INTRODUCTION

The Mandukya Upanishad is the shortest of all the Upanishads, and is assigned to Atharvaveda. It is listed as number 6 in the MuktiKā canon of 108 Upanishads. It is in prose, consisting of twelve terse verses. It discusses the syllable Om, presents the theory of four states of consciousness, asserts the existence and nature of Atman (Soul, Self).

Etymology
The root of Mandukya is sometimes considered as Manduka which literally has several meanings.
- It means "frog", "a particular breed of horse", "the sole of horse's hoof", or "a kind of coitus".
- Another root for the Upanishad's name arises from Māṇḍuka which literally means "a Vedic school" or "a teacher". Paul Deussen, the German Orientalist and Sanskrit scholar, states the etymological roots of Mandukya Upanishad is from a "half lost school of Rigveda". This school may be related to the scholar named Hrasva Māṇḍūkeya, whose theory of semi vowels is discussed in Aitareya Aranyaka of Rigveda.
- Manduka means "son of Manduki". Brihadaranyaka Upanishad mentions a teacher called Mandukeyas, his
disciples. Bhagavata Purana mentions one Mandukeyasas as one of the receivers of a branch of the Rig Veda from Indra.

- Sri Madhwacharya in his commentary on Mandukya, professes on the significance of the word Mandukya. Varuna in the form of a frog eulogizing Srimannarayana with the mantras of upanisad. The frog embodiment of Varuna being impassionate, meditating upon the imperishable supreme-being Narayana, begins to commend him with pranava chant of upanisad. This upanisad belonging to Atharvaveda perceived by Varuna in the form of a frog earned its eponym Mandukyopanisad.

**Chronology**

Mandukya is written in classical Sanskrit prose. Since Classical Sanskrit came into existence by 150 AD, it must post-date this period unless it was translated later into it by some one. Nakamura dates the Mandukya Upanishad to "about the first or second centuries A.D."

Richard King too dates the Mandukya Upanishad at the first two centuries of the Common Era.

Olivelle states, "we have the two late prose Upanisads, the Prasna and the Mandukya, which cannot be much older than the beginning of the common era".

In fact the"AUM" which is the subject of this Upanishad is not found in any of the Vedas.

It certainly belongs to the Upanishadic Period under the influence of Jewish Mysticism Kaballah, Christian Trinity with its concept of Logos and Buddhist concepts of Sunya.

**Authorship**

The text of the Mandukya Upanishad is fully incorporated in the
Mandukya Karika, a commentary attributed to the 6th century CE of Gaudapada, and is not known to have existed independent of this commentary. Isaeva states that some scholars, including Paul Deussen, presumed that Gaudapada may be its author.

In contrast to the older Upanishads, the Mandukya Upanishad is very short, with clear and concise formulations. It has twelve terse prose paragraphs.

The Mandukya Upanishad is central to Advaita Vedanta school. It tersely presents several central doctrines, namely that "the universe is Brahman," "the self (soul, atman) is Brahman," and exists in "the four states of consciousness". The Mandukya Upanishad also presents several theories about the syllable Om, and that it symbolizes self.

The Mandukya Upanishad is one of several Upanishads that discuss the meaning and significance of the syllable AUM (Aum).

The Mandukya Upanishad opens by declaring, "AUM, this syllable is this whole world". Thereafter it presents various explanations and theories on what it means and signifies. This discussion is built on a structure of "four fourths" or "fourfold", derived from $A + U + M + "silence"$ (or without an element).
THE MANDUKYA UPANISHAD

AUM
With our ears may we hear what is good.
With our eyes may we behold thy righteousness.
Tranquil in body, may we who worship thee find rest.
AUM
Shanti Shanti Shanti
AUM
Hail to the supreme Self!
Om-ity-etad-aksharam-idam sarvam, tasyopavyakhyanam bhutam bhavad bhavishyaditi sarvam-omkara eva. Yaccanyat trikalatitam tadapy omkara eva.

This letter AUM is everything.
This is the explanation.
All the past, the present and the future is verily the AUM.
That which transcends beyond time, that also is verily the AUM.

AUM means Akshara, the Indestructible and Imperishable.
It stands for the Supreme Reality.
It is a symbol for what was, what is, and what shall be - past, present and future.
AUM represents also what lies beyond past, present, and future.
All this is nothing but AUM.
All that is also nothing but AUM.

In the beginning God alone existed, whatever God was.
If this is true then everything that came into existence in the past and in the present and those that will come into existence in the future must be God.
Where else could they arise?
The means of creation was the sound, the creative Word of God.
This word is AUM

In the New Testament we have this statement:
In the beginning was the Word, and the Word was with God, and the Word was God.
He was in the beginning with God;
all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men.
John 1:1-4

Creation itself is the Word becoming the flesh

In the beginning was the

This was with God,

This was indeed God.

John 1:1
Tandya Maha Brahmana echoes this:

This, [in the beginning] was the only Lord of the Universe.  
His Word was with him.  
This Word was his second.  
He contemplated.  
He said, “I will deliver this Word so that she will produce and bring into being all this world.”  
Tandya Maha Brahmana 20.14.2

This verse was actually put into symbolic form in saivism in the form of Gana-Pathy.  Gana-Pathy is the Son of Siva and Parvathy. The word means “Lord of Hosts”. The elephant faced Ganapathy (The Lord of Host), the son of Siva came out of the symbolism of Word becoming Flesh – the Incarnation. The AUM in tamil placed on the symbol of the formless form known as Lingam forms the basis of the elephant face.

In Karaikkudi lingam, two hands were also added to show that the formless took the form of a man. In Valampuri and Karpaka idols an AUM was placed over the Lingam which culminated in the elephant head. This explanation fits well with the picture because Ganapathi has only one tusk corresponding to one tusk in AUM.
Historically, the concept of One Creator God is not found in any of the Vedas. Vedic religion was a religion of worship of nature and its forces. The upanishadic teachings - the end of vedas - Vedanta - started only by 600 BC when it totally vanquished all Vedic gods under the Dravidic takeover of Early Aryan Religion. Dravidians were essentially children of Abraham from his second wife Keturah. (See my book “Brahman, the Discovery of the God of Abraham”)

It took over a millenium to assert the monism and bring back Brahman, the God of Abraham. The concept of creative power of the Word - AUM appears only centuries after the ministry of Thomas the Apostle in India. The creation through the Word was expounded in the very first chapter of the Pentateuch, in Genesis chapter one. It was first presented in the Gospel in the Gospel According to John in the very first chapter verse one.

The symbol and mantra AUM emerged in Indian scene soon after the mission of St.Thomas the Apostle and were seen only after
that time. All early churches in Kerala had used this as the Christian symbol and they appeared at the entrance of the seven original churches established by Thomas. You can see them even today over the main entrance of many of the churches. AUM was clearly part of the Malankara (Malabar – Kerala) Christian tradition from the first century. They however associate it with the Christian Trinity and to Christ – the word who became flesh. An objective conclusion would be that Aum was indeed the original Christian concept as introduced by Thomas.

The Hebrew word Amen, which translates as “Let it be so” as an agreement within Trinity has close association with AUM. In a sense, the three sounds in the letter AUM represents the Trinity. It is the consonant work of the Saguna Brahman Trinity that created the Cosmos within their body. Hence we have this statement in Revelation of John:

“This is the message from the one who is called The Amen, the faithful and true witness, the beginning of God’s new creation.” Revelation 3:14

The goal, which all Vedas declare, which all austerities aim at, and which humans desire when they live a life of continence, I will tell you briefly it is Om. The syllable AUM is indeed Brahman. This syllable AUM is the highest. Whosoever knows this symbol obtains all that he desires. This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahman. (Katha Upanishad I, ii, 15-17)

**Aum in Buddhist tradition**

Since Buddhism arose out of Hinduism, it is not surprising that the mantra 'Aum' was absorbed into the Buddhist tradition; however, Buddhists almost never transliterate it as ‘Aum,’ but use
‘Om’ instead.

The mantra "Om mani padme Hum" in Tibetan script

The common translation of this mantra is, "Hail the jewel in the lotus" (‘Aum’ = Hail, ‘Mani’ = Jewel, ‘Padme’ = Lotus and Hum). Manipadme is actually the one who sits on Lotus is bodhisattva, a form of Avalokiteshvara (In tibet known as Chenrezig) - the God of Compassion.
Amitābha Buddha, Self born (dhyani-buddhas) one, who have existed eternally, Buddha of Immeasurable Light and the Buddha of the Western Paradise or the Pure Land of Sukhavati (Tibetan - Dewachen)

Amitābha Buddha

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Avalokiteśvara =" the Lord who looks down on the World" or "the Regarder of the Cries of the World".

Mahāsthāmaprāpta is a bodhisattva mahāsattva that represents the power of wisdom

In China, the character ‘AUM’ appeared in Chinese Buddhism, and was also in prayers towards Amitbha Buddha in Pure Land Buddhism, which is exact duplication of Christianity in Buddhist terms which developed after the mission of St.Thomas in China.
Sikhism is an offshoot of Hinduism with Islamic emphasis on monism. The Sikh prayer, known as the Moola mantra, begins with the expression, Ek Onkar. ("One AUM sound" "God is One").

One AUM

Guru Nanak, the founder of the Sikh religion, placed the number "One" in front of AUM symbol, defining the basic principle of Sikhism, "absolute monotheistic unity of God"

Ik Onkar is the symbol that represents the One Supreme Reality one or united, supreme brahma (God), and the Atman (Soul) of the entire universe or system.

The opening phrase of the Mul Mantar, present as opening phrase in the Guru Granth Sahib, and the first composition of Guru Nanak. Reads:

ikk ōnkār satināmu karatā puraku nirapā'u niraver akāl mūrat ajūnī sepāng gurprasād
One God Exists, Truth by Name, Creative Power, Without Fear, Without Enmity, Timeless Form, Unborn, Self-Existent, By the Guru's Grace

“Oankar ('the Primal Sound') created Brahma,
Oankar fashioned the consciousness,
from Oankar came mountains and ages,
Oankar produced the Vedas,
By the grace of Oankar,
people were saved through the divine word,
By the grace of Oankar,
they were liberated through the teachings of the Guru.”

— Ramakali Dakhani, Adi Granth 929-930, Translated by Pashaura Singh
Sarvam hyetad brahmayam-atma  
Brahma soyamatma catushpat.

All this is assuredly Brahman.  
This self (Atman) is Brahman.  
This Atman is four footed.

The last sentence can be interpreted as  
This Atman has Four Aspects:  
or.  
This Self has four states of consciousness.

In verses 3 to 6, the Mandukya Upanishad enumerates four states of consciousness:  
wakeful, dream, deep sleep and the state of ekatma (being one with Self, the oneness of Self).  
These four are A + U + M + "the silence that follow the sound" respectively.
The first foot - The first State of Consciousness: Viswanara - the Cosmic Man

common all men

The first state of the Atman is Vaiswanara (the Cosmic Man);
whose field is waking life;
whose consciousness is external;
having seven limbs and nineteen faces,
who is the enjoyer of the gross world,
who is in all beings and where all beings live.

Vaishvanara means "of or related to Visvanara"
Vishva means Universe or Cosmos + Narah means Man
giving us the meaning as the Universal Man. It probably mean
that this is the consciousness found in every man.
Visvanara is that which is universally related to every Man which
is the life giving spirit - the consciousness.
Vaisvanara [Man, Atman] is always looking outward
He has seven limbs and nineteen mouths,
By which he experiences gross outside world.

The first state of existence of AUM is the “Waking State” as the
Adam Kadamon - the Cosmic Man - Viswanara - who is the enjoyer of what he perceives and receives.

In the manifested world, Consciousness appears in three states (Avastha), viz: waking (Jagrat), dreaming (Svapna), and dreamless slumber (Susupti).

In the waking state the jiva is conscious of external objects (Bahih-prajna), and is the gross enjoyer of these objects through the senses (Sthula-bhuk). The jiva, in this state is called jagari—that is, he who takes upon himself the gross body (material body) called Visva (Cosmic) and is called Viswanara (Adam - Man).

This Vaiswanara has 7 limbs. Sankara refers this 7 as in the Chandogya Upanishat 5.15.2 where this Viswanara is described as below:
The seven limbs are:
Antariksha - the space between heaven and earth which is the head
Surya - the sun is the eye
Vayu - the air is the pranaa - the breath
Akaasha - the space is the waist
Agni - fire his heart
Aapa - the water is his stomach
Prithvi - the earth is his feet

This of course do not refer to ordinary man, but to the Cosmic Man, the Virat Purusha

This is similar to the Kabbalistic Structure
If we want to take this in wider sense of Cosmic Man it is no more talking about common man but Cosmic Man implying the idea of Virat Purusha, Adam Kadamon, The Primeval Man,
Protanthropos. Now we are looking at the whole cosmos as a being who is identical with the Brahman. The Vaiswanara is referring to Adam Kadamon, who is the first appearance of Brahman in human form.

"He, from Whom all emanated, created Adam Kadmon, consisting of all the worlds, so that in him should be somewhat from those above, and somewhat from those below." Albert Pike

Hebrew rendition of Adam Kadamon and Virat Purusha
The first reflection of Saguna Brahman Ein Sof
His body encompass the entire universe
To Adam Kadmon, the Idea of the Universe, the Kabalah assigns a human form, where His body forms the various dimensions of existence of Cosmos. In taking the form of Adam Kadamon, the Brahman transforms from Ein, Ein Sof, Ein Sof Aur the Nirguna form of Brahman into the Saguna form and within him creates all life forms. Man was created in the image of Saguna Brahman

Genesis 1:26-27 reveals, "Then God said, 'Let us make man in our image, in our likeness' ... So God created man in his own image, in the image of God he created him; male and female he created them."

The Hebrew root of the Latin phrase for image of God—imago Dei—means image, shadow or likeness of God. Man is a snapshot or facsimile of God.

Hence this Upanishad is a two edged sword. It divides the consciousness of common man, and sees it as a reflection of the Supreme Person. In fact Sankara takes this reflection seriously to declare that the reflection really do not exists. It is the reflection of the Reality. However the mirror which reflects is Maya (Vanity) which really do not exist. Where is this maya mirror? In the plane of vanity. It becomes a circumlocution. It is rather in the dream space of the supreme person.

Gaudapada's Karika recognizes this dual approach:
“7 Some of those who contemplate the process of creation regard it as the manifestation of God’s powers; others imagine creation to be like dreams and illusions.”
However Sankara did not allow it.

The heavens are his head, the sun his eyes, the air his breath,
the fire his heart, the water his stomach, the earth his feet, and space his body.

In man -
The nineteen “mouths” are:
Five Jnanendriyas - The five sense organs (Eye, Ear, Nose, Tongue, touch)
Five Karmendriyas - The five organs of action (walking, talking, expelling, procreating, and handling)
The five pranas - the five viral energies
the mind,
the intellect,
the ego sense, and
thought (çitta)
These are called mouths because it is through these the man enjoys the external world.

The first (jagrat) state is that of sense perception. Here the ego lives in a mental world of ideas whereby the perceptions are interpreted by the mind and believe it to be true. The objects perceived when awake have such reality for all who are in that state.
The second foot - Taijus - The Shining One

svapna-sthāno’ntaḥ-prajñāḥ saptāṅga ekoṇavimśati-
mukhaḥ
pravivikta-bhuk taijaso dvītiyaḥ pādah.

The second state of the Self is the Taijus- the Dream State - Svapna State
whose field is the dreaming life,
Whose consciousness is turned inward.
Taijusa has seven limbs and nineteen mouths.
Taijus enjoys only the mental impressions.

This state is called Taijasa, the Luminous Mind.
Taijasa is always looking inwardly dreaming,
With seven limbs and nineteen mouths,
He experiencer subtle objects inside his mind

In dreaming (Svapna) state, the Jiva is conscious of inner objects (Antah-prajna), and the enjoyer of what is subtle (Pra-vivikta-bhuk)-that is, impressions left on the mind by objects sensed in the waking state. The objects of dreams have only an external reality for the dreamer, whereas the objects perceived when awake have such reality for all who are in that state. The mind ceases to record fresh impressions, and works on that which has been registered for that particular person in the waking. State. Whatever can be experienced in the waking state can also be experienced in this state, but with different agents of perception.

"Seven limbs": The word limbs is used here to denote parts of the body.
The seven limbs are the head, the eyes, the mouth, the breath, the middle part of the body, the kidney, and the feet.
They have their counterparts in the universe, namely the heavens, the sun, fire, air, akasa (space), water, and earth.

"Nineteen mouths": Namely,
Ten Senses or Indriyas: The human being is like a building with ten doors.
Five are entrance doors, and five are exit doors.
● The five organs of perception
Jnanendriyas: The five entrance doors are the five cognitive
senses, which are called Jnanendriyas (Jnana means knowing; Indriyas are the means or senses).

- **the five organs of action**
  - Karmendriyas: The five exit doors are five means of expression, which are called Karmendriyas (Karma means action: Indriyas are the means or senses).
  - the organs of speech or the tongue, hands (for grasping etc.),
  - feet (for locomotion), generation (for procreation), and excretion,

- **the five pranas**
  - the vital breath in its five aspects: prana, apana, samana, udana, and vyana,

  **Prana Vayu** operates From the heart area, and is an upward flowing energy, having to do with vitalizing life forces. Prana Vayu, deals with inhalation.

  **Apana Vayu** operates from the base of the torso, in the rectum area, is a downward flowing energy, and has to do with eliminating or throwing off what is no longer needed.

  **Samana Vayu** operates from the navel area, deals with digestion and allows the mental discrimination between useful and not useful thoughts.

  **Udana Vayu** operates from the throat and drives exhalation, operating in
conjunction with

Vyana Vayu operates throughout the whole body, having no particular center, and is a coordinating energy throughout the various systems.

Four functions of mind:
● **the mind** (manas), sensory, processing mind
● **the intellect** (buddhi), knows, decides, judges, and discriminates
● **I-consciousness** (ahamkara), "I-maker" or Ego and
● **the mind-stuff** (chitta). storage of impressions

This gives a total of Twenty-Six inward doors.
The macrocosmic aspect of Atman in the dream state is here called Taijas - the shining one which correspond to the Kaballistic “Einsof Aur”. It is also referred to in Indian thought as Hiranyagarbha.
Third foot - Prajna - One who knows

The third state is Prajna,
He is in Sushpti deep sleep state,
The sleeping man has no desire of objects of outside world
He does not have any dreams.
His consciousness are gathered within
He is unconscious or rather sub-conscious and is alone.
There is peace within
He enjoys a bliss (peace),
He is the cause of all knowledge.

There are no mouths in deep sleep, consciousness alone is the mouth – Cetvmukhah  You experience Satchidananda and you are in the Isvara State. Being the cause for everything since both the Sleep State and Waking State arise from it, its body is the Causal Body.(Karana Sareera)

These three states are known to medical science and they call them
Wake State, Dream State = Rapid Eye Movement (REM) State, No Rapid Eye Movement Stat (NREM)
The following quotes are from the scientific explanation of the three states from http://www.end-your-sleep-deprivation.com/stages-of-sleep.html

"Eye Movements: The rapid eye movements for which REM sleep takes its name are a result of the brain trying to scan the events in the dream world. In other words, if one looks left and right during a dream, the sleeper's actual eyes will follow the dream gaze and move left and right under his or her eyelids. This is known as the scanning hypothesis,......

In many ways these eye movements during REM sleep are entirely indistinguishable from the eye movements that occur during wakefulness. In both cases they are characterized by darting movements and binocularly synchronicity, meaning that both eyes move together. There are also, however, features of eye movements during REM sleep that are not real similar at all to that of wakefulness.
Namely, during REM sleep there is a lack of eye centering and fixation, which are essential to waking sight, but a presence of occasional slow, drifting movements that never occur during wakefulness......

**High Brain Activity:** In order to conjure a dream, as you might imagine, the brain has to be highly active. In waking life the brain perceives and reacts to the world around a person. During dreaming the brain is not only perceiving and reacting, but also creating the environment. Thus, it makes sense that mental activity is very high during REM sleep.

Brain activity during REM sleep is very comparable to activity during wakefulness, as evidenced in these EEG recordings showing very fast, quick waves in both states.
Non-REM Sleep

Unlike REM sleep, the sleeper is not fully paralyzed during non-REM sleep. In fact, non-REM is characterized by continuous low-level muscle movements in the neck and jaw muscles.

The sleeper can also more commonly roll around and shift positions during non-REM, but movement is still typically very infrequent compared to wakefulness, as you might cunningly have imagined ;-) (This is to say nothing of the intriguing occurrences of such events as sleepwalking and sleep terrors though!)

Throughout the night, your body progresses in and out of the stages of non-REM sleep, and each stage has its own very unique characteristics.

Stage 1

Stage 1 sleep is a transition period from wakefulness to the other 3 stages of non-REM sleep. It is of short duration, usually lasting only from 1 to 7 minutes. Stage 1 sleep is characterized by low voltage, mixed frequency EEG, as well as some slow, rolling eye movements.
and some relatively higher EMG activity. The brain activity is shown below in the following EEG recording.

Stage 2

Stage 2 makes up the bulk of an average person's sleep each night, around 40 to 45 percent. A sleep researcher can easily recognize stage 2 sleep because of the presence of sleep spindles and K-complexes in the EEG waves. A sleep spindle is a rapid wax and wane of the EEG waves in a 1 to 2 second interval, while a K-complex is a large wax and wane of the wave that somewhat resembles a mountain.

Stage 3

Stage 3 and stage 4 are similar and both fall into the category of slow wave sleep. They are so named because of the high amplitude waves in the EEG. In order to qualify as stage 3 sleep, these slow waves must be present in no more than 50 percent of the epoch. The waves are also referred to as delta waves.

Stage 4
Stage 4 is the other slow wave sleep period. In order to qualify as stage 4 sleep the high amplitude delta waves must be present in more than 50 percent of the epoch, like in the EEG recording below.

......The following graph is one of the best visual representations of how we generally progress through the different stages of sleep in a typical night. Look it over, and then read the paragraphs below it for a bit of an explanation.

The graphic representation above shows the transitions and relative amount of time spent in each stage of sleep in a typical night for a human adult. Notice that deep, slow-wave sleep is most prevalent at the start of the night, and that as the night progresses proportionally more and more time is spent in REM sleep.
Brainwave Frequencies reflect States of Consciousness and Levels of Reality:

- **Awakened**
- **Dreaming**
- **Normal Wakeness**
- **Deep Sleep**

Gamma, Alpha/Beta, Theta, Delta
### Various States of Consciousness

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This Lord of All,
This omniscient One
This indweller and controller of all and the cause of all
Is indeed the cause of dissolution of everything.

This is the Almighty,
this is the Omniscient,
this is the Inner Soul,
this is the Womb of the Universe,
this is the Birth and Destruction of creatures.
This is the Isvara State

It here Sankara being Advaitist introduces his concept of Maya.
Maya is the Upadhi (means) of the dream and wake states.
Since the ultimate reality is this Isvara - the Brahman, He is the
creator, preserver and destroyer of the cosmos what is in the
dream and wake states. Since Iswara alone is the ultimate reality
everything is within him and he creates its through his Maya
Sakthi - the Power to create Vanity. When Brahman in his saguna
form is Iswara, everything is the transformed form of Iswara.
Hence Iswara is in-homogeneous. Iswara is potentially
everything and hence Iswara can create. But creation should
take place within Him as there is nothing else beyond that. This
leads us to Vishista Advaita of Ramanuja.
Narayana (The one who took the form of Man) is the Absolute
God. The Soul and the Universe are only parts of this Absolute and hence, Vishishtadvaita is panentheistic. The relationship of God to the Soul and the Universe is like the relationship of the Soul of Man to the body of Man. Individual souls are only parts of Brahman. God, Soul and Universe together form an inseparable unity which is one and has no second. This is the non-duality part. Matter and Souls inhere in that Ultimate Reality as attributes to a substance. This is the qualification part of the non-duality.

The Abrahamic religions explains this in this way. Since Iswara alone is the ultimate reality. Iswara create space, time and prajna within himself by first creating the space within his body. The image is not reflection but a part within Iswara with similar characteristics. Thus man is not Brahman, but part of the Brahman. There is nothing other than Brahman and there is nothing called nothing outside of Brahman.

The following is a quote from http://www.hebrew4christians.com/Articles/kabbalah/Creation/creation.html
“Tzimtzum - Creation "Out of Nothing"

In the beginning there was only God... and nothing else. God, or Ein Sof, was an all-encompassing Divine Presence/Light called Or Ein Sof (the Light of Infinity). Since nothing but God existed before creation, when God decided to create yesh (i.e., "something") from its Ein (i.e., "nothing"), God needed to "make a space" or to "provide room" for that which was not God (i.e., otherness). God therefore "emptied himself" by contracting his infinite light to create a conceptual space for the creation of the universe. In a great cosmic flash, God then "condensed" into a point of infinite density and infinite energy called tzimtzum ("contraction") and "exploded out" in all directions (i.e., the cosmic "Big Bang"). In a sense, this self-imposed
"contraction" of the Infinite Light is a picture of God "sacrificing" Himself for the sake of creation.

Here's how Isaac Luria (the Ari) describes the doctrine of tzimtzum:

"Prior to Creation, there was only the infinite Or Ein Sof filling all existence. When it arose in God's Will to create worlds and emanate the emanated...He contracted (in Hebrew "tzimtzum") Himself in the point at the center, in the very center of His light. He restricted that light, distancing it to the sides surrounding the central point, so that there remained a void, a hollow empty space, away from the central point... After this tzimtzum... He drew down from the Or Ein Sof a single straight line [of light] from His light surrounding [the void] from above to below [into the void], and it chained down descending into that void.... In the space of that void He emanated, created, formed and made all the worlds.” - Isaac Luria, Etz Chaim

This concept is in total disagreement with Sankara’s Maya which does not exist but acts as mirror somehow. The Abrahamic thought is identical with the Modified Monism - Visishta Advaita Since everything is part of God, the creation itself is real. But the Dream being a reflection of the real experience is virtual.
created by the mind.

Beyond all that lies the Turya State

The Fourth is the state,
that which is not conscious of the internal world,
nor conscious of the external world,
nor conscious of both the worlds,
nor dense with consciousness,
nor simple consciousness,
nor unconsciousness.
This state is unseen, actionless, incomprehensible, un-inferable,
unthinkable, indescribable, whose proof consists in the identity of
the Self (in all states),
in which all phenomena come to a cessation,
and which is unchanging, auspicious, and non-dual.
That is the Self; that is to be known.

**Four states of consciousness**
These are the four states of every man. Mandukya Upanishad proposes that there are the same four states in Brahman too leading to the Cosmos

- The first state is the waking state. In this state every individual is aware of their daily world. "It is described as outward-knowing (bahish-prajnya), gross (sthula) and universal (vaishvanara)". In this gross body each individual feels separate experiences. But they are all the same Atman which is identical with Brahman. This is the gross body.

- The second state is the dreaming state. "It is described as inward-knowing (antah-prajnya), subtle (pravivikta) and burning (taijasa)". But this experience is based on the gross body experience and hence is individualised. This is the subtle body.

- The third state is the state of deep sleep. In this state the underlying ground of consciousness is undistracted, "the Lord of all (sarv'-eshvara), the knower of all (sarva-jnya), the inner controller (antar-yami), the source of all (yonih sarvasya), the origin and dissolution of created things (prabhav'-apyayau hi bhutanam)". This is the causal body.

- The fourth state is Turiya, pure consciousness. It is the background that underlies and transcends the three common states of consciousness. This is the cosmic consciousness and is pure existence. It is the true state of experience of the infinite bliss (ananta) and non-different (advaita/abheda), free from the individualistic experiences.
“1:15 Dreaming is the wrong cognition and sleep the non—cognition, of Reality. When the erroneous knowledge in these two is destroyed, Turiya is realized.” Gaudapada's Karika
Consciousness routed to the spiritual realm: Turya

Consciousness not routed anywhere: Sushupti

Consciousness routed till the subtle material realm: Svapna

Consciousness routed through gross material body to the world: Jagruti

http://www.thespiritualscientist.com/2012/07/the-mysterious-soul/

Prajna
Deep Sleep state, Latent Unconscious, Causal plane

Taijasa
Dreaming state, Active Unconscious, Subtle world

Vaishvanara
Waking state, Conscious mind, Gross world

Bindu (Mustard Seed), Turiya, Fourth state, Absolute Reality, Pure Consciousness, Atman/Brahman, Self
Is there a state beyond Turiya? A primal cause which cannot be known or described which transcends the consciousness?
This is the Nirguna Brahman.
Are we here talking about the consciousness alone or consciousness and body - Jiva and Jada? The upanishad seems to be talking only about the consciousness (Atman). It does not talk about the Body being Brahman. Body according to Advaita is produced by Maya which in itself is not real. It asserts Atman is Brahman or Atmans form the Brahman in Union. If we take this view we come to a third possibility as propounded by Dvaita Philosophy where there are two eternal realities Brahman and Prakriti. This is forced upon us because of the inhomogenity of
Brahman.

“2:14 The separateness of the jiva and Atman, which has been declared in the earlier section of the Upanishads, dealing with the creation, is figurative, because this section states only what will happen in the future. This separateness cannot be the real meaning of those passages.” Gaudapada's Karika

If we start with Brahman as reality its four states can be represented as follows as Jayram presents it.


Here Jayaram presents the Advaita in the Judeo-Christian way of looking. Kaballah presents it also.

He was quick to recognise the Christian aspect and makes it clear in the following figure where Isvara - the word who became flesh became the creator and redeemer of cosmos within himself.
Here is how he presents it:

“When God wakes up from His sleep He becomes Iswara! In His awakened state He exercises His creative will and sets in motion the creative process. Thus Iswara is the creative Spirit, the Being, the awakened Non-Being, the Saguna Brahman, the Brahman with qualities, who exercising His will, His Power and His wisdom creates the worlds and the world order (Rita)

He is the Truth Consciousness, the combination of knowledge and will, the directing and causative aspect of the Universal Self. He is the creative consciousness, who in the aspect of Purusha (the Universal Male) joins with His other aspect Prakriti (Divine Energy) and brings forth the worlds and the beings. The word "Brah" means 'to grow or to burst forth'. Thus Iswara is the Brahman who bursts out of his own sleep (non-existence)"

As the creator, sustainer and destroyer of the worlds, He is also the Trinity, Brahma, Vishnu and Mahesa. They are but one though they appear differently to the mortal world. They are the
three qualities of His Primal Nature (Prakriti), and the three aspects of his Will and consciousness (Purusha), in their pure a

3. Hiranya Garbha
He is the World Soul (Mahan Atma), the Cosmic Egg, that arises out of cosmic waters and engages Himself in the creation of forms and beings. He is the First Born (prathamaja), who manifests forms that are already contained in Him. He is the Sutratman (the soul of a necklace) the thread on which all beings and all the worlds (the world of the devas, of the ancestors, of the humans, of the demons etc) are strung like beads in a necklace.

While Iswara is the causative principle (karanabhutam), Hiranyagarbha is the dynamic or the active principle (kriyabhum or karyabhum). He is also called Brahma who as the creative and dynamic principle uses the forms existing in Him and brings forth the Beings.

The word "brah" means "bursting out or bringing forth" and "ahm" means ego. Brahma is therefore he who brings forth many "ahms" or egos or beings into this world using his divine power and matter and pouring life (breath) into them. Hiranyagarbha is not an eternal being, but comes into existence at the beginning of creation and becomes dissolved in Iswara at the end of creation.

4. Viraj
Viraj is the manifest world, that which is created, or which is brought forth. He is the result of the creative process set in motion by Iswara and accomplished by Hiranyagarbha. He is the manifested aspect of Iswara through the hands of the latter. It is a world that is in perpetual motion and subject to illusion. It is a reality that is different and distinct in nature from that of Iswara or Hiranyagarbha since the interplay of the gunas, the elements and the senses result in the formation of numerous individual beings and ego forms (ahamkaras) who suffer from the illusion of individuality and feelings of separateness. Viraj like
Hiranyagarbha is also subject to dissolution at the end of creation.”
Adam Kadmon (Keterim)

This image is called the **Adam Kadmon**, (Hebrew, “primal man”) and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation.

It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God as given to Moses in the Hebrew Bible. In this shape, they represent Keterim, the first reflection or image of the *Ain Sof*. The image is derived from the book of Ezekiel, where the “Divine Glory” is described as appearing in the shape of a man.
In verses 9 to 12, the Mandukya Upanishad enumerates fourfold etymological roots of the syllable AUM.

That same Self, from the point of view of the syllable, is AUM, and viewed from the standpoint of the letters, the quarters are the letters, and the letters are the quarters. The letters are A, U and M.
Vaisvanara seated in the waking state is the first letter A, owing to its all-pervasiveness or being the first. He who knows thus verily accomplishes all longings and becomes the first.
Taijasa seated in the dream is u, the second letter (of AUM), owing to the similarity of excellence or intermediate position. He who knows thus verily advances the bounds of his knowledge and becomes equal (to all) and none who is not a knower of
Brahman is born in his family.

Prajña seated in the state of deep sleep is m, the third letter (of AUM), because of his being the measure or the entity wherein all become absorbed. He who knows thus measures all this and absorbs all.
That which is without letters (parts) is the Fourth, beyond apprehension through ordinary means, the cessation of the phenomenal world, the auspicious and the non-dual. Thus AUM is certainly the Self. He who knows thus enters the Self by the Self.
Om śantih; śantih; śantih

Om Peace! Peace! Peace!

Here ends the Mandukyopanishad, of Atharva-Veda.
One of the first known extant metrical commentary on this Upanishad was written by Gaudapada, probably the author of this upanishad. This commentary, called the Māndūkya-kārikā, is the earliest known systematic exposition of Advaita Vedanta.

Gaudapada took over the Buddhist doctrines that ultimate reality is pure consciousness and the Christian concept of the WORD as God weaved them into a philosophy of the Mandukya Upanisad, which was further developed by Shankara.
Shankaracharya, a disciple of Govindapada who himself was a disciple of Gaudapada, He lived when Christianity and Buddhism were the major religion in Kerala.

He was probably the first to expound Advaita Vedanta in a systematic manner.

Shri Adi Shankaracharya (AD 788-820)
God alone is real.
The world is illusory.
The individual is none other than God.
Sri Shankaracharya

Swami B.V. Giri says in:

In the Padma Purana Siva tells Parvati:

_mayavadam asat-sastram_
_pracchanam-baudham ucyate_
_mayaiva kalpitam devim_
_kalau brahmana rupinah_

O goddess, in the age of Kali, I will appear in the form of a brahmana to preach the false doctrine of Mayavada which is simply covered Buddhism. (Padma Purana 6.236.7)

Siva continues:

_vedarthan maha-sastram mayavadam avidikam_
_mayaiva kathitam devi jagatam nasakaranat_

This powerful doctrine of Mayavada resembles the Vedas, but is by nature non-Vedic. O goddess, I propagate this philosophy in order to destroy the world. (Padma Purana 6.236.11)

Bhaskara (9th Century CE), the propounder of bhedabheda-siddhanta was one of the earliest Indian philosophers to attack Mayavada.
vigitam vicchinna-mulam mahayanika-bauddhagathitam
mayavadam vyavarnayanto lokan vyamohayanti

Expanding on the contradictory and baseless philosophy of maya propagated by the Mahayanika Buddhists, the Mayavadis have misled the whole world. (Bhaskara’s Brahma-sutra-bhasya 1.4.25)

ABHINAVA GUPTA

Abhinava Gupta (c. 950 – 1020 AD)
Kashmiri Saivism objects to the concept of maya or avidya as the cause for the cosmos
Piyaray L. Raina (http://www.shaivism.net/articles/11.html)says: “Advaita Vedanta explains the problem of phenomenal existence on the basis of two mutually exclusive and independent entities. The first is known as Brahman (pure consciousness) and the
second Avidya (inexplicable ignorance) as an attachment (upadi). Both are said to be beginning less in existence. Kashmir Shaivism does not agree with the concept of Avidya to explain the phenomenal existence. Abhinavagupta in his treatise on Kashmir Shaivism, Tantraloka, refutes this concept. “The principle of absolute existence of ‘Brahman’ along with ‘Avidya’ as an upadi cannot be accepted as a definite principle of pure monotheism” (ibid. 111:404) because it implies the eternal existence of two entities – Brahma and Avidya, which amounts to clear dualism. He further states “there is self-contradiction in saying that Avidya is indescribable as very statement that Avidya is a divine power of God implies that such a power is describable.

It is like a dream or a mirage – Vivarta. Brahma exists but appears falsely as God, finite soul (Purusha), and insentient matter.

“how can it be unreal when it is manifested. This has to be given due consideration. An entity that appears clearly and creates the whole universe must be something real and substantial and should be described as such”. (Ishvarpritabijna 111-80)
http://www.kheper.net/topics/Trika/emmanation.htm gives the following perspective of the Kashmiri Trika philosophy.

“According to Trika, the Absolute Reality, or Paramashiva ("Supreme Godhead") polarises into Static Consciousness or Shiva and the dynamic Power of Consciousness or Shakti. Shiva and Shakti together constitute Universal Divine Existence; the Manifest Godhead as opposed to the Unmanifest Paramshiva. Shiva is of the nature of Prakasha or the pure Light of Consciousness.

It is only through the Light of Consciousness that things exist, there being, in Kashmir Shaivite philosophy, no existence apart from non-dual Consciousness (or Chit). Shiva is also the principle of Universal I-ness (Aham)
Shakti is of the nature of Vimarsha or the self-reflection of that Prakasha. Without Vimarsha there could be no existence and no creation, Prakasha would be eternally inert and unmanifest. This self-contemplation is also Universal That-ness (Idam), or the Cosmos or Creation as a whole.

From the Shakti-pole of the lowest Pure Tattwa (Sadvidya-tattwa) there results maya (or Maya-shakti), the force of multiplicity and separation (shown as the single black circle in the diagram). This veils the universal "I" Shiva-consciousness, thus bringing about a duality between Subject and Object, and a multiplicity of pure souls or centres of Consciousness (called purushas)."
Ramanuja's Vishista Advaita - qualified Monism

The differentiation we perceive is real at least for man. There can be no ultimate proof of non-differentiated substance. Hence Ramanuja took the position of the Christians and Kaballah.

Consciousness (Atman) is not identical with Brahman. There is in-homogeneity within Brahman. Atman is distinctive part of the
essence of Brahman. Jiva (Souls), Jada (matter) and Iswara (God) all three constitute the one reality Brahman together.
MANDUKYA UPANISHAD
SABDA BRAHMAN
M.M.NINAN

Transcendence
upper world

lower world
Immanence

attributes

Essence

Anto Sof

Aleph / Ayin
“No thing”
Concealed / Oneness

Yod / Yesh
“Some thing”
Revealed / Plurality

22 letters (otiot)
ten sefirot
primary numbers

MADHAVACHARYA
Madhavacharya (1238–1317 AD)
Madhavacharya, the proponent of Dvaita Vedanta, has written commentaries on Mandukya upanishad and offers an emotional and theistic perspective of the scripture. In the Dvaita Philosophy there exist two eternal realities - Brahman and Prakriti - God and Matter. Thus there is an outside reality besides Brahman which is not part of It.
Purusha and Prakriti are completely distinct, making the Samkhya philosophy dualistic.