

Mandukya Upanishad, Class 24

Karika # 12:

आत्मनोऽप्ययं जगत्सर्वं सृजते ।
सर्वं जगत्सर्वं सृजते सृजते ॥

12.

Ātman, the self-luminous, through the power of his own Māyā, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedānta.

Continuing his teaching Swamiji said, Gaudapada made a startling revelation about the world. Any world we experience has only a relative reality also known as vyavaharika satyam or also known as mithya. Even our dream state, waking state, waking to another level of state, or a super new world, all of them are mithya. Any experienced object has only empirical reality, including the 14 lokas. Gaudapada gives following reasons for this:

1. These worlds you experience will be interpreted by instruments of your experience and since instrument varies it (world) will be seen differently. Thus, with eyes I will see color and form; with ears I will experience sound. So it is a reality as interpreted by instrument. X Ray vision will see only the atoms that are

knocking around and not humans; if so, what is reality?
**So the world you see depends on instrument; so you are
seeing an
interpreted truth.**

To experience a world without interpretation, one has
to experience it without instruments. So, you have to knock
off the
instruments. Thus, an un-interpreted world can never be
experienced.

- The very
existence of world depends upon the perceiver; the
moment dream perceiver
chooses to wake up, his dream world disappears.
Similarly, even this world
depends on the pramata. Therefore, world is not
absolutely real. If so, what is
absolute reality? Even reality experienced through
meditation is dvaitam. Even
meditation is an experience, experienced by a particular
mind.

Gaudapada

says if all observed worlds are relative reality then absolute
reality should
be different from relative reality. What is the difference?
The difference is
the "perceiver". So absolute reality is pramata not prameyam.
Is observer the
absolute reality? If observer is related to the experience,
then I, the pramata,
am related to jagrat prapancha; then I, am waker and I, am not
absolute.
Similarly I, am dreamer and I, am not absolute. "I", without
being dreamer or
Waker is absolute reality; it is the Consciousness principle
in Waker, dreamer

and the sleeper. I, become relative, when I am associated with any of the three states.

Swamiji

says, I, get teacherhood when I teach, but at end of class, I, just continue as a human being. "I" am absolute reality when I don't relate to any thing or any state; Objectless Consciousness is known as Turiyam; unrelated consciousness is Turiyam. Related consciousness is Vishwa, Taijasa and pragyaha. Eliminate relationship and you get Atma. Relation less I, is Sakshi. Related I, is ahamkara. Sakshi is atma, as well as Turiyam.

"I"

have to separate from Jagrat, Taijasa and Pragya respectively. I am the atma in the green room. I get bored and then I play role of Vishwa, So, I use maya to create jagrat prapancha. I use Nidra Shakti to create swapna prapancha. I, the producer, become director and the hero of drama as well. Thus, every individual is hero of his autobiography. He experiences Vishwa, this world; this has been stated by the Vedas.

Who

dreams with knowledge that he is dreaming?

Karika # 13:

आत्मनोऽन्तर्मुखोऽयं भूत्वा विमुक्तोऽस्ति ॥
आत्मनोऽन्तर्मुखोऽयं भूत्वा विमुक्तोऽस्ति ॥

13. The Lord (Ātman), with his mind turned outward, variously

imagines the diverse objects (such as sound, etc.), which are already in his mind (in the form of Vāsanas or Saṅkalpas or desires). The Ātman again (with his mind turned within), imagines in his mind various (objects of) ideas.

And how do I create this world? I create internal world of dream; I create external world of waking. I, Turiyam, with maya Shakti, create the world. I, use the mind as an instrument, to create both the external and internal worlds.

How do I decide which world to create first, internal or external? Mind is like a remote control that controls two channels, external and internal.

How do you know mind creates?

In sleep both channels are in a resolved state in mind.

How do you select a channel?

When mind is introvert (not operating through sense organs), within mind there are vasanas. They are activated and one gets dream. Vasana dominated mind is introvert mind; here one lives in his own world. In some cases, psychological ones, they always live in this state.

Extrovert mind functioning through the sense organs is open to jagrat prapancha. The common observer in both is Chaitanyam. If you remain as illuminator, it is Turiyam. But if you get attached to a role, say as father, brother, mother etc, then

you have become
Vishwa; in dream you become Taijasa. I, by myself, am the
realtion-less
principle.

Where is Maya located?

It is located in Turiyam. Maya
is used by Atma (prabhu) to create dream objects, a subjective
reality, that
exists only for a few hours. Science says dream objects live
only for 1.5
minutes. All dream objects were in mind as vasanas; Vasanas
can come from
previous life as well. Once swapna is experienced, you get
bored and you change
channels; then it drops vasanas to a dormant state; then mind
begins functioning
as an extrovert, through sense organs; creating world of
waking.

Both states are created by
atma with help of maya, as such; it is all relative reality
alone.

Both prapanchas are real in
their respective states.

A Gyani will say, "I am
Ishwara, creator of everything". It does not mean his body is
god; it just
means he is in a state of Chaitanyam.

Karika # 16:

सर्वं जगत्प्रकृतं जगत्प्रकृतं जगत्प्रकृतं जगत्प्रकृतं जगत्प्रकृतं
सर्वं जगत्प्रकृतं जगत्प्रकृतं जगत्प्रकृतं जगत्प्रकृतं जगत्प्रकृतं

16. First of all, is imagined the Jīva (the embodied being)

**and then are imagined
the various entities, objective
and subjective, that are
perceived. As is (one's) knowledge so is (one's) memory of it.**

We saw karikas # 14, 15 and
have now come to # 16. In this karika Gaudapada answers a
possible question
that may come up. He says creation has two parts.

1. Sentient,
individual or the Jiva
2. and the jagat or
the objective universe.

Any experience requires jiva
(chetana) and Jagat (achetana). Of these two parts, which was
created first, is
considered a paradox. Between consciousness and matter, which
is created first,
is the question? Normally, we say, we can't tell their order
of arrival as it
creates problems of logic. Thus, there are other paradoxes
such as: Seed or
tree; Chicken or egg; Faith or freewill, all these also create
logical
entanglements.

We say, they are both either
simultaneous or in a cyclical process; it is jiva jagat or
jagat jiva.

Gaudapada talks of a working
arrangement. It is like talking about Srishti, Sthithi and
Laya karanam; we can't
say which came first? With freewill and fate, Vedas say, start
with freewill
and then come to faith.

In case of Jiva or jagat,
start with jiva, says Gaudapada; it is a working arrangement
only. Why jiva first;
because of our common experience. Citing an example, there are
many continents
on the earth; in beginning some were not habited. Once humans
came, they wanted
stuff to live. So, human settlements were created. So an inert
thing is
meaningful only in a sentient being. Every infrastructure
created is according
to the need of humans. Water, hospitals, roads, all exists for
humans. Heaven
is created for certain jivas' karmas. Similarly hell is also
created. So too,
all 14 lokas were created. Thus, for jiva's sake, all these
things came up. Hence,
from a working-order point of view, Jiva came first, in
beginning. Punya jiva
requires a loka, as does a papa jiva as well as a Mishra jiva.
In creation,
there maybe no hierarchy, but for our understanding, Jivas
came first.

Citing example of mosquito, a
pregnant mosquito requires blood; others don't require blood.
Therefore when a
mosquito bites you we are giving a blood donation to a
pregnant woman, a punya
karma, per Swami Dayannda Saraswati.

Variations depend upon Jivas'
requirements. Every body has relevance only to exhaust punyams
and papams.

There is creation of an
external world of objects and internal world of vasanas
(character and

personality).

It is my individualistic mind
that looks at world in different patterns. I live in a world
interpreted by personality;
so some parts of world, I like and some parts, I dislike. It
is like hearing
Carnatic music versus pop music. The world by itself is
neither joy nor sorrow.
Therefore, creation means an objective universe and a
subjective personality.

Once created, I develop,
likes and dislikes. So, Raga and dvesha are created; Karma
comes up; punyam and
papapam come about and with it comes punarapi jananam and
punarapi maranam
starts. Thus, world remaining same our experiences vary.

Take Away:

So the world you see depends
on instrument; so you are seeing an interpreted truth, a
relative truth.

With Best Wishes,

Ram Ramaswamy