

# Taitreya Upanishad, Class 48

Ch 3, Anuvakaha 10, Shloka # 1:

Do not turn away anybody who seeks shelter and lodging. This is the vow. Let one, therefore, acquire much food by any means whatsoever. They should say: "Food is ready". If the food is prepared in the best manner, the food is given to him (the guest) also in the best manner. If the food is prepared in a medium manner, food is also given to him in a medium manner. If food is prepared in the lowest manner, the same food is also given to him in a lower manner. He who knows thus, will obtain all the rewards as mentioned above.

Continuing his teaching Swamiji said, we are in the tenth and final anuvaka of Brghuvalli. Here

Upanishad prescribes some more disciplines and upasanas. Two Vrtham's were introduced in the last class. They were: 1) Athiti Puja and 2) Anna danam.

Anna danam has been glorified in our tradition. **Scriptures say: no danam is equal to anna danam and Jala danam; No vrtham is greater than Ekadasi vrtham; No mantra is greater than gayathri mantra; and no Devi is greater than mother.**

May you procure enough annam. It is not enough to have food but we should also have the heart to share it with others. Generosity is a faculty that requires a lot of punyam. They say that among 100 people you will only find one with courage; one with wisdom is found only one in a thousand; a scholar who can communicate what he knows is rarer still and found only one in a hundred thousand; **but the rarest of all is one who wants to give, such a person is rarely found.**

Internal bankruptcy is weakness in a human being. The ability to give is a big internal strength. May you experience a willingness to share. We saw until this in last class.

Even in anna danam there is a gradation. Quality of danam varies as per his attitude at time of giving. Following three grades are seen:

- Superior one where both in verbal and body language indicate that one is giving from his heart.
- Inferior one known as adhama danam.
- Intermediate one is where one has a neutral attitude towards giving. This is also known as Madhyam danam.

According to one's danam; and according to one's attitude at time of giving; one gets dana phalam.

In what form will I get the result of danam? Phalam is received as annam from others. As I give, so I receive. You will be treated exactly as you treat others. The world is like a mirror; smile begets smile while frown begets frown.

If annam is prepared and served in best manner the anna data will also get his phalam in same manner. One who does so in a medium manner gets a result that is an also medium in effect.

One who has understood this basic principle that the world is like a bank where whatever good you do is a deposit in this bank that you can withdraw later on; be it sukham or dukham. Benefit of this knowledge is that he performs the best anna danam and accordingly receives the best from the world.

### **Ch 3, Anuvakaha 10, Shloka # 2:**

**The supreme resides in speech as well as "well-being"; in prana and apana as acquirer and preserver; in the hands as action, in the legs as movement, in the anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man.**

Now, the Upanishad wants to prescribe two groups of meditations.

- Adhyatmika Brahma Upanani: here one meditates on his

own inner world.

- Adhidaivika Brahma Upananani: here one meditates upon an unmanifest ideal.

### **Adhyatmika Brahma Upananani:**

Here each one is a meditation on Brahman or Brahma upana. Different organs of body are used as a locus of invocation. Normally we take an external symbol such as lingam or shaligramam as a pratikam (alambanam). God is invoked on the symbol. On the symbol, upana body organs are invoked. They are internal and subjective hence called adhyatmika. Brahman is meditated upon as various faculties or powers in respective organs.

I take an organ, see its power and take that power as manifestation of god. It is similar to vibhuti yoga of gita. It is not my glory but as God's glory manifest in that organ. Adhyatmika is replaced by the word Manushi in shloka. Also Upananani is replaced by the word Samaagya.

What are the organs meditated upon?

#### **1. Vachi:**

First organ meditated upon is vachi. In organ of speech may you meditate on wellbeing or Kshema. We have to add the words Brahma Upanasati meaning meditates upon.

In speech one sees God as wellbeing. Vak indriya has only the faculty of speech. Why does the Upanishad say it has wellbeing? If speech is auspicious, then it will bring all round wellbeing. Inappropriate speech will bring discord. In the tip of tongue Lakshmi Devi will come. Where inferior words are used amangalam will come. Friends and relatives are retained by good speech. Nobody can withstand a rude mouthed person. Even bondage is at tip of tongue. A speech on a negative topic also has its own results. If you blaspheme, many countries prescribe capital punishment.

**The best ornament of a person is his speech; here absence of other ornaments will not be noticed. With bad speech, one's all other good qualities are also negated.**

**Pray to Saraswati Devi that I speak only good words. Good words don't cost anything.**

**▪ Yoga Kshema:**

This resides in the exhalation and inhalation breath. Both Prana represents accumulation of money wealth health etc and is also known as Yoga.

Apana represents Kshema meaning preservation of accumulation.

Thus, both, Yoga and Kshema reside in breathing. Only so long as you breathe there is possibility of yoga and kshema. In this context a story by Tolstoy was cited. A man offered his huge land to anyone who would run from sunrise to sunset. Whatever distance he covered would be given to him as his land. One person ran and ran until he was about to fall. He wanted to run a little more but then he fell down and died. Who will enjoy the land now? So, a Bhokta has to survive to enjoy. All yoga kshema is relevant only when breath is there. So, meditate on this breath.

**▪ Karmeti Hastha yoho:**

Meditate on power of activity residing in hand. Karma affects everything including moksha. Karma does not directly affect moksha but it does so indirectly as it contributes to chitta shudhi. With Chitta shudhi one gets Gyanam and then Moksha. Karma also gets all four purusharthas as well. At end of Rudram mantra, man thanks his own hands. We recognize our hand only when becomes powerless due to a disease. Rudram says, look at both hands. Left hand is good, as it performs noble karma such as shiva puja. Right hand is even more divine as it is used for abhishekha. May you meditate on God in your hand.

## ▪ **Padayoho:**

Don't forget importance of legs. You have to walk to temple. Legs are the power of locomotion that transports hands.

- **Vimuktiriti payayoho:** Meditate on organs of excretion. Vimukti means emptying, cleansing, liberation from impurities.

From this we learn every organ of body is sacred.

Don't look down upon any organ. Even though the organ of excretion appears impure, it is keeping the body healthy and fit. When one gets diarrhea or constipation one understands the importance of this organ.

In Shikshavalli it said that I have to look upon myself as sacred only then, can I claim, I am Brahmasmi. Don't have an inferiority complex. If I don't respect myself how will I get respect from others. When somebody says, you are wonderful, you wonder! Learn to respect yourself.

In Vedanta body is presented as anatma. We are asked to give up deha abhimana. This can lead to Deha dvesha. Don't have attachment or hatred but look at body as an instrument of liberation.

With this the first group of Upasanas are over.

A small point made by shankaracharya is worth noting. Whenever Vedas talk of karma or upsana they also talk of phalam. Usually at the end there is a phala shruti. Here, however, the Upanishad has not mentioned any phalam. Shankaracharya says we have to supply them. Two fold phalams are mentioned.

- Sakama upsana phalam
- Nishkama upsana phalam.

Nishkama upsana gives spiritual growth. Sakama Upasana benefits will depend upon the type of meditation performed.

The saying goes, as one thinks, so one becomes. If one performs Kshema Brahma Upasana, one gets Kshema. For Karma Upsana, karma itself is the phalam. Vimukti upsana, however, does not mean one will be going to a toilet constantly.

### **Ch 3, Anuvaka 10, shloka # 3:**

**Now follows the meditation upon the adhidaivika; as satisfaction in the rains, as power of lightning; as fame in the cattle, as light in the stars, as off-spring, immortality and joy in the organs of procreation and as all in the akasha.**

Here, before going to next group of upsanas we have to address an odd part of the shloka. The portion of shloka that states "Prajatirmrutmananda itiupasthate" is an odd fit here. In this shloka all upsanas are adhidaivika. This part, however, is an adhyatmika upsana and as such belongs to previous shloka. It means meditation on the organ of procreation or reproduction. These organs are also auspicious.

### **Take away:**

1. Among human beings, one who wants to give is difficult to find. Such a person, a Dani, is rarely found.
2. The best ornament of a person is his speech; here absence of other ornaments will not be noticed. With bad speech, one's all other good qualities are also negated.

With Best Wishes,

Ram Ramaswamy

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# Baghawat Geeta, Class 116: Chapter 8, Verses 23 to 28

Shloka # 22:

ॐ शिवो जगत्कर्मणो भूतानां ॥  
ॐ शिवो जगत्कर्मणो भूतानां ॥ 8.22 ॥

**The supreme Spirit, O Arjuna! may be won by means of unswerving devotion-the Spirit in whom all beings dwell and by whom all this is pervaded.**

Continuing his teaching Swamiji said, Sri Krishna made a comparative and contrasting study of two possible destinations for a human being. Although one can have many goals including the four purusharthas, Sri Krishna compressed all those goals into two types. One is an infinite goal while the other is a finite goal. Every goal is finite or infinite. Even dharma, artha, kama moksha are finite. Because dharma means punyam and any amount of punyam you acquire, it is born out of finite actions. Wealth accumulated is finite; Kama that includes all forms of entertainment is also finite. The 14 Lokas including Brahma loka, even Brahmaji himself, are all finite. They may have a long duration of existence, but nevertheless they are finite. Even the sun will explode one day showing its finite existence.

Finite goals can also be called anatama while infinite goal can be termed as atma or god himself. God is sashvatham everything else is ashashvatham. Intelligent person must see god alone. So choose god alone as your goal. This is what Krishna's advice or teaching is. And to drive home this point, he just discussed this elaborately from shloka's #15 through # 22.

And when we say God is the destination, initially we present God as a person, situated in some loka, like Vaikuntha or





Krishna marga: Gloomy path. In this path one enjoys pleasures of another world and then returns. It is known as Devayanam or Krishnayanam.

### Shloka # 24:

अग्निं ज्योतिं दिनं चतुर्दशं च षट्मासं  
उत्तरायणं ब्रह्मज्ञानं प्राप्नुवन्ति ॥८.२४॥

**The fire, light, day, the bright fortnight, the six months of the northern solar movements, departing in time marked by these, Brahman-knowers reach Brahman.**

Sri Krishna defines Shukla Gathi or Devayanam here. Those who go through shukla marga attain God or Krama mukti. To attain karma mukti one goes first to Brahma loka, gets Gyanam there and then gets liberation. The nature of shukla marga is now described. Vedas talk of Shukla and Krishna margas. Brahmasutra provides greater details of both these paths. There are guides, devatas, to help travellers in these paths. They take you to a particular destination and hand you off to another guide. Who are these devatas? They are: Agni, Jyoti, Ahaha, Shukla and Uttarayanam. These are the five devatas for Shukla marga.

Uttarayanam is the six-month period when sun travels north. Devata here means the intelligent principle governing laws of nature. All devatas put together is Hiranyagarbha Tatvam. These five devatas are the guides.

Who is the traveller? They are special people entitled to this travel. They are Saguna Brahma Upasakas or worshippers of God with attributes. Ritualists or Karmi's don't get to travel in this marga.

A Gyani will also not get to travel this path because he gets his liberation here itself. A Gyani does not need Krama mukti. The karmi, ritualist, does not get any mukti, jivan or krama. So, the route is shukla gathi and the traveller is also known.

## Shloka # 25:

धूम्रं रात्रिं चान्धिकां च षण्मासं सूर्यस्य  
दक्षिणमार्गगतं तत्र योगी लभते चन्द्रलोकम्॥8.25॥

**Smoke, night, the dark (fortnight) the six months of the sun's southern course-passing away during time marked by these, the Yogin reaches the lunar light and returns.**

In shloka:

Tatra means the second path or Krishna marga.

Yogi means Karmi or ritualist; they don't practice upasanas. They obtain punyams of a lower quality. Upasana gives the highest quality of punyam, as mental sadhana is more difficult. Karmi reaches swarga loka or Chandra loka that are lower than Brahma Loka (satya loka).

The guides here are: Dhuma Devata (smoke); Ratri devata; Krishna paksha devata and Dakshinayana Devata. More devatas are cited by Chandogya Upanishad to take one to Swargaloka.

Why is swarga loka path a dark one? Here he will go and enjoy, but once punyam is over he has to come back to this world. Even thinking of his return adds to his misery. The traveller here is a karmi or a ritualist.

## Shloka # 26:

एतौ च लोकाश्चान्धिकाश्चैव सततं  
द्वेष्यते चान्धिकाश्चैव सततं॥8.26॥

**These two are indeed the light and dark courses held to be eternal for the world. By means of the first one goes and does not return; by the other one comes back again.**

Sri Krishna is gives the names of the paths here. The two paths are known as Shukla gathi and Krishna gathi. When were the two roads created? They were created with the creation of



travellers. Knowing the difference between the two margas a Yogi, an intelligent seeker, a viveki, is never confused with respect to the path.

O Arjuna I assure, you are an intelligent seeker; so become an upsaka or take the path of upsana. Continue with karma but also perform Saguna Ishwara Upasana.

Yoga in shloka means Saguna Ishwara Upasana. Between Karma and Upasana choose upasana. Keep in mind Gyanam is still superior to both Karma and Upasana. It is, however, not discussed in chapter # 8.

Gyanam comes back in Chapter # 9. With this the discussion on this topic has concluded. Now Sri Krishna glorifies God as the destination.

### **Shloka # 28:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ 8.28 ॥

**The meritorious fruits (of learning) the Vedas, of sacrifices, penances and gifts-all these the Yogin transcends by knowing this, and he also reaches the supreme Primal State.**

Yogi Idam Sarvam in shloka means Saguna Ishwara Upasaka. Having understood the teaching, this upsaka votes for Krama mukti and attains God.

Here God is described as Param adhyam sthanam; the supreme and beginning less abode; or destination; So adhyam means sarva karanam; param means the highest and sthanam means destination, which is none other than nitya Ishwaram upaiti.

What is glory of Nithya Ishwara? It is greater than all karma phalam's including Veda parayanam, rituals, vows, charity and many more such karmas. Veda promises punya phalam. However,

Upana phalam transcends all these karma phalams. Upasana gets God, so take to saguna Ishwara Upasana. So, O Arjuna! remember God at time of death, says Sri Krishna. With this the seventh question of Arjuna also has been answered.

So thus is concluded the 8th chapter titled, aksharam brahma yoga. Better title for this chapter might have been prayanakala smarana yoga. In some books, this chapter is titled, Taraka Brahma yoga. They are all acceptable.

Ram Ramaswamy

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## **Sadhana Sadhushta Sambandhi**

Scriptures (and Swamiji) frequently emphasize that to acquire vedic knowledge, one should have sadhana sadhusta sambandhi or improve up on four requirements. I am writing this post for easier recollection.

Swamiji introduces the concept of sadhanasadhustasambandhi in TatvaBodha class and calls them as four “D’s”. Swamiji elaborates this concept in other classes as well. The four “D’s” are:

1. Discrimination (Vivekaha)
2. Dispassion (Vyragyam): Free from ragha, krotha and bayam; one who enjoys calm mind.

3. Desire (Mumukshutvam)
4. Discipline: Six fold self-discipline

The fourth requirement, Discipline, consists of six fold self-discipline:

1. Samaha (Mastery over mind obtaining poise and tranquility)
2. Dhamaha (Harmony and control over sensory organs – eyes, ears etc.)
3. Uprahamaha (Spiritual living; Increase spiritual activities and reduce material activities)
4. Thithiksha (Improve the threshold of endurance for pain)
5. Shradha (Faith in scriptures and the guru teaching the scriptures)
6. Samadhanam (focus on the goal)

Dr. Devarajalu Naidu has written an excellent post on the second requirement, Vyragyam at <http://www.advaidam.com/2018/05/05/vyragyam-detachment/>

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## Taitreya Upanishad Class 47

Ch 3, Anuvakaha 8, Shloka # 1:

Do not reject food. That is duty. Water is food. Fire is the food eater. Fire is fixed in water, water is fixed in fire. So food is fixed in food. He who knows that food is fixed in food, gets established in Brahman. He becomes possessor of food and eater of food. He becomes great in progeny, in cattle and in his spiritual lustre. He becomes great in fame.

In first six anuvakas of Brghuvalli the Upanishad summarized

pancha kosha viveka as a means of Brahmavidya. Now in anuvaka # 7 it gives some secondary preparatory disciplines as well. These disciplines are in the form of Upasanas and Vrthams and are described in anuvaka's 7, 8 and 9 respectively. Three Vrthams were given along with disciplines including Vishwarupam upasana. In these upasanas three pairs of things were taken and their inter dependence meditated upon. We see everything as one cosmic organism or as Vishwarupam.

The first pair was Sharira and Prana.

The second pair was Agni and Jalam.

Interdependence of these pairs was revealed as annam and annada Sambandham. It can also be termed as consumer and consumed relationship. Furthermore, for these pairs, the prathishta and prathishtita relationship or the supporter supported relationship was also revealed.

Thus we saw the relationship of agni and jalam in this context. From an individual perspective agni is consumer and jalam is consumed. From external perspective, when fire is quenched by water, the role is reversed. In an individual's body, Agni is in the form of Vaishwanara agni or digestive fire. Hence, when one is thirsty, it is known as Daham or burning of inner system; hence we give water. Our inner fire consumes this water. Here water in annam and agni is annada.

In the instance when fire is extinguished by water, water is consumer and fire is consumed. So, here we see the mutual annam annada sambandam.

In case of agni and water how is prathishta and prathishtita relationship established? Agni is supporter of Jalam based upon shastric description of universe. Thus we have:

Akasha> Vayu> Agni> Jalam. Here, Agni is the karanam of Jalam, the karyam. A Karanam is always a support of Karyam. Thus, gold supports ornament; wood supports furniture etc. This is

prathishta and prathishtita

sambandham. Another angle is agni is supporter and jalam the supported. When rain-bearing clouds are there, they are the cause of lightning. The clouds are the jalatatvam while lightning is the agnitatvam.

Our body too has agnitatvam in form of body temperature that is maintained at an even 98.4 DF. However, while the outside atmospheric temperature can change continuously yet our body's agni tatvam is maintained. Jalatatvam maintains it. Sweating reduces the high temperature of body.

Citing a story, a boy's sweat glands were not functioning properly. They had to invent a mechanism to maintain his sweat.

For consumption of water and exit of water from body god has created this thermostat. Agni tatvam (prathistha) is maintained by Jala tatvam (pratitishita). They are interdependent. May you meditate on this interdependence or ecological harmony. When we meditate on this sambandham then the phalam is Prathishta. The benefit is, whatever you meditate upon, so you will become. Citing another phrase, whatever you think about, you become. Other phalams include: Whoever benefits from this mutual dependence of agni and jalam will be well supported in his life. Not only will he have good support, he will also get other worldly benefits, namely name, fame, food and health.

The second Vrattham and upasana are now complete.

**CH 3, Anuvaka # 9, Shloka # 1:**

**Accumulate plenty of food. That is duty. The earth is food. Akasha is the food eater. In earth is fixed akasha. In Akasha is fixed earth. So food is fixed in food. He who knows that food is fixed in food, thus rests in food; and is established well for ever. He becomes rich in food and becomes the eater**



**of food. He becomes great in progeny, in cattle and in spiritual lustre. He becomes great in fame.**

This is the third Vrattham that says May you produce plenty of annam. Let there be prosperity. May extra produce be shared with all people; it can be in the form of grains as well. May you cook a little more food for annadanam. This is your vrtham. You should learn to think of others as well. One benefit of Ekadashi upavasam is to know what hunger means, then alone we come to know of others hunger. I should learn to identify with others.

The third upsana identifies another pair. The pair is Prithvi and Akasha. They have annam annada sambandham as well as Prathista and prathishtita sambandham.

At individual level every object is a different form of earth alone. These objects also consume space. In a small flat people are very conscious of space. In one house plastic chairs are hung from the wall. Tables are folded for the same reason. So, all objects consume space. Therefore, earth is a consumer of space.

From another angle space is a consumer. We can show the creation principle as follows:

Akasha>Vayu> Agni> Jalam> Prithvi.

During dissolution the process reverses:

Prithvi>Jalam>Agni>Vayu>Akasha.

Here Prithvi is consumed by Akasha, finally. So here akasha is consumer and earth is consumed. This is the annam annada sambandam.

Prathishta and prathishtita relationship is seen where Akasha is karanam for all four elements including earth. They are all products of akasha. Space is subtlest form of matter. While akasha is karanam (prathishta), Earth is karyam

(prathishtita). Karanam supports Karyam.

Another angle: Prithvi is supporter and akasha is supported. Akasha can accommodate, but for space to be useful it has to be enclosed, such as in a hall. A Hall is not name of the walls; rather it is the name of enclosed space. Water is accommodated by space in a vessel. Vessel provides enclosed space. Space is useful only when enclosed. Space is supported by enclosure to be useful. Enclosure is made up of prithvi. So Prithvi supports Akasha to make Akasha useful for transactions.

Prithvi and Akasha have annam annada sambandham. They have Prathishta Prathishitita Sambandam as well. Everything is interdependent. One who meditates on this cosmic symbiotic relationship will be supported in his life as well. Remember society has to be supported and if you can make yourself indispensable to society, it will also support you. However, if you are a parasite on society you will be considered a burden. You give and you will be given. He will get worldly results as phalam.

So three pairs were reviewed to understand their interdependence. Modern science shows how the whole earth is interconnected. Universe is one cosmic organism.

Vishnu sahsranamam also says the same. It says cosmos is Perumal. Thus the three upsanas lead us to Vishwrupa Dhyanam.

Shankaracharya adds a corollary to this through his commentary. He says if everything in universe is interdependent; it means nothing in creation is independent. Everything is dependent on some factor(s). If anything has a dependent existence, it is a mithya. So, entire creation is a mithya. Creation has a borrowed existence because something else is the adishtanam. Adishtanam is one that lends existence to creation. This adishtanam is Brahman. Subject cannot enjoy subject-ness without an object. Object also cannot enjoy

object-ness without a subject. They are all interdependent. Thus student cannot enjoy student-hood without a teacher. This is known as Turiyam. Shankaracharya says this upasana shows the Mithyatvam of Universe. With this meditation the Vishwarupa dhyanam is over.

### **Ch 3, Anuvaka # 10, Shloka # 1:**

**Do not turn away anybody who seeks shelter and lodging. This is the vow. Let one, therefore, acquire much food by any means whatsoever. They should say: "Food is ready". If the food is prepared in the best manner, the food is given to him (the guest) also in the best manner. If the food is prepared in a medium manner, food is also given to him in a medium manner. If food is prepared in the lowest manner, the same food is also given to him in a lower manner. He who knows thus, will obtain all the rewards as mentioned above.**

Now we are in the tenth and final anuvaka of Brghuvalli. Here two more Vrthams are introduced. In previous anuvaka's three Vrthams were given. Thus the fourth Vrtham is Athiti Puja. This topic was already discussed in shikshavalli. The fifth Vrtham is anna-danam.

**Athitipuja:** When a person comes to your place give him shelter. This advice should be taken in context of the Vedic times when it was written, when there were no hotels and eateries for a traveller. Nowadays hotels and restaurants are available so don't force yourself on others. Don't go unless invited. Don't entertain unknown people. Be very careful of Swamiji's. Act according to situation. In olden times, when a guest came without his planning for it, it was considered God's will. To such a guest one has to provide food. Scriptures say when a guest is standing outside and you continue to eat inside the house, it is like committing a big crime. So share food. So, always have extra food in the house. Dayanadaswamiji said a house is not a home if cooking does not take place. Whatever you eat, first offer it to God. So, food

has to be cooked so that you may have plenty of annam. Somehow procure food although legitimately. Remember when an Athithi (guest) comes he feels he is imposing upon you; the householder should remove any feeling of guilt on part of guest in this regard. Make him feel welcome.

With Best Wishes,

Ram Ramaswamy

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## **Bhagawat Geeta, Class 115: Chapter 8, Verses 18 to 22**

Greetings All,

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे अविद्यायाः कर्मणोः प्रलयोद्भवोऽपि जन्ममृत्योर्लक्षणं ॥ १८ ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे अविद्यायाः कर्मणोः प्रलयोद्भवोऽपि जन्ममृत्योर्लक्षणं ॥ १८ ॥

**At break of day, all individuals are born of the Unmanifest; when night falls, they are dissolved in the same Unmanifest.**

Continuing his teaching Swamiji said, from shloka # 15 to shloka # 22, Sri Krishna is comparing two forms of human goals.

One attainable through karma through a varieties of actions, loukika and vaidika; scriptural and non-scriptural; secular and religious. They can give one set of results and the other type of goal attainable is through Nishkama upasana.

Sri Krishna wants to point out that Karma phalam is finite while upasana phalam is infinite. We are not comparing gyanam

to any other sadhana here. Here comparison is between karma phalam and upasana phalam. Upasana phalam is superior to karma phalam. Karma can give all types of results upto Brahma loka but they are all finite in nature. Nishkama Upasana gives one Krama Mukti, which is an infinite result.

Therefore, karma phalam is parichinnam whereas Nishkama upasana phalam, krama mukthi, is aparichinna. This is the idea Sri Krishna wants to convey through the shlokas beginning from the 15th to 22nd.

While talking of material results, the highest goal possible, within time and space, is Brahma Loka prapthihi, which is also finite. Sri Krishna admits that while Brahmaji's life is a long one even he finally faces an end. He spoke about one day of Brahmaji as being 2000 Chatur Yugas. It appears as though it is infinite, while in reality it too is finite.

Sri Krishna gives some incidental information now. When Brahmaji's day starts, creation comes into being. When he goes to sleep creation goes into an unmanifest condition. Similar process plays out with an individual as well. When he wakes up everything rises. And when he goes to sleep his private world is resolved. This is known as Laya.

In Brahmaji's world, objective world rises and resolves. In shloka # 18 all Vyaktas arise from Avyakta condition. They were resting in Brahmaji in a potential form.

We also experience this through our dream world every day. We throw our dream world from our own mind; our today's dream is potentially there in our mind in form of Vasanas and impressions. We throw out the dream-space; dreamtime and dream objects and we have duration for the dream as well. In the same way, with Brahmaji, he withholds the creation and again throws them out. And that form withheld by Brahmaji is called avyaktam.

Similar idea was discussed in chapter 2 as well. Thus we learn

that the universe is never created by anybody. Creation is wrong word to use; **nothing is created or destroyed**. This applies to the creation of the world as well. So the question of why god created does not arise for us. For us, the world is there eternally. Nobody created the world. It is against law of conservation of energy. **Thus the word creation must be replaced by the word manifestation. The world was always there, God did not create; it was there in potential form; and the potential matter; the potential world in time acted upon by time, undergoes a modification and the unmanifest, now modified, becomes manifest.**

Time is an integral part of matter and creation. Matter and time cannot be separated. They are inseparable. That is the reason we do not know about time before the big bang.

With time everything goes back into unmanifest condition then it comes back as manifest. This cycle of manifest and unmanifest is an eternal process. So, unmanifest does not mean an end of the world.

### **Shloka # 19:**

सर्वजन्तुनां हि भूतानां कर्मणां कर्मणां कर्मणां कर्मणां कर्मणां कर्मणां  
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**This same host of beings after repeated births, get dissolved, helplessly, O Arjuna! at the time of nightfall and are born at day break.**

If universe goes to unmanifest and then again manifests, what happens to all jivas?

Sri Krishna says the individual will also have the same destiny. They also will go to unmanifest condition; in which all the Jivas will remain potentially inactive, dormant, like the hibernation of some animals; we all will go back to hibernation. And after remaining in potential form for many yugas; again the jivas will emerge with their own karmas,

punyam and papam intact.

How will we remain in pralayam? God has given us a simulated experience. We get a taste of it when we go to sleep. In sleep, our ego gets resolved and it remains dormant without destruction.

Citing an example, suppose in tonight's sleep, all the 8th chapter knowledge was destroyed, then next class I have to again start with the same topic. But how am I able to continue with the same topic? Because, during sleep, your knowledge is not destroyed, it goes to a potential condition. In the same way, during pralaya, all the Jivas go to their potential condition and again come back in the next srishti.

**The same group of Jivas will go dormant, but will come back again and again in an eternal process. Thus, no new jiva is created.** The question comes up, if no new jiva is created why is there a population explosion? When we think of jivas we tend to think of human beings alone. In reality jivas include all beings including human, animal, plants, insects, lokas, asuras, devas etc. All of them put together, the number remains same as per our scriptures.

Swami Chinmayananda used to say; previously there were many forests with animals. They were hunted and killed. They all were converted to human beings.

New Jivas can't be created. Even if one can be created what type of body should it get? A Jiva has to have past karmas. Only based on its past karma a body comes up. If there is no past karma available on what basis will a new body come into being? Remember the body is not determined by Bhagavan's wish; the body is determined by purvakarma; a fresh jiva will never have a purva karma; therefore it is not possible. And this defect is called krita akrita dosha.

If a fresh jiva cant be created, when were we created first and what was its basis? We were never created; we are anadi.





When I go to the sleep state, the whole material world is resolved; and the time and space also go to unmanifest condition; and **there is total blankness; but even at that time, there is someone who is aware of that condition.** Who is aware of that; I am aware; how do you know, I am aware; because when I wake up, I am able to talk about the blank state, that means I was continuing, unchangeably, even when the duality came and the duality got resolved, I remained unaffected by that. This observer of the matter, this observer of the change, is the changeless consciousness principle, which is beyond time and space. Consciousness does not fall within time. Consciousness does not fall within space.

It is beyond time and space.

Consciousness therefore does not fall within matter and therefore consciousness does not fall within the physical and the chemical laws. That is reason the scientists are struggling to understand Consciousness; the physical and chemical laws do not appear to apply to it. It does not follow physical and chemical laws. Therefore, scientists are not able to understand it. Some scientists have started saying consciousness is beyond these laws and cannot be located. Only something in space can be located. Who is this consciousness? It is the witness consciousness. It is God, says Sri Krishna. It is Satyam, Gyanam, Anantam Brahman.

What about various forms attributed to God? A gross mind cannot grasp the subtle consciousness, which is beyond space and time.

Therefore until the intellect gets sufficiently sensitized, until it is sufficiently prepared, we have to attribute a form. We have to worship form. Ultimately God is Shudha Chaitanya Swarupam. O Arjuna! Become one with this God.

And O Arjuna, I want to you to discover oneness with that God. That is the aim of all religious and spiritual struggles.

One, avyaktha is nothing but unmanifest matter; other than that unmanifest matter, there is something else, which is a third entity. So the three entities are:

- 1) manifest matter No.1;
- 2) unmanifest matter No.2; you may call it energy and
- 3) 3rd one is consciousness, which is beyond manifest and unmanifest matter.

These three principles exist. Consciousness is known as Sanatana, one not affected by time. It witnesses time, its arrival and dissolution without being affected by time. Hence it is called immortal or timeless. Where is it present? It does not perish even when all beings perish through unmanifestation. Its location—it does not have a location; rather time and space are located in consciousness.

A God is located in space is the basis for the question where is god? It cannot be answered.

In field of god, cause and effect do not enter. So you cannot ask the when, where, why, how etc in relation to God, all these questions can be answered only with regard to a thing, which are time, space and causality

If you remember Kathopanishad's definition of

Brahman; it is one which is beyond the concept of causality; so, we have to go to that Brahman. When we say go, it is again a problem, because go is a concept in time, space and travel. That is why any word you use in Vedanta, you get trapped; because intellect can function only in the field of time space and causality; that is why

we say it is a matter to be understood.

**Shloka # 21:**





bhaktha; or a mumukshu; and with this sincere desire, you continue your saguna bhakthi; sooner or later, you will get the qualifications required for that nirguna bhakthi; therefore he says that Brahman is attainable.

So with this Sri Krishna completes his comparative study of God as higher goal and world as the lower goal, and an intelligent person would vote for god and not for

world and if you vote for God you become a Nishkama upasaka.

### **Take away:**

1. The world was always there, God did not create; it was there in potential form; and the potential matter; the potential world in time acted upon by time, undergoes a modification and the unmanifest, now modified, becomes manifest.
2. The same group of Jivas will go dormant, but will come back again and again in an eternal process. Thus, no new jiva is created.
3. Nothing is created or destroyed. Thus the word creation must be replaced by the word manifestation.
4. Through knowledge you do not reach Brahman;

Through knowledge you drop the notion that Brahman is away.

Ram Ramaswamy

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## **Vyragyam – Detachment**

Tattva Bodha defines Vyragyam as desirelessness for the pleasures of this world and the other upper worlds.

Put it in another way, it is discriminating the REAL from the UNREAL and renouncing the Unreal and adopting the Real .

In KATHOPANISHAD'S language, it is rejecting the "PREYAS" and electing the "SREYAS"

Bharthruhari, a great SAGE , compiled 100 mind boggling Sanskrit slokas , entitled "VYRAGYA SATHAKAM". which makes any one, to take up SANYASA instantly.

In Chandogya Upanishad, Narada Maharshi approaches his guru, Sanath kumara and asks for higher knowledge. The guru asks him to enumerate all he has already learnt so he can instruct him on the rest. Narada, enlists his knowledge which includes astrology, astronomy, literature, music, art, dance, grammar, logic, all the material sciences, vedas, animal and snake knowledge etc. To this Sanath Kumara replied that what he learnt was mere NAMES and missed the entire **essence** and hence taught him the atma vidya.

Sankara Charya, in a simple treatise called "BHAJA GOVINDAM" brought out the same message .

Sasthras use a familiar theme called "PRATHI PAKSHA BHAVANA" (REVERSE PSYCHOLOGY) to explain away the spiritual facts.

This process involves, first presenting the world view of happiness , the **traditional reality** (VYAVAHARIKA SATHYAM) .Then analyzing and concluding the reverse to be the actual truth, the **Absolute Reality** (PARAMRTHIKA SATHYAM) and redirecting the individual towards the real truth.

It is important to note that Sasthras do not condemn attachment, (especially in the early stages of life) , towards the possessions and people.

What sasthras condemn is the addiction(THIRST) towards these material pursuits.

Ultimately ,of course one need absolute detachment to attain freedom.

It is like , to close the bank account, you need to pay off the debts or with draw the balance as applicable.

Similarly, to achieve total freedom, you need to clear both the papam and punyam balance and get a clearance certificate.

As long as you recognize your possessions and people are different from you( MAMA KARA) and they can leave you with out notice in accordance to their PRARABDHA KARMA , it is acceptable to love them. This is allowed attachment.

But when you convert your people and your possessions as part of your self (AHAM KARA) and cannot accept them to be separate from you and cannot tolerate their loss, this is

called excessive attachment or addiction .

This addiction is what the Sasthras vehemently warn us to avoid.

This was the problem with Arjuna also , when he treated his grand father , Bhishma , as part of himself and could not separate him as another individual. So he did not want to fight with him.

In the very first stanza of BHAJA GOVINDHAM , Sankara denounces the acquisition of material sciences (APARA VIDHYA) all our lives.

Although they are important and needed in the initial period of life, we need to understand that they do not give us freedom .

Ultimately you need to acquire PARA VIDHYA which alone makes you free from samsara..

Next , Sankara takes up the issue of acquiring money. Money is very important and sasthras recognizes this fact and allows it as long as it is earned ethically, live modestly and share it with the needy. It is the excessive thirst for accumulating money that is condemned by sasthras.

Sankara boldly proclaims that too much money is an obstacle for peace of mind.and declares that It does not give even a trace of happiness .

Sankara asks us to remember this truth constantly.

He says that we need to fear even our own son when we are too rich.

When you are able to earn money, your dependents adore you.

When your money dries up, they do not even say hello to you.

When you are alive, your relatives inquire your welfare. When the PRANA leaves the body, even the darling wife is afraid of touching your dead body.

This is the way of the world.

It is but natural to have attraction towards opposite sex and the attractive body parts. This excessive attraction towards the beauty is a delusion because on analysis we came to realize that they are mere ugly masses of flesh, fat and blood only.

Life is unstable like a water drop on a lotus leaf. As long as it stays on the leaf, it is unsteady and dancing all the time. But when it finally falls on the water under neath, it merges with water and retains stability.

In the same way, as long as we are in samsara, the life is very turbulent . The permanent peace is achieved only when one merges with BRAHMAN.

Who is your wife and who is your son, Sankarra wants us to inquire. When analyzed, your wife is the daughter of someone else and joined you only at some time in your life. She brought with her, her own PRARABHDHA and needed to exhaust it .You should treat both as travellers and should recognize that you need to depart when you reach your destinations as dictated by the KARMA.

The son also came through you, but he is a separate individual with his own prarabdha to experience and exhaust. Realize that all the losable things, including your money, your youth, your relatives etc. will be gone at any time without notice. They are all impermanent . BRAHMAN alone is permanent and hence try to attain Him.

Few other comments.

—  
Monkey story. There was a monkey which was eating the peanuts of a farmer. He tried to chase it away but the monkey kept on coming and eating the peanuts. The farmer designed a plan to teach the monkey. He fixed a pot on the ground and filled the pot with peanuts. The pot has a narrow neck which enables the monkey to put his open hands in and out. but not the closed fist. The monkey grabbed the fist full of peanuts and tried to eat but could not do so because of the narrow neck. The farmer came and started beating the monkey. The monkey would not let the grip go and hence received the banging. If only he lets the grip go, he will be free.

In the same way as long as you hold on to the people and possessions, freedom is not possible. You need to learn to let go.

—  
Napoleon the great, who conquered the whole world, instructed his people, to parade his coffin along the streets of the city with his empty hands up in the air , proving to every one that he is leaving this world empty handed. and none of his achievements travelling with him.

When one dies, all the wealth acquired is left behind at home. The friends and relatives are left behind at the cremation ground.



Only the punyam and papam acquired in one's life accompanies him .

Bhartruhari, in his "VYRAGYS SATHAKAM " describes three possible destinations to the money you earned.

1.BHOGAM--(Enjoyment)-- Enjoy the wealth you acquired for your personal comforts. Feel free to enjoy all the pleasures to the fullest.

2.DHANAM--(Charity)--After fulfilling your comforts , donate freely to the needy and less fortunate.

(Do not leave too much money to the children. As Warren Buffett said, leave just enough so they still have incentive to work ,not too much so they stay idle and waste the money and also their life.)

3.NASAM--(Loss) Total waste of your hard earned money.

Sage BHARTHURHARI , sympathizes with those unfortunate souls who neither enjoyed their wealth nor donated and helped the needy.

Their money goes to the third destination – which is total waste of all his efforts in accumulating all the wealth all through his life.

DEVARAJULU NAIDU KATTA.

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## Tatitreyā Upanishad, Class 46

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.

Continuing his teaching Swamiji said, we have completed first six anuvakahas of Brghuvalli. In these anuvakahas the Upanishad gave a summary of Brahma vidya. Let us remember that Brahma vidya was already discussed as the main topic of Chapter two. Chapter 3 has provided us with a summary of Jivatma-paramatma aikyam, revealed through pancha kosha viveka. Jagat karanam Brahma is Pancha Kosha Vilakshanam atma. This Pancha kosha Vilakshana atma was identified as ananda atma. Here teaching reaches its culmination. This pancha Kosha vichara was named Tapas. Veda Purva Bhaga defines Tapas as austerities. Vedanta, however, does not define Tapas as austerities but as one pointed enquiry into Self. Pancha Kosha viveka enquiry process was discussed in this context. Through the story of a father and son the necessity of a guru was indicated; even Brghu needed a guru. In this portion an important mantra was quoted as Brahma Lakshanam or definition of Brahman as Srishti, sthithi, laya karanam. With this the first part of Brghuvalli is over. Benefits of this Brahma vidya were next provided. Life remains settled. Psychologically one remains in a settled condition, relieved and in lightened condition. Worldly benefits were also mentioned. Now we are entering second part of Brghuvalli in Anuvakaha # 7.

### **Ch 3, Anuvakaha # 7, Shloka # 1:**

**Do not blaspheme food; that shall your vow. Prana is food. Body is the eater of food. The body is fixed in prana. The prana is fixed in the body. Thus food is fixed in food. He who knows that food is fixed in food, becomes one with Brahman. He becomes possessed of food and he becomes the eater of the food. He becomes great in progeny, in cattle wealth and in splendor of Brahmanhood. He becomes great in fame.**

In the following anuvakahas, the Upanishad will prescribe certain meditations to prepare for self-knowledge; certain descriptions are mentioned such as Vrttam; four or five Vrttam's are suggested. Most of them are connected with annam.

Why is so much importance given to annam? Annam is the first stage of Vedantic enquiry. It is the grossest stage and most of our worries and time are spent connected to annamaya in search of security. This is grossest form of "I". Through this we reach the subtlest "I". Annam is first rung of this ladder. So to express gratitude to annamaya and annam (essence of annamaya) several Vrthams are given.

A particular meditation group is also prescribed. Intention is to look at whole universe as body of God. This new perspective is that universe is not fragmented, but is one cosmic organism or is Ishwara Shariram. This macro Ishwara is Virat Ishwara. It is a unique teaching by the Upanishad of what god is. In other religions, god is a separate entity who remains away from our world in an unseen place. This is known as Tatastha Ishwara, a god away from world, who is safely ensconced somewhere.

Vedanta says, Ishwara is not away from world; rather he is manifestation of the world. How to manifest this? How can I look at world as one whole principle? Citing example of our body, individual bodies have several parts, organs etc. Why do we look at a bunch of organs as one whole body? There is logic to it. Even though there are several parts to our body, they are all an interconnected whole. Each organ is connected and dependent on other organs, interconnected and interdependent. So, if one organ gets affected, others are also affected, although probably over a period of time. Thus, in diabetes, while pancreas is affected, over time it also affects the feet and the brain. This connection is not physically perceptible. Similarly, whole cosmos is one organic whole. Every part of creation is related to various parts of creation. Environmental balance is affected, related to rainfall especially, when deforestation occurs.

The more we study, the more we see interconnectedness between human beings, animals, plants, rivers etc. Similarly it is with the butterfly effect where the flutter of wings of a

butterfly can affect a far away star as well.

Everything is interconnected and in a symbiotic relationship. Upanishad wants to reveal this interconnection. Three pairs of objects are taken and we are asked to meditate on the interdependency of each pair. This interdependency is presented as two types:

1) Annam Annadaha Sambandam;

Here it is consumer and consumed relationship. Thus when we are alive we (body) consume earth or products coming out of earth such as plants. This is the Consumer.

After death the earth consumes our body; so here it is consumed.

So our body is once a consumer and at another time it is consumed.

2) Pratishta Prathishthita sambandam

Mutually supported relationship. Each pair supports each other. Thus, when we are children, our parents support us. When same parents grow old, in their second childhood, it is children's responsibility to support them. This is mutual support. The same situation plays out in gurukulam. Brahmachari is not charged a fee for his stay in gurukulam. But when Brahmachari leaves and takes up Grahastha ashrama he should support the gurukulam.

Gurukula initially provided support but later it becomes the one that is supported.

In Anuvakaha # 7, this relationship is illustrated via one's between three pairs respectively.

First pair is Annam and Shariram.

This pair is meditated upon to see relationship in two types

mentioned.

In anuvakaha # 8 the pair is Agni and Jalam. In this upasana the two types of relationship are meditated upon.

In anuvakaha # 9 the pair is Prithvi and Akasha. Here again one meditates upon two types of relationship.

By meditating on these three pairs we can see interconnectedness of this universe. Thus, dharma is defined as one that ensures this cosmic balance is not disturbed. We are destroying trees and creating a lung problem for the universe. If I am aware of the cosmic rhythm, I will not perform an apa-shruti. While chanting a mantra if one person chants in a different shruti, it jars. Similarly, adharma is disturbance of cosmic harmony. It's negative effect won't be felt immediately, but after decades the problems are felt. Some are even irreversible. Sri Krishna in the Gita talks of this effect as act of an immature and selfish person's who is not aware of this balance.

This is a beautiful meditation. Daily Sandhya vandanam

too has a portion addressing this. During sandhya vandanam, when we say Tarpayami, it means I am aware of this interconnectedness. These three upsanas together equal the Virat Upsana or Vishwarupa upasana. It is very important to know this before understanding Nirguna Brahman. This is the topic of anuvakaha's # 7, 8 and 9 respectively.

Explaining anuvakaha # 7 Swamiji said:

**The first discipline: When food is given, do not complain about the food.** Accept it with satisfaction. Keep in mind that you get what you deserve. This should be taken as a vow, as Annam is Brahman.

The First pair is Pranam and Shariram.

From one angle Shariram consumes Prana Shakti. From another

angle this role is reversed where it is consumed, meaning Shariram is consumed. How to assimilate this concept? At time of breathing, the air is taken into body where it is consumed as prana vayu. Here prana is annam.

Another angle is, when you are physically active.

To reduce obesity, one exercises. At that time Prana is activated; then Prana eats body's own weight. Thus prana eats up body. So, here body is annam and prana is annadam, the first relationship.

Second relationship: Pratishta Prathishthita sambandam: Here body is supported by Prana and Prana is supported by Shariram. How to assimilate this?

Body can't be alive if not backed by Prana Shakti. Prana is the supporter that keeps body alive.

Another angle: Prana Shakti is capacity to act or it is also Kriya Shakti. Prana, however, can function only in an enclosed body. So, a body is required for Prana to function. After death, Prana is still there but it needs another body for it to act. So, body supports Prana to function.

Can Prana be active without a body? Prana cannot turn even a page without a body. It needs shariram to be alive. This is Pratishta Prathishthita sambandam.

Therefore annam (prana) and anavan (shariram) of the pair are mutually supported. This meditation is to be practiced. What is benefit of this meditation? Whoever benefits on this mutual dependence of prana and shariram will be well supported in his life. Not only will he have good support, he will also get other worldly benefits, namely name, fame, food and health. One vrtham and upasana are now complete.

**CH 3, anuvakaha # 8, shloka # 1:**

**Do not reject food. That is duty. Water is food. Fire is the**

**food eater. Fire is fixed in water, water is in fixed in fire. So food is fixed in food. He who knows that food is fixed in food, gets established in Brahman. He becomes possessor of food and an eater of food. He becomes great in progeny, in cattle and in his spiritual lustre. He becomes great in fame.**

Second Vrtham: Don't waste food on plate. It is disrespect to Annam. Suppose I am full, should I keep eating? Don't let such a situation develop. Take only what you need to begin with. Suppose server keeps serving despite my protestations? Here again one may cause waste of food; but here the papam belongs to the server. So be careful in eating and serving. **Do not waste food is the vratham.**

Upasana # 2: The pair is Agni and Jalam.

Water is annam, the consumed. Fire is annada, the consumer.

In role reversal, water is consumer and fire is consumed.

How to assimilate this idea? At internal level, when we drink water it is consumed by Vaishvanara Agni of body or digesting fire.

Another angle is that when we quench fire and a fire hazard occurs, we extinguish fire with water. Here water consumes fire.

**Take away:**

1. When food is given, do not complain about the food.
2. Do not waste food is a vratham.

With Best Wishes,

Ram Ramaswamy

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# Bhawat Geeta Class 114: Chapter 8, Verses 12 to 18

Shloka # 12:

सर्वेन्द्रियनिग्रहं हृदि संयम्य मनो ह्यहम्  
सर्वभूतहितं चिन्तयन् शिखरेऽस्युपस्थितः॥८.१२॥

**Controlling all gateways of the senses, confining the mind in the heart, fixing the life breath in the crown and intent on the maintenance of Yoga.**

Continuing his teaching Swamiji said, from shloka # 6 onwards, of chapter # 8, Sri Krishna has been answering Arjuna's questions regarding the method, significance and benefits of remembering god at time of death. Ishwara smaranam at time of death requires a person to be a Nishkama upasaka; upasaka means the one who practices meditation on Ishwara with attributes; therefore we say saguna upasaka.

Upasaka is a meditator on god who recognizes that his highest goal is Ishwara alone. Finite form Ishwara symbolizes infinite God. Symbol is representation of god. We know symbol is finite. Facing this finite symbol he considers the infinite god as goal of life. God alone is Sat. Everything else is Tamas.

He considers that infinite God as the primary goal of life. Thus we have the shloka:



### **Asatoma sad gamaya;**

everything else other than God

is asat, God alone is Sat;

### **Tamasomaya jyotirgamaya;**

everything other than God is tamas; God alone is jyothihi; and

### **Mrythoma amrutham gamaya;**

everything other than God is mruthyu means mortality; God alone represents immortality.

Such a person is a nishkaama upasaka. He remembers god at time of death. As a person thinks so he becomes. Nishkama Upasaka thinks of god and he becomes one with god. This Upasaka then goes to Brahma loka and gets nirguna upasana gyanam. This is known as Krama Mukti.

Even though infinite god is one, the symbols representing him are finite and can be many. Scriptures give us many symbols such as Rama Krishna etc. There are also Pratika symbols such as fire, lingam, Omkara etc. Omkara is a Pratika alambanam. Upasaka through Omkara remembers God. At time of death too he remembers Om and dies. Some others may remember Rama or Krishna as well at time of death.

Citing a story, a man was about to die. Goddess Parvati wanted to help him. She requested God Shiva to help him. Shiva said that man did not need any help. But upon Parvati's insistence Shiva agreed to help. He said if man remembers amma, it would mean he remembered parvati and if he remembers appa it will mean he remembered Shiva. Unfortunately at time of death the man said Ayyo and died. Shiva told parvathi that human beings are like that. Even if you want to rescue them they wont allow it.

### **Shloka # 13:**







For an intelligent person God is primary goal. For an indiscriminate person, world is the goal. With respect to finite goals there are three defects or doshas.

1. Dukha mishritatvam: It means pleasure is mixed with pain of acquisition, preservation and ultimate loss. Each of these steps is a cause of pain.
2. Atriptikaratvam: 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 tripti; 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 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:**

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

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. 8.17

**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



only my world is resolved. My private world rises and resolves. For Brahmaji it happens at macro level. When I sleep it is called Laya, at micro level. When Brahmaji sleeps it is called Pralaya, at a macro level. In Pralaya whole creation goes to sleep.

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 awakens, 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



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# 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 drvayam where in thoughts rise and subside, but the mind, the material itself, remains as is. Mind continues even in sushupti state. In susuhupti, 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 Bhrigu 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.

Bhrigu 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

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

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥ ८.८ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ८.८ ॥

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

Continuing his teaching Swamiji said, Sri Krishna answering the seventh question of Arjuna, from the fifth shloka onwards, is dealing with topic of remembering God at time of death. He is also dealing with Saguna Ishwara Upasanam or meditating on god with attributes. This Upasaka is a nishkama upasaka whose goal in life is spiritual and who has acquired Vairagyam.

And this Nishkama upasaka can take to two different courses of life, one is practising Nishkama upasana for sometime, and thereafter switching over the sadhdana to the vedanta vicharah; or nirguna ishvara gyanam in form of sravanam, mananam and nidhidhyasanam. By performing this upasana one obtains Jivan mukti. This topic of nishkama upasana is however further elaborated in chapter # 9.

Another path for an Upasaka is where he or she continues in Saguna Upasana. Here Upasaka feels he is not qualified enough; or an appropriate acharya was not available to him or due to his poor health etc. So, due to some obstacles he is not able to perform Nirguna Upasana. So, he continues in Saguna Upasana. Sri Krishna says, since this upasaka values Ishwara parpthihi he too remembers god at time of death. He, however, after his death goes to Brahma Loka where he enters into Nirguna Ishwara Upasana. In Brahma Loka he obtains Gyanam and this gyanam is called Krama Mukti. This Krama Mukti is the

topic of the current Chapter 8.

How can a person remember god at time of death when my control over my fading senses is weak? Sri Krishna says it will become effortless if your devotion enters and permeates your subconscious mind. So, at time of death, even if conscious 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:**

वृषभवाक्यं श्रीकृष्णस्य  
वृषभवाक्यं श्रीकृष्णस्य  
वृषभवाक्यं श्रीकृष्णस्य  
वृषभवाक्यं श्रीकृष्णस्य 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 Brahma 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 brahmarandhra.

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:

तस्यैव तस्यैव तस्यैव  
तस्यैव तस्यैव तस्यैव  
तस्यैव तस्यैव तस्यैव तस्यैव  
तस्यैव तस्यैव तस्यैव तस्यैव 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.



time of death and bring mind to one's heart where god is visualized. Shankaracharya says: "at time of death all yama dutha's are coming and threatening me and criticizing me for 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