

Baghawad Geeta, Class 147: Chapter 11, Verses 29 to 33

Shloka # 29:

मम मुखात्कालात्कालात्कालात्कालात्
कालात्कालात्कालात्कालात्कालात्
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कालात्कालात्कालात्कालात्कालात्11.29

As moths enter with increased haste into a glowing fire for destruction, in that very way do the creatures enter into Your mouths too, with increased hurry for destruction.

Continuing his teaching Swamiji said, while appreciating the Vishwa Rupa of Lord, Arjuna initially expresses wonderment, seeing the magnitude of Vishva rupa; which consists of the whole creation along with time, which is an integral part of Vishva rupa.

Time and space is integral part of creation. It is not that they existed before; they arise with Creation and once creation is resolved we can't have space and time. We see this in the sleep state when objects go away, time and space goes away and upon waking up objects come back. During his experience of Vishwa Rupa, Arjuna experiences time via the mouth of Lord. Time is intrinsic in every object that makes it arrive, grow old and then die. This integral kalatatvam is seen as mouth of Lord. Kalatatvam has two powers: Creative and Destructive. Arjuna did

not see the creative side such as birth of children. Creative power helps the boom of human beings, a mangala karma. But since Arjuna was in battlefield, he saw destructive aspect of Kala swallowing many beings. If Arjuna had seen the Rupa in totality (birth and death) he would have seen both as mangalam. Thus Union and departure are both mangalam; growth and decay are also mangalam. Once I accept both as mangalam, Vishwa Rupam is not frightening anymore.

Another choice is to see everything as amangalam. Vedanta sees both punar janmam and Punar maranam as amangalam. Even union is amangalam; heaven and hell is also amangalam.

Either accept everything as mangalam or reject whole thing as amangalam. The problem is we want to accept birth as mangalam but we don't want to accept death as mangalam. So totally accept or renounce the world. Arjuna does not want death of Bhishma, Drona etc; but he also wants Karna to die; this is his dilemma.

Sri Krishna says this is not the law of creation.

Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.30 ॥

You lick Your lips while devouring all the creatures from every side with flaming mouths which are

**completely filling the
entire world with heat.**

Arjuna sees bodies
rushing into Lord's mouth.

What is Gods response
to all the death? Does he feel sympathy? God does not appear
to have any
sympathy. He seems to say that if you cant accept law of
universe; birth and
death; then it is your problem.

Before discussing we
should know what is it? Scriptures describe all these in
details. So in closing
our eyes to death principle, we are closing our opportunity to
understand
death. So, God is not bothered with all this; rather he seems
to enjoy
swallowing people.

“ So, like a good
eater he seems to be enjoying the meal. Every object seems to
be a food object,
as god is swallowing them. Al people are devoured within his
huge blazing mouth
and he is relishing it.”

The radiation of fire
from your mouth seems to spread all around. Kalatatvam affects
every moment of life,
as we grow older.

Arjuna has begun to
doubt nature of God. He did not expect to see a violent aspect
of God. Is God
compassionate? Is there even God? So now he raises a question
to Sri Krishna.

Shloka # 31:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.31

**Tell me who You are, fierce in form. Salutation
be to you, O supreme God; be gracious. I desire to fully know
You who are the
Prima One. For I do not understand Your actions!**

Arjuna asks a
fundamental question, O God, who are you? Are you
compassionate or the fierce
one? Why did you create suffering with Joy? I am not able to
understand your
fierce form. May you cool down and show me a pleasant form of
yours?

In effect Arjuna's
question is: who are you; what are you? I would like to
clearly know you as
Srishti Karta. I do not know your functions as well.

Now, Ishwara answers;
with this the second phase of Arjuna's response is over. His
first response
upon seeing Vishwa rupa was ascharya; the second response was
fear upon seeing God's
destructive aspect, his fiery mouth.

Shloka # 32:

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

**The Blessed Lord said I am the world-destroying
Time, [Time: The supreme God with His limiting adjunct of the
power of action.]
grown in stature [Pravrddhah, mighty-according to S.-Tr.] and
now engaged in
annihilating the creatures. Even without you, all the warriors
who are arrayed
in the confronting armies will cease to exist!**

Sri Krishna answered

Arjuna's question as to, who are you? What is your function?

Answering first question of who are you; Sri Krishna says, I am Kalatatvam also; which is an integral part of the relative world; that is why in Vedanta; we talk about two planes of reality; one is called vyavaharika satyam; and other is called paramarthika satyam; vyavaharika satyam is a plane in which time principle is integral, intrinsic, inherent feature and therefore in vyavaharika plane everything will have a corresponding opposite. So arrival-departure, growth-decay; union-dissociation; birth-death; it is an integral part which is called vyavaharika satyam. And Vedantins advice with regard to vyavaharika satyam is that we have only two options; either you accept it totally or you reject it totally;

Paramarthika satyam has no

time and space; as such no pairs exist in it; there is no birth nor death; no

good nor bad. For total renunciation you need mental strength.

Total acceptance

also requires inner strength. This strength comes from Atma Gyanam. So take sanyasa ashrama or

Grihasthashrama; In Sanyasahrama ,in which you renounce everything; but partial

acceptance is not acceptable; partial rejection is also not acceptable.

“ Sri Krishna says, I am Kalatatvam; I have two fold functions; creation and destruction. Right now I am in destructive principle, as a war is about to begin. I have come and engaged in destroying the armies of Kauravas and Pandavas.”

Sri Krishna gives a warning, “ Arjuna, this is going to happen whether you decide to fight or not, all these people will die.”. Who are they? They are soldiers of both armies who, even in this Dharma and Adharma war, will perish.

Shloka # 33:

ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥

ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥

Therefore you rise up, (and) gain fame; and defeating the enemies, enjoy a prosperous kingdom. These have been killed verily by Me even earlier; be you merely an instrument, O Savyasacin (Arjuna).

Arjuna, whether you fight or not, time for all these people to perish has come. If you fight, you will get name and fame for fighting for Dharma. If you run away, the people will still perish; but you will get a bad name as a coward and incur papam. So, Join and do your duty; win over your enemies. You can enjoy a prosperous kingdom.

I have already
destroyed all these people. So O Arjuna (Ambidextrous bowman).
So, may you
become a simple instrument in my hand for this destruction..

Nimitham Matra Bhava
meaning be a mere instrument in my hand; this line is often
quoted; so we have
to understand it clearly. It appears as if Arjuna is a puppet
of God's hand. It
looks like God predetermines everything. Human beings don't
appear to have a
choice.

These two lines of Ch
11 give a boost to fatalistic people concluding that there
is no freewill at
all. There is only God who is the doer.

Swamiji says this
conclusion is wrong. He says there is a freewill.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 24

Karika # 12:

आत्मनोऽप्यत्मनि भ्रष्टोऽपि सुखं तदात्मैक्यं विना ॥
१२ ॥

12.
Ātman, the self-luminous, through the power of his

own Māyā, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedānta.

Continuing his teaching Swamiji said, Gaudapada made a startling revelation about the world. Any world we experience has only a relative reality also known as vyavaharika satyam or also known as mithya. Even our dream state, waking state, waking to another level of state, or a super new world, all of them are mithya. Any experienced object has only empirical reality, including the 14 lokas. Gaudapada gives following reasons for this:

1. These worlds you experience will be interpreted by instruments of your experience and since instrument varies it (world) will be seen differently. Thus, with eyes I will see color and form; with ears I will experience sound. So it is a reality as interpreted by instrument. X Ray vision will see only the atoms that are knocking around and not humans; if so, what is reality? **So the world you see depends on instrument; so you are seeing an interpreted truth.**

To experience a world without interpretation, one has to experience it without instruments. So, you have to knock off the instruments. Thus, an un-interpreted world can never be experienced.

- The very existence of world depends upon the perceiver; the moment dream perceiver chooses to wake up, his dream world disappears. Similarly, even this world depends on the pramata. Therefore, world is not absolutely real. If so, what is absolute reality? Even reality experienced through meditation is dvaitam. Even meditation is an experience, experienced by a particular mind.

Gaudapada

says if all observed worlds are relative reality then absolute reality should be different from relative reality. What is the difference? The difference is the "perceiver". So absolute reality is pramata not prameyam. Is observer the absolute reality? If observer is related to the experience, then I, the pramata, am related to jagrat prapancha; then I, am waker and I, am not absolute. Similarly I, am dreamer and I, am not absolute. "I", without being dreamer or Waker is absolute reality; it is the Consciousness principle in Waker, dreamer and the sleeper. I, become relative, when I am associated with any of the three states.

Swamiji

says, I, get teacherhood when I teach, but at end of class, I, just continue as a human being. "I" am absolute reality when I don't relate to any thing or any state; Objectless Consciousness is known as Turiyam; unrelated

Turiyam, with maya Shakti, create the world. I, use the mind as an instrument, to create both the external and internal worlds.

How do I decide which world to create first, internal or external? Mind is like a remote control that controls two channels, external and internal.

How do you know mind creates?

In sleep both channels are in a resolved state in mind.

How do you select a channel?

When mind is introvert (not operating through sense organs), within mind there are vasanas. They are activated and one gets dream. Vasana dominated mind is introvert mind; here one lives in his own world. In some cases, psychological ones, they always live in this state.

Extrovert mind functioning through the sense organs is open to jagrat prapancha. The common observer in both is Chaitanyam. If you remain as illuminator, it is Turiyam. But if you get attached to a role, say as father, brother, mother etc, then you have become Vishwa; in dream you become Taijasa. I, by myself, am the reation-less principle.

Where is Maya located?

It is located in Turiyam. Maya is used by Atma (prabhu) to create dream objects, a subjective reality, that

exists only for a few hours. Science says dream objects live only for 1.5 minutes. All dream objects were in mind as vasanas; Vasanas can come from previous life as well. Once swapna is experienced, you get bored and you change channels; then it drops vasanas to a dormant state; then mind begins functioning as an extrovert, through sense organs; creating world of waking.

Both states are created by atma with help of maya, as such; it is all relative reality alone.

Both prapanchas are real in their respective states.

A Gyani will say, "I am Ishwara, creator of everything". It does not mean his body is god; it just means he is in a state of Chaitanyam.

Karika # 16:

प्रथमं जिवात्पुनश्चेति कृतं ॥
प्रतीतिप्रतीतिप्रतीतिप्रतीतिप्रतीति ॥ १६ ॥

16. First of all, is imagined the Jīva (the embodied being) and then are imagined the various entities, objective and subjective, that are perceived. As is (one’s) knowledge so is (one’s) memory of it.

We saw karikas # 14, 15 and have now come to # 16. In this karika Gaudapada answers a possible question that may come up. He says creation has two parts.

1. Sentient,
individual or the Jiva
2. and the jagat or
the objective universe.

Any experience requires jiva (chetana) and Jagat (achetana). Of these two parts, which was created first, is considered a paradox. Between consciousness and matter, which is created first, is the question? Normally, we say, we can't tell their order of arrival as it creates problems of logic. Thus, there are other paradoxes such as: Seed or tree; Chicken or egg; Faith or freewill, all these also create logical entanglements.

We say, they are both either simultaneous or in a cyclical process; it is jiva jagat or jagat jiva.

Gaudapada talks of a working arrangement. It is like talking about Srishti, Sthithi and Laya karanam; we can't say which came first? With freewill and fate, Vedas say, start with freewill and then come to faith.

In case of Jiva or jagat, start with jiva, says Gaudapada; it is a working arrangement only. Why jiva first; because of our common experience. Citing an example, there are many continents on the earth; in beginning some were not habited. Once humans came, they wanted stuff to live. So, human settlements were created. So an inert thing is

meaningful only in a sentient being. Every infrastructure created is according to the need of humans. Water, hospitals, roads, all exists for humans. Heaven is created for certain jivas' karmas. Similarly hell is also created. So too, all 14 lokas were created. Thus, for jiva's sake, all these things came up. Hence, from a working-order point of view, Jiva came first, in beginning. Punya jiva requires a loka, as does a papa jiva as well as a Mishra jiva. In creation, there maybe no hierarchy, but for our understanding, Jivas came first.

Citing example of mosquito, a pregnant mosquito requires blood; others don't require blood. Therefore when a mosquito bites you we are giving a blood donation to a pregnant woman, a punya karma, per Swami Dayannda Saraswati.

Variations depend upon Jivas' requirements. Every body has relevance only to exhaust punyams and papams.

There is creation of an external world of objects and internal world of vasanas (character and personality).

It is my individualistic mind that looks at world in different patterns. I live in a world interpreted by personality; so some parts of world, I like and some parts, I dislike. It is like hearing Carnatic music versus pop music. The world by itself is neither joy nor sorrow.

Therefore, creation means an objective universe and a subjective personality.

Once created, I develop, likes and dislikes. So, Raga and dvesha are created; Karma comes up; punyam and papapam come about and with it comes punarapi jananam and punarapi maranam starts. Thus, world remaining same our experiences vary.

Take Away:

So the world you see depends on instrument; so you are seeing an interpreted truth, a relative truth.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 146: Chapter 11, Verses 22 to 29

Shloka 22:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.22 ॥

Those who are the Rudras, the Adityas, the Vasus and the Sadhyas [sadhyas: A particular class of celestial beings.-V.S.A.], the Visve (-devas), the two Asvins, the

**Maruts and the
Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas-
all of those very
ones gaze at You, being indeed struck with wonder.**

Continuing his
teaching swamiji said, Arjuna is blessed by Sri Krishna with a
divya chakshu,
an appropriate mind that can appreciate the body of Lord or
universe. After
seeing Vishwa rupam, Arjuna goes through three phases of
transformations.

First transformation
is one of wonder. What you appreciate in totality is
wonderful. Thus, water in
huge quantities like in Niagara falls is a wonder. Anything in
a mass scale
produces wonder in us. In Vishwa rupa, everything is in a very
large scale. Not
only am I appreciating Vishwa rupa, says Arjuna, but others
such as Rudras,
Vasavahas, Sadhyas, Vishve, Asinau, marutaha, usmapaha,
gandharvas etc; are also
appreciating the rupa. For this Vishwa Rupa darshanam you need
not stand in a long
line; you can appreciate it without any difficulty. It is a
uniform
appreciation by all who are wonder stuck.

Now
we are going to the next stage, where Arjuna's response
changes and that is going
to be described hereafter.

Shloka # 11.23:

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ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ 11.23 ॥

O mighty-armed One, seeing Your immense form with many mouths and eyes, having numerous arms, thighs and feet, with many bellies, and fearful with many teeth, the creatures are struck with terror, and so am I.

While appreciating

Vishwa rupa, Arjuna saw the Lord's mouth. This was previously described in

Shloka # 19 as well as a huge mouth with a huge conflagration of fire. Mouth

represents time as destructive principle. Time is responsible for creation

(Brahma), maintenance (Vishnu) and destruction (Shiva). Now creation and maintenance,

one loves, but when it comes to destruction, one is afraid. So, Arjuna sees

kala as destructive principle and this strikes fear in Arjuna. We should note

that this just represents pairs of opposites. These pairs are present in Vishwa

rupa as well. One can't accept one and reject the other. They are inseparable

and compliment each other. The most important pairs in life are:

Birth and Death; every

moment some one is born and some one dies. Even in our body, cells are born and

they die. We are happy to be born but don't want to die. We don't care if

others die unless they are close to us. However, reality is that both exist and

we should accept them both as mangalam.

Other pairs of opposites include: Growth and decay: health and disease; union and separation; night and day; thus everything is mangalam; all should be acceptable and this is a sign of maturity. Without maturity we may see cruelty in God's actions in some cases. Arjuna is not fully mature and can't understand this aspect. This is described in shlokas # 20- 23.

O Lord, your Vishwarupa is infinite with countless faces and eyes; your hands are many; thighs are many; feet are many; stomach are many; but only one part of you, I don't want to see; that is the mouth; it is frightening with many sharp teeth; when I see it, it is a frightening aspect of yours; the whole world is frightened. Arjuna, being a fearless Kshatriya does not openly admit to his own fear.

Shloka # 11.24:

ॐ श्रीकृष्णाय नमः ॥
अस्मिन्महाभारतकुरुक्षेत्रसंग्रामे ॥
अस्मिन्महाभारतकुरुक्षेत्रसंग्रामे ॥
अस्मिन्महाभारतकुरुक्षेत्रसंग्रामे ॥
अस्मिन्महाभारतकुरुक्षेत्रसंग्रामे ॥
ॐ श्रीकृष्णाय नमः ॥ ११.२४ ॥

O Visnu, verily, seeing Your form touching heaven, blazing, with many colors, open-mouthed, with fiery large eyes, I , becoming terrified in my mind, do not find steadiness and peace.

On one side Arjuna

appreciates the Vishwa Rupa, on the other side he sees the terrible mouth.

“Your form is touching the sky; you have manifold colors; I see the mouth with fire and teeth; I see your eyes, large and shining; the sun and moon are your eyes; seeing this form, especially the mouth, my innermost heart is tormented; I have lost my steadiness; I have weakened; I have become restless.

Old age is frightening, everything around us, such as disease will become stronger; my immunities will go away. Kala causes all this as part of Vishwa rupa.

Shloka # 11.25:

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Having merely seen Your mouths made terrible with (their) teeth and resembling the fire of Dissolution, I have lost the sense of direction and find no comfort. Be gracious, O Lord of gods, O Abode of the Universe.

Arjuna’s mind goes back to the mouth. “ Your mouth with protruding teeth (cause of pain) is comparable to Pralaya Kala Agni.

Because, according to the scriptures, at the time of pralaya, the whole creation is gradually dissolved; and there are five elements; these five elements

are created in a particular order; akasha; vayu; agni; jalam and prithvi; at the time of pralayam; the resolution takes place in a reverse order;

So vipranyaya atha; that means what everything is supposed to be in prithvitatvam; prithvi the earth principle is dissolved in jala tatvam; that is the pralaya; and jalam is supposed to be resolved in agni tatvam; and that agni and that agni is called pralaya kala agni which absorbs everything including the fourteen lokas;

When I see that mouth, I have lost my sense of direction; I am greatly disturbed. I am not sure if you are a compassionate god or a cruel god. Maturity is required to accept both aspects. Oh Lord: Be gracious to me: at least do not open the mouth; everything is fine, if you close the mouth;

Shloka # 11.26:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.26 ॥

And into You (enter) all those sons of Dhrtarastra along with multitudes of the rulers of the earth; (also) Bhisma, Drona and that son of a Suta (Karna), together with even our

prominent warriors.

The irony of situation is that what thought you want to avoid, the mouth, becomes more and more prominent now. Arjuna gets a close up of Lords mouth. The mouth keeps swallowing. How does he eat? Just as we eat food, all of us are edible to Bhagavan. So, I see people being eaten by Lord. These are all an integral part of life and we need to learn to accept it.

So many people are entering mouth of Lord.

In the Mahabharata war many soldiers died and they are seen entering God's mouth. This is a symbolic expression as the war is about to begin and Arjuna sees all this before the war.

All kauravas are entering your mouth; I see many soldiers also from my side entering; many kings and their groups as well. Arjuna asked for Gita teaching because he could not face the death of Bhishma, Drona etc. Now, he sees the death of Bhishma and Drona, Karna, Abhimanyu and other warriors, all entering Lord's mouth. O Sri Krishna, I can't accept this fact. We have to accept this fact says, Swamiji, otherwise life will be unacceptable. We have to accept choice-less situations.

Shloka 11.27:

कुतश्चिन्ममैव विदुः शिवं मुखं पुरुषाय
दण्डैर्बहुभिर्बभूवुः शिवं मुखं पुरुषाय
कुतश्चिन्ममैव विदुः शिवं मुखं पुरुषाय
कुतश्चिन्ममैव विदुः शिवं मुखं पुरुषाय 11.27

**They rapidly enter into Your terrible mouths
with cruel teeth! Some are seen sticking in the gaps between
the teeth, with
their heads crushed!**

Arjuna continues to see the
frightening mouth of God. All these people are rushing through
your mouth
without knowing. It is a mouth with
frightening teeth. When I look at your mouth and some of them
are caught in
between teeth, partly crushed by Lord. This is

all
symbolic; again what do they symbolize; different kinds of
diseases; taking
away different parts; kidney failure; heart attack; pancreas
failure; what is

diabetics;
pancreas failure; kalam
has bitten kidney; kalam
has bitten pancreas; all these are happening and nobody can
stop all these
things; in spite of medical

advances;
none of them can be stopped; therefore better learn to accept
them as part of
life;

Shloka # 28:

सर्वे नदीनि समुद्रायै वदन्ति
समस्तानि जगद्विभक्तानि भवन्ति
सर्वे नदीनि समुद्रायै वदन्ति
समस्तानि जगद्विभक्तानि भवन्ति॥11.28॥

As the numerous currents of the waters of rivers rush towards the sea alone so also do those heroes of the human world enter into Your blazing mouths.

So this is not the lot of the soldiers alone; but this is the lot of all the living beings; because all of them will have to be ultimately resolved; because life is nothing but

avyaktha avastha and vyaktha avastha. We have all come; we have to go back to the Lord, and again punarapi jananam and punarapi maranam.

Arjuna gives example of countless rivers rushing and ultimately going back to ocean from which they originated anyway. All of us have come from Lord and have to go back to him.

Shloka # 29:

सर्वे मूढाश्च तेऽपि नदीनि समुद्रायै
वदन्ति तद्वन्मूर्खाः प्रवृत्तानि भवन्ति
सर्वे मूढाश्च तेऽपि नदीनि समुद्रायै
वदन्ति तद्वन्मूर्खाः प्रवृत्तानि भवन्ति॥11.29॥

As moths enter with increased haste into a glowing fire for destruction, in that very way do the creatures enter into Your mouths too, with increased hurry for destruction.

Another example is given of small insects and flies; when there is an oil lamp, they all rush to flame and it will destroy them. Either they burn or fall in oil and die. Lord's mouth is the lamp with fire; we are all rushing to that flame with increased speed. Similarly, all living beings are rushing towards you with increased speed. Kala is an integral part of life. To get over kala, like markandeya, embrace shiva (atma) whose desha and kala are absent. So, Atmatatvam alone is place to surrender.

Take away:

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 145: Chapter 11, Verses 19 to 22

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.18

You are the Immutable, the supreme One to be known; You are the most perfect repository of this Universe. You are the Imperishable, the Protector of the ever-existing religion; You

**are the eternal
Person. This is my belief.**

Continuing

his class Swamiji said, last week I pointed out that to have Vishwa rupa darshanam

we need to have two things: 1) The physical eye to look at the universe; the

body of the Lord and fortunately we have this gift; and 2) we also need another

set of eyes, that is the attitude or perspective to see the world as body of

God.

God

is material cause of universe, so we should look at universe as body of God. This

faculty is obtained through training in scriptures and the consequent vision

and attitude change we obtain, known as Divya Chakshu. I cited example of

Venkateshwara laddu, which we see as different from a normal laddu as we

attribute holiness to it and as such we even place it on our eyes before

eating. This is caused by our inner attitude. Sri Krishna has now given this

inner eye to Arjuna. So, he sees the world as the vibrant body of God. In this "Seeing",

Arjuna goes through three levels of inner transformations.

First

transformation is vismaya. Due to my Ahamkara I see this universe as

fragmented and not in its totality. This is vismaya is described in shlokas 15-

22.

We

are in shloka # 18 where Arjuna's reverence for Sri Krishna increases. Until now he saw him as a friend, but now he sees him in a different manner, therefore Arjuna glorifies Krishna with all the words he has heard in the Upanishads.

Remember Arjuna had also Gurukulamvasam in keeping with the tradition; brahmanas, kshatriyas and vaishyas, all of them had to study the vedas. And therefore Arjuna remembers the Vedic description of the Lord and he rattles out in these verses, which we started in the last class.

Tvam Akshram: Aksharam is

Nirguna Brahman. You are Eka rupa, Aneka Rupa and Arupa Ishwara. You are not limited by time, space and properties. You are the ultimate truth to be known by everyone.

Mandukya

Upanishad says you are the ultimate support for cosmos as the sthithi karanam. Ultimate support means that which supports everything but is not supported itself by anything.

Tvam Avyayaha: You are the changeless

reality without decay. So, Sri Krishna is not a personal god with a body anymore.

Sashvat Dharma Gopta: You maintain

harmony of creation. You maintain the physical laws and moral laws of universe.

He is creator and maintainer of universe. These are all natural laws. Human beings alone violate these natural laws. Whenever such human

beings are born on earth; God is born to destroy the cause of disharmony. Citing an example, our health is natural; malady is not natural. So you treat malady to get back your natural health.

Sanatana: means you are always there; ever present, the all pervading one, being the universal form, you are everywhere because the very akasha is seen as the body of the Lord.

Avataras: Whenever there is a disturbance in our body, my health principle causes an avathara. This avathara comes up and cleanses the malady.

Whenever there is a threat that is universal, God comes out as an Avathara and acts. You are eternal protector of eternal Dharma.

Purusha:

Means all pervading one. Even Akasha is seen as body of god. There is no akasha less space.

Shloka # 19:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.19

I see You as without beginning, middle and end, possessed of infinite valour, having innumerable arms,

having the sun and
the moon as eyes, having a mouth like a blazing fire, and
heating up this
Universe by Your own brilliance.

Anadimadhyantam: means without beginning, middle and an end. Citing a story, a great Sanskrit scholar was there but he was very poor; now, generally, where Sarasvati is there, generally Lakshmi does not stay along with her; there seems to be some tiff between them! So this person is a great scholar Sarasvati is there, Lakshmi, money is not there; so he was wearing only rags; tattered clothes; and being poet, everything he can put in verse form; he was looking at the tattered rags and was chanting this verse. The poem basically says:

And

Lord is dasha hinam; he does
not have any dasha; shani, rahu dasha; you are also
dasha hinam Oh Lord;
and my dress is also dasha
hinam; puratanam; my dress
is also the most ancient one; and Oh Lord you are puratana;
Then
advitiam; matchless,
you are also matchless, and you can never find a cloth like
mine; advitiam aham, the
Lord who is like my vastram, to that Lord, I prostrate;
namaskara.

Anantabahum: You are Lord
of infinite powers; omni potent, with endless arms (not a god
with countless
hands rather a god with hands of all people that belong to God
alone).

Shasi Surya

Netram: Your
eyes are the sun and moon. Eyes make

things visible. Sun and moon make universe visible. So Vishwa rupa is not a special form, rather it is our universe itself.

Tatva

Bodha says, every sense organ has a presiding deity; thus sun presides over eyes. Whatever is presiding deity of organ is organ of the Lord, thus Surya is the eye of the Lord.

Diptahutashavaktram

Agni

devata is mouth of lord;

And

why do we say agni is the mouth of the Lord; two reason, first reason, in Tatva

bodha we have seen the presiding deity of the vag indriyam is agni devatha; therefore agni devatha becomes the mouth of the Lord.

Second

reason is mouth swallows everything during a ritual. So he is mouth of Lord.

Arjuna says, I am looking at your mouth, which is on fire; it is also a well-kindled fire.

Seeing the fiery mouth

of God, Arjuna turns away. The fiery mouth scorches the whole world with its radiation.

When you feel the

discomfort, it is an experience of Vishwa Rupa.

Shloka # 20 :

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥११.२०॥

**Indeed, this intermediate space between heaven
and earth as also all the directions are pervaded by You
alone. O exalted One,
the three worlds are struck with fear by seeing this strange,
fearful form of
Yours.**

Idam dyavapr thivyoridamantaram hi vyaptam:

Between earth and
heaven, you pervade the entire gap or the space. Entire space
is your nabhi.
Upper sky is your head. The blue sky is nila kanta. Everything
is totally
pervaded by you.

I
am able to appreciate this wonderful form of yours, which was
there before
also. But before I could not enjoy this wonder because I was
looking at the
universe from my personal angle; the moment I look at the
universe as a person;
then immediately the world is
fragmented;
I just divide a certain portion as favorable; therefore raga
vishaya; and another
portion as unfavorable dveshah vishaya; and once
that private colored vision comes, I can never enjoy; I will
be worried about
my future; ahamkara mamakara
etc.

everything will come. Previously I could never stand and stare at the stars and appreciate You; but now I have forgotten myself as Arjuna and I do not remember

anything as my possession; I and mine are not there; therefore You alone are; therefore it is adbhutam.

Arjuna has seen the fiery mouth of Lord as destroying principle. We are able to enjoy and admire Srishti and sthiti karanam but Laya karanam is fearsome. Arjuna has both wonder and fear (ugram); looking at the Vishva Rupam is frightening. Nobody wants death for himself or his close ones. This is a big insecurity we all feel. Everybody has got this running sense of insecurity

constantly throughout and therefore Arjuna says; lokatrayam; in all the lokas; even the animals have got instinctive fear of death; therefore all the three lokas including devas, asuras; manushyas, pashus, pakshis, insects, even an ant; they are all frightened of You; the death principle, represented by the fiery mouth; O Mahatman means O Vishva rupa.

Shloka # 21:

ॐ त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं॥११.२१॥

Those very groups of gods enter into You;

struck with fear, some extol (You) with joined palms. Groups of great sages and perfected beings praise You with elaborate hymns, saying 'May it be well!'

How do different people respond to Vishwa Rupa Ishwara? All devas, relatively enlightened ones, appreciate Vishwa rupa and approach you with prayers. They understand that even the destructive aspect is constructive. Some other people also approach you out of fear. Fear is required to keep a person in his path until maturity; later, it should be replaced by a wisdom-based appreciation of the Lord. There are several shlokas that are chanted to get over one's fears. They chant these prayers approaching you.

Groups of Rishis and sidhas also approach you saying, let there be auspiciousness. Let good be protected. They glorify you with hymns that are complete and comprehensive.

Shloka 22:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.22 ॥

Those who are the Rudras, the Adityas, the Vasus and the Sadhyas [sadhyas: A particular class of celestial beings.-V.S.A.], the Visve (-devas), the two Asvins, the Maruts and the Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas-

**all of those very
ones gaze at You, being indeed struck with wonder.**

Arjuna says the vishwa
rupa is available to all people with divya chakshu.

Vishwa Rupam comes into
being with creation. People who miss it do so because of
ahmakara and mamakara
that denies them the whole and un-fragmented vision of Lord.
Therefore,
those who have got lesser ahamkara and mamakara; they are
already appreciating Me. They include:

- Rudras, eleven of them
- Adityas, twelve of them
- Vasus, Eight of them
- Sadhyas
- Vishve, Countless of them
- Ashwini, two of them
- Marutis, Fortynine of them
- Usmapaha, Pitr devatas

Gandharvayakshasurasiddhasanghah;Gandharvas, asuras, sidhas,
Sanghas.

All of the above
appreciate Vishwa Rupa . They are also wonder stuck at the
rupa.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishads, Class 19: Chapter 2 Introduction

Greetings All,

Swamiji said we have completed Ch.1 called agama prakranam. It has this name as the Upanishad occurs in this chapter and Vedas, Upanishad is a part of Vedas, are called Agama. Vedas come from god through Guru shishya parampara in a flow. This pipeline is guru shishya parampara. The word Agama also has another meaning; it means Agama Shastra, which are not the Vedas. This agama is different from Vedas but also originates from God and comes through to us in a parampara. Thus Shaiva agama shastra describes how to build Shiva temples; Vishnu Agama shastra, again deals with how to build Vishnu temples, etc, they all deal with temples, worship, and mantras. While we accept agama shastra for purposes of worship and their methods of puja we don't accept their philosophy. In Mandukya Upanishad, Agama means Vedas themselves. Since Mandukya Upanishad occurs in Chapter 1, hence it is part of Vedas; hence it is called Agama Prakaranam. The Karikas in Ch. 1 are subsidiary to the Upanishad.

Now we are going to enter Ch. 2. called Vaithatya prakaranam that has 38 verses. All 38 verses are karikas. In these 38 karikas Gaudapada analyzes an important word that occurs in Mandukya Upanishad's mantra # 7. The focus is on the word "Prapancha Upashamam"(PU). This word when compounded in Sanskrit reads as Prapanchoupashamam. This word is analyzed in this chapter. Another crucial word occurring in mantra # 7 is " Advaitam". This word is of deep significance. This word is analyzed in Chapter # 3, consisting of 48 Karikas. Now we will find the connection between PU (Prapancha Upashamanam) and Chapter 1. The word is used to define Turiyam, the Prapanchoupashamam, the fourth quarter of Atma. What does it mean? Prapancha means Universe; it also refers to the three

fold prapanchas described in padas 1, 2 and 3 respectively. Pada # 1 is Sthula Prapancha or gross universe; Pada # 2 is Sukshma prapancha, subtle universe and the third pada is Karana Prapancha, the causal state.

Whenever we use of the word Prapancha in mandukya Upanishad it means Pada Trayam and they should rise in our minds.

Upashamaha means free from all three prapanchas or the Turiyam. In Turiya Chaitanyam the three padas don't exist; that is Vishwa, the waker; Taijasa, the dreamer; and Pragna, the sleeper, all are absent in Turiyam. Through this the entire world is negated in Turiyam. This word, Upashamaha, is also called Prapancha Nisheda padam, a world destroying word.

What is significance of world negation, a very important part of Vedanta teaching? What is world negation? What can you negate? Do you negate an existing thing or a non-existing thing? Does negation have an object? Vedanta says both are not possible. An existent thing cannot be negated because it is existent. Can you negate a non-existent thing? Vedanta says, since it does not exist, it need not be negated. So, whatever else is negated should be different from an existing thing or a non-existing thing. Negated thing can't be under Sat category and negated thing can't be under Asat category as well. So it should be Sat Asat Vilakshanam. Therefore Vedanta says prapancha, the world negated by Upanishad, is not under Sat nor Asat category; it comes under Sat Asat Vilakshanam category. This comes from mantra # 7.

If world is not under "existing" or not under "non-existing" categories, Vedanta says it comes under "seemingly existing category"; or "apparently existing category"; or per Vedanta, under "Mithya category".

There are many examples given by Vedanta such as: Mirage water, that appears as if it is existing but when you get close you realize it is negated. Similarly, with Rope and

snake; it is also as though existing, but it is not existing as when I go near it; it is not there. It makes me afraid; hence it is not a part of non-existing category. Now, dream is neither “in existing: nor “non-existing” category. So Prapanchoupashamam is Mithyatvam. Mithya has no good English translation. The closest one can mean is “ unreality”. Upanishad does not use the word Mithya; it uses word Prapancha.

The chapter is called Vaithatyaprakaranam; Vaithatya means Mithyatvam or unreal or unreality and prakaranam means chapter. So this chapter is unreality-revealing chapter, Unreality of the three padas. What is conclusion arrived at from enquiry is described in chapter # 3.

Conclusion briefly:

Since whole world is Mithya, it should not be with Turiyam. Rope snake can't be counted to pull up anything. Dream money can't be counted for buying a house. What ever is mithya should not be counted upon. World is “as good as not there”. There is no first, second and third padas; there is only Turiyam. Hence it is Turiyam. World is and will be experienced, but it is mithya.

Corollary of Prapanchoupashamam is Turiya advaitam. Then comes final question, if Turiyam is advaitam, how do you account for the word Turiyam, the fourth pada? The statement the fourth one is non-dual is not a right one. Vedanta says, ignorant people say it is the fourth; but wise people don't call it that. Wise people call it Advaitam. So chapter 2 will naturally lead to advaitam. So PU and Advaitam are complementary.

So chapter two's content is unreality of world. Upanishad has revealed this unreality of world but Gaudapada wants to re-establish the Vedantic teaching. So method of reasoning used must be known. Some idea of it comes from Indian system of

logic known as Nyaya shastra and tarka shastra, that are methods of reasoning. The field is called epistemology.

It is used up in this Upanishad.

Method of reasoning: Before using the method you should gather general knowledge, gathered by perception, also known as Vyapti or co-existence. Citing example of co-existence, fire and smoke co-exist. In olden days Yagas were performed and they experienced that where there is smoke there is fire. This is knowledge of coexistence or Vyapti gyanam. Nowadays you can see it for example in cigarette smoke.

Then suppose one day you see at a distance on a hill only the smoke. Fire is not visible to your eye. Here you apply “ where there is smoke, there is fire” logic. You infer there is fire there. It is not perceptual knowledge; it is inferential knowledge. Inference is presented in a particular manner called “Anumana Vakhyana”.

It should have four components per Tarka shastra:

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: an example, as in a yagashala. Because in yagashala you got Vyapti Gyanam or knowledge for inference.

Gaudapada uses this method of Indian logic to arrive at unreality of world. Gaudapada calls world of existence s jagrat prapancha, experienced only in waking state.

His analysis of jagrat prapancha is as follows:

Pakshaha: Jagrat parapancha is the locus.

Sadhyam: Conclusion reached is , it is unreal or mithya.

Hetuhu: I will give reason later on the sixth karika.

Drishtatantaha: the example is swapna prapancha.

Inference is jagrat prapancha is mithya like the dream world. But there is a problem. If you give swapna parapancha as an example, will all people accept swapna prapancha as unreal?

Citing an example: Someone says, he is intelligent like Einstein. We accept Einstein was intelligent. So example has to be acceptable to teacher and student. Similarly all accepts the fact that Swapna prapancha, dream world is unreal, and then it is fine. Generally most people accept Swapna is unreal. But there are some philosophies that don't accept this. For them this example will not work; so gaudapada keeps jagrit prapancha aside for now.

He starts with Swapna prapancha and seeks to establish it is unreal. So once swapna prapancha is proved unreal then we can then go to Jagrat prapancha.

So first topic is swapna prapancha mithyatvam in karikas 1,2 and 3. Thereafter using swapna parapancha as an example he establishes jagrat prapancha's mithyatvam; this is in karikas 4 through 18.

Gaudapada establishes this through Shruti pramanam, Yukti pramanam and Anubhava Pramanam; using all three he establishes Swapna prapancha is mithya. He first uses Yukti, reasoning; then Shruti, scriptures; then anubhava, experience. Thus he establishes Swampa Prapancha mithyatvam.

Take Away:

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 140: Chapter 10 Summary

Continuing his teaching, Swamiji summarized the chapter # 10 today. The chapter by its position within the Gita is occupying Madhyama Shatakam. The first six chapters are known as prathama shatakam; the chapters seven through twelve are known as madhyama shatakam and last six chapters are known as charama Shatakam.

In the first shatakam, nature of Jiva is focused upon; in second shatakam nature of Ishwara (God) is the focus and in final shatakam, Jiva Ishwara Swarupa Aikyam is focused upon.

In Madhyama Shatakam focus is on Ishwara sawrupam. Sri Krishna started the topic in chapter # 7 and its culmination occurs in chapter # 12. In all religions they say the God is the creator of the world or the karta. When we learn that God is the maker or creator of this universe, naturally we conceive of the Lord in our own way. So we get the **first concept of God based on**

this definition; that God is the maker or the creator. When we learn God is creator, **we conceive of him in our own way; this is the first concept.** Generally when we see a product we don't see the Creator. When I see a mike, I don't see its creator. It is same for a desk as well. We usually infer the creator rather than perceive him.

Ishwara is anumita swarupa meaning **he is not perceived by me; rather he is inferred by me.** So this Ishwara is Paroksha Ishwara and not Pratyaksha Ishwara. **This is concept # 2, that God is remote.**

So, since I don't know nature of God I have to imagine him or

see him as a Kalpita Rupam. All of you have grandfathers, while some of you have to imagine them, as they are not anymore. So, Ishwara is Anumitha swarupa. If I have to imagine something; I have to imagine him as a human being; remember most animals don't have sufficient intelligence to conceive a human form. It is an imagined form, as I don't see God.

Therefore Ishvara has got a nature, which is imagined by me; so Ishvara is anumitha; Ishvara is paroksha; and Ishvara is kalpitha rupa; of an imagined form; if I have to imagine the form of Ishvara.

So, I see God as a very intelligent human being. His intelligence must be higher, since he has created the whole universe. So, I add a few more heads to God's image to account for the extra intelligence or omniscience. Then you imagine God as all-powerful; how to imagine power; I imagine power with a few more hands. So I imagine a god similar to human being; as male or female; of a particular color, white, dark, etc; to get help I read the scriptures and they confuse me ever further as they describe many forms; Rama form, Shiva form, Vishnu form, Krishna form, etc. They talk of omniscience, omnipotence etc. Scriptures mention many Gods but they also say God is the Creator; now which God is the creator? In some God is white; in some God is black. Reality is that only one form is real while all other forms are Vesham or disguise. Which is real and which is Vesham? Vaishnavas say Vishnu is the original god; Shaiva's say Shiva is the original god and Devi bhaktas say Devi is the original goddess; all are from my own imagination. Scriptures point out that God darshanam alone gives liberation; if so when will I see Vishnu or Shiva or Devi?

And if you read puranas they declare that some of the devotees had Rama darshanam; Thyagaraja had seen Rama; Meera had seen Krishna. Questions come up in my mind what if I don't see God, will I get liberation; these types of questions rise in my mind. Sri Krishna wants to transform our very concept of God.

So Krishna wants to transform our concept of God; It is very good to know God as the creator; but if you have to progress further, in your sadhana; you have to understand further regarding the nature of God. At present; God is inferred for you; God is remote; paroksham for you; and God is kalpitha rupa of an imagined form.

Sri Krishna says, if you see God as only the Creator of the World, your understanding is incomplete, causing confusion about God. Your sadhana's will also not crystallize. If so, how to enhance my understanding? He says, ask also the question, what is the material used for Creation by God.

Carpenter uses wood for creation. Similarly, if god alone is there in world what is the material he used?

When I say God, who was only one God; without a second thing; this is very important; He was only there; so when God alone is there to create the world; what is the material out of which God created. Unless you ask this question and find out the answer, your concept of God will be immature; and vulnerable to logical attack; And Sri Krishna says when you ask the question what is the material out of which God made; the answer is that God has to find the material also in himself, because there is no other second material. God is not only the creator, God is also the material part and therefore God has two aspects; one is the chetana aspect and the other is the achetana aspect. The intelligence principle also must be God; the raw material principle also must be God alone; thus God becomes a mixture of chetana achetana tatvam. This we also saw in the seventh chapter as para apara prakrti. **He is matter and spirit put together – is God; this is a very important breakthrough in the Vedic teaching.**

Once I know God is material as well then we have some important corollaries coming out of it.

1. **The material cause is never away from product; thus gold**

is not away from an ornament so also Karanam is not away from Karyam.

2. Material cause is perceived, not inferred in product.

Therefore Ishvara is never an inferred object; a remote object; Ishvara is a perceived object; Ishvara is never remote. My concept drastically changes; Ishvara is pratyaksha siddhaha.

What is form of this Ishwara? What is the form of Gold? All ornamental forms visible to us belong to gold alone. Bangle form of gold is a perceived form not an imagined one. All forms of products are forms of God alone, always available to us. So Ishwara is pratyaksham to all of us at all times.

Sri Krishna says striving for Ishwara darshanam is due to our incomplete understanding of Ishwara. **Ishwara is the creator plus the material cause; this is the correct understanding.** I am always having Ishwara darshanam. In bangle, chain, and ring, in all of them, I see gold. So God let me not forget that entire creation is your manifestation alone. This darshanam is called Vishwa rupa or Aneka Rupa darshanam. In this darshanam whatever glories I see, they remind me of God alone. So he sees Ishwara, God, in everything. Right now we are looking for a miracle to see God; however Sri Krishna says, every event in creation is god's miracle or Vibhuti. This transforms my perception of world. I see the apparent beauty of the ornament but I also remember it is all gold. This is the transformation he brings in us.

First eleven shlokas:

God is creator and material cause of creation. It gave example of spider that finds raw material within itself and also creates the web from it. Thus spider is the cause of creation of the web.

Similarly Ishwara is both the para prakrti, the intelligent cause and the apara prakrti, the material cause and in

Sanskrit we use the technical word abhinna nimitta upadana karanam; and Sri Krishna said, not only the external world is my manifestation; also the internal world of thoughts are my manifestation only; Just as during the dream my own mind manifests as the chara achara svapna prapancha; what is the mountain; my own mind is the mountain; that means I am the mountain; and if somebody is climbing the mountain, I am the climber also, and while climbing the mountain, I am the drinker also; I am the water also; Just as I myself manifest as everything in the dream world; similarly the Lord himself is both bahya and anthara. Similarly, god alone manifests in everything in universe. Such a devotee who sees this manifestation of God in everything is a Vishwarupa Bhakta.

So when the virat bhaktha looks at any head, he looks at the head of everyone as the head of the Lord only. All heads are Lord's heads; all hands are Lord's hands; so

do not imagine that there is a Vishnu standing there with many heads; all the heads that I see belong to the Lord; all the hands belong to the Lord; all the legs belong to the Lord; and therefore anyone I see, my method of greeting is: **namaha te; It means your superficial form is different from mine, but behind your form is Ishvara; behind my form is Ishvara; forms are many, Ishvara is one alone.** Therefore I say Namaskaram to everyone whatever be the character of the person; knowing that the one behind is Ishvara;

So, whatever experiences come your way, don't resist, just accept the good and bad.

Then Sri Krishna says those who remain in Vishwarupa bhakti ultimately come to Nirguna rupa Ishwara or Arupa Ishwara. Arupa Ishwara is beyond all forms. Anekarupa is incomplete, as time and space are within it; it is in time space modification.

And why should we come to arupa Isvara; why can't we stop at

aneka rupa Ishvara; aneka rupa Ishvara is incomplete because; wherever forms are there, there, time and space also comes. Therefore vishva rupa Ishvara is also within time, space and modification; and therefore Sri Krishna says: I will take you beyond name and form and I will take you to Arupa Ishvara; which is beyond desa kala; which is called sat chid ananda svarupam.

So between eka rupa Ishvara (means God as a person); and arupa Ishvara; we all require an intermediary stage; known as aneka rupa Ishvara; we have to learn to appreciate. I have to learn to see the creation as God. And only when I see creation as God; raga and dvesha will become feeble and weak; Otherwise there will be strong raga dvesha; and with strong raga dvesha; one can never come to nirguna Ishvara; **And therefore**

to neutralise raga dvesha; we have to see everything as the manifestation of the Lord; if so, how can I be attached to something; And how can I be averse to something; how can I reject something; Nothing is rejectible in the creation and there is nothing I hate.

It does not mean that if there is a cobra, you should take the cobra in hand; you can keep a safe distance; but mentally I accept that too is an integral part of the creation; So, mentally I do not reject anything or hate anything.

Shloka's # 12- 18:

Here we get Arjuna's request for vishvarupa Ishvara varnanam; and the vishvarupa Ishvara vibhuthi varnanam; vibhuthi means the glory; And why should Arjuna asks for the glories of vishvarupa Ishvara; Arjuna himself gives the logic also; I cannot visualize the vishva rupa with my mind because the vishva rupa Ishvara is too vast for me to conceive of. I have got a limited mind and sense organs; that if I see in this direction, I cannot see what is here.

Citing an example, if I have to worship India as my

motherland, one invents a symbol and on that symbol or form, you invoke the entire country and salute it. So, Arjuna wants some symbol like a Shaligramam alambanam to invoke and meditate upon.

Shloka 19- 41:

Sri Krishna accepts and answers Arjuna's request in shlokas 19 through 41.

Sri Krishna now enumerates his Vibhutis. He says, any glorious thing in creation is my Vibhuti alone. Sun, fire, Bhumi are all examples of this. Even the organs of my body are examples of my vibhuti.

And why, take your own body, any organ is a glory of Lord; we can never create any organ; to maintain them we are struggling with great difficulty; eye is a glory; so meditate upon your eye as Ishvara; in which culture can you see that; meditation upon your very eye as God; because of the glory of the eye; The more you think, the more wonderful it is.

Sri Krishna enumerates Vibhutis from scriptures and some from creation itself.

Two important Vibhutis mentioned by Sri Krishna are:

First: the life principle or Consciousness. The sentiency in body is my vibhuti; that Chaitanyam is my greatest glory, says Sri Krishna.

Second: And then at the end Krishna says; not only consciousness is my glory; in fact the very existence of the world really does not belong to the world, it is lent by Me. Like the very existence of the ornament does not belong to the ornament; it belongs to gold; how do you prove; remove the gold and try to keep the ornament. So when you say ornament is the very existence it comes from gold; when you say desk is: the existence comes from the wood; when you say world is: the

existence come from the basic stuff of the creation called Ishvara. Thus starting with the chit, Sri Krishna concludes with sat; all are my glories; but the problem is Chit and Sat are both nirguna svarupam; Meditating on them is difficult. So take any saguna swarupam and worship

O Arjuna, I am in creation, also the Creation is in Me. All ornaments are Nama and Rupa resting in gold. Creation is just a bunch of namas and rupas or forms resting in the fundamental cause, Me.

If you are not satisfied with my list of glories, you can add your own items. Anything wonderful you see in life is My glory; anything powerful you see is My glory. Furthermore, these glories are inexhaustible.

One Bhakta said, suppose Saraswati Devi decides to write all of God's glories; she has hundreds of pens from heavenly trees; using surface of earth as a letter pad; using the ocean as ink; and the Himalaya as the weight of ink. She starts writing; even if she keeps writing all the time, still Saraswati Devi cannot exhaust all my glories. So, I have given you some samples of my glories.

And having said that I am in the world in the beginning, Sri Krishna concluded saying I am not in the world, rather the world is in Me; and this last verse becomes the seed for vishva rupa darshana yoga; **So when we say God is in the world; it is called Vibhuthi yoga; when you say that world is in God; that is called visvarupa darshana yoga;** both we must be able to appreciate. See the water in waves; that is also an appreciation. See all the waves in the water; that is also another form of appreciation. And since the glories of the Lord have been talked about in this chapter, this chapter gets the title Vibhuthi yoga, this chapter deals with Ishvara's mahima.

Take away:

In the first shatakam, nature of Jiva is focused upon; in second shatakam nature of Ishwara (God) is the focus and in final shatakam, Jiva Ishwara Swarupa Aikyam is focused upon.

He is matter and spirit put together – is God; This is a very important breakthrough in the Vedic teaching.

Greeting Namaste explained: namaha te; I bow to you. It means your superficial form is different from mine, but behind your form is Ishvara; behind my form is Ishvara; forms are many, Ishvara is one alone.

To neutralize raga dvesha; we have to see everything as the manifestation of the Lord; this way we get over likes and dislikes.

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 Pragya 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 Pragya 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 Pragma. However, when I remove these attributes from any or all of the three states, it is Turiyam.

Vishwa minus waking state attributes equals Turiyam.

Taijasa minus dream state attributes equals Turiyam.

Pragma minus sleep state attributes equals Turiyam.

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

With this chatuspada Atma Vichara is over.

Mantras # 8 through # 12:

Chaturmatra Omkara Vichara is described. Omkara 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. Pragya, 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

Pragya 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

Bhagawat Geeta, Class 139: Chapter 10, Verses 35 to 42

Shloka # 35:

ॐ नमो ब्रह्मसम्यग्दर्शनस्य ॥
ॐ नमो ब्रह्मसम्यग्दर्शनस्य ॥ 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.

Continuing his teaching, Swamiji said, Sri Krishna, enumerating the glories of Ishwara in shloka # 35 said, " I am Sama among Vedas; I am Gayathri among mantras." Gayathri is a representative of Vedas. Veda is also called Brahman. That is why Gayathri Upadesha is called Brahmupadesha or Veda Upadesha. In Chandogya Upanishad, Gayathri is presented as Brahman for meditation. Brahma sutra also analyzed it, as well. The mantra occurs in Rg, Yajur and Sama Vedas, as well.

Among all months I am the period between Dec 15- Jan 15, known as Margashirsha. This month is considered important because at that time land is full of crops, grains are plentiful, and prosperity on earth is high. Other commentators say that it is the dawn of the Devatas. Devatas one day equates to one year of human beings. The time before start of such a day is called Brahma Muhurtha. Brahma Muhurtha is a satvic period. Hence that month is important for spiritual practices.

Among six seasons I am Vasantha. The six seasons are: vasantha, varsha, sharat, hemantha, shishira and grishma. Vasantha Ritu is the period when flowers blossom and people are happy; the most pleasant season, when I am Kusumakaraha, meaning I am the abundance of flowers.

Shloka # 36:

द्वेषोऽहं शत्रुणां शत्रुणां शत्रुणां शत्रुणां शत्रुणां
द्वेषोऽहं शत्रुणां शत्रुणां शत्रुणां शत्रुणां शत्रुणां 10.36

Of tricksters I am the game of dice; of the vigorous I am vigor; I am victory, I am resolution; of the virtuous, I am virtue.

Dhyutam:

Among those activities that rob us of our discriminative powers, I am gambling. Gambling makes one addicted. Kalidevata resides in several places and deludes human minds says, Bhagavan. In entire Mahabharata the message is that if we are

not careful, gambling can suck us down. Dharmaputra got hooked on it and lost his sense of propriety and lost his wife and brothers. He knew Dharma and yet lost his balance. In our younger days parents used to tell us not to play cards because of this.

Tejas:

I am internal brilliance amongst all brilliant people. Brilliance is one who resists temptations. It is easier to say no the first time as it becomes more difficult later. Therefore I am that brilliant discrimination that resists temptations.

Satva:

I am Satva guna among Satvic people. I am the satva guna, which represents spiritual inclination; rajo guna represents materialistic inclination; Artha-kama inclination is caused by rajo guna; Dharma moksha inclination is caused by satva guna; and tamo guna obstructs our inclination for both of them; tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

Scriptures say Tamasic **person must cultivate material desires and then go to Spiritual desires.** That spiritual desire is Satva Guna.

Vyavasayaha: means prayatna or effort. This effort is to fulfill spiritual desires. Thus Pancha Maha Yagna is important for Chitta Shuddhi. It is industry as a character of mind where I will lead one to victory or success.

Thus, Satva Guna triggers Vyavsayaha victory. I am That. If we get spiritual success we should not be arrogant as even that is due to the Lord. Pull of free will should be backed by Ishwara anugraha.

Shloka # 37:

Among members of the Vrsni clan, I am Vasudeva; among
pandavas, I am Arjuna. Among the contemplative sages, I am
Vyasa; among the seers, I am seer Usnaha. 10.37

**Among members of the Vrsni clan, I am Vasudeva; among
pandavas, I am Arjuna. Among the contemplative sages, I am
Vyasa; among the seers, I am seer Usnaha.**

Among descendants of Vrishni's (Yadava Vamsha) I am Vasudeva.
One of Sri Krishna's names is Varshneya.

Why does he claim he is greatest here; because Sri Krishna is
an avatara of God. Why is Sri Krishna most glorious among
avatars? In Sri Krishna avatara alone God performs as a
liberating Acharya, as Jagat Guru. Therefore Sri Krishna's
teaching of the Bhagavat Gita is one of the three main
textbooks of Vedanta shastra. These three books are known as
Prasthan Trayam. First one, the Upanishads, is called the
shruti prasthanam; the second one is bhagavad Gita called the
smrti prasthanam; and the third one is brahma sutras, the
nyaya prasthanam.

The Gita, even now is fresh and valid; it is not an obsolete
textbook; rather it is a valid teaching; and since Krishna is
the Gitacharya, he is the greatest one.

Among Pandavas I am Arjuna himself. Why is Arjuna the greatest
and not Dharmaputra? If Gita is the greatest shastra, Arjuna
was the first receiver of this greatest teaching. He got
teaching from Narayana himself. Why was Arjuna chosen for
giving Gita teaching? Several reasons are given but most
obvious one is that Arjuna asked Sri Krishna for the teaching.

Among Muni's, I am Vyasa Acharya. Why so? Sri Krishna is the
greatest Acharya as he is a brahma vidya acharya. Among
prasthan Trayam one contribution is by Sri Krishna and other
of the Brahma sutra is by Vyasa. Vyasa, within Mahabharata,
did even the compilation of Gita. He contributed to both Gita
and Brahma sutra. During amanivattam tarpanam there is a
prayer offered to Krishnadvaipayana or Vyasa. Therefore, among

Rishis, I am Vyasa. He got name Vyasa as he compiled the Vedas as well. He called four disciples and asked for their assistance. Vyasa's original name was Krishnadvaipayana; he was also called Vedavyasa and thus became known as Vyasa.

Among great seers, who can see all three kalas, I am Shukracharya; or Usana, the asura guru. Here Kavi does not mean a poet rather he is a Kranta darshi or one with ESP; who sees beyond sense organs.

Shloka # 38:

दण्डो दण्डितेषु दण्डो दण्डितेषु
विजयस्य विजयस्य विजयस्य विजयस्य विजयस्य॥१०.३८॥

Of those who chastise, I am the rod; of those who seek victory, I am the tactics. Of secrets, I am the silence, and of the learned, I am knowledge.

Among disciplinarians or orderliness, I am Danda, the rod of punishment. The process of discipline can include: Requesting, education and punishment. Sri Krishna says generally people are immature and gross; and therefore education, good words, etc. do not work; generally, what works is, dandah or punishment.

Here Sama, Dana, Bheda and Dandam come to mind. Danda gives instantaneous results. Nowadays corporate punishment is prohibited in schools.

Among causes of victory, among victors I am Nitihhi or diplomacy. It leads to success.

Among secrets, I am, maunam. Maunam also represents Brahman. In silence there is nothing but Consciousness. In Mandukya Upanishad it says, nothingness is witnessed by consciousness.

Among or in wise people, I am wisdom. When you perform namaskrara to a gyani, you are doing namaskara to his Gyanam or God himself.

Shloka # 39:

सर्वस्य च कारणं अहम्, अर्जुन! तस्मात् सर्वं न मे विद्यते।
सर्वं न मे विद्यते, अर्जुन! तस्मात् सर्वं न मे विद्यते। 10.39

And that which is seed of all beings, I am, Arjuna! That which is without Me, mobile or stationary, exists not.

Here Sri Krishna concludes enumeration of his glories. He says I am the seed or material cause of creation. Clay is material cause of all earthenware; gold is material cause of all ornaments; wood is material cause of all furniture etc. Material cause expresses as effect or existence. When I say an ornament "is", the "Is" ness belongs to Gold alone; while ornament itself is just a nama and rupa. Remove gold from ornament, it loses its existence.

Therefore when you say wall is: Isness belongs to me; when you say: fan is: Isness belongs to me; In short, I am the Sat in the creation; I am existence in every being. Therefore, there is nothing in creation, moving or stationary that exists, without my blessing. Who is God? Is ness is the God; all others are nama rupa only. Thus he started with chit, ended with sat; chit and sat are nirguna Ishvara vibhuthi; and all others are saguna Ishvara vibhuthi; vibhuthi means mahima.

Shloka # 40:

ममैश्वर्यं नान्तं, अर्जुन! तस्मात् सर्वं न मे विद्यते।
ममैश्वर्यं नान्तं, अर्जुन! तस्मात् सर्वं न मे विद्यते। 10.40

Scourge of foes! There is no limit to My divine powers. What has been stated by Me is only illustrative of the extent of that puissance (power).

Here Sri Krishna says, Arjuna, I have stopped enumerating my glories. If I have to list all of them it is inexhaustible. My intention is to give a sample of glories. My divine glories have no end. Why then enumerate them? This enumeration is only

a random sample of my glories. How to extend this list? Sri Krishna says, I will tell you how to do it by yourself.

Shloka # 41:

ॐ त्र्यम्बकं यजन्तुर्वर्षेण नानासु कृण्वन्तु ॥
सर्वभूतानां महेश्वर्यः स्वर्गादभ्यर्च्यः ॥१०.४१॥

Whatever being has power, glory, or energy, know (each of them) to be born of a part of My splendor.

Sri Krishna says you can make your own list. When you see creation in daily life, if you see something that is wonderful (natural or artificial) that makes you awe struck or rich or abundant or powerful, like energy of sun; anything beautiful, when you see it, remember Me. When you see such a thing you prostrate and hand it over to temple. Powerful, rich, etc are all an infinitesimal part of god's glory; that is why we worship nature.

Shloka # 42:

ॐ अर्जुन! त्वं ज्ञानं कुरुष्वैतन्मया ॥
सर्वभूतानां महेश्वर्यः स्वर्गादभ्यर्च्यः ॥१०.४२॥

O Arjuna! Wherefore should you know so much of all these? Encompassing this entire world by a fragment of My power, do I abide, eternally.

Sri Krishna says, Arjuna! you can look at all this from a different perspective as well. Thus water being present in every wave; bubble or drop is one way of looking at water. Really speaking, all waves, bubbles and drops are all in water.

In a similar manner the whole creation is in Me. I remain supporting this creation or another way of seeing it is, that this entire creation is in Me.

Space is not within this hall; that is not the correct

statement; rather all the Halls are in space. Similarly Bhagavan is not in the living beings; but all living beings are in Bhagavan; and that too they do not occupy the whole Bhagavan; I am only sustaining them; in one corner of Me; So the whole cosmos is only occupying a part of Me; so how big I am; so the whole cosmos is like a bubble in Me; the ocean; So with this Krishna concludes the description of His glories.

Take away:

Tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

A tamasic person must cultivate material desires and then go on to spiritual desires. That spiritual desire is Satva Guna.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 33:

अक्षरानाम् अक्षराणां अक्षराणां अक्षराणां
समासिकस्या अक्षराणां अक्षराणां अक्षराणां 10.33

Aksaranam, of the letters; I am the akarah, letter a. Samasikasya, of the group of compound words, I am the compund (called) Dvandva. 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:

ममोक्तं ममोक्तंममोक्तंममोक्तं ममोक्तंममोक्तं
ममोक्तं ममोक्तंममोक्तं ममोक्तं ममोक्तंममोक्तं ममोक्तं ममोक्तं10.34

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 glorius? **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 tatvarennya 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.

Gayathri's meaning: We are meditating upon the sacred effluence of Sun God.

If a person does not chant the Gayathri, he loses all the advantages of being a Vaidika purusha.

Once you chant Gayathri, you don't need to chant any other mantra.

During sandhyavandhanam we are supposed to chant the nichir gayathri with 23 letters.

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarennya mupasmaheh ||

Smartha Gayathri can be chanted by anyone.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 17

Karika # 23:

आकारो वाचो आकारोऽक्षरं वाचोऽक्षरं वा
आकारो वाचो आकारोऽक्षरं वाचोऽक्षरं वा

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

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 Upanasas to practice for the unprepared students. Thus meditating on Akara symbolizes Virat, U kara symbolizes Hiranyagarbha and M kara symbolizes Pragma 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 Pragma) 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 stula, 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 अकार उकार मकार इत्येकत्रयम्
 अकार उकार मकार इत्येकत्रयम्

अकार उकार मकार इत्येकत्रयम्
 अकार उकार मकार इत्येकत्रयम्

अकार उकार मकार इत्येकत्रयम्
 अकार उकार मकार इत्येकत्रयम्

□ □□□ □□□ □ □□ □

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 (Omkaara) 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 Omkaara, equals Turiyam, truth of universe. Also, Amatra is fourth part of Omkaara 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 Omkaara and four padas of Atma are identical. If I know this, what is the benefit? If a man knows that he is not Vishva, 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 Omkaara. 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 चत्वारोऽक्षराणि चत्वारोऽक्षराणि चत्वारोऽक्षराणि चत्वारोऽक्षराणि
ॐकारं चत्वारोऽक्षराणि चत्वारोऽक्षराणि चत्वारोऽक्षराणि चत्वारोऽक्षराणि

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:

ॐकारोऽस्ति निम्नब्रह्मणोऽपि
सर्वब्रह्मणोऽपि सर्वव्यापीः ॥ २६ ॥

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.

does not ever grieve.

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

Silence is the consciousness that makes blankness known. Therefore, Omkara implies Consciousness or it means awareness of Silence. It is Paramatma. Where is he, the paramatma, residing? Lord resides in mind of all and Omkara 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 Mukta.

Karika # 29:

ॐकारं शब्दरहितं अकारं अक्षरं अनादिं अमूर्तं
अविनाशकं अविनाशकं अविनाशकं अविनाशकं ॐ ॐ ॐ

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

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

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

Chapter # 1 is over; and Upanishad is also over.

Take Away:

Omkara meditation:

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

With Best Wishes,

Ram Ramaswamy