

# Mandukya Upaniṣad - Summary

## Prayer

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## Prayer

ॐ भद्रं कर्णेभिः शृणुयाम देवाः  
भद्रं पश्येमाक्षभिर्यजत्राः  
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः  
व्यशेम देवहितं यदायुः  
स्वस्ति न इन्द्रो वृद्धश्रवाः  
स्वस्ति नः पूषा विश्ववेदाः  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः  
स्वस्ति नो बृहस्पतिर्दधातु  
ॐ शान्तिः शान्तिः शान्तिः

Oṃ bhadrāṃ karṇebhiḥ śṛṇuyāma devāḥ  
bhadrāṃ paśyemākṣabhiryajatrāḥ  
sthirairāṅgaistuṣṭuvāgṃsastanūbhiḥ  
vyaśema devahitaṃ yadāyuh  
svasti na indro vṛddhaśravāḥ  
svasti naḥ pūṣā viśvavedāḥ  
svasti nastārksyo ariṣṭanemiḥ  
svasti no bṛhaspatirdadhātu  
oṃ śāntiḥ śāntiḥ śāntiḥ

Oṃ, Shining Ones!

May we hear through the ears what is auspicious,

may we see auspicious things with our eyes,

May we have body with strong limbs, may we spend our life praising the divine,

and may we enjoy the full span of life dedicated to the service of the Gods.

May Indra of great fame bestow well-being upon us.

May the omniscient Pūṣā (sun) bless us.

May the protector, Tārksya (Garuda), guard us from harm.

May Bṛhaspati grant us well-being.

## Introduction

Mandukya Upaniṣad is in Atharva Veda. The other Upaniṣads from this Veda are Mundaka, and Praśna. Kenopaniṣad and Chāndogya Upaniṣad both belong to sāmaveda. Of the ten Upaniṣads, Mandukya is studied at the end. It is considered a culmination of the study of Upaniṣads. This upaniṣad is studied with Māṇḍūkya Kārikā by Gauḍapāda, who is the grandguru of Bhāṣyakāra, Śaṅkara. Govindapāda's guru is Gauḍapāda. Govindapāda's śiṣya is Śaṅkarabhagavatpāda. Mandukya is a shorter Upanishad like Kenopaniṣad. There are only twelve mantras. The Kārikās, elaborate upon the subject matter as it is propounded in the mantras. And so in the process, the first five mantras are explained in the first prakaraṇa of the Kārikās. Sixth and seventh mantras, are explained in the second prakaraṇa. Like that, by the time we come to the twelfth mantra, all the four prakaraṇa, four sections of the Kārikās are covered.

## Why study Upaniṣad?

The study of Upaniṣad is not meant to embellish the person. It is meant to demolish the person. The threefold limitations I assume to be myself. I feel limited by space, time and thing. Study of upaniṣad demolishes all these three limitations.

Upa - near- inner most

Ni- with certainty, with bhakti

ṣad- Destroys the ignorance, abiding in self

## Why the name Mandukya?

Ṛṣi's name is Mandūka. Mandūka means a frog, a bullfrog. The combined voice of all the mandūkas, all the frogs is compared with the sound of Vedic recitation.

The frog's characteristic is it just remains silent. It doesn't make any noise. It speaks only one time. When there is rain, it speaks. Until then, it remains silent.

Silence is an important characteristic of a seeker of self-knowledge. One has to be silent outwardly and then silent inwardly. Then slowly you will grow into your real nature. Our real nature has nothing to do with all the noise that the mind makes. 'Me and mine' that is created

out of this noise of the mind has nothing to do with real nature. So you become silent from without and silent from within.

### **Mandūka-pluti-nyāya**

A method of understanding is called nyāya. The mandūka, bullfrog, moves forward not by jumping. It does not move like an ant, which crawls. It jumps up. So in this saṁsāra, there is nothing like crawling in the same level. You don't go anywhere. You jump, you leap forward. The entire value system that defines worldliness has to be left behind. It has to be rejected lock, stock, and barrel. That is how mandūka progresses. It doesn't progress like an ant or a crawling caterpillar. You have to leap forward. The frog holds back, back, back and back, and then jumps. And it doesn't jump on its forward legs. It jumps on its backward legs. That means it withdraws and withdraws and withdraws and then jumps. That kind of a manduka-nyāya is adopted in mandukya.

This is all nivṛtti, withdrawal. You have to withdraw from the worldliness, not from the world. You cannot withdraw from the world. People want to withdraw from the world. Therefore, they go to Hṛṣīkeśh. They think that by going to Hṛṣīkeśh, they will withdraw from the world. You don't withdraw from the world by going to Hṛṣīkeśh. You will carry the world into Hṛṣīkeśh. You can see that Hṛṣīkeśh is a very busy center, and so all the world is there. Worldliness is a quality that is there in our mind. We are worldly people. I am the doer, I am the enjoyer, I want this pleasure, so I work for this pleasure. This is saṁsāra.

Na Karma, na prajā, na dhana. Only by renunciation you can come out of it. Citta-tyāga eva saṁsāra-tyāgah. Vedānta is nivṛtti. Vedānta is not pravṛtti. So, what is meant by withdrawal? I do not derive any happiness or sense of security or sense of fulfillment from the world.

Withdrawal means - disidentification.

Withdraw from the world into eyes- sight, during waking state

Withdraw from mind into throat khaṇṭa in dream state

Withdraw in to heart in the deep sleep state

And then transcend all three stee states to turīa.

### **Śaṅkarabhāṣya prayer verse-1**

प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिभिव्याप्य लोकान्  
भुक्त्वा भोगान्स्थविष्ठान्पुनरपि धिषणोद्भासितान्कामजन्यान्।  
पित्वा सर्वान्विशेषान्स्वपिति मधुरभुङ्मायया भोजयन्नो  
मायासङ्ख्यातुरीयं परममृतमजं ब्रह्म यत्तन्नतोऽस्मि ॥ १ ॥

prajñānāṁśupratānaiḥ sthiracaranikaravyāpibhirvyāpya lokān  
bhuktvā bhogānsthaviṣṭhānpunarapi dhiṣaṇodbhāsītānkāmajanyān,  
pītvā sarvānviśeṣānsvapiti madhurabhuṅmāyayā bhojayanno

māyāsaṅkhyātūrīyaṁ paramamṛtamajaṁ brahma yattannato'smi. (1)

*Meaning by Swami Nikhilananda*

*I bow to that Brahman that (during the waking state) after having enjoyed (experienced) all gross objects by pervading the entire universe through the omnipresent rays of its immutable consciousness that embraces the entire variety of the movable and immovable objects; that again after having digested, as it were, - that is to say experienced within (in the dream state)- all the variety of objects produced by desires and brought into existence by the mind, enjoys bliss in deep sleep and makes us experience through Maya the bliss which further is designated in term of Maya as the fourth (Turīa) and which is supreme, immortal and changeless.*

I remain having surrendered unto that Brahman, I worship Brahman which transcends the three states of experience, namely waking, dream, and sleep, that embraces both movable and immovable objects in the waking state, that transcends all objects of desires in dream and enjoys bliss in the deep sleep state. Being the source of the three states. This is what is called immanent yet transcendent. Even while we worship a God outside of us, we are unwittingly worshiping the Self only. Therefore we are not worshiping a God other than the Self. you worship the consciousness which is turned on itself as God, the unconditioned consciousness. I want to become one with my true nature, and therefore, I worship my true nature. That is the prayer.

## **Śaṅkarabhāṣya prayer verse-2**

यो विश्वात्मा विधिजविषयान्प्राश्य भोगान्स्थविष्ठान्  
पश्चाच्चान्यान्स्वमतिविभवाञ्ज्योतिषा स्वेन सूक्ष्मान्।  
सर्वानेतान्पुनरपि शनैः स्वात्मनि स्थापयित्वा  
हित्वा सर्वान्विशेषान्विगतगुणगणः पात्वसौ नस्तुरीयः ॥ २ ॥

*yo viśvātmā vidhijaviṣayānprāśya bhogānsthaviṣṭhān  
paścāccānyānsvamativibhavāñjyotiṣā svena sūkṣmān,  
sarvānetānpunarapi śanaiḥ svātmani sthāpayitvā  
hitvā sarvānviśeṣānvigataguṇagaṇaḥ pātvasau nasturīyaḥ. (2)*

### Meaning by Swami Nikhilananda

*May that Turāiya that (through Maya) having identified itself as the entire universe, experiences in the waking state, the manifold gross objects of enjoyment through ignorance and attachment, that again during the dream state experiences being enlightened by its own light subtle objects of enjoyment, the objects that are brought into existence by its own internal organ and which lastly, in dreamless sleep withdraws all objects (subtle as well as gross) within itself and thus becomes free from all distinctions and differences, ( May this Turiya that) is ever devoid of all attributes, protect us.*

We understand the three states of waking, dreaming and sleeping wrongly. We say, I am the one who jumps from the waking state into dream state, into sleep state, and then into waking state. We have to look at the example of the Sun. There are three periods: day, night, a twilight zone in between, sandhyā kalam, so the three periods. Is the sun jumping from day to night and then into day and then into night? Is the sun jumping like that? No. Sun is the origin of these three states: like daytime, nighttime, and twilight time. Like that I am the source for these three states. I am none of the three states.

The waking state creates its own person. You cannot have a waking state without a person. I am a Vedānta student. I am studying Mandukya Upaniṣad. This is the abhimāni. That is not the ultimate ātma. This is the abhimāni. And abhimāni, abhimāni means one who identifies with. Atma is not one among the abhimānis of the states. Vāsanā is always there. And all thoughts arise from the vāsanā only. Therefore, if a given thought is causing pain to you, that means you have to address that vāsanā, so that this thought pattern can be eliminated, and so you can remain at peace. That is how vāsanās bother us. These vāsanās not only affect the waking state, but they disturb us in the sleep also. In sleep you don't experience them. The absence of all experience is also an experience. That's what happens in a sleep state. I am neither the person of the waking state nor the person of the dream state nor the relative non-person of the sleep state.

I am That, the fourth, which cannot be characterized as a person at all or a no person. That is what I am.

Awareness is one solid, undivided awareness. There is no division in it. The division appeared because of the superimposition of the forms.

We can analyze this using the five kosa.

Panchakosa	Waking	Dream	Sleep
Annamaya	Present	Absent	Absent
Pranamaya	Present	Present	Present
Manomaya	Present	Absent	Absent
Vijjañamaya	Present	Present	Absent

Anandamaya	Present	Present	Present
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The sun of atma is always shining. The window of the mind is closed in deep sleep. The window is opening partially, and that is the dream state. The window is fully open. That is the waking state. The jīva, the individual, where does he fit in these three states? So, the jīva, it is a reflex. It just arises out of habit.

There is prakṛti. The prakṛti and its effects. Sattva rajas tamo gunātmika prakṛtiḥ is there, and the body is a product of that prakṛti. And then there is the life force, the cosmic life. The cosmic life is reflected in this organic body.

Where is this ego? What is ego? As the cosmic life reflects in a product of the prakṛti and creates movement, a reflux-like ego arises there and says, I do this movement. That is the kartā.

An example is a fan that is rotating. It is a mechanical device created out of metal. How does it rotate? Electricity passes through it when you put the switch on. Therefore it is rotating. There is a label on the fan. The label is Philips. So this Philips label says, I am rotating. That is how it is. This jīva is like that. This individual kartā-bhokta is like that. There is action. There is no actor. It is a fictitious entity. It is not real. There is an actor only when an actor is projected. When the doer is not projected, there is no doer. Such an action, in which the doer is not projected, is called spontaneous action.

ajnan se jo hota hai, vo asal me hota nahin (hindi). - So what happens in ignorance doesn't really happen.

There is a snake only due to the ignorance of rope. And hence the snake which is seen on the rope is not there. Is not there. It appeared, but it is not there. Please note that. It is not there. Therefore, ego is experienced, but it is not there. The world is a huge appearance, it is not real. That knowingness is the only reality. The experiencer, also shines in the same knowingness. That's why it is possible not to have ego. When the ego is not projected, it is not there.

So you have to transcend the waking state and discover your svarūpa as the turīyā. That means you stop deriving the sense of self from the waking state. That means my social status, bank balance, my all relationships, wife, husband, all relationships are there, they are all stripped off. And the social status is stripped off. The name, fame, gotra, vamsa, lineage, everything is stripped off. I remain utterly naked. This is called digambaraha. And that digambara is Shiva. Cognitively you have to negate. Meditation is an effort to drop all the definitions and distinctions that are cluttering the I. Just drop. And be the- I that is pure.

The cosmic person as the physical entity is called virāt. And the cosmic person as the intelligent entity is called hiraṇyagarbha. Mandukya is all about eka jīva vada. It is all that. No multiple jīvas out there. That hiraṇyagarbh is the jīva. Then what about me? You are a part and parcel of hiraṇyagarbha. You don't have an independent existence.

## What is Prakriya?

Prakriya is a method of unfolding the truth. Taittiya upanisad handles karya karana prakrya (cause-effect) and panchakosa prakriya (Annamaya, pranamaya, manomaya, vijñamaya, anandamaya). Karya karana prakrya is used in most of the upaniṣads.

Mandukya deals with Karya karana prakrya and avasthātraya( three states) prakriya. What is the invariable in all the three states of experience? Māṇḍūkya Upaniṣad does the three state analysis which helps us understand ātmā is free from the three states of experience and the experience of ātmā is there everywhere. Ātmā is not the dreamer, waker, sleeper; the ātmavastu is in and through all the three states of experience.

This is adhyāropa apavāda prakriyā. Adhyāropa is a superimposition. Apavāda is negation. Brahmācāri, gr̥hastha, vānaprasthā, sanyāsī all are superimpositions. All are eventually negated. I am atyāśrami. This is another status. I am the one who transcends all these statuses. atyāśrami. That atyāśramitvam is a status. It is also a superimposition to negate sanyāsītvam. Then, ultimately, that is also negated.

With this introduction, we will enter into the text.

## Mandukya Upanisad

### Verse 1.1

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।  
यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

*Hariḥ om |*

*omītyetadaṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ bhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva |*

*yaccānyatṭrikālātītaṃ tadapyoṅkāra eva ॥ 1 ॥*

*Hariḥ Aum.*

*Aum, the word, is all this. All that is past, present and future is verily Aum. That which is beyond the triple conception of time, is also truly Aum.*

There are four prakaraṇas -Agama, Vaitatya, Advaita and Alātasanti in Mandukya . All put together, everything begins with Om . Nirguna parabrahma is the only one thing that is highlighted in Mandukya Upanisad. Everything is OM. The past, present and future is Om. The past is nothing more than a memory. The future is nothing other than imagination. There is no continuity. It is all discontinuous. Only the present moment. It is only the now.

Then what is life? Life is now, now, now, now, now, now, now, now. That is what life is.

When the past is haunting you, you question the past. What is this past? What is its reality? When you are afraid of the future, don't run here and there. Who will assuage your feelings of fear? Question it.

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There are four States of Consciousness. It is described as Self (Atman) as experiencing four states.

Waking (Jāgrat): Engaged with the external world.

Dreaming (Svapna): Engaged with the inner world of thoughts and images.

Deep Sleep (Suṣupti): A state of unawareness, where desires and ego are dormant.

Turiya: The transcendent fourth state, pure consciousness beyond all dualities.

Now let us go step by step.

What is the waking state?

Me and my story. A collection of distinctions, differences. The mind is everywhere. I pervade all kinds of things through the power of knowing.

The dream state is similar to the waking state coming out because of desires and fears from the unconscious mind..

Sleep is a controlled death. It remains as the causal state. kārana śarira Meditation is also a controlled death. No person, family is there.

When you just abide in the Being, it is timeless, divisionless, particularities are not there, and you abide in that pure Being--that is meditation.

Turiya, the fourth, which pervades and interpenetrates. That is that kind of pervasiveness. So, without undergoing any change, one pervades the other.

When you put an iron ball into fire, the fire pervades the iron ball. So, the fire is heat. It is the changeless pervading the changeful. The vastu, the Brahman, pervades and upholds all the appearances, the entire world of differences. That is one statement. That is immanent. Of course, it pervades, but yet it transcends all these distinctions. Now we are talking of transcendence.

Mandukya talks about -ajātavada, there is no creation. This is called advaitic absolutism. That is what it is, Mandukya. Mokṣa kalpitam, bandham kalpitam. Finally, we are going to say that.

There is one supreme Reality, the one without the second. I take myself to be an isolated ego in a separate body. That is the reason for suffering.

Avidya kāma karma- sequence continues because of ignorance. If you transcend that 'me', the small little me, then you will come to know your real identity. When you transcend it, 'here and now,' then you abide in the Turiya.

Om is not just for humanity alone, it is nature's sound. It is the divine sound. It is the cosmic sound.

You are pure consciousness all the time. Even when nama-rupa conditioning is there, you are the consciousness pure only, because the conditioning is not real. It is only apparent. But then you have to discover that truth. So by doing this, you end up in the chaitanyam, that sense of being. Omkara dyana helps you to discover the truth. What all I know is never ever separate from I, the Atma.

The problem is we end up taking ourselves to be all kinds of things, this and that. So this, the moment you say 'this' you are not that, you cannot be this. The moment you say 'that' you cannot be that. So this way the atma ends up identifying with anatma. So this mix-up with the anatma is the real cause of ignorance and so you have to overcome that mix-up viveka. At every level, wherever you see duality you have to negate it. Then your thoughts, speech, and action will be influenced by the truth .

Behind every thought, there is an infinite realm of impersonal awareness. Awareness is not personal. It is the body-mind which is personal, which creates the notion of persona. Awareness is impersonal.

The awareness, conditioned as me, the awareness conditioned as the mental faculty, the awareness conditioned as the table, flower, pot, people etc. That awareness is the being. That being is infinite, is limitless--

That is You!

You are the ocean; not the wave!

## Verse 1.2

सर्वं ह्येतद्ब्रह्मा यमात्मा ब्रह्म सो ऽयमात्मा चतुष्पा त् ॥ २ ॥

***Sarvaṁ hyetadbrahmāyamātmā brahma so'yamātmā catuṣpāt. (2)***

***All this is verily Brahman. This Ātman is Brahman. This Ātman has four quarters.***

This mantra has the Mahavakya - Ayamātmā brahma is the mahāvākya.

Mahāvākya is everywhere. For every Veda one mahāvākya is quoted, one vākya is taken. These are the four mahāvākyas. There is no particular order.

Veda	Maha vākya
Rgveda	Prajñānaṁ brahma

Yajurveda	Ahaṁ brahmāsmi
Sāmaveda ( Chandogyā Upaniṣad)	Tat tvam asi
Atharvaveda (Māṇḍūkya Upaniṣad)	ayam ātmā brahma

OMkara is abhidāna, designation.

What about I?

So, ayam atma, brahma. This is called abhinaya, Ayam means to take the hand and with the tips of the fingers show the heart. That is the abhinaya. Abhinaya means acting. That is the acting. That ayam, so tvam pada, the meaning of I, has to be thoroughly analyzed and examined.

The same thing should be done here. I mean what? Is it the body?. I cannot be the body. I can only be the knower of the body. I am not the body.

Am I the mind?

Is I a mental form? Some imagined mental form No I is not mere mental form. I am the awareness illuminating all the mental forms. All ideas are given up. Then what is there? Nothingness? nothingness doesn't come forward and say, I am nothingness. So there must be a witness who validates this nothingness. That is Atma.

Now that Awareness, what is it? It is definitely timeless, because all time corresponds to the mind, and it is beyond the mind. It is spaceless, because all space corresponds to the thought only. It is divisionless, because all division is in the mind only

Negate all duality. There is nothing like pleasure. There is nothing like pain. There are only experiences. We label them as pleasure and pain. Thus convert them into two opposites. Negate it. There is no friend. There is no foe. There is only divinity. Everything is Brahman. See all the forms of the creation, all rupa, all the forms should be resolved in the existence absolute. Vairagya is non-attachment to names and forms. Vairagya doesn't mean hating the world. Sarvam OMkara eva, sarvam brahma

### Verse 1:3

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

**Jāgaritasthāno bahiṣprajñāḥ saptāṅga ekonaviṁśatimukhaḥ  
sthūlabhugvaiśvānaraḥ prathamah pādaḥ || 3 ||**

**The first quarter (Pāda) is Vaiśvānara whose sphere (of activity) is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and whose experience consists of gross (material) objects.**

The first pāda is the physical body.

This physical body? No. Because in Mandūkya, it is eka-jīva-vada.

There is only one jīva. There is only one knower. Everything exists because of everything else. How can a wave exist without the ocean?

The first pāda is vaiśvānaraḥ. So the universe that you experience in the waking state, that entire universe cannot be other than you. Because this is the law. When you know a thing, you pervade it. And that is how you know it.

So now you understand. You have two bodies. One is your personal body, The second is the universal body. You expand, you include more and more in your sense of self. Now, not only this body-mind is the self, the entire family is the self. The entire community is the self. The entire nation is the self. This is the nationalistic viewpoint. Then, the entire humanity is the self. All life is the self. All existence is the self. All being is myself.

The entire waking state is mine. jāgaritasthāna.

I open my eyes means the mind which is asleep, and now it is waking up. So it is the door of the mind which is opening to the sun of ātmā.

Prajña means manifest consciousness. So it is within the prajña. But because of the ignorance, I take myself to be a small part. And hence, all that shines in the manifest consciousness is taken as: as though outside, bahiṣprajñāḥ.

When you say he is my enemy, your enemy is not outside of you. Your enemy is inside of you. And the entire world that you experience is internal to you. The four bhutas of pancha bhuta, are resolved in ākāśa. And ākāśa is resolved in I am. And when you wake up, the first thing which comes to light is the I am-ness. Then out of I am, ākāśa comes. I am here.

With ākāśa, ( space) time comes along. Time also comes with space. I am here and now. Then mind comes. This is a giant step. Gigantic step. Because of this step, it will take you from this silly physical body identification to an identification with the entire universe. The

entire universe is my physical body. That is the first step. If you are ready to take that first step, you will know 'aham brahmāsmi.' Otherwise, you cannot.

Skillfully, deliberately, and intelligently, you have to undo that ignorance. So, the entire universe is my body. That is the understanding. That is the prathama pādah.

I have seven limbs. And I have 19 faces.

Saptāṅgah.- Seven Limbs- Heaven, Atmosphere, Earth etc discussed in vaiśvānara vidya  
19 - 5 karmendriya, 5 jnanendriya, 5 prana, mano, bhuddhi, ahankara, chittam .

So this Vaiśvānara, he is not one individual. He is Vishvatma. That is the first step. Visvatma. The entire universe is myself. Visvatma. So this vaiśvānara, he is the bhokta.

Eka jiva vada. Jiva is bhokta. There is only one bhokta. So the vaiśvānara is the bhokta.

You are not Nara. You are Vaiśvānara.

You are not a small person anymore.

The cosmic person in terms of the physical universe is called Virāṭ. The cosmic person in terms of the universal life, cosmic life, is called Sutrātma.

The cosmic intelligence taken as a person. Hiranyagarbhāh.

Only that vaiśvānara who includes adhyātmā, adhibhūta and adhidaiva is complete.

The moment you project a thought, there is stress. Every desire produces stress. Because desire is egoic. There is no desire which is not egoic. Egoic desire is in disharmony with nature. It is the human being who is not in sync with nature because the moment you have a thought, thought has stress in it.

What is mokṣa? mokṣa from what? mokṣa from ego.

We have to understand that these are all illusions—my body, my this, me this, my this, and me, my caste, my nationality, my desires, my fears— all this horrible gamut of illusions. Abandon all of the illusions- they are false.

You have to rise above body-mind all the time. The body is an idea in the mind.

You should stop deriving the sense of self from the body-mind. Then automatically, you will be deriving the sense of self from that inner being.

But the process is, the individual is resolved in the cosmos. That is all we have to do. So this notion of an isolated ego in a separate body should go.

Silence- Maunam is the austerity at the level of the mind. That means there is only one silence. That is the silence of the mind.

#### Verse 1.4

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntaḥ prajñāḥ saptāṅga ekonaviṁśatimukhaḥ praviviktabhuktaijaso dvitīyaḥ pādaḥ ॥ 4 ॥

**The second quarter (Pāda) is the Taijasa whose sphere (of activity) is the dream, who is conscious of internal objects, who has seven limbs and nineteen mouths and who experiences the subtle objects.**

The content of consciousness is jñānam. It can be śabda jñānam, rupa jñānam, rasa jñānam, sparsha jñānam, and gandha jñānam. They are all content of consciousness. The second part is the dream. Svapna. There is a witness to the svapna. The dream is discontinuous. Different every night. The source for the dream is fears and desires from the mind.

So we don't believe it. If you can dream consistently, the same thing continuously, bringing back the same set of experiences, with some minor differences here and there, then you may not know the difference between waking state and dream. The mind is nothing but a movement in consciousness.

The waking state has the same set of experiences, day after day, night after night, so we think it is real. The world in which we live is not the real world; it is the world created by the net of desires and fears. We create that world.

Day after day, day after day, things happen a hundred times, creating impressions like pot making a dent on a stone slab. This is what is called impression. That happens in the mind. The name for that is saṁskāra. If you like it. If you don't like it, vāsanā. The meaning is the same.

Consciousness is the reflection of Awareness-absolute in the body-mind. And that Awareness-absolute ātmā is the only truth. Nothing else exists other than ātmā. And you are that one without a second ātmā. That is the message.

#### Verse 1.5

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः प्राजस्तृतीयः पादः ॥ ५ ॥

yatra suptah na kañcana kāmaṁ kāmayate na kañcana svapnaṁ paśyati tatsuṣuptam,

suṣuptasthānaḥ ekībhūtaḥ prajñānaghana evā ānandamayo hi ānandabhuk cetomukhaḥ prājñāḥ strītiyaḥ pādaḥ

**That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter (Pāda) is the Prājña whose sphere is deep sleep, in whom all (experiences) become unified or undifferentiated, who is verily, a mass of consciousness entire, who is full of bliss and who experiences bliss, and who is the path leading to the knowledge (of the two other states).**

Everything is Atma. When the mind is shut off, then it appears as if Atma is sleeping. When the mind is thinking, it appears as if Atma is thinking. It is like a fan is rotating, because of electricity. When you put off the fan, it stopped rotating, but electricity is still there. Atma is like electricity. The mind is like a fan.

The mind is constantly engaged in just two things. Desire and fear. No thinking is there in sleep.

Na kañcana kāmam kāmāyate,- that is sleep.

Darśanavrtti is the waking state. Adarśanavrtti is a dream state.

The lack of wisdom, lack of understanding of the truth, that is the sleep state. Ignorance is the sleep state. Jiva is an ignorant person in the waking state. He continues to be ignorant in the dream state. And he continues to be ignorant in sleep state also. When you know the truth you are awakened!

The waking state is just nothing more than a vibration of the mind. Every kind of vibration of the mind gives rise to one particular emotion or one particular thought. That is what this world is. It is just a movement of the mind, nothing more than that. The potential for that vibration is resolved in the form of bija or karana śarira, in this sleep state, like in the darkness.

In the sleep state there is absence of divisions. Only divisions are absent. And therefore, when divisions are absent, there is no knowledge of divisions. Temporary moksa. So that undifferentiated, unmanifest knowingness is a very unique situation for the sleep state. That kind of a situation doesn't prevail, it doesn't exist in waking and dream states.

In the sleep state, it is condensed knowingness where there is nothing to be illuminated. And therefore that nothing is illuminated. That's why the next morning, you experience it as 'I did not know anything.' 'I did not know anything.' 'I slept happily.in sleep, you have merged into the whole, into Īśvara. Because you do not feel that sense of isolated existence, you have merged into the whole. But again, unfortunately, you do not know that you have merged in Īśvara. Consciously you do it, that is meditation. Unconsciously you do it, that is sleep.

## Verse 1.6

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajñah eṣo'ntaryāmi eṣayoniḥ sarvasya prabhavāpyayau hi bhūtānām || 6 ||

**This is the Lord of all; this is the knower of all; this is the controller within; this is the source of all; and this is that from which all things originate and in which they finally disappear.**

eṣah - This atma.

anubhava-siddham. It is there in our experience.

That eṣah is the turiya. Atma pervades and interpenetrates all the three states. This eṣah (एषः) it is immanent yet transcendent.

The next moment doesn't exist. Only the present moment exists. The presence is Krishna!

And a jñāni knows without being crazy, he surrenders to the present. The awareness absolute ātmā, is the creator. So this Atma is that Īśvara. It is the intelligence of all bodily functions. That is sarveśvaraḥ. There is nothing controlling from the outside. We are accustomed to outside control. In our thinking, it is the mind which assumes that all control comes from the outside. The Upanishads declare that God is not extra-cosmic. He is indeed intra-cosmic. He inter-penetrates the entire cosmos and thus controls the cosmos, antaryāmi. The power that controls the heart, the Intelligence that commands the heart, is embedded in the heart itself.

It is the is - ness. can it be without the knowingness?

Step -1 I am not the ego, I am not the intellect, I am not the emotions, I am not the sense organs, I am not the organs of action, I am not the body, I am not the world. That is Viveka.

Step -2 The world, the body, the organs of action, the sense organs, the emotions, the intellect, the ego, nothing exists outside of me. This is sarvātma bhāva.

Step 3- akāmah. - When the kāma towards the world is neutralized, then one looks within. Akāma- Vairagya.

The friction is created by social and cultural conditioning. So once you say no to that friction, then you are ready to know what is. What is, is ātmā, the being, that is the only thing that is. So akāma becomes ātmakāma. When the desire for what should be is rejected, then you love to abide in what IS .

Step 4. Āptakāma - one who has fulfilled all the desires.

Āpta means fulfilled. So, a person who is akāma, who is ātmakāma, is in effect āptakāma.

That is the sequence. Because what you perceive and what you conceive is unreal, just unreal. There is no reality to it.

idam jagat mithyā. Some say this jagat is for bhoga. For us to enjoy. The bhoga-pakṣa and kṛīḍā-pakṣa, all are refuted by the ācārya. Bhoga is the one who says the universe is for enjoyment. Kṛīḍā is the one who says it is all Īśvara's play, In essence- jagat is mithya and Brahmaiva satyam . Mithya in the sense, appearing without being there.

The rope doesn't make any effort in upholding a non-existing sarpa. And as it upholds the non-existing sarpa, that is not an entertainment for it. It is not an enjoyment for it.

One is the seed and the other is the sprout. svapna-avasthā is the seed and jāgrat-avasthā is the sprout. Both of them are nothing but the movement of the mind and hence they do not exist in real terms, other than the mental projection.

All knowledge takes place in the consciousness only in the space of consciousness. And then all mistakes also happen in the space of consciousness only. It's not that mistakes happen elsewhere. Therefore, it is jñānādhyāsa. The ādhyāsa is in the knowing only.

Māyā is the power of upholding what is not there. That is yā mā, sa māyā.

The first six mantras correspond to the three states and the kārikās are nine. Together it is studied as one unit. The 7th mantra talks about Turiya.

## Verse 1:7

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं  
मन्यन्ते स आत्मा स विज्ञेयः॥७॥

nāntaḥ prajñam na bahiṣprajñam nobhayat:prajñam na prajñānaghanam na prajñam  
nāprajñam adrṣṭamavyavahāryamagrāhyam  
alakṣaṇamacintyamavyapadeśyamekātmapratyayasāram prapañcopaśamam śāntam  
śivamadvaitam caturtham manyante sa ātmā sa vijñeyaḥ

**Turīya is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass all sentient, nor that which is simple consciousness, nor that which is insentient. (It is) unseen (by any sense organ), not related to anything, incomprehensible (by the mind), uninferable, unthinkable, indescribable, essentially of the nature of Consciousness constituting the Self alone, negation of all phenomena, the Peaceful, all Bliss and the Non-dual. This is what is known as the fourth (Turīya). This is the Ātman and it has to be realised.**

The fourth has to be presented. The ātmā, the tuīya, cannot be pointed out by words. So by words, you cannot point it out. It is not outside or inside as it is spaceless. It is not that it is only sentient. It is not that which is insentient. It cannot be seen or experienced by sense organs, cannot be comprehensible, describable by mind or word. When everything is negated, what that remains is the inner silence which is full of peace and joy and it is non dual. This is Atma and it has to be realized.

To describe anything, the mind categorizes things. There are four ways these categories are done.

Jāti

Guṇa

Kriyā

sambandha-abhāva.

These are the categories to describe things. The mind has to put everything in a category. That is known to itself. In the case of ātmā, you cannot use any of these things. You cannot say ātmā belongs to a particular jāti or guṇa or sambandha or kriya.

So jāti-guṇa-sambandha-kriyā. These four do not apply in the case of ātmā.

So, truth cannot be described. But you can immensely experience it within you, deeply within you. The experience, the spiritual experience, a very particular kind of experience in which there is no division. It is called akhaṇḍakara vritti. A vritti is the experience.

Can I put off the consciousness and say, I am sleeping? No.

There are two issues here.

1. Sleep is not an action that you can do. That's number one.

2. By the time sleep happens, 'you' as a person will not be there.

That is how sleep happens.

So similarly, Vedāntic meditation is not something which you do or which you accomplish.

When we say nididhyasana, you can come to the meditation room. You can sit in the cross-legged posture. You can sit erect. You can close your eyes. All these preparations you have to do. But actually, when the actual meditation happens, 'you' as a person is not there.

You have to know the Turīya as the immanent and yet transcendent reality of the other three states, and in that wisdom, in that knowing, you are liberated from the bondage of the other three states. It has to happen that way.

One has to be very critical about it, waking consciousness doesn't define ātmā even remotely, because the entire waking content of waking consciousness is unreal. It is appearing without being there. The only way to appreciate ātmā is to be ātmā, and the only way to be ātmā is total negation of the entire content of the waking consciousness.

śabda is a means of cognition that transcends the limitations of the mind and perception, perception and inference. That is what śabda is.

We say Veda is the pramāna, and it is apauruṣeya. It is not a product of the human mind.

What pramāna do you need for being? You need the entire śabda pramāna to tell you that this is what you are. Therefore, pramāna helps you up to a point, and then pramāna drops back because it has come to a point where it cannot go further.

Here, knowing is being only. You be it, and that is knowing. There is no other knowing. That is the śruti.

yat sākṣād aparokṣād brahma ya atma sarvāntarah.

śabda pramāna helps you negate and negate and negate. When all negations are over, if further negations are required, you take the cue from the śabda pramāna because it negates a few. You have to negate all yourself.

Stop all effort.

Stop all seeking.

Stop all enthusiasm to know this and that.

There is no knowing anymore.

There is no doing anymore.

All efforts are over.

The gross effort of doing- is over.

The subtle effort of knowing is over.

Just be.

In that being, you are what you are.

Even liberation is mithyā, mokṣa, because bondage is also mithyā.

In English we use similar words, seeking is the general word, desire you can say, aspiration you can say, and ambition you can say.

Aspiration, the modern management people use all these words, and these are all supposed to be very correct and nice, true, they are correct and nice also.

From the spiritual point of view, every desire and aspiration is unrealistic. Every desire, any iota of aspiration, is unrealistic, it goes against the truth, not only is it against the truth, it prevents you from knowing the truth. That is the problem.

This tṛṣṇā is contagious, and so if one person is desiring, we also feel like desiring.

There is a connection between elimination of the desire and understanding the truth; they are interrelated. You just can't ignore one and hope to get the other; there is no way because you see turīyasya ātmatva avagame.

What is the goal in life now?

The goal is: to understand that you are not the person defined by the waking state. The entire content of the waking state is mithyā, there is no reality to it, and so you should not derive your sense of self from the waking state, just like you don't derive your sense of self from the dream state.

Because what happens is, to put it bluntly, as long as we derive the sense of self from the content of the waking state, you will not know what is the ātmā, because the content of the waking state is utterly an illusion, and it has nothing to do with the turīyā. That is how it is necessary to negate. That is the avatārika.

Harmony is, when the mind doesn't have any anticipation, the mind is cognizant of what IS and it abides in what IS. This is the reason of the urgent need of negating the tṛṣṇā in every respect.

When the heart is filled with desires, there is an emptiness within. You empty out the desires to feel the fullness.

ayamātmā brahma- This is a Maha vakya

The innermost reality of the individual is called ātmā. And ayam, that ayam asks you to look within.

There are three kinds of lakṣanas.

One is jahallakṣana, which means the meaning of the word is entirely dropped out, and the vastu that is signaled, you hold on to it. That is jahallakṣana.

Then there is ajahallakṣana. The meaning of the word is not dropped out. Without dropping out the primary meaning of the word, you come to know the vastu that is signaled. That is called ajahallakṣana.

Then the third variety is called jahalajahallakṣana, partly dropping the meaning of the word and partly holding on to it, you go to the vastu which is signalled. Another name for jahadlajahal lakṣana is bhaga tyaga lakṣana. Bhaga means a part, Tyaga means leaving behind.

If I give examples, you will appreciate it better. The nama rupa of the armlet you have to leave, not the gold. Gold you have to hold on to. In Tat Tvam Asi, you keep Svarupa lakshana Sat, chit, jnanam and leave other upadhi.

## Verse 1.8

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so'yamātmādhyaḥṣaramoṅkāro' dhimātraṃ pādā mātrā mātrāśca pādā akāra ukāro makāra iti  
॥ 8 ॥

**The same Ātman (which has been described above as having four quarters) is, again, Aum, from the point of view of the syllables (akṣaram). The Aum with parts is viewed from the standpoint of sounds (letters, mātrāḥ). The quarters are the letters (parts) and the letters are the quarters. The letters here are A, U and M.**

Sah ayam ātmā - That this atma.- ayam brings in the description which is nearer.

Abhidhāna is the designation. Abhidheya is the designated. There is no difference between the two. Abheda. So that is the relationship. aikyā, oneness.

What is the designation? Om

Oṅkāraḥ is the abhidhāna, and the abhidheya is the brahma

Om is a syllable. It's a sound. That's why it is called akṣara.

Na kṣarati iti akṣara, na kṣikshaye, na kṣinoti iti akṣara - means it doesn't get expanded, it doesn't disintegrate, it doesn't change. So, like that he has described it. That is the akṣara parabrahma.

Jagat- world is changing - Ghachati iti jagat. akṣara also means changeless.

So, the changeless underlying the changeful. That is akṣara Parabrahman.

What you chant is Abhidhāna. What you contemplate, in consequence of chanting, is Abhidheya. And there is a oneness between the two.

Oṅkāra is the most important sound. It is the perfect representation of the unity of the individual with the whole, Om.

Advaita - it is represented by Om perfectly.

The point is that absorption should come. Ultimately, oṅkāra is meant for dhyānam. The body-mind consciousness drops away. The ego is not there for some time. You are free from that ego, that persona. And then you are free from time. the essence of bondage is time. And the time drops away. It means you abide in the timeless being.

Eternal is not something which flows in time from the beginning of the creation to the end of creation. That is not eternal. That is perennial, not eternal.

Eternal is now, in the present moment. Eternal is timeless. You are timeless.  
After you chant AUM, then begins the silence, which is the fourth mātrā.

## Verse 1.9

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वाङ्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

jāgaritasthāno vaiśvānaro'kāraḥ prathamā mātṛā"pterādimattvādvāpnoti ha vai sarvāṅkāmanādisca bhavati ya evaṃ veda || 9 ||

**He who is Vaiśvānara, having for its sphere of activity the waking state, is A, the first letter (of Aum) on account of its all-pervasiveness or on account of being the first (these being the common features of both). One who knows this attains to the fulfilment of all desires and becomes the first (of all).**

om-kāra upāsana. But then it is nirguna upāsana

Upāsana is superior to karma. The subtle is always superior to the gross.

Vaiśvānara is the cosmic person of the waking state, also called Hiranyagarbha, or the cosmic intelligence, that is a-kāra. Now, I identify with the entire waking consciousness, which contains the whole universe in it.

What is the jagat? Jagat is what you hear. śabda, sparśa, rūpa, rasa, gandha. What you hear, what you see, what you taste, what you touch and what you smell. That is what jagat is. There is no other jagat.

I am that ātmā which is the origin of this entire creation. You have to look at it like that. When you wake up, you have to look at it like the entire universe, I uphold.

So I need not become happy, because I am Happiness itself.

When we do omkāra meditation, your involvement in the world will get reduced. Slowly, it will grow upon you.

So when you practice at home, you have to say it out loud. The sound should engulf you. Continuously let it engulf you. om... om... Like that, let it engulf you. Very absorbing it is; and as it engulfs you, now you stop saying it out loud. Say in the mind, mentally. Now, the mind gets further absorbed by omkāra. Now, you continue the contemplation. The waking state consciousness resolved.

The body consciousness. Begin with body consciousness. Resolve it in the mind. Then resolve it in the ego. The sense of separateness: That is the ego. Ego is the sense of isolation. I am separate from everything else. That separateness is called ego. So that. And that ego; the sense of separation, is merged in this silence. That is the upāsana. One has to pursue it. You have to spend time in it.

Then all the vasanas, the bhoga vasanas, etc., will dissolve. The vairagya will come. If you are not ready for vairagya, don't bother about omkāra.

You use Rama or NamaShivaya in the place of om-kāra.

### Verse 1:10

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्द्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति  
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

svapnasthānastaijasa ukāro dvitīyā mātrotkarṣādubhayatvādvotkarṣati ha vai jñānasantatiṃ  
samānaśca bhavati nāsyābrahmavitkule bhavati ya evaṃ veda || 10 ||

10. Taijasa, whose sphere of activity is the dream state, is U (उ), the second letter (of Aum) on account of superiority or on account of being in between the two. He who knows this attains to a superior knowledge, is treated equally by all alike and finds no one in his line who is not a knower of Brahman.

The physical body is the viśva. The subtle body, the mind, is the taijasa.

The body is an idea in the mind.

The U of the omkāra and the mind, the subtle body, are one and the same. Now what is happening to the U? A has been resolved in the U.

The body consciousness has resolved in the awareness of the mind. You become aware of the mind. That is U. And now, the mind gets resolved in the ego - the sense of being, you can say, it just resolves. It resolves in the ego, and the ego further resolves in the sense of being, which is the silence. So, like that, you have to be aware of the mind and then resolve that mind also. You can do that.

## Verse 11

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

suṣuptasthānaḥ prājño makārastrīyā mātrā miterapītervā minoti ha vā idaṃ sarvamapītiśca bhavati ya evaṃ veda || 11 ||

11. Prājña whose sphere is deep sleep is M (म) the third part (letter) of Aum, because it is both the measure and that wherein all become one. One who knows this (identity of Prājña and M) is able to measure all (realise the real nature of the world) and also comprehends all within himself.

So it is like this: Body, my body, resolves in me. Mind, my mind, resolves in me. Now this me is the seed of the mind and the body and the world that follows in the wake of the body-mind. And so that seed is makāra. That is also resolved into the ensuing silence.

That is the sleep state. It takes the entire content of the waking state into itself, and again, next morning, it pours it out. The same guy with all his problems, he will come out. And so, this is how the sleep state is measuring. It's a measure, mithi

The waking state, the dream state, both states, they resolve into suṣupti. ākāra and ukāra resolve into makāra.

And then, all are resolved, and so the individual is within guṇas. Once he crosses the guṇas, he becomes Ishvara. So, oṃkāra is concluded, and you go into the silence. Now you are Ishvara. Now you are the Brahman.

So, the first mistake, the appearance is taken as real.

The second mistake, the plurality is taken as real.

Third mistake: among the plurality some are good and some are bad. That is rāga dveṣa.

The fourth mistake, out of the content you take out one piece that is nearest to you, and say this is me and mine.

## Verse 1:12

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥  
१२ ॥

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ śivo'dvaita evamoṅkāra ātmaiva  
saṃviśatyātmanā"tmānaṃ ya evaṃ veda || 12 ||

12. That which has no parts (soundless), incomprehensible (with the aid of the senses), the cessation of all phenomena, all bliss and non-dual Aum, is the fourth and verily the same as the Ātman. He who knows this merges himself in the Self.

As you abide in the I am-ness, it has the sense of "I am," the "I am" sense also resolves.

"I am" and "I is" are one and the same.

All existence is one. And that existence is ātmā.

So, start with the sthūla, resolve it. sūkṣma, resolve it. Just abide in the awareful being. Just abide.

There are only events. They are neither favorable nor unfavorable.

Questions happen, answers happen.

Abide in the I am-ness. And the truth will reveal itself to you. You are not going to discover it. It will reveal itself to you. seeker self merges itself in the vastu, the silence of being

Om̐kāra is indeed ātma alone. Because Om̐kāra is the Abhidhana, the designation, and Ātma, the designated, and essentially there is no distinction or difference between the designation and the designated.

Realization is a timeless journey, a journey in which time has no role to play, to a pathless land.