

What does this Nishkama Omakra Upasaka do at the time of death? Since he has not come to Vedanta Gyanam, Vedanta considers him an Agyani.

Even though he is a very informed person, with regard to all other things, even though he is well informed with regard to upasana, he is ignorant with regard to the essential oneness between the jivatma and paramatma. And if he has that knowledge, he need not bother about krama mukthi at all; because with this knowledge itself liberation is guaranteed here and now.

This Agyani Nishkama Upasaka uses Omkara to remember God. He remembers Om the Ekaksharam (one syllable), the word revealing Brahman.

Everyone does not have to remember Om; other names such a Rama or Krishna will also do. Through this word he remembers not any finite thing but god alone. Finite things wont accompany him after death only god will. The one who travels with God, nishkama Upasaka, upon death he takes the Shukla Gathi. Sthula sharira is dropped, atma does not travel, and therefore, what travels is the subtle and causal body in which all the punya papa karmas are stored. It is that one which travels, which alone we call the soul or jivaha and therefore this jivaha consisting of sukshma shariram and of course the reflected Consciousness, it travels. And it, the jivatma travels towards the highest goal of life; so the travel is towards krama mukthi. Krama mukti means one goes to brahma loka, and gains knowledge and liberation there.

Shloka # 14:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ८.१४ ॥

To the single-minded Yogin in perpetual communion, who constantly remembers Me, I am easily accessible, O Arjuna.

Question comes up how all these things are possible especially at time of death? Sri Krishna says, it is possible by sheer abhyasa or practice. Everything I am associated with belongs to God alone.

This life is a field, an exercising field, to learn loving other people. Not to get security from them; not for taking anything from them; we will only be training in giving care, love, and compassion; and through my training I have been given a nice opportunity.

Shastras say, at time of death hand over everything to God then mind will not dwell on them.

Suppose a person remembers me all the time, and remembers God represents the totality. Personal God is only for convenience, but the personal God also represents the totality. The one who remembers this fact that there is no individual separate from the total, that there is no wave separate from ocean, reaches Me. If wave claims I have a separate existence, it is ignorance on the part of the wave; enlightened wave never claims individuality; it knows that there is nothing separate from ocean; with this awareness, one who remembers regularly this fact is an upasaka. That is why I repeatedly tell this example: a wave is always permanently related to the ocean alone; because it rises from the ocean; it exists in the ocean; and it resolves into the ocean. And not only in this birth; if the wave takes a punarjanma, again it is born out of the ocean; and therefore, wave's permanent relationship is with the ocean alone. The relationship between any two waves is temporary and incidental. In my preoccupation with incidental relationships, I should not loose sight of the fundamentals.

The fundamental relationship makes me a bhaktha; incidental relationships make me a husband, wife, father, mother, brother, sister, in laws, etc. So, all the roles that you play are incidental; and you have to play those roles, you need not

these steps is a cause of pain.

2. Atripikaratvam: One never gets total satisfaction as he feels there is something greater out there. Thus, he has no satisfaction at all. With all the money I still feel I am middle class.
3. Bandhatvam: Once I depend on external factors I become enslaved by them.

Sri Krishna says God alone represents purnatvam or independence. Because when you choose God as your goal; ultimately you are going to discover God not outside but as tat tvam asi; therefore ultimately God dependence is going to become self-dependence, because God is not going to be away from me. Therefore God represents tripthi; God represents security; God represents fulfillment. So, he is a wiser choice.

Now, a comparison is provided between two goals of God and world. He says: If a person attains Me, the Lord, then what is the advantage?

If one attains Me such a mahatma won't come to finitude or mortality; he will have no ups or downs in life. I am on top of world. He is a like a floating log. Finitude represents a temple of sorrow. In Ramalaya, Rama is permanently placed in temple, as is Shiva in shivalaya. In world, dukham is permanent placed. Dukham is a source of dissatisfaction that is fleeting and impermanent.

This samsara is not for wise person. They have accomplished the much higher goal of moksha.

Shloka # 16:

संसारं दुःखं तद्विनाशकं तद्विनाशकं तद्विनाशकं तद्विनाशकं
संसारं दुःखं तद्विनाशकं तद्विनाशकं तद्विनाशकं तद्विनाशकं 8.16

Worlds upto and including Brahma's are repeatedly won and lost, O Arjuna! but, on reaching Me, there is no more rebirth.

What about heaven?

In some religions heaven is called eternal. Sri Krishna says heaven is also a finite goal. Scriptures say there are six heavens: bhuvar loka, suvar loka, mahar loka, jana loka, tapo loka, and satya loka. In each higher loka the pleasure goes higher and higher. Brahmaloaka is place of highest pleasure. But even Brahmaloaka cannot assure Security. You can go there enjoy and come back to the world. All 14 lokas exist within time and space. There is only one beyond time and space, and that is Ishwara. He is un-located. That is the reason you have to travel to Lokas. Even Brahmaji is not permanent. It is only a name of a post. Even he will have to vacate. He too depends on Gyanam for security. O Arjuna, if you come to Me, who is beyond time and space, there is no question of the infinite becoming finite again, therefore, that alone will give you permanent security.

Shloka # 17:

ॐ नमो ब्रह्मणे विद्महे ब्रह्मचर्यवृत्तिसन्निभम् ।
ॐ ब्रह्मसमाप्स्यते ब्रह्मविद्यायां साधुर्धनुर्युतम् ॥८.१७॥

Men who know about day and night hold that a day of Brahma consists of a thousand ages, and that night also is of a thousand ages.

In these shlokas Sri Krishna talks of Brahmaji's longevity. Brahmaji is different from Brahman. Brahman is timeless God. Brahmaji is finite husband of Goddess Saraswathi. Brahman is nirguna while Brahmaji is saguna.

One Brahmaji day is 2000 human chatur yugas. One Yuga is a measurement of time like a month or year. We have four yugas. They are: krita yuga; threta yuga; dvapara yuga and kaliyugah.

We are in kali yuga. Its duration is 432,000 human years.

Dwapara yuga was double of Kali yuga or 864,000 human years.

When I sleep my private world goes into dormancy. In Brahmaji it goes into Avyakta avastha. Here all individuals are resolved into unmanifest condition. As per science, matter cannot be created or destroyed. In atomic explosion matter becomes energy; or visible become invisible; like water to vapor. So, too, visible universe becomes an un-manifest condition or it becomes prakriti or Maya. When he wakens, energy becomes matter. Non-duality becomes duality and activity begins again. Out of unmanifest they become manifest. Thus the world goes in a cyclic form of manifestation and un-manifestation; expansion-contraction; evolution-involution. Thus, the whole universe continues in a cyclic form, eternally.

Take away:

Your mind remembers what you value most in your life.

Asatoma sad gamaya;

Tamasomaya jyotirgamaya;

Mrythoma amrutham gamaya;

Ram Ramaswamy

Taitreya Upanishad, Class 45

Chapter 3, Anuvakha 3, Shloka # 1:

Brghu understood that prana is Brahman; because it is from prana alone that all living beings are born; having been born from it, they live by it and (in the end) on departing, they go towards prana and become one with it. Having known that, he again approached his father Varuna saying: "O Revered Sir, instruct me about Brahman". He, Varuna, told him: "Desire to know Brahman by tapas, tapas is Brahman." He performed tapas and having performed tapas....

Continuing his teaching Swamiji said, in Brghuvalli student Brghu has approached his father to give him Brahavidya. Instead of teaching him completely Varuna gave him two clues. One clue was Brahma Upalabdi Karanani through Pancha Maha Kosha Viveka and second clue was Brahma Lakshanam, a definition of Brahman, as Srishti, Sthithi, Laya Karanam.

Brghu then meditated on Pancha Kosha Viveka. Then he went to annamaya kosha. He discovered annam as the substratum of this kosha or that it is anna brahmana. Discovering annam is not the ultimate cause he was not satisfied. He found annam was only a intermediary karanam and not the moola karanam. He went to his father and Varuna told him to continue with his Tapas and that he was moving in the right direction.

Brghu then went to Prana Maya Kosha. He found Samashti Prana and discovered Pranam Brahma. Here too, he found, Prana is not the ultimate cause.

Sruthi Pramanam says Prana is self-born. It is born; hence it is not the ultimate cause. Prana is subject to modifications hence it is Karyam. Anything subject to modification is a product; as such it is subject to six fold modifications. One of them is janma or birth; and, birth is a change. Therefore he concluded that Prana is a product, hence it is not an

ultimate cause.

Brghu then went to his father, again. Father tells him to continue his tapas with the two clues he has provided him.

Ch 3, Anuvakaha 4, Shloka # 1:

He knew that mind was Brahman; for, it is from the mind that these living beings are produced. Being born from it, they all live by it; and on departing, they enter into the mind and become one with it. Having known that, he again approached his father, Varuna, saying: "O Venerable One, teach me Brahman. Tapas is Brahman." Brghu performed tapas and having performed tapas....

From Pranamaya kosha Brghu went to Manomaya Kosha. He applied the definition of Brahman and found every manomaya comes from samashti manaha. Anna maya is Vyashti karyam, while annam is Samashti Karanam. The suffix maya conveys karyam. Thus the word Swarnamayam means Swarna Karyam.

That mind fulfills definition of Brahman. He finds Samashti Brahman is cause of each Manomaya. He was excited briefly.

Manaha, mind, means subtler form of matter.

Sometimes people define mind as flow of thought. This idea is not accepted by Vedas. As per Vedas, mind is a substance; an intangible material or a sukshma dravyam where in thoughts rise and subside, but the mind, the material itself, remains as is. Mind continues even in sushupti state. In sushupti, if mind goes away, then you will not wake up. Thought is a function of mind and subtle matter, mind, continues. Later Brghu discovers and finds mind is not ultimate cause. He finds mind too is a karyam, a product.

Sruthi Pramanam and logic support this contention. Even total mind, Hiranyagarbha, is subject to birth. Hence it is a karyam.

Logic says Mind is a product as it has modifications. So, once again Brghu rushes back to his father. Varuna sends him back to continue with his tapas.

Ch 3, Anuvakaha 5, Shloka #1:

He understood that knowledge is Brahman, because it is by knowledge that all living beings are born; having been born, by knowledge they live, and having departed, into knowledge alone they enter. Having known that, he approached his father, Varuna to know the Truth further and said, “revered Sir, teach me Brahman.” He, Varuna, told him. “By tapas seek thou to know Brahman. Tapas is Brahman.” He performed tapas and having performed tapas...

Brghu goes to the next layer of Vignanamaya kosha. He discovers Samashti Vignana is cause of all vignanamaya koshas. So, Vignana is Brahman. Vignana is still more subtle matter than mind.

Thus flow of our activity can be depicted as: Gyana Shakti>Ichha Shakti>Kriya Shakti.

Gyanam is knowledge of things is the first level. It is karanam for Ichha.

Ichha is grosser. Ichha Shakti makes me active. It is karanam for kriya.

Vignanamaya (gyana shakti) activates Mano maya (Ichha Shakti), which activates Pranamaya (Kriya Shakti).

In the word Hiranyagarbha, the garbha (womb) contains Hiranyam (unfading knowledge). Samashti Vigyanam is Hiranya garbha. He thought it was Brahman but was again disappointed. He found it too was not the ultimate cause. Vignanamaya is also subject to change. Being dissatisfied he goes back to his father. Varuna sends him back saying continue with your tapas or enquiry.

Ch 3, Anuvakaha 6, Shloka # 1:

He knew that Bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these things live. They go to Bliss on departing and become one with it—this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space—in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown.

Brghu skips ananda maya kosha and goes straight to ananda. Ananda does not mean kosha but ananda atma. In chapter 2, ananda was equated to Atma. Here ananda is equated to Brahman. Therefore,

Ananda=Atma=Brahman.

Therefore Atma and Brahman are one and same ananda. Ananda does not refer to any experience, as it is Brahman, the jagat karanam. Therefore Brahman alone is source of all beings; they all go back to ananda.

If ananda is considered an experience, remember ananda normally means joy, it means this experience is an impermanent one as such it is a product. Any product is a karyam; hence it cannot be a karanam. So ananda, here, means Chaitanyam. **Why use the word ananda? It means ananta tatvam. Here it does not mean happiness.** Happiness is a fleeting experience.

Thus:

Ananda=Purnatvam=Ananta Tatvam.

It is the chaitanya tatvam or principle of existence. Ananda is sat chid atmanaha.

Previously when talking about consciousness I have said it is:

1. Not a part or property of the body.
2. An independent entity pervading the body.
3. One that survives the fall of the body.

Existence has same four properties stated above. Existence is a noun and not an adjective. We normally think happiness is an adjective. Here Vedanta says happiness is not a part, property of the body. It pervades the body and makes the body happy. The surviving happiness is not accessible as there is no medium for expression after the body is gone. So, this ananda, a noun, is non experiential; it is my own Self.

Brghu liked this even after re-thinking on it. He found consciousness is the ultimate cause. Sruthi and Logic both support this contention.

Sruthi: Consciousness is not a product.

Logic: If consciousness were also subject to change it would have been subject to birth. But it is a witness to all changes. It, itself, is not born. It is nirvikara, hence it not a product. So, it is the ultimate cause.

Thus, Ananda=Brahman=Atma=Aham.

I am Ananda Brahman.

Brghu did not go back to his father. Brghu was totally satisfied. Teacher and student dialogue is over.

Upanishad says, the wisdom is that I, ananda, am Brahman. I, Brahman, am Jagat Kranam. So, everything is based on me. I am chaitanyam. This knowledge is called Barghavi vidya and Varuni Vidya.

Because Brghu received this knowledge it is known as Barghavi.

Because Varuna gave this knowledge it is known as Varuni.

This wisdom started with annamaya kosha and culminated in

sakshi chaitanyam. Where is sakshi chaitanyam located? It is located in Hridaya aksharam.

Then Upanishad says just as Brghu got this knowledge, anyone who goes through pancha maha kosha viveka can also get this knowledge. There is only one way of getting settled in life. This wisdom alone will do it. This is also Jivan mukti. Not only will he get the spiritual benefit; he will also get material benefits. He will get plenty of annam. Wisdom will keep his body healthy and in good shape. He will become great in the world through good children. The word prjaya in context of a sanyasi means disciples and not children. He will get plenty of wealth to spread the divine message. His personality will be great. He will be a famous teacher as well. With this Pancha Kosha Viveka part is over.

Take away:

The word ananda means ananta tatvam. Here it does not mean happiness.

With Best Wishes,

Ram Ramaswamy

Bhagawat Geeta, Class 113 : Chapter 8, Verses 8 to 12

Shloka # 8:

mind does not think, subconscious mind will certainly think of god. Swamiji repeated his favorite phrase in this context:

Watch your thoughts; they become the words;

Watch your words, they become your actions;

Watch your action, they become your habit;

Watch your habit; they become your character;

Watch your character, it becomes your destiny.

So therefore an alert life from now itself is called abhyasa yoga. And with a mind which is strengthened by abhyasa yoga, and therefore with an undistracted mind, when a person remembers the Lord, he will attain krama mukthi.

Shloka # 9:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 8.9

Whosoever remembers the wise, ancient Ruler, subtler than subtle, the Upholder of all (things), imponderable of form, resplendent like the sun beyond darkness.

So here Krishna talks about the attributes of the Lord who is remembered by the Nishkama upasaka at the time of death. Each word in the shloka is an attribute describing God. Eight attributes are mentioned. So, here, it looks like the Nishkama Upasaka appears to be in touch with scriptures.

The word **Kapi** means total mind or omniscient.

The word **Puranam** means ancient one; one never created; the creator.

The word **Anusashithanam**: One who gives karma phalam to Jivas

according to laws of karma, including moral laws.

The word **Anoh aniyamsam** means the one who is subtler than even the subtlest atom; which means the one who is not available for any sense organs or any sensory perception. So the one who is beyond shabda, sparsha, rupa, rasa and gandha. So, from this, it is very clear, that a physical form that we attribute to the Lord is only symbolic, like a national flag; the flag is not India; but the flag represents India. Similarly, the form-full God represents the formless reality; the formless beauty; the formless immortality; the formless peace; the formless security, in fact everything that we seek in life that is symbolized as God. These are the things that we seek, peace, we seek, security we seek, fullness we seek, all these are abstract goals; and these abstract goals are concretely symbolized as the physical God; and therefore anoh aniyamsam, whose real nature is formlessness.

The word **Sarvasya Dhataram** means the one who is the substratum; the support of the entire creation; being the very cause of the creation; just as ocean is the very substratum for all the waves and bubbles, they all rise in the ocean, rest in the ocean, and resolve in the ocean. Similarly, the Lord is vishva-adharam and in vedantic context, we use the word, sadrupam; sattha; the one who is the very existence principle.

In Chandogya Upanishad, the Lord is presented as the very existence principle, which supports all. But to understand the existence principle, we require a subtle intellect and therefore we symbolize the 'sat' in a particular form; but existence has no form at all. Therefore sarvasya dhataram;

The word **Achintya rupam** means one who is incomprehensible, one, who cannot be objectified.

Mind can only study attributes. It cannot study one without attributes; just as a car cannot move in the ocean or a ship

on the land; the Mind is not meant for a field without attributes.

God is the subject that objectifies everything; so he can't be objectified. But God is temporarily objectified in the physical formed god. By stepping through every attribute one reaches the attribute-less god.

For those people who cannot conceive of the attribute-less truth, the Upanishad comes down and presents the attributed God. By stepping through every attribute one reaches the attribute-less god; therefore achintyarupam

The word **Adityavarnam** means One who is like the sun. In Katho Upanishad it says one sun illuminates everything. Just as one Sun illumines everything, God is that one consciousness, because of which we are conscious of everything else; therefore adityavarnam is the one who is all-illuminating consciousness.

Tamasaha Parastat means one who is unaffected by darkness. The difference between sunlight and atma jyoti is that sunlight can't illuminate darkness. Swami Chinmayananda used to tell a story: somebody told Sun God: There is a beautiful girl, Miss Darkness; so you can get married to her. Therefore the Sun God decided he should meet Miss Darkness; so he asked, where is Miss Darkness; they told him it is on the other side of the earth; so the Sun started running after Miss Darkness. The Sun is still going round and round; that is why we have sunrise and sunset;

Sun can illumine everything, but he can never illumine darkness; that is the limitation of the Sun. Consciousness is, however, a superior light, which can illumine the Darkness as well. Thus, think, how do you know if it is dark? Because you know it is dark. It is not affected by darkness.

Such a nishkama upasaka meditates upon god including at time of death. Swamiji said this shloka is grammatically incomplete

as such we have to add that: he obtains god or krama mukti.

Shloka # 10:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 8.10 ॥

At the hour of departure whoso with steady mind, and with devotion and the power of Yoga, sustains aright the life force between the brows (and remembers), reaches the Spirit supreme, divine.

Here Sri Krishna talks of how the Nishkama Upasaka remembers god at time of death. This process is detailed in Katho Upanishad.

At time of death the pancha prana's are withdrawn to Hridayam; then they are directed to Sushumna Nadi that opens at the top of the head; then Brahmarandram launches prana through shukla gathi to take it to Brahma Loka.

For all these things, he has to prepare. Therefore, he has to bring the prana to a place between the eyebrows; which represents sushumna nadi, because it is supposed to travel through the middle of the head and directly behind the bru deshaha.

How can I withdraw prana, at time of death? Sri Krishna says if a person wants karma mukti, he must not only be a great upasaka but a great yogi as well. A yogi well versed in ashtanga yoga so that he can control prana. There are yogis who can control involuntary muscles. So Sri Krishna says, upasaka must be a yogi to obtain karma mukti.

To obtain jivan mukti one need not be a great yogi. By strength of yoga one can withdraw prana and direct it. He also enjoys a mind, which is very steady and undistracted at time

of death. This is possible through the discipline of yoga.

He must be totally devoted to Me. This devotion is powered by yoga by which he can direct the mind towards the Lord.

By such upasana he obtains lord himself. What type of Lord? One who is param purusham divyam or the highest, limitless and is of the nature of consciousness. This leads him to karma mukti.

Shloka # 11:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 8.11

That Imperishable which the Veda-knowers set forth, which ascetics, devoid of attachments, enter, and seeking which, they live a life of continence-that goal, briefly, I shall declare to you.

Here, Sri Krishna talks of glories of god.

All Vedic learners learn that the aksharam or ultimate reality is the only source of fullness, happiness etc. Committed seekers reach this ultimate reality.

The word Yataha means Sanyasi, who single-mindedly pursue spiritual goal. Sanyasi need not be an external sanyasi; it is anyone who has turned away from finite goals of life. They understand that everything is Apara Prakriti; that they are not permanent, that they cannot give emotional security. So, they have turned to the infinite. They lead a life of Brahmacharya or committed to study of scriptures.

Word Brahmacharya is Brahma, meaning scriptures and Charya meaning dwelling in them.

Sri Krishna says I shall briefly define the nature of this

wasting my life. At that time when I am frightened, I am booking you now itself; you should come into my heart and dance in my heart so that Yama duthas run away." This poem is known as Shivashankara ashtakam.

So, having withdrawn mind and having placed it in the heart, prana should be withdrawn and brought to top of head. At that time mind should be focused. This comes from long practice. This is Omkara Upasana.

Ram Ramaswamy

Taitreya Upanishad, Class 44

Ch 3, Anuvakaha 1, Shlokas 3:

To him (Bhrgu) he (Varuna) again said: that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman." He Bhrgu performed penance; and after having done penance....

Continuing his teaching, Swamiji said, we are in anuvakaha #1 of Brghuvalli (Ch 3) in which the student Bhrgu approached his father Varuna and asked him for Brahma Vidya. Varuna taught him Brahma Upalabdi dwarani that provide clues to recognize Brahman through Pancha Maha Koshas. He also provided him the definition of Brahman as Brahma lakshanam consisting of Jagat,

Srishti, Sthithi, Laya Karanam. Such a definition is known as Tataksha Lakshanam. He said, Brahman is the cause of creation, sustenance, and destruction of the universe. In chapter 2, a different definition was given as: Satyam, Gyanam and Anantam. This definition is called swarupa lakshanam, a direct definition. The definition in chapter 2, the direct one, points to Brahman's nature while the second definition is revealed in relation to Universe. Karanam is a relative definition and can be understood only through Karya prapancha. This is called indirect definition or Tatkshaya definition.

Srishti Sthithi Laya karanam is upadana karanam. Nimitha karanam is intelligent cause while upadana karanam is the material cause. The difference between intelligent cause and material cause is that intelligent cause is only responsible for production of creation as such it is also known as Srishti karanam or Srishti matra karanam. Citing an example, while a carpenter produces furniture he is not responsible for maintenance and survival of furniture.

Material cause is required for production of product but even survival of product depends on this material cause. Thus, without wood as material cause, furniture can't survive and without gold, ornament can't survive. So, material cause is srishti and sthithi karanam. Not only is material cause responsible for sthithi karanam it also absorbs all destroyed products. Upon destruction all destroyed products are again absorbed in material cause alone. Thus, all melted gold goes back into gold, wave goes back into water etc. It is the swallowing, resolving cause or Laya Karanam as well.

Thus, material cause, Upadana karanam, is Srishti Sthithi Laya Karanam. Here Brahman is defined as Upadana karanam or Srishti Laya Karanam.

In chapter 2, Brahma has been defined as Gyanam (as in satyam, gyanam anantam,) the consciousness principle. **Consciousness Brahman is material cause of universe. Thus, the material**

cause is consciousness itself. No other philosophy or religion has come to this unique conclusion. **Ultimate stuff or content of the universe is consciousness. Cause of the tangible world is this intangible Consciousness.**

Another important point here is, when we say Brahman is ultimate cause of universe, it means Brahman is it's karanam. Here Karanam does not mean in its literal sense. This is called Gauna (secondary) Pragya. Citing an illustrative example of this: When we say a person is a pillar of the organization it means, he is like a pillar in some aspects but not so, in some other aspects. This is known as Sadharmyam (common feature) Vaidharmyam (uncommon feature).

When we call him a pillar it means he supports the organization. It also means he supports like a pillar only in the supporting aspect alone .He, however is not an insentient matter, like a regular pillar. A normal pillar does not move from place to place, but this person does move. So, here too Brahman is the karanam, it is only a substance, while karyam is always nama and rupa alone.

Therefore Brahman is the only substance available, all the rest, such as Akasha, Vayu, Lokas are all just nama and rupa alone. None of them have substantiality of their own.

In such cases which aspects to take and which aspects to reject? When something is called karanam, it means it can be modified. Thus, wood changes to furniture under a carpenter; gold changes to an ornament under a gold smith; a seed grows into a tree; food changes into flesh, bone, blood and thus into a body. Generally karanam conveys vikaraha or change. With reference to Brahman, we should not take the modifications part attributed to Brahman; thus inertness of pillar is not extended to man, only the supporting part is extended. Similarly any modification is not extended to Brahman.

Brahman is nirvikaram. So, Brahman is called the changeless cause of creation. Vivartha Upadana karanam is Brahman. Brahman is the ultimate substance of Creation, but it is not a changing substance.

Wood can change; hence it is called Parinami upadana karanam. Brahman however does not change. This is the difference.

(Note: Maya undergoes change to create the world hence it is called the **pariNAmi upAdAna kAraNam**; meaning a cause, which changes, to produce effects. Atma does not undergo any change to manifest the world and hence is called vivarta upAdAna kAraNam; meaning a cause that does not undergo change to produce effect.)

Therefore, knowing Brahman is the ultimate changeless material cause of the universe and having got the clues of pancha maha koshas, keeping all this in mind, Brghu had to do his home work. He had to meditate on this Brahman.

Brghu is going to go in the direction of Pancha Kosha Viveka. This chapter will go through this viveka although in an abbreviated manner, as this topic has been elaborated upon in CH 2.

Chapter 3, Anuvakha 2, Shloka # 1:

Brghu learnt that food is Brahman because it is from food that all beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: Revered Sir, teach me Brahman. Varuna told him:" By deep thinking (tapas) seek thou to know Brahman. Tapas is Brahman."He performed tapas and having performed tapas...

Brghu took up annamaya kosha for study. He wanted to find Srishti, Sthithi, Laya Karanam of annmaya kosha. He found annam or gross matter as the cause of the kosha.

Thus, earth converts to food that converts to Purusha or annamaya kosha. Annam is material cause of body. Annam enters father's body via his seed and enters mother's body via her egg. Seed and egg come together and create a body or a being.

Body survives due to annam. At death body, buried or cremated, goes back to earth as fertilizer. We then become food for the next generation. Thus Srishti, Sthithi, Laya Karanam is for all beings. Brghu thus understood Annam Brahma.

Brahman also means all pervading. All annamaya koshas are born out of annam. They survive due to annam. Word Prayanti is a present participle or in Sanskrit known as Shatru pratyantha. Prayanti means "while dying"; it is not a verb. So all beings while dying merge into annam. So, annam is Laya karanam.

Having done the homework Brghu was happy. However, on rechecking he found he had not arrived at Brahman. The problem discovered by Brghu was:

While annam is srishti, sthithi, laya karanam it is not the ultimate karanam. Brahman, by definition is the ultimate (mula) karanam while annam is only an intermediary karanam.

Upon enquiring, using different pramanams, we find annam itself is a product. Pramanas used were:

1. Shruti pramanam. It says annam is matter.
2. Yukti pramanam or Logic: Anything subject to change is a product. How do we know this? If anything changes, it should have six fold modifications. Thus, birth of furniture is a modification of wood. Anything with six fold changes means it has birth, which is a change. Gross food is Sa-vikaram, hence it is a product as such it can't be the ultimate cause as well.

(Note: Tatva bodha: Gross body undergoes *six modifications* like asthi (existence), Jayathe (birth), vardhathe (growth), viparinamathe (maturity), apaksheeyathe

(decay) and vinashyathi (Death).

Ultimate cause, (mula karanam), does not have any cause.

So, Brghu was disappointed that he did not identify the ultimate cause. Citing a story in this context, Anjaneya searching for Sita in Ravana's palace saw Mandodari; thinking she was Sita, he jumped with joy. Seeing Mandodari sleeping; confusing her as Sita, he was disappointed that sita would sleep in Ravana's palace. Similarly Brghu was also disappointed.

Brghu does not know what to do? So he goes back to his father to clear his dissatisfaction. He tells Varuna, " Please teach me Brahma the mula Karanam". Then Varuna said, " I have explained Brahma Upalabdi Dwarani and Swarupa lakshanam. I have nothing more to add. But you are seeking in the right direction. May you seek to find Brahman through Tapas. Tapa here means Brahma Gyana Sadhana.

Explaining the word tapas; it is like saying, money is everything; but you can't eat money; however, money can get you every thing you need. Similarly tapas too is a sadhana to obtain Brahman. So, Brghu went back to his tapas.

Commenting on Varuna's comment to Brghu, swamiji said, one should remember the phrase," When all doors to a solution are closed, remember all doors are not closed".

Chapter 3, Anuvakha 3, Shloka # 1:

Brghu understood that prana is Brahman; because it is from prana alone that all living beings are born; having been born from it, they live by it and (in the end) on departing, they go towards prana and become one with it.. Having known that, he again approached his father Varuna saying: "O Revered Sir, instruct me about Brahman". He, Varuna, told him: "Desire to know Brahman by tapas, tapas is Brahman." He performed tapas and having performed tapas....

His father gave him another clue. Keeping pranamaya kosha, he found samashti prana is cause of all beings or prana maya kosha. So, Prana Tatvam, subtler cause, is Brahman.

Thus from gross material one comes to its elements then to molecules; then to atoms; then to subatomic particles and lastly to energy; the subtlest of them all.

Prana is a nonphysical, intangible entity. So Brghu is happy. All individual prama maya koshas are born out of prana. They sustain due to prana; and at death, they go back to prana. At that point prana merges into samashti prana.

Having discovered this Brghu was happy at first but then he discovered this too was not the mula karanam. So, he goes back to his father with his doubts.

Take away:

Ultimate stuff or content of the universe is consciousness. Cause of the tangible world is this intangible Consciousness.

With Best Wishes,

Ram Ramaswamy

Bhgawat Geeta Class 112, Chapter 8: Verses 5 to 8

Shloka # 5:

ॐ नमो भगवते वासुदेवाय ॥ ८.५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८.५ ॥

At the end, whoso departs giving up his body, and remembering Me alone, proceeds to My status; of this there is no doubt.

Continuing his teaching Swamiji said, based upon the last two shlokas of chapter 7 Arjuna raises his seven questions reflected in Shlokas 1 and 2 of this chapter # 8. In shloka's # 3 and 4 Sri Krishna answers the first six questions.

From the fifth shloka onwards, Sri Krishna answers the seventh question elaborately on the topic of remembrance of god at time of death. This topic is going to be answered in the rest of the chapter # 8. And, by way of answering this question, Sri Krishna is also dealing with Saguna Ishwara Upasanam or meditating upon a god with attributes. Every dhyana shloka, be it on Rama, Krishna, Devi etc., describe the respective god's attributes. Saguna Upasana can be classified into two types as Saguna and Nishkama. Saguna upasana is for worldly benefits or other than spiritual benefits, or for artha and kama in this life or next. Miraculous powers also come from such an upasana.

Nishkama upasana is for spiritual growth or obtaining required qualifications and opportunity for moksha. And this nishkama saguna upasana itself can be divided into two types. In one, person practices Nishkama upasana for acquiring all the qualifications for entering into nirguna gyanam. Because we have seen in the 7th chapter that saguna ishvara is not the ultimate reality. Saguna Ishwara is only an empirical vyavaharika satyam or it is also mithya; only the nirguna Ishwara also called para prakrithi in chapter 7, that alone is the ultimate reality; and we have to come to the ultimate nirguna Ishwara.

Thus one can start with Saguna Upasana and then come to nirguna upasana. Nirguna upasana will lead person to nirguna upasana gyanam. This gyanam will result in Sadyo mukti or jivan mukti. Sadyo mukti is instant liberation.

Remembering whatever being one gives up the body at the end, that very being one reaches, O Arjuna! ever confirming to that being.

Suppose a person does not remember god at time of death, what happens to him?

Sri Krishna says, his next janma will depend upon what he thinks at time of death. As the

famous proverb goes; "As a person thinks, so a person becomes". It is a very very powerful law, which is a fact; it is not a law applicable only after death; but it is a

law applicable within this life itself, as a person thinks, so he becomes.

In this context, Swamiji reminded us of a beautiful proverb which he likes:

Watch your thoughts; they become the words;

Watch your words, they become your actions;

Watch your action, they become your habit;

Watch your habit; they become your character;

Watch your character, it becomes your destiny.

Your destiny is already determined by the thoughts you entertain. Sri Krishna says this rule also applies to next life. Jada Bharata story in Bhagawatham says he got attached to a small deer. His obsession over the deer came up at the time of his death when he was worried as to who would look after his deer. Because of this obsession at time of death, he was born again as a deer.

And this important lesson Krishna imparts in this shloka. Suppose a person drops the physical body at the time of death; remembering various objects in his mind, any particular

object, any particular goal in mind, remembering, then, he will certainly attain only such a birth which is in keeping with the person's thought process. So, Arjuna, remember this is the most important law.

The question comes up if there is a loophole at time of death that one can get around it regarding thinking about god? Sri Krishna says you never know when death will come to you. Thoughts of a person are based upon: his will power and Vasanas (habits, samskaras, impressions). Thoughts in mind are decided by will power or vasana. There is a constant clash between the two. As we grow older vasana becomes more powerful, powered by many years of thinking. Our subconscious mind is saturated with vasanas while our will becomes weaker. At time of death it is very difficult to control thought. So, Sri Krishna says, saturate your vasanas with spiritual thoughts. So preparation for this should start this very moment. Rehearsal for death should start right now.

Sri Krishna discussed this topic although many will not like it. He says constant practice makes subconscious mind divine oriented.

Citing story of Appaya Diskhitar a great devotee, he wanted to find out about subconscious mind. He wanted to find out from our dreams. He drank milk made from erruka tree called errukam milk. Drinking this milk throws one off balance. He told disciples to write down whatever he said when he was not in his senses after drinking this milk. His thought came out as the Unmat- stotram out of his mouth uttered during his dream. It was a great hymn to the Lord Shiva.

Shloka # 7:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥ 8.7 ॥

Therefore, at all times, remember Me and fight. Dedicating mind and intellect to Me, rid of all doubts, you will reach

Me, indeed.

So Arjuna, my advice to you is, may you always remember Me.

If I remember god all the time when will I have time for my normal duties? Should I become a Sanyasi? How to remember god all the time?

Sri Krishna says, don't drop your responsibilities. Continue with them. But you also have to fight, Arjuna. He means Arjuna should fulfill his duties as well. How can I do two jobs at the same time; remembering you and fighting?

Conscious mind cannot do two jobs simultaneously. Even when conscious mind is working on a job, in subconscious mind my priority should be clear. Subconscious mind can have Ishwara chintana, while conscious mind can perform work. It is like a tampura sruthi in background. While singing, tamura sruti will still be maintained.

Citing another example Swamiji says, it is like when one gets down at a platform in a railway station to buy food. The person keeps one eye and ear tuned to any signal as to departure of the train. So, in life one should continue his normal activities while keeping mind alert to the divine as well. Our emotional personality should be focused on God. Learn to emotionally depend upon god rather than on mortals. Remember, a mortal will leave you one day as such are undependable. Love everyone but depend on saguna Ishwara. The Thyagaraja Krithis are all about talking to God.

May you be rationally be convinced; because the physical personal God symbolizes the truth; symbolizes immortality; symbolizes love; symbolizes compassion; symbolizes steadiness. Therefore the physical form we do not say is the ultimate truth; but the physical form represents the highest reality; and that is called the intellectual conviction. Until you understand this abstract truth till then you depend on saguna Ishwara.

This lifestyle will lead you to Me without doubt.

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

0 Arjuna! Steadily thinking with an unswerving mind, disciplined in the yoga of repeated practice, one proceeds to the supreme, divine Spirit.

At time of death an Upasaka remembers God, the highest reality Purushaha.

Purushah, the word has two meanings. One meaning is the one who resides in the heart of everyone; and other is the indweller of all. Puri or pure, means the body, shete means dwells, resides. Puarayati: one who fills whole world; Vidhyam: Chaitanya swarupam.

So Saguna upasaka remembers such a god with the strength of regular practice. It is a mind that is undistracted; with such a mind he remembers Me. Math prodigy Ramanujam at time of death, was asked for his

car's number. He said it is a number with two cube roots. He was able to do so because of what he valued. So, when you value God, you will remember him and merge into him. Merge here means Krama mukti.

Take away:

1. Your destiny is already determined by the thoughts you entertain.
2. At time of death one will remember only that which he values most in his or her life.
3. Watch your thoughts; they become the words;

Watch your words, they become your actions;

Watch your action, they become your habit;

Watch your habit; they become your character;

Watch your character, it becomes your destiny.

Ram Ramaswamy

Taitreya Upanishad, Class 43

Chapter 3 or Brghuvalli:

Chapter 3 preview:

Starting with his preview of Chapter 3, Swamiji said, Brahma Vidya teaching was completed in Brahmanandavalli or chapter 2. Now the Upanishad focuses on some allied topics. Brahma Vidya is not the focus anymore but it is discussed with other topics. The other topics are: Gyana Sadhanani or preparatory disciplines through which Gyana Vidhya occurs and remains in a person.

Two types of preparatory disciplines are indicated:

1. Remotely connected to knowledge.
2. Directly connected to knowledge or sakshat sadhanani or Vedanta vakya vichara. This is an important sadhana as it leads to knowledge and is also known as Pramana Vichara. Pancha Kosha vichara is highlighted here. The word Tapas is used again and again in this Upanishad in every section. Tapas, here means Vedanta vakya vichara or pancha kosha vichara. It is a direct means of self-knowledge. Although tapa also means penance and austerities, in this chapter it means Vichara.

Secondary disciplines, indirectly connected ones, are a few upsanas or meditations, for integrating the mind. Upasanas can't give direct knowledge. Vedanta vichara alone can give knowledge. Thus, Anjaneya upasana cannot give this knowledge. Anjaneya will bless upsaka with proper guru or the devata himself may also become his guru, if a guru is not found. The upasana devata can be any god including Anjaneya.

Vrthas or vows are also discussed. Four vrthas or austerities are discussed. Vrthas, upsanas and vichara are all Gyana Sadhanani. Vichara is a direct source of knowledge while Vrtha and upsanas are indirect sources of knowledge.

Another topic in this chapter is Gyana Phalam. The benefit is that one will attain knowledge and its resulting benefits. This topic was also discussed in chapter 1 or shikshavalli. If so, why discuss it again? If a person studies Vedanta and still does not get knowledge, Upanishad wants to tell us that it is his own preparation that was not adequate.

To err is human but to put blame on another is even more human. If shastra's do not bless him with pramanam; Ishwara, Guru and shastra are not the problem. The problem is with the student who has not prepared enough for it. He probably does not know the sadhana chatushtaya sampathi. Shankaracharya asks students to check for their sadhana chatushtaya sampathi periodically during study of Vedanta vichara. Hence this chapter repeats importance of preparation.

Chapter 3, Shantipatha, Shloka #1:

Om, May he protect us both. May He help us both to enjoy the fruits of scriptural study. May we both exert together to find the true meaning of the sacred text. May our studies make us brilliant. May we never quarrel with each other.

The shanti patha is repeated as before. It is chanted by student and teacher in every class. It says:

1. It asks for an ideal relation with guru. Citing an example, without good relationship between husband and wife a family can't be functional. Similarly shishya must have shraddha and bhakti for Guru. Guru too must have compassion for student.
2. It is necessary for enough effort to be placed by both the student and teacher.
3. The teaching must culminate in Gyana prapthi.
4. Gyana phalam prapthi. The gyanam must be internalized and transforming.

All four should happen to me. If there are any karmic obstacles, please remove them, is the prayer.

Ch 3, Anuvakaha 1, Shloka 2:

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, " O revered Sir, teach me Brahman." Varuna said, thus, to him (Bhrgu)," Food, Prana, the eyes, the ears, the mind and the speech are Brahman."

Starting chapter 3, swamiji said this Chapter is in prose. This is a Brahmano Upanishad; hence, it is in prose. Mantra Upanishads are in poetry. Chapter 3 is divided into paragraphs called anuvakahas. Chapter 3 has 10 anuvakahas. First word of shloka 2, anuvakaha 1, chapter 3, is Brighu, hence the chapter is named Brighuvalli.

It begins with introduction of guru and shishya. It is a guru shishya dialogue. Vedantic teaching is always in a guru shishya discussion format. This is to discourage learning Vedanta by self-study. In Taittiriya Upanishad, in the first two chapters, there was no guru or shishya, although later chapters did. In this chapter the Guru is the father and shishya, the son.

When son is interested in knowledge and father is a wise man this, a guru-shishya relationship can happen and it is seen happening here.

Once upon a time there was a great sage called Brghu. Even Sri Krishna acknowledges him in chapter 10 of the Gita. Brghu was born twice. First as manas-putra, son of Brahma and a second time, as son of Varuna. Thus, Varuni Brghu is son of Varuna.

What did this Brghu do? He approached his father Varuna. Why the emphasis on how son approaches father in Upanishad? Other sons also approach their fathers for many other things; however here son approaches father for brahma vidya in a proper manner. He does so with shrdha and bhakti. He addresses his father not as father but as, O Lord, May you teach me Brahman. Swamiji says, in Upanayana ceremony too the father becomes a guru. The formal mode of address by student indicates an evolved student; one who has Vairgyam, mumukshatvam and sadhana chatushtaya sampathihi. He understands Brahma Gyanam can occur only through Guru upadesha. He is an advanced student.

Father certainly knows the condition of his son. He then taught the following to his son. He gives clues to pancha kosha viveka. The clues are:

Annam: Annamaya kosha.

Pranam: Pancha pranas

Vacham: Pancha Karmendriyani

All these together, Prana and vacha are pranamaya kosha.

Chakshu and stotram: Eye and ear are both gyanendriyas.

Manaha: the mind.

Mind with gyanendriyas is Manomaya kosha.

Vijnanamaya and anandamaya koshas, we have to supply.

First clue as per Shankaracharya is Brahma Upalabdi Dwarani to Brahma Gyanam.

Later he defines Brahman as shown in chapter 2 as Satyam, gyanam and anantam. This Brahman is also called swarupa lakshanam or a short or direct definition.

Ch 3, Anuvakaha 1, Shlokas 3:

To him (Bhrgu) he (Varuna) again said: that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman." He Bhrgu performed penance; and after having done penance....

Now an indirect definition is also given. This is one reason why Taittiriya Upanishad is so important. In this important mantra it says, Brahman is Jagat, srishti, sthithi and laya karanam. Vyasa in bhagavatham also gives the same definition.

Yataha in shloka means Brahman. Sthiti karanam means cause of preservation; Prayanti means destruction or all beings are resolved in Brahman; It also means Brahman is Laya karanam. Jatani means having been born. Jivanti means live.

Explaining further swamiji says:

Srishti: Brahma

Sthiti: Vishnu

Laya: Shiva

Brahma, Vishnu and shiva are all names for one Brahman alone. It does not mean that there are many Gods. They are three functional names of one Brahman. Furthermore, we have, in our confusion, even started comparing them by creating names of shaivism and vaishnavism. Vedanta does not consider any one of the trinity superior; they are all one Brahman. Vedantins are called smarthas, who are neither shaivas nor vaishnavas. Wearing Vibhuti on forehead does not mean one is a shaiva. Scriptures say if anyone compares gods and grades them they

will get an upset stomach. So, all are one Brahman. Therefore Brahman alone is srishti, sthiti and laya karanam. May you know him through tapas, keeping the clues in mind. Thus Brghu started his teaching.

When we talk of self-enquiry, it is enquiry into Guru vakya or shastra vakya or it's vichara. Many people miss this and start self-enquiry through a questioning approach of, who am I? This independent enquiry without a guru is not in Vedic tradition. Vedic enquiry is always inquiry with guru shastra vakya. Atma vichara is guru shatra vichara. It is also known as pramana vichara. Rejecting Guru and shastras; and practicing self-enquiry does not lead to Vedantic knowledge.

The word tapaha means enquiry based on Brahma Lakshanani and two of them were discussed: Brahma Upalabdi Dwarani and Swarupa lakshanam

The student, Brghu, having contemplated on the teaching now comes back with some of his doubts.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 111: Chapter 8, Verses 1 to 5

Starting chapter 8, Swamiji said, this chapter is primarily based upon the last two shlokas of chapter 7. In Chapter 7, in the last two shlokas, Sri Krishna introduced some technical terms without explaining them. They were: Karma, Brahma,

Adhyatmam, Adhibhutam, Adhidaivam, and Adhiyajnam. He also mentioned remembering god at the time of death.

The last one naturally creates a curiosity in Arjuna's mind as to why Sri Krishna should talk about Ishwara smaranam at the time of death. He feels there must be some significance to it. Arjuna, in fact, has a total of seven questions. They are regarding the six technical terms and remembering god at time of death. Chapter 8 is dedicated to answering these seven questions. In answering these seven questions Sri Krishna also introduces saguna ishvara dhyanam. Here, Sri Krishna highlights Sadhana Upasana. In the middle of the Gita upasana is discussed. So, the chapter begins with Arjunas questions.

Shloka # 1:

Arjuna said, "O Krishna, please answer my questions. I am confused by your words." 8.1

Arjuna asked the following questions:

1. What is Brahman?
2. What is Adhyatmam?
3. What is Karma? While dictionary meaning of word is action, what does it mean here?
4. What is adhibhutam?
5. What is adhidaivam?

Please answer these five questions.

Shloka # 2:

Arjuna said, "O Krishna, please answer my questions. I am confused by your words." 8.2

Arjuna continues, O Madhusudhana, Please answer:

6. Who or what is Adhiyagna?

6.b. How does Adhiyagna reside in the body; a side question.

7.a. What is significance of remembering god at time of death?

7.b. How can one remember god at time of death?

Even living beings can't remember god, how can I remember god at time of death when all my faculties are fading? Is there a technique? Please teach me Sri Krishna?

How are You to be remembered by committed people, by integrated people and by people with self-control?

There must be a tremendous control over the mind required to remember the Lord at the time of death; therefore how can self-controlled people remember God at the time of death? This is the 7th question regarding antahkala smaranam.

In the shloka, in the word Madhusudhana, Madhu also means karmaphalam. Therefore, Madhusudhana is destroyer of all karmas or one who gives mokhsa.

Shloka # 3:

ब्रह्मणो विद्महे अक्षरं ब्रह्मण्यो विद्महे
ब्रह्मणो विद्महे अक्षरं ब्रह्मण्यो विद्महे 8.3

What is that Brahman? What is the inner self? What is work? O highest spirit! What is said to be the elements? What is said to be the divinities?

Sri Krishna now answers the questions.

Q 1.What is Brahman?

The imperishable principle aksharam paramam (the highest) is called Brahman.

Why use paramam? Without it the word aksharam can also mean alphabet or a letter. So Brahman is the most supreme aksharam or the ultimate imperishable. The word Kshas means imperishable. In Mandukya Upanishad too, Brahman is called aksharam. What is this imperishable principle? Consciousness

is the only entity that is not perishable. Matter is subject to decay and death. AP (apara prakriti) is perishable while PP (para prakriti) or Chaitanya tatvam is not. The very word Brahma means brihat tamatva or a superlatively big entity. Sri Krishna does not elaborate on Brahman as he has described it as Para Prakriti in chapter 7, shloka's 4-10.

Chapter 8 is also called Aksharam Brahma Yoga as the teaching starts with it.

Q 2. What is Adhyatmam?

The all-pervading consciousness also exists in the individual body as well. Within body it is called Adhyatmam (obtaining within body). Samashti consciousness is called Brahman while same consciousness in a body is called Adhyatmam or inner essence consciousness. Adhyatmam is Jivatma while Brahman is Paramatma. Consciousness is the same; two different words are used, because of two different terms of reference. Citing an example, a man is, from wife's point of view, a husband; from a child's point of view, a father; a mother's point of view, a son.

How can one and the same person be called father, son, grandfather, husband, brother etc? This is called shabda prakriti nimittam. It means, the point of reference, when it differs the name also differs.

Thus, consciousness is called paramatma; consciousness is also called jivatma, depending upon macro and micro point of reference. This answers second question.

Q 3. What is karma?

Visarga in shloka means all activities of human beings who are responsible for future creation. This is karma. **Scriptures say creation is not an accident. It is an incident caused by previous factors (karmas).** My physical body is a result of my past karmas. Individual birth is due to individual's karmas.

Humanities' birth is due to karma of humanity.

In shloka bhutabhava means the insistence of living beings; udbhavakaraha means that which brings about, so bhutabhavodbhavakaraha means that which brings about the existence of every living being.

My karma determines my parentage, my bothers, my sisters, my place of birth etc. My parents got me due to their karma. It is same with a guru and shishya as well.

And therefore what is karma? Srishti karanam is Karma.

So present creation is a result of past creation. Future creations will be a result of this creation. Creation did not come up as a wish of god. He is not responsible for creation. I have asked for it by my good bad and mixed actions. That is why there are 14 Lokas to fulfill all karmas.

We do such terrible action, necessitating a naraka environment; and we also do wonderful actions necessitating a wonderful heaven; and we also manage to mix up necessitating manushya loka. Thus everything is karma ordered and therefore karma is defined as srishti karanam. That is presented here as bhuta bhava udbhavakaraha and visargah means action. My own contribution; is called karmasamjnitah. So with this three questions are answered.

Shloka # 4:

एतन्मूर्तानि भूतानि भूतानि भूतानि भूतानि भूतानि
भूतानि भूतानि भूतानि भूतानि भूतानि भूतानि 8.4

“Elements” constitute perishable existence; the divinities are the Spirit. Thou, best of men! in the body I alone am related to sacrifices.

Q 4. What is Adhibutam?

Any object that is experienced is perishable. All elements,

the sun, moon, stars, rivers etc are all physical bodies and are, as such, perishable. **The material world is known as adhibutam.**

Q 5. What is adhidaivam?

It is Hiranyagarbha or total consciousness with total mind and thus total knowledge with a subtle body. And that hiranyagarbha alone is called a presiding deity from the standpoint of every organ, so the presiding deity of the eye is surya devatha; and the presiding deity of the ears is dig devatha. **Thus we have presiding deities for every organ; all these presiding deities put together is called hiranyagarbha; that hiranyagarbha is called adhi daivam.**

Q.6: What is adhiyagna?

I myself, or God himself, am adhidavam. What is Ishwara? As per Tatvabodha, it is consciousness associated with Karana prapancha. The whole universe in potential form is Shakti or Maya. Shakti plus consciousness is Ishwara.

Sri Krishna says I am that Ishwara. I am the seed of the universe. And they say after the pralaya, when everything is destroyed, it is said that then on a banana leaf Sri Krishna floats.

What does the water and the banana leaf represent? It is nothing but the seed form of the universe, and Sri Krishna represents the consciousness principle; Consciousness plus potential universe is called Ishwara. In scientific terms consciousness plus basic energy is Ishwara. So with this, the 6th question is also answered.

Where does Ishwara reside?

Sri Krishna answers: O Arjuna, Lord resides in every body. In chapter's 10 and 18 respectively, Sri Krishna refers to this fact. He is called Narayana since he resides in every being.

Explaining the word Narayana, naram means all the living beings. Naram means jeeva samuhaha; and ayanam means the residence; So, Narayanam means every living being is the residence of the Lord.

Every human is a residence of God. He is in pragya rupam in each of us (Tatva bodha).

Why is he called Adiyagnaha?

Adhiyagnah means residing in the heart; because god is associated with every action you take. How is he associated? Lord is associated with our yagnas, our poojas. He is the receiver of the pooja, as we saw in the 7th chapter. Any pooja done by anyone I receive and for the pooja, I give the karma phalam. Therefore

as the receiver of the pooja and as the giver of the result, I remain in the heart of everyone.

So, do not worry that your good actions are not registered. It is all registered and according to the laws of karma it will also give results.

For a Daivic person every result is due to karma phalam. I am reaping results of my own actions. Non-remembrance of action does not mean non-performance. I have to pay the price for my actions through Adhiyagnaha or Karmaphaladata.

Shloka # 5:

शुद्धात्मा च शुद्धात्मा शुद्धात्मा शुद्धात्मा शुद्धात्मा
शुद्धात्मा च शुद्धात्मा शुद्धात्मा शुद्धात्मा शुद्धात्मा 8.5

At the end, whoso departs giving up his body, and remembering Me alone, proceeds to My status; of this there is no doubt.

In Shlokas 3 and 4 Sri Krishna has answered all six questions. Now he answers question # 7. The answer to this question is elaborately discussed till shloka # 28. In this answer he is

introducing Ishwara Upasana as well. Ishwara, here is Saguna Ishwara. This god can be meditated upon. This Saguna Ishwara upasana gives two results depending on one's motive and attitude.

Thus we have:

- 1) Sakama Saguna Ishwara upasana and
- 2) Nishkama Saguna Ishwara Upasana.

Saguna Upasana is for material benefits in this world, heaven or in another birth. It can also bestow miraculous powers. Many upsakas are sidhas. Upasana gives some people extraordinary powers. Such siddhas say, on a given day the deity enters them and he (siddha) is able to predict events and suggest parihara. Hundreds of sidhis are enumerated in the puranas, in bhagavatham, related to knowing the past, knowing the future etc., Countless sidhis are mentioned; all are the result of Sakama Saguna Ishwara Upasanam.

Nishkama Saguna Ishwara Upasana: This upasana does not result in material benefits. It provides spiritual benefits.

Thus, one devotee prays: Oh Lord I am remembering you not for artha; not for kama; not for punyam; I am not interested in anyone of them; because I know they are all perishable in nature. I have got only one goal; and that is the spiritual goal called moksha or in religious language, God himself is my goal. I want to attain oneness with you.

This upasana requires Vairagyam. This Nishkama Upasana has two directions:

1. One practices the upasana for a long time. He then becomes qualified for Gyanam. Gaining this gyanam in this life itself, he attains moksha, which is called sadyo mukthih.

Note: **sadyo mukti** means Infallible knowledge about one's own

identity with Brahman.

2. A person continues in saguna upasana but is not able to come to nirguna upasana. He continues saguna upasana. At time of death he asks for moksha. He then goes to Brahma loka and gets gyanam there. This is Krama mukti.

Take away:

1. Thus we have presiding deities for every organ; all these presiding deities put together is called hiranyagarbha; that hiranyagarbha is called adhi daivam.
2. The material world is known as adhibutam.
3. And therefore what is karma? Srishti karanam is Karma. Thus, present creation is a result of past creation.
4. Scriptures say creation is not an accident. It is an incident caused by previous factors (karmas).

Ram Ramaswamy

Taitreya Upanishad, Class 42: Summary of Brahmanandavalli

1. Greetings All,

Swamiji said, today, I am giving you a summary of the Brahmanandavalli chapter. It is the main chapter of the Upanishad giving us the vedantic teaching. Chapters 1 and 3 are considered preparatory chapters dealing with preparatory disciplines only. Preparatory disciplines are also important in understanding Brahmanandavalli. In my summary, I am going to discuss it topic by topic.

Brahmanandavalli has nine sections or anuvakahas. It begins

with Sutrabhaga, a capsule like aphorism, or capturing in a nutshell. A vrithi bhaga or a short note comments upon this sutra. The Vrithi bhaga is further elaborated upon in Vyakhyana bhaga. Thus, Sutra, Vrithi and Vyakhyana are three bhagas of Brahmanandavalli.

Sutra Vrithi: The sutra says the knower of Brahman attains the highest. The highest can be moksha or Brahman. This leads to three questions?

1. What is Brahman?
2. What is the method of knowing Brahman?
3. What is meant by, attaining the highest?

All three topics are dealt with in the Vrithi Bhaga.

1. Regarding what is Brahman the Upanishad says it is Satyam, Gyanam and Anantam. Satyam here means pure existence; a noun and as a substance. Gyanam here means pure consciousness as an entity in itself or as a substance. Anantam means infinite or limitless as an adjective. **So, this limitless existence consciousness, this substance, is called Brahman.**
2. Regarding method of knowing Brahman, the Upanishad says, it is to be recognized in one's own mind. **It is known as "I" the witness of presence and absence of thought in the mind and as non-different from myself or as Aham Brahma Asmi.**
3. Regarding, what is meant by attaining the highest, the Upanishad says, it is attainment of all pleasures simultaneously. It is simultaneous fulfillment of all pleasures. Swamiji says, enlightened means mind becomes lightened.

With this Vrithi bhaga is over in anuvakaha # 1. Vyakhyana Bhaga was then discussed. It is an elaboration on the three topics already discussed. The elaboration is performed in following manner:

1. The method of elaboration on srishti prakranam is used to define Brahman.
2. Method of knowing Brahman is elaborated upon through pancha kosha viveka.
3. Method of attaining the highest is elaborated upon through ananda mimamsa.

Srishti prakaranam: From creation of akasha to the body is definition of Brahman. It is clarified in two ways.

1. Brahman is presented as Karanam.
2. World is presented as Karyam.

Karanam is that which exists before, during and after creation. Thus, clay exists before pot creation, after pot creation and after destruction of pot. Whatever remains in all three states of existence is Satyam. Karyam does not exist in all three states. It exists only in the present. Karyam, a product, does not exist separate from Karanam. World does not exist separate from Brahman. So, world is not a separate thing. Thus, one cannot say, water and wave are separate; similarly there is no duality between Brahman and the world. Thus, world cannot limit Brahman as there is no world other than Brahman. Therefore, Brahman is limitless anantham. Srishti prakaranam thus shows Satyam and Anantam. Gyanam comes later under pancha kosha viveka.

3. **Pancha Kosha viveka:** This topic is discussed from anuvakaha # 1 to anuvakaha # 5. Here the Upanishad takes the student to finer states of mind. Mind is brought to its subtlest principle from the gross. In anandamaya, subtlest form of mind, mind enjoys calmness and fulfillment or priya, moda and pramoda. This is all ananda maya kosha.

So, now, how does one get to atma?

Once mind becomes calm will atma rise? Answering, the Upanishad says, never look for atma. It is the onlooker, the

“I”, the witness of priya, moda and pramoda; that “I”, am the atma. Atmananda is the subject of experience. When is it available? It is available at all times say the shastras. Atma is ananda. This witness is called Brahman. It is a mahavakyam. With this pancha kosha viveka topic is over.

3. What is meant by the phalam or attaining the highest? This is discussed through ananda mimamsa topic in anuvakaha # 8. Anuvakaha 6 and 7 are discussed as side topics. Upanishad says there are two types of anandas: Atmananda and Koshananda.

The features differentiating these two anandas are:

1. Koshananda is a reflection while atmananda is the original.
2. Atmananda is a subject of experience. It is never an object. Whereas koshananda is always an object.
3. Atmananda is not subject to gradation. Koshananda is graded as priya, moda and pramoda, as such subject to gradation.
4. Koshananda can be attained through sense objects as well as through Vairagyam or contentment.

For getting atmananda there is only one method; that is by knowing that it is the very nature of the seeker. One who has all sense objects has koshananda. One who has vairagyam will also obtain koshananda. However, it is only the one who has gyanam that gets both atmananda and koshananda. One who has gyanam has koshananda and Vairagyam. Vairagyam is essential for gyanam. Gyani, thus, enjoys atmananda and koshananda. This is known as phala prapthihi.

Suppose this Gyani gets an opportunity for sense pleasures, does it make a difference to him? Swamiji says, it does not make any difference to him. With this anuvakaha # 8, on phalam is over.

All three topics have been elaborated upon. Now Upanishad concludes with an upasamhara. Conclusion is that Gyani is not

afraid of losing ananda. Gyani also goes through empathy and other emotional feelings. At time of sharing grief with others he is still aware of his own ananda. So, he does not fear.

Incidentally, the Upanishad adds, Gyani does not dwell on his past, his pre-gyanam days, and grieve. He does not feel hurt and guilt. Karta feels guilt while bhokta feels hurt. He sees them as mithya; as such he does not have samsara. This is moksha prapthihi. With this Vrithi and Vyakhyanam, both are over.

Anuvakaha # 6 and 7:

They are an aside of Brahmanandavalli. A student raised three questions. The questions are known as anuprashnaha. One question was an implied one while other two were explicit.

The questions were:

1. Is there a Brahman at all? Upanishad says, Brahman is not available for any transaction such as physical, emotional etc. What is proof of its existence? Some philosophers such as Visishta advaita don't accept idea of a nirguna Brahman. This implied question was answered elaborately. Seven answers were given. They are:

1. Brahman is nimitha karanam
2. Brahman is jivatma.
3. Brahman is the material cause; Brahman is existent as universe.
4. Brahman is Self Creator or Sukritam
5. Brahman is ananda.
6. Brahman is life principle.
7. Brahman is Bhaya Abhaya Cheta.

The final answer is that Brahman exists.

Now for the two other explicit questions, the answer is an

implied one. The first answer is that the question is a wrong one to begin with. There is no question of attaining Brahman. Brahman is not an object to attain. Brahman is "I" myself (wise or ignorant person). **So there is no reaching Brahman. I am Brahman. So long as I am ignorant, I feel a notional distance. Thus, one feels one has not attained Brahman. In wise person this notional distance does not exist. He does not crave for Brahman. There is no reaching Brahman for him. Therefore, wise person has "as though" attained Brahman.**

Take away:

1. Brahman is not an object to attain. Brahman is "I" myself (one with wisdom or ignorant one). So there is no reaching Brahman. I am Brahman. So long as I am ignorant, I feel a notional distance. Thus, one feels "as though" one has not attained Brahman. In wise person this notional distance does not exist. There is no reaching Brahman for him. Therefore, wise person has "as though" attained Brahman.
2. So, this limitless existence consciousness, **this substance**, is called Brahman.
3. It (Brahman) is known as "I" the witness of presence and absence of thought in the mind and as non-different from myself or as Aham Brahma Asmi.
4. The Upanishad says, never look for atma. It is the onlooker, the "I", the witness of priya, moda and pramoda.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 110: Chapter 7 Summary

Greetings All,

Providing the summary swamiji said, chapter 7 is a turning point in the Gita teaching. In the first six chapters, three topics were dealt with: jiva svarupam; prayathnah; and karma yogah;

Jiva svarupam means the essential nature of the individual. The individual is neither the perishable body, nor the changing mind, but the changeless consciousness is the nature of the individual. This was discussed in chapters 2, 3, 4 and 6 respectively.

Prayathnah: Then Krishna highlighted the role of individual effort, so that we do not have a dangerous fatalistic approach. One of the pitfalls of the human pursuit or human life is the tendency to become fatalistic. Especially when we face problems. When we face failures; we conclude that nothing is in our hands; someone controls everything; we are only puppets in the hands of someone. This is a dangerous fatalistic approach to life and it is spiritually fatal. Therefore Sri Krishna gives a strong warning in the first six chapters. Never take to this fatalistic approach; it is not that everything is pre-determined; you have control over your future; you can take charge of your life; Sri Krishna does not say I have got total control. Krishna says I am not totally helpless. Krishna does not say I have total control; Krishna only says I am not totally helpless; I do have a contributory role in deciding my future and therefore take charge of your life. You are responsible for your future; this is called jiva prayathna; “ You are responsible for your future” is an assertion of free will.

Karma Yoga: The third topic was karma yoga as a very important spiritual sadhana for one's spiritual growth. This karma yoga sadhana also was highlighted up to the end of the 6th chapter.

From chapter 7 onwards three new topics are introduced.

- Ishwara swarupam
- Ishwara anugraha; God's grace supports our efforts. It is discussed up to chapter 12.
- Upasana sadhana or meditation on god in any form or saguna dhyanam.

Summary of chapter # 7:

Shlokas 1-3:

Sri Krishna introduces the subject matter in the first three shlokas. Ishwara swarupa gyanam is discussed and it breaks into Saguna Ishwara gyanam and Nirguna Ishwara gyanam also known as Vigyanam. Then he glorifies this knowledge. It is a rare valuable knowledge, a liberating knowledge. It provides emotional and intellectual fulfillment.

Shloka 4-12:

The main topic of this chapter and following five chapters is discussed, that is Ishwara swarupam.

First he defines what is God? God is a principle consisting of PP (Para prakriti) and AP (Apara prakriti)

What are the common and uncommon features between PP and AP?

1. AP and PP are both eternal principles. AP is also never created or creatable. Consider the fact that science can't create even an ounce of matter. Combination of AP and PP is called Ishwara.
2. This Ishwara (AP+PP) is cause of entire universe. This Ishwara has evolved and manifested as universe. Therefore Ishwara does not create the world and dump it

down. Ishwara himself evolves into world as Upadana Karanam.

Then Sri Krishna derives a corollary. If Ishwara is cause and the world the effect then there is no world separate from God. God himself is manifesting as world. Thus, world is also God, only in a different configuration. Citing example gold is cause and ornaments the effect. Then there are no ornaments separate from gold. Ornament is not substantial; gold alone is. The word ornament does not indicate a new substance; it just means another manifestation of gold. It indicates only a configuration difference. Like ice, water and steam, all three are H₂O; the difference is in configuration of states. So, Arjuna, don't look down on this world as it is also my own avatara.

If Sri Krishna, Rama is avatara, this world is also an avatara available to us at all times. It is vishwarupa avatara if you remember that god alone is appearing as world. It is a divine world. Look at world also as divine. This is called shivamayam or vishnumayam jagat.

If world is a manifestation of god, it should consist of PP and AP. What is PP and AP? Whatever you experience is AP. The world, body, mind are all AP. That is why bio-chemistry is possible; all are chemicals only; outside it is known as chemistry, the same chemicals inside the body are known as bio-chemistry; That is the only difference; outside chemistry; inside bio-chemistry. So world is apara prakriti; body is apara prakriti; even mind is apara prakriti; because mind is also subtle matter only; that is why change in body chemistry can often affect your psychological condition as well.

Then, where do I find PP? Sri Krishna says you don't have to search for it. He says, the experiencer of the world, body and mind, "I" the observer, the conscious principle, is PP. When the consciousness obtains before the creation evolves, it is called paramatma. When the very same consciousness is

available, after the creation, in our body, the very same consciousness is called jivatma; Consciousness is ever the same. So this is the Ishwara svarupam, discussed in shlokas 4 to 12.

Shloka 13-19:

Then from shloka 13 to 19, Sri Krishna deals with the topic of samsara karanam; and samsara pariharaha; dealing with the cause of human misery; the cause of human worries; human anxieties and human fears. In simple language he diagnoses the disease of samsara and also provides the required remedy for it

The cause of samsara is that when god is available as AP (matter) and PP (spirit) we humans tend to run after AP. We lean on AP for security, happiness and fulfillment. Unfortunately we are dependent on material aspect of god that can change. So, it will never remain steady and same. It fluctuates. First you work for status (yoga) then you work for "quo" (kshema). Leaning on an insecure thing will not give me security. Expecting security from AP is called samsara. AP is only for fun, enjoyment, gains etc. But when you want emotional security turn to PP. There is no need to reject AP.

A beautifully decorated cardboard box, you can keep it for decoration, just don't sit on it. Similarly use apara prakriti for sport; use para prakriti for fulfillment and security. It is this that people don't realize and are trapped.

What is the remedy? Sri Krishna says surrender to Me. Bhakti is the remedy. Now this statement can cause confusion. In chapter's 2 and 4 it says Gyanam alone is the remedy for samsara; now here it says bhakti is the remedy. Is there a contradiction? Teacher should not teach a contradiction. Reality is that Bhakti is not one particular sadhana. It is a series of sadhanas that culminate in gyanam. When this happens it is called Gyana rupa bhakti?? What are the sadhanas that

make up bhakti? These sadhanas are discussed in chapter 12. So, when we say bhakti is the remedy it means bhakti culminating in gyanam. So, a bhakta goes through various stages and reaches gyanam. Such a person is called a gyana bhakta.

So bhakthi has to go through various stages; and ultimately bhaktha should get knowledge, and that bhaktha is called Gyani bhaktha. The other bhakthas who are in the process of the journey, they are called either artha bhaktha; artharthi bhaktha, Jignasu bhakthas, they are all only in the process, they will not be free from samsara; Arta bhaktha is samsari; artarthi bhaktha is samsari and jignasu bhaktha is also a samsari.

Sri Krishna talks about five levels of bhakti in chapter 12. This chapter will also discuss various sadhanas to be followed by a bhakta. All this will be discussed later.

However, travelling through various levels of bhakthi culminates in gyanam; the bhaktha becomes a gyani bhaktha; He alone is liberated from samsara; because gyani bhaktha alone knows para prakriti; artharthi bhaktha, artha bhaktha, jignasu bhaktha, none of them know para prakriti; Therefore they continue to lean upon apara prakriti alone; a Gyani bhaktha only knows the source of security, which is para prakriti. And Sri Krishna says, that it is a long-term process.

Even a long journey you have to start somewhere; one usually starts from artha bhakthi; I hope you remember that artha bhakthi is worshipping God only when you are in crisis; so only when I am in crisis; I remember Balaji or Guruvaryoorappan. Sri Krishna says you have to start somewhere; therefore bhakthi culminating in Gyanam is the remedy for samsara; this is the topic from verse 13 to 19.

Shlokas 20-26:

Two forms of bhakti based upon one's motives are discussed.

Thus we have sakama bhakti and nishkama bhakti. Both are acceptable but eventually one has to come to nishkama bhakti. Initially one has to come to sakama and then move to nishkama bhakti. Sri Krishna says Nishkama Bhakti is impossible without sakama bhakti.

Shlokas 20 -26 deal with sakama bhakti. Any form of bhakti seeking AP benefits or material benefits (things, money, status), comes under sakama bhakti. Here one should remember that all objects are subject to arrival and departure. Sakama bhakti has a bright and dark side to it. It is not sinful. You can ask any god for anything. It is valid and fruitful. God does answer our prayers, if bhakti is performed correctly and there are no obstacles within me.

Then what is the darker side; as I said before all the accomplishments belong to apara prakriti which means you can never hold on to them permanently. You cannot hold onto any apara prakriti gain. At any time, it will leave you high and dry. And not only that; even before it actually leaves, our mind is so imaginative, that we constantly think of the possible loss; thus in worrying about it we don't even enjoy it.

Shlokas 27-30:

Nishkama bhakti is discussed here. The bhakta uses the bhakti to discover PP or spiritual growth. He looks upon money and material gains as a secondary objective. His goal is spiritual growth. He wants to go beyond time (old age and death) to reach PP. Moksha is discovery of PP. The Nishkama bhakta discovers god in his totality consisting of AP (matter) and PP (spirit).

Sri Krishna concludes by saying nishkama bhakta will obtain Ishwara Gyanam. Sri Krishna now uses six new technical words: Karma, Brahma, Adhyatmam, Adhibhutam, Adhidevam, and adhiyajnam. All six factors equal AP and PP. Arjuna does not

know these six factors are the same as AP & PP. So, Arjuna asks seven questions that include how to remember God at the time of death.

This chapter is called Gyana vigyana yogaha.

Ram Ramaswamy

Taitreya Upanishad Class 41

Greetings All,

Ch 2, Anuvakaha 8, Shloka # 12:

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of Buddhi and lastly attains the Atman made of bliss.....regarding this there is the following Vaidika Verse.

Continuing his teaching of the Upanishad, Swamiji said, in Anuvakaha 8 of Chapter 2, we are now in ananda mimamsa topic culminating in the mahavakya. The mahavakya says, the atmananda in jiva and hiranyagrabha are one and the same; however, when it comes to koshananda it is diagonally opposite. Atmananda in a human being has a poor quality of reflection, while Hiranya -garbha has a good quality of reflection. It is like a weak light in a bathroom while

another is a powerful light. The electricity in both bulbs is still one and the same. Thus Jivatma paramatma aikyam was revealed. We own up to our swarupananda. The cessation of search for ananda is atmananda. Now the phalam resulting from this mahavakyam is discussed.

One who knows this fact; he turns his attention away from the external world. The word Pratyah in shloka does not mean after death rather it means turning away from external world. Before, I was seeking Vishayananda, while now I know the secret that all ananda is Myself. I no more depend on a situation or object for happiness.

Upasamkramati in shloka means transcends. A wise person transcends anandamaya kosha. Shankaracharya says, transcends means giving up the abhimanam or ownership of annamaya. There is no more prarabdham; abhimana tyagam occurs. He does not identify with Pranamaya as well. Manomaya is also reduced to a kosha.

The atma notion is given up and anandamaya is seen as a kosha or anatma. He has no abhimana in ananda maya as well. Koshananda, he realizes, is just a reflection of my true self. I am not attached to Koshananda anymore, when I have the original.

After transcending all five koshas he falls back on to his own lap. He abides in atmananda. This is not meant in a literal sense. Abide here means, he knows I am atmananda or it is abidance in the " non-forgetting knowledge" that I am Atmananda. The wise person does not forget the Aikyam knowledge. This is not action or meditation; it is a gradual grasping of knowledge that I am atma. With respect to this teaching there is this Rig mantra.

Chapter 2, Anuvakaha 9, Shloka # 1:

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid

of anything.

This is the Rg mantra. It says a wise person is no more afraid of anything in creation as he has recognized that ananda or fullness is his very nature. He knows he will never lose it. External ananda can be lost but not atmananda. External ananda is conditional, meaning one's finite goals of obtaining promotions, acquisition of objects etc., can be lost. This in turn creates anxiety. First, I look for status, then I look for status quo or one looks for yoga kshema. Thus, a Wiseman's source of ananda is not dependent on external conditions at all. He has knowledge of Brahmananda or atmananda. He knows it is his very nature as such it cannot be lost.

What type of Brahman is it; that Brahman, from which words retreat or return, without objectifying. **Brahman is an unobjectifiable Being, which is the Subject, or one who knows Brahman to be one's Self.** Nothing can take away swarupananda. With this Rig mantra's ananda mimamsa topic is over.

Now, Swamiji provided some additional information as corollaries to this topic.

Through ananda mimamsa we know that atmananda can be obtained through Gyana Prapthihi and koshananda can be obtained through the two methods of Vairagya prapthihi and Vishay prapthihi, respectively.

A Gyani has gyanam, so he has atmananda. A Gyani is supposed to have all necessary qualifications for Gyanam. The four qualifications required are, the Sadhana Chatushtaya Samapthihi consisting of Viveka, Vairagya, Mumukshatvam and Shatka sampathi. Thus the Gyani also has Vairgyam. Viragyam is a means of obtaining Koshananda.

Thus, he has both atmananda and koshananda. So, a Gyani has both anandas. All joys of the world will fall into koshananda or atmananda. Therefore Gyani has all possible pleasures of the world even though he does not possess anything. Therefore

it is said that, “ Gyani enjoys all the pleasures of this world even though he does not have anything.”

The next corollary is that the student had asked three questions:

1. Brahman exists or not? An implied question.
2. Whether a wise person attains Brahman ?
3. Whether an ignorant person attains Brahman?

The first question was answered with seven reasons for existence of Brahman.

Second question, the teacher never answered but went into ananda mimasa topic. It appears as though the teacher forgot. Shankaracharya says the answers are in the phala shruti.

The wise person transcends all five koshas and gets established in knowledge. We say, the question itself is wrong. It is like asking how many kilograms is the distance from here to Adayar. If Brahman is a destination away from me, only then there is a question about reaching it. Here the question is moot as Brahman is the very nature of the traveller or reaching Myself. Hence question is wrong.

One answer provided is: Until I know “ I” am Brahman, I will imagine Brahman as being away from me through ignorance. This notional distance will remain in me until ignorance exists. With wisdom, notion goes away in the wise; without wisdom it continues to exist in the ignorant. **So ignorant person has not reached (Brahman), as though. While in wise person notional distance is not there and he has reached Brahman, as though.**

Thus both questions are answered. All three questions have now been answered. Everything has been explained. Now the Upanishad concludes by glorifying the Gyani.

Chapter 2, Anuvakaha # 9, Shloka # 2:

Such thoughts, “why have I not done what is good? Why have I

committed a sin? Certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad.

An ignorant person suffers from samsara while a gyani becomes free from samasara. He enjoys jivan mukti. Samasara expresses itself in different types of psychological problems. **Ignorance is an intellectual problem but it is felt as an emotional problem. Our experience of emotional problems is usually as regrets over past.** My duration of future is short while duration of past is longer. When I am young I dream of future. At 40 – 50 years of age, future recedes.

“ When dreams of future are replaced by regrets of past”, is a definition of old age. Omissions and commissions occupy mind. I can never escape samsara. In old age, activity cannot be used to escape. I planned for meditation but now am re-tired.

Regret # 1: Why did I not perform these good actions? This is an act of omission.

Regret # 2: Why did I perform such regrettable actions? This is an act of commission.

This is guilt. This guilt does not disturb a Gyani, although he has also committed his share of blunders in life. Why don't they hurt a Gyani? Wise person sees all commissions and omissions as a part of mithya samsara. Punyam, papam don't exist separate from Atma.

Dream punyam and papam are a part of Waker.

Essence of shloka is that he looks at punyam and papam from a higher order of reality and as such they appear insignificant; they appear like candlelight in the sunshine.

So for a wise person Shariram, Prarabhdam etc., are pinpricks in life; one who sees both punyam and papam as mithya or as a

dream upon waking. So, both do not bother him.

Vidhwan in shloka means Knower, The knower is free from regrets and guilt. This is the Phalam. Guilt is the worst form of suffering. Wise person is free from this. With this the Upanishad concludes.

Chapter 2, Anuvakaha 9, Shloka # 3:

This is a Shantipatha chanted by teacher and taught.

Om may He protect both. May he help us both to enjoy the fruits of the scriptural study. May we both exert together to find the true meaning of the sacred text. May our studies make us brilliant. May we never quarrel with each other.

Take away:

1. Brahman is an unobjectifiable Being, which is the Subject, or one who knows Brahman to be one's Self.
2. Ignorance is an intellectual problem but it is felt as an emotional problem. Our experience of emotional problems is usually as regrets over past.
3. When dreams of future are replaced by regrets of past", is a definition of old age.
4. For a wise person Shariram, Prarabhdam etc., are pinpricks in life; one who sees both punyam and papam as mithya or as a dream upon waking. So, both do not bother him.

With Best Wishes,

Ram Ramaswamy