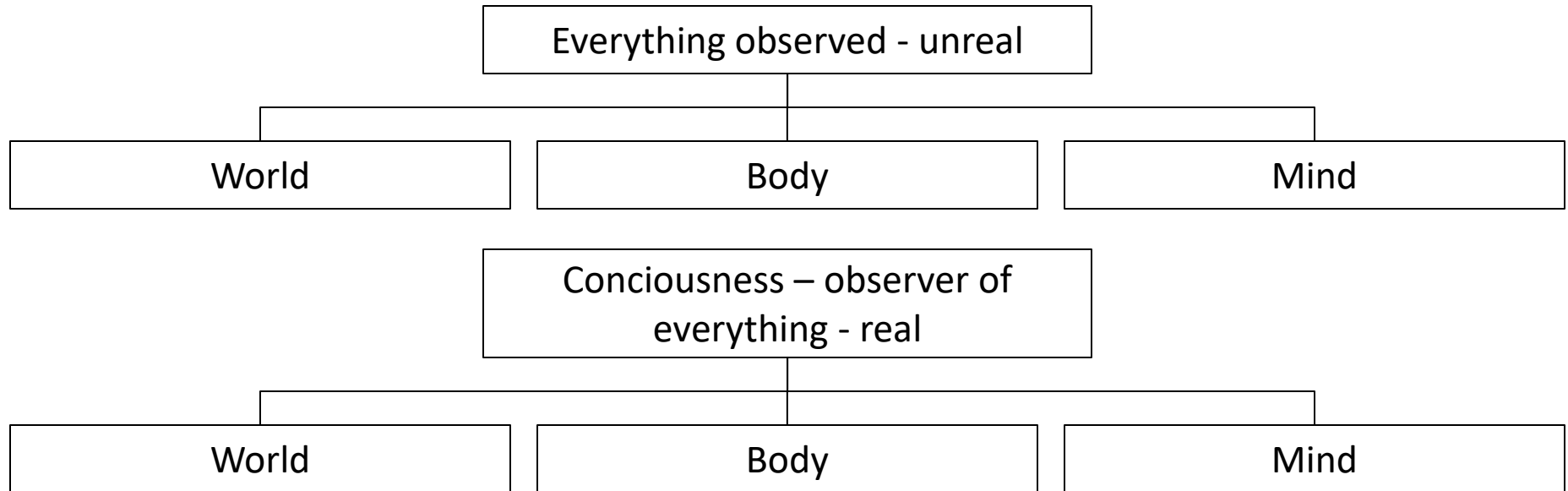
Objectivity :

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

| Real | Unreal |
|---|--|
| <ul style="list-style-type: none">- Observer, Subject- Eternal | <ul style="list-style-type: none">- Object, observed- Ephemeral |

- If dream and waking world unreal, what is reality?
- Unreal can't exist without substratum of reality.
- If everything observed is unreal, what is real?

- Reality is that which exists but not observed.
- Subject, object, Consciousness alone is the reality.



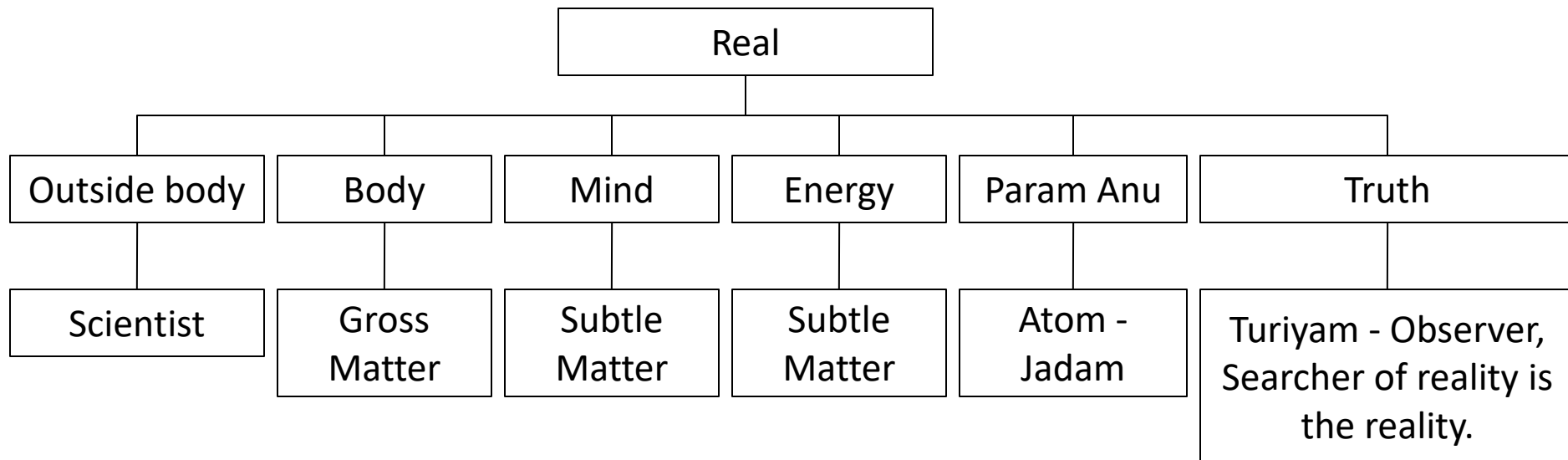
- Awareness principle, Turiyam alone is Satyam.
- Upon that real Turiyam principle, unreal Jagrat, Swapna, Prapanchas are located, based, supported.
- Anything unreal is born because of ignorance of reality.
- Turiya Agyanam is cause of Jagrat and Swapna Prapancha.
- Rope ignorance cause of Snake appearance.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

- Turiya ignorance is cause for Pada Trayam.

| Turiyam | Pada Trayam |
|---------|-------------|
| Satyam | Mithya |

Topic 3 : Verse 19 - 29

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



- God the ultimate reality is I the subject but is initially presented as an object.
- God will be unreal if Drishyam, object, Vishnu in Vaikunta, father in heaven, Shiva in Kailasha, all objects, Mithya.

Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter I – Verse 5]

4th Topic : Verse 30 – 34

Upasamhara (Conclusion) :

- I – observer am Turiyam – Satyam.
- What I experience is Mithya.
- What is Advantage of this knowledge?
- Mithya can't affect Satyam.
- Observed universe can't touch me the Turiyam.
- Therefore I am ever free from any problem created by universe.
- I – here is Turiyam, not Vishwa, Teijasa, Pragya.
- From wakers, dreamers, sleepers standpoint, world is real.
- From Turiyam standpoint alone, world unreal.
- I have right to say world is unreal only after claiming Turiyam I.
- I – Turiyam am ever free from Samsara.
- Once you negate the world, can't use any word.

- **World Unreal, Mithya presented in 2 ways :**

- a) Unreal world w.r.t. Turiyam exists.
- b) Real world w.r.t. Body mind does not exist.

5th Topic : Verse 35 - 38

Sadhanas and Phalam :

a) Sadhana Chatushtaya Sampanna :

- Phalam – enjoy freedom from attachment, fear, anger.

b) Vedanta Sravanam : Verse 35

वीतरागभयक्रोधैर्षुनिभिर्वेदपारगैः ।
निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥ ३५ ॥

Vita-raga bhaya-krodhair-munibhir-veda-paragaih ।
nir-vikalpo hyayam drstah prapanco-pasamo-'dvayah ॥ 35 ॥

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

c) Mananam

d) Ninidhyasanam : Verse 36

तस्मादेवं विदित्वैनं अद्वैते योजयेत्स्मृतिम् ।
अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥ ३६ ॥

Tasmad-evam vidi-tvainam advaite yojayet smrtim ।
advaitam samanu-prapya jada-valloka-macaret ॥ 36 ॥

Therefore, having realised this Atman to be of such a nature, identify your mind with It (Non-duality). Having realised fully the Non-dual Reality, thereafter move about in life as an inert, insentient thing! [II – K – 36]

e) Sanyasa Ashrama : Verse 37 (Optional)

निस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥

Nistutir-nir-namaskaro nihsva-dhakara eva ca ।
cala-cala-niketas-ca yatir-yad-rcchiko bhavet ॥ 37 ॥

The sage of Self-restraint should be above all praise and salutation, every prescribed rites... religious or otherwise. He should have the Atman as his only support for his body and he must depend upon mere chances for his physical needs. [II – K – 37]

Phalam : Verse 38

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।
तत्त्वीभूतस्तदारामः तत्त्वादप्रच्युतो भवेत् ॥ ३८ ॥

Tattvam-adhyat-mikam drstva tattvam drstva tu bahyatah ।
tattvi-bhutas-tada-ramah tattvad-apracyuto bhavet ॥ 38 ॥

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

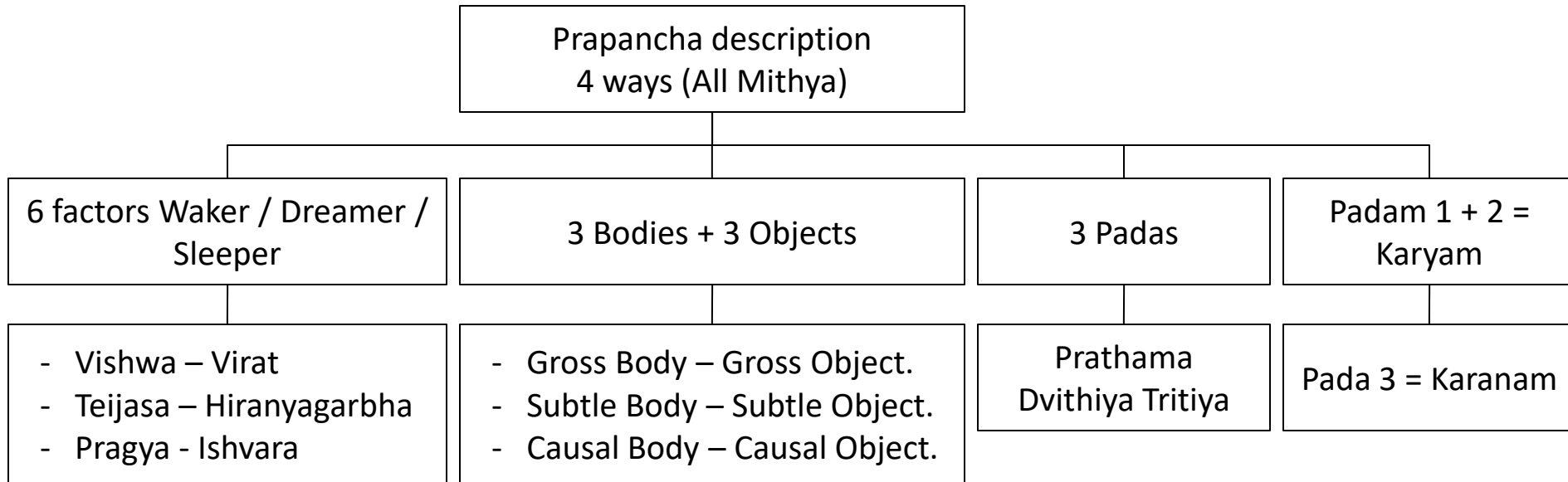
- By following 5 Sadhanas, Phalam – Verse 38, one is established in knowledge, I am ever free, in and through all worldly transactions.
- Transacting or sitting quiet, I am never away from knowledge.

Chapter 3

Advaita Prakaranam

Summary of Chapter 2 : (38 Verses)

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



Chapter 3 – Introduction :

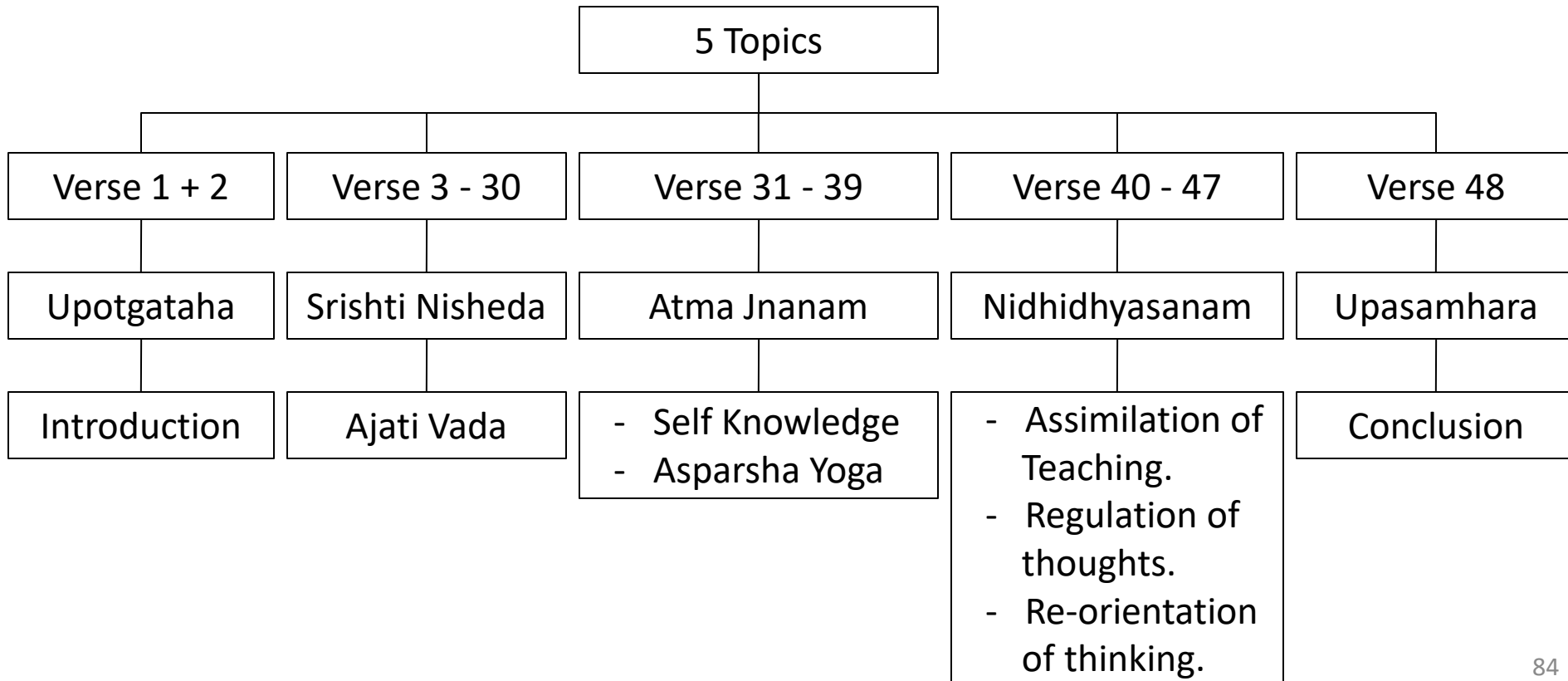
- First 3 padas – Karanam and Karyam.
- **4th Pada :**
Neither Karyam and Karanam.
Turiyam – alone is Satyam.

What is that Turiyam?

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

Summary :

3rd Chapter – Advaita Prakaranam : (48 Verses)



Topic 1 : Introduction

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

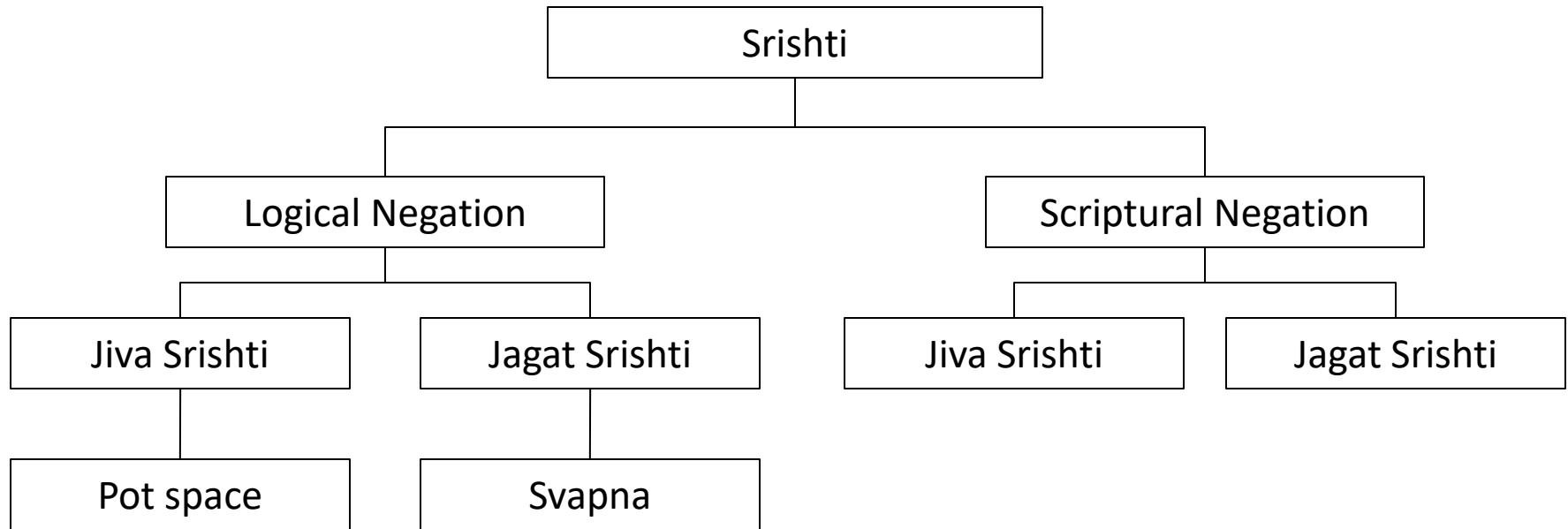
What is Real Advaitam?

- It is beyond Karyam and Karanam.

Topic 2 : Verse 3 – 30

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

Negation of Creation :



Logical Negation of Jiva Srishti :

| Pot Space | Conciousness in body |
|--|---|
| <ul style="list-style-type: none">- Seemingly Born.- Birth, death movement, plurality belongs to pot.- Pot space has no birth / death. | <ul style="list-style-type: none">- Conciousness in Body called Jiva is seemingly born.- Birth, Death, movement, plurality belongs to body.- Conciousness is eternal. |

Logical Negation of Creation :

| Dream World | Waking World |
|--|---|
| <ul style="list-style-type: none">- Appears real with time, space, objects, transactions.- Tangible in dream.- On waking, realise it is all thoughts of mind.- Dream body standpoint, real. | <ul style="list-style-type: none">- Appears real in waking, tangible solid.- On waking to turiyam higher order of Reality, waking world also appears unreal.- Wakers body standpoint, real. |

Scriptural Negation of Jiva Srishti :

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

Scriptural negation of Jagat Srishti :

Katho Upanishad :

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

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

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

- No plurality in front of you.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitiyaṁ ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

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

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

Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः ।
अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् ।
मरीचीनां पदमिच्छन्ति वेधसः । ३

praja-patis-cha-rati-garbhe an-tah(a) ।
aja-ya-mano-bahu-dha vija-yate ।
tasya-dhira pari-jan-anti yonim ।
mari-chi-nam pada-mich-chanti ve-dasa-h(a) ॥ 3 ॥

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

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

What is absolute reality?

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

What is Turiyam?

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

3rd topic :

Verse 31 – 39 : Atma Jnanam

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

What is Mano Nashaha?

Mano Nashaha / Amani Bavaha

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

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

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

Example :

Rope Snake :

- Understood as Mithya by understanding Adhishtana rope.

Dream :

- Understood as Mithya by understanding Adhishtana Waker.

Waking - Mind :

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

Example :

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

Why Atma is relationless?

- Relationship requires duality.
- In Advaita Atma, no duality, no relationship, freedom from all relationship.
- Security is in myself not in House, Husband, Wife, Father, Mother, Guru, Ishvara... all of them insecure in themselves.
- Discovering security in yourself is Atma Jnanam.

4th Topic : Nidhidhyasanam – Verse 40 – 47

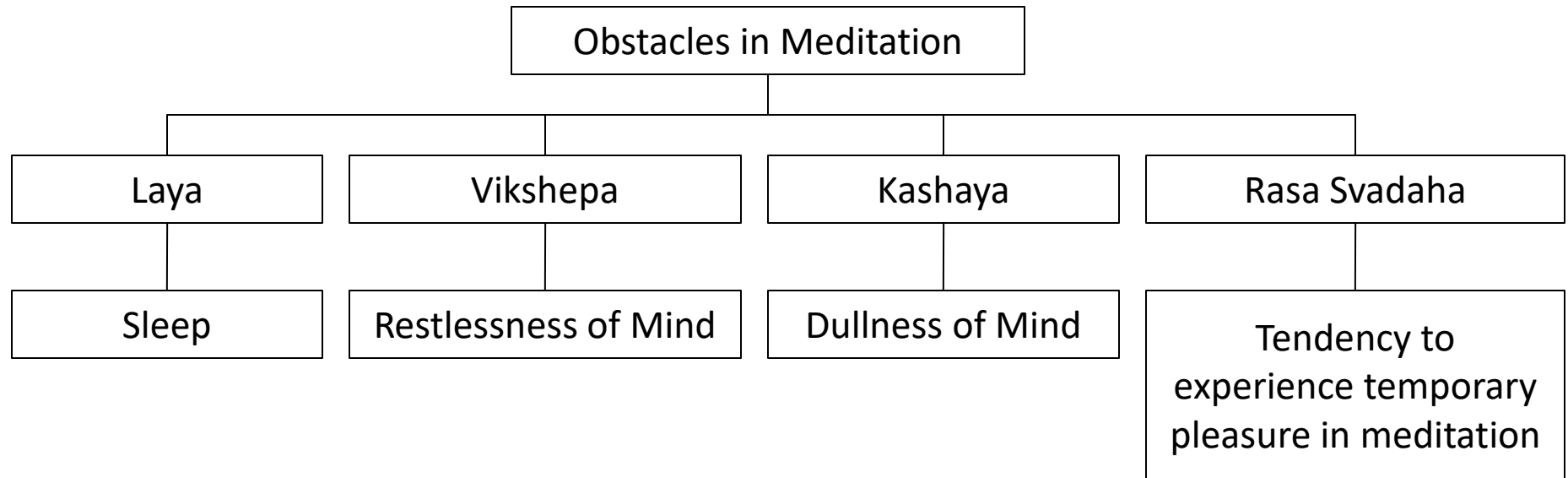
- Who is Adhikari for Assimilation of Atma Jnanam?

| Mandah | Madhyama | Uttama |
|--|--|--|
| <ul style="list-style-type: none">- Does not have Sadhana Chatushtaya Sampatti.- Limited qualification- No Jnana Phalam. | <ul style="list-style-type: none">- Has medium Sadhana Chatushtaya Sampatti.- Receives Jnanam, understands.- No Jnana Phalam, no internalisation.- Takes to Nidhidhyasanam.- Dwells upon teaching. | <ul style="list-style-type: none">- Has high grade Sadhana Chatushtaya Sampatti.- Gets Jnanam, and Jnana Phalam.- Mukta. |

Formal method of Nidhidhyasanam :

- Samadhi Abhyasa – Vedantic meditation.
- Ashtanga yoga – technique.
- Drop all activities in quiet place, withdraw Jnana and Karma indriyas, dwell in any part of teaching is Samadhi Abhyasa.
- Dwell on Aham Shudho Asmi, Mukto Asmi, Asango Asmi, Nityo Asmi.
- Depending on which Samsara is bothering you, you can choose topic.

- Fear of death – Aham Amruta Svarupam Asmi.
- Withdrawing from everything and dwelling will get Jnanam well registered in mind.
- Jnanam converted into Jnana Nishta.
- Teaching then available during transactions.
- Conversion of shock from “what” – to “so what”.



- Jnana Nishta + Jeevan Mukti are Phalam for Nidhidhyasanam.

5th Topic : Upasamhara – conclusion

Verse 48 :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kascij-jayate jivah sambhavo-'sya na vidyate I
etat-tad-uttamam satyam yatra kincin-na jayate II 48 II

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

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

Chapter 4

Alatashanti Prakaranam

Revision Chapter 1 – 3 :

- **Chapter 1** : Agama Prakaranam – Agama Means Veda – 12 Mantras analysed.
- **Chapter 2** : Vaitatya – Unreality of world.
- **Chapter 3** : Advaita – Nondual Turiyam – is the ultimate truth.
- Aham (Observer) Satyam. Jagan (Observed) Mithya.

| Observer I – Turiyam | Objective Universe – observed World – Jagat |
|---|--|
| <ul style="list-style-type: none">- Pure Conciousness, Turiyam.- Absolute, higher order or reality.- Satyam, real.- Focus of Advaita Prakaranam – Chapter 3.- I – not Body, Mind, thought.- Different from them.- God as observer Conciousness Satyam.- Taittiriya Upanishad : Yo veda nihitam guhayam... [II – I – 1]- Aham Satyam – highlighted in Advaita Prakaranam. | <ul style="list-style-type: none">- Lower order of reality.- Not nonexistent.- but experiencable.- Focus of Chapter 2 – Vaitatya Prakaranam.- Mithyatvatvam of Jagat.- God as observed object in Time, Space, Subject to arrival and departure is Mithya. |

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 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. [II – I – 1]

2 Main corollaries :

a) We don't count Mithya along with Satyam.

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

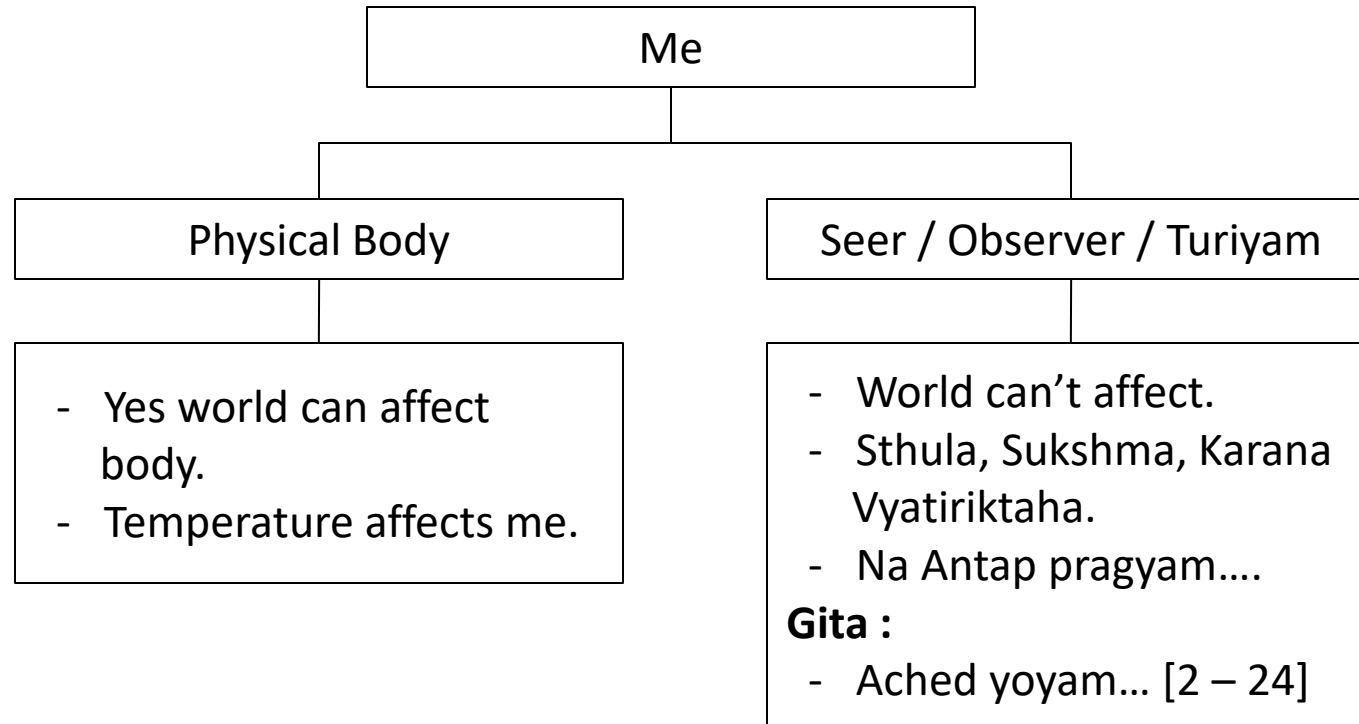
b) Teaching liberates us – Moksha Phalam :

- Satyam can't be affected by Mithya.
- Unreal, less real, can't taint pollute ultimate reality.

Example :

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

Can the world affect Me?



Gita :

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Discovery of Asangatvam – My unaffected nature I understand. This knowledge liberates me.
- I need not be concerned, obsessed with events in the universe.
- Care for the world.
- Be aware of choiceless situations / events and know I am unaffected by them.
- This knowledge gives me freedom, Jeevan Mukti.
- Example : Light up one candle, gain knowledge, instead of constantly complaining about darkness, or complaining about the world.
- Total events beyond control of one individual body.
- Having Sakshi Bava helps me avoid overwhelming emotional reactions which is called Moksha or Jeevan Mukti.
- Essence of teaching of Chapter 1 – 2 – 3 Aham Satyam – Jagan Mithya.

Chapter 4

Purpose :

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

b) Reinforce Advaitam :

5 Topics – 100 Verses

Verse 1 - 10

Verse 11 - 27

Verse 28 - 54

Verse 55 - 90

Verse 91 - 100

- Upothgata
- Introduction

- Negation of Dualistic philosophy.

- Reinforcement of Vedantic teaching.

- Spiritual disciplines required to gain knowledge.

- Conclusion

Topic 1 : Verse 1 – 10

Introduction :

a) Prostration to Aadhi Guru – Narayana.

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

- Asanga Atma Jnanam, Advaita Darshanam.

c) Glory of Teaching :

- Avivadhaha Darshanam – Beyond Debate.
- No Argument with any system.
- Advaita does not propound any theory of creation.

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

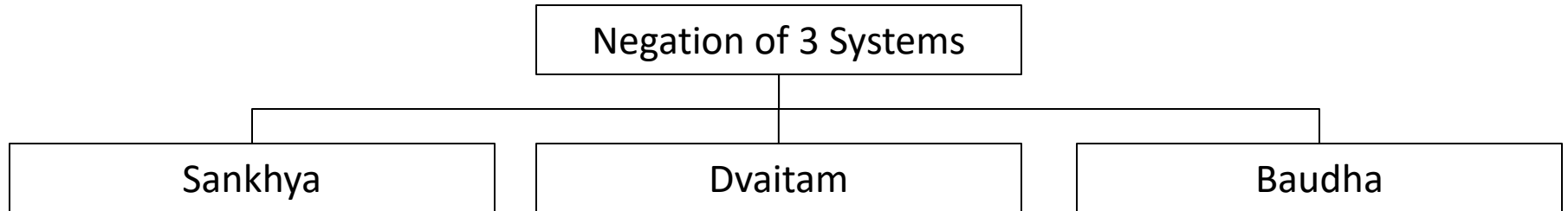
Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

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

What is creation?

- Confusion, ignorance.

2nd topic : Verse 11 - 27



Sankhya :

- Prakrti – matter cause of creation.

Sruti Negation : Taittiriya Upanishad : Sruti Virodha

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥

*tagmhovaca, yato va imani bhutani jayante,
yena jatani jivanti, yatprayantyaabhisamvisanti,
tadvijijnasasva, tad brahmeti, sa tapo'tapyata,
sa tapastaptva. [3]*

To him (Bhrgu) he (Varuna) again said : “that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance; and after having done penance..... [III – I – 3]

- Brahman is Karanam not prakrti.

Anubava Virodha :

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

Yukti Virodha :

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

Dvaita Darshanam :

- Sruti Virodha – all Mahavakyams talk about Advaitam.

Yukti Virodha :

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

Baudha Darshanam :

- Yogachara Buddhism, Kshanika Vigyana Vada.
- Close to Advaita – Jagat – Mithya, Conciousness – Drk, Observer, Satyam.
- **Mistake :**
 - Conciousness is only momentary.
 - Conciousness flow is Satyam.
- **Observer :**
 - Not eternal Conciousness.
 - Flow of momentary Conciousness.
 - Conciousness exists and dies.

Gaudapada :

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

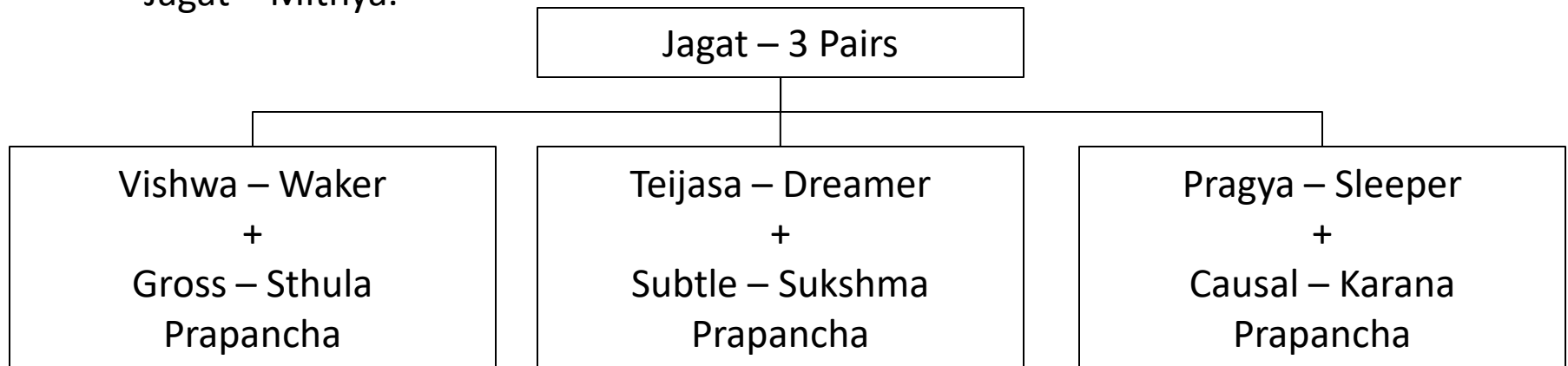
Correct Understanding :

- Who am I?
- Nitya Vigyanam I am.

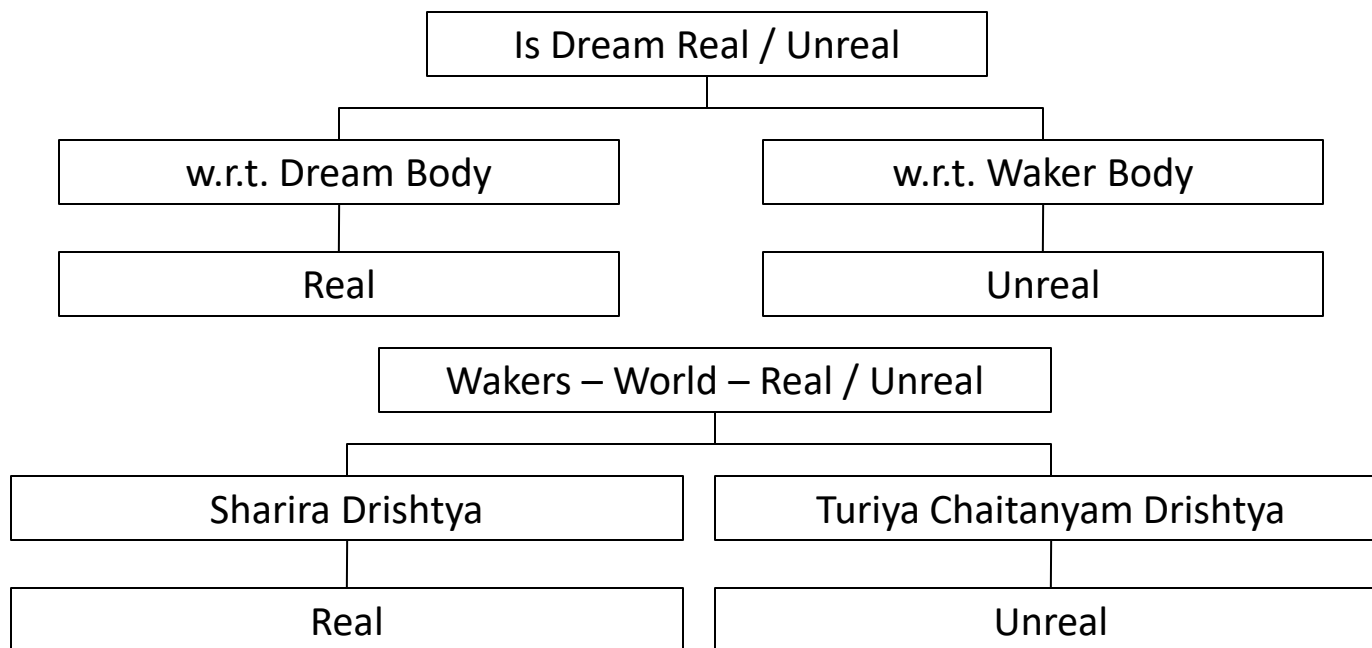
3rd Topic : Verse 28 – 54

Vedantic Teaching Summary : Main Teaching

- Aham – Turiyam Satyam
- Jagat – Mithya.



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



Example :

| Alatashanti – Fire Brand | | Turiyam Chaitanyam | |
|--|---|--|---|
| Karanam | Karyam | Karanam | Karyam |
| <ul style="list-style-type: none"> - Firebrand - Ekam - Nondual - Satyam - Svayam Prakasham | <ul style="list-style-type: none"> - Pattern - Anekam - No Reality of their own. - Mithya - Light depends on fire brand. | <ul style="list-style-type: none"> - Ekatvam - Satyam - Svayam Prakasham - Eternal | <ul style="list-style-type: none"> - Patterns of Consciousness. - No matter at all - Anekam - Doesn't exist separate from observer Consciousness. - Mithya |

- Through this example prove Jagat Mithya

4th Topic : Sadhanas

Verse 55 – 90 :

Primary Sadhana :

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

Secondary Sadhana :

- Sadhana Chatushtaya Sampatti – Verse 90

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।

तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥ ९० ॥

Heya-jneyapya-vakyani vijneyanya-grayanatah ।

tesam-anyatra vijneyad-upalambhas-trisu smrtah ॥ 90 ॥

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

- Past regrets, future – Anxieties, present frustrations, agitations persecute us in time.

5th Topic : Conclusion – Verse 91 – 100

What you seek in life?

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

Verse 100 :

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।
बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

Dur-darsam-ati-gambhīram ajam samyam visaradam ।
buddhva padama-nanatvam namas-kurmo yatha-balam ॥ 100 ॥

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

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



MANDUKYA UPANISHAD

Verses for Introspection



Verse 1 :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोकार एव । यच्चान्यत्रि-कालातीतं
तदप्योकार एव ॥ १ ॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ 1 ॥

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

Verse 2 :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat ॥ 2 ॥

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

Verse 3 :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

Jagarita-sthano bahis-prajnah saptanga ekona-vimsati-mukah
sthula-bhuk vaisvanarah prathamah padah ॥ 3 ॥

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



MANDUKYA UPANISHAD

Verses for Introspection



Verse 4 :

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

Svapna-sthano-'ntah-prajnah saptanga ekona-vimsati-mukhah
pravi-vikta-bhuk taijaso dvitayah padah ॥ 4 ॥

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

Verse 5 :

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

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



MANDUKYA UPANISHAD

Verses for Introspection



Verse 6 :

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

**Esa Sarvesvara esa sarvajna eso-'ntaryamy-esa
yonih sarvasya prabha-vapyayau hi bhutanam II 6 II**

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]

Verse 7 :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

**Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II**

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



MANDUKYA UPANISHAD

Verses for Introspection



Verse 8 :

सोऽयमात्माध्यक्षरमोङ्करोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

So'yam-atma-'dhyaksaram-onkaro adhimatram pada matra
matras-ca padaakara ukaro makara iti ॥ 8 ॥

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

Verse 9 :

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्वाऽऽप्नोति
ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

Jagrita-sthano vaisvanaro-'karaḥ prathama matra-' 'pteradi-matt-vad-va' 'pnoti
ha vai sarvan-kaman-adis-ca bhavati ya evam veda ॥ 9 ॥

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



MANDUKYA UPANISHAD

Verses for Introspection



Verse 10 :

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै
ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

Svapna-sthanas-taijasa ukaro dvitiya matrot-karsad-ubhayatvad-votkarsati ha vai
jnana-santatim samanas-ca bhavati nasya-brahmavit kule bhavati ya evam veda II 10 II

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

Verse 11 :

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

Susupta-sthanah prajno makaras-trtiya matra miter-apiter-va
minoti ha va idam sarvam apitis-ca bhavati ya evam veda II 11 II

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



MANDUKYA UPANISHAD

Verses for Introspection



Verse 12 :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव
संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

Amatras-caturtho-'vyavaharyah prapanco-pasamah sivo-'dvaita evam-omkara atmaiva
samvisaty-atmana-'tmanam ya evam veda ya evam veda || 12 ||

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

**OM NA TATRA SURYO BHATI, NA CANDRA TARAKAM,
NEMA VIDYUTO BHANTI KUTO YAM AGNIH;
TAM-EVA BHANTAM ANUBHATI SARVAM,
TASYA BHASA, SARVAM IDAM VIBHATI.**

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

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

**BRAHMARPANAM BRAHMA HAVIR
BRAHMAGNAU BRAHMANA HUTAM
BRAHMAIVA TENA GANTAVYAM
BRAHMA-KARMA-SAMADHINA**

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

Bhagavad Gita [Chapter 4 – Verse 24]