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Swami Sarvapriyananda at IITK - "Who Am I?" according to Māṇḍūkya Upaniṣad-Part 1

Study notes by Sanskrit AI Universe, based on this video

Video by Swami Sarvapriyananda (Vedanta Society of New York), at IIT Kanpur · Vivekananda Samiti, IIT Kanpur · 30 Apr 2014

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About these notes

— Official title: Swami Sarvapriyananda at IITK - "Who Am I?" according to Mandukya Upanishad-Part 1

— Speaker and channel: Swami Sarvapriyananda (Vedanta Society of New York), at IIT Kanpur · Vivekananda Samiti, IIT Kanpur

— Published 30 Apr 2014 · Running time 1 h 27 min · https://www.youtube.com/watch?v=eGKFTUuJppU

— Catalogue caution: A teaching talk from within the Advaita tradition, not an academic lecture.

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— Caption source: English (auto-generated). Auto-captions can mis-hear words; obvious proper-name spellings were given in IAST where the journal already uses them. Distinctive phrases follow the captions closely.

From the talk · 0:01–8:58

— The theme of manduk is an exposition of Mystic C own with a view of training the mind in meditation for the purpose of achieving Freedom gradually so.

— The questions that open doors to spiritual Discovery we often get so much caught up in begin to identify with our possessions our jobs our roles in relationships.

— We no longer know who we really are so let us embark on this journey of revealing our true identity according to Mand s so now.

— The same time so this is the question we'll be looking at vant is basically the teachings of the upanishads the upanishads vant the definition of vant is.

From the talk · 9:02–15:43

— And meditating and studying and staying Log Cabin means not like this there's no electricity no furniture nothing just you know Rai cumbal on the ground there's a blanket.

— The way anyhow at that time it was so dark you know at this time in the in the cabin it would be so dark that if.

— What was his own Capital earlier they refused to give him water or food because they were afraid said the new king is very cruel if they know.

— And janak Raja could not take it anymore you know he was so overcome with misery and sadness he fell down on the ground ha as he said.

From the talk · 15:47–23:54

— This story and the meaning of this Mantra are exactly the same but we see we'll try to understand it at least intellectually let's get a grasp on.

— What they are they are saying whether you will be convinced or not that comes later but understanding comes first what he is saying is I who am I.

— The waking world I'm just giving this name the Sanskrit name would be jagrat prancha so the Sanskrit term is prancha in Hindi also we say prun prch.

— We can call it the sleeper not the railway sleeper there a sleeper the one who has who is in deep sleep and we cannot say a sleep world.

From the talk · 23:56–30:55

— I am sleeping that's not there if you say I am sleeping then you're not sleeping it's not deep sleep so that state we all experience.

— The reality is not the bangal necklace or ring the real substance is gold and there's an interesting story about this.

— Another new form with a new name and a new function when that necklace is also melted and put into a into a ring it is.

— So waking State there's a great preponderance of the physical body and interaction with the physical world through the sense organs with the indras so here.

From the talk · 30:58–37:35

— The Ring is not a necklace is not a ring but both are gold only so gold is apart from bangal in the sense that when bangal goes.

— And is made into a necklace gold survives when necklace goes and is made into a ring gold survives so gold is there.

— The teenagers body I am the one in this middle-aged body so who is this continuous I because the body is changing body is continuously changing similarly the mind is.

— So mind is a series of changes Consciousness is not changing similarly every day every day when we go from waking to waking to dream to deep sleep when.

From the talk · 37:38–44:57

— And dream mind and you go through these dream experiences then that also goes away blank platform you are the Consciousness watching the blank platform and again.

— The waking State comes ra Express comes again but you are apart from all of them not only you are apart from.

— I am Swami understanding here in this lecture hall number three in I this is my reality he says no you are the Consciousness illumining this temporary appearance.

— In your Consciousness okay you are not the vaker anything in between waking and dream sort of you are not something in between also in between Consciousness.

From the talk · 44:59–52:04

— That through some science and you infert a chain but here this cannot be inferred because there is no sign by which you can infer it.

— There is some jati some species if some object belongs to a class so it's a cow why we know the characteristics of the class of cows so.

— This example Paka is the cook how did you use language there by the function of that person you saying call the driver call the cook.

— Here means an it is full of joy nondual why because there is nothing apart from tya just as gold is Adam with respect to bangle necklace.

From the talk · 52:06–59:23

— The tum so we are all one with all that we experience in that sense so last part you can easily understand now people think it is.

— And see what was common all through what was common all through it is not a fourth apart from all this that's.

— These three are not real their appearances their reality is fourth there are not four things here there are not four things here there is only.

— In unconsciousness you don't experience anything blankness so you always experience your own self as Consciousness as a conscious being.

From the talk · 59:26–1:06:09

— And you end up the verb is in singular this a basic Sanskrit problem but there you cannot touch it because the idea is.

— The shuis you should not use your grammar on the shis you just leave it as Ash proga.

— We do not know this we just reading about it we don't feel that but our reality now is that we feel I am this one this I don't know.

— When you realize yourself as tum it's not that they will disappear moment you realize I am tum suddenly Sur will disappear.

From the talk · 1:06:12–1:27:06

— Because you would be indifferent to your own emotions also right so now there is an interesting question but the answer is also pretty straightforward now you see.

— One way of looking at it so the tum is apart from the V to answer your question tum is apart from the V.

— Also himself in that dream in fact the entire dream the people in the dream the animals and non-living things and he himself in.

— Then you have a sense of Oneness with all beings if you stress that Oneness then the unhappiness of a person the misery of another person actually will bring a response.

Sources and credit

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— Captions used: English (auto-generated) (en), retrieved on 24 November 2026 via a public Invidious instance. Auto-captions can mis-hear words; obvious proper-name spellings were given in IAST where the journal already uses them.

— Also used: the official video title and description, and the Watch catalogue note already published in this journal (presenter and why the video is listed).

— If the Founding Editor later supplies his own deck for this video, replace the PPTX and PDF in src_assets/slides/ (see the journal README, “How to swap in RK's own slides”).