

Sadhana Panchakam – Class 5

Shankaracharya discussing final stages of Jñāna yoga – sravanam, mananam, nidhithyasanam. Sravanam is nothing but systematic analysis of upaniṣadic statement. It is called vedanta vichara, vedanta mimamsa etc. Through systematic analysis we discover consciousness is the essence of individuals, and existence is the essence of the world; consciousness and existence are one and the same. This we call sat chit atma. Consciousness called sat and existence is called chit. This alone we call jivatma paramatma aikyam. This is sravanam.

Mananam is logically refuting all other systems which are contrary to vedantic teaching. Any knowledge involves two paths; one is seeing the rightness of the right path; second is seeing the wrongness of the wrong path. It is not enough to see the right alone; we also need to see the wrongness of wrong idea; if we don't, one day the wrong idea may appear right. Knowledge is knowledge only when it can't be shaken by anybody. I should know truth as truth and non-truth as non-truth. For opinions we can have variety, but for knowledge we can't have variety. Rope is rope and it is not a snake.

Vedanta makes statement regarding three fundamental things: Jiva, jagat and Eeswara. First it says jiva is infinite and ananda swaroopam. This we are not able to accept. Then it makes the statement about the world that the world is unreal. I am solidly facing the world all the time. How can I dismiss this wonderful solid universe? The third statement says that you are not different than the lord. This I can't accept at all. When we are in such despair, other system will be easily acceptable. Other systems say jivatma is different than paramatma. Paramatma created the universe and jivatma. All other systems are very appealing to intellect. They all claim that they are rational systems based on logic and reasoning. Advaidam is based on sruthi, the vedas and use tarka or logic

as a subservient tool. That is why we say shraddha in sruthi is important. A rational person will not accept faith. Their order is reason and scripture. Our order is scripture and reason. Mananam is where every other system is clearly negated. That can be done only with logic. Acharyas of advaidam have logically pointed out the logical contradictions in other systems.

Shankaracharya establishes that logic can't be used in the discovery of reality because logic has inherent limitations. Logic and modern science etc. are deficient in discovering reality. Sruthi itself has said this limitation. This logical repudiation of other systems and seeing innate deficiency of logic alone increase our faith in vedanta.

If logic is deficient and can't reveal the truth, does it mean logic should be totally given up? Sankarachariyar says logic does not need to be given up totally but used as a tool to extract the meaning of sashtra. Don't use logic to invent a philosophy but use it to bring out the teaching of sashtra. This is called sruthi madha tarkakas. For all our questions and doubts, vedas does not give explicit answer. But at the same time, answers are hidden in vedas. We have to bring out the answer to remove my particular doubt. The method used for this is logic. Logic will be helpful in bringing out implicit answers. Many systems were not there at Sankarachariyar time, so he did not repudiate those systems. Later acharyas repudiate those systems based on vedas, using Shankaracharya's method. Answering all my doubts is mananam. The benefit of mananam is conviction of vedanta. I can say "Aham Brahma Asmi" without any doubt. That is a knowledge with conviction.

The final stage of sadhana is nidhithyasanam. Nidhithyasanam is a process by which the knowledge has to be converted into emotional, mental and psychological strength. Our original disease is ignorance, which is at the intellect, but the symptoms are expressed at mental level in the form of kama,

raga, lōbha etc. All the samsara is emotional but the root cause is at the intellect level. The solution is at the intellectual level. But it is not enough. I am convinced I am brahma asmi, but the symptoms of raga dwesha etc. must be totally rooted out. If not, the knowledge is as good as being ignorant. A vedanta does not help me in gaining calm, compassionate, considerate, generous, charitable mind – for that vedanta is utterly useless. This requires assimilation of the teaching. The knowledge coming at the emotional level as emotional strength, duty and refinement. This is called jivan mukthi. Knowledge is at the intellectual level, but the benefit is at emotional level. Assimilating vedanta requires effort and requires removing each weakness. It is a lifelong painful long process. It is a lifelong process of consciously addressing every emotional weakness. The weakness is different for each person. For one it may be a superiority complex and another it may be inferiority complex. Each of them should be removed. This is nidhithyasanam and it requires time and constant alertness to discover the weakness coming up. For this introspect is required to gain auto suggestions when the weakness appear on day to day life.

We should look at what I am (Brahman) and what I am not (śarīra thrayâṃ). I should be able to see my own body as one of the objects of the world. We should have the same objective attitude towards our body as well as the bodies of the ones we love. Then the knowledge will be steady and firm. Cultivate I am brahman notion and negate I am body notion. This is nidhithyasanam and it requires lifelong commitment.

Sankarachariyar gives instructions on how to live. These instructions assume a person is at the stage of sanyasi. We will modify it to fit everyone:

1. Make sure you don't become arrogant because of this knowledge. Constantly remove the arrogance. Always be

- humble.
2. Never argue with wise people.
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Mandukya Upanishad, Class 22

Karikas 7:

वृक्षवत्प्रलयोऽस्मिन्निद्रावस्थायां च तद्वत्प्रलयोऽस्मिन्निद्रावस्थायां च
वृक्षवत्प्रलयोऽस्मिन्निद्रावस्थायां च तद्वत्प्रलयोऽस्मिन्निद्रावस्थायां च

That the objects of the waking state can serve our purpose in life is contradicted in dream state experiences. Therefore, they are undoubtedly illusory on account of their-both waking and dream-having a beginning and an end.

Karika # 8:

वृक्षवत्प्रलयोऽस्मिन्निद्रावस्थायां च तद्वत्प्रलयोऽस्मिन्निद्रावस्थायां च
वृक्षवत्प्रलयोऽस्मिन्निद्रावस्थायां च तद्वत्प्रलयोऽस्मिन्निद्रावस्थायां च

The objects (perceived by the dreamer), not usually met with (in the waking state) undoubtedly, owe their existence to the (peculiar) condition in which the cognizer, that is, his mind, works for the time being, as in the case of those residing in heaven. The dreamer associating himself (with the dream conditions) experiences those (objects), even as the one, well-instructed here (goes from one place to another and sees objects belonging to those places).

After establishing unreality of Swapna Prapancha in first three karikas then in karikas 4, 5 and 6 it is established that Jagrat prapancha is also mithya. Gaudapada gave reasons as to why Jagrat prapancha is Mithya, as did Shankaracharya, separately, in his commentaries.

In karika # 6, Gaudapada said, whatever is impermanent is unreal while whatever is permanent is real. Swapna prapancha and jagrat prapancha both are finite as such unreal.

Shnakaracharya said object of experience is always mithya. Whatever is an object of experience depends on subject. Without subject, object cannot be proved to exist hence it is mithya.

In Karika # 8, we did make a change in sequence of Karikas to better address continuity of theme; here a questioner was asking as to why we can't take swapna prapancha as reality. Gaudapada refutes it by saying that whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing. Ordinary and extraordinary all are dependent on subject.

In Karika # 7 another questioner says he agrees that swapna parapancha is unreal; but he says, I cannot accept Jagrat parapancha is unreal. His contention is as follows:

He disagrees with the definition that, "Whatever is impermanent or an object, is mithya."

He wants to give a changed definition wherein Swapna parapancha is shown as unreal while Jagrat prapancha is shown as real. He now suggests four definitions, in each of which, Swapna parapancha is shown as unreal while Jagrat prapancha shown as real.

Gaudapada refutes each definition. He says, you have to accept both as unreal or both as real; the idea that one is real while other is unreal will not work. We are working to define absolute reality, while you are defining relative reality or mithya, says Gaudapada.

In karika # 7, the first definition says that utility is a criterion; thus, whatever is useful is real. Therefore, since swapna is useless, it is unreal. Questioner says, I can't use the earning from dream state, but earnings from Jagrat avastha I can use.

Guadapada, refuting the definition says, utility of jagrat prapancha is only a relative utility. It is useful only in jagrat avastha, only useful from point of view of jagrat shariram; it is useless in swapna. No food from waking state will be useful to satiate hunger in a dream.

Furthermore, Gaudapada says, it is wrong to state that Swapna prapancha is useless; it is relatively useful in swapna avastha while it maybe useless in jagrat avastha.

Guadapada says both are real in a relative manner.

So utility is for jagrat shariram in jagrat avastha only. Similarly, Utility is for Swapna shariram in Swapna avastha. But when I shift identification it is contradicted. Thus, when I shift from swapna to jagrat the earnings are of no use. Similarly when I shift from Jagrat avastha to Turiya, (consciousness), the earnings are also useless in Turiyam state. He says impermanence is only criterion for unreality.

Karika # 9 and 10:

दृष्टव्यं न दृश्यं न विदुः न विद्युः न विद्युः न विद्युः
दृष्टव्यं न दृश्यं न विदुः न विद्युः न विद्युः न विद्युः
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In dream, also, what is imagined within by the mind is illusory and what is cognized outside (by the mind) appears to be real. But (in truth) both these are known to be unreal. Similarly, in the waking state, also, what is imagined within by the mind is illusory; and what is experienced outside (by the mind) appears to be real. But in fact, both

should be rationally held to be unreal.

Karika # 9:

Here the questioner suggests a second, definition that proves that Swapna prapancha is unreal while Jagrat prapancha is real. He says Swapna parapancha is unreal because it is a mental projection. Dream world is within my mind as a projection, hence unreal, while Jagrat parapancha is outside me. I experience everything outside me; the desk, the people, the hall, etc; it is not a mental projection. What is within is unreal while whatever is external in reality. Whatever is external is real and whatever is internal is mithya. Externality is the criterion for reality and internality is the criterion for unreality. He suggests dream world is unreal while this world is real.

Gaudapada says: you say swapna prapancha is inside; word inside is a relative one. If asked the question, are all of you inside or outside, what will be your answer? You will probably never answer; rather you will ask, inside of what? If I say it is about this stage where I am sitting, the answer will be it is outside. So one needs to know inside or outside of what? From which stand point? From waker's stand point it is outside. But in dream, you are performing all transactions with dream body, while waker's body is lying on bed. From dream body point of view, the dream world is outside of it; I don't even know I am dreaming; **dream itself is only from waker's point of view.**

Now suppose you wake up and your reference point changes. From waker's point of view Swapna parapancha is within. The same is story of Jagrat prapancha as well. Once you look at Jagrat prapancha from Jagrat body point of view it is outside hence real. But if you wake up from Jagrat prapancha to Chaitanyam, from point of view of Chaitanyam, Jagrat prapancha is also within. So, when you the change point of reference it becomes unreal; so it is a relative truth or mithya.

Karika # 10:

Suppose a person is in dream state, how to prove it is not dream until you wake up? In swapna prapancha also you talk of a world external to dream body, that you take it as real; thus you see a dream book, train, tiger etc; and they are all real. Say, in your dream (dream # 1) you go to bed and you see another dream (dream # 2). Here, per your definition, dream # 2 is unreal while dream # 1 is real. Then you wake up and both dreams # 1 and # 2 are falsified.

Gaudapada says in dream # 1 you have a dream (dream # 2), when you wake up you are in dream #1. When you wake up you are in Jagrat prapancha. He says Jagrat prapancha is also a dream, the dream # 3. Each dream was real at that time, but once you woke up it was proved as unreal.

If so, when will you have final waking up? As long as you are shifting from one object to another, as all objects are only relatively real, for that particular subject, there is no final waking up. **Ultimate reality is only when you arrive at “object less- subject” or Turiyam state.**

In jagrat prapancha also whatever is seen externally is real and mental projection is unreal. But in Turiyam state, jagrat prapancha becomes dream # 3; so jagrat prapancha is also mithya. So externality as criterion of reality is incorrect. Hence second definition is ruled out. First definition of utility was also shown as unreal.

Karika # 14:

संज्ञानामिदं तत्र संज्ञानामिदं संज्ञानामिदं तत्र संज्ञानामिदं
संज्ञानामिदं तत्र संज्ञानामिदं संज्ञानामिदं तत्र संज्ञानामिदं

Those that are cognized within only as long as the thought of them lasts, as well as those that are perceived by the senses and that conform to two points of time, are all mere imaginations. There is no other ground for differentiating the

one from the other.

Swamiji jumped to karika # 14 from karika # 10 for the third definition. He said he is rearranging karikas for purpose of continuity.

In karika # 14, the questioner suggests a third definition of reality that says Jagrat prapancha is real while Swapna parapancha is unreal; he says whatever has an objective existence is real while whatever has subjective existence is unreal.

Elaboration of questioner's position:

Subjective existence means dependent on Me as long as I see it.

Objective existence means, it exists, whether I see it or not.

My house, my car, all I know exist. So, does my car exist outside? Car exists even when I don't see it. Whether I experience it or not, it exists. Object exists independent of me.

In dream, I see, I am saving a drowning person; just as I am about to bring him out, I wake up. Did he fall back in the well? But now, in the waking state, I am not worried about it anymore. You know he existed only in dream. So Swapna prapancha was subjective existence; it did not have a continued existence. Hence dream is unreal, as it has no objective existence. Thus, objectivity is criterion for reality. Subjective existence is criterion for unreality.

Gaudapada's rebuttal:

Gaudapada says this definition will not work. In dream you attend a class and you have parked the car. This swapna world, the dream, it is not just a projection of mind; it is a real world for the dreamer. Only on waking, Swapna Prapancha becomes unreal. Similarly, Jagrat prapancha is also unreal

from Chaitanyam state's point of view.

So, object within you, in dream, have only a subjective existence, hence unreal. Whatever is outside is from dreamer's stand point of view. Upon waking, internal world and external world, both in dream state, are proven as unreal. So, these internal external distinctions have nothing to do with reality. Both are falsified upon waking. In a similar manner Jagrat parapancha is also unreal once you wake up in Chaitanyam.

Hence the hypothesis that states objective existence is real and subjective existence is unreal does not have any merit.

Karika 15:

अन्तर्भूतं च भूतं पर्यन्तर्भूतं च भूतं च भूतं च
पर्यन्तर्भूतं च भूतं पर्यन्तर्भूतं च भूतं च भूतं च

**(Things) which are (experienced) within are not clear.
(Things) which are (experienced) outside are clear. All of
them are projected only. The distinction is due to a different
sense organ.**

The questioner poses his fourth definition. He says whatever is clearly experienced is real. Thus clarity of experience is real. Vagueness of experience indicates it is unreal. Everybody dreams. Some remember the dream and some do not. Even when you remember, it is vague; hence it is unreal.

Jagrat prapancha meanwhile is clear; hence it is real.

Gaudapada says this is a relative definition only. He says clarity depends on instrument used. The way you see depends on your organ of sight. With different set of organs, you will see differently. Some animals are color blind. If I have the sense organs of a dog, I will see everything vastly differently. If I have sense organs that can see at atomic level, I will see everything as atoms.

Dream world is very clear with dream sense organs; it becomes vague only with waker's sense organs.

If I should only have four sense organs, say like a blind person, the world of color will not exist for me. Imagine a person with a sixth sense organ; he will see world very differently as it depends on all sense organs. Hence world is only a relative reality.

So, he says, that which is within us, in Swapna Prapancha, is vague, where as external world for dreamer is very clear, hence real, as long as dream continues. On waking up, the outside world becomes unreal.

Clarity and non-clarity depend on organs one uses. World of human beings is different from that of animals. Even world of man is different from that of a woman.

Take Away:

If so, when will you have final waking up? Ultimate reality is only when you arrive at "object less- subject" or Turiyam state.

Dream itself is only from waker's point of view.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 143:

Chapter 11, Verses 7 to 13

Shloka 11. 7:

सर्वं जगत्सर्वं भूतानि भूतानि च शरीरेषु
विविधेषु भूतानि भूतानि च शरीरेषु॥११.७॥

See now, O gudakesa, O Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.

Continuing his teaching, Swamiji said, Arjuna asked for Vishwa Rupa darshanam. This darshanam involves two set of eyes; first the laukika chakshu and second the divya chakshu; Divya chakshu here means a purified mind, a mature mind, an informed mind, a religious

mind, also equally important a second invisible eye; which is figuratively presented as the third eye and in the Gita 11th chapter it is called divya chakshu. When both eyes, our normal vision combines with a pure mind, only then Vishwa rupa darshanam is possible.

Citing some examples, Swamiji says, even though Lord Rama was available to both Shabari and Ravana, Shabari got her darshanam as she had performed sadhanas for a very long time; however, even though Ravana saw Rama he did not see the divine in him, as he was not prepared with a pure mind. Lord's universal form is available to all of us, all the time; even so we don't feel its impact; hence most of us don't get the Vishwa rupa darshanam. So the defect is not in my normal vision but in my refined mind (divya chakshu). **The refined mind has to be free of kama, krodha, raga, dvesha, ahamkara and mamakara.**

So, Arjuna, Vishwa rupa darshanam is easiest as it is always in front of you. So, I, as the akasha, having the akasha as

the body, am available in front of you and the whole creation is my shariram alone; you can see the Vishva rupa right in front of you; O Gudakesha. Gudakesha means satva guna pradhana. Arjuna you can; it only requires some refinement, it is possible for you.

This vision includes all moving and nonmoving objects that consist of the body of the Lord. Not only can you see all this but you can see anything else you wish to see as well. So, Sri Krishna offers to cooperate with Arjuna in giving him this darshanam.

Shloka 11.8:

ॐ त्वं तस्य शरीरं तद्विष्णुर्दृष्टवान् तद्विष्णुर्दृष्टवान्
तद्विष्णुर्दृष्टवान् तद्विष्णुर्दृष्टवान् तद्विष्णुर्दृष्टवान्॥११.८॥

But you are not able to see Me merely with this eye of yours. I grant you the supernatural eye; behold My divine Yoga.

Sri Krishna introduces the requirement for two types of eyes. He says, you can't have Vishva rupa darshanam with laukika eyes alone; you need the second invisible Divya Chakshu as well. Some people say even the Tilakam is symbolic of a third eye, of a prepared mind also known as Bhavana Chakshu.

Imagine a tourist taking pictures in a Hindu temple. He may see the antiquity, the age of statues etc but he will not perform namaskaram to the idols, as he is not imbued with a sense of the divine in them. It is in our culture that we see the divine even in a stone idol due to our attitude.

When Vibhuti comes we apply it on our forehead. Ash itself is worth nothing; it is our attitude, however, that makes it the Vibhuti. And what is that ash worth; its worth can be seen only by Divya chakshu; and therefore Sri Krishna says Vishva rupa darshanam requires divya chakshu; to do namaskaram, to revere, requires divya cakshu; to do the prokshanam of the river water requires Divya Chakshu; without that it is not

possible and Arjuna I shall bless you with that divya chakshu.

And once that attitudinal change comes, you see my divine glory. Thus, even pancha maha bhuthas Become Lord Shiva; thus akashalinga is worshipped in Chidambaram, vayu lingam is worshipped in Kalahasthi; agni lingam in Thiruvannamalai, water becomes God as in Jambukesvaram, and earth becomes God as in Kancheepuram. And initially you worship the panchabhuthas, only in those respective temples, but that is not enough; later I should see the same divinity in the pancha bhuthas all over; and the day I can revere the pancha bhuthas, then the products of the pancha bhutas, they too all become divine for me.

I can no more go away from God, as everything is god as without god it is only maya.

Now there is silence as Sri Krishna blesses Arjuna with divya chakshu. So now Sanjaya comes and fills up the silent time. So, now Sanjaya speaks.

Shloka 11.9:

संजय उवाच

संजय उवाच ॥ श्रीकृष्ण उवाच ॥
संजय उवाच ॥ श्रीकृष्ण उवाच ॥ ११.९ ॥

Sanjaya said O King, having spoken thus, thereafter, Hari [Hari: destroyer of ignorance along with its consequences.] (Krsna) the great Master of Yoga, showed to the son of Prtha the supreme divine form:

Sanjaya spoke:

O King (dhritrashtra), Sri Krishna (hari) addressed Arjuna. Krishna here is Vishnu or Hari. Hari means one who absorbs all papams from devotees mind. Maha Yogeshwara means one who can purify. Normally purification is a long process consisting of practicing Pancha Maha Yagna's. Here, Sri Krishna gives this

temporary purification of mind to Arjuna.

Hari addressed Arjuna as in previous shloka saying you need, both, Laukika chakshu and Divya chakshu. Thereafter, Sri Krishna showed Arjuna the Vishwa Rupam, the greatest rupam. Why is it the greatest rupam? All other rupams are finite and mutually exclusive (one displaces the other) and are subject to arrival and departure,

Whereas Vishva rupa is the most unique one, because it is all pervading and secondly it need not exclude any form; Vishva rupa includes Rama rupam, includes Krishna rupam, Shiva rupam; all the possible rupams are included in Vishva rupam; therefore it is all inclusive; and finally, since Vishva rupam is right in front of me, it can neither arrive nor depart.

Even sandhyavandanam addresses it as we do namaskara to top, bottom, east, west etc. So we do namaskara to god everywhere; for us Bhagavan being everywhere, I do namaskaram all over. These are all the training given right from our young age. In fact, all our trainings are meant for seeing the world itself as God. This is the culmination in vyavaharika Ishvara darshanam; not paramarthikam, vyavaharika Ishvara darshanam; is the relative appreciation of Lord; the highest vision is to learn to see the very universe as the Lord; so our culture is oriented towards giving us this Vishwa Rupa Darshanam.

Shloka 11.10

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Having many faces and eyes, possessing many wonderful sights, adorned with numerous celestial ornaments, holding many uplifted heavenly weapons;

So we get Sanjaya's description of Vishva rupa; Sanjaya describes and from this we come to know that Sanjaya is also getting Vishva rupa darshanam. He also sees by association the

many faces, and many mouths; many eyes; how are we to understand the Lord with many eyes; does it mean that eyes are sticking all over; and if mouths are all over, how eyes will be all over; therefore do not imagine a form with countless eyes and ears; Arjuna learns to see all the mouths of all the people as the mouth of the Lord. There is no more it is my mouth; that is called ahamkara.

When I myself am not there; there is no individual separate from totality; There is no Tamil Nadu; separate from India; there is no wave separate

from ocean; there is no vyasti separate from samashti. When the egoist "I" do not exist anymore where is the question of saying my mouth, my eyes; my land etc.

As somebody said, **it is better to have a heart without words rather than words without heart behind it.** And therefore that bhavana is important; all the mouths are Bhagavan's mouth; all the eyes are Bhagavan's eyes Innumerable wonders, all of them belong to God. Lord is wearing many ornaments; all ornaments in universe are god's abharanam. In our culture, before wearing an ornament it is placed in front of Lord. I am only taking it on lease. I will use it without claiming ownership or mamakara is the spirit behind it.

Lord with countless weapons in his raised hands. Sanjaya mentions weapons as Gita is occurring in a battlefield; all these weapons belong to the Lord. How is a weapon divine?

Two reasons are given:

1. When weapon is in the hand of a person, it is laukika but in hand of god, it is divine. If everything is in God, everything is sacred.
2. All weapons are for protecting Dharma as such associated with Lord or divine. God is in form of order and harmony in creation.

Shloka # 11:

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Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

In all these shlokas a verb is not given, only adjectives are used. Shloka 10 and 11 are all adjectives to Divya Rupam. The verb is, Sri Krishna showed to Arjuna. The word showed here means God removed obstacles in mind of Arjuna resulting in an attitudinal change and thus a change in perspective only.

Lord is wearing garlands and dresses; it means all malas worn by all people and all dresses worn by all people; Vishnu rupam smeared with divine perfumes; meaning different perfumes used by many different people. Hence, when we apply chandanam we should utter his name and say, I am decorating body of god.

Lord with faces in all directions means people with faces in many directions. Anantam means whose limit is not visible. Even scientists do not know outside limit of the universe. Furthermore, it is an expanding universe; if so where is the limit?

Purusha suktham says that this limitless universe occupies only an insignificant part of Vishva rupa; even this limitless universe itself is in Bhagavan's one corner; then what should be the size of the Bhagavan; anantam; limitless, both spacewise, and timewise.

So, Vishwa Rupa Ishwara is the greatest wonder.

Shloka 11.12:

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Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted One.

What is brilliance of the Lord? I am not able to even look at the sun; sun being an ordinary star. I can't withstand looking at the sun. Imagine if I can see the brilliance of a thousand suns; imagine if I can see the brilliance of all stars. Sanjaya says, suppose the brilliance of a thousand suns rises simultaneously, that is the comparison for the brilliance of Vishva rupa Ishvara; it will be indescribable.

So that will be the brilliance; that will be the comparison for the brilliance of the mahatma; mahatma means Vishva rupa Ishvara; So that is the brilliance, it is indescribable. Mahatma Here means the infinite body that is the Lord

Shloka 11. 13:

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At that time, Pandava saw there, in the body of the God of gods, the whole diversely differentiated Universe united in the one (Cosmic form).

Sanjaya continues; saying Arjuna saw everything in the infinite body of the Lord. It is divided in manifold forms; Arjuna saw in manifold forms in the body of the Lord. Yashoda also saw the whole universe in Sri Krishna's mouth. Sharira here is not the limited body rather it is the vast space itself.

Sanjaya reports that before obtaining the Divya Chakshu, Arjuna saw the world as a persecuting world; problematic world; unfaceable world, burdensome world. Now the very same world has become totally different and therefore after being blessed with Divya cakshu Arjuna saw the Vishva rupa.

Take away:

“It is better to have a heart without words rather than words without heart behind it.” This is the bhavana required.

Divya chakshu is the refined mind free of kama, krodha, raga, dvesha, ahamkara and mamakara.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 21

Shloka # 4:

दृश्यं जगद्विषयं संप्रतिबिम्बितं विषयं च
विषयं विषयं विषयं विषयं विषयं विषयं

Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

Continuing his teaching, Swamiji said, in Chapter 2 Guadapada is establishing Mithyatvam of Universe and Jagrat Prapancha. To establish Mithyatvam he takes dream as an example. He establishes dream is mithya using Sruti, Yukti and Anubhava Pramana's in Karikas 1,2 and 3 respectively. Having

established Swapna Mithyatvam, he extended it to Jagrat Prapancha as well. Just as objects are Mithya in swapna avastha so also objects are mithya in jagrat avastha. Gaudapada admits that objects in both states are different. Objects in Swapna avastha are experienced inside our body while objects in Jagrat avastha are experienced outside our body. However, objects in both avasthas are mithya.

Swapna Prapancha is Mithya because of non-availability of space and time. The dream is inside the body and exists in a confined space. However, in Jagrat prapancha Uchit Desha and Kala; time and space, both are available; if so, why is it Mithya, was the question raised? Gaudapada gives the reason later but he says end result is that they are both Mithya. He gives the reasons why they are Mithya now.

Karika # 5:

व्यभिचारीयान्तेष्ववस्थायां भिन्नानि तेष्ववस्थायां च
 विद्यमानानि तेष्ववस्थायां च विद्यमानानि तेष्ववस्थायां च

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well-known grounds already described.

The dream experienced object and waking experienced object, both are very similar; both being Mithya. Wise people declare that both experiences and objects are Mithya. Objects are very similar in both cases. The word Bheda in the karika means distinct object experienced in waking and dream states with time and space available in Jagrat avastha. However, there is one difference; in Jagrat Prapancha object is outside the body while in Swapna Prapancha it is inside our body.

Why is Jagrat Prapancha Mithya? He answers that it is so because of well known reasons to wise people or one's with knowledge of scriptures. What is that reason? Here we cannot use Uchita desha kala abhava as a reason. Two reasons are

cited.

First reason: Shankaracharya, in his commentary, says, something mind boggling to us. He says Jagrat Prapancha is Mithya because you see it and since you are experiencing it. It is similar to experiencing Swapna Prapancha. He uses a generalization that says: **whatever, is experienced by you is Mithya,**

If, whatever is experienced by you is Mithya, what is Satyam? Shankaracharya says, whatever is not seen by you, is Satyam; if we can think of such a thing; it is non-existent. **He says, whatever is existent, but not experienced by you, is Satyam; that is the Experiencer, the Subject, is Satyam.** In both prapanchas, the objects are all Mithya. How do you say so? Shankaracharya does not provide an explanation for this.

Our reasoning for this is as follows. I have discussed it in my introduction to Mandukya Upanishad as well. **Whatever is an object of experience, its existence will depend on the Subject alone. Existence of subject, however, does not depend on Object.**

If there is an object that cannot be experienced by anyone, then you can't talk of existence of object. **Existence depends on Knowability and Knowability depends on Knower. So, existence of object depends on subject.**

Citing an example, suppose I dream that I am saving a drowning person and having partially saved him, I wake up. Now, do I worry about that partially rescued person? You know the object does not exist. Thus, object has dependent existence on subject. Subject has independent existence; it is not dependent on object. Vedanta says, whatever has independent existence is Satyam. While whatever has dependent existence is Mithya. Citing example of a pot, it does not have an existence separate from Clay; it is dependent on clay for its existence; in fact it is clay alone.

Shankaracharya says both Swapna Prapancha and Jagrat Prapancha are Mithya. This is the well-known reason.

Normally we say, when we see something, it is real. However, Shankaracharya says, when we see something, it is Mithya.

Karika # 6:

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That which is non-existent in the beginning and in the end, is necessarily so even in the present (in other words, in middle). Those (objects) are like illusions we see and yet they are regarded as though real

Second Reason:

Now Gaudapada gives the second reason why objects are Mithya. He says, whatever is finite (Anityam) is Mithya while whatever is Nityam (present in all three states of time) is Satyam. Tatva bodha also gives a definition that states that one that exists in all three states of time (past, present, future) is Satyam. Any finite object enjoys existence for a limited duration; namely after date of birth and before date of expiration; thus, a pot exists only during a limited duration of time.

If a finite object has limited existence, then its existence is not its intrinsic nature; it is only an incidental property.

Fire enjoys heat as it's intrinsic nature; hence it is always hot; conversely, water enjoys heat only for a limited time; hence its heat remains only for a limited time. Intrinsic nature is permanent while finite nature is limited.

Citing an example, a person wanted to remove the onion smell from an onion. He placed it in a chamber and did abhishekam of sandal wood paste and kalpuram for three hours; but at end of

it, the onion still smelled as it was. Thus, Palandu does not lose its intrinsic nature. So, finite has only borrowed existence. Similarly, pot borrows existence from clay and when pot is destroyed it goes back to clay. Before its creation pot did not exist; in between it did exist. Gaudapada says, even during its brief existence the "Is-ness" does not belong to pot; it belongs to clay alone. **Thus, pot was not there, before or after or in-between; it has only a seeming existence; a borrowed existence from clay. This seeming existence is called Mithya.**

The world is also like the pot. Before creation there was no world; after destruction too there is no world; in between, its existence was borrowed from something else called Atma or Brahman. Atma exists in all three periods of time. World has only a seeming existence.

Suppose an object was not there in past or will be in future but exists in present; even when you are holding a pot, the "is ness" does not belong to Pot but is borrowed from clay. Remove clay and see if pot exists? Pot has only borrowed existence. Therefore Pot is Mithya. Similarly, the sweetness in milk belongs to sugar. So, whole world is Mithya; like any other unreal object in world; like snake and rope; like dream objects etc. The world just appears to be Satyam to a non-thinking person. Upon enquiry this appearance goes away.

Thus, Jagat Prapancha is mithya as it is also finite like Swapna Prapancha

Karikas 7 and 8:

वस्तुत्वमिदं तद्भवत्पुनरेवैवमित्युक्तं
वस्तुत्वमिदं तद्भवत्पुनरेवैवमित्युक्तं ॥ ७ ॥
वस्तुत्वमिदं तद्भवत्पुनरेवैवमित्युक्तं ॥ ८ ॥

That the objects of the waking state can serve our purpose in life is contradicted in dream state experiences. Therefore, they are undoubtedly illusory on account of their-both waking and dream-having a beginning and an end.

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗಳನ್ನು ನೀಡಿ ನಾವು ಉದಾಹರಣೆಗಳನ್ನು ಕಂಡುಬರಿಸುತ್ತೇವೆ. ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗಳನ್ನು ಕಂಡುಬರಿಸುತ್ತೇವೆ. ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗಳನ್ನು ಕಂಡುಬರಿಸುತ್ತೇವೆ.

The objects perceived by the dreamer when they are such a unique nature as not easily met within the waking state, undoubtedly owe their existence to the practical condition in which the dreamer with his mind works for the time being, as in case of those residing in heaven. The dreamer, associating himself with dream conditions, experiences those objects just as a well-informed person goes from one place to another and sees the objects belonging to that place.

Swamiji said I will explain Karika # 8 first and then come back to Karika # 7.

Karika # 8:

Gaudapada has said Swapna prapancha is mithya as is Jagrat prapancha; two reasons are given for it. One reason is attributed to Gaudapada and another to Shankaracharya.

Now a student asks a question. In Student's vision Swapna Prapancha is real. Generally, Swapna is considered unreal; but there are some philosophers including those of Vishishta Advaita, who say Swapna Prapancha is real.

They say the vasanas formed in our jagrat avastha come up in Swapna. This philosopher says, I don't accept Swapna Prapancha as mithya as in dream; we do see unique things that we had not experienced in the waking state. Dream must be another unique different world of experience and so must be taken as satyam. Since the waking state is similar to dream, it must also be satyam. Some darshanas like vishishtadvaita hold that dream is not our mental projection but created by God for a particular jiva. Thus uniqueness is the criterion for reality. Waking and dream are both unique in their own way and both must be taken as satyam.

Gaudapada's answer is that uniqueness cannot be taken as

criterion for reality. We do have several mental projections unique to us. If uniqueness is criterion for reality, whatever we uniquely project can be considered to be real. That is not so and the argument that uniqueness is the criterion of reality is simplistic. No one accepts dream as real. Whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing.

Even accepting Vasishtha advaitins assumptions, Gaudapada says Swapna Prapancha is Mithya. The reasons are as follows:

The type of world that we experience will depend upon the type of instruments that we use. Suppose we are using eyes, the world will be understood as the world of forms. The moment you remove the eyes and use only the ears, the world will be the world of sounds. Depending upon the instrument, the world will be experienced differently. If instead of a human body we have an animal body, this world experience will be unique to the animal body. Many animals cannot see colors and for them this world will be black and white only. **Vedanta says that we do not experience the world objectively but our experience depends on the instrument that we use.** The moment a human being gets a celestial body, he will experience a celestial world here and now. Citing the example: In heaven there are unique objects such as white elephant, special chariots etc. Even these are dependent on observer in heaven or heavenly observer dependent.

Gaudapada gives another example of experiencing different things in different places with the observer being the same. Just as a well-educated person travels from place to place experiencing different things in this earth itself, similarly, the jivatma travels from loka to loka experiencing different things in different births. All these experiences are dependent upon the observer for their existence and dependent

upon the instruments of

Experience for their nature. Uniqueness cannot be the criterion for reality.

In karika the words Sthani means Observer and Dharma means dependent.

Shloka # 7: Another question comes up.

Previous student did not accept Swapna Prapancha was unreal. Now, a second student says, I am willing to accept Swapna Prapancha is unreal but I can't accept Jagrat Prapancha is unreal because whatever money I earn in dream, I don't find any utility at all; but I can't say that of Jagrat prapancha. In Jagrat prapancha the money is available and useful. So definition of reality has to be change.

His contention is that: Whatever is useful must be accepted as real. Utility must be a criterion for reality.

He also contends that whatever is useless, is unreal. Hence Swapna Prapancha is mithya while Jagrat Prapancha is real. This is question raised by a student.

Gaudapada refutes this by saying that this definition does not work.

He says waking state objects are useful in the waking state only. Dream objects are useless in the waking state but are useful in the dream state. In fact, dream objects alone are useful in the dream state; such as dream water, dream food etc. Each object is useful in its state and useless in the other state. Utility in the respective state is common to both waking and dream and uselessness in the other state is common to both. Therefore both states should be given the same status of reality. The utility of the waker's objects is falsified in dream. Thus, utility is not a criterion for reality. That which is beginning-less and eternal alone is real. Eternity is

the criterion of reality. So the waking world is mithya.

Truth is that Reality is not relative. So swapna parapancha is unreal. Jagrat prapancha is also unreal even though it is useful in jagrat avastha. So utility is not a criterion for Reality.

With Best Wishes,

Ram Ramaswamy

Bhagawad Gita, Class 142: Chapter 11, Verses 3 to 8

Shloka # 3:

सर्वज्ञोऽहं सर्वभूतानां महाशयः परमहितैषीः
परमात्मनो ज्ञानिनामुपासीत ॥११.३॥

Supreme Lord! Highest Spirit! It is even as you have described yourself. Yet I would like to see this lordly form of Yours.

Continuing his teaching, Swamiji said, Chapter # 11 is dealing with Vishwa Rupa Ishwara Darshanam. We should have a clear understanding of this Ishwara darshanam. It talks of a very thrilling, electrifying experience for devotees. Shabari waited for years for a glimpse of Sri Rama and at last when gets it and the great thrill she enjoys has been described. Similarly Thyagaraja also sings about Shabari's Darshanam of Rama. Similarly, Sri Krishna darshanam is also talked about. All darshanams are considered mystic ones.

Now, to have an experience, the object of experience must be available to me; also there must be an experiencer, who is prepared for the experience. Let us say I talk about Carnatic music; but unless the listener has some idea of Carnatic music he cannot enjoy my talk, as he is not prepared as a listener. Normally we focus on the object of experience and forget the experiencer. This is true of Ishwara Darshanam as well. Shabari got Sri Rama Darshana Ananda but it was not only due to Sri Rama but also because Shabari was prepared for the darshanam.

How to prove this? Swamiji says, the very same Rama was available to Ravana as well but nothing happened. Object was available but subject was not prepared; Ravana's mind did not change even after darshanam.

So preparation on part of person is important else even god is helpless.

How about Kamsa? He too had Sri Krishna darshanam but he never changed one bit. Several Rakshasa's even used the darshanam for negative purposes; Basmasura is one that comes to mind. So, for Ishwara darshanam I need a tremendous amount of preparation.

Vishwa Rupa Ishwara is Lord in form of Universe. If you know it's meaning, you know he is right in front of you. God's first name in Vishnu Sahasra Nama is Vishwam. He is already available in front of me. If we don't get thrill of darshanam, it is because of non-preparedness of devotee. That preparedness is nothing but purity of mind, a mind without kama, krodha, moha, madha, lobha and matsarya. These are the obstructions to this darshanam. When the cataract of the obstacle of kama, krodha, ahamkara and mamakara impurities are removed, God need not come; I begin to appreciate the already available Vishvarupam.

Arjuna says, O lord, I understand you are jagat karnam. I can

understand intellectually that you are in all namas and rupas; but I don't get its impact.

So, what is missing? A prepared mind is missing and it is also known as Divya Chakshu. It is like one person is interested in Carnatic music but another person is not. So he asks Sri Krishna to help him get darshanam.

“In shloka # 3, you describe Vishwa rupa but nothing happens to me. Where is the lacuna? I would like to see your Vishwa rupa”, says Arjuna.

Shloka # 4:

शुभं कुरु भवति यदा दृश्यते तदा दृश्यते
दृश्यते तदा दृश्यते तदा दृश्यते॥11.4॥

So we have seen the object of perception is available, Vishva rupa and still if I do not see it, the defect must be only in the observer. There must be some problem with me; therefore I do not feel the divinity when I experience the world. And, therefore, O Sri Krishna, is it possible for me at all; to have that divinity or Vishva rupa darshanam, can you prepare me to have this darshanam? Please help me!

Purity of mind cannot occur overnight. It requires a lot of Karma yoga and sadhana and the transformation is slow; and it is not a revolution. Is there any method I can get this purity of mind, O Yogeshwara! asks Arjuna.

Shloka # 5, 6, 7 and 8:

शुभं कुरु भवति यदा दृश्यते तदा दृश्यते
दृश्यते तदा दृश्यते तदा दृश्यते॥11.5॥

The Blessed Lord said O son of Prtha, behold My forms in (their) hundreds and in thousands, of different kinds, celestial, and of various colors and shapes.

शुभं कुरु भवति यदा दृश्यते तदा दृश्यते

ॐ नमो भगवते वासुदेवाय ॥ ११.६ ॥

See the Adityas, the Vasus, the Rudras, the two Asvins and the Maruts. O scion of the Bharata dynasty, behold also the many wonders not seen before.

ॐ नमो भगवते वासुदेवाय ॥ ११.७ ॥

See now, O Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.

ॐ नमो भगवते वासुदेवाय ॥ ११.८ ॥

But you are not able to see Me merely with this eye of yours. I grant you the supernatural eye; behold My divine Yoga.

Now, Sri Krishna answers:

Even though Vishva rupa is right in front of me, to get the impact of Vishva rupa darshanam, I should have prepared the mind, which I call, Divya chaksu or purification and purification is a very slow and gradual process. It involves a long religious life and it also involves following dharma or values of life. If devotion and values are not there, for such a mind, the benefit of Vishva rupa darshanam will not be available.

Here, Arjuna was lucky to have Sri Krishna in front of him. He requests a temporary purification of mind.

But the purification will only be temporary; it does not last like a dialysis. Similar temporary purification can even be obtained from a Mahatma.

Since this purification is artificial, its full benefit is not realized. So, later in Chapter # 11, when Arjuna gets the

darshanam, he is not able to stand Vishwa rupa darshanam. He tells Sri Krishna, I don't want this Vishwa rupa darshanam. Only a truly purified mind can absorb such a darshanam.

So, Sri Krishna accepts Arjuna's request. Just as one needs a 3 D glass for some movies, Sri Krishna says, I will bless you with a Divya Chakshu so that you can see many of my forms, varied in nature; all divine; of different colors and shades. When you will see rupa in many colors it is not a particular form, rather it is all forms and colors of universe, as all are Ishwara varnanam.

Citing an example Swamiji says, form does not belong to the bangle; it belongs to gold. Thus, Sri Rudram describes Shiva in many colors. This rupam is available to all cowherds. They are all the colors of Vishwa rupa Shiva. The green hairs of Shiva are the green trees. My mind should see it as Vishwa rupa darshnam. Thus, we see same colors, but we need to see them with a different attitude; it is like seeing a laddu from Tirupati, it becomes divine; it is appreciated by the mind that has devotion.

Vishwa rupa has many heads. All heads of peoples are the head of god.

Verities of devatas, representing natural forces are described next. The eight Vasus with different forms are Agni, Prithvi, Antarikhsam, Intermediary lokas, Vayu, Aditya, Chandra, and Stars. May you see the eight Vasus in Vishwarupa.

Twelve Adityas are the sun gods' different changing stages in the twelve months of the year. In each month he has different powers. May you see the Adityas as Vishwarupa.

Our ten sense organs and mind are called Rudra Devata. May you appreciate the Rudras.

Ashwini Kumaras are the ones presiding over Pranas. May you appreciate them as well.

Marut Devatas are different aspects of Vayu Devata. You have not noticed all of them as Vishwarupam.

And therefore rain is a wonder; earth is a wonder; Sun is a wonder; anything you take it, is a wonder,

it is the glory of the Lord. May you see that; temporarily drop your day-to-day business; temporarily keep your cell-phone somewhere. After its (cell phone's) coming, there is no time for anything; so wherever you go drop it; and just watch the universe.

So in Me the Vishva rupa Ishvara; whose body is the very sky itself, see the entire universe.

When Yashoda asks Sri Krishna to open his mouth she saw all the 14 Lokas; and then she said, shut up. She was not prepared. Sri Krishna is blue as sky; it means vast blue sky is a form of Sri Krishna, with galaxies floating in it. The whole universe is contained in Me.

Last week or so, some student; I do not remember who that student is, gave a cutting; so I just read through it; it is a very interesting write up, I will read only the first paragraph alone. It describes the Universe.

It says, consider a puff of dust a meter in diameter. Consider every grain of dust is a galaxy with many stars. We live near an ordinary star and are member of an ordinary galaxy. Every night we are shown that the universe has a beginning but most of us simply regret, use or enjoy the dark without perceiving that; it brings knowledge; If you are willing to learn from darkness, he says; even though so many stars are there; between the stars there is a vast emptiness is there. Think what must be the size of the universe; which accommodates all these galaxies and stars. This universe, with vast emptiness and galaxies are accommodated in space; so what must be size of the space; and that space is the

size of the Lord; Meditate upon that, Try that.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 20

Greetings All,

Continuing his teaching, Swamiji said, I said in last class in Vaithatya Prakaranam, Gaudapada establishes Mithyatvam of world. It is not directly mentioned but indirectly revealed through Prapancha Upashamanam. This method is called Shruti Pramanam or Shrutyarthartha pramanam; which means obtaining knowledge indirectly from scriptures.

What is reality can't be negated. We can't say world is not existing as we experience it everyday. That which is experienced, yet is not reality, is called Mithya. The English word closest to Mithya probably is unreal. Gaudapada establishes this mithyatavam from Prapancha Upashamanam.

Mithyatvam's closest example is dream. It is experienced by all of us. In dream we see that it is very real, giving us pleasure and pain. Dream also has utility value when we are actually in a dream; despite all this we know dream is not real. So best example for mithya is swapna.

In first three shlokas of this chapter Gaudapada establishes swapna is mithya. That swapna is mithya is established through

Yukti, Shruti and Anubhava pramanam's and he does so systematically.

He uses Vyapti for generalization thus he says where there is smoke there is fire. The statement, "a mountain is on fire as it has smoke" is analyzed as shown below ,using Gaudapada's logic:

1. Mountain is the paksha or locus about which I make an inference.
2. Mountain has fire; it is called sadhyam or conclusion.
3. Because there is smoke, the indicator, it is also known as Hetuhu or the reason.
4. Drishtantaha: means an example, as in a yagashala; because it is in a yagashala that you get Vyapti Gyanam or knowledge for inference.

This method of logic is now used to show Swapna is Mithya. Vyapti here means knowledge of co-existence of smoke and fire. Here Vyapti is a generalization. When we see an object in jagrat avastha as real, we observe that the object requires an area and volume (space) for existence, also known as Uchita Desha in Sanskrit. Not only volume of space, every object also needs duration (time) for its existence.

Einstein talked of four coordinates, the fourth one being time, indicated by date of origin and expiration. Every object requires a time.

Existence of events also requires duration of time. In Gita classes a question comes up. Swamiji, you teach the 700 verses of Gita in five years or 250 hours, describing the teaching in battlefield; how did Sri Krishna teach all 18 chapters in the duration of a battle? The basis for this question is because every event requires a specific duration of time and if specific duration of time is not convincing, you tend not to believe it.

Conversely if you find an object or event without enough space

or time we conclude that object or event is not a real thing. Hence, some say Gita was an invention of Vyasa, as there is a time and space issue. **They don't accept the teaching as real due to a lack of time requirement.**

When you see a reflection of an elephant in a mirror, mirror has flat surface and an elephant can't stand on a flat mirror. You accept elephant in mirror as mithya or unreal reflection, knowing a real elephant can't stand on the flat surface of a mirror; **so the elephant reflection is an unreal one as there is not enough space for an elephant to exist on the mirror.** Thus, when sufficient space is not there, that event is mithya.

Applying this logic Gaudapada says, dream world is also mithya as it lacks time and space for dream to exist as reality. Hence dream is unreal. This is the beginning of Vaithatya prakaranam.

Karika # 1:

सर्वान्निद्रावस्थानुभूतानि तत्रैव सिद्धानि तत्रैव निवृत्तानि ।
सर्वान्निद्रावस्थानुभूतानि तत्रैव सिद्धानि तत्रैव निवृत्तानि ।

The wise declare all objects of the dream as illusory, they all being located within the body and also because of their being in a confined space.

This shloka logically establishes swapna prapancha as mithya. First logic is lack of space; like elephant in a mirror. Dream objects and events are subjective things within our minds, not outside it; else others in the world would also see your dream.

Thus, swapna objects are subjective things in my mind. In dream we see elephants although it requires not an ordinary amount of space. We can't accommodate an elephant, but we see elephant, moon, stars etc in dream space. So wise people say all objects in our dream are mithya. A special all pervading

space is created within my head. Why is it unreal? It is because all objects reside within myself. What is wrong with it? The space within me, within my head is limited or insufficient for a real elephant, or a mountain etc., to exist. Now in next shloka he talks of events that also are mithya as they occur in insufficient space.

Shloka # 2:

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On account of the shortness of time, it is not possible for the dreamer to go and see the dream objects. Nor does the dreamer when he wakes up, indeed find himself in all the places seen in the dream.

Yukti pramanam: (by joining together)

In previous shloka “things” were proved as unreal in dream. In this shloka “events” are shown as unreal in dream. Consider a dream trip to Mansarovar. You have to reach an airport, then fly and then trek to mansarovar; but duration of a dream-time is only about 8 hours during your sleep time. Within the span of a dream, during our sleep, we manage to see events such as our marriage, children and even grand children. They say an actual dream only lasts only for about a minute and a half. So, all events are unreal as there is not sufficient time. So, he really does not go to mansarovar. They are all unreal projections of our mind.

Keep in mind that we are accepting it all as unreal in our waking state; in dream state we will not accept our dream as unreal. People pray before going to bed so that they don't get bad dreams. Why this worry; because our dream experience is very real, during our dream. Vedanta says our waking state is also a mithya. Thus we get Yukti pramanam. Thus, mirror located elephant yukti pramanam is over.

Pratyaksha Pramanam:

(perception)

In second line of this shloka we get Pratyakhsa pramanam from our experiences. Suppose in dream we went to Kashi; we saw many cows there; and one cow pushes you and you wake up. If it was a real cow you should have woken up in Kashi, but reality is that you woke up in Chennai. From this it is clear we never went anywhere in dream. After waking from dream one does not experience that he is in dream place, hence dream places, dream travel, dream cows, are all, unreal. This is Prathyaksha Pramana.

Shloka # 3:

Shruti and shastra pramanam.

(convincing illustrations on the subject matter which is beyond senses/common cognition)

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Strictly conforming to reason and logic, Sruti also declares non-existence of the chariots and so on, perceived in his dream by the dreamer. Moreover, it is said by the seers that Sruti herself declares the illusory nature of dream experiences, and establishes the same through logic and reason.

Shruti Pramanam:

In Brihadaranyaka Upanishad, Ch 4., section 3, the waking, dream and sleep states are discussed. In swapna there is nothing. Everything is a mental projection. There are no vehicles, no roads, etc; we manage to project them in our mind. They are mithya even though we experience them. **“Experience does not prove reality” is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, “**

Whatever you experience is not real. There is only one reality, the " Subject" alone is real."

This is knowledge of shruti. Therefore unreality is established logically and it is also asserted in Upanishad. The fact is swapna prapancha is mithya.

Shloka # 4:

वस्तुनिष्ठं च जगत् सत्यं च तद्विषयं च
सर्वं तद्विषयं तद्विषयं तद्विषयं च च च

Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

With first three shlokas first topic that swpana Prapancha is mithya, is over. From shlokas 4 through 18, Gaudapada is going to give us a shocking revelation. Our normal thinking is that this world is real while dream world is unreal; this is your assumption, says Gaudapada. **He says, even the Jagrat prapancha is unreal.** This has to be very carefully understood and assimilated or it can cause confusion.

When we say dream is unreal, we say this after waking up, as a "Waker". So it is a Waker's point of view. However, in dream, from dreamer's point of view, dream is very real; as whatever happens in dream affects the dreamer. When a dog bites the dreamer, he will feel it and go to a dream doctor and take dream medicine and even pay in dream money. So, one has to think from an appropriate point of view.

Citing an example, a man drank too much at a pub and started seeing double. He asked owner how much he drank. Although he drank only one bottle, pub owner with an intention to cheat

said you drank two bottles; and since he was seeing doubles anyway, he said you have to pay for two bottles at Rs 100 each. The drunk took out a hundred-rupee note and said it was Rs 200 for the two bottles; he was still seeing doubles.

Similarly, for dream body, dream world is very real. So also from waker's point of view this world is very real. **Once you wake up, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.** Thus, Swapna prapancha is real for swapna shariram while Jagrat prapancha is real for sthula shariram. Both are in fact "unreal" in respective jagrat and Turiyam states.

Therefore wise people declare world is Mithya in jagrat avastha, as well. So jagrat prapancha is exactly like dream world. Is there any difference between two states? Between mithya jagrat prapancha and mithya swapna prapancha, Jagrat prapancha is outside of body while swapna prapancha is inside body. The common factor between both states is Mithyatvam.

I accept Swapna prapancha as mithya as it does not have time and space. But Jagrat prapancha has enough time and space; if so why is it Mithya?

Take Away:

" Experience does not prove reality" is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, " Whatever you experience is not real. There is only one reality, the " Subject" alone is real."

Once you wake up from dream, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 141: Chapter 11, Verses 1 to 3

Continuing his teaching, Swamiji said, having completed chapter 10 known as Vibhuti Yoga, now we are entering Chapter 11 known as Vishwarupa darshana yoga. The word yoga attached to each chapter refers to the episode or the topic. So vishwarupa darshana yoga means the episode, which deals with vishwarupa darshanam. It means Vision of God as Vishwa rupa. What is Vishwa rupa? Rupa means form and Vishwa means world, or Lord whose form is the very universe itself. Then the question comes up, how to get such a vishwa rupa darshanam? When a devotee wants to see God such as Rama, Krishna or Devi, scriptures tell us how to get that darshanam. **Scriptures prescribe tapas or meditation or concentration. The devotee decides which form he wants to see. Then he concentrates on that form as per dhyana shloka. He has to learn the dhyana shloka to be able to concentrate on that form.**

He has to visualize that particular form and generally a mantra is also taught, just as narada taught mantra to Dhruva, Prahlada etc. and the devotee has to do the Purascharanam of that mantra; Purascharanam means you find out how many letters are there in that mantra; say if there are six letters, you multiply it with as many lakhs; say if it is Gayathri mantra with 24 letters then japa is performed either for 24 lakhs times or 24 crore times. So you do dhyanam; you do Purascharanam, as described in the scriptures; and if a person follows this kind of tapas, the shastras prescribe that the devotee will have the darshanam of the Lord in that particular form.

This is not our mental projection, but the Lord himself

through his maya Shakti gives darshanam, in a particular form, to the Devotee. And this exercise is called Devatha sakshatkarah.

Thus devotees such as Tyagaraja and Meera have had darshanam of Rama, Krishna, respectively. Now the question is if he wants to have a vision of God as the world itself, how to do it?

Do we have to invite god to come in form of Vishwa rupa; if so, we have not understood the meaning of Vishwa rupa darshanam. Vishwa rupa means I want to see God as world, but I can't invite him in this form as he is already in this form. What then should I do to obtain darshanam in the form of the world?

There is only one answer. I have to learn to see the world in the form of god. I should learn that this very world is Ishwara, and then Ishwara alone is giving darshanam to me in the form of the world. There is no other method.

Japa mantras are for Rama, Krishna darshanam, not for Vishwa rupa darshanam. If so, how do I train myself? Here again there is only one method; I must assimilate the teaching that God is material cause of the universe and that he alone manifests as the universe. Here, every vision in front of me is a different version of God. I should clearly understand this teaching and with this my perspective changes. **This new perspective is called Divya Chakshu or the mystical eye.**

Citing an example, some one gives you a laddu and then tells you it is from Tirupati temple; then immediately your perspective changes; you now, consider the laddu a prasadam and you first apply it to your eyes before eating it. The status of prasadam is not physically evident; it comes from understanding that the laddu is from Tirupati. **This prasada is adrishtam or divination of laddu through a change in perspective.**

This is the idea communicated by Sri Krishna here. He teaches us as to how to look at world as divine; then I will see that god is giving darshanam all the time, to us.

Sri Krishna says it is better to have God's darshanam 24 hours rather than one, which comes and goes (Aya Ram Gaya Ram). This nithya ishvara sambandha is Vishwa rupa darshanam obtained by a change in perspective through the teaching.

So Vishwa Rupa darshanam is not like Rama, Krishna darshanam. Here you see God everywhere as described in Chapter 11.

Shloka # 1:

शुभं वक्तुं शक्यं तवैवाक्यं श्रुत्वा
मया कृतं तवैवाक्यं श्रुत्वा
मया कृतं तवैवाक्यं श्रुत्वा 11.1

By the words You have spoken, supreme, occult and spiritual, in order to bless me, this delusion of mine has gone.

Here Arjuna addresses Sri Krishna. In the first eight verses, we get an introduction to the topic of Vishwa rupa Darshanam and it begins with the Arjuna's summarization and what he has learned in the previous 10 chapters

In two shlokas he summarizes his learning so far. In shloka # 1 he summarizes chapters 2 through 6 that he says is essence of Jiva rupa varnananam or essential nature of Jiva. Physical body is only a temporary dress, which will be shed at death. Similarly mind is also a temporary instrument that I use in waking and dream states but shed in sleep.

Therefore neither body, am I; nor am I the mind; but I am of the nature of chaitanyam; the consciousness principle. And do you remember the description of consciousness I have given. Consciousness is not a part, product or property of the body; consciousness is an independent entity which pervades and enlivens the body, consciousness is not limited by the

boundaries of the body; and consciousness survives even after the fall of the body; that eternal all-pervading consciousness is my nature. Sri Krishna gave a brilliant description of this essential nature of Consciousness, in the 2nd chapter from the 12th shloka, up to shloka No.25. Then he talked about that in the 3rd chapter, in the 4th chapter and in the 5th chapter.

Thus, in Chapter 2, shlokas 12-25, Consciousness is the focus. In Chapters 3, 4, 5, nature of Jiva is presented. Arjuna says I have understood all that very well.

Teaching given by you, purely for blessing me, is for saving me from sorrow (Arjuna Vishada Yoga). They are most sacred words that reveal atma, the reality. They are greatest secret not easily available in the world, from a rare Gyani. The words are spiritual teachings. Through this teaching my delusion is gone.

So you should remember the context of the Gita teaching; Arjuna surrendered to Lord Krishna due to his confusion. On one side, my mind says killing my kith, kin and Guru is not OK, but on the other side I can kill for protection of dharma. Now my doubts are getting cleared regarding confusion as to what is right and wrong. It is confusion about ethics and philosophy. Gita deals with ethical and philosophical confusion.

Normally the veda purva bhaga is meant to resolve

ethical conflict; veda antha bhaga is meant to resolve philosophical confusion. Gita is a unique Shastra, which deals with ethical conflict; as well as philosophical confusion. And therefore Arjuna says; I am getting clearer and clearer.

Shloka # 2:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥ 11.2 ॥

About the birth and dissolution of beings I have heard from You at length, O Lotus eyed one! As also about your immense grandeur.

Arjunas reverence for Sri Krishna as a teacher is increasing. The word Kamalapatra in shloka means God with Lotus Eyes or eyes like lotus petal that describes God's inner beauty. This was dealt with in Ishwara swarupa chapters 7-10. Chapter 8 is an odd man out. You defined God as jagat karanam. You defined God as material cause of universe. Out of god alone universe comes, rests and resolves; that is Srishti, Sthiti and Laya Karanam. Everything comes from you alone. If waves are born from ocean and resolve in ocean, then there is no separate wave from ocean.

All the things and beings; this whole creation of things and beings is from you alone, as the very adhara, as the very ashraya. That means what? If waves are born out of the ocean and resolves into the ocean, it means there are no waves separate from the ocean; in fact wave is only an additional name given to the very ocean itself; similarly the whole creation is like a wave in the ocean of God. Shankaracharya beautiful presents in atma Bodha that the entire cosmos of several billions of galaxies is nothing but bubbles; so each galaxy can be compared to a small bubble and all these bubbles of galaxies are rising from you; and there are no bubbles separate from ocean. Similarly there is no creation separate from God or to put in another language; God is in the form of world, I heard this very clearly, and how did you teach, very elaborately. The upanishadic teachers are not detailed; rather they give the srishti and all within a few mantras.

The teaching is also for a madhyamadhikari such as me. In chapter 10 you also revealed your glories, Vibhutis, spread all over the universe. These glories are in exhaustible, the Vishwa rupa mahima. Mahatyam and Vibhuti mean the same. The proof is that my delusion is almost gone. It finally goes away completely in chapter 18.

If delusion is gone what is Arjuna's next question?

Shloka # 3:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ११.३ ॥

Supreme Lord! Highest Spirit! It is even as You have described Yourself. Yet I would like to see this lordly form of Yours.

In every shloka Arjuna adds some more glories of God.

Parameshwara: means supreme Lord who sustains physical law of creation. It is also name of Shiva.

Purshottama: means supreme Lord. It is also name of Vishnu. It's philosophical significance is taught in chapter 15 on topic of Nirguna Brahman.

So Vyasa talks of Vishnu and Shiva as equals. So, O Krishna! whatever you are teaching me is perfectly understandable because it is a systematic teaching; if Bhagavan is the cause, and world is effect; the logical consequence that the effect cannot be separate from the cause; therefore the world cannot be separate from God. It is a very logical conclusion; and if the world is non-separate from God; all the non-glories of the world should naturally belong to the Lord; because of that, I have no resistance in accepting that teaching.

Arjuna says, I am able to intellectually understand that whole world is manifestation of God and that everything is holy. So there is no question of dividing world into acceptable and unacceptable. If I could see world as divine then I will not have Dvesha towards anything. However, the reality is that I have Raga and Dvesha. My intellectual and emotional personalities are not harmonized. I need them to be harmonized. What should I do to get it? I would like to have Vishwa rupa darshanam, while I am interacting with the world.

Dayananda swami beautifully says; we do not have a sacred-

secular division in our culture. In many other cultures, sacred is obtained in a temple while everything outside the temple is secular. However, for a Hindu or for a vaidhika, there is nothing called secular, everything is sacred; eating is puja; remember we are doing puja daily; eating is puja, brushing the teeth is puja; snanam is puja, everything that I do is puja and this puja occurs only when I always remember that I am in the presence of the Lord as Vishwa rupa. How can I have contact with that rupam; the vishvarupa Ishvara, you should help me. This is Arjuna's request, the details of which we will see in the next class.

Take away:

The mode of repetition of a Mantra with feeling and in a particular manner, a definite number of times, with right observances, until a fixed number of Japa is reached, in order to obtain substantial benefit out of the Mantra, is called Purascharana.

Vishwa rupa darshanam:

I have to learn to see the world in the form of god. I must assimilate the teaching that God is material cause of the universe and that he alone manifests as the universe as well or we can say God is both matter and spirit. Here, every vision in front of me is a different version of God. I should clearly understand this teaching and with this my perspective changes. This new perspective is called Divya Chakshu or the mystical eye.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 18: Chapter 1 Summary

Swamiji gave his summary of chapter 1 also known as Agama Prakaranam, today. In introduction to this Upanishad he had previously indicated that it has four chapters in it.

The first chapter is called agamaprakaranam. This chapter contains the entire Upanishad and 29 karikas. The second chapter is called Vaitathyaprakaranam containing 38 karikas on the mithya nature of the universe. The third chapter is titled Advaitaprakaranam containing 48 karikas dealing with the non-dual nature of atma. The fourth chapter is called Alatahantiprakaranam containing 100 karikas, which clear all the possible objections to the teaching contained in the Upanishad.

Of the four chapters the first one, agama prakaranam, consists of 12 mantras of the Upanishad and the 29 Karikas written by Gaudapada. The 12 mantras belong to Atharvana Veda and are supposed be revelations by God himself. Shankaracharya's guru's guru, Gaudapada, however, wrote Karikas. Karika means a commentary in verse. Among the 12 mantras and 29 karikas, prominence is given to the 12 mantras since they are from Upanishad and it is the focus of chapter 1 and is of importance from a Vedic perspective. Chapters 2, 3 and 4 are all about Karikas.

Gist of the Upanishad portion or Mantras of Chapter 1:

Mandukya Upanishad was revealed through Manduka Rishi in the Atharvana Veda.

The first two mantras introduce two types of Vicharas:

1) Chatushpada Atma Vichara or the four facets of Self.

2) Second enquiry is Chatur matra Omkara Vichara. It has four sounds of Omkara.

Both the Atma Vichara and Omkara Vichara are performed to arrive at the absolute reality.

Mantras # 3 through # 7 deal with Chatushpada Atma Vichara. The essence of these mantras is that they are talking about the four aspects of "I" the Atma.

Mantras # 8 through # 12 deal with Chatur matra Omkara Vichara.

Discussing Mantras # 3- # 7, the following points were made:

1. The first I, is obtained in Waking state and is the "Waker I". I in waking state is endowed with various attributes such as weight, size, individuality etc. This is the "attributed I" in jagrit avastha. Here, I comes in contact with external world. It is a finite and limited I. This I is described in mantra # 3. This I also goes by the names of Vishwa and Virat.
2. The second I is obtained in dream state or the dreamer I. I functions through the projected dream body; the sukhma shariram with attributes determined by dream body. The second and Saguna I, is in the dream state. This I is also finite and limited. This I is also called Taijasa and Hiranyagarbha.
3. The third I is obtained in sleep state. Here, I am not in waking or dream body; here body is in resolved condition. Sleeper I is also an "attributed I". In sleep all attributes are in dormant state or in their potential state. Thus, the "Father I" during the waking and dream states is in a dormant state here. All attributes are dormant as well. It is also a state that is limited and finite. Here limitations are also in dormant condition. The sleeper I is called Pragma and

Ishwara. These are technical names given by Upanishad. This is addressed in mantras # 5 and # 6.

4. My fourth aspect is my real nature, the core nature, also known as Turiyam or Sakshi I. Thus, witness I is free from all attributes. It is the "attribute-less I" or nirguna I. It is described in the most important mantra # 7. This I is attribute-less and limitless. Thus, for every one of our assertions there are many negations. When I say, I am man; I am also saying I am not woman; not an animal; not a pencil etc; all negations. For one assertion there are many negations. Thus, attributes limit an object, while Turiyam is the limitless I. This is the essential I; it is Shantam; Shivam (ananda) and immortality; all three are possible only in Turiyam. So, if you want Shantam, Shivam and Immortality you have to know Turiyam for liberation.

How can I know Turiyam?

I can know Saguna I in waking state. I can know Saguna I in dream state; I can know saguna I in Sleep state, if so, in which state can I know nirguna I or Turiyam I?

If the three associations result in Vishva, Taijasa and Prajna, what is the Turiyam? What association does

Turiyam have? Turiyam is the name of the atma when it is dissociated from all the three states. I myself,

as consciousness principle, am Turiyam. How do I become Turiyam?

Now mantra # 7 does not talk of a fourth state at all; so where is nirguna I available? The Upanishad says, the nirguna I has to be discovered through the "attributed I" or Saguna I.

Turiyam is available in Vishva, Taijasa and Pragy states. So there is no need for a fourth state. So, remain in jagrat avastha, analyze and gain Turiyam.

If so, how do I arrive at nirguna I from Saguna I?

Swamiji says it is quiet simple, Saguna I minus gunas gives you nirguna I.

Thus, "Father I" minus fatherhood equals nirguna I. In this manner negate all attributes about yourself and it takes you to Turiyam I.

How do I remove the attributes?

Upanishad says you need not remove attributes at all. I, the consciousness, can never be associated with attributes; just as the light on the hand, does not take on the impurities of the body because light is asangaha. Similarly, I, the consciousness, am also free of attributes. Attributed I does not exist in reality. My thought that I have attributes was born out of my misconceptions. I have to know that I am attribute-less at all times. Citing an example, to illustrate the point, you see a movie on the screen and there you see the very dirty Cuvam River. You want to purify the screen. Swamiji says the screen is pure even when the dirty Cuvam is shown on screen. Screen is not touched by the movie. Therefore, I am the screen-like consciousness; I just have to know that I am free of attributes and knowledge removes these attributes. When I add attributes to waking state, I am Vishwa; when I, add attributes to dream state, I am Taijasa; and when I add attributes to sleep state, I am Pragya. However, when I remove these attributes from any or all of the three sattes, it is Turiyam.

Vishwa minus waking state attributes equals Turiyam.

Taijasa minus dream state attributes equals Turiyam.

Pragya minus sleep state attributes equals Turiyam.

So, Turiyam is obtained through knowledge. This knowledge of Turiyam is described in mantra # 7.

With this chatushpada Atma Vichara is over.

Mantras # 8 through # 12:

Chaturmatra Omkara Vichara is described. Omakra consists of A U M and the Silence that follows known as Amatra.

A is described in mantra # 9.

U is described in mantra # 10.

M is described in mantra # 11 and

Amatra is described in mantra # 12.

Having introduced each mantra, they can be equated to each Pada.

Thus:

A equates to Virat

U equates to Hirayagarbha

M equates to Ishwara

Amatra equates to Turiya atma.

Having equated one has to begin with upasana. First upasana is meditating on Virat in Akara; then meditating on Taijasa on U kara; and then meditating on Ishwara on M kara. To support meditation, common features were mentioned. They are:

Akara equation with Virat is based on pervasiveness and primacy both also called Apte and adimatvat, respectively.

Ukara equation with Hiranyagarbha is based on superiority and middleness; both also called Utkarsha and Ubhayata respectively.

Mkara and Ishvara equation is based on being similar to a measure and the ground of dissolution, both also called Mithi

and Apithi respectively.

Remembering the common features one has to perform each upasana. It will help cleanse the mind. The upasana also provides material benefits. How to perform the upasana has not been described.

Rather, we have to meditate on Omkara and dissolve A into U; U into M; and M into silence and reach the silence or consciousness.

How to perform this? Example of this resolution was discussed as resolving Bangle, Chain and Ring in gold.

How to arrive at gold?

Look at bangle and look there for an object called bangle. You will observe that there is no substance called bangle; there is only gold. You must be convinced that there is no Bangle. Once bangle, the substance has been negated, the word bangle has no more relevance. Without an object where is the need for a word to describe it. This is known as Padartha nisheda and pada nisheda. Thus Virat nisheda is Akara nisheda.

Then come to Chain. Going through same process as with bangle, we realize that there is no object called chain as such the word chain is also negated. Chain padartha is negated; Hiranyagarbha is negated; U kara is also negated.

Then coming to Ring and going through same process as for bangle we realize there is no substance called ring as such and there is no need for word called ring Thus, ring padartha is negated; Ishwara is negated; Makara is negated.

A (Virat), U (Hiranyagarbha), M (Pragya) all three are saguna Atma.

Pada-padartha division exists only in empirical field where time, space and attributes are there. It exists in saguna field alone. Once you negate everything you will feel

blankness. Buddhists call it Shunyam or void. Mandukya says, for “ nothing remains”, you still need a witness of nothingness, known as Shunya Shakshi or Chaitanyam or as per Vedanta, Consciousness. This consciousness illumines the presence or absence of everything. This was pointed out in mantra # 12. Now the Upanishad is over. Benefit of this knowledge is that: whoever knows this, can claim, I am Turiyam.

Karikas:

Gaudapada talks of common and uncommon features of padas.

1. Pragma, the I in sleep state, is associated with Ignorance (I).
2. Vishwa and Taijasa, both in jagrat and swapna avastha are associated with Ignorance (I) and Error (E).
3. Turiyam is associated with none of them.

Ignorance means, not knowing “ I am limitless”.

Error means the notion that “I am limited.”

Gaudapada uses different terms for Ignorance and Error.

Thus, agyanam, agrahanam, nidra, and karanam are the four names for ignorance. Ankuraha, anyathagrahanam, svapna and karyam are the four names for misconception or error.

Another topic is position of each pada. Gaudapada describes the Sthana Trayam as:

Vishwa is in right eye.

Taijasa is in mind

Pragma is in Hiranyagarbha.

Then he describes Bhoga Trayam as follows:

Vishwa has experience of gross world.

Taijasa has experience of inner world.

Pragya has experience of ananda or Sushupti.

The last topic is Omkara dhyanam. Gaudapada uses word Pranava to describe Omkara. In word Pranava, Pra means perfect; while navaha means, so named.

So pranva means ideal name, that is Om, which stands for Brahman. Why is Om ideal name for Brahman? Other names reveal saguna or nirguna aspects only once. Om is ideal as it reveals both Saguna and Nirguna Brahman.

Sound part of Om reveals Saguna Brahman. Silence between two Omkara's reveals nirguna Brahman. Saguna Brahman has three parts, Virat, Hiranyagarbha and Ishwara. Om also has three divisions, A U M. So every aspect of Brahman is revealed in OM, hence it is the Uttama Nama.

One has to practice Omkara dhyanam. In beginning focus on sound part, that also includes Virat, Hiranyagarbha and Ishwara. This is called Aparam Brahman.

Once you have advanced in meditation, move to silence and expand on it. Chant Om and dwell on silence. In silence reflect on teaching. Silence is Amatra; it is not blankness; it is absence of everything except the I, who am aware of the silence. The silence is Nirguna, Ananta etc. I have to see this as my swarupam. So it becomes swarupa dhyanam, which leads us to liberation. This concludes the 29 Karikas as well.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 138: Chapter 10, Verses 33 – 35

Shloka # 33:

अक्षरानाम् अक्षराणां अक्षराणां अक्षराणां
अक्षराणां अक्षराणां अक्षराणां अक्षराणां१०.३३

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

Akshara:

Continuing his teaching, Swamiji said, we are seeing Sri Krishna continue enumeration of the glories of Ishwara. In Shloka # 33, he said that among Aksharas I am Aa. Sarasvati Devi is in the form of Alphabetic letters. Even among all letters Aa is most sacred. It is sacred because it is a basic letter that emerges from our mouth without doing anything to the mouth. Thus sounds such as E, U come about by some modification to the mouth whereas Aa is an effortless sound of the mouth. Akara is also a flexible sound that can be modified into other alphabets. Hence Aa kara is considered Karana aksharam, causal sound, while all other alphabets are considered Karya Aksharam, the effect. Vedas say that A Kara manifests as all other letters. It says all letters are a modification of Aa. In our tradition every alphabet has a presiding deity. The presiding deity of Aa is Brahmaji, the Creator of the world. Since Aa is the cause of all letters, Sri Krishna says, I am letter Aa.

Samasha: Are compound words that are properly arranged. By compound words I save prepositions. Citing an example, in the sentence, I bought puja material really means I bought material for puja. Puja material is thus a compound word. Similarly, the sentence, I went to Shiva temple, really means I went to a temple where Shiva is worshipped. Similarly, Ganga water really means water from Ganga.

And how do you know what preposition is to be used; you know it from the context thus Ganga water means water from Ganga; Pooja material means material for pooja. And Adayar class does not mean classes

From Adayar rather it means classes conducted in Adayar. So in which place, which preposition is to be used, we get to know from the context.

Similarly, when I say I went to Birla Mandir, what I really mean is that I went to a temple built by Birla, which is the context.

This compound formation is very systematic. Four basic compounds are enumerated and these four are later expanded into 7 types of compound, then these types of compounds are further expanded into 35 types of compounds; Thus we have many compounds called samasaha; and these group of compounds are called

Saamasikam. Samasikam means samasanam samuham; the group of compound are:

tatpurusha samas; bahuvrihi samasa; karmadharaya samas; Dvigu samas; dvandva samas; avyayibhaava samas. In Sanskrit we can compound words, which can contain tens of words joined together. Thus, Kalidasa's Shyamala Dandakam has many samasaha words. Therefore, among compounds I am Dvanda samasaha, says, Sri Krishna.

Kala Tatvam:

Sri Krishna says I am Kala Tatvam that puts an end to everything however kala itself has no end, meaning it is inexhaustible time. Even in pralaya, kala continues into the next creation. And because of the continuity of kala

alone, the next cycle of shristi is possible. Therefore Sri Krishna says I am the kala tatvam, which is inexhaustible.

Dhata: means karma phala dhata. One who gives appropriate karmas at right place, at right time, to right person, for all beings in the Universe. Sri Krishna says I am Karma phala dhata.

Vishvatomukhah

He also says, my face is turned in all directions, so I can see everywhere.

Shloka # 34:

ममैवास्मिन्निर्वाण्यस्यैवमृत्योर्दण्डमहम् ।
ममैवास्मिन्निर्वाण्यस्यैवमृत्योर्दण्डमहम् ॥10.34॥

And I am Death, the destroyer of all; and the prosperity of those destined to be prosperous. Of the feminine (I am) fame, beauty, speech, memory, intelligence, fortitude and forbearance.

Mrtyu:

I am greatest robber, Kala, who will take away everything from a jiva. We can't take anything at time of death. What you can carry at death is only one's papam and punyam. Thus, death, or Yama, takes everything from you.

Citing a story, a man had a lot of property. He wanted to give it away. He challenged that one has to run as far as possible from sunrise to sun set, the distance, in land, covered would be given as a gift to runner. One person took the challenge and ran; as he came to closer to sunset, he wanted to get more

distance and ran the last few minutes very hard and in doing so, he collapsed and died. So, what happened to all the land he acquired?

So, I am destroyer, samhara tatvam, Says Sri Krishna.

Udbhava:

I am Udbhava, meaning source of future prosperity or wealth. The resource or source of all the future prosperity or future wealth; because if you have to

produce anything in future, they all must be there potentially; we can never generate anything if that provision is not there and Sri Krishna says that provision is myself.

Kirti, Sri, Nari, Smriti, Medha:

Female Devatas such as Mahalaxmi, goddess of wealth; Sarawati, goddess of knowledge and Parwati, Goddess of Shakti are called adhishtana devatas. Why do we have these devatas? Some universal laws govern everything. Such laws govern even our organs. These laws function because of an intelligent principle. For every government law too there is an officer required to maintain it. Any law is governed by an intelligent principle.

Thus it flows as follows: Higher Intelligence > Laws > Object.

Adhishatna devatas include Bhumi devata, alphabet devata etc are all aspects of Ishwara or God or Total intelligence.

So God for Kirti, name and fame, is called Kirti devata. Similarly we have Vak devata, Smriti devata, and Medha devata. Vedas have prayers for all such Devatas, thus there is a medha suktam.

Dhriti: means Perseverance or will power or continued effort despite failures. It is the resilience like a rubber ball that bounces back. There are several types of people. One who upon

failing renounces every thing. The other type is a person, who upon failing, keeps trying again and again.

I am Dhriti says Sri Krishna.

Medha:

Medha means intelligence principle; we do not know why some brains are very intelligent and others not. So there are again laws governing this and that devatha is called medha devatha; and we have got Vedic prayers directed to medha such as medha sukhtam; a special prayer for medha devi;

Kshama: means Patience or the capacity to wait. It is often tested at traffic stops where we have to wait. I am Kshama says, Sri Krishna.

Shloka # 35:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.३५ ॥

I am also the Brhat-sama of the Sama (-mantras); of the metres, Gayatri. Of the months I am Marga-sirsa, and among seasons, spring.

Sama Mantra:

Among sama mantras, I am Brihat Sama, a mantra, a very suspicious one, glorifying the Lord. This mantra praises God; hence it is known as Brihat or infinite one. I am Brihat Sama mantra, says Sri Krishna.

Gayathri Mantra:

I am gayathri mantra among all Veda mantras, says Sri Krishna. The word Chandas has two meanings; one is it is a Vedic meter and second one is, it is a Vedic mantra as well. Chandas provides rules of poetry. There are many chandas such as Anushtup, Trishtup etc.

Among Vedic mantras I am Gayathri. Gayathri has two meanings. Gayathri is a meter consisting of three lines, with 8 letters in each. Gayatri is also a mantra. Why is Gayathri glorious? **Its main glory is that it is Veda saraha.** Brahmaji wanted to take essence of vedas (Rg, Yajur and Sama) and he got gayathri.

Thus, we have:

Rg veda sara: Tatsavitha varenyam

Yajur Veda sara: Bhargo devasya Dhimahi

Sama Veda sara: Dhiyo yonaha prachodayat.

This mantra was originally called Savitri mantra. Savithri is name of Surya devata. It was set in gayathri meter hence it is called gayathri.

Also, Om Bhur Bhuvaha is not part of Gayatri mantra, it was added to aide the chanting of the mantra.

Since it is essence of Vedas, it is called Veda itself. Hence father teaches Gayathri to son and it continues on.

Gayathri mantra protects one from all papams or invisible negative effects. How come all people are not allowed to chant Gayathri?

Only one's who are initiated can chant Shrauta Gayathri.

Shrauta Gayathri is from Vedas.

Smartha gayathri can be chanted by anyone. Smartha Gayatri is from Smriti's.

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah |

prerayet tasya yat bhargah tatvarenya mupasmaheh ||

Essence of Gayathri mantra:

The meaning is very simple: we are meditating upon the sacred effluence of Sun God.

And why are we meditating and worshipping Gayathri? What do we get out of it? Gayathri is that effulgence which activates our intelligence or buddhi. So therefore, I worship the solar effulgence, because it is supposed to activate my brain; my medha shakti increases, memory power increases; and that is why for brahmacharis, or students, gayathri was emphasized; because it gives every student memory power.

Gayathri activates buddhi shakti; and therefore Sri Krishna says, I am Gayatri Mantra; **if a person does not chant the gayatri; he loses all the advantages of being a vaidika purusha.**

And it is said in our tradition that without chanting gayatri; whatever other mantras one chants, they all will not be that effective; on the other hand, if he chants gayatri, then no other mantra is required at all.

And furthermore, gayathri itself is divided into two based upon how it is read; thus, one says, tat savithu varenyam while other says tat savithu vare niyam; Second one has 24 letters, while first one 23 letters. One with 24 letters is called gayathri. **Second one with 23 letters is called nichir Gayathri. During sandhyavandhanam; one is supposed to chant nichir gayathri;**

Margashirsha:

Among 12 months of the year I am Marga shirsha or the period from Dec 15 to January 15.

Take away:

Gayathri: Its main glory is that it is Veda saraha.

attains a well-developed Taijasa (mind and intellect) and for one who meditates on M reaches Prajna. In the “ soundless” state, after Mkara, there remains no attainment.

Swamiji said the Upanishad is analyzing Omkara from mantra # 8 onwards. The Upanishad talked about Omkara and A U M was equated to first three padas of atma. It also gave three Upanishads to practice for the unprepared students. Thus meditating on Akara symbolizes Virat, U kara symbolizes Hiranyagarbha and M kara symbolizes Pragya or Anataryami, respectively.

After practicing the upasana for some time one comes to Omkara Vichara and then resolves A U and M. An example of this process of resolution was provided by our discussion of Bangle, Chain, Ring and Gold. We found there is no substance called bangle, chain or ring respectively. We found that in all of them gold alone is the substance. This understanding that there is no bangle, chain or ring is called padartha-nisheda or negating substantiality of all three ornaments except gold. Padartha Traya Laya, this dissolution of all three, occurs by clear thinking. Once this dissolution occurs question may come up as to why when three padarthas are not there anymore why do we still have the three words? Now, existence of a word is relevant only if there is a corresponding object. First substance, bangle was negated; then we found there is no relevance for word ring as well and in a similar manner relevance of chain was also negated. Padatraya nisheda, means negation of corresponding words. Thus padartha and padatraya, that is all three padas (Virat, Hiranyagarbha and Pragya) and respective three matras (A U M, are negated and then only advaitam gold remains.

Similarly we have to negate sthula, sukshma and karana prapanchas just as we did for padarthas. Once we negate three padarthas only Turiyam remains. There are no more sthula, sukshma, and Karana prapancha substances as well. The relevant words also have no more relevance; hence A U M also has no

relevance. We have to keep in mind that A U M corresponds to sthula, sukshma and karana prapanchas. Thus A U M are also gone. What is left is Amatra the only substance or only truth of all three and this has to be revealed by an enquiry. This Amatra is now revealed in Mantra # 12.

Mantra # 12:

ॐ ऋषिः शिवाय नमः ॥

ॐ अमत्रं त्रयं त्रयं त्रयं

ॐ अमत्रं त्रयं त्रयं त्रयं

ॐ अमत्रं त्रयं त्रयं त्रयं

That which has no parts, the soundless, the cessation of all phenomena, all blissful and non-dual AUM, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the supreme Self, the individual in total.

By negating Prapancha Trayam we come to Turiyam. By negating Matra Trayam (Om kara) we come to Amatra. Amatra is silence following Om. Amatra is the fourth matra. There is no dimension to this silence known as Amatra. This silence is also not finite like A U M. **Definition of Amatra: It is exactly same as Turiyam as defined in mantra # 7.**

As per this definition, Amatra or truth of Omkara, equals Turiyam, truth of universe. Also, Amatra is fourth part of Omkara even as Turiyam is the fourth pada of Atma. You can never talk about Turiyam and Silence.

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

Shivaha, in mantra means Amatra or auspicious. Advaita means

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

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

Thus:

By enquiry into Atma we come to Turiyam

By enquiry into Omkara we come to Amatra.

Through this enquiry we come to pure consciousness.

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

Karika # 24:

ॐकारं चतुर्धा विचार्य अक्षरं च विचार्य च
अक्षरं च विचार्य अक्षरं च विचार्य च ॐ ॐ ॐ

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

While writing his commentary Gaudapada consolidates his

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

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

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

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

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

Karika # 25:

ॐकारं चिन्तयन् ॐकारं चिन्तयन् ॐकारं चिन्तयन् ॐ
ॐकारं चिन्तयन् ॐकारं चिन्तयन् ॐकारं चिन्तयन् ॐ ॐ ॐ

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

Having studied Mandukya and equating Omkara to the four padas of Atma, one must dwell on this through nidhidhyasanam.

Thus when one meditates on first pada Gross Cosmos comes up.

When he meditates on second pada Sukshma Prapancha comes up.

When he meditates on third pada Karana Prapancha comes up.

When he meditates on fourth pada, Turiyam comes up and he should see that other three prapanchas are non-substantial.

With Turiyam he should know that other three do not have any substance just as bangle (sthula prapancha), chain (Sukshma prapancha) and ring (karana prapancha) do not have a substance. This process of assimilation is nidhidhyasanam.

Similarly, A becomes meaningless as does U and M as well. In silence word disappears; there will only be silence consciousness. Student must perform this nidhidysanam. Now sound part of Omkara is saguna Brahman while silence part of Omkara or Amatra is nirguna Brahman. Pranava in the karika means Omkara.

This one has to learn to see in the sadhana. This will provide freedom from all insecurities. All these shlokas are nidhidhyasana shlokas. Gaudapada says you have to dwell on Omkara as often as possible as it will help in arriving at the "silence awareness". Through Om one comes to this silence.

Advantages of this nidhidhyasanam: Once I know I am silence awareness, I am not afraid of death anymore. Sthula shariram is mortal, Suskhma shariram is mortal and Karana shariram is also mortal but I, the silence, am free from mortality.

Karika # 26:

ॐकारोऽस्य निम्नब्रह्मणोऽस्योत्तमब्रह्मणोऽस्य
प्रणवोऽस्य निमित्तब्रह्मणोऽस्योत्तमब्रह्मणोऽस्य ॐ ॐ ॐ

AUM is verily the lower Brahman and it is also declared to be supreme Brahman. Pranava is without any cause preceding It, without subsequent manifestation, without anything inside and outside, unrelated to any effect and changeless.

All these karikas are Omkara dhyanam related. Omkara is both Nirguna Brahman (without attributes) and Saguna brahman (with attributes).

A U M represents Saguna Virat, Hiranyagarbha and Anataryami while the silence following OM represents Nirguna Brahman.

The fourth matra of Omkara is without any second thing either inside or outside.

It is like the bangle; is it inside or outside of gold? Bangle, in fact does not even exist, as such where is the question of inside or outside?

When there is no world, where is the inside or outside to it? Thus, there is no matter inside or outside of Atma, the Consciousness. There is no matter inside or outside of Atma. In fact there is no substance called matter. Matter is just a word we use.

In Karika: Purva means karanam; Aparam means Karyam; Apurva anaparaha means beyond cause and effect.

Now, Padas one and two come under Karyam; Pada three comes under karanam; while Turiyam is karya karana vilakshanam as detailed in Karika # 11.

Consciousness is beyond matter, time and space. Avyaya means free from changes.

Karika # 27:

ॐ शुद्धं सत्यं जगत्प्रसूतं सत्त्वं
 अविद्यायामस्य जगत्प्रसूतं सत्त्वं ॐ ॐ ॐ

AUM is verily the beginning, the middle and end of all. Knowing AUM as such, verily one attains immediately to that supreme Reality.

Gold is the only truth. It is the substance that pervades all ornaments. It is substance of ornaments. If you seek gold in ornaments in beginning, middle and in the end it is all pervading, as it alone gives existence to all three ornaments.

Similarly the beginning, middle and end of creation are borrowed from Turiyam. Prana vaha means silence, awareness part of pranava. It is beginning, middle and end; this is true

both spatially and time wise. Turiya Chaitanya is content of all. Owing up to Silence Awareness is Me. At that time there is blankness, there is stillness that is you, as witness of silence. I am that Chaitanyam, Instantaneously one becomes one with Turiya Chaitanyam.

Karika # 28:

ॐकारं शिवं शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं
शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं शिवं शिवं

Know AUM to be Isvara, the Lord, ever-present in the hearts of all; the man of discrimination realizing AUM as all-pervading does not ever grieve.

Omkaara has two meanings. Direct meaning is it is the sound of Omkaara; second meaning is the implied silence that follows Omkaara.

Silence is the consciousness that makes blankness known. Therefore, Omkaara implies Consciousness or it means awareness of Silence. It is Paramatma. Where is he, the paramatma, residing? Lord resides in mind of all and Omkaara consciousness is in mind of all, as witness of presence and absence of thought. So consciousness is all pervading. For one who can understand this there is no grief (samasara) in life. He is a Muktaaha.

Karika # 29:

ॐकारं शिवं शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं
शिवशक्तिं शिवशक्तिं शिवं शिवं शिवं शिवं शिवं शिवं

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

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

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

Take Away:

Omkara meditation:

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

With Best Wishes,

Ram Ramaswamy