

Mandukya Upanishad, Class 33

Karika # 1:

upāsanāśrito

dharmo jāte brahmaṇi vartate |

prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1

1. The Jīva betaking itself to devotion (upāsanā) thinks itself to be related to the Brahman that is supposed to have manifested Himself

He is said to be of narrow intellect because he thinks that before creation all was of the nature of the unborn (Reality).

Continuing his teaching Swami

Paramarthananda said, in the first two karikas Gaudapada introduces the subject

matter. He says Pada Trayam should be equated to Dvaitam or Duality. In all

three Padas duality is there, either in manifest form or as unmanifest. This Pada

Trayam exists as Karya (pada's 1 and 2) Karana (third pada) Rupam.

Thus, five attributes of PadaTrayam

are: Pada Trayam=Dvaitam=Karya Karana Rupam = Savikaram=Karpanyam.

Karana modifies to Karya. Wherever modification is there; time is

involved and thus Yama is involved. Therefore mortality is involved and separation

is involved, whenever time comes in. This misery experienced through old age,

death etc is known as Karpanyam. You can't stop old age or death; this

helplessly being victim of time is Karpanyam or Samsara.

Turiyam also has similar five attributes; only they are opposite ones. Thus:

Turiyam=Advaitam=Karya karana
Vilakshanam=Nirivikaram=A-Karpanyam=A-Samsaram.

In karika # 1, the first five attributes related to Pada Trayam are described.

In karika # 2, the second five attributes related to Turiyam are described.

You can choose which way you wish to take; misery or moksha; it is all your choice. Gaudapada says, I assume students of Vedanta are interested in Turiyam and therefore I shall deal with it in this chapter; hence chapter is called Advaita Prakaranam. Chapter can be called by any of the names of the five attributes of Turiyam. The name Advaita Prakaranam is also used as it is mentioned in Mantra # 7 as well.

Karika # 1:

Every person in duality is miserable. Even exalted duality won't free him from misery. God is meditated upon and I am the meditator; even here there is duality. Religion is great only in Advaita Gyanam. If it does not go to advaitam, then you are religiously unfortunate, says Gaudapada.

Karika # 2:

ato

**vakṣyāmyakārpaṇyamajāti samatāṃ gatam |
yathā na jāyate kiṃcit jāyamānaṃ samantataḥ || 2 ||**

2. Therefore

I shall now describe that (Brahman) which is free from limitations, unborn and which is the same throughout; and from this, one understands that it is not (in reality) born though it appears to be manifested everywhere.

Therefore, since Pada Trayam falls within Samsara, I shall teach Turiya Padam of Atma based on mantra # 7.

Turiyam is without Akarpanyam (where there is no tyranny of time) or Samsara (free Turiyam) or it is misery-less Turiyam.

Ajati means Karya Karana Vilakshanam, where there is no birth or creation. Jati here means birth; hence this teaching of Mandukya Upanishad is called Ajati Vada meaning beyond Karya Karana.

Nirvikaram means ever the same; even while body is ever changing and mind is also changing; Turiyam alone is Saman. I will teach you how nothing is born out of Turiyam; it is not a Karanam; and hence it is Karya Karana Vilakshanam. Even though there is appearance of Creation (things being born continuously and then die); I will show you it is not real, it is all just an appearance; just as in a dream, everything is just an appearance; as on waking, everything disappears. Therefore, Turiyam is not a Karanam.

Karika # 3:

ātmā

hyākāśavajjīvairghaṭākāśairivoditaḥ |

ghaṭādivacca saṃghātairjātāvetannidarśanam || 3 ||

3.

Ātman may be said to be similar to Ākāśa (ether) manifested in the forms of the Jīvas (embodied selves) which may be compared

to the ether enclosed in pots. Again, as pots, etc., are said to be

produced from the Ākāśa (ether), similarly (gross) bodies are said

to be evolved from the Ātman. This is the illustration of the manifestation (from Brahman, if any).

Now we enter the main teaching. Gudapada makes a grand beginning. He wants to show Turiyam is Karya Karana Vilakshanam. He will concentrate on “ Karana” Vilakshanam. Karana Vilakshanam means, Turiyam is not cause of anything and no creation is born out of Turiyam. For convenience of analysis Turiyam is divided into two parts:

- 1) Jiva, as Chetana amsha;
- 2) Jagat, as Achetana amsha.

Gaudapada says, Jiva is not born of Turiyam; neither is Jagat. He teaches this in four stages.

Stage # 1: Logical negation of creation of Jiva. He proves Jiva is not born out of Turiyam.

Stage # 2: Logical negation of Jagat Srishti or creation of world.

3. Stage # 3: Scriptural negation of Jiva Srishti. He says Jiva is never created.

4. Stage # 4: Scriptural negation of Creation of world.

Following is also a breakdown of karikas by the above said four stages:

Karika 3-9: First stage

Karika 10: Second stage.

Karika 11-14: Third stage

Karika 15-30: Fourth stage.

Stage # 1:

Jivatma and paramatma (Turiyam) do not have Karya Karana sambandha. Jivatma is not born out of Paramatma.

Karya Karana Sambandha is a popular mistake; hence the misconception that I am Jivatma and Paramatma has created me; and I have to go back to Paramatma.

To reveal the fact that they don't have any sambandha, Gaudapada uses scriptural examples.

Akasha Drishtanta: One space is called both Pot space and Other space. Pot space is enclosed in a pot, while other space is all pervading space, maha akasha or Total space.

Thus in above example:

Pot space is like Jivatma.

Total space is like Paramatma.

Gaudapada wants to study both. If you look superficially at both spaces, you will get

certain ideas; but
upon enquiry you will find them false.

First misconception: Utpatti (origination): So
the first false idea is that pot space is born out of Total
space. Reality is
pot space is never born; when pot is born, there is already
space and the
enclosed space is just given a new name called pot space. This
name comes only
after creation of pot. **So the birth of
container pot is falsely transferred to birth-less space.**
This is called Utpatti or misconception.

Similarly when building a
house, is house the name of the space or the name of the
walls? Since you live
in space, house is name of space you live in, while reality
is, that you build
a wall and transfer its name to space.

Similarly, what is a well? It
is name of space that contains water. Reality is, nobody makes
a well. You just
remove mud; then you transfer the name and say a well was
made.

Similarly, when you travel to
Madras and arrive at Basin Bridge Junction, you say, Madras
has arrived;
reality is that arrival of train is transferred to Madras.
Madras never came. So, also, Akasha (space) is never born.

Second misconception: Nashaha: When pot is
broken; you say, pot space is gone; while reality is that,
that space is not
gone; it is just that the pot broke.

Third misconception: Doshaha: Pollution: Various things in

space are polluted, such as air, water, earth etc. Our mistake is that we consider pollution of things as "Space Pollution". Reality is that Space never gets polluted.

Fourth misconception: Individuality: Viseshaha: Every Jivatma is associated with individuality; thus smaller pot space, bigger pot space etc are based upon attributes of container. Attribute of container is transferred to space and it makes it big or small space etc.

Fifth misconception: Sambandhaha: That pot space and total space are related, is the misconception. Reality is, there is only one individual space. We divide total space and create names like pot space etc. This is the false relationship; the idea that pot space is a product while total space is the producer. We create this Karya Karana Sambandha. Reality is that space was never created; it was always there. So Sambandha is the fifth misconception.

None of the above misconceptions exist. These misconceptions can also be extended to the Jivatama.

Thus:

1. Jivatma is never born. Atma is consciousness. I am enclosed consciousness. Birth is of container and not content; therefore, Jivatma appears to have birth.
2. Jivatma dies, is

another misconception. I am never going to die. Enclosed body may die but enclosed consciousness never dies.

3. I may have several doshas, is another misconception. Gaudapada says, "You have no doshsa". Doshas belong to container, the body. None of doshas belong to Consciousness.
4. I have individuality is another misconception. I do not have individuality. Individuality belongs to container. The content is beyond individuality.
5. I think I am Jivatma born out of Paramatma. Reality is that I am consciousness and I am never born out of Paramtma. We are just two names of the same consciousness. Inside enclosure is Jivatma; outside enclosure is Paramatma. It is like a demarcation line, say between the states of Tamil nadu and Karnataka; it is just a man made line. It is just a name we give to continuous space. In reality there is no demarcation between states.

So relationship between Jivatma and Paramatma is an Aikya Sambandha (meaning no sambandha). I am Turiyam. So Jivatma is not born out of Paramatma.

Karika # 3: Here

Atma (turiyam) is compared to Akasha.

Paramatma is seemingly born as Jivatma; like total space is seemingly born as pot space,

while reality is that only container is born, not content, the consciousness.

Paramatma is also seemingly born as the container, the body; however, this topic Gaudapada will discuss later on.

How

can we say that Total space is born as pot space? Only clay is born as pot.

Taittiriya Upanishad says: from Akasha, Vayu is born; From Vayu, Agni is born; from Agni, water is born; from Water, Earth is born, from Earth, pot is born.

So total space has produced pot. Similarly, Paramatma is born as Jivatma, as well as pot. This space analogy is the seeming creation of Jivatma.

Karika # 4:

ghaṭādiṣu

pralīneṣu ghaṭākāśādayo yathā |

ākāśe saṃpralīyante tadvajjīvā ihātmani || 4 ||

4. As

on the destruction of the pot, etc., the ether enclosed in the pot,

etc., merges in the Ākāśa (the great expanse of ether), similarly

the Jīvas merge in the Ātman.

In

previous karikas misconceptions of origination or Utpatti was explained. Now

Gaudapada talks of Jivatma Nashaha; when the container resolves; when pot,

room, etc perish; the pot space also seemingly merges into

total space; and
when pot space breaks, it merges into total space. Reality is
that pot was
destroyed and nothing happened to space. Similarly, we say
Gyani merged into
Brahman; it is only usage of a verb; nothing really happened.

In
the same manner, enclosed consciousness, Jivatma, merges into
Paramatma, a
seeming merger. Reality is that there is no question of any
merger at all. So, Vedanta
students wrongly ask, will I merge into God?

With Best Wishes

Ram Ramaswamy

Mandukya Upanishad, Class 32

Continuing his teaching Swami
Paramarthananda said, having completed chapter # 2, now we
will enter chapter #
3 known as Advaita Prakaranam. This chapter has 48 Karikas and
is an important
chapter related to Karika's and entire Vedantic literature.

Our clarity of Advaita relies on clarity of this
chapter. If we have to understand this chapter thoroughly, we
have to follow
certain conditions:

We have to review chapter 1 completely, each week. We have to
review first seven mantras of Ch. # 1, as they are very

important. We must do so, to better understand the meaning of each mantra. Nine Karikas are very important, especially Karikas # 10-#18 in Chapter # 1. Thus, seven mantras and nine karikas, we must review each week to obtain most benefit from this chapter's teaching.

I am insisting on this because chapter # 3 is built on foundation of Chapter # 1 (the seven mantras and nine karikas). If foundation is weak, building will not be strong. Chapter # 3 is the building built on Chapter # 1. I will very often refer to chapter # 1. So, I will assume you are reviewing the seven mantras and nine karikas each week.

The previous chapter # 2, Vaithatya Prakaranam, is a commentary on the word Prapancha Upashamam occurring in mantra # 7. This was explained as Jagat Vaithatyam meaning it is Pada Trayam Mithyatvam.

(Note: Prapanchopasamam means world-mithyatvam. This mithyatvam was analyzed in the second chapter. Instead of using the word prapanchopasamam, Gaudapada used the word vaitathyam. Vaitathyam and mithya are synonymous. Mithya means that the waking world we experience now is only a conditional reality like the dream world. The waking world is real only in the waking state just as the dream world is real only in the dream state. Since both of them are real only in their respective states, they are not absolutely real. This conditional reality is called mithyatvam. If the waking world and the dream world are both mithya, conditionally real, what is absolutely real? It is 'I' the observing consciousness principle alone. I, the Turiya atma

alone am the satyam.

I am the projector, sustainer and the experiencer of the waking world. This was established in Vaitathyaprakaranam.)

Ch 3 is also a commentary on another word in mantra # 7; Advaitam; hence chapter # 3 is called Advaita Prakaranam. Here, in this chapter # 3, Gaudapada is going to deal with Turiyam, the fourth pada.

In Chapter # 2 he dealt with the first three Padas and their unreality while here the focus is on Turiyam, the fourth Pada, and its reality.

I will now give you a general direction that Gaudapada takes in this chapter.

Referring to chapter # 1, we have mentioned that Pada 1 and Pada 2 are known as Karya padas, the effect or product, as mentioned in Karika # 11.

Pada # 3 is Karana Pada that corresponds to the cause of all effects. The fourth Pada is Turiyam or Karya Karana Vilakshanam; here Karya means effect; Karana means Cause; Vilakshana means different from.

This can also be stated as follows:

Pada # 1 and # 2: Karya
Brahma (effect, manifest)

Pada # 3: Karana Brahma
(cause, unmanifest)

Pada # 4: Karya Karana
Vilakshana (different) Brahma.

Then, the next important
principles are:

Both Karya and Karana are
subject to modifications. Every effect will go through
modification to become
karanam. Thus, both are subject to modifications, meaning they
are within time.

So, the first three Padas, all exist in time.

Thus, Karya Karana Rupam is
Savikaram (modification, decomposition). This explains first
three Padas.

In jagrat, swapna and
taijasa, all three states, there is dvaitam and division

Karanam (cause) also is
Dvaitam because; cause produces effect, thus duality.
Therefore, cause must
contain duality in potential form. Thus, in one seed there are
many potential
trees; it is a hidden duality. In every parent many children
are present as
potential, due to the potential duality. So, Karanam (cause)
is unmanifest
duality. Karyam (effect) is manifest duality.

Is there duality in sleep?

Even if I don't experience duality, it is present in potential
form in sleep;
thus when I wake up, I experience duality; so it is a hidden
duality.

Hence Karya Karana Rupam is
dvaita Rupam.

In Samadhi we don't give significance to Advaita anubhava; the reason is, in Samadhi, unmanifest Dvaitam is the one experienced. It is unmanifest dvaitam because when we come out of Samadhi, we say, I was in advaitam.

Four words have been introduced: Karana Pada Trayam; Karya Karana Rupam; Savikaram and Dvaitam; all are in realm of time.

Turiyam, the fourth pada is Karya Karana Vilakshanam; it transcends cause and effect field; so there is no change in it. So, it is Nirvikaram.

Turiyam=Karya Karana Vilakshanam= Nirvikara= Advaitam; Turiyam transcends time and is the Fourth Pada.

Now Gaudapada says that first three Padas fall within Samsara, Karya Karana Dvaitam=Samsara.

Why do we say so? Reason is as follows:

Duality is Samsara where even if there is a second thing, there is fear. The second thing can be an object of attachment or an object of aversion. If we move with a person, you develop Raga or Dvesha towards him. If it is aversion it will result in sorrow. Thus, arrival of a mosquito gives sorrow or Dvesha.

Ragaha also gives fear due to fear of departure. The very thought of losing Drona and

Bhishma caused great sorrow to Arjuna. Dvaitam is cause of Savikara (modification); and Savikara is Samsara.

Whatever is subject to modification is samsara, including our body. The body grows old and we feel the difference in our joints. All my faculties are also slowly taken away. Thus, Savikara is Samsara.

Karya Karana Rupam=Samsara.

As long as I look upon myself as within Karya Karana Rupa, my past karmas become cause and their effect, as such, subject to Prarabhdha. I look at myself as a victim of fate without any freedom. I feel I am a helpless victim as I am worried which Karma is going to fructify for me today. So as karyam, I am a Samsari.

If I look at myself, using free will, as cause of my future, when I look at myself as a responsible karta then I am worried about how I will discharge my duties? How will I get my daughter married? Send son to college? Etc. This causes anxiety in me. More responsible you are (cause), more stressed you are (product). Neither as a Karta or Bhokta can you be free from stress. Hence, Dvaita= Samsara; Savikara= Samsara; Karya Karana= Samsara.

So for moksha, you have to go to Turiyam alone. Advaita is never afraid. In Nirvikaram there

is no fear of time. Therefore, Turiyam can't be touched by time. Thus, Karya Karana Vilakshanam= Moksha. I am not a product or cause, nor Karta nor Bhokta. So Gaudapada wants to reveal Turiyam that alone can give moksha, in chapter # 3.

Karika # 1:

upāsanāśrito

dharmo jāte brahmaṇi vartate |

prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1

1. The Jīva betaking itself to devotion (upāsanā) thinks itself to be related to the Brahman that is supposed to have manifested Himself

He is said to be of narrow intellect because he thinks that before creation all

was of the nature of the unborn (Reality).

In first two karikas of this chapter, Gaudapada introduces the subject: that dvaitam is samsara; Savikara equals Samsara; and that Pada Trayam equals Samsara.

Any type of duality is samsara, secular or religious. Even a great upasaka, considered a great devotee of Lord, even he is within realm of duality. It is a religious duality based upon scriptures. Even here duality is dvaitam, Savikaram etc and hence under samsara. **This is a disturbing part of Chapter # 3. Advanced Advaita scriptural texts criticize Karma and Upasana as Dvaitam.**

(Note: There are two types of dvaitam. One is called secular

dvaitam and the other is sacred dvaitam. Secular dvaitam consists of I, (the jivatma) and the observed world (the anatma). This jivatma-anatma dvaitam is secular dvaitam because everyone knows this as 'I am here and the world is there'. In addition to the secular dvaitam, shastra also introduces another type of dvaitam in the context of karma-yoga and upasana-yoga. Veda-purva section consists of karma-section that deals with karma-yoga and upasana-section that deals with upasana-yoga, which also involves duality. In the karma-section, I, the jivatma, am the worshipper of the Lord and the paramatma is Ishvara; introduced as Someone, to be worshipped. This is worshipper-worshipped dvaitam, is sacred dvaitam. In the upasana-section, even when we drop the rituals and take up meditation, there also we have dvaitam: I am the meditator and Ishvara is the meditated called meditator-meditated dvaitam. Gaudapada says that even though the sacred dvaitam is considered very sacred and auspicious, that sacred dvaitam also will be a cause of samsara only. Any dvaitam is cause of samsara, secular or sacred. Therefore, everyone will have to transcend the secular and the sacred dvaitam and come to advaitam.)

So every upasaka is a religious samsari. This creates confusion in our minds. Hence beginners should not come to Mandukya Upanishad where it implies that conducting Pujas etc don't matter.

We say, Upasana Dvaitam kept, as an end by itself, is samsara. But we are willing to allow Upasana when it is a means to move from Dvaitam to Advaitam. The problem is that in the name of sacredness many people remain in Dvaitam.

By the way, these are secret verses are not to be publicized.

(Further Notes: The Upanishad points out that atma is advaitam and that everyone should compulsorily know the advaita atma. Why does the Upanishad say this? Gaudapada answers that dvaitam is the cause of several problems called samsara and so advaita-Gyanam is the only solution for this samsara. All the Upanishads have repeatedly said the same thing. Kathopanishad says: whoever is in dvaitam will go from mortality to mortality. In Taittiriya Upanishad, it is said: even if the slightest duality is perceived, you will feel insecurity (limitation, helplessness, fear, anger and depression). In Brhadaranyaka Upanishad, it is said: dvaitam is the cause of insecurity, fear, etc. This is everyone's problem and for that problem advaita gyanam is the only remedy. The problem is not the absence of advaitam but it is the absence of advaita gyanam. When it is said that dvaitam is the problem, we should carefully note the following: Experience of duality is not a problem. In fact, it is enjoyment. Variety is enjoyment. Dvaita transaction is also not a problem. Dvaita experience and transaction are not problems. Then what is problem? **Taking dvaitam as satyam alone is the problem because dvaitam is not satyam but it is only mithya. When mithya dvaitam is mistaken as satyam, one expects stability that leads to emotional leaning or dependence on the mithya dvaitam.** Being nama-rupa, mithya dvaitam is not stable, and it is always changing. Relying on unstable things

for stability creates a lot of problems. Relying on the unreliable things is the definition of samsara. The reliance happens because of mistaking mithya to be satyam. Therefore, we should stop emotionally relying upon mithya dvaitam and start relying on satya advaitam. That satya advaitam is Turiya atma. This advaita-gyanam is important for everyone.)

The word Dharma in karika means the Jiva who is committed to Upasana or Saguna Ishwara Dhyanam. He looks at deity as an object of superior attribute while looking at himself as an ordinary Papi; this is the upasya upasaka dvaitam.

In the karika, the word Jate means with dvaitam comes Karya Karanam as well. He is in Virat, Vishwa, Taijasa, and Hiranyagarbha etc.

The word Utpate means before origination of world; or before Srishti, sthiti and laya, everything was in Ajam Karanam; meaning Brahma Rupam. His mind is in Karya Karana Brahma. I exist is Karya Karana Brahma; this is thinking of Upasaka.

As long as he is in dvaitam, he is within time or savikaram. He thinks, now he is away from God and that in moksha he will join God. This concept is wrong.

His concept of Moksha is going and coming. He has not understood moksha. Merger into God, a time bound

event, is not Moksha. Real moksha is that: I am Turiyam, ever free, and not an event in future. But Upasaka does not understand this.

Gaudapada pities the Upasaka as an unfortunate person; although whole world had placed him on a pedestal; from a Turiya Drishti; he is just a samsari.

So Gaudapada is going to ask us if we are ready for a journey beyond Karma and Upasana to a place where there is no Jiva Ishwara Bheda.

Take Away:

Taking dvaitam as satyam alone is the problem because dvaitam is not satyam but it is only mithya. When mithya dvaitam is mistaken as satyam, one expects stability that leads to emotional leaning or dependence on the mithya dvaitam.

With Best Wishes

Ram Ramaswamy

Mandukya Upanshad, Class 31

Continuing his teaching Swamiji said, today I will give you a summary of the Chapter # 2 that is also known as Vaithatya Prakaranam. Mandukya Karika is an analysis of the Mandukya Upanishad.

In this Karika Gaudapada is expounding from the Upanishad, not his own opinion, rather, whatever is implicit in the Upanishad is made explicit using a method of extraction known as Shruthyartapatti pramanam, an indirect manner of gaining knowledge from Shruti.

In entire Mandukya Upanishad the most important mantra is # 7 dealing with Turiyam. This topic is expanded upon in this chapter. Turiya mantra has two words that are very important: Prapanchoupashamam and Advaitam. Prapanchoupashamam is expanded upon in Chapter # 2 and Advaitam is expanded upon in Chapter # 3.

The word 'prapanchopasamam' means the prapancha mithyatvam. Prapancha refers to the waking world, the universe. Upasama literally means absent. 'prapanchopasama' means that even though we experience the world, factually it is not there. It is experientially available, factually non-existent. It is otherwise called mithyatvam, or vaitathyam. Prapanchopasamam, prapancha mithyatvam and prapancha vaitathyam all mean that the world is mithya.

Prapanchoupasamam also means, free from the world. What is free from the world mean? It means Turiyam is free from the world or it is world-less. This word negates world. What is its significance? Upanishad can't negate experience of the world; we can't negate it as well, as we experience it daily. Experiential experience

of the world

can't be negated but when the Upanishad says it does not exist, it means, world

is only experiential but factually non-existent or world is seemingly existent

or apparently existent.

Prapanchoupashamam deals with

unreality of world. Idea of unreality can be conveyed in Sanskrit by words such

as Satyam, Mithya and Vitathvam. They all convey unreality of world. Since

chapter # 2 analyzes unreality of world implicit in Upanishad, it is called

Vaithatya Prakaranam; it means Jagat Vaithatya Prakaranam.

Jagat is universe or cosmos,

but in Mandukya Upanishad, it means the three Padas; that is, Waker & gross

universe; Dreamer and subtle universe; and Sleeper and Causal universe. These

three pairs, together, are called Pada Trayam. So, Chapter # 2 can also be

called Pada Traya Vaithatya Prakaranam.

Having seen significance of title

we will now come to the chapter # 2 itself. It has 38 karikas and they can be

classified in five headers. They are:

1. Karika's # 1-# 3:

Swapna Prapancha Vaithatyam,

meaning unreality of dream world.

▪ Karika # 4- # 18:

Jagrat Prapancha Vaithatyam; meaning unreality of waker's universe.

▪ Karika # 19-29:

Misconceptions regarding the reality or Kalpana Prakaraha; varieties of confusion.

▪ Karika # 30- #

34: Summary or conclusion of main discussion of pada traya mithyatvam also called Upasamhara.

▪ Karikas #35- #

38:

Describe the sadhanas and their results or their Phalam. We can also call it spiritual disciplines and their results.

We will see each one the five headers now.

1. **Swapna Prapancha Vaithatyam:** Here Gaudapada wants to establish unreality of dream world. Dream example is very useful. Unreal dream world appears as real, in sleep. If I am convinced about it, I can extend it, to waker's world as well.

Therefore, dream example is very important. Gaudapada gives three proofs of unreality of dream world. Most people probably see dream world as unreal anyway. So the three proofs are:

1. Shruti; 2. Yukti
and 3. Anubhava.

1. Shruti Pramanam:

Brihadaranyaka Upanishad says dream world is unreal; dream is only our mental projection where non-tangible thoughts seem tangible ones.

▪ Yukti Pramanam:

The logic is that dream objects can't really exist, as they don't have the required space to exist or the required time to exist. Required space is not there as everything is within our head; thus our head can't accommodate say an elephant. Similarly the required time, to beget children and grandchildren is not available in a dream. Hence they are considered projections of mind.

- Anubhava

Pramanam: On waking up we find all our dream experience disappears into thin air. Sleeping in New York, I am seeing Coovam, but it disappears upon waking.

Thus, we have three pramanams of dream.

- **Jagrat Prapancha Vaithatyam:** Karikas # 4- # 18:

From the 4th verse up to the 18th verse, the second and the most important topic is covered, which is that the waking world is also mithya exactly like the dream world. Just as the dream world appears as satyam in dream, the waking world appears as satyam in the waking state. Even though the waking world appears as satyam in the waking state, still it is mithya only.

Gaudapada

in the very powerful verse 6 says that the dream world is mithya because it is subject to arrival and departure. The waking world is available in the waking state but the entire waking world disappears when you switch over from waking

to dream or deep sleep. The moment you change the state, the entire waking world disappears and the dream world appears, and in dream it does not appear as dream, but like the waking world only. The waking world comes in the waking state, it goes in the dream state, the dream world comes in the dream state and it goes in the waking state. Each one appears in its own respective state and disappears in the other state. So both the worlds must have equal status. Therefore, since the dream world is known to be mithya, then the waking world also must be given the same mithya status. Thus Gaudapada says that the waking world is mithya because it is subject to arrival and departure just like the dream world is.

Gaudapada says Waker's universe is unreal; He gives two reasons for this: 1. Implied reason; and 2. Direct reason.

Implied reason:

Whatever is objectified is Mithya. Whatever is seen; is mithya. Any object can reveal its existence depending on an observer. Without observer, no object can reveal its existence. Since object depends on Subject it has a dependent existence; hence object is mithya. Thus, Jagrat Prapancha is an object of experience hence it is mithya. Say, in another higher state of experience, one experiences a

mystical world, even that is mithya as even that mystical world depends on an extraordinary observer. So, any Drishyam is Mithya.

Direct Reason:

Whatever is impermanent is mithya. Anything impermanent enjoys only temporary existence. Temporary existence means borrowed existence; or it means dependent existence; however, anything with independent existence will exist forever. Jagrat Prapancha is subject to arrival and departure just like the dream world is, hence it is impermanent.

Therefore Gaudapada concludes Drishyatvam and Anithyatvam are the cause Mithyatvam.

Thereafter, several objections are raised and all these objections are with an intention to show that dream is mithya and waking is satyam. To prove this, various definitions of reality are presented. Gaudapada refutes these definitions of reality. They give four reasons:

1. Utility: Waker's universe has utility only in waking state but not in dream. If utility is criterion then dream world will become real. Gaudapada refutes this by pointing out that each world is useful in the respective state and each one is useless in the other state. Dream water is useful in dream but not in waking. Similarly, waker's water is useful in the waking state but not

useful in the dream. So if utility is the criterion, both should be accepted as the same and it cannot be said that one is satyam and the other is mithya.

2. Clarity: Whatever is a clear experience is real. Thus, dream is very vague and so unreal. Gaudapada's answer is that the dream world is unreal only from the standpoint of the waking state but when you are in dream, every event is very clear just as everything in the waking world is clear in the waking state. Clarity cannot be used to differentiate between dream and the waking world.

3. Externality: Whatever is externally available is real. The waking world is outside and the dream world is inside. What is outside is real and what is inside is unreal, mithya. Gaudapada refutes this by saying that the dream world is said to be internal and unreal only when you are in the waking state, but in dream, the dream world is experienced as external. Internality and externality logic will thus not work to show that the dream world is mithya and the waking world is real.

4.
Objectivity:

Objectivity is a criterion for reality. Whatever is commonly available to all is real. Thus, this mike is available to all, but dream is not available to all. Gaudapada however disagrees; he says even dream world is available to them, if

you are in a
dream. Dream train is available to many people in dream.

So, none of the above
criteria are correct.

If dream and Waker's world's
are unreal then what is reality? Unreal requires support.
Reality is that which exists but which is never observed. What
is
that thing? It is the observer or Consciousness alone that is
reality. **Everything else that is observed is unreal.**
Thus world is observed, hence unreal; body is observed, hence
unreal; mind is
observed, hence unreal. The awareness of world, body and mind;
that awareness
principle, is Turiyam or Satyam. Thus, all three states are
located and
supported in Turiyam.

Now Gaudapada says, **everything unreal is born out of ignorance
of reality. Therefore Turiya Agyanam is cause of Jagrat
Prapancha and Swapna
Prapancha. Citing example of snake and rope, rope ignorance is
cause of snake
appearance.**

When rope is mistaken for snake, it
becomes a serious problem. The waking world will create
serious

problems

when it is mistaken as satyam. Mithya mistaken as satyam will
create problems
because mithya is unstable. Satyam alone is stable. When we
take the mithya
world as satyam, we will seek support and security from the
unstable mithya

objects, name, fame, power, position, and even relationships. Mithya never remains the same. Because of the ignorance of "I am satyam and jagat is mithya", we are facing problems. 'I am satyam, the world is mithya' is not an academic knowledge but it makes a big change in our life itself, the way we look at us, the way we look at the world. There is a huge perspective change, which is the cause of moksha itself.

Similarly Turiya Agyanam is cause of Pada Trayam. So the teaching is: Turiyam Satyam, Pada Trayam Mithya.

- **Misconceptions regarding the reality:** Because of ignorance of Turiyam, many misconceptions are born. In each misconception one object or another is considered Satyam. " I " am the truth, is missed out and an object is taken as reality. Some say energy is truth; scientists feel truth is somewhere outside and are still struggling to find it. The irony is that the Searcher of reality is the Reality; Seeker is the sought. The more you struggle, the more you miss.

Even great philosophers have misconceptions. Gaudapada gives such philosophers hope; he says, behind every misconception, unreality, there is Truth. Ultimately the misconception will save them, he says. Vedas allow for misconceptions. God, the ultimate reality, is initially presented as an object. An object is not the real god but still Vedas allow it in beginning stages; like Vishnu, Shiva etc. We look

at God as an
object not realizing such a god can't be true.

Gaudapada

says even that object god worship will make you fit for
Vedanta. Then you will
question and realize god is not an object. Guru will then
guide you to see that
you are yourself god; Tat Tvam Asi. That is why we allow all
religions to
worship god in one form or another. But ultimately God is
Turiyam. With this
misconception is concluded.

▪ **Upasamhara:**

Karika # 30- 34:

I the observer am Satyam.

Whatever I experience is mithya. Advantage of this knowledge
is that: Mithya
can't affect Satyam. Observed universe can't touch Me; I am
free from all
problems created by universe. Here, I, as Turiyam alone, have
the right to say
world is unreal. I am ever free from Samsara.

Gaudapada says even different

words used for Turiyam are unreal. The word Turiyam is
relative to each of the
three padas. Just as father of dream child is unreal or his
fatherhood is
unreal. So also the word Advaitam is unreal as is the word
consciousness, which
is also unreal with respect to inertness. **So
no word can be used.**

Gaudapada says when we say

world is mithya, it can be stated in two different forms:

1. An unreal world exists;
and

2) A real world does not
exist.

Which of the two is correct? Saying
to some one, you are seemingly intelligent can mean he is not
intelligent. When
we say world exist, it means unreal world does not exist.
Unreal is from
standpoint of Turiyam.

▪ **Sadhanas and
their result: Karikas # 35-38:**

Five sadhanas were given:

1. Sadhana
chatushtaya sampathihi. This is stated as freedom from
attachment, fear and
anger.
2. Vedanta Sravanam:
Systematic study of Vedanta.
3. Mananam: Here
Munihi means one who performs mananam.
4. Nidhidhyasanam:
Dwelling on the teaching.
5. Sanyasa ashrama:
This is only an optional sadhana. One can practice
internal sanyasam as well.

Karika # 38:

The Phalam: He will be ever
established in the knowledge that I am ever-free Turiyam even
during worldly
transactions.

With this the chapter concluded.

Take Away: Rope

ignorance is cause of snake appearance. Everything unreal is born out of ignorance of reality. Thus, Turiya Agyanam is cause of Jagrat Prapancha and Swapna Prapancha.

Reality is that which exists but which is never observed. Everything else that is observed is unreal.

With Best Wishes

Ram Ramaswamy

Mandukya Upanishad, Class 30

Karika # 34:

This manifold does not exist as identical with Ātman nor does it ever stand independent by itself. It is neither separate from Brahman nor is it non-separate. This is the statement of the wise.

After pointing out in Karika # 32 that from Turiya Drshti or Turiya point of view, there is no creation at all, now Gaudapada says, we can't say the world is non-existent as well; hence it is Mithya. He says, it is experientially available but it is difficult to

prove that it does not exist.

In this karika he shows that proving that it does not exist is difficult. We can't prove:

The world is Brahman,

or that it is a part of Brahman,

or that it is different from Brahman.

We can't logically establish that this world can be identified with Brahman, as Brahman is Chaitanyam while the world is Achetanam; Brahman is nirvikara while world is Savikara.

We cant say world is part of Brahman as infinite is beyond time and space; so world can't be part of Brahman.

Is world different from Brahman? If world is a separate entity, then there should be duality and each will limit the other; or, both will be finite. Limited Brahman is a contradiction in terms. Brahman being non-dual, a world different from it is not possible. So, we can't establish a relationship between world and Brahman.

So the essence of karika # 34 is that both World and Brahman are Anirvachaniyam (indescribable).

Coming to the second line of the karika, Gaudapada says, if you study the world, you will

find logical problems within it as well. Thus, there are many objects in creation, each different from the other. We have assumed these objects are different. This is our assumption and we have also invented different names for these objects. Thus, one is called a book and another is called say, a table. I transact with distinct words and it works. But if you probe a little bit further, you will not be able to show the difference between table and book; leave alone Brahman.

You can never clearly say whether an object is identical or different from another object. What is the problem in doing so? How to prove the difference, is the problem. Citing an example: Say yellow is different from green color; yellow can be seen; green also I can see. Now, I introduce the concept of difference between yellow and green. What is the color of the "difference" between yellow and green? You can't say the difference is yellow or green. This "difference" is not under category of color; as such we can't see the difference, as there is no Pratyakha pramanam.

Let us take the form of objects; say a square and a circle. Square is visible; circle is visible as well; when we say they are different, is it the "difference" in form between a Square and circle ? What is form of the "difference"? The difference is not a form; it means we can't see it.

Therefore

“difference” is neither color nor form. Vedanta says, “difference” is not part of sound, shape, color, smell, taste and texture. Hence, bheda, the difference, is not provable through Pratyaksha Pramanam. It is not a Pratyaksha Vishayaha.

Can “Bheda” (difference) be

inferred by me? Vedantin says, what can't be perceived can never be inferred.

One can infer fire only if he has known fire through his perception in the

past. If one has never experienced fire before, he can't infer fire from smoke.

I am able to infer fire from smoke because I have prior knowledge of fire.

So, Bheda is not object of

Pratyaksha pramana, or anumana pramana, or any other pramana, as such it cannot

reveal the Bheda. So, there is no pramanam to establish the Bheda. So, Bheda is

a misconception to begin with. Anything without pramana is known as Mithya. Similarly,

you can never talk of Dvaitam; thus the wise understand Dvaitam is also Mithya.

(Further elaboration: Thereafter, Gaudapada

makes another more profound statement. One needs to meditate on this statement

to fully grasp the meaning. We are experiencing so many objects in front of us.

Each object is different from each other. We are experiencing plurality and we

see everything different from everything else. Therefore, we are experiencing

difference everywhere in life. Vedanta asks what is the nature of difference?

Upon enquiry, difference is also mithya. Why? We experience difference but we cannot prove difference as a fact. Blue sky is experientially available but it is factually not there. Difference is experientially available but it cannot be factually proved. If you have to prove something, you have to show a relevant pramanam or evidence. What cannot be proved by pramanam cannot be accepted as fact. What pramanam is there to prove difference? The tradition says that no pramanam is present to prove difference. We are experiencing difference everywhere but there is no pramanam to prove it. All our sense organs are meant to see sound, touch, form, taste or smell. Difference or bheda does not come under any of these five categories. **Difference does not have sound, touch, form, taste or smell. Difference is a concept we have. Since difference does not have any attributes, pratyaksha does not prove difference.** Eyes see yellow color and blue color. **The difference between the color's yellow and blue is not perceived by the eyes but conceived by the mind. Therefore difference is never perceived but it is only conceived.** If the difference is not perceived, why can it not be said that it is inferred like smoke and fire? Inference will not help because whatever you are inferring has to have been perceived by you before. You are able to infer the fire because you have experienced fire and smoke together. You can only infer what you have perceived before. Because

difference has never been perceived, you cannot make an inference also. Therefore, no pramanam can prove difference. Difference is experienced but cannot be proved. **What is experienced but cannot be proved is mithya.**

All the objects cannot be said to be identical with or different from each other. You can never prove objects as identical or different among themselves. You cannot prove them to be identical because you experience difference. Difference cannot be proved because there is no pramanam to do the proof. In short, the world is a mystery. It is experienced but you cannot prove anything logically. The more you go deeper, the more mysterious it gets. The adhishtanam for this mysterious world is I, the Turiya atma. Experience life without asking too many questions. Every question will produce an answer that will lead to more questions. It leads to riddles. That is why it is called maya. Enjoy the world as it is. Whenever favorable conditions come, thoroughly enjoy. Whenever unfavorable conditions come, thoroughly put up with them. Move on. Do not talk too much. "aham satyam jagan mithya" is the knowledge.)

Karika # 35:

By the wise, who are free from attachment, fear and anger and who are well versed in the meaning of the Vedas, this (Ātman) has

been verily realised as totally devoid of all imaginations (such as those of Prāṇa, etc.), free from the illusion of the manifold, and non-dual.

With previous Karika, Gaudapada has concluded teaching that “Jagat is Mithya”. Jagat here, in Mandukya Upanishad, means the three Padas (Waker and waking world; Dreamer and dream world; and Sleeper and Karana Prapancha). Turiyam alone is satyam while other three padas are mithya.

Now in Karikas # 35-38, Gaudapada talks of Sadhanas that helps one to grasp this teaching. In karika # 35, he talks of Sadhana chatushtaya sampathihi, Smaranam and Mananam.

First qualification: required is one should be free from Ragaha (attachments). Such a person is a Vairagi. In such a person, even Bhayam (fear) leaves him, as does Krodhaha (anger). He is one who enjoys a calm mind.

Second qualification: required is one who is a clear thinker. Only when I know ignorance is the problem, knowledge becomes relevant. Knowledge must be more relevant than karma; it should appeal to me; only then Vedantic study will appeal to me. Then, I see the connection between ignorance, knowledge and Vedantic study and that this study can solve this problem. One who is a clear thinker is known as a Muni.

Third qualification: One who sees the connection between

knowledge,
Vedantic study, Sravanam and mananam. Many think self-
knowledge comes only
through meditation. One must know that knowledge can come only
through Vedanta
sravanam and mananam. Only those people can grasp Turiya Atma
as defined in
mantra # 7. This Turiyam is
without any division of pramata-pramanam-prameyam, and Vishva-
Virat,
Taijasa-Hiranyagarbha, Prajna-Ishvara. Even the microcosm-
macrocosm duality is
not present in Turiyam. Those divisions belong to the
transactional plane. The
Turiyam is totally free from the mithya world and is non-dual.

These are the qualifications
for an aspirant.

Karika # 36:

Therefore knowing the Ātman to be such, fix your attention on non-duality. Having realized non-duality behave in the world like an insensible object.

Some more qualifications are
enumerated in this karika.

If a person has Sadhana
Chatushtaya Sampathihi, to him just sravanam will give him the
Knowledge and
Gyana phalam. For a qualified student, Gyanam and Gyana Phalam
will occur at
the same time. For others, Gyanam may occur but Gyana phalam
may evade them.
Here the problem is lack of Sadhana chatushtaya sampathihi. If
so, how to

rectify this gap?

The gap can be covered through Nidhidhyasanam. **It is to be followed by a student who has studied Vedanta but still does not get it. So, repeated sravanam and then mananam and dwelling on teaching are required.** Here the importance is on mental dwelling on the teaching. This is nidhidhyasanam. Even after learning Vedanta, if I am still just a learned Sanyasi; then I must dwell on Turiyam Satyam all the time. As I dwell on teaching the mind becomes prepared; then gyanam comes through shanti and with shanti then comes advaitam.

When this shanti comes, do not publicize that you are a Gyani or a jivan muktaha. Live in the world as an Agyani. Only if somebody wishes knowledge, give it to him.

Thus, this karika prescribes Nidhidhyasanam.

Karika # 37:

The man of self restraint should be above all praise, salutation and all rites prescribed by the Smṛti in connection with the departed ancestors. He should have this body and the Ātman as his support and depend upon chances, i.e., he should be satisfied with those things for his physical wants, that chance brings to him.

Here Gaudapada says another Sadhana, an optional one, is Sanyasa Ashrama. It is useful for Vedantic study;

and sravanam, mananam and nidhidhyasanam. If you wish, you can take to this path. Here, one chooses, to be a monk.

Advantages of Sanyasa:

1. He is free from duties in samsara. Free from pancha maha Yagna requirements. There are no religious or social obligations. A Grihastha can't be free from any of them.
2. Deva Yagna is not required
3. Pitr Yagna is not required.
4. Manushya Yagna is not required.
5. He does not maintain a home

Only requirement is Sravanam, mananam and nidhidhyasanam.

He lives in the body, a temporary abode, during Laukika Vyavahara; otherwise, he lives in Brahman.

If he has any possessions, whatever comes through prarabhdha, he accepts it. He basically lives, by chance. Such a person is a sanyasi; but it requires courage to lead this life.

Karika # 38:

Having known the truth regarding what exists internally (i.e., within

the body) as well as the truth regarding what exists externally (i.e., the earth, etc.) he becomes one with Reality, derives his pleasure from It and never deviates from the Real.

By following above sadhanas a person will get Tatva Darshanam. It is not a physical darshanam rather he now understands Turiyam. **He sees Turiyam both within and without. He**

sees it in form of Sakshi Chaitanyam Rupam which is not associated with the mind. It is consciousness dissociated from mind.

He sees Turiyam outside also. Brahman inside only makes it limited. Brahman Outside, is seen as Sat, the existence principle.

Where is the existence principle evident? In which part of the world is it evident? It is evident in the is-ness of the "pillar is"; the is-ness belongs to the pillar; in the is-ness of the "gold is" etc. This is existence or Sat.

Gaudapada says, when we say a Gyani sees Tatvam, we commit a mistake. Tatvam is not an object rather it is the "I" the subject. He becomes Atma himself. Previously he said: I have a body with Atma. Now he says: I have an Atma with a body.

This Tatva darshanam gives him joy. He does not require any other entertainment; knowledge itself is his ananda. He does not reject external happiness; he accepts material happiness as well. However, he does not slip

from Brahman, thereafter.

He has obtained Gyana-nishta. Worldly transactions don't pull him from Gyanam.

Citing example of an expert cyclist, he does not lose his balance even as he

performs other activities. Such a person is called a Jivan mukta. This

concludes chapter 2 where Gaudapada focused on Jagan Mithya.

Take Away:

Difference

does not have sound, touch, form, taste or smell. Difference is a concept we

have. Since difference does not have any attributes, pratyaksha does not prove difference.

The

difference between the colors yellow and blue is not perceived by the eyes but

conceived by the mind. Therefore difference is never perceived but it is only

conceived.

What

is experienced but cannot be proved is mithya.

Sakshi Chaitanyam is

consciousness dissociated from mind.

With Best Wishes

Ram Ramaswamy

Mandukya Upanishad, Class 29

Karika

30:

etaireṣo'pṛthagbhāvaiḥ
pṛthageveti lakṣitaḥ |
evaṃ yo veda tattvena kalpayetso'viśaṅkitaḥ || 30 ||

30. This Ātman, though non-separate from all these, appears, as it were, separate. One who knows this truly imagines (interprets) (the meaning of the Vedas) without hesitation.

Gaudapada gave an elaborate list of various misconceptions of different philosophers; he says they commit mistake of looking at reality as an object that is outside of us; they also think the object has an independent reality; they also think that " I" also has an independent reality. Gaudapada says no object can have reality, as it is dependent for its existence on the subject. So, he concludes that all these objects are non-separate from Atma, just as dream world can't have an existence from Waker.

The dreamer in dream looks upon the dream world as existing independently but when he wakes up, the dream world resolves into him, the observer. The fundamental truth is that the observed does not exist independent of the

observer. **Anything observed, ordinary or extraordinary, secular or sacred cannot exist independent of the Turiyam Atma, the observer.**

Thus, Objects are dependent on subject; hence they are Mithya.

They look upon Jagrat Prapancha as an independent entity even as a person in dream world thinks the dream is real. Once object is taken as a separate entity, then subject is also taken as separate from object, causing Subject/Object division; thus both subject and object become limited and then we can't obtain freedom from limitation. In other philosophies this limitation is never overcome; they preserve the duality and limitation is not overcome.

Wise person is one who understands that the division is just an appearance and not a reality. Citing example of sunrise, it is just an appearance; it is not real; it is result of earth's rotation. **Experience of division is not the problem; considering division as reality is the problem.**

One who knows that duality is just an appearance and that non-duality is a fact, that person alone can teach scriptures; he is a real Guru. The word Kalpayate in Karika means teaching.

Others use Veda Pramanam but they are not aware of it. Right teaching is when Dvaitam is in the beginning

but ends in Advaitam as destination; he is a real Guru. He alone can interpret scriptures convincingly.

Karika # 31:

***As are dreams and illusions
or a castle in the air seen in the sky, so
is the universe viewed by the wise in the Vedānta.***

Here Gaudapada says until one comes to Vedanta one can be a Dwaitin; but once he goes through Vedantic teaching this two-fold difference must be gone and non-dual reality must come forward. He will continue to see Dvaitam but will know it is false.

For several centuries we thought earth was stationery and planets revolved around earth; then one scientist suggested that earth is going around the sun, but world was not willing to believe him; he was persecuted; then they started discovering; truth is not based on democracy, and accepted that earth goes around the sun. Even after knowing this fact, we still experience sun going around us. So, **experience does not change knowledge; just as sunrise does not change the fact that sun does not rise or set. So also Dvaita anubhava cannot displace advaita gyanam.**

Along these lines, when we have a general awakening, the dream world is known as mithya and the dream world disappears for me. Whereas, when there is spiritual awakening from maya-

shakti, the waking

world is falsified but it does not disappear. It will continue for the awakened

person, he experiences it, but knows that it is mithya. Once the waking

world is known to be mithya, the awakened person knows that it does not exist

separate from him just like the dream world. The dream world anatma, the waking world anatma, or any anatma does not exist separate from me, the atma, the Experienter.

So, wise people understand this universe as non-factual, mithya or advaitam is understood as fact, in light of vedantic teachings. After this knowledge Dvaita experience continues but they look upon Dvaitam as Swapnam and dream is not taken as fact. Similarly Maya, when we see in a magic show a lady being cut in half with blood spilling on stage and body being separated, but we are not upset as we know it is only a magic show. So eyes report subject/ object division but Vedantic teaching tells us it is not true. Third example is Gandharva nagaram where sky-city shows different patterns of clouds; thus one can see a floating city, seemingly there but we know it is just a cloud arrangement. Even modern science says there are only photons; protons etc or it is energy in motion. Vedantin says, world is consciousness in motion.

Like the dream world, the magician's creation, or a seeming city in the sky when there are cloud Formations, which are all only appearances, in the same way from the standpoint of Turiyam, this entire Those people who are experts in Vedantic teaching also see creation as a mithya appearance. For them it is not just a teaching anymore but it has become a fact.

Karika # 32:

There is no dissolution, no

birth, none in bondage, none aspiring for wisdom, no seeker of liberation and

none liberated. This is the absolute truth.

A very important Karika often quoted by Shankaracharya. It says, from point of view of Turiyam, world does not exist; however, from body's point of view, world exists; from mind's point of view also, world exists.

This verse is a corollary of the previous verse. It is a profound and often a disturbing verse. For a Gyani, the waking world is also exactly like the dream world only. What does it mean? Let us look at the dream world first. When we are in the dream world we see many events happening. They all appear real in dream. From the dreamer's standpoint, all the dream events are really taking place. But when the dreamer wakes up, from the standpoint of the waker, it is realized that all the dream events did not really take place. They all seemingly happened but factually they did not happen. If this is understood with respect to the dream world, Gaudapada says that that this understanding should be extended to the waking world also.

The creation, sustenance, and dissolution of the waking world only seemingly happen but really they do not happen from the standpoint of Turiya atma. From the waker's standpoint they are real. Jivas coming into existence, experiencing samsara, jivas becoming seekers, following the sadhanas karma-yoga, upasana-

yoga and
jnana-yoga, coming to a guru, guru teaching, and getting
liberated only
seemingly happen. There is no question of anyone becoming
liberated. From the
standpoint of the body-mind complex, all these are really
happening but from
the standpoint of Turiyam, all these are as though happening.

For dream body, dream hunger
is real and so we go after dream food. Dream body's wound is
also real; we even
go to a dream doctor; obtain dream medicine and even pay in
dream money. Now if
while swallowing the dream medication you wake up, you find
there are no wound,
no doctor and no money. All are non-existent only after waking
up. So, from
waker's point of view dream was unreal. So also from Turiyam
point of view
world is not real even as dream body is not real to waker.
What about Pralayam?
From Turiyam's point of view there is neither Srishti nor
Pralayam; all these
exist only from point of view of body and mind only.

If Srishti and Laya are not
real it also means there is no Sthiti as well. So, if the
world is not there
then what about the people in the world? Jivas are also as
good as not there.
If so, where is the bondage of the jiva? If there is no bound
jiva what is
point of seeking liberation? **Seeking
liberation is only for one who is bound.** Seeker alone has to
do all the
seeking via various sadhanas. When seeker himself does not

exist, where is the seeking?

From Turiyam's point of view he is also non-existent.

How about liberated person?

When there is no bound person where is the need for liberation? It all depends

upon which "I" is asking? Citing an example, in such a case, one may ask should

I come to the class or not? So long as Ahamkara "I" exists, come to class, if

not, no need to come to class.

Karika # 33:

This (the Ātman) is imagined both as unreal objects that are perceived and as the non-duality. The objects (Bhāvas) are imagined in the non-duality itself. Therefore, non-duality (alone) is the (highest) bliss.

Here Gaudapada makes a very

important observation. He says Dvaitam is totally mithya. Thus, the trio of

Vishwa and Jagrit prapancha; Taijasa and Swapna Prapancha and; Pragyā and

Karana Prapancha, all three are mithya and therefore between two (dvaitam and

advaitam) which is better? Naturally Advaitam is better as it is partially

Satyam and as such auspicious while Dvaitam is inauspicious. Therefore, come to

advaitam.

Why do you say advaitam is

partially satyam? Let us start with what is mithya? Whatever is negated is

mithya. Whatever is un-negated is Satyam. Turiyam is un-

negatable hence it is Satyam. Once dvaitam is negated Advaitam is Satyam. Here Gaudapada says, when advaitam remains as Satyam then the word advaitam becomes irrelevant. Advaitam has meaning only so long as Dvaitam is there. Once Dvaitam is negated, there is no more need for word advaitam. Using snake rope analogy, the rope is the support of the rope-snake when a person experiences the rope-snake. From the standpoint of the false rope-snake, the rope is called the adhishtanam of the rope-snake because rope alone lends existence to the snake. Whatever borrows existence is called mithya and whatever lends existence is called adhishtanam. Now Gaudapada says that the word adhishtanam is used only from the standpoint of the mithya snake. If the snake is negated in better lighting, the snake is known to be nonexistent and was only an appearance. Once the snake is negated, can one call the rope the adhishtanam?

Adhishtanam is adhishtanam only from the standpoint of the snake when it was borrowing existence. When the snake has been negated, the rope cannot be called adhishtanam any more. Even the word advaita adhishtanam is only from the standpoint of the dvaita world, the empirical angle.

After negating snake, rope alone remains. Once object is negated as mithya, subject alone remains as

Satyam; but once object has been negated, subject need not be called as such.

Subject just remains without subject status; so also advaitam remains with advaitam-status; divisionless remains without divisionless status.

The truth revealed by word advaitam remains; it can't be called object nor subject; nor matter or consciousness; or dvaitam or advaitam. After negating matter, the word consciousness, has no more relevance; similarly the word eternal is only related to non-eternal. Thus, advaitam status is partially mithya but its substance is still Satyam.

This atma is visualized in form of dvaita prapancha, which is mithya. Atma is imagined as non-dual substratum; the substratum status is also mithya; observer is satyam while observer-status is also mithya; witness is satyam while witness-status is Mithya. Hence it is called nameless or Amatra.

After negation of everything whatever remains is truth. Therefore the word advaitam is mithya.

Moreover dvaita prapancha exists depending on advaitam only. Thus, Dvaitam depends on advaitam hence advaitam is stayam. In the karika's first line advaitam is mithya but in second line it says it is satyam. Therefore, it means advaitam status is mithya but

advaitam, non-duality itself, is auspicious.

Karika # 34:

***This manifold does not exist
as identical with Ātman nor does
it ever stand independent by itself. It is neither separate
from Brahman nor is
it non-separate. This is the statement of the wise.***

Here Gaudapada says, the more you probe Dvaita Prapancha, the more it becomes mysterious, hence it is called Maya or anirvacharniyam; it is like a dream, we can't say it is not existent since it gives us a lot of trouble. That is why we even have prayers to prevent bad dreams. So we can't say it does not exist nor can we say it exists as well. Thus, I have never declared my dream wealth for tax purposes. Hence, it is a mystery. Matter also can't be defined. Matter or anatma or world does not exist as identical as Chaitanyam or Atma.

Anatma is inert; atma is consciousness principle, hence world can't be same as atma. Can matter exist as separate from consciousness? We can't prove existence of world separate from observer. Existence presupposes

Consciousness. So anatma is neither identical with atma nor is it separate from atma. Therefore there is an answer in the middle. Can we say it is partially identical; we can't say so as consciousness does not have parts.

In short, the world is a mystery. It is experienced but you cannot prove anything logically.

The more you go deeper, the more mysterious it gets.

Is Matter identical with consciousness?

Is Matter separate from consciousness?

I can't say matter does not exist. I can't say whatever I experience does not exist. Intellect can only be by classification; thus we have chapters in a book. World, however, is not available for categorization. The more we probe the hazier it gets. Scientists are also finding this out; they are not sure if observed object exists in an observer or not.

Take Away:

Anything observed, ordinary or extraordinary, secular or sacred cannot exist independent of the Turiyam Atma, the observer.

Experience of division is not the problem; considering division as reality is the problem. Thus sunrise is experienced but it is not real.

Experience does not change knowledge; just as sunrise does not change the fact that sun does not rise or set. So also Dvaita anubhava cannot displace advaita gyanam.

When

we have a general awakening, the dream world is known as mithya and the dream world disappears for me. Whereas, when there is spiritual awakening from maya-shakti, the waking world is falsified but it does not disappear. It will continue for the awakened person, he experiences it, but knows that it is mithya.

Seeking liberation is only for one who is bound.

In

short, the world is a mystery. It is experienced but you cannot prove anything logically. The more you go deeper, the more mysterious it gets.

With Best Wishes

Ram Ramaswamy

Mandukya Upanishad, Class 26

Karika # 18

niścītāyāṃ

yathā rajjvāṃ vikalpo vinivartate |

rajjureveti cādvaitaṃ tadvadātmaviniścayaḥ || 18 ||

18. When

the real nature of the rope is ascertained all illusions about it disappear and

there arises the conviction that it is the one (unchanged) rope and nothing else; even so is the nature of the conviction regarding Ātman.

Continuing his teaching

Swamiji said, Gaudapada pointed out that Jagrat Prapancha is a relative reality

or Mithya, as it is valid only in its own time, but disappears with knowledge.

Dream world is also real only in dream and upon waking the dream world is lost.

Mithya is a relative reality; it does not mean it does not exist or is

non-existent.

Thus fatherhood is real only from point of view of a son. Reality in relation to something is known as relative reality. Thus swapna and waking states are also relative realities.

Another example cited by

Gaudapada is the example of a rope and snake. **Any Mithya is born out of ignorance and exists as such until ignorance is removed. Once ignorance is removed, Mithya goes away; thus rope-snake is negated by rope knowledge.**

Thus, Satyam or Adhishtanam is the one that produces Mithya through its ignorance and it is also the knowledge that removes mithya.

As per Vedas the entire world is mithya and it is the Sakshi, the Observer, that is the Satyam.

If object is mithya and

subject is satyam, the object must be born out of ignorance of subject the

adhishtanam. Subjective (ignorance of Turiya Atma) ignorance is cause of Mithya

objects. This mithya object is negated by Knowledge of "I", the adishtanam.

Thus, Drk is Satyam and Drishyam is Mithya.

Turiya Atma knowledge will negate all objects; all that will be left is advaitam.

Karika # 19:

**prāṇādibhīranantaiśca
bhāvairaitairvikalpitaḥ |
māyaiṣā tasya devasya yayā saṃmohitaḥ svayam || 19 ||**

19. *The Ātman is imagined as Prāṇa and other endless objects. This is due to Māyā (ignorance) of the luminous (Ātman itself) by which It is (as it were) deluded.*

Prana

in this verse is Hiranyagarbha, the total prana principle. Prana here refers to any deity of any religion. Considering such a deity as the ultimate reality is the first mistake. When we worship a deity, can we accept this deity as the ultimate truth? Is that deity an object of experience or the subject? Mandukya Upanishad's fundamental teaching is that any object of experience cannot exist independent of the observer. Anything that is observed is mithya.

Gaudapada says, once Satyam is lost sight of then Mithya will be wrongly raised to level of Satyam and then relative reality will be seen as Satyam. Once rope reality is lost sight of, snake satyam takes over.

This happens, as Satyam is lost. Once I lose sight of Turiyam the Drishya Prapancha is seen Satyam; this false elevation leads to samsara. We are in search of truth, whatever we discover to be truth is the new truth, as whatever is object you see in dream cannot be real.

All philosophers forget that they seek reality outside and commit blunders; so Gaudapada laments every philosopher misses reality searching for reality.

Fact is no object is real; reality is the subject alone; and all this happens due to power of Maya or Ignorance; the misconception is the glory of maya. Maya is so powerful that we will conclude that the truth is something somewhere. We will never think that we are the truth. Sri Krishna refers to the maya's power in the Bhagavad Gita. By this maya alone the philosophers are confused. Some of them are religious philosophers believing in God and some others are atheistic Reality is available as " I" but instead of searching for this sakshi, he looks for truth somewhere far away. Truth is neither near you nor far away from you; it is You the seeker himself.

Citing a story as an example:

A man was travelling on train with a lot of money. While counting his cash he noticed another man was looking at him. He was afraid he was a thief. So, when other man went to the toilet, he placed the bag of cash under the thief's pillow, a place he would never look for. When the man went for lunch, the thief searched all over and could not find the money.

When traveller came back, the frustrated thief asked him where he hid the money. He said I hid it in a place where you will never look for it under your pillow.

Similarly, God has kept Atma hidden within ourselves through power of maya. Maya is power of Turiya Atma.

Because of this power no scientist will seek within himself or herself the truth. Scientist will study everything but himself.

This happens everyday. We create dreams and they delude us; Truth is one, confusions are many. Gaudapada says, thus, we commit many mistakes.

First mistake is a religious mistake. Taking an objective god as truth. God is ultimate truth. Vedanta will not answer but will ask the question whether Vishnu is an object of experience or the subject, consciousness principle. Vedanta asks, is God an object of knowledge?

Majority of philosophers say God, as an object is the ultimate reality. Gaudapada says God is also just an object. So universe created by God is also Mithya. Advaitam says God can be reality only when God is recognized as I the Turiyam. If God is an Object it is not Satyam. Any deity, objectified is a relative reality. God as an object is talked about by Nyaya Philosophers. Other confusions also exist.

Then, Gaudapada says, as long as this truth is not known we will continue to mistake the anatma to be satyam. Many people including great philosophers have missed this truth either because they did not come to the Upanishads that alone reveal this truth or they come to the Upanishads but do not know how to extract the truth from the Upanishads. Reality is one but false conclusions can be many. In Karikas 19-28 Gaudapada gives us a list of such false conclusions. Shankaracharya did not comment on these verses but Anandagiri, the sub-commentator pointed out the philosophies that should be avoided. Gaudapada gives a big list of confusions of other people.

Karika # 20:

prāṇa

iti prāṇavidō bhūtānīti ca tadvidāḥ |

guṇā iti guṇavidastattvānīti ca tadvidāḥ || 20 ||

20. Those¹ that

know only Prāṇa,² call It (Ātman), Prāṇa, those³ that

know Bhūtas call It Bhūtas,⁴ those⁵ knowing Guṇas call

It Guṇas,⁶ those⁷ knowing Tattvas, call

It Tattvas.⁸

Many religious philosophers

consider that God as an object is the ultimate truth. Karma Kanda and Upasana

kanda present God as an object. However, beyond a certain level we have to

remove God, as an object and God as I have to be accepted. In the fourth level

of Bhakti there is no difference between Bhakta and Bhakti.

Dvaita is OK to

start off, but it can't be the ultimate goal.

Other philosophers think

Pancha Bhutas are ultimate truth.

Sankhya Philosophers say the three Gunas are ultimate reality. These people are not aware of nirguna Chaitanyam.

Other philosophers such as Shaivas worship the Tatva Trayam (Pashu (Jivas); Pati (Lord of Jivas) ; and Pasam (String or noose of attachment). All see objects as reality.

Karika # 21:

pādā

iti pādavidō viṣayā iti tadvidāḥ |

lokā iti lokavidō devā iti ca tadvidāḥ || 21 ||

21. Those

acquainted with the quarters¹ (Pādas) call It

quarters; those² with objects, the

objects³; those⁴ with Lokas, the Lokas⁵; those⁶ with Devas, the De

vas.⁷

There are philosophers who come to Mandukya and conclude Chatushpada Atma is Satyam. Upanishad, however, negates all three padas except fourth pada or Turiyam that is Satyam; yet another confusion.

Another group of materialists believe in sensory pleasures as they believe philosophies generally confuse us.

Thus, Charavaka's say, enjoy life as long as you live.

Other philosophies believe in

Loka Trayam (Sukshma, Karana, Sthula) as ultimate, according to Puranikas.

Others say Devatas are ultimate reality.

Karika # 22:

vedā

iti vedavido yajñā iti ca tadvidaḥ |

bhokteti ca bhoktr̥vido bhojyamiti ca tadvidaḥ || 22 ||

22. Those

knowing the Vedas call It the Vedas¹; those² acquainted with the sacrifices, call It the sacrifices³ (Yagna); those⁴ conversant with the enjoyer, designate It as the enjoyer⁵ and those⁶with the object of enjoyment, call It such.

Some others say Vedas are ultimate reality called Nada Brahma or Shabda Brahma. So if you chant Vedas, they will transform you as they produce vibrations through mantras. They also take to music or nada upasana; they say nada Brahman will liberate you. Vedanta does not agree with them. So they spend time chanting, but they will never come to ultimate truth.

Some are a little enlightened; they learn Vedas, Veda Purva and Karma kanda as they are enamored by Yagnas. They think rituals will liberate them. Karma can't remove self-ignorance.

Turiya Gyanam can't come through Yagnas. This was Mandana Mishras discussion

with Shankara. He was a great ritualist who became Shankara's disciple.

People of Sankhya persuasion say Atma is ultimate truth; and they say Atma is a Bhokta and that Atma is not a doer.

Others think eating is the greatest thing, known as Supakara.

Karika# 23:

sūkṣma

**iti sūkṣmavidāḥ sthūla iti ca tadvidāḥ |
mūrta iti mūrtavido'mūrta iti ca tadvidāḥ || 23 ||**

23. The

Knowers¹ of the subtle designate It as the subtle,² the Knowers³ of the gross call It the gross,⁴ Those⁵ that are familiar with a Personality (having form) call It a person,⁶ and those⁷ that do not believe in anything having a form call It a void.⁸

Other philosophers like Digamabra and Swetambara Jain's think reality is Sukshma Atma.

Charavaka's think body is ultimate; they deny all else. They say there is no consciousness other than mind. There is no eternal consciousness; it is a fleeting phenomenon; once mind dies consciousness dies; so body is truth; protect body; eat well. They don't believe in punyam and papam.

Some others believe that God

is ultimate reality situated in some Loka. Vallabha Sampradaya says, Sri Krishna, as a Personal God, is the ultimate truth. They believe in Gita. They believe Shankaracharya's commentaries are incorrect.

Others believe in Shunyam (not nirguna Brahman) or Shunya vada. They say that the formless, emptiness called shunyam is called the ultimate reality. The shunyavadi says that he is shunyam also.

Karika # 24:

**kāla
iti kālavido diśa iti ca tadvidaḥ |
vādā iti vādavido bhuvanānīti tadvidaḥ || 24 ||**

24. The

Knowers¹ of time call It time²; the Knowers of space (ether) call It space (ether). Those versed in disputation call It the problem in dispute and the Knowers of the worlds call It the worlds.³

There are people obsessed with time; astrology based thinkers, that believe time determines everything. Here you are controlled by outside force of time; Vedanta, however, believes that I am the controller. So, it is an obstacle to, Aham Brahma Asmi. I am a slave of world seeking moksha.

Take Away:

Any Mithya is born out of ignorance and exists as such until ignorance is removed. Once

ignorance is removed,
Mithya goes away; thus rope-snake is negated by rope
knowledge.

Thus, Satyam or Adhishtanam
is the one that produces Mithya through its ignorance and it
is also the
knowledge that removes mithya.

Reality in relation to
something is known as relative reality. Thus, fatherhood is
real only from
point of view of a son.

With Best Wishes

Ram Ramaswamy

Mandukya Upanishad, Class 27

Karika # 24:

kāla

**iti kālavido diśa iti ca tadvidaḥ |
vādā iti vādavido bhuvanānīti tadvidaḥ || 24 ||**

24. The

***Knowers¹ of time call It time²; the
Knowers of space (ether) call It space (ether). Those versed
in disputation
call It the problem in dispute and the Knowers of the worlds
call It the worlds.³***

Continuing his teaching

Swamiji said, Gaudapada pointed out that universe experienced in any manner (as Swapna, Jagrat, or any other higher state), still remains an object of experience and thus a mithya.

Mithya means relative reality, meaning it has meaning only in a particular state. Once the state changes, the object is no more real.

The truth of Turiya Atma is that as Observer, I am the projector and sustainer and experiencer of whatever I projected with the help of a relevant body; the dream world through the dream body and the waking world through the waking body. The bodies themselves are projections.

Using the projected bodies I experience the projected universe. When this truth is missed, so many anatmas are mistaken as atma, the reality. Until now, various misconceptions with regard to the external world were pointed out.

Thus Swapna Prapancha is real in swapna but not in Jagrat; jagrat prapancha is real in jagrat but not in swapna. Therefore Gaudapada says Observer alone is Satyam while observed is Mithya.

Advantage of this knowledge is that mithya, relative reality, cannot affect Satyam, the absolute reality. The advantage of this knowledge is that whatever happens in Drshya Prapancha,

it does not affect Me. This includes the world, the body and mind; all are drsihyam and thus mithya; whatever happens to them, I, Turiyam, am unaffected.

Once I lose sight of the fact that I, The Observer, am reality, then Mithya becomes Satyam.

Once waker is lost sight of, dream becomes reality; instead of seeing dream as my creative glory, it becomes a nightmare.

To convey this idea Gaudapada talked of errors of philosophers in Karikas # 20-28. Each philosopher has mistakenly taken one object or other as the truth; they don't realize I the observer am the truth.

Karika # 25:

**mana iti manovido buddhiriti
ca tadvidah |
cittamiti cittavido dharmadharmau ca tadvidah ||
25 ||**

**25. The Cognizers¹ of
the mind call It the mind;² of³ the Buddhi
(intellect) the Buddhi⁴; of the Chitta (mind-
stuff), the Chitta⁵; and the Knowers⁶ of Dharma (righteousness)
and Adharma (unrighteousness) call It the one⁷ or the other.**

There are astrologers who attribute everything to time such that I look at myself as a slave of time; I give reality to time; I think every moment of life is

determined by stars; thus
this greatest Brahman has become a victim of time, a mithya.
Every event seems
to confirm my confusion that I am victim of Kala; thus I
become an extrovert
controlling various planets via Pariharas.

I am not criticizing
astrology; it is a relative reality; it does not take me to
absolute reality;
any apara Vidhya should take me to para vidhya. Therefore,
till death they are
obsessed with Jyotisham.

Another set of people is
obsessed with quarters. They don't do namaskara facing south.
We should grow
out of all this and realize that all directions are relative
reality. Our aim
is to grow out of them; that is why Dakshina murthy is facing
south.

It takes time to grow out of
these conditions. They even consider seeing a Sanyasi to be a
bad omen.

"A Gyani swallows Yama", per
Katho Upanishad; for him, the entire world is food; even Yama
is frightened of
a gyani.

Similarly, a variety of
systems like mantra vada, tantra vada; each considers that
they can influence
life. Each Vada claims it can influence you becoming greater
than "you".

Gaudapada asks why transform
your life when you are complete and wonderful. Other systems

say 14 Lokas are
the true. Each loka is governed by its own conditions. Common
feature of these
philosophies is that, "I" am slave of these factors. Vedanta
says, I am not
dependent on anything; rather they all depend on me.

Karika # 26:

pañcaviṃśaka

ityeke ṣaḍviśa iti cāpare |

ekatriṃśaka ityāhurananta iti cāpare || 26 ||

**Some¹ say that the Reality consists of twenty-five
categories, others² twenty-six, while there
are others³ who conceive It as consisting of thirty-one
categories and lastly people are not wanting who think such
categories to be
infinite.**

Then, there are ones,
obsessed with psychology and believe everything is determined
by the mind. They
divide mind into two parts. One part of mind, the lower layer,
is the
unconscious mind, determined by childhood experiences. Every
human life has
this unconscious mind.

I am a victim of my own mind
as my mind is a victim of my own past. They don't accept
freewill. They also
say, anger is part of unconscious mind, as is one's low self-
image. Thus I am
made slave of psychologists.

Another philosophy is Buddhism
also known as Kshanik Vada. It says that the knowledge we have

is reality. They believe in budhi; they don't believe in Atma; they believe in stream of thoughts; they believe every thought exists for a moment. This system is also known as Yogachara.

Some others consider memory to be the ultimate truth. Even the way one judges situations and people, depends on memory. Citing an example: A man falls into a river and is rescued; but, thereafter, he is scared of the river.

Purvamimasa: This group says punya and papam are only reality. All Lokas are due to punya and papa. God is also punya and papam alone. They believe in Vedas but don't believe in God. They believe Vedas are eternal without a creator. Dharma and adharma revealed in Vedas is the ultimate truth.

All these philosophies have the common factor that they believe in external factors as controlling me.

Karika # 27:

lokām̐lokavidah
prāhurāśramā iti tadvidah |
strīpūṃnapuṃsakaṃ laiṅgāḥ parāparamathāpare || 27 ||

27. Those¹ who know only to please others call It (Reality) such² pleasure; those³ who are cognizant of the Āśramas call It the Āśramas; the grammarians call It the male, female or the neuter, and others know It as the Parā⁴ and Aparā.

Another group believes world as absolute reality. For convenience they divide world into a few principles and call it Tatvani. Sankhya philosophers believe world is made of 25 Tatvas.

Gaudapada, however, says, this is again another misconception.

Sankhyas are materialists who don't believe in God. They believe in Vedas but don't accept God. Their philosophy is known as Atheistic Theism.

Yoga philosophers believe in 25 Tatvams plus Ishwara and it is known as Theistic Theism.

Thus:

Kapila Muni wrote Sankhya.

Jaimini wrote Mimamsa

Patanjali wrote on Yoga.

All these people are listed in Karikas 20-28. Gaudapada says, all these philosophers including: Jaimini, Kapila and Patanjali are all confused; they consider "I" as a slave of external factors. Reality is that they are all slaves of Me, the Turiyam.

Pashupatha shaivism is yet another group; they have four sub groups such as: Kapalika, Pashupathas. They believe in 31 Tatvams as making up the world.

When we say Shiva or Vishnu, what does it mean to you? If they are an object located somewhere different from you, then Shiva and Vishnu are an objectified personal

God. Advaita does not accept either; we are Brahnavadis. Shiva or Krishna is not different from Me. For sake of Chitta shudhi you can accept them as Objective gods. Ultimately Shiva and Vishnu are non-different from Me; I am Smartha or a Brahnavadi.

There are others who say there are infinite principles that make up reality.

Karika # 28:

**sṛṣṭirīti
sṛṣṭivido laya iti ca tadvidah |
sthitirīti sthitividaḥ sarve ceha tu sarvadā || 28 ||**

28. The Knowers¹ of creation call It creation; the Knowers of dissolution describe It as dissolution and the believers in subsistence believe It to be subsistence.

Really speaking, all² these ideas are always imagined³ in Ātman.

Another group believes happiness is ultimate truth. They say objects of happiness and pleasures are ultimate truth.

There are others obsessed with Varna ashrama dharma. It is acceptable to follow this for some time to gain spiritual growth but soon after one has to get out of it. It is only a means and not an end in itself. Treating means, as an end is un-wise; so one has to grow out of Varna ashrama. Don't let anything bind you.

Grammarians obsessed with

world of waking
is not much different from that of dream; both are Mithya;
both derive their existence
from the Observer; so long as "I", the observer, enjoy the
dream world, it is
real; but it will last only as long as I am under the spell of
the dream. Once
I wake up, I become an Observer in waking state; the dream
world's existence is
stripped off.

In Jagrat Prapancha, it also
appears real to me; but Gaudapada says it is also relative, as
here too, its
existence depends on the Observer; thus, if I go to sleep or
dream or go to
another world of reality, the Jagrat prapancha loses its
reality.

Gaudapada concludes from all
this that any objective world (observed world) is only
relative world; in its
own time, it is real, but in another plane, determined by the
observer, it
loses its reality. As Pramata changes, Prameya also changes.
So the question
comes up, if every Prameya (experience) is a relative reality;
what is absolute
reality? Gaudapada says absolute reality has to be Aprameyam.
**What is that absolute reality which exists
but is not an object? The answer is "I" the Atma alone can be
absolute reality.
The Atma lends reality to the relative world.**

So, Gaudapada says, I the
Atma, project a relative reality and then lends reality to it.
From my vasanas
I project as a dream and then lend existence to the dream. The

tragedy is that
I forget that the dream depends upon me.

I am doing a noble service to
dream world by giving it existence; but it gives me samsara
and frightens me
with experiences. So, I withdraw help to the dream world by
waking up. So, I,
the Atma, with Maya Shakti have created Jagrat prapancha. This
Jagrat prapancha
(Waker's world) having borrowed reality from me, now threatens
me; so to
deflate this world, the Jagrat prapancha, only way out is to
wake up. Every
Guru's goal is to wake up the student. Gaudapada says, I, the
Atma, with Maya
Shakti have created the jagrat prapancha world. Similarly,
with Nidra Shakti I
create the swapna prapancha.

Atma Agyanam is a longer
nidra.

Now Guadapada wants to give
us the order of creation. Creation is a cyclic process; so it
has no beginning
or end; however for purpose of discussion we have to begin
somewhere; it is
like a round table conference that is set up to get around the
ego's of VIP's.
So, Gaudapada says to understand creation we should start with
Jiva Srishti.

Atma, with help of Maya
Shakti projects Jiva. Jiva gets a body that depends on his/her
karma of the
past; he also gets an appropriate environment to be born in;
he also gets an

appropriate raga, dvesha and vasanas. I create all this, as the Lord of the

jiva. After that, Jiva runs on its own. The 16th Karika, the last

line, gives us how the Jiva runs its course (self sustaining cycle of world)

The Jiva looks around the world; obtains knowledge; here experiences are registered; he will then

classify the world (a subjective judgment).

Citing an example for this,

Swamiji said, say two people come this class. They may feel it is a source of

joy or sorrow based upon Gyanam and memory that it was joyful or sorrowful. He

remembers things as joyful or sorrowful. He then wants to repeat the joyful

experience and he avoids any sorrowful experience. This is known as Pravriti

(attachment) and Nivriti (aversion). Thus the process is as follows:

Gyanam> memory>

Pravriti and or nivriti (Karmas).

This is called Yatna. Pravriti Nivriti

karmas produce papam and punyam through Adrishta Phalam, also called Agami

Karma. Some Agami karmas fructify in this life while others wait to fructify in

a future life.

Hence re-birth becomes

necessary to complete our Agami Karmas. This cycle goes on, birth after birth. It

is an eternal cyclic process, punarapi jananam and punarpi

maranam.

How will God help me. He can wake me up to the fact that “ I” am Satyam and Jagan is mithya, a defanged cobra.

As long as I see objective world, world is real; I am ensnared; but once I Know I am the truth, I wake up.

Thus:

Yatha Vidhya tatha smrithi;
Yatha smrithi Thatha Ichha; Yatha Ichha Tatha Karma; Yatha Karma tatha Phalam
Yatha phalam Tatha Punarjanmam. This is the cyclic process of Punarapi jananam and punrapi maranam.

Karika # 17:

aniścitā

**yathā rajjurandhakāre vikalpitā |
sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ || 17 ||**

17. As

the rope, whose nature is not really known,, is imagined in the dark to be a snake, a water-line, etc., so also is the Ātman imagined (in various ways).

Gaudapada had pointed out that Swapna Prapancha is only a relative reality; it has only a borrowed reality from I the observer.

Now Gaudapada gives an example; it is the famous Rope Snake example; it is famous in vedas. Gaudapada

was Shankaracharya's acharya's Guru.

This example is a very old one cited in scriptures, well before Shankaracharya made it famous.

Kambaramayana also cites it, as an example.

The Rope Snake: A rope is not clearly seen when there is partial light or partial darkness. It is partially recognized as something is lying down in front of me.

It is partial knowledge; that is the problem. In darkness, I don't see

anything, thus ignorance is bliss. In total brightness, I can see the rope, so

here knowledge is bliss. Partial ignorance and partial knowledge are both problems.

There is general knowledge

(samanya gyanam) that something is in front of me; Vishesha Gyanam, that a rope

is laying in front of me is not there. This partial ignorance has two powers:

Avarna Shakti (Concealing power) and Vikshepa shakti (Projecting power).

Avarana Shakti covers the

rope partially; I don't know it is rope. The covering of the ropeness of rope

is Avarna Shakti; then Vikshepa shakti comes up and it projects anything other

than a rope. Generally it projects anything we are afraid of.

Citing an

example, if I have a stomach ache and I don't know why, I imagine the worst

possible scenario such as say cancer.

This power of projection is called Vikshepa Shakti. Due to this power we see an imaginary snake. Reality is that there is no snake at all it is just a projection of my ignorance.

Now, this non-existent snake can cause havoc in our lives. It will be classified as a relative reality, like a projected dream.

Who lent this reality? I have lent this reality. Why is called relative reality? Because, when I go near it, it disappears in wake of knowledge. So, nor is it non-existent nor is it existent. It is sufficiently real to frighten, but not sufficiently real, to continue when I go near it. Gaudapada says world comes under this reality and it can't be driven away by rituals. The only solution is to go near and see; then we realize there was no snake to even go away. The torchlight of shastram is required to go near and see, says Gaudapada.

“In partial darkness, a rope is partially known; it is projected as a snake or a streak of water or as a crack on earth; it is mistaken.”

In same way there is only I, the Turiyam who started the drama and is trapped by it's own drama, through Maya shakti, the cosmic ignorance. Turiyam is mistaken as Vishwa, Taijasa and Pragna. “I” am none of them but Turiyam.

To recap the message of

Gaudapada:

Therefore

the snake is neither nonexistent nor existent. Three points are important to note.

1. The rope-snake is seemingly existent and in Vedanta it is called mithya. This mithya snake will cause problems to the observer. This is point one.
2. The second point that is very important is that the mithya snake is understood as mithya snake only after knowing the rope and until the person knows the rope, the mithya snake will never seem like the mithya snake. For the ignorant observer, mithya snake is satya snake only. Therefore it will cause all the problems that a satya snake causes. This is called suffering from fear, or mini samsara caused by mithya snake, which is for the time being is a satya snake.
3. When does the problem go away? The third point is that the problem caused by mithya snake will go away only by one method, which is the observer knowing the rope completely. Now he knows the rope partially. He should know the rope completely, which is the knowledge that rope is rope. In the wake of complete knowledge the problem caused by the so-called satya snake, which appeared satya till now, is solved for good. So what is the solution? It

is the knowledge of the substratum.

Karika # 18

niścītāyāṃ

yathā rajjvāṃ vikalpo vinivartate |

rajjureveti cādvaitaṃ tadvadātmaviniścayaḥ || 18 ||

18. *When*

the real nature of the rope is ascertained all illusions about it disappear and

there arises the conviction that it is the one (unchanged) rope and nothing

else; even so is the nature of the conviction regarding Ātman.

The rope snake can be removed

by only one method; by removing cause of rope snake. Cause of rope snake is

ignorance. Ignorance has produced snake. This is obtained by gaining rope knowledge.

What is it? Whatever is

lending reality to rope, that lender, is called Adhishtanam.

We need to know

that Adhishtanam, the projector, supporter and experiencer.

One has to know only one thing, the clear knowledge

of rope, that it is rope and rope alone. Once rope is known as rope, all false

projections recede. Rope knowledge drives away all Mithya or Avidya, all are

gone in one stroke. One rope alone remains.

Similarly,

for the dreamer, in dream, the dream world is satyam. For a waker, in waking,

the waking world is satyam. Both "satya" worlds are causing havoc for the

ignorant person. As long as the self-ignorance is present,

both the waking and
the dream worlds will appear as satyam and both of them will
cause samsara in
their respective states. What is the remedy? Self-knowledge is
the remedy. This
knowledge is that I, the atma, should be understood as Turiya
chaitanyam. When
I claim that I am Vishva, the waker, it is partial knowledge
and it will cause problems.
When I claim I am Taijasa, the dreamer, it is partial
knowledge and it will
create problems.

When
I claim that I am Prajna, the sleeper, it is partial knowledge
and it will
create problems. When I
claim
that I am Turiyam; it is complete knowledge.

So, also, if you gain
knowledge of Turiyam with help of Shastras, Vishva, Taijasa,
Pragya all
relative realities go away and only the absolute truth alone
remains.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 24

Karika # 12:

आत्मनोऽप्ययं जगत्सर्वं सृजते ।
सर्वं जगत्सर्वं सृजते सृजते ॥ १२ ॥

12.

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

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

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

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

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

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

Gaudapada

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

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

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

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

How do you know mind creates?

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

How do you select a channel?

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

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

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

Where is Maya located?

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

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

Both prapanchas are real in
their respective states.

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

Karika # 16:

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

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

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

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

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

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

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

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

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

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

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

(Things) which are (experienced) within are not clear. (Things) which are (experienced) outside are clear. All of them are projected only. The distinction is due to a different sense organ.

In chapter 2 Gaudapada wants to establish Jagan mithyatvam; he wants to convey, " I", the subject Turiyam, an absolute reality; everything else, other than me, that is an object or an experience, is not absolute reality. This idea that world is not a reality, is called mithya. The word unreal is not an exact translation of mithya; however, it means relative reality; that is, it is real from a particular point of view and when that standpoint is shifted, it becomes irrelevant.

Citing an example, sunrise and sunset in India is relevant in India but it will be different from a USA perspective. The day is not a day, from USA perspective. Similarly, dates are different, after crossing the international dateline. Date is only a relative date. Pournami is only true from Earth's point of view, but on the moon it has no relevance. This is called empirical reality.

Gaudapada says waking world is real only from point of view of physical body, where Jagrat prapancha is real. Since humanity looks at world from physical body's standpoint, therefore, we see it as reality. A relative reality becomes absolute to a section when all

people have same reference point of view; thus day and night is same to all people in Madras, but it can't be true for some other countries.

For physical body, Jagrat prapancha is real, but if you shift to Dream physical body, it becomes unreal; for him dream world becomes real. So, for each physical body its reality is real; but if you change your physical body, your reality changes. This is true of virtual reality as well.

We get this experience in dream, when we are in another reality. Vedanta says, this world is also a virtual reality; change the body and reality changes. **So, what is definition of absolute reality? Relative reality changes, what is changing and passing is not absolute reality. Eternity is the definition of absolute reality. Changelessness is definition of absolute reality.**

Other suggestions were entertained; they were looked at and then dropped by Gaudapada. They were:

1. Utility

is reality. Jagrat prapancha has utility only for jagrat shariram.

That the dream world is useful in dream but not in waking cannot be used to say that it is mithya, similarly the waking world is useful in waking state alone but not in dream, making it mithya also. Both of them are objects

of experience,
arriving and departing, and conditionally useful. Therefore,
It is only a relative reality.

2. Externality:

it can't be true as Jagrat prapancha is external only in jagrat shariram. The same is true with swapna prapancha as well. It is a relative reality.

So

just because these worlds appear outside, they cannot be said to be real.

- **Objectivity** is reality. What is objective is available to all.

Thus, this mike is available to all of us to see; hence it is reality.

Gaudapada does not accept this definition. He says, thus, Swapna Prapancha is objective and available only in dream and for all people in dream; however, it is not available in Jagrat prapancha. Hence, it is also only a relative reality.

- **Clarity** is defined as reality. World is clearly perceptible, hence real. Gaudapada says Jagrat prapancha is real only in jagrat shariram. Similarly Swapna Prapancha is clear only in Swapna body. Swapna prapancha is not clear in Jagrat body. Clarity is also a relative reality only or a vyavaharika Satyam. But, here we are discussing paramarthika satyam. Eternity alone is absolute reality.

We rearranged the karikas for better continuity. Thus Karikas

prapancha and jagrat
prapancha as mithya or relative reality.

When you discuss Swapna
Prapancha you are discussing the objects and subjects in a
dream. Pramata and prameyam are both
discussed. Similarly, Jagrat prapancha when you discuss, you
are discussing
Jagrat pramata, prameya and Prameyam. If all are false what is
real? Who is
projector of relative reality or mithya? Changing reality
requires a changeless
substratum; who is the projector? I can say Waker is projector
of dream world. Who
is knower, experiencer of the relative universe? What is
substratum of absolute
reality?

**Another way of explaining this Karika # 11,
notes from another source:**

This
verse contains a very profound question. The answer that is
equally profound
may be difficult to accept. The objector says that he agrees
with Gaudapada
temporarily that the waking world also is mithya like the
dream world. That
means questions come up. I know that the dream world is
projected by me because
we all know that dream is nothing but vasanas, impressions in
our minds that we
project at the time of dream. Thereafter I myself support the
dream world. I am
the projector, supporter and later I alone enter the dream
world and experience
the dream world also. I alone experience my dream using my
dream body. I am the

projector, supporter, and experiencer of the dream.

If

the waking world also is mithya like dream, then who is the projector,

supporter and experiencer of the waking world? If I am the projector, supporter

and experiencer of the mithya dream world, then for the waking world also, the

same rule should apply because both are mithya. If that rule applies, I am the

projector, supporter and experiencer of the waking world.

If I am the PSE (projector, supporter, experiencer), what is the meaning of the word 'I', physical body or mind? The

'I' is neither of them because the body itself is a part of the waking world,

which is projected. The mind is also not the projector because the mind is also

a part of the projected waking world. I, the projector must be different from

the body and mind. The 'I' is the consciousness principle, atma. Then the question

is how do I do such a thing? It is unbelievable. But then, how do I create a

dream world? It is effortless because I have a special Shakti called nidra-shakti.

With the help of nidra-shakti, I project a dream universe consisting of dream

space, time, stars, moon, etc. Similarly to project the waking world also, I,

the atma, have a Shakti called maya-shakti. In previous Upanishads, this

maya-shakti is referred to as maya-shakti of Bhagavan. But

in

Mandukya Upanishad, it is referred to as maya-shakti of mine.

I, as the atma,
am capable of doing that.

The
body is limited, and the mind is limited but I, the atma, with
maya-shakti,
project the waking world. With two shaktis, I project two
different worlds and
both of these worlds are mithya. Once I know that they are
mithya, the greatest
advantage is that mithya cannot harm the satyam. This is the
fourth capsule of
Vedanta: I am never affected by any event that takes place in
the material
world and in the material body. Then the fifth capsule of
Vedanta: By
forgetting my real nature, I convert life into a burden and by
remembering my
real nature I convert life into a blessing because I can claim
my glory. This
is a profound topic

Regarding
this topic the objector raises a question. Suppose the objects
in both the
waking and the dream states are mithya, who is the projector
of the waking
world? Anything mithya has to be projected.

I
know that I am the projector of the dream world. The next
questions are who is
the supporter and who is the experiencer of the waking world.
Gaudapada answers
the question of the projector, supporter and experiencer of
the waking world in
karika # 12. In all the other Upanishads we learnt that there
was a Bhagavan

1. Consciousness is not part, product or property of a body.
2. It is eternal.
3. It is not limited by boundaries of body.
4. It continues even after body ceases to function in sleep or death.

I am not Vishwa, Taijasa or Pragna; I am Turiyam, the eternal Consciousness. Through dream body I experience dream world; I continue in sleep as well; I as Turiyam am neither waker or dreamer or sleeper.

When I function as waker, I have time and space. In dream I have a different time and space. Only when I operate through body, do time and space arise. When I don't function through body I am beyond time and space; I have no duality. In sleep also there is no duality.

Gaudapada says Turiya Atma is absolute reality. After knowing the absolute reality one can put on Vesham of father, brother, son etc. So have the drama; but when actor forgets he is an actor, go to green room and remember your real motive.

Gaudapada says, "I", the Turiyam, alone has power of Maya. When I choose to operate maya, I am ishvara; without maya, I am Turiyam. When I choose to operate through body, I am karana Ishwara or Vishwa.

I create swapna prapancha and become Taijasa. I create Jagrat prapancha and become Vishwa. Thus Vishwa and Taijasa both are my projections.

When I set aside Maya, I am Turiyam. This I, the atma, I project this world out of myself even as I project a dream world out of my own power of vasanas. **I project myself from myself by myself. I am subject; I am Object and I am instrument as well.**

I create dream world and this swapna prapancha as well. "I" am

not this body. Body is also just a creation of mine. I identify with this body and enjoy this world. It is the same with jagrat prapancha as well.

How do I do all this? I do all this through maya. When I operate through maya, I am Saguna Ishwara.

In Upanishad every Gyani has said, I am god. "Be still and know I am god", says Bible.

As per our vedas every jiva can say, I am god. Having created the universe, this atma comes down as observer, the vishwa or Taijasa.

We are all in this manner avataras.

How do you know this Turiyam?

The moment I try to know, I become a pramata, pramanam and prameya.

You have to use Vedantapramana; it tells you the consciousness is Turiyam. When you look at yourself as "I" the conscious principle, without being knower of something, you are in Turiyam.

When you don't use any instrument such as eyes, ears, all hoods (fatherhood, brother hood) then you don't have any experience. You are the illuminator of absence of all particular experiences or knowledge; this is Turiyam.

This Turiyam is whichavastha? It is available all the time in all three avasthas. I am a human being whether I enjoying teacher hood, I am still human after my teacher status goes. It is same with Vishwa role and Taijasa role etc. Actor is an actor despite role he plays. My Turiyam status can't be displaced. When Vishwa role goes, I am still Turiyam. Relative roles can't disturb my absolute status. If it does, then absolute status becomes relative. Vishwa can't displace Turiyam. I am, I was and I will be Turiyam.

Another way of explaining this Karika; notes from another source:

The answer is whoever is projecting the dream world is the same one that projects the waking world also. Therefore, atma alone projects out of itself the waking world with the help of atma itself. Other than maya-shakti, atma does not need anything else for this projection. The dreamer does not need anything else external to himself other than nidra-shakti for projecting the dream world. In the same way, atma does not require anything other than maya-shakti to project this world. Where does maya come from? Gaudapada says that it is already there in atma similar to the nidra-shakti. That atma alone is called

Bhagavan

in the Bhagavad Gita and the puranas. Bhagavan creating is only an expression in puranas, etc. That Bhagavan is not outside in some loka. Bhagavan is nothing other than atma. That is why the upanyasakas use the word Krishnaparamatma to indicate that the creator is not outside but the atma itself.

In the Gita, Krishna says: " I am the Self, who resides in the hearts of all beings and I am the cause of the creation, sustenance, and resolution of allbeings/things". **Thinking that Bhagavan is outside, people go in search of Bhagavan and do not find him and then they conclude that there is no Bhagavan. It is like the wave going in search of water. The wave going in search of water, the cloth going in search of**

thread, and the jiva going in search of Brahman are all foolish efforts. That Bhagavan is none other than I, the atma. Therefore, I am the projector and supporter. I am also the experiencer. I project the dream. To experience the dream world, I need a dream body. Similarly to experience the projected waking world, I use my own physical body. I create

the dream and support the dream but my own dream threatens me. This world has become a huge problem for me because of ignorance. To solve the problem, I have to wake up. I am the only truth and I am the essential truth of the creation. This is the final teaching of Vedanta. I have been looking down upon myself as an insignificant creature. Gaudapada says that I am the significant creator. Spiritual journey is from creature to creator.

Take Away:

So, what is definition of absolute reality? Relative reality changes, what is changing and passing is not absolute reality. Eternity is the definition of absolute reality. Changelessness is definition of absolute reality.

Whatever is eternal is real but whatever I see is not eternal.

When I set aside Maya, I am Turiyam. I project myself from myself by myself. I am subject; I am Object and I am instrument as well.

Vedanta tells you the consciousness is Turiyam. When you look at yourself as "I" the conscious principle, without being knower of something, you are in Turiyam.

When you don't use any instrument such as eyes, ears, all hoods (fatherhood, brother hood) then you don't have any experience. You are the illuminator of absence of all particular experiences or knowledge; this is Turiyam.

Thinking that Bhagavan is outside, people go in search of Bhagavan and do not find him and then they conclude that there is no Bhagavan. It is like the wave going in search of water. The wave going in search of water, the cloth going in search of thread, and the jiva going in search of Brahman are all foolish efforts.

With Best Wishes,

Ram Ramaswamy