

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

Shloka # 30:

Daityanam, among demons, the descendants of Diti, I am the one
called Prahlada. And I am kalah, Time; kalayatam, among
reckoners of time, of those who calculate. And mrganam, among
animals; I am mrgendrah, the loin, or the tiger. And paksinam,
among birds; (I am) vainateyah, Garuda, the son of Vinata.10.30

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

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

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

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

It is an important one because even though Prahlada is born an asura, by his spiritual sadhana he could change his character and become a Gyani. Therefore one need not feel bad about

one's janma; jati does not indicate superiority or inferiority;

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

I am also Kala tatvam to ripen karmas at the right time. Karmas of groups of people also fructify at the same time. A sick person's papam fructifies. Another person serving me (sick person) is my punyam; while it is his papam that he has to serve me even while losing his sleep. So God becomes kala delivering the right karma at right time to right person.

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

Shloka # 31:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.३१ ॥

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

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

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

Initially one protects by non-violence. Only as a last resort

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

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

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

Shloka # 32:

ॐ अर्जुनसर्गनाम, कृत्वादि, प्रारम्भ; का,
ॐ अन्तः, अन्तः, अन्तः, अन्तः 10.32

0 Arjuna sarganam, of creations; I am the adih, beginning; ca, and ; he antah, end; ca eva, as also; the madhyam, middle-I am the origin, continuance and dissolution. At the commencement (verse 20) origin, end, etc. only of things possessed of souls were spoken of, but here the mention is of all creations in

general. This is the difference. Vidyanam, among knowledges; I am the adhyatma-vidya, knowledge of the Self, it being the foremost because of its leading to liberation. Pravadatam, of those who date; aham, I; am vadah, Vada, which is preeminent since it is a means to determining true purport. Hence I am that . By the word pravadatam are here meant the different kinds of date held by dators, viz Vada, Jalpa, and Vitanda. [Vada: discussion with open-mindedness, with a view to determining true purport; jalpa: pointless date; Vitanda: wrangling discussion. [Jalpa is that mode of date by which both parties establish their own viewpoint through direct and indirect proofs, and refute the view of the opponent through circumvention (Chala) and false generalization (Jati) and by pointing out unfitness (of the opponent) to be argued with (Nigraha-sthana). But where one party establishes his viewpoint, and the other refutes it through circumvention, false generalization and showing the unfitness of the opponent to be argued with, without establishing his own views, that is termed Vitanda. Jalpa and Vitanda result only in a trial of strength between the opponents, who are both desirous of victory, But the result of Vada is the ascertainment of truth between the teacher and the disciple or between others, both unbiased.

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

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

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

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

Thus, Apra Vidya is Avidya and Paravidya is Gyanam.

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

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

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

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

Then the next one Vadaha means a discussion for arriving at

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

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

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

Shloka # 33:

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

Aksaranam, of the letters; I am the akarah, letter a. Samasikasya, of the group of compound words, I am the compund (called) Dvandva. Besieds, aham eva, I Myself; am the aksayah,

infinite, endless; kalah, time, well known as 'moment' etc.; or, I am the supreme God who is Kala (Time, the measurer) even of time. I am the dhata, Dispenser, the dispenser of the fruits of actions of the whole world; visvatomukhah, with faces everywhere.

Among letters I am letter Aa. In English language Aa does not exist. In all Indian languages Aa is first letter. It is most fundamental sound, because when you open your mouth, the sound that comes is Aa. All other sounds are modified versions of Aa alone. By changing your mouth you can show teeth and it becomes Ee .Thus Aa's modifications result in other sounds. Thus, Aa is Karana Aksharam while others are Karya Aksharani.

Take away:

1. It is only self-knowledge that liberates a human being from our mental, emotional and intellectual limitations.
2. Sri Krishna emphasizes non-judgmental and relaxed listening. We need to improve our listening skills.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 136:

Chapter 10, Verses 27 to 30

Shloka 10. 27:

ॐ नमो भगवते वासुदेवाय ॥ १०.२७ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२७ ॥

10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men, the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

Continuing his teaching, Swamiji said, Sri Krishna continues his description of his glories and many glories are available in this world itself for perception such as the sun, moon, and sometimes puranic stories as well. Two stories are prominent, one is Ganga avatharanam and other is Samudra manthanam. We started the Samudra manthanam story in the last class.

Devas and Asuras planned to churn the milky ocean so that they can get amrutham out of it; and then if they partake the Amrutham, they will get immortality. So, with this plan, they brought the Manthara mountain for churning and they brought Vasuki as the rope and later Bhagavan Vishnu had to come as Kurma avathara to hold the Manthara mountain while churning; otherwise it was going down; and initially they had differences of opinion, but somehow they managed and started churning and varieties of things appeared. Fourteen virtuous things came out of the manthanam.

Kalidasa wrote a prayer called Mangalashtakam; which is supposed to be chanted in the morning, and in this prayer he talks about various sacred things including the 14 rathnas or precious things which came out of the milky ocean.

They are:

1) Laksmi Devi; she is samudra tanaya. Samudra raja wanted a

boy for Lakshmi; Shiva and Vishnu were potential matches; The raja gave Lakshmi to Vishnu as he was well dressed and Shiva did not even know how to dress properly and therefore a poet says that if you want a good girl, dress up well.

Spiritually, by the practice of sadhana, a churning of satvic mind occurs and from this churning various glories come to him such as sidhis.

These siddhis, that are worldly benefits, are more obstacles in spiritual progress. All these ratnams are sidhis and are distractions; and devas were not interested in them; they wanted amrutam or moksha.

2. Halahala: the poison came out. It represents psychological problems in course of spiritual journey. They arise from subconscious mind from past experiences. In Mandukya Upanishad Gaudapada talks of four obstacles in meditation. One of them is called Kashayam, meaning deeply suppressed problems of past arising from mind. For some they come up as anxiety, fear, etc. One Acharya calls it Stabdhi bhava, or a mind stuck, also called kashayam. In Gurukula, when this happens, you don't to worry about anything as Brahmachari has no family, no cooking to do, etc. These are called Halahala, our own mind problems, rising from churning shastra vichara. Only remedy for this was that Lord had to swallow the problem. For us the solution is to surrender the problem to god and let him absorb the problem.

Lakshmi, Kaustubha, Parijatha are all Siddhi's. If you persevere you will get amritham or atma gyanam. Another poet wrote that there are five Vedas, Mahabharata being the fifth one.

We have 9 planets that affect us. A daughter, if married, the son-in-law is the tenth planet that affects you.

In Shloka # 27 Sri Krishna says, among horses, I am Uchiravas

that came from churning. How did it emerge? It emerged during amrutha manthanam.

He says, among elephants, I am Airavatam, a wise elephant from heaven. Among humans, I am the king. King is taken as a manifestation of God. He has to support dharma and protect it.

Shloka # 28:

ayudhanam, among weapons; I am the vajram, thunderbolt, made of the bones of (the sage) Dadhici. Dhenunam, among milch cows; I am kama-dhuk, Kamadhenu, which was the yielder of all desires of (the sage) Vasistha; or it means a cow in general which gives milk at all times. I am Kandarpa, prajanah, the Progenitor, (the god) Kama (Cupid). Sarpanam, among serpents, among the various serpents, I am Vasuki, the king of serpents.

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Among the weapons I am Vajram. Vajrayudam is the special weapon of Indra; and in the purana, the

story is given how this special weapon was taken out of the backbone of Dadichi maharishi; that Dadichi maharishi had done plenty of tapas and therefore his body had become very strong for the special purpose of destroying Vrthrasura. To destroy Vrthrasura, Dadichi Maharishi sacrificed his life and out of his backbone vajrayudam was made; therefore it has got the strength born out of tapas shakthi, because we consider spiritual power or meditative power is much stronger than the material power.

Vishwamitra and Vasishta once fought. All missiles of Vishwamitra fell in front of Vasishtas dandas. Physical and material strength is nothing in front of power of Tapas. That is how Vishwamitra became a Brahma Rishi. This shows how Varna can be changed. Thus character is more important than birth.

Among milk cows, Dhenu, I am Kama dhenu. Why Kama dhenu? Because she can yield anything you want. Pray to her; you will get your wishes. Kamadhenu also came from churning. Mind is kamadhenu. It can create anything. All our advances are from our intellect. We can also attain moksha by using our intellect.

Desire: is called Manmatha or Kandarpa. Desire is greatest producer of things. First a desire rises then it becomes an actuality. As per Vedanta this comes from our Karmas. Necessity is the mother of creation; it expresses as desire. Among creators I am desire, including desire for children.

Among serpents, poisonous ones, I am Vasuki, Shivas ornament. Snake symbolizes ahamkara . So ahamkara is the greatest poison, which leads to kartrtvam and karma phalam and punarapi janamam and punarapi maranam samsara.

Lord Shiva knows how to handle this snake hence it is an ornament. Atma Gyanam teaches how to handle ahamkara. And therefore for a Gyani, ahamkara becomes a bhushanam, an ornament. Just as poisonous snake is an ornament for Lord Shiva; the poisonous ahamkara is an ornament for a Gyani.

Shloka # 29:

ॐ नमो भगवते वासुदेवाय ॥ १०.२९ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२९ ॥

Naganam, among snakes, of a particular species of snakes; asmi, I am Ananta, the King of snakes. And Varuna, the King yadasam, of the gods of the waters. Pitrnam, among the manes; I am the King of the manes, named Aryama. And samyamam, among the maintainers of law and order I am Yama.

Among nagas, I am Anantaha. Nagas are non-poisonous snakes, while sarpas are poisonous snakes. Philosophically ananta means nirguna Brahman that remains after destroying everything. Thus Adi Sesha remains after everything has been

destroyed. Hence the name Seshasayi means the ultimate remainder.

Yadas: Water Devata is Yada. There are many of them such as river gods, lake gods etc. Among them all I am Varuna Devata who presides over ocean. Varuna is worshipped in Sayam sandhya as well. In evening once sun has set, Varuna is worshipped.

There are many devatas in Pitrloka. Depending upon one's punya you go there. It is presided by Aryama, a Vedic deity. I am Aryama, says Sri Krishna. All Shradhas , ancestral offerings, go to Aryama.

Among controllers of universe I am Yama or Kala Tatvam. Yama is controller of time.

Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 10.30 ॥

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

Diti is the wife of Kashyapa Prajapathihi, who is an important personality mentioned in the puranas. When Brahmaji created 14 Prajāapati came first and from the 14 prajapatis alone, the entire humanity emerged.

And therefore these Prajapatis are enumerated; among them the most prominent one is Kashyapa; and Aditi is his wife; Diti is another wife and Aditi's children are called Devas and Diti's children are called asuras. So Devas and asuras are born to two different mother's while father is one and the same; Devas represent positive healthy thoughts; asuras represent unhealthy thought; all from one Kashyapa Prajapati. Thus, we

get both Deva vritthis as well as asura vriththis; out of two different wives; one is called satva guna wife; and the other is called rajo guna wife; out of these three gunas, especially these two gunas; satva and rajas, two types of vrithis are generated; one is called daivi sampath; and the other is called asuri sampath; we will see more on this in the 16th chapter.

Even among asuras a great devotee called Prahlada was born to Hiranyakashapu. Prahlada is remembered among great devotees in morning prayers. He was born an asura but he was a person with satva guna. This shows that Jati is not important it is one's guna that makes it important. Therefore caste system is not correct.

Among one's who keep account, as accountant, of punya and papam I am Kala Tatvam. Every deliberate action is a karma. Every karma has to produce a result at appropriate time; Kala or Dharmaraja performs this. I am kala tatvam responsible for manifesting every karma.

Vaishyas are called Guptas, or secretive one's. Kshatriyas are called Varmas. Brahmanas are called Sharmas. Thus, we also worship Chitra Gupta.

Among animals, I am Lion.

Take away:

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 15

Mantra # 9:

ॐ वािश्वानराणाम् वािश्वानराणाम्

ॐ वािश्वानराणाम् वािश्वानराणाम् वािश्वानराणाम्

ॐ वािश्वानराणाम् वािश्वानराणाम्

ॐ वािश्वानराणाम् वािश्वानराणाम्

He who is Vaishvanara having for his sphere of activity the waking state is Aa the first letter of AUM, on account of its “ all pervasiveness” or on account of “ being the first”- these two are the common features in both. One who knows this surely attains the fulfillment of all his desires and becomes the first or the foremost among all.

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

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

described in mantra # 7.

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

So, how to do I make use of Omkara upasana to land into my own awareness? To develop the skill of Omkara Vichara initially I learn to equate the four padas to the four matras and let the mind absorb this equation completely.

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

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

Two common features of Aa and Virat are:

1. Virat is first gross creation and after Virat all other creations came about. Among alphabets too Aa is the first letter.

Now comes equation of second pada, Taijasa (Vyashti) or Hiranyagarbha (Samashti) is equated with U kara. In Sanskrit, joining of alphabets Aa and U creates O. It is a symbol for meditation on second pada or Swapna or Taijasa. Here too there are two common features between them; they are:

1. Hiranyagarbha, the subtle, is superior to Virat, the gross. So also the sound U is superior to Aa. Why is it superior? Subtle is always superior to gross. From Hiranyagarbha comes Virat. Sukshma is a Karanam while Virat is a Karyam. Virat is born from Hiranyagarbha. At destruction, Virat goes back into Hiranyagarbha.

U is Utkrshat or superior to Aa. Aa becomes U which then become M. Thus U swallows Aa as such it is superior.

2. Ubhayataha: intermediary status. In Vishwa, Taijasa and Pragma; among them Taijasa is in the middle; U too is in the middle. May you learn to meditate on these two. Try to see subtle universe, the cosmic mind, all packaged in U. This is U kara Hiranyagarbha Upasana.

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

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

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

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

Mantra # 11:

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

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

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

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

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

The third mantra is M kara; this M is equated to Pragya or Antaryami or Ishwara. In Upanishad, the fifth and sixth mantras described Pragya as obtaining in deep sleep. At cosmic level it is called Pralayam and at individual level it is called Laya or sleep. These two also have two common features.

They are:

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

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

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

When people measure, say in a village, the grain disappears in the measure and then, when, one pours out the grain becomes

visible again; this is similar to un-manifesting and manifesting.

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

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

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

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

1. Because of the “measure upsana” he will be able to measure everyone and everything; and make the right judgment.
2. Apitishcha Bhavati: everything is resolved into him. He becomes one with Ishwara. All problems disappear into him.

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

Take Away:

Omkara meditation: Meditating upon the letters of OM (AUM) and the corresponding universes will help in arriving at Turiyam. As the letters get resolved into silence, the three universes will get resolved into Turiyam in Vedantic meditation. This dhyanam is mentally resolving the entire universe into me, the consciousness. Chanting OM helps in visualizing the universe arising out of me. The silence following the chanting helps in visualizing the universe resolving into me. OM chanting is creation, its duration is sustenance, and the following

silence is dissolution. Having chanted OM a few times, I remain silent with the knowledge that everything arises out of me and everything resolves into me.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 14

Karika # 18:

अद्वैतमिदं तद्वैतमिति तद्वैतमिति तद्वैतमिति तद्वैतमिति
तद्वैतमिति तद्वैतमिति तद्वैतमिति तद्वैतमिति तद्वैतमिति

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality in the explanation ceases to exist when the highest Truth is Realized.

Swamiji said in these karikas beginning from # 10 to # 18, Guadapada made an analysis of mantra # 7, the most significant mantra of the Upanishad. He also did a comparison and contrast of the four padas as well.

He said Turiyam has to be known. What is its significance?

Once I know Turiyam, immediately Ignorance is removed, just as light removes darkness immediately and automatically.

Once Ignorance is gone, Error and misconceptions along with it also go away. Once rope is not known clearly we see a snake. Once we know it is a rope all misconceptions of rope such as snake, crack in the floor etc go away. There may be many misconceptions; they all go away. Therefore knowledge removes Ignorance and Error. Once both are gone; I know I am the consciousness that is Turiyam, free from Ignorance and Error. As per Vedanta, Turiyam, by definition is, Consciousness free from Ignorance and Error. If Ignorance and Error are there it is Vishwa or Taijasa. If Ignorance alone is there it is Pragyaha. So Ignorance alone can make me an Agyani in all three padas. Once Ignorance goes, one becomes a Gyani with awareness that he is Turiyam.

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

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

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

If this were not true a Gyani cannot even be a Guru, as he has to see at least one Shishya, which means Dvaitam. **When we say Gyani is in advaitam, perceptual dvaitam continues but he does not attribute advaitam to it. Sky is perceived as a blue dome**

over earth. Knowledge is that there is no blue dome, but perception continues even while knowing it is a perception alone. I know ocean water is colorless, but eyes will still report it as with color; however, I will know it is a perception only.

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

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

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

He knows water is colorless and moving earth is really moving at 60,000 MPH. Our sense organs are not designed to know reality. They are meant to give us a working knowledge of world. Hence newspapers report daily, the sunrise and sunset times. This is for the working knowledge alone. What is working knowledge; it is that, there is duality. Real knowledge is that there is no duality.

Working knowledge is Vyavahrika Satyam. Paramarthika Satyam is Shantam, Shivam, and Advaitam; I alone am; there is nothing else there. I am non-dual Turiyam. The topic that perception does not prove reality is discussed in chapters 2 and 3 elaborately.

This concludes analysis of mantra # 7.

Mantra # 8:

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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The same Atman is again Aum from point of view of the syllables. The AUM with parts is viewed from the standpoint of its sound or letters. The quarters are the letters (morae) and the letters are the quarters. The letters here are A, U and M.

I had told that this Upanishad has two types of enquiries.

1. Chatushpada Atma Vichara.
2. Chaturmatra Omkara Vichara.

Omkara analysis is composed of four components to it. We have completed the # 1, Chatushpada Atma Vichara with Mantra # 7. The first mantras from # 2 to # 5 dealt with this including the 18 Karikas.

Now we are in second phase of Upanishad related to Omkara Vichara. The “kara” attached to Om means the word Om. This analysis is from mantra # 8 to # 12.

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

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

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

We can equate Atma and Om in all respects. Atma is a compound

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

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

This atma with four padas is Omkara.

Thus: Total Atma= Total Omkara.

If you dismantle the components of both, each pada equates to each matra and vice versa.

Om has A U M and Silence (amatra). Silence is discussed in mantra # 12. Amatra means the silence that follows.

What about the four padas of Atma? We already discussed the four padas from mantra # 2 to 5, both at macro and micro level.

Mantra # 9:

Om Namah Shivaya Om Namah Shivaya

Om Namah Shivaya Om Namah Shivaya

Om Namah Shivaya Om Namah Shivaya

Om Namah Shivaya Om Namah Shivaya

He who is Vaishvanara having for his sphere of activity the waking state is Aa the first letter of AUM, on account of its " all pervasiveness" or on account of " being the first"- these two are the common features in both. One who knows this surely attains the fulfillment of all his desires and becomes

the first or the foremost among all.

In this mantra each matra is equated to each respective pada. The sound Aa is hidden in Om and is the first letter of Om. It is equated to First pada of Atma or Jagrat Sthana, the Waker principle or Vaishvanara.

Aa equals Waker "I".

Why is Aa the first pada or Vaishwanara or Virat? In Shastra there is a rule that when a symbol is used for an object, both should have common features. Green is shown in Indian flag for prosperity. Why so? Prosperity means a lot of wealth, a lot of greenery etc. Without greenery it will indicate draught conditions; hence association with green.

What connects Aa with Virat? Because of its pervasion it connects with Virat. All-pervasive is the character of Virat and alphabet Aa.

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

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

There is a second common feature. Virat is born first before creation of individual being. Macro is born first then individual being(s) come about. Aa is also first born sound.

Adimatva means Primary. So, both are all pervading and primary. May you meditate on Aa as a symbol of Virat just as we meditate on a Linga as a symbol of Lord Shiva. So, perform Akar Virat Aikya dhyanam.

Take Away:

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

As per Vedanta, perception does not prove reality.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 13

Mantra # 7; Karika # 14:

वैश्वानरं तैजसं प्राज्ञं सुषुप्तं विभुम् ।
सर्वभूतानि कर्तुं शक्यं तद्विश्वम् ॥

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

Swamiji said in these karikas beginning from # 11 Guadapada is comparing and contrasting the four padas by making use of

delusion? In reality, I am Paramatma and not Jivatma; this is the delusion. Such a person is in a dream. If one has a self-delusion even in waking state, Vedanta calls it Swapna; thus even jagrat avastha is a Swapna.

Nidra: First and second padas are associated with Error; hence swapna belongs to them. On the other hand Nidra belongs to that pada which is associated with Self Ignorance. Therefore Nidra, sleep, belongs to the pada associated with Self Ignorance. This is the third pada. In Pragna state there is Nidra or self-delusion. So sleep, philosophically, means Self Ignorance. In waking state if we are Self-ignorant, we are asleep. Philosophically, in sleep, if we are self-ignorant, we are asleep as well. Thus in sleep too, in philosophical sense, sleep is Self Ignorant.

So sleep, philosophically, belongs to all three padas. Both, waking and dream states are associated with self-delusion. In deep sleep there is ignorance but no self-delusion. Turiyam has not ignorance or self-delusion. As long as Ignorance and Error exist, I am away from Turiyam because Turiyam is free from both.

(Note: My association with the three states is only a seeming one. Once I understand the association to be a seeming one, I am free. The stick under water only seems to be bent. If I take the bend to be real, I have to do something to straighten the stick. When I know the bend to be only a seeming one, I do not need to do any sadhana to straighten the stick. Let the stick be in water and appear to be bent. But it is straight all the time. Similarly, I appear to be a waker, dreamer or a sleeper. Even when I appear as all these three, they are only appearances. I am always Turiyam and **this I have to know in the waking state.**)

How can I attain Turiyam? Gaudapada says definition of Turiyam is freedom from Ignorance and Error.

If you have freedom from Ignorance and Error you can claim status of Turiyam. Therefore he comes to a corollary that a seeker can attain status of Turiya Padam when error backed by ignorance, self delusion and self ignorance, is eliminated from me.

Why so? If I am associated with Ignorance and Error, I am in first or second pada. With Ignorance alone I am in third pada. When I eliminate both, Ignorance and Error, I become Turiyam.

Thus Ignorance and Error have to be eliminated in first three padas to attain Turiyam.

Stated as an equation:

Vishwa minus ignorance and error equals Turiyam

Taijasa minus ignorance and error equals Turiyam.

Pragya minus Ignorance equals Turiyam.

Turiyam minus nothing equals Turiyam.

Thus, Vishwa, Taijasa and Pragya are all Turiyam without ignorance and error.

If so, how to remove Ignorance and Error?

You can never directly remove Ignorance, even as darkness can't be removed. Darkness goes when light comes in; even so, only Gyanam can remove Ignorance. What Gyanam removes Ignorance? By gaining Turiya gyanam Ignorance may go, but how about Error? When ignorance goes, Ignorance caused Error also goes. **Thus when rope Ignorance goes snake delusion, the Error, automatically goes.**

So, only knowledge is needed to remove Ignorance as well as Error. How to get Gyanam? We have to start with Karma Yoga for Chitta shudhi; then go to Upasana Yoga for Chitta Ekagritha; then go to Gyana Yoga to obtain Gyanam. What is Gyana Yoga? It

is sravanam, mananam, and nidhidhyasanam.

Karika # 16:

ਅੰਨ੍ਯਾਤਮਿਕਾ ਸੁਪਤਿਮਾ ਆਯੁਜਿਤਮਾ ਆਯੁਜਿਤਮਾ ਆ
ਅੰਨ੍ਯਾਤਮਿਕਾ ਸੁਪਤਿਮਾ ਆਯੁਜਿਤਮਾ ਆਯੁਜਿਤਮਾ ਆ

When individual soul sleeping under the influence of the beginningless maya is awakened, then it realizes in itself the birthless, sleepless, dreamless and non dual (Turiya).

I realize that Ignorance and Error are obstacles between me, and my Turiyam status. How did Ignorance and error come? Why did they come? Who created me with Ignorance and Error? When did he create it?

Gaudapada says nobody created Ignorance, as such all three questions are wrong. It was there from the beginning of time. The Jiva is in state of philosophical dream, with Error or self-delusion, because of Maya or Nidra, the beginning-less Nidra or philosophical Nidra or Self Ignorance.

Jiva is a Self-delusion because of beginning-less Ignorance. Generally a Jiva does not try to remove the Ignorance. How to remove it? Some rare Jivas try to remove it. The word Prabudhyat in shloka means wake up. If a Jiva wakes up to his real nature, philosophical awakening, it is knowledge. **Suppose a Jiva knows Turiyam nature by karma yoga, upasana yoga and gyana yoga, then he understands that I am not Vishwa, I am not Taijasa, and I am not even Pragya as well; rather I am Turiyam; advaita Turiyam; or Turiyam free from anidram, that is without nidra or self-ignorance.**

Pure Nidra is associated with third pada. So, I am different from third pada, Aswapnam or Self -delusion; Turiyam is free from Swapna or free from second pada.

Ajam: means birthless or janma rahitaha.

Turiyam in first pada is associated with physical body or

sthula shariram. Birthless means free from physical body associated with Vishwa, the Waker; also called Vishwa vilakshanam. This the seeker recognizes.

Karika # 17:

व्युत्पन्नं वाच्यं व्युत्पन्नं वाच्यं वा व्युत्पन्नं वा
व्युत्पन्नं वाच्यं व्युत्पन्नं वाच्यं व्युत्पन्नं वा वाच्यं वा

If the perceived plurality were real, then certainly it would disappear. This duality that is cognized is a mere illusion, or maya. Non-duality alone is the supreme Reality.

In this karika gaudapada is assuming a possible question that can come up from previous karika.

If one knows through knowledge that I am Turiyam the adviatam, in wake of knowledge there is advaitam. Thus, with knowledge it eliminates Dvaitam. **Then question comes, can knowledge eliminate world of plurality?**

Can knowledge eliminate anything at all? If knowledge of table can eliminate table, then table should get eliminated while in reality we don't see this happening. Can knowledge of a disease eliminate the disease? Reality is that it is not knowledge rather it is the medicine that eliminates disease.

Secondly, even if we assume knowledge eliminates dvaitam then advaitam comes. In wake of knowledge dvaitam goes and advaitam comes. If so, will advaitam also go and dvaitam come back later? Thus, advaitam and moksha wont be permanent. So, can knowledge eliminate dvaitam?

Gaudapada answers in next three karikas these questions. He says question of elimination of dvaita prapancha to arrive at advaitam itself is wrong. If there is dvaita prapancha, it may go or not go, but fact is, there is no dvaita prapancha at all to talk about or its going and coming. It is like in waker, with rope knowledge, will snake knowledge go away? This

question itself is wrong, as there is no snake to begin with. If there is a dvaita prapancha existent it may perhaps go away, there is no doubt about it. Really speaking there is no dvaita prapancha to go away, just as there is no snake to go away with rope knowledge.

Then, in wake of knowledge, what goes away? Dvaita prapancha (phenomenon) does not go away as it was not there to begin with rather it is Dvaita Brahmyam, delusion of Dvaitam, that goes away. This dvaita prapancha is only a delusion, a brahmyam, and a maya. If at all, it is this brahmyam that goes away. Thus, dvaita nivriti is dvaita brahmya nivriti.

In swapna you saw a thief entering your house; upon waking there is no thief; what has gone is the thief delusion or thief brahmyam. If dvaitam is brahmyam, what is fact? Really speaking, there was always advaitam, there is always advitam and there will always be advitam as well; there was only dvaita brahmyam.

Karika # 18:

द्वैतप्रपञ्चो द्वैतब्रह्मणो द्वैतनिवृत्तिरिति
द्वैतब्रह्मणो द्वैतनिवृत्तिरिति द्वैतब्रह्मणो द्वैतनिवृत्तिरिति

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality in the explanation ceases to exist when the highest Truth is Realized.

In previous Karika it said that Gyanam eliminates Dvaitam and it takes you to advitam; it eliminates dvaitam Brahmyam. Here Gaudapada adds more to the previous idea of knowledge of eliminating dvaitam.

He says, when knowledge eliminates dvaitam it includes the dvaitam that is the very basis of Gyanam. The very idea of Gyanam presupposes duality; thus the question comes who is the knower and what is the subject of knowledge. Gyanam eliminates

all duality; it also eliminates knower and known duality. Can Gyanam eliminate knower known duality? Gaudapada answers, if there is a knower known duality then one can talk of its elimination perhaps; but in reality knower known duality does not exist; the question itself is wrong. It is similar to rope knowledge that eliminates snake. If there is duality (subject, object) created by someone, perhaps, it may or may not go, if it exists, but fact is that there is no knower known duality to go away.

Then what goes away? It is the notion, delusion, that there is a knower and known. This duality goes away. After knowledge, I will not even claim I am a Gyani, because to claim I am a Gyani I have to have a knower and known duality. I am Turiyam, free from knower and known duality.

If knower and known division are not there, why do scriptures talk about it? In Taittiriya Upanishad it says, Knower of Brahman attains liberty. The scriptures temporarily accept knower known division for sake of teaching. Once teaching is successful then there is no more duality; the knower known duality; the teacher student duality, all of them go away.

Take Away:

Thus when rope Ignorance goes snake delusion, the Error, automatically goes.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 24:

ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॥
ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॥ १०.२४ ॥

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

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

The question soon came up if Ganga decided to descend to earth, who would receive the mighty fall of ganga on earth. He learnt that only Shiva could receive ganga. So he had to perform tapas to Lord Shiva for 1000 years. Lord Shiva agreed to receive ganga; he also wanted to teach ganga a lesson for her arrogance. Finally ganga came down and Shiva received her in his jatas. After receiving her he covered his jata, thus Ganga was completely hidden. Then Shiva went back to his tapas. But this posed a problem for Bhagiratha as he had wanted ganga to flow down and bless his ancestors. Now with ganga caught in Shivas jata, this did not happen. So, Bhagiratha again performed tapas to Lord shiva. Then Lord shiva let a small stream of ganga to flow to earth.

Symbolically Ganga Devi is considered Brahma Vidya coming out of Lords wisdom. It indicates the knowledge coming down to the earth from the Lord's wisdom.

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

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

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

Shloka # 10.25:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२५ ॥

Among the great sages I am Bhrgu; of words I am the single syllable (Om) [Om is the best because it is the name as well as the symbol of Brahman.]. Among rituals I am the ritual of

Japa [Japa, muttering prayers-repeating passages from the Vedas, silently repeating names of deities, etc. Rituals often involve killing of animals. But Japa is free from such injury, and hence the best.] of the immovables, the Himalaya.

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

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

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

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

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

Ghiram means among words I am monosyllable Omkarara.

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

Raja Suya Yagya; only people with sacred threads can perform other rituals.

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

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

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

Among mountains I am Himalaya, the abode of Shiva.

Shloka # 26:

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

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

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

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

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

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

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

Those who have Gyanam without Sidhi are liberated Gyani's. Gyani with sidhi are also liberated. One's without Gyanam are not Gyani's. Kapila had both Gyanam and Sidhi. In Bhagavatha purana Kaplia is supposed to be one of the avatharas of Bhagavan; Kapilavathara is very well known in Bhagavatham.

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

Krishna is talking about Vedanta teacher Kapila.

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

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

Among Sidhas I am Kapila Muni, says Sri Krishna.

Kapila means yellow colored one.

Shloka 10. 27:

महामुनिर्वाचयामास मया उच्चैःश्रवाः
नैःश्रवाः नैःश्रवाः नैःश्रवाः नैःश्रवाः 10.27

10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men,

the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

In previous shloka I forgot to mention that Kapila is same one from Ganga avatharanam.

Now there is another story I wish to narrate. First we discussed ganga avatharanam. The second story is churning the milky ocean. Both teach fundamental lessons that perseverance is most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

Gods and demons brought vasuki as the rope and they churned the ocean with Manthara parvatham as churning rod. There were differences of opinion as to who should hold the head of the snake. Once the churning rod went down and Lord Vishnu came in Tortoise form to lift and support the churning rod. A lot of things came out of the churn such as: Kaustubha, Lakshmi, Dhanvantari, Hala hala, the poison etc,. Symbolically the churning indicates Brahma Vidya and churning of our mind, as in Vedanta class. Mind is the kshira sagara and white represents satva guna and satva guna represents the mind which is satvic and when you do the churning with the rod of scriptures, scriptural statements, varieties of things arrive.

Take away:

A Vedic person must perform at least one ritual of japa everyday. So, japa is recommended by chanting god's name at least 108 times. Through Japa, one obtains all sadhana chatushtaya sampathi's.

Vedanta considers perseverance is a most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 12

Mantra # 7; Karika # 11:

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

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

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

1. Nidra: Ignorance is figuratively called sleep. When you are asleep to a fact, you are ignorant of the fact.
2. Agrahanam: Non-perception of fact. Rope ignorance is non-perception that it is a rope.
3. Karanam: Ignorance is referred to as cause or karanam. Why is it a cause? Because it is cause of error, cause of mistake or misconception, hence it is karanam.
4. Beejam: or Seed. Why seed? Just as from a seed sprout comes out, from seed of ignorance, error or mistake arises. Rope misconception is born from rope ignorance.

Some mistake it as snake, some as mala (garland), some as a crack in the earth, yet others as a stick. All misconceptions are born from one seed of ignorance.

Following four factors provide reference points for Ignorance. Errors too can be referenced by these four factors.

The four factors are:

- Swapna: Error is swapna; thus in dream we have a non-factual experience.
- Anyathagrahanam: Misperception. In error we always perceive things wrongly, thus we see snake in a rope.
- Karyam: Error is born of ignorance; it is an effect born of ignorance; hence it is called Karyam.
- Ankuraha: Sprout or a plant. Error is a sprout that comes out of the seed of ignorance or Beeja ankuraha.

Using these four expressions Gaudapada is going to compare and contrast the four padas.

Karika # 11:

वैश्वानरस्यैव तज्जसाः प्रज्ञास्यैव तज्जसाः
वैश्वानरस्यैव तज्जसाः प्रज्ञास्यैव तज्जसाः

Vishwa and Taijasa are both conditioned by cause and effect. But Prajna is conditioned by cause alone. Both cause and effect exist not in Turiya.

Vishwa, the waker, the first pada, is associated with Karyam (error) and karanam (ignorance). Waker has both ignorance and error. What is the Waker ignorant of? He is ignorant that I am Turiyam, the Paramatma. Since he is ignorant, he makes a mistake that I am the Jivatma, the limited sorrowful individual; that I am limitless, is not known; in error, I only know I am a limited individual. Every Waker looks at himself as a limited "I".

The dreamer also has same pair of problems or as Taijasa.

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

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

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

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

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

In Turiyam also there is neither ignorance nor error. It is free from both. It is pure Consciousness alone. It is the illuminator of ignorance and error. Why so? Several reasons are given:

1. Pure consciousness is asangaha; it is relation-less like

space. Space is everywhere but not connected to anything including ignorance and error.

2. Consciousness is a higher order reality or Paramarthika Satyam. While ignorance of error is Vyavaharailka Satyam. Both can't be connected. Thus, a waking person can't be hurt by dream water, fire etc. Waker is higher order reality while dreamer is a lower order reality.
3. Prakash Tatvam: Illuminator of a thing can never be polluted by anything. Light can't be contaminated by whatever it shines on.

Karika # 12:

प्रज्ञा न ज्ञानं न विज्ञानं न अज्ञानं न विद्वान् न विद्वान् न विद्वान् न विद्वान्
प्रज्ञा न ज्ञानं न विज्ञानं न अज्ञानं न विद्वान् न विद्वान् न विद्वान् न विद्वान्

Prajna does not know anything of the Truth or the untruth., nor does Prajna know anything of the Self or of the not-Self; Prajna knows nothing. But Turiya is ever and it is always the all-knowing , the all-seeing.

In these two shlokas gaudapada is contrasting Pragma and Turiya and their uncommon features.

Pragma is associated with ignorance.

Turiya is not associated with ignorance.

This contrast is in both shlokas 12 and 13.

Pragma does not know anything. It is absolutely ignorant. Pragma is errorlessly ignorant and hence blissfully ignorant. Pragma does not know himself. I don't know the object or the subject. Nobody says, "I am sleeping", nor does he say, "I am Turiyam". How about others? He does not know others as well. He does not know Atma or anatma. Neither does he know reality nor the unreal world. It is state of Total Ignorance.

What about Turiyam? It is pure Consciousness, the illuminator of everything including ignorance, the state of "I don't know

limited person; it is not there in Turiyam or a Gyani as well. So Gyani and Turiyam are identical. Therefore moksha and sleep are very similar.

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

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

Karika # 14:

वैश्वानरं तैजसं प्राज्ञं सुषुप्तं च तुरीयं च ।
अज्ञानं तदज्ञानं तदज्ञानं तदज्ञानं तदज्ञानं ॥

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

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

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

In Turiyam there is neither nidra (ignorance) nor swapna (error). Both are not there. Wise people don't see ignorance or error in Turiyam.

This is the comparison and contrast. To be liberated you have

shariram. It is the greatest glory. It is the only glory that is paramarthika while all others are vyavahrika or born out of Maya. If one has to approach god as nirguna vibhuti he has to have gyanam. So, this first glory requires Gyanam to know it.

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

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

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

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

Shloka 21:

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

Sri Krishna enumerates various things and beings in universe.

He says they are all my own manifestations. During enumeration some are laukika vibhuti's, from this world, while others are from Puranas, including the Devatas.

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

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

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

Shloka # 22:

सामवेदोऽस्य मनुर्देवोऽग्रतः
सर्वान्देवान्भूतान्भूतान्भूतान्भूतान्॥१०.२२॥

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

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

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

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

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

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

plants are not killed.

Shloka # 23:

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

12 Adityas were mentioned; hence surya namaskara is performed 12 times. Now 11 Rudras are enumerated in the scriptures; and that is why when we have rudra ekadashini or eleven times chanting of Rudra is performed. All of them are rudras. Among them I am Shankara; why shankara; because he is the most auspicious one. Mangalam means ananda. Rudra means one has removed dukha. Wherever Rudra parayanam is performed dukha goes away. Another group of devatas are called Yaksha's and Raksha's. Among them I am Kubera; one who presides over wealth. In Badrinath, there is a place for Kubara and there is a belief that if you keep a coin in Kubera's hand and keep that coin in your safe, it will multiply. He is lord of wealth and we don't condemn wealth. Then pavaka vasunam asmi; the next important group of devathas are ashta vasavaha. Vasus are eight, presiding over the eight directions; So among the ashta vasus, I am agni devatha; So pavaka is agni; agni is called pavaka because he is the greatest purifier; In the relative sense also; if you want to purify anything it has to be heated; including food. If you have to remove all the impurities; say in water, the best way is to boil the water;

and the Surgeon, if they want to purify their instruments, is to boil in water; and if you have to dispose off the dead body, fire of cremation is the best method of purification; and so on. So from lounika point of view agni is the purifier; From Shastric angle also agni purifies mind. So, I am the fire principle.

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

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

Shloka # 24:

ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥
ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥ ॐ ऋषिर्ब्रह्मर्षिः ॥ 10.24

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

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

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

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

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

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

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

Indra got frightened of this Yaga, as he felt threatened. Indra stole the Yaga horse. All 60,000 sons went after Indra except Asamanja. Indra went underworld. Going after him they started digging and soon the hole was full of water and it became known as Sagara. They went to Patala Loka looking for Indra. The scared Indra wanted to hide the horse and run away. Sage Kapila was doing penance in Patala Loka at that time. Indra left the horse in the sage's ashrama. The Saagara's saw the horse there and thought Kapila stole the horse. They shouted at Kapila. He got angry and cursed them all; due to the curse, they were all killed. The king sent asamanja to Sage Kapila. Asamanja met kapila. He told him if he brought ganga down to earth his brothers could be saved. He told this to his father. Father asked asamanja to bring ganga down. Asamanja prayed to ganga but failed to bring her down. Asamanja's son ansuman also tried and failed. Ansuman 's son Bhagirathi did tapas to ganga and she agreed to come down. The question was if Ganga came down who would withstand her force of descent? It was determined that only Shiva can receive

ganga by receiving her in his mat of hair. So he did tapas to shiva.

Take away:

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 133: Chapter 10, Verses 17 to 20

Shloka # 17:

ॐ योगि योगिनां योगिनां योगिनां योगिनां योगिनां
योगिनां योगिनां योगिनां योगिनां योगिनां१०.१७

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

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

Since the **Lord is the intelligent cause of this creation**, we come to know that the cause is chetana tatvam, because the intelligence cause should have intelligence and to have an

intelligence it should be a sentient being, and therefore Lord being the intelligent cause, God has got the omniscience and also omnipotence or the skill, to create this universe.

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

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

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

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

So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of vishva rupa appreciation. And once I am a permanent devotee,

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

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

Thus, both a baby elephant and a cockroach are both god's manifestation. But we find a cockroach repulsive while we love a baby elephant. It is not surprising that Arjuna wants to hear about glorious, attractive things in creation be it from humans, flowers, animals etc. All have attractive things within their groups. Arjuna wants to know them so that he can focus on attractive things. He can use attractive object as a

symbol of totality. Our eyes are limited in visualizing totality; so I take a finite symbol in meditation, just as we salute the flag for a country. Such a symbol is called alambanam. There are two types of alambanam.

Pratima almbanam: are figures representing gods such as Rama, Krishna etc.

Pratika alambanam: Shaligram, Shiva linga, Turmeric powder, flame of a lamp etc are examples of ways to visualize the abstract. Mother, Father, Guru, and Gyani are also used as alambanam.

So, Sri Krishna, give me a list. By this upasana I will see god everywhere. Citing an example, say I want to jump into a river. The right way to go into river is to first pray to the river god and then walk in. Same with eating food, we should first make it an offering to God then eat the food. This way we try to see god everywhere.

Shloka # 18:

ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥

0 Janardana, narrate to me again [In addition to what has been said in the seventh and ninth chapters.] Your own yoga and (divine) manifestations elaborately. For, while hearing (Your) nectar-like (words), there is no satiety in me.

Arjuna glorified Sri Krishna before asking his favor. Sri Krishna is happy with the glorification. Arjuna asks, 0 Sri Krishna, constant petition receiver of people, Janaradana, may you enumerate your own Yoga Shakti to become the whole universe.

The mango seed has the potentiality to become only mango tree; it cannot become coconut tree; so also with milk it has the potentiality to give you only butter; but it cannot give you

oil. Thus everything in the creation has a limited potential; we also have our own potential; but the greatness of Bhagavan's potential is that he has the potentiality to become the whole cosmos.

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

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

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

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

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

Shloka # 19:

शुभं कुरुष्वसुभं

शुभं त्वं कुरुष्वसुभं कुरुष्वसुभं कुरुष्वसुभं

कुरुष्वसुभं कुरुष्वसुभं कुरुष्वसुभं कुरुष्वसुभं 10.19

The Blessed Lord said O best of the Kurus, now, according to their importance, I shall described to you My own glories, which are indeed divine. There is no end to my manifestations.

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

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

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

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

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

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

So the two main glories of Bhagavan are Chidrupa Vibhuthi; and Sat rupa Vibhuthi; so Sri Krishna starts with chid rupa Vibhuthi in shloka No.20 and He concludes with sadrupa Vibhuthi

in shloka No.39. **So best form of meditation is sat chid rupam, to see Lord everywhere.**

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

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

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

And where is this consciousness? It is there in the mind of every living being; means abiding, indwelling, residing; even in animals and plants; therefore, in my mind also Bhagavan is there in the form of atma, the witness consciousness. **This witness consciousness witnesses the presence of thoughts, as well as the absence of thoughts.** When I say I have thoughts, I am aware of my thoughts; and when you say my mind is blank, the awareness of blankness is also because of that chaitanyam. That very chaitanyam I am; so; so this is Chidrupa Vibhuthi.

Take away:

In this chapter one more method is given to us as to how to seek God. The best form of meditation is to see god in

everything, including all beings. This witness consciousness, Chaitanyam, witnesses the presence of thoughts as well as the absence of thoughts.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 12:

अर्जुन उवाच
तु त्वं ब्रह्म त्वं चैव प्रकाशः सर्वज्ञः
सर्वभूतेशः सर्वभूतहिते रतः
सर्वज्ञं सर्वभूतेशं सर्वभूतहिते रतं
ब्रह्म त्वं चैव प्रकाशं सर्वज्ञं सर्वभूतेशं
सर्वभूतहिते रतं ब्रह्म त्वं चैव प्रकाशं
सर्वज्ञं सर्वभूतेशं सर्वभूतहिते रतं
10.12

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

Continuing his teaching Swamiji said, Sri Krishna has given us the essence of Vibhuti Yoga in the first eleven shlokas that we have covered. Main points discussed were: Lord is the material cause of the universe, by which the Lord meant that

Bhagavan alone is manifesting as the universe. This is because the material cause alone expresses as the product. And by which Sri Krishna indirectly points out that there is no thing called world; there is no substance called world; because there is no product at all, substantial, separate from the cause. Cause alone is the only substance, effect is nothing but name and rope; name and form added to the cause; which means since **the world is a product of the Lord which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of name rope.**

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

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

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

However, Arjuna wants an enumeration of god's glories. From shloka # 12 to # 18 is the presentation of Arjuna's request to Sri Krishna. He wants an exhaustive enumeration of God's glories. Before asking a favor he starts with praise. The

mantra Rudram for Lord Shiva also starts with a praise to make Shiva happy and then it presents God with a list of demands that comes in the Chamakam section of the mantra. Chamakam is chanted fast so that God does not get bored with the list of demands. After a shruti then one asks for boons. Arjuna also does the same with Sri Krishna. He says you are supreme Brahman, Param Dhama, the consciousness principle; Param pavitram the sacred principle; You are the Ananda swarupam which is why you are scared.

Shloka # 12: Second line of shloka:

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

Shoka # 13:

ॐ नमो भगवते वासुदेवाय ॥ १०.१३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१३ ॥

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

Arjuna says he gathered all this information from scriptures as declared by Rishi's. A Rishi here means a Gyani. A rishi

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

Shloka # 14:

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

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

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

And this we have seen in Kenopanishad when devas were celebrating victory over asuras, Lord wanted to reveal their limitations; therefore appeared in a mysterious Yaksha form and all the devas could not know even who that Yaksha is; and we saw in the story; Vayu went and got humiliated; Agni went and got humiliated; Indra went and the Yaksha itself disappeared; and all of them understood that we all have our own intellectual limitations. And thereafter Indra becomes humble and surrenders; I can never know the truth with the help of the limited intellect, because our intellects are meant to know only the finite thing, existing within time and space.

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

Shloka # 15:

ॐ शुद्धोऽस्य भूतेश्वरः ॥
ॐ शुद्धोऽस्य भूतेश्वरः ॥ 10.15 ॥

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

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

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

Kshara purusha means manifest matter; or matter,

Akshara purusha is unmanifest matter or energy, and

Uttama purusha is the consciousness principle.

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

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

Purushottama you are chaitanya svarupa and chid rupa.

Bhutabhavana: means creator of entire universe of things;

Creator of all. You are the consciousness principle from which the entire universe evolves.

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

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

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

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

You alone know yourself completely; others don't.

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

Shloka # 16:

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

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

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

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

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

Take away:

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

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

With Best Wishes,

Ram Ramaswamy