

Mandukya Upanishad, Class 14

Karika # 18:

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

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

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

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

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

all are gone.

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

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

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

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

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

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

He knows water is colorless and moving earth is really moving at 60,000 MPH. Our sense organs are not designed to know reality. They are meant to give us a working knowledge of

world. Hence newspapers report daily, the sunrise and sunset times. This is for the working knowledge alone. What is working knowledge; it is that, there is duality. Real knowledge is that there is no duality.

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

This concludes analysis of mantra # 7.

Mantra # 8:

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The same Atman is again Aum from point of view of the syllables. The AUM with parts is viewed from the standpoint of its sound or letters. The quarters are the letters (morae) and the letters are the quarters. The letters here are A, U and M.

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, Chatuspada 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.

Atma analysis leads to pure consciousness while Omkara analysis leads to pure silence. The silent consciousness is my inner most nature while all our talking is Samsara. This is the analysis.

This atma with four padas is Omkara.

Thus: Total Atma= Total Omkara.

If you dismantle the components of both, each pada equates to each matra and vice versa.

Om has A U M and Silence (amatra). Silence is discussed in mantra # 12. Amatra means the silence that follows.

What about the four padas of Atma? We already discussed the four padas from mantra # 2 to 5, both at macro and micro level.

Mantra # 9:

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

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

Aa equals Waker "I".

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

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

Virat is all pervading or Vishwa Rupa Ishwara or cosmos; hence

all pervading AA is also all pervading.

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

When a Gyani says I am non-dual advaitam; dvaitam continues for him; he just does not attribute reality to it.

As per Vedanta, perception does not prove reality.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 24:

ॐ कुरुप्रथमं मे ब्रह्मपतिं सर्वतः प्रथमम्
सर्वतः प्रथमम् सर्वतः प्रथमम् १०.२४

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

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

The question soon came up if Ganga decided to descend to earth, who would receive the mighty fall of ganga on earth. He learnt that only Shiva could receive ganga. So he had to perform tapas to Lord Shiva for 1000 years. Lord Shiva agreed to receive ganga; he also wanted to teach ganga a lesson for her arrogance. Finally ganga came down and Shiva received her in his jatas. After receiving her he covered his jata, thus Ganga was completely hidden. Then Shiva went back to his tapas. But this posed a problem for Bhagiratha as he had wanted ganga to flow down and bless his ancestors. Now with ganga caught in Shivas 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 Karna parampara, hence Ganga is also called Janvi. At last ganga came to patala and the 60,000 Sagaras 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:

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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.

Bhrghu and went and kicked Vishnu's chest; and instead of getting angry, Vishnu asked Bhrghu, 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 Bhrghu, 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 Sua Yagya; only people with sacred threads can perform other rituals.

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

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

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

Among mountains I am Himalaya, the abode of Shiva.

Shloka # 26:

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

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 Kaplia is supposed to be one of the avatharas of Bhagavan; Kapilavathara is very well known in Bhagavatham.

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

Krishna is talking about Vedanta teacher Kapila.

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

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

Among Sidhas I am Kapila Muni, says Sri Krishna.

Kapila means yellow colored one.

Shloka 10. 27:

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10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men,

the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

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

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

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

Take away:

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

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 referenced by four expressions of Gaudapada. They are:

1. Nidra: Ignorance is figuratively called sleep. When you are asleep to a fact, you are ignorant of the fact.
2. Agrahanam: Non-perception of fact. Rope ignorance is non-perception that it is a rope.
3. Karanam: Ignorance is referred to as cause or karanam. Why is it a cause? Because it is cause of error, cause of mistake or misconception, hence it is karanam.
4. Beejam: or Seed. Why seed? Just as from a seed sprout comes out, from seed of ignorance, error or mistake arises. Rope misconception is born from rope ignorance.

Some mistake it as snake, some as mala (garland), some as a crack in the earth, yet others as a stick. All misconceptions are born from one seed of ignorance.

Following four factors provide reference points for Ignorance. Errors too can be referenced by these four factors.

The four factors are:

- Swapna: Error is swapna; thus in dream we have a non-factual experience.
- Anyathagrahanam: Misperception. In error we always perceive things wrongly, thus we see snake in a rope.
- Karyam: Error is born of ignorance; it is an effect born of ignorance; hence it is called Karyam.
- Ankuraha: Sprout or a plant. Error is a sprout that comes out of the seed of ignorance or Beeja ankuraha.

Using these four expressions Gaudapada is going to compare and contrast the four padas.

Karika # 11:

विष्णुर्वाक्यं तद्विष्णुर्वाक्यं तद्विष्णुर्वाक्यं ॥
विष्णुर्वाक्यं तद्विष्णुर्वाक्यं तद्विष्णुर्वाक्यं ॥ विष्णुर्वाक्यं ॥ विष्णुर्वाक्यं ॥

Vishwa and Taijasa are both conditioned by cause and effect. 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:

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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 Pragya and Turiya and their uncommon features.

Pragya is associated with ignorance.

Turiya is not associated with ignorance.

This contrast is in both shlokas 12 and 13.

Pragya does not know anything. It is absolutely ignorant. Pragya is errorlessly ignorant and hence blissfully ignorant. Pragya does not know himself. I don't know the object or the subject. Nobody says, "I am sleeping", nor does he say, "I am Turiyam". How about others? He does not know others as well. He does not know Atma or anatma. Neither does he know reality nor the unreal world. It is state of Total Ignorance.

What about Turiyam? It is pure Consciousness, the illuminator of everything including ignorance, the state of “I don’t know

anything". If asked, do you know that you don't know anything, and then I am conscious of my ignorance. Consciousness is illuminator of ignorance and error; hence it is called Sarva Dhriti. Illuminator is not tainted by whatever it illumines. Imagine if light that illumines my body becomes a part of my body; when I leave everything will be dark, as light will leave with me. Light falls on body but is not connected to body. So, Turiyam is free from ignorance, while Pragya is associated with ignorance.

When is Turiyam free? It is ever free from ignorance and error.

karika # 13:

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The non-cognition of duality is equal in both sleep and Turiya but the sleeper conditioned in his sleep, is in the form of the cause and this- the sleep or cause (avidya) does not exist in Turiya.

In this shloka also Gaudapada is studying Pragya and Turiya. Here he talks of similarities and dissimilarities. In previous shloka only dissimilarities were discussed.

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:

विश्वो जाग्रतु तैजसा निद्रां प्राज्ञां तुरीयाम् ।
तुल्यं तेषां त्रयं तद्वैतं तद्वैतं तद्वैतम् ॥

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 Pragya 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

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

Shloka # 20:

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0 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:

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:

सामवेदोऽहं सवितुर्वरेण्यो भर्गो देवस्य धियोऽमृतं
सर्वभूतहितमिच्छे ॥10.22॥

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:

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

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

and the Surgeon, if they want to purify their instruments, is to boil in water; and if you have to dispose off the dead body, fire of cremation is the best method of purification; and so on. So from lounika point of view agni is the purifier; From Shastric angle also agni purifies mind. So, I am the fire principle.

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

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

Shloka # 24:

ॐ नमो ब्रह्मणे नमो भगवते वासुदेवाय
ॐ नमो ब्रह्मणे नमो भगवते वासुदेवाय 10.24

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

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

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

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

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

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

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

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

ganga by receiving her in his mat of hair. So he did tapas to shiva.

Take away:

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 133: Chapter 10, Verses 17 to 20

Shloka # 17:

ॐ योगी योगफलं योगयोगयोगयोग योग योगयोगयोगयोग
योगयोग योग ॐ योगयोग योगयोगयोगयोग योगयोगयोगयोग10.17ॐ

O Yogi, [Here yoga stands for the results of yoga, viz omniscience, omnipotence, etc.; one possessed of these is a 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 bhaktha will become sadhana chatushtaya sampannah, effortlessly. And once he has got that sadhana chatushtaya sampannah, he will have only one goal in life. It is to recognize the next higher stage of Ishvara, moving from virat Ishvara to nirguna Ishvara. To remind you, we have discussed before, ekarupa Isvara, aneka rupa Ishvara and arupa Ishvara. Both stages are very important transformations and not that easy to accomplish. Once first conversion is over from ekarupa bhaktha to aneka rupa bhaktha then to come to nirguna Gyanam is not easy; but Sri Krishna promises, "my assistance will be there; I will cooperate with you; I will make sure that his mind is a fit mind. And if guru is required, I will send one; if shastram sravanam is required, I will provide the opportunity; every thing I will do, until the nirguna Ishvara Gyanam takes place, which alone will give liberation." Thus Sri Krishna has completed his presentation of Eka rupa, Aneka rupa and Arupa rupa Bhakti.

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

Thus, both a baby elephant and a cockroach are both god's manifestation. But we find a cockroach repulsive while we love a baby elephant. It is not surprising that Arjuna wants to hear about glorious, attractive things in creation be it from humans, flowers, animals etc. All have attractive things within their groups. Arjuna wants to know them so that he can focus on attractive things. He can use attractive object as a

symbol of totality. Our eyes are limited in visualizing totality; so I take a finite symbol in meditation, just as we salute the flag for a country. Such a symbol is called alambanam. There are two types of alambanam.

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

Pratika alambanam: Shaligram, Shiva linga, Turmeric powder, 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:

ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥

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, 0 Sri Krishna, constant petition 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 Ishwara Vibhuti which is amrutam. May you repeat the topic in detail.

Shloka # 19:

ॐ श्री कृष्णाय नमः

श्रीकृष्ण उवाच ॥ अहं कुरुष्वेति श्रुत्वा भव्यं वीर्यवान् ।

अहं कुरुष्वेति श्रुत्वा भव्यं वीर्यवान् । अहं कुरुष्वेति श्रुत्वा भव्यं वीर्यवान् ॥ १०.१९ ॥

The Blessed Lord said 0 best of the Kurus, now, according to their importance, I shall described to you My own glories, which are indeed divine. There is no end to my manifestations.

Sri Krishna spoke:

With previous shloka Arjuna's request is over. Now Sri Krishna accepts his request. Sri Krishna does not mind

talking about his own glory. After all, Vedanta is also about talking about God's Self-alone. The word Hanta in shloka means Very well. So Sri Krishna says, very well, I shall enlist my glories that are extraordinary. Even ordinary things of god are extraordinary; they are laukika vibhuti and Sri Krishna says if I have to enumerate them; it would be endless and therefore I am only going to talk about; Divya Vibhuti; extraordinary glories of Mine, which can serve as a symbol.

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

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

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

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

Shloka # 20:

ॐ 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.

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

Chaitanyam is the fundamental glory of God as it makes every living being alive. I am Chaitanya swarupam. So mediation should be on, “I am alive”. This also indicates respect for life. This also leads to Ahimsa Paramo Dhrama.

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

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

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

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

So the two main glories of Bhagavan are Chidrupa Vibhuthi; and Sat rupa Vibhuthi; so Sri Krishna starts with chid rupa Vibhuthi in shloka No.20 and He concludes with sadrupa Vibhuthi

in shloka No.39. **So best form of meditation is sat chid rupam, to see Lord everywhere.**

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

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

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

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

Take away:

In this chapter one more method is given to us as to how to seek God. The best form of meditation is to see god in

everything, including all beings. This witness consciousness, Chaitanyam, witnesses the presence of thoughts as well as the absence of thoughts.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 12:

सर्वज्ञं सर्वमात्मनो

सर्वं प्राप्नुयान्निराशं सर्वभूतहिते रतः

सर्वज्ञं सर्वमात्मनो सर्वभूतहिते रतः 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 sacred 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:

10.13

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).

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:

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0 Kesava, I accept to be true all this which You tell me. Certainly, 0 Lord, neither the gods nor the demons comprehend Your glory.

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 भूतेशः सर्वभूतेशः ॥
ॐ शुद्धोऽस्य भूतेशः सर्वभूतेशः ॥ 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. Therefore you know yourselves by yourselves; and therefore you are the best person; tell me the details.

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥
अहं ब्रह्मा स्मिन्मया सृजितं भूतलोकसमग्रं ॥
चक्षुःश्रोत्रं त्वं शब्दं स्पर्शं रसं गन्धं च ॥
स्पर्शं रसं गन्धं च ॥ १०.१६ ॥

Be pleased to speak in full of Your own manifestations which are indeed divine, through which manifestations You exist pervading these worlds.

Upto shloka # 15 it was glorification of God. Now Arjuna starts asking favors. He asks Sri Krishna humbly, to teach him

all his glories and manifestations, his extraordinary glories.

Even walking is a glory; you realize it when you see a handicapped person. Citing a story, a man said he was very poor. He was taken to an organ transfer center. There every organ had a price and when he calculated he had between Rs 15 lacs and 20 lacs worth organs. You are a rich man. You are the richest man in the world; but we take the organs for granted because from birth it is there; and it is all money.

Arjuna asks the favor, I want you to enumerate the extraordinary glories with which you pervade the universe. Why does he ask this favor?

Shloka # 17:

ॐ योगिं विप्रं कथं भूयः शृणुष्व ॥
ॐ योगिं विप्रं कथं भूयः शृणुष्व ॥ १०.१७ ॥

0 Yogi, [Here yoga stands for the results of yoga, viz omniscience, omnipotence, etc.; one possessed of these is a yogi. (See Comm. on 10.7)] how shall I know You by remaining ever-engaged in meditation? And through what objects, 0 Lord, are You to be meditated on by me?

Arjuna says I want this list of glories so that I can meditate 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

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, unimaginable, 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 sishya.

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 prabaja, 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.

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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Baghawat Geeta, Class 130: Chapter 10, Verses 8 to 12

Shloka # 8:

मम सर्वं प्रकृतं प्रकृतं प्रकृतं प्रकृतं प्रकृतं
मम सर्वं प्रकृतं प्रकृतं प्रकृतं प्रकृतं प्रकृतं10.8

**“I am the source of all things; all things proceed from Me”,
so holding with deep loyalty to truth, the wise adore Me.**

Continuing his teaching Swamiji said, after giving an introduction in the first three shlokas, God is presented as Ishwara Swarupam in shlokas 4-7. In Ishwara swarupam Sri Krishna says God is the intelligent and material cause of creation, meaning god has evolved into Universe. God had no external material available to create, so even the raw material is a part of his own self; thus God evolved into the universe. So what I see in universe is manifestation of God.

I need not put forth separate effort to have the darshan of the Lord. When I have got ornaments in my hand, I need not put forth separate effort to have the darshanam of the gold, because, the very ornament that I am handling, is the manifestation of gold. Gold darshanam does not require separate effort. Similarly when I have furniture in my hand, in front of me, I know that the wood alone is manifesting in the form of furniture, which means I need not put forth separate effort for wood darshanam, because the furniture

darshanam, is itself wood darshanam.

Karya darshanam is always karana darshanam; because there is no karyam other than the karanam. And therefore for that person who has this wisdom, he does not feel like closing the eyes for getting the darshanam of the Lord.

Until we get this wisdom, we think Lord is somewhere else seated and I have to do tapas for the darshanam of the Lord; but once I have this wisdom, I know I need not close my eyes to have Ishvara darshanam. Whatever I am seeing is Ishvara alone; When I see bangle, I am seeing gold; when I am seeing ring, I am seeing gold similarly whatever I am seeing is Ishvara darshanam.

Once I have this wisdom I don't have to close my eyes; every thing I see is God. This appreciation of God is called virat bhakti or vishva rupa bhakti.

And for such a vishva rupa bhaktha; a temple is not required for invoking devotion; an immature mind, an uninformed mind, a scripturally illiterate mind requires a temple to invoke devotion; but for a vishva rupa bhaktha, whatever he sees can invoke devotion. And in fact, he will become the greatest karma yogi because, whatever experience comes from any part of the world, is an experience given by the Lord alone, because there is no world other than God. And therefore Sri Krishna talked about or is still talking about the virat bhaktha from verse No.8 up to verse No.11.

Virat Bhakta:

How does he look at world? He sees world as manifestation of God; he sees every experience as coming from God. " I am source of every experience, sukham, dukham, labha alabha, jaya parajaya, mana apamana; all pairs of opposites, they are all coming from the Lord alone; with this awareness, they receive every experience and therefore they have no question or resistance with regard to any experience.

This non-resistance to experiences is called prasada buddhi; and this nonresistance is the healthiest attitude because, whatever experience arrives is a choiceless situation. With regard to future I can try to change the experiences; but with regard to the present, I can never change the experiences because it has already arrived. Therefore past is choiceless; present is also choiceless; we have a choice only with regard to future. At this moment you are in this room; you have no choice; but next minute, whether you are going to continue to sit here or walk out is your choice; future, there is choice; past there is no choice; it has arrived and gone; present also no choice; because it has arrived.

These bhaktas are informed people who realize that whole creation is a manifestation of God. They may not know the Nirguna Ishwara but vishwa rupa they know.

They are soaked in devotion. They know all glories in universe belong to God. All extraordinary capabilities are the glory of God. Devotion and appreciation is there in their every experience. Citing story of an astronaut who saw the earth from the moon and wrote: “....and it came back loud and clear; there is no question in my mind that there is a creator of the universe; when you go to the moon, you have no other choice, than to believe in a creator; there is no other explanation”.

On the moon you believe in a creator. Did all this distract me from my work? Not really, you still want to steal a look at the earth and everything around you; What he says is: To appreciate God you need not drop your duties and work; if only you have a sensitive mind; even when you see a small ant or when you read the book sometime there will be a very, very, small insect running inside the book; I do

not know whether you have seen that; it would of the size of the tip of the needle; In fact, you cannot even brush it, because it will die; it is so small; now that small insect has got a mind, and it knows how to survive; how to procreate; how

to eat; and if you put a hand in front of it, it will run away; within that dot, everything is available; Looking at that insect you can wonder at the glory of the Lord; Looking at a rose you can appreciate the Lord; Looking at the sky, you can appreciate the Lord; **virat bhakthi does not require dropping your career or profession; it requires only a sensitized and informed mind;**

Sri Krishna now describes such a mind. They want to talk of higher things alone.

Shloka # 9:

मनसोऽन्यथा विचार्य भगवन्मनसि विरजिते
मनसि विरजिते मनो विरजिते मनो विरजिते 10.9

With minds fixed on Me, life surrendered to Me, enlightening one another, speaking (only of Me), they find contentment always and rejoice.

Virat bhakta sees God in all experiences.

Physical eye will report only physical matter; like that

astronaut; His eyes saw only the earth; but his sensitive mind saw the Lord. Seeing is not the physical perception; but through the eye of maturity; through the eye of wisdom, he was able to discern the invisible organizing coordinating intelligent harmonizing principle. So thus for a bhaktha; God vision is not at a particular time; but at all the time; and therefore their mind is always fixed on Me; they cannot lose sight of Me; and their sense organs also fixed on Me. If they talk, it is also about Me by sharing their divine experiences. They even educate their children to see what can be seen by a wise mind. So education should be 'elevating the mind to see what is not physically perceptible, but what can be appreciated by only a mature mind'.

Citing story of wife of a scientist she was crying and told

him don't you see my tears? He said I do see the Sodium Chloride with water coming down your eyes. He could not see the emotion behind her tears. Similarly God is discerned not physically analyzed and arrived at. And therefore **education is giving that mind which will discern the invisible God, behind the physical universe.**

Because of their view of the world, they enjoy all the time. Advantage of this is that in this appreciation there is fulfillment. In family front, there may be failures; and in professional front there may be failures; but as long this appreciation is there, you never look upon your life as a failure; this will make the life a success; even if there are failures in other fronts; and therefore there is fulfillment, that I am able to appreciate the Lord.

They revel in appreciation that they have a sensitive mind to appreciate.

Shloka # 10:

तान् तेषां भक्तानां तेषां भक्तानां तेषां भक्तानां
तान् तेषां भक्तानां तेषां भक्तानां तेषां भक्तानां 10.10

To them who are uninterruptedly united with Me and who lovingly adore Me, I grant that intellectual union by which they draw nigh to Me.

These bhaktas are ever connected to Me. Thus, a wave in ocean is related to ocean alone; it is born, it rests and it goes back into ocean alone; it is a fundamental relationship. Neighboring wave loves this wave. They marry and have family. But relationship between wave and another wave is incidental, while relationship between wave and ocean is fundamental. In life, other beings are like other waves. But my most sacred relationship is with god and it is forever.

A virat bhaktha is one who has understood that I am like a wave and Lord is like the ocean; and all the other human

beings are like other waves only; So I while I may have several human relationships that are sacred but much more profound, much more sacred, much more fundamental; and much more universal is my relationship with the Lord. The human relationships can last for one lifetime. In the next life, same relationships may not exist. We don't even know if we will be born as a human being in next birth. So therefore even the most sacred human relationship can last for only one life. So much more sacred is my relationship with the Lord; It does not mean we have to discard or disregard human relationship; but what scriptures say is human relationship should never be at the cost of relationship with the Lord; therefore that relationship should be revived through regular prayers; I should pray; Oh Lord! Let me not forget my relationship with you in my preoccupation with the incidental relationships.

Virat bhakta has a Tampusra shruti playing all the time behind him. He will not go out of it. Thus, Ishwara sambandha is his background Sruti, hence called Satat Yukta; one who never forgets relationship with god. Devotion can't be forced; it has to be known only by knowledge. Love can only be born of understanding and in no other way. You discover love due to understanding. The more you study scriptures the more you understand and the more you love.

There are several levels of Bhakti. Initially I look upon God as a means for worldly ends; it is business love; love used as a means of give and take, the lowest form of Bhakti. This is usually associated with manda bhaktas.

The next one is learning to look upon God as an end in itself; because God represents purnatvam; and once I know that purnatvam, I understand that my goal of life is self-fulfillment; self-sufficiency; and this is called madhyama bhakthi; and that is the bhakthi that these people enjoy, so they look upon the God as the goal itself.

Bhagavan says: For such people, I will help them; how will I

help them. He does so by taking them to next stage, From Eka Rupa to Aneka Rupa to Arupa Ishwara. How to reach there? Only by Gyana Yoga. Sri Krishna says I will promote them to Budhi Yoga or Gyana yoga. Budhi here means Gyanam. This is where Vedanta sravanam, mananam, and nidhidhyasanam takes place. Through Gyana yoga they reach the ultimate Me; the nirguna Brahman. Sri Krishna says I will provide a Guru if required, as well as the shastra, as well. This will convert you to Nirguna Gyani.

Shloka # 11:

10.11

Moved by compassion for those (devotees) and dwelling in their mental states, with the lustrous flame of knowledge, I destroy the darkness of ignorance.

Sri Krishna says I will light the lamp of wisdom in Viral Bhakta. This Gyanam will result in arupa ishvara gyanam or advaita gyanam. How can Sri Krishna light this lamp? Lighting lamp of knowledge is only possible through teaching. How long to teach? Until consistently systematically student understands the subject and all his doubts are removed. If a guru is not available God himself comes as guru, even as he did with Arjuna. All this he did due to his compassion. Anukampa means compassion.

What type of light is lit? Initially the flame is feeble; so you must protect it; then later you must fan it so that it conflagarates. At Sravanam the lamp is lit; one should not stop at sravanam, as the flame is still weak. It is strengthened by mananam and nidhidhyasanam.

By wisdom I will remove internal ignorance. Internal ignorance is evident in gloom on face of a person; it will go away and the face will bloom with joy.

Virat Bhakta will become a Brahma Gyani without which no moksha is possible. If you surrender to Lord, he will provide the way to knowledge. He becomes a Gyani with support of God.

Shloka # 12:

॥ श्रीगणेशाय नमः ॥

श्रीकृष्ण उवाच ॥ अर्जुन ॥ त्वं ब्रह्मसूत्रं ब्रूयान् ॥

ब्रह्मसूत्रं ब्रूयान् ॥ ब्रह्मसूत्रं ब्रूयान् ॥ ब्रह्मसूत्रं ब्रूयान् ॥ 10.12 ॥

Arjuna now spoke.

Sri Krishna has talked about Ishwara swarupam, vishwa rupa bhakti or Virat bhakti and benefit of this bhakti, which is Brahma Gyanam. This Gyanam will lead to Moksha. With this his teaching is over. But now Arjuna raises some questions. From Shlokas # 12-# 18, the questions are raised, all based on Sri Krishna's earlier comments in this chapter.

Sri Krishna said, "I am the cause of this universe. So, every glory is my glory. My glory manifests in every object." Arjuna wants to know more about this divine glory, also known as Vibhuti. Arjuna wants details of Vibhuti.

Therefore Arjuna says: Originally you are Param Brahma; not only that Param Dhama as well, and you are the supreme light of consciousness. So dhama has the meaning of light also; dhama means abode also; both meanings are OK. You are the abode of the whole universe or you are the light of consciousness, chaitanya

svarupah.

You are most sacred, Parama Pavitram. Anything becomes holy due to association with God. A building is not holy, but once an idol is installed God's holiness comes to building as well.

Even a saint is holy because of discovering Lord in himself. A fruit from a shop is just eaten while the same fruit from a puja, one places on both eyes due to its holiness that comes

from God.

Parama pavitram means Lord is holy

Pursuhaha means you are indweller of human body, the sakshat chaitanyam

Shashvat means Eternal one; one who never dies.

Thus Arjuna gives a wonderful description of Ishvara to please Lord Krishna, because he is going to ask him for a favour.

Take away:

This non-resistance to experiences is called prasada buddhi.

Virat bhakthi does not require dropping your career or profession; it requires only a sensitized and informed mind.

Education is giving that mind which will discern the invisible God, behind the physical universe.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 9

Karika # 9:

ॐ तत् सत् ॥ तत् सत् सत् ॥ तत् सत् सत् ॥ तत् सत् सत् ॥
ॐ तत् सत् ॥ तत् सत् सत् ॥ तत् सत् सत् ॥ तत् सत् सत् ॥

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

Swamiji said Gaudapada concludes his analysis of first six mantras with Karika # 9. Here the first three padas were described as:

First Pada: is Sthula Atma in Jagrit avastha

Second Pada: is Sukshma atma in Swapna avastha

Third Pada: is Karana atma in Sushupti avastha.

Each of them is nothing but conscious principle associated with nama and rupa. Sthula atma is associated with Sthula nama rupa; Sukshma atma is associated with Sukshma nama rupa and Karana atma is associated with Karana nama rupa.

Each is divided into knower and known principle. Sthula atma has sthula prapancha, Sukshma atma has Sukshma prapancha and Karana atma has Karana prapancha. Each atma is a mixture of knower and known pairs. The three pairs constitute the three padas. Now we enter the fourth pada, the Turiya atma. We will also now enter the mantra # 7. So from karika # 9 we are now entering mantra # 7.

Mantra # 7:

This mantra defines Turiya atma. Knowledge of Turiya can liberate a person from samsara. The knowledge of the three padas can't give us liberation. This mantra is the most significant mantra of Mandukya Upanishad as well as entire Upanishadic literature. As we dwell on mantra # 7 more and more, we will appreciate it better. Gaudapada has written over 200 verses on this mantra. It is called Turiya lakshanam. The mantra itself does not mention the word Turiya; it uses the

word Chaturtham or the fourth pada.

With respect to Turiya atma there is a misconception. We will remove the misconception first then come to conception. First pada is associated with waking state. Second pada with dream state and third pada with sleep state of experiences.

The common feature among padas is the association with a state of experience. Therefore for the fourth pada also we assume it is associated with a fourth state of experience. So people have inserted a fourth state to connect with fourth pada. They have given it a name called Turiya pada as the fourth pada.

Once this misconception has come up the corollary is that Turiya pada is now available only in Turiya avastha. Therefore, they conclude, during Vedantic study we can never know Turiya pada as we are in jagrat avastha during the study. So confused people conclude that during Vedantic sravanam we can only learn about Prathama pada alone; they feel they should work for Turiya avastha or Samadhi; and there are many types of Samadhi as well. These words have however no connection to Vedanta. We have to drop this misconception right now.

Mandukya Upanishad does not talk of Turiya avastha. It talks of jagrat, swapna and sushupti avasthas via usage of words Jagrat sthana, Swapna sthana and Karana sthana. A Turiya sthana or a fourth state is, however, not mentioned at all.

Then what does Upanishad say? It says Turiya is different from first three padas of Vishwa, Taijasa and Pragya. It is in and through all the three padas. Therefore, since Turiya is through all three padas wherever Vishwa is available Turiya is also available; it is same with Taijasa and Pragya as well. So, it obtains in all three avasthas. Turiya coexists with all three states. Each state may come and go but Turiya remains. Thus Turiya never comes and goes in any state; it is available in all states of experience.

To understand that Turiya is different from all three states, we can take example of golden bangle, chain and ring. Gold is not different from bangle, chain and ring. It is identical to all of them. Bangle is not equated to gold; as bangle comes and goes; but gold does not come and go. So it is with chain and ring as well.

So gold is different from bangle, chain and ring; but don't search for it outside; it is in and through all three of them. **How then to comprehend the gold; we see it by seeing the gold as a part of all three. The intellect filters out the name and form of chain, bangle and ring and we see only gold.**

Here we see gold is coexisting in chain, bangle and ring. So here gold is the fourth entity. It really is not away from the three; it is in and through all three although different from them.

Similarly, Turiyam is different from Waker but is in and through Waker. Turiyam is different from dreamer but in and through dreamer; Turiyam is different from sleeper but in and through sleeper as well.

When I say I am the waker, sleeper, and dreamer, what is it that is in and through all three states? The common factor is " I am", the shudha chaitanyam; all others are incidental states such as, "I am father; I am happy", etc. Here the "I am", is Turiyam. It is there even after waker goes away. It is there even after dreamer goes away; it is there even after sleeper goes away. The "er" in dreamer, sleeper and waker is the common principle; Waking, dreaming, sleeping are not. This is thrust of mantra.

For all three padas; each pada has a pair; a Pramatha (knower) and Prameya (known). Turiya is different from the three pramathas of Jagrit, sushupti and swapna; the three knowers, that is the waker, dreamer and sleeper. Similarly there is a Prameyam. Turiyam is different from the three pramathas and

the three prameyas, the three states of Sthula prapancha, svapna prapancha and karana prapancha. It is different from all three states but it is also in and through all three states.

Thus, seventh mantra can be divided into three parts:

First part: is Turiyam and it is different from the three knowers. In shloka it is described from “naanta to Na prgyam”.

Second part: Turiyam is different from three prameyas. In shloka it is described from “adrishtam to avyaya”.

Third part: Even though Turiya is different, it is in and through all three states. It is the adishtanam. In shloka it is described from “Eka atma to end”.

Thus, Turiyam is both transcendental and immanent. Transcendental here alludes to the gold that is different from bangle, chain and ring. Immanent alludes to the fact that It is in and through all three states.

“ I am that Turiyam”, one who knows this, he is free here and now. So all our struggles are to reach this state.

Describing the meaning of words in mantra swamiji said:

Bahishpragyam: means the Waker, the jagrat pramatha, the knower in waking state, turned extrovert. Turiyam is not bahishpragyam, not the waker I, not the prathama pada.

Nanta Pragyam was in mantra #4 as well. It means dreamer I turned inwards. Turiyam is not nantapragya, the dreamer I; nor Pragyandhanam, nor sleeper I, nor svapna Pramatha; the knower I in sleep state. Turiyam is none of them.

Na Ubhayataha Pragyam means intermediary experiencer. Intermediary state is one before you go to sleep; you are sleepy but are also awake; not total sleeper nor total waker; or upon waking, in morning you are still sleepy. It is at this

time that you get ESP experience, paranormal state of experience. Turiyam is different from these intermediary states as well.

Na Pragyaha, means the all knower or God. Turiyam is not even the Knower of all. The only thing that does not meet all these conditions can only be an inert stone. But Upanishad says it is not an inert principle; It is consciousness without being a Knower.

Thus all Pramatas are negated. With this part 1 is over.

Prameya Trayam: It is not an object of experience. It is Aprameyam. To reveal this Upanishad says it is not an object of any instrument of knowledge. Sarva Pramaha agochara. Pramanam means instrument of knowledge. It is not an eye, or sense organ or adrishtam, pancha indriya agocharam or Pratyaksha Pramana agocharam (not accessible).

If someone says I saw Brahman he has experienced some experience; but Vedanta says that experience is not the ultimate reality. If you saw, if you heard, it is not true.

Agraahyam: It cant be grasped by pancha karmendriyas; touch, smell, see....); if it is, it cant be ultimate truth. Any bhagavat darshanam of any bhakta we don't question it but Vedanta says it is not the ultimate.

Alakshanam: Lakshanam means inferring through clue. Smoke without seeing fire. Smoke is Lakshanam. Turiyam is Alakshanam; it can't be known from clues.

With Best Wishes,

Ram Ramaswamy

