

Mandukya Upanishad, Class 16

Mantra # 11:

ॐ प्राग्विष्णुर्वायुर्मातृमहोष्मत्प्रजोऽस्य ॥

ॐ प्राग्विष्णुर्वायुर्मातृमहोष्मत्प्रजोऽस्य ॥

ॐ प्राग्विष्णुर्वायुर्मातृमहोष्मत्प्रजोऽस्य ॥

ॐ प्राग्विष्णुर्वायुर्मातृमहोष्मत्प्रजोऽस्य ॥

Pragya, whose sphere of activity is deep sleep, is M the third letter of AUM, because it is both the “measure” and also “that wherein all become one”. One who knows this identity of Pragya and M is able to know the real nature of things and beings, and also come to realize as being the Self of all.

Swamiji said the Upanishad is in Omkara Vichara from mantra # 8 onwards. In Mantra # 8 it pointed out that the four padas of Atma could be equated to four matras of Omkara; that is A U M and the silence following M is known as Amatra.

From mantra # 9 onwards, each matra was equated to each pada in progressive order. Thus Aa was equated to Vishwa or Virat. In Mantra # 10 the second pada Taijasa or Hiranyagarbha was equated to matra U.

In mantra # 11 the third pada of Pragya and Ishwara was equated to M kara.

Incidentally, after equating, the Upanishad prescribed three upasanas. Aim of Upanishad is not upasana but Vichara. Assuming some students may not be ready for Vichara the Upanishad prescribes the three upasanas. Shankaracharya says upasana is not main topic of the mantras.

The main two features of each of the three upasanas were then pointed out as:

1. Mithi: Also called Manam in karika, meaning measure. Sthula, sukshma prapancha enter the measure and then come out of it as well. Utkatam means evident. Measure-ness.
2. Laya samanya; Gaudapada uses laya instead of Apithi as used in mantra # 11. Laya is resolution ground; Karana Prapancha is also resolution ground and upon dissolution it goes back to its potential state.

Law of conservation of energy is actually described in Upanishad. It says that sthula suskhma parapancha go back to Laya.

Also Aa and U resolve in M. When we say M is resolution ground it is from a practical point of view as technically M cannot be resolution ground; it has to be Aa alone. By nature of Aa it is the material cause of all other sounds, their karanam; as such all have to be resolved back in it alone.

Upanishad is indicating a practical reality that Mm is end of all talking. This is third Upasana prescribed for the unprepared students.

Karika # 22:

सर्वेषां सर्वेषु सर्वव्यापिना सर्वव्यापितो सर्वव्यापिः सर्वव्यापिना सर्वव्यापितो सर्वव्यापिः ॥
 ॥ सर्वेषां सर्वेषु सर्वव्यापिना सर्वव्यापितो सर्वव्यापिः ॥ ॥ ॥

He who knows without doubt what the common

features are in three states, is worshipped and adored by all beings; and he is indeed the greatest sage.

Normally Upasana is for manda adhikari's. This may give the student an inferiority complex; hence Gaudapada is trying to boost the student by glorifying the upsaka.

That meditator who clearly knows the equation based on common features in all three upasanas becomes a revered one. The three upsanans correspond to the three states of experience.

Thus Akara is Jagrat; U kara is Swapna and M kara is Sushupti. This upasaka becomes a revered person among human beings. He becomes worthy of worship. In our culture Upasakas's are worshipped. Maha muni means great upasaka. What is phalam of this? Phalam was not described.

Karika # 23:

आकारं ध्यात्वा विष्णुं तत्त्वज्ञानं प्राप्नुयान् ।
तदा विष्णुं ध्यात्वा तदा विष्णुं ध्यात्वा तदा विष्णुं ध्यात्वा ।

The sound letter A helps the meditator to attain a well-developed waking personality (vishva). The meditator on U attains a well-developed Taijasa (mind and intellect) and for one who meditates on M reaches Prajna. In the " soundless" state, after Mkara, there remains no attainment

Therefore this upasana can be practiced as nishkama or sakama upasana. Nishkama makes him ready for Turiyam Gyanam. For Sakama upasana there also benefits in this life as well as in after life.

Ihaloka Phalam:

As stated by mantra # 9, he will become superior to others and become a common person acceptable to all. For third upasana he will be able to measure and judge. He will become one with God.

Paraloka phalam is not described in Upanishad. Gaudapada says, Akara Upasana does not mean meditating on Akara alone, it means Akara Pradhana Omkara Upasana and how to practice it has not been described. Shankaracharya also does not give importance to upasana.

This upasana will take upasaka after death to Vishwam or Virat Aikyam or oneness with Virat Ishwara. It is like a river merging in ocean. He will lose individuality temporarily until his punyam lasts.

Similarly U kara pradhana Omkara Upasana is when U is equated with Hiranyagarbha. It will lead after death to Taijasa or Hiranyagarbha aikyam. Shikshavalli also describes this aikyam.

Third is M kara pradhana Omkara Upasana will lead after death to Pragya or Antaryami Aikyam. He will merge into God. It is not a Gyani's merger. Upasaka's merger lasts only until his punyam and then he starts again while Gyani, after merger, do not come back.

How about Amatra and Turiyam? One who comes to Amatra does not travel after death as he becomes one with Brahman here and now. This is fourth matra.

Let us assume one has practiced this Upasana and prepared the mind for enquiry. How to do the enquiry? What is difference between Upasana and enquiry?

Aa is invoked as sthula prapancha and U is invoked as sukshma prapancha. Normally a word is used to reveal an object. Word is padam and object is padartha. Every padam represents a padartha.

Vedanta asks us to enquire into truth of this, asking us in effect to perform a Vichara.

Padam is a word. Four words are used: Bangle, Chain, Ring and Gold. Each padam must reveal a padartha. Bangle reveals bangle padartha. Ring reveals ring padartha. Chain reveals chain padartha while Gold reveals Gold padartha. Thus four padams reveal four padarthas. But upon enquiry I find gold is substance in front of me, but in the word bangle there is no padartha. Ring also has no padartha, chain too has no padartha. Therefore, upon enquiry three padarthas are dismissed; that is bangle, chain, ring; thus substance is dismissed. Once three padartha's are negated the corresponding padam's are also negated as they have no object to reveal. Therefore enquiry leads to dismissal of padartha and later padams as well.

Enquiry leads to resolution of padams and padarthas. So other than Turiyam, the only substratum, all other substances just do not exist. There is no substance called Sthula, Sukshma, Karana Prapancha and correspondingly sthula, sukskma karana Padams are also not there. What is left is Pada padartha vilakshanam or Turiyam. This Turiyam can be represented by silence. So, enquiry leads to dismissing of padam and padartha.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 137: Chapter 10, Verses 30 to 33

Shloka # 30:

दायानाम दैतयेषु दितीसुहृदोऽहं प्रह्लादः ।
कालः कालयतामृगानामहं मर्गद्वयः ।
पक्षिणामहं वीनातेयः पशूनामहं वीनातसुतः ॥10.30॥

Daityanam, among demons, the descendants of Diti, I am the one called Prahlada. And I am kalah, Time; kalayatam, among reckoners of time, of those who calculate. And mrganam, among animals; I am mrgendrah, the loin, or the tiger. And paksinam, among birds; (I am) vainateyah, Garuda, the son of Vinata.

Continuing his teaching, Swamiji said, we are seeing Sri

Krishna enumerate the glories of Ishwara. The entire creation is a manifestation and glory of the Lord. Sri Krishna chooses a few specialties as his glory. They can be chosen to invoke God. Even though all rivers are glorious, Ganga can be used to invoke god. Hence Ganga is considered scared. Everyone enumerated can be an alambanam. Many are identified from mythological stories. Thus he cites in shloka # 30 about Prahlada. Prahlada stuthi in the Bhagavatham is a very well known sthothram; in which we find the highest

Vedanta talked about. In the Bhagavatham there are many stuthis or sthothrams; Dhruva stuthi; Prahlada sthuthi; Kunthi sthuthi; Bhishma sthuthi; each character

glorifies the Lord and the beauty is, in those sthothrams not only the puranic glories are there; the highest Vedanta is also packed in those stuthis and among them Prahlada is also a great one.

It is an important one because even though Prahlada is born an asura, by his spiritual sadhana he could change his character and become a Gyani. Therefore one need not feel bad about one's janma; jati does not indicate superiority or inferiority;

He was son of an Asura who changed. His jati did not matter. It was his guna that finally mattered. Karma with proper attitude makes one a guna Brahmana.

I am also Kala tatvam to ripen karmas at the right time. Karmas of groups of people also fructify at the same time. A sick person's papam fructifies. Another person serving me (sick person) is my punyam; while it is his papam that he has to serve me even while losing his sleep. So God becomes kala delivering the right karma at right time to right person.

Among animals I am Lion. Among birds I am Garuda, son of Vinata. Garuda is Vahanam of Vishnu. In Vaishnavism there is a Garuda Alwar or a great devotee.

Shloka # 31:

ಪವತಮ ಪುರೀಕರಃ ಪವನಃ ಪವನಾಶ್ವಾಸಃ
ರಾಮಃ ಸಾಸ್ತ್ರಾಭರತಃ ರಾಮಾಕ್ಷಸಃ ಜಹನವಿಃ
ಗಂಗಾಃ ಸ್ರೋತಸಃ 10.31

Pavatam, of the purifiers; I am pavanah, air. Sastra-bhrtam, among wielders of weapons, I am Rama, son of Dasaratha. Jhasanam, among fishes etc; I am the particular species of fish called makarah shark. I am jahnavi, Ganga; srotasam, among rivers, among streams of water.

Among purifiers (ganga jalam, fire, wind etc) I am Vayu. Hence we worship Vayu; we also worship Agni. Among Gods who wield weapons I am Rama with the bow Kodandapani. Thus, gods have weapons to protect dharma.

Thus, Lord Shiva has got his parashu hastha; he has got parashu; he is called Pinakapani; the one who has got a bow called Pinakam; and Rama is called Kothandapani; Vishnu is called Sarngapani; not Sarangapani.

Initially one protects by non-violence. Only as a last resort is violence used. Even Rama gave Ravana one last chance. Even in Mahabharata Sri Krishna met kauravas one last time to avoid war. For Kshatriya dharma yudha is a dharma. It is like a doctor amputating a limb to save a person. In case of devotees, how will god use his weapon? Here too God uses weapon to destroy our inner enemies (kama, krodha, moha etc). So with Sudarashana chakram, right knowledge, Lord destroys Agyanam.

Among water animals I am Makara, the whale. Among rivers I am Janhavi or Ganga. Ganga is a papam remover as well. According to Vedanta Ganga symbolizes flow of spiritual knowledge. Thus following are common features:

1. Ganga originates from Lord Shiva's head. Brahma Vidya also comes from Lord Shiva.
2. River flows from higher level to lower level. Generally

Guru's are seated at higher level and knowledge flows from Guru to Shishya.

3. Ganga is a perennial river. Brahma vidya also is perennial. What is proof of this? The fact that we are able to learn this Vidya is the proof.
4. When you dip in Ganga you feel refreshed. In same way, Vedanta teaching is also refreshing to one.
5. Even though Ganga flows from Gomukh to Calcutta, you can take a dip in it only at Ghat with steps. So also Brahma-vidya, you can only dip at Guru's Ghat.

Shloka # 32:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 10.32 ॥

O Arjuna sarganam, of creations; I am the adih, beginning; ca, and ; he antah, end; ca eva, as also; the madhyam, middle-I am the origin, continuance and dissolution. At the commencement (verse 20) origin, end, etc. only of things possessed of souls were spoken of, but here the mention is of all creations in general. This is the difference. Vidyanam, among knowledges; I am the adhyatma-vidya, knowledge of the Self, it being the foremost because of its leading to liberation. Pravadatam, of those who date; aham, I; am vadah, Vada, which is preeminent since it is a means to determining true purport. Hence I am that . By the word pravadatam are here meant the different kinds of date held by daters, viz Vada, Jalpa, and Vitanda. [Vada: discussion with open-mindedness, with a view to determining true purport; jalpa: pointless date; Vitanda: wrangling discussion. [Jalpa is that mode of date by which both parties establish their own viewpoint through direct and indirect proofs, and refute the view of the opponent through circumvention (Chala) and false generalization (Jati) and by pointing out unfitness (of the opponent) to be argued with (Nigraha-sthana). But where one party establishes his viewpoint, and the other refutes it through circumvention, false generalization and showing the unfitness of the opponent

to be argued with, without establishing his own views, that is termed Vitanda. Jalpa and Vitanda result only in a trial of strength between the opponents, who are both desirous of victory, But the result of Vada is the ascertainment of truth between the teacher and the disciple or between others, both unbiased.

Among creations, I am beginning, end and middle. Sri Krishna said the same in shloka # 20. How to reconcile this? One indicates spatially while second looks at time wise; Srishti, Sthiti and Laya karanam.

Vidya means any discipline of knowledge; any science is called Vidya and there are so many branches of

knowledge in our tradition such as: the four vedas; shiksha, kalpa, vyakaranam, niruktham, chanda, jyothisham etc.; there are so many branches in the sciences and the modern sciences are many as you know, and among all of them, I am the spiritual knowledge.

Among sciences, I am Atma Gyanam. In chapter # 9 it was called Raja Vidhya, self-knowledge that says Atma is the only reality, all others are unreal.

Thus, Apra Vidya is Avidya and Paravidya is Gyanam.

It is only self-knowledge that liberates a human being from our limitations.

The sense of physical limitation is expressed in the form of our desire to accumulate more and more and more because with myself I feel I am limited; So I have a sense of physical limitation, I have a sense of emotional limitation, that I am not loved by all; I am not loved by own children; no one enquires about me; they do not even check whether we are there or not; so all these are all what; emotional deprivation; emotional sense of limitation; Then the next level of limitation is intellectual; any amount I know, I know that I

do not know much; the greater I know, the greater the ignorance is exposed; and therefore, this sense of limitation is samsara and any branch of knowledge other than self-knowledge will not remove this limitation; In fact, not only it will not remove, it will create only further limitation; like Newton said; thousands of discoveries he made and at the time of death, he declared that I was playing with a few pebbles on the shore, while the vast ocean of truth is in front. Therefore, material sciences will only increase the sense of limitation; whereas this is the only knowledge give me poornatvam.

No other branch other than self-knowledge can remove these limitations. Material science will increase sense of limitation while self-knowledge alone will give Poornatvam.

This is also the rarest of knowledge. Many don't come to this knowledge. The number of people who know this are indeed very rare.

Then the next one Vadaha means a discussion for arriving at the truth. In our tradition, they talk about several types of discussions; anything you take, they have studied thoroughly; they talk about vadaha; they talk about jalpa, they about vithanda; they talk about jathi; they talk about chalam; these are all different types of discussions, And vadaha or samvadaha between guru and Shishya, both are meant for only one purpose and that is arriving at the truth; whereas in all other discussions, arriving at the truth is not the aim, winning the argument is the aim; and hence the expression heated argument.

Doing namaskara to teacher means I will set aside without my ego or notions.

Whenever I am in agreement with you, you accept me; which means what; you hold on to your view alone; this is called filtered listening; whichever is convenient you take and the

other things you are not able to drop. That means I lack intellectual honesty; therefore a discussion wherein I set aside my ego; wherein I am ready to openly accept, not mentally verbally accept my mistake and I am interested in listening to other persons; it is the most difficult thing in any discussion or dialogue; our mind is itching to talk; and we are waiting for that person to take a breath; at that time you enter and you finish off your arguments; So if I can listen in a relaxed manner to the other person and similarly I talk, that is called vada or samvada; that alone will lead to discovery of truth; and therefore Sri Krishna claims that I am vadaha.

Shloka # 33:

अक्षरानामहमक्षरा अक्षरस्यहमक्षरस्य
अक्षरस्यहमक्षरस्य अक्षरस्यहमक्षरस्य10.33

Aksaranam, of the letters; I am the akarah, letter a. Samasikasya, of the group of compound words, I am the compund (called) Dvandva. Besieds, aham eva, I Myself; am the aksayah, infinite, endless; kalah, time, well known as 'moment' etc.; or, I am the supreme God who is Kala (Time, the measurer) even of time. I am the dhata, Dispenser, the dispenser of the fruits of actions of the whole world; visvatomukhah, with faces everywhere.

Among letters I am letter Aa. In English language Aa does not exist. In all Indian languages Aa is first letter. It is most fundamental sound, because when you open your mouth, the sound that comes is Aa. All other sounds are modified versions of Aa alone. By changing your mouth you can show teeth and it becomes Ee .Thus Aa's modifications result in other sounds. Thus, Aa is Karana Aksharam while others are Karya Aksharani.

Take away:

1. It is only self-knowledge that liberates a human being from our mental, emotional and intellectual limitations.

2. Sri Krishna emphasizes non-judgmental and relaxed listening. We need to improve our listening skills.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 136: Chapter 10, Verses 27 to 30

Shloka 10. 27:

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10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men, the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

Continuing his teaching, Swamiji said, Sri Krishna continues his description of his glories and many glories are available in this world itself for perception such as the sun, moon, and sometimes puranic stories as well. Two stories are prominent, one is Ganga avatharanam and other is Samudra manthanam. We started the Samudra manthanam story in the last class.

Devas and Asuras planned to churn the milky ocean so that they can get amrutham out of it; and then if they partake the

Amrutham, they will get immortality. So, with this plan, they brought the Manthara mountain for churning and they brought Vasuki as the rope and later Bhagavan Vishnu had to come as Kurma avathara to hold the Manthara mountain while churning; otherwise it was going down; and initially they had differences of opinion, but somehow they managed and started churning and varieties of things appeared. Fourteen virtuous things came out of the manthanam.

Kalidasa wrote a prayer called Mangalashtakam; which is supposed to be chanted in the morning, and in this prayer he talks about various sacred things including the 14 rathnas or precious things which came out of the milky ocean.

They are:

1) Lakshmi Devi; she is samudra tanaya. Samudra raja wanted a boy for Lakshmi; Shiva and Vishnu were potential matches; The raja gave Lakshmi to Vishnu as he was well dressed and Shiva did not even know how to dress properly and therefore a poet says that if you want a good girl, dress up well.

Spiritually, by the practice of sadhana, a churning of satvic mind occurs and from this churning various glories come to him such as sidhis.

These siddhis, that are worldly benefits, are more obstacles in spiritual progress. All these ratnam are sidhis and are distractions; and devas were not interested in them; they wanted amrutam or moksha.

2. Halahala: the poison came out. It represents psychological problems in course of spiritual journey. They arise from subconscious mind from past experiences. In Mandukya Upanishad Gaudapada talks of four obstacles in meditation. One of them is called Kashayam, meaning deeply suppressed problems of past arising from mind. For some they come up as anxiety, fear, etc. One Acharya calls it Stabdhi bhava, or a mind stuck, also called

kashayam. In Gurukula, when this happens, you don't to worry about anything as Brahmachari has no family, no cooking to do, etc. These are called Halahala, our own mind problems, rising from churning shastra vichara. Only remedy for this was that Lord had to swallow the problem. For us the solution is to surrender the problem to god and let him absorb the problem.

Lakshmi, Kaustubha, Parijatha are all Siddhi's. If you persevere you will get amritham or atma gyanam. Another poet wrote that there are five Vedas, Mahabharata being the fifth one.

We have 9 planets that affect us. A daughter, if married, the son-in-law is the tenth planet that affects you.

In Shloka # 27 Sri Krishna says, among horses, I am Uchiravas that came from churning. How did it emerge? It emerged during amrutha manthanam.

He says, among elephants, I am Airavatam, a wise elephant from heaven. Among humans, I am the king. King is taken as a manifestation of God. He has to support dharma and protect it.

Shloka # 28:

ayudhanam, among weapons; I am the vajram, thunderbolt, made of the bones of (the sage) Dadhici. Dhenunam, among milch cows; I am kama-dhuk, Kamadhenu, which was the yielder of all desires of (the sage) Vasistha; or it means a cow in general which gives milk at all times. I am Kandarpa, prajana, the Progenitor, (the god) Kama (Cupid). Sarpanam, among serpents, among the various serpents, I am Vasuki, the king of serpents.

Ayudhanam, among weapons; I am the vajram, thunderbolt, made of the bones of (the sage) Dadhici. Dhenunam, among milch cows; I am kama-dhuk, Kamadhenu, which was the yielder of all desires of (the sage) Vasistha; or it means a cow in general which gives milk at all times. I am Kandarpa, prajana, the Progenitor, (the god) Kama (Cupid). Sarpanam, among serpents, among the various serpents, I am Vasuki, the king of serpents.

Among the weapons I am Vajram. Vajrayudam is the special weapon of Indra; and in the purana, the

story is given how this special weapon was taken out of the backbone of Dadichi maharishi; that Dadichi maharishi had done plenty of tapas and therefore his body had become very strong for the special purpose of destroying Vrthrasura. To destroy Vrthrasura, Dadichi Maharishi sacrificed his life and out of his backbone vajrayudam was made; therefore it has got the strength born out of tapas shakthi, because we consider spiritual power or meditative power is much stronger than the material power.

Vishwamitra and Vasishta once fought. All missiles of Vishwamitra fell in front of Vasishtas dandas. Physical and material strength is nothing in front of power of Tapas. That is how Vishwamitra became a Brahma Rishi. This shows how Varna can be changed. Thus character is more important than birth.

Among milk cows, Dhenu, I am Kama dhenu. Why Kama dhenu? Because she can yield anything you want. Pray to her; you will get your wishes. Kamadhenu also came from churning. Mind is kamadhenu. It can create anything. All our advances are from our intellect. We can also attain moksha by using our intellect.

Desire: is called Manmatha or Kandarpa. Desire is greatest producer of things. First a desire rises then it becomes an actuality. As per Vedanta this comes from our Karmas. Necessity is the mother of creation; it expresses as desire. Among creators I am desire, including desire for children.

Among serpents, poisonous ones, I am Vasuki, Shivas ornament. Snake symbolizes ahamkara . So ahamkara is the greatest poison, which leads to kartrtvam and karma phalam and punarapi janamam and punarapi maranam samsara.

Lord Shiva knows how to handle this snake hence it is an ornament. Atma Gyanam teaches how to handle ahamkara. And therefore for a Gyani, ahamkara becomes a bhushanam, an ornament. Just as poisonous snake is an ornament for Lord

Shiva; the poisonous ahamkara is an ornament for a Gyani.

Shloka # 29:

नागानाम्, नागेषु, एकादृशस्य नागस्य,
नागानाम्, नागेषु, एकादृशस्य नागस्य, 10.29

Naganam, among snakes, of a particular species of snakes; asmi, I am Ananta, the King of snakes. And Varuna, the King yadasam, of the gods of the waters. Pitrnam, among the manes; I am the King of the manes, named Aryama. And samyamamatam, among the maintainers of law and order I am Yama.

Among nagas, I am Anantaha. Nagas are non-poisonous snakes, while sarpas are poisonous snakes. Philosophically ananta means nirguna Brahman that remains after destroying everything. Thus Adi Sesha remains after everything has been destroyed. Hence the name Seshasayi means the ultimate remainder.

Yadas: Water Devata is Yada. There are many of them such as river gods, lake gods etc. Among them all I am Varuna Devata who presides over ocean. Varuna is worshipped in Sayam sandhya as well. In evening once sun has set, Varuna is worshipped.

There are many devatas in Pitrloka. Depending upon one's punya you go there. It is presided by Aryama, a Vedic deity. I am Aryama, says Sri Krishna. All Shradhas , ancestral offerings, go to Aryama.

Among controllers of universe I am Yama or Kala Tatvam. Yama is controller of time.

Shloka # 30:

दैत्यानाम्, दैतव्येषु, एकादृशस्य दैत्यस्य,
दैत्यानाम्, दैतव्येषु, एकादृशस्य दैत्यस्य, 10.30

Daityanam, among demons, the descendants of Diti, I am the one called Prahlada. And I am kalah, Time; kalayatam, among

reckoners of time, of those who calculate. And mrganam, among animals; I am mrgendrah, the loin, or the tiger. And paksinam, among birds; (I am) vainateyah, Garuda, the son of Vinata.

Diti is the wife of Kashyapa Prajapathihi, who is an important personality mentioned in the puranas. When Brahmaji created 14 Prajāapati came first and from the 14 prajapatis alone, the entire humanity emerged.

And therefore these Prajapatis are enumerated; among them the most prominent one is Kashyapa; and Aditi is his wife; Diti is another wife and Aditi's children are called Devas and Diti's children are called asuras. So Devas and asuras are born to two different mother's while father is one and the same; Devas represent positive healthy thoughts; asuras represent unhealthy thought; all from one Kashyapa Prajapati. Thus, we get both Deva vritthis as well as asura vriththis; out of two different wives; one is called satva guna wife; and the other is called rajo guna wife; out of these three gunas, especially these two gunas; satva and rajas, two types of vrithis are generated; one is called daivi sampath; and the other is called asuri sampath; we will see more on this in the 16th chapter.

Even among asuras a great devotee called Prahlada was born to Hiranyakashapu. Prahlada is remembered among great devotees in morning prayers. He was born an asura but he was a person with satva guna. This shows that Jati is not important it is one's guna that makes it important. Therefore caste system is not correct.

Among one's who keep account, as accountant, of punya and papam I am Kala Tatvam. Every deliberate action is a karma. Every karma has to produce a result at appropriate time; Kala or Dharmaraja performs this. I am kala tatvam responsible for manifesting every karma.

Vaishyas are called Guptas, or secretive one's. Kshatriyas are

Swamiji said from Mantra # 3 to Mantra # 7 the Upanishad

analyzed chatushpada atma; Here we travel gradually from Vishwa to Taijasa to Pragma to Turiyam. In Vishwa, I am the consciousness, which is the witness of gross universe. In Taijasa I am consciousness that is witness of subtle universe. In Pragma I am consciousness that is the witness of the causal universe, which I experience as total blankness. In Sushupti when I am experiencing total it is the experience of whole universe in potential form.

In Vishwa my attention is on object I. In Taijasa I am conscious witness of sukshma prapancha. In Pargya, I am witness of Karana parapancha. In Turiyam I turn my attention to I the observer who am there even as sthula, sukshma and Pragma are all changing. Thus Vishwa, Taijasa and Pragma are stepping stones to land in Turiyam. This Turiyam was described in mantra # 7.

Now we are starting to turn out attention to Chatur matra OM kara; travelling from A to U to M where I turn my attention to consciousness, one that is aware of silence. Thus sound is an object of my awareness; then Silence is an object of my awareness then to the awareness itself that is a witness of the silence. Thus when sound is not, awareness is still there; when silence is not, awareness is still there; when silence is there, it is the awareness of silence. So starting with awareness of sound, awareness of silence, thus Omkara Vichara is travelling from sound to silence to awareness of silence. Here sound is an object; silence is an object while the awareness is not an object. This awareness continues in silence and sound. Awareness and witness are used synonymously.

So, how to do I make use of Omkara upasana to land into my own awareness? To develop the skill of Omkara Vichara initially I learn to equate the four padas to the four matras and let the mind absorb this equation completely.

Now we move to mantra # 9 where Vishwa and Aa kara are

equated.

Here, Vishwa (Vaishwanara) and Aa kara are equated. Upanishad prescribes a meditation to equate and assimilate the knowledge. Sound Aa is taken as symbol to meditate upon. Aa represents Virat or Vishwa rupa; thus during meditation the whole gross atma comes up. Thus shaligramam is an object of reverence for an Indian. This perspective comes from generations of association, while a foreigner just sees it as a piece of art.

Two common features of Aa and Virat are:

1. Virat is first gross creation and after Virat all other creations came about. Among alphabets too Aa is the first letter.
2. The pervasion of both. Aa sound has transformed into all other letters. Aa inheres in all alphabets. Sri Krishna says in chapter # 10, I am Aa kara. Virat and Aa kara are both all-pervading or Vyapti.

Phalam for this Upasana is:

Worldly results: In mantra, Veda means Upasana. Here Upasaka attains all kamas and pervades his possessions or expands them. His family expands; property and possession all expand. One who meditates on Aa kara and Vishwa in life will become foremost in any field he enters, hence the word Aadishcha Bhavati is used.

Above were the material results of the Upasana.

Spiritual benefits are: His capacity to equate Aa with Vishwa expands. In meditation, when he practices Vedantic meditation, mind thinks of Vishwa, Taijasa, and Pragya; it also goes to Hiranyagarbha, Antaryami and Chaitanya adhishtanam. The silence will not be blankness; it will represent consciousness behind silence. The stillness in Omkara meditation will land in Consciousness.

Mantra # 10:

[illegible]

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[illegible]

He who is Taijasa, having for his sphere of activity in the dream state, Is U the second letter of AUM; on account of "superiority" or on account of "being in between the two". He who knows this attains to a superior knowledge and is treated equally by all and finds no one in his line of descendants who is not a knower of Brahman.

Now comes equation of second pada, Taijasa (Vyashti) or Hiranyagarbha (Samashti) is equated with U kara. In Sanskrit, joining of alphabets Aa and U creates 0. It is a symbol for meditation on second pada or Swapna or Taijasa. Here too there are two common features between them; they are:

1. Hiranyagarbha, the subtle, is superior to Virat, the gross. So also the sound U is superior to Aa. Why is it superior? Subtle is always superior to gross. From Hiranyagarbha comes Virat. Sukshma is a Karanam while Virat is a Karyam. Virat is born from Hiranyagarbha. At destruction, Virat goes back into Hiranyagarbha.

U is Utkrshat or superior to Aa. Aa becomes U which then become M. Thus U swallows Aa as such it is superior.

2. Ubhayataha: intermediary status. In Vishwa, Taijasa and Pragya; among them Taijasa is in the middle; U too is in the middle. May you learn to meditate on these two. Try to see subtle universe, the cosmic mind, all packaged in U. This is U kara Hiranyagarbha Upasana.

What is benefit of this Upasana? By practicing Sakama upsana, following benefits accrue:

1. Because he meditates on Gyana Shakti, it is an upasana on Saraswati or Samasto Gyana Upasana. This person will become learned. Santati means extent of knowledge. Utkrashati means increases.
2. Samanascha Bhavati: He will become a common man to all. He will be accepted by all groups; he will not be a part of any camp; he will be liked by all; a mediator.

His knowledge will influence his family; his family will also be learned or will be Brahma Gyani's.

If a person practices Nishkama Upasana, this equation will help him in Omkara Uapasana. In his mind whole universe will come up and resolve itself into silence.

Mantra # 11:

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

Pragya, whose sphere of activity is deep sleep, is M the third letter of AUM, because it is both the “measure” and also “that wherein all become one”. One who knows this identity of Pragya and M is able to know the real nature of things and beings, and also come to realize as being the Self of all.

The third mantra is M kara; this M is equated to Pragya or Antaryami or Ishwara. In Upanishad, the fifth and sixth mantras described Pragyaha as obtaining in deep sleep. At cosmic level it is called Pralayam and at individual level it is called Laya or sleep. These two also have two common features.

They are:

1. Apithe: ground of dissolution or merger or disintegration. Pragma is sleep state, when whole universe dissolves, just as in pralayam. My worries, knowledge etc, dissolve in sleep. At Samashti, Ishwara dissolves everything in him. Apitihi is Laya sthanam.

M is also Laya sthana. When you close mouth the sound that comes out is Mm. Mm is thus resolution ground for all alphabetic letters.

- 2) Mithihi: A measuring vessel. Pragma is compared to a measure. Mm is also compared to a measure.

When people measure, say in a village, the grain disappears in the measure and then, when, one pours out the grain becomes visible again; this is similar to un-manifesting and manifesting.

Pragma is also like a measure. When I go to sleep, my world goes into Me, the Pragyaha and becomes invisible. When I wake up, it all reappears again. It repeats when I go to sleep again. So, Pragyaha is also a measure.

It is same with letter M. After speaking, I close my mouth with M. All other sounds are resolved. They again come back when I talk again. Thus, it is similar to a measure as well.

This measure-ness is a common feature. So during meditation see the M sound and visualize the hidden universe.

The benefits of this meditation are that one who practices M kara Antaryami Upasana gets two worldly benefits.

1. Because of the “measure upsana” he will be able to measure everyone and everything; and make the right judgment.
2. Apitishcha Bhavati: everything is resolved into him. He becomes one with Ishwara. All problems disappear into him.

Spiritual benefit: is developing skill for Vedantic meditation or Omkara meditation.

Take Away:

Omkara meditation: Meditating upon the letters of OM (AUM) and the corresponding universes will help in arriving at Turiyam. As the letters get resolved into silence, the three universes will get resolved into Turiyam in Vedantic meditation. This dhyanam is mentally resolving the entire universe into me, the consciousness. Chanting OM helps in visualizing the universe arising out of me. The silence following the chanting helps in visualizing the universe resolving into me. OM chanting is creation, its duration is sustenance, and the following silence is dissolution. Having chanted OM a few times, I remain silent with the knowledge that everything arises out of me and everything resolves into me.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 14

Karika # 18:

சான்றிதழ் பெற்றுள்ளவர்கள் மட்டும் மட்டும் மட்டும்
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If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality in the explanation ceases to exist when the highest Truth is Realized.

Swamiji said in these karikas beginning from # 10 to # 18, Guadapada made an analysis of mantra # 7, the most significant mantra of the Upanishad. He also did a comparison and contrast of the four padas as well.

He said Turiyam has to be known. What is its significance? Once I know Turiyam, immediately Ignorance is removed, just as light removes darkness immediately and automatically.

Once Ignorance is gone, Error and misconceptions along with it also go away. Once rope is not known clearly we see a snake. Once we know it is a rope all misconceptions of rope such as snake, crack in the floor etc go away. There may be many misconceptions; they all go away. Therefore knowledge removes Ignorance and Error. Once both are gone; I know I am the consciousness that is Turiyam, free from Ignorance and Error. As per Vedanta, Turiyam, by definition is, Consciousness free from Ignorance and Error. If Ignorance and Error are there it is Vishwa or Taijasa. If Ignorance alone is there it is Pragyaha. So Ignorance alone can make me an Agyani in all three padas. Once Ignorance goes, one becomes a Gyani with awareness that he is Turiyam.

Once I know I am Turiyam, I can claim all features of Turiyam as my own. One main feature of Turiyam is that it is Shantam, Shivam and Advaitam. In my vision there is no duality at all; all are gone.

Even the idea that I am Gyani has duality in it. As a knower, I am a subject who knows something as an object; this involves dvaitam. With knowledge this duality goes and I am no more a

knower. Self-knowledge removes the idea of knowerhood. A gyani loses the idea that he is not even a Gyani?? Then who am I? I am not pramata, prameya or pramanam; but I am Turiyam without all three features of Vishwa, Taijasa and Pragya.

A side point here is **when a Gyani says I am non-dual advaitam; dvaitam continues for him; he just does not attribute reality to it.**

If this were not true a Gyani cannot even be a Guru, as he has to see at least one Shishya, which means Dvaitam. **When we say Gyani is in advaitam, perceptual dvaitam continues but he does not attribute advaitam to it. Sky is perceived as a blue dome over earth. Knowledge is that there is no blue dome, but perception continues even while knowing it is a perception alone.** I know ocean water is colorless, but eyes will still report it as with color; however, I will know it is a perception only.

Similarly, sun does not rise rather it is the earth that moves. My perception sees sunrise and sunset, but I know the sun does not rise or set.

I perceive the stationary earth but I know it moves violently around the sun. As per Vedanta, **perception does not prove reality.**

You see pure blue water, blue dome in sky and a stationary earth. Gyani also perceives these dualities, but he knows the perceived reality is not real.

He knows water is colorless and moving earth is really moving at 60,000 MPH. Our sense organs are not designed to know reality. They are meant to give us a working knowledge of world. Hence newspapers report daily, the sunrise and sunset times. This is for the working knowledge alone. What is working knowledge; it is that, there is duality. Real knowledge is that there is no duality.

This concludes analysis of mantra # 7.

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I had told that this Upanishad has two types of enquiries.

- Omkara analysis is composed of four components to it. We have completed the # 1, Chatushpada Atma Vichara with Mantra # 7. The first mantras from # 2 to # 5 dealt with this including the 18 Karikas.

These are the final mantras of the Upanishad. Word Om is a monosyllable or one sound Om. It has four parts like atma. For atma they were called the four padas; in same manner Om is a compound syllable with four parts to it.

In Atma each was called pada while in OM each is called matra

or letter.

1. Akara Matra: In English there is no akara at all. In Indian languages Aa is first and significant letter. Scriptures say Aa is most significant alphabet of all. It is the sound that comes automatically from mouth.
2. U kara Matra: There is no U in English language as well. Hence Om can't be written in English. In Sanskrit, as per grammar or Sandhi rules, Aa+ U=O.
3. M kara matra: It is a consonant.
4. Amatra: is the silence that follows the Om.

We can equate Atma and Om in all respects. Atma is a compound with four parts to it as is OM. Since both have four parts, one can equate each part to a part of Om respectively. What is the advantage of this equation? Once you equate Om and Atma, we can use it for meditation. When we chant OM all four padas of atma come up by association. Then we can claim Turiyam. For Turiya Dhyanam, Omkara is an ideal symbol.

Atma analysis leads to pure consciousness while Omkara analysis leads to pure silence. The silent consciousness is my inner most nature while all our talking is Samsara. This is the analysis.

This atma with four padas is Omkara.

Thus: Total Atma= Total Omkara.

If you dismantle the components of both, each pada equates to each matra and vice versa.

Om has A U M and Silence (amatra). Silence is discussed in mantra # 12. Amatra means the silence that follows.

What about the four padas of Atma? We already discussed the four padas from mantra # 2 to 5, both at macro and micro level.

Mantra # 9:

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

He who is Vaishvanara having for his sphere of activity the waking state is Aa the first letter of AUM, on account of its “ all pervasiveness” or on account of “ being the first”- these two are the common features in both. One who knows this surely attains the fulfillment of all his desires and becomes the first or the foremost among all.

In this mantra each matra is equated to each respective pada. The sound Aa is hidden in Om and is the first letter of Om. It is equated to First pada of Atma or Jagrat Sthana, the Waker principle or Vaishvanara.

Aa equals Waker “I”.

Why is Aa the first pada or Vaishwanara or Virat? In Shastra there is a rule that when a symbol is used for an object, both should have common features. Green is shown in Indian flag for prosperity. Why so? Prosperity means a lot of wealth, a lot of greenery etc. Without greenery it will indicate draught conditions; hence association with green.

What connects Aa with Virat? Because of its pervasion it connects with Virat. All-pervasive is the character of Virat and alphabet Aa.

Virat is all pervading or Vishwa Rupa Ishwara or cosmos; hence all pervading AA is also all pervading.

How do you say so? In Phonetics or Shikshashatram, Aa is the basic sound produced just by opening the mouth. The very same Aa becomes Ee when you show your teeth by modifying the mouth. Aa becomes Uu by spouting the mouth. Aa is basic material that

is transformed into all other letters. Aa is the material cause, karana akshara, while others are karya aksharani. Thus one gold becomes many jewelry. The cause pervades all effects. Gold pervades all ornaments. Letter Aa pervades all alphabets. All alphabets are manifestations of Aa. For each alphabet there is a devata. For Aa, it is Brahma as Karanam for whole creation. Aa is Sarvavyapi; Virat is also Sarvavyapi. Apte in shloka means Sarvavyapi.

There is a second common feature. Virat is born first before creation of individual being. Macro is born first then individual being(s) come about. Aa is also first born sound. Adimatva means Primary. So, both are all pervading and primary. May you meditate on Aa as a symbol of Virat just as we meditate on a Linga as a symbol of Lord Shiva. So, perform Akar Virat Aikya dhyanam.

Take Away:

When a Gyani says I am non-dual advaitam; dvaitam continues for him; he just does not attribute reality to it.

As per Vedanta, perception does not prove reality.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 13

Mantra # 7; Karika # 14:

[illegible]

Vishwa and Taijasa, the former two are associated with the conditions of dream and sleep, Prajna is the state without dream. Those who have known the Truth do not see either sleep or dream in Turiya.

Swamiji said in these karikas beginning from # 11 Guadapada is comparing and contrasting the four padas by making use of presence or absence of Ignorance and Error in them. Ignorance is self-ignorance while error is self-delusion.

Ignorance is indicated by words such as: Agrahanam, Nidra, Karanam and Beejam, all mean self-ignorance.

Error is indicated by words such as :Anyathagrahanam, Swapna, Karyam and Ankuraha; all indicating error or self-delusion.

Of the four padas, the first three are associated with Ignorance, while Turiyam, the fourth pada, is not. With respect to error, of the four padas, two are associated with error while two are not. Thus we can say the following:

First pada has Ignorance and Error.

Second pada has Ignorance and Error

Third pada has Ignorance without Error

Fourth pada has no Ignorance or Error.

Next in the Karika #15 Gaudapada arrives at an important corollary.

Karika # 15:

सुषुप्तिं स्वप्नं तदुत्थानं तदवस्थं तदवस्थान्तरं च
सुषुप्तिं स्वप्नं तदुत्थानं तदवस्थं तदवस्थान्तरं च तदवस्थं

Dream is the misapprehension of Reality, while sleep is the state in which one is in a state of non-apprehension of Reality. When the erroneous knowledge in these two states disappears, Turiya is Realized.

This Karika reinforces the same ideas as last Karika but with a new set of words.

Swapna belongs to that pada associated with anyathagrahanam or wrong perception or error. When self-delusion is there, it is swapna. The self-delusion is that I am a Jivatma. Why is it a delusion? In reality, I am Paramatma and not Jivatma; this is the delusion. Such a person is in a dream. If one has a self-delusion even in waking state, Vedanta calls it Swapna; thus even jagrat avastha is a Swapna.

Nidra: First and second padas are associated with Error; hence swapna belongs to them. On the other hand Nidra belongs to that pada which is associated with Self Ignorance. Therefore Nidra, sleep, belongs to the pada associated with Self Ignorance. This is the third pada. In Pragya state there is Nidra or self-delusion. So sleep, philosophically, means Self Ignorance. In waking state if we are Self-ignorant, we are asleep. Philosophically, in sleep, if we are self-ignorant, we are asleep as well. Thus in sleep too, in philosophical sense, sleep is Self Ignorant.

So sleep, philosophically, belongs to all three padas. Both, waking and dream states are associated with self-delusion. In deep sleep there is ignorance but no self-delusion. Turiyam has not ignorance or self-delusion. As long as Ignorance and Error exist, I am away from Turiyam because Turiyam is free from both.

(Note: My association with the three states is only a seeming one. Once I understand the association to be a seeming one, I

am free. The stick under water only seems to be bent. If I take the bend to be real, I have to do something to straighten the stick. When I know the bend to be only a seeming one, I do not need to do any sadhana to straighten the stick. Let the stick be in water and appear to be bent. But it is straight all the time. Similarly, I appear to be a waker, dreamer or a sleeper. Even when I appear as all these three, they are only appearances. I am always Turiyam and **this I have to know in the waking state.**)

How can I attain Turiyam? Gaudapada says definition of Turiyam is freedom from Ignorance and Error.

If you have freedom from Ignorance and Error you can claim status of Turiyam. Therefore he comes to a corollary that a seeker can attain status of Turiya Padam when error backed by ignorance, self delusion and self ignorance, is eliminated from me.

Why so? If I am associated with Ignorance and Error, I am in first or second pada. With Ignorance alone I am in third pada. When I eliminate both, Ignorance and Error, I become Turiyam.

Thus Ignorance and Error have to be eliminated in first three padas to attain Turiyam.

Stated as an equation:

Vishwa minus ignorance and error equals Turiyam

Taijasa minus ignorance and error equals Turiyam.

Pragya minus Ignorance equals Turiyam.

Turiyam minus nothing equals Turiyam.

Thus, Vishwa, Taijasa and Pragya are all Turiyam without ignorance and error.

If so, how to remove Ignorance and Error?

You can never directly remove Ignorance, even as darkness can't be removed. Darkness goes when light comes in; even so, only Gyanam can remove Ignorance. What Gyanam removes Ignorance? By gaining Turiya gyanam Ignorance may go, but how about Error? When ignorance goes, Ignorance caused Error also goes. **Thus when rope Ignorance goes snake delusion, the Error, automatically goes.**

So, only knowledge is needed to remove Ignorance as well as Error. How to get Gyanam? We have to start with Karma Yoga for Chitta shudhi; then go to Upasana Yoga for Chitta Ekagritha; then go to Gyana Yoga to obtain Gyanam. What is Gyana Yoga? It is sravanam, mananam, and nidhidhyasanam.

Karika # 16:

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When individual soul sleeping under the influence of the beginningless maya is awakened, then it realizes in itself the birthless, sleepless, dreamless and non dual (Turiya).

I realize that Ignorance and Error are obstacles between me, and my Turiyam status. How did Ignorance and error come? Why did they come? Who created me with Ignorance and Error? When did he create it?

Gaudapada says nobody created Ignorance, as such all three questions are wrong. It was there from the beginning of time. The Jiva is in state of philosophical dream, with Error or self-delusion, because of Maya or Nidra, the beginning-less Nidra or philosophical Nidra or Self Ignorance.

Jiva is a Self-delusion because of beginning-less Ignorance. Generally a Jiva does not try to remove the Ignorance. How to remove it? Some rare Jivas try to remove it. The word Prabudhyat in shloka means wake up. If a Jiva wakes up to his real nature, philosophical awakening, it is knowledge. **Suppose**

a Jiva knows Turiyam nature by karma yoga, upasana yoga and gyana yoga, then he understands that I am not Vishwa, I am not Taijasa, and I am not even Pragya as well; rather I am Turiyam; advaita Turiyam; or Turiyam free from anidram, that is without nidra or self-ignorance.

Pure Nidra is associated with third pada. So, I am different from third pada, Aswapnam or Self –delusion; Turiyam is free from Swapna or free from second pada.

Ajam: means birthless or janma rahitaha.

Turiyam in first pada is associated with physical body or sthula shariram. Birthless means free from physical body associated with Vishwa, the Waker; also called Vishwa vilakshanam. This the seeker recognizes.

Karika # 17:

ಉಪಾಸನಾ ಯೋಗಾ ಕರ್ಮಯೋಗಾ ಜ್ಞಾನಯೋಗಾ ತು ತುರಿಯಮ್ ಏಕಮ್
ಉಪಾಸನಾ ಯೋಗಾ ಕರ್ಮಯೋಗಾ ಜ್ಞಾನಯೋಗಾ ತು ತುರಿಯಮ್ ಏಕಮ್

If the perceived plurality were real, then certainly it would disappear. This duality that is cognized is a mere illusion, or maya. Non-duality alone is the supreme Reality.

In this karika gaudapada is assuming a possible question that can come up from previous karika.

If one knows through knowledge that I am Turiyam the adviatam, in wake of knowledge there is advaitam. Thus, with knowledge it eliminates Dvaitam. **Then question comes, can knowledge eliminate world of plurality?**

Can knowledge eliminate anything at all? If knowledge of table can eliminate table, then table should get eliminated while in reality we don't see this happening. Can knowledge of a disease eliminate the disease? Reality is that it is not knowledge rather it is the medicine that eliminates disease.

Secondly, even if we assume knowledge eliminates dvaitam then advaitam comes. In wake of knowledge dvaitam goes and advaitam comes. If so, will advaitam also go and dvaitam come back later? Thus, advaitam and moksha wont be permanent. So, can knowledge eliminate dvaitam?

Gaudapada answers in next three karikas these questions. He says question of elimination of dvaita prapancha to arrive at advaitam itself is wrong. If there is dvaita prapancha, it may go or not go, but fact is, there is no dvaita prapancha at all to talk about or its going and coming. It is like in waker, with rope knowledge, will snake knowledge go away? This question itself is wrong, as there is no snake to begin with. If there is a dvaita prapancha existent it may perhaps go away, there is no doubt about it. Really speaking there is no dvaita prapancha to go away, just as there is no snake to go away with rope knowledge.

Then, in wake of knowledge, what goes away? Dvaita prapancha (phenomenon) does not go away as it was not there to begin with rather it is Dvaita Brahmyam, delusion of Dvaitam, that goes away. This dvaita prapancha is only a delusion, a brahmyam, and a maya. If at all, it is this brahmyam that goes away. Thus, dvaita nivrithi is dvaita brahmya nivrithi.

In swapna you saw a thief entering your house; upon waking there is no thief; what has gone is the thief delusion or thief brahmyam. If dvaitam is brahmyam, what is fact? Really speaking, there was always advaitam, there is always advitam and there will always be advitam as well; there was only dvaita brahmyam.

Karika # 18:

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If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of

teaching. Duality in the explanation ceases to exist when the highest Truth is Realized.

In previous Karika it said that Gyanam eliminates Dvaitam and it takes you to advitam; it eliminates dvaitam Brahmyam. Here Gaudapada adds more to the previous idea of knowledge of eliminating dvaitam.

He says, when knowledge eliminates dvaitam it includes the dvaitam that is the very basis of Gyanam. The very idea of Gyanam presupposes duality; thus the question comes who is the knower and what is the subject of knowledge. Gyanam eliminates all duality; it also eliminates knower and known duality. Can Gyanam eliminate knower known duality? Gaudapada answers, if there is a knower known duality then one can talk of its elimination perhaps; but in reality knower known duality does not exist; the question itself is wrong. It is similar to rope knowledge that eliminates snake. If there is duality (subject, object) created by someone, perhaps, it may or may not go, if it exists, but fact is that there is no knower known duality to go away.

Then what goes away? It is the notion, delusion, that there is a knower and known. This duality goes away. After knowledge, I will not even claim I am a Gyani, because to claim I am a Gyani I have to have a knower and known duality. I am Turiyam, free from knower and known duality.

If knower and known division are not there, why do scriptures talk about it? In Taittiriya Upanishad it says, Knower of Brahman attains liberty. The scriptures temporarily accept knower known division for sake of teaching. Once teaching is successful then there is no more duality; the knower known duality; the teacher student duality, all of them go away.

Take Away:

Thus when rope Ignorance goes snake delusion, the Error, automatically goes.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 135: Chapter 10, Verses 24 to 27

Shloka # 24:

ॐ प्रथमं मे ब्रह्मविद्यां प्रवक्ष्यामि ॥
ॐ प्रथमं मे ब्रह्मविद्यां प्रवक्ष्यामि ॥ 10.24 ॥

0 son of Prtha, know me to be Brhaspati, the foremost among the priests of kings. Among commanders of armies I am Skanda; among large expanses of water I am the sea.

Continuing his teaching, Swamiji said, I was in midst of narrating a story of Ganga Avatharanam in last class about how Bhagiratha brought Ganga from heaven to earth. He came to know from his father Amshuman that his ancestors were burnt to ashes by sage Kapila. He came to know that Ganga jalam could save their lives yet. So, he decided to bring Ganga to earth. Hence we call a person of great determination as Bhagiratha and such effort is called Bhagiratha Prayatnam.

The question soon came up if Ganga decided to descend to earth, who would receive the mighty fall of ganga on earth. He learnt that only Shiva could receive ganga. So he had to

perform tapas to Lord Shiva for 1000 years. Lord Shiva agreed to receive ganga; he also wanted to teach ganga a lesson for her arrogance. Finally ganga came down and Shiva received her in his jatas. After receiving her he covered his jata, thus Ganga was completely hidden. Then Shiva went back to his tapas. But this posed a problem for Bhagiratha as he had wanted ganga to flow down and bless his ancestors. Now with ganga caught in Shivas jata, this did not happen. So, Bhagiratha again performed tapas to Lord shiva. Then Lord shiva let a small stream of ganga to flow to earth. Symbolically Ganga Devi is considered Brahma Vidya coming out of Lords wisdom. It indicates the knowledge coming down to the earth from the Lord's wisdom.

Now as ganga flowed on earth it passed through the hermitage of Rishi Janvi. The story says it flooded the hermitage. Rishi Janvi got upset at Ganga, so he drank ganga up. Again Bhagiratha's goal was not accomplished. So, now he did tapas to Sage Janvi. Finally the sage relented and allowed ganga to flow from his ear. From Shiva, ganga came out of his forehead. Now she came out of the ears of Janvi. Symbolically Brahma Vidya is a Karna parampara, hence Ganga is also called Janvi. At last ganga came to patala and the 60,000 Sagaras were saved. The place where they were burnt is known as Kapilaranyam in patala and as per Kanchi Shankaracharya it later became California. Nearby there is also an island by name of Ash island supposedly representing ashes of Saagaras. That is why ocean is called sagara.

Based on this story Brthhari wrote a shloka. He says there are three types of people.

- First type, manda purusha, who never undertake anything; they are afraid of failure; however, they declare they have never failed.
- Madhyama purusha are ones who have courage to start but once they face obstacles or failures they withdraw,
- Uttama Purusha are ones who try again and again until

they get succeed like Bhagiratha. He is an ideal example of perseverance.

Shloka # 10.25:

ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म
ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म ॐ श्रुतं ब्रह्म 10.25

Among the great sages I am Bhrgu; of words I am the single syllable (Om) [Om is the best because it is the name as well as the symbol of Brahman.]. Among rituals I am the ritual of Japa [Japa, muttering prayers-repeating passages from the Vedas, silently repeating names of deities, etc. Rituals often involve killing of animals. But Japa is free from such injury, and hence the best.] of the immovables, the Himalaya.

Among Maharsihi's (Sapta Rishi's) born from Brahma's mind or manas putra's, Brghu is the preeminent one. I am Brghu the greatest among them, says, Sri Krishna.

A story about Brghu is that he tested the Trimurti's once to see who had most patience. Brahma lost his temper; Shiva also lost his temper; but Vishnu alone did not lose his temper.

Bhrgu and went and kicked Vishnu's chest; and instead of getting angry, Vishnu asked Bhrgu, is your leg alright, is it paining; and they say because of that alone, Vishnu got the mark in his chest. Imagine if somebody should conduct an examination of Trimurthi themselves; certainly he must be greater; Therefore that Bhrgu, the great examiner, I am.

Among all monosyllable words I am Omkara. Why is it greatest? It is essence of entire Vedas. Taittiriya Upanishad says, just as butter is churned from milk similarly Brahmaji churned the Vedas to obtain Om, hence it is considered Veda Sara. It is the most efficacious of all mantras. It is used in all karma kanda mantras. All rituals start with the word Om. Omkara is an alambanam. Karma kanda, Upasana kanda and Vedanta, all start with Om.

Omkara Vichara is considered essence of entire creation says Mandukya Upanishad. So we begin and end with Om. I am most sacred Omkara, says Sri Krsihna.

Ghiram means among words I am monosyllable Omkarara.

Among all types of spiritual sadhanas I am Japa Yagya. He chooses japa because, it can be practiced by all people, despite caste, creed and other differences. Thus only a Grihasta can chant agnihotri; a Kshatriya alone can perform Raja Suya Yagya; only people with sacred threads can perform other rituals.

Some Japas are Varna, ashrama, upasana, male, female etc., specific. Japa Yagya is one which can be chanted anywhere, at any time, in all conditions, by anyone; hence it is considered the greatest sadhana. Benefit of japa yagya is that there is no himsa involved as no sacrifice of an animal is done. Gautama Budha turned against Hinduism because he was against animal sacrifice. Japa Yagya has no Himsa. There is also no expenditure of money and things involved in japa yagya. It is also as efficacious as other rituals. **Hence a Vedic person must perform at least one ritual of japa everyday. So, japa is recommended by chanting god's name at least 108 times. Japa obtains all sadhana chatushtaya sampathi's.**

In japa the first two letters ja indicates what janmavicchedaha; the end to the cycle of birth and death. And the next letter pa indicates papa nasha. Since this sadhana will remove all the papams and through that will put an end to the cycle of samsara; therefore japa is a great sadhana.

What is Japa? It is recitation of sacred word. It is different from parayanam such as reading of Gita etc. In japa same word is repeated. So, Sri Krsihna says, among sadhanas, I am Japa.

Among mountains I am Himalaya, the abode of Shiva.

Shloka # 26:

॥ अश्वत्थं वासुदेवं त्रिमूर्तिं त्रिपुरारिम् ॥
॥ अत्रिं च शिवं ब्रह्मं कपिलं महामुनिम् ॥१०.२६॥

Among all trees (I am) the Asvatha (peepul), and Narada among the divine sages. Among the gandharvas [A class of demigods regarded as the musicians of gods.] (I am) Citraratha; among the perfected ones, the sage Kapila.

Among all trees I am Ashwatha tree, abode of the Trinity, says Sri Krishna. A pradarshanam of Ashwatha tree is considered a pradarshanam of Trinity. The root of tree symbolizes Brahmaji, Vishnu the trunk and the Shiva the top. In ch # 15 Ashwatha tree is shown as Samsara or bondage.

Among Deva Rishi's, I am Narada. All puranas mention Narada. Even Chandogya Upanishad mentions Narada as disciple of Sanatkumara. In Chandogya upanishad; Narada is the disciple of Sanath kumara. And Narada receives Brahma vidya from Sanatkumara and that teaching is a very famous one; and it is called bhuma vidhya; so in the seventh chapter of the Chandogya upanishad; brahman is called bhuma; Brahma vidya is called bhuma vidhya and that is received by Narada from Sanatkumara and therefore Narada is a great Gyani as well. He distributed knowledge to all people; Naram means knowledge; Da means Giver.

Among Gandharvas, citizens of heaven, or of Gandharva loka, one's who know performing arts, I am king of Gandharvas, Chitraratha. In mahabaharta this gandharva raja appears.

Among great sidhas, people with extraordinary powers, I am Kapila. Miraculous powers and spiritual knowledge have no connections. There are four types of Sidhas:

1. No self-knowledge with Sidhi.
2. Self knowledge with no sidhi.
3. Self knowledge with Sidhi.

4. No self-knowledge with no sidhi.

Those who have Gyanam without Sidhi are liberated Gyani's. Gyani with sidhi are also liberated. One's without Gyanam are not Gyani's. Kapila had both Gyanam and Sidhi. In Bhagavatha purana Kaplia is supposed to be one of the avatharas of Bhagavan; Kapilavathara is very well known in Bhagavatham.

He taught his mother Vedanta. There is another Kapila Rishi, a philosopher who propounded Sankhya philosophy. Here Sri Krishna is talking about Vedanta teacher Kapila.

A person can get Sidhi by several methods. They include:

1. Money (precious stones etc.,)
2. Aushadam (herbs),
3. Mantras. With certain type of mantras you do purscaranam; What is purscaranam? You have to find out how many letters are there in the mantra; suppose Om Namashivaya; OM, Na, Ma, Si, Va, Ya; 6 letters; You have to multiply it with lakhs, that means 6 lakhs time minimum you have to chant; This is minimum. What is maximum? Multiply by crores; therefore five crores times, 12 crores times; then the potency of the mantra is released; like through nuclear fission or fusion; the energy within the atom is released, how much energy, it can destroy a Hiroshima or a nagasaaki. So much power is there in a small atom; similarly, every mantra has got tremendous potency, that potency is released by purscaranam of the mantra; through that also a person gets siddhis.
4. Meditation by focusing mind called Yoga also gives Sidhi.
5. Janma, by birth, also gives Sidhi. Purva punya and papam also can determine sidhi. Thus we see some people can withstand electric shock and some others can withstand acid burns.

Among Sidhas I am Kapila Muni, says Sri Krishna.

Kapila means yellow colored one.

Shloka 10. 27:

सिद्धांशुः कपिलमुनिः सः श्रीकृष्णः ।
कपिलः पृथुः कपिलः पृथुः ॥ १०.२७ ॥

10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men, the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

In previous shloka I forgot to mention that Kapila is same one from Ganga avatharanam.

Now there is another story I wish to narrate. First we discussed ganga avatharanam. The second story is churning the milky ocean. Both teach fundamental lessons that perseverance is most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

Gods and demons brought vasuki as the rope and they churned the ocean with Manthara parvatham as churning rod. There were differences of opinion as to who should hold the head of the snake. Once the churning rod went down and Lord Vishnu came in Tortoise form to lift and support the churning rod. A lot of things came out of the churn such as: Kaustubha, Lakshmi, Dhanvantari, Hala hala, the poison etc,. Symbolically the churning indicates Brahma Vidya and churning of our mind, as in Vedanta class. Mind is the kshira sagara and white represents satva guna and satva guna represents the mind which is satvic and when you do the churning with the rod of scriptures, scriptural statements, varieties of things arrive.

Take away:

A Vedic person must perform at least one ritual of japa everyday. So, japa is recommended by chanting god's name at

least 108 times. Through Japa, one obtains all sadhana chatushtaya sampathi's.

Vedanta considers perseverance is a most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

With Best Wishes,

Ram Ramaswamy