

Mandukya Upanishad, Class 17

Karika # 23:

अकारो विसृज्य विश्वं तद्विश्वं तद्विश्वं तद्विश्वं तद्विश्वं तद्विश्वं
अकारो विसृज्य विश्वं तद्विश्वं तद्विश्वं तद्विश्वं तद्विश्वं तद्विश्वं

The sound letter A helps the meditator to attain a well-developed waking personality (vishva). The meditator on U attains a well-developed Taijasa (mind and intellect) and for one who meditates on M reaches Prajna. In the “ soundless” state, after Mkara, there remains no attainment.

Swamiji said the Upanishad is analyzing Omkara from mantra # 8 onwards. The Upanishad talked about Omkara and A U M was equated to first three padas of atma. It also gave three Upanasas to practice for the unprepared students. Thus meditating on Akara symbolizes Virat, U kara symbolizes Hiranyagarbha and M kara symbolizes Pragma or Anataryami, respectively.

After practicing the upasana for some time one comes to Omkara Vichara and then resolves A U and M. An example of this process of resolution was provided by our discussion of Bangle, Chain, Ring and Gold. We found there is no substance called bangle, chain or ring respectively. We found that in all of them gold alone is the substance. This understanding that there is no bangle, chain or ring is called padartha-nisheda or negating substantiality of all three ornaments except gold. Padartha Traya Laya, this dissolution of all three, occurs by clear thinking. Once this dissolution occurs question may come up as to why when three padarthas are not there anymore why do we still have the three words? Now, existence of a word is relevant only if there is a corresponding object. First substance, bangle was negated; then we found there is no relevance for word ring as well and in a similar manner relevance of chain was also negated.

Omkara even as Turiyam is the fourth pada of Atma. You can never talk about Turiyam and Silence.

When one talks, you know his language, but when a person is silent there is no language spoken; it is attributeless. It is free from pada prapancha, A U M. While Turiyam is free from padartha prapancha or world of objects, Amatra is free from world of names.

Shivaha, in mantra means Amatra or auspicious. Advaita means Amatra is non-dual. In this manner Omkara and four padas of Atma are identical. If I know this, what is the benefit? If a man knows that he is not Vishwa, Taijasa and Karana prapancha but that he is Turiyam, he enters into Atma.

Here, we have to remember that Amatra, the fourth matra, can be translated as silence. This silence is not mere absence of sound or its non-existence; rather, it is Consciousness principle that illumines absence of silence. This silence is Consciousness principle. This silence is not blankness; it is presence of Chaitanyam. This Chaitanya silence is the fourth matra of Omkara. The beauty of this silence is that it can co-exist with sound that is A U M while normal silence cannot. Consciousness can co-exist with A U M. Therefore; Amatra is Chaitanya Tatvam which is Turiyam as well. With this phala shruti of Omkara Vichara is complete.

Thus:

By enquiry into Atma we come to Turiyam

By enquiry into Omkara we come to Amatra.

Through this enquiry we come to pure consciousness.

With this the Upanishad is over. Gaudapada now further explains mantra # 12 in Amatra Karika.

Karika # 24:

ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च
ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च ॐकारं च ॐकारं च

The AUM syllable should be known quarter by quarter. There is no doubt, indeed, that the quarters (of the Self) are the same as the morae (letters of AUM). Having grasped thus the entire significance of Omkara, nothing else whatsoever should be thought of.

While writing his commentary Gaudapada consolidates his teaching of his previous karikas as well. He says, one has to clearly understand that the four padas of Atma equate with four matras of Omkara; thus every pada equates to a specific matra. Having clearly known Omkara and Atma, thereafter he should not have any other thought; he should arrive at Turiyam and abide in it.

(My Note: After understanding the four equations clearly, one should practice nididhyasanam with the Omkara mantra. Omkara can be used as a support for nididhyasanam. How do you meditate? Chant OM and

when you come to silence, you have to dwell upon the knowledge that there are two components in that

silence, one is silence and the other is consciousness. Then turn your attention from silence to

Consciousness then you claim that you are that Turiyam consciousness. This is called silence meditation.)

Karika # 25:

ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च ॐकारं च
ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च ॐकारं च ॐकारं च

Soak the mind with the roar of AUM; Identify the mind with the sound of AUM; AUM is Brahman the ever fearless. He who is always unified with AUM shall know no fear whatsoever.

AUM is verily the lower Brahman and it is also declared to be supreme Brahman. Pranava is without any cause preceding It, without subsequent manifestation, without anything inside and outside, unrelated to any effect and changeless.

All these karikas are Omkara dhyanam related. Omkara is both Nirguna Brahman (without attributes) and Saguna brahman (with attributes).

A U M represents Saguna Virat, Hiranyagarbha and Anataryami while the silence following OM represents Nirguna Brahman.

The fourth matra of Omkara is without any second thing either inside or outside.

It is like the bangle; is it inside or outside of gold? Bangle, in fact does not even exist, as such where is the question of inside or outside?

When there is no world, where is the inside or outside to it? Thus, there is no matter inside or outside of Atma, the Consciousness. There is no matter inside or outside of Atma. In fact there is no substance called matter. Matter is just a word we use.

In Karika: Purva means karanam; Aparam means Karyam; Apurva anaparaha means beyond cause and effect.

Now, Padas one and two come under Karyam; Pada three comes under karanam; while Turiyam is karya karana vilakshanam as detailed in Karika # 11.

Consciousness is beyond matter, time and space. Avyaya means free from changes.

Karika # 27:

ॐकारं त्र्यम्बकं महादेव्यं जगद्गुरुं ॥
ॐकारं त्र्यम्बकं महादेव्यं जगद्गुरुं ॥

Karika # 29:

ॐकारं ज्ञात्वा अमोक्षं च अमोक्षं च अमोक्षं च
अमोक्षं च अमोक्षं च अमोक्षं च अमोक्षं च अमोक्षं च

One who has known AUM, which is moraeless and of multiple morae (meaning AUM which is soundless and of infinite sounds) and which is ever peaceful because of negation of all duality in it, is the true sage; none other.

In this concluding karika Gaudapada reminds us of mantra number twelve's definition of Amatra.

Definition of Amatra: Amatra is one without any limitation; either related to space or time. A is limited; U is limited; M is limited; but Amatra does not have any limitation. In meditation we should not work for relative silence; here sound comes and it displaces silence. However, Vedanta says this is not the truth. The true silence is Chaitanyam that is absolute silence; which is free from duality. It is present in silence and sound. It is ever auspicious; it is never disturbed by sound, just as waker's silence is not disturbed by dreamer's noise. This person who recognizes Omkara in this manner is a real Seer, a wise person. With this the Amatra karika is over; Chapter # 1 is over; and Upanishad is also over.

Take Away:

Omkara meditation:

Chant OM and when you come to silence, you have to dwell upon the knowledge that there are two components in that silence, one is silence and the other is consciousness. Then turn your attention from silence to consciousness and claim that you are that Turiyam, consciousness. This is called silence meditation.

With Best Wishes,

Ram Ramaswamy

