

which the Lord manifests as the manifold Universe.

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

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

So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of vishva rupa appreciation. And once I am a permanent devotee, then my very response to situations in life will be different. Naturally raga and dvesha will be heavily neutralized and therefore mental disturbances also will come down. In fact such a virat bhaktha will become sadhana chatustaya sampannah, effortlessly. And once he has got that sadhana chatustaya sampannah, he will have only one goal in life. It is to recognize the next higher stage of Ishvara, moving from virat Ishvara to nirguna Ishvara. To remind you, we have discussed before, ekarupa Isvara, aneka rupa Ishvara and arupa Ishvara. Both stages are very important transformations and not that easy to accomplish. Once first conversion is over from ekarupa bhaktha to aneka rupa bhaktha then to come to nirguna Gyanam is not easy; but Sri Krishna promises, "my assistance will be there; I will cooperate with you; I will

make sure that his mind is a fit mind. And if guru is required, I will send one; if shastram sravanam is required, I will provide the opportunity; every thing I will do, until the nirguna Ishvara Gyanam takes place, which alone will give liberation." Thus Sri Krishna has completed his presentation of Eka rupa, Aneka rupa and Arupa rupa Bhakti.

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

Thus, both a baby elephant and a cockroach are both god's manifestation. But we find a cockroach repulsive while we love a baby elephant. It is not surprising that Arjuna wants to hear about glorious, attractive things in creation be it from humans, flowers, animals etc. All have attractive things within their groups. Arjuna wants to know them so that he can focus on attractive things. He can use attractive object as a symbol of totality. Our eyes are limited in visualizing totality; so I take a finite symbol in meditation, just as we salute the flag for a country. Such a symbol is called alambanam. There are two types of alambanam.

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

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

So, Sri Krishna, give me a list. By this upasana I will see god everywhere. Citing an example, say I want to jump into a

river. The right way to go into river is to first pray to the river god and then walk in. Same with eating food, we should first make it an offering to God then eat the food. This way we try to see god everywhere.

Shloka # 18:

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

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

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

The mango seed has the potentiality to become only mango tree; it cannot become coconut tree; so also with milk it has the potentiality to give you only butter; but it cannot give you oil. Thus everything in the creation has a limited potential; we also have our own potential; but the greatness of Bhagavan's potential is that he has the potentiality to become the whole cosmos.

Suppose you have potential to sing, how to know it? From your singing I come to know your potential. Therefore yoga is always anumeyam; inferred;

Bhagavan has got infinite power; how do I know this; because he has created this world; the world is the testimony; world is the signature of the Lord; so from the world I know Bhagavan's yoga; which is nothing but the maya Shakti; yoga is nothing but the maya only;

condemned; and vegetarianism is glorified because of the fundamental principle of reverence for any form of life. Therefore first glory is chaitanyam.

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

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

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

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

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

He says, O Gudakesha, for you who are a sharp student the ideal meditation will be the consciousness which we have described often before. Do you remember the description of consciousness? Consciousness is not a part; property or product of the body, consciousness is an independent entity pervading the body and enlivening the body; consciousness is not limited by the boundaries of the body, and consciousness

survives even when the body dissolves. On such an abstract-formless-colorless-dimensionless-consciousness, I hope you can meditate upon.

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

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

Take away:

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

With Best Wishes,

Ram Ramaswamy

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

Shloka # 12:

सर्वं कर्तुं त्वं त्वं

सर्वं कर्तुं त्वं त्वं सर्वं कर्तुं त्वं त्वं सर्वं कर्तुं त्वं त्वं

सर्वं कर्तुं त्वं त्वं सर्वं कर्तुं त्वं त्वं सर्वं कर्तुं त्वं त्वं 10.12

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

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

Appreciating the world as manifestation of God is vishwarupam

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

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

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

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

Shloka # 12: Second line of shloka:

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

Shoka # 13:

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

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

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

Shloka # 14:

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

ॐ श्री गुरुभ्यो नमः ॥ १०.१४ ॥

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

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

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

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

Shloka # 15:

ॐ श्री गुरुभ्यो नमः ॥ १०.१५ ॥

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

Here interestingly Arjuna is increasing the number of names and forms of God; such as purushottama, jagatpate, bhuta

bhavana etc. all these names are used to reveal god's glories.

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

Kshara purusha means manifest matter; or matter,

Akshara purusha is unmanifest matter or energy, and

Uttama purusha is the consciousness principle.

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

And Oh Lord! you are not the physical body that I am seeing; your body is an incidental veshā; but the real You is nothing but pure consciousness; Oh

Purushottama you are chaitanya svarupa and chid rupa.

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

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

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

Jagat Pathe: jagat pathi means the protector of the world

from those people who try to destroy the world:

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

You alone know yourself completely; others don't.

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

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥ १०.१६ ॥

Be pleased to speak in full of Your own manifestations which are indeed divine, through which manifestations You exist pervading these worlds.

Upto shloka # 15 it was glorification of God. Now Arjuna starts asking favors. He asks Sri Krishna humbly, to teach him all his glories and manifestations, his extraordinary glories.

Even walking is a glory; you realize it when you see a handicapped person. Citing a story, a man said he was very poor. He was taken to an organ transfer center. There every organ had a price and when he calculated he had between Rs 15 lacs and 20 lacs worth organs. You are a rich man. You are the richest man in the world; but we take the organs for granted because from birth it is there; and it is all money.

Arjuna asks the favor, I want you to enumerate the

extraordinary glories with which you pervade the universe. Why does he ask this favor?

Shloka # 17:

ॐ योगिंशुचिं योगिंशुचिं योगिंशुचिं योगिंशुचिं
योगिंशुचिं योगिंशुचिं योगिंशुचिं योगिंशुचिं योगिंशुचिं॥१०.१७॥

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

Arjuna says I want this list of glories so that I can meditate on some of them. Every glorious object becomes an alambanam of god.

When we worship everything, in our culture, it means we worship god; thus, when we worship anything, we do not worship the thing by itself; but the thing symbolizes the Lord behind it, whether we worship the Sun, or moon, or trees or snake or river, each one becomes a pratheekam.

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

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

list.

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

Take away:

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

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 10

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

Thuriyum is neither a kower and a knowable object. If

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

The seventh mantra can be divided into three portions:

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

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

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

Thuriyum is avyvahariyam, beyond all transactions; non-empirical; absolute. Because all our transactions are either through gyanedhriyam in the form of perception, or through karmendrayam in the form of handling etc. Thuriyum is beyond karmendreyam and gyanendrayam; thuriyum is beyond time and space because whatever falls within time and space, is available for transactions.

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

The continuous I experience indicates, that I am a conscious

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

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

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

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

manifestation of gold. Gold darshanam does not require separate effort. Similarly when I have furniture in my hand, in front of me, I know that the wood alone is manifesting in the form of furniture, which means I need not put forth separate effort for wood darshanam, because the furniture darshanam, is itself wood darshanam.

Karya darshanam is always karana darshanam; because there is no karyam other than the karanam. And therefore for that person who has this wisdom, he does not feel like closing the eyes for getting the darshanam of the Lord.

Until we get this wisdom, we think Lord is somewhere else seated and I have to do tapas for the darshanam of the Lord; but once I have this wisdom, I know I need not close my eyes to have Ishvara darshanam. Whatever I am seeing is Ishvara alone; When I see bangle, I am seeing gold; when I am seeing ring, I am seeing gold similarly whatever I am seeing is Ishvara darshanam.

Once I have this wisdom I don't have to close my eyes; every thing I see is God. This appreciation of God is called virat bhakti or vishva rupa bhakti.

And for such a vishva rupa bhaktha; a temple is not required for invoking devotion; an immature mind, an uninformed mind, a scripturally illiterate mind requires a temple to invoke devotion; but for a vishva rupa bhaktha, whatever he sees can invoke devotion. And in fact, he will become the greatest karma yogi because, whatever experience comes from any part of the world, is an experience given by the Lord alone, because there is no world other than God. And therefore Sri Krishna talked about or is still talking about the virat bhaktha from verse No.8 up to verse No.11.

Virat Bhakta:

How does he look at world? He sees world as manifestation of God; he sees every experience as coming from God. " I am

source of every experience, sukham, dukham, labha alabha, jaya parajaya, mana apamana; all pairs of opposites, they are all coming from the Lord alone; with this awareness, they receive every experience and therefore they have no question or resistance with regard to any experience.

This non-resistance to experiences is called prasada buddhi; and this nonresistance is the healthiest attitude because, whatever experience arrives is a choiceless situation. With regard to future I can try to change the experiences; but with regard to the present, I can never change the experiences because it has already arrived. Therefore past is choiceless; present is also choiceless; we have a choice only with regard to future. At this moment you are in this room; you have no choice; but next minute, whether you are going to continue to sit here or walk out is your choice; future, there is choice; past there is no choice; it has arrived and gone; present also no choice; because it has arrived.

These bhaktas are informed people who realize that whole creation is a manifestation of God. They may not know the Nirguna Ishwara but vishwa rupa they know.

They are soaked in devotion. They know all glories in universe belong to God. All extraordinary capabilities are the glory of God. Devotion and appreciation is there in their every experience. Citing story of an astronaut who saw the earth from the moon and wrote: "...and it came back loud and clear; there is no question in my mind that there is a creator of the universe; when you go to the moon, you have no other choice, than to believe in a creator; there is no other explanation".

On the moon you believe in a creator. Did all this distract me from my work? Not really, you still want to steal a look at the earth and everything around you; What he says is: To appreciate God you need not drop your duties and work; if only you have a sensitive mind; even when you see a small ant or when you read the book sometime there will be a very, very,

small insect running inside the book; I do

not know whether you have seen that; it would of the size of the tip of the needle; In fact, you cannot even brush it, because it will die; it is so small; now that small insect has got a mind, and it knows how to survive; how to procreate; how to eat; and if you put a hand in front of it, it will run away; within that dot, everything is available; Looking at that insect you can wonder at the glory of the Lord; Looking at a rose you can appreciate the Lord; Looking at the sky, you can appreciate the Lord; **virat bhakthi does not require dropping your career or profession; it requires only a sensitized and informed mind;**

Sri Krishna now describes such a mind. They want to talk of higher things alone.

Shloka # 9:

मनसो मया भक्तैः कृतं कृतं कृतं कृतं
कृतं कृतं कृतं कृतं कृतं कृतं कृतं कृतं 10.9

With minds fixed on Me, life surrendered to Me, enlightening one another, speaking (only of Me), they find contentment always and rejoice.

Virat bhakta sees God in all experiences.

Physical eye will report only physical matter; like that

astronaut; His eyes saw only the earth; but his sensitive mind saw the Lord. Seeing is not the physical perception; but through the eye of maturity; through the eye of wisdom, he was able to discern the invisible organizing coordinating intelligent harmonizing principle. So thus for a bhaktha; God vision is not at a particular time; but at all the time; and therefore their mind is always fixed on Me; they cannot lose sight of Me; and their sense organs also fixed on Me. If they talk, it is also about Me by sharing their divine experiences.

They even educate their children to see what can be seen by a wise mind. So education should be 'elevating the mind to see what is not physically perceptible, but what can be appreciated by only a mature mind'.

Citing story of wife of a scientist she was crying and told him don't you see my tears? He said I do see the Sodium Chloride with water coming down your eyes. He could not see the emotion behind her tears. Similarly God is discerned not physically analyzed and arrived at. And therefore **education is giving that mind which will discern the invisible God, behind the physical universe.**

Because of their view of the world, they enjoy all the time. Advantage of this is that in this appreciation there is fulfillment. In family front, there may be failures; and in professional front there may be failures; but as long this appreciation is there, you never look upon your life as a failure; this will make the life a success; even if there are failures in other fronts; and therefore there is fulfillment, that I am able to appreciate the Lord.

They revel in appreciation that they have a sensitive mind to appreciate.

Shloka # 10:

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To them who are uninterruptedly united with Me and who lovingly adore Me, I grant that intellectual union by which they draw nigh to Me.

These bhaktas are ever connected to Me. Thus, a wave in ocean is related to ocean alone; it is born, it rests and it goes back into ocean alone; it is a fundamental relationship. Neighboring wave loves this wave. They marry and have family. But relationship between wave and another wave is incidental,

while relationship between wave and ocean is fundamental. In life, other beings are like other waves. But my most sacred relationship is with god and it is forever.

A virat bhaktha is one who has understood that I am like a wave and Lord is like the ocean; and all the other human beings are like other waves only; So I while I may have several human relationships that are sacred but much more profound, much more sacred, much more fundamental; and much more universal is my relationship with the Lord. The human relationships can last for one lifetime. In the next life, same relationships may not exist. We don't even know if we will be born as a human being in next birth. So therefore even the most sacred human relationship can last for only one life. So much more sacred is my relationship with the Lord; It does not mean we have to discard or disregard human relationship; but what scriptures say is human relationship should never be at the cost of relationship with the Lord; therefore that relationship should be revived through regular prayers; I should pray; Oh Lord! Let me not forget my relationship with you in my preoccupation with the incidental relationships.

Virat bhakta has a Tamera shruti playing all the time behind him. He will not go out of it. Thus, Ishwara sambandha is his background Sruti, hence called Satat Yukta; one who never forgets relationship with god. Devotion can't be forced; it has to be known only by knowledge. Love can only be born of understanding and in no other way. You discover love due to understanding. The more you study scriptures the more you understand and the more you love.

There are several levels of Bhakti. Initially I look upon God as a means for worldly ends; it is business love; love used as a means of give and take, the lowest form of Bhakti. This is usually associated with manda bhaktas.

The next one is learning to look upon God as an end in itself; because God represents purnatvam; and once I know that

strengthened by mananam and nidhidhyasanam.

By wisdom I will remove internal ignorance. Internal ignorance is evident in gloom on face of a person; it will go away and the face will bloom with joy.

Virat Bhakta will become a Brahma Gyani without which no moksha is possible. If you surrender to Lord, he will provide the way to knowledge. He becomes a Gyani with support of God.

Shloka # 12:

शुद्धं चित्तं शुद्धं
चित्तं शुद्धं चित्तं शुद्धं चित्तं शुद्धं चित्तं शुद्धं
चित्तं शुद्धं चित्तं शुद्धं चित्तं शुद्धं चित्तं शुद्धं 10.12

Arjuna now spoke.

Sri Krishna has talked about Ishwara swarupam, vishwa rupa bhakti or Virat bhakti and benefit of this bhakti, which is Brahma Gyanam. This Gyanam will lead to Moksha. With this his teaching is over. But now Arjuna raises some questions. From Shlokas # 12-# 18, the questions are raised, all based on Sri Krishna's earlier comments in this chapter.

Sri Krishna said, "I am the cause of this universe. So, every glory is my glory. My glory manifests in every object." Arjuna wants to know more about this divine glory, also known as Vibhuti. Arjuna wants details of Vibhuti.

Therefore Arjuna says: Originally you are Param Brahma; not only that Param Dhama as well, and you are the supreme light of consciousness. So dhama has the meaning of light also; dhama means abode also; both meanings are OK. You are the abode of the whole universe or you are the light of consciousness, chaitanya

svarupah.

You are most sacred, Parama Pavitram. Anything becomes holy

due to association with God. A building is not holy, but once an idol is installed God's holiness comes to building as well.

Even a saint is holy because of discovering Lord in himself. A fruit from a shop is just eaten while the same fruit from a puja, one places on both eyes due to its holiness that comes from God.

Parama pavitram means Lord is holy

Pursuhaha means you are indweller of human body, the sakshat chaitanyam

Shashvat means Eternal one; one who never dies.

Thus Arjuna gives a wonderful description of Ishvara to please Lord Krishna, because he is going to ask him for a favour.

Take away:

This non-resistance to experiences is called prasada buddhi.

Virat bhakthi does not require dropping your career or profession; it requires only a sensitized and informed mind.

Education is giving that mind which will discern the invisible God, behind the physical universe.

With Best Wishes,

Ram Ramaswamy

liberate a person from samsara. The knowledge of the three padas can't give us liberation. This mantra is the most significant mantra of Mandukya Upanishad as well as entire Upanishadic literature. As we dwell on mantra # 7 more and more, we will appreciate it better. Guadapada has written over 200 verses on this mantra. It is called Turiya lakshanam. The mantra itself does not mention the word Turiya; it uses the word Chaturtham or the fourth pada.

With respect to Turiya atma there is a misconception. We will remove the misconception first then come to conception. First pada is associated with waking state. Second pada with dream state and third pada with sleep state of experiences.

The common feature among padas is the association with a state of experience. Therefore for the fourth pada also we assume it is associated with a fourth state of experience. So people have inserted a fourth state to connect with fourth pada. They have given it a name called Turiya pada as the fourth pada.

Once this misconception has come up the corollary is that Turiya pada is now available only in Turiya avastha. Therefore, they conclude, during Vedantic study we can never know Turiya pada as we are in jagrat avastha during the study. So confused people conclude that during Vedantic sravanam we can only learn about Prathama pada alone; they feel they should work for Turiya avastha or Samadhi; and there are many types of Samadhi as well. These words have however no connection to Vedanta. We have to drop this misconception right now.

Mandukya Upanishad does not talk of Turiya avastha. It talks of jagrat, swapna and sushupti avasthas via usage of words Jagrat sthana, Swapna sthana and Karana sthana. A Turiya sthana or a fourth state is, however, not mentioned at all.

Then what does Upanishad say? It says Turiya is different from first three padas of Vishva, Taijasa and Pragyā. It is in and

through all the three padas. Therefore, since Turiya is through all three padas wherever Vishwa is available Turiya is also available; it is same with Taijasa and Pragya as well. So, it obtains in all three avasthas. Turiya coexists with all three states. Each state may come and go but Turiya remains. Thus Turiya never comes and goes in any state; it is available in all states of experience.

To understand that Turiya is different from all three states, we can take example of golden bangle, chain and ring. Gold is not different from bangle, chain and ring. It is identical to all of them. Bangle is not equated to gold; as bangle comes and goes; but gold does not come and go. So it is with chain and ring as well.

So gold is different from bangle, chain and ring; but don't search for it outside; it is in and through all three of them. **How then to comprehend the gold; we see it by seeing the gold as a part of all three. The intellect filters out the name and form of chain, bangle and ring and we see only gold.**

Here we see gold is coexisting in chain, bangle and ring. So here gold is the fourth entity. It really is not away from the three; it is in and through all three although different from them.

Similarly, Turiyam is different from Waker but is in and through Waker. Turiyam is different from dreamer but in and through dreamer; Turiyam is different from sleeper but in and through sleeper as well.

When I say I am the waker, sleeper, and dreamer, what is it that is in and through all three states? The common factor is " I am", the shudha chaitanyam; all others are incidental states such as, "I am father; I am happy", etc. Here the "I am", is Turiyam. It is there even after waker goes away. It is there even after dreamer goes away; it is there even after sleeper goes away. The "er" in dreamer, sleeper and waker is

the common principle; Waking, dreaming, sleeping are not. This is thrust of mantra.

For all three padas; each pada has a pair; a Pramatha (knower) and Prameya (known). Turiya is different from the three pramathas of Jagrit, sushupti and swapna; the three knowers, that is the waker, dreamer and sleeper. Similarly there is a Prameyam. Turiyam is different from the three pramathas and the three prameyas, the three states of Sthula prapancha, svapna prapancha and karana prapancha. It is different from all three states but it is also in and through all three states.

Thus, seventh mantra can be divided into three parts:

First part: is Turiyam and it is different from the three knowers. In shloka it is described from “naanta to Na prgyam”.

Second part: Turiyam is different from three prameyams. In shloka it is described from “adrishtam to avyaya”.

Third part: Even though Turiya is different, it is in and through all three states. It is the adishtanam. In shloka it is described from “Eka atma to end”.

Thus, Turiyam is both transcendental and immanent. Transcendental here alludes to the gold that is different from bangle, chain and ring. Immanent alludes to the fact that It is in and through all three states.

“ I am that Turiyam”, one who knows this, he is free here and now. So all our struggles are to reach this state.

Describing the meaning of words in mantra swamiji said:

Bahishpragyam: means the Waker, the jagrat pramatha, the knower in waking state, turned extrovert. Turiyam is not bahishpragyam, not the waker I, not the prathama pada.

Nanta Pragyam was in mantra #4 as well. It means dreamer I

turned inwards. Turiyam is not nantapragya, the dreamer I; nor Pragyandhanam, nor sleeper I, nor svapna Pramatha; the knower I in sleep state. Turiyam is none of them.

Na Ubhayataha Pragyam means intermediary experiencer. Intermediary state is one before you go to sleep; you are sleepy but are also awake; not total sleeper nor total waker; or upon waking, in morning you are still sleepy. It is at this time that you get ESP experience, paranormal state of experience. Turiyam is different from these intermediary states as well.

Na Pragyaha, means the all knower or God. Turiyam is not even the Knower of all. The only thing that does not meet all these conditions can only be an inert stone. But Upanishad says it is not an inert principle; It is consciousness without being a Knower.

Thus all Pramatas are negated. With this part 1 is over.

Prameya Trayam: It is not an object of experience. It is Aparameyam. To reveal this Upanishad says it is not an object of any instrument of knowledge. Sarva Pramaha agochara. Pramanam means instrument of knowledge. It is not an eye, or sense organ or adrishtam, pancha indriya agocharam or Pratyaksha Pramana agocharam (not accessible).

If someone says I saw Brahman he has experienced some experience; but Vedanta says that experience is not the ultimate reality. If you saw, if you heard, it is not true.

Agraahyam: It cant be grasped by pancha karmendriyas; touch, smell, see...); if it is, it cant be ultimate truth. Any bhagavat darshanam of any bhakta we don't question it but Vedanta says it is not the ultimate.

Alakshanam: Lakshanam means inferring through clue. Smoke without seeing fire. Smoke is Lakshanam. Turiyam is Alakshanam; it can't be known from clues.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 130: Chapter 10, Verses 4 to 10

Shloka 4 and 5:

Intelligence, knowledge, non-delusion, endurance,
truthfulness, sense control, mind control, pleasure, pain,
being, non-being, fear and fearlessness. 10.4

Non-violence, equanimity, contentment, penance, charity,
renown, ill-fame—from Me alone these manifold states accrue to
all beings. 10.5

Swamiji said we have entered chapter # 10 with the first three
shlokas. Sri Krishna is introducing subject of Ishwara
swarupam or nature of god. This is topic from Ch. # 7 onwards.
First six chapters were about Jiva Swarupam. From Ch. # 7
onwards it is Ishwara swarupam that continues till Ch. # 10.
In first three shlokas Sri Krishna talked about glory of

Ishwara Swarupam. In shlokas 4 and 5 he has entered into topic of nature of God. God is defined as cause of the universe or jagat karanam.

And this jagat karanam status of the Lord itself is explained in the scriptures in three different ways, depending upon the intellectual level of the student. Jagat karanam explanation level No.1; jagat karanam explanation level No.2; jagat karanam explanation level No.3; This explanation will depend upon the intellectual caliber of the listener.

Level # 1:

Nimitha Karana Ishwara

God is creator of universe. He is omniscient, omnipotent creator who creates the creation. Here we imagine a creator like a jewel smith or a mason, an intelligent creator, as a person. Scriptures give many examples to support this; thus the four heads of god indicate a lot of knowledge and omniscience. This is an initial introduction to creator.

Level 2:

Parinami upadana karana Ishwara

If god is creator what raw material did he use? A carpenter needs wood; a mason needs cement etc. Here scriptures say god alone was there in the beginning. There was no " outside material" for him to use. As Creator, God finds raw materials in himself. So Lord himself evolves into universe. It is just like a seed evolves into a tree or as gold manifests itself as a chain. Now we say God himself evolves into universe or Lord manifests himself as Samsara. This is second level for the slightly advanced intellect. After being in madhyama budhi for some time he then evolves to level three.

Level Three:

Vivārtha upadana karana ishvara

Since Lord is infinite and beyond time and space, there is no question of the Lord becoming the Universe. Because the language of becoming indicates transformation and transformation indicates limitation by time, since God is desha kala atithah, there is no possibility of Lord transforming into the universe; then what happens; Lord remaining changeless; the Lord appears as the universe: without really undergoing transformation, retaining his absolute nature, the Lord appears as this world, Just as we, at the time of dreaming, continue to remain as the waker on the bed, but in the dream, our mind gets transformed into the dream-time, the dream-space, the dream-object, the dream-transaction; the dream-nightmares, the dream-festivals; all are the waker himself who transforms without really undergoing any change.

So, I, the waker seemingly transform into dream and when I wake up the dream world gets resolved.

Just as I continue to remain as waker, and seemingly become pluralistic, transact, enjoy or suffer the dream, and when I wake up what happens, the whole dream world is resolved. And again I can project another dream world and again I can resolve. Even if hundreds of dreams I project and resolve, I continue to remain an undisturbed, untransformed and undestroyed individual,

So also God appears as world or Vivarta Upadana karanam Ishwara. Now in this chapter Sri Krishna is talking of a Level 2 Sadhaka. "I" evolve into universe; the internal universe of thoughts and external universe of objects both arise out of Me, says Sri Krishna. I alone become everything.

Shloka # 6:

सप्तमोऽपि ब्रह्मविद्यायां श्रीकृष्णार्जुनसंवादे
सर्वज्ञोऽहमेव सर्वं ब्रह्मणोऽहमेव प्रकृतम् ॥१०.६॥

The seven great seers, the first four, and also the Manus were

endowed with the steady state of integration; there is no doubt about this.

In previous shloka it said Lord has potential (Shakti) to manifest as universe. This power of manifestation is called Maya Shakti or Yoga Shakti. Potential power is Maya. Potential power is dormant as such it is invisible. Butter in milk is not visible but we have to churn it out. This is Ishwara Yoga. Once potential manifests or becomes visible it is called Vibhuti (potential is hidden kinetic energy activated). So, seed becomes tree. **Visible version of power is called Vibhuti; unmanifest is called Yoga.**

My lecture is in my mind, invisible. Now when I am talking, potential becomes word, manifests itself as Vibhuti for many. Thus, Shakaracahrya's Bhashyam we read is Vibhuti. Universe we see is Vibhuti. At time of Pralaya everything is in potential form hence known as Yoga Nidra.

Thus, I have both potential and visible energy. Suppose a devotee knows this glory, for him god is not in Vaikunta rather for him god is everywhere. "God is nowhere", said the atheist. Someone changed it to. "God is now here". This is virat Ishwara darshanam; aneka rupa Darshanam. One who knows this goes to next level of Ishwara darshanam. Next level is, God appears to have this form.

So yogaha means arupa Ishvara Gyanam; he will go to nirguna Ishvara Gyanam; which is the third level; And not only he will get arupa Ishvara Gyanam; avikampena; and it will be a strong conviction for him; formless God is the real God; and that real formless God assumes either one form or many forms; depending upon the devotee's prayer; in whichever form, he wants to have darshanam; Bhagavan assumes that form; but really speaking; the Lord is arupa; And that arupa Ishvara is called avikampa; avikampa means what; unshaken knowledge; which means conviction.

He has all three rupams in him (arupa rupa, aneka rupa and eka rupa).

In Shivananadalahari, Shankara says I can meditate upon you as the Lord whose body consists of the moving and non-moving creation. I enjoy all the three; I can talk to you as a person; I can admire you as the nature or creation; and I can close my eyes and enjoy you as aham brahma asmi. All the three he will come to know, and suppose we have a doubt; what is the guarantee; we want always the guarantee. Sri Krishna says I am giving you guarantee that you will come to Me ultimately.

Shloka # 8:

ॐ सर्वं भूयते सर्वं भूयते सर्वं भूयते सर्वं भूयते
ॐ सर्वं भूयते सर्वं भूयते सर्वं भूयते सर्वं भूयते 10.8

**“I am the source of all things; all things proceed from Me”,
so holding with deep loyalty to truth, the wise adore Me.**

With previous shloka Ishwara Swarupa topic is over. From Shloka # 8 onwards, aneka rupa ishvara bhakti is discussed. Intermediary stage means what; at the lowest level Lord has only one Ishta Devata swarupa; at the highest level is where God who does not have any form and between these two is intermediate stage of aneka rupa Ishwara or Vishva rupa ishvara.

Vishwarupa bhakti enjoys a lot of virtues. Many values come to him. Raga and Dvesha will weaken in him. Likes dislikes weaken in him. Once I know whole creation is God's, how can I dislike anything in creation? So, everything is welcome. All our stress is due to mental resistance. I like some experiences, others I don't. Even imagined experiences can create stress. For virat bhakti everything is welcome. He sees every experience as originating from God. God is everything, pleasure, pain, success, failure, health, sickness etc. So, everything proceeds from Me; so everything is Ishwara prasada.

the five mantras. The three padas or

The three quarters were explained as: first quarter, Vishva and Virat; second quarter, Taijasa and Hiranyagarbha; third quarter, Prajna and Ishvara. In each of the mantras, the Upanishad pointed out that each quarter is the name of "I", the atma, and the consciousness principle. I am called Vishva when associated with the waking state, Taijasa when associated with the dream state and Prajna when associated with the sleep state. It is my threefold association that makes me Vishva, Taijasa or Prajna. All of them are one and same consciousness. The differences are only in name and form like bangle, chain and a ring are finally only gold. Similarly, essential consciousness is Turiyam.

In this summary Gaudapada talked about Pada Trayam, Sthana Trayam, Bhoga Trayam and Tripti Trayam as well.

Karika # 5:

वैश्वानरं तैजसं प्रज्ञां च त्रयम् ।
तत्रैकं त्रयं त्रयं त्रयं त्रयम् ॥

One who knows both the experiencer and the experienced just as they have been described so far, as associating with the three states of Consciousness he is not at all affected even when he is experiencing (enjoying) the respective objects of the three states.

In the following verses, Gaudapada gives some extra information, which is not actually in the mantras. The one who has the knowledge of these three pairs, waker and the gross universe, dreamer and the subtle universe, sleeper and the reflected happiness, i.e., the experiencer and the experienced, knows. In all the three states, there is a distinct experiencer, Vishva, Taijasa or Prajna and distinctly experienced objects. If a person knows all these three pairs very well and the substratum of these three pairs, the Turiyam, the original consciousness, he clearly grasps. Such a

briefly; it will be elaborated upon later as well. Creation or cosmology is a big topic in philosophy and science. In every philosophy creation is very important topic. In modern science it is called cosmology, which has many theories such as big-bang theory, steady state theory, etc. But none of them explain creation with clarity; it is all still a mystery.

Here, Gaudapada is talking about Vedantic theory of Creation. Gaudapada is hinting at the topic taken from the sixth mantra of Mandukya Upanishad. In that mantra, the third quarter was talked about, which is atma associated with the causal body and the causal universe. In sleep, everything is in resolved condition. During sleep, even though we are experiencing blankness, sleep is not blankness. Mandukya Upanishad says that everything is in potential condition in sleep. From that potential condition alone our experience in dream and waking states arises. Therefore, we are making **an important conclusion that if you have to create anything, that product must exist in potential form. This is an important Vedantic principle. If out of a lump of clay, you are able to create a variety of earthenware, all those forms have to be in the clay in potential form.** Thus creation always exists, which means that there is no creation of anything new. So there is no creation at all! **What is called creation is a big misnomer because matter cannot be created nor destroyed.** What is in unmanifest form coming into manifestation is wrongly called creation. When butter is made from milk, it is only the unmanifest butter in milk that comes out. Otherwise if butter can be newly created, it can be done so from anything. Butter cannot be created from water because water does not contain butter in potential form. Butter comes out of milk because it is in milk in potential form. Similar analogy of oil hidden in seed was given. This is a very important Vedantic doctrine. It says that you never create anything new; you only convert unmanifest into manifest. Any law true to humans also applies to God as well. God also can't create matter. So, where is question of Creation? Consciousness is eternal. It can't be

created. Matter can't be created. Nothing is created.

In the third quarter, which is the deep sleep of the individual is called laya while the deep sleep state of the total cosmos called pralaya, where everything is in potential condition. All the five elements are also in potential condition. That potential form of the material creation is called maya, prakrti, avyaktam etc.

Maya will be used here. During laya and pralaya, the whole universe is in maya in seed form along with consciousness called Turiyam, Brahman or atma. Thus Atma plus maya is equal to the third quarter, the Prajna-Ishvara, in which, everything is in seed form. Every state of sleep is followed by a waking-up. When you wake up in the current body, it is called waking up. If you wake up in some other body it is called rebirth. Manifestation always follows every dissolution. At the time of manifestation, everything dormant rises back. What happens to consciousness? Consciousness does not and cannot do anything. It cannot undergo any change. When the body-mind complexes are manifested, consciousness lends reflected consciousness to the body-mind complex. Thus, as many minds there are, as many reflected consciousness's will form. Gaudapada says that objects, that exist in potential form in the Prajna-Ishvara, referred to in the sixth mantra, become the manifest world. Un-manifest world is not useable as such it is as good as nonexistent.

Why do we use the word Creation wrongly? When a thing is in potential form, it is utterly useless with no utility value. Oil in seed can't be used; hence it is as good as nonexistent. In Pralaya, creation has no utility value; after manifesting, it is useful. So manifestation is considered newly created, which it is not. Thus from Avyakta avastha (unmanifest) comes Vyakta avastha (manifests). This is figuratively called Creation. Sri Krishna says in the Gita, "I never created you, Arjuna! You were always there." This Ishwara creates all Jivas as well as both chetana and achetana

beings. Creation means Sthula, sukshma etc were in potential form; now they manifest as bodies and minds. RM (reflected matter) and RC (reflected consciousness) are also generated. Chetan, Achetan prapancha are thrown out or manifested. How is this possible? It is just like our dream creation. Sleeper throws out dream world with chetana and achetana beings. In the shloka Prana means Ishwara.

Karika # 7:

सर्वमयात्मिकाया इत्येवमत्रात्मिकायाः प्रकृत्याः
सर्वमयात्मिकाया इत्येवमत्रात्मिकायाः प्रकृत्याः

Some creationists believe it to be the projection of the glory of God’s own superhuman power, while others consider the world to be of the same nature as dream or illusion.

In previous shloka how the potential creation is manifested by Ishwara was discussed.

Next topic is “nature of manifestation”. Is it real or unreal? Later, Gaudapada will say manifested creation is Mithya; like dream creation is also not real; my thought appears as dream objects or mithya. But people consider this as real creation. Some theories of Creation include:

1. Creation is glory of God, as such it is as real as God. This is known as Vibhuti Mahima.
2. Creation is comparable to swapna or Maya. It is materialized by a magician and is called Maya. Materializing power is called Maya. Thus, Ishwara creates by his Maya.
3. World is like a dream where dream is a real one. So God creates this real dream, this universe.

Karika # 8:

सर्वमयात्मिकाया इत्येवमत्रात्मिकायाः प्रकृत्याः
सर्वमयात्मिकाया इत्येवमत्रात्मिकायाः प्रकृत्याः

if you describe God as ever fulfilled. If God is full, why should he get happiness from Creation? He says all these theories are meaningless. Then, why did he create?

Gaudapada says, **God has not created the world. It has always been there as an intrinsic part of God.** If creation is not a fresh arrival but has been a part of God in a potential form and later manifests, then do all sufferings also belong to God? Since whole creation is inseparable from God, he will also have all its sufferings?

Answering this Gaudapada says, **Creation is a lower order of reality, even as the shadow cannot affect a person, similarly creation can't affect God. Mithya world does not affect God.**

Take Away:

1. An important Vedantic principle is that if you have to create anything, that product must exist in potential form.
2. What is called creation is a big misnomer because matter cannot be created nor destroyed. What is in unmanifest form coming into manifestation is wrongly called creation.
3. God has not created the world. It has always been there as an intrinsic part of God.
4. Creation is a lower order of reality, even as the shadow cannot affect a person, similarly creation can't affect God. Mithya world does not affect God.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 128: Chapter 9 Summary

Swamiji concluded Chapter 9 with a summary today. He said this chapter is similar to chapter 7 and very different from chapter 8. Sri Krishna wants to show the differences between Ch #9 and Ch #8. Ch 8, elaborated on saguna ishvara upasana. Saguna ishvara upasana was shown as meditation on God with virtues. Saguna Upasana gives liberation to an individual through a process known as Krama Mukti. Here one practices Saguna Upasana throughout his life without coming to Brahma Gyanam. This Saguna Upasana cannot lead to liberation. But due to his saguna upasana he travels after death to Brahma Loka. How do we come to know of all this; it is this through scriptures. There he will find conditions ideal for Brahma Gyanam. He will go through Vedanta Shravanam, mananam and nidhidhyasanam taught by Chatur mukha Brahmaji himself. In this ideal situation he gets knowledge and liberation called Krama Mukti.

Here, one does not get Gyanam in manushya Loka.

Sri Krishna is not prescribing Krama Mukti, as he does not want to postpone liberation. So he wants to prescribe Sadyo mukti or Jivan mukti. In this method we practice saguna Upasana acquire yogyata, switch to Nirguna Gyanam in this life itself. This switch is to Vedanta vichara. Here nirguna nature of God is understood. This is Ishwatra Gyanam. Due to this, one gets knowledge of nirguna nature of God or Para Prakriti (PP). This gyanam results in Jivan mukti and then in Videha mukti.

So, thus, in the seventh chapter, sadyo mukthi; in the 8th

chapter, krama mukthi; and in the 9th chapter, again we come back to sadyo mukthi itself; that is why the 8th chapter is the odd chapter; 7 and 9 both deal with nirguna Ishvara Gyanam; which is the liberating knowledge.

When we think of nirguna Ishwsara Gyanam one may think of it as very difficult. Sri Krishna says it is actually very easy for a **prepared person**. So how should I prepare? It is by Saguna Ishwara Upasana then progressing to Nirguna Ishwara Gyanam and then one gains liberation. This is the background of Ch 9.

Shlokas #1-# 3:

They are an introduction to the chapter. Sri Krishna introduces subject of Ishwara Gyanam or PP or Nirguna Ishwara Gyanam. Since this knowledge is not available to an unprepared mind this will remain a secret for the unprepared mind; like the theory of relativity; they say only a few people know, because it requires preparation. Sri Krishna calls it raja vidya, the greatest knowledge. And this raja vidya raja guhyam, otherwise known as Nirguna Ishwara Gyanam is the subject matter of the 9th chapter.

Incidentally he says among qualifications Shradha is very important. **Shradha means keeping an open mind and not rejecting the teacher and teaching outright.** He says, if you don't have shradha, the loser is you alone.

Shloka # 4-10:

The central theme of these shlokas is revelation of nirguna Ishwara Swarupam; nature of higher god, PP, is revealed. Nirguna Ishwara is called Brahma Swarupam. A few important features of Brahman are mentioned from scriptures here. They are:

1. **Sarvagataha:** The real God, the "I", is all pervading. So any personal God is not all pervading. So God in

Vaikuntam etc., are inferior God presented to beginners. Also remember, without Saguna Ishwara one can't go to Nirguna Ishwara.

2. **Avyaktam**: meaning he is indriya agocharam or not available for sensory perception; aśabdām, aśparśham, arupam, arasam, agandam Brahma. So one can't see, smell, taste, touch and talk about God.
3. **Mithya Jagat Adhishtanam**: The Lord is the support of the world, which has got only a lower order of reality; which is unreal, compared to the higher order. Just as the dream world is real from the standpoint of the dreaming individual, but the dream world is unreal from the standpoint of the waker. Similarly **this world is real from the standpoint of the waking individual; but this world is unreal from the standpoint of the para prakruti, the higher nature**. And therefore the third definition of Lord is that he is the substratum of the unreal world, or the world of a lesser order of reality; In Sanskrit, mithya jagat adishtanam;
4. **Asangaha**: God is asanga swarupa: Impurities of world don't sully god. Although god supports whole world its impurities don't contaminate him. He is compared to akasha just as the space accommodates everything, without getting sullied by anything.
5. **Srishti Sthiti Laya Karanam**: Ishwara is Srishti Sthiti Laya karanam. He is cause of origin, existence and resolution of Samsara.
6. **Sakshi Matrena**: If Ishwara is creator, then he is also a karta and bhokta, then he will have punyam and papam as well. And therefore Sri Krishna says: I do not create anything; in my presence, sakshi matrena; the creation arises, exists and resolves. Like in presence of light a crime may be committed but it does not affect the light.
7. **Kartrtva bhoktrtva rahita**: Since God is only a witness; he does not have a doership or enjoyership. And this last one which is corollary of previous one; Since the Lord is only the witness; Lord does not have kartrtvam

or bhoktrtvam; kartrtva bhoktrtva rahita; kartrtvam means doership; bhoktrtvam means enjoyership; both do not belong to Ishvara.

So these are the seven features of the higher nature of the Lord; that is Brahman.

Shloka # 11: explains why samsara exists and why suffering exists. Samsara karanam is ignorance of PP or Nirguna Ishwara. **Why is there ignorance?** Nirguna Brahman, God without attributes, is beyond time and space. And anything other than Nirguna Brahma, that is Sagunam Brahma, which comes under apara prakrti (AP), is within time and space. The moment you come to properties, it is subject to change; there will be increase; there will be decrease. Whatever is subject to time cant give security, as time will destroy it. So, if I don't know PP, I seek security from AP that fluctuates. Holding to AP, I face changes. AP is cause of all our struggles and we will be disappointed. **Cause of samsara is from wrong expectations of permanence of AP. So, ignorance is cause of suffering.**

Shloka # 12-# 19:

The remedy is now given for our suffering. Bhakti is given as the remedy. Bhakti is a series of sadhanas culminating in Gyanam. Our problem is ignorance and its solution is Gyanam.

Shankaracharya says, if darkness is a problem the solution is light; so light a lamp. If Agyanam is the problem, nirguna brahma gyanam is the solution. So, Bhakti is a series of sadhanas. The sadhanas take you there.

Three levels of bhakti are indicated. They are:

1. Karma rupa bhakti as Karma yoga.
2. Upasana rupa bhakti
3. Vedanta rupa bhakti.

Karma makes us extrovert. Extrovert mind has to turn inwards. How to turn inwards? By bhakti, in form of Saguna meditation one can turn inwards.

Vedanta Vichara Rupa bhakti is where I study scriptures. Even our class belongs to this bhakti. Gyana yagna is superior to all other Yagnas.

Once a person goes through all three levels of Bhakti, he becomes a Gyani Bhakta, a devotee with knowledge of Nirguna Ishwara Gyanam. So, Bhakti means, all three levels of Sadhanas. You have to go through all three then he becomes a Gyani who gets liberation.

To become a bhakta one must have done a lot of punyam in life. Without punyam one will not come to any level of bhakti.

Shlokas # 20-# 29:

Sri Krishna talks of two forms of bhakti based on motive. Previously we talked about bhakti based on Sadhana. Now we are discussing bhakti based on motive; thus we have Sakama Bhakti and Nishkama bhakti. The difference in motive is one bhakta prays for finite benefits while other prays for infinite benefits. Manda Bhaktas use bhakti for ephemeral goals. Sakama bhaktas goals are unintelligent ones. However, Swamiji says, Sakama bhakti is still valid and fruitful. It is not a papam. God will fulfill Sakama bhakta's desires. But his life will be like the snake and ladder game; will be climbing very fast in the ladder and also come down faster through the snake's mouth; and again go up and come down; endlessly this game goes on and on and this is sakama bhakthi.

Nishkama bhakta understands Para Prakriti (PP) alone can give him peace, security and happiness. He uses his bhakti for preparation of mind for Brahma Gyanam. Just as a Mother feeds her child knowing what is good for it; so also God, please choose the right qualification and inject me like a suckling mother, prays the bhakta. Asking for Chitta shuddhi is

nishkama bhakti. Asking for Guru is nishkama bhakti. Asking for non-forgetfulness of teaching is nishkama bhakti.

Sakama bhakti is difficult to practice as there are many rules in its practice. Sakama karmas specify the date, time, dress, the mantras, pujari etc. If rules are not followed one has to perform prayaschitam, if not benefits will not be there.

Nishkama bhakti is easy to follow. The bhakta needs to use only pushpam, phalam or toyam for his worship of god. So, Sri Krishna differentiated between the two bhaktis. He recommends Nishkama bhakti. So unintelligent people practice difficult bhakthi; they pay more; and get less. Whereas, nishkama bhaktha pays less and gets the infinite itself.

Shloka # 30-#34:

Sri Krishna glorifies bhakti here.

Since bhakthi has got several layers, it is like a flight of steps; beginning from the lowest rung of the ladder; karma lakshana bhakthi; then upasana lakshana bhakthi; and then Gyana lakshana Bhakti. Since it has many rungs, anybody can start bhakthi; according to his level; Not that you have to study nirgunam Brahma; you need not start there; Start with karma yoga; very easy; even you can practice sakama karma; but dedicate it to the Lord, We will see the details in the 12th chapter; thus anybody can start bhakthi; whatever be the level.

Sri Krishna goes a step further and says even a person with guilt can go to Bhakti. Guilt is a big obstacle to spiritual progress. Spiritual sadhana requires self-confidence. Biggest obstacle to this is guilt.

Thus, I have to be confident in running a race; mother, father, brothers, etc. they can clap the hands; they can cheer you up; the running has to be done only by the child only; Similarly the spiritual sadhana, I have to do; guru can

encourage; Shastra can encourage, Bhagavan can encourage; and biggest obstacle to confidence is guilt; and therefore Sri Krishna says never have guilt, once you have understood that your lifestyle has been unhealthy; decide to change; once you have turned a new leaf and decided to change; **the very decision to change makes you a saint or a Sadhu purusha.** And not only that, there may be some people who have got disadvantages because of their very birth; because of their parentage; because of their location, etc. There can be people with inherent disadvantages but even those disadvantaged people can practice bhakthi and attain liberation.

The last shloka talks about requirements for a Bhakta; they include:

- 1. Learn to love Me, for whatever reason you choose.**
- 2. Learn to love me as your goal.**
- 3. Never forget your goal.**
- 4. Convert your life to worship towards this goal.**
- 5. Be humble at all times due to spiritual progress.**

With these five factors you will attain Me.

This concludes chapter # 9. And since the subject matter is raja vidya raja guhyam, the chapter is called raja vidya raja guhya yogah.

Take away:

Shradha is a qualification considered most important by Sri Krishna to receive this knowledge. Shradha means keeping an open mind and not rejecting the teacher and teaching outright.

This world is unreal from the standpoint of the para prakruti, the higher nature of God.

To become a bhakta one must have done a lot of punyam in life. Without punyam one will not come to any level of bhakti.

The very decision to change and go to Bhakti marga makes you a

Sadhu purusha.

Cause of samsara or suffering is from wrong expectations of permanence of AP. So, ignorance is cause of suffering.

Essence of Bhakti:

1. Learn to love Me, for whatever reason you choose.
2. Learn to love me as your goal.
3. Never forget your goal.
4. Convert your life to worship towards this goal.
5. Be humble at all times due to spiritual progress.

With these five factors you will attain Me.

With Best Wishes,

Ram Ramaswamy

Bghawat Geeta, Class 127: Chapter 9, Verses 30 to 34

Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥ १० ॥
ॐ नमो भगवते वासुदेवाय ॥ १० ॥ १०.३० ॥

Despite his extremely wicked conduct, if a man worships Me exclusively he must indeed be deemed worthy; for his resolution is right.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna

has completed the topic of comparison and contrast of sakama nishkama bhakti. Now, in shlokas # 30 to # 34, Sri Krishna is talking about the glory of devotion.

In shloka # 30 bhakti is glorified as something, which any person can start at any time in his life.

Either he can start as an arta bhaktha, which is the beginning stage. Whenever there is problem, we can take recourse to the Lord. This is arta bhakthi. Whenever there are problems, a person is mentally weaker, he requires a support, and Lord is an ever-available support. In fact, one of the names of the Lord is arta thrana parayana; the one who is committed to helping the people who are in crisis. And gradually you can graduate to artharti bhakthi, then jignasu bhakthi and then Gyani bhakthi; thus whatever be your level of spirituality, you can start with bhakthi.

Sri Krishna says once he has decided to take the help of god such a person can be called a Sadhu purusha because it requires a little bit of humility; a little bit of understanding, that however great we are, our freewill has its limitation. No doubt human being is very powerful. No doubt, human being can achieve lot of things. But however great a human being is, he has his limitation. The moment I understand the limitation of my freewill, my wisdom helps me take the help of an external factor.

The moment I understand limitations of freewill, I get wisdom to seek help of god, even if it is for material gains. One can seek god even for material gains.

And once a person surrenders to the Lord; and then he will find there is an extra strength in his mind. As I told you the other day, **they have statistically proved that religious people have more emotional strength, and greater immunity and resistance even at physical level.** Therefore I do seek a transformation. Once I seek a transformation my inner

strength, my devotion will increase; when the devotion increases, naturally my strength will be more; thus you get into a cycle; **an auspicious cycle of; more devotion; more strength; more strength, more devotion, so it becomes a healthy addiction;** until then, he was addicted to unhealthy practices; now he is de-addicting himself from other inferior things and he is practicing a positive addiction; the addiction to devotion; it is an addiction; but worth having; and soon we will get over even that addiction; Whether we should get over or not is a different question; but if you see it as an addiction, we will get over that also; but he has got into a healthier addiction.

So you can call him a saint as he has taken the right resolve. What happens to him, the one who has decided to turn to Lord for help?

Shloka # 31:

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥ १३.३१ ॥

Soon he becomes essentially righteous and attains lasting peace. Know for certain and proclaim, Arjuna! that My devotee never perishes.

He will soon become a dharma atma or a person who values dharma more than artha and kama.

He grows out of the artha kama delusion. He uses them like pickle, in small quantities. His main pursuit in life is his dharma (values and moksha). He will gradually become a jignasu bhakta. One who uses emotion for growth. Then he becomes a Gyani bhakti.

Jignasu means one who wants to know the nature of God. Since he knows God is the only source of security, he is interested in knowing Brahman.

spiritual obstacles. They all can get liberation provided they come to depend on Me. **Shankaracharya's Karavalamba stotram is meant for disadvantaged people to attain liberation.**

Who are the disadvantaged people? We should note that this shloka is a very controversial one. The disadvantaged people include:

1. People of sinful birth;
2. Women
3. Vaishya and
4. Shudra

All four are disadvantaged people. Why does Sri Krishna identify these four. We should remember Vedanta is pursuit of wisdom connected with the mind, intellect and sukshma shariram. Physical body does not get knowledge. We are not connected with the physical personality. Sadhana chatushtaya sampathi deals only with subtle body, not physical body. So Stree, Vaishya, shudra etc are really about our inner personality. What type of personality is a Stree, Vaishya, Shudra etc? They are svabhava stree, svabhava vaishya, svabhava shudra.

We are not concerned about physical side of svabhava at all here.

Papa Yonaya: People of sinful birth; that means people who do not have a conducive atmosphere for spirituality; not being born in a spiritual family; We have to imbibe spirituality from early childhood. In fact we say in the shastra, that even from pregnancy the child imbibes that trait. So imagine if the parents are nasthikas; so, that becomes an obstacle. Thus, papa yonaya, are people who do not have a conducive atmosphere for spiritual growth.

Stree: A stree is an emotional person. In Stree emotion dominates over reason. Normally reason should control emotion and not the other way around. An emotional person can have

problems with Vedantic knowledge. Emotional person values personal attachment. They need an emotional prop. But Vedanta wants us to grow out of relationship, asangam. Sanga means bondage; one has to transcend Sanga.

Emotional mind wants a personal god; god is seen as a child, mother, father etc. Whereas Vedanta is telling us that God is beyond even personal limitations. Emotional mind can never reach nirguna brahman and therefore Vedanta becomes a problem and vairagya becomes a problem for an emotional mind. Therefore who ever has such a mind is called stree mind; even a

male, if he has got such a mind, Vedantically that person is a stree; therefore, the first type of mind is an emotional mind.

Vaishya: In chapter 4, Vaishya is considered a Rajasic mind; that is an outgoing, commercial mind. He sees profit everywhere. It does not have anything to do with birth. This is a guna vaishya.

Shudra: In chapter # 4 this is considered tamas guna pradhana. They are animalistic one's who believe in a "eat drink and be merry" life. This is Guna shudra not jati shudra.

Guna stree, Guna Vaishya, Guna Shudra are all disadvantaged persons. Even they can surrender to God and they can change their character.

A lady asked me, Swamiji, if I have to be detached from my son to obtain moksha; I prefer my son to moksha.

Such a mind will have difficulty, but Sri Krishna says to such people my advice is; be attached to your children also and give Me, Bhagavan, some attachment as well; then sooner or later, I will take you away from worldly attachment. So, Bhakti will help handicapped as well.

Shloka # 33:

ॐ नमो भगवते वासुदेवाय ॥ १.३३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.३३ ॥

How much more certainly do so those of meritorious birth and devout royal sages! Having come to this transient and unhappy world, worship Me.

So, if Guna shudra and vaishya can attain liberation then the Guna Brahmana and Kshatriya can certainly obtain it as well.

Guna Brahmana: is Satva pradhana.

Guna Kshatriya: is Rajasic pradhana but one who is active selflessly. Guna Vaishya, on the other hand is selfishly active.

Selfless person will grow spiritually while a guna Vaishya may stagnate. A Kshatriyas life is one of a karma yogi while a Vaishyas is one of just karma.

Thus, a Raja Rishi is a guna Kshatriya who is advantaged.

So, advantaged or disadvantaged, start Bhakti. So Arjuna! May you start worshipping Me. Don't postpone, start right away. The world is too uncertain. So start prayer to God right away.

Sri Krishna concludes the chapter with shloka # 34:

Shloka # 34:

ॐ नमो भगवते वासुदेवाय ॥ १.३४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.३४ ॥

Set your mind on Me; be My devotee; sacrifice unto Me; pay obeisance to Me. Being wholly intent on Me, thus uniting your self, you will surely come to Me.

In this famous shloka the lifestyle of a bhakta is described. Who is a bhakta? What life does he lead? Five factors are described in this area. I will reorganize the words of shloka to better communicate the five factors.

Matbhaktaha bhava: Develop devotion towards Me.

Lord can be looked at as a means to the world or as an end. In beginning you learn to look at god as a sakama bhakta for accomplishing worldly ends. Here you will certainly obtain success in that God will fulfill your desires. And that is why Sri Krishna said, in whatever form you worship Me, I will fulfill your desire. So this is the first stage: use Bhagavan as an assistant, your assistant for worldly goal; this is madbhaktah. In fact in all the puranas; this is predominantly presented.

Matparayanaha: Worldly goals have limitations. They cannot give peace, happiness and security. How can money give security? And only God can provide all these. So go to this Brahman, ultimate goal of life.

Manmanaha: Once god is primary goal, mind should not lose sight of goal. In all preoccupations always keep god in mind; as in, subconscious mind. It is like the musician who keeps tapura shruti in mind at all times. This is non-forgetfulness of goal.

Madhyaji Bhava: He converts every action into worship; uses very moment for worship; even eating can be converted into a purificatory right; you should not eat immediately what is served; wait a minute; do namaskara; and acknowledge that it is Lord's gift and remember God; and eat; then eating becomes a spiritual sadhana; Convert everything into a spiritual sadhana, yagna; Even sense pleasures can be converted into yagna; we saw in the 4th chapter, dravya yagna, tapo yagna etc. Therefore madhyaji bhava; worship Me through every action of yours; Become a karma yogi; this is the 4th definition.

Mam Namaskuru: When you grow spiritually, don't become arrogant. Remember my success requires the grace of God.

Thus madhyaji indicates the use of freewill; Mam Namaskuru;

indicates the importance of grace; Freewill is also important; Ishvara anugraha is also important; both should go hand in hand.

So, thus what are the five conditions to be a bhaktha:

- 1. Develop devotion to Me.**
- 2. Make Me as your ultimate goal;**
- 3. Do not lose sight of Me as the goal;**
- 4. Convert every moment of your life into a purificatory exercise; and**
- 5. Always surrender to the Lord and do everything with Lord's blessings.**

If these five conditions are fulfilled, Sri Krishna says; thus engaging yourselves in this devotional

life, religious life, Vedic life, you will certainly attain

Me alone; you will certainly attain moksha. So thus bhakthi will take every person to Moksha; whatever be the level of the person. Therefore let everyone start with devotion; and in initial stages, the real nature of God need not be known, God can be imagined as a person; then gradually from eka rupa, you can go to aneka rupa, then you can go to arupa; Start somewhere.

Take away:

Religious people have more emotional strength, and greater immunity and resistance even at physical level.

More devotion means more strength; more strength means more devotion, so it becomes a healthy addiction.

Shankaracharya's Karavalamba strotram is meant for disadvantaged people to attain liberation.

The five conditions to be a bhaktha:

1. Develop devotion to Me.
2. Make Me as your ultimate goal;
3. Do not lose sight of Me as the goal;
4. Convert every moment of your life into a purificatory exercise; and
5. Always surrender to the Lord and do everything with Lord's blessings.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 7

Mantra # 6:

This is the Lord of all, this is the knower of all, this is the inner controller, this is the source of all. And this is that from which all things originate and in which they finally dissolve themselves.

Swamiji said the Upanishad is in middle of Chatushpada Atma Vichara. The teaching wants to say that ultimately "I" am Turiya Chaitanyam, which does not have any time or space limitations. This Turiya Chaitanyam is appearing as Jagrit, Swapna, and Sushupti avasthas.

It is appearing in three Veshams. Citing an example, it is the same gold that appears as a bangle, ring and chain.

Gold by itself is neither bangle, nor ring nor chain. Bangle

is like the first pada, ring is like the second pada and chain is like the third pada. Gold is like the fourth pada or Turiyam. There are no such things called bangle, ring or chain. The substance is only gold that appears as all three ornaments. Thus, I, Turiyam manifest as gross creation. Gross creation is not a substance in itself. The Turiya Chaitanyam is the only substance that appears as gross creation. There is no matter separate from Consciousness. There is no separate gross matter separate from Consciousness.

Thus, I, appear as Sthula Atma consisting of knower and known. With another nama and rupa I appear as sukshma atma or subtle dream universe. Here, I am the dream knower and known, all my own appearances. I, in sushupti, take on another nama and rupa, in seed form. In sushupti everything is in avyakta rupam. I am thus the third pada called Karana atma, it includes the knower and the known pairs in an undifferentiated form.

In all three states the pairs are:

Vishva and Virat in Sthula

Taijasa and Hiranyagarbha in Sukshma

Prajna and Antaryami in Karana

The antaryami was described in last class in mantra six.

In I, the consciousness, all nama and rupa's are available at the time of pralaya and in a miniature form in the sleep state as well and in this state I am called Anataryami. Antaryami is jagat karanam. Karanam is name for the seed form that is the source of origination of all things; just as a pregnant woman is called a mother. It is both Nimitha karanam and Upadana karanam. Nimitha is intelligent cause while Upadana is material cause. Antaryami has Total knowledge and total skills. He is cause of whole jagat prapancha. Thus, as nimitha karanam, he is omniscient, omnipotent and Omni-present.

Upadana karanam, the material cause, is indicated by Yoni.

So, who is Anataryami? Antaryami is my third Vesha.

Now, I am trying to find who am I, without a Vesha, not playing the roles of Waker, Sleeper, Dreamer or Turiyam? **Every Vesha has a complication or role related problem. Father role has its problems; mother role has its problems. There is no problem-free role. Only by knowing my role-free nature, will I know myself.**

Here Gaudapada gives us a break from mantras with a few Karikas or commentaries summarizing the first six mantras.

There are nine karikas before seventh mantra.

The content of the nine karikas is the consolidation of the first six mantras in which the three quarters (padas) of atma were described. Karika does not comment upon every word of the mantra. That is the difference from a bhashyam, commentary. Karika is an analysis, study or an observation.

In first five karikas, Gaudapada is summarizing the first five mantras and three padas as well. He clubs all three padas together for commentary. Thus, the karikas give us the total vision of the mantras.

In karika # 1 he is summarizing Pada Trayam.

In karika # 2 he is summarizing Sthana Trayam or location for sake of upasana purposes. Here a particular body part is chosen for location of pada for performing the upasana.

In karika # 3 he is describing the Bhoga Trayam; that is experiences enjoyed by each pada.

In karika # 4 he describes Tripti Trayam indicating what gives pleasure to each pada. It performs a Tarpanam for each pada. Tarpanam is process of pleasing. Tripyati means process of pleasing. Thus, he describes who pleases Vishwa, who pleases

Taijasa and who pleases Prajna?

Karika # 1:

वैश्वानर इन्द्रो जगत्प्रथमः तज्जगत्प्रथमः
तज्जगत्प्रथमः तज्जगत्प्रथमः तज्जगत्प्रथमः

Vishwa the first quarter (pada) is He who is all –pervading and who experiences the external, the gross objects (the waker), Taijasa, the second quarter (pada), is He who cognizes the internal, the subtle bodies (the dreamer). Prajna is He, who is a mass of Consciousness. He is one alone who is thus known as three, in three different planes of Consciousness.

Describing the three padas, he says:

First pada is describing **Vishwa**. It is I, the Waker, Sthula Atma, physicalized in the waking state. I am Vishwa turned extrovert. I am waker “I”. I am Vibhu; I am Virat. Vishwa is Virat when identified with macro nama rupa. It is like the prime minister of the country, who represents not the old and unsteady man that he is, but the will of a billion people. His signature on a treaty is the signature of the country.

Pada # 2 is Taijasa or I, identified with dream body, a thought body. In dream, every object is a thought. Thought body is vasana maya. Antaha Pragyaha means turned inwards; thus, “I”, replay the vasana’s registered in me in jagrat avastha.

Third pada: is Pragyaha is not different from antaryami or sleeper “I” or Ghana pragyaha. Gaudapada presents Pragyana Ghana as Ghana pragyaha. It is a better way of phrasing it. At this stage all my knowledge has merged into one mass Consciousness.

A very important point made by Guadapada is that the one Consciousness, the Turiya, “I”, am known by three different namas. It is like I am grand father, father and son. From my

own point of view, once you negate the relations, the names are gone and I am just a person. My waker, dreamer and sleeper statuses are all just relative ones. "I" am the one known by three different names.

Karika # 2:

विष्वा विरत आक्या उपसना
तैजसा हिरण्यगर्भा आक्या उपसना
प्रज्ञा अन्तर्यामी आक्या उपसना ॥ २ ॥

Viswa works from the right eye, Taijasa from the mind and Prajna from the heart space. Thus, the one Self is conceived as working from three headquarters as three distinct entities.

This is not part of mandukya Upanishad but was introduced by Gaudapada based on other Upanishads. Other Upanishads talk of three types of Upasanas that meditate on oneness of the being. Thus, wave and ocean are water. Difference is only in name and form. Form itself has no weight; name also has no weight; **once you remove nama and rupa, both wave and ocean end up being just water.**

Vyashti Samshti Aikyam: When we live as an individual in the world we forget individual is not a separate from Total. Cauvery water dispute is there because people of Karnataka do not see the entire country as one people. Similarly, India Pakistan problem festers in south Asia because we do not see ourselves as Asians but rather as Indians and Pakistanis. Ego is the cause of Samsara. So ego-killing meditation is very important for Vedanta to work. The three ego-killing Upasanas are:

Vishwa Virat aikya upasana

Taijasa Hiranyagarbha aikya upasana

Prajna Antaryami aikya upasana.

Thus, for sake of convenience, we invoke Lord Shiva on a Shiva linga while we invoke Vishnu on a Shaligrama.

So we have to invoke in ourselves, the locus given to us by the Upanishad and meditate on the oneness.

Waker I, Vishwa, should be invoked on the right eye. Why invoke on right eye; because, the eyes are the most powerful organ contacting the external world. Between both eyes the right eye is more powerful. So, in waking state right eye plays a very important role. According to scriptures the right eye is considered more sacred. Vishwa is thus invoked in the right eye.

This upasana is highlighted in Brhadaranyaka Upanishad (chapter 4, section 2).

The location of Taijasa is inside the mind. All thoughts are registered as vasanas in subconscious mind. Some of our dreams come from subconscious mind. The mind, being the prominent part of the subtle body, is used for invoking Taijasa.

Prajna: according to shastras, in sleep, all faculties are withdrawn into Hridayam. This is deep sleep when you don't smell, see, feel, etc. Golakams are there but Indriya Shakti is withdrawn. So, it is located in Hridayam.

Brihadaranyaka Upanishad states (chapter 2, section 2) that within our heart, there is an inside space into which all our sense powers are resolved when we are in deep sleep. Prajna is invoked in this space.

Thus we have three upsanas:

Vishwa Virat aikya upasana

Taijasa Hiranyagarbha upasana

Prajna Antaryami upasana

Karika # 3:

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Pravikthabhuk Taijasa Tarpayate. Sukshma vastu are mentally projected objects in dream. Dreamer only wants the objects in the dream state; thus, he wants dream water not waking water. Let us keep in mind that waking state is also a projected state alone. The subtle, dream universe entertains the dreamer.

Anandaha karanam tarpayate.

In Anandaha there is no differentiation. As long as there is dvaitam between food and you there is no ananda. Thus, if food is placed in front of you and you are asked to wait, you don't like it. But when food is placed and you start eating there is no more duality, it is advaitam as you and food become one and this causes ananda. This ananda pleases the sleeper. The reflected happiness entertains the sleeper.

This is tripti trayam.

Take Away:

I am usually playing the role of Waker, Sleeper, Dreamer or Turiyam.

Only by knowing my role-free nature, will I know myself. It is like, once you remove nama and rupa, both wave and ocean end up being just water.

With Best Wishes,

Ram Ramaswamy

