

Mandukya Upanishad, Class 35

Class

35

Feature of thuriyum is kariya karana vilakshanam. The first two padhas are seen as kariya pada as they are subject to birth and the third is considered karana padha as it is the cause of the first two padas. The teaching adjathi vadhaha is establishing that nothing is born out of thuriyum. This creation that we experience is generally classified as jiva and jagat. Gowdapadha wants to establish that jiva and jagat are not born out of Thuriyum. This he teaches in four stages:

1. Yuktya jiva shrity nishedhaga: Logical negation of jiva shrity (Verses 3 to 9)
2. Yukthya jagat shrity nishedhagaha: Logical negation of jagat shrity (Verse 10)
3. Shruthya jiva shrity nishedhaha: Scriptural negation of jiva shrity (Verses 11 to 14)
4. Shruthya jagat shrity nishedhaha: Scriptural negation of jagat shrity. (Verses 15 to 30)

To convey the first idea, Gowdapadha is comparing jiva to pot space. The same paramatma enclosed in body is jivatma. Unenclosed consciousness is paramatma and enclosed consciousness is jiva. Similar to total space and pot space. Pot space seems to have an apparent origination. The pot space appears to

originate when the pot is created. Similarly, when the pot is destroyed, the pot space is also seemingly destroyed. The origination and destruction are apparent. The arrival, departure, plurality, gradation etc. of pot space are all apparent. Because space can never leave or be impure. Space itself does not have purity or impurity. Extending the same principle, jiva is pure consciousness and the birth, death, arrival, departure, getting old etc. are apparent. All of these belong to body mind complex.

Verse 9

Jiva is similar to the pot space in the case of death, birth, departure, arrival and existence in various bodies.

Whatever feature of jiva are all not true. To understand this, you should compare to pot space. The feature of jiva we consider are:

- Birth: Jiva is never conceived
- Death: Maranam
- Arrival and Departure from one body to another body. All pervading consciousness cannot travel from one body to another. We mistake the travel of mind as departure
- Occupation of different bodies

Jivatma is very much similar to the pot space. With regard to pot space these five features are only apparent; similarly, for jivatma these features are illusion and

delusion. Jivatma is not born out of paramtma. Paramatma is not a karanam and jivatma is not kariyam. There is only one kariya karana vilakshanam and that atma is mistaken as jivatma and paramta. By that mistake you create a karana kariya sambandha.

Verse 10

All bodies are projected by the maya of the atma like dream. There is no reason to establish their reality whether there is superiority or total equality among them.

Logical negation of jagat shrishti.

In the previous portion we said pot space is not born at all; birth belongs to pot only and we committed the mistake of transferring the birth of pot to pot space and conclude pot space is born. Jiva atma, the chaithanyam is not born. Chaithanyam is eternal and not born. Body is born and the birth of the body is falsely transferred to the chainthanyam. But only body the enclosure is born. So, if you accept that the body is born, then you should accept the birth of the elements – pancha boodham. That means the world is born, then for that world paramatma should be karanam. So paramatma can't be kariya karana vilakshanam. However, even the birth of the body and elements is not real birth. The body, pancha boodha etc are born out paramatma maya sakthi, the power to create unreal world. The world is born

unreally or
apparently. Brahman created this world with the unique power,
Maya.

This is similar to human's nidhra sakthi which creates swapnam
– dream world.

Body mind complex is called
sanghatha. This represents entire inert creation. During the
dream,
the dream world appears real, but upon waking up, it
disappears. Similarly,
the inert world appears real but upon gyanam it becomes
unreal. So Maya
is mithya and the world created by Maya is also mithya. This
Maya is
resting on Atma. Maya and world are mithya and atma is
sathyam. Mithya
does not mean absent, but it means less real. Just like dream
is experienced
but not as real as the world. Similarly, this world is
experienced but
not as real as thuriyum. Thuiryum is paramarthika sathyam;
this universe
is called vyavaharika sathyam and dream world is called
parabathika
sathyam. Dream world is less real than waker's world; the
waker world is
less real from thuriyum standpoint. Less real world can't be
counted with
more real world. The dream money can't be added along with
waker's
money. Therefore, there is only one atma, or thuriyum.

Tangible experience can't be real,
in dream there are so many experiences that look real. But
upon waking up
they are falsified. Whether the bodies

are superior or inferior or equal, they are all mithya. Utility, tangibility, expedience cannot prove that the world is real. World is mithya.

Verse 11

The five kosas beginning with annamaya are mentioned in Tatitreyya upanishda. The supreme atma is revealed as teh content of them like space.

- First stage: Gada Akasa example
- Second stage: Swapna example.
- Third stage: Vedapramanam or scriptural evidence to establish jiva shrishy nishedha or negation of jivatma creation.

Common misconception paramatma is the cause and jivatma is the effect. Because of this misconception paramatma is taken as karanam. He quotes maha vakyams to support for the conclusion. Maha vakyam means any statement that reveals oneness of jivatma and paramatma.

- Tatvam asi – Chhandogya Upanishad
- Pragyanam Brahma – Aitareya Upanishad
- Aham Brahma asmi – Brihadaranyaka Upanishad
- Ayam atma Brahma – Mandukya Upanishad

Jivatma is identical to paramatma and we accept that paramatma is eternal and doesn't have birth. Paramatma is birthless; paramatma is identical to jivamta; therefore, jivatma is

birthless; so jivatma is not a product. If jivatma is not a product or kariyam, then paramatma can't be a cause or karanam.

Taitreya upanishad says very same all-pervading consciousness obtained in the panca kosa atma. When it is outside it is called brahman or paramatma and inside it is called atma or jivatma. It is only nama vasthu. In taitreya upanishad five kosas were enumerated; annamaya, pranamaya, manonmaya, vigyanamaya and anandamaya. After enumerating the pancha kosa, the inner content, consciousness, was revealed as atma. Then this atma is revealed as all-pervading consciousness. Jivatma contained within the kosas is revealed as the same paramatma outside. From this we have to derive, that if jivatma and paramatma are identical, then jivatma is birthless just like paramata

Baghawad Geeta, Class 158: Chapter12, Verses 9 – 11

Shloka # 9:

If, however, you are unable to establish the mind steadily on Me, then, O Dhananjaya, seek to attain Me through the Yoga of Practice.

Continuing his teachings

Swamiji said, by the way of answering Arjuna's question Sri Krishna is teaching

us Bhakti Yoga. Bhakti Yoga is not a particular Sadhana; rather it is a range

of sadhanas that everyone has to go through. The range of Sadhanas are

presented at five levels and completion of all levels ensures one's moksha. In

this chapter all five levels are presented, hence importance of the chapter.

While dealing with the five levels Sri Krishna starts from the highest level

and then descends to lower levels. If a person is not ready at the fifth level,

the highest level, then he can go to the fourth level and so on, down to first.

Fifth level is the step that leads to liberation; Gyana Yoga sadhana is also

known as Akshara Upasana in this chapter; this upsanaa which is, same as Gyana

yoga, consists of sravanam, mananam and nidhidhyasanam. Thus, Gyana Yoga is

name of Bhakti Yoga at the highest level.

Shankaracharya confirms

this in Viveka chudamani as well. Bhakthi is the final stage of

liberation; and in the final stage; bhakthi is defined as self-enquiry; Brahman

enquiry; nirguna Ishvara vicharah. And Sri Krishna

himself admitted that this Gyana yoga form of bhakthi yoga is not easy for the majority and they need not feel bad

about it; let them try the fourth step and the fourth level of bhakthi yoga was

discussed in shlokas No.6, 7 and 8.

For such persons, he advises going to fourth level, that is Saguna Ishwara Upasana, as Nirguna Upasana is difficult for an unprepared mind. This Saguna Ishwara is Vishwarupa Ishwara. The eight faceted Ishwara, Ashtamurthy, is Vishwa rupa Ishwara. The eight facets are: The five elements, the Pancha Bhutas, Surya (stars), Chandra (planets) and all Jiva Rashis. This is the Ashtamurthy or Virat Ishwara or Vishwa. May you learn to meditate on such an Ishwara.

If the mind is not subtle enough to conceive the Vishwa Rupa Ishwara, do not feel bad; come down one more level. Instead of Vishwa Rupa Ishwara we can choose a personal God. In our religion, we have many personal gods to choose from. You have gods who are in human form, animal, tree or even a mixture of forms, such as Narasimha etc. We have puranas that describe these gods. We have 36 puranas; 18 puranams and 18 upa puranams; They will give the description of eka rupa Isvara, which includes their body; how many hands they have; how many heads they have; and how many weapons they wield; what type of dress they wear; all these are there; Choose an Ishta devatha, and then practice ishta devatha upasana; otherwise called eka rupa upasana; which Sri Krishna calls abhyasa yoga.

This third step was discussed in Shloka # 9.

If you are unable to focus mind on Vishwa Rupa Sadhana; if you have strong Raga Dvesha; mind will dwell on objects of attachments and hatreds. Such a mind can't enjoy nature, as it is a narrow mind. In such a situation nothing wrong in taking to abhyasa yoga; and if you cannot love a personal God; we have got mantra, yantra, tantra; thus, we have, shree chakra; it is not a person but a symbol which you can visualize; we have got surya devatha, which is not a person, but a symbol,

which is called pratika upasana. Either a prathima upasana or pratika upasana; prathima means God as a person with limbs like you and mine; that is called anthropomorphism; anthropomorphism means visualising God as a human being; like you and I. Our weaknesses are also attributed to God; this is called anthropomorphic approach to Lord; which is also acceptable; and in Gita it is called abhyasa yoga.

May you strive to reach Me.

May you strive to attain Moksha. Can one get moksha through Ishta Devata

Upasana? Answer is both yes and no. No, one can't directly get liberation; yes,

one can indirectly obtain moksha. Thus Ishta Devata Upasana will lead to Vishwa

Rupa Upasana; rather Ishta Devata Upasana will lift you to Vishwa Rupa Upasana;

Vishwa rupa Upasana will eventually lift you to Nirguna Upasana and then on to Moksha.

So, it is a parampara karanam for moksha.

Therefore, Arjuna, come to

Ishta Devata Upasana.

Suppose a person says O Krishna I am not fit for eka rupa upasana also, because upasana is a mental activity. Upasana is visualizing the Lord within myself; purely with the help of the mind; Upasana is defined as manasam karma; which means the physical body has to be passive; this is the technical definition; many people define puja as upasana. Remember physical puja cannot be called upasana, because upasana by definition is manasam karma. I should be seated in a place; I should not use any of my Gyanendriyas or karmendriyas, I have to withdraw all my sense organs and it should be, a purely mental activity; which means a person should not be an extrovert person. Upasana is possible only when a person is ready to withdraw the mind away from the external world, make it antharmukham; turn inwards and within my heart, I should be

able to visualize my iShta devatha.

And therefore, if a person is extrovert; if a person is rajo guna pradhana; that person will find it difficult, even to sit in a place for five minutes when one has to meditate. Even to sit in a place for five minutes, a rajasic person will find extremely difficult; because he is an embodiment of dynamism and therefore he wants to be active. And therefore Sri Krishna, I am not ready for meditation; and if I do meditation, I will end up as 'mad'. For a restless person, sitting quiet is extremely difficult, that is why many people after retirement get into lot of problems. Not only problem for themselves; the primary sufferer is the wife and family. Generally she recommends take up another job; if you leave me it is OK, because it is extremely difficult.

So, I am not ready for meditation. In that case come down to Step # 2; come to karma or life of activity. This is described in next shloka.

Shloka # 10:

If you are unable even to practise, be intent on works for Me. By undertaking works for Me as well, you will attain perfection. [Identity with Brahman.]

O Arjuna, if you are unfit for Abhyasa Yoga as well (Eka Rupa Upasana) then may you be committed to a life of activity. There are two types of activity: 1) Nishkama Karamani; serving society; taking to Pancha Maha Yagna. And 2) Sakama Karma.

Nishkama karma: To serve humanity look at nature; how a river flows down; how trees give fruits, how cows give milk; thus in nature there is more giving and less

taking. Therefore, may
you be, like a Vrikshaha (tree); standing in the hot sun, the
tree gives shade,
they give fruits, they give everything expecting nothing;
every tree is like a
mahatma; So, it is a life dedicated to others. So, make your
life one of
contribution and do so with proper attitude. Look at society
as Ishwara. Be
selflessly active. Be a Nishkama karma performer. Lead a life
of service. You
will certainly attain liberation.

How will you attain
liberation? It is an indirect way to liberation; it will lead
to eka rupa
upasana; it will then lead to aneka rupa upasana; then to
gyana yoga and
eventually to moksha. Therefore, Arjuna, take to a life of
Nishkama Karma.

If one says, I can't commit
to nishkama karma as I still have countless desires; I still
have to fulfill my
duties;

How, then, can I come to
nishkama karma?

Sri Krishna says, Ok, have
your personal desires; nothing wrong in fulfilling your duties
as a family
person; then perform Sakama Karmas. Vedas do prescribe Sakama
Karmas. Reality
is that, unfulfilled desires can obstruct your spiritual path
when you perform
other Upasanas. So fulfill your desires. So, be committed to
Sakama Karma yoga.

If so, How to perform this yoga? This is the lowest step.

Shloka # 11:

If you are unable to do even this, in that case, having resorted to the Yoga for Me, thereafter renounce the results of all works by becoming controlled in mind.

If you can't perform
Nishkama Karma, serving society, serve yourself.

So Sri Krishna says; if you are not able to commit yourselves to serving others; serving the society; by taking to Ishvara-arpana buddhi; as Ishvara-arpanam; by taking to that attitude; if you are not able to do that; then may you take to sakama karma.

Shankarcharya says, in rare cases even Nishidha karmas are allowed such as animal sacrifice to god; it even allows use of alcohol. How to perform this karma; it is sakama karma, selfish activity, expecting worldly benefits and personal benefit. Here, dedicate sakama karma as Ishwara Arpanam. Take the phalam as your own result and enjoy.

But when you are enjoying the benefit, don't call it your benefit; call it Ishwara Prasadam; hence, the reason, children are named Ram Prasad, Krishna Prasad etc; with this, even a selfish action purifies the mind. Even a house you built for yourself; look upon that house as Lord's house. Install God in the house; dedicate house to God; " say, "permit me to live in your temple". I am living in temple of god. This fulfills your personal desire at

the same time kama
karma purifies your mind. So you are under care of Lord.

In
fact, that house will be a pure house free from all forms of
inauspiciousness; therefore
it becomes Lord's house; it becomes Lord's responsibility to
drive away all the
evil forces and therefore you are living under the care of the
Lord. So this
life style is called sakama
karma pradhana karma yoga.

Therefore
Sri Krishna says, dedicate the result of all the karmas, which
includes kama karmas and
which includes the inevitable nishidha karmas; like when you
are cleaning
the house, by using insecticide etc. Certainly himsa is
involved; you are doing
himsa; for keeping up the house; And there will be inevitable
papam; they are
called soona; soona means inevitable papams, to be done by a
grihastha and even if such papams are there;
nishidha karmas are
there; even those nishidha
karmas will not affect you, when they are offered to the Lord.
They will only
purify you.

If I do this karma yoga, I
will graduate to second step of nishkama karma yoga; where
world of glamor will
not appeal anymore; material desire will be replaced by
spiritual desires. This
is called maturity. Once kama comes down, I will get Chitta
Shudhi and then I
continue on to Eka Rupa, then Aneka rupa and finally Gyana

yoga.

This is lowest level of bhakti. If one says, I can't even practice this, then better luck in next birth. With this all five stages have been discussed. All five together are known as Bhakti Yoga. If a person is born advanced; he can go to Gyana Yoga directly; because they have gone through those Upasanas in previous lives, other wise one has to start at level # 1.

Take away:

Bhakti Yoga is not a particular Sadhana; rather it is a range of sadhanas that everyone has to go through.

With Best Wishes,

Ram Ramaswamy

Swamiji's Sivaratri Talk: "Purpose of Meditation"

On the occasion of Sivaratri, Swamiji gave a special talk on March 3, 2019. The topic of the talk is Purpose of Meditation. You can listen to this talk at the following link:

<http://www.yogamalika.org.in/free-talks/sivaratri-talk-2019-the-purpose-of-meditation-04-03-2019/>

Mandukya Upanishad, Class 34

Karika

4: ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā |
ākāśe sampralīyante tadvajjīvā ihātmani || 4 ||

4. As

on the destruction of the pot, etc., the ether enclosed in the pot,

etc., merges in the Ākāśa (the great expanse of ether), similarly

the Jīvas merge in the Ātman.

Greetings All,

Recapping his teaching of

Karika # 4, Swami Paramarthananda said, Gaudapada wants to explain the word

Advaitam as described for Turiyam in mantra # 7. Turiyam is Kārya Karana

Vilakshanam. Here Kāryam means effect while Karanam is cause. Kāryam is Dvaitam;

Karanam is potential dvaitam; hence Advaitam must be kārya karana Vilakshanam.

Gaudapada wants to establish that Turiyam Brahma is not karanam at all. He

wants to show that no creation has come out of Turiyam.

Here Turiyam means Jiva and

Jagat. So, he wants to show each, Jiva and Jagat, both are not created from

Brahman.

The idea that:

Jiva is born from Pramatta;
and Jagat is born out of Paramatma is negated.

Karikas # 3-#9: Shows Jivatma
is not born.

Karika # 10: Shows Jagat is
not born.

Later scriptural texts also
establish the same.

Of the four steps we are in
step # 1.

To convey the idea that
jivatma is not born, idea of pot space is used. Pot space
birth is only a
seeming birth. Similarly, Atma is one and same; when it is all
pervading it is called
Paramatma; and same Paramatma enclosed in body is re-named
Jivatma. So, Jivatma
is seemingly born and when body is gone, Jivatma is seemingly
gone. In this
regard five misconceptions were discussed.

1. Origination of
Jivatma
2. Disappearance of jivatma.
3. Various Doshahas.
4. Visheshaha:
individuality of Jivatma indicated through; I am
Brahmana, I am Sanyasi etc;
all indicating individuality.
5. Relationship between Jivatma and paramatma: **Reality is
that they are not different.
Jivatma is Paramatma and Paramatma is Jivatma.**

All above

five misconceptions can be understood through pot space analogy. Creation, destruction, pollution, individuality (I am big pot space) and relationship of pot space to total space, are all, misconceptions.

Karika # 3

was about misconception of origination of Pot space.

Karika # 4

was about misconception about destruction of pot space. Space can't be destroyed, cut, wet etc. Even merger of pot space into total space, no such event ever occurs. We wrongly call it pot space merger. Reality is that when pot space was destroyed, I withdrew the word pot. Thus, change is not in space, it is only in my mouth. Similarly for a Gyani, when we withdraw the word Jivatma, it is not a merger, another misconception. Sunrise and sun set are all words that are common misconceptions and yet no one questions them.

Karika # 5:

yathaikasminghāṭākāśe

rajodhūmādibhiryute |

na sarve saṁprayujyante tadvajjīvāḥ sukhādibhiḥ || 5 ||

5. As any portion of Ākāśa enclosed in a pot being soiled by dust, smoke, etc., all such other portions of Ākāśa enclosed in other pots are not soiled, so is the happiness, etc., of the Jīvas, i.e., the happiness, misery, etc., of one Jīva do not affect other Jīvas.

Pollution is
misconception # 3. Gaudapada talks of misconception # 3, that
leads to other
misconceptions.

When a pot
is dirty, people think pot space is polluted; foul smell of
pot belongs to air,
space does not have impurity or foul smell; we transfer the
impurity from pot
to space and thus commit a mistake.

Another pot
has fragrance. Here people say fragrance belongs to pot space,
while I say it
belongs to the pot. Thus I conclude one pot has foul smell
while another has
fragrance. So, I think pot space has
attributes; thus pot space # 1 has bad attribute and so I
think it is bad;
while Pot space # 2 has good attribute; so I think it is good.
This analogy extends
to Jivatma; thus some jivatmas are considered good with good
attributes; some
are Duratmas with bad attributes; then there are also
mahatmas. So, we think
there are different types of atmas.

Sankhya
philosophers say that in Advaita all jivatmas are one and
same; hence when one
jivatma has sorrow, all jivatmas also experience sorrow. But
in reality when we
see one jivatma in sorrow, others may not be sorrowful.
Gaudapada says, the
fact that one jivatma is sorrowful itself is a wrong
conception; sorrow is an
attribute of anatma (mind) and not atma. Minds pollution is

sorrow. This is a misconception.

In example of pot space, when one pot space is polluted it does not mean all pot spaces are polluted. Pollution belongs to pot and air but not of space. So, there is only one all pervading space.

Karika # 5

description: When pot space is polluted with dust, smoke all other pot spaces are not contaminated, why? Not because spaces are many and are different, but

because the one pot space is not really contaminated. In same way even when one

jivatma is polluted with papa, other jivatmas are not polluted. Reality is that

the one and only atma, present in all bodies, is not polluted. Gaudapada says

Jivatma's is not polluted by happiness as well. Happiness, a temporary

experience happening in our mind, is seen as pollution by Vedanta; as such it

is considered potential sorrow. Gita chapter # 18 says happiness and pleasure

will lead to sorrow, as everything is cyclic. Vedanta sees worldly pleasures as pollution.

Until

we see atmananda, we are allowed to enjoy dharmic pleasures, although, even

there, it is still a pollution. Sukha, Dukha and Moha are all pollutions of

mind, not of atma, while Atmananda is nirguna chaitanyam. With this the third

misconception that jivatma is associated with impurity is over.

Karika # 6:

rūpakāryasamākhyāśca

bhidyante tatra tatra vai |

ākāśasya na bhedo'sti tadvajjīveṣunirṇayaḥ || 6 ||

6. Though

form, function and name are different here and there yet this does

not imply any difference in the Ākāśa (which is one). The same is

the conclusion (truth) with regard to the Jīvas.

Fourth

misconception is that pot space has individuality; that there is difference

between room space, kitchen space and headspace. Individuality has three fold

attributes of:

1. Nama
2. Rupa and
3. Karma.

Nama:

such as pot space, headspace, stomach space etc are different namas.

Rupam:

Shape and volume. Room space is small; I need bigger house space; space is

inside room; inside house etc. Vedanta says, there is no "space within room" or

" space outside room"; all these are wrong expressions. "All rooms are within

one indivisible space." Even walls are within space. Adjective

small, big etc

are misconceptions. Thus, we give individuality through use of adjectives. Thus

we say, this Jivatma is a papi, while another is gyani. **All attributes belong to either Sthula, sukshma and Karana shariras**

only. No attribute belongs to Jivatma.

Rupa:

Differences in forms are due to function; such as pot space has a function,

room space has another function etc. Namas: are also different indicating pot

space, small space, large space etc.

All

these differences don't belong to space at all. There is no difference in

space. It does not do anything; does not function at all. Similarly, the one

paramatma is misconceived as different Jivatmas. How to become paramatma? Someone

said one could remove it by scrubbing the atma. Here the only impurity is the

misconception that I am impure. Accept you are, you were and will always be the

one and only paramatma. The fourth misconception is complete.

Karika # 7:

nā"kāśasya

ghaṭākāśo vikārāvayavau yathā |

naivā"tmanaḥ sadā jīvo vikārāvayavau tathā || 7 ||

7. As the Ghaṭākāśa (i.e., the ether portioned

off by the pot) is neither the (evolved) effect nor part of the Ākāśa

(ether), so is the Jīva (the embodied being) neither the

effect

nor part of the Ātman.

The

fifth misconception: here Gaudapada talks of relationship between jivatma and paramatma, a very important philosophical relationship. All different philosophies such as Yoga, and Sankhya raise this question but Gaudapada says all philosophies reach the wrong conclusion. Some say Paramatma is creator and Jivatma is created, thus there is a karya karana sambandha. Another concept is jivatma is a part of paramatma, a part and whole relationship, known as Vishishtadvaita. Paramatma is big consciousness while jivatma is small consciousness. Gaudapada says this also is wrong just like in pot space and total space relationship. One says pot space is product of total space. Reality is that there is no pot space created; only a pot is created. So, here karya karana sambandha is the misconception.

A

second group argues that pot space is a part of total space, or so it seems.

What is definition of pot space? Pot space is space inside pot. **Vedanta says space is not within pot rather pot is obtaining within space. In total space many pots are born and many die as well.**

Another

idea is pot space is a part of total space; this true only if space can have parts and it can be assembled and dis-assembled. Thus, pillar

is a part of a
hall and it can be disassembled. In reality we can't say this
of space, as
total space can't be assembled or disassembled and hence pot
space can't be cut
out of total space. Space is part-less (without parts); this
is reality.

Karika

7: Pot space is not a product of total space or a part of
total space as
well. In the same way, Jivatma is never born; I am never a
product or part of
Paramatma.

**Swamiji reiterated that these are all
very important Karikas.**

**Therefore Jivatma is not born out of
paramatma.**

**Therefore, paramatma is not karanam of
Jivatma.**

**Therefore, paramatma is Turiyam karya
karana Vilakshana Advaitam.**

Karika # 8:

yathā

bhavati bālānāṃ gaganam malinaṃ malaiḥ |

tathā bhavatyabuddhānāmātmā'pi malino malaiḥ || 8 ||

***8. As the ether appears to the ignorant children to be soiled
by dirt, similarly, the Ātman also is
regarded by the ignorant as soiled.***

This karika can also be read

with the karika # 5 where Gaudapada made a compromising
statement. There, he

said, even when one space is polluted, all other pot spaces are not polluted.

Here, he seems to agree that pot space can be polluted.

This, now, he wants to change. He says this view is from point of view of an ignorant person, an Agyani. Reality is that

pot space is not really polluted. Foul smell belongs to pot, not space.

Similarly the jivatma is seen as polluted by an Agyani. Truth is, pollution

belongs to container and it is transferred to space wrongly.

Similar example is when train

reaches Madras we say Madras has arrived; movement of train has been falsely

been transferred to the place, Madras. This is called superimposition while

Shankaracharya calls it Adhyabhasha.

All problems that I claim for

myself are the false transfer of problems belonging to object that I am

transferring to subject. Thus while watching a movie the sorrow of hero is

transferred to me. In the same way, only an Agyani, jivatma appears to be

contaminated with kama, krodha, Raga, Dvesha etc. Reality is that all jivatmas

are shudha paramatma alone, Tat Tvam Asi.

Take Away:

1. Reality is that

they are not different. Jivatma is Paramatma and Paramatma is Jivatma.

2. All attributes

belong to either Sthula, sukshma and Karana shariras

only. No attribute belongs
to Jivatma.

3. Vedanta says

space is not within pot rather pot is obtaining within
space. In total space

many pots are born and many die as well.

With Best Wishes

Ram Ramaswamy

Mandukya Upanishad, Class 33

Karika # 1:

upāsanāśrito

dharmo jāte brahmaṇi vartate |

prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1

**1. The Jīva betaking itself to devotion (upāsanā) thinks
itself to be related to the Brahman that is supposed to have
manifested Himself**

**He is said to be of narrow intellect because he thinks that
before creation all**

was of the nature of the unborn (Reality).

Continuing his teaching Swami

Paramarthananda said, in the first two karikas Gaudapada
introduces the subject

matter. He says Pada Trayam should be equated to Dvaitam or
Duality. In all

three Padas duality is there, either in manifest form or as
unmanifest. This Pada

Trayam exists as Karya (pada's 1 and 2) Karana (third pada)

Rupam.

Thus, five attributes of PadaTrayam
are: Pada Trayam=Dvaitam=Karya Karana Rupam =
Savikaram=Karpanyam.

Karana modifies to Karya. Wherever modification is there;
time is
involved and thus Yama is involved. Therefore mortality is
involved and separation
is involved, whenever time comes in. This misery experienced
through old age,
death etc is known as Karpanyam. You can't stop old age or
death; this
helplessly being victim of time is Karpanyam or Samsara.

Turiyam also has similar five
attributes; only they are opposite ones. Thus:

Turiyam=Advaitam=Karya karana
Vilakshanam=Nirivikaram=A-Karpanyam=A-Samsaram.

In karika # 1, the first five
attributes related to Pada Trayam are described.

In karika # 2, the second
five attributes related to Turiyam are described.

You can choose which way you
wish to take; misery or moksha; it is all your choice.
Gaudapada says, I assume
students of Vedanta are interested in Turiyam and therefore I
shall deal with
it in this chapter; hence chapter is called Advaita
Prakaranam. Chapter can be
called by any of the names of the five attributes of Turiyam.
The name Advaita
Prakaranam is also used as it is mentioned in Mantra # 7 as
well.

Karika # 1:

Every person in duality is miserable. Even exalted duality won't free him from misery. God is meditated upon and I am the meditator; even here there is duality. Religion is great only in Advaita Gyanam. If it does not go to advaitam, then you are religiously unfortunate, says Gaudapada.

Karika # 2:

ato

**vakṣyāmyakārpaṇyamajāti samatāṃ gatam |
yathā na jāyate kiṃcit jāyamānaṃ samantataḥ || 2 ||**

2. Therefore

I shall now describe that (Brahman) which is free from limitations, unborn and which is the same throughout; and from this, one understands that it is not (in reality) born though it appears to be manifested everywhere.

Therefore, since Pada Trayam falls within Samsara, I shall teach Turiya Padam of Atma based on mantra # 7.

Turiyam is without Akarpanyam (where there is no tyranny of time) or Samsara (free Turiyam) or it is misery-less Turiyam.

Ajati means Karya Karana

Vilakshanam, where there is no birth or creation. Jati here means birth; hence this teaching of Mandukya Upanishad is called Ajati Vada meaning beyond Karya Karana.

Nirvikaram means ever the

same; even while body is ever changing and mind is also changing; Turiyam alone is Saman. I will teach you how nothing is born out of Turiyam; it is not a Karanam; and hence it is Karya Karana Vilakshanam. Even though there is appearance of Creation (things being born continuously and then die); I will show you it is not real, it is all just an appearance; just as in a dream, everything is just an appearance; as on waking, everything disappears. Therefore, Turiyam is not a Karanam.

Karika # 3:

ātmā

hyākāśavajjīvaīrghaṭākāśairivoditaḥ |

ghaṭādivacca saṃghātairjātāvetannidarśanam || 3 ||

3.

Ātman may be said to be similar to Ākāśa (ether) manifested in the forms of the Jīvas (embodied selves) which may be compared to the ether enclosed in pots. Again, as pots, etc., are said to be produced from the Ākāśa (ether), similarly (gross) bodies are said to be evolved from the Ātman. This is the illustration of the manifestation (from Brahman, if any).

Now we enter the main teaching. Gudapada makes a grand beginning. He wants to show Turiyam is Karya Karana Vilakshanam. He will concentrate on “Karana” Vilakshanam. Karana Vilakshanam means, Turiyam is not cause of anything and no creation is born out of Turiyam. For convenience of analysis Turiyam is divided into two parts:

- 1) Jiva, as Chetana amsha;
- 2) Jagat, as Achetana amsha.

Gaudapada says, Jiva is not born of Turiyam; neither is Jagat. He teaches this in four stages.

Stage # 1: Logical negation of creation of Jiva. He proves Jiva is not born out of Turiyam.

Stage # 2: Logical negation of Jagat Srishti or creation of world.

3. Stage # 3: Scriptural negation of Jiva Srishti. He says Jiva is never created.

4. Stage # 4: Scriptural negation of Creation of world.

Following is also a breakdown of karikas by the above said four stages:

Karika 3-9: First stage

Karika 10: Second stage.

Karika 11-14: Third stage

Karika 15-30: Fourth stage.

Stage # 1:

Jivatma and paramatma (Turiyam) do not have Karya Karana sambandha. Jivatma is not born out of Paramatma.

Karya Karana Sambandha is a popular mistake; hence the misconception that I am Jivatma and Paramatma has created me; and I have to go back to Paramatma.

To reveal the fact that they don't have any sambandha, Gaudapada uses scriptural examples.

Akasha Drishtanta: One space is called both Pot space and Other space. Pot space is enclosed in a pot, while other space is all pervading space, maha akasha or Total space.

Thus in above example:

Pot space is like Jivatma.

Total space is like Paramatma.

Gaudapada wants to study both. If you look superficially at both spaces, you will get certain ideas; but upon enquiry you will find them false.

First misconception: Utpatti (origination): So the first false idea is that pot space is born out of Total space. Reality is pot space is never born; when pot is born, there is already space and the enclosed space is just given a new name called pot space. This name comes only after creation of pot. **So the birth of container pot is falsely transferred to birth-less space.** This is called Utpatti or misconception.

Similarly when building a house, is house the name of the space or the name of the walls? Since you live in space, house is name of space you live in, while reality is, that you build a wall and transfer its name to space.

Similarly, what is a well? It

is name of space that contains water. Reality is, nobody makes a well. You just remove mud; then you transfer the name and say a well was made.

Similarly, when you travel to Madras and arrive at Basin Bridge Junction, you say, Madras has arrived; reality is that arrival of train is transferred to Madras. Madras never came. So, also, Akasha (space) is never born.

Second misconception: Nashaha: When pot is broken; you say, pot space is gone; while reality is that, that space is not gone; it is just that the pot broke.

Third misconception: Doshaha: Pollution: Various things in space are polluted, such as air, water, earth etc. Our mistake is that we consider pollution of things as "Space Pollution". Reality is that Space never gets polluted.

Fourth misconception: Individuality: Viseshaha: Every Jivatma is associated with individuality; thus smaller pot space, bigger pot space etc are based upon attributes of container. Attribute of container is transferred to space and it makes it big or small space etc.

Fifth misconception: Sambandhaha: That pot space and total space are related, is the misconception. Reality is, there is only one individual space. We divide total space and create names like pot space etc. This is the false relationship; the idea that pot space is a product while total space is the producer. We create

this Karya Karana Sambandha. Reality is that space was never created; it was always there. So Sambandha is the fifth misconception.

None of the above misconceptions exist. These misconceptions can also be extended to the Jivatama.

Thus:

1. Jivatma is never born. Atma is consciousness. I am enclosed consciousness. Birth is of container and not content; therefore, Jivatma appears to have birth.
2. Jivatma dies, is another misconception. I am never going to die. Enclosed body may die but enclosed consciousness never dies.
3. I may have several doshas, is another misconception. Gaudapada says, "You have no doshsa". Doshas belong to container, the body. None of doshas belong to Consciousness.
4. I have individuality is another misconception. I do not have individuality. Individuality belongs to container. The content is beyond individuality.
5. I think I am Jivatma born out of Paramatma. Reality is that I am consciousness and I am never born out of Paramtma. We are just two names of the same consciousness. Inside enclosure is Jivatma; outside enclosure is Paramatma. It is like a demarcation line, say between the states of Tamil nadu

and Karnataka; it is just a man made line. It is just a name we give to continuous space. In reality there is no demarcation between states.

So relationship between Jivatma and Paramatma is an Aikya Sambandha (meaning no sambandha). I am Turiyam. So Jivatma is not born out of Paramatma.

Karika # 3: Here

Atma (turiyam) is compared to Akasha.

Paramatma is seemingly born as Jivatma; like total space is seemingly born as pot space, while reality is that only container is born, not content, the consciousness.

Paramatma is also seemingly born as the container, the body; however, this topic Gaudapada will discuss later on.

How

can we say that Total space is born as pot space? Only clay is born as pot.

Taittiriya Upanishad says: from Akasha, Vayu is born; From Vayu, Agni is born; from Agni, water is born; from Water, Earth is born, from Earth, pot is born.

So total space has produced pot. Similarly, Paramatma is born as Jivatma, as well as pot. This space analogy is the seeming creation of Jivatma.

Karika # 4:

ghaṭādiṣu

pralīneṣu ghaṭākāśādayo yathā |

ākāśe sampralīyante tadvajjīvā ihātmani || 4 ||

4. As

on the destruction of the pot, etc., the ether enclosed in the pot,

etc., merges in the Ākāśa (the great expanse of ether), similarly

the Jīvas merge in the Ātman.

In

previous karikas misconceptions of origination or Utpatti was explained. Now

Gaudapada talks of Jivatma Nashaha; when the container resolves; when pot,

room, etc perish; the pot space also seemingly merges into total space; and

when pot space breaks, it merges into total space. Reality is that pot was

destroyed and nothing happened to space. Similarly, we say Gyani merged into

Brahman; it is only usage of a verb; nothing really happened.

In

the same manner, enclosed consciousness, Jivatma, merges into Paramatma, a

seeming merger. Reality is that there is no question of any merger at all. So, Vedanta

students wrongly ask, will I merge into God?

With Best Wishes

Ram Ramaswamy

Bhavad Gita, Class 157: Chapter 12, Verses 5 to 9

Shloka # 5:

For them who have their minds attached to the
Unmanifested the struggle is greater; for, the Goal, which is
the Unmanifest,
is attained with difficulty by the embodied ones.

Continuing his teachings Swamiji said, I had pointed out that in Ch. 12 Sri Krishna is presenting Bhakti Yoga in five levels. The fifth level is nothing but Gyana Yoga; as such Gyana yoga is the highest level of Bhakti Yoga and here the Lord is worshipped as Nirguna Brahman. Worship of nirguna Brahman is unique; it is not a physical worship of asanam samarpayami; argyam samarpayami, padyam samarpayami, etc. because for nirgunam Brahma where is the question of argyam, padyam, etc. Argyam means water for washing the hands; Padyam means water for washing the feet; Achamaniyam, water for washing the mouth. And nirguna Isvara does not have hands, does not have feet; does not have the mouth; where is the question of argya, padya achamaniyadi.

And

therefore worship is in the form of the very study about Nirgunam Brahma; the very enquiry is a form of worship; the enquiry consisting of shravana, mananam and nidhidhyasanam; systematic study, gaining the knowledge; converting it into conviction, and assimilating this wisdom; that alone is the puja and what I am offering is, offering my ignorance into the fire of knowledge; and therefore Gyana yoga itself is the form of worship I have to practice.

Sri Krishna presents this
Gyana Yoga form of worship, in shlokas # 3, # 4 and # 5
respectively.

Sri Krishna used the word
Akshara Upasana. It means Nirguna Ishwara upasana consisting
of sravana, manana
and nidhidhyasanam and Gyana Yogi's are called akshara
upasakas. Sri Krishna
considers Gyana Yoga very difficult. The Upanishads compare it
to walking on a
razor's edge. Why is it so difficult?

It is difficult, as God
cannot be objectified, and as he is inconceivable etc.

And the Lord is not available for mental conception. He is
imperceptible, unconceivable; if so how can I worship or even
study. Because my intellect is used to objectification and
therefore an objectifying instrument will find it difficult to
conceive of an unobjectifiable Brahman. And it can be
ultimately received only in one form; and what is that form;
that Brahman, the nirguna vastu is not objectifiable; not
because it
is non-existent; but because it is in the form of myself;
Soham; that is
called soham dhyanam; Soham is Sah
Aham . That nirgunam Brahman,
aham meaning, I am He; that alone got shortened and is known
as hamsa mantra or
hamsa gayathri.

Furthermore, Gyana Yoga also
requires many qualifications, making it even more difficult.

Now the question is, if
Gyana Yoga is difficult, what am I supposed to do; after all I
am a seeker?

Swamiji says, here one has to be careful.

Majority of people will give answers that are non-Vedic; they will advise people to take to other paths such as Karma Yoga, Raja Yoga, Hatha Yoga etc that are not that difficult. They will say, follow a simpler Yoga. They feel Bhakti Yoga is easier, as there, all that we do, is shed tears.

Now Sampradaya, traditional teaching, does not give this answer. It says, there are no different paths to Gyana Yoga; only Gyanam will lead you there. If ignorance is the problem then knowledge is the only solution. It is like removing darkness; only light can remove darkness; other methods won't.

Shankaracharya tells very clearly in his Atma Bodha; that darkness can go only by light; ignorance can go only by knowledge. Samsara is because of ignorance, therefore moksha can be only through knowledge. And if I firmly assert that knowledge is the only means, you should not conclude I am a fanatic; because when I have to ascertain a fact; you cannot call me a fanatic. That means to not be called a fanatic, I should admit to alternative methods for removing darkness. As Dayananda Swami says; I say light alone removes darkness; if you call me a fanatic; better I will be a fanatic; rather than a lunatic. So you call me by whatever name; I have to tell ignorance goes by knowledge alone. And the vedas repeatedly ascertain this fact. And therefore to say that Gyanam is difficult and therefore I should take alternative method, is born out of confusion regarding spirituality.

And again we should remember darkness or ignorance goes only by knowledge; and knowledge comes only by enquiry or study.

Any knowledge will come only by studying the relevant literature. If I want physics knowledge, I have no other method other than studying the physics literature; Knowledge requires the relevant study. Any knowledge requires consistent and systematic study. That should be extended to this knowledge also. Not only you should study; I should study the appropriate literature.

If alternative methods were available, Sri Krishna would have used that method. Even he says there is no alternative method. If so, what do I do? The answer is, make it easy. How do I make it easy? Prepare yourself; qualify yourself through Gyana Yogyata Praptihi. Sri Krishna says, Gyana Yoga is very easy, if you prepare. Swamiji says, anything in life is easy, if you have prepared. For the unprepared, it is difficult, so prepare, obtain Gyanam and be free.

How to prepare? Sri Krishna presents those steps now. He says, go to fourth, if difficult drop to third and if that is difficult too drop to the second and or even first level of Bhakti Yoga, if required.

If Nirguna Ishwara Gyana Dhyanam is difficult come down to Saguna Ishwara Upasana, meditating on God with attributes; that is Lord with entire universe; as Virat Ishwara, as discussed in Ch. 11. Lord whose body consists of all three Lokas; practice

Vishwa Rupa Dhyanam, even in worldly transactions. Dedicate all your worldly transactions to the Virat Ishwara.

So they dedicate all the actions at my feet; and where

are the feet of the Lord; Lord's feet are everywhere. So when I am doing an action, this action goes to the world and it is acted upon by the laws of the universe and all these are done by the Lord whose hands are nothing but the laws of karma. Therefore when I say, the laws of karma shape the result; for me the devotee; the laws of karma are the hands of the Lord. Every law is the hands of the lord; so Lord is shaping the result through his hands in the form of the law of karma. And, Therefore, I dedicate to the laws of karma; to the hands of the lord; here the word Sanyasa means dedicating.

How can I offer Karma to God?

Suppose I dedicate my work on computers. How am I going to dedicate? What do you mean by dedication? Dedication is nothing but a particular attitude; and what is the attitude; until I complete my action, I have got control over the action; and once I have completed the action; the action has become part of this universe. And universe is none other than God, because Vishva Rupa Ishvara; and this action will be reshaped in this universe by the Lord, and according to the law of karma, an appropriate and just result is going to come; and I am mentally prepared to accept any consequence according to the law, not fancies of the lord; but the result is going to be perfectly according to the laws of karma.

That means I am going to get what I legitimately deserve. And it is given to me by the lord himself; because the world is not a world for me; world is for me Vishva rupa Ishvara. And therefore I mentally think; my action is going to the Lord; and Lord is going to give me the karma phalam and whatever be the consequence. I will accept without murmuring; without grumbling; without cursing; without hesitating; I will receive. **This inner receptivity is called dedication. This inner receptivity with regard to the consequences of any action I do. And that is called here Ishvara arpana bhavana.**

During this practice I am trying to move to the Fifth level of Bhakti Yoga. I must remember that I am committed to goal of Nirguna Ishwara Gyanam. I take to a spiritual life; but as we take on our responsibilities in world, we forget our goals. This distraction is possible. So we have to remember again and again, our goal. Thus, Ananya Yogaha means unwavering commitment.

It is like when going to Delhi we may stop at intermittent points but we don't forget our final destination is Delhi. So, they worship me through Vishwa Rupa Dhyanam.

Shloka # 6 & 7:

As for those who, having dedicated all actions to Me and accepted Me as the supreme, meditate by thinking of

**Me with
single-minded concentration only-.**

**O son of Prtha, for them who have their minds
absorbed in Me, I become, without delay, the
Deliverer from the sea of the world which is fraught with
death.**

Sri Krishna says these
Vishwa Rupa Upasakas are special to me as they are dedicated
to discovering Me.
So they look upon me not for their materialistic end but for
reaching me; I am
the means and the end; hence they are known as Jignasu
Bhaktas.

I will rescue them from the
ocean of Samsara that brings problems of Mrithyu as well; How
long will it
take?

It depends on level of
student; so Sri Krishna says, before long, I will do so.

How will God rescue them?

I will make them fit for
the fifth rung of the ladder including qualifications, Gurus,
and if no Guru is
available; I will become one myself. Forget Gyana Yoga Arjuna,
commit to Vishwa
Rupa Upasana.

Shloka # 8:

**Fix the mind on Me alone; in Me alone rest the
intellect. There is no doubt that hereafter you will dwell in
Me alone.**

Sri Krishna concludes the

fourth rung discussion. Arjuna, forget Gyana Yoga, concentrate on Saguna Vishwa

Rupa Ishwara. **Fix your emotional mind in**

Me. Don't seek anything from world. Use world only for giving. Whatever your

requirements take it from Me. Viushwa Rupa Ishwara is always with me; so

depend upon Him. Your intellect also must be convinced of Vishwa Rupa Ishwara;

you must have answers for your intellect; here scriptural knowledge helps as in

shown Ch. 7, Ch. 9, Ch 10 and Ch. 11 respectively. The teaching was: Lord is Jagat

karanam while universe is Karyam, the effect. Product is not different from

cause. Karyam Rupa Jagat is not separate from Karana Rupa Ishwara.

No

effect can be separate from the cause. So when I am handling the ornaments, I

am handling the cause, the gold alone. When I am handling the furniture, I am

handling the cause the wood alone. When I am handling the pots, I am handling

the cause, clay alone. When I am handling the world, I am handling the cause, Ishvara alone;

Therefore akasha is Ishvara; vayu is Ishvara; agni is Ishvara; sarvam Ishvara mayam jagat.

This is called conviction born out of the scriptural study. And therefore Sri Krishna

says may your intellect also be convinced of what you are doing. It may take several lives. Glory of Vishwa Rupa bhakti is, I am never away from God. So you will remain in me all the time like a wave

in ocean. After Vishwa Rupa Upasana practice, when there is more no doubt then

go to Fifth level and be free.

Suppose Vishwa Rupa Upasana is also difficult for you? At this level, I should not have Raga and Dvesha; I should look at everyone as God. So, it may be difficult.

Sri Krishna says, then come down to level # 3.

Shloka # 9:

If, however, you are unable to establish the mind steadily on Me, then, O Dhananjaya, seek to attain Me through the Yoga of Practice.

On the other hand, if you feel you are unfit for level 4 and Vishwa Rupa Ishwara Upasana, then don't worry, come down to Eka Rupa Upasana and Ishta Devata Upasana. We have many personal forms for God; unique to Hinduism, they are all stepping-stones. Even Sri Krishna has many forms; there are even many types of relationships with God who is seen as baby, friend, father etc. You can take to anyone of them. How to develop this bhakti? Puranas develop this concept of personal God as Ishwara Leela; here even a fictitious character, upon dwelling on it, becomes a reality; this is psychological. Develop this bhakti and practice this Upasana, called here abhyasa Yoga.

Take away:

This

inner receptivity is called dedication. This inner receptivity with regard to the consequences of any action I do. And that is called here Ishvara arpana bhavana.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 32

Continuing his teaching Swami

Paramarthananda said, having completed chapter # 2, now we will enter chapter #

3 known as Advaita Prakaranam. This chapter has 48 Karikas and is an important chapter related to Karika's and entire Vedantic literature.

Our clarity of Advaita relies on clarity of this chapter. If we have to understand this chapter thoroughly, we have to follow certain conditions:

We have to review chapter 1 completely, each week. We have to review first seven mantras of Ch. # 1, as they are very important. We must do so, to better understand the meaning of each mantra. Nine Karikas are very important, especially Karikas # 10-#18 in Chapter # 1. Thus, seven mantras and nine karikas, we must review each week to obtain most benefit from this chapter's teaching.

I am insisting on this because chapter # 3 is built on foundation of Chapter # 1

(the seven mantras and nine karikas). If foundation is weak, building will not be strong.

Chapter # 3 is the building built on Chapter # 1. I will very often refer to chapter # 1. So, I will assume you are reviewing the seven mantras and nine karikas each week.

The previous chapter # 2, Vaithatya Prakaranam, is a commentary on the word Prapancha Upashamam occurring in mantra # 7. This was explained as Jagat Vaithatyam meaning it is Pada Trayam Mithyatvam.

(Note: Prapanchopasamam means world-mithyatvam. This mithyatvam was analyzed in the second chapter. Instead of using the word prapanchopasamam, Gaudapada used the word vaitathyam. Vaitathyam and mithya are synonymous. Mithya means that the waking world we experience now is only a conditional reality like the dream world. The waking world is real only in the waking state just as the dream world is real only in the dream state. Since both of them are real only in their respective states, they are not absolutely real. This conditional reality is called mithyatvam. If the waking world and the dream world are both mithya, conditionally real, what is absolutely real? It is 'I' the observing consciousness principle alone. I, the Turiya atma alone am the satyam.

I am the projector, sustainer and the experiencer of the waking world. This was established in Vaitathyaprakaranam.)

Ch 3 is also a commentary on another word in mantra # 7; Advaitam; hence chapter # 3 is called Advaita Prakaranam. Here, in this chapter # 3, Gaudapada is

going to deal with
Turiyam, the fourth pada.

In Chapter # 2 he
dealt with the first three Padas and their unreality while
here the focus is on
Turiyam, the fourth Pada, and its reality.

I will now give
you a general direction that Gaudapada takes in this chapter.

Referring to
chapter # 1, we have mentioned that Pada 1 and Pada 2 are
known as Karya padas,
the effect or product, as mentioned in Karika # 11.

Pada # 3 is Karana Pada that
corresponds to the cause of all effects. The fourth Pada is
Turiyam or Karya
Karana Vilakshanam; here Karya means effect; Karana means
Cause; Vilakshana
means different from.

This can also be stated as follows:

Pada # 1 and # 2: Karya
Brahma (effect, manifest)

Pada # 3: Karana Brahma
(cause, unmanifest)

Pada # 4: Karya Karana
Vilakshana (different) Brahma.

Then, the next important
principles are:

Both Karya and Karana are
subject to modifications. Every effect will go through
modification to become

karanam. Thus, both are subject to modifications, meaning they are within time.

So, the first three Padas, all exist in time.

Thus, Karya Karana Rupam is Savikaram (modification, decomposition). This explains first three Padas.

In jagrat, swapna and taijasa, all three states, there is dvaitam and division

Karanam (cause) also is Dvaitam because; cause produces effect, thus duality. Therefore, cause must contain duality in potential form. Thus, in one seed there are many potential trees; it is a hidden duality. In every parent many children are present as potential, due to the potential duality. So, Karanam (cause) is unmanifest duality. Karyam (effect) is manifest duality.

Is there duality in sleep? Even if I don't experience duality, it is present in potential form in sleep; thus when I wake up, I experience duality; so it is a hidden duality.

Hence Karya Karana Rupam is dvaita Rupam.

In Samadhi we don't give significance to Advaita anubhava; the reason is, in Samadhi, unmanifest Dvaitam is the one experienced. It is unmanifest dvaitam because when we come out of Samadhi, we say, I was in advaitam.

Four words have been

introduced: Karana Pada Trayam; Karya Karana Rupam; Savikaram and Dvaitam; all are in realm of time.

Turiyam, the fourth pada is Karya Karana Vilakshanam; it transcends cause and effect field; so there is no change in it. So, it is Nirvikaram.

Turiyam=Karya Karana Vilakshanam= Nirvikara= Advaitam; Turiyam transcends time and is the Fourth Pada.

Now Gaudapada says that first three Padas fall within Samsara, Karya Karana Dvaitam=Samasara.

Why do we say so? Reason is as follows:

Duality is Samsara where even if there is a second thing, there is fear. The second thing can be an object of attachment or an object of aversion. If we move with a person, you develop Raga or Dvesha towards him. If it is aversion it will result in sorrow. Thus, arrival of a mosquito gives sorrow or Dvesha.

Ragaha also gives fear due to fear of departure. The very thought of losing Drona and Bhishma caused great sorrow to Arjuna. Dvaitam is cause of Savikara (modification); and Savikara is Samsara.

Whatever is subject to modification is samsara, including our body. The body grows old and we feel the

difference in our joints. All my faculties are also slowly taken away. Thus,
Savikara is Samasara.

Karya Karana Rupam=Samsara.

As long as I look upon myself as within Karya Karana Rupa, my past karmas become cause and their effect, as such, subject to Prarabhda. I look at myself as a victim of fate without any freedom. I feel I am a helpless victim as I am worried which Karma is going to fructify for me today. So as karyam, I am a Samsari.

If I look at myself, using free will, as cause of my future, when I look at myself as a responsible karta then I am worried about how I will discharge my duties? How will I get my daughter married? Send son to college? Etc. This causes anxiety in me. More responsible you are (cause), more stressed you are (product). Neither as a Karta or Bhokta can you be free from stress. Hence, Dvaita= Samsara; Savikara= Samsara; Karya Karana= Samsara.

So for moksha, you have to go to Turiyam alone. Advaita is never afraid. In Nirvikaram there is no fear of time. Therefore, Turiyam can't be touched by time. Thus, Karya Karana Vilakshanam= Moksha. I am not a product or cause, nor Karta nor Bhokta. So Gaudapada wants to reveal Turiyam that alone can give moksha, in chapter # 3.

Karika # 1:

upāsanāśrito

dharmo jāte brahmaṇi vartate |

prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1

1. The Jīva betaking itself to devotion (upāsanā) thinks itself to be related to the Brahman that is supposed to have manifested Himself

He is said to be of narrow intellect because he thinks that before creation all was of the nature of the unborn (Reality).

In first two karikas of this

chapter, Gaudapada introduces the subject: that dvaitam is samsara; Savikara

equals Samsara; and that Pada Trayam equals Samsara.

Any type of duality is

samsara, secular or religious. Even a great upasaka, considered a great devotee

of Lord, even he is within realm of duality. It is a religious duality based

upon scriptures. Even here duality is dvaitam, Savikaram etc and hence under

samsara. **This is a disturbing part of**

Chapter # 3. Advanced Advaita scriptural texts criticize Karma and Upasana as

Dvaitam.

(Note: There are two types of dvaitam. One is called secular dvaitam and the other is sacred dvaitam. Secular dvaitam consists of I, (the jivatma) and the observed world (the anatma). This jivatma-anatma dvaitam is secular dvaitam because everyone knows this as 'I am here and the world is there'. In addition to the secular dvaitam, shastra also introduces another type of dvaitam in the context of karma-yoga and upasana-yoga. Veda-purva section consists of karma-

section that deals with karma-yoga and upasana-section that deals with upasana-yoga, which also involves duality. In the karma-section, I, the jivatma, am the worshipper of the Lord and the paramatma is Ishvara; introduced as Someone, to be worshipped. This is worshipper-worshipped dvaitam, is sacred dvaitam. In the upasana-section, even when we drop the rituals and take up meditation, there also we have dvaitam: I am the meditator and Ishvara is the meditated called meditator-meditated dvaitam. Gaudapada says that even though the sacred dvaitam is considered very sacred and auspicious, that sacred dvaitam also will be a cause of samsara only. Any dvaitam is cause of samsara, secular or sacred. Therefore, everyone will have to transcend the secular and the sacred dvaitam and come to advaitam.)

So every upasaka is a religious samsari. This creates confusion in our minds. Hence beginners should not come to Mandukya Upanishad where it implies that conducting Pujas etc don't matter.

We say, Upasana Dvaitam kept, as an end by itself, is samsara. But we are willing to allow Upasana when it is a means to move from Dvaitam to Advaitam. The problem is that in the name of sacredness many people remain in Dvaitam.

By the way, these are secret verses are not to be publicized.

(Further Notes: The Upanishad points out that atma is advaitam and that everyone should compulsorily know the advaita atma. Why does the Upanishad say this? Gaudapada answers that dvaitam is the cause of several problems called samsara and so advaita-Gyanam is the

only solution for this samsara. All the Upanishads have repeatedly said the same thing. Kathopanishad says: whoever is in dvaitam will go from mortality to mortality. In Taittiriya Upanishad, it is said: even if the slightest duality is perceived, you will feel insecurity (limitation, helplessness, fear, anger and depression). In Brhadaranyaka Upanishad, it is said: dvaitam is the cause of insecurity, fear, etc. This is everyone's problem and for that problem advaita gyanam is the only remedy. The problem is not the absence of advaitam but it is the absence of advaita gyanam. When it is said that dvaitam is the problem, we should carefully note the following: Experience of duality is not a problem. In fact, it is enjoyment. Variety is enjoyment. Dvaita transaction is also not a problem. Dvaita experience and transaction are not problems. Then what is problem? **Taking dvaitam as satyam alone is the problem because dvaitam is not satyam but it is only mithya. When mithya dvaitam is mistaken as satyam, one expects stability that leads to emotional leaning or dependence on the mithya dvaitam.** Being nama-rupa, mithya dvaitam is not stable, and it is always changing. Relying on unstable things for stability creates a lot of problems. Relying on the unreliable things is the definition of samsara. The reliance happens because of mistaking mithya to be satyam. Therefore, we should stop emotionally relying upon mithya dvaitam

and start relying on satya advaitam. That satya advaitam is Turiya atma. This advaita-gyanam is important for everyone.)

The word Dharma in karika means the Jiva who is committed to Upasana or Saguna Ishwara Dhyanam. He looks at deity as an object of superior attribute while looking at himself as an ordinary Papi; this is the upasya upasaka dvaitam.

In the karika, the word Jate means with dvaitam comes Karya Karanam as well. He is in Virat, Vishwa, Taijasa, and Hiranyagarbha etc.

The word Utpate means before origination of world; or before Srishti, sthiti and laya, everything was in Ajam Karanam; meaning Brahma Rupam. His mind is in Karya Karana Brahma. I exist is Karya Karana Brahma; this is thinking of Upasaka.

As long as he is in dvaitam, he is within time or savikaram. He thinks, now he is away from God and that in moksha he will join God. This concept is wrong.

His concept of Moksha is going and coming. He has not understood moksha. Merger into God, a time bound event, is not Moksha. Real moksha is that: I am Turiyam, ever free, and not an event in future. But Upasaka does not understand this.

Gaudapada pities the Upasaka as an unfortunate person; although whole world had placed him on a pedestal;

from a Turiya Drishti; he is just a samsari.

So Gaudapada is going to ask
us if we are ready for a journey beyond Karma and Upasana to a
place where
there is no Jiva Ishwara Bheda.

Take Away:

Taking
dvaitam as satyam alone is the problem because dvaitam is not
satyam but it is
only mithya. When mithya dvaitam is mistaken as satyam, one
expects stability
that leads to emotional leaning or dependence on the mithya
dvaitam.

With Best Wishes

Ram Ramaswamy

Baghawad Geeta, Class 156: Chapter 12, Verses 2 – 4

Shloka # 2:

The Blessed Lord said Those who meditate on Me
by fixing their minds on Me with steadfast devotion (and)
being endowed with
supreme faith-they are considered to be the most perfect yogis
according to Me.

Continuing his teachings
Swamiji said, the chapter # 12 begins with a question from

Arjuna. He asks, if
Saguna Dhyanam is superior or Nirguna Dhyanam? Saguna Ishwara
Dhyanam means meditating
on God with attributes while Nirguna Ishwara dhyanam means
meditation on the
attribute-less Ishwara. The question also implies which type
of devotee is
greater.

Sri Krishna answered; the
question itself is wrong. question of superior or inferior is
not valid as that
involves comparison. Between Saguna Dhyanam and Nirguna
Dhyanam there is no
choice. Everyone has to go through both stages. Both Sadhanas
bestow different
benefits.

Once both are compulsory,
how to practice them?

They can't be
simultaneously practiced. They have to be practiced in a
graded manner meaning
one after the other. Saguna Dhyanam prepares one for nirguna
Dhyanam. It
purifies the mind. So, Arjuna, don't ask what is better. Sri
Krishna says,
Saguna Bhakta is superior to nirguna bhakta; however, Nirguna
bahkta reaches
Me. Saguna Ishwara and Vishwa Rupa Ishwara are two forms of
Saguna Ishwara.
Fixing their minds upon me, they practice with full commitment
and without
fail. They are endowed with intense faith in Me. **God does not
present material growth; he gives purity of mind, a non-
tangible
result. So we have to have intense faith, as no tangible**

**results are
forthcoming.**

Those who practice Saguna
Dhyanam are indeed superior.

Shloka # 3:

**Those, however, who meditate in every way on
the Immutable, the Indefinable, the Unmanifest, which is all
pervading,
incomprehensible, change-less, immovable and constant.**

Some other people follow
nirguna Brahma Dhyanam as a part of Gyana Yoga. It is highest
stage of Bhakti
yoga.

Therefore
in these three verses, Krishna is introducing Gyana yoga
sadhana, which is the
practice of Nirguna
Ishvara dhyanam. Meditating on my highest nature. A
description of
Nirguna Ishwara includes:

1. Akshara: Nirguna
Brahman.

2. Avyaktam; Ishwara in highest nature is not perceptible to
**sense organs of Shabda, Sparsha, Rupa, Rasa and Gandha. Nature
consist of these five sense attributes hence it is called Pra-
Pancha.** Once five sense organs are closed, our world
disappears. So, here, original Sri Krishna can't be touched,
smelt etc. There are many things that can't be perceptible but
can be ideas that can be conceived as a concept. There are
many things, which cannot be perceived by the sense organs but
they can be conceived by the mind; there are so many emotions;
love; anger; happiness; etc. they are not perceptible; many

mathematical scientific concepts and laws; you do not see; but they are ideas; Ideas cannot be perceived by the sense organs; but they can be conceived by the mind; that is why they are called concepts; so, can you say Nirguna Krishna can be conceived by the mind?

3. **Achintyam:** I can't be conceived in mind. I am unobjectifiable, inconceivable. If God can't be conceived, how can one talk of God? When we see an object, we give it a name as it can be perceived or conceived. But God can't be perceived or conceived.

4. **Aprameyam:** Lord can't be described, indescribable or un-objectifiable. The various pramanas can't prove it. Hence called Aprameyam.

5. **Sarvatragam:** Sri Krishna adds he exists everywhere. He says he is Achalam, he can't move. Saguna Krishna moves but Nirguna Krishna can't move, as he is formless and all pervading. To have form, it needs a boundary. If God has no form, there is no boundary; so, God is like space, all pervading, space also does not move, neither does God. Saguna God is subject to arrival and departure; Nirguna God is not.

5. **Kutastham:** He is free from all modifications. We have seen six modifications on the part of the physical body; do you remember; asthi, potentially existent; jayate, born; vardhate, grows; viparinamate, metamorphoses; kshiyate, declines; vinashyati, dies. These are the six-fold modifications caused by the time principal; so anything that exists within time; anything that is influenced by time will grow with all the six-fold modifications. The Nirguna Sri Krishna is

free from all modifications.

6. **Kutaha:** means anvil of a blacksmith. The metal undergoes change but the anvil does not change at all. So, a changeless substratum is required for all changes to happen. It is a witness to all changes, while witness itself cannot change. Suppose I say that the morning class students are different from evening class; and evening class are different from morning class; you know that the students change; but the teacher is avasthatraya sakshi; If morning class teacher is different; and evening class teacher is different; I will never be able to say that the morning class students are different; evening class students are different. And therefore the knower of changes should not be subject to change. And therefore the witness consciousness principle is compared to kutah; an anvil; upon which the body-metal and the mind-metal is hammered by the various experiences of life; every letter you received; every phone call you get; they are all hammering on your head; When all these hammerings takes place, your body changes; your mind changes; but there is the changeless one. And therefore Nirguna Sri Krishna is called the changeless substratum, which remains like an anvil; that which remains changeless like an anvil. Thus, the witness consciousness principle is compared to an anvil.

7. **Dhruvam:** He is eternal. He is beyond space and time. This is the
God that is meditated upon in Gyana Yoga. How can we meditate on a featureless
Brahman? Sri Krishna says one has to prepare for this.

**Shloka # 4: By fully controlling all
the organs and always being even-minded, they, engaged in the
welfare of all
beings, attain Me alone.**

Preparatory qualifications
for Nirguna Ishwara Dhyanam are:

Four fold qualification of Sadhana chatushtaya sampathihi; I will just enumerate them for my satisfaction: discrimination, dispassion; discipline and desire; the 4 D's.

The four qualifications are presented here:

One has to master extrovert senses organs.

Why master them? Sri

Krishna says Nirguna Ishwara is one who is not experienced as an object, yet such a God exists.

And

why should we master the extrovert sense organs. What is the reason; I will give

you a clue here. Previously Krishna has described His higher nature; Nirguna Ishvara as unobjectifiable

one, Unobjectifiable means not experiencable as an object. And if Nirguna Ishwara is not

objectifiable and still such an Ishvara exists, that Lord can exist only

in one way. There is only one thing in the creation; which is unobjectifiable; There is only one such thing that exists.

Thus, the eye can't see itself. This subject eye can't be seen. Similarly, the

higher Sri Krishna is nothing else but the Observing Consciousness principle.

Nirguna Ishwara meditation is meditating on myself, not my body; this is Atma

Dhyanam or meditating on the meditator.

Since I don't objectify; my

sense organs don't have anything to dwell on. So **Indriya-nigraha** is a qualification.

Equanimity

under all circumstances, a poised mind; without ego and Dvesha; committed to the wellbeing of all beings; not a narrow mind, but an expanded mind. I should feel pain of other people, an empathetic mind.

How can I do so? **Daily chant one prayer; it will give you punyam; distribute this punyam to all the living beings. This prayer will make mind sensitive.**

Those who have these qualifications, they will attain Me.

Shloka # 5:

For them who have their minds attached to the Unmanifested the struggle is greater; for, the Goal which is the Unmanifest is attained with difficulty by the embodied ones.

Here Sri Krishna openly admits Nirguna Dhyanam is extremely difficult. The path of Gyana yoga consisting of Sravanam, mananam, and nidhidhyasanam is a difficult one.

There are big obstacles to be faced by people committed to Nirguna Ishwara Dhyanam. It is like walking on a razor's edge. The destination of a formless one is indeed difficult to reach for ordinary people.

The biggest and commonest obstacle to Vedanta is strong attachment to one own physical body, which makes the mind grossest mind; because we are identified with our grossest personality; To remember yesterday's class; grossest is annamaya kosa abhimana; he does not have even time to think of improving the mind, because where is the time of think of

improving the mind, when I am all the time busy improving the body; And therefore I am obsessed with the body; I am obsessed with the protection of the body; therefore I am obsessed with the procurement for food, clothing and shelter and I am obsessed with the procurement of these three after retirement; that also has been seen; there will be no income; and the inflation; diseases comes; who will pay for the medical bill; are the children reliable; seeing them; it is not; they may be reliable; but what type of daughter in law will come I do not know; Therefore all the time worried about my physical security; and such a mind cannot think of anything beyond the physical body; and once I am attached to the physical body; through the physical body, I will be attached to the people around; directly proportional to the physical attachment is: attachment to various relations because every relation is through the body. And therefore I have a very strong individuality; limiting me; localizing me; and therefore such a person cannot imagine the unlocalised formless; it cannot transform itself; transform is transcending the form, is transformation; And therefore Krishna says: stronger the bodily attachment; more difficult is Gyana yoga; the details in the next class.

Take away:

God does not present material growth; he gives purity of mind, a non-tangible result. So we have to have intense faith, as no tangible results are forthcoming.

Nature consisting of the five sense attributes of Shabda, Sparsha, Rupa, Rasa and Gandha is called Pra-Pancha.

Sadhana chatushtaya
sampathihi are:

discrimination,
dispassion; discipline and desire; the 4 D's.

For an Empathic mind: Daily chant one prayer; it will give
you punyam; distribute this punyam to all the living beings.
This prayer will
make mind sensitive.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 31

Continuing his teaching

Swamiji said, today I will give you a summary of the Chapter #
2 that is also

known as Vaithatya Prakaranam. Mandukya Karika is an analysis
of the Mandukya Upanishad.

In this Karika Gaudapada is expounding from the Upanishad, not
his own opinion,

rather, whatever is implicit in the Upanishad is made explicit
using a method

of extraction known as Shruthyartapatti pramanam, an indirect
manner of gaining

knowledge from Shruti.

In entire Mandukya Upanishad

the most important mantra is # 7 dealing with Turiyam. This
topic is expanded

upon in this chapter. Turiya mantra has two words that are

very important:

Prapanchoupashamam and Advaitam. Prapanchoupashamam is expanded upon in Chapter # 2 and Advaitam is expanded upon in Chapter # 3.

The

word 'prapanchopasamam' means the prapancha mithyatvam. Prapancha refers to the waking world, the universe. Upasama literally means absent. 'prapanchopasama' means that even though we experience the world, factually it is not there. It is experientially available, factually non-existent. It is otherwise called mithyatvam, or vaitathyam. Prapanchopasamam, prapancha mithyatvam and prapancha vaitathyam all mean that the world is mithya.

Prapanchoupasamam also means,

free from the world. What is free from the world mean? It means Turiyam is free from the world or it is world-less. This word negates world. What is its significance? Upanishad can't negate experience of the world; we can't negate it as well, as we experience it daily. Experiential experience of the world cant be negated but when the Upanishad says it does not exist, it means, world is only experiential but factually non-existent or world is seemingly existent or apparently existent.

Prapanchoupashamam deals with

unreality of world. Idea of unreality can be conveyed in Sanskrit by words such as Satyam, Mithya and Vitathvam. They all convey unreality of world. Since

chapter # 2 analyzes unreality of world implicit in Upanishad, it is called Vaithatya Prakaranam; it means Jagat Vaithatya Prakaranam.

Jagat is universe or cosmos, but in Mandukya Upanishad, it means the three Padas; that is, Waker & gross universe; Dreamer and subtle universe; and Sleeper and Causal universe. These three pairs, together, are called Pada Trayam. So, Chapter # 2 can also be called Pada Traya Vaithatya Prakaranam.

Having seen significance of title we will now come to the chapter # 2 itself. It has 38 karikas and they can be classified in five headers. They are:

1. Karika's # 1-# 3:

Swapna Prapancha Vaithatyam, meaning unreality of dream world.

- Karika # 4- # 18:
Jagrat Prapancha Vaithatyam; meaning unreality of waker's universe.
- Karika # 19-29:
Misconceptions regarding the reality or Kalpana Prakaraha; varieties of confusion.
- Karika # 30- # 34:
Summary or conclusion of main discussion of pada traya mithyatvam also called Upasamhara.
- Karikas #35- # 38:

Describe the sadhanas and their results or their Phalam. We can also call it spiritual disciplines and

their results.

We will see each one the five headers now.

1. **Swapna Prapancha Vaithatyam:** Here Gaudapada wants to establish unreality of dream world. Dream example is very useful. Unreal dream world appears as real, in sleep. If I am convinced about it, I can extend it, to waker's world as well.

Therefore, dream example is very important. Gaudapada gives three proofs of unreality of dream world. Most people probably see dream world as unreal anyway. So the three proofs are:

1. Shruti; 2. Yukti and 3. Anubhava.

1. Shruti Pramanam:

Brihadaranyaka Upanishad says dream world is unreal; dream is only our mental projection where non-tangible thoughts seem tangible ones.

▪ Yukti Pramanam:

The logic is that dream objects can't really exist, as they don't have the required space to exist or the required time to exist. Required space is not there as everything is within our head; thus our head can't accommodate say an elephant. Similarly the required time, to beget children and grandchildren is not available in a dream. Hence they are considered projections of mind.

▪ Anubhava

Pramanam: On waking up we find all our dream experience

disappears into thin
air. Sleeping in New York, I am seeing Coovam, but it
disappears upon waking.

Thus, we have three pramanams
of dream.

▪ **Jagrat Prapancha Vaithatyam:** Karikas # 4- # 18:

From the 4th verse up to the 18th verse, the second and the
most important topic is covered, which is that the waking
world is also mithya
exactly like the dream world. Just as the dream world appears
as satyam in
dream, the waking world appears as satyam in the waking state.
Even though the
waking world appears as satyam in the waking state, still it
is mithya only.

Gaudapada

in the very powerful verse 6 says that the dream world is
mithya because it is
subject to arrival and departure. The waking world is
available in the waking
state but the entire waking world disappears when you switch
over from waking
to dream or deep sleep. The moment you change the state, the
entire waking
world disappears and the dream world appears, and in dream it
does not appear
as dream, but like the waking world only. The waking world
comes in the waking
state, it goes in the dream state, the dream world comes in
the dream state and
it goes in the waking state. Each one appears in its own
respective state and
disappears in the other state. So both the worlds must have
equal status.

Therefore, since the dream world is known to be mithya, then the waking world also must be given the same mithya status. Thus Gaudapada says that the waking world is mithya because it is subject to arrival and departure just like the dream world is.

Gaudapada says Waker's universe is unreal; He gives two reasons for this: 1. Implied reason; and 2. Direct reason.

Implied reason:

Whatever is objectified is Mithya. Whatever is seen; is mithya. Any object can reveal its existence depending on an observer. Without observer, no object can reveal its existence. Since object depends on Subject it has a dependent existence; hence object is mithya. Thus, Jagrat Prapancha is an object of experience hence it is mithya. Say, in another higher state of experience, one experiences a mystical world, even that is mithya as even that mystical world depends on an extraordinary observer. So, any Drishyam is Mithya.

Direct Reason:

Whatever is impermanent is mithya. Anything impermanent enjoys only temporary existence. Temporary existence means borrowed existence; or it means dependent existence; however, anything with independent existence will exist forever. Jagrat

Prapancha is subject to arrival and departure just like the dream world is, hence it is impermanent.

Therefore Gaudapada concludes Drishyatvam and Anithyatvam are the cause Mithyatvam.

Thereafter, several objections are raised and all these objections are with an intention to show that dream is mithya and waking is satyam. To prove this, various definitions of reality are presented. Gaudapada refutes these definitions of reality. They give four reasons:

1. Utility: Waker's universe has utility only in waking state but not in dream. If utility is criterion then dream world will become real. Gaudapada refutes this by pointing out that each world is useful in the respective state and each one is useless in the other state. Dream water is useful in dream but not in waking. Similarly, waker's water is useful in the waking state but not useful in the dream. So if utility is the criterion, both should be accepted as the same and it cannot be said that one is satyam and the other is mithya.

2. Clarity: Whatever is a clear experience is real. Thus, dream is very vague and so unreal. Gaudapada's answer is that the dream world is unreal only from the standpoint of the waking state but when you are in dream, every event is very clear just as everything in the

waking world is clear in the waking state. Clarity cannot be used to differentiate between dream and the waking world.

3. Externality: Whatever is externally available is real. The waking world is outside and the dream world is inside. What is outside is real and what is inside is unreal, mithya. Gaudapada refutes this by saying that the dream world is said to be internal and unreal only when you are in the waking state, but in dream, the dream world is experienced as external. Internality and externality logic will thus not work to show that the dream world is mithya and the waking world is real.

4.
Objectivity:

Objectivity is a criterion for reality. Whatever is commonly available to all is real. Thus, this mike is available to all, but dream is not available to all. Gaudapada however disagrees; he says even dream world is available to them, if you are in a dream. Dream train is available to many people in dream.

So, none of the above criteria are correct.

If dream and Waker's world's are unreal then what is reality? Unreal requires support. **Reality is that which exists but which is never observed.** What is that thing? It is the observer or Consciousness alone that is reality. **Everything else that is observed is unreal.**

Thus world is observed, hence unreal; body is observed, hence unreal; mind is observed, hence unreal. The awareness of world, body and mind; that awareness principle, is Turiyam or Satyam. Thus, all three states are located and supported in Turiyam.

Now Gaudapada says, **everything unreal is born out of ignorance of reality. Therefore Turiya Agyanam is cause of Jagrat Prapancha and Swapna Prapancha. Citing example of snake and rope, rope ignorance is cause of snake appearance.**

When rope is mistaken for snake, it becomes a serious problem. The waking world will create serious

problems

when it is mistaken as satyam. Mithya mistaken as satyam will create problems

because mithya is unstable. Satyam alone is stable. When we take the mithya

world as satyam, we will seek support and security from the unstable mithya

objects, name, fame, power, position, and even relationships. Mithya never

remains the same. Because of the ignorance of "I am satyam and jagat is mithya",

we are facing problems. 'I am satyam, the world is mithya ' is not an academic

knowledge but it makes a big change in our life itself, the way we look at us,

the way we look at the world. There is a huge perspective change, which is the

cause of moksha itself.

Similarly Turiya Agyanam is cause of Pada Trayam. So the teaching is: Turiyam Satyam, Pada Trayam Mithya.

- **Misconceptions regarding the reality:** Because of ignorance of Turiyam, many misconceptions are born. In each misconception one object or another is considered Satyam. “ I “ am the truth, is missed out and an object is taken as reality. Some say energy is truth; scientists feel truth is somewhere outside and are still struggling to find it. The irony is that the Searcher of reality is the Reality; Seeker is the sought. The more you struggle, the more you miss.

Even great philosophers have misconceptions. Gaudapada gives such philosophers hope; he says, behind every misconception, unreality, there is Truth. Ultimately the misconception will save them, he says. Vedas allow for misconceptions. God, the ultimate reality, is initially presented as an object. An object is not the real god but still Vedas allow it in beginning stages; like Vishnu, Shiva etc. We look at God as an object not realizing such a god can't be true.

Gaudapada says even that object god worship will make you fit for Vedanta. Then you will question and realize god is not an object. Guru will then guide you to see that you are yourself god; Tat Tvam Asi. That is why we allow all religions to worship god in one form or another. But ultimately God is Turiyam. With this

misconception is concluded.

▪ **Upasamhara:**

Karika # 30- 34:

I the observer am Satyam.

Whatever I experience is mithya. Advantage of this knowledge is that: Mithya

can't affect Satyam. Observed universe can't touch Me; I am free from all

problems created by universe. Here, I, as Turiyam alone, have the right to say

world is unreal. I am ever free from Samsara.

Gaudapada says even different

words used for Turiyam are unreal. The word Turiyam is relative to each of the

three padas. Just as father of dream child is unreal or his fatherhood is

unreal. So also the word Advaitam is unreal as is the word consciousness, which

is also unreal with respect to inertness. **So**

no word can be used.

Gaudapada says when we say

world is mithya, it can be stated in two different forms:

1. An unreal world exists;

and

2) A real world does not

exist.

Which of the two is correct? Saying

to some one, you are seemingly intelligent can mean he is not intelligent. When

we say world exist, it means unreal world does not exist.

Unreal is from

standpoint of Turiyam.

▪ **Sadhanas and
their result: Karikas # 35-38:**

Five sadhanas were given:

1. Sadhana
chatushtaya sampathihi. This is stated as freedom from attachment, fear and anger.
2. Vedanta Sravanam:
Systematic study of Vedanta.
3. Mananam: Here
Munihi means one who performs mananam.
4. Nidhidhyasanam:
Dwelling on the teaching.
5. Sanyasa ashrama:
This is only an optional sadhana. One can practice internal sanyasam as well.

Karika # 38:

The Phalam: He will be ever established in the knowledge that I am ever-free Turiyam even during worldly transactions.

With this the chapter concluded.

Take Away: Rope

ignorance is cause of snake appearance. Everything unreal is born out of ignorance of reality. Thus, Turiya Agyanam is cause of Jagrat Prapancha and Swapna Prapancha.

Reality is that which exists but which is never observed. Everything else that is observed is unreal.

With Best Wishes

Ram Ramaswamy

Baghawad Geeta, Class 155: Chapter 12, Verses 1 & 2

Swamiji introduced the chapter today. It is a small chapter consisting of 20 shlokas but a very significant chapter giving a comprehensive picture of the entire Vedic teaching or the Veda Sara.

In this chapter the first part, Shlokas # 1-12, deal with Bhakti Yoga as a means of attaining moksha. By way of discussing this topic, it removes many misconceptions about Bhakti Yoga. Shlokas # 13-20 discusses Bhakti Yoga Phalam.

These are the two topics discussed in this chapter. I will now give you a bird's eye view of Bhakti Yoga. Bhakti Yoga is not a particular sadhana but it is an entire range of sadhanas that culminate in moksha. Three sadhanas are discussed in Vedas. Gita, being the essence of Vedas, gives them as: 1) Karma yoga, 2) Upasana Yoga and, 3) Gyana Yoga. In Vedas, the word bhakti is almost never used. These three sadhanas together form Bhakti yoga. Why is it so? Sri Krishna

feels, all three
sadhanas should be practiced, with Ishwara Bhakti. Without an
atmosphere of
Ishwara Bhakti, they are not Yoga.

Thus:

Bhakti Yoga level 1: Karma
Yoga

Bhakti Yoga level 2:
Upasana Yoga

Bhakti Yoga level 3: Gyana
Yoga

For the sake of all
seekers, Sri Krishna further subdivides the three levels of
sadhanas into five
to make it a little simpler.

Thus:

Karma Yoga: First level

Second level

Upasana Yoga: First level

Second

level

Gyana Yoga: Not divided.

What is difference between
Karma yoga level 1 and level 2? In level -1, Sri Krishna wants
to accommodate all
materialistic people who are not interested in moksha or in
serving other
people. He says, let materialistic people pursue their worldly
desires; as

suppression of desires is dangerous, as mind then fantasizes on them and could lead one astray. Even if you are not interested in god, but only in money and entertainment, continue. You can still be a Karma Yogi so long as you follow two conditions:

1. Fulfill your selfish desires legitimately.
2. When you pursue worldly pleasures and get results, before enjoying them, look upon them as gift of God or Ishwara Prasada.

Be it a car, dress, house or even food, take it first as a prasada and then enjoy it. Thus, look at house as a temple of god and that you are living in a temple of God.

Look upon even your children, not as your children, but as a gift from the Lord; thus this level of karma yoga can be defined as prasada buddhya, sakama karma anushtanam.

If I continue to perform this sadhana, then gradually, mind becomes purer and purer. And as the mind becomes purer and purer, I begin to question: Can I spend my entire life for my own personal benefit? Shouldn't I contribute something to the world? So this kind of questions gradually comes, which is an indication of purity; desire for para upakara; in sakama karma, I have a desire only for taking; in nishkama karma, I develop a desire for giving also. Life is not mere taking; life is giving also; previously

I measure my success
in terms of how much I have taken. Now my mind changes; I ask
the question how
much I have given; success is not proportional to taking;
Success is directly
proportional to giving.

This is the difference
between materialistic and spiritual approach.

Second level of Karma Yoga:

Sakama karma becomes level one; now, selfishness becomes less;
awareness of
paroupakara karmani rises. Nishkama karma and Pancha Maha
Yagna karmani find
more time. I do fulfill selfish desires but I also contribute
to others. Giving,
need not be money alone, but it can also be time and consoling
words, all
performed without arrogance, but done with Ishwara Arapana
Bhavana. My
narrowness of mind comes down. These are two levels of karma
yoga.

Sakama karma gives purity.

Nishkama karma gives purity
at a faster level.

Once one has gone through
two levels of Karma Yoga next comes Upasana Yoga. It is
meditation on Ishwara
or Saguna Ishwara Dhyanam.

Karma yoga is a must for
purity of mind but it has some disadvantages. A karma yogi
involved in sakama
karma or nishkama karma is a busy person.
In both levels of karma, the person is extrovert in nature, or

with Bahir

Mukhatvam. This extroverted-ness is an obstruction to Gyana Yoga. Gyana Yoga involves enquiry into your own self or Pancha Kosha Viveka; it requires an introverted mind.

Extrovert will miss self-knowledge.

In Upasana, I turn inwards, and invoke God in my heart. I train to look at my inner nature, a very important training. Sri Krishna divides this meditation into two groups.

1. Eka Ishwara Rupa
Dhyanam
2. Aneka Rupa
Ishwara Dhyanam.

Eka Rupa Ishwara Dhyanam:

Ishta Devata Dhyanam is known as Abhyasa Yoga. Once one has practiced this for some time, Sri Krishna suggests, going onto Aneka Rupa Ishwara. Look at God as not located in one place, but expand mind to Vishwa Rupa Ishwara. First sadhana focuses one's mind, while second one expands the mind. Both are Saguna Ishwara Upasanas. These are two levels of Upasanas.

Now person has Gyana

Yogyata. Now he is entering Gyana Nirguna Ishwara Brahman. In Chapter 7 it is called Para Prakriti and it includes Vedanta Sravanam, Mananam and

Nidhidhyasanam. It is the systematic study of Nirguna Ishwara so that we come to know Aham Brahma Asmi. Here, Ishwara and Jiva difference

disappears.

Having gained this knowledge I go to mananam to remove doubts or obstacles.

Finally, Nidhidhyasanam is that which removes psychological traumas in life. These traumas don't allow us to enjoy the divine knowledge.

So, the three put together is Gyana Yoga. In Nirguna Ishwara, there is neither male nor female. This Gyana Yoga is the final Sadhana.

All five Sadhanas put together is Bhakti Yoga. Gyana Yoga is a part of Bhakti Yoga.

Everyone has to go through all five sadhanas. No one is born with desire to know God. That is why Vedas have many Sakama karmas such as Putra kameshti Yaga. Aham Brahma Asmi is ultimate goal.

Shlokas 1- 12: Start with sakama karma and go through all the stages, and gain the knowledge, aham brahma asmi; which is the culmination of bhakthi

yoga. This is the topic of the first twelve verses;

Shokas 13-20: Sri Krishna talks about the nature of a person; the character of a person who had gone through all these five stages; successfully, or a Para Bhakta, or an Advaita Gyani is described. This Para bhakta is my dearest

devotee, says Sri Krishna. He is nirguna Bhakta; he has become one with me and I have become one with him. With this background we enter the chapter.

Shloka # 1:

Arjuna said Those devotees who, being thus ever dedicated, meditate on You, and those again (who meditate) on the Immutable, the Unmanifested-of them, who are the best experiencers of yoga [(Here) yoga means samadhi, spiritual absorption.] ?

Chapter begins with question of Arjuna, an Anuprashnam; a question based on previous teaching. He asks, Is Saguna Bhakta superior or is Nirguna Bhakta superior?

First line of shloka: Some saguna bhaktas meditate on sgauna Ishwara with constant commitment. What type of Saguna Ishwara is meditated upon? The Saguna Ishwara as Aneka Rupa Ishwara or Vishwa Rupa Ishwara is meditated upon.

Second line: There are some other people who meditate on Akshara Ishwara or Param Brahman, the one free of all attributes or Nirguna Brahman. He is attribute-less, not perceptible to sense organs, can't hear, smell or touch; he is not objectifiable by our sense organs. On this Nirguna Brahman, some meditate upon. How can they meditate without an un-objectifiable Brahman? They do so by seeing the subject, I, as Brahman or through Atma Dhyanam.

Among them, the two groups,
who is superior? Indirectly, Arjuna's question is, is Saguna
Ishwara superior
or Nirguna Ishwara superior?

Shloka # 2:

**The Blessed Lord said Those who meditate on Me
by fixing their minds on Me with steadfast devotion (and)
being endowed with
supreme faith-they are considered to be the most perfect yogis
according to Me.**

Sri Krishna answered
Arjuna's question. Saguna Ishwara has objectified beauty. Many
philosophers say
Nirguna Ishwara does not exist. Others say it is not worth
knowing. Real answer
is that the question itself is wrong. For a wrong question
there is no right
answer. It is like asking, how many centimeters is the weight
of this clip? It
can't be answered, as it is not a logical question. So, when
we compare two
things, comparison comes only when we have to choose between
the two. Thus,
choice can only be between two similar things. Suppose one
wants to drink
something; he has a choice of tea, coffee or coke; here he has
a choice. Choice
can be in the type of container to drink from as well, such as
cup, tumbler
etc. But if you ask, do you want a tumbler or a drink; there
is no choice
there. Comparison is only among similar things.

Dvaitam or Saguna bhakti is
a means, a stepping-stone, to reach nirguna bhakti, the goal.

There is no choice,
as nirguna bhakta has to go through Saguna Bhakti. Without
Saguna Bhakti one
can't get nirguna bhakti. This is the culmination of the
Sadhana. But Sri Krishna
does not want to insult Arjuna by telling him his question is
not meaningful.

So Sri Krishna says, Saguna Bhaktas are superior, while
nirguna bhakta attains

Me. So everyone has to take Saguna Bhakti and then move to
Nirguna bhakti.

Take away:

Bhakti Yoga is not a
particular sadhana but it is an entire range of sadhanas that
culminate in
moksha.

With Best Wishes,

Ram Ramaswamy