

# **MAANDUKYA UPANISHAD**

## **(with Gaudapaada's kaarikas)**

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**Other scripts by the same Author:**

**Essence of Puranas:**

**Maha Bhagavata, Vishnu, Matsya, Kurma,Varaha, Vamana, Narada, Padma, Shiva, Linga, Skanda, Markandeya, Devi Bhagavata, Brahma, BrahmaVaivarta, Brahmanda, Agni, Bhavishya, Nilamata, Shri Kamakshi Vilasa**

**Dwadasha Divya sahasra naama:**

**a) Devi Chaturtha Sahasranama: Lakshmi, Lalitha, Saraswati, Gayatri b) Chaturdha Shiva Sahasra naama: Linga-Shiva-Brahma Puranas and Maha Bharata c) Trividha Vishnu and Yugala Radha Krishna Sahasra Naamas from Padma-Skanda-Narada Puranas and Maha Bharata**

**Stotra Kavacha-A Shield of Prayers**

**Purana Saaraamsa**

**Select Stories from Puranas**

**Essence of Dharma Sindhu, Essence of Shiva Sahasra Lingarchana, Essence of Amaranath Yatra, Essence of Paraashara Smriti, Essence of Brahma Sutras \* and Essence Dharma Bindu\*.**

**Essence of Upanishads:Aitereya, Brihadaranaka, Chhandogya, Isha,Taittiriya, Katha, Mundaka, Prashna, Maandukya**

**[Note: All the above works released by the website of [kamakoti.org/news](http://kamakoti.org/news)]**

## MAANDUKYA UPANISHAD

(with Gaudapaada's Kaarika)

*OM/ Bhadram karnebhih shrunuyaama devaa bhadram pashyemaaksha bhiryajatraah, Sthirai rangaistushtuvamsastanubhir vyashema deva hitam yadaahuh// Svastina Indro vriddhyashravaah svastinah Pushaa Vishvavedaah, Svasti nastaarkshyo arishtanemih svasti no Brihaspatirdadhaatu// OM Shantih, Shantih, Shantih//*

(Om, may devas bless us always to hear words of propitious and promising nature as we are engaged in performing acts of Sacrifices; let us always vision such deeds of virtue; let our limbs be engaged in such activities that invoke devas for fulfilling our desires. May Lord Indra and Pusha the God of Earth bestow to us excellent disposition and lenience towards us as we might falter and fail. May Garuda Deva who oversees our strengths and shortcomings destroy evil influences surrounding us and save.! May Lord Brihaspati guide us to enrich our Learning and Wisdom and lead us to the Path of Material Prosperity and Spiritual Fulfillment; may the Universe be surfeit with Peace, Peace and Peace always!)

### Introduction:

Being the glorious revelation of the illustrious Maharshi Manduka of the Eternal Truth and Reality, Mandukya Upanishad visioned Twelve 'Paramaatha Shlokas' or the poignant Statements providing the epitome of Vedas and Upanishads. Hence the Truism : *Maandukyam ekameva alam mumukshunaam vimuktaye/* One single and far fetching Upanishad is a direct exposition even excelling Brihadaranyaka or Chhaandogya Upanishad as it seeks to hit direct the Actuality of Existence and Beyond, without frills and fringes and the aids of examples and explanations. The Basics are explained as the utmost magnitude and far-reach of Pranava or Omkara, the magnificence of 'Antaratma' or the Inner Consciousness called as the Self and 'Paramaatma', the Super Self ; the Vaishvanara or the Virat Purusha possessive of four quarters of Spheres of Action viz. the 'Jaagarita' or the Waking State, the 'Taijasa' or the Dream State, 'Sushupta' or 'Praajna' the Deep Sleep, and 'Sarvajnata' or the Omniscience; the features of Virat Purusha and Pranava the Ultimate! Thus existence commences and climaxes with Pranava! Indeed the Quintessence of Life and Beyond is the sum and substance of Maandukya Upanishad. The 'Gaudapada Kaarikas' or amplificatory annotations are embedded in each of the Twelve Maandukya Stanzas.

### Maandukyasa I and II

*Omityeyed aksharam idam sarvam tasyopavyaakhyaanam bhutam bhavad bhavishyad iti sarvam omkaara eva yac chaanyat trikaalaateetam tadapi omkaara eva// Sarvam hyetad Brahma, ayam aatmaa Brahma, soyam aatmaa chathushpaat/*

( The most Sacred Word is the exposition of the Universe in totality and the 'Kaala maana' or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvametaad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chathushpaad* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages)

### Maandukya III

*Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah/*

(The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Agnihotra or Vaishvanara Sacrifice as in the case of Vaishvanara Self: ‘Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of *Saptangas*. Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karmendriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana-apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as ‘Vishva’ or the enjoyer of what all the Universe is capable of offering by way of pleasures and experienes and ‘Nara’ or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of- maintained by- and -periodically destroyed too , giving way to another cylce of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self- prescribed, even as the Supreme remains yet unknown! The apprehension of dualism is totally misleading , misunderstood , unestablished and painstakingly denied by Upanishads. Chhandogya Upanishad vide VI.ii. 1-2 is quoted as saying that: *Sad eva idam agra aaseed ekam evaadeeteeyam taddhaika aahuh, asad evedam agra aaseed ekam evdviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti ho vaacha, katham, asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evadviteeyam/* Or in the beginning there was only one Single Existence with none else, and out of that emerged a second. Indeed by which logic this was possible that existence could come out of non- existence, especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or of the same tree like another tree; ‘svagata bheda’ or internal variation of the same tree’s leaves, flowers, or fruits; or ‘vijaateeyata’ or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are simply ruled out! Having thus explained about the unity of Vaishvanara and the Supreme Unknown, Brihadaranyaka Upanishad in Madhu Brahmana vide II.vi.1 is suggestive of the unity of ‘Taisaja’ and ‘Praajnaa’ as well with the Virat Purusha besides Hiranyagarbha as well. The Madhu Vidya or the doctrine of Honey as applicable to the Beings is equally applicable to Elements and Concepts as well the Self: *Iyam Prithivi sarveshaam bhutaanaam madhu, asyai prithivyai sarvaani bhutaani madhu; yashchaayam asyaam prithivyaam tejomayomritamayah Purushah, yashchaayam adhyatmam shareerah tejomayomritamayah Purushah, ayameva yoyam atmaa, idam amritam, idam Brahma, idam sarvam/* or Earth is like madhu or honey which is the essence of all the Beings from Virat Purusha and Hiranyagarbha to a blade of grass. The Virat Swarupa or the Composite Self comprises of

four entities viz. Prithivimaya, Tejomaya, Amritamaya and Purusha. This is indeed the Atma, Amrita, Prajna, Brahma and Sarvam or the Totality !)

## Mandukya IV

*Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/*

(‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : *Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka sthaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaani bhavati tam aakramam aakramya, ubhayaan paapmaanaa aanannadaamscha pashyati/ Sa yaataa prasvapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisaa prasvapiti; atraaya purushah svayam jyotirbhavati/* or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of ‘so called’ reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: *Na tatra rathaa na ratha yogaah, na panthaano bhavanti; atha rathan, ratha yogaan, pathah srijate; na tatraananda, mudah pramudo bhavanti, athaanandaan, mudahpramudah srijate; na tara vashaantaah pushkarinyah sravantyo bhavanti; atha vashaantaan pushkarinih shravanteeh srijate, sa hi kartaa/* or in the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent! Thus returning to the concept of ‘Taijasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

## Maandukya V

*Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sshaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/*

(The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'prajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakkyah; taasya paramaa gatih, etaashta parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Braman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experimental and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep.)

## Maandukya VI

*Esha sarveshvarah esha sarvajnaaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/*

( Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: *Uddaalakohaarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaanaaheeti, yatraitat purushah svapiti naama, sataa, Soumya, vijaaniiheeti, yatraitat purushah svapiti aama, sataa, Saumya, tadaa sampanno bhavati, svam apiito bhavati, tasmaad enam svapiiteeti aachakshate, svam hy apeeto bhavati// Sa yathaa shakinih sutrenaprabaddho disham disham patitvaanyatraayatanam alabhavaa bandhanam evopashrayate, evameva khalu, Saumya, tan mano disham disham patitanvaanyatraayatanam alabdavaa praanam evopashrayate, praana bandhanam hi, Saumya, mana iti//* or Uddalaka Aaruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like

the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)

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### **Gaudapaada Kaarika (G.K) I on Mandukyasa I -6**

G.K I:

*Bahishprajno vibhurvishvo hyaantah prajnavastu taijasa, Ghanaprajnavastava prajna eka eva tridhaa smritah/*

(While 'Vishva' or the Individuals in collection discerns all the extraneous objects, 'Taijasa' experiences all subtleties or nuances of the internal features of all entities. 'Prajna' is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited as in Brihadaranyaka Upanishad IV.iii. 18-19: *Tad yathaa mahamatsya ubhe kuule anusamcharati, purvam chaaparam cha, evam evamayam Purusha etaav ubhaav antaav anusamcharati, svapnantam cha buddhhaantam cha// Tad yathaasminn aakaashe shyeno vaa suparno vaa viparipatyaa shraantah samhatya pakshau samlayaayaiva dhriyate, evam evaayam purusha etasmaa antaaya dhaavati yatra na kamchana kaamam kaamayate, na kam chani svapnam pashyati/* or as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti)

G.K. 2:

*Dakshinaakshi mukhe Vishvo manasyantastu Taijasa, Aakasho cha hridi prajnyastridhaa dehe vyavasthitah/*

(Seeking to annotate Vishva-Taijasa and Prajna, Gaudapaada explains that Vishva the Composite Self being the 'Antaratma' of all that exists in the Universe especially in reference of Praana is met with in the right eye since that happens to be the place of experience; Taijasa is in built one's own mind as the motivating and thinking power; Praajna is in the heart directly connected with Aakaasha or Space. Indeed these three entities of the physique are the built-in features of existence. Now the support of Vedic Texts is provided in each of the three components of the Self viz. the Vishva, Taijasa and Prajna. About Vishva first. Brihadaranyaka Upanishad vide IV.ii.2: *Indho ha vai yoyam dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshenaiva; paroksha priyaa iva hi devaah pratyaksha dvishaa/* or This Entity who is in the right eye is called Indha or Indra as normally devas are fond of being called indirectly and do not like being addressed directly. Though Vishvanara exists equally in all the organs and senses, he is specially referred to as being present in the right eye which is noted for clarity of

perception. As regards Taijasa, ‘manasyantu taijasah’ or as Taijasa being in mind that entity too is an integral part of Vishva itself. Taijasa as an integral part of waking state and of the thought process is sustained by elightenment and is linked with action-reaction syndrome. But Prajna is distinguished as ‘Aakaasho cha hridi prajnaa’ or since Prajna is linked with Space and of consciousness further integrated with very existence sourced from Praana the vital force: Chhandogya Upanishad ref. IV.iii.3 is quoted: *Atha adhyaatmam: praano vaava samvargah, sa yadaa svapiti praanameva vaag ayeti, praanam chakshuh, praanam chakshuh, praana shrotram, praanam manah, praano hyevaitaan sarvaan samvrinte iti/* or specifically with reference to the Self or the Antaratma: Praana or the very breath is the singular place of merger; whenever there is any problem of merger of any sense organ, it is the vital force that needs to be revived with; be it vision of the eyes, speech of the tongue, hearing of the ears or the thought of the mind! Hence the Gaudapaada Kaarika 2 concludes: *Trividhaa dehe vyavasthitah/* or the very existence of the body comprises of three ways viz. Vishva-Taijasa-Praajna!)

G.K.3-5:

*Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa praajnadhaa bhogam nibodhata//  
Sthulam tarpayate praviviktam tu taijasam, Aaanandascha tathaa praajnam trithaa truptim nibodhata//  
Trishu dhaamasi yhadbhojyam bhoktaa yascha prakeertitah, Vedaitadubhayam yastu bhungjaano na lipyate//*

(While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold. The ‘sthula’ or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the ‘bhokta’ or the enjoyer even while enjoying-‘bhunjaanaha’- but does not get affected-‘na lipyate’. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel)

G.K.6:

*Prabhavah sarva bhaavaanaam sataamiti vinishchayah, Sarvam janayati praanah chetoshuun purushah prithak/*

(As covered by Ignorance or Maya the ‘Make Believe’, each and every Being has its own origin, category, name, form and feature. This fact indeed is well established and widely known; ‘sarva bhaavaanaam sataam’ or all the entities exist in their different modes as super imposed. *Praanah janayati sarvam* or Praana the alternate of Brahman manifested everything and every body. *Purushah janayati prithak chetosmin* or Purusha created rays of consciousness separately. Brihadaranyaka Upanishad vide I.iv.1 asserts: *Atmaivedam agra aseetpurushavidhah sonuveekshya naanyadatmano pashyat soham asmite agrevyaharat, tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktvaa, athaanyan naama prabhrote yadasya bhavati, sa yatpurvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah, oshati ha vai sa tam, yosmaat poorvo bubhushati, ya evam veda/* or at the beginning, it was only the ‘Purushaakaara’ or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am myself’! Till date one addresses the Self likewise. Since he would have practised Dharma in his earlier Incarnation and now he has no contender, he said to himself



that whatever evils might have existed in the past would have been burnt off and as such he claimed the status of Purusha the Virat or Viraja. Mundaka Upanishad vide II.ii.11 states: *Brahmaivedamamritam purastad brahma, dakshinacchottarena, athaschorthvam cha prastram Brahmavaivedam vishvam idam varishtham/* or the ultimate Truth is the Immortality of Brahman everywhere, be it the rear, the right, or the left. That Eternal Truth is valid every where irrespective of Directions, always irrespective of ‘kaala chakra’ or the cycle of time. ‘Brahmai vedam vishvamidam varishtham’ or Brahma is the Universe and beyond; He is beyond comprehension and even ‘Satyaasatya’ or the Truth and even the Non truth! Reverting back to Praana and Creation, Mundaka Upanishad is quoted again ref. I.i.7: *Tathorna naabhih grihnatecha, yathaa prithivyaam oshadhasya sambhaavanti, yathaa satah purushaat keshalomam tadaksharat sambhavateeh vishvam/* or the Maha Purusha weaves around the unparalleled Universe just as Earth grows herbs and trees, just as human beings issue out hairs on body and head just as a spider spreads out and withdraws its thread. More tellingly is the correlation explained vide II.i.20 of Brihadaraanyaka Upanishad: *Sa yathornaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyucchharanti: tasyopanishat, satyasya satyam iti praanaah vai satyam, tessaam esha satyam/* or the Individual Selves having similar bod parts manifest specific characteristics typical of their own; this is so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or Fire creating tiny sparks flickering all around. In the same manner all Individual Selves in existenc are akin to Brahman and truly Upanishads are the hidden meanings of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself. Upanishads are the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme and THAT IS THE TRUTH!)

G.K. 7: *Vibhutim prasavam tvanye manyante srushtichintakaah, swapna maayaasarupeti srishtiranthaiur vikalpita/*

(While those Vidvans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of Creation and of human and all other beings, but the ignorant ones feel overawed and surmise that their creation in uniformity of species as prototypes is a fantasy, a dream and sheer magic. Maharshi Dadhyan taught Madhu Vidya to Ashvini Kumar Devas, as bearing horse heads, explained vide II.v.18-19 of Brihadaraanyaka Upanishad as follows: *Purash chakre dvipaadah, purash chakre chatush -paadah, purah sa pakshee bhuvitvaa purah purusha aavishat iti// sa vaa ayam purushah sarvaasu puursu purishayah, nainena kim cha naanaavitam, nainena kim cha naasamvitam//* or Paramatma manifested himself as with two feet like human beings and birds and later on as four feet animals; since He entered in a subtle form, he is called Purusha. Indeed there is nobody that is not covered by him in any imaginable form as enveloped by him inside and outside. In otherwords there is nothing that is not pervaded by him in the form and category of that very species. The next Stanza states: *Rupam rupam pratirupo bahuuva, tad asya rupam pratichakshanaaya; Indro maayaabhih puru rupa eeyate, yuktaa hyasya harayah shataa dasha iti/* or As each specie of the Lord’s creation as biped or quadruped or innumerable other forms, the process of creation got multiplied as ‘prati svarupas’ prototype replicas of similar features, organs and their respective functions in perpetuity till the termination of creation till another such cycle gets renewed. This indeed sounds like a ‘Indramaya’ as one does observe a magician throwing up a rope skyward, ascend it with bare arms; disappear and reappear in pieces fall down, and as the pieces are regrouped get ready to ascend the rope once again. This kind of magic or fantasy is somewhat comparable to those of Taijasa and Prajna states again, ie. in the respective stages of Awakeness-dream stage-and deep sleep. This is only to prove that the Beings created by the Almighty

are such as to one draw wonders how Srishsti could have taken place in such a manner of a magic or dream!)

G.K.8-9:

*Icchaamaatram prabhoh srishtiriti srushtau vinishcchitaah, Kaatprasutim bhutaanaam manyante kaalachintikaah// Bhogaartham srishstirityanye kreedaarthamiti chaapare, Devasyaisha svabhaavoyamaapta kaamasya kaa spruhaa//*

( While some are possessive of deep conviction that creation is but a mere will of the Lord, others including astrologers and so called rationalists that the birth of Beings is due to Kaalamaana or the Time Cylce and Graha-Chaara alone . Those who realise that Paramatma alone created the Universe and the Beings believe that He did so for his *bhogaardham* and *kreedaardham* or his enjoyment, sport and entertainment. Indeed what else could be the purpose of that outstanding and glorious Fund of Effulgence might otherwise have!

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## Maandukya Upanishad resumed

### Maandukya VII

*Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agrahyam,alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, sa atmaa,saa vijneyah/*

(Now, the delineation of the Self: Considering that the Self comprises of ‘Chatush Paada’ or of Four Quarters, this State is described: *Naantah Prajnaanam* or that is not of consciousness of the internal world eliminating ‘Taijasa’; *na bahis prajnaanam* , or nor of external world eliminating ‘ Vishva’; *na ubhayatah prajnaamam* - nor conscious of both the worlds or of the intermediate state between dream and awakeness; *na prajnaanaa ghanam*- nor an undifferentiated mass of consciousness; *na prajnam na aprajnam*- neither knowing nor unaware, beyond empirical dealings, inconceivable, indescribable, sole core and concentrate of Singular Self in whom existence merges with phenomena, or the unique and tranquil non duality. Indeed That is the Self and That is the Truth that generations Seek to Realise! This is the Climactic Knowledge which is never seen, heard, felt, thought, and expressed but only experienced as in the Status of ‘Turiya’ in which the Statement is embedded as ‘Thou Art Thou’. In Chhandogya Upanishad Chapter VI.viii. Uddalaka Aruni explains to his son Svetaketu about the unique Self Realisation of ‘Tat Tvam Asi’ as step by step Instruction: first as deep sleep; then the mind enters Individual Consciousness or the Antaraatma as though a person woud enter into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual Self is identified with his mind and the thought process to get adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or being liberal and so on all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is Praana or the Vital Force. Mind is what surpasses the Praana but is deeply rooted into it. Then Uddalaka sensitised Svetaketu about food and water in life’s and the havoc that hunger, thirst and heat could create in one’s existence. *Saumya! Imaas*

*tisro devataah Purusham praapya trivrit trivridekaaikaa bhavati, tad uktam purushaad eva bhavati, asya purushasya praayato vaan manasi sampadyate, manah praane, praanastejasi, tejaah parashyaam devataayaam/* -VI.viii.7-or These three basic needs do amalgamate into mind-vital force and speech and the trio or threesome being the deities of existence seek to contact with the Self. As soon as the Self departs from a body, then speech is withdrawn into mind and other faculties follow suit, then mind to the Vital Force, praana into Fire and Fire into the Supreme: *Sa ya eshonimaaaitad aatmyam idam sarvam, tat satyam, sa aatmaa: **Tat Tvam Asi!*** Now, Brihadaranyaka Upanisha vide III.VIII.11 amplifies the concept of the Unity of the Self and the Supreme: *Tad vaa etad aksharam, adrushtam drushtar, ashrutam shrotur, amantam mantar, avijnaatur vijnaatur; etasminnu khalvakshare aakaash otascha protaashcheti/* This Absolute Power is never seen by anyone as it is not a sense object; it is never heard, never thought as It itself is the embodiment of Thought and Intellect. It is the Absolute Power that the unmanifested Ether is permeated all over; in a methodical analysis of *neti neti* or ‘not this not this’, the Individual Self is truly devoid of body adjuncts, organs and senses, and is but the transmigrating Soul from birth to birth till such time that ignorance is cleared and discovers Its identity with Brahman! As *prapanchopashamam* or when the worldly phenomena are ceased and *eka-atmapratyaa sara* or proof and singular belief of Unity of Self and Supreme is secured, then only the Self is meditated upon: ‘At the time when the Universe was not differentiated as of proper name and form, then the Unique Self entered all the Beings into limbs and of body systems deep inside and like Agni within, so that they all tick the vital force, speech, vision, hearing, thinking and so on; *sa yota ekaikam upaaste, na sa veda, na sa veda, akritsno hy eshota ekaikena bhavati, aatmeti evopaaseetaa atra hi ete sarva ekam bhavanti, tad etad padaneeyam asya sarvasya yad ayam aatmaa, anena hy etad sarvam veda yathaa ha vai padenaanuvindet; evam kirtim vindate ya evam veda/* only the Self or the Soul within needs to be prayed to enabling various body functions, since the Self or Inner Conscience controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or his/her characteristics or associations.)

G.K.10-13:

*Nivritteh sarva dhukhaanaa meeshaanah Prabhuravyayah, Advaitah sarva bhaavaanaam devasturyo vibhuh smritah// Kaarya kaarana buddhai taavishyete vishva taijasou, Praajnah kaarana buddhyastu dvai tou turye na sindhatah//Naatmaanam na paraamschaiva na satyam naapi chaanmritam, Praajnah kinchana samvetti turyai tat sarvadruk sadaa// Dviatasyaagrahanam tulyamubhayoh praajnya turyoh, beeja nidraayutah praajnah saa cha turyo na vidyate*

(With a view to assuage all kinds of sorrows as reflected by the three stages of Vishva-Taijasa-Prajna, Gaudapada explains that Self as the reflection of the Supreme is the only answer so that the Turiya stage could be reached as the state of self reasisation and identity with the Supreme as of bliss. The two concepts of Visva and Taijasa are the ‘*kaarya kaarana baddhau*’ or bound together as the cause and effect, and Praajna is bound by the causal state as is conditioned by the ‘*kaarana*’ or the material attractions and so on. But Turiya is beyond the cause and effect syndrome. Now, unlike in the Vishva and Taijasa, Praajna though conditioned by the causal state is unaffected by the philosophy of non duality of the Self Consciousness and of the Supreme, essentially due to the thick layer of Ignorance and that is how Praajna and Turiya are somewhat distinguished. Even as the Unity concept is unknown, yet the essential difference of these two states is that prajna is in deep sleep but sleep is non existent in Tureeya!)

G.K 14-16:

*Svapna nidraayutavaa dyau praajnavasva svapananidrayaa, na nidraam naiva cha svapnam turyo pashyanti nischitah// Anyathaa grihnatah svapno nidraa tatvam ajaanatah, viparyaase tayoh ksheene tureeyam padamashnute// Anaadi maayayaa supto yadaa jeevah prabudhyate, ajam anidram asvapnam advaitam buddhaye tadaa//*

( As explained above, ‘Svapna’ or the dream state refers to false perception as one confuses a rope for a serpent while ‘nidra’ or sleep means plain sleep suggestive of darkness when reality is non recognizable. Thus sleep and dream are of the states of Vishva and Taijasa as the cause and effects. But prajna is conditioned by sleep only as the causal state, while Turiya is unaffected by the cause and effect syndrome! Dream is falsity and sleep is unaware of Reality. When the limitations of both dream and sleep are lifted, one enters *Turiya padam* or the state of Turiya is achieved as neither of sleep nor of awakeness is applicable. Then the jeeva or the transmigrating Soul is awakened from the cover of Maya then there are no feelings or sentiments, no perceptions nor knowledge of erstwhile awakeness. Then the individual realises: Thou art That; and That is Ajam or birthless, Anidram or sleepless, Asvapnam or dreamless, Advaitam or non dual or only the Self as in the Turiya state)

G.K. 17-18:

*Prapancho yadi vidyeta nivaret na samshayah, Mayaamaatramidam dvaitam, advaitam paramardhatah// Vikalpo nivirteta kalpito yadi kenachit, Upadeshaadayam vaado jnaane dvaitam na vidyate//*

( ‘Mayantaram idam dvaitam’ or it is only an illusion or Maya that duality of existence is a justified phenomenon as of one’s own hallucination and ‘Advaitam paramarthatah’ or of Existence and Beyond is the Supreme Truth. The Universe appears and disappears and so does the Body with adjuncts of organs and senses; the cycle of births and deaths is ever recurring even as as the Self and the Supreme are identical. How does indeed one could ever instruct till one experiences the contrary! In other words, only self experience could teach but lack of faith leading to darkness might end up to further darkness; hence the cautionary note of Upanishads: ‘Asato maasadgamaya, tamasoma jyotirgamaya, mrityormaamritam gamaya’!)

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## Maandukya Upanishad resumed

### Maandukyasa VIII- XI:

*Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/*

( *Omityedaksharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Aatma-Adhyaksharam-Adhimaatram* or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the Adhimaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

The very opening chapter of Chhandogya Upanishad -I.i.1- is devoted to Om the First ever sound of Anirvachaneeya Vedas expressed in Udgita explaining Universal Creation, Scriptures, Meditation, Rites and so on extolling the Reality signifying the Supreme Paramatma as reflected in Antaratma the Self! It says: *Omityedat aksharam Udgitam upaaseeta, Om iti hrid gaayati tasyop vyaakhyaanam/* or even as 'Udgita' or the chant of the Supreme signifies OM emphasising that very word as the essence of Reality or the Truth, Upanishads underline the proximity and the symbolic expression of Patamatma. The following verses describe that of the several entities of Creation, Earth is of importance, from Earth water is of fundamental nature; herbs and plants yielding food is imperative, human body is the basis, the organ of speech is of vital, from the vocal origin are the Rig-Saama /Udgita mantras and thus the expression of OM is of quintessence. Udgita, being the foremost of the Lord's Creation, is stated as the core of the essentials. As the organ of Speech is Rigveda, Praana is Saama Veda, and Om is Udgita, the synthesis of Vaak and Praana or of Speech and the Vital Force. The pair of Vaak and Praana as also of Rik and Saama do fulfill each other's wishes thus the word Om fulfills the desires of male-female couples. This syllable of OM itself provides content of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great aspirations of 'iham' and 'param' or the best of both the worlds. All the Vedic Rites are initiated by the utterance of OM; even as the Adharyu or the Initiator initiates the chants of the hymns in favour of targetting at Devas, while the Udgita sings in commendation of the Rites as instructed for worship of OM itself signified by Vedas. Even if the Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation the result would not be any less, but however, if coupled with the knowledge and import of what OM is all about, naturally the effect would be fuller; the Rites performed with Vidya or knowledge, coupled with 'Shraddha' or Conviction and Upanishada' or Deep Meditation would lead to instant fruits'.

Referring to Prashna Upanishad, the reply by Brahmajna Pippalaada Maharshi being the fifth and penultimate question posed by Satyakama the Seeker explains the outstanding connotation of OM succinctly: *Bhagavan, manushyeshu praanaantam Omkaaraam abhidhyaeeeta, katamam vaa va sa tena lokam jayateeti/ Tasmai sa hovaavha etad vai, atyakaama, Paramchaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane naikataram anveti/* or 'what indeed the life-long and meditation of 'Omkaara' that one would accomplish from! The 'abhidhyaana' or the most intense contemplation would indeed call for total absorption of senses into Paramatma Himself!' Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same; one is the qualified Atma and the Absolute Paramatma! The Maharshi further described in the subsequent three stanzas: 'Even if one does not fully realise the true import of the Single Word OM, nor comprehend the constitution and basis of it, or even by one's utterance, thought and partial meditation of it should enlighten the person concerned for the attainment of next birth on earth. Rik-and other Veda mantras ensure human birth and that gives ample possibilities of 'tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. Intensive identity with the Pranava mantra OM comprising the Letters viz. A-U-M, coupled with another Letter U signifying the Mind as also the relevant Yajur Veda mantras would elevate a virtuous person to Soma Loka or the world of Moon and turns around to a more purposeful life of a Sage again on Earth. The latter's further absorption by the third syllable 'M' of OM would lead his path to Hiranyagarbha then, identifying withb Surya Deva in the Solar Orbit, attaining extraordinary luminosity. Then just as a serpent sheds its outer skin, the enlightened person concerned being deeply immersed in meditation gets rid of his deeds, alike negative and positive, is purified by Saama Veda Mantra chants and gets qualified

for further pursuit of the Supreme. The ‘Tisra Mantra’ or the three letters viz. A-U-M are no doubt within the range of death itself. But together further introspection of ‘baahyaabhyantara madhyamaasu’ or the three phases of ‘Jaagrat-Svapna-Sushupta’ or Awakeness-dream stage-deep sleep stages viz. external-internal-intermediate stages leads to the realms of qualitative mortality to Immortality. Thus once the purport of each and all letters is unified, then the enlightenment is least disturbed. In sum, ‘pathana-manana-tanmayata’ or reading- repetition and total absorption of Rig Veda Mantras achieves human birth, Yajur Veda Mantras accomplish Antariksha or the Intermediate Outer Space; and of Saama Veda chantings attain what Seekers crave for viz. the Truth Beyond! Thus the mere Pranava could scale dizzy heights by steps to realise the Aanta-Ajara-Amrita- Abhaya Param or the Endless-Unaging-Everlasting-Ageless-Immortality!)

### **Mandukya IX:**

*Jaagaritasthaano Vaishvanarokaarah prthamaa maatraapter aadimat vaad vaapnoti ha vai sarvaan kaamaan aadihcha bhavati ya evam veda/*

(Vaishvaanara or the Virat Svarupa or the ‘Antaratma’ the Self / in his ‘jaagarita sthaana’ or in his sphere of activity of wakefulness represents the first syllable of ‘Akaara’ of the AUM shabda. Indeed the sound of ‘A’ is representative of the Head as described in Chhandogya Upanishad vide V.xviii.2: *Tasya ha vaa etasyatmano vaishvaanarasya muurdhaiva sutejah, chakshur vishva rupaah, praanaah prithagvartam - aatmaa samdeho buhulah, bastireva rayih, prithivyeva paadaav uraeva vedih, lomani barhih, hridayam garhapatyah, manonvaahaarya pachanah, aasyam aahavaneeyah/* or Vaishvanara’s Self has his head as heaven, Surya as his eyes, Vaayu as his praana, Sky as the middle segment of the body, Water as his bladder, Earth as the feet, sacrificial altar as his chest, kusha grass as his hair, Gaarhatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and his mouth as the oblation of food into Ahavaneeya Agni. Having thus explained the ‘prathama maatra’ or the first letter of AUM being the status of awakeness, Vaishvanara is stated to attain all desirable things : *sarvaan kaamaan aapnotih* as he is ready to make fulfillment a possibility. Now, Vaishvanara is the Self in the individual context while He is so in the cosmic connotation or the Universal context. Similarly Taijasa is identified with Hirayagarbha, Prajna with the Unmanifested Substance.

### **Maandukya X & XI:**

*Svapna sthaanastaijasa Ukaaro dviteeyaa maatrotkarshaat ubhayatvaadvotkarshati ha vai jnaana samatatim samaanash cha bhavati naasya abrahma vit kule bhavati ya evam veda/Sushupta sthaanah prajno makaarastriteeya maatraamiterapeeter vaa minoti havaa idam sarvam apiitishca bhavati ya evam veda//*

(The second syllable of AUM being ‘U’ is represented by Taijasa the state of dream and ‘svapna sthaana’ is the sphere of the Self being in the intermediate stage; indeed the Individual possesses the characteristics of being wakeful as also of the dream stage viz Vishva and Prajna. He sure has a sense of fulfillment of worldly affairs as also of interest of ‘Brahman’; in fact, persons of this category do have that of jijnasa of Brahman: ‘asya kule na bhavati naasya abrahmavit’ or none is born in our line without the interest of Brahman. The third letter of OM is ‘M akaara’ signifying Prajna with the Self’s sphere of activity is in the sleep state. This is so stated since the analogy is of ‘miteh’ or of measurement. Any item of measurement in say a vessel has two sizes of entering and terminating or birth and death of any Prani

that is Vishva and Taijasa; like wise a syllable when pronounced has a beginning and ending: Akaara is the entry and Ukaara and Makaaras or of merger points of Taijasa and Prajna. *Minoti ha vai idam sarvam* or the individual being fully aware and cognisant of the Universe and then seeks merger.)

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### **Gaudapaada Kaarikas on Mandukyaas X-XI**

G.K.19-23:

*Vishvasyaatva vivakshaayam aadi saamaanyam uttatam, maatraa samprati pattau syaadaapti saamaanyameva cha// Taijasasya utva vijaane utkarsho drishyate sphtam, maatraa sampatipattou syaadubhyatvam tadhaa vidham//Makaara bhava prajnasya maanasaamaanyaamutkatam, maatraa sampatipattou tu layasaamaanyamevacha//Trishu dhaamasuyastulyam vetti nishchitah, sa pujoyah sarva bhutaanaam vandyaschaiva Maha Munih// Akaaro nayate Vishvamukaaraschaapi taijasam, Makaarascha punah praaajnam naamaatre vidhyate gatih//*

(In case the identity of Vishva is questioned with that of the first syllable of AUM viz. 'A', then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable 'A' gets fully justified. Similarly, if there were any apprehension that 'Taijasa' is not the portrayal of 'U' then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of 'ubhayatvam' or of awakeness and a dreams are indeed justified, then the inter- mediacy of 'U-kaara' of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. 'M' gets vindicated as agency of 'Prajna' the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal state of Prajna. Hence the three prominent three phases of Life of the Great Self viz. the outstanding 'Antaratma' are highly worthy of meditation and worship !)

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### **Maandukya XII-the Ultimate**

*Amastrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//*

( 'Amastrascha turyo' or the totally integrated and unified Pranava Mantra A-U-M is thus the *Grand Finale* or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Prajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is *Avyavahaaryah* or beyond experiential or empirical situations, *prapanchopashamah* or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, *Shivah* or the Beginnings of Total Auspiciousness, *Advaitam* or the Realisation of 'Taadaatmya' or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. *Atmanaatmaanam eva* and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

## Gaudapada Kaarikas on Maandukya XII

G.K.24-26:

*Omkaaram paadashah Vidyaat paadaa maatraa na shamshayah, Omkaaram paadashah jnaatvaa na kinchadapi chintayet// Yunjeeta pranavo chetah pranavo Brahma nirbhayam, Pranavo nityayuktasya na bhayam vidhyate kvachit// Pranavo hyaaparam Brahma praavascha Parah smritah, Apurvonantaro baahyah aparah Pranavovyayah//*

(As 'Omkaara' is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or 'yunjeeta cheta pranave brahma nirbhayam' or fix one's mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit*: or Pranava shields and safeguards fear or disasters any where and always. Taittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and 'Satkarma' or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the 'Para' and 'Apara' as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is 'Apurvah' or no cause precedes it since It has no origin. It is also 'anantarah' and 'abaahyah' It is dimensionless being nothing within and nothing without. Moreover, It is 'aparam' and 'anaparam' or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)

G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamastrascha divitasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//*

(OM is 'sarvasya' or 'Adi-Madhya-Anta' of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as 'Vyaktaavyakta' phenomenon of Revelation and Non Existence like magic or hallucination. *Pranavam Ishvaram vidyat/* or



be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one's own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! *Omkaaram sarva vyapinam* or is Omni Present; *Dheero na shochati!* He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful. Devarshi Narada approached Brahmarsi Sanatkumara as detailed in Chhandogya Upanishad vide VII.i.3: *Soham, Bhagavah, mantra vid evaasmi naatma vit;shrutam hyevame bhagavad drishtebyah, tarati shokam aatma vid iti;soham, bhagavah, shochami, tam maa sokasya paaram taarayatva iti/* or 'Sir, I am only in the know of words, mantras and prayers but not a Knower of the Self. It has been heard by me from those like you that whosoever realises the Self would be able to cross the barriers of anguish and sorrow. Can you very kindly guide me to cross over the other side of sorrow! Thus the Learning that : *Sarnavyaapinamonkaaram matvaa dheero nashochayati/* or Intense introspection and meditation of the all pervasive Self is free from sorrows and enjoys the Eternal Bliss! Finally Om is *amaatrah* or has no measures or dimensions, *anantah* or is Infinite, *Shivah* or the Embodiment of Auspiciousness, *Advaitah* or Indivisible and Homogenous with Absolute Unity and Non Duality; who so ever absorbs this Paramount Truth and Supreme Reality is acclaimed as a Yogi and an Unblemished Reflection of Brahaman Himself!)

[ This concludes Gaudapaada Kaarikas and the Essence of Maandukya Upanishad]

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*Prajnaanaamshu prataanaih sthiracharani karavyaapibhivaryaapya lokaan bhuktvaa bhogaantha-vishthaanpunarapi dhishanod bhaasitaan kaamajanyaan/ Peetvaa sarvaan vishshaansvapiti madhura bhungmaayayaa bhojayanno maayaa samkhaa tureeyam paramamritamajam brahmayattannoismi// Yo Vishvaatmaa vidhija vishayaan praashya bhogaanyastha vishthaan, pashchaachaanyaansvamati vibhavaajjotishaa svena suukshmaan// Sarvaanetaan punarapi shanaih svaatmani sthaapayitvaa, hitvaa sarvaan sheshaan vigata guna ganah paatvasou nastureeyah//*

(I bend and salute that Brahmaan having experienced mental variations of joys and sorrows as per the rays of consciousness that shine or fade my mind conditioned by ignorance or knowledge in the successive states of awakeness,dreams or sleep as per the intensity of the cover of Maya, and always seek to fulfill Self Consciousness as but the reflection of the Supreme. May that fourth state of our minds experience the earlier phases of Vishvanara-Taijasa-Prajna and accomplish the Utimate Turiya when the gross objects of enjoy the fruits of virtue and experience subtle objects of enjoyment, further in the state of sound sleep of material dissolution and promptly withdraw myself into that heightened state of Prajna and unify the Self into what Supreme is designated otherwise!)