

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 anataryami 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:

वैश्वानरं तैजसां प्रज्ज्ञानं त्रिपदात्मकं त्रिपदात्मकं
वैश्वानरं तैजसां प्रज्ज्ञानं त्रिपदात्मकं त्रिपदात्मकं

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

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

to do so, sense organs must be available. The tangible, material world goes away from the dreamer. The dreamer sees dream mountain, rivers, etc., that are thoughts which were in the subconscious mind in the form of vasanas. The vasanas registered in the mind come out in dream. Thus the dream is subtle vasana-based universe. The dreamer is the experiencer of the subtle thought world.

Prajna bhoga: or ananda Bhuk is one who enjoys ananda with all divisions removed.

The waker and the dreamer have pleasurable and painful experiences but the sleeper always experiences happiness. During sleep state all the koshas (sheaths)

except the vital sheath and the bliss sheath are resolved. The vital sheath is operating keeping the body

alive. In this state all emotions and thoughts are resolved. Only body exists in an undisturbed condition.

In this state the atmananda, which is the original nature of atma gets reflected in the calm mind that is

resolved in the causal body. The sleeper is the experiencer of the reflected bliss.

There is no more a localized person. Why do we welcome sleep? Why do we prepare our bed, because, we love sleep very much. We hate getting out of sleep. This is a universal experience, in all yugas, in all conditions. In sleep, we are in advaitam hence the reason for our love. Where there is dvaitam there are problems. Thus, we all have got advaita anubhava. Our problem is, we don't realize that it is our real state.

One philosopher said, " You are not a human being seeking spiritual experience; rather you are a spiritual being who temporarily has a human experience."

Thus, there are three bhogams of Sthula, Suskhma and Ananda.

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

Baghawat Geeta, Class 126: Chapter 9, Verses 27 to 30

Shloka # 27:

कर्मणो यो नान्तरहितो भवेत्सकलकर्मणाम्
सकलकर्मणो यो नान्तरहितो भवेत्सकलकर्मणाम् 9.27

Whatever you do, eat, sacrifice, offer as gift, perform as austerity, O Arjuna! do all this as a dedication to Me.

Continuing his talk on chapter 9, Swamiji said, from shloka # 21 to # 29 Sri Krishna is dealing with topic of Sakama and Nishkama bhakti. He is not against Sakama Bhakti. It is not a

papa karma or nishedha karma. It does not bring a person down spiritually. It only happens to be an obstacle to spiritual progress. Thus Karma itself is divided into three types:

1. Satvika Karma: that takes one up spiritually.
2. Tamasic karma: That takes one down spiritually.
3. Rajasic karma: It does not take one up or down spiritually. It will keep him in spiritual stagnation. It gives only material benefits but that becomes an obstacle to spiritual growth. Sakama Karma falls under Rajasic Karma.

Swamiji says, people ask him, " I am doing puja and practice vows for obtaining certain things in life."

Sri Krishna does not say that one should drop all of them; all of a sudden. The aim is a very gradual transformation; the negative Nishidha karma should be dropped straight away; papa karmas should be dropped straight away; but kama karma should be gradually reduced.

A Grihastha has a lot of obstacles in life and he will have a tendency to approach God for favors. He will have to gradually change to Nishkama karma. Nishkama karma is freedom from materialistic desires; however, even here spiritual desires do exist. Seeking help for spiritual growth is Nishkama. The motive behind the asking is important here. Even asking for wealth can be spiritual. Asking for money for pancha maha yagna is nishkama. Thus, our motives decide if the desire is Sakama or Nishkama.

In Sakama bhakti there are strict rules of worship that have to be followed else results may not be favorable.

So, when two people who like each other, meet; there is no formality. Only when there is distance, you need to follow protocol. So for a mumukshu bhaktha, the bhakti for the Lord is of a different dimension. Here rules are secondary. As Sri Krishna says, patram pushpam phalam toyam, give whatever you

like. In this regard, in Mahabharata, they tell the story of how Vidura removed the banana and gave the banana peel to the Lord.

Shankaracharya tells in shivanandalahari, how Kannappa, the greatest devotee, used the chappal to mark the eye. He used the mouth as Abhisheka patram and straightway spat the water; his chewed food he gave to god as offering. He is considered one of the greatest bhakta's of all times.

And not only is nishkama bhakthi expressed in the form of specific puja; nishkama bhakthi is expressed in the form of a very different lifestyle itself; it is not a mere patram pushpam phalam samarpanam; nishkama bhakthi transforms the very way of life. How does it transform; every action becomes an offering at feet of Lord. Feet of lord here means the entire creation, which consists of the laws of creation. There karmas become karma phalams or Ishwara prasadam.

For a nishkama bhaktha; there cannot be any concern; there cannot be any anxiety, anxiety comes **when I am particular about only a type of future result; any other type of future result, I will not accept. So when there is a resistance with regard to a particular outcome in future, there is concern, anxiety; for a nishkama bhaktha; whatever comes, is welcome.** And therefore, he considers everything he does as Ishwara Arapanam (as a Karta) and everything he receives as Ishwara prasadam (as a Bhokta). This is nishkama bhakti.

This should remind us of a topic we studied in chapters 2 and 3, namely Karma Yoga. Sri Krishna said Karma Yoga is Ishwara arpana bhavana and Ishwara prasada bhavana. **So, Karma Yoga is identical to Nishkama bhakti. They are synonymous.**

Then why these two different names; from the stand point of action, it is called karma yoga; and from the standpoint of the attitude, it is called nishkama bhakthi;

Therefore for nishkama bhakthi; a temple is not required;

shrine is not required; you can practice it anywhere; this thought is important. Up to this we saw in the last class.

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥ १.२८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.२८ ॥

Thus will you be released from the bonds of works with their fruits, good or evil. Liberated, with the Self integrated by the Yoga of renunciation, you will come to Me.

What is the result of Nishkama bhakti?

Every karma or puja can give two types of punyam. First is materialistic punyam; material well-being can include money, people, house and even going to swarga. Second is spiritual punyam where you are born in a spiritual family. A rich country may have material benefits, but in a poor country you may obtain a spiritual culture. One may get opportunity to study the shastras. One may get a Guru.

Thus we have to choose the result we want from puja. A Nishkama bhakta converts all his bhakti to spiritual punyam. He transcends both punyam and papam. Why is there no papam; because in nishkama bhakti there is no papam. How can one transcend punyam? Sri Krishna says both papam and punyam are bonds. Moksham is going beyond papam and punyam. Such a nishkama bhakta is given a title by Sri Krishna. He calls him, Sanyasa Yoga Yukta Atma. What does it mean?

Sanyasa is renunciation. How so? He is able to renounce materialistic desires and use puja for spiritual growth. So, kama tyaga makes him a renunciate. **If we drop anxiety for material things, you have renunciation.** He is able to drop obsession with money.

Insecurity is a problem of the mind and not about the possessions you have. A man with minimum of things can be very

secure while another with many things may be totally insecure.

Why Yoga? Yoga here means action. He is not associated with materialistic desires. He is interested in inner growth. Such a Yogi will be liberated. How so? Does it mean he does not require Gyana Yoga?

Karma yogi gets his moksha only through gyana yoga. Through karma yoga he gets purity of mind, then obtains a Guru and then Gyanam. He then merges with Me. What is merger?

Bhagawan is never away from me. Merger is dropping the misconception that Lord is away from me. This is Ishwara Aikyam. And how do you drop any notion or misconception; by knowledge; So the moment I get knowledge, the wrong thought that God is away from me goes away; I come to know that God is close; one can even say, God is closest; or even go further and say, that I am God; Aham brahmasmi; this distance, notional distance, also goes away; so he will attain Me.

Shloka # 29:

ॐ सर्वं भूयान्मां भक्त्या यजन्तः ॥ १.२९ ॥
ॐ सर्वं भूयान्मां भक्त्या यजन्तः ॥ १.२९ ॥

Towards all beings I am the same; I hate none, nor hold any dear. Those who worship Me with devotion live in Me and I in them.

In previous shloka Sri Krishna said nishkama bhakta will merge in Me. This statement implies sakama bahkta will not merge into Me; hearing this a doubt may come up, if God is partial?

A bhakta used to ask, “ I want to merge with you”. He would not go away from the temple. The pujari could not close the temple. He tried a tactic. He stood behind the God’s idol, hidden, and said, “Oh dear Bhaktha; I am satisfied with your bhakthi; so I am going to fulfill your wish; when you come tomorrow I will take you unto me; you will not return back

home"; next day, there was no sight of the bhaktha anywhere around.

Sri Krishna says, "I am not the one who decides whether you get moksha or not; the real problem is that most people don't want moksha."

Swamiji said, during a sadhana camp he announced he was willing to give moksha to anyone who stayed in the ashram. Everybody gave some excuse or other not to stay in ashram. Not one person came forward. Sri Krishna says, you are just not interested; I am the same with every being; I am not partial to anyone.

Shankaracharya says in Soundarya lahiri that the moonlight falls equally on a beautiful house as well as a dirty pond. Grace of god is equal to all. The difference is how much we can tap into it; one's efforts decide how much we can tap into it.

Thus, when you are building a house; you are building the walls; and within the walls space is available. primarily you are interested in the inside space; primarily you are interested in the living room; you want the space only; but you need not work for the enclosed space; you have to work only for building the wall; After building the wall, you need not invite space separately, as even as wall is built, enclosed space is available; similarly Ishvara kripa need not be separately invited; when you put forth your effort, the grace is automatically included in that.

Sri Krishna says, the more the effort the more Kripa you get. I don't hate anyone. I don't have favorites.

If this is so, why do only a few obtain liberation?

Sri Krishna says it is due to choice of the bhaktas. Moksha is determined by your will and choice. So those Viveki's who seek Me as goal, (sadhana sampanna adhikari), one whose goal is God

through nishkama bhakti, they are already existing in Me and I in them. We are one and same; we are not separate. So moksha is attained through your choice.

Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥ १३० ॥
ॐ नमो भगवते वासुदेवाय ॥ १३० ॥

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

With previous shloka comparison and contrast of sakama nishkama bhakti is completed. It started from shloka # 20 and ended with shloka # 29. Now in first portion of shlokas 30 to 34 Sri Krishna is talking about the glory of Bhakti. Bhakti is a sadhana that can be started at any stage in life. Gyana Yoga needs a lot of preparatory disciplines. Bhakti does not require any preparation.

Bhakti's first stage is arthabhakti, here, when you are afraid, you pray to God. It simply works. Through his prayer Bhakta develops the confidence that he can handle the situation, whatever it is. Even a materialistic bhakti can start it. Depending on one's spiritual evolution, anyone can start bhakti.

In Chapter 12 Sri Krishna divides bhakti into five levels. One can start from highest level, if not go to next and so on down. Bhakti can be started by anyone. If his intellect is not sharp he can start with Eka Rupa Bhakti and then move to higher levels such as Aneka rupa bhakti and Arupa Bhakti.

Another important point is every human being suffers guilt from feeling, " I have done a lot of papams". Even a thief knows that stealing is wrong. That is why he does it in stealth. Therefore conscience is common sense based right-wrong norm. And this conscience, which is a common sense

based norm, will always judge my action; our conscience is judging constantly and forming self-opinion; thus, most of the time, we are aware of only our mistakes that we have committed; and this produces lot of guilt. That is why in every religion there is confession. Guilt can be a problem. He may feel I can't take to spiritual path due to guilt.

And even in spiritual path, guilt can be a problem; I can always conclude, I cannot follow the spiritual path, and even if I follow I will not succeed. That is why in the 6th chapter it is said that we require four kripas; they are atma kripa; grace of oneself; Ishvara kripa is required; guru kripa is required; Shastra kripa is required; And what is atma kripa; it is a guilt free mind; which is confidence; **Even if I have done mistake, I can correct and grow spiritually; because every saint has a past; and every sinner has a future.** So why should I feel bad; and this mind has got atma kripa. So your grace is a mind, which is confident; and therefore Sri Krishna wants to pump confidence into every student. Do not say that you cannot do it; please say you can; therefore he says, even the worst sinner can come to bhakthi with confidence;

Even he need not be worried if he comes to Me, without any wavering in the mind; with total surrender, if that person comes, the day he has decided to change, he is as good as a saint.

Dayananda swamiji beautifully says: nobody can change another person. I can never change you. But if you have decided to change, nobody can stop it; it will happen; I can assist you, if you have decided to change; this is the principle. And therefore Sri Krishna says a person who has decided he is as good as a saint. Even though he has only decided; the very decision is a turning point in his life; as somebody nicely said; it is not where you stand that matters; it is in which direction you are standing; that matters. Are you walking towards Me or walking away from Me. Therefore direction is more important; not the actual location; So never compare with

others; be proud that you are in the right direction;

The direction is more important. He has re-oriented his life. So have confidence and start bhakti.

Take away:

When I am particular about only a type of future result; and don't accept any other future result, it shows there is resistance to anything other than a particular outcome in future, resulting in stress and anxiety. However, a nishkama bhaktha welcomes and accepts whatever comes in the future as such he is free from all stress and anxiety.

When we drop our anxiety for possession for material things, we have renunciation.

Insecurity is a problem of the mind and not about the possessions you have.

Even the worst sinner if he comes to Me, without any wavering in the mind; with total surrender, if that person comes, the day he has decided to change, he is as good as a saint.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad Class 6

Mantra # 5:

That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter (pada) is the "Prajna" whose sphere is deep sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for projection of consciousness into other two planes of Consciousness-the dream and the waking.

Swamiji said the four padas are being explained from mantra # 3. First pada is the sthula atma where "I", Chaitanyam, am connected with Sthula nama rupa. When I am connected with one sthula nama rupa I am vishva sthula atma. When I am connected with samashti, I am called Samashti Sthula atma.

In second pada or mantra the sukshma atma has both micro and macro aspects to it. Thus, I have Vyashti and samashti aspects in dream state. Vyashti is Taijasa and samashti is Hiranyagarbha.

In the fifth mantra we have come to karana atma. Here I am in shushupti avastha associated with karana nama rupas, all in potential form. Individual nama rupa are called Pragma karana atma. All nama rupa's in potential form are called anatharyami karana atma. In jagrat and svapna avastha micro and macrocosm are visibly different while in sushupti I can't differentiate between Vyashti and samashti; however, differences do exist. Pragma and anatharyami are physically visible but theoretically we should know that they are different. Antharyami is further described in mantra # 6. Pragma is described in mantra # 5.

Sushupti: Defining sushupti: here the external world is not experienced nor is an internal world. It does not mean they

are non-existent; it means they exist in potential form. I am Consciousness with potential internal and external worlds. With potential microcosmic world and macrocosmic world, this state is also known as Avyakta.

Thus, third pada is obtained in sushupti avastha.

In Vyashti karana atma, called Pragya, in this state, all objects of world have become an undifferentiated mass. Like wax dolls, if you melt them, they become one undifferentiated mass or Eki Rupa.

Here their particular knowledge also becomes undifferentiated. We discussed example of the clip and watch's knowledge. It is knowledge of objects and their cognition. In Sushupti all objects become undifferentiated, as do their cognitions. This is Eki Bhuta. Undifferentiated cognizance is called Pragya Ghana or merger of particular knowledge such as knowledge of Sanskrit and English takes place.

Till this we saw in last class.

In sushupti, this Pragya is saturated with happiness or ananda. Why is he full of ananda?

Individual nama rupa that limits me has resolved. What is the limitation? It is caused by name and form. In Sushupti this limitation is gone. I am no more localized; no more individuality exists. When I say, I am located in Madras; nama and rupa cause it. This localization is now gone in sushupti. So, now, in sushupti, I am limitless. Limit is now dormant, so I am experiencing anantatvam or limitless-ness or ananda. Limitation is dukham. Chandogya Upanishad says limitation is dukham while limitless-ness is anandam.

In the waking state, for example, two objects like clip and watch are present and the knowledge associated with each is also present. Many different objects and the corresponding different cognitions are present in the waking state. In

sleep, both objects and the corresponding distinct knowledge are resolved into one undifferentiated mass. When the objects and experiences are resolved, our problems are also resolved. Every object produces a variety of disturbances, like (attachment), dislike (aversion), desire, anger, greed, delusion, and jealousy. These are products of objects and their knowledge present in the dual world. Even fear is born out of the experience of duality. The unmanifest state, which is deep sleep, is called anandamaya, saturated with ananda and the sleeper experiences the ananda also. We love sleep because we love ananda.

This temporary limitless-ness in Sushupti is called anandamaya and not ananda swarupa. Anandamaya is a temporary ananda while ananda swarupam is an eternal state. It is an avastha for a short period of time; as this ananda goes away the moment I wake up. It is a localized and perishable ananda; hence called anandamaya.

Individuality has divisions in jagrat and svapna avastha in form of subject/object duality or subject/object/instrument triad. Both divisions are experienced in jagrat and svapna avasthas. This subject and object duality, results in dvaitam (two fold division) and Triputi (three fold division). This is experienced in jagrat and svapna avasthas as Savikalpa avastha. In this state of division and duality known as savikalpaka avastha Raga, Dvesha etc., all exist, as it is Samsara.

In sushupti, the nirvikalpika avastha or sushupti avastha, is a state of divisionless-ness. The divisionless-ness state is common to both Sushupti and Samadhi. Sitting in this state (nirvikalpika) is Samadhi; Lying in this state is Sushupti.

In divisionless state there is no Raga or Dvesha. But this nirvikalpika avastha is unfortunately a temporary state; hence ananda is also temporary and hence called anandamaya.

Vedanta does not emphasize nirvikalpika avastha; it emphasizes Nirvikalpika Gyanam. It wishes nirvikalpika state at all times. Thus a Yogi is after avastha while a Vedantin is after the Gyanam, "I am nirvikalpikam". Sushupti is nirvikalpika avastha.

This pragya is able to register the experience in Karana shariram since his mind is in a resolved state. The shariram can register the shushupti experience, hence called ananda bhut or experiencer of ananda.

It should be noted that in waking state all our experiences are experienced through the mind. In waking state, I know I am experiencing. Thus, I am aware that I am listening and registering the teaching of this Upanishad.

Where as in Sushupti our experience is through karana shariram and I am not aware that I am asleep or am experiencing ananda because registration of sleep is done through Shariram.

How do I know registration occurs in karana shariram? You know this after waking up, when you say," I slept well". In waking, you can say it in present tense, when the registration occurs through the mind, the sukhsma shariram. In sushupti you always state in past tense.

The word Pragya has two meanings.

First, one who is totally ignorant of everything as all his specific knowledge is dormant. As an individual sleeping, at that time, I am totally ignorant.

Second: From total nama rupa as Antaryami, from Samashti angle, it means, I am Sarvagya or Ishwara

So, now we take up Vyashti meaning first.

A waker can never become a dreamer directly; but only by going through the sleep state can he become a dreamer. Thus, waker goes to sleep and in sleep he dreams.

Dreamer also can't become waker. He has to be sleeper (dreamless) and then become a Waker. There is no direct link between dreamer and waker; the link is only through the sleeper.

Through the sleep state alone, we go to the other two states: waking – sleep – dream –sleep – waking.

The Upanishad does not give the logic behind this so we have to supply it.

In Jagrat avastha I am identified with a physical body.

In Svapna avastha I am identified with svapna physical body.

In jagrat, body is lying in bed while in svapna I have another physical body that moves, travels etc.

Physical bodies used in svapna and jagrat avasthas are different. Both bodies can't be used simultaneously. One has to leave svapna sharira so that one can identify with jagrat shariram.

In between them, there must be a small moment that identifies with both jagrat shariram and svapna shariram; thus, one disidentifies with waking body and identifies with dream body and the gap between them is sushupti and everyone has to go through it.

Even when we seem to have woken up suddenly and directly from the dream state, there is a sleep state of very short duration intervening that we are unable to recognize. The Upanishad mentions this because to go from one state to another, we have to drop our identification with one body and develop identification with the other body. **Switching from the waker's body to the dreamer's body requires a small gap and that gap is called the deep sleep state. The sleeper is the link between the waker and the dreamer.** Prajna is the link between Vishva and Taijasa. Atma is Prajna when associated with the

potential body, causal body, which is saturated with happiness.

Because it happens quickly, you don't feel the intermediary stage. But this intermediary stage exists and it is called Prajna or Sushupti avastha. Since it is intermediary state it is also called mukham in the mantra. Prajna is the door between Vishwa and Taijasa. I am called Taijasa and when associated with the dream body. Prajna is the third pada from Vyashti point of view.

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.

The same consciousness with potential nama and rupa is prajna. The same consciousness with Total nama rupas in potential form is called antaryami. From antaryami all creations come out. Thus, total jagrat and total svapna avastha's both rise from antaryami. Hence it is called Karana atma or sarveshvara. So, Ishwara is name of Consciousness; one with total name and form; just like Ocean is total name of water. There is no object called Ocean. But any water is also not Ocean. Any water under certain conditions of nama and rupa sambandha is called Ocean. In its Samashti rupam, water is called Ocean.

Similarly, there is no substance called Ishwara. Consciousness is called Ishwara only under the condition of potential nama and rupa.

Ishwara is able to create the whole creation. He is omniscient, omnipotent and antaryami or Omni-present. He is Sarvasya Yoni. This third pada is the material cause of whole creation. He is the cause of manifestation of nama and rupa. Citing an example, a lump of clay, spherical in form, holds all geometrical forms such as cube, ellipse etc. The spherical

form holds all forms. All forms are in dormant state while spherical form is the material cause of all other forms. Similarly, Ishwara is material cause of all specific physical forms.

Now, Yoni, meaning Upadana karanam, what is it? It is srishti, sthiti and laya karanam. From clay all forms of earthenware come out; they also merge back into same clay. Similarly waves arise and merge back into ocean. Thus, Srishti, Sthiti and Laya karanam are all addressed in the third pada, Yoni. So, third pada is Upadana karanam. Upadana karanam of what?

First and second pada's are karya (product) pada's.

Third pada is Karanam.

Fourth pada is karya karana vilakshanam; meaning it is beyond cause and effect; beyond time; or Turiyam, the absolute. I am this Turiyam, the timeless consciousness.

Now, Karanam exists in time as cause modified to become effect, hence it is upadana karanam.

If third pada is Upadana karanam then what is nimitha karanam?

A desk needs wood to create as a material cause while it also needs a carpenter as the intelligent cause to create. It requires both intelligent cause and material cause. In the rare case of a spider, it alone is both the intelligent cause and material cause of the web. Thus third pada is Intelligent cause as well by using the expression Sarvagya or omniscient one.

So third pada is omniscient one. It has the knowledge and skill required to create. Both together are nimitha karanam. I alone am this Atma, Pragya and Ishwara. So, Ishwara is a vesham (disguise) appearing as Lord with nama and rupa. To assimilate this knowledge, you must know, " You". "You" put on six veshams. They are:

Vishva and Virat

Taijasa and Hiranyagarbha

Prajna and Ishvara

I myself am, however, without any Vesham.

Shankaracharya says, I am the Consciousness from which all three pairs arise. I am that non-dual consciousness.

What is that Consciousness without any nama rupa?

Here, now Gaudapada introduces his commentary as a break from mantras.

Take Away:

In jagrat, body is lying in bed while in svapna I have another physical body that moves, travels etc.

Physical bodies used in svapna and jagrat avasthas are different.

Switching from the waker's body to the dreamer's body requires a small gap and that gap is called the deep sleep state. The sleeper is the link between the waker and the dreamer.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 5

Mantra # 3:

The first quarter (pada) is "Vaisvanara" whose sphere is the waking state, who is conscious of the external world of objects, who has seven limbs and nineteen mouths and who enjoys the gross objects of the world.

Swamiji said after introducing two types of analysis: Omkara Vichara in mantra #1 and Atma Vichara in mantra # 2 now the Upanishad has entered Atma Vichara. Last class we discussed an overview of Atma Vichara. Atma is seen as Chatush Pada Atma.

I, the original consciousness, called the Turiya Atma appears with three types of nama rupas as Sthula, Sukshma and Karana atmas; here, I, the consciousness, sthula atma, obtaining in jagrit avastha with sthula nama and rupa; sukshma atma obtaining in sukshma avastha with sukshma nama and rupa;(I consciousness seen from Sukshma nama Rupa in Svapna avastha); and Karana atma is I the consciousness obtaining with all potential nama and rupas in Shushupti avastha.

"I", the sthula atma divide myself into two that is Pramata and Prameya; both being in jagrit avastha.

Similarly, Sukshma Atma divides itself into Svapna Pramata and Svapna Prameya. Similarly, with Karana Atma that divides itself into Sushupti Pramata and Sushupti prameya. In Sushupti, the differences between pramata and prameya are not distinguishable.

Finally, the "I" without any name or rupa or any form of pramata or prameya is known as the Turiya Atma.

The first three aspects of jagrit, svapna and sushupti are all mithya as they have nama and rupa. The fourth pada of Turiya alone is Satyam.

Now Upanishad will talk of:

- first pada related to Sthula atma in mantra # 3;
- fourth mantra will discuss the second pada of Sukshma atma;
- fifth and sixth mantras will take up third pada related to Karana atma and
- seventh mantra will talk about Turiya atma or the fourth pada.

Mantra # 3: (continued)

Continued: First pada is about Sthula Atma. The name Sthula Atma is not given by the Upanishad but given by us to better communicate the idea. It is the name of "I" the consciousness principle. It is not an independent one, but one seen through Jagrat Avastha. Sthula Atma is the consciousness obtaining in waking state. Jagrat Sthanam avastha means I am not the pure consciousness. In jagrat avastha, the "I", am associated with Sthula nama and rupa and appear as jagrat pramata; the knower; and as jagrat prameyam, the knowable. I divide myself into the knower and knowable. Now, when am I knower and when am I the known?

Knower: When "I" am obtaining in jagrat avastha with Vyashti (micro cosmic or the physical body) sthula nama and rupa, then I am Pramata. Thus, when I am obtaining in jagrat avastha associated with nama rupa at individual body level, Vyashti, then I am Pramata.

Known:

When am I Prameyam?

When I am obtaining in jagrat avastha with samashti sthula nama and rupa, then I am known as Known or Prameya. Thus, when consciousness is associated with samashti, macrocosm, it becomes Prameya.

Thus, I, with micro and macro nama rupas become Pramata and prameyam. Vyashti is description of individual and samashti is description of the Total or cosmic.

Jagrat Pramata:

The Knower I, when I am associated with individual body, I become Waker with my consciousness turned outwards, extrovert, through my Gyana indriyas. It is an extrovert consciousness. How do I contact external world? I have 19 counters or openings and through them I interact. They are the five gyanenindriyas that provide input from the world to me; the five karmendriyas are my output to the world through my activities; the Pancha Pranas (Prana, Apana, Samana, Udana, Vyana the five physiological functions); and four internal organs of Manaha, Budhi, Chitta and Ahamkara. Manaha is the emotional principle; Budhi is intelligence principle; Chitta is memory principle and Ahamkara is ego principle.

Thus, we have the 19 organs.

Another description of the Jagrat Pramata is that I experience an external world that is gross. In dream every object is my own thought, vasana maya. In jagrat it is bhautika vishaya or born from pancha Bhutani. So, I am called Sthula Bhut (experiencer); all this is the Sthula Atma.

The technical name **for jagrat prapancha is Vishwa.**

I, the one consciousness, am all pervading with varieties of nama and rupas appearing as even the stars, the moon and sun with Samashti nama's and rupa's as Vaishwanara. With samashti nama rupa I am called Vishwa or Virat Ishwara. In this mantra Virat is Vaishwanara. This Virat in Vaishwanara is same as in Gita's chapter 11's Vishwa Rupa. Saptanga Ishwara is described in Chandogya Upanishad as Virat Ishwara. It means, I , with seven limbs. What are those limbs? They are:

1) Head of Virat, the heaven;

- 2) Eye of Virat, the sun;
- 3) Breath of Virat, Total Vayu;
- 4) Mouth of Virat, Agni Tatvam;
- 5) Body of Virat, Akasha or space;
- 6) Bladder of Virat, Ocean or water storing capacity;
- 7) Feet of Virat Ishwara, prithvi or earth.

Thus in waking state, I am the individual as well as the world. In dream, I create a dream world from my own vasanas. The entire dream world is I myself.

Thus, Vishwa + Virat=Prathama Pada or my own first aspect.

It should be noted that Vishwa here is jagrat pramata with Jagrat prameya also known as Sthula atma.

Mantra # 4:

The second quarter (pada) is Taijasa whose sphere of activity is the dream state, who is conscious of the internal world of objects, who has seven limbs and nineteen mouths and who enjoys subtle objects of the mental world.

The second pada of Me, the chaitnaya Tatvam is, "I", in svapna avastha or svapna sthanam. In Svapna, I am associated with subtle nama and rupa. All nama rupas are mental projections of dream. They are vasana maya rupas, hence called sukshma atma. This atma breaks up into svapna pramata and svapna prameya. I become svapna pramata, with individual nama rupa and I also become svapna prameya, with samashti prameya. As svapna pramata I am called Taijasa. As svapna prameya I am called Hiranyagarbha.

Thus: Taijasa + Hiranyagarbha=Sukshma Atma. This is second pada.

As a dreamer I am not extrovert. I don't contact external world. My Gyanendriyas and karmendriyas don't function in svapna. I am experiencing an internal world projected by my own mind.

Definition of dream per Atma Bodha is: During jagrit avastha our mind records every event. In svapna that recording is played back. It is experienced internally. Even in svapna, if I hear sound I need dream ears. To consume dream coffee I need a dream mouth. So projected indriyas are there in dream as well. Thus all 19 organs exist in dream as well. All of them, however, are turned inwards from waker's point of view. Though the sense organs are not made of pancha Bhutani, they are made of my vasanas. The dream jalam is from my dream vasana water. I am experiencer of sukhma prapancha. Praviviktham Bhuk or Sukshma Prapancha Bhokta.

The very same I appears as prameya with samshti nama rupa. Here also sapta anga's are there. All are svapna sun, earth, Vayu, Agni, water, akasha. As samashti nama rupa I am Hiranyagarbha and Taijasa.

Thus: Taijasa+ Hiranyagarbha=my own Sukshma Atma or my second pada.

It should be noted that when I am associated with the dream anatma body, I am called Taijasa and when associated with the dream anatma world, I am called Hiranyagarbha.

Mantra # 5:

That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter (pada) is the "Prajna" whose sphere is deep sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for projection of consciousness into other two planes of Consciousness-the dream and the waking.

Here we start the third pada, the all-pervading shushupti Sthanam. Shushupti Sthanam is the "I", obtaining in Sushupti avastha, the sleeper. From my own standpoint I am not any of them. Now the Upanishad gives us a definition of Sushupti.

But first let us define Jagrat. Jagrat means contact with world through sense organs. The Upanishad does not offer any definition; this is our definition.

Swapna is defined, our definition, as expressing an internally projected world.

Sushupti, as defined by Upanishad, is that state of deep sleep in which one does not have any desire for external objects. Why is it so? Because he does not experience external world, hence he has no desires for external objects. In sushupti one also does not experience an internal Svapna world, as well. So, neither, external (jagrat), or internal (svapna) universe is experienced and this is called Sleep.

My body mind complex is a two in one device. When both are not functioning it goes to the sleep mode. The negation of Svapna and jagrat avastha is sushuptam or deep sleep or dreamless sleep. Why use the word deep sleep? Deep means dreamless. REM sleep is one with dreams, while dreamless sleep, is deep sleep. Now the Upanishad talks about the third pada. Sushupti sthanam is the third pada or Karana Atma. Eki Bhut means where all differences have merged. Thus all five shabda, sparsha, rupa, rasa and gandha have merged. Sense organs differentiate and they are resolved. What is this merger? Sense organs continue to exist, but they now exist in potential form or in Karana avashta or in Avyakta avastha. Once objects are not differentiated object cognizance is also not differentiated.

Thus, let us say there is a clip and a watch; both are seen differently in my mind as I have watch knowledge (cognizance) or clip knowledge (cognizance). Thus we have many external as well as many internal cognizances.

In sleep object differentiation is resolved; all forms of knowledge are resolved as well. In sleep there is no differentiation of knowledge. Say five people are sleeping. All are in same condition of equal ignorance during sleep. Thus, one may know English, another Sanskrit etc. But in sleep they are all equal since their knowledge has merged. However, once they wake up the differentiation comes back up again. This state is called Pragyana Ghanaha in mantra, where in, all forms of knowledge are undifferentiated. Thus two types of mergers occur, merger of objects and merger of knowledge of objects. Here the word merger does not mean disappearance of knowledge. Knowledge goes into its potential form and upon waking it re-appears.

Take Away:

Thus in waking state, I am the individual as well as the world.

In dream, I create a dream world from my own vasanas. The entire dream world is I myself.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 125:

Chapter, Verses 23 – 27

Shloka # 23:

ॐ नमो भगवते वासुदेवाय ॥ १०.२३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२३ ॥

Those also who are the devotees of other divinities, who worship them with faith, are worshipping Me only, Arjuna! but not according to Vedic injunctions.

Continuing his talk on chapter 9, Swamiji said, from shloka # 21 to # 29 Sri Krishna is classifying bhakti into two broad types based on motive of bhakti. A Gyani's motiveless bhakti is not taken into account in this classification. He does not have anything to accomplish. He has moksha; he does not have any desire for finite things including dharma, artha, kama or moha. Therefore Gyani's bhakti is motiveless and it is not considered here. Here we are talking of motive driven bhakti. This includes **Sakama bhakti**, which is worship of God for everything else other than God. God is in heaven and everything is fine is their view. It is motivated by Preyas or interested in materialistic desires. **Nishkama bhakti** of an Agyani is also a motivated bhakti; if so, why is it nishkama? The reason is that the bhakti here is not interested in anything other than God. Therefore it is Nishkama bhakti. Here motive is desire for God.

When a bhakti says I am interested in you alone, God, remember that in Vedanta, "you" does not mean a personal God; because personal God is as finite as any other thing; So there "you" means a finite form which represents satyam, gyanam, anantham, brahma. Thus when I seek nothing but God; who represents infinite Brahman; when I become a theevra mumukshu, it is called nishkama bhakthi; of a Gyani. So this sakama, nishkama bhakthi of Agyani's are differentiated in this portion and Sri Krishna's indirect advice is: May you graduate from sakama

bhakthi to nishkama bhakthi.

And this is indicated in a symbolic language; that symbolic language you should understand to interpret these verses properly. What is that symbolic language? In the Bhagavad Gita, Sri Krishna represents the infinite Lord; the infinite one or moksha while all the other Gods represent the finite devathas; representing all the finite goals of life, like money; thus Lakshmi devi is a finite devatha representing only money aspect; similarly Surya devatha is a finite devatha representing only the power of vision; thus all the other devathas represent limited goals of life; whereas Sri Krishna represents the limitless.

Citing example of checkbook, which leaf within it is important? All leafs are equal until you write a sum on one. So leafs are same, what you write makes it important. Similarly, all rupams are finite but what you invoke is important. If you invoke Satyam, Brahman in Sri Krishna Shariram then he is infinite.

And, therefore, Sri Krishna says, instead of worshipping other finite devathas; you can worship me, myself because all the devathas are included in me. What is the reason? By the simple logic that infinite includes all finite. And therefore Krishna says any devatha, a person worships, all that worship will not go to that particular devatha; but through that devatha, it comes to me alone; Similarly, In Shivapurana it says: any worship goes to Shiva; In Devi bhagavatham it says any worship will go to devi; which one is correct; everything is correct, if you understand the principle behind it.

Any worship goes to Sri Krishna and any blessing also comes from him alone through the Devata. Next principle is also in symbolic language.

Since all Devatas represent finite powers their worship will get you the blessing of that special finite power. Thus Laxmi

will give you money; Saraswati will give you knowledge etc. Therefore people go to those Devatas for their powers; hence it is considered Sakama Bhakti.

If so, to whom should one go to for infinite result? One has to go to Sri Krishna for infinite result. Per Gita, Sri Krishna bhakti is Nishkama bhakti. Other Devata Bhakti represents Sakama Bhakti. Similarly one can say the same about about Shiva Bhakti as well as Devi Bhakti.

Shloka # 23:

ॐ नमो भगवते वासुदेवाय ॥ १.२३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.२३ ॥

Those also who are the devotees of other divinities who worship them with faith, are worshipping Me only, Arjuna! but not according to Vedic injunctions.

There are people who worship other Gods but they do not know that their worship is finally coming to Me alone.

Avadhi in shloka means agyanam; in this context it means they are ignorant of the fact that all the finite devathas are included in Me and by worshipping Me, they have also worshipped all the other devathas.

Shloka # 24:

ॐ नमो भगवते वासुदेवाय ॥ १.२४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.२४ ॥

I indeed am enjoyer and master of all sacrifices; but they do not recognize Me in truth. Therefore they lapse.

The same idea is further clarified. I am receiver of all forms of worship offered to Devatas. I am also providing the blessing to the devotee through the Devatas.

So I alone give the power to the finite devathas with which

they bless their devotee. Seeing my physical form, people think I am the finite form; such people are deluded.

So by saying that they do not know My real nature; Sri Krishna indirectly conveys I have got two natures; what are those natures? He has two natures; one is the superficial unnatural nature and the other is essential real nature. What is the superficial unreal nature? The physical form, the finite form, is the superficial unreal nature because the Lord temporarily takes it on an ashtami day. It was not there before; and it will not be there after svargarohanam and therefore manushya vesham is unreal.

Seeing my physical human form; the deluded

people think that I am a particular finite person; but my real nature is formless; without attributes; sat chit ananda svarupam; These people do not understand that real nature. So instead of knowing my purna svarupam they take my apurna svarupam only.

Even if they worship Me they don't ask for Me. They only ask for their personal desires. Going to Bhagavan we can ask for infinite; but still our daridra buddhi comes in. Even when the Lord is willing to give the infinite, free of cost; we still only ask for perishable and ephemeral things; Bhagavan says; My hands are in both pockets; one pocket is in infinite and the other in finite; ready to give both; but people do namaskara and ask for finite things only; only one hand of mine is active; the other hand is almost paralyzed, because I have been never able to use that hand to distribute from the moksha pocket; nobody asks even by mistake; therefore Sri Krishna is disappointed; Having come to Me; having got an opportunity for asking the infinite; they do not ask out of sheer indiscrimination; sheer foolishness; They do not ask; therefore they fall into Samsara.

Shloka # 25:

pisacha, yaksha, etc., will end up becoming such; worshipping tamasic deities; attaining tamasic goals; worshipping rajasic deities; attaining rajasic goals.

Whereas, Sri Krishna says, those who worship Me, representing brahman, satyam gyannam anatham; representing moksha; purnatvam; shanti; they will come to Me only; Me representing Moksha itself.

Shloka # 26:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 9.26 ॥

Whoso with devotion offers Me a leaf, a flower, a fruit, or water, I enjoy what has been thus offered with devotion by that pure-hearted worshipper.

In the scriptures, sakama bhakthi is also talked about; nishkama bhakthi is also talked about; sakama rituals are also talked about; nishkama rituals are also talked about.

For example, sandhya vandhanam is a nishkama ritual; it is purely meant for spiritual progress; chitta shuddhi; guru prapthi; gyana prapthi; moksha prapthi. Whereas

puthrakamesti yaga is meant for puthra prapthi, a sakama ritual.

Depending on result one wants there are rules to be followed during a ritual including: time, date, deity, meditation, dress, priest, dakshina etc. If you will violate a rule prayaschittam has to be performed. The higher the result expected, more complex the ritual. In this context when you want infinite result you would expect the puja should to be more complex. However, Sri Krishna says, the puja for infinite is very simple and no rules are required.

Thus, Sakama puja has many rules. In Nishkama puja, performed with motive of God alone, as a mumukshu, one who wants God as

his goal; he can offer a leaf, a flower, a fruit or even water as his offering with Nishkama bhakti. He maybe an Agyani and a Samsari but he is a mumukshu. Such a person is one with a pure mind (one without desire of finite goals); when he prays, I receive his offering, although it is a simple offering, offered to me with love.

So since he has got such a nishkama bhakthi,

I receive that offering, even though it is a very inferior offering. I receive that offering, because it is offered with bhakti; it is offered with a love for myself;

So when God is the means in sakama bhakti; your love is a fake love; but nishkama bhaktha is doing puja for the sake of Lord. Therefore his love for me is the real love, and therefore I receive that love; Sri Krishna says I do not bother whether the medium that you use for offering love is flower or leaf; I do not care because through the medium, you are giving me the pure love. Therefore, I accept that.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १.२७ ॥

Whatever you do, eat, sacrifice, offer as gift, perform as austerity, O Arjuna! do all this as a dedication to Me.

Suppose a person says I do not have pathram, pushpam; phalam; thoyam; then what shall I offer? Sri Krishna says, even if you do not have any special thing for offering to Me, it does not matter; you will be consuming things; you will have food; you will drink water; you will do some work; therefore whatever you are associated with, may you offer that to Me as an arpanam; Therefore, he says, any karma that you do; any laukika karma that you perform; even working in the office; any work, even most mundane work that you do, dedicate it to the Lord, and it can function as a puja.

So offer every action in your life, even the most mundane ones, as a puja with bhakti. This is the greatest puja one can offer, exhorts Swamiji.

Now a question can come up, how can I offer my work at office as a puja? Remember, God is everywhere. Close your eyes during any work and offer it to God. This is a practice unique to Vedic tradition. You can worship God anywhere. Close your eyes, imagine God in your stomach and offer him the food you are about to partake as an offering. Whatever your nitya karmas, offer it to God. This requires a change in attitude. If you are fasting on Eka Dashi day offer the fast as an offering to God. It is only an attitudinal change. This is Nishkama bhakti.

Take away:

So offer every action in your life, even the most mundane ones, as a puja with bhakti. This is the greatest puja one can offer, exhorts Swamiji.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 124:

incidental love of God. Here God is only a means; hence it is Sakama Bhakti.

As he matures he realizes God as superior to all worldly things one can obtain and with this his attitude changes. Now I love God as an end itself. Now God is the end and world the means to the end. This radical change is Madhyama Bhakti or Nishkama Bhakti; here I don't ask for anything worldly.

Uttama Bhakti: In madhyama bhakti God is an end and love of god is superior to love of world because the world is means, God is the end; love for the end, is certainly superior to the love for the means.

But Vedanta goes one step further; it asks why do you love god; why not money or something else? Your answer is that goal of God makes me happy.

So why does a devotee desire to attain God?

Because I love the goal; not for the sake of the goal itself; I love the goal, for the sake of myself only; If the goal will not give me happiness; then what will I do; change the goal. So therefore, as long as you see Lord as the goal; certainly you love God; but that love of God is also lesser than the love for oneself.

So superior to love of a goal is love of him Self. I love goal for love of my own self. You do love God, but it is lesser than love for one's self. Thus, love for the end is greater than one for the means.

It is a beautiful approach; you have to meditate on this idea; love for the end is superior to the love for the means; and love for oneself is superior to the love for

the end, because I love the end for whose sake; not for the sake of the end; but for the sake of myself; **and therefore in the highest level of bhakthi; God is neither the means nor the**

end, I have to discover God as myself.

And when God and self becomes identical; the love or devotion has reached the climax, which is called advaita bhakthi; abheda bhakthi; para bhakthi; Gyana bhakthi.

This Sri Krishna talked about in the 7th chapter as well.

Arjuna! all types of all kinds of devotees are certainly great; but the greatest devotee is that Gyani who is none other than myself.

So therefore, what are the three levels that we have to go through; first God is the means called sakama bhakthi; then God is the end, which is called nishkama bhakthi; and thereafter God is myself; which is advaita bhakthi.

Sri Krishna says the greatest Bhakti is I myself.

All three are great bhaktas. They have performed yagnas and had soma as a part of prasada and are thus free from papam and acquire a lot of punyam. To them God is willing to give anything. But these people pray for swarga phalam and God has no choice. What you get in life is not due to God. He does not choose what he should give. What ever you want, you ask. So, you choose your own desires. You are responsible for your own lot. Thus, these people, instead of seeking God seek swarga. Citing an example:

It is like a baby whom when we offer a gold biscuit and a real biscuit; real biscuit meaning edible biscuit; now the baby will ask for the edible biscuit; it will ask

what can I do with the gold biscuit; poor child does not know that gold biscuit can buy millions of edible biscuits; this is called nithya anitya vasthu vivekah nasthi.

So, God gives blessing of swarga and the blessing of moksha is

But the mind is such that having enjoyed something, it cannot settle for anything lesser than that, and therefore the withdrawal symptom as it is called is extremely painful. Therefore they come back to the dukha lokam.

Sri Krishna says, every Samsari is like an addict; does karma; enjoys; loses everything; again does karma; enjoys; loses everything; karma, phalam, janma, again karma, phalam, janma; karma phalam janma. Thus, bhaktas continue their cycle of life and death.

Therefore, in this manner; those people who follow the ritualistic portion of the vedas; the karma kanda portion of the vedas and with an aim of pure enjoyment, sensory enjoyment, worldly pleasures, such people do all the pooja, etc. but use punyam earned for the sake of the perishable pleasures.

Consequence is that they go to Swarga Loka and come back to Bhu Loka and this goes on, back and forth. **All earnings of punyam and papam are possible only in Bhu Loka. All other 13 Lokas are meant only for exhausting them, the lower lokas for papam and higher lokas for punyam.** This is the autobiography of a Samsari.

Shloka # 22:

ॐ नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ॥१.२२॥

To men who exclusively meditate on Me and elaborately worship Me, who apply themselves incessantly (to meditation), I bring prosperity and security.

In last two shlokas Sri Krishna talked about Manda Bhakti as Sakama Bhakti. In this important shloka now, Nishkama bhakti is being described. Here God is end of all endeavors.

When God is the end, love for God is superior. Our mind is

always obsessed with the end rather than the means. It is like travelling to Delhi. While you buy the rail ticket, you travel in train for several days, you go through all experiences; your goal of reaching Delhi remains unchanged. Or like building a house, you go through a whole process of buying the land, hiring a contractor and going through the process of building the house, all the time keeping the end goal of house in mind.

Similarly here also; in the case of madhyma bhaktha; he does all the worldly transactions; but he is absorbed in the ultimate goal of his life; that is called Bhagavan in puranic language; that is called moksha in vedantic language; that is called theevra mumukshatvam in vedantic language; that is called Jignasu bhakthi in the 7th chapter language.

Transactions go on but goal is fixed. So for Nishkama bhakta his goal is God and it displaces all other objectives from my mind. While I perform all transactions, my mind is in God.

This is ananya bhakti. Here mind is absorbed in God. Other goals of life are not ignored. But they are at a subdued level; god alone predominates.

Absorption in God does not mean disregard to one's family duties. Their goal is moksha. What about worries of worldly life?

Earning, supporting or Yoga (acquiring) and Kshema (protection), or acquisitions and preservations, we continue to perform these two without thinking of anything else. Sri Krishna says no human can ever provide total Yoga Kshema as everything in universe is insecure.

Thinking I can provide perfect security is the biggest myth; so fill the gap by surrendering to God. It does not mean you have to give up responsibility. Where is the limit to security? One can take care as much as possible and leave rest to God; this way mind is available to the beyond yoga and

the devathas are equal;

But when I invoke infinite in the form, he becomes infinite.
In Bhagawad Gita, Sri Krishna is the infinite.

Take away:

You do love God, but it is lesser than love for one's self.

And, therefore, in the highest level of bhakthi, God is neither the means nor the end; I have to discover God as myself.

And when God and self becomes identical; the love or devotion has reached the climax, which is called advaita bhakthi.

All earnings of punyam and papam are possible only in Bhu Loka. All other 13 Lokas are meant only for exhausting them; the lower lokas for papam and higher lokas for punyam.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 4

Shloka # 1:

Om, the word, is all this. A clear explanation of it is (the following)- all that is past, present and future, verily, is OM. That which is beyond the three periods of time is also

indeed, OM.

Swamiji said, in last class I pointed out that the first mantra is introducing two types of analysis: Omkara Vichara in mantra #1 and Atma Vichara in mantra # 2.

We saw mantra # 1 where it said Omkara is everything. What is everything? Everything includes all that falls within time and falls outside of time. Thereafter the Upanishad explained what is within time? Everything belonging to past state, present state and future states are within time. What is beyond time? Brahman, Maya etc that are outside of time are also included in Sarvam. We can present this in an equation that says: Omkara =All.

Thus, by analyzing Omkara, you are also analyzing everything. It is also known as Sarva Vichara. Thus, again, when you arrive at the reality through Omkara Vichara you are also arriving at the reality of the Universe. This is the advantage of Omkara Vichara.

Citing a story supporting this, Lord Subramania and Lord Ganesha had a contest as to who could do a sarva pradakhsanam of the world fastest. Lord Subramanya jumped on his Peacock and started travelling. Lord Ganesha whose vehicle was the mouse and who was also fat could not travel as fast; but being wiser, he just decided to perform a pradakshanam of Shiva and Parvathy, who jointly represent the universe or sarva prapancha. Just like Lord Ganesha, we are also taking a short cut through Omkara Vichara to know about everything.

Explaining the meaning of words in mantra, swamiji said, Tasya means Omkara and Upakhyanam means exposition.

For Omkara Vichara, first is introduction and analysis in mantra # 1, but its implementation is described in mantras #8-# 12. Upto this we saw in last class.

Mantra # 2:

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters.

This mantra deals with Atma Vichara or Atma Mimamsa. Here the second enquiry is introduced. The entire Universe is Brahman; this Universe includes things in time and things outside of time.

First mantra can be stated in an equation as:
Om-kara=Everything or Sarva Vichara.

The second Mantra can also be stated in an equation as:

Everything=Brahman.

Therefore, Brahma Vichara is same as Everything Vichara or Sarva Vichara. Vichara means enquiry or analysis.

What is the blessed Brahman? Brahman is Atma; or Self; or myself, or I. This "I", is the one who is intimately available all the time. This I, the ever-evident Atma, equals Brahman.

Thus: Everything =Brahman

Brahman=Atma

Therefore, Everything =Atma.

If Everything = Atma, the self; then enquiry into everything can be accomplished by enquiry into Atma or Atma Vichara. Enquiry into myself will reveal "Everything" in Creation. You just have to know the truth about yourself. So, we have Atma Vichara.

Thus, both Om-kara vichara and Atma vichara have same destination although they are different. They are just two methods to arrive at knowledge of everything. Thus, the second enquiry has been introduced.

In mantra # 2 the **statement " Ayam Atma Brahma"** is considered a mahavakyam. The other maha vakyam's are:

Tat Tavam Asi: occurring in Sama Veda's Chandogya Upanishad.

Pragyam Brahma: Occurring in Rg Veda's Aithreya Upanishad.

Aham Brahma Asmi is from Yajur Veda's Briharadanyaka Upanishad.

Ayam Atma Brahma: Occurring in Atharvana Veda's Mandukya Upanishad.

Having introduced the two methods the Upanishad now elaborates on them but not necessarily in the same order. The Upanishad takes up Atma Vichara first. This begins in mantra #2 in "Soyamatma Chatushpat" and continues until mantra # 7. It is all about Atma Vichara. Atma is introduced as Chatushpada Atma. It means Atma has four padas. Pada has many meanings including: legs, aspects, expressions, and facets. In context of our discussion the meaning facet is probably the best to use.

What is the four aspected Atma?

I will give a birds eye view of these four aspects. It is a unique presentation not found elsewhere in any Upanishad. This also makes Mandukya Upanishad famous but also makes it a difficult one to comprehend.

As per Vedanta if anything in creation has to be proven as existent it has to fulfill one condition; it should become an object of knowledge. If a thing is not an object of knowledge we can't talk of its existence or its Prameyatvam. Prameyatvam means being an object of knowledge, to prove it exists.

First of all, when a thing is an object of knowledge it means it must be an object of anyone of the following six pramanas: pratyaksha, anumana, upamana arthapatti, anupalabdhi and Shabda.

Secondly even if anything is not an object of knowledge now, the present, even if it was in the past or if it will be in

the future, it should be an object of pramanam.

Even if the object does not become a part of my knowledge, if it should be an object of somebody's knowledge or an object of something's (living beings), knowledge, even then it exists.

Prameyatvam: can be based upon one of the pramanam's or knowledge of an identified object.

Prameyatvam can be based upon pramanam or knowledge of an object from a past, present or future state.

Prameyatvam can also be based upon Pramanam or knowledge of an object by a living being.

Only based on the three above can we talk of existence of that thing.

Imagine that there is such a thing but it does not have status of prameyatvam (not part of any pramana); it is not an object of past, present or future; and it is not known by any being. If so, how can we talk of existence of such a thing? If there is such a thing, an object without Pramanam, not known by any living being, at any time including past present and future, we have to conclude such a thing as non-existent.

Even if you can imagine the existence of such a thing in your wild imaginations, the existence has no relevance or purpose because it is not known to anyone or thing. Because, if such a thing is not known to anyone, at any time, it does not matter, if it exists. Since there is no limit to such a thing hence it is considered non-existent. Thus:

1. A thing exists only when it is an object of knowledge or Prameya. Prameyatvam is the only condition for existence.
2. If a thing has to be a Prameyam, an object of knowledge that is known to exist, such a status is possible only when there is a Pramata or a Knower.

An object of knowledge can't be there unless there is a knower. So, existence of anything depends upon the Pramata. Without Pramata nothing can be Prameyam, meaning they can't exist. Therefore, existence depends on Pramata.

Mantra # 3:

The first quarter (pada) is "Vaisvanara" whose sphere is the waking state, who is conscious of the external world of objects, who has seven limbs and nineteen mouths and who enjoys the gross objects of the world.

A pramata, a Knower, is possible, only when "I" as consciousness principle, chooses to know something. By employing some pramanam; and only when I choose to know using the pramanam; the Knower comes into existence.

Thus, in jagrat avasta I choose to know things, hence I am a Knower (Pramata). In swapna avastha, I use pramanam and choose to know swapna objects; hence I am a Knower in swapna avastha.

In sushupti, I don't choose to know anything; so I am not a knower. Thus the knower is not an independent entity. The knower comes into existence only when "I" the consciousness wants to know.

Thus, the Pramata, Knower, is also a dependent entity on the "I" the consciousness principle. Now, "I" by himself, is not a knower. The Knower (Pramata) is also a dependent entity. It enjoys a dependent existence on Me, the conscious principle.

So, consolidating these ideas we have three points:

1. Prameyam, to be known, is dependent existence.
2. Pramata, Knower, is also dependent existence.
3. Thus Knower, Pramata, and Knowable, Prameyam, are both dependent existence.

Prameya depends on Pramata.

Pramata depends on I the atma.

Thus both, Pramata and Prameya, depend upon Me. Prameyam depends indirectly on Me. Pramata depends on Me directly. Ultimately both, directly and indirectly, depend on Me.

Knower and knowable both depend on the Atma, the consciousness principle or Me. Once I say both have dependent existence we have to remember previous five Upanishads that we have studied. Thus, in Taittiriya Upanishad it says, whatever has a dependent existence, with no substantiality of its own, is considered Mithya.

The Upanishad's Pancha Kosha Viveka also brought this point out.

Pramata and Prameya are both Mithya, as they don't have an independent existence. Mithya is only a name and form without substance of its own.

Mithya nama rupa depends on the Satya Vastu, the atma, the consciousness principle or I.

Another way of saying it is: **I, satya atma, alone appear as pramata(knower) and prameyam (known) with mithya nama and rupa. I put on a vesham of Pramata and Prameyam.** This entire mithya nama rupa's fall in three categories:

1. Mithya nama rupa in jagrat avastha. This is known as Sthula nama rupa or gross names and forms.
2. Mithya nama rupa in svapna avastha is known as sukshma nama rupa.
3. All nama rupa are in potential form in sushupti avastha and it is called karana nama rupa.

In jagrit avastha, the "I", puts on sthula nama rupa and appears as jagrit pramatha and jagrit prameyam. Hence, I am now sthula atma.

In svapna avstha, I put on sukshma nama and rupa and appear as

swapna pramatha and swapna prameya. I am now called sukshma atma.

In sushupti avastha I put on karana nama rupa and appear as sushupti pramata and sushupti prameya. I am now called karana atma.

Sthula Atma: In Jagrat Avastha, with Jagrat nama rupa, the Jagrat Pramata (knower) with jagrat Prameya (known), I take on a new name and I am called Sthula Atma.

Sukshma Atma: In Svapna Avastha, with Svapna nama rupa, the Svapna Pramata (knower) with Svapna Prameya (known), I take on a new name and I am called Sukshma Atma.

Karana Atma: In Sushupti Avastha, with karana nama rupa, wherein Sushupti Pramata (knower) with Sushupti Prameya (known) are in a resolved condition, I take on a new name and I am called Karana Atma.

Thus, I have three appearances; three nama rupa's or three roles; but who am I really?

When I look at myself from my own standpoint; that I, from my own standpoint am called Turiya atma. It is not an "I" from sukshma, sthula and karana atma's respective standpoints of view.

Therefore, when I am not a Pramata from jagrat, swapna or sushupti standpoint; when I am not a Prameya from jagrat, swapna or sushupti standpoint, now I am called by the name Turiya atma.

So, I have four facets. They are: Sthula atma pada, Sukshma atma pada, Karana atma pada and Turiya atma pada, hence I am called chatuspada atma.

Of the four padas, which is satyam and which is mithya?

First, second and third are mithya as they have mithya nama

rupas. Fourth is satyam. Thus "I" has three mithya padams and one Satya padam.

Now Upanishad will talk of first pada related to Sthula atma in mantra # 3; fourth mantra will discuss the second pada of Sukshma atma; fifth and sixth mantras will take up third pada related to Karana atma and seventh mantra will talk about Turiya atma or the fourth pada.

Since we talk of three avastha's they are brought into discussion. This avastha traya chatuspada vichara has now begun.

Take Away:

I, satya atma, alone appear as pramata(knower) and prameyam (known) with mithya nama and rupa. I put on a vesham of Pramata and Prameyam.

An object of knowledge can't be there unless there is a knower.

When I am not a Pramata from jagrat, svapna or sushupti avastha standpoint; when I am not a Prameya from jagrat, svapna or sushupti avastha standpoint, now I am called by the name Turiya atma.

With Best Wishes,

Ram Ramaswamy

make an enquiry into the essential nature of the Lord.

Thus, we have to remember that bhakti without Gyanam can't give moksha. In Kaivalya Upanishad also it says there is no method other than Gyanam.

All the Upanishads are uniformly insistent that Gyana alone is Kaivalyam.

So bhakti's final stage is Gyana Yogam. Gyana Yogam, the systematic study of scriptures, is the subtlest form of Bhakti. It is also the highest form of bhakti. We can take solace that even our study here is, bhakti alone.

Thus Bhakti=Karma+ Upasana+ Gyanam. This topic will be elaborated upon later in the Chapter 12 titled Bhakti Yoga.

When we say Bhakti as a means of liberation it also means that the object of our Bhakti too evolves even as our Bhakti evolves.

So when I start my bhakthi; my appreciation of the Lord, the object of devotion is a very gross appreciation and my bhakthi should evolve, the culmination of which will be the ideal form of bhakthi and only when that bhakthi is evolved into that form; it will lead to liberation.

What is the evolution of bhakti? In initial stages Bhatkti is Eka Rupa Ishwara bhakti. It then evolves to Aneka or Vishwa rupa Ishwara bhakti; here lord is everything. Thus, in Rudram mantras, Shiva is described as everything. Thus: Lord Shiva who is in the form of tree; who is in the form of mud, who is in the form of green leaf; the one who is in the form of dry leaf; whatever ordinary materials are there in the whole world, everything is Shiva;

So therefore, the appreciation of God changes and mode of bhakthi also changes; how does the mode of bhakthi change; karma to upasanam to Vedanta vichara;

This is the change in the mode of my expression of devotion; And not only the mode of devotion varies; the object of devotion; the Lord's nature also varies; And what is the culmination of bhakthi; culmination of bhakthi is nothing but the knowledge that the Lord in his formless nature is none other than myself; it also culminates in discovery of Advaita gyanam.

If you ask what is the proof for all these things; in seventh chapter, while enumerating bhakthas, Sri Krishna says, the greatest bhaktha is one, who

has gained the knowledge, aham Brahmasmi;

The mode of bhakthi has three levels, karma plus upasana plus vichara. The object of bhakthi also has three levels; ekarupa, aneka rupa and arupa. And such a bhakthi will give liberation.

Sri Krishna is describing aneka rupa bhakti from shloka # 16 onwards. We have just gone through Shlokas 16 and 17.

Shloka # 18:

गतिं धर्मं प्रभुं शक्तिं सखिं शरणं
सर्वं तस्मै श्रीगणेशाय नमः॥१.१८॥

The Goal, the Support, The Lord, The Witness, Abode, Refuge, Friend, Source, Dissolution, Existence, Treasury, and the indestructible Seed.

This shloka continues Vishwarupa Ishwara. Here, we are going through training on seeing everything as God.

So Sri Krishna gives a list of things here and points out that all these things are I Ishwara or myself only. So he says I am Gati, Bharta, Prabhu, Sakshi, etc, so we will see the meaning of each one of them described in the shloka.

Gati: means a destination; a goal, which is kept in mind by every person; we can say it is karma phalam. Every body does

Karma not for enjoyment but to obtain a result or karma phalam. So, Karma phalam is always the goal and goal is called Gatihi.

And every karma phalam, I am; that means what; success is one type of karma phalam; and what is another; failure is another type of karma phalam.

So, every karma phalam has success and failure built into it. Therefore, never reject failure. **Work for success but be prepared to welcome failure. Rejection of failure is rejection of God.**

Therefore all good and bad, any experience you get, learn to accept it as God himself.

Bhartha: sustainer or karma phala dhata; one, who gives karma phalam. To perform this I have to take control of all laws of creation. To predict rain, they say, there are 160 variables that have to be taken into consideration. There are many unknown factors. So, Sri Krishna says, " I am the giver of karma phalam". So, don't reject any karma phalam. Don't ask why "Me"?

Prabhuhu: A master capable of doing the job; omniscient and omnipotent. I am Prabhu.

Sakshi: While doing all these karma phalams, from my own point of view I am just a witness or sakshi. Thus in an earthquake all do not feel the same effect as it varies according to their karmas.

Nivasaha: Abode of everything; Vishwadhara. I am the adhara of the world.

Thus in one shloka it says of Lord Padmanabha, " I am lying on a snake. Snake is supporting God. In second line it says whole creation is resting on Lord."

Sharanam: Refuge. When the world rejects me; when I am

helpless; I am the ultimate refuge for everyone. I am protector of anyone who surrenders to Me. Such devotees included Dhruva, Prahlada, Draupadi and Gajendra.

All these stories indicate that Lord is a two-fold protector; the Lord protects from incidental problems that a person faces, like Draupadi or Gajendra; and also Lord is the ultimate protector from samsara. To protect from the samsara crocodile he sent, the "Tat Tam Asi" sudarshana chakram.

Sharanam means one in whose presence we are free from all problems.

Suhrit means well wisher. Chapter # 6 talks of two kinds of help. One is where you help somebody in return for a favor later. The other is where one helps even if a person is unknown. He helps without any expectations. The second is Suhrit. Lord is Suhrit.

Citing an example, a person promised a large house to God, thinking God will not solve his problem. But the problem got solved. Now he wanted to escape from his promise. He said house and cat are available for sale. House was for Rs 1 and cat for Rs 9 laks. The money from house I will give to Lord. Such is the human mind even then Lord helps as a Suhrit.

Prabhavaha: Srishti karanam.

Pralayaha: Laya Karanam.

Sthanam: Sthiti karanam.

These three words put together means srishti sthiti laya karanam; I am the substratum from whom the creation arises; in whom the creation rests; into whom the creation resolves.

Nidhanam: Repository of everything including knowledge, in creation. Our shastra says that even before invention of a knowledge that knowledge exists in the creation in God.

Therefore, knowledge is also a discovery. In fact, we do not produce knowledge we only remove ignorance. Every knowledge is a discovery; and where does it exist, in God. Therefore I am the storehouse of all things, all beings and all forms of knowledge.

Avyayam Bijam: Inexhaustible seed, out of which infinite things appear. Therefore, the difference between nidhanam and bijam, one can be taken to be the karma phalam, which are in potential form; sanchita rupam; and avyayam bijam can be taken as everything and being in the creation, I am the inexhaustible seed. In short, I am everything.

Shloka # 19:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥१.१९॥

I cause heat; I arrest and send forth rain; I am mortality and death; both being and non-being am I, O Arjuna.

Now Sri Krishna comes to something recognized by all people, the God Surya or Sun. What role does sun play? The sun energizes each being. We survive because of the sun. Sun helps with its many seasons. Sun is usually shown as manifestation of Ishwara. Thus in sandhyavandanam it is all about glorification of sun.

Sun is taken as a representative of God. It is the only source of inexhaustible energy. That Sun I am; Aham Tapami. As sun, I alone energize. I also heat oceanic waters and evaporate them producing tons of pure water. He also transports the water to land through Vayu Bhagawan. Then it rains. When these things happen seasonally, do not take it for granted, appreciate bhagawan.

“ I am creator of rain taking it to land and releasing it on land”. This shloka has two meanings attributed to it.

Relative meaning: I am the cause of survival. Through rain I produce food, so people escape death or survive through anna danam. Suppose I withdraw this blessing and then there will be draught and death. Thus I am responsible for draught and death as well.

Philosophical meaning: I am the cause for both mortality and immortality; So here mortality means Gyanam; so I am the cause of immortality; in the form of Gyanam; I give Gyanam; and give immortality to the seekers; and I am the cause of mortality also; when I do not bless the people or through Agyanam; so I am the cause of both, mortality and immortality.

Sat: Means manifest creation, visible creation, such as physical body.

Asat: unmanifest creation; includes subtle body.

Shloka # 20:

सर्वभूतानां कर्माणां मया कृतानां फलदायकः ।
सर्वभूतानां कर्माणां मया कृतानां फलदायकः ।
सर्वभूतानां कर्माणां मया कृतानां फलदायकः ।
सर्वभूतानां कर्माणां मया कृतानां फलदायकः ।

Conversant with the lore of the triple Vedic texts, drinkers of soma-juice, cleansed of sins, crave attainment after having sacrificed unto Me. They reach the meritorious world of Indra and enjoy there devine felicities.

With shloka # 19, bhakti as a means of moksha is over. In shlokas # 20-# 29 Sri Krishna wants to talk about types of bhakti: 1) Sakama bhakti and 2) Nishkama bhakti.

Sakama Bhakti: Here one seeks artha and kama used for material gains. Sri Krishna does not say which to use. He gives the means and the ends. Sakama bhakti will give worldly security and entertainment.

Nishkama Bhakti: I am not interested in artha or kama. I want

to use bhakti for moksha or related goals such as Sadhana chatushtaya sampathihi. If I have all qualifications, I can go to shastra vichara under a qualified Guru.

Sri Krishna wants to compare both, Sakama and Nishkama bhakti's, in shlokas 20 and 21.

How to know who is a Sakama Bhakta? It is seen in motive of one's sankalpa. What is the purpose of your business? If money is secondary and my goal is Chitta shuddhi, then even my business is Nishkama Bhakti.

Sri Krishna says most people are interested in pleasure. Highest pleasure is heaven. Sri Krishna says even from heaven, one finally has to come back to earth.

Take away:

1. Work for success but be prepared to welcome failure. Rejection of failure is rejection of God.
2. All the Upanishads are uniformly insistent that Gyanam alone is Kaivalyam.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 3

Greetings All,

Swamiji said, in last class we saw that in Vedanta when Shabda Pramanam is employed properly through Srvanam, Mananam and Nidhidhyasanam; through a qualified Guru; it will produce Gyanam. Even though words normally don't reveal Brahman, the Upanishad still uses different methods to reveal Brahman through words. The Gyani parampara is proof of that.

People say Upanishadic words give only knowledge and that they don't give us experience of Brahman. Vedanta says, our problem is not lack of experience rather it is lack of knowledge. Thus, we experience Dvaita in jagrat and swapna avastha and advaita in sushupti avastha. While we do have these experiences, unfortunately our conclusion from them is faulty. It is here that the Upanishads come to our help. It wants us to enquire into our available anubhava to come to know that the Advaita Aham is my real nature and that the Jagrat and Swapna dvaita experience is mithya.

This is a new knowledge correcting my misconceptions and this knowledge is enough for moksha. Since this teaching is occurring at the end of Vedas, it is called Vedanta. Vedanta does not mean end of knowledge.

In this Vedantic part we are trying to gain knowledge of ourselves as such it is called Gyana Kandam; unlike Veda purva that is called Karma kandam.

Since this portion deals with nature of myself, my swarupam or atma and not the universe, it is also called atma viddhya. In this process it reveals that I the atma am the limitless entity, existence consciousness and hence called Brahman or the limitless one or Brihat Samatvat Brahma. Scriptures also call this means of obtaining knowledge of Brahman as Brahma Vidya, Atma vidya and even as Upanishad.

The word Upanishad can be broken-down as Upa Ni Sat.

Upa means Guru's knowledge.

Ni means Nischaya Gyanam; knowledge without any doubts.

Sat means vehicle or carrier. Sat also means destroyer of ignorance and Samsara. Another meaning of Sat is Sadhayati Gamayati Prapayati Iti Sat or one which carries the seeker to Brahman. It helps Jivatma merge with Paramatma. Shankaracharya also says, Brahma Sadhayati Gamayati Prapayati Iti Sat.

Upanishad means it is knowledge from Guru that takes Jivatma to Paramatma. It does not mean paramatma is sitting somewhere waiting for jivatma. Rather, here, merger means removal of the notion that I am different from Paramatma. Hence it is called Upanishad. In the end portion of the Vedas this knowledge is given as a dialogue. A group of dialogues or even one dialogue is called Upanishad. They say, at some time in the past there were 1080 Upanishads, but many have been lost. Now there are only 108 Upanishads available. Shankaracharya has commented on only ten of them. All ten of them are considered great only because Shankaracharya commented on them. Mandukya is one of the ten Upanishads. It is the smallest among them with only twelve shlokas. Mandukya Upanishad belongs to Atharvana Veda. A Rishi named Manduka revealed it. The word root Manda means to be happy. Therefore, one who is always happy is known as Manduka. Even though it is small, it is comprehensive and all glorify it. There is another Upanishad known as Muktika Upanishad that details the dialogue between Rama and Anjaneya. This Upanishad tells us about the many other Upanishads, how many are there; which Upanishad belongs to which Veda etc. Muktika Upanishad says study of Mandukya Upanishad alone can give Gyanam. It says, if you don't understand Mandukya Upanishad, study the other ten; if you still don't understand then study all 108 of them; if you still don't get it try it in the next birth. " Mandukya ekam eva alam."

Gaudapada wrote the commentary on the twelve shlokas of Mandukya Upanishad in verse form. He occupies a very important position in Advaita Tradition.

The following is an important mantra for advaitins:

Narayanam Padmanabhavam Vasishtam Shaktim cha tatputra
parashar cha vyasam shukam gaudapadam mahantam govind
yogindramathsya Shishyam Sri Shankaracharyamathsya Padmapadam
cha hastamalakam cha shishya tam totakam vartikkarmanyansmad
gurun santatmanosmi

Sadashiva samarambham Shankaracharya madhyamam

Asmad acharya paryantam vande Guru Paramparam.

The Adi Guru of all Guru's is Vishnu, then came Brahma then Vasishta, Shakti, Parashara, Vyasa, Shuka, then Gaudapada and then Shankara, all the way down to my Guru.

From Narayana to Shuka, the first part of the Guru parampara, are all from Puranas or mythology and not from history. Here each disciple is son of a father; thus Vishnu's son was Brahma and so on. It is also called Pitr-Putr parampara.

Then the parampara changed. While Shuka was a Rishi, Gaudapada was a Manushya. From Gaudapada onwards there is history available of this parampara. From Gaudapada onwards the parampara became different in that it started the Sanyasi paramapara as well. Hence Gaudapada is a very important acharya. Gaudapada was Shankaracharya's Guru's Guru. Hence Gaudapada's Karika is very important.

Gaudapada lived in Gauda Desha or Northern Bengal. His original name is not known. The suffix pada means reverence. So he was the honorable acharya from Gauda Desha. Among his works Mandukya Karika is most important one. He has written 215 shlokas. They help us understand the Upanishad comprehensively, when studied with the Karika. Shankaracharya

started the tradition of studying this Upanishad with its Karika. Shankara also has written a commentary on the Karikas. Following this tradition, we will also study the Upanishad and Karikas together. The 227 shlokas of the Upanishad are divided into four chapters. Each chapter is called a Prakaranam. The four prakaranams are:

1. Agama Prakaranam.
2. Vyatathya Prakaranam
3. Advaita prakaranam
4. Alata Prakaranam

These four prakaranams contain the mantras as well as Karikas.

Agama Prakaranam is a mixture of entire Upanishad with 29 Karikas, thus it has 41 shlokas.

Since it has the entire Upanishad, later Prakaranams have only the Karikas. Since Agama prakaranam is a mixture of Upanishad mantras as well as karikas, which is more prominent of the two? It is said that Chapter One is Upanishad pradhana. Other three chapters are Karika pradhana. The word Agama conveys that the Vedas and their Upanishads as coming from God himself.

Since Chapter One includes Upanishad it has a shanti patha as well. The shanti patha is from Atharvana Veda. Other Upanishads such as Mundaka, Prashna, and now Mandukya are all from Atharvana Veda and they all have the same common Shanti patha.

Shanti patha:

“Om. Shining Ones! May we hear through our ears what is auspicious; Ye, fit to be worshipped! May we see with our eyes what is auspicious; May we, endowed with body strong with limbs, offering praise, complete the full span of life bestowed upon us by the divine beings; May Indra, of enhanced fame, be auspicious unto us; May Pūshan, who is all-knowing,

be auspicious unto us; May Tārکشya, who is the destroyer of all evils, be auspicious unto us; May Brihaspati bestow upon us auspiciousness!

Om. Peace! Peace! Peace!

We have studied this Shanti patha before. Its essence is that through the shanti patha the seeker is asking for three boons; and they are:

1. Ayushyam: A long enough life to be able to complete the study of the Upanishad through Srvanam, Mananam and Nidhidhyasanam.
2. Arogyam: Good health with a good physical body. It does not make sense to live long with a sick body. Sense organs should function well and should focus on good actions such as hearing good, seeing good and speaking good. Mind should be emotionally sound so that I can learn the teaching with a balanced mind. Intellectual health is also important and a sharp intellect is highly desirable so that I can pursue this Vichara.
3. Nirvignatvam: Freedom from obstacles. Prayers to various gods are offered for freedom from obstacles.

This prayer is specific to learning this Upanishad without any obstructions. The Shantipatha ends with Om Shanti chanted three times meaning it is seeking freedom from obstructions of Adhyatmika, Adhidavika and Adhi bhautika nature.

Shloka # 1:

Om, the word, is all this. A clear explanation of it is (the following)- all that is past, present and future, verily, is OM. That which is beyond the three periods of time is also indeed, OM.

First chapter is a mixture of Upanishad and karikas. Upanishad is in prose while karikas are in verse. In this chapter, mantra and karika are mixed.

The first six shlokas are Upanishadic mantras and their karikas. Then comes the seventh mantra.

The first two mantras are introductory ones. They talk of two types of enquiry.

1. Omkara Vichara mantra: this first mantra introduces us to the fact that through Omkara one can arrive at the ultimate reality.
2. Atma Vichara mantra: The second mantra introduces us to self-analysis.
3. Third to seventh mantras: elaborates on atma vichara.
4. Eighth to twelveth mantras: here Omkara vichara is elaborated upon.

All these twelve shlokas are expanded upon further by Gaudapada's commentaries.

Om is discussed in Taittiriya Upanishad as well. It says Brahmaji churned the Vedas and took out the pranava mantra or the Omkara mantra.

In Taittiriya Upanishad's Shikshavalli also the Omkara mantra is discussed.

Now the Upanishad says the monosyllable mantra is the entire creation. If you have to know about creation, just study of Omkara mantra gives you this knowledge.

This study includes all present, past and future creations. The three states are all in Omkara. Anything beyond time is also in Omkara. Omkara represents within time and outside of time as well or Vyavaharika loka as well as paramarthika loka. What is beyond time? Consciousness, Maya, Avidya etc., are all beyond time. In short Omkara is everything.

Truth of Omkara equals truth of creation. Hence this pursuit is important. So, we will study Omkara.

With Best Wishes,

Baghawat Geeta, Class 122: Chapter 9, Verses 15 to 17

Shloka # 15:

ಉಪಾಸಕಃ ಕೌಠಿಕಃ ಕೌಠಿಕಃ ಕೌಠಿಕಃ
ಉಪಾಸಕಃ ಕೌಠಿಕಃ ಕೌಠಿಕಃ ಕೌಠಿಕಃ9.15

And others, worshipping Me with the sacrifice of knowledge, wait on Me looking up to Me as one with themselves or as different, in manifold ways-Me with face turned everywhere.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been describing Ishwara Swarupam from shloka # 4 to Shloka # 10, focusing on the higher nature of God which is Satyam, Gyanam, Anantam and Nirgunam. So, when we say goal of life is God we mean the Para prakriti (PP), the omniscient Brahman, the Nirguna Brahman.

When we are talking about God in the context of worship, then the worshipped God, the invited God, the God with different number of hands and legs, there in the context of worship, we are referring to the lower nature of God.

The word God is use loosely in scriptures. In Bhagawatham it means Apara Prakriti but when it is a goal of life it is Para Prakriti, the infinite. God cannot be a finite goal. The worshipped finite form can't be a destination.

Kenopanishad says, the worshipped, formed, finite-God should be used as an intermediary step, the destination God is invariably the formless one alone; and the

description of that destination God; the formless God, was given from shloka # 4 where Sri Krishna said I am avyaktam, meaning formless, colorless, smell-less; tasteless; and touch-less; therefore the destination God is avyaktam. And having described that God in these shlokas, 4th to 10th, in the 11th shloka Sri Krishna said **the ignorance of that God, the real destination of life, is the cause of all human problems.**

When I do not know PP, I keep everything else as my destination. Unfortunately all other destinations don't give permanent peace of mind or security. Any other goal also becomes boring after some time and then we seek fresh goals. So, not knowing the real destination is the problem.

Therefore, knowing the real destination is our solution. From Shloka # 12 onwards Sri Krishna is categorizing human being. He says, most don't know their destination. Swamiji says, "Life is like a blind man looking for a black cat in a dark room in which the cat is not there". They don't know what they want. They keep switching from goal to goal, rudderless.

In spite of our Vedic parampara they are still groping for this goal. Then, Sri Krishna says, some few and lucky one's have understood that god is the ultimate goal. Chapter seven also discussed this same topic. They also pursue worldly objectives yet their main goal is still God.

Thus, one gets married, has children etc., but his ultimate goal is very clear to him. Now the understanding of what God is varies according to maturity of the person. Thus three levels of understanding of God are identified. They are:

1. Initially God is seen as Eka rupa Ishwara or Ishta Devata.
2. As one matures, God is identified as Vishwa rupa. He

Sri Krishna assumes all of us are in the middle category of Madhyama. That is the reason we are willing to worship any deity. Shankaracharya says no deity is superior; so don't compare him or her. You can have an ishta devatha; but never look down upon the other devatas. This is called anekarupa bhakthi.

And Sri Krishna wants to explain or elaborate the vishva rupa bhakthi in the shlokas from #16 to #19. In these four shlokas it is the vishvarupa Ishvara varnanam. Even though eka rupa and arupa bhakthi also are there; however, Sri Krishna chooses to elaborate on the middle one, the vishva rupa bhakthi.

Here everything in creation is looked at as manifestation of God. Initially we look at beautiful, respectable, valuable things in which we see God. Thus we see god in Mata, Pita, Guru and Daivam. We also see God in a cow.

The cow, which had so many roles to play in those days, was respected. And since rituals were pre-dominant in those days everything connected with rituals was considered very sacred. Sri Krishna takes those ritual connected things and says I am all of them. In Karma Kanda people were soaked in daily rituals; therefore he takes them and says learn to look at them as God; aham kratuh; thus everything is vishvarupa varnanam.

This is the seed of vishvarupa varnana here; gradually Sri Krishna will expand on the topic and in the 11th chapter it will be the climax of vishvarupa darshanam; all these are like a preview.

I am kratuh; kratuh means shroutha karma, which means rituals and prayers prescribed by the Vedas which are the original scriptures; the primary scriptures.

In Shrauta karma, God is himself the ritual. In Yagna, Smartha karma, prescribed by secondary scriptures or Non-Vedic scriptures they also get sanctity from Vedas alone. Even Gita

is sacred because it follows Vedic teachings. Veda is considered superior even to God as we come to know God only through the Vedas. Thus, many festivals are based on Puranic stories.

Svadha Aham in the shloka means offering to ancestors while Svaha is an offering to devatas. And Sri Krishna says that, Svadha, also I am, the Tarparanam, pinda etc., the food for the forefathers.

Aushadham means food eaten by human beings. This food is derived from plant kingdom. Medicines were also plant-based such as herbs and hence called aushadham. Food properly consumed can prevent and cure diseases. Swamiji said, "In old days people ate medicines as food, now people eat medicines as food." This food is also God. So, don't gulp food immediately, pray to god first, before consuming food.

Annam is Brahman; and that Nourisher is Vishnu. Digestive juices that convert foods are considered Shiva, the consumer of food. Thus, everything is divine. So train your mind as soon as possible to this fact that everything is Brahman.

Therefore, I am food; **and mantrah aham**; Whether you are offering food to the devatas; through shroutha smartha karma; or whether you are offering food to the ancestors through pitru karma, or whether you are offering food to yourselves; in the form of eating; regular eating; all these are sacred rituals which should go along with mantra.

Mantra Aham: I am all offerings with the mantra. Chandogya Upanishad says food is an offering to Vaishwanara Tatvam or the Pranagni hotram to the digestive juices.

Agyam is ghee; I am Ghee. Agni is fire; I am Fire. Agni is a courier service to devatas. To whichever devata you make an offering through Agni, he will send the prayer to the right god. Agni is dutaha. Another name of Agni is Hutavaha. I am whatever Agni carries. The action of offering, hutam, also I

injustice in the creation. Whatever is the news-item you read, if the innocent people are suffering, again it is according to law of karma; that does not mean, I should let them suffer, I should not go to help; rather, I should do whatever to help them.

So, whatever happens is according to the law of karma. That is indicated here as karma phala dhata.

Vedhyam/ Gyenyam: I am the ultimate thing to be known. In the 13th chapter, Sri Krishna calls gneyam Vedyam. In Mandukya Upanishad it is called Vigneyam. I am the ultimate thing to be known. Knowing this our intellectual hunger will end. We all have physical hunger, emotional hunger and intellectual hunger. Emotional hunger is our quest for love, the desire for some one or some people to love me. We also have intellectual hunger. We want to know: Who am I? Who is God? We asked this of our parents and they said shut up and do your home work; because they did not know the answer; so having asked a few times; we just put the question away in our mind.

However, all ask these fundamental questions and all these intellectual hungers will be quenched only when you know that one thing; and therefore it is called Vedyam. Once we know this Vedyam, our curiosity will be quenched.

Pavitram, means purifier; he is the invisible purifier of sukhma shariram. He is the greatest purifier.

Omkara: I am essence of all Vedas. Vedas were condensed in the Gayathri mantra. Therefore Veda is called Brahma. Thus, Brahmachari means one who studies Vedas. Since Gayathri is considered Veda it is Brahma as well, hence it is called Brahma Upadesha. Gayathri is further condensed into Bhu, Bhuvaha and Suvaha, the Vyahriti mantra. Vyahriti mantra is further condensed into; A U M which when combined becomes OM. This is because of a sandhi between A and U makes it O. Hence Aum should always be pronounced as OM. Om is a condensation

of all Vedic literature. I am that Om.

Once Om is diluted, it becomes the Vedas, like a concentrate of orange becomes the juice when diluted with water. I am Om and Vedas as well. In Sikh religion they worship Guru Granth Sahib; hence Sikh means shisya.

So scriptures of Rg, Sama, Yajur and Atharvana are the law. Rg is a Veda in which Rg mantras are there. They are a metrical or poetic composition.

Yajur has Yajus mantras and they are in prose. Thus we have Yajur parayanam.

Sama means music and Sama mantras are set to music and are known as Sama Ganam.

Atharvarana is not mentioned here; Atharvarana primarily contains loukika or worldly activities; not much used in ritualistic activities; and therefore generally not mentioned; but I am all the four Vedas also.

Take away:

The ignorance of that God, the real destination of life, is the cause of all human problems.

Therefore, knowing the real destination is our solution.

With Best Wishes,

Ram Ramaswamy