

Baghawat Geeta, Class 123: Chapter 9, Verses 17 to 20

Shloka # 17:

ॐ त्र्यम्बकं यजामहे सुगन्तव्योर्भवाणाम् ।
ॐ शिवाय नमः ॥ ९.१७ ॥

The Father of this world am I;(its) Mother, sustainer, and grandsire; I am the holy object of knowledge; the scared syllable AUM; Rk, Sama, also Yajus.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been talking about the means of attaining freedom from Samsara or moksha. He gives bhakti as a solution. Here we have to understand Bhakti carefully. Bhakti, here, refers to a range of sadhanas. In Chapter 12 we will see more on Bhakti. When Bhakti is presented as a means of moksha three types of Bhakti are being discussed. They are:

1. Karma lakshana bhakthi;
2. Upasana lakshana bhakthi; and
3. Gyana lakshana bhakthi.

The first stage of bhakthi is in the form of karma yoga; which will purify the mind, then one has to graduate to the upasana lakshana bhakthi; bhakthi in the form of

meditation, by which a person gets the integration of the mind, and then one has to necessarily go through the final Gyana lakshana bhakthi; which is nothing but bhakthi in the form of vedanta shravana manana nidhidhyasana.

In Viveka Chudamani, Shankaracharya beautifully defines this bhakti. He says, the third and final level of bhakthi is not in the form of puja, not in the form of parayanam; not in the form of social service; the final level of bhakthi is in the form of enquiry; with the help of scriptures and Upanishads, I

make an enquiry into the essential nature of the Lord.

Thus, we have to remember that bhakti without Gyanam can't give moksha. In Kaivalya Upanishad also it says there is no method other than Gyanam.

All the Upanishads are uniformly insistent that Gyana alone is Kaivalyam.

So bhakti's final stage is Gyana Yogam. Gyana Yogam, the systematic study of scriptures, is the subtlest form of Bhakti. It is also the highest form of bhakti. We can take solace that even our study here is, bhakti alone.

Thus Bhakti=Karma+ Upasana+ Gyanam. This topic will be elaborated upon later in the Chapter 12 titled Bhakti Yoga.

When we say Bhakti as a means of liberation it also means that the object of our Bhakti too evolves even as our Bhakti evolves.

So when I start my bhakthi; my appreciation of the Lord, the object of devotion is a very gross appreciation and my bhakthi should evolve, the culmination of which will be the ideal form of bhakthi and only when that bhakthi is evolved into that form; it will lead to liberation.

What is the evolution of bhakti? In initial stages Bhatkti is Eka Rupa Ishwara bhakti. It then evolves to Aneka or Vishwa rupa Ishwara bhakti; here lord is everything. Thus, in Rudram mantras, Shiva is described as everything. Thus: Lord Shiva who is in the form of tree; who is in the form of mud, who is in the form of green leaf; the one who is in the form of dry leaf; whatever ordinary materials are there in the whole world, everything is Shiva;

So therefore, the appreciation of God changes and mode of bhakthi also changes; how does the mode of bhakthi change; karma to upasanam to Vedanta vichara;

This is the change in the mode of my expression of devotion; And not only the mode of devotion varies; the object of devotion; the Lord's nature also varies; And what is the culmination of bhakthi; culmination of bhakthi is nothing but the knowledge that the Lord in his formless nature is none other than myself; it also culminates in discovery of Advaita gyanam.

If you ask what is the proof for all these things; in seventh chapter, while enumerating bhakthas, Sri Krishna says, the greatest bhaktha is one, who

has gained the knowledge, aham Brahmasmi;

The mode of bhakthi has three levels, karma plus upasana plus vichara. The object of bhakthi also has three levels; ekarupa, aneka rupa and arupa. And such a bhakthi will give liberation.

Sri Krishna is describing aneka rupa bhakti from shloka # 16 onwards. We have just gone through Shlokas 16 and 17.

Shloka # 18:

गतिं धर्मं प्रभुं शक्तिं सखिं शरणं
सर्वं तस्मै शिवाय नमो नमो॥१.१८॥

The Goal, the Support, The Lord, The Witness, Abode, Refuge, Friend, Source, Dissolution, Existence, Treasury, and the indestructible Seed.

This shloka continues Vishwarupa Ishwara. Here, we are going through training on seeing everything as God.

So Sri Krishna gives a list of things here and points out that all these things are I Ishwara or myself only. So he says I am Gati, Bharta, Prabhu, Sakshi, etc, so we will see the meaning of each one of them described in the shloka.

Gati: means a destination; a goal, which is kept in mind by every person; we can say it is karma phalam. Every body does

Karma not for enjoyment but to obtain a result or karma phalam. So, Karma phalam is always the goal and goal is called Gatihi.

And every karma phalam, I am; that means what; success is one type of karma phalam; and what is another; failure is another type of karma phalam.

So, every karma phalam has success and failure built into it. Therefore, never reject failure. **Work for success but be prepared to welcome failure. Rejection of failure is rejection of God.**

Therefore all good and bad, any experience you get, learn to accept it as God himself.

Bhartha: sustainer or karma phala dhata; one, who gives karma phalam. To perform this I have to take control of all laws of creation. To predict rain, they say, there are 160 variables that have to be taken into consideration. There are many unknown factors. So, Sri Krishna says, " I am the giver of karma phalam". So, don't reject any karma phalam. Don't ask why "Me"?

Prabhuhu: A master capable of doing the job; omniscient and omnipotent. I am Prabhu.

Sakshi: While doing all these karma phalams, from my own point of view I am just a witness or sakshi. Thus in an earthquake all do not feel the same effect as it varies according to their karmas.

Nivasaha: Abode of everything; Vishwadhara. I am the adhara of the world.

Thus in one shloka it says of Lord Padmanabha, " I am lying on a snake. Snake is supporting God. In second line it says whole creation is resting on Lord."

Sharanam: Refuge. When the world rejects me; when I am

helpless; I am the ultimate refuge for everyone. I am protector of anyone who surrenders to Me. Such devotees included Dhruva, Prahlada, Draupadi and Gajendra.

All these stories indicate that Lord is a two-fold protector; the Lord protects from incidental problems that a person faces, like Draupadi or Gajendra; and also Lord is the ultimate protector from samsara. To protect from the samsara crocodile he sent, the "Tat Tam Asi" sudarshana chakram.

Sharanam means one in whose presence we are free from all problems.

Suhrit means well wisher. Chapter # 6 talks of two kinds of help. One is where you help somebody in return for a favor later. The other is where one helps even if a person is unknown. He helps without any expectations. The second is Suhrit. Lord is Suhrit.

Citing an example, a person promised a large house to God, thinking God will not solve his problem. But the problem got solved. Now he wanted to escape from his promise. He said house and cat are available for sale. House was for Rs 1 and cat for Rs 9 laks. The money from house I will give to Lord. Such is the human mind even then Lord helps as a Suhrit.

Prabhavaha: Srishti karanam.

Pralayaha: Laya Karanam.

Sthanam: Sthiti karanam.

These three words put together means srishti sthiti laya karanam; I am the substratum from whom the creation arises; in whom the creation rests; into whom the creation resolves.

Nidhanam: Repository of everything including knowledge, in creation. Our shastra says that even before invention of a knowledge that knowledge exists in the creation in God.

Therefore, knowledge is also a discovery. In fact, we do not produce knowledge we only remove ignorance. Every knowledge is a discovery; and where does it exist, in God. Therefore I am the storehouse of all things, all beings and all forms of knowledge.

Avyayam Bijam: Inexhaustible seed, out of which infinite things appear. Therefore, the difference between nidhanam and bijam, one can be taken to be the karma phalam, which are in potential form; sanchita rupam; and avyayam bijam can be taken as everything and being in the creation, I am the inexhaustible seed. In short, I am everything.

Shloka # 19:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥१.१९॥

I cause heat; I arrest and send forth rain; I am mortality and death; both being and non-being am I, O Arjuna.

Now Sri Krishna comes to something recognized by all people, the God Surya or Sun. What role does sun play? The sun energizes each being. We survive because of the sun. Sun helps with its many seasons. Sun is usually shown as manifestation of Ishwara. Thus in sandhyavandanam it is all about glorification of sun.

Sun is taken as a representative of God. It is the only source of inexhaustible energy. That Sun I am; Aham Tapami. As sun, I alone energize. I also heat oceanic waters and evaporate them producing tons of pure water. He also transports the water to land through Vayu Bhagawan. Then it rains. When these things happen seasonally, do not take it for granted, appreciate bhagawan.

“ I am creator of rain taking it to land and releasing it on land”. This shloka has two meanings attributed to it.

Relative meaning: I am the cause of survival. Through rain I produce food, so people escape death or survive through anna danam. Suppose I withdraw this blessing and then there will be draught and death. Thus I am responsible for draught and death as well.

Philosophical meaning: I am the cause for both mortality and immortality; So here mortality means Gyanam; so I am the cause of immortality; in the form of Gyanam; I give Gyanam; and give immortality to the seekers; and I am the cause of mortality also; when I do not bless the people or through Agyanam; so I am the cause of both, mortality and immortality.

Sat: Means manifest creation, visible creation, such as physical body.

Asat: unmanifest creation; includes subtle body.

Shloka # 20:

सर्वभूतानां हृदि स्थितो जगत्पतिर्ब्रह्मविद्यायां
श्रीकृष्णो विनोदो जगत्पतिर्ब्रह्मविद्यायां
सर्वभूतानां हृदि स्थितो जगत्पतिर्ब्रह्मविद्यायां
श्रीकृष्णो विनोदो जगत्पतिर्ब्रह्मविद्यायां

Conversant with the lore of the triple Vedic texts, drinkers of soma-juice, cleansed of sins, crave attainment after having sacrificed unto Me. They reach the meritorious world of Indra and enjoy there devine felicities.

With shloka # 19, bhakti as a means of moksha is over. In shlokas # 20-# 29 Sri Krishna wants to talk about types of bhakti: 1) Sakama bhakti and 2) Nishkama bhakti.

Sakama Bhakti: Here one seeks artha and kama used for material gains. Sri Krishna does not say which to use. He gives the means and the ends. Sakama bhakti will give worldly security and entertainment.

Nishkama Bhakti: I am not interested in artha or kama. I want

to use bhakti for moksha or related goals such as Sadhana chatushtaya sampathihi. If I have all qualifications, I can go to shastra vichara under a qualified Guru.

Sri Krishna wants to compare both, Sakama and Nishkama bhakti's, in shlokas 20 and 21.

How to know who is a Sakama Bhakta? It is seen in motive of one's sankalpa. What is the purpose of your business? If money is secondary and my goal is Chitta shuddhi, then even my business is Nishkama Bhakti.

Sri Krishna says most people are interested in pleasure. Highest pleasure is heaven. Sri Krishna says even from heaven, one finally has to come back to earth.

Take away:

1. Work for success but be prepared to welcome failure. Rejection of failure is rejection of God.
2. All the Upanishads are uniformly insistent that Gyanam alone is Kaivalyam.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 3

Greetings All,

Swamiji said, in last class we saw that in Vedanta when Shabda Pramanam is employed properly through Srvanam, Mananam and Nidhidhyasanam; through a qualified Guru; it will produce Gyanam. Even though words normally don't reveal Brahman, the Upanishad still uses different methods to reveal Brahman through words. The Gyani parampara is proof of that.

People say Upanishadic words give only knowledge and that they don't give us experience of Brahman. Vedanta says, our problem is not lack of experience rather it is lack of knowledge. Thus, we experience Dvaita in jagrat and swapna avastha and advaita in sushupti avastha. While we do have these experiences, unfortunately our conclusion from them is faulty. It is here that the Upanishads come to our help. It wants us to enquire into our available anubhava to come to know that the Advaita Aham is my real nature and that the Jagrat and Swapna dvaita experience is mithya.

This is a new knowledge correcting my misconceptions and this knowledge is enough for moksha. Since this teaching is occurring at the end of Vedas, it is called Vedanta. Vedanta does not mean end of knowledge.

In this Vedantic part we are trying to gain knowledge of ourselves as such it is called Gyana Kandam; unlike Veda purva that is called Karma kandam.

Since this portion deals with nature of myself, my swarupam or atma and not the universe, it is also called atma viddhya. In this process it reveals that I the atma am the limitless entity, existence consciousness and hence called Brahman or the limitless one or Brihat Samatvat Brahma. Scriptures also call this means of obtaining knowledge of Brahman as Brahma Vidya, Atma vidya and even as Upanishad.

The word Upanishad can be broken-down as Upa Ni Sat.

Upa means Guru's knowledge.

Ni means Nischaya Gyanam; knowledge without any doubts.

Sat means vehicle or carrier. Sat also means destroyer of ignorance and Samsara. Another meaning of Sat is Sadhayati Gamayati Prapayati Iti Sat or one which carries the seeker to Brahman. It helps Jivatma merge with Paramatma. Shankaracharya also says, Brahma Sadhayati Gamayati Prapayati Iti Sat.

Upanishad means it is knowledge from Guru that takes Jivatma to Paramatma. It does not mean paramatma is sitting somewhere waiting for jivatma. Rather, here, merger means removal of the notion that I am different from Paramatma. Hence it is called Upanishad. In the end portion of the Vedas this knowledge is given as a dialogue. A group of dialogues or even one dialogue is called Upanishad. They say, at some time in the past there were 1080 Upanishads, but many have been lost. Now there are only 108 Upanishads available. Shankaracharya has commented on only ten of them. All ten of them are considered great only because Shankaracharya commented on them. Mandukya is one of the ten Upanishads. It is the smallest among them with only twelve shlokas. Mandukya Upanishad belongs to Atharvana Veda. A Rishi named Manduka revealed it. The word root Manda means to be happy. Therefore, one who is always happy is known as Manduka. Even though it is small, it is comprehensive and all glorify it. There is another Upanishad known as Muktika Upanishad that details the dialogue between Rama and Anjaneya. This Upanishad tells us about the many other Upanishads, how many are there; which Upanishad belongs to which Veda etc. Muktika Upanishad says study of Mandukya Upanishad alone can give Gyanam. It says, if you don't understand Mandukya Upanishad, study the other ten; if you still don't understand then study all 108 of them; if you still don't get it try it in the next birth. " Mandukya ekam eva alam."

Gaudapada wrote the commentary on the twelve shlokas of Mandukya Upanishad in verse form. He occupies a very important position in Advaita Tradition.

The following is an important mantra for advaitins:

Narayanam Padmanabhavam Vasishtam Shaktim cha tatputra
parashar cha vyasam shukam gaudapadam mahantam govind
yogindramathsya Shishyam Sri Shankaracharyamathsya Padmapadam
cha hastamalakam cha shishya tam totakam vartikkarmanyansmad
gurun santatmanosmi

Sadashiva samarambham Shankaracharya madhyamam

Asmad acharya paryantam vande Guru Paramparam.

The Adi Guru of all Guru's is Vishnu, then came Brahma then Vasishta, Shakti, Parashara, Vyasa, Shuka, then Gaudapada and then Shankara, all the way down to my Guru.

From Narayana to Shuka, the first part of the Guru parampara, are all from Puranas or mythology and not from history. Here each disciple is son of a father; thus Vishnu's son was Brahma and so on. It is also called Pitr-Putr parampara.

Then the parampara changed. While Shuka was a Rishi, Gaudapada was a Manushya. From Gaudapada onwards there is history available of this parampara. From Gaudapada onwards the parampara became different in that it started the Sanyasi paramapara as well. Hence Gaudapada is a very important acharya. Gaudapada was Shankaracharya's Guru's Guru. Hence Gaudapada's Karika is very important.

Gaudapada lived in Gauda Desha or Northern Bengal. His original name is not known. The suffix pada means reverence. So he was the honorable acharya from Gauda Desha. Among his works Mandukya Karika is most important one. He has written 215 shlokas. They help us understand the Upanishad comprehensively, when studied with the Karika. Shankaracharya

started the tradition of studying this Upanishad with its Karika. Shankara also has written a commentary on the Karikas. Following this tradition, we will also study the Upanishad and Karikas together. The 227 shlokas of the Upanishad are divided into four chapters. Each chapter is called a Prakaranam. The four prakaranams are:

1. Agama Prakaranam.
2. Vyatathya Prakaranam
3. Advaita prakaranam
4. Alata Prakaranam

These four prakaranams contain the mantras as well as Karikas.

Agama Prakaranam is a mixture of entire Upanishad with 29 Karikas, thus it has 41 shlokas.

Since it has the entire Upanishad, later Prakaranams have only the Karikas. Since Agama prakaranam is a mixture of Upanishad mantras as well as karikas, which is more prominent of the two? It is said that Chapter One is Upanishad pradhana. Other three chapters are Karika pradhana. The word Agama conveys that the Vedas and their Upanishads as coming from God himself.

Since Chapter One includes Upanishad it has a shanti patha as well. The shanti patha is from Atharvana Veda. Other Upanishads such as Mundaka, Prashna, and now Mandukya are all from Atharvana Veda and they all have the same common Shanti patha.

Shanti patha:

“Om. Shining Ones! May we hear through our ears what is auspicious; Ye, fit to be worshipped! May we see with our eyes what is auspicious; May we, endowed with body strong with limbs, offering praise, complete the full span of life bestowed upon us by the divine beings; May Indra, of enhanced fame, be auspicious unto us; May Pūshan, who is all-knowing,

be auspicious unto us; May Tārkshya, who is the destroyer of all evils, be auspicious unto us; May Brihaspati bestow upon us auspiciousness!

Om. Peace! Peace! Peace!

We have studied this Shanti patha before. Its essence is that through the shanti patha the seeker is asking for three boons; and they are:

1. Ayushyam: A long enough life to be able to complete the study of the Upanishad through Srvanam, Mananam and Nidhidhyasanam.
2. Arogyam: Good health with a good physical body. It does not make sense to live long with a sick body. Sense organs should function well and should focus on good actions such as hearing good, seeing good and speaking good. Mind should be emotionally sound so that I can learn the teaching with a balanced mind. Intellectual health is also important and a sharp intellect is highly desirable so that I can pursue this Vichara.
3. Nirvignatvam: Freedom from obstacles. Prayers to various gods are offered for freedom from obstacles.

This prayer is specific to learning this Upanishad without any obstructions. The Shantipatha ends with Om Shanti chanted three times meaning it is seeking freedom from obstructions of Adhyatmika, Adhidavika and Adhi bhautika nature.

Shloka # 1:

Om, the word, is all this. A clear explanation of it is (the following)- all that is past, present and future, verily, is OM. That which is beyond the three periods of time is also indeed, OM.

First chapter is a mixture of Upanishad and karikas. Upanishad is in prose while karikas are in verse. In this chapter, mantra and karika are mixed.

The first six shlokas are Upanishadic mantras and their karikas. Then comes the seventh mantra.

The first two mantras are introductory ones. They talk of two types of enquiry.

1. Omkara Vichara mantra: this first mantra introduces us to the fact that through Omkara one can arrive at the ultimate reality.
2. Atma Vichara mantra: The second mantra introduces us to self-analysis.
3. Third to seventh mantras: elaborates on atma vichara.
4. Eighth to twelveth mantras: here Omkara vichara is elaborated upon.

All these twelve shlokas are expanded upon further by Gaudapada's commentaries.

Om is discussed in Taittiriya Upanishad as well. It says Brahmaji churned the Vedas and took out the pranava mantra or the Omkara mantra.

In Taittiriya Upanishad's Shikshavalli also the Omkara mantra is discussed.

Now the Upanishad says the monosyllable mantra is the entire creation. If you have to know about creation, just study of Omkara mantra gives you this knowledge.

This study includes all present, past and future creations. The three states are all in Omkara. Anything beyond time is also in Omkara. Omkara represents within time and outside of time as well or Vyavaharika loka as well as paramarthika loka. What is beyond time? Consciousness, Maya, Avidya etc., are all beyond time. In short Omkara is everything.

Truth of Omkara equals truth of creation. Hence this pursuit is important. So, we will study Omkara.

With Best Wishes,

Baghawat Geeta, Class 122: Chapter 9, Verses 15 to 17

Shloka # 15:

Other people, worshipping Me with the sacrifice of knowledge,
wait on Me looking up to Me as one with themselves or as
different, in manifold ways-Me with face turned everywhere.9.15

**And others, worshipping Me with the sacrifice of knowledge,
wait on Me looking up to Me as one with themselves or as
different, in manifold ways-Me with face turned everywhere.**

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been describing Ishwara Swarupam from shloka # 4 to Shloka # 10, focusing on the higher nature of God which is Satyam, Gyanam, Anantam and Nirgunam. So, when we say goal of life is God we mean the Para prakriti (PP), the omniscient Brahman, the Nirguna Brahman.

When we are talking about God in the context of worship, then the worshipped God, the invited God, the God with different number of hands and legs, there in the context of worship, we are referring to the lower nature of God.

The word God is use loosely in scriptures. In Bhagawatham it means Apara Prakriti but when it is a goal of life it is Para Prakriti, the infinite. God cannot be a finite goal. The worshipped finite form can't be a destination.

Kenopanishad says, the worshipped, formed, finite-God should be used as an intermediary step, the destination God is invariably the formless one alone; and the

description of that destination God; the formless God, was given from shloka # 4 where Sri Krishna said I am avyaktam, meaning formless, colorless, smell-less; tasteless; and touch-less; therefore the destination God is avyaktam. And having described that God in these shlokas, 4th to 10th, in the 11th shloka Sri Krishna said **the ignorance of that God, the real destination of life, is the cause of all human problems.**

When I do not know PP, I keep everything else as my destination. Unfortunately all other destinations don't give permanent peace of mind or security. Any other goal also becomes boring after some time and then we seek fresh goals. So, not knowing the real destination is the problem.

Therefore, knowing the real destination is our solution. From Shloka # 12 onwards Sri Krishna is categorizing human being. He says, most don't know their destination. Swamiji says, "Life is like a blind man looking for a black cat in a dark room in which the cat is not there". They don't know what they want. They keep switching from goal to goal, rudderless.

In spite of our Vedic parampara they are still groping for this goal. Then, Sri Krishna says, some few and lucky one's have understood that god is the ultimate goal. Chapter seven also discussed this same topic. They also pursue worldly objectives yet their main goal is still God.

Thus, one gets married, has children etc., but his ultimate goal is very clear to him. Now the understanding of what God is varies according to maturity of the person. Thus three levels of understanding of God are identified. They are:

1. Initially God is seen as Eka rupa Ishwara or Ishta Devata.
2. As one matures, God is identified as Vishwa rupa. He

Sri Krishna assumes all of us are in the middle category of Madhyama. That is the reason we are willing to worship any deity. Shankaracharya says no deity is superior; so don't compare him or her. You can have an ishta devatha; but never look down upon the other devatas. This is called anekarupa bhakthi.

And Sri Krishna wants to explain or elaborate the vishva rupa bhakthi in the shlokas from #16 to #19. In these four shlokas it is the vishvarupa Ishvara varnanam. Even though eka rupa and arupa bhakthi also are there; however, Sri Krishna chooses to elaborate on the middle one, the vishva rupa bhakthi.

Here everything in creation is looked at as manifestation of God. Initially we look at beautiful, respectable, valuable things in which we see God. Thus we see god in Mata, Pita, Guru and Daivam. We also see God in a cow.

The cow, which had so many roles to play in those days, was respected. And since rituals were pre-dominant in those days everything connected with rituals was considered very sacred. Sri Krishna takes those ritual connected things and says I am all of them. In Karma Kanda people were soaked in daily rituals; therefore he takes them and says learn to look at them as God; aham kratuh; thus everything is vishvarupa varnanam.

This is the seed of vishvarupa varnana here; gradually Sri Krishna will expand on the topic and in the 11th chapter it will be the climax of vishvarupa darshanam; all these are like a preview.

I am kratuh; kratuh means shroutha karma, which means rituals and prayers prescribed by the Vedas which are the original scriptures; the primary scriptures.

In Shrauta karma, God is himself the ritual. In Yagna, Smartha karma, prescribed by secondary scriptures or Non-Vedic scriptures they also get sanctity from Vedas alone. Even Gita

is sacred because it follows Vedic teachings. Veda is considered superior even to God as we come to know God only through the Vedas. Thus, many festivals are based on Puranic stories.

Svadha Aham in the shloka means offering to ancestors while Svaha is an offering to devatas. And Sri Krishna says that, Svadha, also I am, the Tarparanam, pinda etc., the food for the forefathers.

Aushadham means food eaten by human beings. This food is derived from plant kingdom. Medicines were also plant-based such as herbs and hence called aushadham. Food properly consumed can prevent and cure diseases. Swamiji said, "In old days people ate medicines as food, now people eat medicines as food." This food is also God. So, don't gulp food immediately, pray to god first, before consuming food.

Annam is Brahman; and that Nourisher is Vishnu. Digestive juices that convert foods are considered Shiva, the consumer of food. Thus, everything is divine. So train your mind as soon as possible to this fact that everything is Brahman.

Therefore, I am food; **and mantrah aham**; Whether you are offering food to the devatas; through shroutha smartha karma; or whether you are offering food to the ancestors through pitru karma, or whether you are offering food to yourselves; in the form of eating; regular eating; all these are sacred rituals which should go along with mantra.

Mantra Aham: I am all offerings with the mantra. Chandogya Upanishad says food is an offering to Vaishwanara Tatvam or the Pranagni hotram to the digestive juices.

Agyam is ghee; I am Ghee. Agni is fire; I am Fire. Agni is a courier service to devatas. To whichever devata you make an offering through Agni, he will send the prayer to the right god. Agni is dutaha. Another name of Agni is Hutavaha. I am whatever Agni carries. The action of offering, hutam, also I

injustice in the creation. Whatever is the news-item you read, if the innocent people are suffering, again it is according to law of karma; that does not mean, I should let them suffer, I should not go to help; rather, I should do whatever to help them.

So, whatever happens is according to the law of karma. That is indicated here as karma phala dhata.

Vedhyam/ Gyenyam: I am the ultimate thing to be known. In the 13th chapter, Sri Krishna calls gneyam Vedyam. In Mandukya Upanishad it is called Vigneyam. I am the ultimate thing to be known. Knowing this our intellectual hunger will end. We all have physical hunger, emotional hunger and intellectual hunger. Emotional hunger is our quest for love, the desire for some one or some people to love me. We also have intellectual hunger. We want to know: Who am I? Who is God? We asked this of our parents and they said shut up and do your home work; because they did not know the answer; so having asked a few times; we just put the question away in our mind.

However, all ask these fundamental questions and all these intellectual hungers will be quenched only when you know that one thing; and therefore it is called Vedyam. Once we know this Vedyam, our curiosity will be quenched.

Pavitram, means purifier; he is the invisible purifier of sukhma shariram. He is the greatest purifier.

Omkara: I am essence of all Vedas. Vedas were condensed in the Gayathri mantra. Therefore Veda is called Brahma. Thus, Brahmachari means one who studies Vedas. Since Gayathri is considered Veda it is Brahma as well, hence it is called Brahma Upadesha. Gayathri is further condensed into Bhu, Bhuvaha and Suvaha, the Vyahriti mantra. Vyahriti mantra is further condensed into; A U M which when combined becomes OM. This is because of a sandhi between A and U makes it O. Hence Aum should always be pronounced as OM. Om is a condensation

of all Vedic literature. I am that Om.

Once Om is diluted, it becomes the Vedas, like a concentrate of orange becomes the juice when diluted with water. I am Om and Vedas as well. In Sikh religion they worship Guru Granth Sahib; hence Sikh means shisya.

So scriptures of Rg, Sama, Yajur and Atharvana are the law. Rg is a Veda in which Rg mantras are there. They are a metrical or poetic composition.

Yajur has Yajus mantras and they are in prose. Thus we have Yajur parayanam.

Sama means music and Sama mantras are set to music and are known as Sama Ganam.

Atharvarana is not mentioned here; Atharvarana primarily contains loukika or worldly activities; not much used in ritualistic activities; and therefore generally not mentioned; but I am all the four Vedas also.

Take away:

The ignorance of that God, the real destination of life, is the cause of all human problems.

Therefore, knowing the real destination is our solution.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 2

Introduction to the Upanishad, continued

Swamiji said, in last class we saw that Vedanta Pramanam is the only means of Brahma Gyanam; all others are extrovert and reveal only anatma. Vedanta Pramanam, in words, however, reveals Brahman. Scriptures however, say Brahman is beyond description of words. They say, words cannot describe Brahman; however, Upanishad itself is in words, if so, how does it reveal Brahman? Even logically words cannot reveal Brahman as the object of revelation must still fulfill the five conditions we saw in the last class. The five conditions were: Rudhi, Jatihi, Guna, Kriya and Sambandha. If an object is evidently available and clearly visible such as say the sun or water then we can have a common description and agreement on this experience. Then we can call it by a name, property, function, relationship or species.

If we don't know name of an object sitting on a table we can describe it through relationship called adhara adheyam sambandha. Through adhara, adheyam can be revealed; and through adheyam, adhara can also be revealed. Through relationship of table we can refer to an object.

These are the five conditions. But Brahman does not meet any of these five conditions.

Thus, Brahman does not have Rudhihi, because we don't have Brahman as a popular experience say like the sun or water. Thus Brahman is not popularly available. This phenomenon is known as Pratyaksha Pratibhihi or popular availability.

Secondly, Jati is also not available to describe the Brahman. There is no Brahman species. Species is possible only when

there are many members to compare with. Brahman is Ekam; as such it can't be compared with.

Guna: Brahman is nirgunam; as such it has no properties.

Kriya: Brahman does not have action. It is known as Nishkriya Brahman.

Sambandha: This also does not apply to Brahman as it requires at least two entities. But, Brahman is Ekam. It is non-dual.

Therefore, some people, raising an objection, say, Brahman can't be revealed through words, and as such Vedanta Pramanam can't function.

The answer to this is that even though normally words don't reveal Brahman, using abnormal or unusual methods, they can reveal the truth. Upanishad can do this by having a Guru use the words in a meaningful manner. Four methods are given by the Upanishads through which Brahman can be revealed by words.

They are:

- 1. Using unreal attributes:** Brahman is revealed through Mithya attributes. Citing some examples: Revealing sky via its blue color, although in reality the color of sky is not blue. Akasha does not have a color; it only has a mithya color of blue. Similarly the ocean is revealed through the blueness of ocean while in reality water is not blue. Sun can be revealed as the rising sun or setting sun while in reality we know sun does not rise or set. It appears so, as the earth revolves. Thus, words can reveal through apparent attributes. This is one method of revealing Brahman. The Sakshitvam of Brahman or consciousness is also an apparent attribute used to reveal Brahman. In reality Sakshitvam is not a real attribute; it is only an apparent attribute. Shakshitvam means witnessing and it is an apparent attribute.

2. **Temporary or incidental attributes:** are also used to reveal objects. It is not a real or intrinsic attribute. Citing example a man is searching for a house among many similar houses. How to reveal the house of Mr. X? A crow sat on that house. Now, the crow becomes an incidental indicator of the house. The person showing the house shows the crow only as an incidental attribute. Similarly consciousness can't be revealed directly. So its direct association with body is used to reveal. Thus, consciousness is not a part, product, or property of body; rather it is something that makes the body sentient. The body will die and Consciousness is not permanently connected to the body; but we use the incidental body to reveal Brahman.
3. **.Absence of attribute** is used to reveal Brahman. Citing an example: There are several drinking glasses with each containing coke, milk, water and even an empty one respectively. How to identify the empty glass? Emptiness is revealed through absence of things. Emptiness does not have any color. It is a negative attribute. Another example: Several people wore spectacles while there was one person without spectacles. So, here, absence of spectacle is an attribute. Similarly when we call a person a bald man it refers to absence of hair or a person without hair. Thus, Anantam Brahman or absence of limitation (nirakara, nirguna, etc) is all absence of attributes. Thus the three attributes we have seen are: Apparent, Incidental and Absence.
4. The fourth attribute is one where without talking of Brahman, he talks of something else and thus indirectly talks of Brahman. **Thus, it is talking without talking about it.** Citing an example: A Mother has two boys. She tells elder boy, you are very intelligent, making younger son feel bad. Although mother did not say anything to younger boy, just praising elder son was enough of a signal. Another example: three men are in a room with a glass full of water. One left the room then

came back and noted glass was empty. He asked, who drank the water? One of them said I did not drink the water. The implication, without saying it, was that the other person drank the water. This is known as communication without communicating and is also called **Maunam Vakhyanam**. Maunam does not always mean keeping the mouth shut. Another example: some one came to meet me just before I left for a class. He kept talking and finally I had to remind him that I had a class at 5:30 PM. He understood and took leave. Here again the communication was indirect. Another example: someone was leaving in his car. I asked where are you going? He says where can I drop you off? This is another non-verbal communication. Upanishad calls it Neti Neti method of communication. After negating everything whatever is left behind is called Neti, Neti method. It does not talk of subject positively rather it talks of other topics and thus communicates. Thus through Neti Neti method we discover that Atma is not the Known or the Unknown. So, whatever is left is only the knower alone. Known and unknown are all objects. This is the **fourth method known as Lakshanavrithi or the Implication method**.

These are the four methods used to reveal knowledge.

Lastly one more important topic needs to be discussed.

The general perception is that words can give knowledge. Knowledge is however complete only when it is intimately and directly experienced. Only then is knowledge complete. Thus beauty of Gangotri and Badrinath can be experienced in our direct viewing experience. Reading only gives me knowledge but it is incomplete unless I directly experience Badri or Gangotri.

Vedanta is in words and it can only give knowledge; but it is incomplete, as one still needs the direct experience. If so,

how, will Vedanta knowledge be considered complete?

For this a variety of sadhanas are discussed, to convert Gyanam to experience, such as meditation, sravanam, mananam etc. This is known as Gyana Anubhava Bheda. They consider Atma Gyanam is different from Atma anubhuti. Therefore, without Atma anubhuti, knowledge will be incomplete. How then to get Vedanta Anubhava? They say Vedanta Gyanam is Gyanam while anubhava is obtained through meditation.

Vedantic point of view:

They say Vedantic words can give only knowledge; we agree with this. They say, it can't give anubhava; we agree with this as well.

We, however, say, Vedanta does not give anubhava nor does it wish to give anubhava. Vedanta says we don't require any more new experiences at all. Our problem is not lack of new experiences. Our problem is lack of knowledge alone. What does this mean? All our self-experiences can be classified in two categories:

- Dvaita anubhava
- Advaita anubhava.

All of us have gone through both dvaita and advaita experiences. Every human being has gone through both. How do you say so?

In waking and dream states we go through dvaita anubhava. I am the subject (experiencer) different from the object. Subject object duality exists and is known as Savikalpa anubhava. In this dvaita anubhava, I experience myself as an individual, localization in time and space occurs separate from others, and naturally I am a limited "I"; individual, localized and separate, I.

Another experience we have is during sleep. Here there is no

division of subject and object. No subject object duality exists. I am not an individual entity. No localization occurs; thus I cannot say I am in Madras as I cannot locate myself. I have no limitation. This "I" experience in sushupti is the clean advaita anubhava.

Jagrat & Swapna: Dvaita anubhava.

Sushupti: Advaita anubhava.

Other than these two anubhavas there is no other anubhava.

Therefore, Vedanta does not want to give any new anubhavas; we have gone through all anubhavas in Avastha Trayam. Our problem is not lack of any anubhava; **our problem is in dvaita I experience myself as a limited "I" and in advaita I experience myself as a limitless "I".**

The question before us is, which is our real nature, the limited or limitless I? Both can't be our real nature as they are diagonally opposites. So, only, one of them is my real nature and the other is only an incidental nature; or Swabhavik dharma and Agantuka dharma. Unfortunately before studying Vedanta we concluded, erroneously, that the limited I is our real nature and limitless I is an incidental one or it is a Vesham (disguise).

So problem is not lack of experience rather it is our wrong conclusions from our experiences. Vedanta's aim is not to give me another experience rather it raises questions and rectifies our conclusions.

The rectified conclusion is that I am the limitless one, my real nature. Limited human experience is only an incidental Vesha. **"You are not a human being requiring spiritual experience; rather you are a spiritual being temporarily going through a human experience"**, said somebody.

Therefore Vedanta does not give or want to give us a new

experience. Therefore student should not expect a new experience. Mandukya Upanishad's analysis of Avastha Trayam brings us the proper knowledge. Vedanta assists us in arriving at proper knowledge in the Jagrat Avastha. In the other two avasthas, sushupti and swapna, a teacher cannot teach us.

Thus, Vedanta gives us knowledge and it is enough for liberation.

Take Away:

1. Our problem is, in dvaita, I experience myself as a limited "I" and in advaita I experience myself as a limitless "I". The question before us is, which is our real nature, the limited or limitless I?
2. "You are not a human being requiring spiritual experience; rather you are a spiritual being temporarily going through a human experience".

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class : Chapter 9, Verses 12 to 15

Shloka # 12:

ॐ कर्मणो भक्त्या च ह्यर्थाय कुरुष्वहं यत् ।
ॐ कुरुष्वहं यत् कुरुष्वहं यत् कुरुष्वहं यत् ॥१२॥

Futile are their desires, futile their works, and futile their

cognitions! They are mindless; (for) they have resorted to the delusive nature of monsters and demons.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been describing Ishwara Swarupam from shloka # 4 to Shloka # 10 focusing on the higher nature of God. Chapter # 7 talked about lower nature as well as higher nature of God.

In shloka # 11, ignorance of higher nature of god is shown as cause of Samsara. How can this be? The PP (para prakriti, higher nature) is beyond time and space. So only by holding on to PP, immortality is possible. Any AP (Apara prakriti, lower nature) is within time and space and Maya as such subject to change. So long as one is AP he will be a Samsari. Even in Karma Kanda he may go to a higher Loka but those Lokas are also a part of AP.

And therefore only when a person knows the real nature of God and holds on to the real nature, he can be free from samsara. But this fact majority of people do not know and therefore they hold on to finite thing and loose it and suffer and the unfortunate thing is that they do not learn and they hold on to another finite thing, and again suffer.

So this ignorance is cause of Samsara.

And then from the 12th shloka onwards, up to the 19th shloka, Sri Krishna talks about different types of people. There are some people who have diagnosed this problem of ignorance and once we know ignorance is the cause of samsara, we know the solution is para prakrti; and once that is also clear then Gyanam is the solution. For Gyanam I require the necessary qualification and therefore sadhana chatushaya sampathi will become my immediate goal and for sadhana chatushtaya sampathi, I have to follow karma yoga and upasana. Thus I know what my course of life is; because clarity is there; I have to follow karma yoga; I have to follow upasana; I have to acquire necessary qualifications; I have to follow Gyana yoga; I have

to attain Gyanam; and through Gyanam I have to remove ignorance and obtain mukthi.

Some people are very clear and they take the right path. Many others don't know and they take the wrong path. They do not know what exactly they want. They

go after a goal for some time and acquire it; and they find that they do not get what they wanted. And then they replace the goal with another one; again

acquire it and again no satisfaction is obtained. So these people are confused people, Sri Krishna talked about the confused people, unlucky and unfortunate ones, in shloka #12. And why they are confused, because their thinking is not clear. In Kathopanishad, we saw that the body is compared to a chariot; sense organs are compared to the horses, mind is compared to the reins; and intellect is compared to the driver; a journey will be in the right direction, if the driver is informed properly.

Arjuna had Sri Krishna to guide him. Scriptures also guide one in a proper manner. Unfortunately, most do not come to scriptures. Our life, generally, takes three courses. They are:

1. Janati: One who knows about his goal.
2. Ichati: One who desires to reach his goal.
3. Yatate: One who strives towards a goal.

If Gyanam is improper, desire will also be improper, resulting in improper effort as well. These people don't have viveka shakti. We are all aviveki's and scripture comes here to guide us.

Moghajanah, they all have the wrong understanding and expectations; and what are the wrong expectations; everything impermanent is mistaken as permanent; they think power is permanent; position is permanent; people around will be

permanent; above all, money they think is permanent. So this they do not know; therefore they have wrong expectation; of security from insecure; permanence from the impermanence.

So, they have vain desires. If desire is futile, their action will also be futile and they don't get what they expect.

In Chapter # 3 it says, when they have wrong desires, any amount of accomplishments will not satisfy them and rather it will lead them to greed.

Therefore Sri Krishna says, their actions will be kama pradhana actions; or krodhah pradhana actions; either their actions are born out of attachment; or their actions are born out of hatred; so rakshasim and asurim; the difference is: one is ragah, pradhana; another is dveshah pradhana.

Thus, they take to illegal methods of acquisition. With their greedy behavior they get into cutthroat competition and thus Dvesha enters them and their Kama then becomes Krodha.

What about pancha maha yagna; nothing like that exists in his life; everything will go away and therefore nitya naimithika karma also will drop; why because there is no time; I would like to use that time to earn more money. And therefore, rakshas asurim prakrti dominates.

They take to mohini, which will delude the people; which means they get into a vicious cycle. Because of non-discrimination; their kama nishiddha karmas increase; and with it the power of discrimination gets further stifled or overpowered. Their bhuddhi will get further spoiled and eventually they lose even their conscience and thus criminals are born. Their intellect now justifies compromised values.

When we compromise with the values initially, there is a prick; Somehow you managed that, second time lying will not be pricking that much; third lie, still lesser; fourth lie, no prick at all; fifth lie, I begin to justify; sixth lie, I say

it is required in kaliyuga. If one lives to this stage the person becomes incorrigible and can hope for a better luck only at next birth.

When fire is burning in forest, the wind becomes its friend. However, when the same fire was small the wind was its foe. If you cant defeat them, join them. Initially when our mind goes in wrong direction we can stop it. But later, it becomes difficult. Then the intellect cannot stop the compromise with values. And then the intellect will begin to join and justify the violation; and such people are called rakshasic people and asuric people.

Shloka # 13:

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

But magnanimous persons, resorting to a nature that is divine, O Arjuna! adore Me single-mindedly knowing ME to be the imperishable source of beings.

In previous shloka Sri Krishna talked about misguided people bogged in Samsara. There are some fortunate people who, due to their past Karmas, are born in good families.

O Partha! People born in good families take to satvik nature practicing Pancha Maha Yagna's and leading a dharmic life. To them, due to the grace of God, they develop nithya anithya vastu viveka. They lead a religiously alert life.

Every experience teaches me a valid lesson that I should seek security only from God and not from Samsara. Seek peace only from God. This nithya anithya viveka they develop.

They have daivic prakriti. Mind purifying karmas are more in their lives. They see Me as the ultimate shelter. They see Me as the ultimate causeless cause of all beings. They see God as beginning- less, without end or infinite. They see everything

other than God as finite. **Intelligent people learn from other's suffering. Unintelligent learn from, their own suffering.**

Their journey begins without any distractions. In our tradition even married life is meant to be an Ashrama for Chitta Shudhi; it leads to dharma and moksha. Artha and Kama are only incidental goals.

Shloka # 14:

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

Incessantly glorifying Me, striving with steadfast vows; prostrating; eternally united, they worship Me with devotion.

How do they pursue God?

They are people of firm resolve; “ I want to attain moksha”; they are tivra mumukshas. They refresh their resolves through Vratams. They talk of their goal as much as possible through Satsanga. The other people are also likeminded people and they will also remind you. So, they choose their friends carefully. They start preparing themselves (Yatante). Sadhana Chatushtaya Sampathi is difficult to obtain while Gyanam is easy to obtain, if you are prepared. So, one has to start preparation right now. Practice of Karma Yoga and Upasanas are all part of their preparations.

They know that mere effort is not enough; that there will be endless obstacles (pratibandha). To succeed Ishwara anugraha is crucial and so, they surrender to God.

If you remember, I had told you in my introduction to the seventh chapter, one thing that is highlighted in the first six chapters of the Gita is individual effort; then in the next six chapters, that is from the 7th chapter to the 12th chapter, the importance of Ishwara kripa is highlighted;

Therefore prayathna is important; anugrah is important; only when both go in hand in hand, can we succeed.

Yatante indicates free will. Namasyanta indicates role of grace. So is freewill important or grace important? Both are equally important. If you discard freewill, you are fatalistic person; If you discard anugraha; you are an arrogant person; anugraham if you say no, arrogance; freewill if you say no to it means it is fatalism; we should neither be fatalistic; nor arrogance; we should know our effort is important; Ishvara's grace is also important; Thus a balanced approach is required.

To be ever steadfast, is their personality. Just as a sports man has trainer, dietician, psychologist etc to support him similarly their total focus is on moksha.

Thus at all levels: annamaya; pranamaya; manomaya; vigyanamaya, even anandamaya, all levels, there is only one focus that of moksham alone; this they pursue and seek.

Shloka # 15:

ॐ नमो भगवते वासुदेवाय ॥ १.१५ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.१५ ॥

And others, worshipping Me with the sacrifice of knowledge, wait on Me looking up to Me as one with themselves or as different, in manifold ways-Me with face turned everywhere.

Now God is my goal. Even understanding of this goal evolves over time. There are thus three levels of understanding of God:

1. In beginning stages: **God is creator of world**, the nimitha karanam, like a weaver, carpenter etc. The God is even seen as many headed or omniscient. Thus, four heads of Brahma indicate the four Vedas. It is a personal God like Vishnu. Once you progress then,
2. Next level: Initially if God is seen as a person, he is

limited spatially, meaning not present everywhere. **Here God becomes the world.** God is appearing as this universe. This universe is a form of God, Vishwarupa Ishwara. Here we are saying that Bhumi is the feet of the Lord; the sky is the body of the Lord; heaven is the head of the Lord.

3. If god is everything, is Kuvam also God? Such doubts can arise. If god had only positive attributes he is limited. God does not become creation, rather it appears as creation. **Real God is free from all appearances.** He is Param Bhavana. **He does not have any form at all.**

Thus from Eka Rupa Ishwara>to>Aneka Rupa Ishwara>to> Arupa Ishwara. Everyone has to go through all these three stages.

Some worship me as non-dual Ishwara by taking to Gyana Yoga. Through Vedanta Viveka they see Arupa Ishwara. Some others worship Aneka Rupa Ishwara. Furthermore, some others worship a God with a distinct form such as Rama or Krishna.

Swami Chinmayananda started his ashram in Bombay with a Shiva Deity. Hare Krishna people criticized him saying that he used Krishna's name but went with Shiva.

Take away:

God is free from all appearances. He does not have any form at all.

Intelligent people learn from other's suffering. Unintelligent learn from, their own suffering.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishads, Class 1

Introduction to the Upanishad:

Greetings All,

Swamiji said, having completed Taittiriya Upanishad now we are entering Mandukya Upanishad. It is a different Upanishad from Mundako Upanishad. Today, I will give you a general introduction to this Upanishad. In the introduction I will consolidate the introductions of previous Upanishads. Thus our original scriptures are called Vedas or Shruti, a means or source of knowledge. They are a body of literature through which we come to know about the means and ends of human life. It is also called Shruti, as Rishi's heard it, as revealed to them by the Lord. So, Vedas are considered a revealed literature, one not born out of human intellect as such also called Aupurushyam. They have been propagated as karna parampara as well. These Vedas are four in number and are: Rg, Yajur, Sama and Atharvana.

This vast Vedic literature is classified as follows:

1. Veda Purva.
2. Veda Anta.

This Veda-purva section talks about varieties of karma. Karmas are rites to be done. Therefore, it is called karma section (action-section). Veda-anta section does not focus on action but on knowledge. Veda-purva section gives benefit by doing. Veda-anta section gives benefit by knowing. Therefore, Veda-anta section is called Gyana section (knowledge-section). In

all the four Vedas, karma section and Gyana section are found. Veda expects every follower of Veda to start with the karma section, the religious way of life. Gyana section deals with the spiritual life. One should start with religious life and graduate into spiritual life. **Without religious life, spirituality will not work. Without spirituality, religious life is incomplete.** Therefore, the follower of the Veda should follow a religious life and go to spirituality.

Veda Purva: First part or beginning part of the Vedas includes: a) Sadhya Trayam, b) Sadhana Trayam and c) Dosha Trayam.

Sadhya Trayam: are three types of human goals. The human goals are:

1. Self Improvement
2. Improvement of possessions. This can include one's house, material possessions, one's family etc.
3. Improvement of set up. This includes the environment in which you live or environmental improvement.

Human being desires security and happiness and they are dependent on these three goals. If anyone of these goals is missing, happiness and security are difficult to reach. So, these are the goals for a human being in Veda Purva.

Sadhana Trayam:

To accomplish the human goals three disciplines known as Sadhana Trayam are prescribed. They are:

1. Physical disciplines for the body that include rituals. These disciplines are also called Kayika Sadhanani.
2. Verbal disciplines in the form of Japa and Parayanam. They are also known as Vachika Karmani.
3. Mental disciplines also known as Manasa Karmani often in the form of meditation.

Dosha Trayam: Are the three forms of defects. All human goals have certain intrinsic defects or Doshas. These defects are considered natural to the human goals. The defects are:

1. **Dukha mishritatvam:** These are goals that are mixed with pain. The goals give joy but are mixed with pain of acquisition, preservation and the pain of loss.
2. **Atriptikaram:** They never give total satisfaction resulting in perpetual struggle. It is like a gambler, even when he wins, he wants to play more and more.
3. **Bandhatvam:** They are all dependency causing goals. They lead to enslavement. They weaken an individual.

Generally majority of people are satisfied with the Sadhya, Sadhana and even with the Doshas. Majority of people who are mediocre are satisfied with these three. Some rare people having experienced doshas look for goals that are defect free. Very few seek Dosha Rahita sadhyam, defect free goals.

To these advanced people, adventurous people, Vedanta addresses them; it tells them that it has Nirdosha Sadhyam; for them Vedanta is relevant. And, what does Vedanta say to those mature people? It says this dosha rahita sadhyam is Brahman. Gita in chapter five also defines Brahman as Nirdoshaha. Now, the Seeker wants to reach this Brahman. Vedanta, however, tells him, kindly don't seek Brahman. You will never find Brahman, as You are that Brahman. Tat Tvam Asi. This is the revealing and shocking statement of Vedanta. Listening to this from Vedanta the seeker finds a problem. Until Vedanta statement he, the seeker, looked at himself, as one saturated with Doshas. He sees defects in each one his five koshas as well. His life is riddled with defects, is his conclusion. Even a rare, good opinion about myself, will be shattered by family and society. So, what is my vision of myself? It is that I am Sa-Dosha while Vedanta says you are Nirdosha Brahman.

So, what am I, is the big question? Am I the pure Brahman or

am I the defect-full human? I can't dismiss the Vedas, as they are divine in origin. Veda is called Adrishta Pramanam, so I can't set it aside.

Even though Vedanta declares that, we will not easily accept it, because we already have a conclusion about ourselves. Our conclusion is that we are miserable jivas but Vedanta says that we are, the wonderful, Brahman. Our conclusion has been arrived at due to our experiences over so many years. Samsara is helplessness, anger, frustration, and depression. Life has become a meaningless, burdensome, boring struggle. 'We are miserable jivas' is a conclusion that we have arrived at but Vedanta says otherwise. Which one is correct? We have to enquire. Thus begins self-enquiry as to whether we are miserable jivas or wonderful Brahman. Vedanta, being a means of knowledge, helps us perform that enquiry.

At the same time I experience my own doshas everyday. I can't set them aside as well. Anubhava Pramanam says I am Sadushta while Veda says I am Adushta. **Therefore, I have to enquire into self-enquiry, acquire self Knowledge and this will then remove my self-misconception.**

Once I am a seeker of knowledge, I must seek an appropriate instrument of knowledge as well. For color knowledge I require eyes. For knowledge of sound I require ears. So, we need Pramanam. There are six pramanams or instruments. They are:

1. a) pratyaksha: perception,
2. b) Anumana: inference, comparison and analogy
3. c) Upamana: postulation, derivation from circumstances
4. d) Arthapatti: non-perception,
5. e) Anupalabdhi: meaning negative or cognitive proof,
6. f) Shabda: word, testimony of past or present reliable experts.

Of these six instruments five are outward facing, objective proof of the external world. None of them, however, observe my

self. They will not help with self- knowledge. Eyes can't see my own face. It is an intrinsic limitation. Then, there is only one pramanam and that is Vedanta Pramanam that can reveal my own nature. Without mirror I can't see my face. So, I have to use Vedanta Darpana. To use mirror I need eyes as well. It is like I need a microscope to look at the very small microbes and I need a telescope to see far away objects. To attain Brahman I have to employ Vedanta Pramanam. Now, how do you use Vedanta Pramanam? First of all never use it all by yourself. Learn how to use it. Operating it involves the following steps:

- Sravanam
- Mananam
- Nidhidhyasanam

The more you look into the mirror, you see yourself with greater clarity. Similarly, Shastric study is to turn you towards your self.

Shravanam: It is a systematic analysis of Vedanta teaching and extracting the central teaching. For this analysis six factors have to be considered. They are:

1. Upakrama-Upasamhara: commencement and Conclusion,
2. Abhyasa : practice or reiteration,
3. Apurvata: unprecedentedness,
4. Phala: fruit,
5. Arthavada: glorifying passage or explanatory statement and\
6. Upapatti: illustration.

In simple English, **Shravanam is a systematic and consistent study of Vedantic literature for a length of time under a competent teacher.**

Who is a competent teacher? One who was a competent disciple is now a competent teacher. This will give me self-knowledge that I am Nirdosha Brahman.

Mananam:

This process will remove all doubts about the teaching. I find it difficult to believe that I am defect free. Mananam should clear all such doubts. It will free knowledge from all forms of doubts.

Nidhidhyasanam: It is Vedantic meditation. It is internalizing the teaching by dwelling on the doubt free knowledge in any form such as reading, writing, repeated listening, discussion, teaching and meditation. Meditation is not insisted upon as the only method. This internalizing is the de-conditioning process. There are many forms of Self-Conditioning. We never question our conditioning. Here we want to eliminate all our conditioning. Once I discover this fact, all three Sadhyams, their arrival and departure, will not make any serious difference in me.

When things and people are around me, I feel it is a burden; but without them, I also feel emptiness. Moksha means both, burden and emptiness, do not affect me anymore.

All this we learnt as an introduction from previous five Upanishads. A few more points need to be noted. One doubt that can come up is that scriptures say, Brahman can't be revealed by words. Reasoning alone can prove it.

Now, words can reveal an object only if the object fulfills certain conditions. They are called Shabda Pravriti Nimithani. Here Shabda means words; Pravriti means function; Nimithani means condition.

There are five conditions for words to reveal any knowledge. Brahman, however, does not fulfill any of them. How can Brahman be revealed by studying scriptures or words or via shabda Pramanam?

The five conditions for words are:

1. Rudhihi or Pratyaksha Vishayatvam: means it is available for direct perception. You can see an object. Then we can name the object. Let us call the object a "Clip". In future the word Clip reveals the object in mind.
2. Jathihi: Means species. Consider a tree outside that you have not experienced. You have experienced some other tree(s). You understand tree without experiencing the tree outside. You are able to do so because this tree also belonged to the same class of tree. You, thus, understand the meaning of the word "tree" as object falling under a species.
3. Guna: Properties of the object also help identify it.
4. Karma: When someone says, call the driver; the word driver reveals him through his function.
5. Sambandha: Relationship is another way of revealing. Thus father, brother, sister etc., reveal relationships.

Brahman, however, does not have any of the five above. If so, how will Upanishad teach Brahman?

Take Away:

1. Without religious life, spirituality will not work. Without spirituality, religious life is incomplete.
2. Shravanam is a systematic and consistent study of Vedantic literature for a length of time under a competent teacher.
3. When things and people are around me, I feel it is a burden; but without them, I also feel emptiness. Moksha means both, burden and emptiness, do not affect me anymore.
4. Shravanam: It is a systematic analysis of Vedanta teaching and extracting the central teaching.
5. Mananam: This process will remove all doubts about the teaching.
6. Nidhidhyasanam: It is internalizing the teaching by

dwelling on the doubt free knowledge in any form such as reading, writing, repeated listening, discussion, teaching and meditation.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 120: Chapter 9, Verses 8 to 12

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ९.८ ॥

Resorting, again and again, I loose forth this entire multitude of bound beings, swayed by and dependent on that nature.

Continuing his talk on chapter 9, Swamiji said, from shloka # 4 Sri Krishna is dealing with Ishwara Rupam. This topic is discussed until Shloka # 10. This topic was also discussed in Chapter 7 as Para Prakriti or Brahman and Apra Prakriti as Maya. Brahmaswarupam topic is considered the very essence of the Upanishads. Describing the features of God, we have already discussed following:

1. **Avyaktaha:** Lord is one who is not available to the sense organs. He is free from the five-fold properties of shabda, sparsha, rupa, rasa and gandha and if we experience the Lord, with any of these properties; then

it may be the Lord, but it is not the higher nature of Lord. We have experienced the lower nature; in fact, any experienced Lord is of the lower nature.

2. **Sarvagataha:** Lord has no form; as such he is all pervading.
3. **Jagad Adhishtanam:** Lord is the substratum of all material Universe. He is the consciousness principle that is the substratum of the material world. It is the essence of matter. Normally we think there cannot be consciousness without matter. But here Sri Krishna says it is the other way round; consciousness can exist independent of matter, matter cannot exist independent of consciousness; that means consciousness is satyam and matter is mithya; therefore the Lord is the mithya jagat adhishtana svarupam; this is the third feature we saw.
4. **Asangatvam:** Then the fourth feature that we saw is asangatvam; even though the Lord is the substratum sustaining the whole creation; the Lord is not tainted by the various impurities of the creation; the Lord is unsullied. Lord is like the crystal, which is never tainted by any impurity. Shudha sphatika sangasam is the first name of the Lord given in the Sri Rudra dhyana shloka. Therefore the Lord is assangaha, unsullied and unsulliable. This is the fourth feature known as asangatvam.
5. **Jagat Srishti Sthiti Laya Karanam:** God is the source of creation, its rest and resolution. This is the fifth feature.

And then the Lord gave some details about the creation. How does the creation come and how does it resolve? A He says, the creation is not freshly produced by Me; because of the Law of conservation of matter and energy; nothing can be newly created by anyone; even by God. Therefore God says: I do not produce fresh matter; the material universe was already there in Me in my higher nature; in potential form; and that potential form alone is called the maya shakthi or the lower

some people. If so, does he pay a price for it?

Answering this doubt Sri Krishna says, I am akarta and abhokta; I am neither the creator; nor the destroyer and therefore you cannot attribute any action or result to me.

Sri Krishna says, O Arjuna, all these actions (srishti, sthiti, laya karmani) do not bind me at all. How is this possible? I am indifferent, or uninvolved or a detached person. Sri Krishna is giving us a clue here. As discussed in chapter # 5, Abhimana Tyaga is the secret to being free from Kartutvam and bhoktatvam. Whoever performs abhimana tyaga is free from karma phalam as well.

Shloka # 10:

ममकारुण्येण प्रकृत्यैः प्रकृत्यैः प्रकृत्यैः प्रकृत्यैः
प्रकृत्यैः प्रकृत्यैः प्रकृत्यैः प्रकृत्यैः 9.10

Due to Me, the Supervisor, Nature gives birth to the world of mobile and immobile (beings). For this reason, Arjuna! it revolves in manifold ways.

Remaining detached is called Sakshi Bhava. I do not perform anything willfully; rather it is Maya that functions in front of Sakshi. Citing an example, it is like the light illumines the hall, however, light does not influence any action in the hall, good or bad; also, good or bad actions don't taint the light. While light is required it is not affected by the kartu phalam.

This is called sakshi bhavah. Therefore he says, in My presence. And when Krishna says in My presence, it does not refer to Krishna shariram; Krishna shariram is the visible lower nature. So when Sri Krishna says, in My presence, he is referring to that all pervading consciousness, which is formless, which is untainted, that consciousness is here, as Me and in my presence, prakrti functions; this is the basic matter called Maya; and which was called apara prakrti in the

Chapter 7.

Thus all gadgets function in presence of electricity. Electricity only blesses the gadgets. Gadgets function according to their own nature; thus the bulb illumines and a fan rotates. So, nature of gadget determines type of function.

Electricity does not will or wish a particular action.

Similarly when there is a satvic brain or satvic mind, it will do its function blessed by consciousness, a rajasic mind will do its function, blessed by consciousness, a tamasic criminal mind will perform the criminal action; the criminality is determined by the nature of the mind; the blame cannot, however, go to the consciousness principle or God.

This is to be remembered because, people always ask; **if God is in everyone; how come there are criminal thoughts in the people; God does not determine the nature of thought; God enlivens the instrument depending upon the nature of the instruments, the thoughts are generated accordingly;** therefore he says, prakrti; the basic matter evolves, produces and projects into jagat. So this whole universe, consisting of the mobile and the immobile one, the moving and the stationary one, are manifested. In short the entire Creation of things and beings comes about.

And therefore O Arjuna, because of my sheer presence

Alone, the whole drama is going on; that is why when the light goes off; the drama stops. Thus, again, even though the light does not play the role of a teacher; the light does not play the role of a student and light is not directly involved in the transaction; the presence of the light is required.

Vidhyaranya Swami commenting on Panchadashi says God is like a light. He does not perform any transaction, but his presence is required. The entire universe revolves in my "presence".

Shloka # 11:

ಉಪಾಸಕಃ ಕೃತಃ ಕೃತಃ ಕೃತಃ ಕೃತಃ ಕೃತಃ ಕೃತಃ
ಕೃತಃ ಕೃತಃ ಕೃತಃ ಕೃತಃ ಕೃತಃ ಕೃತಃ 9.11

Fools deride Me, who have assumed a human body; for, they are unaware of My transcendent status as the great Lord of beings.

With previous shloka, Ishwararupam is complete. Sri Krishna says, Ishwara is neither a Karta nor Bhokta, as such; we can't blame all our problems on God. God is a non-interfering presence. Then, why do we suffer?

We suffer because we were a karta and now a bhokta. People give up God when he does not help them in their suffering. Citing a story: One lady came and told me she threw away all the religious books as she had lost faith in God; a god who could not get her daughter married.

God has to get her daughter married! This is the type of misconceptions people have.

Prayer can produce punyam, however, if our papam is overwhelming then papam will overtake everything else.

Having talked about his higher nature, Sri Krishna now talks about Samsara Karanam. Our problems are due to our expectation of permanence from impermanent things; we expect security from insecure things; we expect ananda from things that are apurva.

If we want peace, ananda and security we need to go our higher nature of God. Nobody understands my higher nature, and they all hold on to my lower and perishable nature.

He says Mudah; meaning confused people; ignorant people who are not able to differentiate nityam and anityam. None can give security. They don't know my formless swarupam or my Chaitanya Swarupam. Why don't they know? **We are born with ignorance and as we grow we keep removing our ignorance.**

Having ignorance is not a problem but perpetuating it, is. How to remove ignorance? It can be removed by gaining knowledge through Vedanta Vichara of Sravanam, mananam and nidhidhyasanam. Many people think this study is a waste of time. Since they don't know my higher nature they take lower nature as true and they take Rama, Krishna forms as real. These forms are finite and limited. They were born and they also died. Ignorant people take to my human form as real form and in this they are degrading Me.

Thus, when we perform puja to an idol, we invite God to our idol; then you give a seat to Lord. All these are Apachara per Shankaracharya. Formless god has no limbs for him to sit. What Shankaracharya criticizes is; begin with personal God or formed God but we

should not end with that; Saguna is the best beginning; but it cannot be the culmination; culmination should be in the nirguna. Thus one goes from sakaram to nirakaram; sagunam to nirgunam; apara to para and achetanam to chetanam.

And as long as they do not know the higher nature they will not seek security and purnatvam from the higher nature; which is the only source of security. Nirguna brahma is the only source of security; why, is that so?

The reasoning is that anything other than nirgunam Brahma is saguna maya; and anything that is within saguna maya is matter. And they don't know this and thus disrespect Me. They don't seek security or Purntavam from PP. Rather than leaning on Nirguna Swarupam they lean on Saguna, which is always changing. This is Samsara Karanam.

Shloka # 12:

ಉಪಾಸಕಃ ಪೂಜಾರ್ಥಮಿದಮಿಹ ಪೂಜಯತಿ |
ಪೂಜಯತಿ ಪೂಜಯತಿ ಪೂಜಯತಿ ಪೂಜಯತಿ ||9.12||

Futile are their desires, futile their works, and futile their

cognitions! They are mindless; (for) they have resorted to the delusive nature of monsters and demons.

Having talked about Samsara Karanam in shloka # 11, now in shlokas # 12 and 13, Sri Krishna talks about various types of people who approach this problem.

Some are intelligent people who don't lean on the perishable; rather they lean on the Lord. Most people have not diagnosed correctly and don't learn from experience. When one perishable object goes, they go after another perishable one. It is like moving from smoking to chewing tobacco. Most people don't learn.

How does it happen? Any form of human pursuit has three stages. They are:

1. **Gyana Shakti:** Knowing activity; first stage is knowing activity; before any activity I should have the knowledge about the result of that activity.
2. **Ichha Shakti:** Desire based knowledge. Without knowing we can't desire. Can you desire something, which you do not know? So, whatever you desire is a known object. Therefore, Gyanam gives way to desire and desire leads to action.
3. **Kriya Shakti:** is action based on our desire, when we act.

So from Gyana shakti to iccha shakti to kriya shakti; throughout the life, this is our process. Thus all our pursuits begin at the cognitive level, at the understanding level. If I do not have proper understanding of things in the world, the possible course of life will also be not be clear and accordingly Gyana shakti, Ichha shakti and kriya shakti will be abused and we get into problems. And therefore Sri Krishna says many people are misinformed or uninformed because they do not study the scriptures. That is why scriptural study becomes a fundamental necessity to get a direction in our

life.

Take away:

1. We are born with ignorance and as we grow we keep removing our ignorance.
2. If God is in everyone; how come there are criminal thoughts in the people? God does not determine the nature of thought; God enlivens the instrument depending upon the nature of the instruments, the thoughts are generated accordingly;

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 51

Greetings All,

Swamiji said, today I will give you a summary of Brghuvalli. It is the third and final chapter of the Upanishad. Main teaching of Upanishad was in Chapter 2 on the topic of Brahma Vidya.

Chapter 3 deals with certain other but important topics. Chapter 3 begins with the word Brghu, hence the name of the chapter as well. The chapter is in prose form and it is divided into paragraphs known as anuvakahas. There are ten anuvakahas. Topics discussed are: Gyana Sadhanani and Gyana

Phalam.

Gyana sadhanani deals with Brahma Gyana sadhanani. Gyana Phalam deals with Brahma Gyana phalam or fruits of this knowledge. For our convenience the chapter can be divided into three topics. They are:

1. Direct means of Brahma Gyananam or Sakshat Karanani.
2. Indirect means of Brahma Gyananam also called Sahakari Karanani.
3. Gyana Phalam or the benefit of this knowledge.

Anuvakaha #1 through # 5:

First topic; Gyana Sakshat Karanani: Is addressed from Anuvakaha #1 through # 5. What is the direct means of Brahma Gyanam? It is enquiry into Brahman or Brahma Vichara. Brahma Vichara is called Tapas in the Upanishad. This enquiry should be done with Guru and Shastra say the Upanishads. Enquiry in Vedanta always includes Guru and Shastra. Both are important. Even if one of them is absent, enquiry will be inadequate. Guru is shown through Guru Shishya teaching between Varuna and Brghu. Their dialogue is the teaching. Importance of Shastra is shown when Varuna gives two clues for this enquiry. They are: 1) Brahma Upalabdi Dwaram and 2) Brahma Lakshanam.

Brahma Upalabdi Dwaram includes factors useful for enquiry such as Pancha Maha Kosha (Annam, Prana, Manaha etc.) Definition of Brahman was given as Brahma Lakshanam. What is the lakshanam? It means Brahman is Jagat Srishti Sthithi Laya Karanam. These two factors indicate the role of shastras.

Keeping Guru and shastra in mind, Brghu conducted his enquiry. His method was Pancha Kosha Viveka. It is one methods of Vichara. This Vichara was discussed in great detail in chapter 2. Its significance is that it takes the intellect of the student from grossest annam to the subtlest ananda. In each anuvakaha, Brghu travels through each kosha and beyond the koshas he discovers ananda.

What is ananda? This, again, was detailed in Chapter 2. It means Chaitanyam. It is not experiential pleasure, which is called ananda maya. This Ananda is the Sat Chit Ananda.

Every thing rises in Chaitanya; rests in it and resolves in it as well. With this the Vichara is over, from anuvakaha #1 through Anuvakaha # 6. First topic of Chapter 3 is over.

Anuvakaha # 7-# 10:

Second topic, Sahakari Sadhanani: are the indirect factors. They don't directly produce Brahma Gyanam, just as water is indirectly responsible for the growth of a fruit. It plays a supportive role to the seed, the main cause of the fruit. Vichara can be compared to the seed while other sadhanani assist the Vichara.

What are the other Sadhanani?

They include:

1. Karma: Karma yoga's are saha kari Sadhanani. Several disciplines are prescribed under Karma.
2. Upasanas are meditations.

These two subjects are addressed from anuvakaha # 7 to anuvakaha # 10. In Anuvakaha 10, only first half addresses these topics. So it is three and a half anuvakahas that are involved.

Sahakari Sadhanani:

1. Karma Yoga. This includes certain Sad Bhavanas and Sad Karmani. Their combination is karma Yoga. It says:
2. We should have a healthy attitude towards annam.
3. Never criticize food. Don't criticize food you are eating or have eaten.
4. Anna Tyaga Vrajanam. Don't waste food served to you. It is an indirect form of insult.
5. Anna Vridhi Karanam. Produce plenty of food.

6. Anna Danam; Share the food. Producing and sharing are both part of Karma Yoga.
7. Athiti seva: Service to guest. Athithi seva can be taken as service to humanity or manava seva or manushya yagna. Thus, Upanishad is also hinting at pancha maha yagnas.

All above are under karma yoga, where emphasis is on Service with proper attitude.

Next Sahakara Sadhanani are Upasanani:

Four groups of Upasanas are prescribed. They are:

1. Virat Upsasana. Here it is meditation on entire creation as body of Lord. In Virat upasana, three pairs of things are taken and meditated upon. They are:

Shariram and Prana.

Agni and Jalam

Prithvi and Akasha.

We are asked to see their interdependence and interconnectedness and thus see the one-ness of cosmos.

Virat: if we see one organ, then we see a cosmic organism, the One Cosmic Being whose many organs that are interconnected. Here Sakama and Nishkama Upasanas are both prescribed. **Sakama upasana promotes material growth and brings tangible results. Nishkama Upasana brings internal growth with intangible results.**

2. Second is Adhyatmika Upasanani: Here God is invoked as various faculties in our own body. They are seen as Brahman. All five Karma Indriyas are taken such as Vak (mouth), Pada (feet); Pani (hands); Payu (rectum) and Upastha (genitals) – for reproduction. Powering each of the Indriyas is Prana Shakti. So meditate on Prana as well. Thus five plus one, we have six indriyani to

meditate upon. Here too we should perform Sakama or Nishkama Upasana.

3. Third factor is Adhidavika upasanani: Here various natural forces are meditated upon. The four forces discussed are: Nakshatra, Vidyut, Vrishti and Pashu.

All four are connected to an agrarian society. Meditate upon the sun; sun representing the stars. Lightning represents power and energy. Vrishti represents the fulfilling rain. Pashu represents wealth. So, meditate upon each of them as Bhagawan.

4. The fourth one is Akasha Upasanani: Here the gunas of Akasha are meditated upon. It is closest to Brahman. Akasha, like Brahman, is also infinite, all supporting and unaffected. So, see Ishwara Vibhuti in Akasha. This is a significant meditation as Akasha is closest to Brahman. If we can visualize the subtle Akasha, then our intellect is subtle enough to “perceive” Brahman.

With this all four groups of meditation are over. With this we have prepared our mind to be Sadhana Chatushtaya Sampana. After preparation of mind one should perform the Pancha Kosha Vichara as prescribed in Chapter 2.

Anuvakaha # 10, Shloka # 4 –Shloka # 6

Gyana Phalam:

From Bhatruvyaha in anuvakaha # 10, shloka # 4, till end of Shloka # 6 is Gyana phalam. It says here we obtain Jivan mukti or moksha. Jivan mukti is obtained in this very life. Videha mukti, although not discussed by Upanishad, means the person has no more births. Jivan mukti alone is discussed in four different contexts:

1. Pancha Kosha abhimana Tyaga: freedom from identification with anatma. Pancha Kosha represents Universe. Once you dis-identify from all Pancha Koshas, you are atma

swarupam; your own nature; ananda swarupam and abhaya swarupam. **Here one is completely detached from everything in creation.** It is also known as Sarvatra Abhimana Rahitaha.

2. If Gyani is bored with dis-identification, then he can take to abhimana as well. Here he identifies with entire creation. "I am everything" is his perspective when he identifies with creation. It is known as Sahi Tatvam. I am one with Ishwara. **Here you identify with everything in Creation.**

Note: Partial attachment is what makes you a Samsari.

Individuality rises in me with Raga and Dvesha due to partial identification. Once I give up partial identification I become a free person. It is the partial identity that binds me to my child, my wife, etc (mamakara). Once this is given up he finds the whole creation is his house etc. Nothing binds him. This is called Swatantram. I don't claim anything as mine. I claim everything as mine. I don't linger in between.

3. **Anandaha:** I appreciate every event objectively. I appreciate birth; death is not a tragedy; union, separation, growth and decay, all are viewed objectively. There is nothing to complain in creation. Gyani's Sama Ganam indicates this.

These are Gyana Phalams. With this the Upanishad is over.

Take Away:

Two methods of obtaining Jivan mukti are:

1. Here one is completely detached (dis-identified) from everything in creation.
2. Here you identify with everything in Creation.

Sakama Upasana: Sakama upasana promotes material growth and brings tangible results.

In Upanishad Para Prakriti is called Brahman while Apara Prakriti is called Maya. The knowledge of PP is known as Gyanam while knowledge of AP is known as Vigyanam. Having introduced both now Sri Krishna is dealing with PP or Brahman.

From Shloka # 4 through # 10 the topic is Brahma Swarupam. These shlokas are considered to reveal the essence of the Upanishads.

First feature of Brahman:

In last class we noted that PP, the higher nature, is formless and not available to any sense organs, as such it is not revealed by any sense organs as well. It does not have properties that can be perceived by sense organs of shabda (hearing), rupa (sight), gandha (smell), rasa (taste), and sparsha (touch) respectively.

The PP is described as Avyaktam meaning beyond all sense organs or formless.

Second feature of Brahman:

The second feature of Brahman is it is Sarvagatam. It is all pervading, with no spatial limitation; a natural consequence of Avyaktam, meaning having no form and as such it has no boundaries. Form is determined by boundaries. Since God is formless, he is boundless or all pervading. He is here and now. You need not travel to merge with the Lord, if at all there is a merger it is only through the wisdom that the Lord is never away from me. **So in Vedanta, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger.**

Third feature of Brahman:

Whole world is resting in Me. I am Vishwa Adharam. Thus, in the following shloka we see this description of Lord as: Shantakaram bhujagashayanam padmanabham sureshsam vishvadharam

Several examples of this exist. One example is our own dreams. Did your dream exist? Yes, you have experienced it and it was very tangible during the dream. A Nightmare can, after all, even frighten you.

So, from dreamers point of view the dream exists. From Waker's point of view the dream is not real. Whatever you dreamt did not exist other than as a thought in mind.

And therefore the question is, is there a dream or not? From dreamer's angle, it is there; from waker's angle, it is not there; from a lower order of reality, it is there; from a higher order of reality, it is not there; and this unique phenomenon in Vedanta is called mithya; mithya means experientially available, but factually non-existent. Anything experientially available, apparently available; capable of invoking responses from you; but upon waking (from a higher angle) it is not there; such a thing is called seemingly existent. In Vedanta, it is defined as sad-asadbhyam-anirvachaniyam.

You cannot say it is there; you cannot say it is not there also; you cannot say it is not there because it frightens you; you cannot say it because when you wake up, it is not seen. Otherwise the lottery you won in dream; that money should be available to you upon waking; in reality, it does not benefit your bank balance; but in dream state it did give you enough happiness.

That which is in lower order of reality is called Mithya; or **from body's stand point the world exists. From Brahman's stand point World does not exist.**

So, therefore, Sri Krishna says may you appreciate my higher yoga. And what is my higher yoga? It is my higher nature. In Vedanta, the higher order of reality is called paramarthika satyam; the worldly (lower) order of reality is called vyavaharika satyam; thus, from Vedanta's perspective:

empirical reality is non-existent from the standpoint of the absolute reality; empirical reality is existent only from the standpoint of the ordinary worldly perception. **And therefore this is My higher nature; may you recognize Brahma satyam; jagan mithya. This is the Vedantic essence that Sri Krishna** gives us here. Not only that; this is the third feature; I am formless; I am all pervading; I am the substratum of the mithya universe.

Then what is the fourth feature: Krishna says: I am the srishti, sthiti, laya karanam of this entire universe; thus the waker is the srishti, sthiti, laya karanam of the dream world; the dream world comes out of me; and the irony is I create the dream world and I myself get frightened by the dream. Then I wake up and entire dream world is resolved back in me, the Waker.

Similarly, the Universe is a dream in Brahman that rises and resolves in Brahman.

Therefore my atma; the higher nature; the PP, is bhutabhavanah; bhavana is srishti karanam. So I am the srishti kartha. Just as the waker is the supporter of the dream world, I am also the Sthiti karta. Thus, once you wake up, the dream world cannot be sustained. Therefore you project; you support; similarly Brahman projects, Brahman supports:

I am the supporter of the creation; but I am not

supported by the creation; I do not depend on the world; that means the world cannot exist without me but I can exist without the world. That is the definition of the Satyam. Satyam can exist without mithya; mithya cannot exist without Satyam. Dream cannot exist without Waker but Waker can exist without dream.

You exist without dream; but dream cannot exist without you. Lord can exist without the world; World cannot exist without

the Lord. This is called sathya-mithya sambhanda in the Upanishadic literature.

Shloka # 6:

व्योमं व्याप्य सर्वत्र स्थितं ब्रह्मण्येव
सर्वं भूतं तद्वत् सर्वत्र स्थितं ब्रह्मण्येव॥9.6॥

Just as the vast (expanse of) air, eternally subsists in space while moving everywhere, even so know that all beings exist in Me.

Fifth Feature of Brahman:

Here Sri Krishna introduces the fifth feature of Brahman as **Asangatvam or unsullied nature of Brahman**. It is an important shloka that says, I support the whole universe and the universe is resting in me.

Then whatever impurities of universe will also affect God? Sri Krishna says, this does not happen. I am not tainted by anything.

Space also is formless; the real Ishvara is also formless; space is all-pervading; the higher nature of Lord is also all pervading; space accommodates everything; everything is in space. Similarly the Lord accommodates everything. Fourthly, even though space accommodates everything, space is not burned by fire, wet by water; you cannot cut space, you cannot burn space, even though fire is in space. So this nature of space is called asangatvam. Similarly, the Lord accommodates everything including all akramams that are going in the world; but Lord is not tainted by kramam and akramam.

Sri Krishna says, God is beyond good and bad; because good and bad belongs to the relative empirical world, in which pairs of opposites are there; if Lord comes within the pairs of opposites, Lord will again be within the empirical world of time and space. And therefore here, Sri Krishna says, I am

neither beautiful nor ugly; neither good nor bad; neither punyam nor papam; who am I; I am beyond dvandatvam. God is not in a pair of opposites; it is beyond dvandva.

Space accomodates Vayu. What type of Vayu? Vayu that is sometimes fragrant and sometimes not so fragrant. Akasha accommodate both, but Vayu does not affect Akasha. Vayu is located in space. Vayu moves everywhere; all this does not affect Space. So, also, there are good and bad people, but they don't impact Me.

Shloka # 7:

सर्वान्मया कृतान् सृष्टिंश्चैतन्मया
सृष्टिंश्चैतन्मया सृष्टिंश्चैतन्मया 9.7

All beings, Arjuna! at the end of a cycle repair to My nature; again, at the beginning of the (next) cycle, I loose them forth.

In the sixth shloka Sri Krishna pointed out that he is Srishti Sthiti Laya Karanam. This is now explained further in shlokas # 7 and # 8.

How does Lord create? Before I created the Universe, universe was already in Me in an un-manifest form. Nothing in universe can be newly created. The world already existed in Me in a seed form. Thus, a huge tree exists within a seed and a baby exists in the womb of the mother. So when she looks up at a grown up child and the mother says, this is my son; you wonder; how can such a big person be in the stomach of the mother; even though he is so big now; previously he was a tiny fetus, who was existing in an un-manifest form.

They say the information contained in DNA is equal to 300 books of information. If hair has to turn gray at 43, it was coded in the gene. It is same with disease. This is called Avyakta rupam.

Similarly, Sri Krishna says, all the details of this universe is already coded in me in ayaktha rupam; that unmanifest universe is called prakrti or maya or the world in seed form or matter in potential form. You may also call it energy; and it is this un-manifest universe that evolves into manifestation. The world comes to manifestation and again it goes back to unmanifestation; like the expansion and contraction of the heart; the creation also expands and contracts; unfolds and folds.

This is also true of the dream world. Everybody gets dreams; it is universal. All dreams one has are impressions from our observations or experiences, including one's from previous janma. Therefore, your dream already exists in a potential form in you, the Waker. Similarly the dream-like-world is in Brahman, in an Unmanifest form, which is called maya or prakrti.

All the beings come back to me alone; in what form; prakrti form; unmanifest form; otherwise called maya form. That prakrti is also dependent on Me, just as the manifest world is dependent on Me.

Similarly, the unmanifest prakrti is also dependent on Me. Just as the manifest dream is dependent on the waker; similarly the unmanifest dream vasanas; the imprints or samskaras are also dependent on the Waker. So the imprint becomes dream; dream again becomes the vasana; I am the substratum for both.

Similarly, Sri Krishna says, the world resolves into prakrti; which is dependent on Me.

And when does this happen? It happens at the end of a kalpa; a Brahmaji's day, which is 2000 chatur yugas; So therefore at the end of a kalpa, they all

resolve into Me. At the beginning of the next Kalpa; when Brahmaji gets up again the creation comes;

There is no end to creation, only a temporary rest.

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥ १.८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.८ ॥

Resorting, again and again, I loose forth this entire multitude of bound beings, swayed by and dependent on that nature.

This is also an explanation of Jagat karanatvam. In a cyclic process, I repeatedly create this world. Per Vedanta, creation is not a linear process; i.e., a process with an end. Rather it is a cyclic process, endlessly manifesting and un-manifesting. It does not have a beginning or an end. So, when did creation begin is an illogical question.

For Brahman, for creation, Prakriti, the potential universe, has to be there. So multitudes of beings are created. They are helpless beings. So even committing suicide is not a solution. One can't stop the process. One can only get out of it through Moksha.

Take away:

1. In Upanishad Para Prakriti is called Brahman while Apara Prakriti is called Maya. The knowledge of PP is known as Gyanam while knowledge of AP is known as Vigyanam.
2. In Vedanta, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger.
3. From dreamers point of view the dream exists. From Waker's point of view the dream is not real. Strangely, you are both the dreamer and Waker.
4. The lower order of reality is called Mithya; thus from body's standpoint the world exists. From Brahman's stand point World does not exist.
5. Brahma satyam, jagan mithya. This is the essence of Vedanta.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 50

Greetings All,

Ch 3, Anuvakaha 10, Shloka # 5:

The Reality in the core of man and the Reality that is in the sun are one. He knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following Sama song of joy.

Swamiji said, in anuvakaha # 10, the Upanishad taught Vrthams and three groups of Upsasanas. The three groups of Upasanas included:

Adhyatmika Upasanani, Adhidaivika Upasanani and Akasha Upasanani. Now, however, the Upanishad wants to come to its main topic, that is knowledge.

Upasanas are only preparatory disciplines. They help prepare a one pointed mind. After preparation one still has to come Gyana Yoga for knowledge. This was discussed in

Brahmanandavalli as well. Brahma vidya sangraha and Brahma vidya phalam are being discussed in the last portion. The essence of Brahma vidya was discussed in the Mahavakya of CH 2. It says that

the Bimbananda that is in the individual body and Bimbananda, original ananda, in Samashti are all Saha Eka. If there are differences, they are not of Bimbananda but of Pratibimbananda. Pratibimbananda is formed in the individual mind hence it is a reflected ananda or experiential ananda that will vary. There will be gradations in this ananda in the form of moda, pramoda etc, in the form of manushyananda, gandharvananda etc. The original ananda, which is not an objectifiable ananda, is Chaitanyam and it is the same in everyone.

One who has gained the knowledge that I am myself the Bimbananda and not Pratibimbananda, he will dis-identify from the external world, or from mamakara; his identification with external world stops. **Mamakara is ownership of external world and this stops. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.** He gives up this mamakara abhimana as all relationships are only for sthula sharira; atma does not have relationships. Dependence on external world is given up. For such a person the world becomes anatma.

Upasankramya means he does not identify with his body. **Identification with body is Ahamkara.** Here, the aham abhimana is transcended.

This withdrawal from body and external world is a gradual process after identification from annamaya, pranayama etc. Now he dis-identifies himself from Annamaya, Pranayama, Manomaya, and Vignanamaya as well. With dis-identification they all become anatmas. Suffix of maya indicates it is subject to change. I am the changeless atma and not the changing samsara.

All experiential ananda is anatma, as it is experienced. All such experiential pleasures have arrival and departure; as such they are not atmananda. Experiential means it is in the past, that it is no more in the present, hence not in atmananda. Any experience, however great, including mystical ones, is all, anatma alone. In Mandukya Upanishad, Gaudapada says, this identification with experiential bliss is called Rasa Vada obstacle.

Now we need to complete the sentence with Atma Nishta Bhavati.

Now the Gyana Phalam of jivan mukti is discussed. This Jivan mukta enjoys Purnatvam. It is not a temporary experience and it is in the form of knowledge and the knowledge is that I am purnam. He owns up to Atmananda. His sense of fulfillment is expressed in a song. So the Gyani also sings. It is expressed as Sama Ganam, a Vedic song.

Ch 3, Anuvakaha 10, Shloka # 6:

Oh!Oh!Oh! I am the food. I am the food. I am the food. I am the eater of food. I am the eater of food. I am the eater of food. I am the author of the shloka. I am the author of the shloka. I am the author of the shloka. I am the first born (hiranyagarbha) of the True (of the eternal and Immortal). I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains aforesaid results). This is the Upanishad.

The word Haavu occurs in sama danam. So, for a jivan mukta it is enjoyment of being free from samasara. This Gyani moves about freely without any ties. Shankaracharya says he is a sanyasi gyani. Grihasta Gyani will still have duties to perform. Such a Sanyasi moves all over. For him any place is my place. Wherever he gets Bhiksha he takes it.

The word Kamarupi in shloka means he is ready to play any role

according to requirements of society. He may speak of karma kanda at one time; in another context he may become a Vedanta guru; with children he becomes a child and with a grammarian he becomes one of them. Hence he is considered a Kamarupi. Shankaracharya has written a text named Jivanmuktananda Lahiri, describing roles of Jivan mukta. In all roles he has no regrets. He may become a family counselor too. He recognizes all these roles are mithya alone.

He sings the following song. The word Sama in shloka has two meanings: 1) Song and 2) Brahman. Why is Brahman Sama? Because Brahman is everywhere he is Sama.

What is the song?

From Haavu upto SuvarnaJyotihi in shloka # 6 is the song of the Gyani. For a Gyani, Brahman is himself. He is singing his own glory. He says my glory is wonderful. Brahman glorification is self-glorification. The question can rise, is this not arrogance; remember that the Gita says, handover all your glories to God. Which position is correct? Is this not a contradiction?

If you identify with anatma, you are in microcosm, that is, identification with the body. Glory belongs to macrocosm alone. Identification with microcosm is identification with Ahamkara. If not identified with body and mind then one can claim identification with atma; as such I am infinite; here he can claim the glory. This glory is from atmadrshiti.

Haavu Haavu is Sama Veda version of Aho. Aho becomes Haavu. Narada Muni is considered originator of music. By chanting the name Narada continuously, the word becomes Tarana. In a similar manner Aho became Haavu. Aho means ascharya or astonishment. The Upanishad is astonished: How did I become samsara? How did infinite become finite? How did Nirvikara become Savikara? How is paramatma appearing as Jivatma? This astonishment is repeated three times indicating a superlative

degree of astonishment.

Aham annam, Aham annam Aham annam chanting three times , here Annam in shloka means object of experience. I alone appear as object of experience. I am bhojya Prapancha or the object of experience; I am the bhokta, the annadaha, the subject as well. I am playing both the roles, of experiencer and experienced, as in a dream. In dream I become experiencer as well as the experience.

ShlokaKrit in shloka means the instrument that links Bhokta and Bhojyam. Thus, seer and seen are linked by the eye; hearer and the heard are linked by the hearing instrument; Pramata and Prameya are linked by Pramanam. Karta and Karma are linked by Karanam. In all these, I am, all the three factors of subject, object and the experience. Thus, I am the Triputi. I am Nirvikapla Aham appearing as Savikalpla Prapancha.

That which is beyond time and space cannot be divided. I am the creator Brahma, the first-born. Who is this Brahmaji? I am that Brahmaji. I am Hiranyagarbha, the Prathamaja. I am oldest product in entire universe.

In universe I am first born, even before the Devas came into being. I appear as Saguna as well as Nirguna Swarupam.

The word Nabhayi is Nabhi. I am the center of immortality. I appear as mortal universe as well. Originally, I am immortal.

Gyani now wants to remind people of Anna Danam. Gyani says normally people consider the best way of saving is by not giving. **Vedas, however, say the best way of saving is to give to the world. When you give, you will be fed by the world, when you need it. Save by giving, say the Vedas.**

Ma means annam. One who gives annam to others is really saving annam for his own future use.

Now Upanishad brings in Vedanta as well. One who gives Me the

annam, he will get annam back.

If you don't share the food with others the unshared food will not nourish the eater; rather the food will destroy eater. The food eats the non-sharing eater and destroys him.

I, annam, will enter into non-sharing eater. I, in the form of annam, as a Toxin, will destroy him. Therefore, utilize annam properly. So anna danam is important.

Abhyabhavam, I pervade the Vishwam, universe. This I is not a body specific I, rather I as Atma am all pervading; just as in a wave, I am the water.

I, the Pancha Kosha Vilakshanam, aham, I pervade.

Suvarna Jyoti means self-effulgent or eternally effulgent. I am self-effulgent like Surya Prakasha. With this quotation, the shloka is complete. I am Brahman.

The phalam is over. Enjoy Brahmanhood. Upanishad now says whoever gains this knowledge he will enjoy jivan mukti. Thus ends Chapter 3 as well as the Taitrtirya Upanishad.

Take away:

1. Identification with body is Ahamkara.
2. Mamakara is ownership of external world. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.
3. Danam is emphasized.

Vedas say the best way of saving is to give to the world.

Thus, when you give, you will be fed by the world when you need it. Save by giving, say the Vedas.

Not sharing food is considered bad.

With Best Wishes,

Ram Ramaswamy