

Mandukya Upanishad, Class 12

Mantra # 7; Karika # 11:

Swamiji said in these karikas beginning from # 11 Guadapada is comparing and contrasting the four padas. This study is for clarifying the karika. This clarification is called Svadhanya Vaidhanya Vichara. It shows the study of common and uncommon features. Two specific factors are studied for comparison. They are: 1) Ignorance and 2) Error, or misconceptions born from ignorance.

When you do not recognize a rope, as a rope, it is called Rajju Agyanam; where it is mistaken as something else; hence called an error. Error is always born out of ignorance; with knowledge there can be no more error.

Ignorance is the cause while error is its effect. Ignorance is referenced by four expressions of Gaudapada. They are:

1. Nidra: Ignorance is figuratively called sleep. When you are asleep to a fact, you are ignorant of the fact.
2. Agrahanam: Non-perception of fact. Rope ignorance is non-perception that it is a rope.
3. Karanam: Ignorance is referred to as cause or karanam. Why is it a cause? Because it is cause of error, cause of mistake or misconception, hence it is karanam.
4. Beejam: or Seed. Why seed? Just as from a seed sprout comes out, from seed of ignorance, error or mistake arises. Rope misconception is born from rope ignorance. Some mistake it as snake, some as mala (garland), some as a crack in the earth, yet others as a stick. All misconceptions are born from one seed of ignorance.

Following four factors provide reference points for Ignorance. Errors too can be referenced by these four factors.

The four factors are:

- Swapna: Error is swapna; thus in dream we have a non-factual experience.
- Anyathagrahanam: Misperception. In error we always perceive things wrongly, thus we see snake in a rope.
- Karyam: Error is born of ignorance; it is an effect born of ignorance; hence it is called Karyam.
- Ankuraha: Sprout or a plant. Error is a sprout that comes out of the seed of ignorance or Beeja ankuraha.

Using these four expressions Gaudapada is going to compare and contrast the four padas.

Karika # 11:

विश्वप्रज्ञाप्रज्ञायां कारणप्रत्यक्षप्रमाणैः ।
 तद्विषयप्रज्ञायां कारणप्रमाणैः तद्विषयप्रमाणैः ।

Vishwa and Taijasa are both conditioned by cause and effect. But Prajna is conditioned by cause alone. Both cause and effect exist not in Turiya.

Vishwa, the waker, the first pada, is associated with Karyam (error) and karanam (ignorance). Waker has both ignorance and error. What is the Waker ignorant of? He is ignorant that I am Turiyam, the Paramatma. Since he is ignorant, he makes a mistake that I am the Jivatma, the limited sorrowful individual; that I am limitless, is not known; in error, I only know I am a limited individual. Every Waker looks at himself as a limited "I".

The dreamer also has same pair of problems or as Taijasa. Taijasa also has karyam and karanam. During dream, I am ignorant of fact that I am the limitless paramatma or Turiyam; I commit a mistake that I am limited individual or jivatma suffering from dream samsara. This is the second pada is also associated with ignorance and error.

Pragyaha is the third pada; the sleeper associated with only Karanam, or ignorance. A sleeper does not make a mistake; he

has only got ignorance. It is called pure ignorance. What does it mean? Error free ignorance is called pure ignorance; even though I am ignorant that I am limitless; I don't create any mistake because the mind is in a resolved state; as such it cannot commit mistakes. Hence called Total ignorance or also called Bliss. Ignorance becomes a problem only when it is mixed with erroneous perceptions.

Say a rope is lying in a shadow (half-lit area) and you see it partially; hence you see it as a snake causing to be frightened. Had the rope been in a pitch-dark area, and then there would have been rope ignorance, as I don't see the rope to begin with. Here Ignorance exists, but there is no wrong perception of snake. Here Ignorance is there without an error. Hence, in Total Ignorance, one knows no Samsara or there is no error. It is only in partial ignorance that the error comes in.

In deep sleep also there is no samsara. Gyani and deep sleep both don't have samsara. Only Waker and Agyani have samsara.

Shankaracharya in his Brahmasutra commentary talks of this error and calls Adhyasa. So, Gaudapada says, a sleeper has only "ignorance without error".

In Turiyam also there is neither ignorance nor error. It is free from both. It is pure Consciousness alone. It is the illuminator of ignorance and error. Why so? Several reasons are given:

1. Pure consciousness is asangaha; it is relation-less like space. Space is everywhere but not connected to anything including ignorance and error.
2. Consciousness is a higher order reality or Paramarthika Satyam. While ignorance of error is Vyavaharailka Satyam. Both can't be connected. Thus, a waking person can't be hurt by dream water, fire etc. Waker is higher order reality while dreamer is a lower order reality.

3. Prakash Tatvam: Illuminator of a thing can never be polluted by anything. Light can't be contaminated by whatever it shines on.

Karika # 12:

प्रज्ञा न विदुः सत्यं न विदुः सत्यं न विदुः सत्यं न विदुः
प्रज्ञा न विदुः सत्यं न विदुः सत्यं न विदुः सत्यं न विदुः

Prajna does not know anything of the Truth or the untruth., nor does Prajna know anything of the Self or of the not-Self; Prajna knows nothing. But Turiya is ever and it is always the all-knowing , the all-seeing.

In these two shlokas gaudapada is contrasting Pragya and Turiya and their uncommon features.

Pragya is associated with ignorance.

Turiya is not associated with ignorance.

This contrast is in both shlokas 12 and 13.

Pragya does not know anything. It is absolutely ignorant. Pragya is errorlessly ignorant and hence blissfully ignorant. Pragya does not know himself. I don't know the object or the subject. Nobody says, "I am sleeping", nor does he say, "I am Turiyam". How about others? He does not know others as well. He does not know Atma or anatma. Neither does he know reality nor the unreal world. It is state of Total Ignorance.

What about Turiyam? It is pure Consciousness, the illuminator of everything including ignorance, the state of "I don't know anything". If asked, do you know that you don't know anything, and then I am conscious of my ignorance. Consciousness is illuminator of ignorance and error; hence it is called Sarva Dhriti. Illuminator is not tainted by whatever it illumines. Imagine if light that illumines my body becomes a part of my body; when I leave everything will be dark, as light will leave with me. Light falls on body but is not connected to

body. So, Turiyam is free from ignorance, while Pragya is associated with ignorance.

When is Turiyam free? It is ever free from ignorance and error.

karika # 13:

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The non-cognition of duality is equal in both sleep and Turiya but the sleeper conditioned in his sleep, is in the form of the cause and this- the sleep or cause (avidya) does not exist in Turiya.

In this shloka also Gaudapada is studying Pragma and Turiya. Here he talks of similarities and dissimilarities. In previous shloka only dissimilarities were discussed.

What are the dissimilarities?

Pragya is associated with ignorance.

Turiya is not associated with ignorance.

Bija nidra means ignorance. Pragya is ignorance ridden. Contrastingly in Turiya Bija nidra, ignorance is not there.

What are the similarities?

Common factors are that both are free from error.

A sleepy person has no error; he does not have notion of a limited person; it is not there in Turiyam or a Gyani as well. So Gyani and Turiyam are identical. Therefore moksha and sleep are very similar.

In Brhadaranyaka Upanishad Yagyavalkya compares moksha with sleep. Unfortunately with problems we have today, we don't get sleep.

Mandukya Upanishad, Class 10

In the seventh mantra the Upanishads is talking about thuriya pada, which is consciousness not associated with any other padhas and looked at its own stand point. The first three padhas are divided into subject object duality. But in thuriyam, it does not have pramadha premaya duality. Thuriyum is neither pramdaha knower and premayam the knowable.

Thuriyum is neither a kower and a knowable object. If Thuriyum is neither the subject nor the object, then what is it? It is apremayam. Not only it is can't be grasped by the sense organs, it can't be grasped by karmandhryam – hand etc.

The seventh mantra can be divided into three portions:

1. Thuriyum is different from the three knowers obtained in waking, dream and sleep.
2. Thuriyum is different from the three worlds obtained in the three stage.
3. Thuriyum is in and through all the three padha.

Thuriyum is achindhyam, inconceivable, unimaginable, incomprehensible. The witness of all the concepts can't be conceived.

Thiryum is avyapadesyam, not describable; beyond verbal description. however, Upanishads have been describing what can't be described. That is strengthened by the

communications between guru and sishya.

Thuriyum is avyvahariyam, beyond all transactions; non-empirical; absolute. Because all our transactions are either through gyanedhriyam in the form of perception, or through karmendrayam in the form of handling etc. Thuriyum is beyond karmendreyam and gyanendrayam; thuriyum is beyond time and space because whatever falls within time and space, is available for transactions.

In the third part, the Upanishads positively defines thuriyum: It is pure consciousness, which has to be traced through atma prathyayaha – through the experience in the form of I, which we experience all the time. Thuriyum has to be traced through, atma pragyaha, I cognition, which is one continuous principle. There is one changeless I among all the experiences of life. By studying that I we should understand thuriyum.

The continuous I experience indicates, that I am a conscious entity continuously present throughout my life. Experiences of life like happiness, sad etc. are not continuous conditions. Therefore, they can't be my real nature. The attributes like happy, sad, young, old etc. are subject to arrival and departure and the only continuous entity is that I am a consciousness being. I am something minus that something is thuriyum. Drop the non-continuous attribute part and own up to the consciousness part. When you drop attribute, you are neither a waker, nor a dreamer or a sleeper but chaithanyam.

Prabanjoba samam: Prabanja means the three-universe obtained in the three pada; sthula prabajna, sukshama prabanja and karana prabanja. Thuriyum is free from these three prabanja. Consciousness is ever without the universe; free from matter; never associated with the material world. That means there is no universe at all. This word is negating the first three padhas. To understand this, you should remember two laws:

1. Anything that is existent can't be negated. Whatever is sat can't be negated.
2. What is nonexistent need not be negated

Whatever is negated can't be sat (existent) or asat (non-existent) category. With this the vedas is negating the world. Therefore, the Upanishads says that the world is different than sat and asat or mithya category. What is different than existent and nonexistent: That will come under the third category like our dream; dream does not come under existent or non-existent category, but it comes under seemingly existent category. This unique category is called mithya. According to vedas, this universe is unreal, seemingly existent but it is not. Whatever is unreal or seemingly existent, can't be counted even though we experience it. The first three padhas are not real and therefore can't be counted, thuriyum is the only padha countable, thuriyum is ekam – it is non dual, advaidam, principle. Consciousness alone exist, matter is unreal and therefore can't be counted.

Advaidam is the next word occurring in this mantra. The entire third chapter is attributed to this word – Advaidam.

If consciousness is only one, why do we call it thuriyum? The Upanishads says that ignorant people wrongly think that consciousness is the fourth entity. Thuriyum is undisturbed by the material world so it is shantham and ananda swaroopam; This thuriyum alone is the real atma.

Mandukya Upanishad, Class 9

Karika # 9:

संख्येति तद्वद्वैतं तद्वद्वैतं तद्वद्वैतं तद्वद्वैतं

சமஸ்கிருதம் மொழிபெயர்த்துள்ளதால் சில பகுதிகள் இப்போது இப்படி

Others think that the world is being created fore the purpose of God's enjoyment, while others still attribute it to a mere play of the Lord. But it is the very nature of the effulgent Being, the Atman; for what desire is possible for Him, whose desires are always in a state of perfect fulfillment?

Swamiji said Gaudapada concludes his analysis of first six mantras with Karika # 9. Here the first three padas were described as:

First Pada: is Sthula Atma in Jagrit avastha

Second Pada: is Sukshma atma in Swapna avastha

Third Pada: is Karana atma in Sushupti avastha.

Each of them is nothing but conscious principle associated with nama and rupa. Sthula atma is associated with Sthula nama rupa; Sukshma atma is associated with Sukshma nama rupa and Karana atma is associated with Karana nama rupa.

Each is divided into knower and known principle. Sthula atma has sthula parapancha, Sukshma atma has Sukshma prapancha and Karana atma has Karana prapancha. Each atma is a mixture of knower and known pairs. The three pairs constitute the three padas. Now we enter the fourth pada, the Turiya atma. We will also now enter the mantra # 7. So from karika # 9 we are now entering mantra # 7.

Mantra # 7:

This mantra defines Turiya atma. Knowledge of Turiya can liberate a person from samsara. The knowledge of the three padas can't give us liberation. This mantra is the most significant mantra of Mandukya Upanishad as well as entire Upanishadic literature. As we dwell on mantra # 7 more and more, we will appreciate it better. Guadapada has written over 200 verses on this mantra. It is called Turiya lakshanam. The

mantra itself does not mention the word Turiya; it uses the word Chaturtham or the fourth pada.

With respect to Turiya atma there is a misconception. We will remove the misconception first then come to conception. First pada is associated with waking state. Second pada with dream state and third pada with sleep state of experiences.

The common feature among padas is the association with a state of experience. Therefore for the fourth pada also we assume it is associated with a fourth state of experience. So people have inserted a fourth state to connect with fourth pada. They have given it a name called Turiya pada as the fourth pada.

Once this misconception has come up the corollary is that Turiya pada is now available only in Turiya avastha. Therefore, they conclude, during Vedantic study we can never know Turiya pada as we are in jagrat avastha during the study. So confused people conclude that during Vedantic sravanam we can only learn about Prathama pada alone; they feel they should work for Turiya avastha or Samadhi; and there are many types of Samadhi as well. These words have however no connection to Vedanta. We have to drop this misconception right now.

Mandukya Upanishad does not talk of Turiya avastha. It talks of jagrat, swapna and sushupti avasthas via usage of words Jagrat sthana, Swapna sthana and Karana sthana. A Turiya sthana or a fourth state is, however, not mentioned at all.

Then what does Upanishad say? It says Turiya is different from first three padas of Vishwa, Taijasa and Pragya. It is in and through all the three padas. Therefore, since Turiya is through all three padas wherever Vishwa is available Turiya is also available; it is same with Taijasa and Pragya as well. So, it obtains in all three avasthas. Turiya coexists with all three states. Each state may come and go but Turiya remains. Thus Turiya never comes and goes in any state; it is available

in all states of experience.

To understand that Turiya is different from all three states, we can take example of golden bangle, chain and ring. Gold is not different from bangle, chain and ring. It is identical to all of them. Bangle is not equated to gold; as bangle comes and goes; but gold does not come and go. So it is with chain and ring as well.

So gold is different from bangle, chain and ring; but don't search for it outside; it is in and through all three of them. **How then to comprehend the gold; we see it by seeing the gold as a part of all three. The intellect filters out the name and form of chain, bangle and ring and we see only gold.**

Here we see gold is coexisting in chain, bangle and ring. So here gold is the fourth entity. It really is not away from the three; it is in and through all three although different from them.

Similarly, Turiyam is different from Waker but is in and through Waker. Turiyam is different from dreamer but in and through dreamer; Turiyam is different from sleeper but in and through sleeper as well.

When I say I am the waker, sleeper, and dreamer, what is it that is in and through all three states? The common factor is "I am", the shudha chaitanyam; all others are incidental states such as, "I am father; I am happy", etc. Here the "I am", is Turiyam. It is there even after waker goes away. It is there even after dreamer goes away; it is there even after sleeper goes away. The "er" in dreamer, sleeper and waker is the common principle; Waking, dreaming, sleeping are not. This is thrust of mantra.

For all three padas; each pada has a pair; a Pramatha (knower) and Prameya (known). Turiya is different from the three pramathas of Jagrit, sushupti and swapna; the three knowers, that is the waker, dreamer and sleeper. Similarly there is a

Prameyam. Turiyam is different from the three pramathas and the three prameyas, the three states of Sthula prapancha, svapna prapancha and karana prapancha. It is different from all three states but it is also in and through all three states.

Thus, seventh mantra can be divided into three parts:

First part: is Turiyam and it is different from the three knowers. In shloka it is described from “naanta to Na prgyam”.

Second part: Turiyam is different from three prameyams. In shloka it is described from “adrishtam to avyaya”.

Third part: Even though Turiya is different, it is in and through all three states. It is the adishtanam. In shloka it is described from “Eka atma to end”.

Thus, Turiyam is both transcendental and immanent. Transcendental here alludes to the gold that is different from bangle, chain and ring. Immanent alludes to the fact that It is in and through all three states.

“ I am that Turiyam”, one who knows this, he is free here and now. So all our struggles are to reach this state.

Describing the meaning of words in mantra swamiji said:

Bahishpragyam: means the Waker, the jagrat pramatha, the knower in waking state, turned extrovert. Turiyam is not bahishpragyam, not the waker I, not the prathama pada.

Nanta Pragyam was in mantra #4 as well. It means dreamer I turned inwards. Turiyam is not nantapragya, the dreamer I; nor Pragyandhanam, nor sleeper I, nor svapna Pramatha; the knower I in sleep state. Turiyam is none of them.

Na Ubhayataha Pragyam means intermediary experiencer. Intermediary state is one before you go to sleep; you are sleepy but are also awake; not total sleeper nor total waker;

or upon waking, in morning you are still sleepy. It is at this time that you get ESP experience, paranormal state of experience. Turiyam is different from these intermediary states as well.

Na Pragyaha, means the all knower or God. Turiyam is not even the Knower of all. The only thing that does not meet all these conditions can only be an inert stone. But Upanishad says it is not an inert principle; It is consciousness without being a Knower.

Thus all Pramatas are negated. With this part 1 is over.

Prameya Trayam: It is not an object of experience. It is Aparameyam. To reveal this Upanishad says it is not an object of any instrument of knowledge. Sarva Pramaha agochara. Pramanam means instrument of knowledge. It is not an eye, or sense organ or adrishtam, pancha indriya agocharam or Pratyaksha Pramana agocharam (not accessible).

If someone says I saw Brahman he has experienced some experience; but Vedanta says that experience is not the ultimate reality. If you saw, if you heard, it is not true.

Agraahyam: It cant be grasped by pancha karmendriyas; touch, smell, see...); if it is, it cant be ultimate truth. Any bhagavat darshanam of any bhakta we don't question it but Vedanta says it is not the ultimate.

Alakshanam: Lakshanam means inferring through clue. Smoke without seeing fire. Smoke is Lakshanam. Turiyam is Alakshanam; it can't be known from clues.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Chapter 10: Verses 1 to 5

Starting the chapter Swamiji said from Chapter # 7 Sri Krishna has been dealing with the nature of God. It is a progressive topic; chapters 7 through 12 all deal with nature of God. In preceding three chapters he described God as Jagat Karanam. He talked about nature of God consisting of Para Prakriti (PP), the higher nature and Apra prkriti (AP) the lower nature. We saw PP is Consciousness and AP is matter. Thus basic Matter principle with basic Consciousness principle is God. We saw their common features and uncommon features as well.

Common features: Consciousness is beginning less. Matter is also beginning less; consciousness therefore cannot be created; matter also cannot be also created. **This uncreated-beginningless-consciousness-matter-unit or composite is called Ishvara.**

Uncommon features: Para prakrti or consciousness is not subject to change; it is changeless principle, whereas the matter principle is subject to change; is subject to evolution to become this universe, Matter is capable of evolving; and not only it is subject to evolution; after sometime it is subject to involution also;

Involution means folding back into again the fundamental form. Thus matter expands and contracts; it is subject to change; therefore apra prakrti, the matter is savikaram; the para prakrti, the consciousness is nirvikaram; Para prakrti the consciousness is nirgunam; free from all attributes or

properties and therefore not available for any type of study; all scientific studies are based on attributes and properties; consciousness is free from all attributes; therefore it is not available for an instrument of experimentation; it is Nirgunam; whereas matter, the apara prakrti is full of attributes; therefore it is saguna satvam.

And then finally, we made one more point; which is not very much relevant here; but an aside note, that is consciousness is satyam; having independence; svatantram; whereas matter is mithya; it is para tantram, depending on consciousness. **Thus chetanam-achetanam; nirvikaram-savikaram; nirgunam-sagunam; satyam-mithya; such consciousness-matter mixture is called God.**

This mixture is called god. This is symbolically presented as father and mother principle. This god is jagat karanam. He is responsible for emergence of universe. And the understanding of karanam status is generally done in three stages, depending on the maturity of the student. For a beginner, God as the cause is Karanam is understood in three stages.

Stage one:

For level one student: God creates this world; like a carpenter creates furniture or gold smith creates n ornament. This is nimitha karanam god. Here student sees god as a person or human being. Student wants details, such as address etc., of god. He is present in Vykunta, say Scriptures. This creator is Vishnu who in turn created Brahmaji. Brahmaji then created the universe. This is God for a beginner; it is good for meditation as well.

Stage two:

Second level: Once mind matures, next stage of understanding is that God, the creator, is God himself manifesting. To create god has no material to use. He finds the material in himself. Like a spider, God finds material in his own body;

after all He is Consciousness and matter. So God manifests as the world. Here Ishwara is Parinami Upadana Karanam. Now, I will never ask where is God as God himself is available as creator. Akasha, Vayu etc are all creations of God. Sunlight is manifestation of God, says Rudram. This darshanam of Sun is available to all people even without going to a temple, even for a dvijaha. His darshanam is always available. Cosmos is avatara of God; there is no queue to stand in to see him. This is Vishwa rupa Ishwara. Second stage is elaborated in chapters 7, 9, 10 and 11, god as vishwa rupam. If one stays in stage 2 long enough one eventually comes to stage 3.

Stage three:

In stage three, God does not become universe; here god apparently appears as the universe; meaning universe is unreal; connoting Brahma Satyam, jagan mithya. This is seen in chapter 13 on-wards. So, here, we are seeing God as Universe, the second stage. Once I see vishwarupa, divination of world happens to us. In the first stage God is elsewhere; He is sitting there; world is elsewhere; both are in different places. And God is sacred and the world is secular or still worse; so we have a sacred-secular-dichotomy in the beginning stage; once you have come to the middle stage; I do not separate God and world; because God alone is in the form of world; just as Gold alone is in the form of ornaments; wood alone is in the form of furniture; I cannot say God and world; when you use "and" two things should be separate; "gold and ornaments" can you say: No. because there are no ornaments other than gold, you cannot say "wood and furniture" because there is no furniture other than wood. Similarly I cannot say God and world, because there is no world separate from, other than God.

In middle stage God is in form of world. Here I see everything as God; as in god is universe. Once you have this vision, all glories of creation like sun belong to God himself.

What about my glory? Sri Krishna says that too belongs to God. You are also PP plus AP. So give all glories to God. So seeing God as all Vibhuti is called Vibhuti darshanam. This makes you humble. **When I see glory in another person I see glory of God in it. Thus, there is no comparison of egos. For such a bhakta arrogance never rises. This transformation is what Sri Krishna wants to bring in all us; seeing God everywhere.** Hence this chapter is called Vibhuti Yoga.

Shloka # 1:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय10.1ॐ

Once more, O hero! Listen to My supreme word which, seeking your good, I shall speak to you who delight in it.

In this chapter there are no questions from Arjuna. So, Sri Krishna, himself, talks. He says, Arjuna, you are a dear student to Me. Gurus are also interested in the good of shishya; they inspire the shishya. In Katho Upanishad Yamadharmaraja offers prayers to the Lord: Oh Lord; May I get more disciples like Nachiketas. Similarly Sri Krishna has got a wonderful disciple in Arjuna and therefore Sri Krishna says, Arjuna, I am inspired; therefore I am going to continue; may you once again listen to my supreme words; words dealing with God. I see you as a disciple with shradha. This knowledge will help you get liberation for your own benefit. The idea is Sri Krishna is not going to get any benefit out of it; because Krishna does not require any benefit. Remember third chapter where he says, I have nothing to accomplish in this universe; still out of compassion for you, I am going to teach you more.

Shloka # 2:

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय10.2ॐ

**The hosts of gods know not My origin; neither do great seers;
for in all respects, I am the origin of gods and seers.**

So these verses are introductory verses; wherein the subject matter is introduced from shloka #1 to # 3. So Ishvara svarupa Gyanam or Ishvara vibuthi Gyanam is the subject that is being introduced. And in this shloka, Sri Krishna points out to Arjuna: Do not tell me that you will learn the same topic from other gurus; as nobody else knows My glory in its entirety; I alone can know the glory in its full measure.

Nobody else can know, because all others were born later; and all others are finite in nature; and how can a finite mind ever know the glory of the infinite Lord.

Therefore Arjuna, you have to learn from only one source, only I know and therefore you have to learn from Me. So better continue to listen, as even Gods do not know my full glory. So There is a story in Kenopanishad that points out that story that even devathas cannot know the full nature of God. Even Rishis don't know my glory.

Giving the reason, Sri Krishna says I am their cause; I am their creator; they have come much later; and not only they have come later, they have got limited mind, limited intellect, limited instruments of knowledge.

Citing story of Brahmaji in the puranas, when Brahmaji appears from the navel, he sees darkness everywhere; He does not see a second thing; He does not know anything including his own nature; imagine suddenly you find yourselves surrounded by darkness; nothing is there; and Brahmaji got frightened; so he did tapas, as a result of tapas, He acquires knowledge given by Vishnu, the original creator; Brahmaji is ignorant initially; then Vishnu himself sends him all the knowledge; and therefore how can anybody talk about My glory; because they themselves do not know; so I am the karanam of everyone including Brahmaji; I am the karanam behind all the Rishis as

well.

Shloka # 3:

ॐ ज्ञानं ब्रह्म कर्माणि भ्रमन्ति तेषां
ज्ञानं ब्रह्म कर्माणि भ्रमन्ति तेषां ॥10.3॥

Whoso knows Me as unborn and beginning less and as the great Lord of all the worlds is released from all sins; for he is undeluded among men.

And if a person is an intelligent one, he will certainly apply his mind to know the jagat karana Ishwara; it is only the inferior ordinary type of mind, which will be satisfied with knowing a few little things here; sufficient learning for earning food; that is why modern day education is based on a degree will fetch me a job in which I can work the least and get the most. So a developed intellect will certainly ask this question: Is there a cause; if a person is intelligent he will try to know jagat karana Ishwara. Developed intellect will ask where did all this come from? They are looking for a cause that addresses all this. Mature mind is called asammudha. What is the cause of all this? That intelligent person knows Me as the birthless cause of the universe. Ajam anadim ca means birthless cause. Ultimate cause has to be causeless or beginningless. So, Sri Krishna says, I am birthless. Puranas show God as father and mother. Parvati does not have a father in law or mother in law, as Shiva is causeless. Sri Krishna says, " I am controller of whole universe" as srishti, sthiti, and laya karananam. This intelligent person who knows Me becomes free of papas and is liberated. This is Ishwara as seen in level 2. This person will go to third level and get liberated.

Shloka 4 and 5:

ॐ ज्ञानं ब्रह्म कर्माणि भ्रमन्ति तेषां
ज्ञानं ब्रह्म कर्माणि भ्रमन्ति तेषां ॥10.4॥

Intelligence, knowledge, non-delusion, endurance, truthfulness, sense control, mind control, pleasure, pain, being, non-being, fear and fearlessness.

सर्वेषां भूतानां सर्वगोप्योऽहो भूतनाथो जित्वा मां भक्त्या

सर्वेषां भूतानां सर्वगोप्योऽहो भूतनाथो जित्वा मां भक्त्या10.5

Non-violence, equanimity, contentment, penance, charity, renown, ill-fame—from Me alone these manifold states accrue to all beings.

Introductory part of chapter is over with shloka # 3. Subject is Ishwara swarupam. Now Sri Krishna presents the subject matter in shlokas 4 through 11, briefly. Then Arjuna asks for an elaboration.

God has manifested as universe. God and universe are both a mixture of consciousness and matter. For the sake of convenience, the world is divided into two; one is the external world of objects; and the internal world of thoughts; anthara prapancha; And Sri Krishna says internal world is also born out of Me alone, the external world is also born out of Me alone; which means to see God, you need not look at a special direction. Whether you open the eyes, or close the eyes, God is everywhere.

First the anthara prapancha is enumerated; We have got any number of thoughts. Sri Krishna gives a list of such internal thoughts:

Buddhihi is intelligence;

Gyanam is knowledge;

Asammohah means clarity of thinking; not delusion; Sammohah means delusion;

Kshama means patience,

Satyam means truthfulness,

Dama means sense control. Even though sense control is the property of the sense organs, but to control the sense organs the message should be given by the mind alone; because we have seen in Kathopanishad, sense organs are like the horses, mind is like the reins; and therefore if the sense organs are under control; it is because of the mind's controlling power; That is called here dama; directing power of the mind;

Sama means mind control;

Sukham means happiness;

Dukham means unhappiness,

Bhava means birth, origin of these thoughts or emotions and

Abhava; means dissolution or resolution of these thoughts,

Bhayam means fear,

Abhayam means fearlessness.

Ahimsa means non-violence;

Samata means equanimity poise, tranquility, any word,

Tushti means contentment;

Tapa means austerity, discipline or austerity,

Danam means generosity, a charitable disposition; a generous disposition;

Yashah means fame; in thought;

Ayashah means ill-fame.

This is not an exhaustive list; Sri Krishna has just given a list; we can add more.

Bhutanam bhavah; these are all various inner conditions or dispositions of the living beings; so bhutanam means the living beings.

And all these conditions originate from Me.

They all are born out of Me alone; in their own distinct nature; they are all born out of Me alone; therefore I

am the cause of the inner world of thoughts and later he will point out I am the cause of the outer world also; combining them together I am the cause of everything; and therefore I am everything;

Take away:

This uncreated-beginningless-consciousness-matter-unit or composite is called Ishvara.

Thus, chetanam-achetanam; nirvikaram-savikaram; nirgunam-sagunam; satyam-mithya; such consciousness-matter mixture is called God.

When I see glory in another person I see glory of God in it. Thus, there is no comparison of egos. For such a bhakta arrogance never rises. This transformation is what Sri Krishna wants to bring in all us; seeing God everywhere.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad Class 8

Karika # 4: Tripti Trayam:

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The gross objects satisfy the Viswa, whereas the subtle objects satisfy the Taijasa, while the bliss satisfies the Prajna, Thus the bliss is threefold.

Swamiji said in these karika shlokas Gudapada is summarizing the five mantras. The three padas or

The three quarters were explained as: first quarter, Vishva and Virat; second quarter, Taijasa and Hiranyagarbha; third quarter, Prajna and Ishvara. In each of the mantras, the Upanishad pointed out that each quarter is the name of “I”, the atma, and the consciousness principle. I am called Vishva when associated with the waking state, Taijasa when associated with the dream state and Prajna when associated with the sleep state. It is my threefold association that makes me Vishva, Taijasa or Prajna. All of them are one and same consciousness. The differences are only in name and form like bangle, chain and a ring are finally only gold. Similarly, essential consciousness is Turiyam.

In this summary Gaudapada talked about Pada Trayam, Sthana Trayam, Bhoga Trayam and Tripti Trayam as well.

Karika # 5:

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One who knows both the experiencer and the experienced just as

they have been described so far, as associating with the three states of Consciousness he is not at all affected even when he is experiencing (enjoying) the respective objects of the three states.

In the following verses, Gaudapada gives some extra information, which is not actually in the mantras. The one who has the knowledge of these three pairs, waker and the gross universe, dreamer and the subtle universe, sleeper and the reflected happiness, i.e., the experiencer and the experienced, knows. In all the three states, there is a distinct experiencer, Vishva, Taijasa or Prajna and distinctly experienced objects. If a person knows all these three pairs very well and the substratum of these three pairs, the Turiyam, the original consciousness, he clearly grasps. Such a Gyani is never affected by any karma or any karma's benefit even when the Gyani experiences the world.

Shankaracharya clarifies for a better understanding that Bhokta is "one" and same in all three states.

One who knows Bhojyam is also same I consciousness with a different set of nama and rupas. In Svapna, I divide myself into subject and object. Thus, in svapna avastha, I create the tiger, I perceive the tiger, and I am the perceived tiger as well. I alone exist. A Gyani is not affected by anything he experiences.

Bhunjana in karika means he is not affected by the experiences. He is not affected because he knows that I am conscious principle who is not tainted by the illumined object. It is like a light that is not polluted by the object it illuminates.

Na lipyate in shloka means he is an Asanga Rupa or one not affected.

Karika # 6:

सर्वं कश्चित् कारणमस्ति सर्वस्यैव कर्ता प्रकृतः ।
कारणं कर्ता प्रकृतः स्यात्कारणमकारणम् । ॥ १ ॥

It is well established that something can come out as an effect only from a cause that is existent (not non-existent). The Prana manifests in all insentient things; the Pursusha creates separately the conscious beings, the egos, in their manifold forms.

In following four karikas, that is from karika # 6 to #9, Gudapada is giving us the significance of mantra # 6. It is a very important mantra. Mantra # 7 is an even more important mantra. Mantra # 6 is discussed later, again, in greater detail.

In this shloka, Gaudapada mentions a topic of creation briefly; it will be elaborated upon later as well. Creation or cosmology is a big topic in philosophy and science. In every philosophy creation is very important topic. In modern science it is called cosmology, which has many theories such as big-bang theory, steady state theory, etc. But none of them explain creation with clarity; it is all still a mystery.

Here, Gaudapada is talking about Vedantic theory of Creation. Gaudapada is hinting at the topic taken from the sixth mantra of Mandukya Upanishad. In that mantra, the third quarter was talked about, which is atma associated with the causal body and the causal universe. In sleep, everything is in resolved condition. During sleep, even though we are experiencing blankness, sleep is not blankness. Mandukya Upanishad says that everything is in potential condition in sleep. From that potential condition alone our experience in dream and waking states arises. Therefore, we are making **an important conclusion that if you have to create anything, that product must exist in potential form. This is an important Vedantic principle. If out of a lump of clay, you are able to create a variety of earthenware, all those forms have to be in the clay in potential form. Thus creation always exists, which means**

that there is no creation of anything new. So there is no creation at all! **What is called creation is a big misnomer because matter cannot be created nor destroyed.** What is in unmanifest form coming into manifestation is wrongly called creation. When butter is made from milk, it is only the unmanifest butter in milk that comes out. Otherwise if butter can be newly created, it can be done so from anything. Butter cannot be created from water because water does not contain butter in potential form. Butter comes out of milk because it is in milk in potential form. Similar analogy of oil hidden in seed was given. This is a very important Vedantic doctrine. It says that you never create anything new; you only convert unmanifest into manifest. Any law true to humans also applies to God as well. God also can't create matter. So, where is question of Creation? Consciousness is eternal. It can't be created. Matter can't be created. Nothing is created.

In the third quarter, which is the deep sleep of the individual is called laya while the deep sleep state of the total cosmos called pralaya, where everything is in potential condition. All the five elements are also in potential condition. That potential form of the material creation is called maya, prakrti, avyaktam etc.

Maya will be used here. During laya and pralaya, the whole universe is in maya in seed form along with consciousness called Turiyam, Brahman or atma. Thus Atma plus maya is equal to the third quarter, the Prajna-Ishvara, in which, everything is in seed form. Every state of sleep is followed by a waking-up. When you wake up in the current body, it is called waking up. If you wake up in some other body it is called rebirth. Manifestation always follows every dissolution. At the time of manifestation, everything dormant rises back. What happens to consciousness? Consciousness does not and cannot do anything. It cannot undergo any change. When the body-mind complexes are manifested, consciousness lends reflected consciousness to the body-mind complex. Thus, as many minds

there are, as many reflected consciousness's will form. Gaudapada says that objects, that exist in potential form in the Prajna-Ishvara, referred to in the sixth mantra, become the manifest world. Un-manifest world is not useable as such it is as good as nonexistent.

Why do we use the word Creation wrongly? When a thing is in potential form, it is utterly useless with no utility value. Oil in seed can't be used; hence it is as good as nonexistent. In Pralaya, creation has no utility value; after manifesting, it is useful. So manifestation is considered newly created, which it is not. Thus from Avyakta avastha (unmanifest) comes Vyakta avastha (manifests). This is figuratively called Creation. Sri Krishna says in the Gita, "I never created you, Arjuna! You were always there." This Ishwara creates all Jivas as well as both chetana and achetana beings. Creation means Sthula, sukshma etc were in potential form; now they manifest as bodies and minds. RM (reflected matter) and RC (reflected consciousness) are also generated. Chetan, Achetan prapancha are thrown out or manifested. How is this possible? It is just like our dream creation. Sleeper throws out dream world with chetana and achetana beings. In the shloka Prana means Ishwara.

Karika # 7:

सर्वमिदं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं
ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ॥ ७ ॥

Some creationists believe it to be the projection of the glory of God's own superhuman power, while others consider the world to be of the same nature as dream or illusion.

In previous shloka how the potential creation is manifested by Ishwara was discussed.

Next topic is "nature of manifestation". Is it real or unreal? Later, Gaudapada will say manifested creation is Mithya; like dream creation is also not real; my thought

appears as dream objects or mithya. But people consider this as real creation. Some theories of Creation include:

1. Creation is glory of God, as such it is as real as God. This is known as Vibhuti Mahima.
2. Creation is comparable to swapna or Maya. It is materialized by a magician and is called Maya. Materializing power is called Maya. Thus, Ishwara creates by his Maya.
3. World is like a dream where dream is a real one. So God creates this real dream, this universe.

Karika # 8:

सर्वव्यापकं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं
सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं

The creationists attribute this manifestation to be caused by the mere will of God, while there are others who, looking upon time as real, declare that time is the cause for the manifestation of all things.

Item # 4: Some others say that creation is sankalpa of God; by his sheer will he creates; it is as real as God himself.

5: Don't blame God's will. It has nothing to do with God. It is time (kala) alone that creates Creation. Creation emerges due to Kala, say time

specialists.

Karika # 9:

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Others think that the world is being created for the purpose of God's enjoyment, while others still attribute it to a mere play of the Lord. But it is the very nature of the effulgent Being, the Atman; for what desire is possible for Him, whose desires are always in a state of perfect fulfillment?

Point # 6: Others say creation is for enjoyment of God. It has the issue that god's enjoyment comes in part from human suffering. This is a dilemma.

Point # 7: Others say it is God's Leela or for fun.

Gaudapada says all these theories of Creation have problems, if you describe God as ever fulfilled. If God is full, why should he get happiness from Creation? He says all these theories are meaningless. Then, why did he create?

Gaudapada says, **God has not created the world. It has always been there as an intrinsic part of God.** If creation is not a fresh arrival but has been a part of God in a potential form and later manifests, then do all sufferings also belong to God? Since whole creation is inseparable from God, he will also have all its sufferings?

Answering this Gaudapada says, **Creation is a lower order of reality, even as the shadow cannot affect a person, similarly creation can't affect God. Mithya world does not affect God.**

Take Away:

1. An important Vedantic principle is that if you have to create anything, that product must exist in potential

form.

2. What is called creation is a big misnomer because matter cannot be created nor destroyed. What is in unmanifest form coming into manifestation is wrongly called creation.
3. God has not created the world. It has always been there as an intrinsic part of God.
4. Creation is a lower order of reality, even as the shadow cannot affect a person, similarly creation can't affect God. Mithya world does not affect God.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 7

Mantra # 6:

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.

Swamiji said the Upanishad is in middle of Chatushpada Atma Vichara. The teaching wants to say that ultimately "I" am Turiya Chaitanyam, which does not have any time or space limitations. This Turiya Chaitanyam is appearing as Jagrit, Swapna, and Sushupti avasthas.

It is appearing in three Veshams. Citing an example, it is the same gold that appears as a bangle, ring and chain.

Gold by itself is neither bangle, nor ring nor chain. Bangle is like the first pada, ring is like the second pada and chain is like the third pada. Gold is like the fourth pada or Turiyam. There are no such things called bangle, ring or chain. The substance is only gold that appears as all three ornaments. Thus, I, Turiyam manifest as gross creation. Gross creation is not a substance in itself. The Turiya Chaitanyam is the only substance that appears as gross creation. There is no matter separate from Consciousness. There is no separate gross matter separate from Consciousness.

Thus, I, appear as Sthula Atma consisting of knower and known. With another nama and rupa I appear as sukshma atma or subtle dream universe. Here, I am the dream knower and known, all my own appearances. I, in sushupti, take on another nama and rupa, in seed form. In sushupti everything is in avyakta rupam. I am thus the third pada called Karana atma, it includes the knower and the known pairs in an undifferentiated form.

In all three states the pairs are:

Vishva and Virat in Sthula

Taijasa and Hiranyagarbha in Sukshma

Prajna and Antaryami in Karana

The antaryami was described in last class in mantra six.

In I, the consciousness, all nama and rupa's are available at the time of pralaya and in a miniature form in the sleep state as well and in this state I am called Anataryami. Antaryami is jagat karanam. Karanam is name for the seed form that is the source of origination of all things; just as a pregnant woman is called a mother. It is both Nimitha karanam and Upadana karanam. Nimitha is intelligent cause while Upadana is

material cause. Antaryami has Total knowledge and total skills. He is cause of whole jagat prapancha. Thus, as nimitha karanam, he is omniscient, omnipotent and Omni-present.

Upadana karanam, the material cause, is indicated by Yoni.

So, who is Antaryami? Antaryami is my third Vesha.

Now, I am trying to find who am I, without a Vesha, not playing the roles of Waker, Sleeper, Dreamer or Turiyam? **Every Vesha has a complication or role related problem. Father role has its problems; mother role has its problems. There is no problem-free role. Only by knowing my role-free nature, will I know myself.**

Here Gaudapada gives us a break from mantras with a few Karikas or commentaries summarizing the first six mantras.

There are nine karikas before seventh mantra.

The content of the nine karikas is the consolidation of the first six mantras in which the three quarters (padas) of atma were described. Karika does not comment upon every word of the mantra. That is the difference from a bhashyam, commentary. Karika is an analysis, study or an observation.

In first five karikas, Gaudapada is summarizing the first five mantras and three padas as well. He clubs all three padas together for commentary. Thus, the karikas give us the total vision of the mantras.

In karika # 1 he is summarizing Pada Trayam.

In karika # 2 he is summarizing Sthana Trayam or location for sake of upasana purposes. Here a particular body part is chosen for location of pada for performing the upasana.

In karika # 3 he is describing the Bhoga Trayam; that is experiences enjoyed by each pada.

In karika # 4 he describes Tripti Trayam indicating what gives pleasure to each pada. It performs a Tarpanam for each pada. Tarpanam is process of pleasing. Tripyati means process of pleasing. Thus, he describes who pleases Vishwa, who pleases Taijasa and who pleases Prajna?

Karika # 1:

वैश्वानरायं तैजसायं प्रज्ञायाम्यहं त्रयम् ।
तैजसायं प्रज्ञायाम्यहं त्रयम् । त्रयम् ।

Vishwa the first quarter (pada) is He who is all –pervading and who experiences the external, the gross objects (the waker), Taijasa, the second quarter (pada), is He who cognizes the internal, the subtle bodies (the dreamer). Prajna is He, who is a mass of Consciousness. He is one alone who is thus known as three, in three different planes of Consciousness.

Describing the three padas, he says:

First pada is describing **Vishwa**. It is I, the Waker, Sthula Atma, physicalized in the waking state. I am Vishwa turned extrovert. I am waker “I”. I am Vibhu; I am Virat. Vishwa is Virat when identified with macro nama rupa. It is like the prime minister of the country, who represents not the old and unsteady man that he is, but the will of a billion people. His signature on a treaty is the signature of the country.

Pada # 2 is Taijasa or I, identified with dream body, a thought body. In dream, every object is a thought. Thought body is vasana maya. Antaha Pragyaha means turned inwards; thus, “I”, replay the vasana’s registered in me in jagrat avastha.

Third pada: is Pragyaha is not different from antaryami or sleeper “I” or Ghana pragyaha. Gaudapada presents Pragyana Ghana as Ghana pragyaha. It is a better way of phrasing it. At this stage all my knowledge has merged into one mass Consciousness.

A very important point made by Guadapada is that the one Consciousness, the Turiya, "I", am known by three different names. It is like I am grand father, father and son. From my own point of view, once you negate the relations, the names are gone and I am just a person. My waker, dreamer and sleeper statuses are all just relative ones. "I" am the one known by three different names.

Karika # 2:

विष्णुर्देवतायाः त्रैलोक्ये
व्यवस्थितः सत्त्वो रजस्तमोः
विष्णुर्देवतायाः त्रैलोक्ये
व्यवस्थितः सत्त्वो रजस्तमोः

Viswa works from the right eye, Taijasa from the mind and Prajna from the heart space. Thus, the one Self is conceived as working from three headquarters as three distinct entities.

This is not part of mandukya Upanishad but was introduced by Gaudapada based on other Upanishads. Other Upanishads talk of three types of Upasanas that meditate on oneness of the being. Thus, wave and ocean are water. Difference is only in name and form. Form itself has no weight; name also has no weight; **once you remove nama and rupa, both wave and ocean end up being just water.**

Vyashti Samshti Aikyam: When we live as an individual in the world we forget individual is not a separate from Total. Cauvery water dispute is there because people of Karnataka do not see the entire country as one people. Similarly, India Pakistan problem festers in south Asia because we do not see ourselves as Asians but rather as Indians and Pakistanis. Ego is the cause of Samsara. So ego-killing meditation is very important for Vedanta to work. The three ego-killing Upasanas are:

Vishwa Virat aikya upasana

Taijasa Hiranyagarbha aikya upasana

Prajna Antaryami aikya upasana.

Thus, for sake of convenience, we invoke Lord Shiva on a Shiva linga while we invoke Vishnu on a Shaligrama.

So we have to invoke in ourselves, the locus given to us by the Upanishad and meditate on the oneness.

Waker I, Vishwa, should be invoked on the right eye. Why invoke on right eye; because, the eyes are the most powerful organ contacting the external world. Between both eyes the right eye is more powerful. So, in waking state right eye plays a very important role. According to scriptures the right eye is considered more sacred. Vishwa is thus invoked in the right eye.

This upasana is highlighted in Brhadaranyaka Upanishad (chapter 4, section 2).

The location of Taijasa is inside the mind. All thoughts are registered as vasanas in subconscious mind. Some of our dreams come from subconscious mind. The mind, being the prominent part of the subtle body, is used for invoking Taijasa.

Prajna: according to shastras, in sleep, all faculties are withdrawn into Hridayam. This is deep sleep when you don't smell, see, feel, etc. Golakams are there but Indriya Shakti is withdrawn. So, it is located in Hridayam.

Brihadaranyaka Upanishad states (chapter 2, section 2) that within our heart, there is an inside space into which all our sense powers are resolved when we are in deep sleep. Prajna is invoked in this space.

Thus we have three upsanas:

Vishwa Virat aikya upasana

Taijasa Hiranyagarbha upasana

Prajna Antaryami upasana

Karika # 3:

विश्वो विवक्षते विषयान् विषयान् विवक्षते विषयान् विषयान्
विषयान् विषयान् विषयान् विषयान् विषयान् विषयान् विषयान्

Know these to be the threefold experiencers; Viswa always experiences the gross sense objects. Taijasa enjoys the subtle world of objects and Prajna the blissful.

Describes the three fold experiences of the padas.

Vishwa Bhoga:

Vishva, the waker, experiences the gross material

objects of the world regularly in every waking moment. The objects of the world are made up of the five elements.

So Waker is prathama pada or Vishwa.

Taijasa bhoga: Sukshma bhokta or pravivikta bhuk is the dreamer, not in contact with physical world. His contact is with intangible world of dreams. In dream, they become tangible.

The dreamer cannot contact the gross material universe because to do so, sense organs must be available. The tangible, material world goes away from the dreamer. The dreamer sees dream mountain, rivers, etc., that are thoughts which were in the subconscious mind in the form of vasanas. The vasanas registered in the mind come out in dream. Thus the dream is subtle vasana-based universe. The dreamer is the experiencer of the subtle thought world.

Prajna bhoga: or ananda Bhuk is one who enjoys ananda with all divisions removed.

The waker and the dreamer have pleasurable and painful experiences but the sleeper always experiences happiness.

During sleep state all the koshas (sheaths)

except the vital sheath and the bliss sheath are resolved. The vital sheath is operating keeping the body

alive. In this state all emotions and thoughts are resolved. Only body exists in an undisturbed condition.

In this state the atmananda, which is the original nature of atma gets reflected in the calm mind that is

resolved in the causal body. The sleeper is the experiencer of the reflected bliss.

There is no more a localized person. Why do we welcome sleep? Why do we prepare our bed, because, we love sleep very much. We hate getting out of sleep. This is a universal experience, in all yugas, in all conditions. In sleep, we are in advaitam hence the reason for our love. Where there is dvaitam there are problems. Thus, we all have got advaita anubhava. Our problem is, we don't realize that it is our real state.

One philosopher said," You are not a human being seeking spiritual experience; rather you are a spiritual being who temporarily has a human experience."

Thus, there are three bhogams of Sthula, Suskhma and Ananda.

Karika # 4: Tripti Trayam:

[illegible]

The gross objects satisfy the Viswa, whereas the subtle objects satisfy the Taijasa, while the bliss satisfies the Prajna, Thus the bliss is threefold.

Three types of tarpanam are described here. Tarpanam means pleasing; it is not just offerings to ancestors.

Sthula vastus of waking state please Vishwa in the Waker "I".

Shabda, sparsha, rupa, rasa and gandha are all to please Me alone. Sthulam Vishwan Tarpayate. So, gross universe entertains Waker.

Pravikthabhuk Taijasa Tarpayate. Sukshma vastu are mentally projected objects in dream. Dreamer only wants the objects in the dream state; thus, he wants dream water not waking water. Let us keep in mind that waking state is also a projected state alone. The subtle, dream universe entertains the dreamer.

Anandaha karanam tarpayate.

In Anandaha there is no differentiation. As long as there is dvaitam between food and you there is no ananda. Thus, if food is placed in front of you and you are asked to wait, you don't like it. But when food is placed and you start eating there is no more duality, it is advaitam as you and food become one and this causes ananda. This ananda pleases the sleeper. The reflected happiness entertains the sleeper.

This is tripti trayam.

Take Away:

I am usually playing the role of Waker, Sleeper, Dreamer or Turiyam.

Only by knowing my role-free nature, will I know myself. It is like, once you remove nama and rupa, both wave and ocean end up being just water.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad Class 6

Mantra # 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 projection of consciousness into other two planes of Consciousness-the dream and the waking.

Swamiji said the four padas are being explained from mantra # 3. First pada is the sthula atma where “I”, Chaitanyam, am connected with Sthula nama rupa. When I am connected with one sthula nama rupa I am vishwa sthula atma. When I am connected with samashti, I am called Samashti Sthula atma.

In second pada or mantra the sukshma atma has both micro and macro aspects to it. Thus, I have Vyashti and samashti aspects in dream state. Vyashti is Taijasa and samashti is Hiranyagarbha.

In the fifth mantra we have come to karana atma. Here I am in shushupti avastha associated with karana nama rupas, all in potential form. Individual nama rupa are called Pragya karana

atma. All nama rupa's in potential form are called anantaryami karana atma. In jagrat and svapna avastha micro and macrocosm are visibly different while in sushupti I can't differentiate between Vyashti and samashti; however, differences do exist. Pragya and anantaryami are physically visible but theoretically we should know that they are different. Anantaryami is further described in mantra # 6. Pragya is described in mantra # 5.

Sushupti: Defining sushupti: here the external world is not experienced nor is an internal world. It does not mean they are non-existent; it means they exist in potential form. I am Consciousness with potential internal and external worlds. With potential microcosmic world and macrocosmic world, this state is also known as Avyakta.

Thus, third pada is obtained in sushupti avastha.

In Vyashti karana atma, called Pragya, in this state, all objects of world have become an undifferentiated mass. Like wax dolls, if you melt them, they become one undifferentiated mass or Eki Rupa.

Here their particular knowledge also becomes undifferentiated. We discussed example of the clip and watch's knowledge. It is knowledge of objects and their cognition. In Sushupti all objects become undifferentiated, as do their cognitions. This is Eki Bhuta. Undifferentiated cognizance is called Pragya Ghana or merger of particular knowledge such as knowledge of Sanskrit and English takes place.

Till this we saw in last class.

In sushupti, this Pragya is saturated with happiness or ananda. Why is he full of ananda?

Individual nama rupa that limits me has resolved. What is the limitation? It is caused by name and form. In Sushupti this limitation is gone. I am no more localized; no more

individuality exists. When I say, I am located in Madras; nama and rupa cause it. This localization is now gone in sushupti. So, now, in sushupti, I am limitless. Limit is now dormant, so I am experiencing anantatvam or limitless-ness or ananda. Limitation is dukham. Chandogya Upanishad says limitation is dukham while limitless-ness is anandam.

In the waking state, for example, two objects like clip and watch are present and the knowledge associated with each is also present. Many different objects and the corresponding different cognitions are present in the waking state. In sleep, both objects and the corresponding distinct knowledge are resolved into one undifferentiated mass. When the objects and experiences are resolved, our problems are also resolved. Every object produces a variety of disturbances, like (attachment), dislike (aversion), desire, anger, greed, delusion, and jealousy. These are products of objects and their knowledge present in the dual world. Even fear is born out of the experience of duality. The unmanifest state, which is deep sleep, is called anandamaya, saturated with ananda and the sleeper experiences the ananda also. We love sleep because we love ananda.

This temporary limitless-ness in Sushupti is called anandamaya and not ananda swarupa. Anandamaya is a temporary ananda while ananda swarupam is an eternal state. It is an avastha for a short period of time; as this ananda goes away the moment I wake up. It is a localized and perishable ananda; hence called anandamaya.

Individuality has divisions in jagrat and swapna avastha in form of subject/object duality or subject/object/instrument triad. Both divisions are experienced in jagrat and swapna avasthas. This subject and object duality, results in dvaitam (two fold division) and Triputi (three fold division). This is experienced in jagrat and swapna avasthas as Savikalpa avastha. In this state of division and duality known as savikalpaka avastha Raga, Dvesha etc., all exist, as it is

Samsara.

In sushupti, the nirvikalpika avastha or sushupti avastha, is a state of divisionless-ness. The divisionless-ness state is common to both Sushupti and Samadhi. Sitting in this state (nirvikalpika) is Samadhi; Lying in this state is Sushupti.

In divisionless state there is no Raga or Dvesha. But this nirvikalpika avastha is unfortunately a temporary state; hence ananda is also temporary and hence called anandamaya.

Vedanta does not emphasize nirvikalpika avastha; it emphasizes Nirvikalpika Gyanam. It wishes nirvikalpika state at all times. Thus a Yogi is after avastha while a Vedantin is after the Gyanam, "I am nirvikalpikam". Sushupti is nirvikalpika avastha.

This pragya is able to register the experience in Karana shariram since his mind is in a resolved state. The shariram can register the shushupti experience, hence called ananda bhut or experiencer of ananda.

It should be noted that in waking state all our experiences are experienced through the mind. In waking state, I know I am experiencing. Thus, I am aware that I am listening and registering the teaching of this Upanishad.

Where as in Sushupti our experience is through karana shariram and I am not aware that I am asleep or am experiencing ananda because registration of sleep is done through Shariram.

How do I know registration occurs in karana shariram? You know this after waking up, when you say," I slept well". In waking, you can say it in present tense, when the registration occurs through the mind, the sukhsma shariram. In sushupti you always state in past tense.

The word Pragya has two meanings.

First, one who is totally ignorant of everything as all his

specific knowledge is dormant. As an individual sleeping, at that time, I am totally ignorant.

Second: From total nama rupa as Antaryami, from Samashti angle, it means, I am Sarvagya or Ishwara

So, now we take up Vyashti meaning first.

A waker can never become a dreamer directly; but only by going through the sleep state can he become a dreamer. Thus, waker goes to sleep and in sleep he dreams.

Dreamer also can't become waker. He has to be sleeper (dreamless) and then become a Waker. There is no direct link between dreamer and waker; the link is only through the sleeper.

Through the sleep state alone, we go to the other two states: waking – sleep – dream –sleep – waking.

The Upanishad does not give the logic behind this so we have to supply it.

In Jagrat avastha I am identified with a physical body.

In Svapna avastha I am identified with svapna physical body.

In jagrat, body is lying in bed while in svapna I have another physical body that moves, travels etc.

Physical bodies used in svapna and jagrat avasthas are different. Both bodies can't be used simultaneously. One has to leave svapna sharira so that one can identify with jagrat shariram.

In between them, there must be a small moment that identifies with both jagrat shariram and svapna shariram; thus, one disidentifies with waking body and identifies with dream body and the gap between them is sushupti and everyone has to go through it.

Even when we seem to have woken up suddenly and directly from the dream state, there is a sleep state of very short duration intervening that we are unable to recognize. The Upanishad mentions this because to go from one state to another, we have to drop our identification with one body and develop identification with the other body. **Switching from the waker's body to the dreamer's body requires a small gap and that gap is called the deep sleep state. The sleeper is the link between the waker and the dreamer.** Prajna is the link between Vishva and Taijasa. Atma is Prajna when associated with the potential body, causal body, which is saturated with happiness.

Because it happens quickly, you don't feel the intermediary stage. But this intermediary stage exists and it is called Prajna or Sushupti avastha. Since it is intermediary state it is also called mukham in the mantra. Prajna is the door between Vishwa and Taijasa. I am called Taijasa and when associated with the dream body. Prajna is the third pada from Vyashti point of view.

Mantra # 6:

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.

The same consciousness with potential nama and rupa is prajna. The same consciousness with Total nama rupas in potential form is called anantaryami. From anantaryami all creations come out. Thus, total jagrat and total swapna avastha's both rise from anantaryami. Hence it is called Karana atma or sarveshvara. So, Ishwara is name of Consciousness; one with total name and form; just like Ocean is total name of water. There is no object called Ocean. But any water is also not Ocean. Any water under certain conditions of nama and rupa sambandha is called Ocean. In its Samashti rupam, water is called Ocean.

Similarly, there is no substance called Ishwara. Consciousness is called Ishwara only under the condition of potential nama and rupa.

Ishwara is able to create the whole creation. He is omniscient, omnipotent and antaryami or Omni-present. He is Sarvasya Yoni. This third pada is the material cause of whole creation. He is the cause of manifestation of nama and rupa. Citing an example, a lump of clay, spherical in form, holds all geometrical forms such as cube, ellipse etc. The spherical form holds all forms. All forms are in dormant state while spherical form is the material cause of all other forms. Similarly, Ishwara is material cause of all specific physical forms.

Now, Yoni, meaning Upadana karanam, what is it? It is srishti, sthiti and laya karanam. From clay all forms of earthenware come out; they also merge back into same clay. Similarly waves arise and merge back into ocean. Thus, Srishti, Sthiti and Laya karanam are all addressed in the third pada, Yoni. So, third pada is Upadana karanam. Upadana karanam of what?

First and second pada's are karya (product) pada's.

Third pada is Karanam.

Fourth pada is karya karana vilakshanam; meaning it is beyond cause and effect; beyond time; or Turiyam, the absolute. I am this Turiyam, the timeless consciousness.

Now, Karanam exists in time as cause modified to become effect, hence it is upadana karanam.

If third pada is Upadana karanam then what is nimitha karanam?

A desk needs wood to create as a material cause while it also needs a carpenter as the intelligent cause to create. It requires both intelligent cause and material cause. In the rare case of a spider, it alone is both the intelligent cause

and material cause of the web. Thus third pada is Intelligent cause as well by using the expression Sarvagya or omniscient one.

So third pada is omniscient one. It has the knowledge and skill required to create. Both together are nimitha karanam. I alone am this Atma, Pragya and Ishwara. So, Ishwara is a vesham (disguise) appearing as Lord with nama and rupa. To assimilate this knowledge, you must know, " You". "You" put on six veshams. They are:

Vishva and Virat

Taijasa and Hiranyagarbha

Prajna and Ishvara

I myself am, however, without any Vesham.

Shankaracharya says, I am the Consciousness from which all three pairs arise. I am that non-dual consciousness.

What is that Consciousness without any nama rupa?

Here, now Gaudapada introduces his commentary as a break from mantras.

Take Away:

In jagrat, body is lying in bed while in svapna I have another physical body that moves, travels etc.

Physical bodies used in svapna and jagrat avasthas are different.

Switching from the waker's body to the dreamer's body requires a small gap and that gap is called the deep sleep state. The sleeper is the link between the waker and the dreamer.

With Best Wishes,

Mandukya Upanishad, Class 5

Mantra # 3:

The first quarter (pada) is “Vaisvanara” whose sphere 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.

Swamiji said after introducing two types of analysis: Omkara Vichara in mantra #1 and Atma Vichara in mantra # 2 now the Upanishad has entered Atma Vichara. Last class we discussed an overview of Atma Vichara. Atma is seen as Chatush Pada Atma.

I, the original consciousness, called the Turiya Atma appears with three types of nama rupas as Sthula, Sukshma and Karana atmas; here, I, the consciousness, sthula atma, obtaining in jagrit avastha with sthula nama and rupa; sukshma atma obtaining in sukshma avastha with sukshma nama and rupa;(I consciousness seen from Sukshma nama Rupa in Svapna avastha); and Karana atma is I the consciousness obtaining with all potential nama and rupas in Shushupti avastha.

“I”, the sthula atma divide myself into two that is Pramata and Prameya; both being in jagrit avastha.

Similarly, Sukshma Atma divides itself into Svapna Pramata and Svapna Prameya. Similarly, with Karana Atma that divides itself into Sushupti Pramata and Sushupti prameya. In

Sushupti, the differences between pramata and prameya are not distinguishable.

Finally, the “I” without any name or rupa or any form of pramata or prameya is known as the Turiya Atma.

The first three aspects of jagrit, svapna and sushupti are all mithya as they have nama and rupa. The fourth pada of Turiya alone is Satyam.

Now Upanishad will talk of:

- first pada related to Sthula atma in mantra # 3;
- fourth mantra will discuss the second pada of Sukshma atma;
- fifth and sixth mantras will take up third pada related to Karana atma and
- seventh mantra will talk about Turiya atma or the fourth pada.

Mantra # 3: (continued)

Continued: First pada is about Sthula Atma. The name Sthula Atma is not given by the Upanishad but given by us to better communicate the idea. It is the name of “I” the consciousness principle. It is not an independent one, but one seen through Jagrat Avastha. Sthula Atma is the consciousness obtaining in waking state. Jagrat Sthanam avastha means I am not the pure consciousness. In jagrat avastha, the “I”, am associated with Sthula nama and rupa and appear as jagrat pramata; the knower; and as jagrat prameyam, the knowable. I divide myself into the knower and knowable. Now, when am I knower and when am I the known?

Knower: When “I” am obtaining in jagrat avastha with Vyashti (micro cosmic or the physical body) sthula nama and rupa, then I am Pramata. Thus, when I am obtaining in jagrat avastha associated with nama rupa at individual body level, Vyashti, then I am Pramata.

Known :

When am I Prameyam?

When I am obtaining in jagrat avastha with samashti sthula nama and rupa, then I am known as Known or Prameya. Thus, when consciousness is associated with samashti, macrocosm, it becomes Prameya.

Thus, I, with micro and macro nama rupas become Pramata and prameyam. Vyashti is description of individual and samashti is description of the Total or cosmic.

Jagrat Pramata:

The Knower I, when I am associated with individual body, I become Waker with my consciousness turned outwards, extrovert, through my Gyana indriyas. It is an extrovert consciousness. How do I contact external world? I have 19 counters or openings and through them I interact. They are the five gyanenindriyas that provide input from the world to me; the five karmendriyas are my output to the world through my activities; the Pancha Pranas (Prana, Apana, Samana, Udana, Vyana the five physiological functions); and four internal organs of Manaha, Budhi, Chitta and Ahamkara. Manaha is the emotional principle; Budhi is intelligence principle; Chitta is memory principle and Ahamkara is ego principle.

Thus, we have the 19 organs.

Another description of the Jagrat Pramata is that I experience an external world that is gross. In dream every object is my own thought, vasana maya. In jagrat it is bhautika vishaya or born from pancha Bhutani. So, I am called Sthula Bhut (experiencer); all this is the Sthula Atma.

The technical name **for jagrat prapancha is Vishwa.**

I, the one consciousness, am all pervading with varieties of nama and rupas appearing as even the stars, the moon and sun

with Samashti nama's and rupa's as Vaishwanara. With samashti nama rupa I am called Vishwa or Virat Ishwara. In this mantra Virat is Vaishwanara. This Virat in Vaishwanara is same as in Gita's chapter 11's Vishwa Rupa. Saptanga Ishwara is described in Chandogya Upanishad as Virat Ishwara. It means, I , with seven limbs. What are those limbs? They are:

- 1) Head of Virat, the heaven;
- 2) Eye of Virat, the sun;
- 3) Breath of Virat, Total Vayu;
- 4) Mouth of Virat, Agni Tatvam;
- 5) Body of Virat, Akasha or space;
- 6) Bladder of Virat, Ocean or water storing capacity;
- 7) Feet of Virat Ishwara, prithvi or earth.

Thus in waking state, I am the individual as well as the world. In dream, I create a dream world from my own vasanas. The entire dream world is I myself.

Thus, Vishwa + Virat=Prathama Pada or my own first aspect.

It should be noted that Vishwa here is jagrat pramata with Jagrat prameya also known as Sthula atma.

Mantra # 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 subtle objects of the mental world.

The second pada of Me, the chaitnaya Tatvam is, "I", in svapna avastha or svapna sthanam. In Svapna, I am associated with subtle nama and rupa. All nama rupas are mental projections of dream. They are vasana maya rupas, hence called sukshma atma.

This atma breaks up into svapna pramata and svapna prameya. I become svapna pramata, with individual nama rupa and I also become svapna prameya, with samashti prameya. As svapna pramata I am called Taijasa. As svapna prameya I am called Hiranyagarbha.

Thus: Taijasa + Hiranyagarbha=Sukshma Atma. This is second pada.

As a dreamer I am not extrovert. I don't contact external world. My Gyanendriyas and karmendriyas don't function in svapna. I am experiencing an internal world projected by my own mind.

Definition of dream per Atma Bodha is: During jagrit avastha our mind records every event. In svapna that recording is played back. It is experienced internally. Even in svapna, if I hear sound I need dream ears. To consume dream coffee I need a dream mouth. So projected indriyas are there in dream as well. Thus all 19 organs exist in dream as well. All of them, however, are turned inwards from waker's point of view. Though the sense organs are not made of pancha Bhutani, they are made of my vasanas. The dream jalam is from my dream vasana water. I am experiencer of sukshma prapancha. Praviviktham Bhuk or Sukshma Prapancha Bhokta.

The very same I appears as prameya with samshti nama rupa. Here also sapta anga's are there. All are svapna sun, earth, Vayu, Agni, water, akasha. As samashti nama rupa I am Hiranyagarbha and Taijasa.

Thus: Taijasa+ Hiranyagarbha=my own Sukshma Atma or my second pada.

It should be noted that when I am associated with the dream anatma body, I am called Taijasa and when associated with the dream anatma world, I am called Hiranyagarbha.

Mantra # 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 projection of consciousness into other two planes of Consciousness-the dream and the waking.

Here we start the third pada, the all-pervading shushupti Sthanam. Shushupti Sthanam is the "I", obtaining in Sushupti avastha, the sleeper. From my own standpoint I am not any of them. Now the Upanishad gives us a definition of Sushupti.

But first let us define Jagrat. Jagrat means contact with world through sense organs. The Upanishad does not offer any definition; this is our definition.

Swapna is defined, our definition, as expressing an internally projected world.

Sushupti, as defined by Upanishad, is that state of deep sleep in which one does not have any desire for external objects. Why is it so? Because he does not experience external world, hence he has no desires for external objects. In sushupti one also does not experience an internal Swapna world, as well. So, neither, external (jagrat), or internal (swapna) universe is experienced and this is called Sleep.

My body mind complex is a two in one device. When both are not functioning it goes to the sleep mode. The negation of Swapna and jagrat avastha is sushuptam or deep sleep or dreamless sleep. Why use the word deep sleep? Deep means dreamless. REM sleep is one with dreams, while dreamless sleep, is deep sleep. Now the Upanishad talks about the third pada. Sushupti sthanam is the third pada or Karana Atma. Eki Bhut means where all differences have merged. Thus all five shabda, sparsha, rupa, rasa and gandha have merged. Sense organs differentiate

and they are resolved. What is this merger? Sense organs continue to exist, but they now exist in potential form or in Karana avashta or in Avyakta avastha. Once objects are not differentiated object cognizance is also not differentiated.

Thus, let us say there is a clip and a watch; both are seen differently in my mind as I have watch knowledge (cognizance) or clip knowledge (cognizance). Thus we have many external as well as many internal cognizances.

In sleep object differentiation is resolved; all forms of knowledge are resolved as well. In sleep there is no differentiation of knowledge. Say five people are sleeping. All are in same condition of equal ignorance during sleep. Thus, one may know English, another Sanskrit etc. But in sleep they are all equal since their knowledge has merged. However, once they wake up the differentiation comes back up again. This state is called Pragyana Ghanaha in mantra, where in, all forms of knowledge are undifferentiated. Thus two types of mergers occur, merger of objects and merger of knowledge of objects. Here the word merger does not mean disappearance of knowledge. Knowledge goes into its potential form and upon waking it re-appears.

Take Away:

Thus in waking state, I am the individual as well as the world.

In dream, I create a dream world from my own vasanas. The entire dream world is I myself.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 4

Shloka # 1:

Om, the word, is all this. A clear explanation of it is (the following)- all that is past, present and future, verily, is OM. That which is beyond the three periods of time is also indeed, OM.

Swamiji said, in last class I pointed out that the first mantra is introducing two types of analysis: Omkara Vichara in mantra #1 and Atma Vichara in mantra # 2.

We saw mantra # 1 where it said Omkara is everything. What is everything? Everything includes all that falls within time and falls outside of time. Thereafter the Upanishad explained what is within time? Everything belonging to past state, present state and future states are within time. What is beyond time? Brahman, Maya etc that are outside of time are also included in Sarvam. We can present this in an equation that says: Omkara =All.

Thus, by analyzing Omkara, you are also analyzing everything. It is also known as Sarva Vichara. Thus, again, when you arrive at the reality through Omkara Vichara you are also arriving at the reality of the Universe. This is the advantage of Omkara Vichara.

Citing a story supporting this, Lord Subramania and Lord Ganesha had a contest as to who could do a sarva pradakhsanam of the world fastest. Lord Subramanya jumped on his Peacock and started travelling. Lord Ganesha whose vehicle was the mouse and who was also fat could not travel as fast; but being wiser, he just decided to perform a pradakshanam of Shiva and Parvathy, who jointly represent the universe or sarva

prapancha. Just like Lord Ganesha, we are also taking a short cut through Omkara Vichara to know about everything.

Explaining the meaning of words in mantra, swamiji said, Tasya means Omkara and Upakhyanam means exposition.

For Omkara Vichara, first is introduction and analysis in mantra # 1, but its implementation is described in mantras #8-# 12. Upto this we saw in last class.

Mantra # 2:

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters.

This mantra deals with Atma Vichara or Atma Mimamsa. Here the second enquiry is introduced. The entire Universe is Brahman; this Universe includes things in time and things outside of time.

First mantra can be stated in an equation as:
 $\text{Omkara} = \text{Everything}$ or Sarva Vichara .

The second Mantra can also be stated in an equation as:

$\text{Everything} = \text{Brahman}$.

Therefore, Brahma Vichara is same as Everything Vichara or Sarva Vichara. Vichara means enquiry or analysis.

What is the blessed Brahman? Brahman is Atma; or Self; or myself, or I. This "I", is the one who is intimately available all the time. This I, the ever-evident Atma, equals Brahman.

Thus: $\text{Everything} = \text{Brahman}$

$\text{Brahman} = \text{Atma}$

Therefore, $\text{Everything} = \text{Atma}$.

If $\text{Everything} = \text{Atma}$, the self; then enquiry into everything

can be accomplished by enquiry into Atma or Atma Vichara. Enquiry into myself will reveal “Everything” in Creation. You just have to know the truth about yourself. So, we have Atma Vichara.

Thus, both Omkara vichara and Atma vichara have same destination although they are different. They are just two methods to arrive at knowledge of everything. Thus, the second enquiry has been introduced.

In mantra # 2 the **statement “ Ayam Atma Brahma”** is considered a mahavakyam. The other maha vakyam’s are:

Tat Tavam Asi: occurring in Sama Veda’s Chandogya Upanishad.

Pragyam Brahma: Occurring in Rg Veda’s Aithreya Upanishad.

Aham Brahma Asmi is from Yajur Veda’s Briharadanyaka Upanishad.

Ayam Atma Brahma: Occurring in Atharvana Veda’s Mandukya Upanishad.

Having introduced the two methods the Upanishad now elaborates on them but not necessarily in the same order. The Upanishad takes up Atma Vichara first. This begins in mantra #2 in “ Soyamatma Chatuspat” and continues until mantra # 7. It is all about Atma Vichara. Atma is introduced as Chatuspada Atma. It means Atma has four padas. Pada has many meanings including: legs, aspects, expressions, and facets. In context of our discussion the meaning facet is probably the best to use.

What is the four aspected Atma?

I will give a birds eye view of these four aspects. It is a unique presentation not found elsewhere in any Upanishad. This also makes Mandukya Upanishad famous but also makes it a difficult one to comprehend.

As per Vedanta if anything in creation has to be proven as existent it has to fulfill one condition; it should become an object of knowledge. If a thing is not an object of knowledge we can't talk of its existence or its Prameyatvam. Prameyatvam means being an object of knowledge, to prove it exists.

First of all, when a thing is an object of knowledge it means it must be an object of anyone of the following six pramanas: pratyaksha, anumana, upamana arthapatti, anupalabdhi and Shabda.

Secondly even if anything is not an object of knowledge now, the present, even if it was in the past or if it will be in the future, it should be an object of pramanam.

Even if the object does not become a part of my knowledge, if it should be an object of somebody's knowledge or an object of something's (living beings), knowledge, even then it exists.

Prameyatvam: can be based upon one of the pramanam's or knowledge of an identified object.

Prameyatvam can be based upon pramanam or knowledge of an object from a past, present or future state.

Prameyatvam can also be based upon Pramanam or knowledge of an object by a living being.

Only based on the three above can we talk of existence of that thing.

Imagine that there is such a thing but it does not have status of prameyatvam (not part of any pramana); it is not an object of past, present or future; and it is not known by any being. If so, how can we talk of existence of such a thing? If there is such a thing, an object without Pramanam, not known by any living being, at any time including past present and future, we have to conclude such a thing as non-existent.

Even if you can imagine the existence of such a thing in your

wild imaginations, the existence has no relevance or purpose because it is not known to anyone or thing. Because, if such a thing is not known to anyone, at any time, it does not matter, if it exists. Since there is no limit to such a thing hence it is considered non-existent. Thus:

1. A thing exists only when it is an object of knowledge or Prameya. Prameyatvam is the only condition for existence.
2. If a thing has to be a Prameyam, an object of knowledge that is known to exist, such a status is possible only when there is a Pramata or a Knower.

An object of knowledge can't be there unless there is a knower. So, existence of anything depends upon the Pramata. Without Pramata nothing can be Prameyam, meaning they can't exist. Therefore, existence depends on Pramata.

Mantra # 3:

The first quarter (pada) is "Vaisvanara" whose sphere 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.

A pramata, a Knower, is possible, only when "I" as consciousness principle, chooses to know something. By employing some pramanam; and only when I choose to know using the pramanam; the Knower comes into existence.

Thus, in jagrat avasta I choose to know things, hence I am a Knower (Pramata). In swapna avastha, I use pramanam and choose to know swapna objects; hence I am a Knower in swapna avastha.

In sushupti, I don't choose to know anything; so I am not a knower. Thus the knower is not an independent entity. The knower comes into existence only when "I" the consciousness wants to know.

Thus, the Pramata, Knower, is also a dependent entity on the "I" the consciousness principle. Now, "I" by himself, is not a knower. The Knower (Pramata) is also a dependent entity. It enjoys a dependent existence on Me, the conscious principle.

So, consolidating these ideas we have three points:

1. Prameyam, to be known, is dependent existence.
2. Pramata, Knower, is also dependent existence.
3. Thus Knower, Pramata, and Knowable, Prameyam, are both dependent existence.

Prameya depends on Pramata.

Pramata depends on I the atma.

Thus both, Pramata and Prameya, depend upon Me. Prameyam depends indirectly on Me. Pramata depends on Me directly. Ultimately both, directly and indirectly, depend on Me.

Knower and knowable both depend on the Atma, the consciousness principle or Me. Once I say both have dependent existence we have to remember previous five Upanishads that we have studied. Thus, in Taittiriya Upanishad it says, whatever has a dependent existence, with no substantiality of its own, is considered Mithya.

The Upanishad's Pancha Kosha Viveka also brought this point out.

Pramata and Prameya are both Mithya, as they don't have an independent existence. Mithya is only a name and form without substance of its own.

Mithya nama rupa depends on the Satya Vastu, the atma, the consciousness principle or I.

Another way of saying it is: **I, satya atma, alone appear as pramata(knower) and prameyam (known) with mithya nama and rupa. I put on a vesham of Pramata and Prameyam.** This entire

mithya nama rupa's fall in three categories:

1. Mithya nama rupas in jagrat avastha. This is known as Sthula nama rupa or gross names and forms.
2. Mithya nama rupa in svapna avastha is known as sukshma nama rupa.
3. All nama rupas are in potential form in sushupti avastha and it is called karana nama rupa.

In jagrit avastha, the "I", puts on sthula nama rupa and appears as jagrit pramatha and jagrit prameyam. Hence, I am now sthula atma.

In svapna avastha, I put on sukshma nama and rupa and appear as swapna pramatha and svapna prameya. I am now called sukshma atma.

In sushupti avastha I put on karana nama rupa and appear as sushupti pramata and sushupti prameya. I am now called karana atma.

Sthula Atma: In Jagrat Avastha, with Jagrat nama rupa, the Jagrat Pramata (knower) with jagrat Prameya (known), I take on a new name and I am called Sthula Atma.

Sukshma Atma: In Svapna Avastha, with Svapna nama rupa, the Svapna Pramata (knower) with Svapna Prameya (known), I take on a new name and I am called Sukshma Atma.

Karana Atma: In Sushupti Avastha, with karana nama rupa, wherein Sushupti Pramata (knower) with Sushupti Prameya (known) are in a resolved condition, I take on a new name and I am called Karana Atma.

Thus, I have three appearances; three nama rupa's or three roles; but who am I really?

When I look at myself from my own standpoint; that I, from my own standpoint am called Turiya atma. It is not an "I" from sukshma, sthula and karana atma's respective standpoints of

view.

Therefore, when I am not a Pramata from jagrat, svapna or sushupti standpoint; when I am not a Prameya from jagrat, svapna or sushupti standpoint, now I am called by the name Turiya atma.

So, I have four facets. They are: Sthula atma pada, Sukshma atma pada, Karana atma pada and Turiya atma pada, hence I am called chatushpada atma.

Of the four padas, which is satyam and which is mithya?

First, second and third are mithya as they have mithya nama rupas. Fourth is satyam. Thus "I" has three mithya padams and one Satya padam.

Now Upanishad will talk of first pada related to Sthula atma in mantra # 3; fourth mantra will discuss the second pada of Sukshma atma; fifth and sixth mantras will take up third pada related to Karana atma and seventh mantra will talk about Turiya atma or the fourth pada.

Since we talk of three avastha's they are brought into discussion. This avastha traya chatushpada vichara has now begun.

Take Away:

I, satya atma, alone appear as pramata(knower) and prameyam (known) with mithya nama and rupa. I put on a vesham of Pramata and Prameyam.

An object of knowledge can't be there unless there is a knower.

When I am not a Pramata from jagrat, svapna or sushupti avastha standpoint; when I am not a Prameya from jagrat, svapna or sushupti avastha standpoint, now I am called by the name Turiya atma.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 3

Greetings All,

Swamiji said, in last class we saw that in Vedanta when Shabda Pramanam is employed properly through Srvanam, Mananam and Nidhidhyasanam; through a qualified Guru; it will produce Gyanam. Even though words normally don't reveal Brahman, the Upanishad still uses different methods to reveal Brahman through words. The Gyani parampara is proof of that.

People say Upanishadic words give only knowledge and that they don't give us experience of Brahman. Vedanta says, our problem is not lack of experience rather it is lack of knowledge. Thus, we experience Dvaita in jagrat and swapna avastha and advaita in sushupti avastha. While we do have these experiences, unfortunately our conclusion from them is faulty. It is here that the Upanishads come to our help. It wants us to enquire into our available anubhava to come to know that the Advaita Aham is my real nature and that the Jagrat and Swapna dvaita experience is mithya.

This is a new knowledge correcting my misconceptions and this knowledge is enough for moksha. Since this teaching is occurring at the end of Vedas, it is called Vedanta. Vedanta

does not mean end of knowledge.

In this Vedantic part we are trying to gain knowledge of ourselves as such it is called Gyana Kandam; unlike Veda purva that is called Karma kandam.

Since this portion deals with nature of myself, my swarupam or atma and not the universe, it is also called atma viddhya. In this process it reveals that I the atma am the limitless entity, existence consciousness and hence called Brahman or the limitless one or Brihat Samatvat Brahma. Scriptures also call this means of obtaining knowledge of Brahman as Brahma Vidya, Atma vidya and even as Upanishad.

The word Upanishad can be broken-down as Upa Ni Sat.

Upa means Guru's knowledge.

Ni means Nischaya Gyanam; knowledge without any doubts.

Sat means vehicle or carrier. Sat also means destroyer of ignorance and Samsara. Another meaning of Sat is Sadhayati Gamayati Prapayati Iti Sat or one which carries the seeker to Brahman. It helps Jivatma merge with Paramatma. Shankaracharya also says, Brahma Sadhayati Gamayati Prapayati Iti Sat.

Upanishad means it is knowledge from Guru that takes Jivatma to Paramatma. It does not mean paramatma is sitting somewhere waiting for jivatma. Rather, here, merger means removal of the notion that I am different from Paramatma. Hence it is called Upanishad. In the end portion of the Vedas this knowledge is given as a dialogue. A group of dialogues or even one dialogue is called Upanishad. They say, at some time in the past there were 1080 Upanishads, but many have been lost. Now there are only 108 Upanishads available. Shankaracharya has commented on only ten of them. All ten of them are considered great only because Shankaracharya commented on them. Mandukya is one of the ten Upanishads. It is the smallest among them with only twelve shlokas. Mandukya Upanishad belongs to Atharvana Veda.

A Rishi named Manduka revealed it. The word root Manda means to be happy. Therefore, one who is always happy is known as Manduka. Even though it is small, it is comprehensive and all glorify it. There is another Upanishad known as Muktika Upanishad that details the dialogue between Rama and Anjaneya. This Upanishad tells us about the many other Upanishads, how many are there; which Upanishad belongs to which Veda etc. Muktika Upanishad says study of Mandukya Upanishad alone can give Gyanam. It says, if you don't understand Mandukya Upanishad, study the other ten; if you still don't understand then study all 108 of them; if you still don't get it try it in the next birth. " Mandukya ekam eva alam."

Gaudapada wrote the commentary on the twelve shlokas of Mandukya Upanishad in verse form. He occupies a very important position in Advaita Tradition.

The following is an important mantra for advaitins:

Narayanam Padmanabhavam Vasishtam Shaktim cha tatputra
parashar cha vyasam shukam gaudapadam mahantam govind
yogindramathsya Shishyam Sri Shankaracharyamathsya Padmapadam
cha hastamalakam cha shishya tam totakam vartikkarmanyakansmad
gurun santatmanosmi

Sadashiva samarambham Shankaracharya madhyamam

Asmad acharya paryantam vande Guru Paramparam.

The Adi Guru of all Guru's is Vishnu, then came Brahma then Vasishta, Shakti, Parashara, Vyasa, Shuka, then Gaudapada and then Shankara, all the way down to my Guru.

From Narayana to Shuka, the first part of the Guru parampara, are all from Puranas or mythology and not from history. Here each disciple is son of a father; thus Vishnu's son was Brahma and so on. It is also called Pitr-Putr parampara.

Then the parampara changed. While Shuka was a Rishi, Gaudapada

was a Manushya. From Gaudapada onwards there is history available of this parampara. From Gaudapada onwards the parampara became different in that it started the Sanyasi paramapara as well. Hence Gaudapada is a very important acharya. Gaudapada was Shankaracharya's Guru's Guru. Hence Gaudapada's Karika is very important.

Gaudapada lived in Gauda Desha or Northern Bengal. His original name is not known. The suffix pada means reverence. So he was the honorable acharya from Gauda Desha. Among his works Mandukya Karika is most important one. He has written 215 shlokas. They help us understand the Upanishad comprehensively, when studied with the Karika. Shankaracharya started the tradition of studying this Upanishad with its Karika. Shankara also has written a commentary on the Karikas. Following this tradition, we will also study the Upanishad and Karikas together. The 227 shlokas of the Upanishad are divided into four chapters. Each chapter is called a Prakaranam. The four prakaranams are:

1. Agama Prakaranam.
2. Vyatathya Prakaranam
3. Advaita prakaranam
4. Alata Prakaranam

These four prakaranams contain the mantras as well as Karikas.

Agama Prakaranam is a mixture of entire Upanishad with 29 Karikas, thus it has 41 shlokas.

Since it has the entire Upanishad, later Prakaranams have only the Karikas. Since Agama parkaranam is a mixture of Upanishad mantras as well as karikas, which is more prominent of the two? It is said that Chapter One is Upanishad pradhana. Other three chapters are Karika pradhana. The word Agama conveys that the Vedas and their Upanishads as coming from God himself.

Since Chapter One includes Upanishad it has a shanti patha as

well. The shanti patha is from Atharvana Veda. Other Upanishads such as Mundaka, Prashna, and now Mandukya are all from Atharvana Veda and they all have the same common Shanti patha.

Shanti patha:

“Om. Shining Ones! May we hear through our ears what is auspicious; Ye, fit to be worshipped! May we see with our eyes what is auspicious; May we, endowed with body strong with limbs, offering praise, complete the full span of life bestowed upon us by the divine beings; May Indra, of enhanced fame, be auspicious unto us; May Pūshan, who is all-knowing, be auspicious unto us; May Tārکشya, who is the destroyer of all evils, be auspicious unto us; May Brihaspati bestow upon us auspiciousness!

Om. Peace! Peace! Peace!

We have studied this Shanti patha before. Its essence is that through the shanti patha the seeker is asking for three boons; and they are:

1. Ayushyam: A long enough life to be able to complete the study of the Upanishad through Srvanam, Mananam and Nidhidhyasanam.
2. Arogyam: Good health with a good physical body. It does not make sense to live long with a sick body. Sense organs should function well and should focus on good actions such as hearing good, seeing good and speaking good. Mind should be emotionally sound so that I can learn the teaching with a balanced mind. Intellectual health is also important and a sharp intellect is highly desirable so that I can pursue this Vichara.
3. Nirvignatvam: Freedom from obstacles. Prayers to various gods are offered for freedom from obstacles.

This prayer is specific to learning this Upanishad without any obstructions. The Shantipatha ends with Om Shanti chanted

three times meaning it is seeking freedom from obstructions of Adhyatmika, Adhidavika and Adhi bhautika nature.

Shloka # 1:

Om, the word, is all this. A clear explanation of it is (the following)- all that is past, present and future, verily, is OM. That which is beyond the three periods of time is also indeed, OM.

First chapter is a mixture of Upanishad and karikas. Upanishad is in prose while karikas are in verse. In this chapter, mantra and karika are mixed.

The first six shlokas are Upanishadic mantras and their karikas. Then comes the seventh mantra.

The first two mantras are introductory ones. They talk of two types of enquiry.

1. Omkara Vichara mantra: this first mantra introduces us to the fact that through Omkara one can arrive at the ultimate reality.
2. Atma Vichara mantra: The second mantra introduces us to self-analysis.
3. Third to seventh mantras: elaborates on atma vichara.
4. Eighth to twelveth mantras: here Omkara vichara is elaborated upon.

All these twelve shlokas are expanded upon further by Gaudapada's commentaries.

Om is discussed in Taittiriya Upanishad as well. It says Brahmaji churned the Vedas and took out the pranava mantra or the Omkara mantra.

In Taittiriya Upanishad's Shikshavalli also the Omkara mantra is discussed.

Now the Upanishad says the monosyllable mantra is the entire

creation. If you have to know about creation, just study of Omkara mantra gives you this knowledge.

This study includes all present, past and future creations. The three states are all in Omkara. Anything beyond time is also in Omkara. Omkara represents within time and outside of time as well or Vyavaharika loka as well as paramarthika loka. What is beyond time? Consciousness, Maya, Avidya etc., are all beyond time. In short Omkara is everything.

Truth of Omkara equals truth of creation. Hence this pursuit is important. So, we will study Omkara.

With Best Wishes,

Ram Ramaswamy