

Baghawat Geeta Notes by Chapter

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Mandukya Upanishad, Class 2

Introduction to the Upanishad, continued

Swamiji said, in last class we saw that Vedanta Pramanam is the only means of Brahma Gyanam; all others are extrovert and reveal only anatma. Vedanta Pramanam, in words, however, reveals Brahman. Scriptures however, say Brahman is beyond description of words. They say, words cannot describe Brahman; however, Upanishad itself is in words, if so, how does it reveal Brahman? Even logically words cannot reveal Brahman as the object of revelation must still fulfill the five conditions we saw in the last class. The five conditions were: Rudhi, Jatihi, Guna, Kriya and Sambandha. If an object is evidently available and clearly visible such as say the sun or water then we can have a common description and agreement on this experience. Then we can call it by a name, property, function, relationship or species.

If we don't know name of an object sitting on a table we can describe it through relationship called adhara adheyam sambandha. Through adhara, adheyam can be revealed; and through adheyam, adhara can also be revealed. Through relationship of table we can refer to an object.

These are the five conditions. But Brahman does not meet any of these five conditions.

Thus, Brahman does not have Rudhihi, because we don't have Brahman as a popular experience say like the sun or water. Thus Brahman is not popularly available. This phenomenon is known as Pratyaksha Pratibhihi or popular availability.

Secondly, Jati is also not available to describe the Brahman. There is no Brahman species. Species is possible only when

there are many members to compare with. Brahman is Ekam; as such it can't be compared with.

Guna: Brahman is nirgunam; as such it has no properties.

Kriya: Brahman does not have action. It is known as Nishkriya Brahman.

Sambandha: This also does not apply to Brahman as it requires at least two entities. But, Brahman is Ekam. It is non-dual.

Therefore, some people, raising an objection, say, Brahman can't be revealed through words, and as such Vedanta Pramanam can't function.

The answer to this is that even though normally words don't reveal Brahman, using abnormal or unusual methods, they can reveal the truth. Upanishad can do this by having a Guru use the words in a meaningful manner. Four methods are given by the Upanishads through which Brahman can be revealed by words.

They are:

1. **Using unreal attributes:** Brahman is revealed through Mithya attributes. Citing some examples: Revealing sky via its blue color, although in reality the color of sky is not blue. Akasha does not have a color; it only has a mithya color of blue. Similarly the ocean is revealed through the blueness of ocean while in reality water is not blue. Sun can be revealed as the rising sun or setting sun while in reality we know sun does not rise or set. It appears so, as the earth revolves. Thus, words can reveal through apparent attributes. This is one method of revealing Brahman. The Sakshitvam of Brahman or consciousness is also an apparent attribute used to reveal Brahman. In reality Sakshitvam is not a real attribute; it is only an apparent attribute. Shakshitvam means witnessing and it is an apparent attribute.

2. **Temporary or incidental attributes:** are also used to reveal objects. It is not a real or intrinsic attribute. Citing example a man is searching for a house among many similar houses. How to reveal the house of Mr. X? A crow sat on that house. Now, the crow becomes an incidental indicator of the house. The person showing the house shows the crow only as an incidental attribute. Similarly consciousness can't be revealed directly. So its direct association with body is used to reveal. Thus, consciousness is not a part, product, or property of body; rather it is something that makes the body sentient. The body will die and Consciousness is not permanently connected to the body; but we use the incidental body to reveal Brahman.
3. **.Absence of attribute** is used to reveal Brahman. Citing an example: There are several drinking glasses with each containing coke, milk, water and even an empty one respectively. How to identify the empty glass? Emptiness is revealed through absence of things. Emptiness does not have any color. It is a negative attribute. Another example: Several people wore spectacles while there was one person without spectacles. So, here, absence of spectacle is an attribute. Similarly when we call a person a bald man it refers to absence of hair or a person without hair. Thus, Anantam Brahman or absence of limitation (nirakara, nirguna, etc) is all absence of attributes. Thus the three attributes we have seen are: Apparent, Incidental and Absence.
4. The fourth attribute is one where without talking of Brahman, he talks of something else and thus indirectly talks of Brahman. **Thus, it is talking without talking about it.** Citing an example: A Mother has two boys. She tells elder boy, you are very intelligent, making younger son feel bad. Although mother did not say anything to younger boy, just praising elder son was enough of a signal. Another example: three men are in a room with a glass full of water. One left the room then

came back and noted glass was empty. He asked, who drank the water? One of them said I did not drink the water. The implication, without saying it, was that the other person drank the water. This is known as communication without communicating and is also called **Maunam Vakhyanam**. Maunam does not always mean keeping the mouth shut. Another example: some one came to meet me just before I left for a class. He kept talking and finally I had to remind him that I had a class at 5:30 PM. He understood and took leave. Here again the communication was indirect. Another example: someone was leaving in his car. I asked where are you going? He says where can I drop you off? This is another non-verbal communication. Upanishad calls it Neti Neti method of communication. After negating everything whatever is left behind is called Neti, Neti method. It does not talk of subject positively rather it talks of other topics and thus communicates. Thus through Neti Neti method we discover that Atma is not the Known or the Unknown. So, whatever is left is only the knower alone. Known and unknown are all objects. This is the **fourth method known as Lakshanavriti or the Implication method**.

These are the four methods used to reveal knowledge.

Lastly one more important topic needs to be discussed.

The general perception is that words can give knowledge. Knowledge is however complete only when it is intimately and directly experienced. Only then is knowledge complete. Thus beauty of Gangotri and Badrinath can be experienced in our direct viewing experience. Reading only gives me knowledge but it is incomplete unless I directly experience Badri or Gangotri.

Vedanta is in words and it can only give knowledge; but it is incomplete, as one still needs the direct experience. If so,

how, will Vedanta knowledge be considered complete?

For this a variety of sadhanas are discussed, to convert Gyanam to experience, such as meditation, sravanam, mananam etc. This is known as Gyana Anubhava Bheda. They consider Atma Gyanam is different from Atma anubhuti. Therefore, without Atma anubhuti, knowledge will be incomplete. How then to get Vedanta Anubhava? They say Vedanta Gyanam is Gyanam while anubhava is obtained through meditation.

Vedantic point of view:

They say Vedantic words can give only knowledge; we agree with this. They say, it can't give anubhava; we agree with this as well.

We, however, say, Vedanta does not give anubhava nor does it wish to give anubhava. Vedanta says we don't require any more new experiences at all. Our problem is not lack of new experiences. Our problem is lack of knowledge alone. What does this mean? All our self-experiences can be classified in two categories:

- Dvaita anubhava
- Advaita anubhava.

All of us have gone through both dvaita and advaita experiences. Every human being has gone through both. How do you say so?

In waking and dream states we go through dvaita anubhava. I am the subject (experiencer) different from the object. Subject object duality exists and is known as Savikalpa anubhava. In this dvaita anubhava, I experience myself as an individual, localization in time and space occurs separate from others, and naturally I am a limited "I"; individual, localized and separate, I.

Another experience we have is during sleep. Here there is no

division of subject and object. No subject object duality exists. I am not an individual entity. No localization occurs; thus I cannot say I am in Madras as I cannot locate myself. I have no limitation. This “I” experience in sushupti is the clean advaita anubhava.

Jagrat & Swapna: Dvaita anubhava.

Sushupti: Advaita anubhava.

Other than these two anubhavas there is no other anubhava.

Therefore, Vedanta does not want to give any new anubhavas; we have gone through all anubhavas in Avastha Trayam. Our problem is not lack of any anubhava; **our problem is in dvaita I experience myself as a limited “I” and in advaita I experience myself as a limitless “I”.**

The question before us is, which is our real nature, the limited or limitless I? Both can't be our real nature as they are diagonally opposites. So, only, one of them is my real nature and the other is only an incidental nature; or Swabhavik dharma and Agantuka dharma. Unfortunately before studying Vedanta we concluded, erroneously, that the limited I is our real nature and limitless I is an incidental one or it is a Vesham (disguise).

So problem is not lack of experience rather it is our wrong conclusions from our experiences. Vedanta's aim is not to give me another experience rather it raises questions and rectifies our conclusions.

The rectified conclusion is that I am the limitless one, my real nature. Limited human experience is only an incidental Vешa. **“You are not a human being requiring spiritual experience; rather you are a spiritual being temporarily going through a human experience”,** said somebody.

Therefore Vedanta does not give or want to give us a new

experience. Therefore student should not expect a new experience. Mandukya Upanishad's analysis of Avastha Trayam brings us the proper knowledge. Vedanta assists us in arriving at proper knowledge in the Jagrat Avastha. In the other two avasthas, sushupti and swapna, a teacher cannot teach us.

Thus, Vedanta gives us knowledge and it is enough for liberation.

Take Away:

1. Our problem is, in dvaita, I experience myself as a limited "I" and in advaita I experience myself as a limitless "I". The question before us is, which is our real nature, the limited or limitless I?
2. "You are not a human being requiring spiritual experience; rather you are a spiritual being temporarily going through a human experience".

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class : Chapter 9, Verses 12 to 15

Shloka # 12:

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Futile are their desires, futile their works, and futile their

cognitions! They are mindless; (for) they have resorted to the delusive nature of monsters and demons.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been describing Ishwara Swarupam from shloka # 4 to Shloka # 10 focusing on the higher nature of God. Chapter # 7 talked about lower nature as well as higher nature of God.

In shloka # 11, ignorance of higher nature of god is shown as cause of Samsara. How can this be? The PP (para prakriti, higher nature) is beyond time and space. So only by holding on to PP, immortality is possible. Any AP (Apara prakriti, lower nature) is within time and space and Maya as such subject to change. So long as one is AP he will be a Samsari. Even in Karma Kanda he may go to a higher Loka but those Lokas are also a part of AP.

And therefore only when a person knows the real nature of God and holds on to the real nature, he can be free from samsara. But this fact majority of people do not know and therefore they hold on to finite thing and loose it and suffer and the unfortunate thing is that they do not learn and they hold on to another finite thing, and again suffer.

So this ignorance is cause of Samsara.

And then from the 12th shloka onwards, up to the 19th shloka, Sri Krishna talks about different types of people. There are some people who have diagnosed this problem of ignorance and once we know ignorance is the cause of samsara, we know the solution is para prakrti; and once that is also clear then Gyanam is the solution. For Gyanam I require the necessary qualification and therefore sadhana chatushaya sampathi will become my immediate goal and for sadhana chatushtaya sampathi, I have to follow karma yoga and upasana. Thus I know what my course of life is; because clarity is there; I have to follow karma yoga; I have to follow upasana; I have to acquire necessary qualifications; I have to follow Gyana yoga; I have

to attain Gyanam; and through Gyanam I have to remove ignorance and obtain mukthi.

Some people are very clear and they take the right path. Many others don't know and they take the wrong path. They do not know what exactly they want. They

go after a goal for some time and acquire it; and they find that they do not get what they wanted. And then they replace the goal with another one; again

acquire it and again no satisfaction is obtained. So these people are confused people, Sri Krishna talked about the confused people, unlucky and unfortunate ones, in shloka #12. And why they are confused, because their thinking is not clear. In Kathopanishad, we saw that the body is compared to a chariot; sense organs are compared to the horses, mind is compared to the reins; and intellect is compared to the driver; a journey will be in the right direction, if the driver is informed properly.

Arjuna had Sri Krishna to guide him. Scriptures also guide one in a proper manner. Unfortunately, most do not come to scriptures. Our life, generally, takes three courses. They are:

1. Janati: One who knows about his goal.
2. Ichati: One who desires to reach his goal.
3. Yatate: One who strives towards a goal.

If Gyanam is improper, desire will also be improper, resulting in improper effort as well. These people don't have viveka shakti. We are all aviveki's and scripture comes here to guide us.

Moghajanah, they all have the wrong understanding and expectations; and what are the wrong expectations; everything impermanent is mistaken as permanent; they think power is permanent; position is permanent; people around will be

permanent; above all, money they think is permanent. So this they do not know; therefore they have wrong expectation; of security from insecure; permanence from the impermanence.

So, they have vain desires. If desire is futile, their action will also be futile and they don't get what they expect.

In Chapter # 3 it says, when they have wrong desires, any amount of accomplishments will not satisfy them and rather it will lead them to greed.

Therefore Sri Krishna says, their actions will be kama pradhana actions; or krodhah pradhana actions; either their actions are born out of attachment; or their actions are born out of hatred; so rakshasim and asurim; the difference is: one is ragah, pradhana; another is dveshah pradhana.

Thus, they take to illegal methods of acquisition. With their greedy behavior they get into cutthroat competition and thus Dvesha enters them and their Kama then becomes Krodha.

What about pancha maha yagna; nothing like that exists in his life; everything will go away and therefore nitya naimithika karma also will drop; why because there is no time; I would like to use that time to earn more money. And therefore, rakshas asurim prakrti dominates.

They take to mohini, which will delude the people; which means they get into a vicious cycle. Because of non-discrimination; their kamya nishiddha karmas increase; and with it the power of discrimination gets further stifled or overpowered. Their bhuddhi will get further spoiled and eventually they lose even their conscience and thus criminals are born. Their intellect now justifies compromised values.

When we compromise with the values initially, there is a prick; Somehow you managed that, second time lying will not be pricking that much; third lie, still lesser; fourth lie, no prick at all; fifth lie, I begin to justify; sixth lie, I say

it is required in kaliyuga. If one lives to this stage the person becomes incorrigible and can hope for a better luck only at next birth.

When fire is burning in forest, the wind becomes its friend. However, when the same fire was small the wind was its foe. If you cant defeat them, join them. Initially when our mind goes in wrong direction we can stop it. But later, it becomes difficult. Then the intellect cannot stop the compromise with values. And then the intellect will begin to join and justify the violation; and such people are called rakshasic people and asuric people.

Shloka # 13:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥

**But magnanimous persons, resorting to a nature that is divine,
O Arjuna! adore Me single-mindedly knowing ME to be the
imperishable source of beings.**

In previous shloka Sri Krishna talked about misguided people bogged in Samsara. There are some fortunate people who, due to their past Karmas, are born in good families.

O Partha! People born in good families take to satvik nature practicing Pancha Maha Yagna's and leading a dharmic life. To them, due to the grace of God, they develop nithya anithya vastu viveka. They lead a religiously alert life.

Every experience teaches me a valid lesson that I should seek security only from God and not from Samsara. Seek peace only from God. This nithya anithya viveka they develop.

They have daivic prakriti. Mind purifying karmas are more in their lives. They see Me as the ultimate shelter. They see Me as the ultimate causeless cause of all beings. They see God as beginning- less, without end or infinite. They see everything

other than God as finite. Intelligent people learn from other's suffering. Unintelligent learn from, their own suffering.

Their journey begins without any distractions. In our tradition even married life is meant to be an Ashrama for Chitta Shudhi; it leads to dharma and moksha. Artha and Kama are only incidental goals.

Shloka # 14:

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**Incessantly glorifying Me, striving with steadfast vows;
prostrating; eternally united, they worship Me with devotion.**

How do they pursue God?

They are people of firm resolve; “ I want to attain moksha”; they are tivra mumukshas. They refresh their resolves through Vratams. They talk of their goal as much as possible through Satsanga. The other people are also likeminded people and they will also remind you. So, they choose their friends carefully. They start preparing themselves (Yatante). Sadhana Chatustaya Sampathi is difficult to obtain while Gyanam is easy to obtain, if you are prepared. So, one has to start preparation right now. Practice of Karma Yoga and Upasanas are all part of their preparations.

They know that mere effort is not enough; that there will be endless obstacles (pratibandhaha). To succeed Ishwara anugraha is crucial and so, they surrender to God.

If you remember, I had told you in my introduction to the seventh chapter, one thing that is highlighted in the first six chapters of the Gita is individual effort; then in the next six chapters, that is from the 7th chapter to the 12th chapter, the importance of Ishvara kripa is highlighted;

Therefore prayathna is important; anugrah is important; only when both go in hand in hand, can we succeed.

Yatante indicates free will. Namasyanta indicates role of grace. So is freewill important or grace important? Both are equally important. If you discard freewill, you are fatalistic person; If you discard anugraha; you are an arrogant person; anugraham if you say no, arrogance; freewill if you say no to it means it is fatalism; we should neither be fatalistic; nor arrogance; we should know our effort is important; Ishvara's grace is also important; Thus a balanced approach is required.

To be ever steadfast, is their personality. Just as a sports man has trainer, dietician, psychologist etc to support him similarly their total focus is on moksha.

Thus at all levels: annamaya; pranamaya; manomaya; vigyanamaya, even anandamaya, all levels, there is only one focus that of moksham alone; this they pursue and seek.

Shloka # 15:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 9.15 ॥

And others, worshipping Me with the sacrifice of knowledge, wait on Me looking up to Me as one with themselves or as different, in manifold ways-Me with face turned everywhere.

Now God is my goal. Even understanding of this goal evolves over time. There are thus three levels of understanding of God:

1. In beginning stages: **God is creator of world**, the nimitha karanam, like a weaver, carpenter etc. The God is even seen as many headed or omniscient. Thus, four heads of Brahma indicate the four Vedas. It is a personal God like Vishnu. Once you progress then,
2. Next level: Initially if God is seen as a person, he is

limited spatially, meaning not present everywhere. **Here God becomes the world.** God is appearing as this universe. This universe is a form of God, Vishwarupa Ishwara. Here we are saying that Bhumi is the feet of the Lord; the sky is the body of the Lord; heaven is the head of the Lord.

3. If god is everything, is Kuvam also God? Such doubts can arise. If god had only positive attributes he is limited. God does not become creation, rather it appears as creation. **Real God is free from all appearances.** He is Param Bhavana. **He does not have any form at all.**

Thus from Eka Rupa Ishwara>to>Aneka Rupa Ishwara>to> Arupa Ishwara. Everyone has to go through all these three stages.

Some worship me as non-dual Ishwara by taking to Gyana Yoga. Through Vedanta Viveka they see Arupa Ishwara. Some others worship Aneka Rupa Ishwara. Furthermore, some others worship a God with a distinct form such as Rama or Krishna.

Swami Chinmayananda started his ashram in Bombay with a Shiva Deity. Hare Krishna people criticized him saying that he used Krishna's name but went with Shiva.

Take away:

God is free from all appearances. He does not have any form at all.

Intelligent people learn from other's suffering. Unintelligent learn from, their own suffering.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishads, Class 1

Introduction to the Upanishad:

Greetings All,

Swamiji said, having completed Taittiriya Upanishad now we are entering Mandukya Upanishad. It is a different Upanishad from Mundako Upanishad. Today, I will give you a general introduction to this Upanishad. In the introduction I will consolidate the introductions of previous Upanishads. Thus our original scriptures are called Vedas or Shruti, a means or source of knowledge. They are a body of literature through which we come to know about the means and ends of human life. It is also called Shruti, as Rishi's heard it, as revealed to them by the Lord. So, Vedas are considered a revealed literature, one not born out of human intellect as such also called Aupurushyam. They have been propagated as karna parampara as well. These Vedas are four in number and are: Rg, Yajur, Sama and Atharvana.

This vast Vedic literature is classified as follows:

1. Veda Purva.
2. Veda Anta.

This Veda-purva section talks about varieties of karma. Karmas are rites to be done. Therefore, it is called karma section (action-section). Veda-anta section does not focus on action but on knowledge. Veda-purva section gives benefit by doing. Veda-anta section gives benefit by knowing. Therefore, Veda-anta section is called Gyana section (knowledge-section). In

all the four Vedas, karma section and Gyana section are found. Veda expects every follower of Veda to start with the karma section, the religious way of life. Gyana section deals with the spiritual life. One should start with religious life and graduate into spiritual life. **Without religious life, spirituality will not work. Without spirituality, religious life is incomplete.** Therefore, the follower of the Veda should follow a religious life and go to spirituality.

Veda Purva: First part or beginning part of the Vedas includes: a) Sadhya Trayam, b) Sadhana Trayam and c) Dosha Trayam.

Sadhya Trayam: are three types of human goals. The human goals are:

1. Self Improvement
2. Improvement of possessions. This can include one's house, material possessions, one's family etc.
3. Improvement of set up. This includes the environment in which you live or environmental improvement.

Human being desires security and happiness and they are dependent on these three goals. If anyone of these goals is missing, happiness and security are difficult to reach. So, these are the goals for a human being in Veda Purva.

Sadhana Trayam:

To accomplish the human goals three disciplines known as Sadhana Trayam are prescribed. They are:

1. Physical disciplines for the body that include rituals. These disciplines are also called Kayika Sadhanani.
2. Verbal disciplines in the form of Japa and Parayanam. They are also known as Vachika Karmani.
3. Mental disciplines also known as Manasa Karmani often in the form of meditation.

Dosha Trayam: Are the three forms of defects. All human goals have certain intrinsic defects or Doshas. These defects are considered natural to the human goals. The defects are:

1. **Dukha mishritatvam:** These are goals that are mixed with pain. The goals give joy but are mixed with pain of acquisition, preservation and the pain of loss.
2. **Atriptikaram:** They never give total satisfaction resulting in perpetual struggle. It is like a gambler, even when he wins, he wants to play more and more.
3. **Bandhatvam:** They are all dependency causing goals. They lead to enslavement. They weaken an individual.

Generally majority of people are satisfied with the Sadhya, Sadhana and even with the Doshas. Majority of people who are mediocre are satisfied with these three. Some rare people having experienced doshas look for goals that are defect free. Very few seek Dosha Rahita sadhyam, defect free goals.

To these advanced people, adventurous people, Vedanta addresses them; it tells them that it has Nirdosha Sadhyam; for them Vedanta is relevant. And, what does Vedanta say to those mature people? It says this dosha rahita sadhyam is Brahman. Gita in chapter five also defines Brahman as Nirdoshaha. Now, the Seeker wants to reach this Brahman. Vedanta, however, tells him, kindly don't seek Brahman. You will never find Brahman, as You are that Brahman. Tat Tvam Asi. This is the revealing and shocking statement of Vedanta. Listening to this from Vedanta the seeker finds a problem. Until Vedanta statement he, the seeker, looked at himself, as one saturated with Doshas. He sees defects in each one his five koshas as well. His life is riddled with defects, is his conclusion. Even a rare, good opinion about myself, will be shattered by family and society. So, what is my vision of myself? It is that I am Sa-Dosha while Vedanta says you are Nirdosha Brahman.

So, what am I, is the big question? Am I the pure Brahman or

am I the defect-full human? I can't dismiss the Vedas, as they are divine in origin. Veda is called Adrishta Pramanam, so I can't set it aside.

Even though Vedanta declares that, we will not easily accept it, because we already have a conclusion about ourselves. Our conclusion is that we are miserable jivas but Vedanta says that we are, the wonderful, Brahman. Our conclusion has been arrived at due to our experiences over so many years. Samsara is helplessness, anger, frustration, and depression. Life has become a meaningless, burdensome, boring struggle. 'We are miserable jivas' is a conclusion that we have arrived at but Vedanta says otherwise. Which one is correct? We have to enquire. Thus begins self-enquiry as to whether we are miserable jivas or wonderful Brahman. Vedanta, being a means of knowledge, helps us perform that enquiry.

At the same time I experience my own doshas everyday. I can't set them aside as well. Anubhava Pramanam says I am Sadushta while Veda says I am Adushta. **Therefore, I have to enquire into self-enquiry, acquire self Knowledge and this will then remove my self-misconception.**

Once I am a seeker of knowledge, I must seek an appropriate instrument of knowledge as well. For color knowledge I require eyes. For knowledge of sound I require ears. So, we need Pramanam. There are six pramanams or instruments. They are:

1. a) pratyaksha: perception,
2. b) Anumana: inference, comparison and analogy
3. c) Upamana: postulation, derivation from circumstances
4. d) Arthapatti: non-perception,
5. e) Anupalabdhi: meaning negative or cognitive proof,
6. f) Shabda: word, testimony of past or present reliable experts.

Of these six instruments five are outward facing, objective proof of the external world. None of them, however, observe my

self. They will not help with self- knowledge. Eyes can't see my own face. It is an intrinsic limitation. Then, there is only one pramanam and that is Vedanta Pramanam that can reveal my own nature. Without mirror I can't see my face. So, I have to use Vedanta Darpana. To use mirror I need eyes as well. It is like I need a microscope to look at the very small microbes and I need a telescope to see far away objects. To attain Brahman I have to employ Vedanta Pramanam. Now, how do you use Vedanta Pramanam? First of all never use it all by yourself. Learn how to use it. Operating it involves the following steps:

- Sravanam
- Mananam
- Nidhidhyasanam

The more you look into the mirror, you see yourself with greater clarity. Similarly, Shastric study is to turn you towards your self.

Shravanam: It is a systematic analysis of Vedanta teaching and extracting the central teaching. For this analysis six factors have to be considered. They are:

1. Upakrama-Upasamhara: commencement and Conclusion,
2. Abhyasa : practice or reiteration,
3. Apurvata: unprecedentedness,
4. Phala: fruit,
5. Arthavada: glorifying passage or explanatory statement and\
6. Upapatti: illustration.

In simple English, **Shravanam is a systematic and consistent study of Vedantic literature for a length of time under a competent teacher.**

Who is a competent teacher? One who was a competent disciple is now a competent teacher. This will give me self-knowledge that I am Nirdosha Brahman.

Mananam:

This process will remove all doubts about the teaching. I find it difficult to believe that I am defect free. Mananam should clear all such doubts. It will free knowledge from all forms of doubts.

Nidhidhyasanam: It is Vedantic meditation. It is internalizing the teaching by dwelling on the doubt free knowledge in any form such as reading, writing, repeated listening, discussion, teaching and meditation. Meditation is not insisted upon as the only method. This internalizing is the de-conditioning process. There are many forms of Self-Conditioning. We never question our conditioning. Here we want to eliminate all our conditioning. Once I discover this fact, all three Sadhyams, their arrival and departure, will not make any serious difference in me.

When things and people are around me, I feel it is a burden; but without them, I also feel emptiness. Moksha means both, burden and emptiness, do not affect me anymore.

All this we learnt as an introduction from previous five Upanishads. A few more points need to be noted. One doubt that can come up is that scriptures say, Brahman can't be revealed by words. Reasoning alone can prove it.

Now, words can reveal an object only if the object fulfills certain conditions. They are called Shabda Pravriti Nimithani. Here Shabda means words; Pravriti means function; Nimithani means condition.

There are five conditions for words to reveal any knowledge. Brahman, however, does not fulfill any of them. How can Brahman be revealed by studying scriptures or words or via shabda Pramanam?

The five conditions for words are:

1. Rudhihi or Pratyaksha Vishayatvam: means it is available for direct perception. You can see an object. Then we can name the object. Let us call the object a "Clip". In future the word Clip reveals the object in mind.
2. Jathihi: Means species. Consider a tree outside that you have not experienced. You have experienced some other tree(s). You understand tree without experiencing the tree outside. You are able to do so because this tree also belonged to the same class of tree. You, thus, understand the meaning of the word "tree" as object falling under a species.
3. Guna: Properties of the object also help identify it.
4. Karma: When someone says, call the driver; the word driver reveals him through his function.
5. Sambandha: Relationship is another way of revealing. Thus father, brother, sister etc., reveal relationships.

Brahman, however, does not have any of the five above. If so, how will Upanishad teach Brahman?

Take Away:

1. Without religious life, spirituality will not work. Without spirituality, religious life is incomplete.
2. Shravanam is a systematic and consistent study of Vedantic literature for a length of time under a competent teacher.
3. When things and people are around me, I feel it is a burden; but without them, I also feel emptiness. Moksha means both, burden and emptiness, do not affect me anymore.
4. Shravanam: It is a systematic analysis of Vedanta teaching and extracting the central teaching.
5. Mananam: This process will remove all doubts about the teaching.
6. Nidhidhyasanam: It is internalizing the teaching by

dwelling on the doubt free knowledge in any form such as reading, writing, repeated listening, discussion, teaching and meditation.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 120: Chapter 9, Verses 8 to 12

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ९.८ ॥

Resorting, again and again, I loose forth this entire multitude of bound beings, swayed by and dependent on that nature.

Continuing his talk on chapter 9, Swamiji said, from shloka # 4 Sri Krishna is dealing with Ishwara Rupam. This topic is discussed until Shloka # 10. This topic was also discussed in Chapter 7 as Para Prakriti or Brahman and Apra Prakriti as Maya. Brahmaswarupam topic is considered the very essence of the Upanishads. Describing the features of God, we have already discussed following:

1. **Avyaktaha:** Lord is one who is not available to the sense organs. He is free from the five-fold properties of shabda, sparsha, rupa, rasa and gandha and if we experience the Lord, with any of these properties; then

it may be the Lord, but it is not the higher nature of Lord. We have experienced the lower nature; in fact, any experienced Lord is of the lower nature.

2. **Sarvagataha:** Lord has no form; as such he is all pervading.
3. **Jagad Adhishtanam:** Lord is the substratum of all material Universe. He is the consciousness principle that is the substratum of the material world. It is the essence of matter. Normally we think there cannot be consciousness without matter. But here Sri Krishna says it is the other way round; consciousness can exist independent of matter, matter cannot exist independent of consciousness; that means consciousness is satyam and matter is mithya; therefore the Lord is the mithya jagat adhishtana svarupam; this is the third feature we saw.
4. **Asangatvam:** Then the fourth feature that we saw is asangatvam; even though the Lord is the substratum sustaining the whole creation; the Lord is not tainted by the various impurities of the creation; the Lord is unsullied. Lord is like the crystal, which is never tainted by any impurity. Shudha sphatika sangasam is the first name of the Lord given in the Sri Rudra dhyana shloka. Therefore the Lord is assangaha, unsullied and unsulliable. This is the fourth feature known as asangatvam.
5. **Jagat Srishti Sthiti Laya Karanam:** God is the source of creation, its rest and resolution. This is the fifth feature.

And then the Lord gave some details about the creation. How does the creation come and how does it resolve? A He says, the creation is not freshly produced by Me; because of the Law of conservation of matter and energy; nothing can be newly created by anyone; even by God. Therefore God says: I do not produce fresh matter; the material universe was already there in Me in my higher nature; in potential form; and that potential form alone is called the maya shakthi or the lower

prakruti of the Lord. So the higher nature includes the lower nature of matter in potential form.

And matter in potential form is called prakruti or maya; therefore the world existed in the form of maya in Me; and this maya alone evolves into this creation; and dances about for some time; and again this prapancha gets resolved into maya form; So maya becomes prapancha, prapancha becomes maya; maya is unmanifest matter; prapancham is manifest matter. This unmanifest matter becomes manifest matter; which is called srishti and manifest matter again comes back to unmanifest matter, which is called layam.

What about God; He is neither unmanifest matter, nor manifest matter; Lord is the consciousness which supports the whole phenomenon of the material evolution and devolution.

When did the creation begin? This is a cyclic process as such there is no beginning or an end. Up to this we discussed in last class at Shloka # 8.

In shloka # 8, the word punah punah is used twice to denote eternity. The creation process does not happen in time. Time is itself in the process. Space and time are all within Maya.

Shloka # 9:

॥ कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण ॥
कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण कृष्ण ॥9.9॥

These actions , Arjuna! bind Me not; I am as it were indifferent (to them all), being unattached to them.

Here Sri Krishna talks of the final and sixth feature of Ishwara by answering a possible doubt. When God says, I am creator of Universe; it seems to be an action. With action God becomes a Karta as well as a Bhokta. Now, because of the creation of universe many people are suffering. He creates us and then seems to enjoy our suffering, is the sentiment of

some people. If so, does he pay a price for it?

Answering this doubt Sri Krishna says, I am akarta and abhokta; I am neither the creator; nor the destroyer and therefore you cannot attribute any action or result to me.

Sri Krishna says, O Arjuna, all these actions (srishti, sthiti, laya karmani) do not bind me at all. How is this possible? I am indifferent, or uninvolved or a detached person. Sri Krishna is giving us a clue here. As discussed in chapter # 5, Abhimana Tyaga is the secret to being free from Kartutvam and bhoktatvam. Whoever performs abhimana tyaga is free from karma phalam as well.

Shloka # 10:

ममकारुण्येण प्रकृत्यैव जगद्विभ्रतम्
ममैव कर्तृत्वं जगत्सर्वं भवति ॥१०॥

Due to Me, the Supervisor, Nature gives birth to the world of mobile and immobile (beings). For this reason, Arjuna! it revolves in manifold ways.

Remaining detached is called Sakshi Bhava. I do not perform anything willfully; rather it is Maya that functions in front of Sakshi. Citing an example, it is like the light illumines the hall, however, light does not influence any action in the hall, good or bad; also, good or bad actions don't taint the light. While light is required it is not affected by the kartu phalam.

This is called sakshi bhavah. Therefore he says, in My presence. And when Krishna says in My presence, it does not refer to Krishna shariram; Krishna shariram is the visible lower nature. So when Sri Krishna says, in My presence, he is referring to that all pervading consciousness, which is formless, which is untainted, that consciousness is here, as Me and in my presence, prakrti functions; this is the basic matter called Maya; and which was called apara prakrti in the

Chapter 7.

Thus all gadgets function in presence of electricity. Electricity only blesses the gadgets. Gadgets function according to their own nature; thus the bulb illumines and a fan rotates. So, nature of gadget determines type of function.

Electricity does not will or wish a particular action.

Similarly when there is a satvic brain or satvic mind, it will do its function blessed by consciousness, a rajasic mind will do its function, blessed by consciousness, a tamasic criminal mind will perform the criminal action; the criminality is determined by the nature of the mind; the blame cannot, however, go to the consciousness principle or God.

This is to be remembered because, people always ask; **if God is in everyone; how come there are criminal thoughts in the people; God does not determine the nature of thought; God enlivens the instrument depending upon the nature of the instruments, the thoughts are generated accordingly;** therefore he says, prakrti; the basic matter evolves, produces and projects into jagat. So this whole universe, consisting of the mobile and the immobile one, the moving and the stationary one, are manifested. In short the entire Creation of things and beings comes about.

And therefore O Arjuna, because of my sheer presence

Alone, the whole drama is going on; that is why when the light goes off; the drama stops. Thus, again, even though the light does not play the role of a teacher; the light does not play the role of a student and light is not directly involved in the transaction; the presence of the light is required.

Vidhyaranya Swami commenting on Panchadashi says God is like a light. He does not perform any transaction, but his presence is required. The entire universe revolves in my "presence".

Shloka # 11:

ಉಪಾಸಕಃ ಕೃತವ್ಯಃ ಕೃತವ್ಯಃ ಕೃತವ್ಯಃ ಕೃತವ್ಯಃ
ಉಪಾಸಕಃ ಕೃತವ್ಯಃ ಕೃತವ್ಯಃ ಕೃತವ್ಯಃ 9.11

Fools deride Me, who have assumed a human body; for, they are unaware of My transcendent status as the great Lord of beings.

With previous shloka, Ishwararupam is complete. Sri Krishna says, Ishwara is neither a Karta nor Bhokta, as such; we can't blame all our problems on God. God is a non-interfering presence. Then, why do we suffer?

We suffer because we were a karta and now a bhokta. People give up God when he does not help them in their suffering. Citing a story: One lady came and told me she threw away all the religious books as she had lost faith in God; a god who could not get her daughter married.

God has to get her daughter married! This is the type of misconceptions people have.

Prayer can produce punyam, however, if our papam is overwhelming then papam will overtake everything else.

Having talked about his higher nature, Sri Krishna now talks about Samsara Karanam. Our problems are due to our expectation of permanence from impermanent things; we expect security from insecure things; we expect ananda from things that are apurva.

If we want peace, ananda and security we need to go our higher nature of God. Nobody understands my higher nature, and they all hold on to my lower and perishable nature.

He says Mudah; meaning confused people; ignorant people who are not able to differentiate nityam and anityam. None can give security. They don't know my formless swarupam or my Chaitanya Swarupam. Why don't they know? **We are born with ignorance and as we grow we keep removing our ignorance.**

Having ignorance is not a problem but perpetuating it, is. How to remove ignorance? It can be removed by gaining knowledge through Vedanta Vichara of Sravanam, mananam and nidhidhyasanam. Many people think this study is a waste of time. Since they don't know my higher nature they take lower nature as true and they take Rama, Krishna forms as real. These forms are finite and limited. They were born and they also died. Ignorant people take to my human form as real form and in this they are degrading Me.

Thus, when we perform puja to an idol, we invite God to our idol; then you give a seat to Lord. All these are Apachara per Shankaracharya. Formless god has no limbs for him to sit. What Shankaracharya criticizes is; begin with personal God or formed God but we

should not end with that; Saguna is the best beginning; but it cannot be the culmination; culmination should be in the nirguna. Thus one goes from sakaram to nirakaram; sagunam to nirgunam; apara to para and achetanam to chetanam.

And as long as they do not know the higher nature they will not seek security and purnatvam from the higher nature; which is the only source of security. Nirguna brahma is the only source of security; why, is that so?

The reasoning is that anything other than nirgunam Brahma is saguna maya; and anything that is within saguna maya is matter. And they don't know this and thus disrespect Me. They don't seek security or Purntavam from PP. Rather than leaning on Nirguna Swarupam they lean on Saguna, which is always changing. This is Samsara Karanam.

Shloka # 12:

ಉಪಾಸಕಃ ಪೂಜಾರ್ಥಮಿದಮಾಶ್ರಯಮಿಹ
ಪೂಜಾರ್ಥಮಿದಮಾಶ್ರಯಮಿಹ ಪೂಜಾರ್ಥಮಿದಮಾಶ್ರಯಮಿಹ9.12

Futile are their desires, futile their works, and futile their

cognitions! They are mindless; (for) they have resorted to the delusive nature of monsters and demons.

Having talked about Samsara Karanam in shloka # 11, now in shlokas # 12 and 13, Sri Krishna talks about various types of people who approach this problem.

Some are intelligent people who don't lean on the perishable; rather they lean on the Lord. Most people have not diagnosed correctly and don't learn from experience. When one perishable object goes, they go after another perishable one. It is like moving from smoking to chewing tobacco. Most people don't learn.

How does it happen? Any form of human pursuit has three stages. They are:

1. **Gyana Shakti:** Knowing activity; first stage is knowing activity; before any activity I should have the knowledge about the result of that activity.
2. **Icha Shakti:** Desire based knowledge. Without knowing we can't desire. Can you desire something, which you do not know? So, whatever you desire is a known object. Therefore, Gyanam gives way to desire and desire leads to action.
3. **Kriya Shakti:** is action based on our desire, when we act.

So from Gyana shakti to iccha shakti to kriya shakti; throughout the life, this is our process. Thus all our pursuits begin at the cognitive level, at the understanding level. If I do not have proper understanding of things in the world, the possible course of life will also be not be clear and accordingly Gyana shakti, Ichha shakti and kriya shakti will be abused and we get into problems. And therefore Sri Krishna says many people are misinformed or uninformed because they do not study the scriptures. That is why scriptural study becomes a fundamental necessity to get a direction in our

life.

Take away:

1. We are born with ignorance and as we grow we keep removing our ignorance.
2. If God is in everyone; how come there are criminal thoughts in the people? God does not determine the nature of thought; God enlivens the instrument depending upon the nature of the instruments, the thoughts are generated accordingly;

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 51

Greetings All,

Swamiji said, today I will give you a summary of Brghuvalli. It is the third and final chapter of the Upanishad. Main teaching of Upanishad was in Chapter 2 on the topic of Brahma Vidya.

Chapter 3 deals with certain other but important topics. Chapter 3 begins with the word Brghu, hence the name of the chapter as well. The chapter is in prose form and it is divided into paragraphs known as anuvakahas. There are ten anuvakahas. Topics discussed are: Gyana Sadhanani and Gyana

Phalam.

Gyana sadhanani deals with Brahma Gyana sadhanani. Gyana Phalam deals with Brahma Gyana phalam or fruits of this knowledge. For our convenience the chapter can be divided into three topics. They are:

1. Direct means of Brahma Gyananam or Sakshat Karanani.
2. Indirect means of Brahma Gyananam also called Sahakari Karanani.
3. Gyana Phalam or the benefit of this knowledge.

Anuvakaha #1 through # 5:

First topic; Gyana Sakshat Karanani: Is addressed from Anuvakaha #1 through # 5. What is the direct means of Brahma Gyanam? It is enquiry into Brahman or Brahma Vichara. Brahma Vichara is called Tapas in the Upanishad. This enquiry should be done with Guru and Shastra say the Upanishads. Enquiry in Vedanta always includes Guru and Shastra. Both are important. Even if one of them is absent, enquiry will be inadequate. Guru is shown through Guru Shishya teaching between Varuna and Brghu. Their dialogue is the teaching. Importance of Shastra is shown when Varuna gives two clues for this enquiry. They are: 1) Brahma Upalabdi Dwaram and 2) Brahma Lakshanam.

Brahma Upalabdi Dwaram includes factors useful for enquiry such as Pancha Maha Kosha (Annam, Prana, Manaha etc.) Definition of Brahman was given as Brahma Lakshanam. What is the lakshanam? It means Brahman is Jagat Srishti Sthithi Laya Karanam. These two factors indicate the role of shastras.

Keeping Guru and shastra in mind, Brghu conducted his enquiry. His method was Pancha Kosha Viveka. It is one methods of Vichara. This Vichara was discussed in great detail in chapter 2. Its significance is that it takes the intellect of the student from grossest annam to the subtlest ananda. In each anuvakaha, Brghu travels through each kosha and beyond the koshas he discovers ananda.

What is ananda? This, again, was detailed in Chapter 2. It means Chaitanyam. It is not experiential pleasure, which is called ananda maya. This Ananda is the Sat Chit Ananda.

Every thing rises in Chaitanya; rests in it and resolves in it as well. With this the Vichara is over, from anuvakaha #1 through Anuvakaha # 6. First topic of Chapter 3 is over.

Anuvakaha # 7-# 10:

Second topic, Sahakari Sadhanani: are the indirect factors. They don't directly produce Brahma Gyanam, just as water is indirectly responsible for the growth of a fruit. It plays a supportive role to the seed, the main cause of the fruit. Vichara can be compared to the seed while other sadhanani assist the Vichara.

What are the other Sadhanani?

They include:

1. Karma: Karma yoga's are saha kari Sadhanani. Several disciplines are prescribed under Karma.
2. Upasanas are meditations.

These two subjects are addressed from anuvakaha # 7 to anuvakaha # 10. In Anuvakaha 10, only first half addresses these topics. So it is three and a half anuvakahas that are involved.

Sahakari Sadhanani:

1. Karma Yoga. This includes certain Sad Bhavanas and Sad Karmani. Their combination is karma Yoga. It says:
2. We should have a healthy attitude towards annam.
3. Never criticize food. Don't criticize food you are eating or have eaten.
4. Anna Tyaga Vrajanam. Don't waste food served to you. It is an indirect form of insult.
5. Anna Vridhi Karanam. Produce plenty of food.

6. Anna Danam; Share the food. Producing and sharing are both part of Karma Yoga.
7. Athiti seva: Service to guest. Athithi seva can be taken as service to humanity or manava seva or manushya yagna. Thus, Upanishad is also hinting at pancha maha yagnas.

All above are under karma yoga, where emphasis is on Service with proper attitude.

Next Sahakara Sadhanani are Upasanani:

Four groups of Upasanas are prescribed. They are:

1. Virat Upsasana. Here it is meditation on entire creation as body of Lord. In Virat upasana, three pairs of things are taken and meditated upon. They are:

Shariram and Prana.

Agni and Jalam

Prithvi and Akasha.

We are asked to see their interdependence and interconnectedness and thus see the one-ness of cosmos.

Virat: if we see one organ, then we see a cosmic organism, the One Cosmic Being whose many organs that are interconnected. Here Sakama and Nishkama Upasanas are both prescribed. **Sakama upasana promotes material growth and brings tangible results. Nishkama Upasana brings internal growth with intangible results.**

2. Second is Adhyatmika Upasanani: Here God is invoked as various faculties in our own body. They are seen as Brahman. All five Karma Indriyas are taken such as Vak (mouth), Pada (feet); Pani (hands); Payu (rectum) and Upastha (genitals) – for reproduction. Powering each of the Indriyas is Prana Shakti. So meditate on Prana as well. Thus five plus one, we have six indriyani to

meditate upon. Here too we should perform Sakama or Nishkama Upasana.

3. Third factor is Adhidavika upasanani: Here various natural forces are meditated upon. The four forces discussed are: Nakshatra, Vidyut, Vrishti and Pashu.

All four are connected to an agrarian society. Meditate upon the sun; sun representing the stars. Lightning represents power and energy. Vrishti represents the fulfilling rain. Pashu represents wealth. So, meditate upon each of them as Bhagawan.

4. The fourth one is Akasha Upasanani: Here the gunas of Akasha are meditated upon. It is closest to Brahman. Akasha, like Brahman, is also infinite, all supporting and unaffected. So, see Ishwara Vibhuti in Akasha. This is a significant meditation as Akasha is closest to Brahman. If we can visualize the subtle Akasha, then our intellect is subtle enough to “perceive” Brahman.

With this all four groups of meditation are over. With this we have prepared our mind to be Sadhana Chatushtaya Sampana. After preparation of mind one should perform the Pancha Kosha Vichara as prescribed in Chapter 2.

Anuvakaha # 10, Shloka # 4 –Shloka # 6

Gyana Phalam:

From Bhatruvyaha in anuvakaha # 10, shloka # 4, till end of Shloka # 6 is Gyana phalam. It says here we obtain Jivan mukti or moksha. Jivan mukti is obtained in this very life. Videha mukti, although not discussed by Upanishad, means the person has no more births. Jivan mukti alone is discussed in four different contexts:

1. Pancha Kosha abhimana Tyaga: freedom from identification with anatma. Pancha Kosha represents Universe. Once you dis-identify from all Pancha Koshas, you are atma

swarupam; your own nature; ananda swarupam and abhaya swarupam. **Here one is completely detached from everything in creation.** It is also known as Sarvatra Abhimana Rahitaha.

2. If Gyani is bored with dis-identification, then he can take to abhimana as well. Here he identifies with entire creation. "I am everything" is his perspective when he identifies with creation. It is known as Sahi Tatvam. I am one with Ishwara. **Here you identify with everything in Creation.**

Note: Partial attachment is what makes you a Samsari.

Individuality rises in me with Raga and Dvesha due to partial identification. Once I give up partial identification I become a free person. It is the partial identity that binds me to my child, my wife, etc (mamakara). Once this is given up he finds the whole creation is his house etc. Nothing binds him. This is called Swatantram. I don't claim anything as mine. I claim everything as mine. I don't linger in between.

3. **Anandaha:** I appreciate every event objectively. I appreciate birth; death is not a tragedy; union, separation, growth and decay, all are viewed objectively. There is nothing to complain in creation. Gyani's Sama Ganam indicates this.

These are Gyana Phalams. With this the Upanishad is over.

Take Away:

Two methods of obtaining Jivan mukti are:

1. Here one is completely detached (dis-identified) from everything in creation.
2. Here you identify with everything in Creation.

Sakama Upasana: Sakama upasana promotes material growth and brings tangible results.

Thus, Gita says, our prayers to God will be answered. We will obtain the material benefits that we sincerely pray for.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 119: Chapter 9, Verses 4 to 8

Shloka # 4:

सर्वं भूतानि भूतानि भूतानि भूतानि भूतानि
भूतानि भूतानि भूतानि भूतानि भूतानि 9.4

The entire world has been pervaded by Me in my unmanifest form. All beings dwell in Me, but I dwell not in them.

Continuing his talk on chapter 9, Swamiji said, in the first three shlokas of Chapter 9, Sri Krishna has introduced Ishwara Gyanam. This comes in the middle section of the Gita. Chapters 1 through 6 dealt with Jiva swarupam while Chapters 7-12 deal with Ishwara swarupam. While talking about the nature of Ishwara, his higher nature, PP, and lower nature, AP, PP is beyond conditioning of space and time. It is not subject to space and time as such not subject to divisions.

So that which is the absolute principle, which is the relative empirical world, and therefore that which is not subject to time and space and consequently not subject to division and change. So this division-less, changeless, timeless, space-less Being is the absolute form of God.

In Upanishad Para Prakriti is called Brahman while Apara Prakriti is called Maya. The knowledge of PP is known as Gyanam while knowledge of AP is known as Vigyanam. Having introduced both now Sri Krishna is dealing with PP or Brahman.

From Shloka # 4 through # 10 the topic is Brahma Swarupam. These shlokas are considered to reveal the essence of the Upanishads.

First feature of Brahman:

In last class we noted that PP, the higher nature, is formless and not available to any sense organs, as such it is not revealed by any sense organs as well. It does not have properties that can be perceived by sense organs of shabda (hearing), rupa (sight), gandha (smell), rasa (taste), and sparsha (touch) respectively.

The PP is described as Avyaktam meaning beyond all sense organs or formless.

Second feature of Brahman:

The second feature of Brahman is it is Sarvagatam. It is all pervading, with no spatial limitation; a natural consequence of Avyaktam, meaning having no form and as such it has no boundaries. Form is determined by boundaries. Since God is formless, he is boundless or all pervading. He is here and now. You need not travel to merge with the Lord, if at all there is a merger it is only through the wisdom that the Lord is never away from me. **So in Vedanta, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger.**

Third feature of Brahman:

Whole world is resting in Me. I am Vishwa Adharam. Thus, in the following shloka we see this description of Lord as: Shantakaram bhujagashayanam padmanabham sureshsam vishvadharam

gaganasadrsham. This is a description of God lying on a snake. The snake is his bed. Snake is the adhara or support for the Lord; However, in the second line it says, Vishvadharam; meaning snake does not support the Lord; the truth is that the Lord is not supporting the snake alone; the Lord is supporting the whole creation.

Thus, I am not supported by this world. I am the supporter, not the supported. Jagat adhishtanam is the third feature or support of all.

Shloka # 5:

[illegible]

Neither do beings exist in Me-behold My sovereign Yoga! My Self brings beings into existence and sustains them, yet does not dwell in them.

Fourth feature of Brahman:

Brahma satyam; jagan mithya

Sri Krishna says this world or the beings do not rest in Me. They are not in Me at all. Here Sri Krishna is contradicting his previous shloka. Gita has several seemingly contradictions. Sri Krishna said previously, all beings are in Me; now he says, all beings are not in Me.

Shankaracharya resolves this contradiction. He says, suppose you say X exists and then you say X does not exist. Both are coming from the Lord. Shankaracharya says there is only one way this can be resolved. He says, X should be considered as seemingly existing (meaning it appears as if it is there); however, upon closer examination one sees that the seeming existence is not real existence.

Thus, from one angle it seems to exist; from another angle, it is really non-existent.

Several examples of this exist. One example is our own dreams. Did your dream exist? Yes, you have experienced it and it was very tangible during the dream. A Nightmare can, after all, even frighten you.

So, from dreamers point of view the dream exists. From Waker's point of view the dream is not real. Whatever you dreamt did not exist other than as a thought in mind.

And therefore the question is, is there a dream or not? From dreamer's angle, it is there; from waker's angle, it is not there; from a lower order of reality, it is there; from a higher order of reality, it is not there; and this unique phenomenon in Vedanta is called mithya; mithya means experientially available, but factually non-existent. Anything experientially available, apparently available; capable of invoking responses from you; but upon waking (from a higher angle) it is not there; such a thing is called seemingly existent. In Vedanta, it is defined as sad-asadbhyam-anirvachaniyam.

You cannot say it is there; you cannot say it is not there also; you cannot say it is not there because it frightens you; you cannot say it because when you wake up, it is not seen. Otherwise the lottery you won in dream; that money should be available to you upon waking; in reality, it does not benefit your bank balance; but in dream state it did give you enough happiness.

That which is in lower order of reality is called Mithya; or **from body's stand point the world exists. From Brahman's stand point World does not exist.**

So, therefore, Sri Krishna says may you appreciate my higher yoga. And what is my higher yoga? It is my higher nature. In Vedanta, the higher order of reality is called paramarthika satyam; the worldly (lower) order of reality is called vyavaharika satyam; thus, from Vedanta's perspective:

empirical reality is non-existent from the standpoint of the absolute reality; empirical reality is existent only from the standpoint of the ordinary worldly perception. **And therefore this is My higher nature; may you recognize Brahma satyam; jagan mithya. This is the Vedantic essence that Sri Krishna** gives us here. Not only that; this is the third feature; I am formless; I am all pervading; I am the substratum of the mithya universe.

Then what is the fourth feature: Krishna says: I am the srishti, sthiti, laya karanam of this entire universe; thus the waker is the srishti, sthiti, laya karanam of the dream world; the dream world comes out of me; and the irony is I create the dream world and I myself get frightened by the dream. Then I wake up and entire dream world is resolved back in me, the Waker.

Similarly, the Universe is a dream in Brahman that rises and resolves in Brahman.

Therefore my atma; the higher nature; the PP, is bhutabhavanah; bhavana is srishti karanam. So I am the srishti kartha. Just as the waker is the supporter of the dream world, I am also the Sthiti karta. Thus, once you wake up, the dream world cannot be sustained. Therefore you project; you support; similarly Brahman projects, Brahman supports:

I am the supporter of the creation; but I am not

supported by the creation; I do not depend on the world; that means the world cannot exist without me but I can exist without the world. That is the definition of the Satyam. Satyam can exist without mithya; mithya cannot exist without Satyam. Dream cannot exist without Waker but Waker can exist without dream.

You exist without dream; but dream cannot exist without you. Lord can exist without the world; World cannot exist without

the Lord. This is called sathya-mithya sambhanda in the Upanishadic literature.

Shloka # 6:

व्याप्तमप्यस्यैवाकाशं सार्वभौमं सार्वभूतम्
अस्यैवाकाशं सार्वभौमं सार्वभूतम्॥१.६॥

Just as the vast (expanse of) air, eternally subsists in space while moving everywhere, even so know that all beings exist in Me.

Fifth Feature of Brahman:

Here Sri Krishna introduces the fifth feature of Brahman as **Asangatvam or unsullied nature of Brahman**. It is an important shloka that says, I support the whole universe and the universe is resting in me.

Then whatever impurities of universe will also affect God? Sri Krishna says, this does not happen. I am not tainted by anything.

Space also is formless; the real Ishvara is also formless; space is all-pervading; the higher nature of Lord is also all pervading; space accommodates everything; everything is in space. Similarly the Lord accommodates everything. Fourthly, even though space accommodates everything, space is not burned by fire, wet by water; you cannot cut space, you cannot burn space, even though fire is in space. So this nature of space is called asangatvam. Similarly, the Lord accommodates everything including all akramams that are going in the world; but Lord is not tainted by kramam and akramam.

Sri Krishna says, God is beyond good and bad; because good and bad belongs to the relative empirical world, in which pairs of opposites are there; if Lord comes within the pairs of opposites, Lord will again be within the empirical world of time and space. And therefore here, Sri Krishna says, I am

neither beautiful nor ugly; neither good nor bad; neither punyam nor papam; who am I; I am beyond dvandatvam. God is not in a pair of opposites; it is beyond dvandva.

Space accomodates Vayu. What type of Vayu? Vayu that is sometimes fragrant and sometimes not so fragrant. Akasha accommodate both, but Vayu does not affect Akasha. Vayu is located in space. Vayu moves everywhere; all this does not affect Space. So, also, there are good and bad people, but they don't impact Me.

Shloka # 7:

सर्वसृष्टिर्माया सृष्टिर्माया सृष्टिर्माया सृष्टिर्माया सृष्टिर्माया
सृष्टिर्माया सृष्टिर्माया सृष्टिर्माया सृष्टिर्माया सृष्टिर्माया 9.7

All beings, Arjuna! at the end of a cycle repair to My nature; again, at the beginning of the (next) cycle, I loose them forth.

In the sixth shloka Sri Krishna pointed out that he is Srishti Sthiti Laya Karanam. This is now explained further in shlokas # 7 and # 8.

How does Lord create? Before I created the Universe, universe was already in Me in an un-manifest form. Nothing in universe can be newly created. The world already existed in Me in a seed form. Thus, a huge tree exists within a seed and a baby exists in the womb of the mother. So when she looks up at a grown up child and the mother says, this is my son; you wonder; how can such a big person be in the stomach of the mother; even though he is so big now; previously he was a tiny fetus, who was existing in an un-manifest form.

They say the information contained in DNA is equal to 300 books of information. If hair has to turn gray at 43, it was coded in the gene. It is same with disease. This is called Avyakta rupam.

Similarly, Sri Krishna says, all the details of this universe is already coded in me in ayaktha rupam; that unmanifest universe is called prakrti or maya or the world in seed form or matter in potential form. You may also call it energy; and it is this un-manifest universe that evolves into manifestation. The world comes to manifestation and again it goes back to unmanifestation; like the expansion and contraction of the heart; the creation also expands and contracts; unfolds and folds.

This is also true of the dream world. Everybody gets dreams; it is universal. All dreams one has are impressions from our observations or experiences, including one's from previous janma. Therefore, your dream already exists in a potential form in you, the Waker. Similarly the dream-like-world is in Brahman, in an Unmanifest form, which is called maya or prakrti.

All the beings come back to me alone; in what form; prakrti form; unmanifest form; otherwise called maya form. That prakrti is also dependent on Me, just as the manifest world is dependent on Me.

Similarly, the unmanifest prakrti is also dependent on Me. Just as the manifest dream is dependent on the waker; similarly the unmanifest dream vasanas; the imprints or samskaras are also dependent on the Waker. So the imprint becomes dream; dream again becomes the vasana; I am the substratum for both.

Similarly, Sri Krishna says, the world resolves into prakrti; which is dependent on Me.

And when does this happen? It happens at the end of a kalpa; a Brahmaji's day, which is 2000 chatur yugas; So therefore at the end of a kalpa, they all

resolve into Me. At the beginning of the next Kalpa; when Brahmaji gets up again the creation comes;

Shloka # 8:

Resorting, again and again, I loose forth this entire multitude of bound beings, swayed by and dependent on that nature.

For Brahman, for creation, Prakriti, the potential universe, has to be there. So multitudes of beings are created. They are helpless beings. So even committing suicide is not a solution. One can't stop the process. One can only get out of it through Moksha.

1. In Upanishad Para Prakriti is called Brahman while Apra Prakriti is called Maya. The knowledge of PP is known as Gyanam while knowledge of AP is known as Vigyanam.
2. In Vedanta, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger.
3. From dreamers point of view the dream exists. From Waker's point of view the dream is not real. Strangely, you are both the dreamer and Waker.
4. The lower order of reality is called Mithya; thus from body's standpoint the world exists. From Brahman's stand point World does not exist.
5. Brahma satyam, jagan mithya. This is the essence of Vedanta.

With Best Wishes,

Ram Ramaswamy

Om Chant

<http://www.advaidam.com/wp-content/uploads/2018/06/om.mp3>

Taitreya Upanishad, Class 50

Greetings All,

Ch 3, Anuvakaha 10, Shloka # 5:

The Reality in the core of man and the Reality that is in the sun are one. He knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following Sama song of joy.

Swamiji said, in anuvakaha # 10, the Upanishad taught Vrthams and three groups of Upsasanas. The three groups of Upasanas

included:

Adhyatmika Upasanani, Adhidaivika Upasanani and Akasha Upasanani. Now, however, the Upanishad wants to come to its main topic, that is knowledge.

Upasanas are only preparatory disciplines. They help prepare a one pointed mind. After preparation one still has to come Gyana Yoga for knowledge. This was discussed in Brahmanandavalli as well. Brahma vidya sangraha and Brahma vidya phalam are being discussed in the last portion. The essence of Brahma vidya was discussed in the Mahavakya of CH 2. It says that

the Bimbananda that is in the individual body and Bimbananda, original ananda, in Samashti are all Saha Eka. If there are differences, they are not of Bimbananda but of Pratibimbananda. Pratibimbananda is formed in the individual mind hence it is a reflected ananda or experiential ananda that will vary. There will be gradations in this ananda in the form of moda, pramoda etc, in the form of manushyananda, gandharvananda etc. The original ananda, which is not an objectifiable ananda, is Chaitanyam and it is the same in everyone.

One who has gained the knowledge that I am myself the Bimbananda and not Pratibimbananda, he will dis-identify from the external world, or from mamakara; his identification with external world stops. **Mamakara is ownership of external world and this stops. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.** He gives up this mamakara abhimana as all relationships are only for sthula sharira; atma does not have relationships. Dependence on external world is given up. For such a person the world becomes anatma.

Upasankramya means he does not identify with his body. **Identification with body is Ahamkara.** Here, the aham abhimana

is transcended.

This withdrawal from body and external world is a gradual process after identification from annamaya, pranayama etc. Now he dis-identifies himself from Annamaya, Pranayama, Manomaya, and Vignanamaya as well. With dis-identification they all become anatmas. Suffix of maya indicates it is subject to change. I am the changeless atma and not the changing samsara.

All experiential ananda is anatma, as it is experienced. All such experiential pleasures have arrival and departure; as such they are not atmananda. Experiential means it is in the past, that it is no more in the present, hence not in atmananda. Any experience, however great, including mystical ones, is all, anatma alone. In Mandukya Upanishad, Gaudapada says, this identification with experiential bliss is called Rasa Vada obstacle.

Now we need to complete the sentence with Atma Nishta Bhavati.

Now the Gyana Phalam of jivan mukti is discussed. This Jivan mukta enjoys Purnatvam. It is not a temporary experience and it is in the form of knowledge and the knowledge is that I am purnam. He owns up to Atmananda. His sense of fulfillment is expressed in a song. So the Gyani also sings. It is expressed as Sama Ganam, a Vedic song.

Ch 3, Anuvakaha 10, Shloka # 6:

Oh!Oh!Oh! I am the food. I am the food. I am the food. I am the eater of food. I am the eater of food. I am the eater of food. I am the author of the shloka. I am the author of the shloka. I am the author of the shloka. I am the first born (hiranyagarbha) of the True (of the eternal and Immortal). I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains aforesaid results). This is the Upanishad.

The word Haavu occurs in sama danam. So, for a jivan mukta it is enjoyment of being free from samasara. This Gyani moves about freely without any ties. Shankaracharya says he is a sanyasi gyani. Grihasta Gyani will still have duties to perform. Such a Sanyasi moves all over. For him any place is my place. Wherever he gets Bhiksha he takes it.

The word Kamarupi in shloka means he is ready to play any role according to requirements of society. He may speak of karma kanda at one time; in another context he may become a Vedanta guru; with children he becomes a child and with a grammarian he becomes one of them. Hence he is considered a Kamarupi. Shankaracharya has written a text named Jivanmuktananda Lahiri, describing roles of Jivan mukta. In all roles he has no regrets. He may become a family counselor too. He recognizes all these roles are mithya alone.

He sings the following song. The word Sama in shloka has to two meanings: 1) Song and 2) Brahman. Why is Brahman Sama? Because Brahman is everywhere he is Sama.

What is the song?

From Haavu upto SuvarnaJyotihi in shloka # 6 is the song of the Gyani. For a Gyani, Brahman is himself. He is singing his own glory. He says my glory is wonderful. Brahman glorification is self-glorification. The question can rise, is this not arrogance; remember that the Gita says, handover all your glories to God. Which position is correct? Is this not a contradiction?

If you identify with anatma, you are in microcosm, that is, identification with the body. Glory belongs to macrocosm alone. Identification with microcosm is identification with Ahamkara. If not identified with body and mind then one can claim identification with atma; as such I am infinite; here he can claim the glory. This glory is from atmadrshiti.

Haavu Haavu is Sama Veda version of Aho. Aho becomes Haavu.

Narada Muni is considered originator of music. By chanting the name Narada continuously, the word becomes Tarana. In a similar manner Aho became Haavu. Aho means ascharya or astonishment. The Upanishad is astonished: How did I become samsara? How did infinite become finite? How did Nirvikara become Savikara? How is paramatma appearing as Jivatma? This astonishment is repeated three times indicating a superlative degree of astonishment.

Aham annam, Aham annam Aham annam chanting three times , here Annam in shloka means object of experience. I alone appear as object of experience. I am bhojya Prapancha or the object of experience; I am the bhokta, the annadaha, the subject as well. I am playing both the roles, of experiencer and experienced, as in a dream. In dream I become experiencer as well as the experience.

ShlokaKrit in shloka means the instrument that links Bhokta and Bhojyam. Thus, seer and seen are linked by the eye; hearer and the heard are linked by the hearing instrument; Pramata and Prameya are linked by Pramanam. Karta and Karma are linked by Karanam. In all these, I am, all the three factors of subject, object and the experience. Thus, I am the Triputi. I am Nirvikapla Aham appearing as Savikalpla Prapancha.

That which is beyond time and space cannot be divided. I am the creator Brahma, the first-born. Who is this Brahmaji? I am that Brahmaji. I am Hiranyagarbha, the Prathamaja. I am oldest product in entire universe.

In universe I am first born, even before the Devas came into being. I appear as Saguna as well as Nirguna Swarupam.

The word Nabhayi is Nabhi. I am the center of immortality. I appear as mortal universe as well. Originally, I am immortal.

Gyani now wants to remind people of Anna Danam. Gyani says normally people consider the best way of saving is by not giving. **Vedas, however, say the best way of saving is to give**

to the world. When you give, you will be fed by the world, when you need it. Save by giving, say the Vedas.

Ma means annam. One who gives annam to others is really saving annam for his own future use.

Now Upanishad brings in Vedanta as well. One who gives Me the annam, he will get annam back.

If you don't share the food with others the unshared food will not nourish the eater; rather the food will destroy eater. The food eats the non-sharing eater and destroys him.

I, annam, will enter into non-sharing eater. I, in the form of annam, as a Toxin, will destroy him. Therefore, utilize annam properly. So anna danam is important.

Abhyabhavam, I pervade the Vishwam, universe. This I is not a body specific I, rather I as Atma am all pervading; just as in a wave, I am the water.

I, the Pancha Kosha Vilakshanam, aham, I pervade.

Suvarna Jyoti means self-effulgent or eternally effulgent. I am self-effulgent like Surya Prakasha. With this quotation, the shloka is complete. I am Brahman.

The phalam is over. Enjoy Brahmanhood. Upanishad now says whoever gains this knowledge he will enjoy jivan mukti. Thus ends Chapter 3 as well as the Taitrtirya Upanishad.

Take away:

1. Identification with body is Ahamkara.
2. Mamakara is ownership of external world. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.

3. Danam is emphasized.

Vedas say the best way of saving is to give to the world.

Thus, when you give, you will be fed by the world when you need it. Save by giving, say the Vedas.

Not sharing food is considered bad.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 118: Chapter 9, Verses 1 – 4

Greetings All,

Starting his talk on chapter 9, Swamiji said, we have completed chapter 8, a unique chapter dealing with Krama Mukti, a topic discussed by the Upanishads as well. Sri Krishna is trying to cover all aspects of the Upanishads including Krama Mukti.

And in this krama mukti topic, a person is asked to follow saguna Ishvara upasana throughout the life and a person need not come to Vedanta at all; because Vedanta deals with nirguna Ishvara Gyanam which some people may find either difficult or may not be able to follow and therefore without coming to

Vedanta, a person follows saguna upasana, and even dies thinking of only moksha or Ishvara as the goal, and such a person will not have punarjanma at all; which means no

punarjanma in this loka; he will go to Brahma loka and attain Gyanam and moksha from there.

Sri Krishna is not interested in promoting Krama Mukti as it is meant only for inferior people. I too do not consider all of you inferior in any way. So Sri Krishna wants everybody to obtain Jivan mukti in this very lifetime because we would like to live a happy life here. After death whether we will be reborn or not, it is not even verifiable; whereas here the benefit is something verifiable and therefore Sri Krishna wants to emphasize only jivan mukti.

In this chapter, we are not going to be confined to Saguna Upasana since we are interested in Jivan Mukti. We wish to spend more time on Nirguna Ishwara Gyanam, which means Vedanta sravana manana nidhidhyasanam; which will give jivatma-paramatma aikya Gyanam in this life itself; and we will be able to enjoy jivan mukti.

Thus in Chapters 9,10, 11 and 12 respectively, Sri Krishna is going to prescribe Upasanas as the means of Vedanta Vichara. Ch 9 concentrates on Nirguna Ishwara Gyanam as a means of liberation. Saguna Upasana is only a stepping-stone towards it. In this regard this chapter is similar to Ch 7.

Shloka # 1:

The image shows two groups of base ten blocks. The first group consists of four vertical rods, each representing a ten. The second group consists of eight small cubes, each representing a one.

[illegible]

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Now I shall reveal to you, who carp not, this most recondite knowledge and its realization by mastering which you will be liberated from evil.

Sri Krishna introduces the subject in the first three shlokas. Subject is Ishwara Gyanam. Ishwara consists of inferior and superior natures i.e., Apra Prakriti and Para Prakriti. AP is Saguna Swarupam, the personal God. Even Vishwa Rupam is AP as

it has name and form. Whatever is subject to change is inferior.

On the other hand the higher nature of the Lord is beyond time and space, which is the absolute nature, which is called chaitanya svarupam, which is also called para prakrti (PP); If you remember the seventh chapter the higher nature that is attribute-less; change-less; division-less; consciousness; is the higher nature of God.

The lower self is full of modifications, divisions, and is material in nature. In this chapter Arjuna, I am going to give you information on both Gyanam (lower nature) and Vigyanam (higher nature). Gyana Vigyana Yogam was the title of Chapter 7 as well.

When you have got saguna Ishvara Gyanam; certainly you will see the differences between Ishvara and you; therefore saguna Ishvara Gyanam comes under bheda Gyanam or dvaita Gyanam. God is different; I am different; God is perfection; I am imperfection; God is great; I am miserable; this is always saguna; whereas when a person comes to the higher nature of God; since there are no attributes at all; there will be nothing to differentiate between God and me; Therefore when I come to vigyanam; it will be abheda Gyanam; or advaita Gyanam; and O Arjuna! I will give you both bheda and abheda Gyanam; I will give you both dvaita and advaita Gyanam; both saguna and nirguna Gyanam this is what I am going to impart to you.

What is the glory of this teaching? It is a rare knowledge that you cannot get anywhere else.

Citing an anecdote Swamiji said, I used to teach in Govindappanayakar Street; a very crowded street. Here there was a huge temple but not many frequented the temple. Even the few that came only wanted to talk about Saguna Ishwara.

The word secret, in shloka, is used to capture everybody's interest as well. It is not mere study. You will obtain

practical benefits.

Therefore Sri Krishna promises that gaining this knowledge, you will be released from the ashubham samsara. You will be released from a samsara; which consists of all kinds of psychological problems such as raga-dvesha; kama krodha, lobha, moha, mada, matsarya, etc. All kinds of agony and pain that you have, will all go away and you will have a free life called Jivan mukti; this is the benefit of this knowledge.

Why did I choose to teach you? I chose you because you have a rare quality of a non-critical mind. The word Asuya means critical indicating a negative attitude and even intellectual arrogance. It is also called Vidya Garvam. This is a weakness. Arjuna is intellectually humble and has an open mindedness. Arjuna! You have that attitude and hence you are Ansuya, one who is not looking for faults. Dayanada Swamiji used to say, Asuya means looking for faults, or one with a proofreader mentality.

Shloka # 2:

विद्यायाः परमं गुह्यं विद्यायाः परमं गुह्यं
विद्यायाः परमं गुह्यं विद्यायाः परमं गुह्यं 9.2

It is the sovereign science, the sovereign mystery, the best of purifiers. Its apprehension is immediate; it is righteous, imperishable and exceedingly easy to achieve.

Sri Krishna continues with glory of this Ishwara Gyana Mahima. This Royal Knowledge is greatest among all disciplines of knowledge. Why is it called Raja Vidya? The higher Nirguna Swarupam is the highest knowledge. So therefore this knowledge deals with reality; all the other disciplines of knowledge, deal with the unreal or mithya; Therefore this is glorious.

And secondly, this is the only liberating knowledge; which will give you fulfillment at all levels. We generally have a sense of limitation at different levels:

A physical sense of limitation as such not satisfied with my physical personality.

Then there is dissatisfaction with my psychological personality; I am not loved by all people; I am not loved by my son; my daughter does not talk to me; these are psychological deprivations that cause other problems. So, psychologically dissatisfied.

There is greater dissatisfaction for the intellectual; an intellectual person wants to understand the creation in its totality but there are many questions unanswered, even though he has studied a lot; and therefore intellectual dissatisfaction is another sense of limitation.

So, for a rational person, there is a sense of limitation at intellectual level.

Vedanta is a wisdom that destroys the limitations at all the levels. It solves the emotional problems as well as intellectual problems. That is why in the 7th chapter, Sri Krishna said you do not have anything further to know for intellectual satisfaction; it gives total intellectual satisfaction also; and therefore it is greatest knowledge; it is rajavidya and at the same time it is the greatest secret as it is not easily available.

The next glory of this knowledge is that it is greatest purifier. It removes all impurities such as punya, papa karmas, psychological impurities and Agyanam. All impurities are destroyed. It is the greatest purifier. We will also not acquire impurities in future after obtaining this knowledge.

This knowledge is available here and now. The experience can be obtained here and now. This knowledge is in keeping with Vedic teachings.

We consider Vedas as basic source of knowledge. Anything not in keeping with Vedas cannot survive. Buddhism is an example.

Buddha rejected the Vedas as nastika. Nastika means non-believer of Vedas. For, this reason Buddhism was not accepted in India.

During time of Sri Krishna Vedas were very important; hence his emphasis on Vedic tradition. Sri Krishna does not claim to be the originator, rather, he says, it is the Vedic teaching. Even though Buddha is accepted as an Avatara, his teaching is not.

And gaining this knowledge and jivanmukti is far easier; you can get nirguna Ishvara Gyanam and Jivan mukti more comfortably than krama mukti; because for krama mukthi there are rules to be followed; not only you have to do upasana throughout, with consistency, more importantly at the time of death, you have to sit in proper position; you have to withdraw all the pranas and sense organs and bring it to the heart and then you have to force it through the sushumna nadi, and carefully release it through bramrandram and then you go to Brahma loka and attend Vedanta classes there. Therefore, krama mukthi is tough. Compared to kramamukthi jivanmukthi is easier and you can get the benefit here and now. And therefore Sri Krishna says compared to krama mukti, jivan mukti is far easier.

Finally, this knowledge is imperishable. One gets benefit of Moksha. Remember even going to higher Lokas is a perishable benefit. Such a wonderful Gyanam I am going to impart to You, O Arjuna.

Shloka # 3:

ममैतन्मतेनैव हि ज्ञानं त्वं प्राप्स्यस्यसे
ममैतन्मतेनैव हि ज्ञानं त्वं प्राप्स्यस्यसे9.3

**Men who have little faith in this spiritual law, O hero!
Return to the way of repeated deaths, failing to reach Me.**

Sri Krishna says in spite of all glorifications of this wisdom

unfortunately many people don't resort to this Ishwara Gyanam. It is even provided freely. But still, many people don't vote for it. People don't trust it as it is free and touts the highest benefits. Many people don't have shradha in this teaching.

Dharma here means Vedantic teaching. What happens to them, the one's who don't opt for this teaching? All such people lose an opportunity to attain Me, the infinite Ananda. The loss of infinite ananda is an infinite loss for them. They will definitely continue in Samsara in the cycle of birth and death. In Samsara, Mrithyu is the biggest problem or fear. It is a permanent source of insecurity. Such a person stays in this insecurity.

Shloka # 4:

9.4

The entire world has been pervaded by Me in my unmanifest form. All beings dwell in Me, but I dwell not in them.

With the previous shloka, introduction is over. Subject of Ishwara Gyanam and its glory were introduced. Shradha and Anasuya were also introduced.

Citing story of Athri, Anasuya is Atri's wife.

And why has Athri got Anasuya? Atrihi means the one who has transcended the three. The three are: stula, sukshma and karana sharira trayam; another way of seeing it is as one who has transcended satva, rajas and tamo gunas. Such a person will never have the problem of asuya and whoever is atri, his wife, will be anasuya; this is the symbolic significance Atri and Anasuya.

Now Sri Krishna enters subject matter, the central theme of chapter # 9 and this continues from shloka # 4 till Shloka #

10. This central theme is said to contain the essence of all Upanishads. Here the higher nature of God, Para Prakriti (PP), is discussed.

God, in his higher nature, is formless. Vyaktam means perceptible to Indriyas. Avyaktam means it is not perceptible to senses of sight, touch, taste, smell and hearing.

Lord in his higher nature is not available to any sense organs. Lord is free from all attributes. So, God with a form, is a lower nature of God. Thus Krishnamurthy, Ramamurthy are all forms of god. If you experience God as an object, it is a lower form of God. Vedanta says they are still not the real one. How do you experience the higher God? It is free from all attributes. Once you understand God is formless, the question comes where will he be located; you cannot have location; when will that Lord come; that Lord can never come; that Lord can never go as well.

All this is possible with Saguna Ishwara. The Ultimate one is one who never comes and goes. Once you discover this God, he is always there.

And the next glory or feature of that God is that he is Nirgunam or avyaktam. He is also all pervading.

Ram Ramaswamy