

# Baghawat Geeta, Chapter 10: Verses 1 to 5

Starting the chapter Swamiji said from Chapter # 7 Sri Krishna has been dealing with the nature of God. It is a progressive topic; chapters 7 through 12 all deal with nature of God. In preceding three chapters he described God as Jagat Karanam. He talked about nature of God consisting of Para Prakriti (PP), the higher nature and Apra prakriti (AP) the lower nature. We saw PP is Consciousness and AP is matter. Thus basic Matter principle with basic Consciousness principle is God. We saw their common features and uncommon features as well.

**Common features:** Consciousness is beginning less. Matter is also beginning less; consciousness therefore cannot be created; matter also cannot be also created. **This uncreated-beginningless-consciousness-matter-unit or composite is called Ishvara.**

**Uncommon features:** Para prakrti or consciousness is not subject to change; it is changeless principle, whereas the matter principle is subject to change; is subject to evolution to become this universe, Matter is capable of evolving; and not only it is subject to evolution; after sometime it is subject to involution also;

Involution means folding back into again the fundamental form. Thus matter expands and contracts; it is subject to change; therefore apra prakrti, the matter is savikaram; the para prakrti, the consciousness is nirvikaram; Para prakrti the consciousness is nirgunam; free from all attributes or properties and therefore not available for any type of study; all scientific studies are based on attributes and properties; consciousness is free from all attributes; therefore it is not available for an instrument of experimentation; it is Nirgunam; whereas matter, the apra prakrti is full of

attributes; therefore it is saguna satvam.

And then finally, we made one more point; which is not very much relevant here; but an aside note, that is consciousness is satyam; having independence; svatantram; whereas matter is mithya; it is para tantram, depending on consciousness. **Thus chetanam-achetanam; nirvikaram-savikaram; nirgunam-sagunam; satyam-mithya; such consciousness-matter mixture is called God.**

This mixture is called god. This is symbolically presented as father and mother principle. This god is jagat karanam. He is responsible for emergence of universe. And the understanding of karanam status is generally done in three stages, depending on the maturity of the student. For a beginner, God as the cause is Karanam is understood in three stages.

### **Stage one:**

For level one student: God creates this world; like a carpenter creates furniture or gold smith creates n ornament. This is nimitha karanam god. Here student sees god as a person or human being. Student wants details, such as address etc., of god. He is present in Vykunta, say Scriptures. This creator is Vishnu who in turn created Brahmaji. Brahmaji then created the universe. This is God for a beginner; it is good for meditation as well.

### **Stage two:**

Second level: Once mind matures, next stage of understanding is that God, the creator, is God himself manifesting. To create god has no material to use. He finds the material in himself. Like a spider, God finds material in his own body; after all He is Consciousness and matter. So God manifests as the world. Here Ishwara is Parinami Upadana Karanam. Now, I will never ask where is God as God himself is available as creator. Akasha, Vayu etc are all creations of God. Sunlight is manifestation of God, says Rudram. This darshanam of Sun is

available to all people even without going to a temple, even for a dvijaha. His darshanam is always available. Cosmos is avatara of God; there is no queue to stand in to see him. This is Vishwa rupa Ishwara. Second stage is elaborated in chapters 7, 9, 10 and 11, god as vishwa rupam. If one stays in stage 2 long enough one eventually comes to stage 3.

### **Stage three:**

In stage three, God does not become universe; here god apparently appears as the universe; meaning universe is unreal; connoting Brahma Satyam, jagan mithya. This is seen in chapter 13 on-wards. So, here, we are seeing God as Universe, the second stage. Once I see vishwarupa, divination of world happens to us. In the first stage God is elsewhere; He is sitting there; world is elsewhere; both are in different places. And God is sacred and the world is secular or still worse; so we have a sacred-secular-dichotomy in the beginning stage; once you have come to the middle stage; I do not separate God and world; because God alone is in the form of world; just as Gold alone is in the form of ornaments; wood alone is in the form of furniture; I cannot say God and world; when you use "and" two things should be separate; "gold and ornaments" can you say: No. because there are no ornaments other than gold, you cannot say "wood and furniture" because there is no furniture other than wood. Similarly I cannot say God and world, because there is no world separate from, other than God.

In middle stage God is in form of world. Here I see everything as God; as in god is universe. Once you have this vision, all glories of creation like sun belong to God himself.

What about my glory? Sri Krishna says that too belongs to God. You are also PP plus AP. So give all glories to God. So seeing God as all Vibhuti is called Vibhuti darshanam. This makes you humble. **When I see glory in another person I see glory of God in it. Thus, there is no comparison of egos. For such a bhakta**

arrogance never rises. This transformation is what Sri Krishna wants to bring in all us; seeing God everywhere. Hence this chapter is called Vibhuti Yoga.

**Shloka # 1:**

एतन्मया वक्ष्यामि श्रेयसायुतं त्वत्प्रसन्नोऽसि  
एतन्मया वक्ष्यामि श्रेयसायुतं त्वत्प्रसन्नोऽसि  
एतन्मया वक्ष्यामि श्रेयसायुतं त्वत्प्रसन्नोऽसि 10.1

**Once more, O hero! Listen to My supreme word which, seeking your good, I shall speak to you who delight in it.**

In this chapter there are no questions from Arjuna. So, Sri Krishna, himself, talks. He says, Arjuna, you are a dear student to Me. Gurus are also interested in the good of shishya; they inspire the shishya. In Katho Upanishad Yamadharmaraja offers prayers to the Lord: Oh Lord; May I get more disciples like Nachiketas. Similarly Sri Krishna has got a wonderful disciple in Arjuna and therefore Sri Krishna says, Arjuna, I am inspired; therefore I am going to continue; may you once again listen to my supreme words; words dealing with God. I see you as a disciple with shradha. This knowledge will help you get liberation for your own benefit. The idea is Sri Krishna is not going to get any benefit out of it; because Krishna does not require any benefit. Remember third chapter where he says, I have nothing to accomplish in this universe; still out of compassion for you, I am going to teach you more.

**Shloka # 2:**

इति श्रेयसायुतं त्वत्प्रसन्नोऽसि  
इति श्रेयसायुतं त्वत्प्रसन्नोऽसि 10.2

**The hosts of gods know not My origin; neither do great seers; for in all respects, I am the origin of gods and seers.**

So these verses are introductory verses; wherein the subject matter is introduced from shloka #1 to # 3. So Ishvara svarupa





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

Introductory part of chapter is over with shloka # 3. Subject is Ishwara swarupam. Mow Sri Krishna presents the subject matter in shlokas 4 through 11, briefly. Then Arjuna asks for an elaboration.

God has manifested as universe. God and universe are both a mixture of consciousness and matter. For the sake of convenience, the world is divided into two; one is the external world of objects; and the internal world of thoughts; anthara prapancha; And Sri Krishna says internal world is also born out of Me alone, the external world is also born out of Me alone; which means to see God, you need not look at a special direction. Whether you open the eyes, or close the eyes, God is everywhere.

First the anthara prapancha is enumerated; We have got any number of thoughts. Sri Krishna gives a list of such internal thoughts:

Buddhihi is intelligence;

Gyanam is knowledge;

Asammohah means clarity of thinking; not delusion; Sammohah means delusion;

Kshama means patience,

Satyam means truthfulness,

Dama means sense control. Even though sense control is the property of the sense organs, but to control the sense organs the message should be given by the mind alone; because we have seen in Kathopanishad, sense organs are like the horses, mind is like the reins; and therefore if the sense organs are under control; it is because of the mind's controlling power; That

is called here dama; directing power of the mind;

Sama means mind control;

Sukham means happiness;

Dukham means unhappiness,

Bhava means birth, origin of these thoughts or emotions and

Abhava; means dissolution or resolution of these thoughts,

Bhayam means fear,

Abhayam means fearlessness.

Ahimsa means non-violence;

Samata means equanimity poise, tranquility, any

word,

Tushti means contentment;

Tapa means austerity, discipline or austerity,

Danam means generosity, a charitable disposition; a generous disposition;

Yashah means fame; in thought;

Ayashah means ill-fame.

This is not an exhaustive list; Sri Krishna has just given a list; we can add more.

Bhutanam bhavah; these are all various inner conditions or dispositions of the living beings; so bhutanam means the living beings.

And all these conditions originate from Me.

They all are born out of Me alone; in their own distinct

nature; they are all born out of Me alone; therefore I

am the cause of the inner world of thoughts and later he will point out I am the cause of the outer world also; combining them together I am the cause of everything; and therefore I am everything;

**Take away:**

This uncreated-beginningless-consciousness-matter-unit or composite is called Ishvara.

Thus, chetanam-achetanam; nirvikaram-savikaram; nirgunam-sagunam; satyam-mithya; such consciousness-matter mixture is called God.

When I see glory in another person I see glory of God in it. Thus, there is no comparison of egos. For such a bhakta arrogance never rises. This transformation is what Sri Krishna wants to bring in all us; seeing God everywhere.

**With Best Wishes,**

**Ram Ramaswamy**

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**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.

Bhunjanah 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:**

वृत्तान्तानामपि चित्तं न प्रमदति न च प्रमदते  
चित्तं न प्रमदति न च प्रमदते चित्तं न प्रमदति न च प्रमदते

**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 non-existent. 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:**

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:**

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.

**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:**

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.

**Others think that the world is being created fore 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

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## **Baghawat Geeta, Class 128: Chapter 9 Summary**

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

Here, one does not get Gyanam in manushya Loka.

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

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

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

### **Shlokas #1-# 3:**

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

Incidentally he says among qualifications Shradha is very

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

### **Shloka # 4-10:**

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

1. **Sarvagataha:** The real God, the "I", is all pervading. So any personal God is not all pervading. So God in Vaikuntam etc., are inferior God presented to beginners. Also remember, without Saguna Ishwara one can't go to Nirguna Ishwara.
2. **Avyaktam:** meaning he is indriya agocharam or not available for sensory perception; ahashdam, asparsham, arupam, arasam, agandam Brahma. So one can't see, smell, taste, touch and talk about God.
3. **Mithya Jagat Adhishtanam:** The Lord is the support of the world, which has got only a lower order of reality; which is unreal, compared to the higher order. Just as the dream world is real from the standpoint of the dreaming individual, but the dream world is unreal from the standpoint of the waker. Similarly **this world is real from the standpoint of the waking individual; but this world is unreal from the standpoint of the para prakruti, the higher nature.** And therefore the third definition of Lord is that he is the substratum of the unreal world, or the world of a lesser order of reality; In Sanskrit, mithya jagat adishtanam;
4. **Asangaha:** God is asanga swarupa: Impurities of world don't sully god. Although god supports whole world its impurities don't contaminate him. He is compared to akasha just as the space accommodates everything, without getting sullied by anything.

5. **Srishti Sthiti Laya Karanam:** Ishwara is Srishti Sthiti Laya karanam. He is cause of origin, existence and resolution of Samsara.
6. **Sakshi Matrena:** If Ishwara is creator, then he is also a karta and bhokta, then he will have punyam and papam as well. And therefore Sri Krishna says: I do not create anything; in my presence, sakshi matrena; the creation arises, exists and resolves. Like in presence of light a crime may be committed but it does not affect the light.
7. **Kartrtva bhoktrtva rahita:** Since God is only a witness; he does not have a doership or enjoyership. And this last one which is corollary of previous one; Since the Lord is only the witness; Lord does not have kartrtvam or bhoktrtvam; kartrtva bhoktrtva rahita; kartrtvam means doership; bhoktrtvam means enjoyership; both do not belong to Ishvara.

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

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

**Shloka # 12-# 19:**

The remedy is now given for our suffering. Bhakti is given as

the remedy. Bhakti is a series of sadhanas culminating in Gyanam. Our problem is ignorance and its solution is Gyanam.

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

Three levels of bhakti are indicated. They are:

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

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

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

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

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

**Shlokas # 20-# 29:**

Sri Krishna talks of two forms of bhakti based on motive. Previously we talked about bhakti based on Sadhana. Now we are discussing bhakti based on motive; thus we have Sakama Bhakti and Nishkama bhakti. The difference in motive is one bhakta prays for finite benefits while other prays for infinite benefits. Manda Bhaktas use bhakti for ephemeral goals. Sakama bhaktas goals are unintelligent ones. However, Swamiji says,

Sakama bhakti is still valid and fruitful. It is not a papam. God will fulfill Sakama bhakta's desires. But his life will be like the snake and ladder game; will be climbing very fast in the ladder and also come down faster through the snake's mouth; and again go up and come down; endlessly this game goes on and on and this is sakama bhakthi.

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

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

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

### **Shloka # 30-#34:**

Sri Krishna glorifies bhakti here.

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

dedicate it to the Lord, We will see the details in the 12th chapter; thus anybody can start bhakthi; whatever be the level.

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

Thus, I have to be confident in running a race; mother, father, brothers, etc. they can clap the hands; they can cheer you up; the running has to be done only by the child only; Similarly the spiritual sadhana, I have to do; guru can encourage; Shastra can encourage, Bhagavan can encourage; and biggest obstacle to confidence is guilt; and therefore Sri Krishna says never have guilt, once you have understood that your lifestyle has been unhealthy; decide to change; once you have turned a new leaf and decided to change; **the very decision to change makes you a saint or a Sadhu purusha.** And not only that, there may be some people who have got disadvantages because of their very birth; because of their parentage; because of their location, etc. There can be people with inherent disadvantages but even those disadvantaged people can practice bhakthi and attain liberation.

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

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

**With these five factors you will attain Me.**

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

## **Take away:**

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

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

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

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

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

## **Essence of Bhakti:**

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

With these five factors you will attain Me.

**With Best Wishes,**

**Ram Ramaswamy**

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human being is, he has his limitation. The moment I understand the limitation of my freewill, my wisdom helps me take the help of an external factor.

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

And once a person surrenders to the Lord; and then he will find there is an extra strength in his mind. As I told you the other day, **they have statistically proved that religious people have more emotional strength, and greater immunity and resistance even at physical level.** Therefore I do seek a transformation. Once I seek a transformation my inner strength, my devotion will increase; when the devotion increases, naturally my strength will be more; thus you get into a cycle; **an auspicious cycle of; more devotion; more strength; more strength, more devotion, so it becomes a healthy addiction;** until then, he was addicted to unhealthy practices; now he is de-addicting himself from other inferior things and he is practicing a positive addiction; the addiction to devotion; it is an addiction; but worth having; and soon we will get over even that addiction; Whether we should get over or not is a different question; but if you see it as an addiction, we will get over that also; but he has got into a healthier addiction.

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

### **Shloka # 31:**

○○○○○○○○ ○○○○ ○○○○○○○○○ ○○○○○○○○○○○○○ ○○○○○○○○○  
○○○○○○○○ ○○○○○○○○○○○ ○ ○○ ○○○○○ ○○○○○○○○○○○○9.31○○

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

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

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

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

And once I have that sincere desire, Sri Krishna will tell in the 10th chapter, from somewhere shastram comes. Just as when the flowers bloom from somewhere the bee comes; flower need not send post card, please come; once it has bloomed; naturally it comes; Similarly you bloom into a sadhana chatushtaya sampanna adhikaari; Gurus will come in search of you; Sri Krishna will tell this in the 10th chapter, Because Bhagavan's law is that any genuine desire should be fulfilled. If you have a thirst as a natural desire; Bhagavan has to provide you with water in the creation; if hunger is there; Bhagavan has to provide food in the creation; if you have to breath oxygen; Bhagavan has to provide; similarly, if you have a thirst for Ishvara Gyanam, Bhagavan has to provide a guru; therefore Sri Krishna says Shashtra will come, guru will come, ideal situations for learning will come; Gyanam will come, you will be converted into a Gyani bhaktha.

Then Sri Krishna says the moment you become Gyani bhaktha; you are a wise person; and that wisdom means grief will go away from life. He will attain peace of mind; ever lasting peace not disturbed by upheavals of life.

Now Sri Krishna wants to make sure Arujna accepts all this. He says, O Arjuna! take this promise from Me. A devotee will never have a spiritual fall. Material ups and downs may occur

but not spiritually. This is my promise. So, become my devotee.

### **Shloka # 32:**

ॐ नमो भगवते वासुदेवाय ॥ १३२ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १३२ ॥

**Seeking refuge in Me, Arjuna! those even of low birth, women, artisans and serfs, attain the supreme goal.**

Sri Krishna wants to point out that even handicapped people can take to bhakti and get liberation. The disadvantage can be any form of handicap, physical, mental, emotional including spiritual obstacles. They all can get liberation provided they come to depend on Me. **Shankaracharya's Karavalamba strotram is meant for disadvantaged people to attain liberation.**

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

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

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

We are not concerned about physical side of svabhava at all

here.

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

**Stree:** A stree is an emotional person. In Stree emotion dominates over reason. Normally reason should control emotion and not the other way around. An emotional person can have problems with Vedantic knowledge. Emotional person values personal attachment. They need an emotional prop. But Vedanta wants us to grow out of relationship, asangam. Sanga means bondage; one has to transcend Sanga.

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

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

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

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

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

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

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

### **Shloka # 33:**

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

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

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

Guna Brahmana: is Satva pradhana.

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

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

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

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

Sri Krishna concludes the chapter with shloka # 34:

**Shloka # 34:**

ममं चिन्तयन् मम भक्त्या ममं चिन्तयन्  
ममं चिन्तयन् ममं चिन्तयन् ममं चिन्तयन् 9.34

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

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

**Matbhaktaha bhava:** Develop devotion towards Me.

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

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

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

**Madhyaji Bhava:** He converts every action into worship; uses

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

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

Thus madhyaji indicates the use of freewill; Mam Namaskuru; indicates the importance of grace; Freewill is also important; Ishvara anugraha is also important; both should go hand in hand.

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

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

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

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

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

somewhere.

**Take away:**

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

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

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

The five conditions to be a bhaktha:

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

**With Best Wishes,**

**Ram Ramaswamy**

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# **Mandukya Upanishad, Class 7**

**Mantra # 6:**

**This is the Lord of all, this is the knower of all, this is**

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

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

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

Gold by itself is neither bangle, nor ring nor chain. Bangle is like the first pada, ring is like the second pada and chain is like the third pada. Gold is like the fourth pada or Turiyam. There are no such things called bangle, ring or chain. The substance is only gold that appears as all three ornaments. Thus, I, Turiyam manifest as gross creation. Gross creation is not a substance in itself. The Turiya Chaitanyam is the only substance that appears as gross creation. There is no matter separate from Consciousness. There is no separate gross matter separate from Consciousness.

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

In all three states the pairs are:

Vishva and Virat in Sthula

Taijasa and Hiranyagarbha in Sukshma

Prajna and Antaryami in Karana

The anataryami was described in last class in mantra six.

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

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

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

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

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

There are nine karikas before seventh mantra.

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

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

In karika # 1 he is summarizing Pada Trayam.

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

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

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

### Karika # 1:

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

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

Describing the three padas, he says:

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

**Pada # 2** is **Taijasa** or I, identified with dream body, a thought body. In dream, every object is a thought. Thought body is vasana maya. Antaha Pragyaha means turned inwards;



ourselves as Asians but rather as Indians and Pakistanis. Ego is the cause of Samsara. So ego-killing meditation is very important for Vedanta to work. The three ego-killing Upasanas are:

Vishwa Virat aikya upasana

Taijasa Hiranyagarbha aikya upasana

Prajna Antaryami aikya upasana.

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

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

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

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

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

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

Brihadaranyaka Upanishad states (chapter 2, section 2) that within our heart, there is an inside space into which all our





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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.**

Three types of tarpanam are described here. Tarpanam means pleasing; it is not just offerings to ancestors.

Sthula vastus of waking state please Vishwa in the Waker "I". Shabda, sparsha, rupa, rasa and gandha are all to please Me alone. Sthulam Vishwan Tarpayate. So, gross universe entertains Waker.

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

Anandaha karanam tarpayate.

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

This is tripti trayam.

**Take Away:**

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

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

up being just water.

**With Best Wishes,**

Ram Ramaswamy

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

**Shloka # 27:**

कर्मणो यो नान्तरहितो भवति कश्चिद्  
कर्मणो यो नान्तरहितो भवति कश्चिद् 9.27

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

Continuing his talk on chapter 9, Swamiji said, from shloka # 21 to # 29 Sri Krishna is dealing with topic of Sakama and Nishkama bhakti. He is not against Sakama Bhakti. It is not a papa karma or nishedha karma. It does not bring a person down spiritually. It only happens to be an obstacle to spiritual

progress. Thus Karma itself is divided into three types:

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

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

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

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

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

So, when two people who like each other, meet; there is no formality. Only when there is distance, you need to follow protocol. So for a mumukshu bhaktha, the bhakti for the Lord is of a different dimension. Here rules are secondary. As Sri Krishna says, patram pushpam phalam toyam, give whatever you like. In this regard, in Mahabharata, they tell the story of how Vidura removed the banana and gave the banana peel to the

Lord.

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

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

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

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

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

Therefore for nishkama bhakthi; a temple is not required; shrine is not required; you can practice it anywhere; this thought is important. Up to this we saw in the last class.

## Shloka # 28:

ॐ कर्मणो भव्यते बन्धनानि कर्मणो भव्यते बन्धनानि  
ॐ कर्मणो भव्यते बन्धनानि कर्मणो भव्यते बन्धनानि 9.28

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

What is the result of Nishkama bhakti?

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

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

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

**Insecurity is a problem of the mind and not about the possessions you have.** A man with minimum of things can be very secure while another with many things may be totally insecure.

Why Yoga? Yoga here means action. He is not associated with

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

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

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

### **Shloka # 29:**

सर्वेषु भूतेषु मया समोऽस्मि शत्रुमित्रैः ।  
तेषु भक्तैश्चैवैकमेवाहमस्मिन् ॥ १.२९ ॥

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

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

A bhakta used to ask, “ I want to merge with you”. He would not go away from the temple. The pujari could not close the temple. He tried a tactic. He stood behind the God’s idol, hidden, and said, “Oh dear Bhaktha; I am satisfied with your bhakthi; so I am going to fulfill your wish; when you come tomorrow I will take you unto me; you will not return back home”; next day, there was no sight of the bhaktha anywhere around.

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

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

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

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

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

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

Sri Krishna says it is due to choice of the bhaktas. Moksha is determined by your will and choice. So those Viveki's who seek Me as goal, (sadhana sampanna adhikari), one whose goal is God through nishkama bhakti, they are already existing in Me and I in them. We are one and same; we are not separate. So moksha is attained through your choice.

## Shloka # 30:

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

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

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

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

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

Another important point is every human being suffers guilt from feeling, " I have done a lot of papams". Even a thief knows that stealing is wrong. That is why he does it in stealth. Therefore conscience is common sense based right-wrong norm. And this conscience, which is a common sense based norm, will always judge my action; our conscience is judging constantly and forming self-opinion; thus, most of the time, we are aware of only our mistakes that we have committed; and this produces lot of guilt. That is why in

every religion there is confession. Guilt can be a problem. He may feel I can't take to spiritual path due to guilt.

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

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

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

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

**Take away:**

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

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

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

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

**With Best Wishes,**

**Ram Ramaswamy**

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# 2018 Guru Purnima Talk by Swamiji

Swamiji gave a special talk on the occasion of Guru Purnima on July 27, 2018. The subject of the talk was A Gyani's Relationship with God. Please click on the link below to listen to the talk;

2018 Guru Purnima Talk

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## Mandukya Upanishad Class 6

Mantra # 5:

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

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

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

Hiranyagarbha.

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

**Sushupti:** Defining sushupti: here the external world is not experienced nor is an internal world. It does not mean they are non-existent; it means they exist in potential form. I am Consciousness with potential internal and external worlds. With potential microcosmic world and macrocosmic world, this state is also known as Avyakta.

Thus, third pada is obtained in sushupti avastha.

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

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

Till this we saw in last class.

In sushupti, this Pragma is saturated with happiness or

ananda. Why is he full of ananda?

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

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

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

Individuality has divisions in jagrat and svapna avastha in form of subject/object duality or subject/object/instrument triad. Both divisions are experienced in jagrat and svapna

avasthas. This subject and object duality, results in dvaitam (two fold division) and Triputi (three fold division). This is experienced in jagrat and svapna avasthas as Savikalpa avastha. In this state of division and duality known as savikalpaka avastha Raga, Dvesha etc., all exist, as it is Samsara.

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

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

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

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

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

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

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

through the mind, the sukhsma shariram. In sushupti you always state in past tense.

The word Pragyā has two meanings.

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

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

So, now we take up Vyashti meaning first.

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

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

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

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

In Jagrat avastha I am identified with a physical body.

In Svapna avastha I am identified with svapna physical body.

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

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

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

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

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

**Mantra # 6:**

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

The same consciousness with potential nama and rupa is prajna. The same consciousness with Total nama rupas in potential form is called anantaryami. From anantaryami all creations come out. Thus, total jagrat and total svapna avastha's both rise from

antaryami. Hence it is called Karana atma or sarveshvara. So, Ishwara is name of Consciousness; one with total name and form; just like Ocean is total name of water. There is no object called Ocean. But any water is also not Ocean. Any water under certain conditions of nama and rupa sambandha is called Ocean. In its Samashti rupam, water is called Ocean.

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

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

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

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

Third pada is Karanam.

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

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

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

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

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

Vishva and Virat

Taijasa and Hiranyagarbha

Prajna and Ishvara

I myself am, however, without any Vesham.

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

What is that Consciousness without any nama rupa?

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

**Take Away:**

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

Physical bodies used in svapna and jagrat avasthas are different.

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

**With Best Wishes,**

Ram Ramaswamy

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## **Mandukya Upanishad, Class 5**

**Mantra # 3:**

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

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

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

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

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

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

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

Now Upanishad will talk of:

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

**Mantra # 3:** (continued)

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

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

**Known:**

When am I Prameyam?

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

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

**Jagrat Pramata:**

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

Thus, we have the 19 organs.

Another description of the Jagrat Pramata is that I experience an external world that is gross. In dream every object is my own thought, vasana maya. In jagrat it is bhautika vishaya or

born from pancha Bhutani. So, I am called Sthula Bhut (experiencer); all this is the Sthula Atma.

The technical name for jagrat prapancha is Vishwa.

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

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

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

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

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

**Mantra # 4:**

**The second quarter (pada) is Taijasa whose sphere of activity is the dream state, who is conscious of the internal world of**

**objects, who has seven limbs and nineteen mouths and who enjoys subtle objects of the mental world.**

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

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

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

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

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

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

pada.

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

### **Mantra # 5:**

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

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

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

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

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

My body mind complex is a two in one device. When both are not functioning it goes to the sleep mode. The negation of Swapna

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

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

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

### **Take Away:**

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

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

With Best Wishes,

Ram Ramaswamy

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## Baghawat Geeta, Class 125: Chapter, Verses 23 – 27

Shloka # 23:

तान्नामोवाक्यमिदं श्रुत्वा भक्त्याऽपि तेषाम्  
तान्नामोवाक्यमिदं श्रुत्वा भक्त्याऽपि तेषाम् 9.23

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

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

anything other than God. Therefore it is Nishkama bhakti. Here motive is desire for God.

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

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

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

And, therefore, Sri Krishna says, instead of worshipping other finite devathas; you can worship me, myself because all the devathas are included in me. What is the reason? By the simple logic that infinite includes all finite. And therefore Krishna says any devatha, a person worships, all that worship will not

go to that particular devatha; but through that devatha, it comes to me alone; Similarly, In Shivapurana it says: any worship goes to Shiva; In Devi bhagavatham it says any worship will go to devi; which one is correct; everything is correct, if you understand the principle behind it.

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

Since all Devatas represent finite powers their worship will get you the blessing of that special finite power. Thus Laxmi will give you money; Saraswati will give you knowledge etc. Therefore people go to those Devatas for their powers; hence it is considered Sakama Bhakti.

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

### **Shloka # 23:**

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

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

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

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

### **Shloka # 24:**

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ  
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ 9.24 ॐ

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

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

So I alone give the power to the finite devathas with which they bless their devotee. Seeing my physical form, people think I am the finite form; such people are deluded.

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

Seeing my physical human form; the deluded

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

Even if they worship Me they don't ask for Me. They only ask for their personal desires. Going to Bhagavan we can ask for infinite; but still our daridra buddhi comes in. Even when the Lord is willing to give the infinite, free of cost; we still only ask for perishable and ephemeral things; Bhagavan says; My hands are in both pockets; one pocket is in infinite and the other in finite; ready to give both; but people do

namaskara and ask for finite things only; only one hand of mine is active; the other hand is almost paralyzed, because I have been never able to use that hand to distribute from the moksha pocket; nobody asks even by mistake; therefore Sri Krishna is disappointed; Having come to Me; having got an opportunity for asking the infinite; they do not ask out of sheer indiscrimination; sheer foolishness; They do not ask; therefore they fall into Samsara.

### Shloka # 25:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ श्रीकृष्ण उवाच ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ श्रीकृष्ण उवाच ॥ १.२५ ॥

**To gods repair their devotees; to the manes go those devoted to manes. The worshippers of the elementals go to these elementals. My worshippers come to Me.**

So, people don't ask for moksha. But the question comes up as to why God does not give me Moksha anyway? Sri Krishna says that would not work; because of two reasons.

**One reason** is, in human birth, the Lord has given us free will; unlike animal birth; animals cannot choose their goals; they are instinctively programmed to pursue certain basic things; they will pursue them, and they will die; whereas human being has got a freewill that means he can choose his goal and he should choose his goal. God will not interfere in our choice; god's role is only giving us the information of what are the goals available and which goal can be reached and by which path. And if you refuse to use your choice, it indirectly means that you do not want to utilize the privilege of human birth. And if you refuse to utilize the privilege of human birth; indirectly you are declaring: Oh Lord; it is my mistake that I have come to human birth; please put me back to animal birth; that is the declaration, if you refuse to choose; therefore you can never refuse to choose whether you want moksha or not. This choice is yours alone. Bhagavan says

I can assist you; but you have to choose. And therefore Moksha has to be your choice; this is one reason that God does not give moksha.

**Another reason:** suppose you don't desire moksha and god gives it to you; you may refuse it. So even God is helpless; he can't force moksha on you. So you have to ask for whatever you want. Worshippers of Devatas will get what they ask for. Thus, a money worshipper will get money; an ancestor worshipper will go to Pitr Loka. "Whatever you worship, unknowingly you will become". Then worshippers of bhutha ganas; bhuta, preta, pisacha, yaksha, etc., will end up becoming such; worshipping tamasic deities; attaining tamasic goals; worshipping rajasic deities; attaining rajasic goals.

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

**Shloka # 26:**

ॐ नमो भगवते वासुदेवाय ॥ १.२६ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १.२६ ॥

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

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

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

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

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

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

So since he has got such a nishkama bhakthi,

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

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

### **Shloka # 27:**

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

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

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

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

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

**Take away:**

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

**With Best Wishes,**

**Ram Ramaswamy**

