

Baghawat Geeta, Class 138:

Chapter 10, Verses 33 – 35

Shloka # 33:

अक्षरानाम् अहमेवाकरोऽहं कालोऽहं कालोऽहं कालोऽहं ॥
अक्षरानाम् अहमेवाकरोऽहं कालोऽहं कालोऽहं कालोऽहं ॥10.33॥

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

Akshara:

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

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

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

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

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

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

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

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

Kala Tatvam:

alone, the next cycle of shruti is possible. Therefore Sri Krishna says I am the kala tatvam, which is inexhaustible.

Vishvatomukhah

Shloka # 34:

And I am Death, the destroyer of all; and the prosperity of those destined to be prosperous. Of the feminine (I am) fame, beauty, speech, memory, intelligence, fortitude and forbearance.

I am greatest robber, Kala, who will take away everything from a jiva. We can't take anything at time of death. What you can carry at death is only one's papam and punyam. Thus, death, or Yama, takes everything from you.

Citing a story, a man had a lot of property. He wanted to give it away. He challenged that one has to run as far as possible from sunrise to sun set, the distance, in land, covered would be given as a gift to runner. One person took the challenge and ran; as he came to closer to sunset, he wanted to get more

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

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

Udbhava:

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

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

Kirti, Sri, Nari, Smriti, Medha:

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

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

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

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

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

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

I am Dhriti says Sri Krishna.

Medha:

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

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

Shloka # 35:

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

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

Sama Mantra:

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

Gayathri Mantra:

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

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

Thus, we have:

Rg veda sara: Tatsavitha varenyam

Yajur Veda sara: Bhargo devasya Dhimahi

Sama Veda sara: Dhiyo yonaha prachodayat.

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

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

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

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

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

Shrauta Gayathri is from Vedas.

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

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarennya mupasmaheh ||

Essence of Gayathri mantra:

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

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

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

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

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

Margashirsha:

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

Take away:

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

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

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

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

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

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarenya mupasmaheh ||

Smartha Gayathri can be chanted by anyone.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 17

Karika # 23:

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The sound letter A helps the meditator to attain a well-developed waking personality (vishva). The meditator on U

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

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

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

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

relevance. We have to keep in mind that A U M corresponds to sthula, sukshma and karana prapanchas. Thus A U M are also gone. What is left is Amatra the only substance or only truth of all three and this has to be revealed by an enquiry. This Amatra is now revealed in Mantra # 12.

Mantra # 12:

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That which has no parts, the soundless, the cessation of all phenomena, all blissful and non-dual AUM, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the supreme Self, the individual in total.

By negating Prapancha Trayam we come to Turiyam. By negating Matra Trayam (Om kara) we come to Amatra. Amatra is silence following Om. Amatra is the fourth matra. There is no dimension to this silence known as Amatra. This silence is also not finite like A U M. **Definition of Amatra: It is exactly same as Turiyam as defined in mantra # 7.**

As per this definition, Amatra or truth of Omkara, equals Turiyam, truth of universe. Also, Amatra is fourth part of Omkara even as Turiyam is the fourth pada of Atma. You can never talk about Turiyam and Silence.

When one talks, you know his language, but when a person is silent there is no language spoken; it is attributeless. It is free from pada prapancha, A U M. While Turiyam is free from padartha prapancha or world of objects, Amatra is free from world of names.

Shivaha, in mantra means Amatra or auspicious. Advaita means

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

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

Thus :

By enquiry into Atma we come to Turiyam

By enquiry into Omkara we come to Amatra.

Through this enquiry we come to pure consciousness.

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

Karika # 24:

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

While writing his commentary Gaudapada consolidates his

teaching of his previous karikas as well. He says, one has to clearly understand that the four padas of Atma equate with four matras of Omkara; thus every pada equates to a specific matra. Having clearly known Omkara and Atma, thereafter he should not have any other thought; he should arrive at Turiyam and abide in it.

(My Note: After understanding the four equations clearly, one should practice nididhyasanam with the Omkara mantra. Omkara can be used as a support for nididhyasanam. How do you meditate? Chant OM and

when you come to silence, you have to dwell upon the knowledge that there are two components in that

silence, one is silence and the other is consciousness. Then turn your attention from silence to

Consciousness then you claim that you are that Turiyam consciousness. This is called silence meditation.)

Karika # 25:

ॐ शब्दो ब्रह्म ॥ शब्दं ब्रह्म ॥ शब्दो ब्रह्म ॥ शब्दं ब्रह्म ॥
ॐ शब्दो ब्रह्म ॥ शब्दं ब्रह्म ॥ शब्दो ब्रह्म ॥ शब्दं ब्रह्म ॥ ॐ ॐ ॐ

Soak the mind with the roar of AUM; Identify the mind with the sound of AUM; AUM is Brahman the ever fearless. He who is always unified with AUM shall know no fear whatsoever.

Having studied Mandukya and equating Omkara to the four padas of Atma, one must dwell on this through nidhidhyasanam.

Thus when one meditates on first pada Gross Cosmos comes up.

When he meditates on second pada Sukshma Prapancha comes up.

When he meditates on third pada Karana Prapancha comes up.

When he meditates on fourth pada, Turiyam comes up and he should see that other three prapanchas are non-substantial.

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

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

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

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

Karika # 26:

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

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

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

The fourth matra of Omkara is without any second thing either inside or outside.

It is like the bangle; is it inside or outside of gold? Bangle, in fact does not even exist, as such where is the question of inside or outside?

When there is no world, where is the inside or outside to it? Thus, there is no matter inside or outside of Atma, the Consciousness. There is no matter inside or outside of Atma. In fact there is no substance called matter. Matter is just a word we use.

In Karika: Purva means karanam; Aparam means Karyam; Apurva anaparaha means beyond cause and effect.

Now, Padas one and two come under Karyam; Pada three comes under karanam; while Turiyam is karya karana vilakshanam as detailed in Karika # 11.

Consciousness is beyond matter, time and space. Avyaya means free from changes.

Karika # 27:

ॐकारोऽस्य सारं ॥ २७ ॥
ॐकारोऽस्य सारं ॥ २७ ॥

AUM is verily the beginning, the middle and end of all. Knowing AUM as such, verily one attains immediately to that supreme Reality.

Gold is the only truth. It is the substance that pervades all ornaments. It is substance of ornaments. If you seek gold in ornaments in beginning, middle and in the end it is all pervading, as it alone gives existence to all three ornaments.

Similarly the beginning, middle and end of creation are borrowed from Turiyam. Prana vaha means silence, awareness part of pranava. It is beginning, middle and end; this is true

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

Karika # 28:

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

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

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

Karika # 29:

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

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

Definition of Amatra: Amatra is one without any limitation; either related to space or time. A is limited; U is limited; M is limited; but Amatra does not have any limitation. In meditation we should not work for relative silence; here sound comes and it displaces silence. However, Vedanta says this is not the truth. The true silence is Chaitanyam that is absolute silence; which is free from duality. It is present in silence and sound. It is ever auspicious; it is never disturbed by sound, just as waker's silence is not disturbed by dreamer's noise. This person who recognizes Omkara in this manner is a real Seer, a wise person. With this the Amatra karika is over; Chapter # 1 is over; and Upanishad is also over.

Take Away:

Omkara meditation:

Chant OM and when you come to silence, you have to dwell upon the knowledge that there are two components in that silence, one is silence and the other is consciousness. Then turn your attention from silence to consciousness and claim that you are that Turiyam, consciousness. This is called silence meditation.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 16

Mantra # 11:

ॐ तत् सत् ॐ तत् सत् ॐ तत् सत् ॐ तत् सत्

will be prepared.

Now, instead of going to fourth pada and fourth matra, Goudapada gives us a break in the following karikas where he talks of the three upasanas.

Karika # 19:

[illegible]

When identity of Vishva and the A sound is to be described, the common features between them are “being the first” in their respective positions as well as similarity of all pervasiveness.

In this karika Gaudapada is summarizing the Mantra # 9. Sampratipathi means identified with a particular mantra. In such a meditation, Vishwa is equated to Atvam or Amatra. Vishwa is Akara. Vishwa also includes Virat, Jagrat prapancha and Sthula prapancha. The entire jagrat prapancha is thus visualized on Aa.

Here the common features are:

1. Aadi: Virat is primary and Aa is also primary.
2. Apte: Both Aa and Virat are all pervading in nature.

This is upasana #1. Its phalam is mentioned later on by Guadapada.

Karika # 20:

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It is clearly seen that Taijasa is of the same nature as U in AUM, the common features being "superiority". Another reason for fixing such an identity is "being in the middle".

It is a summary of mantra # 10. Here upasaka is equating matra

U with Taijasa, Hiranyagarbha, sukshma prapancha, invisible worlds; and in doing this, all minds must be visualized. With that the U is taken as a part of Omkara. Two common features here are:

1. Utkrishaha: In mantra # 10 superiority of subtle universe is described. It is cause of gross universe. Even as mind is more powerful than body, so is U superior to Aa at time of chanting. Aa resolves in U. U is resolution ground of Akara.
2. Ubhayatvam: means being an intermediary stage or in the middle. Thus, sukshma prapancha is between sthula and pragya. Similarly U is between Aa and M. This is also an aide to meditation.

Phalam will be discussed later.

Karika # 21:

प्रज्ञाप्रपञ्चस्य मीमांसायाः प्रमाणं तद्वैतम् ।
तद्वैतं तद्वैतं तद्वैतं तद्वैतं तद्वैतं तद्वैतम् ॥

The identity of prajna and M is upon the clear common feature that they are the “measure”. The other reason for such an identity is because “ all become one” in both prajna and M.

Here M is equated with the third pada that is Pragya or Antaryami, or Karana prapancha or the Universe in its unmanifest form. Before big bang too there was a condensed universe, an unmanifest universe. This is to be visualized on sound M. To aide with this meditation two common features were described.

1. Mithi: Also called Manam in karika, meaning measure. Sthula, sukshma prapancha enter the measure and then come out of it as well. Utkatam means evident. Measure-ness.
2. Laya samanya; Gaudapada uses laya instead of Apithi as used in mantra # 11. Laya is resolution ground; Karana

Prapancha is also resolution ground and upon dissolution it goes back to its potential state.

Law of conservation of energy is actually described in Upanishad. It says that sthula suskhma parapancha go back to Laya.

Also Aa and U resolve in M. When we say M is resolution ground it is from a practical point of view as technically M cannot be resolution ground; it has to be Aa alone. By nature of Aa it is the material cause of all other sounds, their karanam; as such all have to be resolved back in it alone.

Upanishad is indicating a practical reality that Mm is end of all talking. This is third Upasana prescribed for the unprepared students.

Karika # 22:

सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां ॥
॥ सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां ॥ ॥ ॥

He who knows without doubt what the common

features are in three states, is worshipped and adored by all beings; and he is indeed the greatest sage.

Normally Upasana is for manda adhikari's. This may give the student an inferiority complex; hence Gaudapada is trying to boost the student by glorifying the upsaka.

That meditator who clearly knows the equation based on common features in all three upasanas becomes a revered one. The three upasanas correspond to the three states of experience. Thus Akara is Jagrat; U kara is Swapna and M kara is Sushupti. This upasaka becomes a revered person among human beings. He becomes worthy of worship. In our culture Upasakas's are worshipped. Maha muni means great upasaka. What is phalam of this? Phalam was not described.

Karika # 23:

ॐकारो ॐकारं ॐकारप्रधानमकारात्मकं ॐकारं च
ॐकारप्रधानं ॐकारं ॐकारप्रधानं ॐकारप्रधानं ॐकारप्रधानं ॐकारं च ॐकारं च

The sound letter A helps the meditator to attain a well-developed waking personality (vishva). The meditator on U attains a well-developed Taijasa (mind and intellect) and for one who meditates on M reaches Prajna. In the “ soundless” state, after Mkara, there remains no attainment

Therefore this upasana can be practiced as nishkama or sakama upasana. Nishkama makes him ready for Turiyam Gyanam. For Sakama upsaka there also benefits in this life as well as in after life.

Ihaloka Phalam:

As stated by mantra # 9, he will become superior to others and become a common person acceptable to all. For third upasana he will be able to measure and judge. He will become one with God.

Paraloka phalam is not described in Upanishad. Gaudapada says, Akara Upasana does not mean meditating on Akara alone, it means Akara Pradhana Omkara Upasana and how to practice it has not been described. Shankaracharya also does not give importance to upasana.

This upasana will take upasaka after death to Vishwam or Virat Aikyam or oneness with Virat Ishwara. It is like a river merging in ocean. He will lose individuality temporarily until his punyam lasts.

Similarly U kara pradhana Omkara Upasana is when U is equated with Hiranyagarbha. It will lead after death to Taijasa or Hiranyagarbha aikyam. Shikshavalli also describes this aikyam.

Third is M kara pradhana Omkara Upasana will lead after death to Pragya or Antaryami Aikyam. He will merge into God. It is

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

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

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

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

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

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

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

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

With Best Wishes,

Ram Ramaswamy

Vishnu Sahasarnamam

As part of Sadhana, Swamiji mentions that we do prayers, stuties, puja etc to prepare our-self. One of the Strotram is Vishnu Sahasra Namam. Here are the Sanskrit lyrics and YouTube presentation of Vishnu Sahasarnamam:



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<https://www.youtube.com/watch?v=FBxXYK4fBoY>

Devi Kavacham – Argala – Stotram

As part of Sadhana, Swamiji mentions that we do prayers, studies, puja etc to prepare our-self. One of the Stotram is Devi Kavcham – Argala Stotram. Here are the Sanskrit lyrics and YouTube presentation of Devi Kavacham – Argala – Stotram:



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You can follow this stotram with this video in YouTube:

Mandukya Upanishad Class 8

Karika # 4: Tripti Trayam:

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The gross objects satisfy the Viswa, whereas the subtle objects satisfy the Taijasa, while the bliss satisfies the Prajna, Thus the bliss is threefold.

Swamiji said in these karika shlokas Gudapada is summarizing the five mantras. The three padas or

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

In this summary Gaudapada talked about Pada Trayam, Sthana

Trayam, Bhoga Trayam and Tripti Trayam as well.

Karika # 5:

000000 00000 0000000000 000000 0000 000000000000 0
 00000000000 00000 0 000000000 0 00000000 0 0 0

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

In the following verses, Gaudapada gives some extra information, which is not actually in the mantras. The one who has the knowledge of these three pairs, waker and the gross universe, dreamer and the subtle universe, sleeper and the reflected happiness, i.e., the experiencer and the experienced, knows. In all the three states, there is a distinct experiencer, Vishva, Taijasa or Prajna and distinctly experienced objects. If a person knows all these three pairs very well and the substratum of these three pairs, the Turiyam, the original consciousness, he clearly grasps. Such a Gyani is never affected by any karma or any karma's benefit even when the Gyani experiences the world.

Shankaracharya clarifies for a better understanding that Bhokta is “one” and same in all three states.

One who knows Bhojyam is also same I consciousness with a different set of nama and rupas. In Svapna, I divide myself into subject and object. Thus, in svapna avastha, I create the tiger, I perceive the tiger, and I am the perceived tiger as well. I alone exist. A Gyani is not affected by anything he experiences.

Bhunjana in karika means he is not affected by the experiences. He is not affected because he knows that I am conscious principle who is not tainted by the illumined

object. It is like a light that is not polluted by the object it illuminates.

Na lipyate in shloka means he is an Asanga Rupa or one not affected.

Karika # 6:

प्रमाणं प्रमाणमिदं प्रमाणं प्रमाणमिदं
प्रमाणं प्रमाणं प्रमाणमिदं प्रमाणमिदं प्रमाणं प्रमाणं

It is well established that something can come out as an effect only from a cause that is existent (not non-existent). The Prana manifests in all insentient things; the Pursusha creates separately the conscious beings, the egos, in their manifold forms.

In following four karikas, that is from karika # 6 to #9, Gudapada is giving us the significance of mantra # 6. It is a very important mantra. Mantra # 7 is an even more important mantra. Mantra # 6 is discussed later, again, in greater detail.

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

Here, Gaudapada is talking about Vedantic theory of Creation. Gaudapada is hinting at the topic taken from the sixth mantra of Mandukya Upanishad. In that mantra, the third quarter was talked about, which is atma associated with the causal body and the causal universe. In sleep, everything is in resolved condition. During sleep, even though we are experiencing blankness, sleep is not blankness. Mandukya Upanishad says that everything is in potential condition in sleep. From that

potential condition alone our experience in dream and waking states arises. Therefore, we are making **an important conclusion that if you have to create anything, that product must exist in potential form. This is an important Vedantic principle. If out of a lump of clay, you are able to create a variety of earthenware, all those forms have to be in the clay in potential form.** Thus creation always exists, which means that there is no creation of anything new. So there is no creation at all! **What is called creation is a big misnomer because matter cannot be created nor destroyed.** What is in unmanifest form coming into manifestation is wrongly called creation. When butter is made from milk, it is only the unmanifest butter in milk that comes out. Otherwise if butter can be newly created, it can be done so from anything. Butter cannot be created from water because water does not contain butter in potential form. Butter comes out of milk because it is in milk in potential form. Similar analogy of oil hidden in seed was given. This is a very important Vedantic doctrine. It says that you never create anything new; you only convert unmanifest into manifest. Any law true to humans also applies to God as well. God also can't create matter. So, where is question of Creation? Consciousness is eternal. It can't be created. Matter can't be created. Nothing is created.

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

Maya will be used here. During laya and pralaya, the whole universe is in maya in seed form along with consciousness called Turiyam, Brahman or atma. Thus Atma plus maya is equal to the third quarter, the Prajna-Ishvara, in which, everything is in seed form. Every state of sleep is followed by a waking-up. When you wake up in the current body, it is called waking

up. If you wake up in some other body it is called rebirth. Manifestation always follows every dissolution. At the time of manifestation, everything dormant rises back. What happens to consciousness? Consciousness does not and cannot do anything. It cannot undergo any change. When the body-mind complexes are manifested, consciousness lends reflected consciousness to the body-mind complex. Thus, as many minds there are, as many reflected consciousness's will form. Gaudapada says that objects, that exist in potential form in the Prajna-Ishvara, referred to in the sixth mantra, become the manifest world. Un-manifest world is not useable as such it is as good as nonexistent.

Why do we use the word Creation wrongly? When a thing is in potential form, it is utterly useless with no utility value. Oil in seed can't be used; hence it is as good as nonexistent. In Pralaya, creation has no utility value; after manifesting, it is useful. So manifestation is considered newly created, which it is not. Thus from Avyakta avastha (unmanifest) comes Vyakta avastha (manifests). This is figuratively called Creation. Sri Krishna says in the Gita, "I never created you, Arjuna! You were always there." This Ishwara creates all Jivas as well as both chetana and achetana beings. Creation means Sthula, sukshma etc were in potential form; now they manifest as bodies and minds. RM (reflected matter) and RC (reflected consciousness) are also generated. Chetan, Achetan prapancha are thrown out or manifested. How is this possible? It is just like our dream creation. Sleeper throws out dream world with chetana and achetana beings. In the shloka Prana means Ishwara.

Karika # 7:

सर्वमिदं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं
 ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं ब्रह्मसत्त्वं

Some creationists believe it to be the projection of the glory of God's own superhuman power, while others consider the world

to be of the same nature as dream or illusion.

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

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

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

Karika # 8:

संसारोऽपि सृष्टिः सत्त्वोऽपि सृष्टिः सत्त्वोऽपि सृष्टिः
संसारोऽपि सृष्टिः सत्त्वोऽपि सृष्टिः सत्त्वोऽपि सृष्टिः

The creationists attribute this manifestation to be caused by the mere will of God, while there are others who, looking upon time as real, declare that time is the cause for the manifestation of all things.

Item # 4: Some others say that creation is sankalpa of God; by his sheer will he creates; it is as real as God himself.

5: Don't blame God's will. It has nothing to do with God.

It is time (kala) alone that creates Creation. Creation emerges due to Kala, say time specialists.

Karika # 9:

समस्तं कालेन सृज्यते कालो जगद्विधायां सृष्टौ
कालो जगद्विधायां सृष्टौ कालो जगद्विधायां सृष्टौ

Others think that the world is being created for the purpose of God's enjoyment, while others still attribute it to a mere play of the Lord. But it is the very nature of the effulgent Being, the Atman; for what desire is possible for Him, whose desires are always in a state of perfect fulfillment?

Point # 6: Others say creation is for enjoyment of God. It has the issue that god's enjoyment comes in part from human suffering. This is a dilemma.

Point # 7: Others say it is God's Leela or for fun.

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

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

Answering this Gaudapada says, **Creation is a lower order of reality, even as the shadow cannot affect a person, similarly**

creation can't affect God. Mithya world does not affect God.

Take Away:

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 3

Greetings All,

Swamiji said, in last class we saw that in Vedanta when Shabda Pramanam is employed properly through Sravanam, Mananam and Nidhidhyasanam; through a qualified Guru; it will produce Gyanam. Even though words normally don't reveal Brahman, the

Upanishad still uses different methods to reveal Brahman through words. The Gyani parampara is proof of that.

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

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

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

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

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

Upa means Guru's knowledge.

Ni means Nischaya Gyanam; knowledge without any doubts.

Sat means vehicle or carrier. Sat also means destroyer of ignorance and Samsara. Another meaning of Sat is Sadhayati

Gamayati Prapayati Iti Sat or one which carries the seeker to Brahman. It helps Jivatma merge with Paramatma. Shankaracharya also says, Brahma Sadhayati Gamayati Prapayati Iti Sat.

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

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

The following is an important mantra for advaitins:

Narayanam Padmanabhavam Vasishtam Shaktim cha tatputra
parashar cha vyasam shukam gaudapadam mahantam govind

yogindramathsya Shishyam Sri Shankaracharyamathsya Padmapadam
cha hastamalakam cha shishya tam totakam vartikkarmanyansmad
gurun santatmanosmi

Sadashiva samarambham Shankaracharya madhyamam

Asmad acharya paryantam vande Guru Paramparam.

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

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

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

Gaudapada lived in Gauda Desha or Northern Bengal. His
original name is not known. The suffix pada means reverence.
So he was the honorable acharya from Gauda Desha. Among his
works Mandukya Karika is most important one. He has written
215 shlokas. They help us understand the Upanishad
comprehensively, when studied with the Karika. Shankaracharya
started the tradition of studying this Upanishad with its
Karika. Shankara also has written a commentary on the Karikas.
Following this tradition, we will also study the Upanishad and
Karikas together. The 227 shlokas of the Upanishad are divided
into four chapters. Each chapter is called a Prakaranam. The
four prakaranams are:

1. Agama Prakaranam.

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

These four prakaranams contain the mantras as well as Karikas.

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

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

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

Shanti patha:

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

Om. Peace! Peace! Peace!

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

and they are:

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

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

Shloka # 1:

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

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

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

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

1. Omkara Vichara mantra: this first mantra introduces us

to the fact that through Omkara one can arrive at the ultimate reality.

2. Atma Vichara mantra: The second mantra introduces us to self-analysis.
3. Third to seventh mantras: elaborates on atma vichara.
4. Eighth to twelveth mantras: here Omkara vichara is elaborated upon.

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

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

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

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

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

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

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 50

Greetings All,

Ch 3, Anuvakaha 10, Shloka # 5:

The Reality in the core of man and the Reality that is in the sun are one. He knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following Sama song of joy.

Swamiji said, in anuvakaha # 10, the Upanishad taught Vrthams and three groups of Upsasanas. The three groups of Upasanas included:

Adhyatmika Upasanani, Adhidaivika Upasanani and Akasha Upasanani. Now, however, the Upanishad wants to come to its main topic, that is knowledge.

Upasanas are only preparatory disciplines. They help prepare a one pointed mind. After preparation one still has to come Gyana Yoga for knowledge. This was discussed in Brahmanandavalli as well. Brahma vidya sangraha and Brahma vidya phalam are being discussed in the last portion. The essence of Brahma vidya was discussed in the Mahavakya of CH 2. It says that

the Bimbananda that is in the individual body and Bimbananda, original ananda, in Samashti are all Saha Eka. If there are differences, they are not of Bimbananda but of Pratibimbananda. Pratibimbananda is formed in the individual

mind hence it is a reflected ananda or experiential ananda that will vary. There will be gradations in this ananda in the form of moda, pramoda etc, in the form of manushyananda, gandharvananda etc. The original ananda, which is not an objectifiable ananda, is Chaitanyam and it is the same in everyone.

One who has gained the knowledge that I am myself the Bimbananda and not Pratibimbananda, he will dis-identify from the external world, or from mamakara; his identification with external world stops. **Mamakara is ownership of external world and this stops. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.** He gives up this mamakara abhimana as all relationships are only for sthula sharira; atma does not have relationships. Dependence on external world is given up. For such a person the world becomes anatma.

Upasankramya means he does not identify with his body. **Identification with body is Ahamkara.** Here, the aham abhimana is transcended.

This withdrawal from body and external world is a gradual process after identification from annamaya, pranayama etc. Now he dis-identifies himself from Annamaya, Pranayama, Manomaya, and Vignanamaya as well. With dis-identification they all become anatmas. Suffix of maya indicates it is subject to change. I am the changeless atma and not the changing samsara.

All experiential ananda is anatma, as it is experienced. All such experiential pleasures have arrival and departure; as such they are not atmananda. Experiential means it is in the past, that it is no more in the present, hence not in atmananda. Any experience, however great, including mystical ones, is all, anatma alone. In Mandukya Upanishad, Gaudapada says, this identification with experiential bliss is called Rasa Vada obstacle.

Now we need to complete the sentence with Atma Nishta Bhavati.

Now the Gyana Phalam of jivan mukti is discussed. This Jivan mukta enjoys Purnatvam. It is not a temporary experience and it is in the form of knowledge and the knowledge is that I am purnam. He owns up to Atmananda. His sense of fulfillment is expressed in a song. So the Gyani also sings. It is expressed as Sama Ganam, a Vedic song.

Ch 3, Anuvakaha 10, Shloka # 6:

Oh!Oh!Oh! I am the food. I am the food. I am the food. I am the eater of food. I am the eater of food. I am the eater of food. I am the author of the shloka. I am the author of the shloka. I am the author of the shloka. I am the first born (hiranyagarbha) of the True (of the eternal and Immortal). I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains aforesaid results). This is the Upanishad.

The word Haavu occurs in sama danam. So, for a jivan mukta it is enjoyment of being free from samasara. This Gyani moves about freely without any ties. Shankaracharya says he is a sanyasi gyani. Grihasta Gyani will still have duties to perform. Such a Sanyasi moves all over. For him any place is my place. Wherever he gets Bhiksha he takes it.

The word Kamarupi in shloka means he is ready to play any role according to requirements of society. He may speak of karma kanda at one time; in another context he may become a Vedanta guru; with children he becomes a child and with a grammarian he becomes one of them. Hence he is considered a Kamarupi. Shankaracharya has written a text named Jivanmuktananda Lahiri, describing roles of Jivan mukta. In all roles he has no regrets. He may become a family counselor too. He recognizes all these roles are mithya alone.

He sings the following song. The word Sama in shloka has to two meanings: 1) Song and 2) Brahman. Why is Brahman Sama? Because Brahman is everywhere he is Sama.

What is the song?

From Haavu upto SuvarnaJyotihi in shloka # 6 is the song of the Gyani. For a Gyani, Brahman is himself. He is singing his own glory. He says my glory is wonderful. Brahman glorification is self-glorification. The question can rise, is this not arrogance; remember that the Gita says, handover all your glories to God. Which position is correct? Is this not a contradiction?

If you identify with anatma, you are in microcosm, that is, identification with the body. Glory belongs to macrocosm alone. Identification with microcosm is identification with Ahamkara. If not identified with body and mind then one can claim identification with atma; as such I am infinite; here he can claim the glory. This glory is from atmadrsti.

Haavu Haavu is Sama Veda version of Aho. Aho becomes Haavu. Narada Muni is considered originator of music. By chanting the name Narada continuously, the word becomes Tarana. In a similar manner Aho became Haavu. Aho means ascharya or astonishment. The Upanishad is astonished: How did I become samsara? How did infinite become finite? How did Nirvikara become Savikara? How is paramatma appearing as Jivatma? This astonishment is repeated three times indicating a superlative degree of astonishment.

Aham annam, Aham annam Aham annam chanting three times , here Annam in shloka means object of experience. I alone appear as object of experience. I am bhojya Prapancha or the object of experience; I am the bhokta, the annadaha, the subject as well. I am playing both the roles, of experiencer and experienced, as in a dream. In dream I become experiencer as well as the experience.

ShlokaKrit in shloka means the instrument that links Bhokta and Bhojyam. Thus, seer and seen are linked by the eye; hearer and the heard are linked by the hearing instrument; Pramata and Prameya are linked by Pramanam. Karta and Karma are linked by Karanam. In all these, I am, all the three factors of subject, object and the experience. Thus, I am the Triputi. I am Nirvikapla Aham appearing as Savikalpla Prapancha.

That which is beyond time and space cannot be divided. I am the creator Brahma, the first-born. Who is this Brahmaji? I am that Brahmaji. I am Hiranyagarbha, the Prathamaja. I am oldest product in entire universe.

In universe I am first born, even before the Devas came into being. I appear as Saguna as well as Nirguna Swarupam.

The word Nabhayi is Nabhi. I am the center of immortality. I appear as mortal universe as well. Originally, I am immortal.

Gyani now wants to remind people of Anna Danam. Gyani says normally people consider the best way of saving is by not giving. **Vedas, however, say the best way of saving is to give to the world. When you give, you will be fed by the world, when you need it. Save by giving, say the Vedas.**

Ma means annam. One who gives annam to others is really saving annam for his own future use.

Now Upanishad brings in Vedanta as well. One who gives Me the annam, he will get annam back.

If you don't share the food with others the unshared food will not nourish the eater; rather the food will destroy eater. The food eats the non-sharing eater and destroys him.

I, annam, will enter into non-sharing eater. I, in the form of annam, as a Toxin, will destroy him. Therefore, utilize annam properly. So anna danam is important.

Abhyabhavam, I pervade the Vishwam, universe. This I is not a

body specific I, rather I as Atma am all pervading; just as in a wave, I am the water.

I, the Pancha Kosha Vilakshanam, aham, I pervade.

Suvarna Jyoti means self-effulgent or eternally effulgent. I am self-effulgent like Surya Prakasha. With this quotation, the shloka is complete. I am Brahman.

The phalam is over. Enjoy Brahmanhood. Upanishad now says whoever gains this knowledge he will enjoy jivan mukti. Thus ends Chapter 3 as well as the Taitrtirya Upanishad.

Take away:

1. Identification with body is Ahamkara.
2. Mamakara is ownership of external world. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.
3. Danam is emphasized.

Vedas say the best way of saving is to give to the world.

Thus, when you give, you will be fed by the world when you need it. Save by giving, say the Vedas.

Not sharing food is considered bad.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 118: Chapter 9, Verses 1 – 4

Greetings All,

Starting his talk on chapter 9, Swamiji said, we have completed chapter 8, a unique chapter dealing with Krama Mukti, a topic discussed by the Upanishads as well. Sri Krishna is trying to cover all aspects of the Upanishads including Krama Mukti.

And in this krama mukti topic, a person is asked to follow saguna Ishvara upasana throughout the life and a person need not come to Vedanta at all; because Vedanta deals with nirguna Ishvara Gyanam which some people may find either difficult or may not be able to follow and therefore without coming to

Vedanta, a person follows saguna upasana, and even dies thinking of only moksha or Ishvara as the goal, and such a person will not have punarjanma at all; which means no punarjanma in this loka; he will go to Brahma loka and attain Gyanam and moksha from there.

Sri Krishna is not interested in promoting Krama Mukti as it is meant only for inferior people. I too do not consider all of you inferior in any way. So Sri Krishna wants everybody to obtain Jivan mukti in this very lifetime because we would like to live a happy life here. After death whether we will be reborn or not, it is not even verifiable; whereas here the benefit is something verifiable and therefore Sri Krishna wants to emphasize only jivan mukti.

In this chapter, we are not going to be confined to Saguna Upasana since we are interested in Jivan Mukti. We wish to spend more time on Nirguna Ishwara Gyanam, which means Vedanta sravana manana nidhidhyasanam; which will give jivatma-paramatma aikya Gyanam in this life itself; and we will be

able to enjoy jivan mukti.

Thus in Chapters 9,10, 11 and 12 respectively, Sri Krishna is going to prescribe Upasanas as the means of Vedanta Vichara. Ch 9 concentrates on Nirguna Ishwara Gyanam as a means of liberation. Saguna Upasana is only a stepping-stone towards it. In this regard this chapter is similar to Ch 7.

Shloka # 1:

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Now I shall reveal to you, who carp not, this most recondite knowledge and its realization by mastering which you will be liberated from evil.

Sri Krishna introduces the subject in the first three shlokas. Subject is Ishwara Gyanam. Ishwara consists of inferior and superior natures i.e., Apra Prakriti and Para Prakriti. AP is Saguna Swarupam, the personal God. Even Vishwa Rupam is AP as it has name and form. Whatever is subject to change is inferior.

On the other hand the higher nature of the Lord is beyond time and space, which is the absolute nature, which is called chaitanya svarupam, which is also called para prakrti (PP); If you remember the seventh chapter the higher nature that is attribute-less; change-less; division-less; consciousness; is the higher nature of God.

The lower self is full of modifications, divisions, and is material in nature. In this chapter Arjuna, I am going to give you information on both Gyanam (lower nature) and Vigyanam (higher nature). Gyana Vigyana Yogam was the title of Chapter 7 as well.

When you have got saguna Ishvara Gyanam; certainly you will

see the differences between Ishvara and you; therefore saguna Ishvara Gyanam comes under bheda Gyanam or dvaita Gyanam. God is different; I am different; God is perfection; I am imperfection; God is great; I am miserable; this is always saguna; whereas when a person comes to the higher nature of God; since there are no attributes at all; there will be nothing to differentiate between God and me; Therefore when I come to vigyanam; it will be abheda Gyanam; or advaita Gyanam; and O Arjuna! I will give you both bheda and abheda Gyanam; I will give you both dvaita and advaita Gyanam; both saguna and nirguna Gyanam this is what I am going to impart to you.

What is the glory of this teaching? It is a rare knowledge that you cannot get anywhere else.

Citing an anecdote Swamiji said, I used to teach in Govindappanayakar Street; a very crowded street. Here there was a huge temple but not many frequented the temple. Even the few that came only wanted to talk about Saguna Ishwara.

The word secret, in shloka, is used to capture everybody's interest as well. It is not mere study. You will obtain practical benefits.

Therefore Sri Krishna promises that gaining this knowledge, you will be released from the ashubham samsara. You will be released from a samsara; which consists of all kinds of psychological problems such as raga-dvesha; kama krodha, lobha, moha, mada, matsarya, etc. All kinds of agony and pain that you have, will all go away and you will have a free life called Jivan mukti; this is the benefit of this knowledge.

Why did I choose to teach you? I chose you because you have a rare quality of a non-critical mind. The word Asuya means critical indicating a negative attitude and even intellectual arrogance. It is also called Vidya Garvam. This is a weakness. Arjuna is intellectually humble and has an open mindedness. Arjuna! You have that attitude and hence you are Ansuya, one

who is not looking for faults. Dayanada Swamiji used to say, Asuya means looking for faults, or one with a proofreader mentality.

Shloka # 2:

सर्वज्ञं सर्वशक्तिं सर्वव्यापीं सर्वभूतहितं
सर्वं ज्ञानं राज्ञः परमं त्वं प्राप्नुयान्मम ॥१॥

It is the sovereign science, the sovereign mystery, the best of purifiers. Its apprehension is immediate; it is righteous, imperishable and exceedingly easy to achieve.

Sri Krishna continues with glory of this Ishwara Gyana Mahima. This Royal Knowledge is greatest among all disciplines of knowledge. Why is it called Raja Vidya? The higher Nirguna Swarupam is the highest knowledge. So therefore this knowledge deals with reality; all the other disciplines of knowledge, deal with the unreal or mithya; Therefore this is glorious.

And secondly, this is the only liberating knowledge; which will give you fulfillment at all levels. We generally have a sense of limitation at different levels:

A physical sense of limitation as such not satisfied with my physical personality.

Then there is dissatisfaction with my psychological personality; I am not loved by all people; I am not loved by my son; my daughter does not talk to me; these are psychological deprivations that cause other problems. So, psychologically dissatisfied.

There is greater dissatisfaction for the intellectual; an intellectual person wants to understand the creation in its totality but there are many questions unanswered, even though he has studied a lot; and therefore intellectual dissatisfaction is another sense of limitation.

So, for a rational person, there is a sense of limitation at

intellectual level.

Vedanta is a wisdom that destroys the limitations at all the levels. It solves the emotional problems as well as intellectual problems. That is why in the 7th chapter, Sri Krishna said you do not have anything further to know for intellectual satisfaction; it gives total intellectual satisfaction also; and therefore it is greatest knowledge; it is rajavidya and at the same time it is the greatest secret as it is not easily available.

The next glory of this knowledge is that it is greatest purifier. It removes all impurities such as punya, papa karmas, psychological impurities and Agyanam. All impurities are destroyed. It is the greatest purifier. We will also not acquire impurities in future after obtaining this knowledge.

This knowledge is available here and now. The experience can be obtained here and now. This knowledge is in keeping with Vedic teachings.

We consider Vedas as basic source of knowledge. Anything not in keeping with Vedas cannot survive. Buddhism is an example. Buddha rejected the Vedas as nastika. Nastika means non-believer of Vedas. For, this reason Buddhism was not accepted in India.

During time of Sri Krishna Vedas were very important; hence his emphasis on Vedic tradition. Sri Krishna does not claim to be the originator, rather, he says, it is the Vedic teaching. Even though Buddha is accepted as an Avatara, his teaching is not.

And gaining this knowledge and jivanmukti is far easier; you can get nirguna Ishvara Gyanam and Jivan mukti more comfortably than krama mukti; because for krama mukthi there are rules to be followed; not only you have to do upasana throughout, with consistency, more importantly at the time of death, you have to sit in proper position; you have to

withdraw all the pranas and sense organs and bring it to the heart and then you have to force it through the sushumna nadi, and carefully release it through bramrandram and then you go to Brahma loka and attend Vedanta classes there. Therefore, krama mukthi is tough. Compared to kramamukthi jivanmukthi is easier and you can get the benefit here and now. And therefore Sri Krishna says compared to krama mukti, jivan mukti is far easier.

Finally, this knowledge is imperishable. One gets benefit of Moksha. Remember even going to higher Lokas is a perishable benefit. Such a wonderful Gyanam I am going to impart to You, O Arjuna.

Shloka # 3:

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Men who have little faith in this spiritual law, O hero!
Return to the way of repeated deaths, failing to reach Me.

Sri Krishna says in spite of all glorifications of this wisdom unfortunately many people don't resort to this Ishwara Gyanam. It is even provided freely. But still, many people don't vote for it. People don't trust it as it is free and touts the highest benefits. Many people don't have shradha in this teaching.

Dharma here means Vedantic teaching. What happens to them, the one's who don't opt for this teaching? All such people lose an opportunity to attain Me, the infinite Ananda. The loss of infinite ananda is an infinite loss for them. They will definitely continue in Samsara in the cycle of birth and death. In Samsara, Mrithyu is the biggest problem or fear. It is a permanent source of insecurity. Such a person stays in this insecurity.

Shloka # 4:

ಶ್ರೀ ಶ್ರೀಮದ್ ಭಗವದ್ ಗೀತೆ

ಶ್ರೀಮದ್ ಭಗವದ್ ಗೀತೆ ೧೧ ಅಧ್ಯಾಯ ೧೧.೪

The entire world has been pervaded by Me in my unmanifest form. All beings dwell in Me, but I dwell not in them.

With the previous shloka, introduction is over. Subject of Ishwara Gyanam and its glory were introduced. Shradha and Anasuya were also introduced.

Citing story of Athri, Anasuya is Atri's wife.

And why has Athri got Anasuya? Atrihi means the one who has transcended the three. The three are: stula, sukshma and karana sharira trayam; another way of seeing it is as one who has transcended satva, rajas and tamo gunas. Such a person will never have the problem of asuya and whoever is atri, his wife, will be anasuya; this is the symbolic significance Atri and Anasuya.

Now Sri Krishna enters subject matter, the central theme of chapter # 9 and this continues from shloka # 4 till Shloka # 10. This central theme is said to contain the essence of all Upanishads. Here the higher nature of God, Para Prakriti (PP), is discussed.

God, in his higher nature, is formless. Vyaktam means perceptible to Indriyas. Avyaktam means it is not perceptible to senses of sight, touch, taste, smell and hearing.

Lord in his higher nature is not available to any sense organs. Lord is free from all attributes. So, God with a form, is a lower nature of God. Thus Krishnamurthy, Ramamurthy are all forms of god. If you experience God as an object, it is a lower form of God. Vedanta says they are still not the real one. How do you experience the higher God? It is free from all attributes. Once you understand God is formless, the question comes where will he be located; you cannot have location; when will that Lord come; that Lord can never come; that Lord can

never go as well.

All this is possible with Saguna Ishwara. The Ultimate one is one who never comes and goes. Once you discover this God, he is always there.

And the next glory or feature of that God is that he is Nirgunam or avyaktam. He is also all pervading.

Ram Ramaswamy

Taitreya Upanishad, Class 38

Ch 2, Anuvakaha # 8, Shloka # 1:

Through fear of Him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties.

Continuing his teaching of the Upanishad, Swamiji said,

We are in beginning Anuvakaha 8 of chapter 2 that begins with a Rig mantra. The mantra says that Brahman becomes a source of fear if one does not understand him. The Brahman referred to here is the dvaitam Brahman consisting of jiva and jagat that causes fear as it contains space and time and thus finitude and thus mortality which in turn creates fear. Fear of death causes fear in us. Unknown Brahman is the source of fear. This was pointed out to us in anuvakaha # 7, but is now expanded here. Even Devas have fear. Devas have much more favorable

conditions of existence but they also are afraid. Even in devaloka there is dvaitam that results in fear. Vayu Devata functions well due to Ishwara, as does Indra. Each Devata has a duty and Ishwara monitors their Swadharma.

The word Bhisha means out of fear.

Even Surya Devata functions perfectly out of fear of Ishwara. Agni also functions perfectly by heating everything out of fear of Ishwara. Proof of Agni is in the cooking. Anything ripens and grows due to Agni. Even a child grows due to Agni. Even mind grows due to heat of sorrow (manas tapam). Indra does his function of supervising Devatas including thunder and lightning, all due to fear. The fifth god is Mrithya (kala) due to which all events happen. He also functions perfectly due to fear of Ishwara. Never be afraid of death as he performs only according to Dharma. Even this Yama is afraid of Ishwara. Surrendering to this Ishwara will keep Yama away. Essence of shloka is even Devatas are frightened of Brahman. This is the seventh argument and with this all the arguments are over.

Thus the seven arguments for Brahman are:

1. Brahman is nimitha karanam
2. Brahman is jivatma.
3. Brahman is the material cause; Brahman is existent as universe.
4. Brahman is Self Creator or Sukritam
5. Brahman is ananda.
6. Brahman is life principle.
7. Brahman is Bhaya Abhaya Cheta.

So, the implied question has been answered. As a side note, while these seven points are logical basis for the existence of Brahman, other Upanishads such as Katho Upanishad say Brahman is beyond logic. Logic can't prove his existence. If so, God would have been a chapter in a science book.

A group of philosophers, Nyayika's, say Brahman can be proved through reasoning. Shankaracharya, however, says God cannot be proved through logic. He says so in his commentary on Brahmasutra. When the Nyayika shows proof, the Advaitin pokes holes in his logic. Advaitins say God belongs to a field where no logic can be applied.

Then how can Taittiriya Upanishad claim seven arguments for existence of God? It appears there are two types of logic.

- Independent logic and
- Scripture backed logic.

Vedanta logic is scripture backed logic. Pure logic cannot establish God. It is deficient in handling of God. The deficiency is in the logic. It can be remedied by shastra logic. In Sadhana Panchakam, Shankaracharya talks of Dus Karta (pure logic) and Srutimata Karta (Shastra backed logic).

Pure logic can't prove existence of God. That is why Sadhana Chatushtaya Sampathy requires shradha. So, these seven reasons are all shastra-based logic. So the first implied question has been answered. The other two questions will be answered later.

Now we go to a side topic called ananda mimamsa. Mimamsa means analysis. Ananda mimamsa is exploration of ananda or joy.

Chapter 2, Anuvakaha 8, Shloka # 2:

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas- and this is also the bliss of one well versed in the Vedas and who is free from desires.

What is this enquiry? A gist of this enquiry is offered below.

In Brahmanandavalli we talked about ananda kosha and ananda atma. There, ananda was divided into two categories:

1. Atmananda and
2. Ananda maya Koshaha or manifest ananda in a quiet mind.

Both are analyzed here. Five distinct features are discussed. Five differences between the two, Atmananda and Ananda maya Koshaha, are also discussed.

1. Koshananda is reflected ananda; it is like the face in a mirror is a reflected face. Ananda is the original ananda or atma. The reflecting medium of ananda is a "quiet mind" or ananda maya kosha.
2. Koshananda is impermanent while Atmananda is permanent. How do we say so? A reflection occurs only where there is a reflecting medium. If reflecting medium is destroyed or changed the reflection goes away; while Atmananda will still remain. The original face remains as is.
3. Koshananda is graded, such as happy, happier and happiest. It is subject to change. Atmananda, the original, is ungraded ananda. It is not subject to change. How so? Koshananda is a reflection; as such it is graded due to condition of reflecting media (mirror). A clean mirror will give a clear image. Thus, tranquility of mind is subject to gradation as priya, modavrithi and pramodavrithi. We discussed this in anandamaya kosha. Original ananda, however, is ungraded.
4. All koshananda's are experiential in nature and hence impermanent and graded, since they are a reflection alone. Thus, Samadhi ananda is available only in Samadhi, as the mind is very clear at that time as such reflection is also bright. Thus, it is an impermanent ananda.

Atmananda, however, is a non-experiential ananda. Eyes can't see it's own self. You can only see a reflected eye whose

image can always change. Atmananda can never be experienced in its original version. It can be experienced only as a reflection.

5) Koshananda can be attained through two methods. Atmananda can be attained only by one method.

Koshannda: When mind is tranquil, contented and fine, atmananda can be reflected. Tranquil mind or tranquility-based koshananda can be attained by two methods.

Mind is disturbed by its dissatisfaction with a set up. We have a mental mold of how we like our house, wife, children etc. If this mold is changed, mind gets upset. Struggling mind is a disturbed mind. In such a mind there is no ananda. When mind and set up are not aligned there is mental disturbance. So, we need to align them to bring tranquility of mind.

This alignment can be brought by two methods:

- By adjusting external set up or re-ordering it and then aligning the setup to my mind. To quote swamiji, you can try to adjust the wife knob, child knob, house knob etc. The reality is that you will have to deal with the many knobs of the samsara with which you are not in alignment.
- Learn to make adjustments to one's own mind to accept choice-less set ups. This is an internal adjustment and requires a change in my attitude. This is also known as Vairagya and it is not based on external conditions; rather it is based upon viveka. In this scenario only one mind has to be adjusted. In this an attitude adjustment is required. Citing an example to illustrate this, imagine walking on a bad road with sharp and thorny stones. You can always lay a carpet on the path and you should be able to walk without a problem; or you can wear a shoe and this too will allow you to walk over the thorny path. Swamiji says, for the person with the

shoes, the entire earth is carpeted.

What is the means to get to atmananda? Atmananda is my very nature. There is no means at all. If at all one exists, it is Gyanam. The gyanam is that, " I am atmananda". Owning up to the fact that atmananda is myself; gyanam is only a means for atmananda.

Take away:

Mental disturbance causes emotional issues of anger, jealousy etc. Mental disturbance is caused when one's expectations in life are not met. In a choice-less situation, the best way to reduce this mental disturbance is to change one's expectations. This involves a change in our attitude to the world, as well.

With Best Wishes,

Ram Ramaswamy