

Mandukya Upanishad, Class 30

Karika # 34:

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

After pointing out in Karika # 32 that from Turiya Drsihti or Turiya point of view, there is no creation at all, now Gaudapada says, we can't say the world is non-existent as well; hence it is Mithya. He says, it is experientially available but it is difficult to prove that it does not exist.

In this karika he shows that proving that it does not exist is difficult. We can't prove:

The world is Brahman,

or that it is a part of Brahman,

or that it is different from Brahman.

We can't logically establish that this world can be identified with Brahman, as Brahman is Chaitanyam while the world is Achetanam; Brahman is nirvikara while world is Savikara.

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

Brahman.

Is world different from Brahman? If world is a separate entity, then there should be duality and each will limit the other; or, both will be finite. Limited Brahman is a contradiction in terms. Brahman being non-dual, a world different from it is not possible. So, we can't establish a relationship between world and Brahman.

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

Coming to the second line of the karika, Gaudapada says, if you study the world, you will find logical problems within it as well. Thus, there are many objects in creation, each different from the other. We have assumed these objects are different. This is our assumption and we have also invented different names for these objects.

Thus, one is called a book and another is called say, a table. I transact with distinct words and it works. But if you probe a little bit further, you will not be able to show the difference between table and book; leave alone Brahman.

You can never clearly say whether an object is identical or different from another object. What is the problem in doing so? How to prove the difference, is the problem. Citing an example: Say yellow is different from green color; yellow can be seen; green also I can see. Now, I

introduce the concept of difference between yellow and green. What is the color of the "difference" between yellow and green? You can't say the difference is yellow or green. This "difference" is not under category of color; as such we can't see the difference, as there is no Pratyakha pramanam.

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

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

Can "Bheda" (difference) be inferred by me? Vedantin says, what can't be perceived can never be inferred.

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

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

So, Bheda is not object of Pratyaksha pramana, or anumana pramana, or any other pramana, as such it cannot

reveal the Bheda. So, there is no pramanam to establish the Bheda. So, Bheda is a misconception to begin with. Anything without pramana is known as Mithya. Similarly, you can never talk of Dvaitam; thus the wise understand Dvaitam is also Mithya.

(Further elaboration: Thereafter, Gaudapada makes another more profound statement. One needs to meditate on this statement to fully grasp the meaning. We are experiencing so many objects in front of us. Each object is different from each other. We are experiencing plurality and we see everything different from everything else. Therefore, we are experiencing difference everywhere in life. Vedanta asks what is the nature of difference? Upon enquiry, difference is also mithya. Why? We experience difference but we cannot prove difference as a fact. Blue sky is experientially available but it is factually not there. Difference is experientially available but it cannot be factually proved. If you have to prove something, you have to show a relevant pramanam or evidence. What cannot be proved by pramanam cannot be accepted as fact. What pramanam is there to prove difference? The tradition says that no pramanam is present to prove difference. We are experiencing difference everywhere but there is no pramanam to prove it. All our sense organs are meant to see sound, touch, form, taste or smell. Difference or bheda does not come under any of these five categories. **Difference**

does not have sound, touch, form, taste or smell. Difference is a concept we have. Since difference does not have any attributes, pratyaksha does not prove difference. Eyes see yellow color and blue color. The difference between the color's yellow and blue is not perceived by the eyes but conceived by the mind. Therefore difference is never perceived but it is only conceived. If the difference is not perceived, why can it not be said that it is inferred like smoke and fire? Inference will not help because whatever you are inferring has to have been perceived by you before. You are able to infer the fire because you have experienced fire and smoke together. You can only infer what you have perceived before. Because difference has never been perceived, you cannot make an inference also. Therefore, no pramanam can prove difference. Difference is experienced but cannot be proved. **What is experienced but cannot be proved is mithya.**

All the objects cannot be said to be identical with or different from each other. You can never prove objects as identical or different among themselves. You cannot prove them to be identical because you experience difference. Difference cannot be proved because there is no pramanam to do the proof. In short, the world is a mystery. It is experienced but you cannot prove anything logically. The more you go deeper, the more mysterious it gets. The

adhishtanam for this
mysterious world is I, the Turiya atma. Experience life
without asking too many
questions. Every question will produce an answer that will
lead to more
questions. It leads to riddles. That is why it is called maya.
Enjoy the world
as it is. Whenever favorable conditions come, thoroughly
enjoy. Whenever
unfavorable conditions come, thoroughly put up with them. Move
on. Do not talk
too much. "aham satyam jagan mithya" is the knowledge.)

Karika # 35:

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

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

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

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

Second qualification: required is one who is a clear thinker. Only when I know ignorance is the problem, knowledge becomes relevant. Knowledge must be more relevant than karma; it should appeal to me; only then Vedantic study will appeal to me. Then, I see the connection between ignorance, knowledge and Vedantic study and that this study can solve this problem. One who is a clear thinker is known as a Muni.

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

These are the qualifications for an aspirant.

Karika # 36:

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

Some more qualifications are enumerated in this karika.

If a person has Sadhana Chatushtaya Sampathihi, to him just sravanam will give him the Knowledge and Gyana phalam. For a qualified student, Gyanam and Gyana Phalam will occur at the same time. For others, Gyanam may occur but Gyana phalam may evade them.

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

The gap can be covered through Nidhidhyasanam. **It is to be followed by a student who has studied Vedanta but still does not get it. So, repeated sravanam and then mananam and dwelling on teaching are required.** Here

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

Even after learning Vedanta, if I am still just a learned Sanyasi; then I must dwell on Turiyam Satyam all the time. As I dwell on teaching the mind becomes prepared; then gyanam comes through shanti and with shanti then comes advaitam.

When this shanti comes, do not publicize that you are a Gyani or a jivan muktaha. Live in

the world as an
Agyani. Only if somebody wishes knowledge, give it to him.

Thus, this karika prescribes
Nidhidhyasanam.

Karika # 37:

***The man of self restraint
should be above all praise, salutation and all
rites prescribed by the Smṛti in connection with the departed
ancestors. He
should have this body and the Ātman as his support and depend
upon chances, i.e., he should be satisfied with those things
for
his physical wants, that chance brings to him.***

Here Gaudapada says another
Sadhana, an optional one, is Sanyasa Ashrama. It is useful for
Vedantic study;
and sravanam, mananam and nidhidhyasanam. If you wish, you can
take to this
path. Here, one chooses, to be a monk.

Advantages of Sanyasa:

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

Only

requirement is Sravanam, mananam and nidhidhyasanam.

He

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

If

he has any possessions, whatever comes through prarabhdha, he accepts it. He basically lives, by chance. Such a person is a sanyasi; but it requires courage to lead this life.

Karika # 38:

Having known the truth

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

By following above sadhanas a

person will get Tatva Darshanam. It is not a physical darshanam rather he now

understands Turiyam. **He sees Turiyam both within and without.**

He

sees it in form of Sakshi Chaitanyam Rupam which is not associated with the

mind. It is consciousness dissociated from mind.

He sees Turiyam outside also. Brahman inside

only makes it limited. Brahman Outside, is seen as Sat, the existence principle.

Where is the existence principle evident? In which part of the world is it

evident? It is evident in the is-ness of the "pillar is"; the

is-ness belongs

to the pillar; in the is-ness of the “gold is” etc. This is existence or Sat.

Gaudapada

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

This

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

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

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

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

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

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

concludes chapter 2 where Gaudapada focused on Jagan Mithya.

Take Away:

Difference

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

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

The

difference between the colors yellow and blue is not perceived

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

What
is experienced but cannot be proved is mithya.

Sakshi Chaitanyam is
consciousness dissociated from mind.

With Best Wishes

Ram Ramaswamy

Baghawad Geeta, Chapter 11 Summary

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

Ishwara is jagat karanam,
the cause of the universe. What type of cause is he? Is he an
intelligent cause
or a material cause? The carpenter, the intelligent cause, and
wood, the material

cause, both are required in creation of furniture. God, however, is both the intelligent cause and material cause of this world and hence called the abhina-nimitha –upadana-karana Ishwara.

Of

these two causes, we focus upon one cause, that is the material cause aspect in these four chapters; and when we focus on this material cause aspect, we come to know that the material cause alone modifies or transforms to become various effects.

Blessed and backed by the intelligent cause, it is the material cause alone that manifests as manifold effect. This we clearly see in day-to-day experiences. One

gold alone evolves or manifests into varieties of ornaments; one wood alone

becomes a variety of furniture. Thus we find that cause alone manifests in the form of effect. In fact there is no effect at all separate from the material cause, there are no ornaments separate from gold, there

are no furniture separate from wood; there are no products separate from the material

cause. **To put in another language; one**

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

and forms. Thus behind all the names

and forms of the product, there is only one material cause. So behind bangle

name and form; chain name and form;

ring name and form; what I am experiencing is the material cause, the gold

alone. That means, if I wish the darshanam of gold; I need not separately

attempt it; when I am seeing the ornaments; I am seeing the causal gold alone.

I need not dismiss the ornaments; and separately work for the darshanam of the gold.

When

you are seeing the ornaments, you are directly in contact with the material

cause alone, with varieties of nama rupa.

Material cause becomes various effects

backed by intelligent cause. We see this in daily experience where gold

manifests as ornaments; wood manifests as furniture etc. There is no effect separate

from material cause; there is no product separate from material cause.

Therefore

karya darshanam is

essentially the material karana darshanam only. This

is a very important fact, which we should remember when we see these four chapters.

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

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

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

evolved with different nama and rupa.

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

Thus, when we see ornaments,
we are in contact with both karya darshanam and karana darshanam.

O Arjuna, I am the material
cause of this whole universe, consisting of para prakriti and
apara prakriti.

And therefore Sri Krishna wants to say that Ishvara and the world can never be different; when all the names and forms are resolved; like resolving the ornaments, what obtains is called avyaktha nama and rupa; we call it Ishwara and when the very same Ishwara available with evolved nama rupa is called prapancha. So there is no difference between prapancha darshanam and Ishwara darshanam; therefore whenever I am looking at the universe, I am only looking at the Lord with infinite varieties of nama rupa. In short, the world is the very embodiment of the Lord. If I do not have this understanding, I will call it the world. But if I have the understanding, I will call it as the form or the embodiment of Ishwara. When I look at the world as the embodiment of Ishwara; it is called Vishva rupa darshanam, as the very body of the Lord; that new perception based on the new understanding; that understanding is called the divya chakshuhu; based on this new understanding; when I have got a new attitude towards the ordinary universe; that new attitude is extra-ordinary attitude; the world is the ordinary world; but we are developing an extra ordinary attitude born out of understanding. And the new attitude is that, this which I thought to be world, is nothing but Ishvarasya shariram; and therefore Vishva rupa darshanam is not an extra ordinary object; but an extra ordinary attitude towards an ordinary universe that we experience everyday.

So, Vishva Rupam is an
extraordinary attitude towards an ordinary universe. An
ordinary thing, when
associated with great people or things, assumes extraordinary

value. It is like the Venkateshwara laddu has special significance compared to an ordinary laddu; the same laddu because of association with god becomes revered. This value is a non-physical value; it is an attitudinal value born of understanding called Divya chakshu.

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

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

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

Isvara. Then appreciation
of Ishvara should be there
and understanding that this world is connected with Ishwara.

It
requires tremendous intellectual drill and mental refinement
because we are not
seeing anything new but we are seeing something old with a new
attitude. And
only then Vishva rupa darshanam can be
understood properly and that is why Krishna gives four
chapters of training and
then in the 11th chapter we get the culmination; this is the
background we have
to keep in mind.

Shloka # 1-#8:

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

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

chakshu and Arjuna is stunned by the vision he sees.

Shloka # 9-# 13:

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

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

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

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

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

Then in shlokas # 23- # 30

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

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

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

He could not accept death of his kith and kin. He then experiences fear of the destruction of kith and kin as he sees God devouring them and enjoying it in the process. One with strong Ahamkara can get upset with God, seeing this suffering. So Arjuna asks, O God, who are you?

Shlokas # 31- # 34:

Sri Krishna answers

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

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

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

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

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

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

Group.

This surrender requires maturity and when maturity is there; the surrender is natural; Similarly if my mind is trained to appreciate the total harmony; it is called dharma appreciation; I cannot go off dharma; I do have a freewill but my freewill is in alignment, This is called sharanagati; Vishva rupa darshanam makes sharanagati natural; therefore Arjuna you also surrender; follow the dharma which means you have to kill all these people; it is in keeping with the requirement of dharma.

Shlokas # 35- # 45:

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

Shlokas # 35-45:

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

As long as ahamkara and mamakara are there; fear is unavoidable; fear of death; fear of old age; fear of separation; all this will be unavoidable; If I do not have ahamkara and mamakara; all these will appear as the leela of

God; we all come together; leela of Isvara; we all get separated; leela of Ishvara; we all grow old; leela of Ishvara; But when aham mama are there; they are terrible thing; therefore Arjuna is frightened; therefore he says 0 Sri Krishna I only asked for Vishva rupa darshanam; but now I am changing my mind; he says I do not want this darshanam anymore; I would like to return it.

Sri Krishna agrees that an immature mind can't appreciate Vishwa Rupa Darshanam. So he says, confine yourself to Eka Rupa Ishwara and reduce ahamakra and mamakara. Our culture is designed to reduce ahamkara. When a new house is built, first action is to place a picture of God, telling him, it is your house.

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

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

31- # 34:

Shloka # 46-55:

And

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

Arjuna, you had a rare opportunity of Vishwa Rupa Darshanam due to your Bhakti. So,

Bhakti is a means of moving from Eka Rupa to Aneka Rupa; a Bhakti, where God is the end in itself and this should result in Vairagyam and when vairagyam increases; the bhakthi becomes the ananya bhakthi.

Concluding in the last shloka, Sri Krishna says, initially stay with Eka rupa, sakama Bhakti; fulfill your material goals; use God to attain them. Let God be your Ishta Devata. You will get Viveka; then you will know the ephemerality of the worldly goals; once you know the limitation; God will become the end; then eka rupa bhakthi also will gradually become anekarupa bhakthi; And ultimately you will attain Me.

Benefits of Vishwa Rupam:

1.
The first advantage is we do not hate anything in the creation; because everything is part of the Lord only; So I do not divide the world into raga vishaya and dvesha vishaya; everything has got its place; including a cockroach; including a mosquito; even poison has got its role to play and therefore dvesha becomes lesser and lesser.

2.
Then the next benefit is amanitvam; once I know everything is Lord; any glory in any part of the world belongs to the Lord alone; therefore if I enjoy any faculty, any excellence in me; in music or dance or knowledge or intelligence or beauty; I do not claim it as mine; all of them belongs to the Lord; and therefore freedom from conceit; Self-conceit or humility is the benefit of Vishwa rupa

darshanam.

3.

And then the next benefit is I look upon everything as sacred; there is no secular, sacred division; there is nothing called secular; everything is sacred.

Even the earth, water, fire, and akasha, all are worshipped.

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

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

Take away:

One

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

Universe

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

So

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

This ahamkara mamakara
rahita chakshu is Divya chakshu.

With Best Wishes,

Ram Ramaswamy

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

Shloka 11. 13:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
सर्वभूतानां महेश्वरं वासुदेवमहोदरम्॥११.१३॥

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

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

Thus Ravana saw Rama but not God; it was the same with Kamsa as well who did not have a prepared mind. For Vishwa rupa Ishwara darshanam I need a prepared mind; a mind with a changed attitude, which is not only appropriate knowledge; it requires the knowledge that Lord alone manifests as the creation, thus, a cognitive factor is involved. And in addition to this

cognitive factor, there should also be the purity of mind; a mind free from raga dvesha, a mind free from kama krodha, a mind, which is free from ahamkara and mamakara.

Soone needs a pure mind plus an enlightened intellect. This is Divya Chakshu. Thus Divya chakshu with the mamsa Chakshu gives us Vishwa rupa darshnam. Arjuna lacked this; so Sri Krishna gave him this Divya chakshu and he now gets the vision.

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

Thus Sanjaya saw Arjuna's seeing.

Shloka # 14:

तदा तं विसृज्यमानसं विसृज्यमानसं विसृज्यमानसं
विसृज्यमानसं विसृज्यमानसं विसृज्यमानसं विसृज्यमानसं 11.14

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

Because of change in perspective, Arjuna had a great impact from the vision. Sanjaya describes the emotional impact of the vision on Arjuna. He gives his description in a poetic form. Arjuna was stuck by wonder, because of his new perspective towards an ordinary thing, this world of ours. His wonderment was so deep that it was felt at the physical level. His hairs were standing and he was thrilled, says Sanjaya. He

the stand point of total cosmos; a blot appears big if you are taking a square inch but the very same blot is nothing, if you have got a larger vision.

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

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

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

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

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

Shloka # 16:

शुभं कुरुते नमो भगवते वासुदेवाय
शुभं कुरुते नमो भगवते वासुदेवाय
शुभं कुरुते नमो भगवते वासुदेवाय 11.17

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

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

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

Shloka # 18:

अमरं च परं च ज्ञानं त्वत्परमं हि
अमरं च परं च ज्ञानं त्वत्परमं हि
अमरं च परं च ज्ञानं त्वत्परमं हि
अमरं च परं च ज्ञानं त्वत्परमं हि 11.18

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

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

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

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

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

Take away:

Vishwa

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 23

Karika 15:

अन्तर्गच्छन्ति च अन्तर्गच्छन्ति च अन्तर्गच्छन्ति च अन्तर्गच्छन्ति च
अन्तर्गच्छन्ति च अन्तर्गच्छन्ति च अन्तर्गच्छन्ति च अन्तर्गच्छन्ति च

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

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

Citing an example, sunrise and sunset in India is relevant in India but it will be different from a USA

perspective. The day is not a day, from USA perspective. Similarly, dates are different, after crossing the international dateline. Date is only a relative date. Pournami is only true from Earth's point of view, but on the moon it has no relevance. This is called empirical reality.

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

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

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

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

1. Utility

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

That

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

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

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

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

2. Externality:

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

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

So

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

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

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

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

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

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

reality.

- **Clarity** is defined as reality. World is clearly perceptible, hence real. Gaudapada says Jagrat prapancha is real only in jagrat shariram. Similarly Swapna Prapancha is clear only in Swapna body. Swapna prapancha is not clear in Jagrat body. Clarity is also a relative reality only or a vyavaharika Satyam. But, here we are discussing paramarthika satyam. Eternity alone is absolute reality.

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

Swamiji

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

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

He wants to know what is absolute reality? **Whatever is eternal is real but whatever I see is not eternal. Everything I imagine is** in time and space. Even a mystic's experience is non-eternal, scientific experiences are also non-eternal. What then is eternal is the question?

Gaudapada

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

Karika # 11:

सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं ॥
॥ सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं ॥ ॥ ॥

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

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

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

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

This verse contains a very profound question. The answer that is equally profound

may be difficult to accept. The objector says that he agrees with Gaudapada temporarily that the waking world also is mithya like the dream world. That means questions come up. I know that the dream world is projected by me because we all know that dream is nothing but vasanas, impressions in our minds that we project at the time of dream. Thereafter I myself support the dream world. I am the projector, supporter and later I alone enter the dream world and experience the dream world also. I alone experience my dream using my dream body. I am the projector, supporter, and experiencer of the dream.

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

If I am the PSE (projector, supporter, experiencer), what is the meaning of the word 'I', physical body or mind? The 'I' is neither of them because the body itself is a part of the waking world, which is projected. The mind is also not the projector because the mind is also a part of the projected waking world. I, the projector must be different from the body and mind. The 'I' is the consciousness principle,

atma. Then the question is how do I do such a thing? It is unbelievable. But then, how do I create a dream world? It is effortless because I have a special Shakti called nidra-shakti. With the help of nidra-shakti, I project a dream universe consisting of dream space, time, stars, moon, etc. Similarly to project the waking world also, I, the atma, have a Shakti called maya-shakti. In previous Upanishads, this maya-shakti is referred to as maya-shakti of Bhagavan. But in Mandukya Upanishad, it is referred to as maya-shakti of mine. I, as the atma, am capable of doing that.

The body is limited, and the mind is limited but I, the atma, with maya-shakti, project the waking world. With two shaktis, I project two different worlds and both of these worlds are mithya. Once I know that they are mithya, the greatest advantage is that mithya cannot harm the satyam. This is the fourth capsule of Vedanta: I am never affected by any event that takes place in the material world and in the material body. Then the fifth capsule of Vedanta: By forgetting my real nature, I convert life into a burden and by remembering my real nature I convert life into a blessing because I can claim my glory. This is a profound topic

Regarding

this topic the objector raises a question. Suppose the objects in both the waking and the dream states are mithya, who is the projector of the waking world? Anything mithya has to be projected.

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

Karika # 12:

आत्मनोऽपि स्वयमेव मयायाः शक्तिर्मायाः शक्तिर्मायाः शक्तिर्मायाः ।
अथैतन्मयायाः शक्तिर्मायाः शक्तिर्मायाः शक्तिर्मायाः ॥ १२ ॥

12.

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

This is a very important Karika. Here Gaudapada says. the only reality is you the observer, the Consciousness principle. It alone is not a passing thing. It is there in all three states. In and all through the changing states, only the

“I” is constant.

What is this “I” must be clear.

When I look at myself from physical body stand point of view, I am a Waker; I am Vishwa. When I am identified with physical body, I am Waker, and it is only temporarily; thus, I, as waker, am relative. I identified with body is only a relative reality. But I, as Consciousness principle, without identification with body, am the eternal principle.

Tatva Bodha says:

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

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

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

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

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

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

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

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

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

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

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

We are all in this manner avataras.

How do you know this Turiyam?

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

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

Turiyam.

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

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

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

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

Bhagavan

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

in puranas, etc. That Bhagavan is not outside in some loka. Bhagavan is nothing

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

Krishnaparamatma to

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

In the Gita, Krishna says: “ I am the Self, who resides in the hearts of all beings and I am the cause of the creation, sustenance, and resolution of allbeings/things”. **Thinking that Bhagavan is outside, people go in search of Bhagavan and do not find him and then they conclude that there is no Bhagavan. It is like the wave going in search of water. The wave going in search of water, the cloth going in search of**

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

Take Away:

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

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

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

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

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

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 22

Karikas 7:

वस्तुव्यभिचारेण जागृत्यैव तदव्यभिचारं
दृष्ट्वा तदव्यभिचारं तदा तदा तदव्यभिचारं तदा तदा

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

Karika # 8:

वस्तुव्यभिचारेण जागृत्यैव तदव्यभिचारं

□□□□ □□□□□□□□ □□□□ □□□□ □□□□□□□□ □ □ □

The objects (perceived by the dreamer), not usually met with {in the waking state) undoubtedly, owe their existence to the (peculiar) condition in which the cognizer, that is, his mind, works for the time being, as in the case of those residing in heaven. The dreamer associating himself (with the dream conditions) experiences those (objects), even as the one, well-instructed here (goes from one place to another and sees objects belonging to those places).

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

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

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

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

In Karika # 7 another questioner says he agrees that swapna parapancha is unreal; but he says, I cannot accept Jagrat

parapancha is unreal. His contention is as follows:

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

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

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

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

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

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

Guadapada says both are real in a relative manner.

So utility is for jagrat shariram in jagrat avastha only. Similarly, Utility is for Swapna shariram in Swapna avastha. But when I shift identification it is contradicted. Thus, when I shift from swapna to jagrat the earnings are of no use.

will be it is outside. So one needs to know inside or outside of what? From which stand point? From waker's stand point it is outside. But in dream, you are performing all transactions with dream body, while waker's body is lying on bed. From dream body point of view, the dream world is outside of it; I don't even know I am dreaming; **dream itself is only from waker's point of view.**

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

Karika # 10:

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

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

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

them are projected only. The distinction is due to a different sense organ.

The questioner poses his fourth definition. He says whatever is clearly experienced is real. Thus clarity of experience is real. Vagueness of experience indicates it is unreal. Everybody dreams. Some remember the dream and some do not. Even when you remember, it is vague; hence it is unreal.

Jagrat prapancha meanwhile is clear; hence it is real.

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

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

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

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

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

Take Away:

If so, when will you have final waking up? Ultimate reality is

only when you arrive at “object less- subject” or Turiyam state.

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

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 143: Chapter 11, Verses 7 to 13

Shloka 11. 7:

सर्वं जगत्समिदं भ्रूयते मया देहेऽस्य
सर्वं भ्रूयते मया देहेऽस्य ॥११.७॥

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

Continuing his teaching, Swamiji said, Arjuna asked for Vishwa Rupa darshanam. This darshanam involves two set of eyes; first the laukika chakshu and second the divya chakshu; Divya chakshu here means a purified mind, a mature mind, an informed mind, a religious

mind, also equally important a second invisible eye; which is figuratively presented as the third eye and in the Gita 11th chapter it is called divya chakshu. When both eyes, our normal vision combines with a pure mind, only then Vishwa rupa

darshanam is possible.

Citing some examples, Swamiji says, even though Lord Rama was available to both Shabari and Ravana, Shabari got her darshanam as she had performed sadhanas for a very long time; however, even though Ravana saw Rama he did not see the divine in him, as he was not prepared with a pure mind. Lord's universal form is available to all of us, all the time; even so we don't feel its impact; hence most of us don't get the Vishwa rupa darshanam. So the defect is not in my normal vision but in my refined mind (divya chakshu). **The refined mind has to be free of kama, krodha, raga, dvesha, ahamkara and mamakara.**

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

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

Shloka 11.8:

॥ अहं त्वं दृश्यामि त्वं दृश्यामि त्वं दृश्यामि ॥
॥ अहं त्वं दृश्यामि त्वं दृश्यामि त्वं दृश्यामि ॥11.8॥

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

Sri Krishna introduces the requirement for two types of eyes. He says, you can't have Vishwa rupa darshanam with laukika eyes alone; you need the second invisible Divya Chakshu as well.

Some people say even the Tilakam is symbolic of a third eye, of a prepared mind also known as Bhavana Chakshu.

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

When Vibhuti comes we apply it on our forehead. Ash itself is worth nothing; it is our attitude, however, that makes it the Vibhuti. And what is that ash worth; its worth can be seen only by Divya chakshu; and therefore Sri Krishna says Vishva rupa darshanam requires divya chakshu; to do namaskaram, to revere, requires divya cakshu; to do the prokshanam of the river water requires Divya Chakshu; without that it is not possible and Arjuna I shall bless you with that divya chakshu.

And once that attitudinal change comes, you see my divine glory. Thus, even pancha maha bhuthas Become Lord Shiva; thus akashalinga is worshipped in Chidambaram, vayu lingam is worshipped in Kalahasthi; agni lingam in Thiruvannamalai, water becomes God as in Jambukesvaram, and earth becomes God as in Kancheepuram. And initially you worship the panchabhuthas, only in those respective temples, but that is not enough; later I should see the same divinity in the pancha bhuthas all over; and the day I can revere the pancha bhuthas, then the products of the pancha bhutas, they too all become divine for me.

I can no more go away from God, as everything is god as without god it is only maya.

Now there is silence as Sri Krishna blesses Arjuna with divya chakshu. So now Sanjaya comes and fills up the silent time. So, now Sanjaya speaks.

Shloka 11.9:

wearing an ornament it is placed in front of Lord. I am only taking it on lease. I will use it without claiming ownership or mamakara is the spirit behind it.

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

Two reasons are given:

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

Shloka # 11:

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥

Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

In all these shlokas a verb is not given, only adjectives are used. Shloka 10 and 11 are all adjectives to Divya Rupam. The verb is, Sri Krishna showed to Arjuna. The word showed here means God removed obstacles in mind of Arjuna resulting in an attitudinal change and thus a change in perspective only.

Lord is wearing garlands and dresses; it means all malas worn by all people and all dresses worn by all people; Vishnu rupam smeared with divine perfumes; meaning different perfumes used by many different people. Hence, when we apply chandanam we should utter his name and say, I am decorating body of god.

Lord with faces in all directions means people with faces in many directions. Anantam means whose limit is not visible.

Even scientists do not know outside limit of the universe. Furthermore, it is an expanding universe; if so where is the limit?

Purusha suktham says that this limitless universe occupies only an insignificant part of Vishva rupa; even this limitless universe itself is in Bhagavan's one corner; then what should be the size of the Bhagavan; anantam; limitless, both spacewise, and timewise.

So, Vishwa Rupa Ishwara is the greatest wonder.

Shloka 11.12:

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Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted One.

What is brilliance of the Lord? I am not able to even look at the sun; sun being an ordinary star. I can't withstand looking at the sun. Imagine if I can see the brilliance of a thousand suns; imagine if I can see the brilliance of all stars. Sanjaya says, suppose the brilliance of a thousand suns rises simultaneously, that is the comparison for the brilliance of Vishva rupa Ishvara; it will be indescribable.

So that will be the brilliance; that will be the comparison for the brilliance of the mahatma; mahatma means Vishva rupa Ishvara; So that is the brilliance, it is indescribable. Mahatma Here means the infinite body that is the Lord

Shloka 11. 13:

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At that time, Pandava saw there, in the body of the God of

gods, the whole diversely differentiated Universe united in the one (Cosmic form).

Sanjaya continues; saying Arjuna saw everything in the infinite body of the Lord. It is divided in manifold forms; Arjuna saw in manifold forms in the body of the Lord. Yashoda also saw the whole universe in Sri Krishna's mouth. Sharira here is not the limited body rather it is the vast space itself.

Sanjaya reports that before obtaining the Divya Chakshu, Arjuna saw the world as a persecuting world; problematic world; unfaceable world, burdensome world. Now the very same world has become totally different and therefore after being blessed with Divya cakshu Arjuna saw the Vishva rupa.

Take away:

"It is better to have a heart without words rather than words without heart behind it." This is the bhavana required.

Divya chakshu is the refined mind free of kama, krodha, raga, dvesha, ahamkara and mamakara.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 21

Shloka # 4:

वस्तुवस्तुवस्तुवस्तुवस्तु वस्तुवस्तु वस्तुवस्तुवस्तुवस्तुवस्तु वस्तुवस्तु व
वस्तु वस्तु वस्तु वस्तुवस्तु वस्तुवस्तुवस्तुवस्तु वस्तुवस्तु व व व

Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

Continuing his teaching, Swamiji said, in Chapter 2 Guadapada is establishing Mithyatvam of Universe and Jagrat Prapancha. To establish Mithyatvam he takes dream as an example. He establishes dream is mithya using Sruti, Yukti and Anubhava Pramana's in Karikas 1,2 and 3 respectively. Having established Swapna Mithyatvam, he extended it to Jagrat Prapancha as well. Just as objects are Mithya in swapna avastha so also objects are mithya in jagrat avastha. Gaudapada admits that objects in both states are different. Objects in Swapna avastha are experienced inside our body while objects in Jagrat avastha are experienced outside our body. However, objects in both avasthas are mithya.

Swapna Prapancha is Mithya because of non-availability of space and time. The dream is inside the body and exists in a confined space. However, in Jagrat prapancha Uchit Desha and Kala; time and space, both are available; if so, why is it Mithya, was the question raised? Gaudapada gives the reason later but he says end result is that they are both Mithya. He gives the reasons why they are Mithya now.

Karika # 5:

वस्तुवस्तुवस्तुवस्तुवस्तु वस्तुवस्तुवस्तुवस्तुवस्तु वस्तुवस्तु व
वस्तुवस्तु व व वस्तुवस्तु वस्तुवस्तुवस्तुवस्तु वस्तुवस्तु व व व

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse

objects perceived in these two states and on the well-known grounds already described.

The dream experienced object and waking experienced object, both are very similar; both being Mithya. Wise people declare that both experiences and objects are Mithya. Objects are very similar in both cases. The word Bheda in the karika means distinct object experienced in waking and dream states with time and space available in Jagrat avastha. However, there is one difference; in Jagrat Prapancha object is outside the body while in Swapna Prapancha it is inside our body.

Why is Jagrat Prapancha Mithya? He answers that it is so because of well known reasons to wise people or one's with knowledge of scriptures. What is that reason? Here we cannot use Uchita desha kala abhava as a reason. Two reasons are cited.

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

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

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

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

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

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

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

Karika # 6:

अविद्यया कल्पितं सत्तत्त्वं तदविवक्षितं ।
अविद्यया कल्पितं सत्तत्त्वं तदविवक्षितं ॥ 6 ॥

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

Second Reason:

Now Gaudapada gives the second reason why objects are Mithya. He says, whatever is finite (Anityam) is Mithya while whatever is Nityam (present in all three states of time) is Satyam. Tatva bodha also gives a definition that states that one that exists in all three states of time (past, present, future) is

Satyam. Any finite object enjoys existence for a limited duration; namely after date of birth and before date of expiration; thus, a pot exists only during a limited duration of time.

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

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

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

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

Suppose an object was not there in past or will be in future but exists in present; even when you are holding a pot, the "is ness" does not belong to Pot but is borrowed from clay. Remove clay and see if pot exists? Pot has only borrowed

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

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

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

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

The type of world that we experience will depend upon the type of instruments that we use. Suppose we are using eyes, the world will be understood as the world of forms. The moment you remove the eyes and use only the ears, the world will be the world of sounds. Depending upon the instrument, the world will be experienced differently. If instead of a human body we have

an animal body, this world experience will be unique to the animal body. Many animals cannot see colors and for them this world will be black and white only. **Vedanta says that we do not experience the world objectively but our experience depends on the instrument that we use.** The moment a human being gets a celestial body, he will experience a celestial world here and now. Citing the example: In heaven there are unique objects such as white elephant, special chariots etc. Even these are dependent on observer in heaven or heavenly observer dependent.

Gaudapada gives another example of experiencing different things in different places with the observer being the same. Just as a well-educated person travels from place to place experiencing different things in this earth itself, similarly, the jivatma travels from loka to loka experiencing different things in different births. All these experiences are dependent upon the observer for their existence and dependent upon the instruments of

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

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

Shloka # 7: Another question comes up.

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

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

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

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

He says waking state objects are useful in the waking state only. Dream objects are useless in the waking state but are useful in the dream state. In fact, dream objects alone are useful in the dream state; such as dream water, dream food etc. Each object is useful in its state and useless in the other state. Utility in the respective state is common to both waking and dream and uselessness in the other state is common to both. Therefore both states should be given the same status of reality. The utility of the waker's objects is falsified in dream. Thus, utility is not a criterion for reality. That which is beginning-less and eternal alone is real. Eternity is the criterion of reality. So the waking world is mithya.

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

With Best Wishes,

Ram Ramaswamy

Bhagawad Gita, Class 142:

Chapter 11, Verses 3 to 8

Shloka # 3:

ॐ श्रीगणेशाय नमः ॥ श्रीशुद्धदेवताय नमः ॥
ॐ श्रीशुद्धदेवताय नमः ॥ श्रीशुद्धदेवताय नमः ॥ 11.3 ॥

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

Continuing his teaching, Swamiji said, Chapter # 11 is dealing with Vishwa Rupa Ishwara Darshanam. We should have a clear understanding of this Ishwara darshanam. It talks of a very thrilling, electrifying experience for devotees. Shabari waited for years for a glimpse of Sri Rama and at last when gets it and the great thrill she enjoys has been described. Similarly Thyagaraja also sings about Shabari's Darshanam of Rama. Similarly, Sri Krishna darshanam is also talked about. All darshanams are considered mystic ones.

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

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

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

Now, Sri Krishna answers:

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

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

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

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

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

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

Tirupati, it becomes divine; it is appreciated by the mind that has devotion.

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

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

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

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

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

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

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

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

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

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

whole universe is contained in Me.

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

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

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 20

Greetings All,

Continuing his teaching, Swamiji said, I said in last class in

Vaithatya Prakaranam, Gaudapada establishes Mithyatvam of world. It is not directly mentioned but indirectly revealed through Prapancha Upashamanam. This method is called Shruti Pramanam or Shrutyartharthi pramanam; which means obtaining knowledge indirectly from scriptures.

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

Mithyatvam's closest example is dream. It is experienced by all of us. In dream we see that it is very real, giving us pleasure and pain. Dream also has utility value when we are actually in a dream; despite all this we know dream is not real. So best example for mithya is swapna.

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

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

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

This method of logic is now used to show Swapna is Mithya. Vyapti here means knowledge of co-existence of smoke and fire.

Here Vyapti is a generalization. When we see an object in jagrat avastha as real, we observe that the object requires an area and volume (space) for existence, also known as Uchita Desha in Sanskrit. Not only volume of space, every object also needs duration (time) for its existence.

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

Existence of events also requires duration of time. In Gita classes a question comes up. Swamiji, you teach the 700 verses of Gita in five years or 250 hours, describing the teaching in battlefield; how did Sri Krishna teach all 18 chapters in the duration of a battle? The basis for this question is because every event requires a specific duration of time and if specific duration of time is not convincing, you tend not to believe it.

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

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

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

Karika # 1:

सर्वान्निद्रावस्थानुभूतानि तत्रैव स्थितानि च
सर्वान्निद्रावस्थानुभूतानि तत्रैव स्थितानि च

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

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

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

Shloka # 2:

सर्वान्निद्रावस्थानुभूतानि तत्रैव स्थितानि च
सर्वान्निद्रावस्थानुभूतानि तत्रैव स्थितानि च

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

Yukti pramanam: (by joining together)

In previous shloka "things" were proved as unreal in dream. In

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

Keep in mind that we are accepting it all as unreal in our waking state; in dream state we will not accept our dream as unreal. People pray before going to bed so that they don't get bad dreams. Why this worry; because our dream experience is very real, during our dream. Vedanta says our waking state is also a mithya. Thus we get Yukti pramanam. Thus, mirror located elephant yukti pramanam is over.

Pratyaksha Pramanam:

(perception)

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

Shloka # 3:

Shruti and shastra pramanam.

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

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

Shruti Pramanam:

In Brihadaranyaka Upanishad, Ch 4., section 3, the waking, dream and sleep states are discussed. In swapna there is nothing. Everything is a mental projection. There are no vehicles, no roads, etc; we manage to project them in our mind. They are mithya even though we experience them. “**Experience does not prove reality**” is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, “**Whatever you experience is not real. There is only one reality, the “ Subject” alone is real.**”

This is knowledge of shruti. Therefore unreality is established logically and it is also asserted in Upanishad. The fact is swapna prapancha is mithya.

Shloka # 4:

Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

With first three shlokas first topic that swpana Prapancha is mithya, is over. From shlokas 4 through 18, Gaudapada is going to give us a shocking revelation. Our normal thinking is that this world is real while dream world is unreal; this is your assumption, says Gaudapada. **He says, even the Jagrat prapancha is unreal.** This has to be very carefully understood and assimilated or it can cause confusion.

When we say dream is unreal, we say this after waking up, as a "Waker". So it is a Waker's point of view. However, in dream, from dreamer's point of view, dream is very real; as whatever happens in dream affects the dreamer. When a dog bites the dreamer, he will feel it and go to a dream doctor and take dream medicine and even pay in dream money. So, one has to think from an appropriate point of view.

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

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

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

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

Take Away:

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

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

With Best Wishes,

Ram Ramaswamy

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

Continuing his teaching, Swamiji said, having completed chapter 10 known as Vibhuti Yoga, now we are entering Chapter 11 known as Vishwarupa darshana yoga. The word yoga attached to each chapter refers to the episode or the topic. So vishvarupa darshana yoga means the episode, which deals with vishvarupa darshanam. It means Vision of God as Vishwa rupa. What is Vishwa rupa? Rupa means form and Vishwa means world, or Lord whose form is the very universe itself. Then the question comes up, how to get such a vishwa rupa darshanam? When a devotee wants to see God such as Rama, Krishna or Devi,

scriptures tell us how to get that darshanam. **Scriptures prescribe tapas or meditation or concentration. The devotee decides which form he wants to see. Then he concentrates on that form as per dhyana shloka. He has to learn the dhyana shloka to be able to concentrate on that form.**

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

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

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

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

There is only one answer. I have to learn to see the world in the form of god. I should learn that this very world is

By the words You have spoken, supreme, occult and spiritual, in order to bless me, this delusion of mine has gone.

Here Arjuna addresses Sri Krishna. In the first eight verses, we get an introduction to the topic of Vishva rupa Darshanam and it begins with the Arjuna's summarization and what he has learned in the previous 10 chapters

In two shlokas he summarizes his learning so far. In shloka # 1 he summarizes chapters 2 through 6 that he says is essence of Jiva rupa varnananam or essential nature of Jiva. Physical body is only a temporary dress, which will be shed at death. Similarly mind is also a temporary instrument that I use in waking and dream states but shed in sleep.

Therefore neither body, am I; nor am I the mind; but I am of the nature of chaitanyam; the consciousness principle. And do you remember the description of consciousness I have given. Consciousness is not a part, product or property of the body; consciousness is an independent entity which pervades and enlivens the body, consciousness is not limited by the boundaries of the body; and consciousness survives even after the fall of the body; that eternal all-pervading consciousness is my nature. Sri Krishna gave a brilliant description of this essential nature of Consciousness, in the 2nd chapter from the 12th shloka, up to shloka No.25. Then he talked about that in the 3rd chapter, in the 4th chapter and in the 5th chapter.

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

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

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

Normally the veda purva bhaga is meant to resolve

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

Shloka # 2:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ११.२ ॥

About the birth and dissolution of beings I have heard from You at length, O Lotus eyed one! As also about your immense grandeur.

Arjunas reverence for Sri Krishna as a teacher is increasing. The word Kamalapatra in shloka means God with Lotus Eyes or eyes like lotus petal that describes God's inner beauty. This was dealt with in Ishwara swarupa chapters 7-10. Chapter 8 is an odd man out. You defined God as jagat karanam. You defined God as material cause of universe. Out of god alone universe comes, rests and resolves; that is Srishti, Sthiti and Laya Karanam. Everything comes from you alone. If waves are born from ocean and resolve in ocean, then there is no separate wave from ocean.

All the things and beings; this whole creation of things and beings is from you alone, as the very adhara, as the very ashraya. That means what? If waves are born out of the ocean

and resolves into the ocean, it means there are no waves separate from the ocean; in fact wave is only an additional name given to the very ocean itself; similarly the whole creation is like a wave in the ocean of God. Shankaracharya beautiful presents in atma Bodha that the entire cosmos of several billions of galaxies is nothing but bubbles; so each galaxy can be compared to a small bubble and all these bubbles of galaxies are rising from you; and there are no bubbles separate from ocean. Similarly there is no creation separate from God or to put in another language; God is in the form of world, I heard this very clearly, and how did you teach, very elaborately. The upanishadic teachers are not detailed; rather they give the srishti and all within a few mantras.

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

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

Shloka # 3:

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

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

In every shloka Arjuna adds some more glories of God.

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

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

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

Arjuna says, I am able to intellectually understand that whole world is manifestation of God and that everything is holy. So there is no question of dividing world into acceptable and unacceptable. If I could see world as divine then I will not have Dvesha towards anything. However, the reality is that I have Raga and Dvesha. My intellectual and emotional personalities are not harmonized. I need them to be harmonized. What should I do to get it? I would like to have Vishwa rupa darshanam, while I am interacting with the world.

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

Take away:

The mode of repetition of a Mantra with feeling and in a particular manner, a definite number of times, with right observances, until a fixed number of Japa is reached, in order

to obtain substantial benefit out of the Mantra, is called Purascharana.

Vishwa rupa darshanam:

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

With Best Wishes,

Ram Ramaswamy