

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

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

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

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

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

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

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

Kala Tatvam:

distance and ran the last few minutes very hard and in doing so, he collapsed and died. So, what happened to all the land he acquired?

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

Udbhava:

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

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

Kirti, Sri, Nari, Smriti, Medha:

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

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

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

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

Dhriti: means Perseverance or will power or continued effort despite failures. It is the resilience like a rubber ball that bounces back. There are several types of people. One who upon

failing renounces every thing. The other type is a person, who upon failing, keeps trying again and again.

I am Dhriti says Sri Krishna.

Medha:

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

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

Shloka # 35:

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

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

Sama Mantra:

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

Gayathri Mantra:

I am gayathri mantra among all Veda mantras, says Sri Krishna. The word Chandas has two meanings; one is it is a Vedic meter and second one is, it is a Vedic mantra as well. Chandas provides rules of poetry. There are many chandas such as Anushtup, Trishtup etc.

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

Thus, we have:

Rg veda sara: Tatsavitha varenyam

Yajur Veda sara: Bhargo devasya Dhimahi

Sama Veda sara: Dhiyo yonaha prachodayat.

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

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

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

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

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

Shrauta Gayathri is from Vedas.

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

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarenya mupasmaheh ||

Essence of Gayathri mantra:

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

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

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

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

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

Margashirsha:

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

Take away:

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

attains a well-developed Taijasa (mind and intellect) and for one who meditates on M reaches Prajna. In the “ soundless” state, after Mkara, there remains no attainment.

Swamiji said the Upanishad is analyzing Omkara from mantra # 8 onwards. The Upanishad talked about Omkara and A U M was equated to first three padas of atma. It also gave three Upanishads to practice for the unprepared students. Thus meditating on Akara symbolizes Virat, U kara symbolizes Hiranyagarbha and M kara symbolizes Pragya or Anataryami, respectively.

After practicing the upasana for some time one comes to Omkara Vichara and then resolves A U and M. An example of this process of resolution was provided by our discussion of Bangle, Chain, Ring and Gold. We found there is no substance called bangle, chain or ring respectively. We found that in all of them gold alone is the substance. This understanding that there is no bangle, chain or ring is called padartha-nisheda or negating substantiality of all three ornaments except gold. Padartha Traya Laya, this dissolution of all three, occurs by clear thinking. Once this dissolution occurs question may come up as to why when three padarthas are not there anymore why do we still have the three words? Now, existence of a word is relevant only if there is a corresponding object. First substance, bangle was negated; then we found there is no relevance for word ring as well and in a similar manner relevance of chain was also negated. Padatraya nisheda, means negation of corresponding words. Thus padartha and padatraya, that is all three padas (Virat, Hiranyagarbha and Pragya) and respective three matras (A U M, are negated and then only advaitam gold remains.

Similarly we have to negate sthula, sukshma and karana prapanchas just as we did for padarthas. Once we negate three padarthas only Turiyam remains. There are no more sthula, sukshma, and Karana prapancha substances as well. The relevant words also have no more relevance; hence A U M also has no

Amatra is non-dual. In this manner Omkara and four padas of Atma are identical. If I know this, what is the benefit? If a man knows that he is not Vishwa, Taijasa and Karana prapancha but that he is Turiyam, he enters into Atma.

Here, we have to remember that Amatra, the fourth matra, can be translated as silence. This silence is not mere absence of sound or its non-existence; rather, it is Consciousness principle that illumines absence of silence. This silence is Consciousness principle. This silence is not blankness; it is presence of Chaitanyam. This Chaitanya silence is the fourth matra of Omkara. The beauty of this silence is that it can co-exist with sound that is A U M while normal silence cannot. Consciousness can co-exist with A U M. Therefore; Amatra is Chaitanya Tatvam which is Turiyam as well. With this phala shruti of Omkara Vichara is complete.

Thus:

By enquiry into Atma we come to Turiyam

By enquiry into Omkara we come to Amatra.

Through this enquiry we come to pure consciousness.

With this the Upanishad is over. Gaudapada now further explains mantra # 12 in Amatra Karika.

Karika # 24:

ॐकारं चतुर्धा विचार्य चतुर्धा च ॐकारं च
ॐकारं चतुर्धा विचार्य चतुर्धा च ॐकारं च ॐ ॐ

The AUM syllable should be known quarter by quarter. There is no doubt, indeed, that the quarters (of the Self) are the same as the morae (letters of AUM). Having grasped thus the entire significance of Omkara, nothing else whatsoever should be thought of.

While writing his commentary Gaudapada consolidates his

With Turiyam he should know that other three do not have any substance just as bangle (sthula prapancha), chain (Sukshma prapancha) and ring (karana prapancha) do not have a substance. This process of assimilation is nidhidhyasanam.

Similarly, A becomes meaningless as does U and M as well. In silence word disappears; there will only be silence consciousness. Student must perform this nidhidysanam. Now sound part of Omkara is saguna Brahman while silence part of Omkara or Amatra is nirguna Brahman. Pranava in the karika means Omkara.

This one has to learn to see in the sadhana. This will provide freedom from all insecurities. All these shlokas are nidhidhyasana shlokas. Gaudapada says you have to dwell on Omkara as often as possible as it will help in arriving at the "silence awareness". Through Om one comes to this silence.

Advantages of this nidhidhyasanam: Once I know I am silence awareness, I am not afraid of death anymore. Sthula shariram is mortal, Suskhma shariram is mortal and Karana shariram is also mortal but I, the silence, am free from mortality.

Karika # 26:

ॐकारोऽस्य निम्नब्रह्मणोऽस्य चोच्चब्रह्मणोऽस्य च
प्रणवोऽस्य निम्नब्रह्मणोऽस्य चोच्चब्रह्मणोऽस्य च ॐ ॐ ॐ

AUM is verily the lower Brahman and it is also declared to be supreme Brahman. Pranava is without any cause preceding It, without subsequent manifestation, without anything inside and outside, unrelated to any effect and changeless.

All these karikas are Omkara dhyanam related. Omkara is both Nirguna Brahman (without attributes) and Saguna brahman (with attributes).

A U M represents Saguna Virat, Hiranyagarbha and Anataryami while the silence following OM represents Nirguna Brahman.

both spatially and time wise. Turiya Chaitanya is content of all. Owing up to Silence Awareness is Me. At that time there is blankness, there is stillness that is you, as witness of silence. I am that Chaitanyam, Instantaneously one becomes one with Turiya Chaitanyam.

Karika # 28:

ॐकारं शिवं शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं
शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं शिवं शिवं

Know AUM to be Isvara, the Lord, ever-present in the hearts of all; the man of discrimination realizing AUM as all-pervading does not ever grieve.

Om-kara has two meanings. Direct meaning is it is the sound of Om-kara; second meaning is the implied silence that follows Om-kara.

Silence is the consciousness that makes blankness known. Therefore, Om-kara implies Consciousness or it means awareness of Silence. It is Paramatma. Where is he, the paramatma, residing? Lord resides in mind of all and Om-kara consciousness is in mind of all, as witness of presence and absence of thought. So consciousness is all pervading. For one who can understand this there is no grief (samasara) in life. He is a Mukta-ha.

Karika # 29:

ॐकारं शिवं शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं
शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं शिवं शिवं

One who has known AUM, which is moraeless and of multiple morae (meaning AUM which is soundless and of infinite sounds) and which is ever peaceful because of negation of all duality in it, is the true sage; none other.

In this concluding karika Gaudapada reminds us of mantra number twelve's definition of Amatra.

not a Gyani's merger. Upasaka's merger lasts only until his punyam and then he starts again while Gyani, after merger, do not come back.

How about Amatra and Turiyam? One who comes to Amatra does not travel after death as he becomes one with Brahman here and now. This is fourth matra.

Let us assume one has practiced this Upasana and prepared the mind for enquiry. How to do the enquiry? What is difference between Upasana and enquiry?

Aa is invoked as sthula prapancha and U is invoked as sukshma prapancha. Normally a word is used to reveal an object. Word is padam and object is padartha. Every padam represents a padartha.

Vedanta asks us to enquire into truth of this, asking us in effect to perform a Vichara.

Padam is a word. Four words are used: Bangle, Chain, Ring and Gold. Each padam must reveal a padartha. Bangle reveals bangle padartha. Ring reveals ring padartha. Chain reveals chain padartha while Gold reveals Gold padartha. Thus four padams reveal four padarthas. But upon enquiry I find gold is substance in front of me, but in the word bangle there is no padartha. Ring also has no padartha, chain too has no padartha. Therefore, upon enquiry three padarthas are dismissed; that is bangle, chain, ring; thus substance is dismissed. Once three padartha's are negated the corresponding padam's are also negated as they have no object to reveal. Therefore enquiry leads to dismissal of padartha and later padams as well.

Enquiry leads to resolution of padams and padarthas. So other than Turiyam, the only substratum, all other substances just do not exist. There is no substance called Sthula, Sukshma, Karana Prapancha and correspondingly sthula, sukshma karana Padams are also not there. What is left is Pada padartha

vilakshanam or Turiyam. This Turiyam can be represented by silence. So, enquiry leads to dismissing of padam and padartha.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 137: Chapter 10, Verses 30 to 33

Shloka # 30:

दायानामं दैतयामुपसृज्य प्रह्लादं कथयति
कालं कालयामुपसृज्य कालं कथयति॥10.30॥

Daityanam, among demons, the descendants of Diti, I am the one called Prahlada. And I am kalah, Time; kalayatam, among reckoners of time, of those who calculate. And mrganam, among animals; I am mrgendrah, the loin, or the tiger. And paksinam, among birds; (I am) vainateyah, Garuda, the son of Vinata.

Continuing his teaching, Swamiji said, we are seeing Sri Krishna enumerate the glories of Ishwara. The entire creation is a manifestation and glory of the Lord. Sri Krishna chooses a few specialties as his glory. They can be chosen to invoke God. Even though all rivers are glorious, Ganga can be used to invoke god. Hence Ganga is considered scared. Everyone

enumerated can be an alambanam. Many are identified from mythological stories. Thus he cites in shloka # 30 about Prahlada. Prahlada stuthi in the Bhagavatham is a very well known sthothram; in which we find the highest

Vedanta talked about. In the Bhagavatham there are many stuthis or sthothrams; Dhruva stuthi; Prahlada sthuthi; Kunthi sthuthi; Bhishma sthuthi; each character

glorifies the Lord and the beauty is, in those sthothrams not only the puranic glories are there; the highest Vedanta is also packed in those stuthis and among them Prahlada is also a great one.

It is an important one because even though Prahlada is born an asura, by his spiritual sadhana he could change his character and become a Gyani. Therefore one need not feel bad about one's janma; jati does not indicate superiority or inferiority;

He was son of an Asura who changed. His jati did not matter. It was his guna that finally mattered. Karma with proper attitude makes one a guna Brahmana.

I am also Kala tatvam to ripen karmas at the right time. Karmas of groups of people also fructify at the same time. A sick person's papam fructifies. Another person serving me (sick person) is my punyam; while it is his papam that he has to serve me even while losing his sleep. So God becomes kala delivering the right karma at right time to right person.

Among animals I am Lion. Among birds I am Garuda, son of Vinata. Garuda is Vahanam of Vishnu. In Vaishnavism there is a Garuda Alwar or a great devotee.

Shloka # 31:

ॐ नमो भगवते वासुदेवाय ॥ १०.३१ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.३१ ॥

Pavatam, of the purifiers; I am pavanah, air. Sastra-bhrtam, among wielders of weapons, I am Rama, son of Dasaratha. Jhasanam, among fishes etc; I am the particular species of fish called makarah shark. I am jahnavi, Ganga; srotasam, among rivers, among streams of water.

Among purifiers (ganga jalam, fire, wind etc) I am Vayu. Hence we worship Vayu; we also worship Agni. Among Gods who wield weapons I am Rama with the bow Kodandapani. Thus, gods have weapons to protect dharma.

Thus, Lord Shiva has got his parashu hastha; he has got parashu; he is called Pinakapani; the one who has got a bow called Pinakam; and Rama is called Kothandapani; Vishnu is called Sarngapani; not Sarangapani.

Initially one protects by non-violence. Only as a last resort is violence used. Even Rama gave Ravana one last chance. Even in Mahabharata Sri Krishna met kauravas one last time to avoid war. For Kshatriya dharma yudha is a dharma. It is like a doctor amputating a limb to save a person. In case of devotees, how will god use his weapon? Here too God uses weapon to destroy our inner enemies (kama, krodha, moha etc). So with Sudarashana chakram, right knowledge, Lord destroys Agyanam.

Among water animals I am Makara, the whale. Among rivers I am Janhavi or Ganga. Ganga is a papam remover as well. According to Vedanta Ganga symbolizes flow of spiritual knowledge. Thus following are common features:

1. Ganga originates from Lord Shiva's head. Brahma Vidya also comes from Lord Shiva.
2. River flows from higher level to lower level. Generally Guru's are seated at higher level and knowledge flows from Guru to Shishya.
3. Ganga is a perennial river. Brahma vidya also is perennial. What is proof of this? The fact that we are

between the teacher and the disciple or between others, both unbiased.

Among creations, I am beginning, end and middle. Sri Krishna said the same in shloka # 20. How to reconcile this? One indicates spatially while second looks at time wise; Srishti, Sthiti and Laya karanam.

Vidya means any discipline of knowledge; any science is called Vidya and there are so many branches of

knowledge in our tradition such as: the four vedas; shiksha, kalpa, vyakaranam, niruktham, chanda, jyothisham etc.; there are so many branches in the sciences and the modern sciences are many as you know, and among all of them, I am the spiritual knowledge.

Among sciences, I am Atma Gyanam. In chapter # 9 it was called Raja Vidhya, self-knowledge that says Atma is the only reality, all others are unreal.

Thus, Apara Vidya is Avidya and Paravidya is Gyanam.

It is only self-knowledge that liberates a human being from our limitations.

The sense of physical limitation is expressed in the form of our desire to accumulate more and more and more because with myself I feel I am limited; So I have a sense of physical limitation, I have a sense of emotional limitation, that I am not loved by all; I am not loved by own children; no one enquires about me; they do not even check whether we are there or not; so all these are all what; emotional deprivation; emotional sense of limitation; Then the next level of limitation is intellectual; any amount I know, I know that I do not know much; the greater I know, the greater the ignorance is exposed; and therefore, this sense of limitation is samsara and any branch of knowledge other than self-knowledge will not remove this limitation; In fact, not only

it will not remove, it will create only further limitation; like Newton said; thousands of discoveries he made and at the time of death, he declared that I was playing with a few pebbles on the shore, while the vast ocean of truth is in front. Therefore, material sciences will only increase the sense of limitation; whereas this is the only knowledge give me poornatvam.

No other branch other than self-knowledge can remove these limitations. Material science will increase sense of limitation while self-knowledge alone will give Poornatvam.

This is also the rarest of knowledge. Many don't come to this knowledge. The number of people who know this are indeed very rare.

Then the next one Vadaha means a discussion for arriving at the truth. In our tradition, they talk about several types of discussions; anything you take, they have studied thoroughly; they talk about vadaha; they talk about jalpa, they about vithanda; they talk about jathi; they talk about chalam; these are all different types of discussions, And vadaha or samvadaha between guru and Shishya, both are meant for only one purpose and that is arriving at the truth; whereas in all other discussions, arriving at the truth is not the aim, winning the argument is the aim; and hence the expression heated argument.

Doing namaskara to teacher means I will set aside without my ego or notions.

Whenever I am in agreement with you, you accept me; which means what; you hold on to your view alone; this is called filtered listening; whichever is convenient you take and the other things you are not able to drop. That means I lack intellectual honesty; therefore a discussion wherein I set aside my ego; wherein I am ready to openly accept, not mentally verbally accept my mistake and I am interested in

listening to other persons; it is the most difficult thing in any discussion or dialogue; our mind is itching to talk; and we are waiting for that person to take a breath; at that time you enter and you finish off your arguments; So if I can listen in a relaxed manner to the other person and similarly I talk, that is called vada or samvada; that alone will lead to discovery of truth; and therefore Sri Krishna claims that I am vadaha.

Shloka # 33:

अक्षरानाम्, अक्षराणां, अक्षराणां, अक्षराणां
समासिकस्या, अक्षराणां, अक्षराणां, अक्षराणां 10.33

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

Among letters I am letter Aa. In English language Aa does not exist. In all Indian languages Aa is first letter. It is most fundamental sound, because when you open your mouth, the sound that comes is Aa. All other sounds are modified versions of Aa alone. By changing your mouth you can show teeth and it becomes Ee .Thus Aa's modifications result in other sounds. Thus, Aa is Karana Aksharam while others are Karya Aksharani.

Take away:

1. It is only self-knowledge that liberates a human being from our mental, emotional and intellectual limitations.
2. Sri Krishna emphasizes non-judgmental and relaxed listening. We need to improve our listening skills.

With Best Wishes,

Mandukya Upanishad, Class 15

Mantra # 9:

ॐ आ वा ई ओ अ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑

ॐ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑

ॐ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑ आ॒णम॑

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He who is Vaishvanara having for his sphere of activity the waking state is Aa the first letter of AUM, on account of its “ all pervasiveness” or on account of “ being the first”- these two are the common features in both. One who knows this surely attains the fulfillment of all his desires and becomes the first or the foremost among all.

Swamiji said from Mantra # 3 to Mantra # 7 the Upanishad analyzed chatuspada atma; Here we travel gradually from Vishwa to Taijasa to Pragya to Turiyam. In Vishwa, I am the consciousness, which is the witness of gross universe. In Taijasa I am consciousness that is witness of subtle universe. In Pragya I am consciousness that is the witness of the causal universe, which I experience as total blankness. In Sushupti when I am experiencing total it is the experience of whole universe in potential form.

In Vishwa my attention is on object I. In Taijasa I am conscious witness of sukshma prapancha. In Pargya, I am witness of Karana parapancha. In Turiyam I turn my attention to I the observer who am there even as sthula, sukshma and Pragma are all changing. Thus Vishwa, Taijasa and Pragma are stepping stones to land in Turiyam. This Turiyam was described in mantra # 7.

Now we are starting to turn out attention to Chatur matra OM kara; travelling from A to U to M where I turn my attention to consciousness, one that is aware of silence. Thus sound is an object of my awareness; then Silence is an object of my awareness then to the awareness itself that is a witness of the silence. Thus when sound is not, awareness is still there; when silence is not, awareness is still there; when silence is there, it is the awareness of silence. So starting with awareness of sound, awareness of silence, thus Omkara Vichara is travelling from sound to silence to awareness of silence. Here sound is an object; silence is an object while the awareness is not an object. This awareness continues in silence and sound. Awareness and witness are used synonymously.

So, how to do I make use of Omkara upasana to land into my own awareness? To develop the skill of Omkara Vichara initially I learn to equate the four padas to the four matras and let the mind absorb this equation completely.

Now we move to mantra # 9 where Vishwa and Aa kara are equated.

Here, Vishwa (Vaishwanara) and Aa kara are equated. Upanishad prescribes a meditation to equate and assimilate the knowledge. Sound Aa is taken as symbol to meditate upon. Aa represents Virat or Vishwa rupa; thus during meditation the whole gross atma comes up. Thus shaligramam is an object of reverence for an Indian. This perspective comes from generations of association, while a foreigner just sees it as

He who is Taijasa, having for his sphere of activity in the dream state, Is U the second letter of AUM; on account of "superiority" or on account of " being in between the two". He who knows this attains to a superior knowledge and is treated equally by all and finds no one in his line of descendants who is not a knower of Brahman.

Now comes equation of second pada, Taijasa (Vyashti) or Hiranyagarbha (Samashti) is equated with U kara. In Sanskrit, joining of alphabets Aa and U creates O. It is a symbol for meditation on second pada or Swapna or Taijasa. Here too there are two common features between them; they are:

1. Hiranyagarbha, the subtle, is superior to Virat, the gross. So also the sound U is superior to Aa. Why is it superior? Subtle is always superior to gross. From Hiranyagarbha comes Virat. Sukshma is a Karanam while Virat is a Karyam. Virat is born from Hiranyagarbha. At destruction, Virat goes back into Hiranyagarbha.

U is Utkrshat or superior to Aa. Aa becomes U which then become M. Thus U swallows Aa as such it is superior.

2. Ubhayataha: intermediary status. In Vishwa, Taijasa and Pragyā; among them Taijasa is in the middle; U too is in the middle. May you learn to meditate on these two. Try to see subtle universe, the cosmic mind, all packaged in U. This is U kara Hiranyagarbha Upasana.

What is benefit of this Upasana? By practicing Sakama upasana, following benefits accrue:

1. Because he meditates on Gyana Shakti, it is an upasana on Saraswati or Samasto Gyana Upasana. This person will become learned. Santati means extent of knowledge. Utkrshati means increases.
2. Samanascha Bhavati: He will become a common man to all. He will be accepted by all groups; he will not be a part of any camp; he will be liked by all; a mediator.

His knowledge will influence his family; his family will also be learned or will be Brahma Gyani's.

If a person practices Nishkama Upasana, this equation will help him in Omkara Uapasana. In his mind whole universe will come up and resolve itself into silence.

Mantra # 11:

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

Pragya, whose sphere of activity is deep sleep, is M the third letter of AUM, because it is both the "measure" and also "that wherein all become one". One who knows this identity of Pragya and M is able to know the real nature of things and beings, and also come to realize as being the Self of all.

The third mantra is M kara; this M is equated to Pragya or Antaryami or Ishwara. In Upanishad, the fifth and sixth mantras described Pragyaha as obtaining in deep sleep. At cosmic level it is called Pralayam and at individual level it is called Laya or sleep. These two also have two common features.

They are:

1. Apithe: ground of dissolution or merger or disintegration. Pragya is sleep state, when whole universe dissolves, just as in pralayam. My worries, knowledge etc, dissolve in sleep. At Samashti, Ishwara dissolves everything in him. Apitihi is Laya sthanam.

M is also Laya sthana. When you close mouth the sound that comes out is Mm. Mm is thus resolution ground for all

alphabetic letters.

2) Mithihi: A measuring vessel. Pragma is compared to a measure. Mm is also compared to a measure.

When people measure, say in a village, the grain disappears in the measure and then, when, one pours out the grain becomes visible again; this is similar to un-manifesting and manifesting.

Pragma is also like a measure. When I go to sleep, my world goes into Me, the Pragma and becomes invisible. When I wake up, it all reappears again. It repeats when I go to sleep again. So, Pragma is also a measure.

It is same with letter M. After speaking, I close my mouth with M. All other sounds are resolved. They again come back when I talk again. Thus, it is similar to a measure as well.

This measure-ness is a common feature. So during meditation see the M sound and visualize the hidden universe.

The benefits of this meditation are that one who practices M kara Antaryami Upasana gets two worldly benefits.

1. Because of the "measure upsana" he will be able to measure everyone and everything; and make the right judgment.
2. Apitishcha Bhavati: everything is resolved into him. He becomes one with Ishwara. All problems disappear into him.

Spiritual benefit: is developing skill for Vedantic meditation or Omkara meditation.

Take Away:

Omkara meditation: Meditating upon the letters of OM (AUM) and the corresponding universes will help in arriving at Turiyam. As the letters get resolved into silence, the three universes

will get resolved into Turiyam in Vedantic meditation. This dhyanam is mentally resolving the entire universe into me, the consciousness. Chanting OM helps in visualizing the universe arising out of me. The silence following the chanting helps in visualizing the universe resolving into me. OM chanting is creation, its duration is sustenance, and the following silence is dissolution. Having chanted OM a few times, I remain silent with the knowledge that everything arises out of me and everything resolves into me.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 14

Karika # 18:

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If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality in the explanation ceases to exist when the highest Truth is Realized.

Swamiji said in these karikas beginning from # 10 to # 18, Guadapada made an analysis of mantra # 7, the most significant mantra of the Upanishad. He also did a comparison and contrast of the four padas as well.

He said Turiyam has to be known. What is its significance? Once I know Turiyam, immediately Ignorance is removed, just as light removes darkness immediately and automatically.

Once Ignorance is gone, Error and misconceptions along with it also go away. Once rope is not known clearly we see a snake. Once we know it is a rope all misconceptions of rope such as snake, crack in the floor etc go away. There may be many misconceptions; they all go away. Therefore knowledge removes Ignorance and Error. Once both are gone; I know I am the consciousness that is Turiyam, free from Ignorance and Error. As per Vedanta, Turiyam, by definition is, Consciousness free from Ignorance and Error. If Ignorance and Error are there it is Vishwa or Taijasa. If Ignorance alone is there it is Pragyaha. So Ignorance alone can make me an Agyani in all three padas. Once Ignorance goes, one becomes a Gyani with awareness that he is Turiyam.

Once I know I am Turiyam, I can claim all features of Turiyam as my own. One main feature of Turiyam is that it is Shantam, Shivam and Advaitam. In my vision there is no duality at all; all are gone.

Even the idea that I am Gyani has duality in it. As a knower, I am a subject who knows something as an object; this involves dvaitam. With knowledge this duality goes and I am no more a knower. Self-knowledge removes the idea of knowerhood. A gyani loses the idea that he is not even a Gyani?? Then who am I? I am not pramata, prameya or pramanam; but I am Turiyam without all three features of Vishwa, Taijasa and Pragyaha.

A side point here is when a Gyani says I am non-dual advaitam; dvaitam continues for him; he just does not attribute reality

to it.

If this were not true a Gyani cannot even be a Guru, as he has to see at least one Shishya, which means Dvaitam. **When we say Gyani is in advaitam, perceptual dvaitam continues but he does not attribute advaitam to it. Sky is perceived as a blue dome over earth. Knowledge is that there is no blue dome, but perception continues even while knowing it is a perception alone.** I know ocean water is colorless, but eyes will still report it as with color; however, I will know it is a perception only.

Similarly, sun does not rise rather it is the earth that moves. My perception sees sunrise and sunset, but I know the sun does not rise or set.

I perceive the stationary earth but I know it moves violently around the sun. As per Vedanta, **perception does not prove reality.**

You see pure blue water, blue dome in sky and a stationary earth. Gyani also perceives these dualities, but he knows the perceived reality is not real.

He knows water is colorless and moving earth is really moving at 60,000 MPH. Our sense organs are not designed to know reality. They are meant to give us a working knowledge of world. Hence newspapers report daily, the sunrise and sunset times. This is for the working knowledge alone. What is working knowledge; it is that, there is duality. Real knowledge is that there is no duality.

Working knowledge is Vyavahrika Satyam. Paramarthika Satyam is Shantam, Shivam, and Advaitam; I alone am; there is nothing else there. I am non-dual Turiyam. The topic that perception does not prove reality is discussed in chapters 2 and 3 elaborately.

This concludes analysis of mantra # 7.

He who is Vaishvanara having for his sphere of activity the waking state is Aa the first letter of AUM, on account of its "all pervasiveness" or on account of "being the first"-these two are the common features in both. One who knows this surely attains the fulfillment of all his desires and becomes the first or the foremost among all.

In this mantra each matra is equated to each respective pada. The sound Aa is hidden in Om and is the first letter of Om. It is equated to First pada of Atma or Jagrat Sthana, the Waker principle or Vaishvanara.

Aa equals Waker "I".

Why is Aa the first pada or Vaishwanara or Virat? In Shastra there is a rule that when a symbol is used for an object, both should have common features. Green is shown in Indian flag for prosperity. Why so? Prosperity means a lot of wealth, a lot of greenery etc. Without greenery it will indicate draught conditions; hence association with green.

What connects Aa with Virat? Because of its pervasion it connects with Virat. All-pervasive is the character of Virat and alphabet Aa.

Virat is all pervading or Vishwa Rupa Ishwara or cosmos; hence all pervading AA is also all pervading.

How do you say so? In Phonetics or Shikshashatram, Aa is the basic sound produced just by opening the mouth. The very same Aa becomes Ee when you show your teeth by modifying the mouth. Aa becomes Uu by spouting the mouth. Aa is basic material that is transformed into all other letters. Aa is the material cause, karana akshara, while others are karya aksharani. Thus one gold becomes many jewelry. The cause pervades all effects. Gold pervades all ornaments. Letter Aa pervades all alphabets. All alphabets are manifestations of Aa. For each alphabet there is a devata. For Aa, it is Brahma as Karanam for whole creation. Aa is Sarvavyapi; Virat is also Sarvavyapi. Apte in

a new set of words.

Swapna belongs to that pada associated with anyathagrahanam or wrong perception or error. When self-delusion is there, it is swapna. The self-delusion is that I am a Jivatma. Why is it a delusion? In reality, I am Paramatma and not Jivatma; this is the delusion. Such a person is in a dream. If one has a self-delusion even in waking state, Vedanta calls it Swapna; thus even jagrat avastha is a Swapna.

Nidra: First and second padas are associated with Error; hence swapna belongs to them. On the other hand Nidra belongs to that pada which is associated with Self Ignorance. Therefore Nidra, sleep, belongs to the pada associated with Self Ignorance. This is the third pada. In Pragna state there is Nidra or self-delusion. So sleep, philosophically, means Self Ignorance. In waking state if we are Self-ignorant, we are asleep. Philosophically, in sleep, if we are self-ignorant, we are asleep as well. Thus in sleep too, in philosophical sense, sleep is Self Ignorant.

So sleep, philosophically, belongs to all three padas. Both, waking and dream states are associated with self-delusion. In deep sleep there is ignorance but no self-delusion. Turiyam has not ignorance or self-delusion. As long as Ignorance and Error exist, I am away from Turiyam because Turiyam is free from both.

(Note: My association with the three states is only a seeming one. Once I understand the association to be a seeming one, I am free. The stick under water only seems to be bent. If I take the bend to be real, I have to do something to straighten the stick. When I know the bend to be only a seeming one, I do not need to do any sadhana to straighten the stick. Let the stick be in water and appear to be bent. But it is straight all the time. Similarly, I appear to be a waker, dreamer or a sleeper. Even when I appear as all these three, they are only appearances. I am always Turiyam and **this I have to know in**

the waking state.)

How can I attain Turiyam? Gaudapada says definition of Turiyam is freedom from Ignorance and Error.

If you have freedom from Ignorance and Error you can claim status of Turiyam. Therefore he comes to a corollary that a seeker can attain status of Turiya Padam when error backed by ignorance, self delusion and self ignorance, is eliminated from me.

Why so? If I am associated with Ignorance and Error, I am in first or second pada. With Ignorance alone I am in third pada. When I eliminate both, Ignorance and Error, I become Turiyam.

Thus Ignorance and Error have to be eliminated in first three padas to attain Turiyam.

Stated as an equation:

Vishwa minus ignorance and error equals Turiyam

Taijasa minus ignorance and error equals Turiyam.

Pragya minus Ignorance equals Turiyam.

Turiyam minus nothing equals Turiyam.

Thus, Vishwa, Taijasa and Pragya are all Turiyam without ignorance and error.

If so, how to remove Ignorance and Error?

You can never directly remove Ignorance, even as darkness can't be removed. Darkness goes when light comes in; even so, only Gyanam can remove Ignorance. What Gyanam removes Ignorance? By gaining Turiya gyanam Ignorance may go, but how about Error? When ignorance goes, Ignorance caused Error also goes. **Thus when rope Ignorance goes snake delusion, the Error, automatically goes.**

So, only knowledge is needed to remove Ignorance as well as Error. How to get Gyanam? We have to start with Karma Yoga for Chitta shudhi; then go to Upasana Yoga for Chitta Ekagritha; then go to Gyana Yoga to obtain Gyanam. What is Gyana Yoga? It is sravanam, mananam, and nidhidhyasanam.

Karika # 16:

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When individual soul sleeping under the influence of the beginningless maya is awakened, then it realizes in itself the birthless, sleepless, dreamless and non dual (Turiya).

I realize that Ignorance and Error are obstacles between me, and my Turiyam status. How did Ignorance and error come? Why did they come? Who created me with Ignorance and Error? When did he create it?

Gaudapada says nobody created Ignorance, as such all three questions are wrong. It was there from the beginning of time. The Jiva is in state of philosophical dream, with Error or self-delusion, because of Maya or Nidra, the beginning-less Nidra or philosophical Nidra or Self Ignorance.

Jiva is a Self-delusion because of beginning-less Ignorance. Generally a Jiva does not try to remove the Ignorance. How to remove it? Some rare Jivas try to remove it. The word Prabudhyat in shloka means wake up. If a Jiva wakes up to his real nature, philosophical awakening, it is knowledge. **Suppose a Jiva knows Turiyam nature by karma yoga, upasana yoga and gyana yoga, then he understands that I am not Vishwa, I am not Taijasa, and I am not even Pragma as well; rather I am Turiyam; advaita Turiyam; or Turiyam free from anidram, that is without nidra or self-ignorance.**

Pure Nidra is associated with third pada. So, I am different from third pada, Aswapnam or Self –delusion; Turiyam is free

from Swapna or free from second pada.

Ajam: means birthless or janma rahitaha.

Turiyam in first pada is associated with physical body or sthula shariram. Birthless means free from physical body associated with Vishwa, the Waker; also called Vishwa vilakshanam. This the seeker recognizes.

Karika # 17:

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If the perceived plurality were real, then certainly it would disappear. This duality that is cognized is a mere illusion, or maya. Non-duality alone is the supreme Reality.

In this karika gaudapada is assuming a possible question that can come up from previous karika.

If one knows through knowledge that I am Turiyam the adviatam, in wake of knowledge there is advaitam. Thus, with knowledge it eliminates Dvaitam. **Then question comes, can knowledge eliminate world of plurality?**

Can knowledge eliminate anything at all? If knowledge of table can eliminate table, then table should get eliminated while in reality we don't see this happening. Can knowledge of a disease eliminate the disease? Reality is that it is not knowledge rather it is the medicine that eliminates disease.

Secondly, even if we assume knowledge eliminates dvaitam then advaitam comes. In wake of knowledge dvaitam goes and advaitam comes. If so, will advaitam also go and dvaitam come back later? Thus, advaitam and moksha wont be permanent. So, can knowledge eliminate dvaitam?

Gaudapada answers in next three karikas these questions. He says question of elimination of dvaita prapancha to arrive at

advaitam itself is wrong. If there is dvaita prapancha, it may go or not go, but fact is, there is no dvaita prapancha at all to talk about or its going and coming. It is like in waker, with rope knowledge, will snake knowledge go away? This question itself is wrong, as there is no snake to begin with. If there is a dvaita prapancha existent it may perhaps go away, there is no doubt about it. Really speaking there is no dvaita prapancha to go away, just as there is no snake to go away with rope knowledge.

Then, in wake of knowledge, what goes away? Dvaita prapancha (phenomenon) does not go away as it was not there to begin with rather it is Dvaita Brahmyam, delusion of Dvaitam, that goes away. This dvaita prapancha is only a delusion, a brahmyam, and a maya. If at all, it is this brahmyam that goes away. Thus, dvaita nivrithi is dvaita brahmya nivrithi.

In swapna you saw a thief entering your house; upon waking there is no thief; what has gone is the thief delusion or thief brahmyam. If dvaitam is brahmyam, what is fact? Really speaking, there was always advaitam, there is always advitam and there will always be advitam as well; there was only dvaita brahmyam.

Karika # 18:

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If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality in the explanation ceases to exist when the highest Truth is Realized.

In previous Karika it said that Gyanam eliminates Dvaitam and it takes you to advitam; it eliminates dvaitam Brahmyam. Here Gaudapada adds more to the previous idea of knowledge of eliminating dvaitam.

He says, when knowledge eliminates dvaitam it includes the dvaitam that is the very basis of Gyanam. The very idea of Gyanam presupposes duality; thus the question comes who is the knower and what is the subject of knowledge. Gyanam eliminates all duality; it also eliminates knower and known duality. Can Gyanam eliminate knower known duality? Gaudapada answers, if there is a knower known duality then one can talk of its elimination perhaps; but in reality knower known duality does not exist; the question itself is wrong. It is similar to rope knowledge that eliminates snake. If there is duality (subject, object) created by someone, perhaps, it may or may not go, if it exists, but fact is that there is no knower known duality to go away.

Then what goes away? It is the notion, delusion, that there is a knower and known. This duality goes away. After knowledge, I will not even claim I am a Gyani, because to claim I am a Gyani I have to have a knower and known duality. I am Turiyam, free from knower and known duality.

If knower and known division are not there, why do scriptures talk about it? In Taittiriya Upanishad it says, Knower of Brahman attains liberty. The scriptures temporarily accept knower known division for sake of teaching. Once teaching is successful then there is no more duality; the knower known duality; the teacher student duality, all of them go away.

Take Away:

Thus when rope Ignorance goes snake delusion, the Error, automatically goes.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 135: Chapter 10, Verses 24 to 27

Shloka # 24:

ॐ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥ श्रीभगवद्गीता ॥
ॐ श्रीकृष्णाय नमः ॥ श्रीभगवद्गीता ॥ श्रीकृष्णाय नमः ॥ 10.24 ॥

O son of Prtha, know me to be Brhaspati, the foremost among the priests of kings. Among commanders of armies I am Skanda; among large expanses of water I am the sea.

Continuing his teaching, Swamiji said, I was in midst of narrating a story of Ganga Avatharanam in last class about how Bhagiratha brought Ganga from heaven to earth. He came to know from his father Amshuman that his ancestors were burnt to ashes by sage Kapila. He came to know that Ganga jalani could save their lives yet. So, he decided to bring Ganga to earth. Hence we call a person of great determination as Bhagiratha and such effort is called Bhagiratha Prayatnam.

The question soon came up if Ganga decided to descend to earth, who would receive the mighty fall of Ganga on earth. He learnt that only Shiva could receive Ganga. So he had to perform tapas to Lord Shiva for 1000 years. Lord Shiva agreed to receive Ganga; he also wanted to teach Ganga a lesson for her arrogance. Finally Ganga came down and Shiva received her in his jatas. After receiving her he covered his jata, thus Ganga was completely hidden. Then Shiva went back to his tapas. But this posed a problem for Bhagiratha as he had wanted Ganga to flow down and bless his ancestors. Now with

Among the great sages I am Bhrgu; of words I am the single syllable (Om) [Om is the best because it is the name as well as the symbol of Brahman.]. Among rituals I am the ritual of Japa [Japa, muttering prayers-repeating passages from the Vedas, silently repeating names of deities, etc. Rituals often involve killing of animals. But Japa is free from such injury, and hence the best.] of the immovables, the Himalaya.

Among Maharsihi's (Sapta Rishi's) born from Brahma's mind or manas putra's, Brghu is the preeminent one. I am Brghu the greatest among them, says, Sri Krishna.

A story about Brghu is that he tested the Trimurti's once to see who had most patience. Brahma lost his temper; Shiva also lost his temper; but Vishnu alone did not lose his temper.

Bhrgu and went and kicked Vishnu's chest; and instead of getting angry, Vishnu asked Bhrgu, is your leg alright, is it paining; and they say because of that alone, Vishnu got the mark in his chest. Imagine if somebody should conduct an examination of Trimurthi themselves; certainly he must be greater; Therefore that Bhrgu, the great examiner, I am.

Among all monosyllable words I am Omkara. Why is it greatest? It is essence of entire Vedas. Taittiriya Upanishad says, just as butter is churned from milk similarly Brahmaji churned the Vedas to obtain Om, hence it is considered Veda Sara. It is the most efficacious of all mantras. It is used in all karma kanda mantras. All rituals start with the word Om. Omkara is an alambanam. Karma kanda, Upasana kanda and Vedanta, all start with Om.

Omkara Vichara is considered essence of entire creation says Mandukya Upanishad. So we begin and end with Om. I am most sacred Omkara, says Sri Krsihna.

Ghiram means among words I am monosyllable Omkarara.

Among all types of spiritual sadhanas I am Japa Yagya. He

chooses japa because, it can be practiced by all people, despite caste, creed and other differences. Thus only a Grihasta can chant agnihotri; a Kshatriya alone can perform Raja Suya Yagya; only people with sacred threads can perform other rituals.

Some Japas are Varna, ashrama, upasana, male, female etc., specific. Japa Yagya is one which can be chanted anywhere, at any time, in all conditions, by anyone; hence it is considered the greatest sadhana. Benefit of japa yagya is that there is no himsa involved as no sacrifice of an animal is done. Gautama Budha turned against Hinduism because he was against animal sacrifice. Japa Yagya has no Himsa. There is also no expenditure of money and things involved in japa yagya. It is also as efficacious as other rituals. **Hence a Vedic person must perform at least one ritual of japa everyday. So, japa is recommended by chanting god's name at least 108 times. Japa obtains all sadhana chatushtaya sampathi's.**

In japa the first two letters ja indicates what janmavicchedaha; the end to the cycle of birth and death. And the next letter pa indicates papa nasha. Since this sadhana will remove all the papams and through that will put an end to the cycle of samsara; therefore japa is a great sadhana.

What is Japa? It is recitation of sacred word. It is different from parayanam such as reading of Gita etc. In japa same word is repeated. So, Sri Krsihna says, among sadhanas, I am Japa.

Among mountains I am Himalaya, the abode of Shiva.

Shloka # 26:

Among all trees (I am) the Asvatha (peepul), and Narada among the divine sages. Among the gandharvas [A class of demigods]

Among all trees (I am) the Asvatha (peepul), and Narada among the divine sages. Among the gandharvas [A class of demigods]

regarded as the musicians of gods.] (I am) Citraratha; among the perfected ones, the sage Kapila.

Among all trees I am Ashwatha tree, abode of the Trinity, says Sri Krishna. A pradarshanam of Ashwatha tree is considered a pradarshanam of Trinity. The root of tree symbolizes Brahmaji, Vishnu the trunk and the Shiva the top. In ch # 15 Ashwatha tree is shown as Samsara or bondage.

Among Deva Rishi's, I am Narada. All puranas mention Narada. Even Chandogya Upanishad mentions Narada as disciple of Sanatkumara. In Chandogya upanishad; Narada is the disciple of Sanath kumara. And Narada receives Brahma vidya from Sanatkumara and that teaching is a very famous one; and it is called bhuma vidhya; so in the seventh chapter of the Chandogya upanishad; brahman is called bhuma; Brahma vidya is called bhuma vidhya and that is received by Narada from Sanatkumara and therefore Narada is a great Gyani as well. He distributed knowledge to all people; Naram means knowledge; Da means Giver.

Among Gandharvas, citizens of heaven, or of Gandharva loka, one's who know performing arts, I am king of Gandharvas, Chitraratha. In mahabaharta this gandharva raja appears.

Among great sidhas, people with extraordinary powers, I am Kapila. Miraculous powers and spiritual knowledge have no connections. There are four types of Sidhas:

1. No self-knowledge with Sidhi.
2. Self knowledge with no sidhi.
3. Self knowledge with Sidhi.
4. No self-knowledge with no sidhi.

Those who have Gyanam without Sidhi are liberated Gyani's. Gyani with sidhi are also liberated. One's without Gyanam are not Gyani's. Kapila had both Gyanam and Sidhi. In Bhagavatha purana Kapila is supposed to be one of the avatharas of Bhagavan; Kapilavathara is very well known in Bhagavatham.

He taught his mother Vedanta. There is another Kapila Rishi, a philosopher who propounded Sankhya philosophy. Here Sri Krishna is talking about Vedanta teacher Kapila.

A person can get Sidhi by several methods. They include:

1. Money (precious stones etc.,)
2. Aushadam (herbs),
3. Mantras. With certain type of mantras you do purscaranam; What is purscaranam? You have to find out how many letters are there in the mantra; suppose Om Namashivaya; OM, Na, Ma, Si, Va, Ya; 6 letters; You have to multiply it with lakhs, that means 6 lakhs time minimum you have to chant; This is minimum. What is maximum? Multiply by crores; therefore five crores times, 12 crores times; then the potency of the mantra is released; like through nuclear fission or fusion; the energy within the atom is released, how much energy, it can destroy a Hiroshima or a nagasaaki. So much power is there in a small atom; similarly, every mantra has got tremendous potency, that potency is released by purscaranam of the mantra; through that also a person gets siddhis.
4. Meditation by focusing mind called Yoga also gives Sidhi.
5. Janma, by birth, also gives Sidhi. Purva punya and papam also can determine sidhi. Thus we see some people can withstand electric shock and some others can withstand acid burns.

Among Sidhas I am Kapila Muni, says Sri Krishna.

Kapila means yellow colored one.

Shloka 10. 27:

ॐ नमो भगवते वासुदेवाय ॥ १०.२७ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२७ ॥

10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men, the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

In previous shloka I forgot to mention that Kapila is same one from Ganga avatharanam.

Now there is another story I wish to narrate. First we discussed ganga avatharanam. The second story is churning the milky ocean. Both teach fundamental lessons that perseverance is most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

Gods and demons brought vasuki as the rope and they churned the ocean with Manthara parvatham as churning rod. There were differences of opinion as to who should hold the head of the snake. Once the churning rod went down and Lord Vishnu came in Tortoise form to lift and support the churning rod. A lot of things came out of the churn such as: Kaustubha, Lakshmi, Dhanvantari, Hala hala, the poison etc,. Symbolically the churning indicates Brahma Vidya and churning of our mind, as in Vedanta class. Mind is the kshira sagara and white represents satva guna and satva guna represents the mind which is satvic and when you do the churning with the rod of scriptures, scriptural statements, varieties of things arrive.

Take away:

A Vedic person must perform at least one ritual of japa everyday. So, japa is recommended by chanting god's name at least 108 times. Through Japa, one obtains all sadhana chatushtaya sampathi's.

Vedanta considers perseverance is a most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

With Best Wishes,

He says, I am beginning, middle and end of all creation; I am the srishti, sthiti and laya karanam. Thus clay is the beginning, middle and end of all pots. It is clay alone at all stages. It is karanam that always exists in past, present and future.

So Sri Krishna says I am the cause of the creation; which existed in the beginning; and I am the sustaining principle of the creation; because of which alone the world enjoys existence; and I am the cause into which the world resolves.

Since god is only one permanently there, you should hold on to him. As, he alone can give you security. I am willing to love all people, but when asked who is my security, my answer will only be, God; not my son, friend etc. Anything else you will not have any assurance of security. So, hold on to Karanam, the Lord.

Shloka 21:

ॐ नमो भगवते वासुदेवाय ॥ १०.२१ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२१ ॥

Among the Adityas [viz Dhata, Mitra, aryama, Rudra, Varuna, Surya, Bhaga, Vivasvan, Pusa, Savita, Tvasta and Visnu.-Tr.] I am Visnu; among the luminaries, the radiant sun; among the (forty-nine) Maruts [The seven groups of Maruts are Avaha, Pravaha, Vivaha, Paravaha, Udvaha, Samvaha and parivaha.-Tr.] I am Marici; among the stars I am the moon.

Sri Krishna enumerates various things and beings in universe. He says they are all my own manifestations. During enumeration some are laukika vibhuti's, from this world, while others are from Puranas, including the Devatas.

Thus, Puranas talk of Adityas, the 12 faces of sun god; sun in the 12 months of the year; there is only one sun, but every month he feels different, hence the 12 sun gods. 33 main gods are enumerated. Thus, they are 12 adithyas, 8 Vasu's, 11

rudras, Indra and Prajapati; all add up to 33. Karma kandis know these gods very well. Brihadaranyaka Upanishad says these 33 gods are the ones that become 33 crore devatas. So Sri Krishna says, among these 33 Devatas, I am Vishnu. Adityas were born to aditi; And among them I am vishnu; because vishnu in vamana avathara was born as aditi puthra; and therefore I am vamana rupi vishnu among aditi puthras. Among luminaries in sky, stars, planets, sun etc I am Ravi, the sun god with powerful rays. Sun god is adored even in sandhya vandanam. Even our survival is due to Sun.

In Ramayanam, Agastya rishi came and taught Aditya Hridayam mantra to Rama for both material victory as well as spiritual victory. Therefore aditya hridayam is a wonderful prayer for materialistic people; also for getting health; for getting money; for getting victory in examinations children can chant that; and for spiritual students as well it is supposed to be a wonderful prayer. Hence, when sun rises, we say sun is coming to bless us. Hence they ask us to get up early as we are supposed to welcome him.

A group of devatas, in heaven, is known as Marut devatas. There are different colonies of devatas in heaven. Depending on our punyam we will go one such colony. Thus 49 Marutis are there, 7 each in 7 groups. They preside over the Vayu tatvam. Sri Krishna says I am Marichi among the maruti's. I am the tender, cool breeze that you feel presided by Marichi devata. Among night luminaries, stars, planets, moon etc, I am the moon or Chandra devata whom we worship on purnima day.

Shloka # 22:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२२ ॥

Among the Vedas I am Sama-veda; among the gods I am Indra. Among the organs I am the mind, and I am the intelligence in creatures.

Sri Krishna says, Among Vedas I am sama veda. Why choose Sama Veda? Because, it is the only musical veda, as such more attractive.

The word God is used in two contexts. One is the God, the creator. The other is gods who are really jivas occupying heavenly world due to their punyam. They are samsari's, only with powers. Once their punyam is exhausted they will come back as humans or some other being.

So here, we are talking about only the superior jivas, because of their punya papam; and among their Gods, celestials, I am Vasavaha; meaning Indra devatha or Indra. He is controller of all devatas. He is a jiva as well. Once his punyam is over he will also have to take another birth.

Among sense organs I am the mind. Every sense organ can function only in a particular field. But mind is behind all sense organs; it can function in shabda, sparsha, rupa, rasa, and gandha. Hence mind is an ideal symbol. In Taittiriya Upanishad this topic is discussed. The more you think of mind the more you wonder about its capacity.

In every being I am its sentiency or Chetana. Scientists are still trying to find out what is life or death; it is all still a mystery to them. Even a small insect, you can see how sensitive it is; they have all systems that we have within them, while we can't even create a unicellular organism. Hence emphasis on ahimsa paramo dharma; hence vegetarianism is promoted to avoid or reduce himsa. In eating vegetables, the plants are not killed.

Shloka # 23:

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

Among the Rudras [Aja, Ekapada, Ahirbudhnya, Pinaki, Aparajita, Tryam-baka, Mahesvara, Vrsakapi, Sambhu, Harana and

Isvara. Different Puranas give different lists of eleven names.-Tr,] I am Sankara, and among the Yaksas and goblins I am Kubera [God of wealth. Yaksas are a class of demigods who attend on him and guard his wealth.]. Among the Vasus [According to the V.P. they are: Apa, dhruva, Soma, Dharma, Anila, Anala (Fire), Pratyusa and Prabhasa. The Mbh. and the Bh. given a different list.-Tr.] I am Fire, and among the mountains I am Meru.

12 Adityas were mentioned; hence surya namaskara is performed 12 times. Now 11 Rudras are enumerated in the scriptures; and that is why when we have rudra ekadashini or eleven times chanting of Rudra is performed. All of them are rudras. Among them I am Shankara; why shankara; because he is the most auspicious one. Mangalam means ananda. Rudra means one has removed dukha. Wherever Rudra parayanam is performed dukha goes away. Another group of devatas are called Yaksha's and Raksha's. Among them I am Kubera; one who presides over wealth. In Badrinath, there is a place for Kubera and there is a belief that if you keep a coin in Kubera's hand and keep that coin in your safe, it will multiply. He is lord of wealth and we don't condemn wealth. Then pavaka vasunam asmi; the next important group of devathas are ashta vasavaha. Vasus are eight, presiding over the eight directions; So among the ashta vasus, I am agni devatha; So pavaka is agni; agni is called pavaka because he is the greatest purifier; In the relative sense also; if you want to purify anything it has to be heated; including food. If you have to remove all the impurities; say in water, the best way is to boil the water; and the Surgeon, if they want to purify their instruments, is to boil in water; and if you have to dispose off the dead body, fire of cremation is the best method of purification; and so on. So from loukika point of view agni is the purifier; From Shastric angle also agni purifies mind. So, I am the fire principle.

In the rig veda many mantras begins with chanting of Agni.

Agni is very important for us; we start our day with lighting of lamp. Start our day because the outside light is the Sun. And not only that, when they light the lamp, they show to the sun; the idea is that the Sun is the celestial light which represents the Lord is invoked in the flame and I keep the flame in my house; And therefore flame is worshipped; agni is worshipped; and therefore Krishna says I am agni tatvam.

Among mountains with peaks I am Meru parvatam. This is descried in puranas. Some say Himalayas are Meru, others say it is in North pole, mountains. Others say it is an invisible mountain in heaven. Meru parikrama is recommended. One shastriji went to North pole in religious dress and did the a prikrama there. He even wrote a book in Tamil on his trip.

Shloka # 24:

ॐ नमोऽस्तुते त्रिभुवनेश्वर्यै
ॐ नमोऽस्तुते त्रिभुवनेश्वर्यै
ॐ नमोऽस्तुते त्रिभुवनेश्वर्यै 10.24

0 son of Prtha, know me to be Brhaspati, the foremost among the priests of kings. Among comanders of armies I am Skanda; among large expanses of water I am the sea.

Among purohitas, ritual priests both celestial and earthly ones; among celestial priests, I am Brihaspati, Indra's pujari. He guides all rituals.

Among military commanders I am Skanda or Subramania. He was Deva senapati. Skanda was born from Shivas third eye to destroy demons.

Skanda means the one who flowed out; who emerged out of Lord's Shiva's third eye to destroy some

Rakshasa, who had extra ordinary strength. Lord Shiva had to bring a special avathara and out of Lord's shakthi; skand means flow, to emerge out; to originate; from the third eye of Lord Shiva; third eye represents Gyanam and that is why

Subramanya is Gyana Subramanya.

Among all water reservoirs I am sagara, the ocean. In Puranas there is a big story regarding this that I will mention briefly for you all:

In Ramayana Vishwamitra told a story about arrival of ganga from heaven to earth. There was a Raja named Sagara. He had 60,001 sons. They are called saagaraha. One of them was Asamanja. The king wanted to perform the ashwa medha Yaga. The horse went in front of the conquering army.

Indra got frightened of this Yaga, as he felt threatened. Indra stole the Yaga horse. All 60,000 sons went after Indra except Asamanja. Indra went underworld. Going after him they started digging and soon the hole was full of water and it became known as Sagara. They went to Patala Loka looking for Indra. The scared Indra wanted to hide the horse and run away. Sage Kapila was doing penance in Patala Loka at that time. Indra left the horse in the sage's ashrama. The Saagara's saw the horse there and thought Kapila stole the horse. They shouted at Kapila. He got angry and cursed them all; due to the curse, they were all killed. The king sent asamanja to Sage Kapila. Asamanja met kapila. He told him if he brought ganga down to earth his brothers could be saved. He told this to his father. Father asked asamanja to bring ganga down. Asamanja prayed to ganga but failed to bring her down. Asamanja's son ansuman also tried and failed. Ansuman 's son Bhagirathi did tapas to ganga and she agreed to come down. The question was if Ganga came down who would withstand her force of descent? It was determined that only Shiva can receive ganga by receiving her in his mat of hair. So he did tapas to shiva.

Take away:

With Best Wishes,

Ram Ramaswamy

And this first power of Omnipotence and the Omniscience is technically called Yogashakti and the manifestation of the Lord in the form of the creation is called Vibhuthi. And thus God is called yoga and vibhuthi; yoga referring to the Omniscience and Omnipotence by which He is the intelligent cause, and Vibhuthi means the potentiality or the capacity by which the Lord manifests as the manifold Universe.

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

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

So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of vishva rupa appreciation. And once I am a permanent devotee, then my very response to situations in life will be different. Naturally raga and dvesha will be heavily neutralized and therefore mental disturbances also will come down. In fact such a virat bhaktha will become sadhana chatushtaya sampannah, effortlessly. And once he has got that sadhana chatushtaya sampannah, he will have only one goal in life. It is to recognize the next higher stage of Ishvara, moving from virat Ishvara to nirguna Ishvara. To remind you, we have

discussed before, ekarupa Isvara, aneka rupa Ishvara and arupa Ishvara. Both stages are very important transformations and not that easy to accomplish. Once first conversion is over from ekarupa bhaktha to aneka rupa bhaktha then to come to nirguna Gyanam is not easy; but Sri Krishna promises, "my assistance will be there; I will cooperate with you; I will make sure that his mind is a fit mind. And if guru is required, I will send one; if shastram sravanam is required, I will provide the opportunity; every thing I will do, until the nirguna Ishvara Gyanam takes place, which alone will give liberation." Thus Sri Krishna has completed his presentation of Eka rupa, Aneka rupa and Arupa rupa Bhakti.

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

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

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

Pratika alambanam: Shaligram, Shiva linga, Turmeric powder,

glories that are extraordinary. Even ordinary things of god are extraordinary; they are laukika vibhuti and Sri Krishna says if I have to enumerate them; it would be endless and therefore I am only going to talk about; Divya Vibhuti; extraordinary glories of Mine, which can serve as a symbol.

Thus, Taittiriya Upanishad describes each organ of body and their respective glories. Even organ of evacuation is glorified; we realize its glory when it does not work or works too much.

You should not take even your winking faculty for granted; that is yet another beautiful gift. In everything, I should see the glory; as everything is Bhagavan's glory; but we are only going to take the extraordinary ones.

Even extraordinary glories are innumerable, so Sri Krishna says; I will choose a few of them as there is no limit to my glories as it consists of the whole universe.

Thus, O Arjuna, among the Kuru people you are also glorious and even you can become a symbol of meditation.

Shloka # 20:

ॐ सर्वभूतानां मया अधिष्ठितं ब्रह्म ।
सर्वभूतानां तेषु मया अधिष्ठितं ब्रह्म ॥ १०.२० ॥

O Gudakesa, I am the Self residing in the hearts of all beings, and I am the beginning and the middle as also the end of (all) beings.

The list begins with this shloka and continues till Shloka # 38. He wants to first talk of Nirguna Brahman. Sri Krishna wants to first talk about the Vibhuthi of Bhagavan as Nirgunam brahma, which is the subtlest and which is the highest order of reality.

Chaitanyam is the fundamental glory of God as it makes every living being alive. I am Chaitanya swarupam. So mediation

should be on, " I am alive". This also indicates respect for life. This also leads to Ahimsa Paramo Dhrama.

Because I see every living being as endowed with God's gift of life and therefore I revere life. Therefore my aim is to avoid himsa; or at least minimize himsa; even non-vegetarianism is condemned; and vegetarianism is glorified because of the fundamental principle of reverence for any form of life. Therefore first glory is chaitanyam.

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

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

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

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

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

He says, O Gudakesha, for you who are a sharp student the

ideal meditation will be the consciousness which we have described often before. Do you remember the description of consciousness? Consciousness is not a part; property or product of the body, consciousness is an independent entity pervading the body and enlivening the body; consciousness is not limited by the boundaries of the body, and consciousness survives even when the body dissolves. On such an abstract-formless-colorless-dimensionless-consciousness, I hope you can meditate upon.

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

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

Take away:

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

With Best Wishes,

Ram Ramaswamy

