

The OM Symbol as a Map Back to Source

A visual journey through the nested dolls of consciousness.



Based on the structural architecture of the *Upaniṣads*.

OM is a structural blueprint of creation and consciousness.



The *Taittirīya Upaniṣad* declares OM represents totality. Derived from the root *auv* (to protect), it is a *pratīka ālambanam*—a non-personal symbol for meditation.

Callout 4 (Negative Space):

Turīya. The pure silence and awareness that contains all sounds.

Callout 3 (M-kāra / ऋ):

The end. Deep sleep consciousness.

Callout 2 (U-kāra / उ):

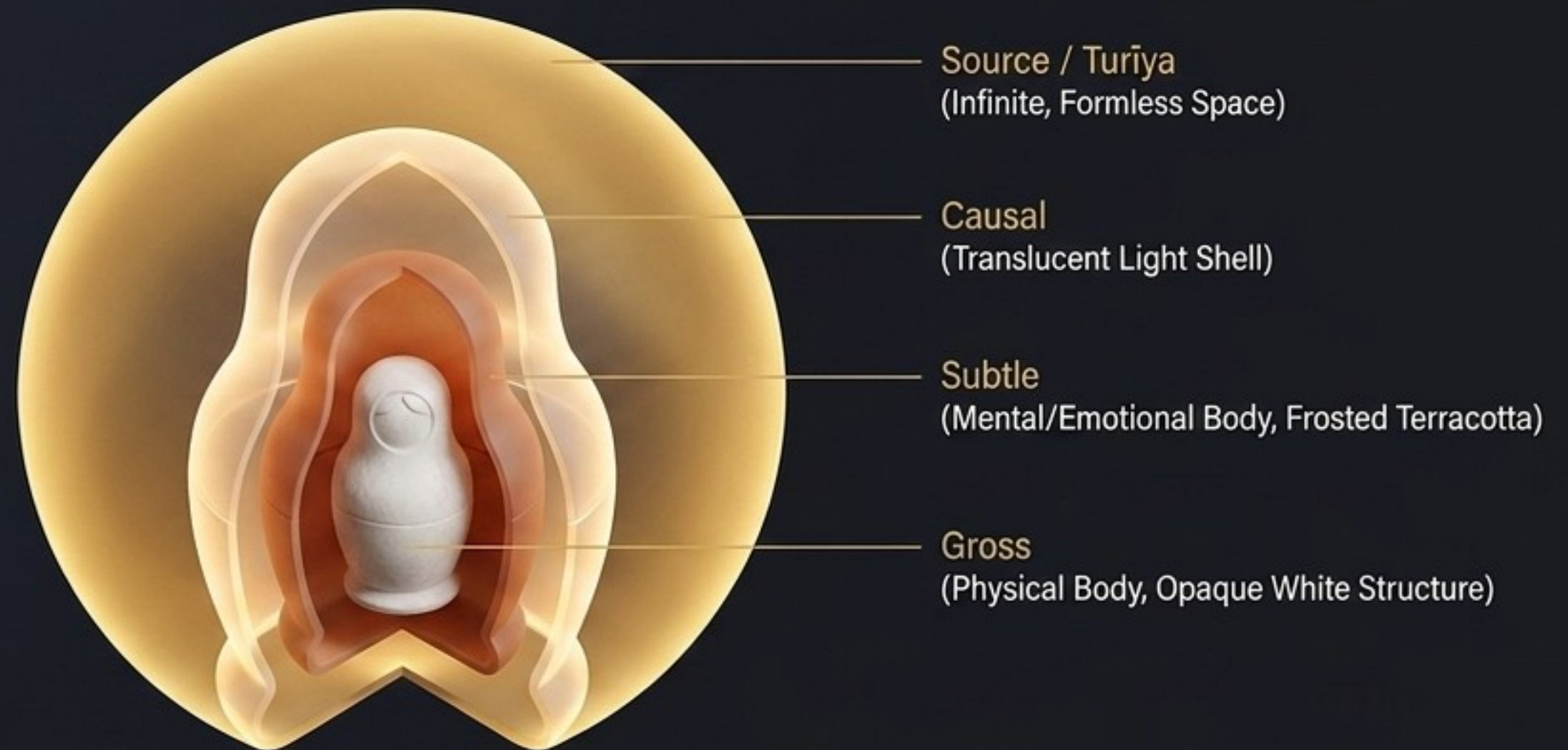
The middle. Dream consciousness.

Callout 1 (A-kāra / अ):

The beginning. Waking consciousness.

Reality is layered in a hierarchy of concentric manifestation

The layers of reality do not sit side-by-side; they are nested inside one another. The outermost layer is the infinite, formless Source. The innermost core is your limited human form.



Key Insight: You are not any of these dolls.
You are the space that contains all the dolls.

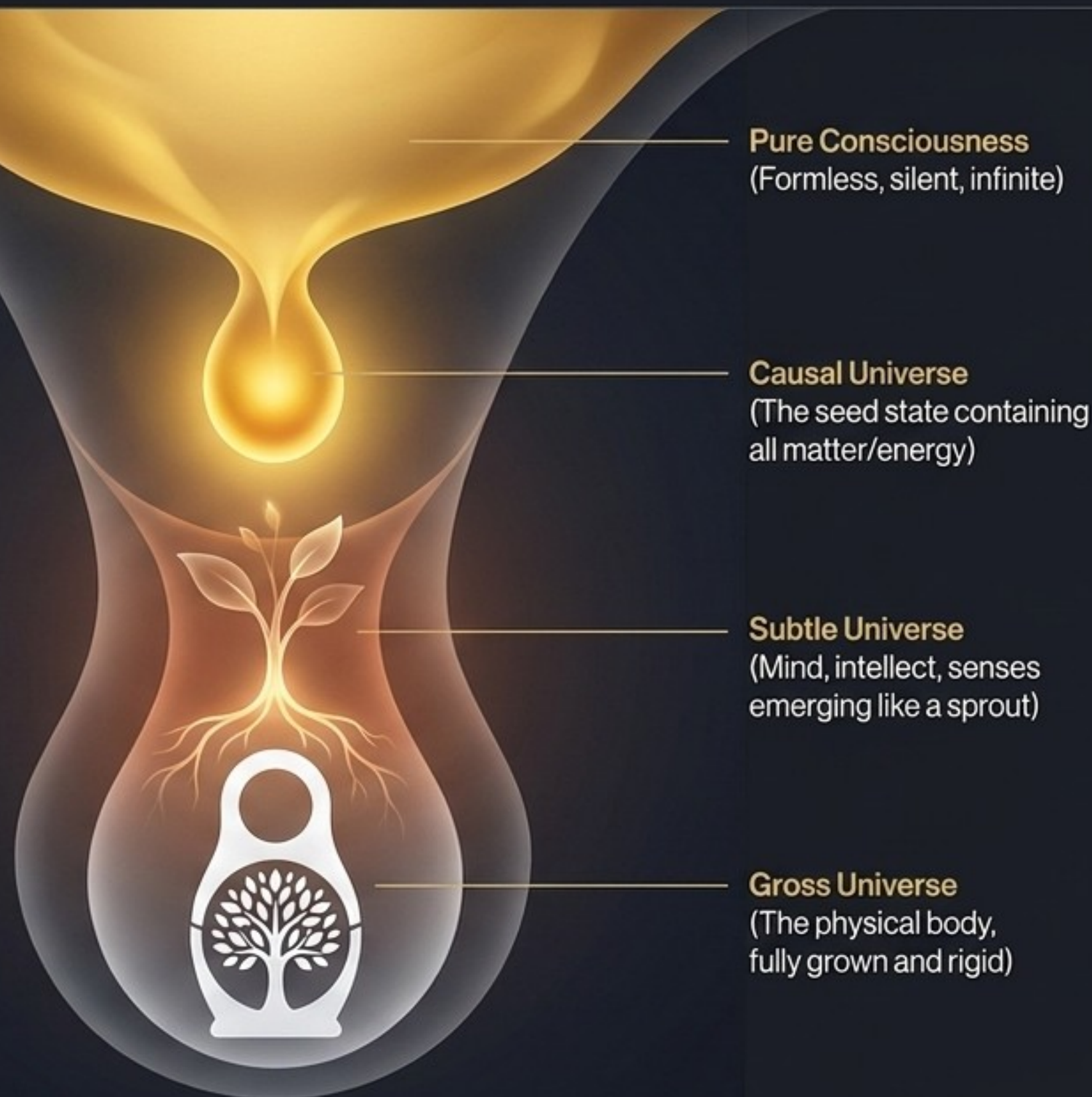
The master matrix of sounds, states, and bodies

	OM Sound	State of Consciousness	Total Universe Aspect	Human Body
Outermost	Silence (Turīya)	Pure Witness (Sākṣī)	Pure Consciousness (Brahman)	None (The Substratum)
Doll 2	M-kāra	Deep Sleep (Suṣupti)	Total Causal (Īśvara)	Causal Body (Kāraṇa śarīram)
Doll 3	U-kāra	Dream (Svapna)	Total Subtle (Hiraṇyagarbha)	Subtle Body (Sūkṣma śarīram)
Innermost	A-kāra	Waking (Jāgrat)	Total Gross (Virāṭ)	Physical Body (Sthūla śarīram)

The Outward Journey: Limitless energy coalesces into limited form

In the outward journey (Pravṛtti Mārga), the human body is not the outermost sheath, it is the starting point.

It is the innermost, most condensed end-product of limitless energy.



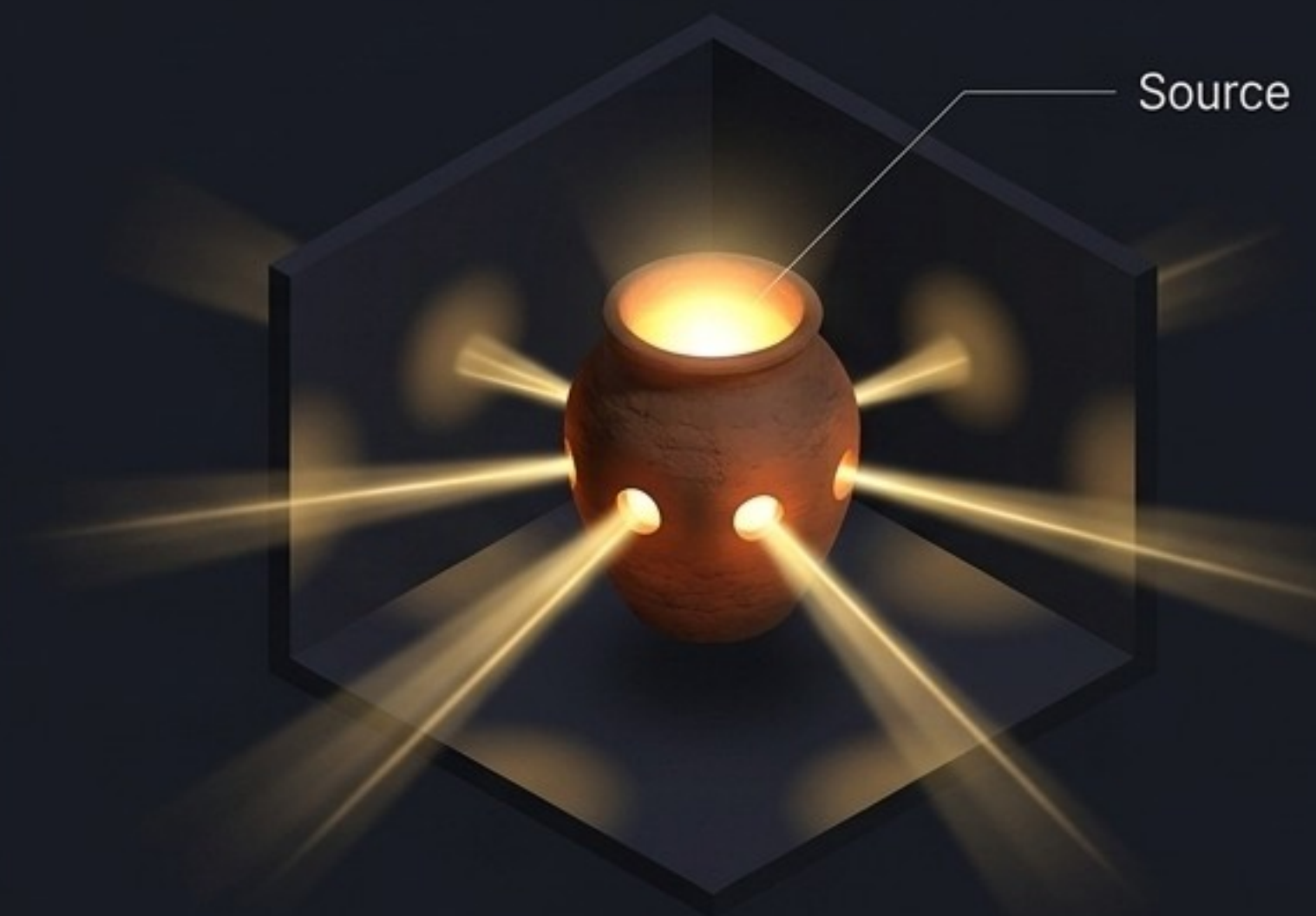
Understanding condensation through physical metaphors

Analogy 1



The ice cube is the most limited, rigid form, yet it remains purely H_2O . The human body is the most condensed form of pure Consciousness.

Analogy 2



Formless light (*Ātmā*) coalesces into the shape of the pot. The limitation belongs to the pot (body) and its five apertures (senses), never the light itself.

Dissecting the dolls into the three bodies and five sheaths

Causal Body (Kāraṇa)

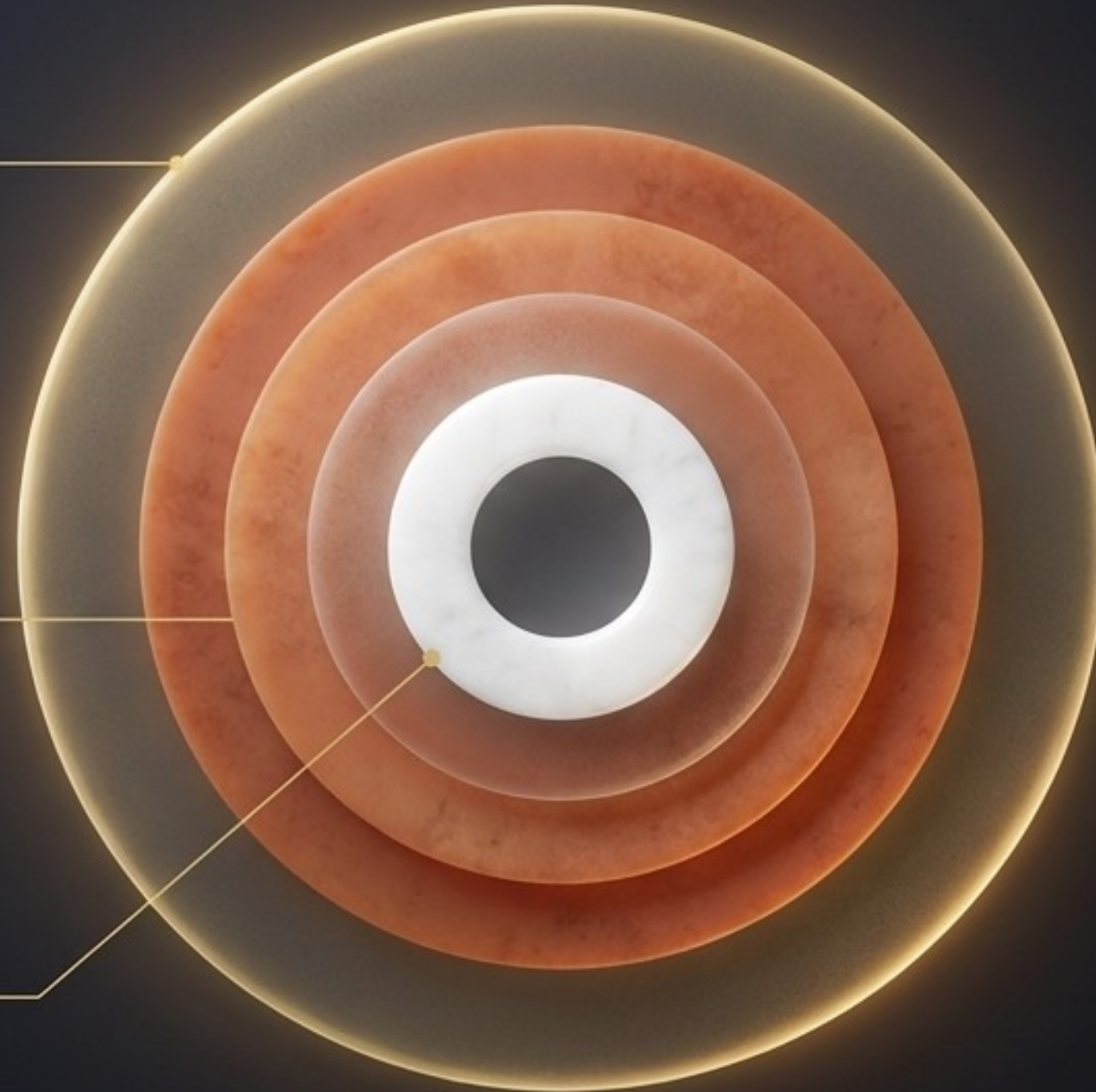
Ānandamaya Kośa
(Bliss sheath - Dormant impressions/unconscious).

Subtle Body (Sūkṣma)

- Vijñānamaya Kośa
(*Jñāna śakti* - Power of knowledge/intellect)
- Manōmaya Kośa
(*Ichhā śakti* - Power of desire/emotion)
- Prāṇamaya Kośa
(*Kriyā śakti* - Power of action/physiological energy)

Gross Body (Sthūla)

Annamaya Kośa (Food sheath - Anatomical system)

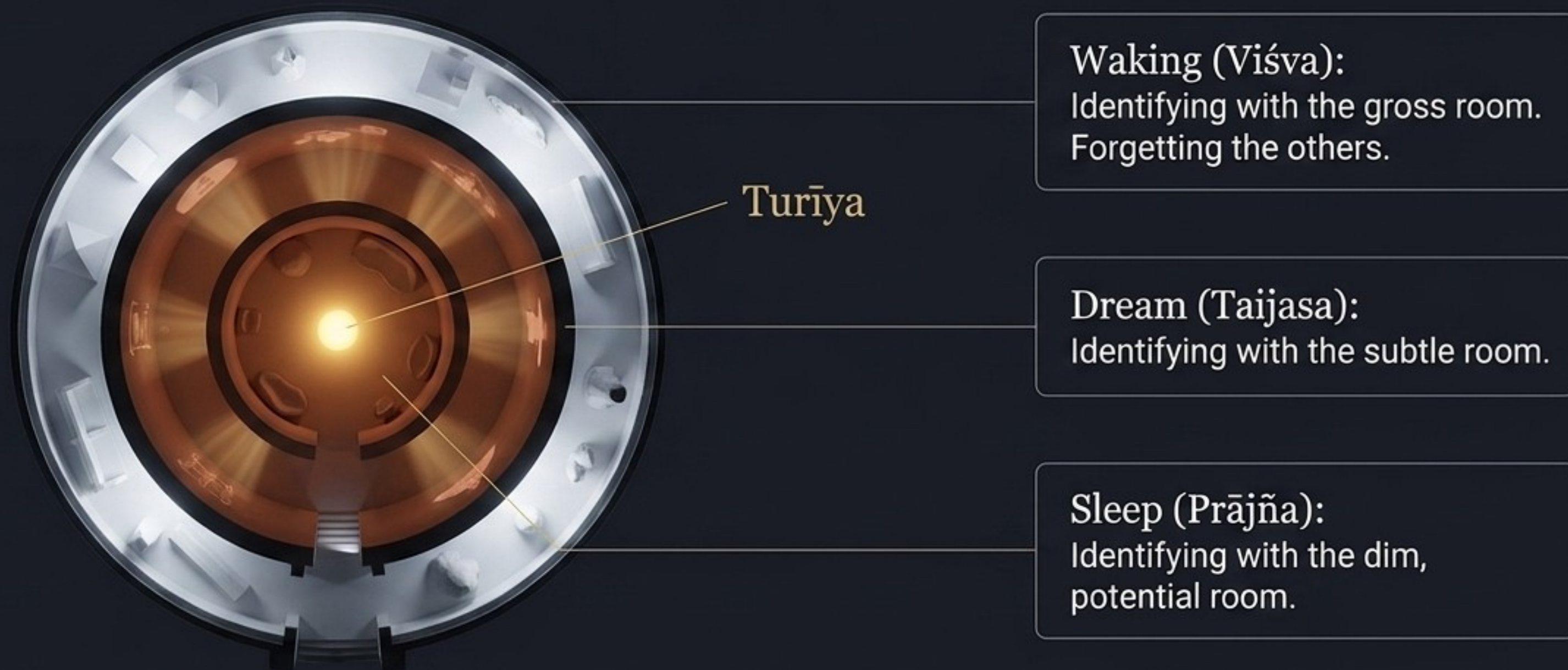


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The three states of experience are shifts in identification

The states of consciousness (Waking, Dream, Sleep) are not the dolls themselves. They are what happens when the light of consciousness identifies with a specific room.



The states of consciousness are hierarchically nested



In deep sleep, the waking and dream universes exist in potential form (bīja rūpeṇa).

In dream, the waking universe is dissolved, but the causal body remains the background.

Key Insight: You do not experience them simultaneously because identification with one **excludes** direct experience of the others. Stepping into one room means forgetting the rest.

The Inward Journey: Resolving form back into the Source

The Nivṛtti Mārga (Inward Journey) does not require physical travel.

We return to Source by systematically expanding our identification, resolving each dense layer back into its subtler substratum.



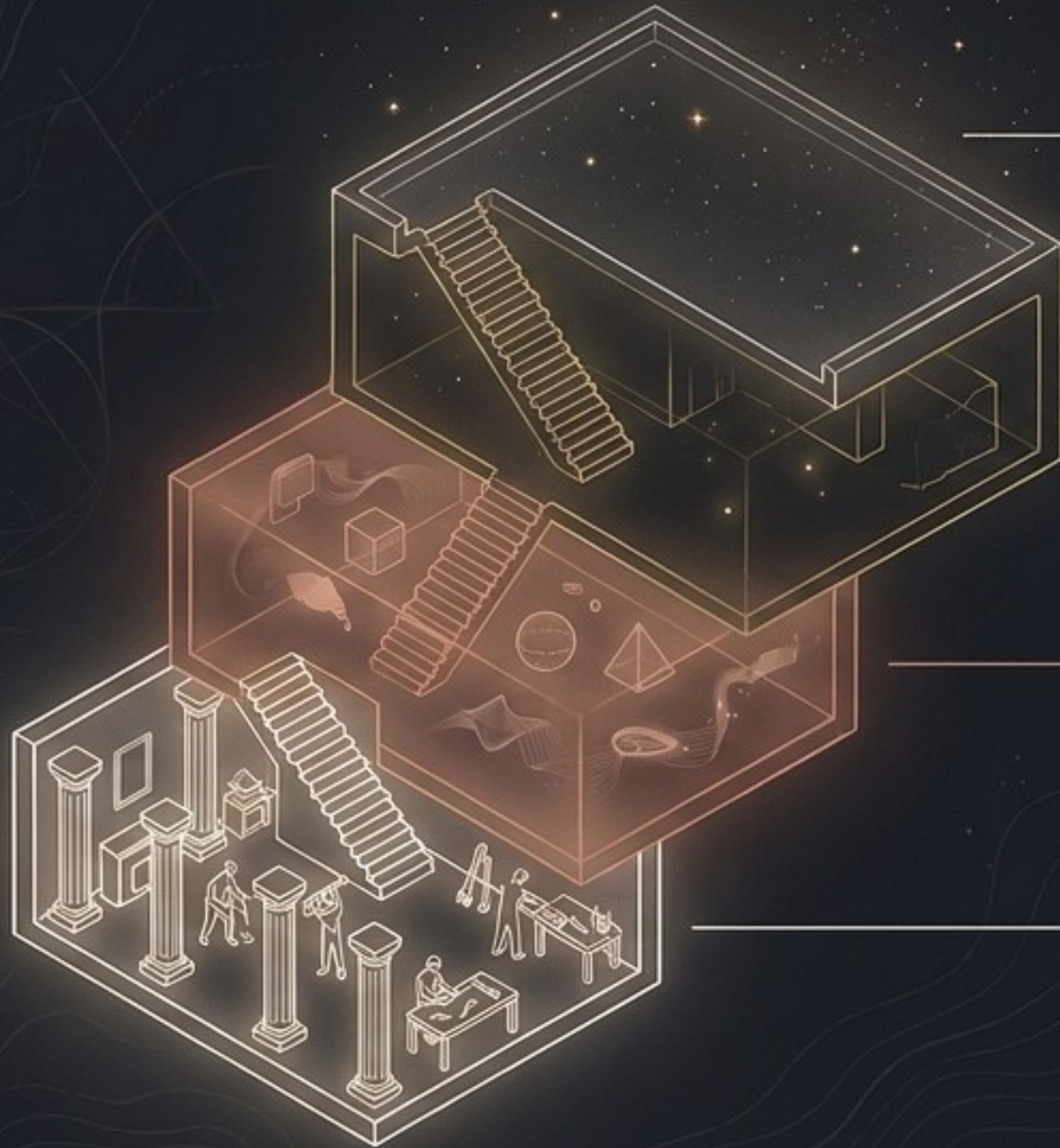
4. Remain as pure consciousness.

3. Negate the causal potential.

2. Dissolve the thought world.

1. Objectify the physical body.

Using your daily states to systematically peel the dolls



The Roof (Turiya):

Realising you were always the space containing the floors.

Second Floor (Sleep):

Used to objectify causal bliss and ignorance.
(I was present even when the mind was blank.)

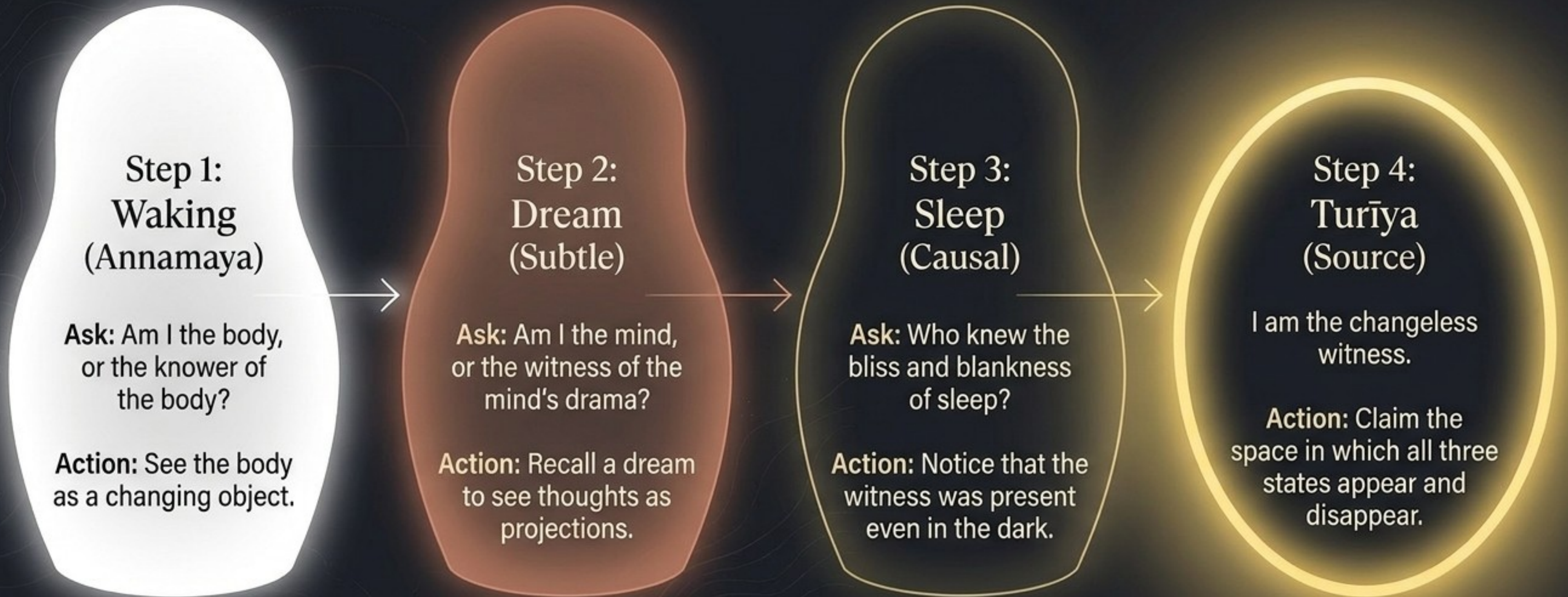
First Floor (Dream):

Used to objectify the mind and vital energy.
(I witness my thoughts and dreams.)

Ground Floor (Waking):

Used to objectify the physical body.
(I know this body, therefore I am not it.)

A 5-minute daily practice for peeling the dolls



Accelerating the peel: The three-fold defects of pleasure

Doṣa Trayam is a psychological tool to develop *vairāgya* (detachment). By clearly seeing the defects in a pleasure, you can drop the 'doll' effortlessly, without forceful suppression.



Defect 1: *Duḥkha miśritatvam*.
Mixed with pain (acquisition, preservation, and loss).



Defect 2: *Adhruvatvam*.
Impermanent. Every pleasure has an expiry date.



Defect 3: *Aṛptihetutvam*.
Insatiable. The law of diminishing returns; craving only multiplies.

The diagnostic matrix: Applying Doṣa Trayam to your desires

	Mixed with Pain	Impermanent	Insatiable
Gross Pleasures (Annamaya: Food, Wealth, Comfort)	Acquisition stress	Beauty fades	Need better/newer
Subtle Pleasures (Sūkṣma: Praise, Thrill, Intellect)	Anxiety of losing approval	Knowledge becomes outdated	Demand more recognition
Causal Pleasures (Ānandamaya: Sleep bliss)	Loss felt upon waking up	Ends upon waking	Dependent on state ending



The Wrapper and the Candy.

Gross, subtle, and causal pleasures are merely wrappers. They tear easily, get dirty, and never fully satisfy. Seeing the defects allows you to discard the wrapper without clinging.

The Ultimate Realisation



You are not moving from one doll to another;
you are seeing through the appearance.
You are the space that holds all the dolls.

The silence after the chant of OM is Turīya. It is not a state to achieve, but the very nature of the awareness reading these words.