











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

Third is M kara pradhana Omkara Upasana will lead after death to Pragya or Antaryami Aikyam. He will merge into God. It is not a Gyani's merger. Upasaka's merger lasts only until his punyam and then he starts again while Gyani, after merger, do not come back.

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

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

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

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

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



Krishna enumerate the glories of Ishwara. The entire creation is a manifestation and glory of the Lord. Sri Krishna chooses a few specialties as his glory. They can be chosen to invoke God. Even though all rivers are glorious, Ganga can be used to invoke god. Hence Ganga is considered sacred. Everyone enumerated can be an alambanam. Many are identified from mythological stories. Thus he cites in shloka # 30 about Prahlada. Prahlada stuthi in the Bhagavatham is a very well known sthothram; in which we find the highest

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

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

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

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

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

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





to be argued with, without establishing his own views, that is termed Vitanda. Jalpa and Vitanda result only in a trial of strength between the opponents, who are both desirous of victory, But the result of Vada is the ascertainment of truth between the teacher and the disciple or between others, both unbiased.

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

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

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

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

Thus, Apra Vidya is Avidya and Paravidya is Gyanam.

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

The sense of physical limitation is expressed in the form of our desire to accumulate more and more and more because with myself I feel I am limited; So I have a sense of physical limitation, I have a sense of emotional limitation, that I am not loved by all; I am not loved by own children; no one enquires about me; they do not even check whether we are there or not; so all these are all what; emotional deprivation; emotional sense of limitation; Then the next level of limitation is intellectual; any amount I know, I know that I

do not know much; the greater I know, the greater the ignorance is exposed; and therefore, this sense of limitation is samsara and any branch of knowledge other than self-knowledge will not remove this limitation; In fact, not only it will not remove, it will create only further limitation; like Newton said; thousands of discoveries he made and at the time of death, he declared that I was playing with a few pebbles on the shore, while the vast ocean of truth is in front. Therefore, material sciences will only increase the sense of limitation; whereas this is the only knowledge give me poornatvam.

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

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

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

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

Whenever I am in agreement with you, you accept me; which means what; you hold on to your view alone; this is called filtered listening; whichever is convenient you take and the

other things you are not able to drop. That means I lack intellectual honesty; therefore a discussion wherein I set aside my ego; wherein I am ready to openly accept, not mentally verbally accept my mistake and I am interested in listening to other persons; it is the most difficult thing in any discussion or dialogue; our mind is itching to talk; and we are waiting for that person to take a breath; at that time you enter and you finish off your arguments; So if I can listen in a relaxed manner to the other person and similarly I talk, that is called vada or samvada; that alone will lead to discovery of truth; and therefore Sri Krishna claims that I am vadaha.

### **Shloka # 33:**

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

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

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

### **Take away:**

1. It is only self-knowledge that liberates a human being from our mental, emotional and intellectual limitations.



Once we know it is a rope all misconceptions of rope such as snake, crack in the floor etc go away. There may be many misconceptions; they all go away. Therefore knowledge removes Ignorance and Error. Once both are gone; I know I am the consciousness that is Turiyam, free from Ignorance and Error. As per Vedanta, Turiyam, by definition is, Consciousness free from Ignorance and Error. If Ignorance and Error are there it is Vishwa or Taijasa. If Ignorance alone is there it is Pragyaha. So Ignorance alone can make me an Agyani in all three padas. Once Ignorance goes, one becomes a Gyani with awareness that he is Turiyam.

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

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

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

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



I had told that this Upanishad has two types of enquiries.

1. Chatushpada Atma Vichara.
2. Chaturmatra Omkara Vichara.

Omkara analysis is composed of four components to it. We have completed the # 1, Chatushpada Atma Vichara with Mantra # 7. The first mantras from # 2 to # 5 dealt with this including the 18 Karikas.

Now we are in second phase of Upanishad related to Omkara Vichara. The "kara" attached to Om means the word Om. This analysis is from mantra # 8 to # 12.

These are the final mantras of the Upanishad. Word Om is a monosyllable or one sound Om. It has four parts like atma. For atma they were called the four padas; in same manner Om is a compound syllable with four parts to it.

In Atma each was called pada while in OM each is called matra or letter.

1. Akara Matra: In English there is no akara at all. In Indian languages Aa is first and significant letter. Scriptures say Aa is most significant alphabet of all. It is the sound that comes automatically from mouth.
2. U kara Matra: There is no U in English language as well. Hence Om can't be written in English. In Sanskrit, as per grammar or Sandhi rules, Aa+ U=O.
3. M kara matra: It is a consonant.
4. Amatra: is the silence that follows the Om.

We can equate Atma and Om in all respects. Atma is a compound with four parts to it as is OM. Since both have four parts, one can equate each part to a part of Om respectively. What is the advantage of this equation? Once you equate Om and Atma, we can use it for meditation. When we chant OM all four padas of atma come up by association. Then we can claim Turiyam. For Turiya Dhyanam, Omkara is an ideal symbol.



Aa equals Waker "I".

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

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

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

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

There is a second common feature. Virat is born first before creation of individual being. Macro is born first then individual being(s) come about. Aa is also first born sound. Adimatva means Primary. So, both are all pervading and primary. May you meditate on Aa as a symbol of Virat just as we meditate on a Linga as a symbol of Lord Shiva. So, perform Akar Virat Aikya dhyanam.

**Take Away:**



The question soon came up if Ganga decided to descend to earth, who would receive the mighty fall of Ganga on earth. He learnt that only Shiva could receive Ganga. So he had to perform tapas to Lord Shiva for 1000 years. Lord Shiva agreed to receive Ganga; he also wanted to teach Ganga a lesson for her arrogance. Finally Ganga came down and Shiva received her in his jatas. After receiving her he covered his jata, thus Ganga was completely hidden. Then Shiva went back to his tapas. But this posed a problem for Bhagiratha as he had wanted Ganga to flow down and bless his ancestors. Now with Ganga caught in Shiva's jata, this did not happen. So, Bhagiratha again performed tapas to Lord Shiva. Then Lord Shiva let a small stream of Ganga to flow to earth. Symbolically Ganga Devi is considered Brahma Vidya coming out of Lord's wisdom. It indicates the knowledge coming down to the earth from the Lord's wisdom.

Now as Ganga flowed on earth it passed through the hermitage of Rishi Janvi. The story says it flooded the hermitage. Rishi Janvi got upset at Ganga, so he drank Ganga up. Again Bhagiratha's goal was not accomplished. So, now he did tapas to Sage Janvi. Finally the sage relented and allowed Ganga to flow from his ear. From Shiva, Ganga came out of his forehead. Now she came out of the ears of Janvi. Symbolically Brahma Vidya is a Karma parampara, hence Ganga is also called Janvi. At last Ganga came to patala and the 60,000 Saagaras were saved. The place where they were burnt is known as Kapilaranyam in patala and as per Kanchi Shankaracharya it later became California. Nearby there is also an island by name of Ash island supposedly representing ashes of Saagaras. That is why ocean is called sagara.

Based on this story Brthhari wrote a shloka. He says there are three types of people.

- First type, manda purusha, who never undertake anything; they are afraid of failure; however, they declare they have never failed.

- Madhyama purusha are ones who have courage to start but once they face obstacles or failures they withdraw,
- Uttama Purusha are ones who try again and again until they get succeed like Bhagiratha. He is an ideal example of perseverance.

### Shloka # 10.25:

ॐ श्रुत्वा ब्रह्मसूत्रं शुक्रेण प्रवृत्तः  
 शुक्रेण प्रवृत्तः शुक्रेण प्रवृत्तः 10.25

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

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

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

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

Among all monosyllable words I am Omkara. Why is it greatest? It is essence of entire Vedas. Taittiriya Upanishad says, just as butter is churned from milk similarly Brahmaji churned the Vedas to obtain Om, hence it is considered Veda Sara. It is the most efficacious of all mantras. It is used in all karma

kanda mantras. All rituals start with the word Om. Omkara is an alambanam. Karma kanda, Upasana kanda and Vedanta, all start with Om.

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

Ghiram means among words I am monosyllable Omkarara.

Among all types of spiritual sadhanas I am Japa Yagya. He chooses japa because, it can be practiced by all people, despite caste, creed and other differences. Thus only a Grihasta can chant agnihotri; a Kshatriya alone can perform Raja Suya Yagya; only people with sacred threads can perform other rituals.

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

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

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

am Japa.

Among mountains I am Himalaya, the abode of Shiva.

### **Shloka # 26:**

ॐ नमो भगवते वासुदेवाय ॥ १०.२६ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १०.२६ ॥

**Among all trees (I am) the Asvatha (peepul), and Narada among the divine sages. Among the gandharvas [A class of demigods regarded as the musicians of gods.] (I am) Citraratha; among the perfected ones, the sage Kapila.**

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

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

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

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

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

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

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

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

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



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

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

**With Best Wishes,**

**Ram Ramaswamy**

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## **Mandukya Upanishad, Class 12**

**Mantra # 7; Karika # 11:**

Swamiji said in these karikas beginning from # 11 Guadapada is comparing and contrasting the four padas. This study is for clarifying the karika. This clarification is called Svadhanya Vaidhanya Vichara. It shows the study of common and uncommon features. Two specific factors are studied for comparison. They are: 1) Ignorance and 2) Error, or misconceptions born from ignorance.

When you do not recognize a rope, as a rope, it is called Rajju Agyanam; where it is mistaken as something else; hence called an error. Error is always born out of ignorance; with knowledge there can be no more error.

Ignorance is the cause while error is its effect. Ignorance is



**But Prajna is conditioned by cause alone. Both cause and effect exist not in Turiya.**

Vishwa, the waker, the first pada, is associated with Karyam (error) and karanam (ignorance). Waker has both ignorance and error. What is the Waker ignorant of? He is ignorant that I am Turiyam, the Paramatma. Since he is ignorant, he makes a mistake that I am the Jivatma, the limited sorrowful individual; that I am limitless, is not known; in error, I only know I am a limited individual. Every Waker looks at himself as a limited "I".

The dreamer also has same pair of problems or as Taijasa. Taijasa also has karyam and karanam. During dream, I am ignorant of fact that I am the limitless paramatma or Turiyam; I commit a mistake that I am limited individual or jivatma suffering from dream samsara. This is the second pada is also associated with ignorance and error.

Pragyaha is the third pada; the sleeper associated with only Karanam, or ignorance. A sleeper does not make a mistake; he has only got ignorance. It is called pure ignorance. What does it mean? Error free ignorance is called pure ignorance; even though I am ignorant that I am limitless; I don't create any mistake because the mind is in a resolved state; as such it cannot commit mistakes. Hence called Total ignorance or also called Bliss. Ignorance becomes a problem only when it is mixed with erroneous perceptions.

Say a rope is lying in a shadow (half-lit area) and you see it partially; hence you see it as a snake causing to be frightened. Had the rope been in a pitch-dark area, and then there would have been rope ignorance, as I don't see the rope to begin with. Here Ignorance exists, but there is no wrong perception of snake. Here Ignorance is there without an error. Hence, in Total Ignorance, one knows no Samsara or there is no error. It is only in partial ignorance that the error comes in.

In deep sleep also there is no samsara. Gyani and deep sleep both don't have samsara. Only Waker and Agyani have samsara.

Shankaracharya in his Brahmasutra commentary talks of this error and calls Adhyasa. So, Gaudapada says, a sleeper has only "ignorance without error".

In Turiyam also there is neither ignorance nor error. It is free from both. It is pure Consciousness alone. It is the illuminator of ignorance and error. Why so? Several reasons are given:

1. Pure consciousness is asangaha; it is relation-less like space. Space is everywhere but not connected to anything including ignorance and error.
2. Consciousness is a higher order reality or Paramarthika Satyam. While ignorance of error is Vyavaharailka Satyam. Both can't be connected. Thus, a waking person can't be hurt by dream water, fire etc. Waker is higher order reality while dreamer is a lower order reality.
3. Prakash Tatvam: Illuminator of a thing can never be polluted by anything. Light can't be contaminated by whatever it shines on.

### **Karika # 12:**

प्रज्ञा न ज्ञानं न विज्ञानं न अज्ञानं न विदुः न विदुः न विदुः  
प्रज्ञा न ज्ञानं न विज्ञानं न अज्ञानं न विदुः न विदुः न विदुः

**Prajna does not know anything of the Truth or the untruth., nor does Prajna know anything of the Self or of the not-Self; Prajna knows nothing. But Turiya is ever and it is always the all-knowing , the all-seeing.**

In these two shlokas gaudapada is contrasting Pragma and Turiya and their uncommon features.

Pragma is associated with ignorance.

Turiya is not associated with ignorance.



What are the dissimilarities?

Pragya is associated with ignorance.

Turiya is not associated with ignorance.

Bija nidra means ignorance. Pragya is ignorance ridden. Contrastingly in Turiya Bija nidra, ignorance is not there.

What are the similarities?

Common factors are that both are free from error.

A sleepy person has no error; he does not have notion of a limited person; it is not there in Turiyam or a Gyani as well. So Gyani and Turiyam are identical. Therefore moksha and sleep are very similar.

In Brhadaranyaka Upanishad Yagyavalkya compares moksha with sleep. Unfortunately with problems we have today, we don't get sleep.

Here dvaitam means error or perception of the limited "I". Why is it an error? It is an error because advaitam is a fact. Agrahanam means absence. Absence of dvaitam or error is common to both Pragya and Turiyam. So, in sleep, I am in advaitam. Turiyam is also a state of advaitam. So, error abhava (absence) is common to both.

#### **Karika # 14:**

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**Vishwa and Taijasa, the former two are associated with the conditions of dream and sleep, Prajna is the state without dream. Those who have known the Truth do not see either sleep or dream in Turiya.**

This shloka is similar to # 11. Shlokas # 11 and # 14 are similar. All four padas are compared in them. In shlokas # 12

and # 13 only two padas are compared.

First two padas, Vishwa (waker) and Taijasa (dreamer) are associated with nidra or ignorance and error. Waker is associated with ignorance and error; it is same for Taijasa as well; whereas Pragyā is associated with ignorance or it is state of error-less ignorance or Total ignorance.

In Turiyam there is neither nidra (ignorance) nor swapna (error). Both are not there. Wise people don't see ignorance or error in Turiyam.

This is the comparison and contrast. To be liberated you have to become Turiyam. In Vishwa and Taijasa, you will not get liberation. How to become Turiyam will be topic of next class.

**Take Away:**

**With Best Wishes,**

Ram Ramaswamy

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## **Baghawat Geeta, Class 134: Chapter 10, Verses 20 to 24**

**Shloka # 20:**

ॐ नमो भगवते वासुदेवाय  
ॐ नमो भगवते वासुदेवाय ॥ १०.२० ॥

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

Continuing his teaching, Swamiji said, Arjuna requested Sri Krishna to enumerate all his glories so that he can take anyone of them to meditate upon. He asked for a list so that he could choose as per his inclination. Sri Krishna enumerates the list from Shloka # 20 onwards.

First on the list of glories is Chaitanyam. It makes every being sentient. Without it, the body will be just jada shariram. It is the greatest glory. It is the only glory that is paramarthika while all others are vyavahrika or born out of Maya. If one has to approach god as nirguna vibhuti he has to have gyanam. So, this first glory requires Gyanam to know it.

And therefore first Lord Krishna enumerates paramarthika Vibhuthi and thereafter all Vyavaharika Vibhuthis as well.

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

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

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

**Shloka 21:**

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

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

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

Thus, Puranas talk of Adityas, the 12 faces of sun god; sun in the 12 months of the year; there is only one sun, but every month he feels different, hence the 12 sun gods. 33 main gods are enumerated. Thus, they are 12 adithyas, 8 Vasu's, 11 rudras, Indra and Prajapati; all add up to 33. Karma kandis know these gods very well. Brihadaranyaka Upanishad says these 33 gods are the ones that become 33 crore devatas. So Sri Krishna says, among these 33 Devatas, I am Vishnu. Adityas were born to aditi; And among them I am vishnu; because vishnu in vamana avathara was born as aditi puthra; and therefore I am vamana rupi vishnu among aditi puthras. Among luminaries in sky, stars, planets, sun etc I am Ravi, the sun god with powerful rays. Sun god is adored even in sandhya vandanam. Even our survival is due to Sun.

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

are supposed to welcome him.

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

### **Shloka # 22:**

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

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

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

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

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

Among sense organs I am the mind. Every sense organ can function only in a particular field. But mind is behind all sense organs; it can function in shabda, sparsha, rupa, rasa,

and gandha. Hence mind is an ideal symbol. In Taittiriya Upanishad this topic is discussed. The more you think of mind the more you wonder about its capacity.

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

Shloka # 23:

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

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

12 Adityas were mentioned; hence surya namaskara is performed 12 times. Now 11 Rudras are enumerated in the scriptures; and that is why when we have rudra ekadashini or eleven times chanting of Rudra is performed. All of them are rudras. Among them I am Shankara; why shankara; because he is the most auspicious one. Mangalam means ananda. Rudra means one has removed dukha. Wherever Rudra parayanam is performed dukha goes away. Another group of devatas are called Yaksha's and Raksha's. Among them I am Kubera; one who presides over



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

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

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

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

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

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

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

Indra got frightened of this Yaga, as he felt threatened. Indra stole the Yaga horse. All 60,000 sons went after Indra except Asamanja. Indra went underworld. Going after him they started digging and soon the hole was full of water and it became known as Sagara. They went to Patala Loka looking for Indra. The scared Indra wanted to hide the horse and run away. Sage Kapila was doing penance in Patala Loka at that time. Indra left the horse in the sage's ashrama. The Saagara's saw



**yogi. (See Comm. on 10.7)] how shall I know You by remaining ever-engaged in meditation? And through what objects, O Lord, are You to be meditated on by me?**

Continuing his teaching, Swamiji said, in the first eleven shlokas of Vibhuti Yoga Sri Krishna talked about unique nature of god where he becomes the intelligent cause as well as material cause of creation.

Since the **Lord is the intelligent cause of this creation**, we come to know that the cause is chetana tatvam, because the intelligence cause should have intelligence and to have an intelligence it should be a sentient being, and therefore Lord being the intelligent cause, God has got the omniscience and also omnipotence or the skill, to create this universe.

But the second unique feature that Sri Krishna pointed out that **God himself is the material cause also** because of which we come to know that God has the potentiality to manifest as the very Universe. It is like a seed manifests as a tree.

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

This topic was also discussed in chapter # 10. Sri Krishna says there is no special effort needed to see God; whatever you are seeing is god alone. So when I am seeing a bangle; I am having svarna darshanam; When I seeing a chain, I am having svarna darshanam; when I am seeing a ring, I am having svarana darshanam, because svarna happens to be the material cause of all these three; extending the same principle, whatever effect in this creation I experience, whether it is akasha, agni or vayu; jalam or prithvi, I am having Ishvara darshanam; when I

am seeing akasha, I am having Ishvara darshanam; whenever I am seeing vayu, whenever I am seeing agni as well. In fact I am at every time, in every place having Ishvara Darshanam. I am constantly having Ishvara darshanam only; if only I know this fact that Ishvara is the very substance behind this creation.

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

So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of vishva rupa appreciation. And once I am a permanent devotee, then my very response to situations in life will be different. Naturally raga and dvesha will be heavily neutralized and therefore mental disturbances also will come down. In fact such a virat bhakta will become sadhana chatustaya sampannah, effortlessly. And once he has got that sadhana chatustaya sampannah, he will have only one goal in life. It is to recognize the next higher stage of Ishvara, moving from virat Ishvara to nirguna Ishvara. To remind you, we have discussed before, ekarupa Isvara, aneka rupa Ishvara and arupa Ishvara. Both stages are very important transformations and not that easy to accomplish. Once first conversion is over from ekarupa bhakta to aneka rupa bhakta then to come to nirguna Gyanam is not easy; but Sri Krishna promises, "my assistance will be there; I will cooperate with you; I will make sure that his mind is a fit mind. And if guru is required, I will send one; if shastram sravanam is required, I will provide the opportunity; every thing I will do, until the nirguna Ishvara Gyanam takes place, which alone will give liberation." Thus Sri Krishna has completed his presentation of Eka rupa, Aneka rupa and Arupa rupa Bhakti.

And now Arjuna asks a question from shloka No.12 up to shloka No.18, which we are seeing now. Arjuna is interested in knowing more about Vishvarupa Isvara. Of course Sri Krishna has pointed out that everything in the creation is Bhagavan's

manifestation alone; Lord plus nama rupa is equal to creation; but even though everything is the manifestation of the Lord, certain things in the creation are more attractive to us than others.

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

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

Pratika alambanam: Shaligram, Shiva linga, Turmeric powder, flame of a lamp etc are examples of ways to visualize the abstract. Mother, Father, Guru, and Gyani are also used as alambanam.

So, Sri Krishna, give me a list. By this upasana I will see god everywhere. Citing an example, say I want to jump into a river. The right way to go into river is to first pray to the river god and then walk in. Same with eating food, we should first make it an offering to God then eat the food. This way we try to see god everywhere.

### Shloka # 18:

Janardana, narrate to me again [In addition to what has been said in the seventh and ninth chapters.] Your own yoga and  
10.18

**0 Janardana, narrate to me again [In addition to what has been said in the seventh and ninth chapters.] Your own yoga and**

**(divine) manifestations elaborately. For, while hearing (Your) nectar-like (words), there is no satiety in me.**

Arjuna glorified Sri Krishna before asking his favor. Sri Krishna is happy with the glorification. Arjuna asks, O Sri Krishna, constant petitioner receiver of people, Janaradana, may you enumerate your own Yoga Shakti to become the whole universe.

The mango seed has the potentiality to become only mango tree; it cannot become coconut tree; so also with milk it has the potentiality to give you only butter; but it cannot give you oil. Thus everything in the creation has a limited potential; we also have our own potential; but the greatness of Bhagavan's potential is that he has the potentiality to become the whole cosmos.

Suppose you have potential to sing, how to know it? From your singing I come to know your potential. Therefore yoga is always anumeyam; inferred;

Bhagavan has got infinite power; how do I know this; because he has created this world; the world is the testimony; world is the signature of the Lord; so from the world I know Bhagavan's yoga; which is nothing but the maya Shakti; yoga is nothing but the maya only;

Thus, Yoga Shakti also means Maya Shakti. Shankaracharya in his commentary says, Yoga here means it is a combination of three gunas; Satva, Rajas and Tamas; hence called yoga.

Vibhuti means when potential is expressed or manifested, it is known as vibhuti and also known as pratyaksham. Arjuna adds, "Please teach me elaborately as well."

Now Sri Krishna may feel bad as he has already enumerated his glories before in Ch 7 and Ch 9. Keeping this in mind, Arjuna adds, I remember you have taught this before but I like to hear it once more. I am never bored listening to this topic of





existence from the cause, an effect does not have its own existence; If an effect has got its own existence; then cause will be sitting there; thus, gold will be sitting there separately as will the bangle, which does not happen. Reality is wherever bangle is; gold must be there as well, because the very Is\_ness of the bangle is the blessing of gold.

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

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

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

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

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

And where is this consciousness? It is there in the mind of

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

**Take away:**

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

**With Best Wishes,**

**Ram Ramaswamy**

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## **Baghawat Geeta, Class 132: Chapter 10, Verses 12 to 17**

**Shloka # 12:**

सर्वज्ञोऽहं सर्वभूतानां  
महेश्वर इति ध्यायेत्

सर्वज्ञोऽहं सर्वभूतानां  
महेश्वर इति ध्यायेत्

सर्वज्ञोऽहं सर्वभूतानां  
महेश्वर इति ध्यायेत् **10.12**

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

Continuing his teaching Swamiji said, Sri Krishna has given us the essence of Vibhuti Yoga in the first eleven shlokas that we have covered. Main points discussed were: Lord is the material cause of the universe, by which the Lord meant that Bhagavan alone is manifesting as the universe. This is because the material cause alone expresses as the product. And by which Sri Krishna indirectly points out that there is no thing called world; there is no substance called world; because there is no product at all, substantial, separate from the cause. Cause alone is the only substance, effect is nothing but name and rope; name and form added to the cause; which means since **the world is a product of the Lord which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of name rope.**

Appreciating the world as manifestation of God is vishwarupam or virat rupam. In Vishwa rupam Lord's body is the universal world. Virat rupam is where Lord appears in his manifold forms. Thus, gold can be called as virat as it appears as bangle, ring and chain. So also god appears as Akasha, Vayu, Agni etc. One who appreciates this fact is virat bhakta. For him a special temple is not required to express his bhakti; his bhakti is always with god, in his mind, everywhere. Such a person is known as nithya yuktaha. For such a bhakta, Nirguna Brahma Gyanam is a lot closer.

For those people who are worshipping personal God, nirguna gyanam is farther. From personal God, one cannot reach nirgunam Brahma, there is an intermediary step and it is

learning to appreciate the universe, as the manifestation of the Lord; which means I have got to have an expanded mind.

Only such a mind can discover that substratum of entire universe. Lord says, for a Virat Bhakta I will provide all help in attaining nirguna gyanam. Thus all three visions of Eka Rupa, Aneka Rupa and Arupa bhakti have been discussed in first eleven shlokas.

However, Arjuna wants an enumeration of god's glories. From shloka # 12 to # 18 is the presentation of Arjuna's request to Sri Krishna. He wants an exhaustive enumeration of God's glories. Before asking a favor he starts with praise. The mantra Rudram for Lord Shiva also starts with a praise to make Shiva happy and then it presents God with a list of demands that comes in the Chamakam section of the mantra. Chamakam is chanted fast so that God does not get bored with the list of demands. After a shruti then one asks for boons. Arjuna also does the same with Sri Krishna. He says you are supreme Brahman, Param Dhama, the consciousness principle; Param pavitram the scared principle; You are the Ananda swarupam which is why you are scared.

**Shloka # 12:** Second line of shloka:

Arjuna is not sure of nirguna Brahman as he has not experienced it. He says, great people declare that you are indweller of every living being; you are the sentiency of all organs of body; Pursuha shasvatha: You are eternal indweller of the human body; Divyam: You are chetana tatvam; body and mind are inert by nature; they function due to chaitanyam, that is You, the self evident consciousness; Adi Daivam: You are primal god from whom other gods have arisen. You are one who was never born, you are fatherless; Vibhum: You are located everywhere.

**Shoka # 13:**

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Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so). 10.13

Arjuna says he gathered all this information from scriptures as declared by Rishi's. A Rishi here means a Gyani. A rishi can even be a Grahasta Gyani. They declare as in shloka # 12: the Rishis of heaven, Deva Rishi's, also said the same. One such Rishi was Narada, who spreads his knowledge while traveling. Other sages such as Ashita, Devala, Vyasa, all say the same as well. You also have declared as much, so and I have full shradha in you; you will never mislead me. Therefore, You are Brahman, you are param brahma param dhama pavithram, etc.

**Shloka # 14:**

Arjuna said, O Kesava, I accept to be true all this which You tell me. Certainly, O Lord, neither the gods nor the demons comprehend Your glory. 10.14

Arjuna says, whatever glories have been enumerated I accept them as true. In the shloka Rtam means stayam. I cant cross check your teachings as local people don't know your glory. Even gods (Indra, varuna etc) don't know your glory.

And this we have seen in Kenopanishad when devas were celebrating victory over asuras, Lord wanted to reveal their limitations; therefore appeared in a mysterious Yaksha form

and all the devas could not know even who that Yaksha is; and we saw in the story; Vayu went and got humiliated; Agni went and got humiliated; Indra went and the Yaksha itself disappeared; and all of them understood that we all have our own intellectual limitations. And thereafter Indra becomes humble and surrenders; I can never know the truth with the help of the limited intellect, because our intellects are meant to know only the finite thing, existing within time and space.

How to know truth beyond time and space? How can asuras know as well? So, who knows your glory? Only you know your glory. So, please describe your glories.

### **Shloka # 15:**

ॐ शुद्धोऽस्य भवति ॐ शुद्धोऽस्य भवति ॐ शुद्धोऽस्य भवति  
ॐ शुद्धोऽस्य भवति ॐ शुद्धोऽस्य भवति ॐ शुद्धोऽस्य भवति 10.15

**O supreme Person, the Creator of beings, the Lord of beings, God of gods, the Lord of the worlds, You Yourself alone know Yourself by Yourself.**

Here interestingly Arjuna is increasing the number of names and forms of God; such as purushottama, jagatpate, bhuta bhavana etc. all these names are used to reveal god's glories.

Purushottama is a technical word; which will be explained in the 15th chapter, wherein Krishna divides the entire universe into three: kshara purusha; akshara purusha and uttama purusha.

Kshara purusha means manifest matter; or matter,

Akshara purusha is unmanifest matter or energy, and

Uttama purusha is the consciousness principle.

**Thus the whole universe consists of only three; matter in tangible form; matter in intangible form, and the**

**consciousness, which is different from both tangible and intangible matter.** Tangible matter is called kshara purusha; intangible matter; Energy is intangible matter and is Akshara Purusha; and the consciousness is called Uttama Purusha; and Uttama Purusha reversed is Purushottama; Purushottama means the pure consciousness which is beyond matter.

And Oh Lord! you are not the physical body that I am seeing; your body is an incidental veshā; but the real You is nothing but pure consciousness; Oh

Purushottama you are chaitanya svarupa and chid rupa.

Bhutabhavana: means creator of entire universe of things; Creator of all. You are the consciousness principle from which the entire universe evolves.

Bhutesha: Controller of world. Omni potent one cannot only create but it can manage it as well.

Devadeva: Lord of all devatas; of all natural laws. Katho Upanishad says devatas function purely due to your control alone.

Jagat Pathe: jagat pathi means the protector of the world from those people who try to destroy the world:

Whenever there is a threat to this world, you yourselves find out methods of protecting this world; therefore jagatpate.

You alone know yourself completely; others don't.

And how did you come to know; who was your guru. If Lord requires another guru; then the next question will be who is his guru. Therefore Arjuna says you know, not because of any guru, but you know by yourselves. So Lord was never ignorant to become a gyani. All the other people were agyanis; were born agyanis and they struggle, went to a guru; and studied repeatedly and at last somehow they become gyanis; but in the case of Lord; he never became gyani. So you are Sarvajnaha.



on some of them. Every glorious object becomes an alambanam of god.

When we worship everything, in our culture, it means we worship god; thus, when we worship anything, we do not worship the thing by itself; but the thing symbolizes the Lord behind it, whether we worship the Sun, or moon, or trees or snake or river, each one becomes a pratheekam.

I can invoke you on one any one of the glorious objects and meditate. This is virat meditation on a symbol such as say a cow; the cow has many devatas in it and as such it is virat.

Brihadaranyaka Upanishad starts with worship of a horse; here one sees totality of all organs in the horse. Benefit of virat upasana by vishwa rupa visualization is that, I will come to know your higher nature. Even in sandhya vandanam we invoke god in water. Water is a glorious thing in creation. You see all gods, animals, and insects in that water. I invoke grace of God in that water. By doing this I will come to know your higher nature, arupa Ishwara, Nirguna Brahman. Nirguna gyanam is ultimate gyanam. And therefore Arjuna says, by meditating or visualizing the viswarupa in any glorious object, I will be able to come to nirgunam jnanam later; therefore give me a list.

And other people criticize saying Hinduism is confusing; we say for them alone this is a disadvantage. They have no form or one form; whether you like or not; you have to worship that. But in Hinduism you can take any form; and the Lord and prepare your mind and come to gain that knowledge and be free.

### **Take away:**

Since the world is a product of the Lord, which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of name rope.

The whole universe consists of only three; matter in tangible

form; matter in intangible form, and the consciousness, which is different from both tangible and intangible matter.

**With Best Wishes,**

**Ram Ramaswamy**

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## **Mandukya Upanishad, Class 10**

In the seventh mantra the Upanishads is talking about thuriya pada, which is consciousness not associated with any other padhas and looked at its own stand point. The first three padhas are divided into subject object duality. But in thuriyam, it does not have pramadha premaya duality. Thuriyum is neither pramdaha knower and premayam the knowable.

Thuriyum is neither a kower and a knowable object. If Thuriyum is neither the subject nor the object, then what is it? It is apremayam. Not only it is can't be grasped by the sense organs, it can't be grasped by karmandhryam – hand etc.

The seventh mantra can be divided into three portions:

1. Thuriyum is different from the three knowers obtained in waking, dream and sleep.
2. Thuriyum is different from the three worlds obtained in the three stage.
3. Thuriyum is in and through all the three padha.

Thuriyum is achindhyam, inconceivable, unimaginal, incomprehensible. The witness of all the concepts can't be

conceived.

Thiryum is avyapadesyam, not describable; beyond verbal description. however, Upanishads have been describing what can't be described. That is strengthened by the communications between guru and shishya.

Thuriyum is avyvahariyam, beyond all transactions; non-empirical; absolute. Because all our transactions are either through gyanedhriyam in the form of perception, or through karmendrayam in the form of handling etc. Thuriyum is beyond karmendreyam and gyanendrayam; thuriyum is beyond time and space because whatever falls within time and space, is available for transactions.

In the third part, the Upanishads positively defines thuriyum: It is pure consciousness, which has to be traced through atma prathyayaha – through the experience in the form of I, which we experience all the time. Thuriyum has to be traced through, atma pragyaha, I cognition, which is one continuous principle. There is one changeless I among all the experiences of life. By studying that I we should understand thuriyum.

The continuous I experience indicates, that I am a conscious entity continuously present throughout my life. Experiences of life like happiness, sad etc. are not continuous conditions. Therefore, they can't be my real nature. The attributes like happy, sad, young, old etc. are subject to arrival and departure and the only continuous entity is that I am a consciousness being. I am something minus that something is thuriyum. Drop the non-continuous attribute part and own up to the consciousness part. When you drop attribute, you are neither a waker, nor a dreamer or a sleeper but chaithanyam.

Prabanjoba samam: Prabanja means the three-universe obtained in the three pada; sthula prabajna, sukshama prabanja and

karana prabanja. Thuriyum is free from these three prabanja. Consciousness is ever without the universe; free from matter; never associated with the material world. That means there is no universe at all. This word is negating the first three padhas. To understand this, you should remember two laws:

1. Anything that is existent can't be negated. Whatever is sat can't be negated.
2. What is nonexistent need not be negated

Whatever is negated can't be sat (existent) or asat (non-existent) category. With this the vedas is negating the world. Therefore, the Upanishads says that the world is different than sat and asat or mithya category. What is different than existent and nonexistent: That will come under the third category like our dream; dream does not come under existent or non-existent category, but it comes under seemingly existent category. This unique category is called mithya. According to vedas, this universe is unreal, seemingly existent but it is not. Whatever is unreal or seemingly existent, can't be counted even though we experience it. The first three padhas are not real and therefore can't be counted, thuriyum is the only padha countable, thuriyum is ekam – it is non dual, advaidam, principle. Consciousness alone exist, matter is unreal and therefore can't be counted.

Advaidam is the next word occurring in this mantra. The entire third chapter is attributed to this word – Advaidam.

If consciousness is only one, why do we call it thuriyum? The Upanishads says that ignorant people wrongly think that consciousness is the fourth entity. Thuriyum is undisturbed by the material world so it is shantham and ananda swaroopam; This thuriyum alone is the real atma.

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# Vishnu Sahasarnamam

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




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