

# Mandukya Upanishad, Class 34

Karika

# 4: ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā |  
ākāśe saṁpralīyante tadvajjīvā ihātmani || 4 ||

4. As

*on the destruction of the pot, etc., the ether enclosed in the pot,  
etc., merges in the Ākāśa (the great expanse of ether),  
similarly  
the Jīvas merge in the Ātman.*

Greetings All,

Recapping his teaching of

Karika # 4, Swami Paramarthananda said, Gaudapada wants to explain the word

Advaitam as described for Turiyam in mantra # 7. Turiyam is Kārya Karana

Vilakshanam. Here Kāryam means effect while Karanam is cause. Kāryam is Dvaitam;

Karanam is potential dvaitam; hence Advaitam must be kārya karana Vilakshanam.

Gaudapada wants to establish that Turiyam Brahma is not karanam at all. He

wants to show that no creation has come out of Turiyam.

Here Turiyam means Jiva and

Jagat. So, he wants to show each, Jiva and Jagat, both are not created from

Brahman.

The idea that:

Jiva is born from Paramatma;

and Jagat is born out of Paramatma is negated.

Karikas # 3-#9: Shows Jivatma is not born.

Karika # 10: Shows Jagat is not born.

Later scriptural texts also establish the same.

Of the four steps we are in step # 1.

To convey the idea that jivatma is not born, idea of pot space is used. Pot space birth is only a seeming birth. Similarly, Atma is one and same; when it is all pervading it is called Paramatma; and same Paramatma enclosed in body is re-named Jivatma. So, Jivatma is seemingly born and when body is gone, Jivatma is seemingly gone. In this regard five misconceptions were discussed.

1. Origination of Jivatma
2. Disappearance of jivatma.
3. Various Doshahas.
4. Visheshaha:  
individuality of Jivatma indicated through; I am Brahmana, I am Sanyasi etc;  
all indicating individuality.
5. Relationship between Jivatma and paramatma: **Reality is that they are not different.**  
**Jivatma is Paramatma and Paramatma is Jivatma.**

All above five misconceptions can be understood through pot space analogy. Creation, destruction, pollution, individuality (I am big pot space) and

relationship of  
pot space to total space, are all, misconceptions.

Karika # 3

was about misconception of origination of Pot space.

Karika # 4

was about misconception about destruction of pot space. Space  
can't be  
destroyed, cut, wet etc. Even merger of pot space into total  
space, no such  
event ever occurs. We wrongly call it pot space merger.  
Reality is that when  
pot space was destroyed, I withdrew the word pot. Thus, change  
is not in space,  
it is only in my mouth. Similarly for a Gyani, when we  
withdraw the word  
Jivatma, it is not a merger, another misconception. Sunrise  
and sun set are all  
words that are common misconceptions and yet no one questions  
them.

**Karika # 5:**

**yathaikasminṅghāṭākāśe**

**rajodhūmādibhiryute |**

**na sarve samprayujyante tadvajjīvāḥ sukhādibhiḥ || 5 ||**

**5. As any portion of Ākāśa enclosed in a pot  
being soiled by dust, smoke, etc., all such other portions  
of Ākāśa enclosed  
in other pots are not soiled, so is the happiness, etc., of  
the Jīvas, i.e.,  
the happiness, misery, etc., of one Jīva do not affect  
other Jīvas.**

Pollution is

misconception # 3. Gaudapada talks of misconception # 3, that  
leads to other

misconceptions.

When a pot  
is dirty, people think pot space is polluted; foul smell of  
pot belongs to air,  
space does not have impurity or foul smell; we transfer the  
impurity from pot  
to space and thus commit a mistake.

Another pot  
has fragrance. Here people say fragrance belongs to pot space,  
while I say it  
belongs to the pot. Thus I conclude one pot has foul smell  
while another has  
fragrance. So, I think pot space has  
attributes; thus pot space # 1 has bad attribute and so I  
think it is bad;  
while Pot space # 2 has good attribute; so I think it is good.  
This analogy extends  
to Jivatma; thus some jivatmas are considered good with good  
attributes; some  
are Duratmas with bad attributes; then there are also  
mahatmas. So, we think  
there are different types of atmas.

Sankhya  
philosophers say that in Advaita all jivatmas are one and  
same; hence when one  
jivatma has sorrow, all jivatmas also experience sorrow. But  
in reality when we  
see one jivatma in sorrow, others may not be sorrowful.  
Gaudapada says, the  
fact that one jivatma is sorrowful itself is a wrong  
conception; sorrow is an  
attribute of anatma (mind) and not atma. Minds pollution is  
sorrow. This is a  
misconception.

In example  
of pot space, when one pot space is polluted it does not mean  
all pot spaces  
are polluted. Pollution belongs to pot  
and air but not of space. So, there is only one all pervading  
space.

Karika # 5

description: When pot space is polluted with dust, smoke all  
other pot spaces  
are not contaminated, why? Not because spaces are many and are  
different, but  
because the one pot space is not really contaminated. In same  
way even when one  
jivatma is polluted with papa, other jivatmas are not  
polluted. Reality is that  
the one and only atma, present in all bodies, is not polluted.  
Gaudapada says  
Jivatma's is not polluted by happiness as well. Happiness, a  
temporary  
experience happening in our mind, is seen as pollution by  
Vedanta; as such it  
is considered potential sorrow. Gita chapter # 18 says  
happiness and pleasure  
will lead to sorrow, as everything is cyclic. Vedanta sees  
worldly pleasures as  
pollution.

Until

we see atmananda, we are allowed to enjoy dharmic pleasures,  
although, even  
there, it is still a pollution. Sukha, Dukha and Moha are all  
pollutions of  
mind, not of atma, while Atmananda is nirguna chaitanyam. With  
this the third  
misconception that jivatma is associated with impurity is  
over.

## Karika # 6:

rūpakāryasamākhyāśca

bhidyante tatra tatra vai |

ākāśasya na bhedo'sti tadvajjīveṣunirṇayaḥ || 6 ||

### 6. Though

*form, function and name are different here and there yet this does*

*not imply any difference in the Ākāśa (which is one). The same is*

*the conclusion (truth) with regard to the Jīvas.*

Fourth

misconception is that pot space has individuality; that there is difference

between room space, kitchen space and headspace. Individuality has three fold

attributes of:

1. Nama
2. Rupa and
3. Karma.

Nama:

such as pot space, headspace, stomach space etc are different namas.

Rupam:

Shape and volume. Room space is small; I need bigger house space; space is

inside room; inside house etc. Vedanta says, there is no "space within room" or

"space outside room"; all these are wrong expressions. "All rooms are within

one indivisible space." Even walls are within space. Adjective small, big etc

are misconceptions. Thus, we give individuality through use of adjectives. Thus

we say, this Jivatma is a papi, while another is gyani. **All attributes belong to either Sthula, sukshma and Karana shariras only. No attribute belongs to Jivatma.**

Rupa:

Differences in forms are due to function; such as pot space has a function, room space has another function etc. Namas: are also different indicating pot space, small space, large space etc.

All

these differences don't belong to space at all. There is no difference in space. It does not do anything; does not function at all. Similarly, the one paramatma is misconceived as different Jivatmas. How to become paramatma? Someone said one could remove it by scrubbing the atma. Here the only impurity is the misconception that I am impure. Accept you are, you were and will always be the one and only paramatma. The fourth misconception is complete.

**Karika # 7:**

**nā"kāśasya**

**ghaṭākāśo vikārāvayavau yathā |**

**naivā"tmanaḥ sadā jīvo vikārāvayavau tathā || 7 ||**

**7. As the Ghaṭākāśa (i.e., the ether portioned off by the pot) is neither the (evolved) effect nor part of the Ākāśa (ether), so is the Jīva (the embodied being) neither the effect nor part of the Ātman.**

The

fifth misconception: here Gaudapada talks of relationship between jivatma and paramatma, a very important philosophical relationship. All different philosophies such as Yoga, and Sankhya raise this question but Gaudapada says all philosophies reach the wrong conclusion. Some say Paramatma is creator and Jivatma is created, thus there is a karya karana sambandha. Another concept is jivatma is a part of paramatma, a part and whole relationship, known as Vishishtadvaita. Paramatma is big consciousness while jivatma is small consciousness. Gaudapada says this also is wrong just like in pot space and total space relationship. One says pot space is product of total space. Reality is that there is no pot space created; only a pot is created. So, here karya karana sambandha is the misconception.

A second group argues that pot space is a part of total space, or so it seems. What is definition of pot space? Pot space is space inside pot. **Vedanta says space is not within pot rather pot is obtaining within space. In total space many pots are born and many die as well.**

Another idea is pot space is a part of total space; this true only if space can have parts and it can be assembled and dis-assembled. Thus, pillar is a part of a hall and it can be disassembled. In reality we can't say this of space, as



total space can't be assembled or disassembled and hence pot space can't be cut out of total space. Space is part-less (without parts); this is reality.

Karika

# 7: Pot space is not a product of total space or a part of total space as well. In the same way, Jivatma is never born; I am never a product or part of Paramatma.

**Swamiji reiterated that these are all very important Karikas.**

**Therefore Jivatma is not born out of paramatma.**

**Therefore, paramatma is not karanam of Jivatma.**

**Therefore, paramatma is Turiyam karya karana Vilakshana Advaitam.**

**Karika # 8:**

yathā

bhavati bālānāṃ gaganam malinaṃ malaiḥ |  
tathā bhavatyabuddhānāmātmā'pi malino malaiḥ || 8 ||

***8. As the ether appears to the ignorant children to be soiled by dirt, similarly, the Ātman also is regarded by the ignorant as soiled.***

This karika can also be read with the karika # 5 where Gaudapada made a compromising statement. There, he said, even when one space is polluted, all other pot spaces are not polluted. Here, he seems to agree that pot space can be polluted.

This, now, he wants to change. He says this view is from point of view of an ignorant person, an Agyani. Reality is that pot space is not really polluted. Foul smell belongs to pot, not space.

Similarly the jivatma is seen as polluted by an Agyani. Truth is, pollution belongs to container and it is transferred to space wrongly.

Similar example is when train reaches Madras we say Madras has arrived; movement of train has been falsely been transferred to the place, Madras. This is called superimposition while Shankaracharya calls it Adhyabhasha.

All problems that I claim for myself are the false transfer of problems belonging to object that I am transferring to subject. Thus while watching a movie the sorrow of hero is transferred to me. In the same way, only an Agyani, jivatma appears to be contaminated with kama, krodha, Raga, Dvesha etc. Reality is that all jivatmas are shudha paramatma alone, Tat Tvam Asi.

### **Take Away:**

1. Reality is that they are not different. Jivatma is Paramatma and Paramatma is Jivatma.
2. All attributes belong to either Sthula, sukshma and Karana shariras only. No attribute belongs to Jivatma.
3. Vedanta says space is not within pot rather pot is obtaining within

space. In total space  
many pots are born and many die as well.

**With Best Wishes**

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