

Sadhana Panchakam – Class 6

Having discussed sravanam and mananam part of Jñāna yoga, Sankarachariyar is discussing nidhithyasanam which is meant to convert the knowledge into emotional strength. This is meant for Jñāna nishta. Nidhithyasanam is of two types:

1. Withdrawing from all vyākara and dwelling up on vedic teaching. This is sitting nidhithyasanam .
2. Always being alert in my day-to-day transactions. Being alert in my response to various situations, in the language I use in my transactions. Making sure that all my transactions are in keeping with vedantic teaching and not contrary to vedantic teaching. This alert life itself is a nidhithyasanam and is as important as the sitting nidhithyasanam. This is not confined to a particular time; it is through all my waking time.

When a person takes to nidhithyasanam, Sankarachariyar wants that person to note certain points. These are all values to be followed even before coming to Jñānam and values to be followed for gaining Jñānam. First, I follow them for Jñāna and thereafter I follow them for nishta.

1. Never argue with anyone, especially wise people. Because arguments can boost the ego. Also, we lose the opportunity to learn from wise people. Here we should make the distinction between vadhaha and samvadhaha (student clarifying doubts with a teacher). How do we distinguish between the two? There are many differences between vadha (arguing) and samvadha (questioning):
 1. When I argue with someone I look up on that person as equal or inferior to me. Whereas in samvadha, I don't look up on my teacher as superior to me, in knowledge, in maturity and in all aspect.

There is a basic difference in attitude. This attitude is expressed by the very language and tone I use.

1. Often when I enter into an argument, I have made a conclusion on the topic. Through argument I want to either establish my conclusion or refute the other person's conclusion. Whereas in a student's approach, the student has never made a conclusion. His aim is not to establish his conclusion or refute teacher's conclusion; he just wants to learn. In one the mind is closed because the conclusion is already made, in the other the mind is open because conclusion is not made.
1. In argument, I try to talk more and more, and I don't allow the other person to talk at all. Even if the other person talks, I don't listen, and I interfere before he has concluded. Whereas the student talks the minimum; he wants to put his idea to minimum and he wants the teacher to talk more and more; when the teacher talks, he listens attentively and does not interfere.
1. In argument, since I have not listened to the other person, I have nothing to reflect up on. Whereas I am listening to the teacher, I work on what I listened.
1. There is a possibility that even after elaborate explaining, I am not convinced of teacher's conclusion. Politely I ask once more, and teacher explains once more and I am still not convinced. I put off further questioning and think over the answers given. After giving enough time, I can raise the question. Whereas in argument, repeatedly arguing the same thing.
1. After samvadha, there is no disturbance or bitterness in the mind, whereas after argument there is always bitterness and disturbance in the mind.

2. Be humble; amanithyam; make sure you don't become arrogant because of this knowledge. Constantly remove the arrogance.

Verse 6

Food is required for all states. Sankarachariyar discusses food for sanyasi, because grihastha gets food at home. He discusses food as though it is a disease. Hunger is also some kind of disease because you are not at ease:

1. For disease there is a remedy in the form of medicine; for hunger there is a remedy in the form of food.
2. When you take medicine, the aim is only to cure the disease. It is taken only when there is disease and only as much required to remove the disease. In the same way, you must take food, only when there is hunger.
3. Since I am taking the medicine only for the disease, I am not particular about the taste of the medicine. Likewise, the likes and dislikes of food should not be important.

So, you should treat the disease of hunger regularly. But you should not ask for delicious food, because it identifies with your tongue and results in you identifying with the sthūla śarīram. Put up with the opposite experiences like heat and cold which are dependent up on desa, kala and prarabtha. These are the instructions for eating tongue. Now gives instructions for talking tongue:

1. Do not utter single word when it is not necessary to talk. Every word is spoken only after a well processed, well thought out and well monitored. All spiritual sadhanas begin with tongue – eating and talking tongue.
2. Even if you want to say something, make sure the other

person has respect for your words and whether he wants your advice. Ensure that the other person values your advice. Example: Krishna advises Arjuna only after Arjuna requires it, Krishna starts Bhagwat Gita only in second chapter.

3. Don't join any group and have only good word for everyone. Everyone has good and bad parts, and I only talk about the good words for everyone, otherwise I observe silence.
4. Some people may be good to you and another set of people may be cruel to you. But don't develop raga because they are nice to and don't develop dwesha because they are not nice to you. Don't let their behavior generate raga or dwesha. Let their behavior be forgotten right then there. If they ill treat you, forgive them and forget. If they praise you, thank them, thank the lord and forget.

Verse 5

In previous verses Shankaracharya give supportive sadhanas for nidhithyasanam. The primary sadhana is dwelling up on teaching. If we follow these supportive sadhanas, mind will remain tranquil and ready for primary sadhana. Sit in a quiet place, fix your mind up on the supreme Brahman. See that Brahman none other than poorna atma, the primary illuminator.

Mandukaya Upanishad, Class 15

The aim of the seeker is to grab hold of visva (attention is on the object I witness), then to chaidhasa (attention to witness of the subtle), then to Pragma (witness of casual universe) and finally to Thuriyum. In Thuriyum I turn my

attention to I the observer, who am continuously there.

In omkara, instead of viśva, chaidha and Pragma we are turning the attention to akara, ukara and makara. Ultimately I turn my attention to the consciousness which is the witness of the silence. From sound to silence to the witness of the silence. Both sound and silence are object but the awareness is not the object, but it is the witness of the silence. Sound is not in silence and the silence is not in sound, but the witness is in both. Omkara vichara is from the sound to silence to the witness of the sound and silence.

In the eighth mantra onward the Upanishads equates each mathra to each padha. The Upanishads prescribes a meditation to assimilate this equation. The sound Akara is taken as symbol of of virad or viwsa roopa. By practicing upasana, when we say the sound akara, the whole viśvarūpa should come into mind.

The idols are not piece of arts for us, but Vishnu or Shiva. Similarly we should train our mind to sound a as viśva. The two common features of the two are:

- Virat is the first gross creation; after Virat along all other devatas came. In the alphabet akara is the first letter.
- The sound akara alone transforms into all other letters. Akara is the transformative letter from all other letters are formed. Similarly Virat is also all pervading.

The benefit of this upasana are:

1. Worldly benefit; or Attains kamas and pervades in terms of his possessions. He expands in life also; in terms of children, grandchildren etc.
2. In life, he will become top most.

3. The spiritual benefit is his capacity to equate akara to viśva. This very skill is a spiritual benefit. When he practices vedantic meditation, as he chants omkara, his mind thinks Virat, to Hiranyagarbha and then to andaryamin then to chaithanya adhirshthanam. Facility or skill in omkara dhyānam through which he can smoothly land in consciousness.

Mantra 10

Taisaja, whose filed is the dream state, is the second letter "u" due to the similarity of superiority and mindlessness. One who mediates thus extends the range of knowledge and becomes equal to all. In his family there will be no one who is ignorant of Brahman.

The second pada chaidhasa or Hiranyagarbha representing the subtle universe. This is equated to the second mathra ukara. 0 is a mixture of akara and ukara based on the sandhi rule. This ukara symbolizes the meditation on the second pada. Common features of ukara and chidhasa:

The superiority: Hiranyagarbha is superior to Visva. Hiranyagarbha is superior because:

1. Subtle is always superior.
2. Gross is born out of subtle. Sukshma is kāraṇam (cause) and gross is kariyam (Effect).

Ukara sound is superior to the sound of Akara because ukara comes after akara. Therefore akara resolves into ukara. Ukara being the resolution ground, it is superior. Therefore Hiranyagarbha and ukara are both superior.

Second common feature is that they both are intermediary status. If you take viśva, chaidhasa and Pragya. Chaidhsa is in the middle; ukara is the middle between akara and makara.

Train your mind to see the whole subtle universe or the cosmic mind or cosmic knowledge.

The benefit of this upasana:

You can practice this as a sakama upasana, you will get the following two results:

1. Because the upasana is on total Jñāna sakthi, it is equal to Saraswathi upasana and the upasaka will become a great learner. The extent of his knowledge will increase.
2. He will become a common man to everyone. He will be accepted by all groups. His knowledge will influence other members of his family also and they will become more learned person.

Mantra 11

Pragya, whose field is the sleep-state, is the third letter "m" due to the similarity of being a measure and being the ground of dissolution. One who meditates thus knows the truth of all this and becomes the ground of dissolution.

The third mathra of omkara is makara and should be equated to Pragya otherwise called andharyami or Eeswara. Pragya should be mediated up on makara. The two common features:

1. Mithihi means a measuring vessel. Pragya and makara are comparable to a measure. Measure (ulakku) disappears in a sack of grains and appears again later. Pragya is also a measure. When I go to sleep, the visible world of my knowledge, ignorance they all enter into me. But they all appear again when I wake up. This cycle happens every day. Therefore Pragya is like a measure. Similarly when you say makara also, we swallow all other sounds. The speaker when he closes the mouth with the

sound ma, all other sound dissolves, but they all come back when I speak again. So the sound ma is also like a measure where all sounds disappear and appear.

2. Abithihi: Means ground of dissolution or merger or disintegration. This is the common feature between common feature between Pragma and makara. Pragma stands for one who is in sleep state; one associated with kāraṇa prabañca. As Pragma I dissolve everything into me. At samshti level, Eeswara dissolves everything into himself. The sound makara is also the resolution of all other sounds. When you shut your mouth, it becomes m. That will be the last sound you will product, when you close the mouth.

Keeping these two common features, one should practice.

The one who practices this upasana he will get two fold benefits:

1. Because of measure upasana, he will be able to measure everything and everyone properly.
2. He becomes the ground of resolution; he becomes one with the Eeswara.

Sadhana Panchakam – Class 5

Shankaracharya discussing final stages of Jñāna yoga – sravanam, mananam, nidhithyasanam. Sravanam is nothing but systematic analysis of upaniṣadic statement. It is called vedanta vichara, vedanta mimamsa etc. Through systematic analysis we discover consciousness is the essence of individuals, and existence is the essence of the world;

consciousness and existence are one and the same. This we call sat chit atma. Consciousness called sat and existence is called chit. This alone we call jivatma paramatma aikyam. This is sravanam.

Mananam is logically refuting all other systems which are contrary to vedantic teaching. Any knowledge involves two paths; one is seeing the rightness of the right path; second is seeing the wrongness of the wrong path. It is not enough to see the right alone; we also need to see the wrongness of wrong idea; if we don't, one day the wrong idea may appear right. Knowledge is knowledge only when it can't be shaken by anybody. I should know truth as truth and non-truth as non-truth. For opinions we can have variety, but for knowledge we can't have variety. Rope is rope and it is not a snake.

Vedanta makes statement regarding three fundamental things: Jiva, jagat and Eeswara. First it says jiva is infinite and ananda swaroopam. This we are not able to accept. Then it makes the statement about the world that the world is unreal. I am solidly facing the world all the time. How can I dismiss this wonderful solid universe? The third statement says that you are not different than the lord. This I can't accept at all. When we are in such despair, other system will be easily acceptable. Other systems say jivatma is different than paramatma. Paramatma created the universe and jivatma. All other systems are very appealing to intellect. They all claim that they are rational systems based on logic and reasoning. Advaidam is based on sruthi, the vedas and use tarka or logic as a subservient tool. That is why we say shraddha in sruthi is important. A rational person will not accept faith. Their order is reason and scripture. Our order is scripture and reason. Mananam is where every other system is clearly negated. That can be done only with logic. Acharyas of advaidam have logically pointed out the logical contradictions in other systems.

Shankaracharya establishes that logic can't be used in the

discovery of reality because logic has inherent limitations. Logic and modern science etc. are deficient in discovering reality. Sruthi itself has said this limitation. This logical repudiation of other systems and seeing innate deficiency of logic alone increase our faith in vedanta.

If logic is deficient and can't reveal the truth, does it mean logic should be totally given up? Sankarachariyar says logic does not need to be given up totally but used as a tool to extract the meaning of sashtra. Don't use logic to invent a philosophy but use it to bring out the teaching of sashtra. This is called sruthi madha tarkakas. For all our questions and doubts, vedas does not give explicit answer. But at the same time, answers are hidden in vedas. We have to bring out the answer to remove my particular doubt. The method used for this is logic. Logic will be helpful in bringing out implicit answers. Many systems were not there at Sankarachariyar time, so he did not repudiate those systems. Later acharyas repudiate those systems based on vedas, using Shankaracharya's method. Answering all my doubts is mananam. The benefit of mananam is conviction of vedanta. I can say "Aham Brahma Asmi" without any doubt. That is a knowledge with conviction.

The final stage of sadhana is nidhithyasanam. Nidhithyasanam is a process by which the knowledge has to be converted into emotional, mental and psychological strength. Our original decease is ignorance, which is at the intellect, but the symptoms are expressed at mental level in the form of kama, raga, lōbha etc. All the samsara is emotional but the root cause is at the intellect level. The solution is at the intellectual level. But it is not enough. I am convinced I am brahma asmi, but the symptoms of raga dwesha etc. must be totally rooted out. If not, the knowledge is as good as being ignorant. A vedanta does not help me in gaining calm, compassionate, considerate, generous, charitable mind – for that vedanta is utterly useless. This requires assimilation

of the teaching. The knowledge coming at the emotional level as emotional strength, duty and refinement. This is called jivan mukthi. Knowledge is at the intellectual level, but the benefit is at emotional level. Assimilating vedanta requires effort and requires removing each weakness. It is a lifelong painful long process. It is a lifelong process of consciously addressing every emotional weakness. The weakness is different for each person. For one it may be a superiority complex and another it may be inferiority complex. Each of them should be removed. This is nidhithyasanam and it requires time and constant alertness to discover the weakness coming up. For this introspect is required to gain auto suggestions when the weakness appear on day to day life.

We should look at what I am (Brahman) and what I am not (śarīra thrayâṃ). I should be able to see my own body as one of the objects of the world. We should have the same objective attitude towards our body as well as the bodies of the ones we love. Then the knowledge will be steady and firm. Cultivate I am brahman notion and negate I am body notion. This is nidhithyasanam and it requires lifelong commitment.

Sankarachariyar gives instructions on how to live. These instructions assume a person is at the stage of sanyasi. We will modify it to fit everyone:

1. Make sure you don't become arrogant because of this knowledge. Constantly remove the arrogance. Always be humble.
 2. Never argue with wise people.
-

mithya.

In Karika # 8, we did make a change in sequence of Karikas to better address continuity of theme; here a questioner was asking as to why we can't take swapna prapancha as reality. Gaudapada refutes it by saying that whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing. Ordinary and extraordinary all are dependent on subject.

In Karika # 7 another questioner says he agrees that swapna parapancha is unreal; but he says, I cannot accept Jagrat parapancha is unreal. His contention is as follows:

He disagrees with the definition that, "Whatever is impermanent or an object, is mithya."

He wants to give a changed definition wherein Swapna parapancha is shown as unreal while Jagrat prapancha is shown as real. He now suggests four definitions, in each of which, Swapna parapancha is shown as unreal while Jagrat prapancha shown as real.

Gaudapada refutes each definition. He says, you have to accept both as unreal or both as real; the idea that one is real while other is unreal will not work. We are working to define absolute reality, while you are defining relative reality or mithya, says Gaudapada.

In karika # 7, the first definition says that utility is a criterion; thus, whatever is useful is real. Therefore, since swapna is useless, it is unreal. Questioner says, I can't use the earning from dream state, but earnings from Jagrat avastha I can use.

Guadapada, refuting the definition says, utility of jagrat

prapancha is only a relative utility. It is useful only in jagrat avastha, only useful from point of view of jagrat shariram; it is useless in swapna. No food from waking state will be useful to satiate hunger in a dream.

Furthermore, Gaudapada says, it is wrong to state that Swapna prapancha is useless; it is relatively useful in swapna avastha while it maybe useless in jagrat avastha.

Guadapada says both are real in a relative manner.

So utility is for jagrat shariram in jagrat avastha only. Similarly, Utility is for Swapna shariram in Swapna avastha. But when I shift identification it is contradicted. Thus, when I shift from swapna to jagrat the earnings are of no use. Similarly when I shift from Jagrat avastha to Turiya, (consciousness), the earnings are also useless in Turiyam state. He says impermanence is only criterion for unreality.

Karika # 9 and 10:

वस्तुव्यतिरेकस्यैव तदवस्थानुसारं तदवस्थायां तदवस्थायां च
वस्तुव्यतिरेकस्यैव तदवस्थानुसारं तदवस्थायां तदवस्थायां च
वस्तुव्यतिरेकस्यैव तदवस्थानुसारं तदवस्थायां तदवस्थायां च
वस्तुव्यतिरेकस्यैव तदवस्थानुसारं तदवस्थायां तदवस्थायां च

In dream, also, what is imagined within by the mind is illusory and what is cognized outside (by the mind) appears to be real. But (in truth) both these are known to be unreal. Similarly, in the waking state, also, what is imagined within by the mind is illusory; and what is experienced outside (by the mind) appears to be real. But in fact, both should be rationally held to be unreal.

Karika # 9:

Here the questioner suggests a second, definition that proves that Swapna prapancha is unreal while Jagrat prapancha is real. He says Swapna parapancha is unreal because it is a

mental projection. Dream world is within my mind as a projection, hence unreal, while Jagrat parapancha is outside me. I experience everything outside me; the desk, the people, the hall, etc; it is not a mental projection. What is within is unreal while whatever is external in reality. Whatever is external is real and whatever is internal is mithya. Externality is the criterion for reality and internality is the criterion for unreality. He suggests dream world is unreal while this world is real.

Gaudapada says: you say swapna prapancha is inside; word inside is a relative one. If asked the question, are all of you inside or outside, what will be your answer? You will probably never answer; rather you will ask, inside of what? If I say it is about this stage where I am sitting, the answer will be it is outside. So one needs to know inside or outside of what? From which stand point? From waker's stand point it is outside. But in dream, you are performing all transactions with dream body, while waker's body is lying on bed. From dream body point of view, the dream world is outside of it; I don't even know I am dreaming; **dream itself is only from waker's point of view.**

Now suppose you wake up and your reference point changes. From waker's point of view Swapna parapancha is within. The same is story of Jagrat prapancha as well. Once you look at Jagrat prapancha from Jagrat body point of view it is outside hence real. But if you wake up from Jagrat prapancha to Chaitanyam, from point of view of Chaitanyam, Jagrat prapancha is also within. So, when you the change point of reference it becomes unreal; so it is a relative truth or mithya.

Karika # 10:

Suppose a person is in dream state, how to prove it is not dream until you wake up? In swapna prapancha also you talk of a world external to dream body, that you take it as real; thus you see a dream book, train, tiger etc; and they are all real.

Say, in your dream (dream # 1) you go to bed and you see another dream (dream # 2). Here, per your definition, dream # 2 is unreal while dream # 1 is real. Then you wake up and both dreams # 1 and # 2 are falsified.

Gaudapada says in dream # 1 you have a dream (dream # 2), when you wake up you are in dream #1. When you wake up you are in Jagrat prapancha. He says Jagrat prapancha is also a dream, the dream # 3. Each dream was real at that time, but once you woke up it was proved as unreal.

If so, when will you have final waking up? As long as you are shifting from one object to another, as all objects are only relatively real, for that particular subject, there is no final waking up. **Ultimate reality is only when you arrive at “object less- subject” or Turiyam state.**

In jagrat prapancha also whatever is seen externally is real and mental projection is unreal. But in Turiyam state, jagrat prapancha becomes dream # 3; so jagrat prapancha is also mithya. So externality as criterion of reality is incorrect. Hence second definition is ruled out. First definition of utility was also shown as unreal.

Karika # 14:

तद्विषयं तत्र तत्र तद्विषयं तद्विषयं तत्र तत्र तत्र तत्र
तद्विषयं तत्र तत्र तद्विषयं तद्विषयं तत्र तत्र तत्र तत्र

Those that are cognized within only as long as the thought of them lasts, as well as those that are perceived by the senses and that conform to two points of time, are all mere imaginations. There is no other ground for differentiating the one from the other.

Swamiji jumped to karika # 14 from karika # 10 for the third definition. He said he is rearranging karikas for purpose of continuity.

In karika # 14, the questioner suggests a third definition of reality that says Jagrat prapancha is real while Swapna prapancha is unreal; he says whatever has an objective existence is real while whatever has subjective existence is unreal.

Elaboration of questioner's position:

Subjective existence means dependent on Me as long as I see it.

Objective existence means, it exists, whether I see it or not.

My house, my car, all I know exist. So, does my car exist outside? Car exists even when I don't see it. Whether I experience it or not, it exists. Object exists independent of me.

In dream, I see, I am saving a drowning person; just as I am about to bring him out, I wake up. Did he fall back in the well? But now, in the waking state, I am not worried about it anymore. You know he existed only in dream. So Swapna prapancha was subjective existence; it did not have a continued existence. Hence dream is unreal, as it has no objective existence. Thus, objectivity is criterion for reality. Subjective existence is criterion for unreality.

Gaudapada's rebuttal:

Gaudapada says this definition will not work. In dream you attend a class and you have parked the car. This swapna world, the dream, it is not just a projection of mind; it is a real world for the dreamer. Only on waking, Swapna Prapancha becomes unreal. Similarly, Jagrat prapancha is also unreal from Chaitanyam state's point of view.

So, object within you, in dream, have only a subjective existence, hence unreal. Whatever is outside is from dreamer's stand point of view. Upon waking, internal world and external

world, both in dream state, are proven as unreal. So, these internal external distinctions have nothing to do with reality. Both are falsified upon waking. In a similar manner Jagrat prapancha is also unreal once you wake up in Chaitanyam.

Hence the hypothesis that states objective existence is real and subjective existence is unreal does not have any merit.

Karika 15:

अन्तर्गम्यं च अन्तर्गम्यं च अन्तर्गम्यं च अन्तर्गम्यं च अन्तर्गम्यं च
अन्तर्गम्यं च अन्तर्गम्यं च अन्तर्गम्यं च अन्तर्गम्यं च अन्तर्गम्यं च

(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.

The questioner poses his fourth definition. He says whatever is clearly experienced is real. Thus clarity of experience is real. Vagueness of experience indicates it is unreal. Everybody dreams. Some remember the dream and some do not. Even when you remember, it is vague; hence it is unreal.

Jagrat prapancha meanwhile is clear; hence it is real.

Gaudapada says this is a relative definition only. He says clarity depends on instrument used. The way you see depends on your organ of sight. With different set of organs, you will see differently. Some animals are color blind. If I have the sense organs of a dog, I will see everything vastly differently. If I have sense organs that can see at atomic level, I will see everything as atoms.

Dream world is very clear with dream sense organs; it becomes vague only with waker's sense organs.

If I should only have four sense organs, say like a blind person, the world of color will not exist for me. Imagine a

that both experiences and objects are Mithya. Objects are very similar in both cases. The word Bheda in the karika means distinct object experienced in waking and dream states with time and space available in Jagrat avastha. However, there is one difference; in Jagrat Prapancha object is outside the body while in Swapna Prapancha it is inside our body.

Why is Jagrat Prapancha Mithya? He answers that it is so because of well known reasons to wise people or one's with knowledge of scriptures. What is that reason? Here we cannot use Uchita desha kala abhava as a reason. Two reasons are cited.

First reason: Shankaracharya, in his commentary, says, something mind boggling to us. He says Jagrat Prapancha is Mithya because you see it and since you are experiencing it. It is similar to experiencing Swapna Prapancha. He uses a generalization that says: **whatever, is experienced by you is Mithya,**

If, whatever is experienced by you is Mithya, what is Satyam? Shankaracharya says, whatever is not seen by you, is Satyam; if we can think of such a thing; it is non-existent. **He says, whatever is existent, but not experienced by you, is Satyam; that is the Experiencer, the Subject, is Satyam.** In both prapanchas, the objects are all Mithya. How do you say so? Shankaracharya does not provide an explanation for this.

Our reasoning for this is as follows. I have discussed it in my introduction to Mandukya Upanishad as well. **Whatever is an object of experience, its existence will depend on the Subject alone. Existence of subject, however, does not depend on Object.**

If there is an object that cannot be experienced by anyone, then you can't talk of existence of object. **Existence depends on Knowability and Knowability depends on Knower. So, existence of object depends on subject.**

Citing an example, suppose I dream that I am saving a drowning person and having partially saved him, I wake up. Now, do I worry about that partially rescued person? You know the object does not exist. Thus, object has dependent existence on subject. Subject has independent existence; it is not dependent on object. Vedanta says, whatever has independent existence is Satyam. While whatever has dependent existence is Mithya. Citing example of a pot, it does not have an existence separate from Clay; it is dependent on clay for its existence; in fact it is clay alone.

Shankaracharya says both Swapna Prapancha and Jagrat Prapancha are Mithya. This is the well-known reason.

Normally we say, when we see something, it is real. However, Shankaracharya says, when we see something, it is Mithya.

Karika # 6:

अस्तित्वेन च अस्तित्वेन च अस्तित्वेन च अस्तित्वेन च |
अस्तित्वेन च अस्तित्वेन च अस्तित्वेन च अस्तित्वेन च || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (in other words, in middle). Those (objects) are like illusions we see and yet they are regarded as though real

Second Reason:

Now Gaudapada gives the second reason why objects are Mithya. He says, whatever is finite (Anityam) is Mithya while whatever is Nityam (present in all three states of time) is Satyam. Tatva bodha also gives a definition that states that one that exists in all three states of time (past, present, future) is Satyam. Any finite object enjoys existence for a limited duration; namely after date of birth and before date of expiration; thus, a pot exists only during a limited duration of time.

If a finite object has limited existence, then its existence is not its intrinsic nature; it is only an incidental property.

Fire enjoys heat as it's intrinsic nature; hence it is always hot; conversely, water enjoys heat only for a limited time; hence its heat remains only for a limited time. Intrinsic nature is permanent while finite nature is limited.

Citing an example, a person wanted to remove the onion smell from an onion. He placed it in a chamber and did abhishekam of sandal wood paste and kalpuram for three hours; but at end of it, the onion still smelled as it was. Thus, Palandu does not lose its intrinsic nature. So, finite has only borrowed existence. Similarly, pot borrows existence from clay and when pot is destroyed it goes back to clay. Before its creation pot did not exist; in between it did exist. Gaudapada says, even during its brief existence the "Is-ness" does not belong to pot; it belongs to clay alone. **Thus, pot was not there, before or after or in-between; it has only a seeming existence; a borrowed existence from clay. This seeming existence is called Mithya.**

The world is also like the pot. Before creation there was no world; after destruction too there is no world; in between, its existence was borrowed from something else called Atma or Brahman. Atma exists in all three periods of time. World has only a seeming existence.

Suppose an object was not there in past or will be in future but exists in present; even when you are holding a pot, the "is ness" does not belong to Pot but is borrowed from clay. Remove clay and see if pot exists? Pot has only borrowed existence. Therefore Pot is Mithya. Similarly, the sweetness in milk belongs to sugar. So, whole world is Mithya; like any other unreal object in world; like snake and rope; like dream objects etc. The world just appears to be Satyam to a non-thinking person. Upon enquiry this appearance goes away.

Swapna. This philosopher says, I don't accept Swapna Prapancha as mithya as in dream; we do see unique things that we had not experienced in the waking state. Dream must be another unique different world of experience and so must be taken as satyam. Since the waking state is similar to dream, it must also be satyam. Some darshanas like vishishtadvaita hold that dream is not our mental projection but created by God for a particular jiva. Thus uniqueness is the criterion for reality. Waking and dream are both unique in their own way and both must be taken as satyam.

Gaudapada's answer is that uniqueness cannot be taken as criterion for reality. We do have several mental projections unique to us. If uniqueness is criterion for reality, whatever we uniquely project can be considered to be real. That is not so and the argument that uniqueness is the criterion of reality is simplistic. No one accepts dream as real. Whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing.

Even accepting Vasishtha advaitins assumptions, Gaudapada says Swapna Prapancha is Mithya. The reasons are as follows:

The type of world that we experience will depend upon the type of instruments that we use. Suppose we are using eyes, the world will be understood as the world of forms. The moment you remove the eyes and use only the ears, the world will be the world of sounds. Depending upon the instrument, the world will be experienced differently. If instead of a human body we have an animal body, this world experience will be unique to the animal body. Many animals cannot see colors and for them this world will be black and white only. **Vedanta says that we do not experience the world objectively but our experience depends on the instrument that we use.** The moment a human being gets a celestial body, he will experience a celestial

world here and now. Citing the example: In heaven there are unique objects such as white elephant, special chariots etc. Even these are dependent on observer in heaven or heavenly observer dependent.

Gaudapada gives another example of experiencing different things in different places with the observer being the same. Just as a well-educated person travels from place to place experiencing different things in this earth itself, similarly, the jivatma travels from loka to loka experiencing different things in different births. All these experiences are dependent upon the observer for their existence and dependent upon the instruments of

Experience for their nature. Uniqueness cannot be the criterion for reality.

In karika the words Sthani means Observer and Dharma means dependent.

Shloka # 7: Another question comes up.

Previous student did not accept Swapna Prapancha was unreal. Now, a second student says, I am willing to accept Swapna Prapancha is unreal but I can't accept Jagrat Prapancha is unreal because whatever money I earn in dream, I don't find any utility at all; but I can't say that of Jagrat prapancha. In Jagrat prapancha the money is available and useful. So definition of reality has to be change.

His contention is that: Whatever is useful must be accepted as real. Utility must be a criterion for reality.

He also contends that whatever is useless, is unreal. Hence Swapna Prapancha is mithya while Jagrat Prapancha is real. This is question raised by a student.

Gaudapada refutes this by saying that this definition does not work.

He says waking state objects are useful in the waking state only. Dream objects are useless in the waking state but are useful in the dream state. In fact, dream objects alone are useful in the dream state; such as dream water, dream food etc. Each object is useful in its state and useless in the other state. Utility in the respective state is common to both waking and dream and uselessness in the other state is common to both. Therefore both states should be given the same status of reality. The utility of the waker's objects is falsified in dream. Thus, utility is not a criterion for reality. That which is beginning-less and eternal alone is real. Eternity is the criterion of reality. So the waking world is mithya.

Truth is that Reality is not relative. So swapna prapancha is unreal. Jagrat prapancha is also unreal even though it is useful in jagrat avastha. So utility is not a criterion for Reality.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 20

Greetings All,

Continuing his teaching, Swamiji said, I said in last class in Vaithatya Prakaranam, Gaudapada establishes Mithyatvam of world. It is not directly mentioned but indirectly revealed through Prapancha Upashamanam. This method is called Shruti Pramanam or Shrutyartharthi pramanam; which means obtaining knowledge indirectly from scriptures.

What is reality can't be negated. We can't say world is not existing as we experience it everyday. That which is experienced, yet is not reality, is called Mithya. The English word closest to Mithya probably is unreal. Gaudapada establishes this mithyatavam from Prapancha Upashamanam.

Mithyatvam's closest example is dream. It is experienced by all of us. In dream we see that it is very real, giving us pleasure and pain. Dream also has utility value when we are actually in a dream; despite all this we know dream is not real. So best example for mithya is swapna.

In first three shlokas of this chapter Gaudapada establishes swapna is mithya. That swapna is mithya is established through Yukti, Shruti and Anubhava pramanam's and he does so systematically.

He uses Vyapti for generalization thus he says where there is smoke there is fire. The statement, "a mountain is on fire as it has smoke" is analyzed as shown below ,using Gaudapada's logic:

1. Mountain is the paksha or locus about which I make an inference.
2. Mountain has fire; it is called sadhyam or conclusion.
3. Because there is smoke, the indicator, it is also known as Hetuhu or the reason.
4. Drishtantaha: means an example, as in a yagashala; because it is in a yagashala that you get Vyapti Gyanam or knowledge for inference.

This method of logic is now used to show Swapna is Mithya. Vyapti here means knowledge of co-existence of smoke and fire. Here Vyapti is a generalization. When we see an object in jagrat avastha as real, we observe that the object requires an area and volume (space) for existence, also known as Uchita Desha in Sanskrit. Not only volume of space, every object also needs duration (time) for its existence.

Einstein talked of four coordinates, the fourth one being time, indicated by date of origin and expiration. Every object requires a time.

Existence of events also requires duration of time. In Gita classes a question comes up. Swamiji, you teach the 700 verses of Gita in five years or 250 hours, describing the teaching in battlefield; how did Sri Krishna teach all 18 chapters in the duration of a battle? The basis for this question is because every event requires a specific duration of time and if specific duration of time is not convincing, you tend not to believe it.

Conversely if you find an object or event without enough space or time we conclude that object or event is not a real thing. Hence, some say Gita was an invention of Vyasa, as there is a time and space issue. **They don't accept the teaching as real due to a lack of time requirement.**

When you see a reflection of an elephant in a mirror, mirror has flat surface and an elephant can't stand on a flat mirror. You accept elephant in mirror as mithya or unreal reflection, knowing a real elephant can't stand on the flat surface of a mirror; **so the elephant reflection is an unreal one as there is not enough space for an elephant to exist on the mirror.** Thus, when sufficient space is not there, that event is mithya.

Applying this logic Gaudapada says, dream world is also mithya as it lacks time and space for dream to exist as reality. Hence dream is unreal. This is the beginning of Vaithatya prakaranam.

Karika # 1:

वस्तुनिष्ठं च दृश्यं च दृष्टव्यं च दृश्यं च दृष्टव्यं च
वस्तुनिष्ठं च दृश्यं च दृष्टव्यं च दृश्यं च दृष्टव्यं च

The wise declare all objects of the dream as illusory, they

all being located within the body and also because of their being in a confined space.

This shloka logically establishes swapna prapancha as mithya. First logic is lack of space; like elephant in a mirror. Dream objects and events are subjective things within our minds, not outside it; else others in the world would also see your dream.

Thus, swapna objects are subjective things in my mind. In dream we see elephants although it requires not an ordinary amount of space. We can't accommodate an elephant, but we see elephant, moon, stars etc in dream space. So wise people say all objects in our dream are mithya. A special all pervading space is created within my head. Why is it unreal? It is because all objects reside within myself. What is wrong with it? The space within me, within my head is limited or insufficient for a real elephant, or a mountain etc., to exist. Now in next shloka he talks of events that also are mithya as they occur in insufficient space.

Shloka # 2:

संक्षिप्तकाले न शक्यं दृष्टुं स्वप्नेषु च
सर्वत्रापि स्वप्ने जागृतेषु च न भवेत्

On account of the shortness of time, it is not possible for the dreamer to go and see the dream objects. Nor does the dreamer when he wakes up, indeed find himself in all the places seen in the dream.

Yukti pramanam: (by joining together)

In previous shloka "things" were proved as unreal in dream. In this shloka "events" are shown as unreal in dream. Consider a dream trip to Mansarovar. You have to reach an airport, then fly and then trek to mansarovar; but duration of a dream-time is only about 8 hours during your sleep time. Within the span of a dream, during our sleep, we manage to see events such as

our marriage, children and even grand children. They say an actual dream only lasts only for about a minute and a half. So, all events are unreal as there is not sufficient time. So, he really does not go to mansarovar. They are all unreal projections of our mind.

Keep in mind that we are accepting it all as unreal in our waking state; in dream state we will not accept our dream as unreal. People pray before going to bed so that they don't get bad dreams. Why this worry; because our dream experience is very real, during our dream. Vedanta says our waking state is also a mithya. Thus we get Yukti pramanam. Thus, mirror located elephant yukti pramanam is over.

Pratyaksha Pramanam:

(perception)

In second line of this shloka we get Pratyakhsa pramanam from our experiences. Suppose in dream we went to Kashi; we saw many cows there; and one cow pushes you and you wake up. If it was a real cow you should have woken up in Kashi, but reality is that you woke up in Chennai. From this it is clear we never went anywhere in dream. After waking from dream one does not experience that he is in dream place, hence dream places, dream travel, dream cows, are all, unreal. This is Prathyaksha Pramana.

Shloka # 3:

Shruti and shastra pramanam.

(convincing illustrations on the subject matter which is beyond senses/common cognition)

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Strictly conforming to reason and logic, Sruti also declares non-existence of the chariots and so on, perceived in his

dream by the dreamer. Moreover, it is said by the seers that Sruti herself declares the illusory nature of dream experiences, and establishes the same through logic and reason.

Shruti Pramanam:

In Brihadaranyaka Upanishad, Ch 4., section 3, the waking, dream and sleep states are discussed. In swapna there is nothing. Everything is a mental projection. There are no vehicles, no roads, etc; we manage to project them in our mind. They are mithya even though we experience them. **“ Experience does not prove reality” is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, “ Whatever you experience is not real. There is only one reality, the “ Subject” alone is real.”**

This is knowledge of shruti. Therefore unreality is established logically and it is also asserted in Upanishad. The fact is swapna prapancha is mithya.

Shloka # 4:

वस्तुवस्तुवस्तुवस्तुवस्तु वस्तुवस्तु वस्तुवस्तुवस्तुवस्तु वस्तुवस्तु व
स्तु वस्तु वस्तु वस्तुवस्तु वस्तुवस्तुवस्तु वस्तुवस्तु व व व

Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

With first three shlokas first topic that swpana Prapancha is mithya, is over. From shlokas 4 through 18, Gaudapada is going to give us a shocking revelation. Our normal thinking is that this world is real while dream world is unreal; this is your assumption, says Gaudapada. **He says, even the Jagrat**

prapancha is unreal. This has to be very carefully understood and assimilated or it can cause confusion.

When we say dream is unreal, we say this after waking up, as a "Waker". So it is a Waker's point of view. However, in dream, from dreamer's point of view, dream is very real; as whatever happens in dream affects the dreamer. When a dog bites the dreamer, he will feel it and go to a dream doctor and take dream medicine and even pay in dream money. So, one has to think from an appropriate point of view.

Citing an example, a man drank too much at a pub and started seeing double. He asked owner how much he drank. Although he drank only one bottle, pub owner with an intention to cheat said you drank two bottles; and since he was seeing doubles anyway, he said you have to pay for two bottles at Rs 100 each. The drunk took out a hundred-rupee note and said it was Rs 200 for the two bottles; he was still seeing doubles.

Similarly, for dream body, dream world is very real. So also from waker's point of view this world is very real. **Once you wake up, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.** Thus, Swapna prapancha is real for swapna shariram while Jagrat prapancha is real for sthula shariram. Both are in fact "unreal" in respective jagrat and Turiyam states.

Therefore wise people declare world is Mithya in jagrat avastha, as well. So jagrat prapancha is exactly like dream world. Is there any difference between two states? Between mithya jagrat prapancha and mithya swapna prapancha, Jagrat prapancha is outside of body while swapna prapancha is inside body. The common factor between both states is Mithyatvam.

I accept Swapna prapancha as mithya as it does not have time and space. But Jagrat prapancha has enough time and space; if so why is it Mithya?

Take Away:

“ Experience does not prove reality” is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, “ Whatever you experience is not real. There is only one reality, the “ Subject” alone is real.”

Once you wake up from dream, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 18: Chapter 1 Summary

Swamiji gave his summary of chapter 1 also known as Agama Prakaranam, today. In introduction to this Upanishad he had previously indicated that it has four chapters in it.

The first chapter is called agamaprakaranam. This chapter contains the entire Upanishad and 29 karikas. The second chapter is called Vaitathyaprakaranam containing 38 karikas on the mithya nature of the universe. The third chapter is titled Advaitaprakaranam containing 48 karikas dealing with the non-dual nature of atma. The fourth chapter is called Alatahantiprakaranam containing 100 karikas, which clear all the possible objections to the teaching contained in the Upanishad.

Of the four chapters the first one, agama prakaranam, consists of 12 mantras of the Upanishad and the 29 Karikas written by

Gaudapada. The 12 mantras belong to Atharvana Veda and are supposed to be revelations by God himself. Shankaracharya's guru's guru, Gaudapada, however, wrote Karikas. Karika means a commentary in verse. Among the 12 mantras and 29 karikas, prominence is given to the 12 mantras since they are from Upanishad and it is the focus of chapter 1 and is of importance from a Vedic perspective. Chapters 2, 3 and 4 are all about Karikas.

Gist of the Upanishad portion or Mantras of Chapter 1:

Mandukya Upanishad was revealed through Manduka Rishi in the Atharvana Veda.

The first two mantras introduce two types of Vicharas:

- 1) Chatushpada Atma Vichara or the four facets of Self.
- 2) Second enquiry is Chatur matra Omkara Vichara. It has four sounds of Omkara.

Both the Atma Vichara and Omkara Vichara are performed to arrive at the absolute reality.

Mantras # 3 through # 7 deal with Chatushpada Atma Vichara. The essence of these mantras is that they are talking about the four aspects of "I" the Atma.

Mantras # 8 through # 12 deal with Chatur matra Omkara Vichara.

Discussing Mantras # 3- # 7, the following points were made:

1. The first I, is obtained in Waking state and is the "Waker I". I in waking state is endowed with various attributes such as weight, size, individuality etc. This is the "attributed I" in jagrit avastha. Here, I comes in contact with external world. It is a finite and limited I. This I is described in mantra # 3. This I also goes by the names of Vishwa and Virat.

2. The second I is obtained in dream state or the dreamer I. I functions through the projected dream body; the sukhma shariram with attributes determined by dream body. The second and Saguna I, is in the dream state. This I is also finite and limited. This I is also called Taijasa and Hiranyagarbha.
3. The third I is obtained in sleep state. Here, I am not in waking or dream body; here body is in resolved condition. Sleeper I is also an "attributed I". In sleep all attributes are in dormant state or in their potential state. Thus, the "Father I" during the waking and dream states is in a dormant state here. All attributes are dormant as well. It is also a state that is limited and finite. Here limitations are also in dormant condition. The sleeper I is called Pragya and Ishwara. These are technical names given by Upanishad. This is addressed in mantras # 5 and # 6.
4. My fourth aspect is my real nature, the core nature, also known as Turiyam or Sakshi I. Thus, witness I is free from all attributes. It is the "attribute-less I" or nirguna I. It is described in the most important mantra # 7. This I is attribute-less and limitless. Thus, for every one of our assertions there are many negations. When I say, I am man; I am also saying I am not woman; not an animal; not a pencil etc; all negations. For one assertion there are many negations. Thus, attributes limit an object, while Turiyam is the limitless I. This is the essential I; it is Shantam; Shivam (ananda) and immortality; all three are possible only in Turiyam. So, if you want Shantam, Shivam and Immortality you have to know Turiyam for liberation.

How can I know Turiyam?

I can know Saguna I in waking state. I can know Saguna I in dream state; I can know saguna I in Sleep state, if so, in which state can I know nirguna I or Turiyam I?

If the three associations result in Vishva, Taijasa and Prajna, what is the Turiyam? What association does

Turiyam have? Turiyam is the name of the atma when it is dissociated from all the three states. I myself,

as consciousness principle, am Turiyam. How do I become Turiyam?

Now mantra # 7 does not talk of a fourth state at all; so where is nirguna I available? The Upanishad says, the nirguna I has to be discovered through the "attributed I" or Saguna I.

Turiyam is available in Vishwa, Taijasa and Pragya states. So there is no need for a fourth state. So, remain in jagrat avastha, analyze and gain Turiyam.

If so, how do I arrive at nirguna I from Saguna I?

Swamiji says it is quiet simple, Saguna I minus gunas gives you nirguna I.

Thus, "Father I" minus fatherhood equals nirguna I. In this manner negate all attributes about yourself and it takes you to Turiyam I.

How do I remove the attributes?

Upanishad says you need not remove attributes at all. I, the consciousness, can never be associated with attributes; just as the light on the hand, does not take on the impurities of the body because light is asangaha. Similarly, I, the consciousness, am also free of attributes. Attributed I does not exist in reality. My thought that I have attributes was born out of my misconceptions. I have to know that I am attribute-less at all times. Citing an example, to illustrate the point, you see a movie on the screen and there you see the very dirty Cuvam River. You want to purify the screen. Swamiji says the screen is pure even when the dirty Cuvam is shown on screen. Screen is not touched by the movie. Therefore, I am

the screen-like consciousness; I just have to know that I am free of attributes and knowledge removes these attributes. When I add attributes to waking state, I am Vishwa; when I add attributes to dream state, I am Taijasa; and when I add attributes to sleep state, I am Pragma. However, when I remove these attributes from any or all of the three states, it is Turiyam.

Vishwa minus waking state attributes equals Turiyam.

Taijasa minus dream state attributes equals Turiyam.

Pragma minus sleep state attributes equals Turiyam.

So, Turiyam is obtained through knowledge. This knowledge of Turiyam is described in mantra # 7.

With this chatuspada Atma Vichara is over.

Mantras # 8 through # 12:

Chaturmatra Omkara Vichara is described. Omkara consists of A U M and the Silence that follows known as Amatra.

A is described in mantra # 9.

U is described in mantra # 10.

M is described in mantra # 11 and

Amatra is described in mantra # 12.

Having introduced each mantra, they can be equated to each Pada.

Thus:

A equates to Virat

U equates to Hirayagarbha

M equates to Ishwara

Amatra equates to Turiya atma.

Having equated one has to begin with upasana. First upasana is meditating on Virat in Akara; then meditating on Taijasa on U kara; and then meditating on Ishwara on M kara. To support meditation, common features were mentioned. They are:

Akara equation with Virat is based on pervasiveness and primacy both also called Apte and adimatvat, respectively.

Ukara equation with Hiranyagarbha is based on superiority and middleness; both also called Utkarsha and Ubhayata respectively.

Mkara and Ishvara equation is based on being similar to a measure and the ground of dissolution, both also called Mithi and Apithi respectively.

Remembering the common features one has to perform each upasana. It will help cleanse the mind. The upasana also provides material benefits. How to perform the upasana has not been described.

Rather, we have to meditate on Omkara and dissolve A into U; U into M; and M into silence and reach the silence or consciousness.

How to perform this? Example of this resolution was discussed as resolving Bangle, Chain and Ring in gold.

How to arrive at gold?

Look at bangle and look there for an object called bangle. You will observe that there is no substance called bangle; there is only gold. You must be convinced that there is no Bangle. Once bangle, the substance has been negated, the word bangle has no more relevance. Without an object where is the need for a word to describe it. This is known as Padartha nisheda and pada nisheda. Thus Virat nisheda is Akara nisheda.

Then come to Chain. Going through same process as with bangle, we realize that there is no object called chain as such the word chain is also negated. Chain padartha is negated; Hiranyagarbha is negated; U kara is also negated.

Then coming to Ring and going through same process as for bangle we realize there is no substance called ring as such and there is no need for word called ring Thus, ring padartha is negated; Ishwara is negated; Makara is negated.

A (Virat), U (Hiranyagarbha), M (Pragya) all three are saguna Atma.

Pada-padartha division exists only in empirical field where time, space and attributes are there. It exists in saguna field alone. Once you negate everything you will feel blankness. Buddhists call it Shunyam or void. Mandukya says, for “ nothing remains”, you still need a witness of nothingness, known as Shunya Shakshi or Chaitanyam or as per Vedanta, Consciousness. This consciousness illumines the presence or absence of everything. This was pointed out in mantra # 12. Now the Upanishad is over. Benefit of this knowledge is that: whoever knows this, can claim, I am Turiyam.

Karikas:

Gaudapada talks of common and uncommon features of padas.

1. Pragya, the I in sleep state, is associated with Ignorance (I).
2. Vishwa and Taijasa, both in jagrat and swapna avastha are associated with Ignorance (I) and Error (E).
3. Turiyam is associated with none of them.

Ignorance means, not knowing “ I am limitless”.

Error means the notion that “I am limited.”

Gaudapada uses different terms for Ignorance and Error.

Thus, agyanam, agrahanam, nidra, and karanam are the four names for ignorance. Ankuraha, anyathagrahanam, svapna and karyam are the four names for misconception or error.

Another topic is position of each pada. Gaudapada describes the Sthana Trayam as:

Vishwa is in right eye.

Taijasa is in mind

Pragya is in Hiranyagarbha.

Then he describes Bhoga Trayam as follows:

Vishwa has experience of gross world.

Taijasa has experience of inner world.

Pragya has experience of ananda or Sushupti.

The last topic is Omkara dhyanam. Gaudapada uses word Pranava to describe Omkara. In word Pranava, Pra means perfect; while navaha means, so named.

So pranva means ideal name, that is Om, which stands for Brahman. Why is Om ideal name for Brahman? Other names reveal saguna or nirguna aspects only once. Om is ideal as it reveals both Saguna and Nirguna Brahman.

Sound part of Om reveals Saguna Brahman. Silence between two Omkara's reveals nirguna Brahman. Saguna Brahman has three parts, Virat, Hiranyagarbha and Ishwara. Om also has three divisions, A U M. So every aspect of Brahman is revealed in OM, hence it is the Uttama Nama.

One has to practice Omkara dhyanam. In beginning focus on sound part, that also includes Virat, Hiranyagarbha and Ishwara. This is called Aparam Brahman.

Once you have advanced in meditation, move to silence and

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो ॥

The identity of prajna and M is upon the clear common feature that they are the “measure”. The other reason for such an identity is because “ all become one” in both prajna and M.

Here M is equated with the third pada that is Pragya or Antaryami, or Karana prapancha or the Universe in its unmanifest form. Before big bang too there was a condensed universe, an unmanifest universe. This is to be visualized on sound M. To aide with this meditation two common features were described.

1. Mithi: Also called Manam in karika, meaning measure. Sthula, sukshma prapancha enter the measure and then come out of it as well. Utkatam means evident. Measure-ness.
2. Laya samanya; Gaudapada uses laya instead of Apithi as used in mantra # 11. Laya is resolution ground; Karana Prapancha is also resolution ground and upon dissolution it goes back to its potential state.

Law of conservation of energy is actually described in Upanishad. It says that sthula suskhma parapancha go back to Laya.

Also Aa and U resolve in M. When we say M is resolution ground it is from a practical point of view as technically M cannot be resolution ground; it has to be Aa alone. By nature of Aa it is the material cause of all other sounds, their karanam; as such all have to be resolved back in it alone.

Upanishad is indicating a practical reality that Mm is end of all talking. This is third Upasana prescribed for the unprepared students.

Karika # 22:

He who knows without doubt what the common features are in three states, is worshipped and adored by all beings; and he is indeed the greatest sage.

He who knows without doubt what the common

features are in three states, is worshipped and adored by all beings; and he is indeed the greatest sage.

Normally Upasana is for manda adhikari's. This may give the student an inferiority complex; hence Gaudapada is trying to boost the student by glorifying the upsaka.

That meditator who clearly knows the equation based on common features in all three upasanas becomes a revered one. The three upsanans correspond to the three states of experience. Thus Akara is Jagrat; U kara is Swapna and M kara is Sushupti. This upasaka becomes a revered person among human beings. He becomes worthy of worship. In our culture Upasakas's are worshipped. Maha muni means great upasaka. What is phalam of this? Phalam was not described.

Karika # 23:

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

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

Therefore this upasana can be practiced as nishkama or sakama upasana. Nishkama makes him ready for Turiyam Gyanam. For Sakama upsaka there also benefits in this life as well as in after life.

Ihaloka Phalam:

As stated by mantra # 9, he will become superior to others and

become a common person acceptable to all. For third upasana he will be able to measure and judge. He will become one with God.

Paraloka phalam is not described in Upanishad. Gaudapada says, Akara Upasana does not mean meditating on Akara alone, it means Akara Pradhana Omkara Upasana and how to practice it has not been described. Shankaracharya also does not give importance to upasana.

This upasana will take upasaka after death to Vishwam or Virat Aikyam or oneness with Virat Ishwara. It is like a river merging in ocean. He will lose individuality temporarily until his punyam lasts.

Similarly U kara pradhana Omkara Upasana is when U is equated with Hiranyagarbha. It will lead after death to Taijasa or Hiranyagarbha aikyam. Shikshavalli also describes this aikyam.

Third is M kara pradhana Omkara Upasana will lead after death to Pragya or Antaryami Aikyam. He will merge into God. It is not a Gyani's merger. Upasaka's merger lasts only until his punyam and then he starts again while Gyani, after merger, do not come back.

How about Amatra and Turiyam? One who comes to Amatra does not travel after death as he becomes one with Brahman here and now. This is fourth matra.

Let us assume one has practiced this Upasana and prepared the mind for enquiry. How to do the enquiry? What is difference between Upasana and enquiry?

Aa is invoked as sthula prapancha and U is invoked as sukshma prapancha. Normally a word is used to reveal an object. Word is padam and object is padartha. Every padam represents a padartha.

Vedanta asks us to enquire into truth of this, asking us in

effect to perform a Vichara.

Padam is a word. Four words are used: Bangle, Chain, Ring and Gold. Each padam must reveal a padartha. Bangle reveals bangle padartha. Ring reveals ring padartha. Chain reveals chain padartha while Gold reveals Gold padartha. Thus four padams reveal four padarthas. But upon enquiry I find gold is substance in front of me, but in the word bangle there is no padartha. Ring also has no padartha, chain too has no padartha. Therefore, upon enquiry three padarthas are dismissed; that is bangle, chain, ring; thus substance is dismissed. Once three padartha's are negated the corresponding padam's are also negated as they have no object to reveal. Therefore enquiry leads to dismissal of padartha and later padams as well.

Enquiry leads to resolution of padams and padarthas. So other than Turiyam, the only substratum, all other substances just do not exist. There is no substance called Sthula, Sukshma, Karana Prapancha and correspondingly sthula, sukskma karana Padams are also not there. What is left is Pada padartha vilakshanam or Turiyam. This Turiyam can be represented by silence. So, enquiry leads to dismissing of padam and padartha.

With Best Wishes,

Ram Ramaswamy

consciousness, one that is aware of silence. Thus sound is an object of my awareness; then Silence is an object of my awareness then to the awareness itself that is a witness of the silence. Thus when sound is not, awareness is still there; when silence is not, awareness is still there; when silence is there, it is the awareness of silence. So starting with awareness of sound, awareness of silence, thus Omkara Vichara is travelling from sound to silence to awareness of silence. Here sound is an object; silence is an object while the awareness is not an object. This awareness continues in silence and sound. Awareness and witness are used synonymously.

So, how to do I make use of Omkara upasana to land into my own awareness? To develop the skill of Omkara Vichara initially I learn to equate the four padas to the four matras and let the mind absorb this equation completely.

Now we move to mantra # 9 where Vishwa and Aa kara are equated.

Here, Vishwa (Vaishwanara) and Aa kara are equated. Upanishad prescribes a meditation to equate and assimilate the knowledge. Sound Aa is taken as symbol to meditate upon. Aa represents Virat or Vishwa rupa; thus during meditation the whole gross atma comes up. Thus shaligramam is an object of reverence for an Indian. This perspective comes from generations of association, while a foreigner just sees it as a piece of art.

Two common features of Aa and Virat are:

1. Virat is first gross creation and after Virat all other creations came about. Among alphabets too Aa is the first letter.
2. The pervasion of both. Aa sound has transformed into all other letters. Aa inheres in all alphabets. Sri Krishna says in chapter # 10, I am Aa kara. Virat and Aa kara

meditation on second pada or Swapna or Taijasa. Here too there are two common features between them; they are:

1. Hiranyagarbha, the subtle, is superior to Virat, the gross. So also the sound U is superior to Aa. Why is it superior? Subtle is always superior to gross. From Hiranyagarbha comes Virat. Sukshma is a Karanam while Virat is a Karyam. Virat is born from Hiranyagarbha. At destruction, Virat goes back into Hiranyagarbha.

U is Utkrshat or superior to Aa. Aa becomes U which then become M. Thus U swallows Aa as such it is superior.

2. Ubhayataha: intermediary status. In Vishwa, Taijasa and Pragya; among them Taijasa is in the middle; U too is in the middle. May you learn to meditate on these two. Try to see subtle universe, the cosmic mind, all packaged in U. This is U kara Hiranyagarbha Upasana.

What is benefit of this Upasana? By practicing Sakama upasana, following benefits accrue:

1. Because he meditates on Gyana Shakti, it is an upasana on Saraswati or Samasto Gyana Upasana. This person will become learned. Santati means extent of knowledge. Utkrashati means increases.
2. Samanascha Bhavati: He will become a common man to all. He will be accepted by all groups; he will not be a part of any camp; he will be liked by all; a mediator.

His knowledge will influence his family; his family will also be learned or will be Brahma Gyani's.

If a person practices Nishkama Upasana, this equation will help him in Omkara Uapasana. In his mind whole universe will come up and resolve itself into silence.

Mantra # 11:

□□□□□□□□□□□□ □□□□□□□ □□□□□□□□□□□□ □□□□□□

goes into Me, the Pragyaha and becomes invisible. When I wake up, it all reappears again. It repeats when I go to sleep again. So, Pragyaha is also a measure.

It is same with letter M. After speaking, I close my mouth with M. All other sounds are resolved. They again come back when I talk again. Thus, it is similar to a measure as well.

This measure-ness is a common feature. So during meditation see the M sound and visualize the hidden universe.

The benefits of this meditation are that one who practices M kara Antaryami Upasana gets two worldly benefits.

1. Because of the “measure upsana” he will be able to measure everyone and everything; and make the right judgment.
2. Apitishcha Bhavati: everything is resolved into him. He becomes one with Ishwara. All problems disappear into him.

Spiritual benefit: is developing skill for Vedantic meditation or Omkara meditation.

Take Away:

Omkara meditation: Meditating upon the letters of OM (AUM) and the corresponding universes will help in arriving at Turiyam. As the letters get resolved into silence, the three universes will get resolved into Turiyam in Vedantic meditation. This dhyanam is mentally resolving the entire universe into me, the consciousness. Chanting OM helps in visualizing the universe arising out of me. The silence following the chanting helps in visualizing the universe resolving into me. OM chanting is creation, its duration is sustenance, and the following silence is dissolution. Having chanted OM a few times, I remain silent with the knowledge that everything arises out of me and everything resolves into me.

also go away. Once rope is not known clearly we see a snake. Once we know it is a rope all misconceptions of rope such as snake, crack in the floor etc go away. There may be many misconceptions; they all go away. Therefore knowledge removes Ignorance and Error. Once both are gone; I know I am the consciousness that is Turiyam, free from Ignorance and Error. As per Vedanta, Turiyam, by definition is, Consciousness free from Ignorance and Error. If Ignorance and Error are there it is Vishwa or Taijasa. If Ignorance alone is there it is Pragyaha. So Ignorance alone can make me an Agyani in all three padas. Once Ignorance goes, one becomes a Gyani with awareness that he is Turiyam.

Once I know I am Turiyam, I can claim all features of Turiyam as my own. One main feature of Turiyam is that it is Shantam, Shivam and Advaitam. In my vision there is no duality at all; all are gone.

Even the idea that I am Gyani has duality in it. As a knower, I am a subject who knows something as an object; this involves dvaitam. With knowledge this duality goes and I am no more a knower. Self-knowledge removes the idea of knowerhood. A gyani loses the idea that he is not even a Gyani?? Then who am I? I am not pramata, prameya or pramanam; but I am Turiyam without all three features of Vishwa, Taijasa and Pragya.

A side point here is when a Gyani says I am non-dual advaitam; dvaitam continues for him; he just does not attribute reality to it.

If this were not true a Gyani cannot even be a Guru, as he has to see at least one Shishya, which means Dvaitam. **When we say Gyani is in advaitam, perceptual dvaitam continues but he does not attribute advaitam to it. Sky is perceived as a blue dome over earth. Knowledge is that there is no blue dome, but perception continues even while knowing it is a perception alone.** I know ocean water is colorless, but eyes will still report it as with color; however, I will know it is a

its sound or letters. The quarters are the letters (morae) and the letters are the quarters. The letters here are A, U and M.

I had told that this Upanishad has two types of enquiries.

1. Chatushpada Atma Vichara.
2. Chaturmatra Omkara Vichara.

Omkara analysis is composed of four components to it. We have completed the # 1, Chatushpada Atma Vichara with Mantra # 7. The first mantras from # 2 to # 5 dealt with this including the 18 Karikas.

Now we are in second phase of Upanishad related to Omkara Vichara. The "kara" attached to Om means the word Om. This analysis is from mantra # 8 to # 12.

These are the final mantras of the Upanishad. Word Om is a monosyllable or one sound Om. It has four parts like atma. For atma they were called the four padas; in same manner Om is a compound syllable with four parts to it.

In Atma each was called pada while in OM each is called matra or letter.

1. Akara Matra: In English there is no akara at all. In Indian languages Aa is first and significant letter. Scriptures say Aa is most significant alphabet of all. It is the sound that comes automatically from mouth.
2. U kara Matra: There is no U in English language as well. Hence Om can't be written in English. In Sanskrit, as per grammar or Sandhi rules, Aa+ U=O.
3. M kara matra: It is a consonant.
4. Amatra: is the silence that follows the Om.

We can equate Atma and Om in all respects. Atma is a compound with four parts to it as is OM. Since both have four parts, one can equate each part to a part of Om respectively. What is the advantage of this equation? Once you equate Om and Atma,

The sound Aa is hidden in Om and is the first letter of Om. It is equated to First pada of Atma or Jagrat Sthana, the Waker principle or Vaishvanara.

Aa equals Waker "I".

Why is Aa the first pada or Vaishwanara or Virat? In Shastra there is a rule that when a symbol is used for an object, both should have common features. Green is shown in Indian flag for prosperity. Why so? Prosperity means a lot of wealth, a lot of greenery etc. Without greenery it will indicate draught conditions; hence association with green.

What connects Aa with Virat? Because of its pervasion it connects with Virat. All-pervasive is the character of Virat and alphabet Aa.

Virat is all pervading or Vishwa Rupa Ishwara or cosmos; hence all pervading AA is also all pervading.

How do you say so? In Phonetics or Shikshashatram, Aa is the basic sound produced just by opening the mouth. The very same Aa becomes Ee when you show your teeth by modifying the mouth. Aa becomes Uu by spouting the mouth. Aa is basic material that is transformed into all other letters. Aa is the material cause, karana akshara, while others are karya aksharani. Thus one gold becomes many jewelry. The cause pervades all effects. Gold pervades all ornaments. Letter Aa pervades all alphabets. All alphabets are manifestations of Aa. For each alphabet there is a devata. For Aa, it is Brahma as Karanam for whole creation. Aa is Sarvavyapi; Virat is also Sarvavyapi. Apte in shloka means Sarvavyapi.

There is a second common feature. Virat is born first before creation of individual being. Macro is born first then individual being(s) come about. Aa is also first born sound. Adimatva means Primary. So, both are all pervading and primary. May you meditate on Aa as a symbol of Virat just as we meditate on a Linga as a symbol of Lord Shiva. So, perform

Akar Virat Aikya dhyanam.

Take Away:

When a Gyani says I am non-dual advaitam; dvaitam continues for him; he just does not attribute reality to it.

As per Vedanta, perception does not prove reality.

With Best Wishes,

Ram Ramaswamy