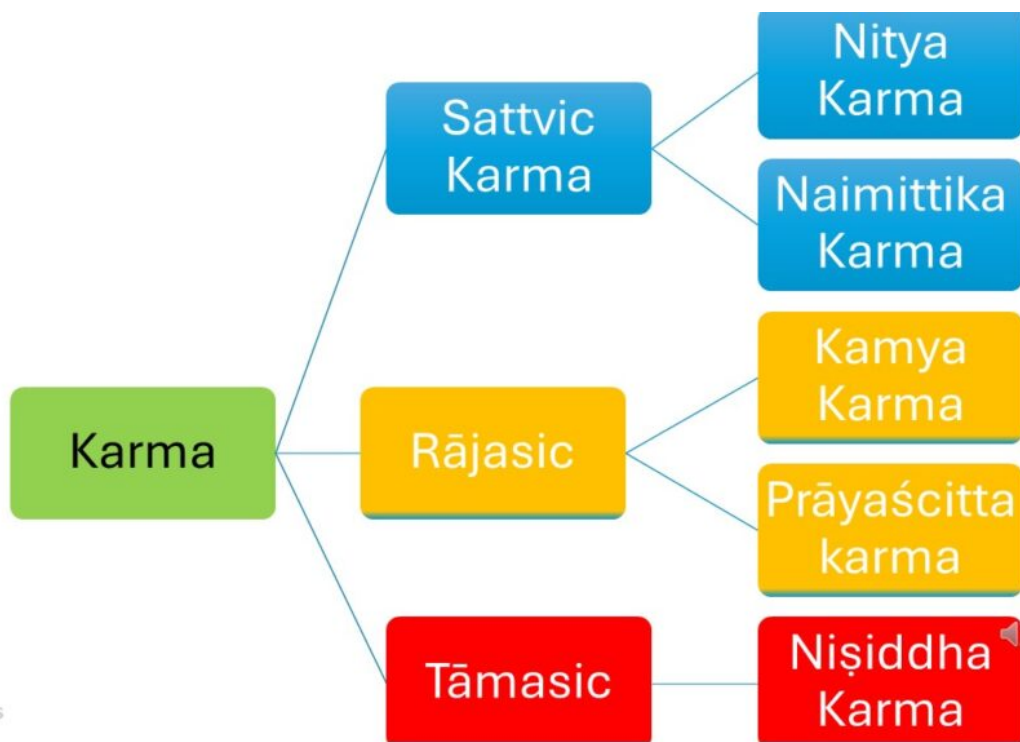


Niyatha Karma 2

In this second video discussing the concept of Karma in Vedanta, I detail Niyatha Karma – tapas (Austerity), DhAnam (Charity) and Pancha MahA Yajña (five essential practices) – as described in Bhagavad Gita. Bhagavan Krishna tells us in Bhagavad Gita that we should not renounce these niyatha karma. The slides used in this video:



Tapas

- Moderation; avoid overindulgence
- Austerity; spiritual discipline
- Conviction, not compulsion

DhAnam

- Charity
- Sharing Wealth, knowledge

Yajña

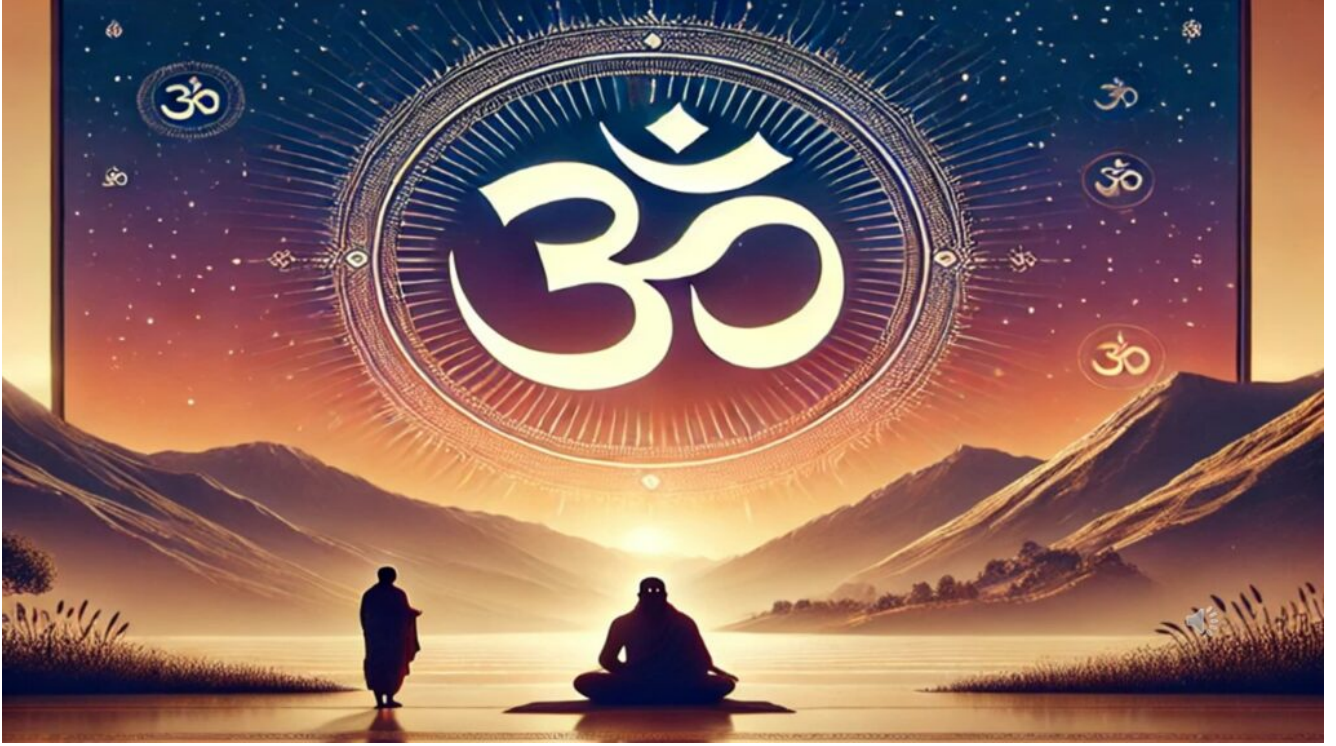
- Pancha MahA Yajña



Pañcha MahA Yajña (Five Essential Practices)

Brahma Yajña	Pitr Yajña	Manusya Yajña	BhUta Yajña	Deva Yajña
Scriptural Studies	Duties to Ancestors	Social Services	Protecting Environment	Worship
Preserving and promoting scriptures	Reverential services to the preservation of family	Reverential service to society	Environmental infrastructure	Reverential appreciation of Eeswara
Allotting some time for the study of scriptures	Regular worship of the ancestors, both living and the dead	All types of social service	Protecting all non human beings	A portion of the day must be necessarily allotted for worship





Bhagwat Geeta, Class 186 – Chapter 14 Verses 19 and 20

Each guna binds a person in one way or another, because each guna requires a particular set up. Satva guna requires a setup conducive to knowledge and tranquility, rājo guna requires a setup conducive to activity and tāmō guna requires a setup conducive to sleep. A particular set up that is favorable for sattva guna, is not favorable for rājo guna. As a boktha we divide the set up into favorable and unfavorable, developing strong rAga and dveSha. To change the set up, we become a kartA. But the setup is never satisfactory, so we constantly try to change the setup. But we never own by our infinite nature. SaguNa body mind complex keeps us so busy that we are not allowed to think of nirguNa sakshi. The three guNas constantly change, requiring constant change in the setup, resulting in a person being in eternal struggle. The

only remedy is transcending the three gunas and ahamkara. AhaMkAra can never be made nirguNa as the three guNas are bound to be there. NirguNa mind does not exist, as mind is subject to the three guNas. The only remedy is to switch the identification from SaguNa ahaMkAra to nirguNa consciousness.

Consciousness is beyond the body, but it is not physically beyond. Consciousness is not affected by body mind complex, even though it is in and through the body. This is similar to light is in and through an object, but it is not affected by the object. The disturbances of the mind do not affect the consciousness. I am that consciousness, beyond the three guNas and not affected by the body mind complex. The day I know that my pUrNatvam is not determined by the setup is the day I am free. An intelligent person changes himself rather than changing the setup.

AnAtma is the doer. To emphasize this, Lord Krishna says that there is no doer other than anAtma. Only when we recognize this fact, we will be free from the struggles of life. This is jivanmukti and this can be obtained only by knowledge or jñānam.

Verse 20

Having gone beyond these three gunas which are the cause of rebirth, a person becomes free from birth, death, old age, and sorrow and attains immortality.

Three guNas represent the three bodies, five koshas and the entire anatma. This body is a given by the lord, for gathering the knowledge that I am the body, but I have the body for temporary use. The three guNas have given me this body, they will also give me my next body. The three guNas are the cause of repeated acquisition of bodies. When a person disidentifies from the body, that person is free from all the problems belonging to the body. Body is mortal is not a problem; but I am mortal is problem. Vedanta does not

remove the idea that the body is mortal but teaches that I am not the mortal body but the immortal I, the atma behind the mortal body. The body being born, growing, decaying and dying are not a problem; it is the nature of the body. It becomes a problem for sorrow when I refuse to accept that nature. ShAkShi jñānam gives me objectivity with regards to my own body. Once this objectivity comes, the intensity of the problem comes down. The body will have to go through the condition, but you develop a different perspective and the events of life may not appear to be a tragic events. This is similar to the sunlight making the stars as though they do not exist.

JIvan mukti is making life's problem insignificant by changing the perspective through knowledge. As a result of this knowledge, the mortality of body is not a problem. We can attain immortality by shifting the identification from the mortal body to immortal atma. This is jivan mukthi and also called guNatheetha.

Verse 21

Arjuna asked – Oh Lord! With what characteristics does a person who is beyond these three guNas appear? What is his conduct? And how does he go beyond these three guNas?

Arjuna is inspired by the Lord's teachings and asks three questions:

1. The first question is what are the characteristics or indicators of a person who has transcended the three guNas? Will there be any change in his physical body? Will there be any extraordinary powers?
2. The second question is how does he conduct himself and interact with other people?
3. The third question is how does he transcend the three guNas? Is it a physical journey?

Bhagwat Geeta, Class 156 – Chapter 12 Bhakti Yogaha, Verses 3 to 5



The 12th Chapter begins with a question from Arjuna. Arjuna asks whether saguna dhyānam or nirguna dhyānam is superior. Saguna dhyānam means meditation up on the Lord with various features. Nirguna dhyānam means meditation up on the lord with no features. This question is wrong because the idea of superior comes only when you can choose. According to Krishna, there is no choice between saguna dhyānam or nirguna dhyānam as everyone has to go through both. Everyone needs to do both. What saguna dhyānam can give, nirguna dhyānam cannot give, so both are compulsory. They cannot be simultaneously practiced. Everyone should start with saguna dhyānam, purify the mind, go to nirguna dhyānam and get moksha. Krishna says that saguna dhyānam is superior, but nirguna dhyana devotees will reach him. The benefits of saguna dhyānam is not material wealth, but transformation of inner personality.

Verses 3 and 4

Having restrained the sense organs, being even-minded towards all, and being interested in the welfare of all beings, some (devotees) meditate upon the imperishable (Brahman) which is indefinable, unmanifest, all-pervading, incomprehensible, immutable, immoveable, and eternal. They attain Me alone.

There are people who follow nirguna dhyānam as part of jñāna yoga. In these three verses, Krishna is elaborating jñāna yoga, which is nirguna dhyānam nidhithyasanam. Nirguna eeswara is:

- Avyaktam: Not perceptible to any sense organs. The universe is made up of five elements and our five sense organs recognize each one of them. When we close the five sense organs, and then meditate upon nirguna Brahman. Brahman or nirguna brahman is inconceivable, imperceptible, incomprehensible and indescribable or in one word unobjectifiable or Aprameya. Nirguna Brahman is everywhere. Saguna Brahman is finite and can move from one place to another. But nirguna Brahman is infinite and formless and all-pervading and cannot move from one place to another. Nirguna Brahman is free from spatial limitation.
- kūṭastham: Brahman is free from sixfold modifications caused by kala tattvam – time. kūṭa is also the anvil, the base used by iron smith for hammering iron. Up on the anvil, the smith places the hot metal and shapes the metal. The metal undergoes change, but the anvil remains changeless. Nirguna brahman is like kūṭa or anvil that does not change. Changeless substratum is required for all changes. All lifestyle events shape our personality, but the witness principle, the Brahman remains changeless.

How can we meditate up on a featureless Brahman. Krishna says one must qualify oneself for such meditation.

The preparation for nirguna eeswara dhyānam is fourfold qualifications are sādhanā catuṣṭaya sampatti or:

- Discrimination
- Dispassion

- Discipline
- Desire

Sādhana catuṣṭaya Sampatti is described in these verses.

Krishna has said that nirguna eeswara is not objectifiable, that eeswara can exist in only one way. The un-experienceable principles is experienter alone. Therefore, nirguna dhyānam is mediating up on myself, the atma or meditating up on the meditator. Therefore, the mediator must be non-extrovert at the time of nirguna dhyānam.

- Mastering indriya grama or group of five sense organ
- Maintaining equanimity under all circumstances. The mind must be free from raga dwesha – likes and dislikes.
- Being committed to the well beings of all creatures; universal love; Expanded mind; Mind must be sensitized to feel the difficulties of others and interested in their wellbeing.

Verse 5

Difficulties are more for those people whose minds are committed to the pursuit of the unmanifest Brahman, for the goal of unmanifest Brahman is attained with difficulty by the people of bodily attachment. jñāna yoga is difficult because the destination of the formless one is difficult to reach; a highly refined mind is required. jñāna yoga requires sravanam, mananam and nidhithyasanam and nidhithyasanam is jñāna yoga. The difficulties of people committed to jñāna yoga is many. Because the destination of the formless Brahman, is difficult to reach. The common obstacle is deha abimana or strong attachment to one's own physical body and we are busy maintaining and improving the body. Stronger the body attachment, the more difficult jñāna yoga.

Bhagwat Geeta, Class 154 – Chapter 12 Bhakti Yogaha, Verses 1 to 2

The 12th Chapter gives a comprehensive essence of Vedas. The first part (the first 12 verses) of this chapter deals with Bhakti Yoga as a means of moksha. This chapter removes many confusions regarding bhakti yoga. Second part (13 to 20th) Bhakti Yoga palam or moksha is discussed in the second part – 13th to 20th verses.

Bhakti yoga is not a particular sadhana, but the range of spiritual sadhana culminating in Moksha. There are three sadhanas of bhakti yoga:

1. Karma Yogaha. Krishna divides this into sakama and niṣkāma karma. In both of these, a person is extroverted, dependent on the world. This is an obstacle to jñāna yoga.
2. Upasana Yogaha
3. Jani Yogaha

These three sadhanas should be practiced only in the atmosphere of eeswara bhakti, therefore these three yogas are called bhakti yoga.

Krishna subdivides these three into five levels; karma yoga is subdivided into level one and level two; and upasana yoga is also divided into level one and level two. jñāna yoga is the fifth level.

In Karma yoga level one Krishna wants to accommodate all materialistic people.

- In the first level of karma yoga, we practice karma yoga for selfish activities, but accept the results as prasadam from the lord. This attitude will purify the mind. In this level, karma yoga is pursuing worldly pleasures but with two conditions.
 - First condition is you pursue worldly pleasures only by legitimate means.
 - The second condition is attributing these acquisitions as eeswara parasadam. Claim everything as eeswara prasadam.

This first level of karma yoga is sakama karma yoga, where we have desire only for taking.

- In the second level, the karma yoga practiced for sharing. This is niṣkāma karma yoga. This will give purity at a faster rate. In sakama karma, we measure our success based on how much we have taken, in niṣkāma karma, we measure success based on how much we have given. This will give purity at a faster rate.
- In the third level, or first level of upasana yoga, Eka roopa Eeswara dhyānam. This Krishna calls this as abyāsaḥ yoga.
- In the fourth level or the second level of upasana yoga is aneka roopa Eeswara dhyānam. This helps in expanding the mind. Both third and fourth levels come under saguna Eeswara dhyānam.
- Once a person has completed the four level, that person is eligible for jñāna yoga. jñāna yoga consists of three levels:
 - Sravanam, systematic study of scriptures for a period of time under a competent guru.

- Mananam, resolving all doubts.
- Nidhithyasanam: Converting the intellectual knowledge to strengthen emotional personality; dwelling on the teachings of scriptures.

Karma yoga is important for the purity of mind, but it has the disadvantage of extroverted, which is an obstacle for jñāna yoga. In upasana yoga, I invoke the Lord inside and therefore upasana yoga is invertedness. All these five levels put together is Bhakti yoga.

In the last eight verses, Krishna discusses the character of a person who has successfully completed these five levels. Krishna calls him para bhakta, and there is no difference between him and the Lord.

Verse 1

Arjuna asked: Who are the best yogis among them – the ever-steadfast devotees who meditates up on You as described before and those who meditate upon the imperishable unmanifest Brahman?

This Chapter begins with a question from Arjuna, based on the previous chapters. Arjuna asks who is superior – saguna bhakta or nirguna bhakta?

Saguna eeswara can be eka roopa eeswara or aneka roopa eeswara. Nirguna eeswara is not perceptible to anybody. There is only way to meditate to nirguna eeswara that is to see as the subject itself as there is no subject object division in nirguna brahman.

Arjuna is asking indirectly who is superior – saguna eeswara or nirguna eeswara?

Verse 2

Lord Krishna said – Fixing the mind upon me with great faith, those ever-steadfast devotees who meditate upon Me are considered to be the best yogis by Me.

The real answer to Arjuna's question is that the question is wrong; for a wrong question, there is no right answer. Comparison is possible only between two similar items. There is no question of choice between two dissimilar items. Saguna eeswara and nirguna eeswara are not comparable.

Saguna bhakti is the means and nirguna bhakti is the end. Saguna bhakti is the steppingstone and nirguna bhakti is the goal. There is no choice between the two. Without saguna bhakti, nirguna bhakti is impossible, without nirguna bhakti saguna bhakti is incomplete.

Krishna does not want to tell Arjuna that the question is wrong. But he says saguna bhaktas are superior and nirguna bhaktas attain me. There is no question of choice.

Three Gunas

Bhagwat Gita

Three Gunas to Monitor One's Spiritual Progress

In Chapter 14 of Bhagwat Gita, Lord Krishna defines and describes the three gunas: Sattvic, Rajas and Tamas. In subsequent chapters, Lord Krishna classifies many of our daily actions and sadhanas into these three types.

Swami Paramarthananda has translated Bhagwat Gita for use by his students. Many students use these translations, published by chapter in book form, to chant the verses when attending Swamiji's Bhagwat Gita classes. In the introduction to Chapter

14, Swamiji has presented and analyzed the three gunas in a chart form. In subsequent topics, he presented the classifications of some karma and sadhana in chart forms.

Based on Swamiji's teachings of Bhagwat Gita, I somewhat expanded these charts to include teachings from Chapters 16, 17 and 18. The first chart defines the three gunas and the subsequent charts classify actions and sadhanas into these three gunas. I believe these charts give guidance on how to understand the three gunas, classify actions into the three gunas and try to improve the quality of actions. According to the scriptures we can improve the quality of actions by eliminating tamasic actions, reducing rajasic actions and increasing sattvic actions.

Please note that my knowledge of Sanskrit is very limited, and these charts may reflect that limitation.

With Regards

Ravi Chandran

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Bhagwat Gita			
Three Gunas			
Based on Swami Paramarthananda's Teachings			
Topic	Sattva	Rajas	Tamas

<p>प्रकाशप्रवृत्ति (Definition)</p>	Chapter 14, Verse 6	Chapter 14, Verse 7	Chapter 14, Verse 8
	Prakasatmakam	Ragatmakam	Mohanatmakam
	Pre-disposed to acquire more knowledge; addicted to introspection	Tend to act more; clings on to possessions and desires for things not yet possessed	Eternal conflict, delusion and procrastination; not sure about the needs
<p>बन्धनप्रवृत्ति (Mode of bondage)</p>	Chapter 14, Verses 6 & 9	Chapter 14, Verses 7 & 9	Chapter 14, Verses 8 & 9
	Causes attachment to knowledge; addicted to knowledge	Causes attachment to activity; addicted to karma (activities)	Causes attachment to indifference; bound to negligence
<p>लक्षण (Sign of predominance)</p>	Chapter 14, Verse 11	Chapter 14, Verse 12	Chapter 14, Verse 13
	Increase of knowledge	Increase of activity, greed, restlessness and craving	Dullness, inaction, negligence and delusion
<p>गति (travel after death)</p>	Chapter 14, Verses 14 & 18	Chapter 14, Verses 15 & 18	Chapter 14, Verses 15 & 18
	To higher lokas	To middle lokas	To lower lokas

<p>फलफल (consequence in this life)</p>	Chapter 14, Verses 16 & 17	Chapter 14, Verses 16 & 17	Chapter 14, Verses 16 & 17
	Punya & Knowledge	Sorrow & greed	Ignorance & delusion
Bhagwat Gita			
Classification of Actions			
Based on Swami Paramarthananda's Teachings			
Topic	Sattva	Rajas	Tamas
<p>विश्वास (Faith)</p>	Chapter 17, Verse 4	Chapter 17, Verse 4	Chapter 17, Verse 4
	Worship of satvic deities	Worship of rajasic deities	Worship of tamasic deities
	Mental worship	Verbal and physical worship	Violent worship
	Spiritual motive	Materialistic motive	Destructive motive
<p>आहार (Food)</p>	Chapter 17, Verse 8	Chapter 17, Verse 9	Chapter 17, Verse 10
	That which is delicious, which gives longevity, health, strength and happiness	That which is excessively bitter, sour, salty, hot, pungent and which causes pain	That which is improperly cooked, without nutrition, putrid, stale, left over and impure

<div>दण्ड</div> <div>(Sacrifice)</div>	Chapter 17, Verse 11	Chapter 17, Verse 12	Chapter 17, Verse 13
	All activities done sincerely according to the scriptures; without expecting any results; karma yoga is satvic yoga; focus is on what one gives to the society	All activities done for fame, show and money; focus is on what one gets back from the society	All activities done involuntarily; without rules, faith, mantra or dakshina
<div>दान</div> <div>(Charity)</div>	Chapter 17, Verse 20	Chapter 17, Verse 21	Chapter 17, Verse 22
	Given with sincerity to a deserving person at the proper time and place without expecting any return; Charity is the end in itself	Given reluctantly for the sake of return and result	Given without respect to an undeserving person at an improper time and place

अभ्यास (Austerity)	Chapter 17, Verse 17	Chapter 17, Verse 18	Chapter 17, Verse 19
	Practiced with faith and without expecting any results; any wordily results should only be by-products	Practiced for the sake of show, name and fame; Results will be temporary and uncertain	Practiced with false notions and bodily torture for harming others

Bhagwat Gita

Classification of Actions

Based on Swami Paramarthananda's Teachings

Topic	Sattva	Rajas	Tamas
त्याग (Renunciation)	Chapter 18, Verse 9	Chapter 18, Verse 8	Chapter 18, Verse 7
	Renunciation of the results of Nitya karmas	Renunciation of Nitya karmas due to fear of bodily strain	Renunciation of Nitya karmas due to the ignorance of their value
	Continues to do karma yoga, but renounces the results		Renunciation of dhyānam and tapas

<div> <div> <div></div> <div></div> <div></div> <div></div> </div> <div>Knowledge</div> </div>	Chapter 18, Verse 20	Chapter 18, Verse 21	Chapter 18 Verse 22
	Sees the undivided Self in and through all the beings	Takes the Self to be distinct from every other being	Takes the body as the self
	I am the conscious principle which enlivens the body mind complex (I am the consciousness)	I am the tenant/owner of the body and am immortal; there are many immortal jivas just as me (I am the mind)	Believes in only what can be sensed by sense organs (I am the body)
<div> <div> <div></div> <div></div> <div></div> <div></div> </div> <div>(Karma)</div> </div>	Chapter 18, Verse 23	Chapter 18, Verse 24	Chapter 18, Verse 25
	Duty performed without attachment and expectations	Action done with egoism for the sake of results	Indiscriminate action done without considering the consequences
	Action done to improve my self knowledge	Action done to improve my surroundings	Actions done without any planning

दोषी (Doer)	Chapter 18, Verse 26	Chapter 18, Verse 27	Chapter 18, Verse 28
	Detached, perseverant, enthusiastic, unassuming and calm in success and failure	Attached, greedy, harmful and subject to elation and depression	Undisciplined, uncultured, arrogant, harmful, dull and procrastinating
	Does not get attached to any success or failure and uses all experiences for inner growth	Gets attached to success and failure and does not use the results for inner growth.	Does not have an integrated personality

Bhagwat Gita

Classification of Actions

Based on Swami Paramarthananda's Teachings

Topic	Sattva	Rajas	Tamas
बुद्धि (Intellect)	Chapter 18, Verse 30	Chapter 18, Verse 31	Chapter 18, Verse 32
	Clearly knows dharma and adharma, right and wrong as well as bondage and liberation	Has doubts regarding dharma and adharma, right and wrong	Considers adharma as dharma (e.g. Arjuna thought the war was adharma at the beginning of Bhagwat Geeta)

इच्छा (Will)	Chapter 18, Verse 33	Chapter 18, Verse 34	Chapter 18, Verse 35
	Sustains the functions of all organs in the spiritual path; controls sense organs by unswerving practice of yoga	Pursues dharma, artha and kama craving for their benefits	Does not give up sleep, fear, grief and indulgence
	Leads to spiritual success	Leads to material success	Leads to sensory pleasures and attachment

	Chapter 18, Verse 37	Chapter 18, Verse 38	Chapter 18, Verse 39
<p>सुखं</p> <p>(happiness)</p>	Like poison in the beginning and like nectar in the end; Happiness is born of self-knowledge	Like nectar in the beginning and like poison at the end; happiness is born of contact between sense organs and objects	Deludes the mind in the beginning and in the end; happiness is born of indolence and negligence.
	Not subject to loss; sadhana shadhushta sambanthi	Subject to loss and will go away creating a vacuum	Based on fatalism and does not use free will
	सुखं तदसंशयं तदसंशयं		

Three-Gunas - 1Download

Mandukya Upanishad, Class 30

Karika # 34:

This manifold does not exist as identical with Ātman nor does it ever stand independent by itself. It is neither separate from Brahman nor is it non-separate. This is the statement of the wise.

After pointing out in Karika

32 that from Turiya Drsihti or Turiya point of view, there is no creation at

all, now Gaudapada says, we can't say the world is non-existent as well; hence

it is Mithya. He says, it is experientially available but it is difficult to

prove that it does not exist.

In this karika he shows that

proving that it does not exist is difficult. We can't prove:

The world is Brahman,

or that it is a part of
Brahman,

or that it is different from
Brahman.

We can't logically establish

that this world can be identified with Brahman, as Brahman is Chaitanyam while the

world is Achetanam; Brahman is nirvikara while world is Savikara.

We cant say world is part of

Brahman as infinite is beyond time and space; so world can't be part of

Brahman.

Is world different from

Brahman? If world is a separate entity, then there should be duality and each

will limit the other; or, both will be finite. Limited Brahman is a

contradiction in terms. Brahman being non-dual, a world different from it is

not possible. So, we can't establish a relationship between

world and Brahman.

So the essence of karika # 34
is that both World and Brahman are Anirvachaniyam
(indescribable).

Coming to the second line of
the karika, Gaudapada says, if you study the world, you will
find logical
problems within it as well. Thus, there are many objects in
creation, each
different from the other. We have assumed these objects are
different. This is
our assumption and we have also invented different names for
these objects.
Thus, one is called a book and another is called say, a table.
I transact with
distinct words and it works. But if you probe a little bit
further, you will
not be able to show the difference between table and book;
leave alone Brahman.

You can never clearly say
whether an object is identical or different from another
object. What is the problem in doing so? How to prove
the difference, is the problem. Citing an example: Say yellow
is different from
green color; yellow can be seen; green also I can see. Now, I
introduce the
concept of difference between yellow and green. What is the
color of the "difference"
between yellow and green? You can't say the difference is
yellow or green. This
"difference" is not under category of color; as such we can't
see the difference,
as there is no Pratyakha pramanam.

Let us take the form of

objects; say a square and a circle. Square is visible; circle is visible as well; when we say they are different, is it the “difference” in form between a Square and circle ? What is form of the “difference”? The difference is not a form; it means we can’t see it.

Therefore

“difference” is neither color nor form. Vedanta says, “difference” is not part of sound, shape, color, smell, taste and texture. Hence, bheda, the difference, is not provable through Pratyaksha Pramanam. It is not a Pratyaksha Vishayaha.

Can “Bheda” (difference) be

inferred by me? Vedantin says, what can’t be perceived can never be inferred.

One can infer fire only if he has known fire through his perception in the past. If one has never experienced fire before, he can’t infer fire from smoke.

I am able to infer fire from smoke because I have prior knowledge of fire.

So, Bheda is not object of

Pratyaksha pramana, or anumana pramana, or any other pramana, as such it cannot

reveal the Bheda. So, there is no pramanam to establish the Bheda. So, Bheda is

a misconception to begin with. Anything without pramana is known as Mithya. Similarly, you can never talk of Dvaitam; thus the wise understand Dvaitam is also Mithya.

(Further elaboration: Thereafter, Gaudapada

makes another more profound statement. One needs to meditate on this statement

to fully grasp the meaning. We are experiencing so many objects in front of us.

Each object is different from each other. We are experiencing plurality and we

see everything different from everything else. Therefore, we are experiencing

difference everywhere in life. Vedanta asks what is the nature of difference?

Upon enquiry, difference is also mithya. Why? We experience difference but we

cannot prove difference as a fact. Blue sky is experientially available but it

is factually not there. Difference is experientially available but it cannot be

factually proved. If you have to prove something, you have to show a relevant

pramanam or evidence. What cannot be proved by pramanam cannot be accepted as

fact. What pramanam is there to prove difference? The tradition says that no

pramanam is present to prove difference. We are experiencing difference everywhere

but there is no pramanam to prove it. All our sense organs are meant to see

sound, touch, form, taste or smell. Difference or bheda does not come under any

of these five categories. **Difference**

does not have sound, touch, form, taste or smell. Difference is a concept we

have. Since difference does not have any attributes, pratyaksha does not prove

difference. Eyes see yellow color and blue color. The difference between the color's yellow and blue is not perceived by

the eyes but conceived by the mind. Therefore difference is never perceived but

it is only conceived. If the difference is not perceived, why

can it not be
said that it is inferred like smoke and fire? Inference will
not help because
whatever you are inferring has to have been perceived by you
before. You are
able to infer the fire because you have experienced fire and
smoke together.
You can only infer what you have perceived before. Because
difference has never
been perceived, you cannot make an
inference also. Therefore, no pramanam can prove difference.
Difference is
experienced but cannot be proved. **What
is experienced but cannot be proved is mithya.**

All
the objects cannot be said to be identical with or different
from each other.
You can never prove objects as identical or different among
themselves. You
cannot prove them to be identical because you experience
difference. Difference
cannot be proved because there is no pramanam to do the proof.
In short, the
world is a mystery. It is experienced but you cannot prove
anything logically.
The more you go deeper, the more mysterious it gets. The
adhishtanam for this
mysterious world is I, the Turiya atma. Experience life
without asking too many
questions. Every question will produce an answer that will
lead to more
questions. It leads to riddles. That is why it is called maya.
Enjoy the world
as it is. Whenever favorable conditions come, thoroughly
enjoy. Whenever
unfavorable conditions come, thoroughly put up with them. Move

on. Do not talk too much. "aham satyam jagan mithya" is the knowledge.)

Karika # 35:

By the wise, who are free from attachment, fear and anger and who are well versed in the meaning of the Vedas, this (Ātman) has been verily realised as totally devoid of all imaginations (such as those of Prāṇa, etc.), free from the illusion of the manifold, and non-dual.

With previous Karika, Gaudapada has concluded teaching that "Jagat is Mithya". Jagat here, in Mandukya Upanishad, means the three Padas (Waker and waking world; Dreamer and dream world; and Sleeper and Karana Prapancha). Turiyam alone is satyam while other three padas are mithya.

Now in Karikas # 35-38, Gaudapada talks of Sadhanas that helps one to grasp this teaching. In karika # 35, he talks of Sadhana chatushtaya sampathihi, Smaranam and Mananam.

First qualification: required is one should be free from Ragaha (attachments). Such a person is a Vairagi. In such a person, even Bhayam (fear) leaves him, as does Krodhaha (anger). He is one who enjoys a calm mind.

Second qualification: required is one who is a clear thinker. Only when I know ignorance is the problem, knowledge becomes relevant. Knowledge must be more relevant than karma; it should appeal to me; only then Vedantic study will

appeal to me. Then,
I see the connection between ignorance, knowledge and Vedantic study and that
this study can solve this problem. One who is a clear thinker is known as a
Muni.

Third qualification: One who sees the connection between knowledge,
Vedantic study, Sravanam and mananam. Many think self-knowledge comes only
through meditation. One must know that knowledge can come only through Vedanta
sravanam and mananam. Only those people can grasp Turiya Atma as defined in
mantra # 7. This Turiyam is
without any division of pramata-pramanam-prameyam, and Vishva-Virat,
Taijasa-Hiranyagarbha, Prajna-Ishvara. Even the microcosm-macrocosm duality is
not present in Turiyam. Those divisions belong to the transactional plane. The
Turiyam is totally free from the mithya world and is non-dual.

These are the qualifications
for an aspirant.

Karika # 36:

Therefore knowing the Ātman to be such, fix your attention on non-duality. Having realized non-duality behave in the world like an insensible object.

Some more qualifications are
enumerated in this karika.

If a person has Sadhana
Chatushtaya Sampathihi, to him just sravanam will give him the

Knowledge and

Gyana phalam. For a qualified student, Gyanam and Gyana Phalam will occur at

the same time. For others, Gyanam may occur but Gyana phalam may evade them.

Here the problem is lack of Sadhana chatushtaya sampathihi. If so, how to rectify this gap?

The gap can be covered

through Nidhidhyasanam. **It is to be**

followed by a student who has studied Vedanta but still does not get it. So,

repeated sravanam and then mananam and dwelling on teaching are required. Here

the importance is on mental dwelling on the teaching. This is nidhidhyasanam.

Even after learning Vedanta, if I am still just a learned Sanyasi; then I must

dwell on Turiyam Satyam all the time. As I dwell on teaching the mind becomes

prepared; then gyanam comes through shanti and with shanti then comes advaitam.

When this shanti comes, do

not publicize that you are a Gyani or a jivan muktaha. Live in the world as an

Agyani. Only if somebody wishes knowledge, give it to him.

Thus, this karika prescribes

Nidhidhyasanam.

Karika # 37:

The man of self restraint

should be above all praise, salutation and all

rites prescribed by the Smṛti in connection with the departed ancestors. He

should have this body and the Ātman as his support and depend upon chances, i.e., he should be satisfied with those things for his physical wants, that chance brings to him.

Here Gaudapada says another

Sadhana, an optional one, is Sanyasa Ashrama. It is useful for Vedantic study;

and sravanam, mananam and nidhidhyasanam. If you wish, you can take to this

path. Here, one chooses, to be a monk.

Advantages of Sanyasa:

1. He is free from duties in samsara. Free from pancha maha Yagna requirements. There are no religious or social obligations. A Grihastha can't be free from any of them.
2. Deva Yagna is not required
3. Pitṛ Yagna is not required.
4. Manushya Yagna is not required.
5. He does not maintain a home

Only

requirement is Sravanam, mananam and nidhidhyasanam.

He

lives in the body, a temporary abode, during Laukika Vyavahara; otherwise, he lives in Brahman.

If

he has any possessions, whatever comes through prarabhdha, he accepts it. He

basically lives, by chance. Such a person is a sanyasi; but it requires courage to lead this life.

Karika # 38:

Having known the truth regarding what exists internally (i.e., within the body) as well as the truth regarding what exists externally (i.e., the earth, etc.) he becomes one with Reality, derives his pleasure from It and never deviates from the Real.

By following above sadhanas a person will get Tatva Darshanam. It is not a physical darshanam rather he now understands Turiyam. He sees Turiyam both within and without. He sees it in form of Sakshi Chaitanyam Rupam which is not associated with the mind. It is consciousness dissociated from mind.

He sees Turiyam outside also. Brahman inside only makes it limited. Brahman Outside, is seen as Sat, the existence principle. Where is the existence principle evident? In which part of the world is it evident? It is evident in the is-ness of the "pillar is"; the is-ness belongs to the pillar; in the is-ness of the "gold is" etc. This is existence or Sat.

Gaudapada says, when we say a Gyani sees Tatvam, we commit a mistake. Tatvam is not an object rather it is the "I" the subject. He becomes Atma himself. Previously he said: I have a body with Atma. Now he says: I have an Atma

with a body.

This

Tatva darshanam gives him joy. He does not require any other entertainment;

knowledge itself is his ananda. He does not reject external happiness; he

accepts material happiness as well. However, he does not slip from Brahman, thereafter.

He has obtained Gyana-nishta. Worldly transactions don't pull him from Gyanam.

Citing example of an expert cyclist, he does not lose his balance even as he

performs other activities. Such a person is called a Jivan mukta. This

concludes chapter 2 where Gaudapada focused on Jagan Mithya.

Take Away:

Difference

does not have sound, touch, form, taste or smell. Difference is a concept we

have. Since difference does not have any attributes, pratyaksha does not prove difference.

The

difference between the colors yellow and blue is not perceived by the eyes but

conceived by the mind. Therefore difference is never perceived but it is only conceived.

What

is experienced but cannot be proved is mithya.

Sakshi Chaitanyam is

consciousness dissociated from mind.

With Best Wishes

Ram Ramaswamy

Baghawad Geeta, Chapter 11 Summary

Swamiji summarized the chapter today. He said the significance of the chapter could be fully understood only if one has an understanding of Chapter's # 7 through # 10. It is a developmental chapter based on previous four chapters. In previous chapters Sri Krishna talked about nature of God or Ishwara Swarupam.

Ishwara is jagat karanam, the cause of the universe. What type of cause is he? Is he an intelligent cause or a material cause? The carpenter, the intelligent cause, and wood, the material cause, both are required in creation of furniture. God, however, is both the intelligent cause and material cause of this world and hence called the abhina-nimitha –upadana-karana Ishwara.

Of these two causes, we focus upon one cause, that is the material cause aspect in these four chapters; and when we focus on this material cause aspect, we come

to know that the material cause alone modifies or transforms to become various effects.

Blessed and backed by the intelligent cause, it is the material cause alone that manifests as manifold effect. This we clearly see in day-to-day experiences. One gold alone evolves or manifests into varieties of ornaments; one wood alone

becomes a variety of furniture. Thus we find that cause alone manifests in the form of effect. In fact there is no effect at all separate from the material cause, there are no ornaments separate from gold, there are no furniture separate from wood; there are no products separate from the material cause. **To put in another language; one material cause alone appears as manifold effect, by assuming different names**

and forms. Thus behind all the names and forms of the product, there is only one material cause. So behind bangle name and form; chain name and form; ring name and form; what I am experiencing is the material cause, the gold alone. That means, if I wish the darshanam of gold; I need not separately attempt it; when I am seeing the ornaments; I am seeing the causal gold alone. I need not dismiss the ornaments; and separately work for the darshanam of the gold.

When

you are seeing the ornaments, you are directly in contact with the material cause alone, with varieties of nama rupa.

Material cause becomes various effects backed by intelligent cause. We see this in daily experience

where gold

manifests as ornaments; wood manifests as furniture etc. There is no effect separate from material cause; there is no product separate from material cause.

Therefore

karya darshanam is

essentially the material karana darshanam only. This is a very important fact, which we should remember when we see these four chapters.

and Lord Krishna applies this principle and points out, O Arjuna, I am

the material cause of the creation; not a few ornaments or a few furniture; I

am the material cause of this whole universe, consisting of para and apara prakrti; Which means that the universe is nothing but God

evolved with different nama and rupa.

Therefore one gold, which is called gold in the karana avastha (potential form); the very same gold is called ornaments in the karya avastha (manifest form). **So karanam and karyam are one and the same material only; karanam is with potential nama and rupa, whereas the karyam is with the manifest nama and rupa.**

Thus, when we see ornaments,

we are in contact with both karya darshanam and karana darshanam.

O Arjuna, I am the material

cause of this whole universe, consisting of para prakriti and apara prakriti.

And therefore Sri Krishna wants to say that Ishvara and the world can never be different; when all the names and forms are resolved; like resolving the ornaments, what obtains is called

avyaktha nama and rupa; we call it Ishwara and when the very same Ishwara available with evolved nama rupa is called prapancha. So there is no difference between prapancha darshanam and Ishvara darshanam; therefore whenever I am looking at the universe, I am only looking at the Lord with infinite varieties of nama rupa. In short, the world is the very embodiment of the Lord. If I do not have this understanding, I will call it the world. But if I have the understanding, I will call it as the form or the embodiment of Ishwara. When I look at the world as the embodiment of Ishwara; it is called Vishva rupa darshanam, as the very body of the Lord; that new perception based on the new understanding; that understanding is called the divya chakshuhu; based on this new understanding; when I have got a new attitude towards the ordinary universe; that new attitude is extra-ordinary attitude; the world is the ordinary world; but we are developing an extra ordinary attitude born out of understanding. And the new attitude is that, this which I thought to be world, is nothing but Ishvarasya shariram; and therefore Vishva rupa darshanam is not an extra ordinary object; but an extra ordinary attitude towards an ordinary universe that we experience everyday.

So, Vishwa Rupam is an extraordinary attitude towards an ordinary universe. An ordinary thing, when associated with great people or things, assumes extraordinary value. It is like the Venkateshwara laddu has special significance compared to an ordinary laddu; the same laddu because of association with god becomes revered. This value is a non-physical value; it is an attitudinal value born of understanding called Divya chakshu.

Citing an example of a

friend who shows up with a surprise item. When asked, he says it is a broken guitar belonging to Harrison, a Beatle. He sees a special value in the broken guitar due to its association with one of the Beatles. What is the difference between my perception and other, of the guitar? He has a divya chakshu, as he looks at the guitar with an extra-ordinary attitude.

And therefore we should remember appreciation is two-fold, one is physical and the other is attitudinal; attitudinal appreciation comes out of training and understanding; I should know all the exploits of Tendulkar; I should have been a parama bhaktha; knowing all the statistics; how many centuries; how many runs; how many catches behind the wickets; all these statistics are there; If I study all that and if I become a baktha; then an ordinary bat associated with Tendulkar will have an extraordinary value.

Extending this to this universe; this universe is also something ordinary because we have been contacting it all the time; I should have bhakthi for Ishvara first; which requires lot of training and having developed bhakthi for the Lord; later I should be able to associate this universe as the embodiment associated with Isvara. Then appreciation of Ishvara should be there and understanding that this world is connected with Ishwara.

It requires tremendous intellectual drill and mental refinement because we are not seeing anything new but we are seeing something old with a new attitude. And only then Vishva rupa darshanam can be

understood properly and that is why Krishna gives four chapters of training and then in the 11th chapter we get the culmination; this is the background we have to keep in mind.

Shloka # 1-#8:

Introductory shloka: Arjuna asks Sri Krishna, how can I get Vishwa Rupa darshanam? Sri Krishna says Vishwa Rupa Darshanam is not one of the forms of God. To obtain Vishwa Rupa Darshanam a tremendous change is required in one's attitude. Vishwa Rupam can be seen only with a Divya Chashu. Divya chakshu in turn requires a mind free from Ahamakra and mamakara; a mind that sees everything as belonging to God; thus, all my relations are not my people, but belong to God.

What about the body? Even it is God's alone when we see everything as belonging to God; that is Vishwa Rupa darshanam. **This ahamkara mamakara rahita chakshu is Divya chakshu.** Sri Krishna blesses Arjuna with this Divya chakshu and Arjuna is stunned by the vision he sees.

Shloka # 9-# 13:

Sanjaya now gives a description of Vishwa Rupam. Some say, Sanjaya was reportedly given the Divya chakshu by Sri Krishna as well. The word Sanjaya means Sam Jaya, one who has conquered ahamkara and mamakara.

What is Vishwa Rupam? Lord has thousand hands, legs, stomachs etc. We have to understand the Vishwa Rupam of thousands of hands and legs means all the hands and legs of all the people previously I saw as belonging to You and I; now I see all of them as Bhagavan's only, that is why in the Rudram, towards the end it says, when I am looking at my hands, this is also the hand of the Lord only.

Arjuna, now, has appreciation of Vishwa Rupam. He goes through three stages of appreciation. First he is wonderstruck by the vision. We don't appreciate it as we are stuck in Samsara. Scientists are wonderstruck by animals and insects. Scientists are still not able to recreate the cobweb of a spider. If you are wonderstruck, the wonder belongs to Ishwara.

In Australia there is an anthill with temperature controls created by ants. What scientists call wonders of nature, Vedas call it wonders of God.

This ascharyam is described in shlokas # 15-# 22.

Then in shlokas # 23- # 30 mouth of God or Kala Tatvam is described. Here he describes all soldiers of both armies that are going to die, entering mouth of God. Kala is Srishti, Sthiti and Laya Karanam, all a part of Vishwa Rupa Drashanam. We are trained to be un-afraid of death. Death is not amangalam, rather it is mangalam for the next generation.

Arjuna saw all this, but he also saw Bhishma, Drona and others die as well. He was not free of Ahamkara.

His Divya chakshu is a borrowed one and not one acquired due to his maturity.

He could not accept death of his kith and kin. He then experiences fear of the destruction of kith and kin as he sees God devouring them and enjoying it in

the process. One with strong Ahamkara can get upset with God, seeing this

suffering. So Arjuna asks, O God, who are you?

Shlokas # 31- # 34:

Sri Krishna answers

Arjuna's question. He says, I am kalatatvam, the destructive force in the battlefield.

Therefore, Arjuna, Vishwa Rupam involves accepting God as Srishti, Sthiti and

Laya Karanam. When you appreciate totality and orderliness of creation, you

will also use free will to be in accord with Dharma, the universal order; then

there will be surrender. In a violin concert, even one Violinist can't go off

on his own, as the orchestra will be destroyed; thus, he surrenders to the

Group.

This surrender requires

maturity and

when maturity is there; the surrender is natural; Similarly if my mind is

trained to appreciate the total harmony; it is called dharma appreciation; I

cannot go off dharma; I do have a freewill but my freewill is in alignment,

This is called sharanagati; Vishva rupa darshanam makes sharanagati natural; therefore Arjuna you also surrender; follow the dharma which means you have to kill all these people; it is in keeping with the requirement of dharma.

Shlokas # 35- # 45:

Surrender is a mental thing. Alignment of freewill to Dharma is mental, expressed physically, in our tradition, by performing namaskara. It occurs in a mature mind. Shruti is everywhere. I see order, harmony and rhythm everywhere. This invisible harmony is called Dharma.

Shlokas # 35-45:

Of the three steps of ascharya, bhakti and bhayam one remains prominent. Bhayam is due to Ahamakara and Mamakara.

As long as ahamkara and mamakara are there; fear is unavoidable; fear of death; fear of old age; fear of separation; all this will be unavoidable; If I do not have ahamkara and mamakara; all these will appear as the leela of God; we all come together; leela of Ishvara; we all get separated; leela of Ishvara; we all grow old; leela of Ishvara; But when aham mama are there; they are terrible thing; therefore Arjuna is frightened; therefore he says 0 Sri Krishna I only asked for Vishva rupa darshanam; but now I am changing my mind; he says I do not want this darshanam anymore; I would like to return it.

Sri Krishna agrees that an immature mind can't appreciate Vishwa Rupa Darshanam. So he says,

confine yourself to
Eka Rupa Ishwara and reduce ahamakra and mamakara. Our culture
is designed to
reduce ahamkara. When a new house is built, first action is to
place a picture
of God, telling him, it is your house.

Next is seeing this body
also as God's. When you think this daily, one day it will come
true. Come to
Eka Rupa Darshanam.

Sri Krishna now comes to
Eka Rupa and with that Arjuna's Divya chakshu also goes. This
was given in shloka's
31- # 34:

Shloka # 46-55:

And
46 to 55 is the upasamhara
or the conclusion of this teaching; wherein Lord Krishna
points out that Arjuna
you had the rare opportunity of Vishva rupa darshanam;
because of your bhakthi; So, thus, bhakthi as a sadhana for
evolution is pointed out.

Arjuna, you had a rare
opportunity of Vishwa Rupa Darshanam due to your Bhakti. So,
Bhakti is a means
of moving from Eka Rupa to Aneka Rupa; a Bhakti, where God is
the end in itself
and this should result in Vairagyam and when vairagyam
increases;
the bhakthi becomes the ananya bhakthi.

Concluding in the last shloka, Sri Krishna says, initially
stay with Eka rupa, sakama Bhakti; fulfill your material
goals; use God to attain them. Let God be your Ishta Devata.

You will get Viveka; then you will know the ephemerality of the worldly goals; once you know the limitation; God will become the end; then eka rupa bhakthi also will gradually become anekarupa bhakthi; And ultimately you will attain Me.

Benefits of Vishwa Rupam:

1.

The first advantage is we do not hate anything in the creation; because everything is part of the Lord only; So I do not divide the world into raga vishaya and dvesha vishaya; everything has got its place; including a cockroach; including a mosquito; even poison has got its role to play and therefore dvesha becomes lesser and lesser.

2.

Then the next benefit is amanitvam; once I know everything is Lord; any glory in any part of the world belongs to the Lord alone; therefore if I enjoy any faculty, any excellence in me; in music or dance or knowledge or intelligence or beauty; I do not claim it as mine; all of them belongs to the Lord; and therefore freedom from conceit; Self-conceit or humility is the benefit of Vishwa rupa darshanam.

3.

And then the next benefit is I look upon everything as sacred; there is no secular, sacred division; there is nothing called secular; everything is sacred. Even the earth, water, fire, and akasha, all are worshipped.

4. Then the next benefit of Vishva rupa bhavana is we have

respect for all forms of worship; all forms of God; I may be attracted to one form of Lord; I may have vishnu as my Ishta devatha; but I know that any form is Lord's form; Therefore I do not look down upon Shiva; I do not compare one form or the other; all forms are OK: therefore all religions also are OK for me; sarva matha sama bhavah.

5. The benefit of Vishva rupa darshanam is the expansion of the mind; the narrowness of the mind; the shortsighted of the mind will go away; because I appreciate the totality. Therefore the totality, the more I see it; the more my mind expands.

Take away:

One

material cause alone appears as manifold effect, by assuming different names and forms.

Universe

is nothing but God evolved with different nama and rupa's.

So

karanam and karyam are one and the same material only; karanam is with potential nama and rupa, whereas the karyam is with the manifest nama and rupa.

This ahamkara mamakara rahita chakshu is Divya chakshu.

With Best Wishes,

Ram Ramaswamy

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

Shloka 11. 13:

तदा तदांशं पश्यन् विश्वं रूपं तदात्मकम्
तदा तदांशं पश्यन् विश्वं रूपं तदात्मकम्॥११.१३॥

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

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

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

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

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

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

Thus Sanjaya saw Arjuna's seeing.

Shloka # 14:

तदा तं विसृज्य शरीरं धनञ्जयः प्रणम्य
सर्वभूतान् सर्वान् भूतान् सर्वान् भूतान् ॥११.१४॥

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

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

Shloka # 15:

सर्वदेवता संनिभ

सर्वदेवता संनिभ सर्व देवता

सर्वदेवता संनिभ सर्वदेवतासंनिभ

सर्वदेवता संनिभ सर्वदेवता

सर्वदेवता संनिभ सर्वदेवतासंनिभ 11.15

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

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

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

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

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

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

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

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

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

Shloka # 16:

ॐ नमो भगवते वासुदेवाय
अहं त्वं द्रष्टुमिच्छामि त्वं द्रष्टुमिच्छामि
तु मे भगवन् त्वं द्रष्टुमिच्छामि त्वं द्रष्टुमिच्छामि
तु मे भगवन् त्वं द्रष्टुमिच्छामि त्वं द्रष्टुमिच्छामि 11.16

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

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

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

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

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

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

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

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

Shloka

17:

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

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

blazing fire and sun, and immeasurable.

Arjuna says You have thousands of crowns. It is all the crowns on heads of all kings that are God's. I see you with thousands of maces and chakras. You are a mass of effulgence shining in all directions. Your effulgence is so glaring that I cant open my eyes fully. All this is Vishwa Rupam.

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

Shloka # 18:

00000000 0000 0000000000
 00000000 00000000 000 00000000
 000000000 0000000000000000
 0000000000000 0000000 000 0000**11.18**00

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

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

Maya is known as vatapathra; vatapathram means banian tree;

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

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

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

Take away:

Vishwa

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 23

Karika 15:

आन्तरिकं च अन्तरास्मिन् अन्तरं च तं च अन्तरं च
आन्तरं च तं च अन्तरं आन्तरास्मिन् अन्तरास्मिन् अन्तरं च तं च

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

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

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

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

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

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

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

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

1. Utility

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

That

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

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

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

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

2. Externality:

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

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

So

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

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

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

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

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

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

- **Clarity** is defined as reality. World is clearly perceptible, hence real. Gaudapada says Jagrat prapancha is real only

in jagrat shariram.

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

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

Swamiji

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

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

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

in time and space. Even a mystic's experience is non-eternal, scientific

experiences are also non-eternal. What then is eternal is the question?

Gaudapada

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

Karika # 11:

प्रमाणानुसारं प्रमाणानुसारं प्रमाणानुसारं प्रमाणानुसारं प्रमाणानुसारं
प्रमाणानुसारं प्रमाणानुसारं प्रमाणानुसारं प्रमाणानुसारं प्रमाणानुसारं

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

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

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

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

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

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

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

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

called nidra-shakti.

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

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

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

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

in

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

I, as the atma,

am capable of doing that.

The

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

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

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

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

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

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

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

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

is a profound topic

Regarding

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

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

world? Anything mithya has to be projected.

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

Karika # 12:

[illegible]

12.

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

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

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

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

Tatva Bodha says:

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

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

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

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

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

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

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

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

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

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

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

We are all in this manner avataras.

How do you know this Turiyam?

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

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

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

particular experiences or knowledge; this is Turiyam.

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

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

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

Bhagavan

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

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

Bhagavan is nothing

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

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

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

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

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

Take Away:

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

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

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

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

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

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

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 22

Karikas 7:

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

Karika # 8:

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

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

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

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

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

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

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

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

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

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

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

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

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

Guadapada says both are real in a relative manner.

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

Karika # 9 and 10:

संसारं जगत्सर्वं मनोऽन्तरात्कृतं नित्यं
संसारं जगत्सर्वं मनोऽन्तरात्कृतं नित्यं
संसारं जगत्सर्वं मनोऽन्तरात्कृतं नित्यं
संसारं जगत्सर्वं मनोऽन्तरात्कृतं नित्यं

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

Karika # 9:

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

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

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

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

Karika # 10:

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

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

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

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

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

Karika # 14:

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

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

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

Elaboration of questioner's position:

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

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

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

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

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

Gaudapada's rebuttal:

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

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

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

Karika 15:

वस्तुनिष्ठं च वस्तुनिष्ठं वस्तुनिष्ठं च वस्तुनिष्ठं च
वस्तुनिष्ठं च वस्तुनिष्ठं वस्तुनिष्ठं वस्तुनिष्ठं वस्तुनिष्ठं च

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

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

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

Jagrat prapancha meanwhile is clear; hence it is real.

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

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

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

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

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

Take Away:

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

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

With Best Wishes,

Ram Ramaswamy