

Iswara and Mandukya Upanishad – Mantra 1 - 6

Introduction

- 1) This document was used to teach Mantra 1-6 of Mandukya Upanishad in the three years course at Bombay for prospective Swami's. [written by Swami Gurubhaktananda]
- 2) It is the contention of some that:
 - a) Realization of Iswara is the path for Self-realization.
 - b) Jiva is identical to Iswara.
 - c) Jiva is ignorant about this identity.
 - d) Therefore, Jiva needs to study Upanishads.
 - e) Which Upanishad?
 - f) Mantra 6 of Mandukya Upanishad [explains a) to d)]
 - g) Mantra 3 - 5 of Mandukya Upanishad [provide the supporting explanation]
- 3) The following document does not support any of the above statements:
 - a) Mantra 6
 - i) It is about the Role of Iswara from the Samashti level – pada (Quarter 3) – Deep Sleep.
 - ii) There is no reference to:
 - (1) Realization of Iswara is the path for Self-realization.
 - (2) Jiva is identical to Iswara

THE MEANING OF “OM”

Upanishad Section 1: Verses 1-6

THE *UPANISHADS* EXPOUND the value of Om as the best means to still the mind and draw it towards the non-dual state. Taking that as the lead for the enquiry, this *Upanishad* begins a detailed breakdown of Om in both its *transcendental* meaning as Brahman, as well as its *immanent* meaning as all that there is in the world. Om represents both these aspects.

It is first shown that all objects are name only, and can be represented by Om. Then, it is shown that the creation of Brahman “is strung together by the thread of speech and by the strands of names.” This is where the *Upanishad* begins...

VERSE 1: *Plurality is Nothing But OM*

	<i>Harih Om.</i>	<i>Hari Om!</i>
1	<i>Om iti etat aksharam idam sarvam; tasya upa-vyaakhyaanam;</i>	Om , this word, is <u>all this</u> (world and also beyond it). On that matter, a clear <u>explanation</u> (is being started).
2	<i>bhootam bhavat bhavishyat iti, sarvam omkaarah eva;</i>	That which is <u>past, present and future</u> (the immanent), it is all verily the syllable Om .
3	<i>yat cha anyat trikaala ateetam, tat api omkaarah eva.</i>	And That which is beyond the <u>three periods of time</u> , (the transcendent) – even That is also but Om .

1 “As all these objects that are indicated by names are non-different from the names, and as names are non-different from Om, therefore Om is verily all this.”

The Supreme Brahman is also known up to a certain point by a name, hence It, too, is only Om. At the outset, the declaration is made – Om is immanent and transcendent.

The word for “explanation” is interestingly built up from three Upasargas (prefixes): *upa* + *vi* + *aa* + ‘*Khyaanam*’. The 3 Upasargas mean “close, clear and full”, i.e. the explanation that is given is close, clear and full. ‘Close’ means close to the Self within. An exhaustive explanation of “Om” as the one to follow is hard to come by in any Upanishad.

2 i) The Immanent Om: All objects have a birth and death on the scale of Time. It follows whatever has been created, is being created, or will be created, will all be Om.

Time itself is a creation of Hiranyagarbha. Before Hiranyagarbha created the subtle elements or Tanmatras, let alone creating any objects, there was no time. At the instant the first object was created, Time was zero. Within the difference between that moment and the second moment, time was created.

3 ii) The Transcendent Om: Avyakrita is that which is beyond time. It is the state that precedes Hiranyagarbha in the cosmic hierarchy, referred to as the Unmanifested. It is beyond the axis of time. This, too, is defined as Om. Om is thus all-inclusive.

Bhashya Link From Verse 1 to 2

All this explanation is done in order to give more importance to the word Om, than to any object that it represents. This may invite the criticism of reducing the value of the object itself. For this reason the next verse speaks of the same truths but placing the stress on the object signified. This way their full identity can be understood.

The need to bring out this identity is so that later we shall need to focus only on the ‘name’ and not the ‘named’ as well; that is when we eliminate both name and named to realize Brahman, which is beyond them both. It makes the process that much easier for the Sadhaka when, at this early stage, the ‘name’ is taken to include the ‘named’.

There is an important purpose behind this simplification: The groundwork is

being laid to see the ‘World’ only as an extension of one’s mind, not as something physically present ‘out there’. Thus, the first verse, apart from plotting Om on the two axes of immanence and transcendence, also plots it in the third dimension of *depth* in our mind.

Surely, there cannot be a clearer start than this to the Upanishad.

VERSE 2: *Brahman is Verily OM*

1a	<i>sarvam hi etat brahma,</i>	<i>All this is verily Brahman.</i>
1b	<i>“ayam aatmaa brahma” (mahavakya);</i>	<i>This Atman is Brahman.</i>
1c	<i>sah ayam aatmaa chatuspaat.</i>	<i>This Atman has four quarters or Padas.</i>

Introduction to Brahman, the Reality

1a Brahman is the Supreme Reality in Vedanta. Whatever has been spoken of so far as being Om, is now being spoken of as **Brahman**. In this verse, Brahman becomes the predominant concept, not Om. We have shifted from the symbol to the actual application of the symbol. At once the idea flashes in our intellect that here we are dealing not just with something imaginary, but something that is nothing short of the Reality itself.

The idea of the practical relevance of this discussion is ushered into our mind. Words in the scriptures are precious, and not a single extra word is permitted. The thought movement is brisk. We need to grasp the significance of every Pada of the Upanishad or risk being left stranded and out of the picture. There is a massive leap in understanding that we are about to take in the next Pada.

Introduction to Atman, the Miniature “Brahman” Within

1b Brahman is too vast a concept for us to grasp at once. The Upanishad, perhaps realizing our difficulty, does what a schoolteacher would do in a junior class; it presents a smaller version of the big problem. If we cannot comprehend the whole Himalayan range, the Upanishad starts by showing us one large mountain in the range! If the whole range is called Brahman, then one mountain in the range is called the **Atman**.

There, within each one of us, is a ‘replica’ called the Atman of the grand Brahman of the universe. This Atman is really no different from Brahman, but it helps us to get started in our understanding of Brahman. The idea is to start seeing ourselves as one ‘mountain’ and then later to everything in the world as the same range of mountains called Brahman.

The Mahavakya: “*Ayam Atmaa Brahma*” – This is the Mahavakya of the *Mandukya Upanishad*. It tells us that there is an identity between the Atman within and Brahman without. This identity is going to be established in the 12 verses of the Upanishad. That is all that the Rishi who composed this Upanishad wants to teach us.

Every Upanishad has its own Mahavakya teaching the same Truth to us. Each Rishi may approach the Truth in different ways in the different Upanishads, but the

final message is identical. The great conclusion of all the Upanishads is that Brahman and Atman are identical. That Truth cannot change. The peak of Mount Everest is always one only, but mountaineers may reach it from many different faces. Each of them will have various explanations of their journeys, but when they describe the peak, everyone's description agrees. It cannot be otherwise.

The Rishi with whom we are making the present journey to the peak now introduces the face of the mountain which he is climbing up:

Introduction to The “Four Quarters” of the Self

1c Chatuspaat: The feature that is prominent about this particular Upanishad's journey to the top of the mountain is that it has “*four distinct Padas*” or Quarters along the hiking trail. This is not unique to this Upanishad; other Rishis have also climbed up the same route. The only difference is that this Rishi has documented his journey in a very simple, easy-to-understand manner so that others can follow his directions easily and certainly reach the top as he did.

Crucial to be understood at the very outset is that the Atman has no parts, it is homogenous. The entire description given by the Rishi is a beautiful symbol using “OM”. The four Padas are not like the four legs of a cow, each of which is independent of the other. How are we to understand these four Padas?

A map to the peak is laid out for us in the remaining ten verses of the Upanishad. There is a mathematical precision in the way the map is laid out. The novelty of his description lies in putting forward the concept of the fourfold division of the trail as four quarters or Padas. These are like the four directions in a geographical map – north, south, east and west. Or one can think of them – as we did in the Introduction – as the four corners of a room. We are like the frog trapped inside the room who is hopping from corner to corner, trying to find a way to escape from the room!

The Bhashya's Simile: The simile given in the Bhashya is of a currency coin. If one considers a rupee and divides it into 100 paisas, that would be a good simile. The 100 paisas should not be seen to be 4 equal portions consisting of 25 paisas; that would resemble the “cow's legs” example. The correct way of looking at this simile is to integrate each Pada with its previous Pada, and impose a definite logical sequence to the 4 Padas. This means:

- i) the **first Pada** is 25 paisas;
- ii) the **second Pada** would be 50 paisas (25 of its own + 25 of the previous);
- iii) the **third Pada** would be 75 paisas (25 of its own + 50 of the two previous two);
- iv) the **fourth Pada** would be 100 paisas (25 of its own + 75 of the previous three).

Now, having grasped how the Padas are to be conceived, we can apply the concept one at a time to each of the four Padas. This is done in Verses 3-6; each verse explains one Pada in the proper sequence, from the 1st to the 4th.

One more point needs to be borne in mind. The individual's journey to the **Atman** is called Vyashti level; it represents the *microcosm*. When the same journey is viewed from the Samashti level, representing the *macrocosm*, we have the road to

Brahman. The 1st, 2nd and 3rd Padas are the means of reaching; the 4th Pada is the Goal that we reach. We see that the Fourth Pada is a very special one; it can be conceived only by successively merging the earlier three. This is the little “secret” that we shall discover as we progress!

The following is a Table showing the 4 Padas and what each one represents:

PAD A QTR.	VERS E No.	VYASHTI LEVEL (Microcosm)	SAMASHTI LEVEL (Macrocosm)	AVASTHA (State)	SOUND Symbol
1	3	<i>Vishwa</i>	<i>Vaishvanara (or Virat)</i>	Waking	‘A’
2	4	<i>Taijasa</i>	<i>Hiranyagarbha</i>	Dream	‘U’
3	5,6	<i>Praajna</i>	Ishwara	Deep Sleep	‘M’
4	7	<i>Atman</i>	<i>Brahman</i>	Turiya	AUM or OM

THE FOUR PADAS AND THEIR REPRESENTATIONS

NAME OF STATE			FEATURE PRESENT ✓ OR ABSENT x			
PAD A QTR.	Sanskrit	English	Gross Body, Senses & Intellect	Duality , Dream & Desires	Avidya or Ignorance	Non- duality Atman or Knowledge
1	VAISHVANAR A (or Virat)	<i>Waking</i>	✓	✓	✓	✓
2	TAIJASA	<i>Dream</i>	x	✓	✓	✓
3	PRAAJNA	<i>Deep Sleep</i>	x	x	✓	✓
4	TURIYA	<i>“Fourth”</i>	x	x	x	✓

CONTENT OF THE FOUR PADAS

VERSE 3: *The First Pada – Waking State Consciousness*

1	<i>Jaagarita sthaanah, bahih prajnah;</i>	<i>The sphere of activity in the waking state is the <u>external, conscious world</u> of objects;</i>
2	<i>saptah angah, ekona vimshati mukhah;</i>	<i>i) It has <u>seven limbs</u>, ii) and <u>nineteen mouths</u>; and</i>
3	<i>sthoola bhukh</i>	<i>iii) enjoys the <u>gross objects</u> of the outer world –</i>
4	<i>vaishvaanarah prathamah paadah.</i>	<i>Such is the first quarter called VAISHVANARA.</i>

4 The sphere of the **First Quarter** of Consciousness named **VAISHVANARA** is the waking state. The word ‘Vaishvanara’ has two meanings:

- i) “that which leads all beings to their enjoyment.”
- ii) “All beings together; i.e. the cosmic Purusha.”

Readers may notice that in the case of the first Quarter, the Samashti term for the Consciousness is used, namely, *Vaishvanara*, instead of the Vyashti term which is Vishwa. In the second and third Quarters, the Vyashti terms for Consciousness are used, namely *Taijasa* and *Prajna*. This is because in the waking state, the entire gross world is the field for the individual to interact with, not just his own individual body (Vishwa). In the case of dream and deep sleep states, only the individual is involved, not the world.

1 Jaagarita: The “waking world” is the foundation of all experiences in this world. Hence, it gets first place among the quarters. However, the first Quarter is not the waking state itself, but the *Consciousness* in association with **the waking state**, during which alone the total gross world can be experienced. This is the state in which we are most connected with the external world. The senses have the maximum play as they lavish themselves on the objects. The mind, too, is fully available, usually preoccupied with some desire which it seeks to fulfil among the objects.

This is the state when Paapa and Punya are being produced through every act of ours if we are in an indulgent mode; the opposite can be true if we are in a purificatory mode, engaged in some spiritual Sadhana or other.

Bahih Prajnaa: The “outgoing tendency”, is predominant in this state.

2 i) Saptah Angah: “The Seven Limbs”. The macrocosm and microcosm are paired up. The major aspects of Creation are matched with various parts of our body. The idea conveyed is that we are to feel they are inseparable from us.

ii) **Ekoni Vimshati Mukhah:** “The Nineteen Mouths”, through which the objects of the world are enjoyed.

The following tables will help us to know what the 7 Limbs and 19 Mouths are:

No.	MACROCOSM Creation	MICROCOSM Body
1	<i>Heaven</i>	<i>Head</i>

2	<i>Sun</i>	<i>Eye</i>
3	<i>Air</i>	<i>Prana</i>
4	<i>Space</i>	<i>Trunk</i>
5	<i>Water</i>	<i>Bladder</i>
6	<i>Earth</i>	<i>Feet</i>
7	<i>Ahavaniya Fire</i>	<i>Mouth</i>

THE 7 LIMBS OF MACROCOSM & MICROCOSM

No.	MOUTH	REPRESENTATION
1-5	<i>5 Jnanendriyas</i>	<i>Ear, Eye, Nose, Skin, Tongue</i>
6-10	<i>5 Karmendriyas</i>	<i>Hands, Feet, Speech, Anus, Generation</i>
11-15	<i>5 Pranas</i>	<i>Prana, Apana, Vyana, Samana, Udana</i>
16	<i>Manas</i>	<i>Mind</i>
17	<i>Buddhi</i>	<i>Intellect</i>
18	<i>Ahamkara</i>	<i>Ego</i>
19	<i>Chitta</i>	<i>Memory</i>

TABLE: THE 19 MOUTHS OF VAISHVANARA

- 3 *Sthoola Bhuk*:** The purpose of the 7 limbs and 19 mouths is generally simply: iii) to enjoy as much of the “worldly sense objects” as possible. A rare few see their danger.

“NEGATE HEAVEN – OR NEGATE THE HEAD!”

At this point the Bhashya poses the following objection from an objector:

Poorvapakshi (the Objector): The topic is progression of Consciousness through the four Padas, to the “Fourth” Pada. What then is the point of describing the world as ‘head’, ‘bladder’, etc? [Reference to Seven Limbs above.]

Reply from Siddhantin: There is no harm in doing so. The purpose is just to show that the world objects do contribute to each of the 4 Padas in some way through the waking state. They directly affect the consciousness in the first Pada, and indirectly the second and third Padas. The “Fourth” state is connected to all these three as their very substratum.

Our aim is: i) to remove the phenomenal world and reveal the Non-duality that remains; ii) to show that the Self in each being is One; and iii) all beings exist in the Self.

If we do not prove all three, then people like the Sankhyans and others will look upon the Self as unique for each individual. There will be countless Selves and there will not be a way to relate them to one Reality. Non-duality will remain un-established.

There is a case in the *Chandogya Upanishad* where a student focussed on Vishwa (e.g. the head) instead of Vaishvanara (e.g. Heaven) in his Upasana practice. He went to his Guru to check whether he was doing the correct thing. His Guru told him, “If you did not come to me to verify your worship, then when you came to the portion concerning negation, your *head* would have dropped off, rather than the renunciation of Heaven!” This shows how real the terms and the related thoughts for the individual and the Total were regarded by earnest teachers and their equally earnest disciples in those days.

Thus we see that the use of the simile of “Limbs” and “Mouths” were taken quite literally, and this was within the context of representing the Truth. In the next verse, we will see the same two similes applied to the second Quarter, but this time at the Vyashti level in Taijasa. For the third Quarter, the similes are not there, but the verse is clearly applicable at the Vyashti level to Praajna and not to Ishwara.

Finally, when we come to the fourth Quarter, we will see that Non-duality is applied at both Vyashti level (to **Atman**) and Samashti level (to **Brahman**). This brings us to the grand ultimate Truth of Identity to which Vedanta leads all spiritual seekers at the final stage. At that point Duality is removed totally at all levels! One does not have to lose his ‘head’; instead, he gains all heads!

VERSE 4: *The Second Pada – Dream State Consciousness*

1	<i>swapnah sthaanah, antah prajnah;</i>	<i>The sphere of activity in the dream state is the <u>internal, conscious world</u> of impressions;</i>
2	<i>sapta-angah, ekona vimshati mukhah;</i>	<i>i) It has <u>seven limbs</u>; ii) and <u>nineteen mouths</u>; and</i>
3	<i>pravivikta bhukh;</i>	<i>iii) it enjoys the <u>subtle objects</u> of the mental world –</i>
4	<i>taijasah dviteeyah paadah.</i>	<i>Such is the second quarter called TAIJASA.</i>

4 The sphere of the **Second Quarter** of Consciousness named **TAIJASA** is the dream state. This state is restricted only to the individual mind, not the senses and body. As per the block above, it is also restricted to Taijasa and not extended to Hiranyagarbha.

1 Swapna: “the dream state”. In the **dream state** the senses (and, of course, the sense objects) are not available. The mind alone is active and energized. Its activity is unrestrained since the physical body is not there to restrict its expression. The mind’s

energy and power of imagination is heightened. This is why it is called Taijasa, a name that reflects the unrestrained freedom and imagination enjoyed by the dream thoughts.

Antah Prajnah: During the waking state, the interaction of Consciousness with the world of objects leaves many impressions in the mind. For example, there may be impressions of anger associated with a certain object. These impressions become the material from which dreams are made or projected. The mind picks up its “objects” from the reservoir of memories stored in the mind.

There is no external stimulus acting upon the mind. Whatever happens in the mind is as a result of existing tendencies (Vasanas) of the mind. The content of mental impressions determines the dream produced. There is awareness only of internal objects, and these are illumined by Prajna’s own light; an external light is not required to light up one’s dream.

2 i) “The Seven Limbs” are the same as we had in the waking state, except that instead of gross objects, here it is subtle objects in the form of thoughts arising in the mind. However, note that the thoughts can be on microcosmic as well as macrocosmic objects. Hence, the whole table of the “Seven Limbs” applies here just as in the first Quarter.

ii) “The 19 Mouths” of Taijasa are the same as for Vaishvanara in the previous verse. Here again we have to clarify that as a dreamer, only part of his subtle body is available; his intellect and his senses are not available to him. However, in his dream, his whole subtle body is available to him. He can dream about his senses carrying out various sensory functions; or he can dream that his intellect is solving some mathematical problem or planning some project. His whole subtle body can be part of his dream, just as his whole gross body can be part of his dream.

3 **Pravivikta Bhuk:** The gross world is not physically available in dream, except as a dream world. Thus the only real objects enjoyed in dream are the “*subtle objects*”, namely, the impressions stored in the mind during the waking state.

Common to both waking and dream states is **Anyatha Grahana** or the awareness of “the other”, i.e. Duality. This entire text will deal exhaustively on this topic.

VERSE 5: *The Third Pada – Deep Sleep Consciousness (Vyashti)*

1	<i>yatra suptah, na kashchana kaamam kaamayate;</i>	<i>i) In that sleep state, not for anything desirable does one have any <u>desire</u>;</i>
2	<i>na kashchana swapnam pashyati tat sushuptam;</i>	<i>ii) Not the slightest trace of <u>dream</u> does it see in that state of deep sleep.</i>
3	<i>sushupta-sthaana ekee- bhootah prajnaana-ghanah eva;</i>	<i>iii) In the sphere of deep sleep, there is just one “homogenous mass of consciousness” alone;</i>

4	<i>anandamayah; hi anandabhuk chetah mukhah;</i>	<i>iv) It is full of <u>Bliss</u>; in it, Bliss is all there is to be <u>enjoyed</u>; It is, as it were, the very bottle- neck of Potential.</i>
5	<i>praajnah triteeyah paadah.</i>	<i>Such is the third quarter called <u>PRAJNA</u>.</i>

5 This is the **Third Quarter** of Consciousness named **PRAJNA**, and is associated with the individual causal body. It is at the helm of the other two, which have doorways to and from it. As per the block on page 12-13, we restrict ourselves to Prajna, the individual causal Consciousness whose sphere is the **deep sleep state**, and do not extend our discussion at this stage to Ishwara, the universal causal Consciousness. We are dealing with an individual sleeper; we are not dealing with cosmic Pralaya when the whole universe goes to sleep!

The description of the deep sleep state can only be given in relation to the two previous quarters. From the table on page 10, we note that deep sleep is differentiated from the other two states by the experience of Duality, Dream, and Desire – none of these are present in deep sleep. Only the ‘blanket’ of Ignorance is present in this state.

The Deep Sleep State

There are four unique features that apply to the deep sleep state. They are taken up in each Pada of the verse:

1 i) ***Kaamayate***: There being no desire in deep sleep, the state is clearly differentiated from waking and dream, in both of which there is rampant desire.

2 ii) ***Swapnam***: There being not a trace of dream obviously differentiates it from the dream state, as well as from the imagination of the waking state, which is “day-dreaming”.

3 iii) ***Ekee-Bhootah Prajnanaghana***: Deep sleep is a state where one experiences only one thing – namely, a “*homogenous mass of consciousness*”. This differentiates it from the other two which have Duality roaring in them. However, it has to be noted that this absence of Duality is not to be mistaken as being Non-duality! It only means that the state is free from the experience of any diversity and restless activity. It is experienced in ignorance of one’s real nature. On getting up from sleep, we do not feel we have gained any new knowledge. In that sense, sleep is an inert state of experience, the only gain being a good, satisfying rest – or a terrible nightmare!

Desires and hidden tendencies merely remain dormant in sleep. On awakening, they resume lordship over us. They are only covered by the blanket of sleep, not eliminated. The restless motion of the mind gets, so to say, *solidified* during deep sleep. It is as though our consciousness has ‘frozen’. This is another way of describing the absence of Duality.

4 iv) ***Anandamaya***: “*full of Bliss*”. Sleep is far from being a state full of Bliss; yet it is jolly close to it! All the conditions appear to be ripe for a blissful experience to take place. The mind is not there to disturb us; the senses are not there to tickle us; objects are not available to tempt or taunt us. What then stops us from being enlightened in sleep? It is the veil of Ignorance that still sits as a shroud between our mind and the Infinite Atman.

One appears to be at the threshold of realisation, but the doorway to it is kept tightly shut by Avidya. We are obstructed from having direct knowledge of the Self. An example to describe this is to compare it to entering a beautiful city at night when there is a general power failure. Everything is there for our eyes to feast on, but Darkness prevents us from seeing them!

Ananda-Bhuk: Rest gives one great relief. We feel greatly rejuvenated and refreshed after a good sleep. Bliss is experienced by a sleeping man purely due to being free from the captivity of his mind. The enjoyment is due only to freedom from the mind's tyranny. We have temporary relief from our restless mind, and that relief is relished in sleep. It makes the sleeper experience some measure of joy, the joy that is really the absence of sorrow.

This Pada is a “post-mortem” of the experience of joy during sleep. Acharyaji told us that while asleep, there is not even the feeling of having an experience, let alone the thought of it. It is only in retrospect, when the mind returns, that the experience gets ‘thoughtified’ and verbalized.

Cheto-mukhah: “*doorway of experience*”. There are three meanings for this term:

- i) it is the doorway to the experience of the waking and dream states; or
- ii) it is the doorway for the consciousness to enter those two states; or
- iii) to return from those two states.

The ticks and crosses in the table on page 10 indicate the presence or absence of four sets of factors. Such an analysis is called **Anvaya-Vyatireka**, an analytical tool to determine which condition prevails all the time and which part of the time. The most significant result is that the Self or Atman persists *at all times in all the four states*.

Duality, Dream and Desire are absent only in **deep sleep**, and so differentiate it from the other two states. *Gross body objects, Senses and Intellect* are present only in the **waking state**, and so differentiate it from the other two states. *Non-duality, Atman and Knowledge* are the only items present in **Turiya**, and so differentiate it from all the other three states.

VERSE 6: *The Third Pada – The Causal Consciousness (Samashti)*

1	<i>Eshah sarva eeshvarah; eshah sarvajnah;</i>	<i>He is Ishwara, i) the <u>Lord</u> of all; ii) He is the <u>Omniscient One</u>, the Knower of all);</i>
2	<i>eshah antaryaami; eshah yonih sarvasya;</i>	<i>iii) He is the inner <u>Controller</u> who knows our heart; iv) He is the <u>Source</u> of all; and</i>
3	<i>prabhava api-ayau hi bhootaanaam.</i>	<i>v) He is the <u>origin and dissolution</u> of all beings.</i>

The Ishwara State of Consciousness

1 **Ishwara**: “Consciousness associated at the total causal level”. The term Prajna literally means “the bliss of ignorance”. We have dealt with this in Verse 5. However, from the Samashti level, there is no ignorance in **Ishwara**. He is omniscient and all-knowing. Prajna at the totality level is, indeed, Ishwara Himself, “the conscious state of the purest kind”.

This verse indirectly describes more about the Prajna state of consciousness in the **third Quarter** by telling us what the deep sleep experience would have been like if we entered it while ‘fully conscious’. It would be like the experience of Ishwara, which is the same as that of a God-realised sage.

When there is no Ignorance, the individual Prajna state in sleep is no different from **Ishwara**. Ishwara is the Consciousness associated with the causal state when there is no Avidya present. It is Ishwara who penetrates the ignorant individual’s **Anandamaya Kosha** mentioned in the last verse, and imparts to it a semblance of sentiency. Ishwara gets considerably diffused at the Anandamaya Kosha and gets referred to as Prajna. Prajna then gets further diffused as it penetrates in turn each of the remaining four Koshas, namely, the intellect, the mental, the Pranamaya and the Annamaya sheaths.

Prajna is the closest to the Self that human consciousness can get. Only the Avidya in the Anandamaya Kosha veils it from the Self. The sentiency we feel in Prajna originates in Ishwara. This is the main point made in the verse. It is this Ishwara whose six-point description is given in the rest of this verse. The foundation for understanding the following description has been laid: To summarise, we are now going to see Ishwara’s luminosity from the viewpoint of Prajna, the ignorant individual’s causal consciousness.

The Description of Ishwara from Prajna’s Viewpoint

1a i) **Sarveshwara**: He is seen as being the Lord of all beings.

1b ii) **Sarvajna**: He is omniscient.

2a iii) **Antaryaami**: He is the “inner controller” of all beings; He enters inside each being and resides there in the core of his being.

2b iv) **Yonih**: He becomes the “Source” or “womb” of all beings since it from the Causal state the whole subtle and gross Creation arises.

3a v) **Prabhavah**: He is the “originator”; and

3b vi) **Api Ayau**: He is also the “dissolver” of all beings.