

Omkara even as Turiyam is the fourth pada of Atma. You can never talk about Turiyam and Silence.

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

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

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

Thus:

By enquiry into Atma we come to Turiyam

By enquiry into Omkara we come to Amatra.

Through this enquiry we come to pure consciousness.

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

Karika # 24:

ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च
ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च ॐकारं च ॐकारं च

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

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

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

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

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

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

Karika # 25:

ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च ॐकारं च
ॐकारं चतुर्धा विचार्यन्तु ॐकारं च ॐकारं च ॐकारं च ॐकारं च

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

Karika # 29:

ॐकारं ज्ञानं अमरं अक्षरं अक्षरं अक्षरं अक्षरं अक्षरं ॐ
ॐकारं ज्ञानं अमरं अक्षरं अक्षरं अक्षरं अक्षरं अक्षरं ॐ

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

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

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

Take Away:

Omkara meditation:

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

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 16

Mantra # 11:

ॐ प्राग्यं विश्वं तज्जगत्प्रवृत्तं तद्विभक्तं तद्विभक्तं तद्विभक्तं

ॐ प्राग्यं विश्वं तज्जगत्प्रवृत्तं तद्विभक्तं तद्विभक्तं तद्विभक्तं

ॐ प्राग्यं विश्वं तज्जगत्प्रवृत्तं तद्विभक्तं तद्विभक्तं तद्विभक्तं

ॐ प्राग्यं विश्वं तज्जगत्प्रवृत्तं तद्विभक्तं तद्विभक्तं तद्विभक्तं

Pragya, whose sphere of activity is deep sleep, is M the third letter of AUM, because it is both the “measure” and also “that wherein all become one”. One who knows this identity of Pragya and M is able to know the real nature of things and beings, and also come to realize as being the Self of all.

Swamiji said the Upanishad is in Omkara Vichara from mantra # 8 onwards. In Mantra # 8 it pointed out that the four padas of Atma could be equated to four matras of Omkara; that is A U M and the silence following M is known as Amatra.

From mantra # 9 onwards, each matra was equated to each pada in progressive order. Thus Aa was equated to Vishwa or Virat. In Mantra # 10 the second pada Taijasa or Hiranyagarbha was equated to matra U.

In mantra # 11 the third pada of Pragya and Ishwara was equated to M kara.

Incidentally, after equating, the Upanishad prescribed three upasanas. Aim of Upanishad is not upasana but Vichara. Assuming some students may not be ready for Vichara the

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

Karika # 20:

उत्क्रिशाहाः सुक्ष्माप्रपञ्चस्य
उत्क्रिशाहाः सुक्ष्माप्रपञ्चस्य

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

It is a summary of mantra # 10. Here upasaka is equating matra U with Taijasa, Hiranyagarbha, sukshma prapancha, invisible worlds; and in doing this, all minds must be visualized. With that the U is taken as a part of Omkara. Two common features here are:

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

Phalam will be discussed later.

Karika # 21:

प्राज्ञाः सत्त्वस्य सत्त्वस्य
प्राज्ञाः सत्त्वस्य सत्त्वस्य

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

Here M is equated with the third pada that is Pragya or

student an inferiority complex; hence Gaudapada is trying to boost the student by glorifying the upsaka.

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

Karika # 23:

अकारो वाक् अकारो वाक् अकारो वाक् अकारो वाक् अकारो वाक्
अकारो वाक् अकारो वाक् अकारो वाक् अकारो वाक् अकारो वाक्

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

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

Ihaloka Phalam:

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

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

importance to upasana.

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

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

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

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

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

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

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

Padam is a word. Four words are used: Bangle, Chain, Ring and Gold. Each padam must reveal a padartha. Bangle reveals bangle padartha. Ring reveals ring padartha. Chain reveals chain padartha while Gold reveals Gold padartha. Thus four padams reveal four padarthas. But upon enquiry I find gold is substance in front of me, but in the word bangle there is no

padartha. Ring also has no padartha, chain too has no padartha. Therefore, upon enquiry three padarthas are dismissed; that is bangle, chain, ring; thus substance is dismissed. Once three padartha's are negated the corresponding padam's are also negated as they have no object to reveal. Therefore enquiry leads to dismissal of padartha and later padams as well.

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

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 137: Chapter 10, Verses 30 to 33

Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥ १०.३० ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.३० ॥

Daityanam, among demons, the descendants of Diti, I am the one called Prahlada. And I am kalah, Time; kalayatam, among reckoners of time, of those who calculate. And mrganam, among animals; I am mrgendrah, the loin, or the tiger. And paksinam, among birds; (I am) vainateyah, Garuda, the son of Vinata.

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

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

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

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

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

I am also Kala tatvam to ripen karmas at the right time. Karmas of groups of people also fructify at the same time. A sick person's papam fructifies. Another person serving me

(sick person) is my punyam; while it is his papam that he has to serve me even while losing his sleep. So God becomes kala delivering the right karma at right time to right person.

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

Shloka # 31:

पवनं पुरिषोऽहं पञ्चतन्त्रे पञ्चतन्त्रे
पञ्चतन्त्रे पञ्चतन्त्रे पञ्चतन्त्रे पञ्चतन्त्रे 10.31

Pavatam, of the purifiers; I am pavanah, air. Sastra-bhrtam, among weilders of weapons, I am Rama, son of Dasaratha. Jhasanam, among fishes etc; I am the particular species of fish called makarah shark. I am jahnavi, Ganga; srotasam, among rivers, among streams of water.

Among purifiers (ganga jalam, fire, wind etc) I am Vayu. Hence we worship Vayu; we also worship Agni. Among Gods who wield weapons I am Rama with the bow Kodandapani. Thus, gods have weapons to protect dharma.

Thus, Lord Shiva has got his parashu hastha; he has got parashu; he is called Pinakapani; the one who has got a bow called Pinakam; and Rama is called Kothandapani; Vishnu is called Sarngapani; not Sarangapani.

Initially one protects by non-violence. Only as a last resort is violence used. Even Rama gave Ravana one last chance. Even in Mahabharata Sri Krishna met kauravas one last time to avoid war. For Kshatriya dharma yudha is a dharma. It is like a doctor amputating a limb to save a person. In case of devotees, how will god use his weapon? Here too God uses weapon to destroy our inner enemies (kama, krodha, moha etc). So with Sudarashana chakram, right knowledge, Lord destroys Agyanam.

Among water animals I am Makara, the whale. Among rivers I am Janhavi or Ganga. Ganga is a papam remover as well. According to Vedanta Ganga symbolizes flow of spiritual knowledge. Thus following are common features:

1. Ganga originates from Lord Shiva's head. Brahma Vidya also comes from Lord Shiva.
2. River flows from higher level to lower level. Generally Guru's are seated at higher level and knowledge flows from Guru to Shishya.
3. Ganga is a perennial river. Brahma vidya also is perennial. What is proof of this? The fact that we are able to learn this Vidya is the proof.
4. When you dip in Ganga you feel refreshed. In same way, Vedanta teaching is also refreshing to one.
5. Even though Ganga flows from Gomukh to Calcutta, you can take a dip in it only at Ghat with steps. So also Brahmavidya, you can only dip at Guru's Ghat.

Shloka # 32:

ॐ अर्जुन सृष्टयाम् अहं प्रारंभो मध्यमोऽहं
 अन्तः प्रारंभो मध्यमोऽहं अन्तः प्रारंभो मध्यमोऽहं॥१०.३२॥

0 Arjuna sarganam, of creations; I am the adih, beginning; ca, and ; he antah, end; ca eva, as also; the madhyam, middle-I am the origin, continuance and dissolution. At the commencement (verse 20) origin, end, etc. only of things possessed of souls were spoken of, but here the mention is of all creations in general. This is the difference. Vidyanam, among knowledges; I am the adhyatma-vidya, knowledge of the Self, it being the foremost because of its leading to liberation. Pravadatam, of those who date; aham, I; am vadah, Vada, which is preeminent since it is a means to determining true purport. Hence I am that . By the word pravadatam are here meant the different kinds of date held by dators, viz Vada, Jalpa, and Vitanda. [Vada: discussion with open-mindedness, with a view to determining true purport; jalpa: pointless date; Vitanda:

wrangling discussion. [Jalpa is that mode of date by which both parties establish their own viewpoint through direct and indirect proofs, and refute the view of the opponent through circumvention (Chala) and false generalization (Jati) and by pointing out unfitness (of the opponent) to be argued with (Nigraha-sthana). But where one party establishes his viewpoint, and the other refutes it through circumvention, false generalization and showing the unfitness of the opponent to be argued with, without establishing his own views, that is termed Vitanda. Jalpa and Vitanda result only in a trial of strength between the opponents, who are both desirous of victory, But the result of Vada is the ascertainment of truth between the teacher and the disciple or between others, both unbiased.

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

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

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

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

Thus, Apara Vidya is Avidya and Paravidya is Gyanam.

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

The sense of physical limitation is expressed in the form of

our desire to accumulate more and more and more because with myself I feel I am limited; So I have a sense of physical limitation, I have a sense of emotional limitation, that I am not loved by all; I am not loved by own children; no one enquires about me; they do not even check whether we are there or not; so all these are all what; emotional deprivation; emotional sense of limitation; Then the next level of limitation is intellectual; any amount I know, I know that I do not know much; the greater I know, the greater the ignorance is exposed; and therefore, this sense of limitation is samsara and any branch of knowledge other than self-knowledge will not remove this limitation; In fact, not only it will not remove, it will create only further limitation; like Newton said; thousands of discoveries he made and at the time of death, he declared that I was playing with a few pebbles on the shore, while the vast ocean of truth is in front. Therefore, material sciences will only increase the sense of limitation; whereas this is the only knowledge give me poornatvam.

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

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

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

heated argument.

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

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

Shloka # 33:

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

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

Among letters I am letter Aa. In English language Aa does not exist. In all Indian languages Aa is first letter. It is most fundamental sound, because when you open your mouth, the sound that comes is Aa. All other sounds are modified versions of Aa

surely attains the fulfillment of all his desires and becomes the first or the foremost among all.

Swamiji said from Mantra # 3 to Mantra # 7 the Upanishad analyzed chatuspada atma; Here we travel gradually from Vishwa to Taijasa to Pragya to Turiyam. In Vishwa, I am the consciousness, which is the witness of gross universe. In Taijasa I am consciousness that is witness of subtle universe. In Pragya I am consciousness that is the witness of the causal universe, which I experience as total blankness. In Sushupti when I am experiencing total it is the experience of whole universe in potential form.

In Vishwa my attention is on object I. In Taijasa I am conscious witness of sukshma prapancha. In Pargya, I am witness of Karana parapancha. In Turiyam I turn my attention to I the observer who am there even as sthula, sukshma and Pragya are all changing. Thus Vishwa, Taijasa and Pragya are stepping stones to land in Turiyam. This Turiyam was described in mantra # 7.

Now we are starting to turn out attention to Chatur matra OM kara; travelling from A to U to M where I turn my attention to consciousness, one that is aware of silence. Thus sound is an object of my awareness; then Silence is an object of my awareness then to the awareness itself that is a witness of the silence. Thus when sound is not, awareness is still there; when silence is not, awareness is still there; when silence is there, it is the awareness of silence. So starting with awareness of sound, awareness of silence, thus Omkara Vichara is travelling from sound to silence to awareness of silence. Here sound is an object; silence is an object while the awareness is not an object. This awareness continues in silence and sound. Awareness and witness are used synonymously.

So, how to do I make use of Omkara upasana to land into my own awareness? To develop the skill of Omkara Vichara initially I

learn to equate the four padas to the four matras and let the mind absorb this equation completely.

Now we move to mantra # 9 where Vishwa and Aa kara are equated.

Here, Vishwa (Vaishwanara) and Aa kara are equated. Upanishad prescribes a meditation to equate and assimilate the knowledge. Sound Aa is taken as symbol to meditate upon. Aa represents Virat or Vishwa rupa; thus during meditation the whole gross atma comes up. Thus shaligramam is an object of reverence for an Indian. This perspective comes from generations of association, while a foreigner just sees it as a piece of art.

Two common features of Aa and Virat are:

1. Virat is first gross creation and after Virat all other creations came about. Among alphabets too Aa is the first letter.
2. The pervasion of both. Aa sound has transformed into all other letters. Aa inheres in all alphabets. Sri Krishna says in chapter # 10, I am Aa kara. Virat and Aa kara are both all-pervading or Vyapti.

Phalam for this Upasana is:

Worldly results: In mantra, Veda means Upasana. Here Upasaka attains all kamas and pervades his possessions or expands them. His family expands; property and possession all expand. One who meditates on Aa kara and Vishwa in life will become foremost in any field he enters, hence the word Aadishcha Bhavati is used.

Above were the material results of the Upasana.

Spiritual benefits are: His capacity to equate Aa with Vishwa expands. In meditation, when he practices Vedantic meditation, mind thinks of Vishwa, Taijasa, and Pragya; it also goes to

to see subtle universe, the cosmic mind, all packaged in U. This is U kara Hiranyagarbha Upasana.

What is benefit of this Upasana? By practicing Sakama upasana, following benefits accrue:

1. Because he meditates on Gyana Shakti, it is an upasana on Saraswati or Samasto Gyana Upasana. This person will become learned. Santati means extent of knowledge. Utkrashi means increases.
2. Samanascha Bhavati: He will become a common man to all. He will be accepted by all groups; he will not be a part of any camp; he will be liked by all; a mediator.

His knowledge will influence his family; his family will also be learned or will be Brahma Gyani's.

If a person practices Nishkama Upasana, this equation will help him in Omkara Upasana. In his mind whole universe will come up and resolve itself into silence.

Mantra # 11:

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

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

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

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

Pragya, whose sphere of activity is deep sleep, is M the third letter of AUM, because it is both the "measure" and also "that wherein all become one". One who knows this identity of Pragya and M is able to know the real nature of things and beings, and also come to realize as being the Self of all.

The third mantra is M kara; this M is equated to Pragya or Antaryami or Ishwara. In Upanishad, the fifth and sixth mantras described Pragya as obtaining in deep sleep. At

cosmic level it is called Pralayam and at individual level it is called Laya or sleep. These two also have two common features.

They are:

1. Apithe: ground of dissolution or merger or disintegration. Pragma is sleep state, when whole universe dissolves, just as in pralayam. My worries, knowledge etc, dissolve in sleep. At Samashti, Ishwara dissolves everything in him. Apitihi is Laya sthanam.

M is also Laya sthana. When you close mouth the sound that comes out is Mm. Mm is thus resolution ground for all alphabetic letters.

2) Mithihi: A measuring vessel. Pragma is compared to a measure. Mm is also compared to a measure.

When people measure, say in a village, the grain disappears in the measure and then, when, one pours out the grain becomes visible again; this is similar to un-manifesting and manifesting.

Pragma is also like a measure. When I go to sleep, my world goes into Me, the Pragyaha and becomes invisible. When I wake up, it all reappears again. It repeats when I go to sleep again. So, Pragyaha is also a measure.

It is same with letter M. After speaking, I close my mouth with M. All other sounds are resolved. They again come back when I talk again. Thus, it is similar to a measure as well.

This measure-ness is a common feature. So during meditation see the M sound and visualize the hidden universe.

The benefits of this meditation are that one who practices M kara Antaryami Upasana gets two worldly benefits.

1. Because of the "measure upsana" he will be able to

measure everyone and everything; and make the right judgment.

2. Apitishcha Bhavati: everything is resolved into him. He becomes one with Ishwara. All problems disappear into him.

Spiritual benefit: is developing skill for Vedantic meditation or Omkara meditation.

Take Away:

Omkara meditation: Meditating upon the letters of OM (AUM) and the corresponding universes will help in arriving at Turiyam. As the letters get resolved into silence, the three universes will get resolved into Turiyam in Vedantic meditation. This dhyanam is mentally resolving the entire universe into me, the consciousness. Chanting OM helps in visualizing the universe arising out of me. The silence following the chanting helps in visualizing the universe resolving into me. OM chanting is creation, its duration is sustenance, and the following silence is dissolution. Having chanted OM a few times, I remain silent with the knowledge that everything arises out of me and everything resolves into me.

With Best Wishes,

Ram Ramaswamy

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

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

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

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

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

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

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

Vichara. The “kara” attached to Om means the word Om. This analysis is from mantra # 8 to # 12.

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

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

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

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

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

This atma with four padas is Omkara.

Thus: Total Atma= Total Omkara.

If you dismantle the components of both, each pada equates to

connects with Virat. All-pervasive is the character of Virat and alphabet Aa.

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

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

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

Take Away:

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

As per Vedanta, perception does not prove reality.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 24:

ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः
ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः 10.24

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

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

The question soon came up if Ganga decided to descend to earth, who would receive the mighty fall of Ganga on earth. He learnt that only Shiva could receive Ganga. So he had to perform tapas to Lord Shiva for 1000 years. Lord Shiva agreed to receive Ganga; he also wanted to teach Ganga a lesson for her arrogance. Finally Ganga came down and Shiva received her in his jatas. After receiving her he covered his jata, thus Ganga was completely hidden. Then Shiva went back to his

tapas. But this posed a problem for Bhagiratha as he had wanted ganga to flow down and bless his ancestors. Now with ganga caught in Shivas jata, this did not happen. So, Bhagiratha again performed tapas to Lord shiva. Then Lord shiva let a small stream of ganga to flow to earth. Symbolically Ganga Devi is considered Brahma Vidya coming out of Lords wisdom. It indicates the knowledge coming down to the earth from the Lord's wisdom.

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

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

- First type, manda purusha, who never undertake anything; they are afraid of failure; however, they declare they have never failed.
- Madhyama purusha are ones who have courage to start but once they face obstacles or failures they withdraw,
- Uttama Purusha are ones who try again and again until they get succeed like Bhagiratha. He is an ideal example of perseverance.

Shloka # 10.25:

ॐ नमो भर्गवे वासिष्ठाय ॥

ॐ नमो भर्गवे वासिष्ठाय ॥ १०.२५ ॥

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

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

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

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

Among all monosyllable words I am Omkara. Why is it greatest? It is essence of entire Vedas. Taittiriya Upanishad says, just as butter is churned from milk similarly Brahmaji churned the Vedas to obtain Om, hence it is considered Veda Sara. It is the most efficacious of all mantras. It is used in all karma kanda mantras. All rituals start with the word Om. Omkara is an alambanam. Karma kanda, Upasana kanda and Vedanta, all start with Om.

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

Ghiram means among words I am monosyllable Omkarara.

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

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

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

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

Among mountains I am Himalaya, the abode of Shiva.

Shloka # 26:

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

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

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

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

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

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

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

Those who have Gyanam without Sidhi are liberated Gyani's. Gyani with sidhi are also liberated. One's without Gyanam are not Gyani's. Kapila had both Gyanam and Sidhi. In Bhagavatha

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

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

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

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

Among Sidhas I am Kapila Muni, says Sri Krishna.

Kapila means yellow colored one.

Shloka 10. 27:

greater effort.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 12

Mantra # 7; Karika # 11:

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

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

Ignorance is the cause while error is its effect. Ignorance is referenced by four expressions of Gaudapada. They are:

1. Nidra: Ignorance is figuratively called sleep. When you are asleep to a fact, you are ignorant of the fact.
2. Agrahanam: Non-perception of fact. Rope ignorance is non-perception that it is a rope.
3. Karanam: Ignorance is referred to as cause or karanam.

mistake that I am the Jivatma, the limited sorrowful individual; that I am limitless, is not known; in error, I only know I am a limited individual. Every Waker looks at himself as a limited "I".

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

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

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

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

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

Contrastingly in Turiya Bija nidra, ignorance is not there.

What are the similarities?

Common factors are that both are free from error.

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

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

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

Karika # 14:

वैश्वानरं तैजसं प्राज्ञं सुषुप्तं च तुरीयं च
अज्ञानं तद्विज्ञानं तद्विज्ञानं तद्विज्ञानं च तद्विज्ञानं च

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

This shloka is similar to # 11. Shlokas # 11 and # 14 are similar. All four padas are compared in them. In shlokas # 12 and # 13 only two padas are compared.

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

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

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

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

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

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

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

Shloka 21:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥ १०.२१ ॥

Among the Adityas [viz Dhata, Mitra, aryama, Rudra, Varuna,

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

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

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

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

A group of devatas, in heaven, is known as Marut devatas. There are different colonies of devatas in heaven. Depending

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

Shloka # 22:

सामवेदोऽहं सवितुर्वरेण्यो भर्गो देवस्य धियो रमन् ॥
सर्वभूतहितोऽहं ॥ १०.२२ ॥

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

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

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

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

Among sense organs I am the mind. Every sense organ can function only in a particular field. But mind is behind all sense organs; it can function in shabda, sparsha, rupa, rasa, and gandha. Hence mind is an ideal symbol. In Taittiriya Upanishad this topic is discussed. The more you think of mind the more you wonder about its capacity.

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

Shloka # 23:

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

12 Adityas were mentioned; hence surya namaskara is performed 12 times. Now 11 Rudras are enumerated in the scriptures; and that is why when we have rudra ekadashini or eleven times chanting of Rudra is performed. All of them are rudras. Among them I am Shankara; why shankara; because he is the most auspicious one. Mangalam means ananda. Rudra means one has removed dukha. Wherever Rudra parayanam is performed dukha goes away. Another group of devatas are called Yaksha's and Raksha's. Among them I am Kubera; one who presides over wealth. In Badrinath, there is a place for Kubara and there is a belief that if you keep a coin in Kubera's hand and keep that coin in your safe, it will multiply. He is lord of wealth and we don't condemn wealth. Then pavaka vasunam asmi; the

next important group of devathas are ashta vasavaha. Vasus are eight, presiding over the eight directions; So among the ashta vasus, I am agni devatha; So pavaka is agni; agni is called pavaka because he is the greatest purifier; In the relative sense also; if you want to purify anything it has to be heated; including food. If you have to remove all the impurities; say in water, the best way is to boil the water; and the Surgeon, if they want to purify their instruments, is to boil in water; and if you have to dispose off the dead body, fire of cremation is the best method of purification; and so on. So from loukika point of view agni is the purifier; From Shastric angle also agni purifies mind. So, I am the fire principle.

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

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

Shloka # 24:

ॐ नमोऽग्निदेवतानामग्नौ ॥
ॐ नमोऽग्निदेवतानामग्नौ ॥ १०.२४ ॥

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

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

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

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

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

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

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

Indra got frightened of this Yaga, as he felt threatened. Indra stole the Yaga horse. All 60,000 sons went after Indra except Asamanja. Indra went underworld. Going after him they started digging and soon the hole was full of water and it became known as Sagara. They went to Patala Loka looking for Indra. The scared Indra wanted to hide the horse and run away. Sage Kapila was doing penance in Patala Loka at that time. Indra left the horse in the sage's ashrama. The Saagara's saw the horse there and thought Kapila stole the horse. They shouted at Kapila. He got angry and cursed them all; due to the curse, they were all killed. The king sent asamanja to Sage Kapila. Asamanja met kapila. He told him if he brought

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

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

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

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

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

fact that Ishvara is the very substance behind this creation.

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

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

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

Krishna, constant petition receiver of people, Janaradana, may you enumerate your own Yoga Shakti to become the whole universe.

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

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

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

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

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

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

Shloka # 19:

Shloka # 20:

ॐ गुडाकेशः गुणगुरुः ॥
सर्वभूतहिते संततः ॥
सर्वभूतानां हृदि संनिविष्टः ॥
सर्वभूतानां कर्तृमात्रः ॥ १०.२० ॥

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

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

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

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

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

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

is wherever bangle is; gold must be there as well, because the very Is_ness of the bangle is the blessing of gold.

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

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

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

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

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

And where is this consciousness? It is there in the mind of every living being; means abiding, indwelling, residing; even in animals and plants; therefore, in my mind also Bhagavan is there in the form of atma, the witness consciousness. **This witness consciousness witnesses the presence of thoughts, as**

well as the absence of thoughts. When I say I have thoughts, I am aware of my thoughts; and when you say my mind is blank, the awareness of blankness is also because of that chaitanyam. That very chaitanyam I am; so; so this is Chidrupa Vibhuthi.

Take away:

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

With Best Wishes,

Ram Ramaswamy

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

Shloka # 12:

सर्वज्ञोऽहं सर्वभूतानां
महेश्वर इति मया श्रुतोऽहं

सर्वज्ञोऽहं सर्वभूतानां महेश्वर इति मया श्रुतोऽहं

सर्वज्ञोऽहं सर्वभूतानां महेश्वर इति मया श्रुतोऽहं 10.12

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages',

still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

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

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

For those people who are worshipping personal God, nirguna gyanam is farther. From personal God, one cannot reach nirgunam Brahma, there is an intermediary step and it is learning to appreciate the universe, as the manifestation of the Lord; which means I have got to have an expanded mind.

Only such a mind can discover that substratum of entire

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

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

Shloka # 12: Second line of shloka:

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

Shoka # 13:

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage

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

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

Shloka # 14:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१४ ॥

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

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

And this we have seen in Kenopanishad when devas were celebrating victory over asuras, Lord wanted to reveal their limitations; therefore appeared in a mysterious Yaksha form and all the devas could not know even who that Yaksha is; and we saw in the story; Vayu went and got humiliated; Agni went and got humiliated; Indra went and the Yaksha itself disappeared; and all of them understood that we all have our

own intellectual limitations. And thereafter Indra becomes humble and surrenders; I can never know the truth with the help of the limited intellect, because our intellects are meant to know only the finite thing, existing within time and space.

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

Shloka # 15:

ॐ शुभं नमोऽस्तु ते परमेश्वर
ॐ शुभं नमोऽस्तु ते परमेश्वर 10.15

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

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

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

Kshara purusha means manifest matter; or matter,

Akshara purusha is unmanifest matter or energy, and

Uttama purusha is the consciousness principle.

Thus the whole universe consists of only three; matter in tangible form; matter in intangible form, and the consciousness, which is different from both tangible and intangible matter. Tangible matter is called kshara purusha; intangible matter; Energy is intangible matter and is Akshara Purusha; and the consciousness is called Uttama Purusha; and

Uttama Purusha reversed is Purushottama; Purushottama means the pure consciousness which is beyond matter.

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

Purushottama you are chaitanya svarupa and chid rupa.

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

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

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

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

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

You alone know yourself completely; others don't.

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

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥ १०.१६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१६ ॥

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

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

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

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

Shloka # 17:

ॐ योगिन्संख्येयं योगफलसंख्येयं ॥
ॐ योगिन्संख्येयं योगफलसंख्येयं ॥ १०.१७ ॥

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

Arjuna says I want this list of glories so that I can meditate on some of them. Every glorius object becomes an alambanam of god.

When we worship everything, in our culture, it means we worship god; thus, when we worship anything, we do not worship

the thing by itself; but the thing symbolizes the Lord behind it, whether we worship the Sun, or moon, or trees or snake or river, each one becomes a pratheekam.

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

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

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

Take away:

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

The whole universe consists of only three; matter in tangible form; matter in intangible form, and the consciousness, which is different from both tangible and intangible matter.

With Best Wishes,

Ram Ramaswamy