

Mandukya Upanishad, Class 24

Karika # 12:

आत्मनोऽप्ययं जगत्सर्वं यद्विद्यते ।
तद्विद्यते तद्विद्यते तद्विद्यते तद्विद्यते ॥

12.

Ātman, the self-luminous, through the power of his own Māyā, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedānta.

Continuing his teaching Swamiji said, Gaudapada made a startling revelation about the world. Any world we experience has only a relative reality also known as vyavaharika satyam or also known as mithya. Even our dream state, waking state, waking to another level of state, or a super new world, all of them are mithya. Any experienced object has only empirical reality, including the 14 lokas. Gaudapada gives following reasons for this:

1. These worlds you experience will be interpreted by instruments of your experience and since instrument varies it (world) will be seen differently. Thus, with eyes I will see color and form; with ears I will experience sound. So it is a reality as interpreted by instrument. X Ray vision will see only the atoms that are

knocking around and not humans; if so, what is reality?
**So the world you see depends on instrument; so you are
seeing an
interpreted truth.**

To experience a world without interpretation, one has
to experience it without instruments. So, you have to knock
off the
instruments. Thus, an un-interpreted world can never be
experienced.

- The very
existence of world depends upon the perceiver; the
moment dream perceiver
chooses to wake up, his dream world disappears.
Similarly, even this world
depends on the pramata. Therefore, world is not
absolutely real. If so, what is
absolute reality? Even reality experienced through
meditation is dvaitam. Even
meditation is an experience, experienced by a particular
mind.

Gaudapada

says if all observed worlds are relative reality then absolute
reality should
be different from relative reality. What is the difference?
The difference is
the "perceiver". So absolute reality is pramata not prameyam.
Is observer the
absolute reality? If observer is related to the experience,
then I, the pramata,
am related to jagrat prapancha; then I, am waker and I, am not
absolute.
Similarly I, am dreamer and I, am not absolute. "I", without
being dreamer or
Waker is absolute reality; it is the Consciousness principle
in Waker, dreamer

and the sleeper. I, become relative, when I am associated with any of the three states.

Swamiji

says, I, get teacherhood when I teach, but at end of class, I, just continue as a human being. "I" am absolute reality when I don't relate to any thing or any state; Objectless Consciousness is known as Turiyam; unrelated consciousness is Turiyam. Related consciousness is Vishwa, Taijasa and pragyaha. Eliminate relationship and you get Atma. Relation less I, is Sakshi. Related I, is ahamkara. Sakshi is atma, as well as Turiyam.

"I"

have to separate from Jagrat, Taijasa and Pragyaha respectively. I am the atma in the green room. I get bored and then I play role of Vishwa, So, I use maya to create jagrat prapancha. I use Nidra Shakti to create swapna prapancha. I, the producer, become director and the hero of drama as well. Thus, every individual is hero of his autobiography. He experiences Vishwa, this world; this has been stated by the Vedas.

Who

dreams with knowledge that he is dreaming?

Karika # 13:

वृत्तान्तमनसोऽहम् इत्यन्तर्मुखोऽहम्
प्रवृत्तमनसोऽहम् इत्यन्तर्मुखोऽहम्

13. The Lord (Ātman), with his mind turned outward, variously

imagines the diverse objects (such as sound, etc.), which are already in his mind (in the form of Vāsanas or Saṅkalpas or desires). The Ātman again (with his mind turned within), imagines in his mind various (objects of) ideas.

And how do I create this world? I create internal world of dream; I create external world of waking. I, Turiyam, with maya Shakti, create the world. I, use the mind as an instrument, to create both the external and internal worlds.

How do I decide which world to create first, internal or external? Mind is like a remote control that controls two channels, external and internal.

How do you know mind creates?

In sleep both channels are in a resolved state in mind.

How do you select a channel?

When mind is introvert (not operating through sense organs), within mind there are vasanas. They are activated and one gets dream. Vasana dominated mind is introvert mind; here one lives in his own world. In some cases, psychological ones, they always live in this state.

Extrovert mind functioning through the sense organs is open to jagrat prapancha. The common observer in both is Chaitanyam. If you remain as illuminator, it is Turiyam. But if you get attached to a role, say as father, brother, mother etc, then

you have become
Vishwa; in dream you become Taijasa. I, by myself, am the
realtion-less
principle.

Where is Maya located?

It is located in Turiyam. Maya
is used by Atma (prabhu) to create dream objects, a subjective
reality, that
exists only for a few hours. Science says dream objects live
only for 1.5
minutes. All dream objects were in mind as vasanas; Vasanas
can come from
previous life as well. Once swapna is experienced, you get
bored and you change
channels; then it drops vasanas to a dormant state; then mind
begins functioning
as an extrovert, through sense organs; creating world of
waking.

Both states are created by
atma with help of maya, as such; it is all relative reality
alone.

Both prapanchas are real in
their respective states.

A Gyani will say, "I am
Ishwara, creator of everything". It does not mean his body is
god; it just
means he is in a state of Chaitanyam.

Karika # 16:

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16. First of all, is imagined the Jīva (the embodied being)

**and then are imagined
the various entities, objective
and subjective, that are
perceived. As is (one's) knowledge so is (one's) memory of it.**

We saw karikas # 14, 15 and
have now come to # 16. In this karika Gaudapada answers a
possible question
that may come up. He says creation has two parts.

1. Sentient,
individual or the Jiva
2. and the jagat or
the objective universe.

Any experience requires jiva
(chetana) and Jagat (achetana). Of these two parts, which was
created first, is
considered a paradox. Between consciousness and matter, which
is created first,
is the question? Normally, we say, we can't tell their order
of arrival as it
creates problems of logic. Thus, there are other paradoxes
such as: Seed or
tree; Chicken or egg; Faith or freewill, all these also create
logical
entanglements.

We say, they are both either
simultaneous or in a cyclical process; it is jiva jagat or
jagat jiva.

Gaudapada talks of a working
arrangement. It is like talking about Srishti, Sthithi and
Laya karanam; we can't
say which came first? With freewill and fate, Vedas say, start
with freewill
and then come to faith.

In case of Jiva or jagat,
start with jiva, says Gaudapada; it is a working arrangement
only. Why jiva first;
because of our common experience. Citing an example, there are
many continents
on the earth; in beginning some were not habited. Once humans
came, they wanted
stuff to live. So, human settlements were created. So an inert
thing is
meaningful only in a sentient being. Every infrastructure
created is according
to the need of humans. Water, hospitals, roads, all exists for
humans. Heaven
is created for certain jivas' karmas. Similarly hell is also
created. So too,
all 14 lokas were created. Thus, for jiva's sake, all these
things came up. Hence,
from a working-order point of view, Jiva came first, in
beginning. Punya jiva
requires a loka, as does a papa jiva as well as a Mishra jiva.
In creation,
there maybe no hierarchy, but for our understanding, Jivas
came first.

Citing example of mosquito, a
pregnant mosquito requires blood; others don't require blood.
Therefore when a
mosquito bites you we are giving a blood donation to a
pregnant woman, a punya
karma, per Swami Dayannda Saraswati.

Variations depend upon Jivas'
requirements. Every body has relevance only to exhaust punyams
and papams.

There is creation of an
external world of objects and internal world of vasanas
(character and

personality).

It is my individualistic mind
that looks at world in different patterns. I live in a world
interpreted by personality;
so some parts of world, I like and some parts, I dislike. It
is like hearing
Carnatic music versus pop music. The world by itself is
neither joy nor sorrow.
Therefore, creation means an objective universe and a
subjective personality.

Once created, I develop,
likes and dislikes. So, Raga and dvesha are created; Karma
comes up; punyam and
papapam come about and with it comes punarapi jananam and
punarapi maranam
starts. Thus, world remaining same our experiences vary.

Take Away:

So the world you see depends
on instrument; so you are seeing an interpreted truth, a
relative truth.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 146: Chapter 11, Verses 22 to 29

Shloka 22:

Those who are the Rudras, the Adityas, the Vasus and the Sadhyas [sadhyas: A particular class of celestial beings.-V.S.A.], the Visve (-devas), the two Asvins, the Maruts and the Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas-all of those very ones gaze at You, being indeed struck with wonder.

Continuing his teaching swamiji said, Arjuna is blessed by Sri Krishna with a divya chakshu, an appropriate mind that can appreciate the body of Lord or universe. After seeing Vishwa rupam, Arjuna goes through three phases of transformations.

First transformation is one of wonder. What you appreciate in totality is wonderful. Thus, water in huge quantities like in Niagara falls is a wonder. Anything in a mass scale produces wonder in us. In Vishwa rupa, everything is in a very large scale. Not only am I appreciating Vishwa rupa, says Arjuna, but others such as Rudras, Vasavahas, Sadhyas, Vishve, Asinav, marutaha, usmapaha, gandharvas etc; are also appreciating the rupa. For this Vishwa Rupa darshanam you need not stand in a long line; you can appreciate it without any difficulty. It is a uniform appreciation by all who are wonder struck.

Now

we are going to the next stage, where Arjuna's response changes and that is going to be described hereafter.

Shloka # 11.23:

ॐ श्रीगणेशाय नमः
अथ श्रीकृष्ण उवाच
ब्रह्मणो भद्रं कर्णेभिः शृणुयन्मया
सकृत्प्रवक्ष्यामि ते विलक्षणं रूपम्
॥११.२३॥

0 mighty-armed One, seeing Your immense form with many mouths and eyes, having numerous arms, thighs and feet, with many bellies, and fearful with many teeth, the creatures are struck with terror, and so am I.

While appreciating Vishwa rupa, Arjuna saw the Lord's mouth. This was previously described in Shloka # 19 as well as a huge mouth with a huge conflagration of fire. Mouth represents time as destructive principle. Time is responsible for creation (Brahma), maintenance (Vishnu) and destruction (Shiva). Now creation and maintenance, one loves, but when it comes to destruction, one is afraid. So, Arjuna sees kala as destructive principle and this strikes fear in Arjuna. We should note that this just represents pairs of opposites. These pairs are present in Vishwa rupa as well. One can't accept one and reject the other. They are inseparable and compliment each other. The most important pairs in life are:

Birth and Death; every moment some one is born and some one dies. Even in our body, cells are born and they die. We are happy to be born but don't want to die. We don't care if others die unless they are close to us. However, reality is that both exist and we should accept them both as mangalam.

Other pairs of opposites include: Growth and decay: health and disease; union and separation; night and day; thus everything is mangalam; all should be acceptable and this is a sign of maturity. Without maturity we may see cruelty in God's actions in some cases. Arjuna is not fully mature and can't understand this aspect. This is described in shlokas # 20- 23.

O Lord, your Vishwarupa is infinite with countless faces and eyes; your hands are many; thighs are many; feet are many; stomach are many; but only one part of you, I don't want to see; that is the mouth; it is frightening with many sharp teeth; when I see it, it is a frightening aspect of yours; the whole world is frightened. Arjuna, being a fearless Kshatriya does not openly admit to his own fear.

Shloka # 11.24:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.24 ॥

0 Visnu, verily, seeing Your form touching heaven, blazing, with many colors, open-mouthed, with fiery large eyes, I , becoming terrified in my mind, do not find steadiness and peace.

On one side Arjuna appreciates the Vishwa Rupa, on the other side he sees the terrible mouth.

“Your form is touching the sky; you have manifold colors; I see the mouth with fire and teeth; I see your eyes, large and shining; the sun and moon are your eyes; seeing this form, especially the mouth, my innermost heart is tormented; I have lost my steadiness; I have weakened; I have become restless.

Old age is frightening, everything around us, such as disease will become stronger; my immunities will go away. Kala causes all this as part of Vishwa rupa.

Shloka # 11.25:

ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ।
 ॐ नमो भगवते वासुदेवाय ॥ 11.25 ॥

Having merely seen Your mouths made terrible with (their) teeth and resembling the fire of Dissolution, I have lost the sense of direction and find no comfort. Be gracious, 0 Lord of gods, 0 Abode of the Universe.

Arjuna’s mind goes back to the mouth. “ Your mouth

with protruding teeth (cause of pain) is comparable to Pralaya Kala Agni.

Because,
according to the scriptures, at the time of pralaya, the whole creation is gradually dissolved; and there are five elements; these five elements are created in a particular order; akasha; vayu; agni; jalam and prithvi; at the time of pralayam; the resolution takes place in a reverse order;

So
vipranyaya atha; that means what everything is supposed to be in prithvitatvam; prithvi the earth principle is dissolved in jala tatvam; that is the pralaya; and jalam is supposed to be resolved in agni tatvam; and that agni and that agni is called pralaya kala agni which absorbs everything including the fourteen lokas;

When I see that mouth, I have lost my sense of direction; I am greatly disturbed. I am not sure if you are a compassionate god or a cruel god. Maturity is required to accept both aspects. Oh Lord: Be gracious to me: at least do not open the mouth; everything is fine, if you close the mouth;

Shloka # 11.26:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.26 ॥

**And into You (enter) all those sons of
Dhrtarastra along with multitudes of the rulers of the earth;
(also) Bhisma,
Drona and that son of a Suta (Karna), together with even our
prominent
warriors.**

The irony of situation
is that what thought you want to avoid, the mouth, becomes
more and more
prominent now. Arjuna gets a close up of Lords mouth. The
mouth keeps
swallowing. How does he eat? Just as we eat food, all of us
are edible to
Bhagavan. So, I see people being eaten by Lord. These are all
an integral part
of life and we need to learn to accept it.

So many people are
entering mouth of Lord.

In the Mahabharata war
many soldiers died and they are seen entering God's mouth.
This is a symbolic
expression as the war is about to begin and Arjuna sees all
this before the
war.

All kauravas are entering
your mouth; I see many soldiers also from my side entering;
many kings and
their groups as well. Arjuna asked for Gita teaching because
he could not face the
death of Bhisma, Drona etc. Now, he sees the death of Bhisma
and Drona, Karna,

Abhimanyu and other warriors, all entering Lord's mouth. O Sri Krishna, I can't accept this fact. We have to accept this fact says, Swamiji, otherwise life will be unacceptable. We have to accept choice-less situations.

Shloka 11.27:

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They rapidly enter into Your terrible mouths with cruel teeth! Some are seen sticking in the gaps between the teeth, with their heads crushed!

Arjuna continues to see the frightening mouth of God. All these people are rushing through your mouth without knowing. It is a mouth with frightening teeth. When I look at your mouth and some of them are caught in between teeth, partly crushed by Lord. This is

all symbolic; again what do they symbolize; different kinds of diseases; taking away different parts; kidney failure; heart attack; pancreas failure; what is diabetics; pancreas failure; kalam has bitten kidney; kalam has bitten pancreas; all these are happening and nobody can stop all these things; in spite of medical

advances;
none of them can be stopped; therefore better learn to accept
them as part of
life;

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.28 ॥

**As the numerous currents of the waters of
rivers rush towards the sea alone so also do those heroes of
the human world
enter into Your blazing mouths.**

So
this is not the lot of the soldiers alone; but this is the lot
of all the
living beings; because all of them will have to be ultimately
resolved; because
life is nothing but

avyaktha
avastha and vyaktha avastha. We have all come; we have to go
back to the Lord,
and again punarapi jananam and punarapi maranam.

Arjuna gives example
of countless rivers rushing and ultimately going back to ocean
from which they
originated anyway. All of us have come from Lord and have to
go back to him.

Shloka # 29:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.18 ॥

You are the Immutable, the supreme One to be known; You are the most perfect repository of this Universe. You are the Imperishable, the Protector of the ever-existing religion; You are the eternal Person. This is my belief.

Continuing

his class Swamiji said, last week I pointed out that to have Vishwa rupa darshanam we need to have two things: 1) The physical eye to look at the universe; the body of the Lord and fortunately we have this gift; and 2) we also need another set of eyes, that is the attitude or perspective to see the world as body of God.

God

is material cause of universe, so we should look at universe as body of God. This faculty is obtained through training in scriptures and the consequent vision and attitude change we obtain, known as Divya Chakshu. I cited example of Venkateshwara laddu, which we see as different from a normal laddu as we attribute holiness to it and as such we even place it on our eyes before eating. This is caused by our inner attitude. Sri Krishna has now given this inner eye to Arjuna. So, he sees the world as the vibrant body of God. In this "Seeing", Arjuna goes through three levels of inner transformations.

First

transformation is vismaya. Due to my Ahamkara I see this universe as fragmented and not in its totality. This is vismaya is described in shlokas 15-22.

We

are in shloka # 18 where Arjuna's reverence for Sri Krishna increases. Until now he saw him as a friend, but now he sees him in a different manner, therefore Arjuna glorifies Krishna with all the words he has heard in the Upanishads.

Remember Arjuna had also Gurukulamvasam in keeping with the tradition; brahmanas, kshatriyas and vaishyas, all of them had to study the vedas. And therefore Arjuna remembers the Vedic description of the Lord and he rattles out in these verses, which we started in the last class.

Tvam Akshram: Aksharam is

Nirguna Brahman. You are Eka rupa, Aneka Rupa and Arupa Ishwara. You are not limited by time, space and properties. You are the ultimate truth to be known by everyone.

Mandukya

Upanishad says you are the ultimate support for cosmos as the sthithi karanam. Ultimate support means that which supports everything but is not supported itself by anything.

Tvam Avyayaha: You are the changeless

reality without decay. So, Sri Krishna is not a personal god with a body anymore.

Sashvat Dharma Gopta: You maintain harmony of creation. You maintain the physical laws and moral laws of universe. He is creator and maintainer of universe. These are all natural laws. Human beings alone violate these natural laws. Whenever such human beings are born on earth; God is born to destroy the cause of disharmony. Citing an example, our health is natural; malady is not natural. So you treat malady to get back your natural health.

Sanatana: means you are always there; ever present, the all pervading one, being the universal form, you are everywhere because the very akasha is seen as the body of the Lord.

Avataras: Whenever there is a disturbance in our body, my health principle causes an avathara. This avathara comes up and cleanses the malady.

Whenever there is a threat that is universal, God comes out as an Avathara and acts. You are eternal protector of eternal Dharma.

Purusha:
Means all pervading one. Even Akasha is seen as body of god. There is no akasha less space.

Shloka # 19:

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ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.19

I see You as without beginning, middle and end, possessed of infinite valour, having innumerable arms, having the sun and the moon as eyes, having a mouth like a blazing fire, and heating up this Universe by Your own brilliance.

Anadimadhyantam: means without beginning, middle and an end. Citing a story, a great Sanskrit scholar was there but he was very poor; now, generally, where Sarasvati is there, generally Lakshmi does not stay along with her; there seems to be some tiff between them! So this person is a great scholar Sarasvati is there, Lakshmi, money is not there; so he was wearing only rags; tattered clothes; and being poet, everything he can put in verse form; he was looking at the tattered rags and was chanting this verse. The poem basically says:

And
Lord is dasha hinam; he does not have any dasha; shani, rahu dasha; you are also dasha hinam Oh Lord;
and my dress is also dasha hinam; puratanam; my dress is also the most ancient one; and Oh Lord you are puratana;
Then
advitiam; matchless,
you are also matchless, and you can never find a cloth like mine; advitiam aham, the Lord who is like my vastram, to that Lord, I prostrate; namaskara.

Anantabahum: You are Lord of infinite powers; omni potent, with endless arms (not a god with countless

hands rather a god with hands of all people that belong to God alone).

Shasi Surya

Netram: Your

eyes are the sun and **moon**. Eyes make things visible. Sun and moon make universe visible. So Vishwara is not a special form, rather it is our universe itself.

Tatva

Bodha says, every sense organ has a presiding deity; thus sun presides over eyes. Whatever is presiding deity of organ is organ of the Lord, thus Surya is the eye of the Lord.

Diptahutashavaktram

Agni

devata is mouth of lord;

And

why do we say agni is the mouth of the Lord; two reasons, first reason, in Tatva bodha we have seen the presiding deity of the vag indriyam is agni devatha; therefore agni devatha becomes the mouth of the Lord.

Second

reason is mouth swallows everything during a ritual. So he is mouth of Lord.

Arjuna says, I am looking at your mouth, which is on fire; it is also a well-kindled fire.

Seeing the fiery mouth

of God, Arjuna turns away. The fiery mouth scorches the whole world with its

vishaya; and another
portion as unfavorable dveshah vishaya; and once
that private colored vision comes, I can never enjoy; I will
be worried about
my future; ahamkara mamakara

etc.

everything will come. Previously I could never stand and stare
at the stars and
appreciate You; but now I have forgotten myself as Arjuna and
I do not remember

anything as my possession; I and mine are not there;
therefore You alone are; therefore it is
adbhutam.

Arjuna has seen the fiery
mouth of Lord as destroying principle. We are able to enjoy
and admire Srishti
and sthiti karanam but Laya karanam is fearsome. Arjuna has
both wonder and
fear (ugram); looking at the Vishwa Rupam is frightening.
Nobody wants death
for himself or his close ones. This is a big insecurity we all
feel. Everybody has
got this running sense of insecurity

constantly

throughout and therefore Arjuna says; lokatrayam;
in all the lokas; even the animals
have got instinctive fear of death; therefore all the three
lokas including devas, asuras; manushyas, pashus, pakshis,
insects,
even an ant; they are all frightened of You; the death
principle, represented
by the fiery mouth; O Mahatman
means O Vishva rupa.

Shloka # 21:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
सर्वभूतानां महेश्वरं वासुदेवार्पणम्
सर्वदुःखानां हर्त्रेण कुरुः शान्तिम्
ॐ नमो भगवते वासुदेवाय ॥11.21॥

**Those very groups of gods enter into You;
struck with fear, some extol (You) with joined palms. Groups
of great sages and
perfected beings praise You with elaborate hymns, saying 'May
it be well!'**

How do different people respond to Vishwa Rupa Ishwara? All devas, relatively enlightened ones, appreciate Vishwa rupa and approach you with prayers. They understand that even the destructive aspect is constructive. Some other people also approach you out of fear. Fear is required to keep a person in his path until maturity; later, it should be replaced by a wisdom-based appreciation of the Lord. There are several shlokas that are chanted to get over one's fears. They chant these prayers approaching you.

Groups of Rishis and sidhas also approach you saying, let there be auspiciousness. Let good be protected. They glorify you with hymns that are complete and comprehensive.

Shloka 22:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥11.22॥

Those who are the Rudras, the Adityas, the Vasus and the Sadhyas [sadhyas: A particular class of celestial beings.-V.S.A.], the Vishve (-devas), the two Asvins, the Maruts and the Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas- all of those very ones gaze at You, being indeed struck with wonder.

Arjuna says the vishwa rupa is available to all people with divya chakshu.

Vishwa Rupam comes into being with creation. People who miss it do so because of ahmakara and mamakara that denies them the whole and un-fragmented vision of Lord. Therefore, those who have got lesser ahamkara and mamakara; they are already appreciating Me. They include:

- Rudras, eleven of them
- Adityas, twelve of them
- Vasus, Eight of them
- Sadhyas
- Vishve, Countless of them
- Ashwini, two of them
- Marutis, Fortynine of them
- Usmapaha, Pitr devatas

Gandharvayakshasurasiddhasanghah;Gandharvas, asuras, sidhas, Sanghas.

All of the above appreciate Vishwa Rupa . They are also wonder stuck at the rupa.

With Best Wishes,

Ram Ramaswamy

Bhagawad Geeta, Class 144: Chapter 11, Verses 13 to 18

Shloka 11. 13:

तदा तदा पश्यन् तदा तदा पश्यन् तदा तदा पश्यन्
तदा तदा पश्यन् तदा तदा पश्यन् तदा तदा पश्यन् 11.13

At that time, Pandava saw there, in the body of the God of gods, the whole diversely differentiated Universe united in the one (Cosmic form).

Swamiji said Arjuna asked for the Vishwa rupa darshanam and it involved two things. First our normal eyes that see the universe and second a special perspective of mind; to see the world as the manifestation of the Lord. For this we require a special attitude, which is born out of the study of the seventh, and ninth chapters, as well as a prepared mind. And if that proper attitude is not there, I will see the Vishvam but it will not be seen as the Vishva rupa Ishvara.

Thus Ravana saw Rama but not God; it was the same with Kamsa as well who did not have a prepared mind. For Vishwa rupa Ishwara darshanam I need a prepared mind; a mind with a changed attitude, which is not only appropriate knowledge; it requires the knowledge that Lord alone manifests as the creation, thus, a cognitive factor is involved. And in addition to this cognitive factor, there should also be the purity of mind; a mind free from raga dvesha, a mind free from kama krodha, a mind, which is free from ahamkara and mamakara.

Soone needs a pure mind plus an enlightened intellect. This is Divya Chakshu. Thus Divya chakshu with the mama Chakshu gives us Vishwa rupa darshnam. Arjuna lacked this; so Sri Krishna

gave him this Divya chakshu and he now gets the vision.

Arjunais dumbfounded by the vision. During this silence when Sri Krishna was blessing Arjuna with Divya chakshu, Sanjaya comes back on stage. Sanjaya has the benefit of Vishwa rupa darshanam as well. How did Sanjaya get this power? Vyasacharyagave him the power to be able to see everything in the battlefield. Not only that he could also read peoples minds. So, Sanjaya reads Arjuna’s mind. Inshloka # 13, the shariram of god is the akasha. And in the akasha Shariram of the Lord;we saw the whole universe, which has been divided in manifold ways; in the form of galaxies and solar systems and planets and continents and island.

Thus Sanjaya saw Arjuna’s seeing.

Shloka # 14:

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Then, filled with wonder, with hairs standing on end, he, Dhananjaya, (Arjuna), bowing down with his head to the Lord, said with folded hands.

Because of change in perspective, Arjuna had a great impact from the vision. Sanjaya describes the emotional impact of the vision on Arjuna. He gives his description in a poetic form. Arjuna was stuck by wonder, because of his new perspective towards an ordinary thing, this world of ours. His wonderment was so deep that it was felt at the physical level. His hairs were standing and he was thrilled, says Sanjaya. He appreciated Lord in the form of the universe. He felt he was a speck of dust in front of the Lord. He performed namaskara by bowing his head down. He could not speak. He collected himself. Then, Arjuna spoke.

Shloka # 15:

Arjuna said 0 God, I see in Your body all the gods as also

hosts of (various) classes of beings; Brahma the ruler,

sitting on a lotus seat, and all the heavenly sages and

serpents.

Arjuna said 0 God, I see in Your body all the gods as also
hosts of (various) classes of beings; Brahma the ruler,
sitting on a lotus seat, and all the heavenly sages and
serpents. 11.15

**Arjuna said 0 God, I see in Your body all the gods as also
hosts of (various) classes of beings; Brahma the ruler,
sitting on a lotus seat, and all the heavenly sages and
serpents.**

Arjunais describing Vishwa rupa as seen by him. Vyasacharya wants to highlight Vishwarupa. To high light, he changes the meter of the shloka for all of us, the devotees. Arjuna goes through several emotions from this experience. He goes through three stages of experiences.

Fir ststage is Vismaya; the world is an ascharyam when you look at it from your pointof view (personal). This is called jiva drishti and is subjective; this is because of raga dvesha ahamkara, mamamkara. He is no more seeing a Jiva drshti.

Then you may ask: Swamiji; would you say the world is wonderful; even after the terrorist attack; how can you see the world is wonderful? I would say still the world is wonderful; because when you talk about the world; you are looking at the earth; and that too only the land; and there also only the few human beings; and that too those who have got Asuric thinking. If you are going to look at the totality of cosmos; all these devilry are nothing but a mosquito bite only; Even if the entire earth is blown up, it is nothing from the stand pointof total cosmos; a blot appears big if you are taking a square inch but the very same blot is nothing, if you have got a larger vision.

Often other wonderful things are not reported. We don't have a total picture. In totality even a world war is a small spec.

So, Ishwara srishti is wonderful even with a few negative points. Shlokas # 15 to #22 is a description of Arjuna's astonishment. From Shloka # 22 onward another emotional change is described.

Anything huge creates wonderment in us. Thus Niagara Falls is astonishing due to its hugeness. So also Vishwa rupa is a wonder.

O lord I am seeing all the gods in Vishwa rupa sharira. I see multitudes of living beings, smallest to highest states of evolution. I also see Brahmaji sitting on a lotus. Here the word Isha is not Shiva but Vishnu. I see all celestial Rshisi's. I see divine serpents; I see all 14 Lokas as well.

This leads to a question. Did Arjuna see the physical world or did he see celestial worlds; the shloka says, he saw all worlds. It is more a poetic description of Vishwa rupa and not a literal one. Later, it says Arjuna saw Bhishma, Drona and others entering Lords mouth and getting crushed. Is it literal or poetic? If the description is literal, then where is the reason for Arjuna killing them? Hence it is poetic. Suppose you say, it is not poetic and that he really did see the higher lokas. Then remember seeing higher lokas is not goal of Vishwarupa darshnam. Seeing higher lokas does not give liberation. What is important is, Vishwa rupa darshanam. This darshanam is seeing the ordinary world as manifestation of Lord. **So manner of seeing is more important than the object of seeing. So how you see is more important than what you see.**

Shloka # 16:

ॐ नमो भगवते वासुदेवाय
अस्मिन् भगवत्पदमूर्धनि
वसुधैव कुटुम्बकम् ॥
ॐ नमो भगवते वासुदेवाय 11.16 ॥

I see You as possessed of numerous arms, bellies, mouths and eyes; as having infinite forms all around. O Lord of the

Universe, O Cosmic Person, I see not Your limit nor the middle, nor again the beginning!

Heret hings become clear. Vihsva rupa darshanam is not an extra ordinary vision; but an extra ordinary attitude towards the ordinary things of creation.

I see your Vishwa rupa with many faces or mouths. Swamiji says we should not conceive this comment as a body with many faces rather it all hands, mouths, faces of all people in universe that Arjuna sees.

O lord you have limitless form. Thus, each one of us is unique.

What a wonderful creation they say; one thump impression will not be the same as another; and one denture, teeth alignment will not be the same as another; in forensic department they use this information; and once skull is joined it will not be like another; Even with the population of the world; each one of us is unique; thus each one us is Vishva rupa Ishvara.

I don't see your middle, beginning and end. Scientists too have not yet found the edge of cosmos. If we don't see beginning end and how can we see the middle?

O Lord you are the limitless Vishwa Rupa, the one whose body is the world.

Shloka

17:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥**11.17**॥

I see You as wearing a diadem, wielding a mace, and holding a disc; a mass of brilliance glowing all around, difficult to look at from all sides, possessed of the radiance of the

blazing fire and sun, and immeasurable.

Arjuna says You have thousands of crowns. It is all the crowns on heads of all kings that are God's. I see you with thousands of maces and chakras. You are a mass of effulgence shining in all directions. Your effulgence is so glaring that I can't open my eyes fully. All this is Vishwa Rupam.

Swamiji cited a trip he took to Amarnath with many devotees who were all over 60. Amarnath lingam is of ice and if it melts you can't get saguna darshanam. Now, what we wanted did not happen. There, we saw the nirguna Brahman darshanam. This route of about 48 Kms is a wonderful sight all around. The people, however, did not see the spiritual aspects, as travel was arduous. These deities are in such remote locations to help us develop Vishwa Rupa darshanam. Towards last kilometer of journey we had to walk over snow and with the reflection of sun it was a dazzling sunlight. It reminded us of a lord whose effulgence is like a blazing sun. It is an incomparable vision.

Shloka # 18:

ॐ नमो भगवते वासुदेवाय
अविनाशाय सर्वभूतानाम्
अखण्डाय सदापराय
अखण्डाय सदापराय 11.18

You are the Immutable, the supreme One to be known; You are the most perfect repository of this Universe. You are the Imperishable, the Protector of the ever-existing religion; You are the eternal Person. This is my belief.

Arjuna's reverence for Sri Krishna is increasing with his wonderment. You are the imperishable god, both saguna and nirguna. Remember creation is always there in manifest or unmanifest form.

Maya is known as vatapathra; vatapathram means banian tree;

symbolic of Maya; In maya, the Lord has withheld the whole creation. Thus the world is eternal; during pralaya it is unmanifest; during srishti, it is manifest; Therefore even the Vishva rupa Ishvara eternally exists in avyaktha or vyaktha rupa and therefore Vishva rupa is eternal and of course nirgunambrahma is also eternal; You are the highest eternal principle, the nirgunam Brahma that is to be known by all.

You are the ultimate substratum of entire creation; you are sarva adharam. Why ultimate support of everything? One support is relative while another is permanent. A desk supports a book; but desk itself is supported by something else. Ultimate support is one that supports all, but it itself is not supported by anything. Chaitanyam supports even space. Even space has arrival and departure therefore there is locus for space; therefore try to conceive of this; everything has got a locus in space; but space itself has a locus; if you say how to conceive of it; that is called vedanta; conceiving the inconceivable; Therefore chaitanyam is the support of even akasha; paramnidhanam.

You are in exhaustible and not affected by time. Arjuna is describing nirgunam Brahman. How does he know nirgunam Brahman? He knows of it from description of scriptures and he repeats it.

Take away:

Vishwa

Rupa Darshanam: So manner of seeing is more important than the object of seeing. So how you see is more important than what you see.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 23

Karika 15:

उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च
उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च

(Things) which are (experienced) within are not clear. (Things) which are (experienced) outside are clear. All of them are projected only. The distinction is due to a different sense organ.

In chapter 2 Gaudapada wants to establish Jagan mithyatvam; he wants to convey, " I", the subject Turiyam, am absolute reality; everything else, other than me, that is an object or an experience, is not absolute reality. This idea that world is not a reality, is called mithya. The word unreal is not an exact translation of mithya; however, it means relative reality; that is, it is real from a particular point of view and when that standpoint is shifted, it becomes irrelevant.

Citing an example, sunrise and sunset in India is relevant in India but it will be different from a USA perspective. The day is not a day, from USA perspective. Similarly, dates are different, after crossing the international dateline. Date is only a relative

date. Pournami is only true from Earth's point of view, but on the moon it has no relevance. This is called empirical reality.

Gaudapada says waking world is real only from point of view of physical body, where Jagrat prapancha is real. Since humanity looks at world from physical body's standpoint, therefore, we see it as reality. A relative reality becomes absolute to a section when all people have same reference point of view; thus day and night is same to all people in Madras, but it can't be true for some other countries.

For physical body, Jagrat prapancha is real, but if you shift to Dream physical body, it becomes unreal; for him dream world becomes real. So, for each physical body its reality is real; but if you change your physical body, your reality changes. This is true of virtual reality as well.

We get this experience in dream, when we are in another reality. Vedanta says, this world is also a virtual reality; change the body and reality changes. **So, what is definition of absolute reality? Relative reality changes, what is changing and passing is not absolute reality. Eternity is the definition of absolute reality. Changelessness is definition of absolute reality.**

Other suggestions were entertained; they were looked at and then dropped by Gaudapada. They were:

1. Utility

is reality. Jagrat prapancha has utility only for jagrat shariram.

That

the dream world is useful in dream but not in waking cannot be used to say that

it is mithya, similarly the waking world is useful in waking state alone but

not in dream, making it mithya also. Both of them are objects of experience,

arriving and departing, and conditionally useful. Therefore, It is only a relative reality.

2. Externality:

it can't be true as Jagrat prapancha is external only in jagrat shariram. The

same is true with swapna prapancha as well. It is a relative reality.

So

just because these worlds appear outside, they cannot be said to be real.

- **Objectivity** is reality. What is objective is available to all.

Thus, this mike is available to all of us to see; hence it is reality.

Gaudapada does not accept this definition. He says, thus, Swapna Prapancha is

objective and available only in dream and for all people in dream; however, it

is not available in Jagrat prapancha. Hence, it is also only a relative

reality.

- **Clarity** is defined as reality. World is clearly perceptible,

hence real. Gaudapada says Jagrat prapancha is real only

in jagrat shariram.

Similarly Swapna Prapancha is clear only in Swapna body. Swapna prapancha is not clear in Jagrat body. Clarity is also a relative reality only or a vyavaharika Satyam. But, here we are discussing paramarthika satyam. Eternity alone is absolute reality.

We rearranged the karikas for better continuity. Thus Karikas # 6 through 8, 7, 9,10, 14 and 15 were studied. Except # 6, all others are suggestions from questionersthatare not accepted by Gaudapada. Crucial karika is # 6. After denouncingother suggestions Gudapada is answering other questioners, so, we go back toKarika # 11.

Swamiji

gave us a pre-view of karika # 11. In Karika # 11, a disturbed person raises a question. Jagrat prapancha and Swapna prapancha, both are relative realities.

This questioner says, you say whatever I see is relative; you say a perceived god is a relative reality; If you saw god, it is real, but only a relative reality.

He wants to know what is absolute reality? **Whatever is eternal is real but whatever I see is not eternal. Everything I imagine is**

in time and space. Even a mystic's experience is non-eternal, scientific experiences are also non-eternal. What then is eternal is the question?

Gaudapada

says Vedanta will disturb you, as whatever you considered important is changed.

Karika # 11:

अज्ञानात् स्वप्नप्रपञ्चो जगत्प्रपञ्चोऽपि मयि
अज्ञानात् स्वप्नप्रपञ्चो जगत्प्रपञ्चोऽपि मयि

11. If the objects cognized in both the conditions (of dream and of waking) be illusory, who cognizes all these (illusory objects) and who again imagines them?

Teacher,
I am disturbed. You are dismissing everything in swapna prapancha and jagrat prapancha as mithya or relative reality.

When you discuss Swapna Prapancha you are discussing the objects and subjects in a dream. Pramata and prameyam are both discussed. Similarly, Jagrat prapancha when you discuss, you are discussing Jagrat pramata, prameya and Prameyam. If all are false what is real? Who is projector of relative reality or mithya? Changing reality requires a changeless substratum; who is the projector? I can say Waker is projector of dream world. Who is knower, experiencer of the relative universe? What is substratum of absolute reality?

Another way of explaining this Karika # 11, notes from another source:

This verse contains a very profound question. The answer that is equally profound may be difficult to accept. The objector says that he agrees with Gaudapada temporarily that the waking world also is mithya like the dream world. That

means questions come up. I know that the dream world is projected by me because we all know that dream is nothing but vasanas, impressions in our minds that we project at the time of dream. Thereafter I myself support the dream world. I am the projector, supporter and later I alone enter the dream world and experience the dream world also. I alone experience my dream using my dream body. I am the projector, supporter, and experiencer of the dream.

If the waking world also is mithya like dream, then who is the projector, supporter and experiencer of the waking world? If I am the projector, supporter and experiencer of the mithya dream world, then for the waking world also, the same rule should apply because both are mithya. If that rule applies, I am the projector, supporter and experiencer of the waking world.

If I am the PSE (projector, supporter, experiencer), what is the meaning of the word 'I', physical body or mind? The 'I' is neither of them because the body itself is a part of the waking world, which is projected. The mind is also not the projector because the mind is also a part of the projected waking world. I, the projector must be different from the body and mind. The 'I' is the consciousness principle, atma. Then the question is how do I do such a thing? It is unbelievable. But then, how do I create a dream world? It is effortless because I have a special Shakti

called nidra-shakti.

With the help of nidra-shakti, I project a dream universe consisting of dream

space, time, stars, moon, etc. Similarly to project the waking world also, I,

the atma, have a Shakti called maya-shakti. In previous Upanishads, this

maya-shakti is referred to as maya-shakti of Bhagavan. But

in

Mandukya Upanishad, it is referred to as maya-shakti of mine.

I, as the atma,

am capable of doing that.

The

body is limited, and the mind is limited but I, the atma, with maya-shakti,

project the waking world. With two shaktis, I project two different worlds and

both of these worlds are mithya. Once I know that they are mithya, the greatest

advantage is that mithya cannot harm the satyam. This is the fourth capsule of

Vedanta: I am never affected by any event that takes place in the material

world and in the material body. Then the fifth capsule of Vedanta: By

forgetting my real nature, I convert life into a burden and by remembering my

real nature I convert life into a blessing because I can claim my glory. This

is a profound topic

Regarding

this topic the objector raises a question. Suppose the objects in both the

waking and the dream states are mithya, who is the projector of the waking

world? Anything mithya has to be projected.

I know that I am the projector of the dream world. The next questions are who is the supporter and who is the experiencer of the waking world. Gaudapada answers the question of the projector, supporter and experiencer of the waking world in karika # 12. In all the other Upanishads we learnt that there was a Bhagavan who created the world. Now Gaudapada is changing that stand and revealing disturbing news.

Karika # 12:

आत्मनोऽपि स्वयमेव मयायाः शक्तिर्मायायाः ।
सर्वं जगत्सर्वं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं ॥ १२ ॥

12.

Ātman, the self-luminous, through the power of his own Māyā, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedānta.

This is a very important Karika. Here Gaudapada says. the only reality is you the observer, the Consciousness principle. It alone is not a passing thing. It is there in all three states. In and all through the changing states, only the "I" is constant. What is this "I" must be clear.

When I look at myself from physical body stand point of view, I am a Waker; I am Vishwa.

When I am identified with physical body, I am Waker, and it is only temporarily; thus, I, as waker, am relative. I identified with body is only a relative reality. But I, as Consciousness principle, without identification with body, am the eternal principle.

Tatva Bodha says:

1. Consciousness is not part, product or property of a body.
2. It is eternal.
3. It is not limited by boundaries of body.
4. It continues even after body ceases to function in sleep or death.

I am not Vishwa, Taijasa or Pragna; I am Turiyam, the eternal Consciousness. Through dream body I experience dream world; I continue in sleep as well; I as Turiyam am neither waker or dreamer or sleeper.

When I function as waker, I have time and space. In dream I have a different time and space. Only when I operate through body, do time and space arise. When I don't function through body I am beyond time and space; I have no duality. In sleep also there is no duality.

Gaudapada says Turiya Atma is absolute reality. After knowing the absolute reality one can put on Vesham of father, brother, son etc. So have the drama; but when actor forgets he is an actor, go to green room and remember your real motive.

Gaudapada says, "I", the Turiyam, alone has power of Maya. When I choose to operate maya, I am Ishwara; without maya, I am Turiyam. When I choose to operate through body, I am Karana Ishwara or Vishwa.

I create swapna prapancha and become Taijasa. I create Jagrat prapancha and become Vishwa. Thus Vishwa and Taijasa both are my projections.

When I set aside Maya, I am Turiyam. This I, the atma, I project this world out of myself even as I project a dream world out of my own power of vasanas. **I project myself from myself by myself. I am subject; I am Object and I am instrument as well.**

I create dream world and this swapna prapancha as well. "I" am not this body. Body is also just a creation of mine. I identify with this body and enjoy this world. It is the same with jagrat prapancha as well.

How do I do all this? I do all this through maya. When I operate through maya, I am Saguna Ishwara.

In Upanishad every Gyani has said, I am god. "Be still and know I am god", says Bible.

As per our vedas every jiva can say, I am god. Having created the universe, this atma comes down as observer, the vishwa or Taijasa.

We are all in this manner avataras.

How do you know this Turiyam?

The moment I try to know, I become a pramata, pramanam and prameya.

You have to use Vedantapramana; it tells you the consciousness is Turiyam. When you look at yourself as "I" the conscious principle, without being knower of something, you are in Turiyam.

When you don't use any instrument such as eyes, ears, all hoods (fatherhood, brother hood) then you don't have any experience. You are the illuminator of absence of all

particular experiences or knowledge; this is Turiyam.

This Turiyam is whichavastha? It is available all the time in all three avasthas. I am a human being whether I enjoying teacher hood, I am still human after my teacher status goes. It is same with Vishwa role and Taijasa role etc. Actor is an actor despite role he plays. My Turiyam status can't be displaced. When Vishwa role goes, I am still Turiyam. Relative roles can't disturb my absolute status. If it does, then absolute status becomes relative. Vishwa can't displace Turiyam. I am, I was and I will be Turiyam.

Another way of explaining this Karika; notes from another source:

The answer is whoever is projecting the dream world is the same one that projects the waking world also. Therefore, atma alone projects out of itself the waking world with the help of atma itself. Other than maya-shakti, atma does not need anything else for this projection. The dreamer does not need anything else external to himself other than nidra-shakti for projecting the dream world. In the same way, atma does not require anything other than maya-shakti to project this world. Where does maya come from? Gaudapada says that it is already there in atma similar to the nidra-shakti. That atma alone is called

Bhagavan

in the Bhagavad Gita and the puranas. Bhagavan creating is only an expression

in puranas, etc. That Bhagavan is not outside in some loka.

Bhagavan is nothing

other than atma. That is why the upanyasakas use the word Krishnaparamatma to

indicate that the creator is not outside but the atma itself.

In the Gita, Krishna says: " I am the Self, who resides in the hearts of all beings and I am the cause of the creation,

sustenance, and resolution of all beings/things". Thinking that Bhagavan is outside, people go in search of Bhagavan and do not find him and then they conclude that there is no Bhagavan. It is like the wave going in search of water. The wave going in search of water, the cloth going in search of

thread, and the jiva going in search of Brahman are all foolish efforts. That Bhagavan is none other than I, the atma. Therefore, I am the projector and supporter. I am also the experiencer. I project the dream. To experience the dream world, I need a dream body. Similarly to experience the projected waking world, I use my own physical body. I create the dream and support the dream but my own dream threatens me. This world has become a huge problem for me because of ignorance. To solve the problem, I have to wake up. I am the only truth and I am the essential truth of the creation. This is the final teaching of Vedanta. I have been looking down upon myself as an insignificant creature. Gaudapada says that I am the significant creator. Spiritual journey is from creature to creator.

Take Away:

So, what is definition of absolute reality? Relative reality changes, what is changing and passing is not absolute reality. Eternity is the definition of absolute reality. Changelessness is definition of absolute reality.

Whatever is eternal is real but whatever I see is not eternal.

When I set aside Maya, I am Turiyam. I project myself from myself by myself. I am subject; I am Object and I am instrument as well.

Vedanta tells you the consciousness is Turiyam. When you look at yourself as "I" the conscious principle, without being knower of something, you are in Turiyam.

When you don't use any instrument such as eyes, ears, all

hoods (fatherhood, brother hood) then you don't have any experience. You are the illuminator of absence of all particular experiences or knowledge; this is Turiyam.

Thinking that Bhagavan is outside, people go in search of Bhagavan and do not find him and then they conclude that there is no Bhagavan. It is like the wave going in search of water. The wave going in search of water, the cloth going in search of thread, and the jiva going in search of Brahman are all foolish efforts.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 22

Karikas 7:

वस्तुनां जागृत्यो जागृत्यो जगदनुभवो
जागृत्यो जागृत्यो जगदनुभवो जागृत्यो जागृत्यो

That the objects of the waking state can serve our purpose in life is contradicted in dream state experiences. Therefore, they are undoubtedly illusory on account of their-both waking and dream-having a beginning and an end.

Karika # 8:

जागृत्यो जागृत्यो जागृत्यो जागृत्यो जागृत्यो
जागृत्यो जागृत्यो जागृत्यो जागृत्यो जागृत्यो

The objects (perceived by the dreamer), not usually met with (in the waking state) undoubtedly, owe their existence to the (peculiar) condition in which the cognizer, that is, his mind,

works for the time being, as in the case of those residing in heaven. The dreamer associating himself (with the dream conditions) experiences those (objects), even as the one, well-instructed here (goes from one place to another and sees objects belonging to those places).

After establishing unreality of Swapna Prapancha in first three karikas then in karikas 4, 5 and 6 it is established that Jagrat prapancha is also mithya. Gaudapada gave reasons as to why Jagrat prapancha is Mithya, as did Shankaracharya, separately, in his commentaries.

In karika # 6, Gaudapada said, whatever is impermanent is unreal while whatever is permanent is real. Swapna prapancha and jagrat prapancha both are finite as such unreal.

Shnakaracharya said object of experience is always mithya. Whatever is an object of experience depends on subject. Without subject, object cannot be proved to exist hence it is mithya.

In Karika # 8, we did make a change in sequence of Karikas to better address continuity of theme; here a questioner was asking as to why we can't take swapna prapancha as reality. Gaudapada refutes it by saying that whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing. Ordinary and extraordinary all are dependent on subject.

In Karika # 7 another questioner says he agrees that swapna parapancha is unreal; but he says, I cannot accept Jagrat parapancha is unreal. His contention is as follows:

He disagrees with the definition that, "Whatever is impermanent or an object, is mithya."

He wants to give a changed definition wherein Swapna parapancha is shown as unreal while Jagrat prapancha is shown as real. He now suggests four definitions, in each of which, Swapna parapancha is shown as unreal while Jagrat prapancha shown as real.

Gaudapada refutes each definition. He says, you have to accept both as unreal or both as real; the idea that one is real while other is unreal will not work. We are working to define absolute reality, while you are defining relative reality or mithya, says Gaudapada.

In karika # 7, the first definition says that utility is a criterion; thus, whatever is useful is real. Therefore, since swapna is useless, it is unreal. Questioner says, I can't use the earning from dream state, but earnings from Jagrat avastha I can use.

Guadapada, refuting the definition says, utility of jagrat prapancha is only a relative utility. It is useful only in jagrat avastha, only useful from point of view of jagrat shariram; it is useless in swapna. No food from waking state will be useful to satiate hunger in a dream.

Furthermore, Gaudapada says, it is wrong to state that Swapna prapancha is useless; it is relatively useful in swapna avastha while it maybe useless in jagrat avastha.

Guadapada says both are real in a relative manner.

So utility is for jagrat shariram in jagrat avastha only. Similarly, Utility is for Swapna shariram in Swapna avastha. But when I shift identification it is contradicted. Thus, when I shift from swapna to jagrat the earnings are of no use. Similarly when I shift from Jagrat avastha to Turiya, (consciousness), the earnings are also useless in Turiyam state. He says impermanence is only criterion for unreality.

Karika # 9 and 10:

संसारं जगत्प्रपञ्चं सत्यं वा मिथ्या वा
प्रमाणं नानुभूय ननु कथं ज्ञेयं
संसारं जगत्प्रपञ्चं सत्यं वा मिथ्या वा
प्रमाणं नानुभूय ननु कथं ज्ञेयं

In dream, also, what is imagined within by the mind is illusory and what is cognized outside (by the mind) appears to be real. But (in truth) both these are known to be unreal. Similarly, in the waking state, also, what is imagined within by the mind is illusory; and what is experienced outside (by the mind) appears to be real. But in fact, both should be rationally held to be unreal.

Karika # 9:

Here the questioner suggests a second, definition that proves that Swapna prapancha is unreal while Jagrat prapancha is real. He says Swapna parapancha is unreal because it is a mental projection. Dream world is within my mind as a projection, hence unreal, while Jagrat parapancha is outside me. I experience everything outside me; the desk, the people, the hall, etc; it is not a mental projection. What is within is unreal while whatever is external in reality. Whatever is external is real and whatever is internal is mithya. Externality is the criterion for reality and internality is the criterion for unreality. He suggests dream world is unreal while this world is real.

Gaudapada says: you say swapna prapancha is inside; word inside is a relative one. If asked the question, are all of you inside or outside, what will be your answer? You will probably never answer; rather you will ask, inside of what? If I say it is about this stage where I am sitting, the answer will be it is outside. So one needs to know inside or outside of what? From which stand point? From waker's stand point it is outside. But in dream, you are performing all transactions with dream body, while waker's body is lying on bed. From dream body point of view, the dream world is outside of it; I

don't even know I am dreaming; **dream itself is only from waker's point of view.**

Now suppose you wake up and your reference point changes. From waker's point of view Swapna prapancha is within. The same is story of Jagrat prapancha as well. Once you look at Jagrat prapancha from Jagrat body point of view it is outside hence real. But if you wake up from Jagrat prapancha to Chaitanyam, from point of view of Chaitanyam, Jagrat prapancha is also within. So, when you the change point of reference it becomes unreal; so it is a relative truth or mithya.

Karika # 10:

Suppose a person is in dream state, how to prove it is not dream until you wake up? In swapna prapancha also you talk of a world external to dream body, that you take it as real; thus you see a dream book, train, tiger etc; and they are all real. Say, in your dream (dream # 1) you go to bed and you see another dream (dream # 2). Here, per your definition, dream # 2 is unreal while dream # 1 is real. Then you wake up and both dreams # 1 and # 2 are falsified.

Gaudapada says in dream # 1 you have a dream (dream # 2), when you wake up you are in dream #1. When you wake up you are in Jagrat prapancha. He says Jagrat prapancha is also a dream, the dream # 3. Each dream was real at that time, but once you woke up it was proved as unreal.

If so, when will you have final waking up? As long as you are shifting from one object to another, as all objects are only relatively real, for that particular subject, there is no final waking up. **Ultimate reality is only when you arrive at "object less- subject" or Turiyam state.**

In jagrat prapancha also whatever is seen externally is real and mental projection is unreal. But in Turiyam state, jagrat prapancha becomes dream # 3; so jagrat prapancha is also mithya. So externality as criterion of reality is incorrect.

Hence second definition is ruled out. First definition of utility was also shown as unreal.

Karika # 14:

○○○○○○○○○○ ○○ ○○○○○○○○○○○ ○○○○○○○○○○○ ○○ ○○○○ ○
○○○○○○○○ ○○ ○○ ○○○○○ ○○○○○○ ○○○○○○○○○○○ ○ ○○ ○

Those that are cognized within only as long as the thought of them lasts, as well as those that are perceived by the senses and that conform to two points of time, are all mere imaginations. There is no other ground for differentiating the one from the other.

Swamiji jumped to karika # 14 from karika # 10 for the third definition. He said he is rearranging karikas for purpose of continuity.

In karika # 14, the questioner suggests a third definition of reality that says Jagrat prapancha is real while Swapna parapancha is unreal; he says whatever has an objective existence is real while whatever has subjective existence is unreal.

Elaboration of questioner's position:

Subjective existence means dependent on Me as long as I see it.

Objective existence means, it exists, whether I see it or not.

My house, my car, all I know exist. So, does my car exist outside? Car exists even when I don't see it. Whether I experience it or not, it exists. Object exists independent of me.

In dream, I see, I am saving a drowning person; just as I am about to bring him out, I wake up. Did he fall back in the well? But now, in the waking state, I am not worried about it anymore. You know he existed only in dream. So Swapna

prapancha was subjective existence; it did not have a continued existence. Hence dream is unreal, as it has no objective existence. Thus, objectivity is criterion for reality. Subjective existence is criterion for unreality.

Gaudapada's rebuttal:

Gaudapada says this definition will not work. In dream you attend a class and you have parked the car. This swapna world, the dream, it is not just a projection of mind; it is a real world for the dreamer. Only on waking, Swapna Prapancha becomes unreal. Similarly, Jagrat prapancha is also unreal from Chaitanyam state's point of view.

So, object within you, in dream, have only a subjective existence, hence unreal. Whatever is outside is from dreamer's stand point of view. Upon waking, internal world and external world, both in dream state, are proven as unreal. So, these internal external distinctions have nothing to do with reality. Both are falsified upon waking. In a similar manner Jagrat prapancha is also unreal once you wake up in Chaitanyam.

Hence the hypothesis that states objective existence is real and subjective existence is unreal does not have any merit.

Karika 15:

उपरिच्युतं च अपरिच्युतं च परिच्युतं च
 अपरिच्युतं च परिच्युतं च अपरिच्युतं च परिच्युतं च

(Things) which are (experienced) within are not clear. (Things) which are (experienced) outside are clear. All of them are projected only. The distinction is due to a different sense organ.

The questioner poses his fourth definition. He says whatever is clearly experienced is real. Thus clarity of experience is real. Vagueness of experience indicates it is unreal.

Everybody dreams. Some remember the dream and some do not. Even when you remember, it is vague; hence it is unreal.

Jagrat prapancha meanwhile is clear; hence it is real.

Gaudapada says this is a relative definition only. He says clarity depends on instrument used. The way you see depends on your organ of sight. With different set of organs, you will see differently. Some animals are color blind. If I have the sense organs of a dog, I will see everything vastly differently. If I have sense organs that can see at atomic level, I will see everything as atoms.

Dream world is very clear with dream sense organs; it becomes vague only with waker's sense organs.

If I should only have four sense organs, say like a blind person, the world of color will not exist for me. Imagine a person with a sixth sense organ; he will see world very differently as it depends on all sense organs. Hence world is only a relative reality.

So, he says, that which is within us, in Swapna Prapancha, is vague, where as external world for dreamer is very clear, hence real, as long as dream continues. On waking up, the outside world becomes unreal.

Clarity and non-clarity depend on organs one uses. World of human beings is different from that of animals. Even world of man is different from that of a woman.

Take Away:

If so, when will you have final waking up? Ultimate reality is only when you arrive at "object less- subject" or Turiyam state.

Dream itself is only from waker's point of view.

With Best Wishes,

Baghawad Geeta, Class 143: Chapter 11, Verses 7 to 13

Shloka 11. 7:

सर्वं जगत्समिदं भ्रूयते मया देहेऽस्य
सर्वं जगत्समिदं भ्रूयते मया देहेऽस्य॥11.7॥

See now, O gudakesa, O Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.

Continuing his teaching, Swamiji said, Arjuna asked for Vishwa Rupa darshanam. This darshanam involves two set of eyes; first the laukika chakshu and second the divya chakshu; Divya chakshu here means a purified mind, a mature mind, an informed mind, a religious

mind, also equally important a second invisible eye; which is figuratively presented as the third eye and in the Gita 11th chapter it is called divya chakshu. When both eyes, our normal vision combines with a pure mind, only then Vishwa rupa darshanam is possible.

Citing some examples, Swamiji says, even though Lord Rama was available to both Shabari and Ravana, Shabari got her darshanam as she had performed sadhanas for a very long time; however, even though Ravana saw Rama he did not see the divine in him, as he was not prepared with a pure mind. Lord's

the divine even in a stone idol due to our attitude.

When Vibhuti comes we apply it on our forehead. Ash itself is worth nothing; it is our attitude, however, that makes it the Vibhuti. And what is that ash worth; its worth can be seen only by Divya chakshu; and therefore Sri Krishna says Vishva rupa darshanam requires divya chakshu; to do namaskaram, to revere, requires divya cakshu; to do the prokshanam of the river water requires Divya Chakshu; without that it is not possible and Arjuna I shall bless you with that divya chakshu.

And once that attitudinal change comes, you see my divine glory. Thus, even pancha maha bhuthas Become Lord Shiva; thus akashalinga is worshipped in Chidambaram, vayu lingam is worshipped in Kalahasthi; agni lingam in Thiruvannamalai, water becomes God as in Jambukesvaram, and earth becomes God as in Kancheepuram. And initially you worship the panchabhuthas, only in those respective temples, but that is not enough; later I should see the same divinity in the pancha bhuthas all over; and the day I can revere the pancha bhuthas, then the products of the pancha bhutas, they too all become divine for me.

I can no more go away from God, as everything is god as without god it is only maya.

Now there is silence as Sri Krishna blesses Arjuna with divya chakshu. So now Sanjaya comes and fills up the silent time. So, now Sanjaya speaks.

Shloka 11.9:

ॐ नमो भगवते वासुदेवाय

संजय उवाच ॥ श्रीकृष्ण उवाच ॥ ॐ नमो भगवते वासुदेवाय ॥ ११.९ ॥

Sanjaya said 0 King, having spoken thus, thereafter, Hari [Hari: destroyer of ignorance along with its conseences.]

(Krsna) the great Master of Yoga, showed to the son of Prtha the supreme divine form:

Sanjaya spoke:

O King (dhritrashtra), Sri Krishna (hari) addressed Arjuna. Krishna here is Vishnu or Hari. Hari means one who absorbs all papams from devotees mind. Maha Yogeshwara means one who can purify. Normally purification is a long process consisting of practicing Pancha Maha Yagna's. Here, Sri Krishna gives this temporary purification of mind to Arjuna.

Hari addressed Arjuna as in previous shloka saying you need, both, Laukika chakshu and Divya chakshu. Thereafter, Sri Krishna showed Arjuna the Vishwa Rupam, the greatest rupam. Why is it the greatest rupam? All other rupams are finite and mutually exclusive (one displaces the other) and are subject to arrival and departure,

Whereas Vishva rupa is the most unique one, because it is all pervading and secondly it need not exclude any form; Vishva rupa includes Rama rupam, includes Krishna rupam, Shiva rupam; all the possible rupams are included in Vishva rupam; therefore it is all inclusive; and finally, since Vishva rupam is right in front of me, it can neither arrive nor depart.

Even sandhyavandanam addresses it as we do namaskara to top, bottom, east, west etc. So we do namaskara to god everywhere; for us Bhagavan being everywhere, I do namaskaram all over. These are all the training given right from our young age. In fact, all our trainings are meant for seeing the world itself as God. This is the culmination in vyavaharika Ishvara darshanam; not paramarthikam, vyavaharika Ishvara darshanam; is the relative appreciation of Lord; the highest vision is to learn to see the very universe as the Lord; so our culture is oriented towards giving us this Vishwa Rupa Darshanam.

Shloka 11.10

Two reasons are given:

1. When weapon is in the hand of a person, it is laukika but in hand of god, it is divine. If everything is in God, everything is sacred.
2. All weapons are for protecting Dharma as such associated with Lord or divine. God is in form of order and harmony in creation.

Shloka # 11:

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥

Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

In all these shlokas a verb is not given, only adjectives are used. Shloka 10 and 11 are all adjectives to Divya Rupam. The verb is, Sri Krishna showed to Arjuna. The word showed here means God removed obstacles in mind of Arjuna resulting in an attitudinal change and thus a change in perspective only.

Lord is wearing garlands and dresses; it means all malas worn by all people and all dresses worn by all people; Vishnu rupam smeared with divine perfumes; meaning different perfumes used by many different people. Hence, when we apply chandanam we should utter his name and say, I am decorating body of god.

Lord with faces in all directions means people with faces in many directions. Anantam means whose limit is not visible. Even scientists do not know outside limit of the universe. Furthermore, it is an expanding universe; if so where is the limit?

Purusha suktham says that this limitless universe occupies only an insignificant part of Vishva rupa; even this limitless universe itself is in Bhagavan's one corner; then what should

be the size of the Bhagavan; anantam; limitless, both spacewise, and timewise.

So, Vishwa Rupa Ishwara is the greatest wonder.

Shloka 11.12:

सूर्योऽपि नोपलक्ष्यन्ति सूर्यस्यैव तद्वद्विभक्तं
सूर्यस्यैव तद्वद्विभक्तं तद्वद्विभक्तं तद्वद्विभक्तं 11.12

Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted One.

What is brilliance of the Lord? I am not able to even look at the sun; sun being an ordinary star. I can't withstand looking at the sun. Imagine if I can see the brilliance of a thousand suns; imagine if I can see the brilliance of all stars. Sanjaya says, suppose the brilliance of a thousand suns rises simultaneously, that is the comparison for the brilliance of Vishva rupa Ishvara; it will be indescribable.

So that will be the brilliance; that will be the comparison for the brilliance of the mahatma; mahatma means Vishva rupa Ishvara; So that is the brilliance, it is indescribable. Mahatma Here means the infinite body that is the Lord

Shloka 11. 13:

एतन्मूर्च्छन्तस्तस्मिन्निर्दिशन्ति तद्वद्विभक्तं
एतन्मूर्च्छन्तस्तस्मिन्निर्दिशन्ति तद्वद्विभक्तं 11.13

At that time, Pandava saw there, in the body of the God of gods, the whole diversely differentiated Universe united in the one (Cosmic form).

Sanjaya continues; saying Arjuna saw everything in the infinite body of the Lord. It is divided in manifold forms; Arjuna saw in manifold forms in the body of the Lord. Yashoda also saw the whole universe in Sri Krishna's mouth. Sharira

here is not the limited body rather it is the vast space itself.

Sanjaya reports that before obtaining the Divya Chakshu, Arjuna saw the world as a persecuting world; problematic world; unfaceable world, burdensome world. Now the very same world has become totally different and therefore after being blessed with Divya cakshu Arjuna saw the Vishva rupa.

Take away:

“It is better to have a heart without words rather than words without heart behind it.” This is the bhavana required.

Divya chakshu is the refined mind free of kama, krodha, raga, dvesha, ahamkara and mamakara.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 21

Shloka # 4:

वस्तुनिष्ठं च दृश्यं च दृष्टं च दृष्टव्यं च
दृष्टं च दृष्टव्यं च दृष्टव्यं च दृष्टव्यं च

Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream,

the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

Continuing his teaching, Swamiji said, in Chapter 2 Guadapada is establishing Mithyatvam of Universe and Jagrat Prapancha. To establish Mithyatvam he takes dream as an example. He establishes dream is mithya using Sruti, Yukti and Anubhava Pramana's in Karikas 1,2 and 3 respectively. Having established Swapna Mithyatvam, he extended it to Jagrat Prapancha as well. Just as objects are Mithya in swapna avastha so also objects are mithya in jagrat avastha. Gaudapada admits that objects in both states are different. Objects in Swapna avastha are experienced inside our body while objects in Jagrat avastha are experienced outside our body. However, objects in both avasthas are mithya.

Swapna Prapancha is Mithya because of non-availability of space and time. The dream is inside the body and exists in a confined space. However, in Jagrat prapancha Uchit Desha and Kala; time and space, both are available; if so, why is it Mithya, was the question raised? Gaudapada gives the reason later but he says end result is that they are both Mithya. He gives the reasons why they are Mithya now.

Karika # 5:

वस्तुव्यभिचारात्तदवस्थायां स्यात्तदवस्थायां च
वस्तुव्यभिचारात्तदवस्थायां स्यात्तदवस्थायां च

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well-known grounds already described.

The dream experienced object and waking experienced object, both are very similar; both being Mithya. Wise people declare that both experiences and objects are Mithya. Objects are very similar in both cases. The word Bheda in the karika means

distinct object experienced in waking and dream states with time and space available in Jagrat avastha. However, there is one difference; in Jagrat Prapancha object is outside the body while in Swapna Prapancha it is inside our body.

Why is Jagrat Prapancha Mithya? He answers that it is so because of well known reasons to wise people or one's with knowledge of scriptures. What is that reason? Here we cannot use Uchita desha kala abhava as a reason. Two reasons are cited.

First reason: Shankaracharya, in his commentary, says, something mind boggling to us. He says Jagrat Prapancha is Mithya because you see it and since you are experiencing it. It is similar to experiencing Swapna Prapancha. He uses a generalization that says: **whatever, is experienced by you is Mithya,**

If, whatever is experienced by you is Mithya, what is Satyam? Shankaracharya says, whatever is not seen by you, is Satyam; if we can think of such a thing; it is non-existent. **He says, whatever is existent, but not experienced by you, is Satyam; that is the Experiencer, the Subject, is Satyam.** In both prapanchas, the objects are all Mithya. How do you say so? Shankaracharya does not provide an explanation for this.

Our reasoning for this is as follows. I have discussed it in my introduction to Mandukya Upanishad as well. **Whatever is an object of experience, its existence will depend on the Subject alone. Existence of subject, however, does not depend on Object.**

If there is an object that cannot be experienced by anyone, then you can't talk of existence of object. **Existence depends on Knowability and Knowability depends on Knower. So, existence of object depends on subject.**

Citing an example, suppose I dream that I am saving a drowning person and having partially saved him, I wake up. Now, do I

worry about that partially rescued person? You know the object does not exist. Thus, object has dependent existence on subject. Subject has independent existence; it is not dependent on object. Vedanta says, whatever has independent existence is Satyam. While whatever has dependent existence is Mithya. Citing example of a pot, it does not have an existence separate from Clay; it is dependent on clay for its existence; in fact it is clay alone.

Shankaracharya says both Swapna Prapancha and Jagrat Prapancha are Mithya. This is the well-known reason.

Normally we say, when we see something, it is real. However, Shankaracharya says, when we see something, it is Mithya.

Karika # 6:

आद्योपशान्तौ च नित्यमनित्यमिति तदवस्थानुसारं ।
तदवस्थानुसारं नित्यमनित्यमिति तदवस्थानुसारं ॥ ६ ॥

That which is non-existent in the beginning and in the end, is necessarily so even in the present (in other words, in middle). Those (objects) are like illusions we see and yet they are regarded as though real

Second Reason:

Now Gaudapada gives the second reason why objects are Mithya. He says, whatever is finite (Anityam) is Mithya while whatever is Nityam (present in all three states of time) is Satyam. Tatva bodha also gives a definition that states that one that exists in all three states of time (past, present, future) is Satyam. Any finite object enjoys existence for a limited duration; namely after date of birth and before date of expiration; thus, a pot exists only during a limited duration of time.

If a finite object has limited existence, then its existence is not its intrinsic nature; it is only an incidental

property.

Fire enjoys heat as it's intrinsic nature; hence it is always hot; conversely, water enjoys heat only for a limited time; hence its heat remains only for a limited time. Intrinsic nature is permanent while finite nature is limited.

Citing an example, a person wanted to remove the onion smell from an onion. He placed it in a chamber and did abhishekam of sandal wood paste and kalpuram for three hours; but at end of it, the onion still smelled as it was. Thus, Palandu does not lose its intrinsic nature. So, finite has only borrowed existence. Similarly, pot borrows existence from clay and when pot is destroyed it goes back to clay. Before its creation pot did not exist; in between it did exist. Gaudapada says, even during its brief existence the "Is-ness" does not belong to pot; it belongs to clay alone. **Thus, pot was not there, before or after or in-between; it has only a seeming existence; a borrowed existence from clay. This seeming existence is called Mithya.**

The world is also like the pot. Before creation there was no world; after destruction too there is no world; in between, its existence was borrowed from something else called Atma or Brahman. Atma exists in all three periods of time. World has only a seeming existence.

Suppose an object was not there in past or will be in future but exists in present; even when you are holding a pot, the "is ness" does not belong to Pot but is borrowed from clay. Remove clay and see if pot exists? Pot has only borrowed existence. Therefore Pot is Mithya. Similarly, the sweetness in milk belongs to sugar. So, whole world is Mithya; like any other unreal object in world; like snake and rope; like dream objects etc. The world just appears to be Satyam to a non-thinking person. Upon enquiry this appearance goes away.

Thus, Jagat Prapancha is mithya as it is also finite like

Swapna Prapancha

Karikas 7 and 8:

वस्तुवस्तुवस्तु वस्तु वस्तुवस्तु वस्तुवस्तुवस्तुवस्तु व
वस्तुवस्तुवस्तुवस्तुवस्तुवस्तु वस्तुवस्तु वस्तु वस्तु वस्तुवस्तु व व व

That the objects of the waking state can serve our purpose in life is contradicted in dream state experiences. Therefore, they are undoubtedly illusory on account of their-both waking and dream-having a beginning and an end.

वस्तुवस्तु वस्तुवस्तुवस्तु व व व वस्तुवस्तुवस्तुवस्तु व
वस्तु वस्तुवस्तुवस्तु वस्तु वस्तु वस्तुवस्तुवस्तु व व व

The objects perceived by the dreamer when they are such a unique nature as not easily met within the waking state, undoubtedly owe their existence to the practical condition in which the dreamer with his mind works for the time being, as in case of those residing in heaven. The dreamer, associating himself with dream conditions, experiences those objects just as a well-informed person goes from one place to another and sees the objects belonging to that place.

Swamiji said I will explain Karika # 8 first and then come back to Karika # 7.

Karika # 8:

Gaudapada has said Swapna prapancha is mithya as is Jagrat prapancha; two reasons are given for it. One reason is attributed to Gaudapada and another to Shankaracharya.

Now a student asks a question. In Student's vision Swapna Prapancha is real. Generally, Swapna is considered unreal; but there are some philosophers including those of Vishishta Advaita, who say Swapna Prapancha is real.

They say the vasanas formed in our jagrat avastha come up in Swapna. This philosopher says, I don't accept Swapna Prapancha

as mithya as in dream; we do see unique things that we had not experienced in the waking state. Dream must be another unique different world of experience and so must be taken as satyam. Since the waking state is similar to dream, it must also be satyam. Some darshanas like vishishtadvaita hold that dream is not our mental projection but created by God for a particular jiva. Thus uniqueness is the criterion for reality. Waking and dream are both unique in their own way and both must be taken as satyam.

Gaudapada's answer is that uniqueness cannot be taken as criterion for reality. We do have several mental projections unique to us. If uniqueness is criterion for reality, whatever we uniquely project can be considered to be real. That is not so and the argument that uniqueness is the criterion of reality is simplistic. No one accepts dream as real. Whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing.

Even accepting Vasishtha advaitins assumptions, Gaudapada says Swapna Prapancha is Mithya. The reasons are as follows:

The type of world that we experience will depend upon the type of instruments that we use. Suppose we are using eyes, the world will be understood as the world of forms. The moment you remove the eyes and use only the ears, the world will be the world of sounds. Depending upon the instrument, the world will be experienced differently. If instead of a human body we have an animal body, this world experience will be unique to the animal body. Many animals cannot see colors and for them this world will be black and white only. **Vedanta says that we do not experience the world objectively but our experience depends on the instrument that we use.** The moment a human being gets a celestial body, he will experience a celestial world here and now. Citing the example: In heaven there are

unique objects such as white elephant, special chariots etc. Even these are dependent on observer in heaven or heavenly observer dependent.

Gaudapada gives another example of experiencing different things in different places with the observer being the same. Just as a well-educated person travels from place to place experiencing different things in this earth itself, similarly, the jivatma travels from loka to loka experiencing different things in different births. All these experiences are dependent upon the observer for their existence and dependent upon the instruments of

Experience for their nature. Uniqueness cannot be the criterion for reality.

In karika the words Sthani means Observer and Dharma means dependent.

Shloka # 7: Another question comes up.

Previous student did not accept Swapna Prapancha was unreal. Now, a second student says, I am willing to accept Swapna Prapancha is unreal but I can't accept Jagrat Prapancha is unreal because whatever money I earn in dream, I don't find any utility at all; but I can't say that of Jagrat prapancha. In Jagrat prapancha the money is available and useful. So definition of reality has to be change.

His contention is that: Whatever is useful must be accepted as real. Utility must be a criterion for reality.

He also contends that whatever is useless, is unreal. Hence Swapna Prapancha is mithya while Jagrat Prapancha is real. This is question raised by a student.

Gaudapada refutes this by saying that this definition does not work.

He says waking state objects are useful in the waking state

only. Dream objects are useless in the waking state but are useful in the dream state. In fact, dream objects alone are useful in the dream state; such as dream water, dream food etc. Each object is useful in its state and useless in the other state. Utility in the respective state is common to both waking and dream and uselessness in the other state is common to both. Therefore both states should be given the same status of reality. The utility of the waker's objects is falsified in dream. Thus, utility is not a criterion for reality. That which is beginning-less and eternal alone is real. Eternity is the criterion of reality. So the waking world is mithya.

Truth is that Reality is not relative. So swapna parapancha is unreal. Jagrat prapancha is also unreal even though it is useful in jagrat avastha. So utility is not a criterion for Reality.

With Best Wishes,

Ram Ramaswamy

Bhagawad Gita, Class 142: Chapter 11, Verses 3 to 8

Shloka # 3:

ॐ नमो भगवते वासुदेवाय ॥ ११.३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११.३ ॥

Supreme Lord! Highest Spirit! It is even as you have described yourself. Yet I would like to see this lordly form of Yours.

Continuing his teaching, Swamiji said, Chapter # 11 is dealing with Vishwa Rupa Ishwara Darshanam. We should have a clear understanding of this Ishwara darshanam. It talks of a very thrilling, electrifying experience for devotees. Shabari waited for years for a glimpse of Sri Rama and at last when gets it and the great thrill she enjoys has been described. Similarly Thyagaraja also sings about Shabari's Darshanam of Rama. Similarly, Sri Krishna darshanam is also talked about. All darshanams are considered mystic ones.

Now, to have an experience, the object of experience must be available to me; also there must be an experiencer, who is prepared for the experience. Let us say I talk about Carnatic music; but unless the listener has some idea of Carnatic music he cannot enjoy my talk, as he is not prepared as a listener. Normally we focus on the object of experience and forget the experiencer. This is true of Ishwara Darshanam as well. Shabari got Sri Rama Darshana Ananda but it was not only due to Sri Rama but also because Shabari was prepared for the darshanam.

How to prove this? Swamiji says, the very same Rama was available to Ravana as well but nothing happened. Object was available but subject was not prepared; Ravana's mind did not change even after darshanam.

So preparation on part of person is important else even god is helpless.

How about Kamsa? He too had Sri Krishna darshanam but he never changed one bit. Several Rakshasa's even used the darshanam for negative purposes; Basmasura is one that comes to mind. So, for Ishwara darshanam I need a tremendous amount of preparation.

Vishwa Rupa Ishwara is Lord in form of Universe. If you know it's meaning, you know he is right in front of you. God's first name in Vishnu Sahasra Nama is Vishwam. He is already

available in front of me. If we don't get thrill of darshanam, it is because of non-preparedness of devotee. That preparedness is nothing but purity of mind, a mind without kama, krodha, moha, madha, lobha and matsarya. These are the obstructions to this darshanam. When the cataract of the obstacle of kama, krodha, ahamkara and mamakara impurities are removed, God need not come; I begin to appreciate the already available Vishvarupam.

Arjuna says, O lord, I understand you are jagat karnam. I can understand intellectually that you are in all namas and rupas; but I don't get its impact.

So, what is missing? A prepared mind is missing and it is also known as Divya Chakshu. It is like one person is interested in Carnatic music but another person is not. So he asks Sri Krishna to help him get darshanam.

"In shloka # 3, you describe Vishva rupa but nothing happens to me. Where is the lacuna? I would like to see your Vishva rupa", says Arjuna.

Shloka # 4:

वैश्वानरं रूपं तद्विद्यमानं तत्र तद्विद्यमानं तद्विद्यमानं
वैश्वानरं रूपं तत्र तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं११.४

So we have seen the object of perception is available, Vishva rupa and still if I do not see it, the defect must be only in the observer. There must be some problem with me; therefore I do not feel the divinity when I experience the world. And, therefore, O Sri Krishna, is it possible for me at all; to have that divinity or Vishva rupa darshanam, can you prepare me to have this darshanam? Please help me!

Purity of mind cannot occur overnight. It requires a lot of Karma yoga and sadhana and the transformation is slow; and it is not a revolution. Is there any method I can get this purity of mind, O Yogeshwara! asks Arjuna.

Shloka # 5, 6, 7 and 8:

ॐ श्री कृष्णाय नमः ॥ ११.५ ॥
ॐ श्री कृष्णाय नमः ॥ ११.५ ॥

The Blessed Lord said 0 son of Prtha, behold My forms in (their) hundreds and in thousands, of different kinds, celestial, and of various colors and shapes.

ॐ श्री कृष्णाय नमः ॥ ११.६ ॥
ॐ श्री कृष्णाय नमः ॥ ११.६ ॥

See the Adityas, the Vasus, the Rudras, the two Asvins and the Maruts. 0 scion of the Bharata dynasty, behold also the many wonders not seen before.

ॐ श्री कृष्णाय नमः ॥ ११.७ ॥
ॐ श्री कृष्णाय नमः ॥ ११.७ ॥

See now, 0 Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.

ॐ श्री कृष्णाय नमः ॥ ११.८ ॥
ॐ श्री कृष्णाय नमः ॥ ११.८ ॥

But you are not able to see Me merely with this eye of yours. I grant you the supernatural eye; behold My divine Yoga.

Now, Sri Krishna answers:

Even though Vishva rupa is right in front of me, to get the impact of Vishva rupa darshanam, I should have prepared the mind, which I call, Divya chaksu or purification and purification is a very slow and gradual process. It involves a long religious life and it also involves following dharma or values of life. If devotion and values are not there, for such a mind, the benefit of Vishva rupa darshanam will not be available.

Here, Arjuna was lucky to have Sri Krishna in front of him. He requests a temporary purification of mind.

But the purification will only be temporary; it does not last like a dialysis. Similar temporary purification can even be obtained from a Mahatma.

Since this purification is artificial, its full benefit is not realized. So, later in Chapter # 11, when Arjuna gets the darshanam, he is not able to stand Vishwa rupa darshanam. He tells Sri Krishna, I don't want this Vishwa rupa darshanam. Only a truly purified mind can absorb such a darshanam.

So, Sri Krishna accepts Arjuna's request. Just as one needs a 3 D glass for some movies, Sri Krishna says, I will bless you with a Divya Chakshu so that you can see many of my forms, varied in nature; all divine; of different colors and shades. When you will see rupa in many colors it is not a particular form, rather it is all forms and colors of universe, as all are Ishwara varnanam.

Citing an example Swamiji says, form does not belong to the bangle; it belongs to gold. Thus, Sri Rudram describes Shiva in many colors. This rupam is available to all cowherds. They are all the colors of Vishwa rupa Shiva. The green hairs of Shiva are the green trees. My mind should see it as Vishwa rupa darshanam. Thus, we see same colors, but we need to see them with a different attitude; it is like seeing a laddu from Tirupati, it becomes divine; it is appreciated by the mind that has devotion.

Vishwa rupa has many heads. All heads of peoples are the head of god.

Verities of devatas, representing natural forces are described next. The eight Vasus with different forms are Agni, Prithvi, Antarikhsam, Intermediary lokas, Vayu, Aditya, Chandra, and Stars. May you see the eight Vasus in Vishwarupa.

Twelve Adityas are the sun gods' different changing stages in the twelve months of the year. In each month he has different powers. May you see the Adityas as Vishwarupa.

Our ten sense organs and mind are called Rudra Devata. May you appreciate the Rudras.

Ashwini Kumaras are the ones presiding over Pranas. May you appreciate them as well.

Marut Devatas are different aspects of Vayu Devata. You have not noticed all of them as Vishwarupam.

And therefore rain is a wonder; earth is a wonder; Sun is a wonder; anything you take it, is a wonder,

it is the glory of the Lord. May you see that; temporarily drop your day-to-day business; temporarily keep your cell-phone somewhere. After its (cell phone's) coming, there is no time for anything; so wherever you go drop it; and just watch the universe.

So in Me the Vishva rupa Ishvara; whose body is the very sky itself, see the entire universe.

When Yashoda asks Sri Krishna to open his mouth she saw all the 14 Lokas; and then she said, shut up. She was not prepared. Sri Krishna is blue as sky; it means vast blue sky is a form of Sri Krishna, with galaxies floating in it. The whole universe is contained in Me.

Last week or so, some student; I do not remember who that student is, gave a cutting; so I just read through it; it is a very interesting write up, I will read only the first paragraph alone. It describes the Universe.

It says, consider a puff of dust a meter in diameter. Consider every grain of dust is a galaxy with many stars. We live near an ordinary star and are member of an ordinary galaxy. Every night we are shown that the universe has a beginning but most

of us simple regret, use or enjoy the dark without perceiving that; it brings knowledge; If you are willing to learn from darkness, he says; even though so many stars are there; between the stars there is a vast emptiness is there. Think what must be the size of the universe; which accommodates all these galaxies and stars. This universe, with vast emptiness and galaxies are accommodated in space; so what must be size of the space; and that space is the

size of the Lord; Meditate upon that, Try that.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 20

Greetings All,

Continuing his teaching, Swamiji said, I said in last class in Vaithatya Prakaranam, Gaudapada establishes Mithyatvam of world. It is not directly mentioned but indirectly revealed through Prapancha Upashamanam. This method is called Shruti Pramanam or Shrutyarthartha pramanam; which means obtaining knowledge indirectly from scriptures.

What is reality can't be negated. We can't say world is not existing as we experience it everyday. That which is experienced, yet is not reality, is called Mithya. The English word closest to Mithya probably is unreal. Gaudapada establishes this mithyatavam from Prapancha Upashamanam.

Mithyatvam's closest example is dream. It is experienced by all of us. In dream we see that it is very real, giving us pleasure and pain. Dream also has utility value when we are actually in a dream; despite all this we know dream is not real. So best example for mithya is swapna.

In first three shlokas of this chapter Gaudapada establishes swapna is mithya. That swapna is mithya is established through Yukti, Shruti and Anubhava pramanam's and he does so systematically.

He uses Vyapti for generalization thus he says where there is smoke there is fire. The statement, "a mountain is on fire as it has smoke" is analyzed as shown below ,using Gaudapada's logic:

1. Mountain is the paksha or locus about which I make an inference.
2. Mountain has fire; it is called sadhyam or conclusion.
3. Because there is smoke, the indicator, it is also known as Hetuhu or the reason.
4. Drishtantaha: means an example, as in a yagashala; because it is in a yagashala that you get Vyapti Gyanam or knowledge for inference.

This method of logic is now used to show Swapna is Mithya. Vyapti here means knowledge of co-existence of smoke and fire. Here Vyapti is a generalization. When we see an object in jagrat avastha as real, we observe that the object requires an area and volume (space) for existence, also known as Uchita Desha in Sanskrit. Not only volume of space, every object also needs duration (time) for its existence.

Einstein talked of four coordinates, the fourth one being time, indicated by date of origin and expiration. Every object requires a time.

Existence of events also requires duration of time. In Gita classes a question comes up. Swamiji, you teach the 700 verses

of Gita in five years or 250 hours, describing the teaching in battlefield; how did Sri Krishna teach all 18 chapters in the duration of a battle? The basis for this question is because every event requires a specific duration of time and if specific duration of time is not convincing, you tend not to believe it.

Conversely if you find an object or event without enough space or time we conclude that object or event is not a real thing. Hence, some say Gita was an invention of Vyasa, as there is a time and space issue. **They don't accept the teaching as real due to a lack of time requirement.**

When you see a reflection of an elephant in a mirror, mirror has flat surface and an elephant can't stand on a flat mirror. You accept elephant in mirror as mithya or unreal reflection, knowing a real elephant can't stand on the flat surface of a mirror; **so the elephant reflection is an unreal one as there is not enough space for an elephant to exist on the mirror.** Thus, when sufficient space is not there, that event is mithya.

Applying this logic Gaudapada says, dream world is also mithya as it lacks time and space for dream to exist as reality. Hence dream is unreal. This is the beginning of Vaithatya prakaranam.

Karika # 1:

सर्वं जगत्सर्वं चित्तं तत्रैव स्थितं च
सर्वं जगत्सर्वं चित्तं तत्रैव स्थितं च

The wise declare all objects of the dream as illusory, they all being located within the body and also because of their being in a confined space.

This shloka logically establishes swapna prapancha as mithya. First logic is lack of space; like elephant in a mirror. Dream objects and events are subjective things within our minds, not

outside it; else others in the world would also see your dream.

Thus, swapna objects are subjective things in my mind. In dream we see elephants although it requires not an ordinary amount of space. We can't accommodate an elephant, but we see elephant, moon, stars etc in dream space. So wise people say all objects in our dream are mithya. A special all pervading space is created within my head. Why is it unreal? It is because all objects reside within myself. What is wrong with it? The space within me, within my head is limited or insufficient for a real elephant, or a mountain etc., to exist. Now in next shloka he talks of events that also are mithya as they occur in insufficient space.

Shloka # 2:

समयाभावत्वात् न शक्यं दृष्टुं स्वप्ने
सर्वत्रैवैतन्मिथ्यामिदं स्वप्नं विदुः

On account of the shortness of time, it is not possible for the dreamer to go and see the dream objects. Nor does the dreamer when he wakes up, indeed find himself in all the places seen in the dream.

Yukti pramanam: (by joining together)

In previous shloka "things" were proved as unreal in dream. In this shloka "events" are shown as unreal in dream. Consider a dream trip to Mansarovar. You have to reach an airport, then fly and then trek to mansarovar; but duration of a dream-time is only about 8 hours during your sleep time. Within the span of a dream, during our sleep, we manage to see events such as our marriage, children and even grand children. They say an actual dream only lasts only for about a minute and a half. So, all events are unreal as there is not sufficient time. So, he really does not go to mansarovar. They are all unreal projections of our mind.

Keep in mind that we are accepting it all as unreal in our waking state; in dream state we will not accept our dream as unreal. People pray before going to bed so that they don't get bad dreams. Why this worry; because our dream experience is very real, during our dream. Vedanta says our waking state is also a mithya. Thus we get Yukti pramanam. Thus, mirror located elephant yukti pramanam is over.

Pratyaksha Pramanam:

(perception)

In second line of this shloka we get Pratyaksha pramanam from our experiences. Suppose in dream we went to Kashi; we saw many cows there; and one cow pushes you and you wake up. If it was a real cow you should have woken up in Kashi, but reality is that you woke up in Chennai. From this it is clear we never went anywhere in dream. After waking from dream one does not experience that he is in dream place, hence dream places, dream travel, dream cows, are all, unreal. This is Pratyaksha Pramana.

Shloka # 3:

Shruti and shastra pramanam.

(convincing illustrations on the subject matter which is beyond senses/common cognition)

श्रुतिप्रामाण्यं च शास्त्रप्रामाण्यं च
युक्तिप्रामाण्यं च यथा तदर्थं तदा

Strictly conforming to reason and logic, Sruti also declares non-existence of the chariots and so on, perceived in his dream by the dreamer. Moreover, it is said by the seers that Sruti herself declares the illusory nature of dream experiences, and establishes the same through logic and reason.

Shruti Pramanam:

In Brihadaranyaka Upanishad, Ch 4., section 3, the waking, dream and sleep states are discussed. In swapna there is nothing. Everything is a mental projection. There are no vehicles, no roads, etc; we manage to project them in our mind. They are mithya even though we experience them. **“Experience does not prove reality” is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, “Whatever you experience is not real. There is only one reality, the “ Subject” alone is real.”**

This is knowledge of shruti. Therefore unreality is established logically and it is also asserted in Upanishad. The fact is swapna prapancha is mithya.

Shloka # 4:

वस्तुमिदं तद्वदन्त्येव स्वप्नो जगत्प्रपञ्चः ।
वस्तुमिदं तद्वदन्त्येव स्वप्नो जगत्प्रपञ्चः ॥

Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

With first three shlokas first topic that swpana Prapancha is mithya, is over. From shlokas 4 through 18, Gaudapada is going to give us a shocking revelation. Our normal thinking is that this world is real while dream world is unreal; this is your assumption, says Gaudapada. **He says, even the Jagrat prapancha is unreal.** This has to be very carefully understood and assimilated or it can cause confusion.

When we say dream is unreal, we say this after waking up, as a “Waker”. So it is a Waker’s point of view. However, in dream, from dreamer’s point of view, dream is very real; as whatever happens in dream affects the dreamer. When a dog bites the

dreamer, he will feel it and go to a dream doctor and take dream medicine and even pay in dream money. So, one has to think from an appropriate point of view.

Citing an example, a man drank too much at a pub and started seeing double. He asked owner how much he drank. Although he drank only one bottle, pub owner with an intention to cheat said you drank two bottles; and since he was seeing doubles anyway, he said you have to pay for two bottles at Rs 100 each. The drunk took out a hundred-rupee note and said it was Rs 200 for the two bottles; he was still seeing doubles.

Similarly, for dream body, dream world is very real. So also from waker's point of view this world is very real. **Once you wake up, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.** Thus, Swapna prapancha is real for swapna shariram while Jagrat prapancha is real for sthula shariram. Both are in fact "unreal" in respective jagrat and Turiyam states.

Therefore wise people declare world is Mithya in jagrat avastha, as well. So jagrat prapancha is exactly like dream world. Is there any difference between two states? Between mithya jagrat prapancha and mithya swapna prapancha, Jagrat prapancha is outside of body while swapna prapancha is inside body. The common factor between both states is Mithyatvam.

I accept Swapna prapancha as mithya as it does not have time and space. But Jagrat prapancha has enough time and space; if so why is it Mithya?

Take Away:

" Experience does not prove reality" is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, " Whatever you experience is not real. There is only one reality, the " Subject" alone is real."

Once you wake up from dream, the dream world is now mithya.

Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.

With Best Wishes,

Ram Ramaswamy