



So, Arjuna, Vishva rupa darshanam is easiest as it is always in front of you. So, I, as the akasha, having the akasha as the body, am available in front of you and the whole creation is my shariram alone; you can see the Vishva rupa right in front of you; O Gudakesha. Gudakseha means satva guna pradhana. Arjuna you can; it only requires some refinement, it is possible for you.

This vision includes all moving and nonmoving objects that consist of the body of the Lord. Not only can you see all this but you can see anything else you wish to see as well. So, Sri Krishna offers to cooperate with Arjuna in giving him this darshanam.

### **Shloka 11.8:**

ॐ त्वं तेषां शरीरानां तन्मयं दृश्यते ॥  
ॐ त्वं तेषां शरीरानां तन्मयं दृश्यते ॥ 11.8 ॥

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

Sri Krishna introduces the requirement for two types of eyes. He says, you can't have Vishva rupa darshanam with laukika eyes alone; you need the second invisible Divya Chakshu as well. Some people say even the Tilakam is symbolic of a third eye, of a prepared mind also known as Bhavana Chakshu.

Imagine a tourist taking pictures in a Hindu temple. He may see the antiquity, the age of statues etc but he will not perform namaskaram to the idols, as he is not imbued with a sense of the divine in them. It is in our culture that we see the divine even in a stone idol due to our attitude.

When Vibhuti comes we apply it on our forehead. Ash itself is worth nothing; it is our attitude, however, that makes it the Vibhuti. And what is that ash worth; its worth can be seen only by Divya chakshu; and therefore Sri Krishna says Vishva rupa darshanam requires divya chakshu; to do namaskaram, to





describes and from this we come to know that Sanjaya is also getting Vishva rupa darshanam. He also sees by association the many faces, and many mouths; many eyes; how are we to understand the Lord with many eyes; does it mean that eyes are sticking all over; and if mouths are all over, how eyes will be all over; therefore do not imagine a form with countless eyes and ears; Arjuna learns to see all the mouths of all the people as the mouth of the Lord. There is no more it is my mouth; that is called ahamkara.

When I myself am not there; there is no individual separate from totality; There is no Tamil Nadu; separate from India; there is no wave separate

from ocean; there is no vyasti separate from samashti. When the egoist "I" do not exist anymore where is the question of saying my mouth, my eyes; my land etc.

As somebody said, **it is better to have a heart without words rather than words without heart behind it.** And therefore that bhavana is important; all the mouths are Bhagavan's mouth; all the eyes are Bhagavan's eyes Innumerable wonders, all of them belong to God. Lord is wearing many ornaments; all ornaments in universe are god's abharanam. In our culture, before wearing an ornament it is placed in front of Lord. I am only taking it on lease. I will use it without claiming ownership or mamakara is the spirit behind it.

Lord with countless weapons in his raised hands. Sanjaya mentions weapons as Gita is occurring in a battlefield; all these weapons belong to the Lord. How is a weapon divine?

Two reasons are given:

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









knowledge of scriptures. What is that reason? Here we cannot use Uchita desha kala abhava as a reason. Two reasons are cited.

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

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

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

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

Citing an example, suppose I dream that I am saving a drowning person and having partially saved him, I wake up. Now, do I worry about that partially rescued person? You know the object does not exist. Thus, object has dependent existence on subject. Subject has independent existence; it is not dependent on object. Vedanta says, whatever has independent existence is Satyam. While whatever has dependent existence is Mithya. Citing example of a pot, it does not have an existence

separate from Clay; it is dependent on clay for its existence; in fact it is clay alone.

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

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

**Karika # 6:**

अस्त्यस्त्ये च अस्त्यस्त्ये च अस्त्यस्त्ये च अस्त्यस्त्ये च |  
अस्त्यस्त्ये च अस्त्यस्त्ये च अस्त्यस्त्ये च अस्त्यस्त्ये च || 6 ||

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

**Second Reason:**

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

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

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

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

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

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

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

### **Karikas 7 and 8:**

वस्तुव्यतिरेकस्य च तदव्यतिरेकस्य च  
वस्तुव्यतिरेकस्य च तदव्यतिरेकस्य च

**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.

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

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

### **Karika # 8:**

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

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

They say the vasanas formed in our jagrat avastha come up in Swapna. This philosopher says, I don't accept Swapna Prapancha as mithya as in dream; we do see unique things that we had not experienced in the waking state. Dream must be another unique different world of experience and so must be taken as satyam. Since the waking state is similar to dream, it must also be satyam. Some darshanas like vishishtadvaita hold that dream is not our mental projection but created by God for a particular jiva. Thus uniqueness is the criterion for reality. Waking and

dream are both unique in their own way and both must be taken as satyam.

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

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

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

Gaudapada gives another example of experiencing different things in different places with the observer being the same. Just as a well-educated person travels from place to place

experiencing different things in this earth itself, similarly, the jivatma travels from loka to loka experiencing different things in different births. All these experiences are dependent upon the observer for their existence and dependent upon the instruments of

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

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

**Shloka # 7:** Another question comes up.

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

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

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

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

He says waking state objects are useful in the waking state only. Dream objects are useless in the waking state but are useful in the dream state. In fact, dream objects alone are useful in the dream state; such as dream water, dream food etc. Each object is useful in its state and useless in the other state. Utility in the respective state is common to both waking and dream and uselessness in the other state is common

to both. Therefore both states should be given the same status of reality. The utility of the waker's objects is falsified in dream. Thus, utility is not a criterion for reality. That which is beginning-less and eternal alone is real. Eternity is the criterion of reality. So the waking world is mithya.

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

**With Best Wishes,**

Ram Ramaswamy

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

**Shloka # 3:**

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

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

Continuing his teaching, Swamiji said, Chapter # 11 is dealing with Vishwa Rupa Ishwara Darshanam. We should have a clear understanding of this Ishwara darshanam. It talks of a very thrilling, electrifying experience for devotees. Shabari waited for years for a glimpse of Sri Rama and at last when gets it and the great thrill she enjoys has been described.

Similarly Thyagaraja also sings about Shabari's Darshanam of Rama. Similarly, Sri Krishna darshanam is also talked about. All darshanams are considered mystic ones.

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

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

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

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

Vishwa Rupa Ishwara is Lord in form of Universe. If you know it's meaning, you know he is right in front of you. God's first name in Vishnu Sahasra Nama is Vishwam. He is already available in front of me. If we don't get thrill of darshanam, it is because of non-preparedness of devotee. That preparedness is nothing but purity of mind, a mind without kama, krodha, moha, madha, lobha and matsarya. These are the obstructions to this darshanam. When the cataract of the obstacle of kama, krodha, ahamkara and mamakara impurities are

removed, God need not come; I begin to appreciate the already available Vishvarupam.

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

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

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

**Shloka # 4:**

शुभं कुरुष्वन्ममैश्वर्यं त्वत्पदं त्वत्पदं त्वत्पदं  
शुभं कुरुष्वन्ममैश्वर्यं त्वत्पदं त्वत्पदं त्वत्पदं 11.4

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

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

**Shloka # 5, 6, 7 and 8:**

शुभं कुरुष्वन्ममैश्वर्यं त्वत्पदं त्वत्पदं त्वत्पदं  
शुभं कुरुष्वन्ममैश्वर्यं त्वत्पदं त्वत्पदं त्वत्पदं 11.5

**The Blessed Lord said O son of Prtha, behold My forms in**

**(their) hundreds and in thousands, of different kinds, celestial, and of various colors and shapes.**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.६ ॥

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

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.७ ॥

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

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.८ ॥

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

Now, Sri Krishna answers:

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

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

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

obtained from a Mahatma.

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

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

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

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

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

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

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

appreciate the Rudras.

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

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

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

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

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

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

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

It says, consider a puff of dust a meter in diameter. Consider every grain of dust is a galaxy with many stars. We live near an ordinary star and are member of an ordinary galaxy. Every night we are shown that the universe has a beginning but most of us simple regret, use or enjoy the dark without perceiving that; it brings knowledge; If you are willing to learn from darkness, he says; even though so many stars are there; between the stars there is a vast emptiness is there. Think

what must be the size of the universe; which accommodates all these galaxies and stars. This universe, with vast emptiness and galaxies are accommodated in space; so what must be size of the space; and that space is the

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

**With Best Wishes,**

**Ram Ramaswamy**

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## **Mandukya Upanishad, Class 20**

Greetings All,

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

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

Mithyatvam's closest example is dream. It is experienced by all of us. In dream we see that it is very real, giving us pleasure and pain. Dream also has utility value when we are

actually in a dream; despite all this we know dream is not real. So best example for mithya is swapna.

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

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

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

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

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

Existence of events also requires duration of time. In Gita classes a question comes up. Swamiji, you teach the 700 verses of Gita in five years or 250 hours, describing the teaching in battlefield; how did Sri Krishna teach all 18 chapters in the duration of a battle? The basis for this question is because

every event requires a specific duration of time and if specific duration of time is not convincing, you tend not to believe it.

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

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

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

### **Karika # 1:**

सर्वान्निद्रावस्थानुभूतानि तत्रैव स्थितानि तत्रैव च  
सर्वान्निद्रावस्थानुभूतानि तत्रैव स्थितानि तत्रैव च

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

This shloka logically establishes swapna prapancha as mithya. First logic is lack of space; like elephant in a mirror. Dream objects and events are subjective things within our minds, not outside it; else others in the world would also see your dream.

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

### **Shloka # 2:**

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

### **Yukti pramanam:** (by joining together)

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

Keep in mind that we are accepting it all as unreal in our waking state; in dream state we will not accept our dream as unreal. People pray before going to bed so that they don't get

bad dreams. Why this worry; because our dream experience is very real, during our dream. Vedanta says our waking state is also a mithya. Thus we get Yukti pramanam. Thus, mirror located elephant yukti pramanam is over.

### **Pratyaksha Pramanam:**

(perception)

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

### **Shloka # 3:**

#### **Shruti and shastra pramanam.**

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

श्रुतिप्रामाण्यं च शास्त्रप्रामाण्यं च  
युक्तिप्रामाण्यं च यथा तदर्थं तदर्थं च

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

### **Shruti Pramanam:**

In Brihadaranyaka Upanishad, Ch 4., section 3, the waking, dream and sleep states are discussed. In swapna there is



think from an appropriate point of view.

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

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

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

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

### **Take Away:**

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

Once you wake up from dream, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.

With Best Wishes,

Ram Ramaswamy

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## **Baghawad Geeta, Class 141: Chapter 11, Verses 1 to 3**

Continuing his teaching, Swamiji said, having completed chapter 10 known as Vibhuti Yoga, now we are entering Chapter 11 known as Vishwarupa darshana yoga. The word yoga attached to each chapter refers to the episode or the topic. So vishvarupa darshana yoga means the episode, which deals with vishvarupa darshanam. It means Vision of God as Vishwa rupa. What is Vishwa rupa? Rupa means form and Vishwa means world, or Lord whose form is the very universe itself. Then the question comes up, how to get such a vishwa rupa darshanam? When a devotee wants to see God such as Rama, Krishna or Devi, scriptures tell us how to get that darshanam. **Scriptures prescribe tapas or meditation or concentration. The devotee decides which form he wants to see. Then he concentrates on that form as per dhyana shloka. He has to learn the dhyana shloka to be able to concentrate on that form.**

He has to visualize that particular form and generally a mantra is also taught, just as narada taught mantra to Dhruva, Prahlada etc. and the devotee has to do the Purascharanam of that mantra; Purascharanam means you find out how many letters are there in that mantra; say if there are six letters, you multiply it with as many lakhs; say if it is Gayathri mantra with 24 letters then japa is performed either for 24 lakhs times or 24 crore times. So you do dhyanam; you do

Purascharanam, as described in the scriptures; and if a person follows this kind of tapas, the shastras prescribe that the devotee will have the darshanam of the Lord in that particular form.

This is not our mental projection, but the Lord himself through his maya Shakti gives darshanam, in a particular form, to the Devotee. And this exercise is called Devatha sakshatkarah.

Thus devotees such as Tyagaraja and Meera have had darshanam of Rama, Krishna, respectively. Now the question is if he wants to have a vision of God as the world itself, how to do it?

Do we have to invite god to come in form of Vishwa rupa; if so, we have not understood the meaning of Vishwa rupa darshanam. Vishwa rupa means I want to see God as world, but I can't invite him in this form as he is already in this form. What then should I do to obtain darshanam in the form of the world?

**There is only one answer. I have to learn to see the world in the form of god.** I should learn that this very world is Ishwara, and then Ishwara alone is giving darshanam to me in the form of the world. There is no other method.

Japa mantras are for Rama, Krishna darshanam, not for Vishwa rupa darshanam. If so, how do I train myself? Here again there is only one method; I must assimilate the teaching that God is material cause of the universe and that he alone manifests as the universe. Here, every vision in front of me is a different version of God. I should clearly understand this teaching and with this my perspective changes. **This new perspective is called Divya Chakshu or the mystical eye.**

Citing an example, some one gives you a laddu and then tells you it is from Tirupati temple; then immediately your perspective changes; you now, consider the laddu a prasadam



the nature of chaitanyam; the consciousness principle. And do you remember the description of consciousness I have given. Consciousness is not a part, product or property of the body; consciousness is an independent entity which pervades and enlivens the body, consciousness is not limited by the boundaries of the body; and consciousness survives even after the fall of the body; that eternal all-pervading consciousness is my nature. Sri Krishna gave a brilliant description of this essential nature of Consciousness, in the 2nd chapter from the 12th shloka, up to shloka No.25. Then he talked about that in the 3rd chapter, in the 4th chapter and in the 5th chapter.

Thus, in Chapter 2, shlokas 12-25, Consciousness is the focus. In Chapters 3, 4, 5, nature of Jiva is presented. Arjuna says I have understood all that very well.

Teaching given by you, purely for blessing me, is for saving me from sorrow (Arjuna Vishada Yoga). They are most sacred words that reveal atma, the reality. They are greatest secret not easily available in the world, from a rare Gyani. The words are spiritual teachings. Through this teaching my delusion is gone.

So you should remember the context of the Gita teaching; Arjuna surrendered to Lord Krishna due to his confusion. On one side, my mind says killing my kith, kin and Guru is not OK, but on the other side I can kill for protection of dharma. Now my doubts are getting cleared regarding confusion as to what is right and wrong. It is confusion about ethics and philosophy. Gita deals with ethical and philosophical confusion.

**Normally the veda purva bhaga is meant to resolve**

**ethical conflict; veda antha bhaga is meant to resolve philosophical confusion.** Gita is a unique Shastra, which deals with ethical conflict; as well as philosophical confusion. And therefore Arjuna says; I am getting clearer and clearer.



chapter 10 you also revealed your glories, Vibhutis, spread all over the universe. These glories are in exhaustible, the Vishwa rupa mahima. Mahatyam and Vibhuti mean the same. The proof is that my delusion is almost gone. It finally goes away completely in chapter 18.

If delusion is gone what is Arjuna's next question?

### **Shloka # 3:**

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
सर्वभूतानां महेश्वरं विश्वेदेव्यमबुधम् ॥११.३॥

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

In every shloka Arjuna adds some more glories of God.

Parameshwara: means supreme Lord who sustains physical law of creation. It is also name of Shiva.

Purshottama: means supreme Lord. It is also name of Vishnu. It's philosophical significance is taught in chapter 15 on topic of Nirguna Brahman.

So Vyasa talks of Vishnu and Shiva as equals. So, O Krishna! whatever you are teaching me is perfectly understandable because it is a systematic teaching; if Bhagavan is the cause, and world is effect; the logical consequence that the effect cannot be separate from the cause; therefore the world cannot be separate from God. It is a very logical conclusion; and if the world is non-separate from God; all the non-glories of the world should naturally belong to the Lord; because of that, I have no resistance in accepting that teaching.

Arjuna says, I am able to intellectually understand that whole world is manifestation of God and that everything is holy. So there is no question of dividing world into acceptable and unacceptable. If I could see world as divine then I will not have Dvesha towards anything. However, the reality is that I

have Raga and Dvesha. My intellectual and emotional personalities are not harmonized. I need them to be harmonized. What should I do to get it? I would like to have Vishwa rupa darshanam, while I am interacting with the world.

Dayananda swami beautifully says; we do not have a sacred-secular division in our culture. In many other cultures, sacred is obtained in a temple while everything outside the temple is secular. However, for a Hindu or for a vaidhika, there is nothing called secular, everything is sacred; eating is puja; remember we are doing puja daily; eating is puja, brushing the teeth is puja; snanam is puja, everything that I do is puja and this puja occurs only when I always remember that I am in the presence of the Lord as Vishwa rupa. How can I have contact with that rupam; the vishvarupa Ishvara, you should help me. This is Arjuna's request, the details of which we will see in the next class.

### **Take away:**

The mode of repetition of a Mantra with feeling and in a particular manner, a definite number of times, with right observances, until a fixed number of Japa is reached, in order to obtain substantial benefit out of the Mantra, is called Purascharana.

Vishwa rupa darshanam:

I have to learn to see the world in the form of god. I must assimilate the teaching that God is material cause of the universe and that he alone manifests as the universe as well or we can say God is both matter and spirit. Here, every vision in front of me is a different version of God. I should clearly understand this teaching and with this my perspective changes. This new perspective is called Divya Chakshu or the mystical eye.

**With Best Wishes,**

# Mandukya Upanishads, Class 19: Chapter 2 Introduction

Greetings All,

Swamiji said we have completed Ch.1 called agama prakranam. It has this name as the Upanishad occurs in this chapter and Vedas, Upanishad is a part of Vedas, are called Agama. Vedas come from god through Guru shishya parampara in a flow. This pipeline is guru shishya parampara. The word Agama also has another meaning; it means Agama Shastra, which are not the Vedas. This agama is different from Vedas but also originates from God and comes through to us in a parampara. Thus Shaiva agama shastra describes how to build Shiva temples; Vishnu Agama shastra, again deals with how to build Vishnu temples, etc, they all deal with temples, worship, and mantras. While we accept agama shastra for purposes of worship and their methods of puja we don't accept their philosophy. In Mandukya Upanishad, Agama means Vedas themselves. Since Mandukya Upanishad occurs in Chapter 1, hence it is part of Vedas; hence it is called Agama Prakaranam. The Karikas in Ch. 1 are subsidiary to the Upanishad.

Now we are going to enter Ch. 2. called Vaithatya prakaranam that has 38 verses. All 38 verses are karikas. In these 38 karikas Gaudapada analyzes an important word that occurs in Mandukya Upanishad's mantra # 7. The focus is on the word

“Prapancha Upashamam”(PU). This word when compounded in Sanskrit reads as Prapanchoupashamam. This word is analyzed in this chapter. Another crucial word occurring in mantra # 7 is “ Advaitam”. This word is of deep significance. This word is analyzed in Chapter # 3, consisting of 48 Karikas. Now we will find the connection between PU (Prapancha Upashamanam) and Chapter 1. The word is used to define Turiyam, the Prapanchoupashamam, the fourth quarter of Atma. What does it mean? Prapancha means Universe; it also refers to the three fold prapanchas described in padas 1, 2 and 3 respectively. Pada # 1 is Sthula Prapancha or gross universe; Pada # 2 is Sukshma prapancha, subtle universe and the third pada is Karana Prapancha, the causal state.

Whenever we use of the word Prapancha in mandukya Upanishad it means Pada Trayam and they should rise in our minds.

Upashamaha means free from all three prapanchas or the Turiyam. In Turiya Chaitanyam the three padas don't exist; that is Vishwa, the waker; Taijasa, the dreamer; and Pragya, the sleeper, all are absent in Turiyam. Through this the entire world is negated in Turiyam. This word, Upashamaha, is also called Prapancha Nisheda padam, a world destroying word.

What is significance of world negation, a very important part of Vedanta teaching? What is world negation? What can you negate? Do you negate an existing thing or a non-existing thing? Does negation have an object? Vedanta says both are not possible. An existent thing cannot be negated because it is existent. Can you negate a non-existent thing? Vedanta says, since it does not exist, it need not be negated. So, whatever else is negated should be different from an existing thing or a non-existing thing. Negated thing can't be under Sat category and negated thing can't be under Asat category as well. So it should be Sat Asat Vilakshanam. Therefore Vedanta says prapancha, the world negated by Upanishad, is not under Sat nor Asat category; it comes under Sat Asat Vilakshanam category. This comes from mantra # 7.

If world is not under “existing” or not under “non-existing” categories, Vedanta says it comes under “seemingly existing category”; or “apparently existing category”; or per Vedanta, under “Mithya category”.

There are many examples given by Vedanta such as: Mirage water, that appears as if it is existing but when you get close you realize it is negated. Similarly, with Rope and snake; it is also as though existing, but it is not existing as when I go near it; it is not there. It makes me afraid; hence it is not a part of non-existing category. Now, dream is neither “in existing: nor “non-existing” category. So Prapanchoupashamam is Mithyatvam. Mithya has no good English translation. The closest one can mean is “unreality”. Upanishad does not use the word Mithya; it uses word Prapancha.

The chapter is called Vaithatyaprakaranam; Vaithatya means Mithyatvam or unreal or unreality and prakaranam means chapter. So this chapter is unreality-revealing chapter, Unreality of the three padas. What is conclusion arrived at from enquiry is described in chapter # 3.

### **Conclusion briefly:**

Since whole world is Mithya, it should not be with Turiyam. Rope snake can't be counted to pull up anything. Dream money can't be counted for buying a house. What ever is mithya should not be counted upon. World is “as good as not there”. There is no first, second and third padas; there is only Turiyam. Hence it is Turiyam. World is and will be experienced, but it is mithya.

Corollary of Prapanchoupashamam is Turiya advaitam. Then comes final question, if Turiyam is advaitam, how do you account for the word Turiyam, the fourth pada? The statement the fourth one is non-dual is not a right one. Vedanta says, ignorant people say it is the fourth; but wise people don't call it

that. Wise people call it Advaitam. So chapter 2 will naturally lead to advaitam. So PU and Advaitam are complementary.

So chapter two's content is unreality of world. Upanishad has revealed this unreality of world but Gaudapada wants to re-establish the Vedantic teaching. So method of reasoning used must be known. Some idea of it comes from Indian system of logic known as Nyaya shastra and tarka shastra, that are methods of reasoning. The field is called epistemology.

It is used up in this Upanishad.

Method of reasoning: Before using the method you should gather general knowledge, gathered by perception, also known as Vyapti or co-existence. Citing example of co-existence, fire and smoke co-exist. In olden days Yagas were performed and they experienced that where there is smoke there is fire. This is knowledge of coexistence or Vyapti gyanam. Nowadays you can see it for example in cigarette smoke.

Then suppose one day you see at a distance on a hill only the smoke. Fire is not visible to your eye. Here you apply "where there is smoke, there is fire" logic. You infer there is fire there. It is not perceptual knowledge; it is inferential knowledge. Inference is presented in a particular manner called "Anumana Vakhyana".

It should have four components per Tarka shastra:

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

Gaudapada uses this method of Indian logic to arrive at unreality of world. Gaudapada calls world of existence s jagrat prapancha, experienced only in waking state.

His analysis of jagrat prapancha is as follows:

Pakshaha: Jagrat parapancha is the locus.

Sadhyam: Conclusion reached is , it is unreal or mithya.

Hetuhu: I will give reason later on the sixth karika.

Drishtatantaha: the example is swapna prapancha.

Inference is jagrat prapancha is mithya like the dream world. But there is a problem. If you give swapna parapancha as an example, will all people accept swapna prapancha as unreal?

Citing an example: Someone says, he is intelligent like Einstein. We accept Einstein was intelligent. So example has to be acceptable to teacher and student. Similarly all accepts the fact that Swapna prapancha, dream world is unreal, and then it is fine. Generally most people accept Swapna is unreal. But there are some philosophies that don't accept this. For them this example will not work; so gaudapada keeps jagrit prapancha aside for now.

He starts with Swapna prapancha and seeks to establish it is unreal. So once swapna prapancha is proved unreal then we can then go to Jagrat prapancha.

So first topic is swapna prapancha mithyatvam in karikas 1,2 and 3. Thereafter using swapna parapancha as an example he establishes jagrat prapancha's mithyatvam; this is in karikas 4 through 18.

Gaudapada establishes this through Shruti pramanam, Yukti pramanam and Anubhava Pramanam; using all three he establishes Swapna prapancha is mithya. He first uses Yukti, reasoning; then Shruti, scriptures; then anubhava, experience. Thus he

establishes Swampa Prapancha mithyatvam.

**Take Away:**

**With Best Wishes,**

Ram Ramaswamy

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## **Baghawad Geeta, Class 140: Chapter 10 Summary**

Continuing his teaching, Swamiji summarized the chapter # 10 today. The chapter by its position within the Gita is occupying Madhyama Shatakam. The first six chapters are known as prathama shatakam; the chapters seven through twelve are known as madhyama shatakam and last six chapters are known as charama Shatakam.

**In the first shatakam, nature of Jiva is focused upon; in second shatakam nature of Ishwara (God) is the focus and in final shatakam, Jiva Ishwara Swarupa Aikyam is focused upon.**

In Madhyama Shatakam focus is on Ishwara sawrupam. Sri Krishna started the topic in chapter # 7 and its culmination occurs in chapter # 12. In all religions they say the God is the creator of the world or the karta. When we learn that God is the maker or creator of this universe, naturally we conceive of the Lord in our own way. So we get the **first concept of God based on**

**this definition; that God is the maker or the creator.** When we learn God is creator, **we conceive of him in our own way; this is the first concept.** Generally when we see a product we don't

see the Creator. When I see a mike, I don't see its creator. It is same for a desk as well. We usually infer the creator rather than perceive him.

Ishwara is anumita swarupa meaning **he is not perceived by me; rather he is inferred by me.** So this Ishwara is Paroksha Ishwara and not Pratyaksha Ishwara. **This is concept # 2, that God is remote.**

So, since I don't know nature of God I have to imagine him or see him as a Kalpita Rupam. All of you have grandfathers, while some of you have to imagine them, as they are not anymore. So, Ishwara is Anumitha swarupa. If I have to imagine something; I have to imagine him as a human being; remember most animals don't have sufficient intelligence to conceive a human form. It is an imagined form, as I don't see God.

Therefore Ishvara has got a nature, which is imagined by me; so Ishvara is anumitha; Ishvara is paroksha; and Ishvara is kalpitha rupa; of an imagined form; if I have to imagine the form of Ishvara.

So, I see God as a very intelligent human being. His intelligence must be higher, since he has created the whole universe. So, I add a few more heads to God's image to account for the extra intelligence or omniscience. Then you imagine God as all-powerful; how to imagine power; I imagine power with a few more hands. So I imagine a god similar to human being; as male or female; of a particular color, white, dark, etc; to get help I read the scriptures and they confuse me ever further as they describe many forms; Rama form, Shiva form, Vishnu form, Krishna form, etc. They talk of omniscience, omnipotence etc. Scriptures mention many Gods but they also say God is the Creator; now which God is the creator? In some God is white; in some God is black. Reality is that only one form is real while all other forms are Vesham or disguise. Which is real and which is Vesham? Vaishnavas say Vishnu is the original god; Shaiva's say Shiva is the original

god and Devi bhaktas say Devi is the original goddess; all are from my own imagination. Scriptures point out that God darshanam alone gives liberation; if so when will I see Vishnu or Shiva or Devi?

And if you read puranas they declare that some of the devotees had Rama darshanam; Thyagaraja had seen Rama; Meera had seen Krishna. Questions come up in my mind what if I don't see God, will I get liberation; these types of questions rise in my mind. Sri Krishna wants to transform our very concept of God.

So Krishna wants to transform our concept of God; It is very good to know God as the creator; but if you have to

progress further, in your sadhana; you have to understand further regarding the nature of God. At present; God is inferred for you; God is remote; paroksham for you; and God is kalpitha rupa of an imagined form.

Sri Krishna says, if you see God as only the Creator of the World, your understanding is incomplete, causing confusion about God. Your sadhana's will also not crystallize. If so, how to enhance my understanding? He says, ask also the question, what is the material used for Creation by God.

Carpenter uses wood for creation. Similarly, if god alone is there in world what is the material he used?

When I say God, who was only one God; without a second thing; this is very important; He was only there; so when God alone is there to create the world; what is the material out of which God created. Unless you ask this question and find out the answer, your concept of God will be immature; and vulnerable to logical attack; And Sri Krishna says when you ask the question what is the material out of which God made; the answer is that God has to find the material also in himself, because there is no other second material. God is not only the creator, God is also the material part and therefore God has two aspects; one is the chetana aspect and the other

is the achetana aspect. The intelligence principle also must be God; the raw material principle also must be God alone; thus God becomes a mixture of chetana achetana tatvam. This we also saw in the seventh chapter as para apara prakrti. **He is matter and spirit put together – is God; this is a very important breakthrough in the Vedic teaching.**

Once I know God is material as well then we have some important corollaries coming out of it.

1. **The material cause is never away from product; thus gold is not away from an ornament** so also Karanam is not away from Karyam.
2. Material cause is perceived, not inferred in product.

Therefore Ishvara is never an inferred object; a remote object; Ishvara is a perceived object; Ishvara is never remote. My concept drastically changes; Ishvara is pratyaksha siddhaha.

What is form of this Ishwara? What is the form of Gold? All ornamental forms visible to us belong to gold alone. Bangle form of gold is a perceived form not an imagined one. All forms of products are forms of God alone, always available to us. So Ishwara is pratyaksham to all of us at all times.

Sri Krishna says striving for Ishwara darshanam is due to our incomplete understanding of Ishwara. **Ishwara is the creator plus the material cause; this is the correct understanding.** I am always having Ishwara darshanam. In bangle, chain, and ring, in all of them, I see gold. So God let me not forget that entire creation is your manifestation alone. This darshanam is called Vishwa rupa or Aneka Rupa darshanam. In this darshanam whatever glories I see, they remind me of God alone. So he sees Ishwara, God, in everything. Right now we are looking for a miracle to see God; however Sri Krishna says, every event in creation is god's miracle or Vibhuti. This transforms my perception of world. I see the apparent

beauty of the ornament but I also remember it is all gold. This is the transformation he brings in us.

### **First eleven shlokas:**

God is creator and material cause of creation. It gave example of spider that finds raw material within itself and also creates the web from it. Thus spider is the cause of creation of the web.

Similarly Ishvara is both the para prakrti, the intelligent cause and the apara prakrti, the material cause and in Sanskrit we use the technical word abhinna nimitta upadana karanam; and Sri Krishna said, not only the external world is my manifestation; also the internal world of thoughts are my manifestation only; Just as during the dream my own mind manifests as the chara achara svapna prapancha; what is the mountain; my own mind is the mountain; that means I am the mountain; and if somebody is climbing the mountain, I am the climber also, and while climbing the mountain, I am the drinker also; I am the water also; Just as I myself manifest as everything in the dream world; similarly the Lord himself is both bahya and anthara. Similarly, god alone manifests in everything in universe. Such a devotee who sees this manifestation of God in everything is a Vishwarupa Bhakta.

So when the virat bhaktha looks at any head, he looks at the head of everyone as the head of the Lord only. All heads are Lord's heads; all hands are Lord's hands; so

do not imagine that there is a Vishnu standing there with many heads; all the heads that I see belong to the Lord; all the hands belong to the Lord; all the legs belong to the Lord; and therefore anyone I see, my method of greeting is: **namaha te; It means your superficial form is different from mine, but behind your form is Ishvara; behind my form is Ishvara; forms are many, Ishvara is one alone.** Therefore I say Namaskaram to everyone whatever be the character of the person; knowing that

the one behind is Ishvara;

So, whatever experiences come your way, don't resist, just accept the good and bad.

Then Sri Krishna says those who remain in Vishwarupa bhakti ultimately come to Nirguna rupa Ishwara or Arupa Ishwara. Arupa Ishwara is beyond all forms. Anekarupa is incomplete, as time and space are within it; it is in time space modification.

And why should we come to arupa Isvara; why can't we stop at aneka rupa Ishvara; aneka rupa Ishvara is incomplete because; wherever forms are there, there, time and space also comes. Therefore vishva rupa Ishvara is also within time, space and modification; and therefore Sri Krishna says: I will take you beyond name and form and I will take you to Arupa Ishvara; which is beyond desa kala; which is called sat chid ananda svarupam.

So between eka rupa Ishvara (means God as a person); and arupa Ishvara; we all require an intermediary stage; known as aneka rupa Ishvara; we have to learn to appreciate. I have to learn to see the creation as God. And only when I see creation as God; raga and dvesha will become feeble and weak; Otherwise there will be strong raga dvesha; and with strong raga dvesha; one can never come to nirguna Ishvara; **And therefore**

**to neutralise raga dvesha; we have to see everything as the manifestation of the Lord;** if so, how can I be attached to something; And how can I be averse to something; how can I reject something; Nothing is rejectible in the creation and there is nothing I hate.

It does not mean that if there is a cobra, you should take the cobra in hand; you can keep a safe distance; but mentally I accept that too is an integral part of the creation; So, mentally I do not reject anything or hate anything.

## **Shloka's # 12- 18:**

Here we get Arjuna's request for vishvarupa Ishvara varnanam; and the vishvarupa Ishvara vibhuthi varnanam; vibhuthi means the glory; And why should Arjuna asks for the glories of vishvarupa Ishvara; Arjuna himself gives the logic also; I cannot visualize the vishva rupa with my mind because the vishva rupa Ishvara is too vast for me to conceive of. I have got a limited mind and sense organs; that if I see in this direction, I cannot see what is here.

Citing an example, if I have to worship India as my motherland, one invents a symbol and on that symbol or form, you invoke the entire country and salute it. So, Arjuna wants some symbol like a Shaligramam alambanam to invoke and meditate upon.

## **Shloka 19- 41:**

Sri Krishna accepts and answers Arjuna's request in shlokas 19 through 41.

Sri Krishna now enumerates his Vibhutis. He says, any glorious thing in creation is my Vibhuti alone. Sun, fire, Bhumi are all examples of this. Even the organs of my body are examples of my vibhuti.

And why, take your own body, any organ is a glory of Lord; we can never create any organ; to maintain them we are struggling with great difficulty; eye is a glory; so meditate upon your eye as Ishvara; in which culture can you see that; meditation upon your very eye as God; because of the glory of the eye; The more you think, the more wonderful it is.

Sri Krishna enumerates Vibhutis from scriptures and some from creation itself.

Two important Vibhutis mentioned by Sri Krishna are:

**First:** the life principle or Consciousness. The sentiency in

body is my vibhuti; that Chaitanyam is my greatest glory, says Sri Krishna.

**Second:** And then at the end Krishna says; not only consciousness is my glory; in fact the very existence of the world really does not belong to the world, it is lent by Me. Like the very existence of the ornament does not belong to the ornament; it belongs to gold; how do you prove; remove the gold and try to keep the ornament. So when you say ornament is the very existence it comes from gold; when you say desk is: the existence comes from the wood; when you say world is: the existence come from the basic stuff of the creation called Ishvara. Thus starting with the chit, Sri Krishna concludes with sat; all are my glories; but the problem is Chit and Sat are both nirguna svarupam; Meditating on them is difficult. So take any saguna swarupam and worship

O Arjuna, I am in creation, also the Creation is in Me. All ornaments are Nama and Rupa resting in gold. Creation is just a bunch of namas and rupas or forms resting in the fundamental cause, Me.

If you are not satisfied with my list of glories, you can add your own items. Anything wonderful you see in life is My glory; anything powerful you see is My glory. Furthermore, these glories are inexhaustible.

One Bhakta said, suppose Saraswati Devi decides to write all of God's glories; she has hundreds of pens from heavenly trees; using surface of earth as a letter pad; using the ocean as ink; and the Himalaya as the weight of ink. She starts writing; even if she keeps writing all the time, still Saraswati Devi cannot exhaust all my glories. So, I have given you some samples of my glories.

And having said that I am in the world in the beginning, Sri Krishna concluded saying I am not in the world, rather the world is in Me; and this last verse becomes the seed for

vishva rupa darshana yoga; **So when we say God is in the world; it is called Vibhuthi yoga; when you say that world is in God; that is called visvarupa darshana yoga;** both we must be able to appreciate. See the water in waves; that is also an appreciation. See all the waves in the water; that is also another form of appreciation. And since the glories of the Lord have been talked about in this chapter, this chapter gets the title Vibhuthi yoga, this chapter deals with Ishvara's mahima.

**Take away:**

In the first shatakam, nature of Jiva is focused upon; in second shatakam nature of Ishwara (God) is the focus and in final shatakam, Jiva Ishwara Swarupa Aikyam is focused upon.

He is matter and spirit put together – is God; This is a very important breakthrough in the Vedic teaching.

Greeting Namaste explained: namaha te; I bow to you. It means your superficial form is different from mine, but behind your form is Ishvara; behind my form is Ishvara; forms are many, Ishvara is one alone.

To neutralize raga dvesha; we have to see everything as the manifestation of the Lord; this way we get over likes and dislikes.

**With Best Wishes,**

**Ram Ramaswamy**

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# Mandukya Upanishad, Class 18: Chapter 1 Summary

Swamiji gave his summary of chapter 1 also known as Agama Prakaranam, today. In introduction to this Upanishad he had previously indicated that it has four chapters in it.

The first chapter is called agamaprakaranam. This chapter contains the entire Upanishad and 29 karikas. The second chapter is called Vaitathyaprakaranam containing 38 karikas on the mithya nature of the universe. The third chapter is titled Advaitaprakaranam containing 48 karikas dealing with the non-dual nature of atma. The fourth chapter is called Alatahantiprakaranam containing 100 karikas, which clear all the possible objections to the teaching contained in the Upanishad.

Of the four chapters the first one, agama prakaranam, consists of 12 mantras of the Upanishad and the 29 Karikas written by Gaudapada. The 12 mantras belong to Atharvana Veda and are supposed be revelations by God himself. Shankaracharya's guru's guru, Gaudapada, however, wrote Karikas. Karika means a commentary in verse. Among the 12 mantras and 29 karikas, prominence is given to the 12 mantras since they are from Upanishad and it is the focus of chapter 1 and is of importance from a Vedic perspective. Chapters 2, 3 and 4 are all about Karikas.

## **Gist of the Upanishad portion or Mantras of Chapter 1:**

Mandukya Upanishad was revealed through Manduka Rishi in the Atharvana Veda.

The first two mantras introduce two types of Vicharas:

1) Chatushpada Atma Vichara or the four facets of Self.

2) Second enquiry is Chatur matra Omkara Vichara. It has four sounds of Omkara.

Both the Atma Vichara and Omkara Vichara are performed to arrive at the absolute reality.

Mantras # 3 through # 7 deal with Chatushpada Atma Vichara. The essence of these mantras is that they are talking about the four aspects of "I" the Atma.

Mantras # 8 through # 12 deal with Chatur matra Omkara Vichara.

**Discussing Mantras # 3- # 7,** the following points were made:

1. The first I, is obtained in Waking state and is the "Waker I". I in waking state is endowed with various attributes such as weight, size, individuality etc. This is the "attributed I" in jagrit avastha. Here, I comes in contact with external world. It is a finite and limited I. This I is described in mantra # 3. This I also goes by the names of Vishwa and Virat.
2. The second I is obtained in dream state or the dreamer I. I functions through the projected dream body; the sukhma shariram with attributes determined by dream body. The second and Saguna I, is in the dream state. This I is also finite and limited. This I is also called Taijasa and Hiranyagarbha.
3. The third I is obtained in sleep state. Here, I am not in waking or dream body; here body is in resolved condition. Sleeper I is also an "attributed I". In sleep all attributes are in dormant state or in their potential state. Thus, the "Father I" during the waking and dream states is in a dormant state here. All attributes are dormant as well. It is also a state that is limited and finite. Here limitations are also in dormant condition. The sleeper I is called Pragya and Ishwara. These are technical names given by Upanishad.

This is addressed in mantras # 5 and # 6.

4. My fourth aspect is my real nature, the core nature, also known as Turiyam or Sakshi I. Thus, witness I is free from all attributes. It is the "attribute-less I" or nirguna I. It is described in the most important mantra # 7. This I is attribute-less and limitless. Thus, for every one of our assertions there are many negations. When I say, I am man; I am also saying I am not woman; not an animal; not a pencil etc; all negations. For one assertion there are many negations. Thus, attributes limit an object, while Turiyam is the limitless I. This is the essential I; it is Shantam; Shivam (ananda) and immortality; all three are possible only in Turiyam. So, if you want Shantam, Shivam and Immortality you have to know Turiyam for liberation.

### **How can I know Turiyam?**

I can know Saguna I in waking state. I can know Saguna I in dream state; I can know saguna I in Sleep state, if so, in which state can I know nirguna I or Turiyam I?

If the three associations result in Vishva, Taijasa and Prajna, what is the Turiyam? What association does

Turiyam have? Turiyam is the name of the atma when it is dissociated from all the three states. I myself,

as consciousness principle, am Turiyam. How do I become Turiyam?

Now mantra # 7 does not talk of a fourth state at all; so where is nirguna I available? The Upanishad says, the nirguna I has to be discovered through the "attributed I" or Saguna I.

Turiyam is available in Vishva, Taijasa and Pragna states. So there is no need for a fourth state. So, remain in jagrat avastha, analyze and gain Turiyam.

## **If so, how do I arrive at nirguna I from Saguna I?**

Swamiji says it is quiet simple, Saguna I minus gunas gives you nirguna I.

Thus, "Father I" minus fatherhood equals nirguna I. In this manner negate all attributes about yourself and it takes you to Turiyam I.

## **How do I remove the attributes?**

Upanishad says you need not remove attributes at all. I, the consciousness, can never be associated with attributes; just as the light on the hand, does not take on the impurities of the body because light is asangaha. Similarly, I, the consciousness, am also free of attributes. Attributed I does not exist in reality. My thought that I have attributes was born out of my misconceptions. I have to know that I am attribute-less at all times. Citing an example, to illustrate the point, you see a movie on the screen and there you see the very dirty Cuvam River. You want to purify the screen. Swamiji says the screen is pure even when the dirty Cuvam is shown on screen. Screen is not touched by the movie. Therefore, I am the screen-like consciousness; I just have to know that I am free of attributes and knowledge removes these attributes. When I add attributes to waking state, I am Vishwa; when I, add attributes to dream state, I am Taijasa; and when I add attributes to sleep state, I am Pragya. However, when I remove these attributes from any or all of the three sattes, it is Turiyam.

Vishwa minus waking state attributes equals Turiyam.

Taijasa minus dream state attributes equals Turiyam.

Pragya minus sleep state attributes equals Turiyam.

So, Turiyam is obtained through knowledge. This knowledge of Turiyam is described in mantra # 7.

With this chatushpada Atma Vichara is over.

### **Mantras # 8 through # 12:**

Chaturmatra Omkara Vichara is described. Omakra consists of A U M and the Silence that follows known as Amatra.

A is described in mantra # 9.

U is described in mantra # 10.

M is described in mantra # 11 and

Amatra is described in mantra # 12.

Having introduced each mantra, they can be equated to each Pada.

Thus:

A equates to Virat

U equates to Hirayagarbha

M equates to Ishwara

Amatra equates to Turiya atma.

Having equated one has to begin with upasana. First upasana is meditating on Virat in Akara; then meditating on Taijasa on U kara; and then meditating on Ishwara on M kara. To support meditation, common features were mentioned. They are:

Akara equation with Virat is based on pervasiveness and primacy both also called Apte and adimatvat, respectively.

Ukara equation with Hiranyagarbha is based on superiority and middleness; both also called Utkarsha and Ubhayata respectively.

Mkara and Ishvara equation is based on being similar to a measure and the ground of dissolution, both also called Mithi

and Apithi respectively.

Remembering the common features one has to perform each upasana. It will help cleanse the mind. The upasana also provides material benefits. How to perform the upasana has not been described.

Rather, we have to meditate on Omkara and dissolve A into U; U into M; and M into silence and reach the silence or consciousness.

How to perform this? Example of this resolution was discussed as resolving Bangle, Chain and Ring in gold.

How to arrive at gold?

Look at bangle and look there for an object called bangle. You will observe that there is no substance called bangle; there is only gold. You must be convinced that there is no Bangle. Once bangle, the substance has been negated, the word bangle has no more relevance. Without an object where is the need for a word to describe it. This is known as Padartha nisheda and pada nisheda. Thus Virat nisheda is Akara nisheda.

Then come to Chain. Going through same process as with bangle, we realize that there is no object called chain as such the word chain is also negated. Chain padartha is negated; Hiranyagarbha is negated; U kara is also negated.

Then coming to Ring and going through same process as for bangle we realize there is no substance called ring as such and there is no need for word called ring Thus, ring padartha is negated; Ishwara is negated; Makara is negated.

A (Virat), U (Hiranyagarbha), M (Pragya) all three are saguna Atma.

Pada-padartha division exists only in empirical field where time, space and attributes are there. It exists in saguna field alone. Once you negate everything you will feel

blankness. Buddhists call it Shunyam or void. Mandukya says, for “ nothing remains”, you still need a witness of nothingness, known as Shunya Shakshi or Chaitanyam or as per Vedanta, Consciousness. This consciousness illumines the presence or absence of everything. This was pointed out in mantra # 12. Now the Upanishad is over. Benefit of this knowledge is that: whoever knows this, can claim, I am Turiyam.

### **Karikas:**

Gaudapada talks of common and uncommon features of padas.

1. Pragma, the I in sleep state, is associated with Ignorance (I).
2. Vishwa and Taijasa, both in jagrat and swapna avastha are associated with Ignorance (I) and Error (E).
3. Turiyam is associated with none of them.

Ignorance means, not knowing “ I am limitless”.

Error means the notion that “I am limited.”

Gaudapada uses different terms for Ignorance and Error.

Thus, agyanam, agrahanam, nidra, and karanam are the four names for ignorance. Ankuraha, anyathagrahanam, svapna and karyam are the four names for misconception or error.

Another topic is position of each pada. Gaudapada describes the Sthana Trayam as:

Vishwa is in right eye.

Taijasa is in mind

Pragma is in Hiranyagarbha.

Then he describes Bhoga Trayam as follows:

Vishwa has experience of gross world.

Taijasa has experience of inner world.

Pragya has experience of ananda or Sushupti.

The last topic is Omkara dhyanam. Gaudapada uses word Pranava to describe Omkara. In word Pranava, Pra means perfect; while navaha means, so named.

So pranva means ideal name, that is Om, which stands for Brahman. Why is Om ideal name for Brahman? Other names reveal saguna or nirguna aspects only once. Om is ideal as it reveals both Saguna and Nirguna Brahman.

Sound part of Om reveals Saguna Brahman. Silence between two Omkara's reveals nirguna Brahman. Saguna Brahman has three parts, Virat, Hiranyagarbha and Ishwara. Om also has three divisions, A U M. So every aspect of Brahman is revealed in OM, hence it is the Uttama Nama.

One has to practice Omkara dhyanam. In beginning focus on sound part, that also includes Virat, Hiranyagarbha and Ishwara. This is called Aparam Brahman.

Once you have advanced in meditation, move to silence and expand on it. Chant Om and dwell on silence. In silence reflect on teaching. Silence is Amatra; it is not blankness; it is absence of everything except the I, who am aware of the silence. The silence is Nirguna, Ananta etc. I have to see this as my swarupam. So it becomes swarupa dhyanam, which leads us to liberation. This concludes the 29 Karikas as well.

**With Best Wishes,**

Ram Ramaswamy

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ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ १०.३६ ॥

**Of tricksters I am the game of dice; of the vigorous I am vigor; I am victory, I am resolution; of the virtuous, I am virtue.**

**Dhyutam:**

Among those activities that rob us of our discriminative powers, I am gambling. Gambling makes one addicted. Kalidevata resides in several places and deludes human minds says, Bhagavan. In entire Mahabharata the message is that if we are not careful, gambling can suck us down. Dharmaputra got hooked on it and lost his sense of propriety and lost his wife and brothers. He knew Dharma and yet lost his balance. In our younger days parents used to tell us not to play cards because of this.

**Tejas:**

I am internal brilliance amongst all brilliant people. Brilliance is one who resists temptations. It is easier to say no the first time as it becomes more difficult later. Therefore I am that brilliant discrimination that resists temptations.

**Satva:**

I am Satva guna among Satvic people. I am the satva guna, which represents spiritual inclination; rajo guna represents materialistic inclination; Artha-kama inclination is caused by rajo guna; Dharma moksha inclination is caused by satva guna; and tamo guna obstructs our inclination for both of them; tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

Scriptures say Tamasic **person must cultivate material desires and then go to Spiritual desires.** That spiritual desire is

Satva Guna.

**Vyavasayaha:** means prayatna or effort. This effort is to fulfill spiritual desires. Thus Pancha Maha Yagna is important for Chitta Shuddhi. It is industry as a character of mind where I will lead one to victory or success.

Thus, Satva Guna triggers Vyavsayaha victory. I am That. If we get spiritual success we should not be arrogant as even that is due to the Lord. Pull of free will should be backed by Ishwara anugraha.

**Shloka # 37:**

Among members of the Vrsni clan, I am Vasudeva; among  
pandavas, I am Arjuna. Among the contemplative sages, I am  
Vyasa; among the seers, I am seer Usnaha. **10.37**

**Among members of the Vrsni clan, I am Vasudeva; among  
pandavas, I am Arjuna. Among the contemplative sages, I am  
Vyasa; among the seers, I am seer Usnaha.**

Among descendants of Vrishni's (Yadava Vamsha) I am Vasudeva.  
One of Sri Krishna's names is Varshneya.

Why does he claim he is greatest here; because Sri Krishna is an avatara of God. Why is Sri Krishna most glorious among avataras? In Sri Krishna avatara alone God performs as a liberating Acharya, as Jagat Guru. Therefore Sri Krishna's teaching of the Bhagavat Gita is one of the three main textbooks of Vedanta shastra. These three books are known as Prasthan Trayam. First one, the Upanishads, is called the shruti prasthanam; the second one is bhagavad Gita called the smrti prasthanam; and the third one is brahma sutras, the nyaya prasthanam.

The Gita, even now is fresh and valid; it is not an obsolete textbook; rather it is a valid teaching; and since Krishna is the Gitacharya, he is the greatest one.

Among Pandavas I am Arjuna himself. Why is Arjuna the greatest



Here Sama, Dana, Bheda and Dandam come to mind. Danda gives instantaneous results. Nowadays corporate punishment is prohibited in schools.

Among causes of victory, among victors I am Nitihī or diplomacy. It leads to success.

Among secrets, I am, maunam. Maunam also represents Brahman. In silence there is nothing but Consciousness. In Mandukya Upanishad it says, nothingness is witnessed by consciousness.

Among or in wise people, I am wisdom. When you perform namaskrara to a gyani, you are doing namaskara to his Gyanam or God himself.

### **Shloka # 39:**

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**And that which is seed of all beings, I am, Arjuna! That which is without Me, mobile or stationary, exists not.**

Here Sri Krishna concludes enumeration of his glories. He says I am the seed or material cause of creation. Clay is material cause of all earthenware; gold is material cause of all ornaments; wood is material cause of all furniture etc. Material cause expresses as effect or existence. When I say an ornament "is", the "Is" ness belongs to Gold alone; while ornament itself is just a nama and rupa. Remove gold from ornament, it loses its existence.

Therefore when you say wall is: Isness belongs to me; when you say: fan is: Isness belongs to me; In short, I am the Sat in the creation; I am existence in every being. Therefore, there is nothing in creation, moving or stationary that exists, without my blessing. Who is God? Is ness is the God; all others are nama rupa only. Thus he started with chit, ended with sat; chit and sat are nirguna Ishvara vibhuthi; and all

others are saguna Ishvara vibhuthi; vibhuthi means mahima.

**Shloka # 40:**

शुद्धशक्तिः शक्तिः शक्तिः शक्तिः शक्तिः  
शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः 10.40

**Scourge of foes! There is no limit to My divine powers. What has been stated by Me is only illustrative of the extent of that puissance (power).**

Here Sri Krishna says, Arjuna, I have stopped enumerating my glories. If I have to list all of them it is inexhaustible. My intention is to give a sample of glories. My divine glories have no end. Why then enumerate them? This enumeration is only a random sample of my glories. How to extend this list? Sri Krishna says, I will tell you how to do it by yourself.

**Shloka # 41:**

शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः  
शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः 10.41

**Whatever being has power, glory, or energy, know (each of them) to be born of a part of My splendor.**

Sri Krishna says you can make your own list. When you see creation in daily life, if you see something that is wonderful (natural or artificial) that makes you awe struck or rich or abundant or powerful, like energy of sun; anything beautiful, when you see it, remember Me. When you see such a thing you prostrate and hand it over to temple. Powerful, rich, etc are all an infinitesimal part of god's glory; that is why we worship nature.

**Shloka # 42:**

शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः  
शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः 10.42

**O Arjuna! Wherefore should you know so much of all these? Encompassing this entire world by a fragment of My power, do I abide, eternally.**

Sri Krishna says, Arjuna! you can look at all this from a different perspective as well. Thus water being present in every wave; bubble or drop is one way of looking at water. Really speaking, all waves, bubbles and drops are all in water.

In a similar manner the whole creation is in Me. I remain supporting this creation or another way of seeing it is, that this entire creation is in Me.

Space is not within this hall; that is not the correct statement; rather all the Halls are in space. Similarly Bhagavan is not in the living beings; but all living beings are in Bhagavan; and that too they do not occupy the whole Bhagavan; I am only sustaining them; in one corner of Me; So the whole cosmos is only occupying a part of Me; so how big I am; so the whole cosmos is like a bubble in Me; the ocean; So with this Krishna concludes the description of His glories.

**Take away:**

Tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

A tamasic person must cultivate material desires and then go on to spiritual desires. That spiritual desire is Satva Guna.

**With Best Wishes,**

**Ram Ramaswamy**

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# Baghawat Geeta, Class 138: Chapter 10, Verses 33 – 35

Shloka # 33:

अक्षरानाम् अक्षराहम् अक्षयकालः कालः  
अक्षयकालः अक्षयकालः अक्षयकालः 10.33

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

**Akshara:**

Continuing his teaching, Swamiji said, we are seeing Sri Krishna continue enumeration of the glories of Ishwara. In Shloka # 33, he said that among Aksharas I am Aa. Sarasvati Devi is in the form of Alphabetic letters. Even among all letters Aa is most sacred. It is sacred because it is a basic letter that emerges from our mouth without doing anything to the mouth. Thus sounds such as E, U come about by some modification to the mouth whereas Aa is an effortless sound of the mouth. Akara is also a flexible sound that can be modified into other alphabets. Hence Aa kara is considered Karana aksharam, causal sound, while all other alphabets are considered Karya Aksharam, the effect. Vedas say that A Kara manifests as all other letters. It says all letters are a modification of Aa. In our tradition every alphabet has a presiding deity. The presiding deity of Aa is Brahmaji, the

Creator of the world. Since Aa is the cause of all letters, Sri Krishna says, I am letter Aa.

**Samasha:** Are compound words that are properly arranged. By compound words I save prepositions. Citing an example, in the sentence, I bought puja material really means I bought material for puja. Puja material is thus a compound word. Similarly, the sentence, I went to Shiva temple, really means I went to a temple where Shiva is worshipped. Similarly, Ganga water really means water from Ganga.

And how do you know what preposition is to be used; you know it from the context thus Ganga water means water from Ganga; Pooja material means material for pooja. And Adayar class does not mean classes

From Adayar rather it means classes conducted in Adayar. So in which place, which preposition is to be used, we get to know from the context.

Similarly, when I say I went to Birla Mandir, what I really mean is that I went to a temple built by Birla, which is the context.

This compound formation is very systematic. Four basic compounds are enumerated and these four are later expanded into 7 types of compound, then these types of compounds are further expanded into 35 types of compounds; Thus we have many compounds called samasaha; and these group of compounds are called

Saamasikam. Samasikam means samasanam samuham; the group of compound are:

tatpurusha samas; bahuvrihi samasa; karmadharaya samas; Dvigu samas; dvandva samas; avyayibhaava samas. In Sanskrit we can compound words, which can contain tens of words joined together. Thus, Kalidasa's Shyamala Dandakam has many samasaha words. Therefore, among compounds I am Dvanda



from sunrise to sun set, the distance, in land, covered would be given as a gift to runner. One person took the challenge and ran; as he came to closer to sunset, he wanted to get more distance and ran the last few minutes very hard and in doing so, he collapsed and died. So, what happened to all the land he acquired?

So, I am destroyer, samhara tatvam, Says Sri Krishna.

### **Udbhava:**

I am Udbhava, meaning source of future prosperity or wealth. The resource or source of all the future prosperity or future wealth; because if you have to

produce anything in future, they all must be there potentially; we can never generate anything if that provision is not there and Sri Krishna says that provision is myself.

### **Kirti, Sri, Nari, Smriti, Medha:**

Female Devatas such as Mahalaxmi, goddess of wealth; Sarawati, goddess of knowledge and Parwati, Goddess of Shakti are called adhishtana devatas. Why do we have these devatas? Some universal laws govern everything. Such laws govern even our organs. These laws function because of an intelligent principle. For every government law too there is an officer required to maintain it. Any law is governed by an intelligent principle.

Thus it flows as follows: Higher Intelligence> Laws> Object.

Adhishatna devatas include Bhumi devata, alphabet devata etc are all aspects of Ishwara or God or Total intelligence.

So God for Kirti, name and fame, is called Kirti devata. Similarly we have Vak devata, Smriti devata, and Medha devata. Vedas have prayers for all such Devatas, thus there is a medha suktam.

**Dhriti:** means Perseverance or will power or continued effort despite failures. It is the resilience like a rubber ball that bounces back. There are several types of people. One who upon failing renounces every thing. The other type is a person, who upon failing, keeps trying again and again.

I am Dhriti says Sri Krishna.

### **Medha:**

Medha means intelligence principle; we do not know why some brains are very intelligent and others not. So there are again laws governing this and that devatha is called medha devatha; and we have got Vedic prayers directed to medha such as medha sukhtam; a special prayer for medha devi;

**Kshama:** means Patience or the capacity to wait. It is often tested at traffic stops where we have to wait. I am Kshama says, Sri Krishna.

### **Shloka # 35:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ १०.३५ ॥

**I am also the Brhat-sama of the Sama (-mantras); of the metres, Gayatri. Of the months I am Marga-sirsa, and among seasons, spring.**

### **Sama Mantra:**

Among sama mantras, I am Brihat Sama, a mantra, a very suspicious one, glorifying the Lord. This mantra praises God; hence it is known as Brihat or infinite one. I am Brihat Sama mantra, says Sri Krishna.

### **Gayathri Mantra:**

I am gayathri mantra among all Veda mantras, says Sri Krishna. The word Chandas has two meanings; one is it is a Vedic meter

and second one is, it is a Vedic mantra as well. Chandas provides rules of poetry. There are many chandas such as Anushtup, Trishtup etc.

Among Vedic mantras I am Gayathri. Gayathri has two meanings. Gayathri is a meter consisting of three lines, with 8 letters in each. Gayatri is also a mantra. Why is Gayathri glorius? **Its main glory is that it is Veda saraha.** Brahmaji wanted to take essence of vedas (Rg, Yajur and Sama) and he got gayathri.

Thus, we have:

Rg veda sara: Tatsavitha varenyam

Yajur Veda sara: Bhargo devasya Dhimahi

Sama Veda sara: Dhiyo yonaha prachodayat.

This mantra was originally called Savitri mantra. Savithri is name of Surya devata. It was set in gayathri meter hence it is called gayathri.

Also, Om Bhur Bhuvaha is not part of Gayatri mantra, it was added to aide the chanting of the mantra.

Since it is essence of Vedas, it is called Veda itself. Hence father teaches Gayathri to son and it continues on.

Gayathri mantra protects one from all papams or invisible negative effects. How come all people are not allowed to chant Gayathri?

Only one's who are initiated can chant Shrauta Gayathri.

Shrauta Gayathri is from Vedas.

Smartha gayathri can be chanted by anyone. Smartha Gayatri is from Smriti's.

**Smartha gayatri is as follows:**

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarennya mupasmaheh ||

**Essence of Gayathri mantra:**

**The meaning is very simple: we are meditating upon the sacred effluence of Sun God.**

And why are we meditating and worshipping Gayathri? What do we get out of it? Gayathri is that effulgence which activates our intelligence or buddhi. So therefore, I worship the solar effulgence, because it is supposed to activate my brain; my medha shakti increases, memory power increases; and that is why for brahmacharis, or students, gayathri was emphasized; because it gives every student memory power.

Gayathri activates buddhi shakti; and therefore Sri Krishna says, I am Gayatri Mantra; **if a person does not chant the gayatri; he loses all the advantages of being a vaidika purusha.**

**And it is said in our tradition that without chanting gayatri; whatever other mantras one chants, they all will not be that effective; on the other hand, if he chants gayatri, then no other mantra is required at all.**

And furthermore, gayathri itself is divided into two based upon how it is read; thus, one says, tat savithu varenyam while other says tat savithu vare niyam; Second one has 24 letters, while first one 23 letters. One with 24 letters is called gayathri. **Second one with 23 letters is called nichir Gayathri. During sandhyavandhanam; one is supposed to chant nichir gayathri;**

**Margashirsha:**

Among 12 months of the year I am Marga shirsha or the period from Dec 15 to January 15.

**Take away:**

Gayathri: Its main glory is that it is Veda saraha.

Gayathri's meaning: We are meditating upon the sacred effluence of Sun God.

If a person does not chant the Gayathri, he loses all the advantages of being a Vaidika purusha.

Once you chant Gayathri, you don't need to chant any other mantra.

During sandhyavandhanam we are supposed to chant the nichir gayathri with 23 letters.

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarennya mupasmaheh ||

Smartha Gayathri can be chanted by anyone.

**With Best Wishes,**

**Ram Ramaswamy**