

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. Guadapada 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 Vishva, Taijasa and Pragyā. 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 prameyams. 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 Aparameyam. 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

Baghawat Geeta, Class 130: Chapter 10, Verses 4 to 10

Shloka 4 and 5:

Intelligence, knowledge, non-delusion, endurance,
truthfulness, sense control, mind control, pleasure, pain,
being, non-being, fear and fearlessness. 10.4

Non-violence, equanimity, contentment, penance, charity,
renown, ill-fame—from Me alone these manifold states accrue to
all beings. 10.5

Swamiji said we have entered chapter # 10 with the first three
shlokas. Sri Krishna is introducing subject of Ishwara
swarupam or nature of god. This is topic from Ch. # 7 onwards.
First six chapters were about Jiva Swarupam. From Ch. # 7
onwards it is Ishwara swarupam that continues till Ch. # 10.
In first three shlokas Sri Krishna talked about glory of

Ishwara Swarupam. In shlokas 4 and 5 he has entered into topic of nature of God. God is defined as cause of the universe or jagat karanam.

And this jagat karanam status of the Lord itself is explained in the scriptures in three different ways, depending upon the intellectual level of the student. Jagat karanam explanation level No.1; jagat karanam explanation level No.2; jagat karanam explanation level No.3; This explanation will depend upon the intellectual caliber of the listener.

Level # 1:

Nimitha Karana Ishwara

God is creator of universe. He is omniscient, omnipotent creator who creates the creation. Here we imagine a creator like a jewel smith or a mason, an intelligent creator, as a person. Scriptures give many examples to support this; thus the four heads of god indicate a lot of knowledge and omniscience. This is an initial introduction to creator.

Level 2:

Parinami upadana karana Ishwara

If god is creator what raw material did he use? A carpenter needs wood; a mason needs cement etc. Here scriptures say god alone was there in the beginning. There was no " outside material" for him to use. As Creator, God finds raw materials in himself. So Lord himself evolves into universe. It is just like a seed evolves into a tree or as gold manifests itself as a chain. Now we say God himself evolves into universe or Lord manifests himself as Samsara. This is second level for the slightly advanced intellect. After being in madhyama budhi for some time he then evolves to level three.

Level Three:

Vivārtha upadana karana ishvara

Since Lord is infinite and beyond time and space, there is no question of the Lord becoming the Universe. Because the language of becoming indicates transformation and transformation indicates limitation by time, since God is desha kala atithah, there is no possibility of Lord transforming into the universe; then what happens; Lord remaining changeless; the Lord appears as the universe: without really undergoing transformation, retaining his absolute nature, the Lord appears as this world, Just as we, at the time of dreaming, continue to remain as the waker on the bed, but in the dream, our mind gets transformed into the dream-time, the dream-space, the dream-object, the dream-transaction; the dream-nightmares, the dream-festivals; all are the waker himself who transforms without really undergoing any change.

So, I, the waker seemingly transform into dream and when I wake up the dream world gets resolved.

Just as I continue to remain as waker, and seemingly become pluralistic, transact, enjoy or suffer the dream, and when I wake up what happens, the whole dream world is resolved. And again I can project another dream world and again I can resolve. Even if hundreds of dreams I project and resolve, I continue to remain an undisturbed, untransformed and undestroyed individual,

So also God appears as world or Vivarta Upadana karanam Ishwara. Now in this chapter Sri Krishna is talking of a Level 2 Sadhaka. "I" evolve into universe; the internal universe of thoughts and external universe of objects both arise out of Me, says Sri Krishna. I alone become everything.

Shloka # 6:

सप्तमोऽपि ब्रह्मविद्यायां श्रीकृष्णार्जुनसंवादे
सप्तमोऽध्यायः ॥१०.६॥

The seven great seers, the first four, and also the Manus were

mind-born, endowed with My powers. These beings are their progeny.

Creation of external world is being discussed.

First seven rishis, Sapta Rishis, came, and they belonged to the Grihastha paramapara. Four other Rishis, Sanakadi Rishis, came after that though they followed the Sanyasi paramapara. As per scriptures seven rishis were:

Atri, Bhrgu, Kutsa, Vasishta, Gautama, Kashyapa and Angirasa.

Brahmaji came from Vishnu. Brahmaji, created, by his sankalpa, the manas putra. How to create by sankalpa? It is just as we create a dream world by our sankalpa or visualization.

The first four Rishi were: Sanaka; Sananta, Sanatkumar; and Sanat Sujatha.

As per Brahmaji's desire these four Rishis were expected to get married and beget more children. But they followed Brahmacharyam. Brahmaji was angry with them, which resulted in the Rudras. So, he created seven more Rishis; he also created the 14 Manus; each Manu presides over a manvantara. 71 manvantaras equal one Yuga. So far six manus have gone. We are in the seventh manvatara period presided by Vivasthaha. We are in 28th Chatur Yuga. That is why we are called manushya.

How was it created? It was born out of sankalpa of Brahmaji; each of them (manu's) has same nature as of Brahmaji. We are also " Aham Brahmasmi mat bhava". Matbhava means nature; another meaning is devotion to Me. Out of 14 manus later human beings were born.

Shloka # 7:

ॐ नमो भगवते वासुदेवाय ॥ १०.७ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.७ ॥

Whoso knows this vast power and Yoga of Mine truly, will be

endowed with the steady state of integration; there is no doubt about this.

In previous shloka it said Lord has potential (Shakti) to manifest as universe. This power of manifestation is called Maya Shakti or Yoga Shakti. Potential power is Maya. Potential power is dormant as such it is invisible. Butter in milk is not visible but we have to churn it out. This is Ishwara Yoga. Once potential manifests or becomes visible it is called Vibhuti (potential is hidden kinetic energy activated). So, seed becomes tree. **Visible version of power is called Vibhuti; unmanifest is called Yoga.**

My lecture is in my mind, invisible. Now when I am talking, potential becomes word, manifests itself as Vibhuti for many. Thus, Shakaracahrya's Bhashyam we read is Vibhuti. Universe we see is Vibhuti. At time of Pralaya everything is in potential form hence known as Yoga Nidra.

Thus, I have both potential and visible energy. Suppose a devotee knows this glory, for him god is not in Vaikunta rather for him god is everywhere. "God is nowhere", said the atheist. Someone changed it to. "God is now here". This is virat Ishwara darshanam; aneka rupa Darshanam. One who knows this goes to next level of Ishwara darshanam. Next level is, God appears to have this form.

So yogaha means arupa Ishvara Gyanam; he will go to nirguna Ishvara Gyanam; which is the third level; And not only he will get arupa Ishvara Gyanam; avikampena; and it will be a strong conviction for him; formless God is the real God; and that real formless God assumes either one form or many forms; depending upon the devotee's prayer; in whichever form, he wants to have darshanam; Bhagavan assumes that form; but really speaking; the Lord is arupa; And that arupa Ishvara is called avikampa; avikampa means what; unshaken knowledge; which means conviction.

He has all three rupams in him (arupa rupa, aneka rupa and eka rupa).

In Shivananadalahari, Shankara says I can meditate upon you as the Lord whose body consists of the moving and non-moving creation. I enjoy all the three; I can talk to you as a person; I can admire you as the nature or creation; and I can close my eyes and enjoy you as aham brahma asmi. All the three he will come to know, and suppose we have a doubt; what is the guarantee; we want always the guarantee. Sri Krishna says I am giving you guarantee that you will come to Me ultimately.

Shloka # 8:

ॐ सर्वं भूयान्मां प्रथमं ॐ सर्वं भूयान्मां प्रथमं ॐ सर्वं भूयान्मां प्रथमं
ॐ सर्वं भूयान्मां प्रथमं ॐ सर्वं भूयान्मां प्रथमं ॐ सर्वं भूयान्मां प्रथमं 10.8

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

With previous shloka Ishwara Swarupa topic is over. From Shloka # 8 onwards, aneka rupa ishvara bhakti is discussed. Intermediary stage means what; at the lowest level Lord has only one Ishta Devata swarupa; at the highest level is where God who does not have any form and between these two is intermediate stage of aneka rupa Ishwara or Vishva rupa ishvara.

Vishwarupa bhakti enjoys a lot of virtues. Many values come to him. Raga and Dvesha will weaken in him. Likes dislikes weaken in him. Once I know whole creation is God's, how can I dislike anything in creation? So, everything is welcome. All our stress is due to mental resistance. I like some experiences, others I don't. Even imagined experiences can create stress. For virat bhakti everything is welcome. He sees every experience as originating from God. God is everything, pleasure, pain, success, failure, health, sickness etc. So, everything proceeds from Me; so everything is Ishwara prasada.

Thus, he becomes a Karma Yogi accepting everything with an Ishwara Prasada Bhava. Thus a Vishwarupa bhakta worships Me. Virat Ishwara bhaktas are informed Bhaktas who know that Lord is both the intelligent and the material cause of the creation. Their mind is soaked in devotion without stress. **I hope for best but am prepared for the worst. This is the best medicine for stress.**

Take away:

Visible version of power (Shakti) is called Vibhuti; unmanifest (Shakti) is called Yoga.

I hope for best but am prepared for the worst. This is the best medicine for stress.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Chapter 10: Verses 1 to 5

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

principle with basic Consciousness principle is God. We saw their common features and uncommon features as well.

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

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

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

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

This mixture is called god. This is symbolically presented as father and mother principle. This god is jagat karanam. He is

responsible for emergence of universe. And the understanding of karanam status is generally done in three stages, depending on the maturity of the student. For a beginner, God as the cause is Karanam is understood in three stages.

Stage one:

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

Stage two:

Second level: Once mind matures, next stage of understanding is that God, the creator, is God himself manifesting. To create god has no material to use. He finds the material in himself. Like a spider, God finds material in his own body; after all He is Consciousness and matter. So God manifests as the world. Here Ishwara is Parinami Upadana Karanam. Now, I will never ask where is God as God himself is available as creator. Akasha, Vayu etc are all creations of God. Sunlight is manifestation of God, says Rudram. This darshanam of Sun is available to all people even without going to a temple, even for a dvijaha. His darshanam is always available. Cosmos is avatara of God; there is no queue to stand in to see him. This is Vishwa rupa Ishwara. Second stage is elaborated in chapters 7, 9, 10 and 11, god as vishwa rupam. If one stays in stage 2 long enough one eventually comes to stage 3.

Stage three:

In stage three, God does not become universe; here god apparently appears as the universe; meaning universe is unreal; connoting Brahma Satyam, jagan mithya. This is seen in

There is a story in Kenopanishad that points out that story that even devathas cannot know the full nature of God. Even Rishis don't know my glory.

Giving the reason, Sri Krishna says I am their cause; I am their creator; they have come much later; and not only they have come later, they have got limited mind, limited intellect, limited instruments of knowledge.

Citing story of Brahmaji in the puranas, when Brahmaji appears from the navel, he sees darkness everywhere; He does not see a second thing; He does not know anything including his own nature; imagine suddenly you find yourselves surrounded by darkness; nothing is there; and Brahmaji got frightened; so he did tapas, as a result of tapas, He acquires knowledge given by Vishnu, the original creator; Brahmaji is ignorant initially; then Vishnu himself sends him all the knowledge; and therefore how can anybody talk about My glory; because they themselves do not know; so I am the karanam of everyone including Brahmaji; I am the karanam behind all the Rishis as well.

Shloka # 3:

ॐ ज्ञानं ब्रह्मविद्यायां श्रीगणेशाय नमः
ॐ ज्ञानं ब्रह्मविद्यायां श्रीगणेशाय नमः 10.3

Whoso knows Me as unborn and beginning less and as the great Lord of all the worlds is released from all sins; for he is undeluded among men.

And if a person is an intelligent one, he will certainly apply his mind to know the jagat karana Ishvara; it is only the inferior ordinary type of mind, which will be satisfied with knowing a few little things here; sufficient learning for earning food; that is why modern day education is based on a degree will fetch me a job in which I can work the least and get the most. So a developed intellect will certainly ask this question: Is there a cause; if a person is intelligent he will

try to know jagat karana Ishwara. Developed intellect will ask where did all this come from? They are looking for a cause that addresses all this. Mature mind is called asammudha. What is the cause of all this? That intelligent person knows Me as the birthless cause of the universe. Ajam anadim ca means birthless cause. Ultimate cause has to be causeless or beginningless. So, Sri Krishna says, I am birthless. Puranas show God as father and mother. Parvati does not have a father in law or mother in law, as Shiva is causeless. Sri Krishna says, " I am controller of whole universe" as srishti, sthiti, and laya karanam. This intelligent person who knows Me becomes free of papas and is liberated. This is Ishwara as seen in level 2. This person will go to third level and get liberated.

Shloka 4 and 5:

ॐ नमो भगवते वासुदेवाय ॥ १०.४ ॥
 अज्ञानं ज्ञानं च भक्त्या यथा कृतं तदा ॥
 अज्ञानं ज्ञानं च भक्त्या यथा कृतं तदा ॥ १०.४ ॥

Intelligence, knowledge, non-delusion, endurance, truthfulness, sense control, mind control, pleasure, pain, being, non-being, fear and fearlessness.

ॐ नमो भगवते वासुदेवाय ॥ १०.५ ॥
 अज्ञानं ज्ञानं च भक्त्या यथा कृतं तदा ॥
 अज्ञानं ज्ञानं च भक्त्या यथा कृतं तदा ॥ १०.५ ॥

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

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

God has manifested as universe. God and universe are both a mixture of consciousness and matter. For the sake of convenience, the world is divided into two; one is the

external world of objects; and the internal world of thoughts; anthara prapancha; And Sri Krishna says internal world is also born out of Me alone, the external world is also born out of Me alone; which means to see God, you need not look at a special direction. Whether you open the eyes, or close the eyes, God is everywhere.

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

Buddhihi is intelligence;

Gyanam is knowledge;

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

Kshama means patience,

Satyam means truthfulness,

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

Sama means mind control;

Sukham means happiness;

Dukham means unhappiness,

Bhava means birth, origin of these thoughts or emotions and

Abhava; means dissolution or resolution of these thoughts,

Bhayam means fear,

Abhayam means fearlessness.

Ahimsa means non-violence;

Samata means equanimity poise, tranquility, any word,

Tushti means contentment;

Tapa means austerity, discipline or austerity,

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

Yashah means fame; in thought;

Ayashah means ill-fame.

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

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

And all these conditions originate from Me.

They all are born out of Me alone; in their own distinct nature; they are all born out of Me alone; therefore I

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

Take away:

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

Thus, chetanam-achetanam; nirvikaram-savikaram; nirgunam-

quarter, Prajna and Ishvara. In each of the mantras, the Upanishad pointed out that each quarter is the name of "I", the atma, and the consciousness principle. I am called Vishva when associated with the waking state, Taijasa when associated with the dream state and Prajna when associated with the sleep state. It is my threefold association that makes me Vishva, Taijasa or Prajna. All of them are one and same consciousness. The differences are only in name and form like bangle, chain and a ring are finally only gold. Similarly, essential consciousness is Turiyam.

In this summary Gaudapada talked about Pada Trayam, Sthana Trayam, Bhoga Trayam and Tripti Trayam as well.

Karika # 5:

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

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

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

Shankaracharya clarifies for a better understanding that

Bhokta is “ one” and same in all three states.

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

Bhunjana in karika means he is not affected by the experiences. He is not affected because he knows that I am conscious principle who is not tainted by the illumined object. It is like a light that is not polluted by the object it illuminates.

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

Karika # 6:

कारिका ६
प्रकृतौ प्रकृतौ प्रकृतौ प्रकृतौ प्रकृतौ
प्रकृतौ प्रकृतौ प्रकृतौ प्रकृतौ प्रकृतौ

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

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

In this shloka, Gaudapada mentions a topic of creation briefly; it will be elaborated upon later as well. Creation or cosmology is a big topic in philosophy and science. In every philosophy creation is very important topic. In modern science

it is called cosmology, which has many theories such as big-bang theory, steady state theory, etc. But none of them explain creation with clarity; it is all still a mystery.

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

In the third quarter, which is the deep sleep of the

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

Maya will be used here. During laya and pralaya, the whole universe is in maya in seed form along with consciousness called Turiyam, Brahman or atma. Thus Atma plus maya is equal to the third quarter, the Prajna-Ishvara, in which, everything is in seed form. Every state of sleep is followed by a waking-up. When you wake up in the current body, it is called waking up. If you wake up in some other body it is called rebirth. Manifestation always follows every dissolution. At the time of manifestation, everything dormant rises back. What happens to consciousness? Consciousness does not and cannot do anything. It cannot undergo any change. When the body-mind complexes are manifested, consciousness lends reflected consciousness to the body-mind complex. Thus, as many minds there are, as many reflected consciousness's will form. Gaudapada says that objects, that exist in potential form in the Prajna-Ishvara, referred to in the sixth mantra, become the manifest world. Un-manifest world is not useable as such it is as good as nonexistent.

Why do we use the word Creation wrongly? When a thing is in potential form, it is utterly useless with no utility value. Oil in seed can't be used; hence it is as good as non-existent. In Pralaya, creation has no utility value; after manifesting, it is useful. So manifestation is considered newly created, which it is not. Thus from Avyakta avastha (unmanifest) comes Vyakta avastha (manifests). This is figuratively called Creation. Sri Krishna says in the Gita, "I never created you, Arjuna! You were always there." This Ishwara creates all Jivas as well as both chetana and achetana beings. Creation means Sthula, sukshma etc were in potential form; now they manifest as bodies and minds. RM (reflected

time as real, declare that time is the cause for the manifestation of all things.

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

5: Don't blame God's will. It has nothing to do with God. It is time (kala) alone that creates Creation. Creation emerges due to Kala, say time specialists.

Karika # 9:

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

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

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

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

theories are meaningless. Then, why did he create?

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

Answering this Gaudapada says, **Creation is a lower order of reality, even as the shadow cannot affect a person, similarly creation can't affect God. Mithya world does not affect God.**

Take Away:

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

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 128: Chapter 9 Summary

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

Here, one does not get Gyanam in manushya Loka.

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

So, thus, in the seventh chapter, sadyo mukthi; in the 8th

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

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

Shlokas #1-# 3:

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

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

Shloka # 4-10:

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

1. **Sarvagataha:** The real God, the "I", is all pervading. So any personal God is not all pervading. So God in

Vaikuntam etc., are inferior God presented to beginners. Also remember, without Saguna Ishwara one can't go to Nirguna Ishwara.

2. **Avyaktam**: meaning he is indriya agocharam or not available for sensory perception; aśabdām, aśparśham, arupam, arasam, agandam Brahma. So one can't see, smell, taste, touch and talk about God.
3. **Mithya Jagat Adhishtanam**: The Lord is the support of the world, which has got only a lower order of reality; which is unreal, compared to the higher order. Just as the dream world is real from the standpoint of the dreaming individual, but the dream world is unreal from the standpoint of the waker. Similarly **this world is real from the standpoint of the waking individual; but this world is unreal from the standpoint of the para prakruti, the higher nature**. And therefore the third definition of Lord is that he is the substratum of the unreal world, or the world of a lesser order of reality; In Sanskrit, mithya jagat adishtanam;
4. **Asangaha**: God is asanga swarupa: Impurities of world don't sully god. Although god supports whole world its impurities don't contaminate him. He is compared to akasha just as the space accommodates everything, without getting sullied by anything.
5. **Srishti Sthiti Laya Karanam**: Ishwara is Srishti Sthiti Laya karanam. He is cause of origin, existence and resolution of Samsara.
6. **Sakshi Matrena**: If Ishwara is creator, then he is also a karta and bhokta, then he will have punyam and papam as well. And therefore Sri Krishna says: I do not create anything; in my presence, sakshi matrena; the creation arises, exists and resolves. Like in presence of light a crime may be committed but it does not affect the light.
7. **Kartrtva bhoktrtva rahita**: Since God is only a witness; he does not have a doership or enjoyership. And this last one which is corollary of previous one; Since the Lord is only the witness; Lord does not have kartrtvam

or bhoktrtvam; kartrtva bhoktrtva rahita; kartrtvam means doership; bhoktrtvam means enjoyership; both do not belong to Ishvara.

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

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

Shloka # 12-# 19:

The remedy is now given for our suffering. Bhakti is given as the remedy. Bhakti is a series of sadhanas culminating in Gyanam. Our problem is ignorance and its solution is Gyanam.

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

Three levels of bhakti are indicated. They are:

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

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

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

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

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

Shlokas # 20-# 29:

Sri Krishna talks of two forms of bhakti based on motive. Previously we talked about bhakti based on Sadhana. Now we are discussing bhakti based on motive; thus we have Sakama Bhakti and Nishkama bhakti. The difference in motive is one bhakta prays for finite benefits while other prays for infinite benefits. Manda Bhaktas use bhakti for ephemeral goals. Sakama bhaktas goals are unintelligent ones. However, Swamiji says, Sakama bhakti is still valid and fruitful. It is not a papam. God will fulfill Sakama bhakta's desires. But his life will be like the snake and ladder game; will be climbing very fast in the ladder and also come down faster through the snake's mouth; and again go up and come down; endlessly this game goes on and on and this is sakama bhakthi.

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

nishkama bhakti. Asking for Guru is nishkama bhakti. Asking for non-forgetfulness of teaching is nishkama bhakti.

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

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

Shloka # 30-#34:

Sri Krishna glorifies bhakti here.

Since bhakthi has got several layers, it is like a flight of steps; beginning from the lowest rung of the ladder; karma lakshana bhakthi; then upasana lakshana bhakthi; and then Gyana lakshana Bhakti. Since it has many rungs, anybody can start bhakthi; according to his level; Not that you have to study nirgunam Brahma; you need not start there; Start with karma yoga; very easy; even you can practice sakama karma; but dedicate it to the Lord, We will see the details in the 12th chapter; thus anybody can start bhakthi; whatever be the level.

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

Thus, I have to be confident in running a race; mother, father, brothers, etc. they can clap the hands; they can cheer you up; the running has to be done only by the child only; Similarly the spiritual sadhana, I have to do; guru can

encourage; Shastra can encourage, Bhagavan can encourage; and biggest obstacle to confidence is guilt; and therefore Sri Krishna says never have guilt, once you have understood that your lifestyle has been unhealthy; decide to change; once you have turned a new leaf and decided to change; **the very decision to change makes you a saint or a Sadhu purusha.** And not only that, there may be some people who have got disadvantages because of their very birth; because of their parentage; because of their location, etc. There can be people with inherent disadvantages but even those disadvantaged people can practice bhakthi and attain liberation.

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

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

With these five factors you will attain Me.

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

Take away:

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

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

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

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

Sadhu purusha.

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

Essence of Bhakti:

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

With these five factors you will attain Me.

With Best Wishes,

Ram Ramaswamy

Bghawat Geeta, Class 127: Chapter 9, Verses 30 to 34

Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥ १० ॥
अपि च कर्तव्यं कुरुष्वैतन्मया ॥ १० ॥ १०.३० ॥

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

Continuing his talk on chapter 9, Swamiji said, Sri Krishna

has completed the topic of comparison and contrast of sakama nishkama bhakti. Now, in shlokas # 30 to # 34, Sri Krishna is talking about the glory of devotion.

In shloka # 30 bhakti is glorified as something, which any person can start at any time in his life.

Either he can start as an arta bhaktha, which is the beginning stage. Whenever there is problem, we can take recourse to the Lord. This is arta bhakthi. Whenever there are problems, a person is mentally weaker, he requires a support, and Lord is an ever-available support. In fact, one of the names of the Lord is arta thrana parayana; the one who is committed to helping the people who are in crisis. And gradually you can graduate to artharti bhakthi, then jignasu bhakthi and then Gyani bhakthi; thus whatever be your level of spirituality, you can start with bhakthi.

Sri Krishna says once he has decided to take the help of god such a person can be called a Sadhu purusha because it requires a little bit of humility; a little bit of understanding, that however great we are, our freewill has its limitation. No doubt human being is very powerful. No doubt, human being can achieve lot of things. But however great a human being is, he has his limitation. The moment I understand the limitation of my freewill, my wisdom helps me take the help of an external factor.

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

And once a person surrenders to the Lord; and then he will find there is an extra strength in his mind. As I told you the other day, **they have statistically proved that religious people have more emotional strength, and greater immunity and resistance even at physical level.** Therefore I do seek a transformation. Once I seek a transformation my inner

strength, my devotion will increase; when the devotion increases, naturally my strength will be more; thus you get into a cycle; **an auspicious cycle of; more devotion; more strength; more strength, more devotion, so it becomes a healthy addiction;** until then, he was addicted to unhealthy practices; now he is de-addicting himself from other inferior things and he is practicing a positive addiction; the addiction to devotion; it is an addiction; but worth having; and soon we will get over even that addiction; Whether we should get over or not is a different question; but if you see it as an addiction, we will get over that also; but he has got into a healthier addiction.

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

Shloka # 31:

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥ १३.३१ ॥

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

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

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

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

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

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

Now Sri Krishna wants to make sure Arujna accepts all this. He says, O Arjuna! take this promise from Me. A devotee will never have a spiritual fall. Material ups and downs may occur but not spiritually. This is my promise. So, become my devotee.

Shloka # 32:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥
अपि मे भक्त्या भक्तान् भवेत्पुण्यं ॥ १.३२ ॥

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

Sri Krishna wants to point out that even handicapped people can take to bhakti and get liberation. The disadvantage can be any form of handicap, physical, mental, emotional including

spiritual obstacles. They all can get liberation provided they come to depend on Me. **Shankaracharya's Karavalamba stotram is meant for disadvantaged people to attain liberation.**

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

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

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

We are not concerned about physical side of svabhava at all here.

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

Stree: A stree is an emotional person. In Stree emotion dominates over reason. Normally reason should control emotion and not the other way around. An emotional person can have

problems with Vedantic knowledge. Emotional person values personal attachment. They need an emotional prop. But Vedanta wants us to grow out of relationship, asangam. Sanga means bondage; one has to transcend Sanga.

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

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

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

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

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

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

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

Shloka # 33:

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

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

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

Guna Brahmana: is Satva pradhana.

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

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

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

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

Sri Krishna concludes the chapter with shloka # 34:

Shloka # 34:

ॐ नमो भगवते वासुदेवाय ॥ १.३४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.३४ ॥

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

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

Matbhaktaha bhava: Develop devotion towards Me.

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

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

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

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

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

Thus madhyaji indicates the use of freewill; Mam Namaskuru;

indicates the importance of grace; Freewill is also important; Ishvara anugraha is also important; both should go hand in hand.

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

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

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

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

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

Take away:

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

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

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

The five conditions to be a bhaktha:

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 7

Mantra # 6:

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

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

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

Gold by itself is neither bangle, nor ring nor chain. Bangle

is like the first pada, ring is like the second pada and chain is like the third pada. Gold is like the fourth pada or Turiyam. There are no such things called bangle, ring or chain. The substance is only gold that appears as all three ornaments. Thus, I, Turiyam manifest as gross creation. Gross creation is not a substance in itself. The Turiya Chaitanyam is the only substance that appears as gross creation. There is no matter separate from Consciousness. There is no separate gross matter separate from Consciousness.

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

In all three states the pairs are:

Vishva and Virat in Sthula

Taijasa and Hiranyagarbha in Sukshma

Prajna and Antaryami in Karana

The antaryami was described in last class in mantra six.

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

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

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

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

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

There are nine karikas before seventh mantra.

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

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

In karika # 1 he is summarizing Pada Trayam.

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

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

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

Taijasa and who pleases Prajna?

Karika # 1:

वैश्वानर इन्द्रो जगत्प्रथमः तज्जगत्प्रथमः
तज्जगत्प्रथमः तज्जगत्प्रथमः तज्जगत्प्रथमः

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

Describing the three padas, he says:

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

Pada # 2 is **Taijasa** or I, identified with dream body, a thought body. In dream, every object is a thought. Thought body is vasana maya. Antaha Pragyaha means turned inwards; thus, “I”, replay the vasana’s registered in me in jagrat avastha.

Third pada: is Pragyaha is not different from antaryami or sleeper “I” or Ghana pragyaha. Gaudapada presents Pragyana Ghana as Ghana pragyaha. It is a better way of phrasing it. At this stage all my knowledge has merged into one mass Consciousness.

A very important point made by Guadapada is that the one Consciousness, the Turiya, “I”, am known by three different namas. It is like I am grand father, father and son. From my

own point of view, once you negate the relations, the names are gone and I am just a person. My waker, dreamer and sleeper statuses are all just relative ones. "I" am the one known by three different names.

Karika # 2:

विष्वा विरत आक्या उपसना
तैजसा हिरण्यगर्भा आक्या उपसना
प्रज्ञा अन्तर्यामी आक्या उपसना ॥ २ ॥

Viswa works from the right eye, Taijasa from the mind and Prajna from the heart space. Thus, the one Self is conceived as working from three headquarters as three distinct entities.

This is not part of mandukya Upanishad but was introduced by Gaudapada based on other Upanishads. Other Upanishads talk of three types of Upasanas that meditate on oneness of the being. Thus, wave and ocean are water. Difference is only in name and form. Form itself has no weight; name also has no weight; **once you remove nama and rupa, both wave and ocean end up being just water.**

Vyashti Samshti Aikyam: When we live as an individual in the world we forget individual is not a separate from Total. Cauvery water dispute is there because people of Karnataka do not see the entire country as one people. Similarly, India Pakistan problem festers in south Asia because we do not see ourselves as Asians but rather as Indians and Pakistanis. Ego is the cause of Samsara. So ego-killing meditation is very important for Vedanta to work. The three ego-killing Upasanas are:

Vishwa Virat aikya upasana

Taijasa Hiranyagarbha aikya upasana

Prajna Antaryami aikya upasana.

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

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

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

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

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

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

Brihadaranyaka Upanishad states (chapter 2, section 2) that within our heart, there is an inside space into which all our sense powers are resolved when we are in deep sleep. Prajna is invoked in this space.

Thus we have three upsanas:

Vishwa Virat aikya upasana

Taijasa Hiranyagarbha upasana

Prajna Antaryami upasana

Karika # 3:

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

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

Anandaha karanam tarpayate.

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

This is tripti trayam.

Take Away:

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

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

With Best Wishes,

Ram Ramaswamy

of a sudden. The aim is a very gradual transformation; the negative Nishidha karma should be dropped straight away; papa karmas should be dropped straight away; but kama karma should be gradually reduced.

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

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

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

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

And not only is nishkama bhakthi expressed in the form of specific puja; nishkama bhakthi is expressed in the form of a very different lifestyle itself; it is not a mere patram pushpam phalam samarpanam; nishkama bhakthi transforms the very way of life. How does it transform; every action becomes

an offering at feet of Lord. Feet of lord here means the entire creation, which consists of the laws of creation. There karmas become karma phalams or Ishwara prasadam.

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

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

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

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

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
ॐ नमो भगवते वासुदेवाय ॥ १२ ॥ 9.28 ॥

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

What is the result of Nishkama bhakti?

Every karma or puja can give two types of punyam. First is materialistic punyam; material well-being can include money,

people, house and even going to swarga. Second is spiritual punyam where you are born in a spiritual family. A rich country may have material benefits, but in a poor country you may obtain a spiritual culture. One may get opportunity to study the shastras. One may get a Guru.

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

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

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

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

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

Bhagawan is never away from me. Merger is dropping the misconception that Lord is away from me. This is Ishwara Aikyam. And how do you drop any notion or misconception; by knowledge; So the moment I get knowledge, the wrong thought that God is away from me goes away; I come to know that God is

close; one can even say, God is closest; or even go further and say, that I am God; Aham brahmasmi; this distance, notional distance, also goes away; so he will attain Me.

Shloka # 29:

सर्वेषु भूतेषु मया समोऽस्मि कश्चिदप्युपसृज्यते
सर्वेषु भूतेषु मया समोऽस्मि कश्चिदप्युपसृज्यते 9.29

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

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

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

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

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

Shankaracharya says in Soundarya lahiri that the moonlight falls equally on a beautiful house as well as a dirty pond.

Grace of god is equal to all. The difference is how much we can tap into it; one's efforts decide how much we can tap into it.

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

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

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

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

Shloka # 30:

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

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

With previous shloka comparison and contrast of sakama nishkama bhakti is completed. It started from shloka # 20 and ended with shloka # 29. Now in first portion of shlokas 30 to

34 Sri Krishna is talking about the glory of Bhakti. Bhakti is a sadhana that can be started at any stage in life. Gyana Yoga needs a lot of preparatory disciplines. Bhakti does not require any preparation.

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

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

Another important point is every human being suffers guilt from feeling, " I have done a lot of papams". Even a thief knows that stealing is wrong. That is why he does it in stealth. Therefore conscience is common sense based right-wrong norm. And this conscience, which is a common sense based norm, will always judge my action; our conscience is judging constantly and forming self-opinion; thus, most of the time, we are aware of only our mistakes that we have committed; and this produces lot of guilt. That is why in every religion there is confession. Guilt can be a problem. He may feel I can't take to spiritual path due to guilt.

And even in spiritual path, guilt can be a problem; I can always conclude, I cannot follow the spiritual path, and even if I follow I will not succeed. That is why in the 6th chapter it is said that we require four kripas; they are atma kripa; grace of oneself; Ishvara kripa is required; guru kripa is required; Shastra kripa is required; And what is atma kripa; it is a guilt free mind; which is confidence; **Even if I have done mistake, I can correct and grow spiritually; because**

every saint has a past; and every sinner has a future. So why should I feel bad; and this mind has got atma kripa. So your grace is a mind, which is confident; and therefore Sri Krishna wants to pump confidence into every student. Do not say that you cannot do it; please say you can; therefore he says, even the worst sinner can come to bhakthi with confidence;

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

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

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

Take away:

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

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

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

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

With Best Wishes,

Ram Ramaswamy

2018 Guru Purnima Talk by Swamiji

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

2018 Guru Purnima Talk

Mandukya Upanishad, Class 5

Mantra # 3:

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

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

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

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

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

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

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

Now Upanishad will talk of:

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

Mantra # 3: (continued)

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

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

Known:

When am I Prameyam?

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

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

Jagrat Pramata:

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

Thus, we have the 19 organs.

Another description of the Jagrat Pramata is that I experience an external world that is gross. In dream every object is my own thought, vasana maya. In jagrat it is bhautika vishaya or born from pancha Bhutani. So, I am called Sthula Bhut (experiencer); all this is the Sthula Atma.

The technical name **for jagrat prapancha is Vishwa.**

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

1) Head of Virat, the heaven;

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

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

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

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

Mantra # 4:

The second quarter (pada) is Taijasa whose sphere of activity is the dream state, who is conscious of the internal world of objects, who has seven limbs and nineteen mouths and who enjoys subtle objects of the mental world.

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

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

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

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

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

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

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

Mantra # 5:

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

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

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

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

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

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

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

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

Take Away:

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

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

With Best Wishes,

Ram Ramaswamy