

consciousness, one that is aware of silence. Thus sound is an object of my awareness; then Silence is an object of my awareness then to the awareness itself that is a witness of the silence. Thus when sound is not, awareness is still there; when silence is not, awareness is still there; when silence is there, it is the awareness of silence. So starting with awareness of sound, awareness of silence, thus Omkara Vichara is travelling from sound to silence to awareness of silence. Here sound is an object; silence is an object while the awareness is not an object. This awareness continues in silence and sound. Awareness and witness are used synonymously.

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

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

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

Two common features of Aa and Virat are:

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

meditation on second pada or Swapna or Taijasa. Here too there are two common features between them; they are:

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

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

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

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

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

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

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

Mantra # 11:

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

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

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

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

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

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

Take Away:

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

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

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

Even the idea that I am Gyani has duality in it. As a knower, I am a subject who knows something as an object; this involves dvaitam. With knowledge this duality goes and I am no more a knower. Self-knowledge removes the idea of knowerhood. A gyani loses the idea that he is not even a Gyani?? Then who am I? I am not pramata, prameya or pramanam; but I am Turiyam without all three features of Vishwa, Taijasa and Pragya.

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

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

its sound or letters. The quarters are the letters (morae) and the letters are the quarters. The letters here are A, U and M.

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

1. Chatushpada Atma Vichara.
2. Chaturmatra Omkara Vichara.

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

Now we are in second phase of Upanishad related to Omkara Vichara. The “kara” attached to Om means the word Om. This analysis is from mantra # 8 to # 12.

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

In Atma each was called pada while in OM each is called matra or letter.

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

We can equate Atma and Om in all respects. Atma is a compound with four parts to it as is OM. Since both have four parts, one can equate each part to a part of Om respectively. What is the advantage of this equation? Once you equate Om and Atma,

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

Aa equals Waker "I".

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

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

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

How do you say so? In Phonetics or Shikshashatram, Aa is the basic sound produced just by opening the mouth. The very same Aa becomes Ee when you show your teeth by modifying the mouth. Aa becomes Uu by spouting the mouth. Aa is basic material that is transformed into all other letters. Aa is the material cause, karana akshara, while others are karya aksharani. Thus one gold becomes many jewelry. The cause pervades all effects. Gold pervades all ornaments. Letter Aa pervades all alphabets. All alphabets are manifestations of Aa. For each alphabet there is a devata. For Aa, it is Brahma as Karanam for whole creation. Aa is Sarvavyapi; Virat is also Sarvavyapi. Apte in shloka means Sarvavyapi.

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

Akar Virat Aikya dhyanam.

Take Away:

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

As per Vedanta, perception does not prove reality.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 13

Mantra # 7; Karika # 14:

विश्वानिद्रासुषुप्तिप्रज्ञातुरीयाः
वैश्वानराजससुप्तबुधसुषुप्तिप्रज्ञाः ॥ १ ॥

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

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

even jagrat avastha is a Swapna.

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

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

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

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

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

ignorance, self delusion and self ignorance, is eliminated from me.

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

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

Stated as an equation:

Vishwa minus ignorance and error equals Turiyam

Taijasa minus ignorance and error equals Turiyam.

Pragya minus Ignorance equals Turiyam.

Turiyam minus nothing equals Turiyam.

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

If so, how to remove Ignorance and Error?

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

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

Karika # 16:

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

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

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

Jiva is a Self-delusion because of beginning-less Ignorance. Generally a Jiva does not try to remove the Ignorance. How to remove it? Some rare Jivas try to remove it. The word Prabudhyat in shloka means wake up. If a Jiva wakes up to his real nature, philosophical awakening, it is knowledge. **Suppose a Jiva knows Turiyam nature by karma yoga, upasana yoga and gyana yoga, then he understands that I am not Vishwa, I am not Taijasa, and I am not even Pragya as well; rather I am Turiyam; advaita Turiyam; or Turiyam free from anidram, that is without nidra or self-ignorance.**

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

Ajam: means birthless or janma rahitaha.

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

Karika # 17:

वैश्वानरं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं च त्रैलोक्यं च
वैश्वानरं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं च त्रैलोक्यं च

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

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

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

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

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

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

away with rope knowledge.

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

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

Karika # 18:

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

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

He says, when knowledge eliminates dvaitam it includes the dvaitam that is the very basis of Gyanam. The very idea of Gyanam presupposes duality; thus the question comes who is the knower and what is the subject of knowledge. Gyanam eliminates all duality; it also eliminates knower and known duality. Can Gyanam eliminate knower known duality? Gaudapada answers, if there is a knower known duality then one can talk of its elimination perhaps; but in reality knower known duality does

not exist; the question itself is wrong. It is similar to rope knowledge that eliminates snake. If there is duality (subject, object) created by someone, perhaps, it may or may not go, if it exists, but fact is that there is no knower known duality to go away.

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

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

Take Away:

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

With Best Wishes,

Ram Ramaswamy

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

Shloka # 24:

ॐ श्रीगणेशाय नमः ॥ श्रीकृष्ण उवाच ॥
ॐ शुक उवाच ॥ श्रीकृष्ण उवाच ॥ १०.२४ ॥

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

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

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

earth from the Lord's wisdom.

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

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

- First type, manda purusha, who never undertake anything; they are afraid of failure; however, they declare they have never failed.
- Madhyama purusha are ones who have courage to start but once they face obstacles or failures they withdraw,
- Uttama Purusha are ones who try again and again until they get succeed like Bhagiratha. He is an ideal example of perseverance.

Shloka # 10.25:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२५ ॥

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

involve killing of animals. But Japa is free from such injury, and hence the best.] of the immovables, the Himalaya.

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

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

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

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

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

Ghiram means among words I am monosyllable Omkarara.

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

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

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

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

Among mountains I am Himalaya, the abode of Shiva.

Shloka # 26:

Among all trees I am Ashwatha tree, abode of the Trinity, says Sri Krishna. A pradarshanam of Ashwatha tree is considered a pradarshanam of Trinity. The root of tree symbolizes Brahmaji, 10.26

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

Among all trees I am Ashwatha tree, abode of the Trinity, says Sri Krishna. A pradarshanam of Ashwatha tree is considered a pradarshanam of Trinity. The root of tree symbolizes Brahmaji,

Vishnu the trunk and the Shiva the top. In ch # 15 Ashwatha tree is shown as Samsara or bondage.

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

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

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

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

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

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

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

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

Among Sidhas I am Kapila Muni, says Sri Krishna.

Kapila means yellow colored one.

Shloka 10. 27:

ॐ नमो भगवते वासुदेवाय ॥ १०.२७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १०.२७ ॥

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

In previous shloka I forgot to mention that Kapila is same one

from Ganga avatharanam.

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

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

Take away:

A Vedic person must perform at least one ritual of japa everyday. So, japa is recommended by chanting god's name at least 108 times. Through Japa, one obtains all sadhana chatushtaya sampathi's.

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 12

Mantra # 7; Karika # 11:

Swamiji said in these karikas beginning from # 11 Guadapada is comparing and contrasting the four padas. This study is for clarifying the karika. This clarification is called Svadhanya Vaidhanya Vichara. It shows the study of common and uncommon features. Two specific factors are studied for comparison. They are: 1) Ignorance and 2) Error, or misconceptions born from ignorance.

When you do not recognize a rope, as a rope, it is called Rajju Agyanam; where it is mistaken as something else; hence called an error. Error is always born out of ignorance; with knowledge there can be no more error.

Ignorance is the cause while error is its effect. Ignorance is referenced by four expressions of Gaudapada. They are:

1. Nidra: Ignorance is figuratively called sleep. When you are asleep to a fact, you are ignorant of the fact.
2. Agrahanam: Non-perception of fact. Rope ignorance is non-perception that it is a rope.
3. Karanam: Ignorance is referred to as cause or karanam. Why is it a cause? Because it is cause of error, cause of mistake or misconception, hence it is karanam.
4. Beejam: or Seed. Why seed? Just as from a seed sprout comes out, from seed of ignorance, error or mistake arises. Rope misconception is born from rope ignorance. Some mistake it as snake, some as mala (garland), some as a crack in the earth, yet others as a stick. All misconceptions are born from one seed of ignorance.

Following four factors provide reference points for Ignorance.

associated with ignorance and error.

Pragyaha is the third pada; the sleeper associated with only Karanam, or ignorance. A sleeper does not make a mistake; he has only got ignorance. It is called pure ignorance. What does it mean? Error free ignorance is called pure ignorance; even though I am ignorant that I am limitless; I don't create any mistake because the mind is in a resolved state; as such it cannot commit mistakes. Hence called Total ignorance or also called Bliss. Ignorance becomes a problem only when it is mixed with erroneous perceptions.

Say a rope is lying in a shadow (half-lit area) and you see it partially; hence you see it as a snake causing to be frightened. Had the rope been in a pitch-dark area, and then there would have been rope ignorance, as I don't see the rope to begin with. Here Ignorance exists, but there is no wrong perception of snake. Here Ignorance is there without an error. Hence, in Total Ignorance, one knows no Samsara or there is no error. It is only in partial ignorance that the error comes in.

In deep sleep also there is no samsara. Gyani and deep sleep both don't have samsara. Only Waker and Agyani have samsara.

Shankaracharya in his Brahmasutra commentary talks of this error and calls Adhyasa. So, Gaudapada says, a sleeper has only "ignorance without error".

In Turiyam also there is neither ignorance nor error. It is free from both. It is pure Consciousness alone. It is the illuminator of ignorance and error. Why so? Several reasons are given:

1. Pure consciousness is asangaha; it is relation-less like space. Space is everywhere but not connected to anything including ignorance and error.
2. Consciousness is a higher order reality or Paramarthika Satyam. While ignorance of error is Vyavaharailka

Satyam. Both can't be connected. Thus, a waking person can't be hurt by dream water, fire etc. Waker is higher order reality while dreamer is a lower order reality.

3. Prakash Tatvam: Illuminator of a thing can never be polluted by anything. Light can't be contaminated by whatever it shines on.

Karika # 12:

प्रज्ञा न विदुः सत्यं न विदुः न प्रज्ञा न विदुः न प्रज्ञा न विदुः
प्रज्ञा न विदुः सत्यं न विदुः न प्रज्ञा न विदुः न प्रज्ञा न विदुः

Prajna does not know anything of the Truth or the untruth., nor does Prajna know anything of the Self or of the not-Self; Prajna knows nothing. But Turiya is ever and it is always the all-knowing , the all-seeing.

In these two shlokas gaudapada is contrasting Pragma and Turiya and their uncommon features.

Pragma is associated with ignorance.

Turiya is not associated with ignorance.

This contrast is in both shlokas 12 and 13.

Pragma does not know anything. It is absolutely ignorant. Pragma is errorlessly ignorant and hence blissfully ignorant. Pragma does not know himself. I don't know the object or the subject. Nobody says, "I am sleeping", nor does he say, "I am Turiyam". How about others? He does not know others as well. He does not know Atma or anatma. Neither does he know reality nor the unreal world. It is state of Total Ignorance.

What about Turiyam? It is pure Consciousness, the illuminator of everything including ignorance, the state of "I don't know anything". If asked, do you know that you don't know anything, and then I am conscious of my ignorance. Consciousness is illuminator of ignorance and error; hence it is called Sarva Dhriti. Illuminator is not tainted by whatever it illumines.

In Brhadaranyaka Upanishad Yagyavalkya compares moksha with sleep. Unfortunately with problems we have today, we don't get sleep.

Here dvaitam means error or perception of the limited "I". Why is it an error? It is an error because advaitam is a fact. Agrahanam means absence. Absence of dvaitam or error is common to both Pragma and Turiyam. So, in sleep, I am in advaitam. Turiyam is also a state of advaitam. So, error abhava (absence) is common to both.

Karika # 14:

वैश्वानरं तैजसं प्राज्ञं सुषुप्तं च ।
अज्ञानं तेषां तद्वैश्वानरं तैजसं च ॥

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

This shloka is similar to # 11. Shlokas # 11 and # 14 are similar. All four padas are compared in them. In shlokas # 12 and # 13 only two padas are compared.

First two padas, Vishwa (waker) and Taijasa (dreamer) are associated with nidra or ignorance and error. Waker is associated with ignorance and error; it is same for Taijasa as well; whereas Pragma is associated with ignorance or it is state of error-less ignorance or Total ignorance.

In Turiyam there is neither nidra (ignorance) nor swapna (error). Both are not there. Wise people don't see ignorance or error in Turiyam.

This is the comparison and contrast. To be liberated you have to become Turiyam. In Vishwa and Taijasa, you will not get liberation. How to become Turiyam will be topic of next class.

Take Away:

And therefore first Lord Krishna enumerates paramarthika Vibhuthi and thereafter all Vyavaharika Vibhuthis as well.

He says, I am beginning, middle and end of all creation; I am the srishti, sthiti and laya karanam. Thus clay is the beginning, middle and end of all pots. It is clay alone at all stages. It is karanam that always exists in past, present and future.

So Sri Krishna says I am the cause of the creation; which existed in the beginning; and I am the sustaining principle of the creation; because of which alone the world enjoys existence; and I am the cause into which the world resolves.

Since god is only one permanently there, you should hold on to him. As, he alone can give you security. I am willing to love all people, but when asked who is my security, my answer will only be, God; not my son, friend etc. Anything else you will not have any assurance of security. So, hold on to Karanam, the Lord.

Shloka 21:

Among the Adityas [viz Dhata, Mitra, aryama, Rudra, Varuna, Surya, Bhaga, Vivasvan, Pusa, Savita, Tvasta and Visnu.-Tr.] I am Visnu; among the luminaries, the radiant sun; among the (forty-nine) Maruts [The seven groups of Maruts are Avaha, Pravaha, Vivaha, Paravaha, Udvaha, Samvaha and parivaha.-Tr.] I am Marici; among the stars I am the moon.

Among the Adityas [viz Dhata, Mitra, aryama, Rudra, Varuna, Surya, Bhaga, Vivasvan, Pusa, Savita, Tvasta and Visnu.-Tr.] I am Visnu; among the luminaries, the radiant sun; among the (forty-nine) Maruts [The seven groups of Maruts are Avaha, Pravaha, Vivaha, Paravaha, Udvaha, Samvaha and parivaha.-Tr.] I am Marici; among the stars I am the moon.

Sri Krishna enumerates various things and beings in universe. He says they are all my own manifestations. During enumeration some are laukika vibhuti's, from this world, while others are from Puranas, including the Devatas.

Thus, Puranas talk of Adityas, the 12 faces of sun god; sun in

the 12 months of the year; there is only one sun, but every month he feels different, hence the 12 sun gods. 33 main gods are enumerated. Thus, they are 12 adithyas, 8 Vasu's, 11 rudras, Indra and Prajapati; all add up to 33. Karma kandis know these gods very well. Brihadaranyaka Upanishad says these 33 gods are the ones that become 33 crore devatas. So Sri Krishna says, among these 33 Devatas, I am Vishnu. Adityas were born to aditi; And among them I am vishnu; because vishnu in vamana avathara was born as aditi puthra; and therefore I am vamana rupi vishnu among aditi puthras. Among luminaries in sky, stars, planets, sun etc I am Ravi, the sun god with powerful rays. Sun god is adored even in sandhya vandanam. Even our survival is due to Sun.

In Ramayanam, Agastya rishi came and taught Aditya Hridayam mantra to Rama for both material victory as well as spiritual victory. Therefore aditya hridayam is a wonderful prayer for materialistic people; also for getting health; for getting money; for getting victory in examinations children can chant that; and for spiritual students as well it is supposed to be a wonderful prayer. Hence, when sun rises, we say sun is coming to bless us. Hence they ask us to get up early as we are supposed to welcome him.

A group of devatas, in heaven, is known as Marut devatas. There are different colonies of devatas in heaven. Depending on our punyam we will go one such colony. Thus 49 Marutis are there, 7 each in 7 groups. They preside over the Vayu tatvam. Sri Krishna says I am Marichi among the maruti's. I am the tender, cool breeze that you feel presided by Marichi devata. Among night luminaries, stars, planets, moon etc, I am the moon or Chandra devata whom we worship on purnima day.

Shloka # 22:

ॐ नमो भगवते वासुदेवाय ॥ १०.२२ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२२ ॥

Among the Vedas I am Sama-veda; among the gods I am Indra. Among the organs I am the mind, and I am the intelligence in creatures.

Sri Krishna says, Among Vedas I am sama veda. Why choose Sama Veda? Because, it is the only musical veda, as such more attractive.

The word God is used in two contexts. One is the God, the creator. The other is gods who are really jivas occupying heavenly world due to their punyam. They are samsari's, only with powers. Once their punyam is exhausted they will come back as humans or some other being.

So here, we are talking about only the superior jivas, because of their punya papam; and among their Gods, celestials, I am Vasavaha; meaning Indra devatha or Indra. He is controller of all devatas. He is a jiva as well. Once his punyam is over he will also have to take another birth.

Among sense organs I am the mind. Every sense organ can function only in a particular field. But mind is behind all sense organs; it can function in shabda, sparsha, rupa, rasa, and gandha. Hence mind is an ideal symbol. In Taittiriya Upanishad this topic is discussed. The more you think of mind the more you wonder about its capacity.

In every being I am its sentiency or Chetana. Scientists are still trying to find out what is life or death; it is all still a mystery to them. Even a small insect, you can see how sensitive it is; they have all systems that we have within them, while we can't even create a unicellular organism. Hence emphasis on ahimsa paramo dharma; hence vegetarianism is promoted to avoid or reduce himsa. In eating vegetables, the plants are not killed.

Shloka # 23:

□□□□□□□□ □□□□□□□□□□□□ □□□□□□□ □□□□□□□□□□□□

Among the Rudras [Aja, Ekapada, Ahirbudhnya, Pinaki, Aparajita, Tryam-baka, Mahesvara, Vrsakapi, Sambhu, Harana and Isvara. Different Puranas give different lists of eleven names.-Tr,] I am Sankara, and among the Yaksas and goblins I am Kubera [God of wealth. Yaksas are a class of demigods who attend on him and guard his wealth.]. Among the Vasus [According to the V.P. they are: Apa, dhruva, Soma, Dharma, Anila, Anala (Fire), Pratyusa and Prabhasa. The Mbh. and the Bh. given a different list.-Tr.] I am Fire, and among the mountains I am Meru.

12 Adityas were mentioned; hence surya namaskara is performed 12 times. Now 11 Rudras are enumerated in the scriptures; and that is why when we have rudra ekadashini or eleven times chanting of Rudra is performed. All of them are rudras. Among them I am Shankara; why shankara; because he is the most auspicious one. Mangalam means ananda. Rudra means one has removed dukha. Wherever Rudra parayanam is performed dukha goes away. Another group of devatas are called Yaksha's and Raksha's. Among them I am Kubera; one who presides over wealth. In Badrinath, there is a place for Kubera and there is a belief that if you keep a coin in Kubera's hand and keep that coin in your safe, it will multiply. He is lord of wealth and we don't condemn wealth. Then pavaka vasunam asmi; the next important group of devathas are ashta vasavaha. Vasus are eight, presiding over the eight directions; So among the ashta vasus, I am agni devatha; So pavaka is agni; agni is called pavaka because he is the greatest purifier; In the relative sense also; if you want to purify anything it has to be heated; including food. If you have to remove all the impurities; say in water, the best way is to boil the water; and the Surgeon, if they want to purify their instruments, is to boil in water; and if you have to dispose off the dead body, fire of cremation is the best method of purification; and so on. So from loukika point of view agni is the

purifier; From Shastric angle also agni purifies mind. So, I am the fire principle.

In the rig veda many mantras begins with chanting of Agni. Agni is very important for us; we start our day with lighting of lamp. Start our day because the outside light is the Sun. And not only that, when they light the lamp, they show to the sun; the idea is that the Sun is the celestial light which represents the Lord is invoked in the flame and I keep the flame in my house; And therefore flame is worshipped; agni is worshipped; and therefore Krishna says I am agni tatvam.

Among mountains with peaks I am Meru parvatam. This is descried in puranas. Some say Himalayas are Meru, others say it is in North pole, mountains. Others say it is an invisible mountain in heaven. Meru parikrama is recommended. One shastriji went to North pole in religious dress and did the a prikrama there. He even wrote a book in Tamil on his trip.

Shloka # 24:

ॐ नमोऽस्तुते भगवते श्रीगणेशाय नमः
ॐ नमोऽस्तुते भगवते श्रीगणेशाय नमः१०.२४

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

Among purohitas, ritual priests both celestial and earthly ones; among celestial priests, I am Brihaspati, Indra's pujari. He guides all rituals.

Among military commanders I am Skanda or Subramania. He was Deva senapati. Skanda was born from Shivas third eye to destroy demons.

Skanda means the one who flowed out; who emerged out of Lord's Shiva's third eye to destroy some

Rakshasa, who had extra ordinary strength. Lord Shiva had to

bring a special avathara and out of Lord's shakthi; skand means flow, to emerge out; to originate; from the third eye of Lord Shiva; third eye represents Gyanam and that is why Subramanya is Gyana Subramanya.

Among all water reservoirs I am sagara, the ocean. In Puranas there is a big story regarding this that I will mention briefly for you all:

In Ramayana Vishwamitra told a story about arrival of ganga from heaven to earth. There was a Raja named Sagara. He had 60,001 sons. They are called saagaraha. One of them was Asamanja. The king wanted to perform the ashwa medha Yaga. The horse went in front of the conquering army.

Indra got frightened of this Yaga, as he felt threatened. Indra stole the Yaga horse. All 60,000 sons went after Indra except Asamanja. Indra went underworld. Going after him they started digging and soon the hole was full of water and it became known as Sagara. They went to Patala Loka looking for Indra. The scared Indra wanted to hide the horse and run away. Sage Kapila was doing penance in Patala Loka at that time. Indra left the horse in the sage's ashrama. The Saagara's saw the horse there and thought Kapila stole the horse. They shouted at Kapila. He got angry and cursed them all; due to the curse, they were all killed. The king sent asamanja to Sage Kapila. Asamanja met kapila. He told him if he brought ganga down to earth his brothers could be saved. He told this to his father. Father asked asamanja to bring ganga down. Asamanja prayed to ganga but failed to bring her down. Asamanja's son ansuman also tried and failed. Ansuman 's son Bhagirathi did tapas to ganga and she agreed to come down. The question was if Ganga came down who would withstand her force of descent? It was determined that only Shiva can receive ganga by receiving her in his mat of hair. So he did tapas to shiva.

Take away:

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 11

Waker I , dreamer I and sleeper I are all adulterated I. We have to remove the impurities and arrive at the pure unadulterated I. For removing the adulteration, we use this principle. Everything has two type of nature:

1. Incidental or temporary or subject to arrival and departure.
2. Intrinsic is permanent and not subject to arrival and departure.

For example, heat is incidental to hot water but intrinsic to fire. Similarly, the waker I, the sleeper I and the dreamer I are all adulterated I because they are a mixture of intrinsic and incidental nature. When you remove the incidental nature, the you get the intrinsic nature which is thuriyum.

What is the intrinsic nature of waker, dreamer and sleeper is that nature that is not lost. The intrinsic nature is that which is permanently flowing. Consciousness is the essential nature which is in the waker (which is why the waker is conscious of the world), the dreamer has a conscious (that is why he is aware of the dream world) and the sleeper is also conscious (because he is able to say that he was sleeping). Therefore, consciousness is inherent for the sleeper I, waker I and the dreamer I. Therefore, consciousness is intrinsic

nature for all three.

What is the incidental nature of the waker? If anger is my intrinsic nature, then I will be angry all the time. Similarly, if youth is my intrinsic nature, then I will be young all the time. Actually, the very term wakerhood itself is incidental because we are not awake all the time. Wakerhood is incidental to my nature; similarly, the dreamer status is incidental; When the mind is extrovert, we get waker status. When the mind is introvert, we get the dreamer status. When the mind is neither introvert nor extrovert and is resolved and passive, we get sleeper status. So, all three status are temporary depending on the condition of the mind. When you are neither extrovert, not introvert nor passive, you are pure consciousness which is in and through all three. This pure consciousness is realized by separating the temporary attributes of waker, dreamer and sleeper. This is thuriyum. Finding this thuriyum is an intellectual discrimination and not an experience.

Karika 10

Being free from all miseries, thuriya is considered to be the Lord, capable of freeing one from misery. It is immutable, effulgent, all pervading, and the non dual truth of all being.

Thuriyum, the real I, is a powerful master. Because I the thuriyum am free from all the pains and sorrows of the waker, sleeper and dreamer. Thuriyum is not affected by the pains (in the form of disease, anxiety etc.) of the waker, or dream or sleeper. The illuminator of the object is not affected by or is free from the properties of illumined object. For example, the light is not affected by the properties of things it illumines. Similarly, the consciousness is not affected by the impurities of the body. Therefore, I am ever the master. Thuriyum does not deteriorate due to age etc. It is the non-dual principle among all the divided objects of the world. Everything becomes evident because of consciousness but the

consciousness does not need to be evident because it is always self-evident similar to gold is self-evident in chain, ring etc.

Where is this consciousness located? Consciousness is not just in the body, but it is everywhere.

Karika 11

Visva and Taijasa are both considered to be conditioned by cause and effect. But Praga is conditioned by cause alone. Both of them do not exist in Turiya.

In the next four verses, Gowdapadha does a compare and contrast study of the four padhas. Compare: seeing the common features. Contrast: The study of uncommon features.

Example of rope and snake. Imagine there is a rop in a partially lit room. Because of partial knowledge of rope, I commit an error and mistake and consider that to be snake. This snake perception is an error and any error are possible only if there is ignorance. Rope ignorance leads to error of snake. Ignorance is the cause and error is the effect. You can apply this example to all four padhas of humans.

In the seventh thuriya mantra, the Upaishads has clearly stated that my essential nature is thuriyum. Thuriyum is all pervading; limitless I is my nature. But unfortunately, I do not know this fact. We all have the fundamental problem of self-ignorance – ignorant of the fact that I am limitless – similar to the rope ignorance. In the rope ignorance, snake is the error. In the case of self-ignorance, I mistake myself as the limited I. The limited I is the error born out of ignorant of limitless I.

When I am the waker, viswa, I look upon myself as a limited I, which Gowdapadha says is an error. In dream also when I use the word aham or I, I am limited by space and time. Therefore the dreamer I, Taijasa,, limited I, is also an error. When I

am in sleep, we do not experience limitation of time and space, but instead there is an ignorance of limitless I. Thuiryum is free from limitation and ignorance.

Gowdapadha calls ignorance as agraharanam or non-comprehension or nonperception;

1. Agrahanam or non-perception of a fact. Rope ignorance is nothing but the non-perception of the fact that it is the rope.
2. Ignorance is karanam and error is the kariyam.
3. Ignorance he calls the seed and the error the tree or plant. beeja anguara.
4. Ignorance he calls sleep or nithra and error he calls swapna or dream

Baghawat Geeta, Class 133: Chapter 10, Verses 17 to 20

Shloka # 17:

योगी योगफलैर्भूतः योगी योगफलैर्भूतः
योगी योगफलैर्भूतः योगी योगफलैर्भूतः 10.17

0 Yogi, [Here yoga stands for the results of yoga, viz omniscience, omnipotence, etc.; one possessed of these is a yogi. (See Comm. on 10.7)] how shall I know You by remaining ever-engaged in meditation? And through what objects, 0 Lord, are You to be meditated on by me?

Continuing his teaching, Swamiji said, in the first eleven shlokas of Vibhuti Yoga Sri Krishna talked about unique nature of god where he becomes the intelligent cause as well as material cause of creation.

Since the **Lord is the intelligent cause of this creation**, we come to know that the cause is chetana tatvam, because the intelligence cause should have intelligence and to have an intelligence it should be a sentient being, and therefore Lord being the intelligent cause, God has got the omniscience and also omnipotence or the skill, to create this universe.

But the second unique feature that Sri Krishna pointed out that **God himself is the material cause also** because of which we come to know that God has the potentiality to manifest as the very Universe. It is like a seed manifests as a tree.

And this first power of Omnipotence and the Omniscience is technically called Yogashakti and the manifestation of the Lord in the form of the creation is called Vibhuthi. And thus God is called yoga and vibhuthi; yoga referring to the Omniscience and Omnipotence by which He is the intelligent cause, and Vibhuthi means the potentiality or the capacity by which the Lord manifests as the manifold Universe.

This topic was also discussed in chapter # 10. Sri Krishna says there is no special effort needed to see God; whatever you are seeing is god alone. So when I am seeing a bangle; I am having svarna darshanam; When I seeing a chain, I am having svarna darshanam; when I am seeing a ring, I am having svarana darshanam, because svarna happens to be the material cause of all these three; extending the same principle, whatever effect in this creation I experience, whether it is akasha, agni or vayu; jalam or prithvi, I am having Ishvara darshanam; when I am seeing akasha, I am having Ishvara darshanam; whenever I am seeing vayu, whenever I am seeing agni as well. In fact I am at every time, in every place having Ishvara Darshanam. I am constantly having Ishvara darshanam only; if only I know this fact that Ishvara is the very substance behind this creation.

For a virat bhakta every place is a temple as he sees god everywhere. Thus, he is a devotee in every place. He is a devotee in all places at all times.

So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of vishva rupa appreciation. And once I am a permanent devotee, then my very response to situations in life will be different. Naturally raga and dvesha will be heavily neutralized and therefore mental disturbances also will come down. In fact such a virat bhaktha will become sadhana chatushtaya sampannah, effortlessly. And once he has got that sadhana chatushtaya sampannah, he will have only one goal in life. It is to recognize the next higher stage of Ishvara, moving from virat Ishvara to nirguna Ishvara. To remind you, we have discussed before, ekarupa Isvara, aneka rupa Ishvara and arupa Ishvara. Both stages are very important transformations and not that easy to accomplish. Once first conversion is over from ekarupa bhaktha to aneka rupa bhaktha then to come to nirguna Gyanam is not easy; but Sri Krishna promises, "my assistance will be there; I will cooperate with you; I will make sure that his mind is a fit mind. And if guru is required, I will send one; if shastram sravanam is required, I will provide the opportunity; every thing I will do, until the nirguna Ishvara Gyanam takes place, which alone will give liberation." Thus Sri Krishna has completed his presentation of Eka rupa, Aneka rupa and Arupa rupa Bhakti.

And now Arjuna asks a question from shloka No.12 up to shloka No.18, which we are seeing now. Arjuna is interested in knowing more about Vishvarupa Isvara. Of course Sri Krishna has pointed out that everything in the creation is Bhagavan's manifestation alone; Lord plus nama rupa is equal to creation; but even though everything is the manifestation of the Lord, certain things in the creation are more attractive to us than others.

Thus, both a baby elephant and a cockroach are both god's manifestation. But we find a cockroach repulsive while we love a baby elephant. It is not surprising that Arjuna wants to hear about glorious, attractive things in creation be it from

humans, flowers, animals etc. All have attractive things within their groups. Arjuna wants to know them so that he can focus on attractive things. He can use attractive object as a symbol of totality. Our eyes are limited in visualizing totality; so I take a finite symbol in meditation, just as we salute the flag for a country. Such a symbol is called alambanam. There are two types of alambanam.

Pratima almbanam: are figures representing gods such as Rama, Krishna etc.

Pratika alambanam: Shaligram, Shiva linga, Turmeric powder, flame of a lamp etc are examples of ways to visualize the abstract. Mother, Father, Guru, and Gyani are also used as alambanam.

So, Sri Krishna, give me a list. By this upasana I will see god everywhere. Citing an example, say I want to jump into a river. The right way to go into river is to first pray to the river god and then walk in. Same with eating food, we should first make it an offering to God then eat the food. This way we try to see god everywhere.

Shloka # 18:

ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥

0 Janardana, narrate to me again [In addition to what has been said in the seventh and ninth chapters.] Your own yoga and (divine) manifestations elaborately. For, while hearing (Your) nectar-like (words), there is no satiety in me.

Arjuna glorified Sri Krishna before asking his favor. Sri Krishna is happy with the glorification. Arjuna asks, 0 Sri Krishna, constant petition receiver of people, Janaradana, may you enumerate your own Yoga Shakti to become the whole universe.

0 Gudakesa, I am the Self residing in the hearts of all beings, and I am the beginning and the middle as also the end of (all) beings.

The list begins with this shloka and continues till Shloka # 38. He wants to first talk of Nirguna Brahman. Sri Krishna wants to first talk about the Vibhuthi of Bhagavan as Nirgunam brahma, which is the subtlest and which is the highest order of reality.

Chaitanyam is the fundamental glory of God as it makes every living being alive. I am Chaitanya swarupam. So mediation should be on, "I am alive". This also indicates respect for life. This also leads to Ahimsa Paramo Dhrama.

Because I see every living being as endowed with God's gift of life and therefore I revere life. Therefore my aim is to avoid himsa; or at least minimize himsa; even non-vegetarianism is condemned; and vegetarianism is glorified because of the fundamental principle of reverence for any form of life. Therefore first glory is chaitanyam.

Nirguna Ishwara Vibhuti is the very existence principle. Thus when we say the chair is or pen is, the "is ness" is borrowed from material cause. The effect exists borrowing from cause. Cause is manifesting in effect as very existence or "is ness". Thus, God being cause and world being effect, God is the "is ness". When creation resolves, existence goes back to God.

Citing an example, an effect exists only by borrowing existence from the cause, an effect does not have its own existence; If an effect has got its own existence; then cause will be sitting there; thus, gold will be sitting there separately as will the bangle, which does not happen. Reality is wherever bangle is; gold must be there as well, because the very Is_ness of the bangle is the blessing of gold.

Similarly, Bhagavan being the cause, world being the effect, it is Bhagavan manifesting in the world as the very existence.

So the two main glories of Bhagavan are Chidrupa Vibhuthi; and Sat rupa Vibhuthi; so Sri Krishna starts with chid rupa Vibhuthi in shloka No.20 and He concludes with sadrupa Vibhuthi in shloka No.39. **So best form of meditation is sat chid rupam, to see Lord everywhere.**

Usually when these two glories are talked about it is difficult to comprehend them. So, Sri Krishna now comes to concrete objects.

He says, O Gudakesha, for you who are a sharp student the ideal meditation will be the consciousness which we have described often before. Do you remember the description of consciousness? Consciousness is not a part; property or product of the body, consciousness is an independent entity pervading the body and enlivening the body; consciousness is not limited by the boundaries of the body, and consciousness survives even when the body dissolves. On such an abstract-formless-colorless-dimensionless-consciousness, I hope you can meditate upon.

And that is why I am giving you the title of gudakesha, means satvik one;(gudaka means tamo guna; or nidra; or a dull of intellect; isa means the master; the one who has conquered the dullness or tamo guna; which means the one who is satvik in nature; And therefore Arjuna, you look upon Me as the very consciousness.

And where is this consciousness? It is there in the mind of every living being; means abiding, indwelling, residing; even in animals and plants; therefore, in my mind also Bhagavan is there in the form of atma, the witness consciousness. **This witness consciousness witnesses the presence of thoughts, as well as the absence of thoughts.** When I say I have thoughts, I am aware of my thoughts; and when you say my mind is blank, the awareness of blankness is also because of that chaitanyam. That very chaitanyam I am; so; so this is Chidrupa Vibhuthi.

Take away:

In this chapter one more method is given to us as to how to seek God. The best form of meditation is to see god in everything, including all beings. This witness consciousness, Chaitanyam, witnesses the presence of thoughts as well as the absence of thoughts.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 132: Chapter 10, Verses 12 to 17

Shloka # 12:

सर्वज्ञोऽस्य सः सर्वभूतहिते रतः ॥
सर्वं भूतानां तेषां तेषां च सर्वतः ॥
सर्वज्ञोऽस्य सः सर्वभूतहिते रतः ॥10.12॥

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

Continuing his teaching Swamiji said, Sri Krishna has given us the essence of Vibhuti Yoga in the first eleven shlokas that we have covered. Main points discussed were: Lord is the material cause of the universe, by which the Lord meant that Bhagavan alone is manifesting as the universe. This is because the material cause alone expresses as the product. And by which Sri Krishna indirectly points out that there is no thing called world; there is no substance called world; because there is no product at all, substantial, separate from the cause. Cause alone is the only substance, effect is nothing but name and rope; name and form added to the cause; which means since **the world is a product of the Lord which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of name rope.**

Appreciating the world as manifestation of God is vishwarupam or virat rupam. In Vishwa rupam Lord's body is the universal world. Virat rupam is where Lord appears in his manifold forms. Thus, gold can be called as virat as it appears as bangle, ring and chain. So also god appears as Akasha, Vayu, Agni etc. One who appreciates this fact is virat bhakta. For him a special temple is not required to express his bhakti; his bhakti is always with god, in his mind, everywhere. Such a person is known as nithya yuktaha. For such a bhakta, Nirguna Brahma Gyanam is a lot closer.

For those people who are worshipping personal God, nirguna gyanam is farther. From personal God, one cannot reach nirgunam Brahma, there is an intermediary step and it is learning to appreciate the universe, as the manifestation of the Lord; which means I have got to have an expanded mind.

Only such a mind can discover that substratum of entire universe. Lord says, for a Virat Bhakta I will provide all help in attaining nirguna gyanam. Thus all three visions of Eka Rupa, Aneka Rupa and Arupa bhakti have been discussed in first eleven shlokas.

However, Arjuna wants an enumeration of god's glories. From shloka # 12 to # 18 is the presentation of Arjuna's request to Sri Krishna. He wants an exhaustive enumeration of God's glories. Before asking a favor he starts with praise. The mantra Rudram for Lord Shiva also starts with a praise to make Shiva happy and then it presents God with a list of demands that comes in the Chamakam section of the mantra. Chamakam is chanted fast so that God does not get bored with the list of demands. After a shruti then one asks for boons. Arjuna also does the same with Sri Krishna. He says you are supreme Brahman, Param Dhama, the consciousness principle; Param pavitram the sacred principle; You are the Ananda swarupam which is why you are scared.

Shloka # 12: Second line of shloka:

Arjuna is not sure of nirguna Brahman as he has not experienced it. He says, great people declare that you are indweller of every living being; you are the sentiency of all organs of body; Pursuha shasvatha: You are eternal indweller of the human body; Divyam: You are chetana tatvam; body and mind are inert by nature; they function due to chaitanyam, that is You, the self evident consciousness; Adi Daivam: You are primal god from whom other gods have arisen. You are one who was never born, you are fatherless; Vibhum: You are located everywhere.

Shoka # 13:

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine

Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

Arjuna says he gathered all this information from scriptures as declared by Rishi's. A Rishi here means a Gyani. A rishi can even be a Grahasta Gyani. They declare as in shloka # 12: the Rishis of heaven, Deva Rishi's, also said the same. One such Rishi was Narada, who spreads his knowledge while traveling. Other sages such as Ashita, Devala, Vyasa, all say the same as well. You also have declared as much, so and I have full shradha in you; you will never mislead me. Therefore, You are Brahman, you are param brahma param dhama pavithram, etc.

Shloka # 14:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१४ ॥

0 Kesava, I accept to be true all this which You tell me. Certainly, 0 Lord, neither the gods nor the demons comprehend Your glory.

Arjuna says, whatever glories have been enumerated I accept them as true. In the shloka Rtam means stayam. I cant cross check your teachings as local people don't know your glory. Even gods (Indra, varuna etc) don't know your glory.

And this we have seen in Kenopanishad when devas were celebrating victory over asuras, Lord wanted to reveal their limitations; therefore appeared in a mysterious Yaksha form and all the devas could not know even who that Yaksha is; and we saw in the story; Vayu went and got humiliated; Agni went and got humiliated; Indra went and the Yaksha itself disappeared; and all of them understood that we all have our own intellectual limitations. And thereafter Indra becomes humble and surrenders; I can never know the truth with the help of the limited intellect, because our intellects are meant to know only the finite thing, existing within time and

space.

How to know truth beyond time and space? How can asuras know as well? So, who knows your glory? Only you know your glory. So, please describe your glories.

Shloka # 15:

ॐ शुद्धोऽस्य भवति भवति भवति भवति भवति
भवति भवति भवति भवति भवति१०.१५

O supreme Person, the Creator of beings, the Lord of beings, God of gods, the Lord of the worlds, You Yourself alone know Yourself by Yourself.

Here interestingly Arjuna is increasing the number of names and forms of God; such as purushottama, jagatpate, bhuta bhavana etc. all these names are used to reveal god's glories.

Purushottama is a technical word; which will be explained in the 15th chapter, wherein Krishna divides the entire universe into three: kshara purusha; akshara purusha and uttama purusha.

Kshara purusha means manifest matter; or matter,

Akshara purusha is unmanifest matter or energy, and

Uttama purusha is the consciousness principle.

Thus the whole universe consists of only three; matter in tangible form; matter in intangible form, and the consciousness, which is different from both tangible and intangible matter. Tangible matter is called kshara purusha; intangible matter; Energy is intangible matter and is Akshara Purusha; and the consciousness is called Uttama Purusha; and Uttama Purusha reversed is Purushottama; Purushottama means the pure consciousness which is beyond matter.

And Oh Lord! you are not the physical body that I am seeing;

your body is an incidental vasha; but the real You is nothing but pure consciousness; Oh

Purushottama you are chaitanya svarupa and chid rupa.

Bhutabhavana: means creator of entire universe of things; Creator of all. You are the consciousness principle from which the entire universe evolves.

Bhutesha: Controller of world. Omni potent one cannot only create but it can manage it as well.

Devadeva: Lord of all devatas; of all natural laws. Katho Upanishad says devatas function purely due to your control alone.

Jagat Pathe: jagat pathi means the protector of the world from those people who try to destroy the world:

Whenever there is a threat to this world, you yourselves find out methods of protecting this world; therefore jagatpate.

You alone know yourself completely; others don't.

And how did you come to know; who was your guru. If Lord requires another guru; then the next question will be who is his guru. Therefore Arjuna says you know, not because of any guru, but you know by yourselves. So Lord was never ignorant to become a gyani. All the other people were agyanis; were born agyanis and they struggle, went to a guru; and studied repeatedly and at last somehow they become gyanis; but in the case of Lord; he never became gyani. So you are Sarvajnaha. Therefore you know yourselves by yourselves; and therefore you are the best person; tell me the details.

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥ १०.१६ ॥

ॐ नमो भगवते वासुदेवाय ॥ १०.१६ ॥

river, each one becomes a pratheekam.

I can invoke you on one any one of the glorius objects and meditate. This is virat meditation on a symbol such as say a cow; the cow has many devatas in it and as such it is virat.

Brihadaranyaka Upanishad starts with worship of a horse; here one sees totality of all organs in the horse. Benefit of virat upasana by vishwa rupa visualization is that, I will come to know your higher nature. Even in sandhya vandanam we invoke god in water. Water is a glorius thing in creation. You see all gods, animals, and insects in that water. I invoke grace of God in that water. By doing this I will come to know your higher nature, arupa Ishwara, Nirguna Brahman. Nirguna gyanam is ultimate gyanam. And therefore Arjuna says, by meditating or visualizing the viswarupa in any glorious object, I will be able to come to nirgunam jnanam later; therefore give me a list.

And other people criticize saying Hinduism is confusing; we say for them alone this is a disadvantage. They have no form or one form; whether you like or not; you have to worship that. But in Hinduism you can take any form; and the Lord and prepare your mind and come to gain that knowledge and be free.

Take away:

Since the world is a product of the Lord, which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of name rope.

The whole universe consists of only three; matter in tangible form; matter in intangible form, and the consciousness, which is different from both tangible and intangible matter.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 10

In the seventh mantra the Upanishads is talking about thuriya pada, which is consciousness not associated with any other padhas and looked at its own stand point. The first three padhas are divided into subject object duality. But in thuriyam, it does not have pramadha premaya duality. Thuriyum is neither pramdaha knower and premayam the knowable.

Thuriyum is neither a kower and a knowable object. If Thuriyum is neither the subject nor the object, then what is it? It is apremayam. Not only it is can't be grasped by the sense organs, it can't be grasped by karmandhryam – hand etc.

The seventh mantra can be divided into three portions:

1. Thuriyum is different from the three knowers obtained in waking, dream and sleep.
2. Thuriyum is different from the three worlds obtained in the three stage.
3. Thuriyum is in and through all the three padha.

Thuriyum is achindhyam, inconceivable, unimagivable, incomprehensible. The witness of all the concepts can't be conceived.

Thiryum is avyapadesyam, not describable; beyond verbal description. however, Upanishads have been describing what can't be described. That is strengthened by the communications between guru and shishya.

Thuriyum is avyvahariyam, beyond all transactions; non-empirical; absolute. Because all our transactions are either

through gyanedhriyam in the form of perception, or through karmendrayam in the form of handling etc. Thuriyum is beyond karmendreyam and gyanendrayam; thuriyum is beyond time and space because whatever falls within time and space, is available for transactions.

In the third part, the Upanishads positively defines thuriyum: It is pure consciousness, which has to be traced through atma prathyayaha – through the experience in the form of I, which we experience all the time. Thuriyum has to be traced through, atma pragyaha, I cognition, which is one continuous principle. There is one changeless I among all the experiences of life. By studying that I we should understand thuriyum.

The continuous I experience indicates, that I am a conscious entity continuously present throughout my life. Experiences of life like happiness, sad etc. are not continuous conditions. Therefore, they can't be my real nature. The attributes like happy, sad, young, old etc. are subject to arrival and departure and the only continuous entity is that I am a consciousness being. I am something minus that something is thuriyum. Drop the non-continuous attribute part and own up to the consciousness part. When you drop attribute, you are neither a waker, nor a dreamer or a sleeper but chaithanyam.

Prabanjoba samam: Prabanja means the three-universe obtained in the three pada; sthula prabajna, sukshama prabanja and karana prabanja. Thuriyum is free from these three prabanja. Consciousness is ever without the universe; free from matter; never associated with the material world. That means there is no universe at all. This word is negating the first three padhas. To understand this, you should remember two laws:

1. Anything that is existent can't be negated. Whatever is sat can't be negated.
2. What is nonexistent need not be negated

Whatever is negated can't be sat (existent) or asat (non-existent) category. With this the vedas is negating the world. Therefore, the Upanishads says that the world is different than sat and asat or mithya category. What is different than existent and nonexistent: That will come under the third category like our dream; dream does not come under existent or non-existent category, but it comes under seemingly existent category. This unique category is called mithya. According to vedas, this universe is unreal, seemingly existent but it is not. Whatever is unreal or seemingly existent, can't be counted even though we experience it. The first three padhas are not real and therefore can't be counted, thuriyum is the only padha countable, thuriyum is ekam – it is non dual, advaidam, principle. Consciousness alone exist, matter is unreal and therefore can't be counted.

Advaidam is the next word occurring in this mantra. The entire third chapter is attributed to this word – Advaidam.

If consciousness is only one, why do we call it thuriyum? The Upanishads says that ignorant people wrongly think that consciousness is the fourth entity. Thuriyum is undisturbed by the material world so it is shantham and ananda swaroopam; This thuriyum alone is the real atma.