

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/>

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

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

Greetings All,

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:

संसारस्यैव हि जन्तुनां प्रलयोऽयं प्रलयोऽयं प्रलयोऽयं
संसारस्यैव हि जन्तुनां प्रलयोऽयं प्रलयोऽयं प्रलयोऽयं 8.19

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 pralaya? 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.

There is another goal a human can achieve beyond this cycle of karya and karana prapancha, vyakta avyakta prapancha, where maya becomes the world and then world becomes Maya. They both exist within time. There is another condition known as Unmanifest # 2 also known as Consciousness principle. It is the witness of unmanifest and manifest condition of matter. That witness consciousness does not fall within the witnessed field because the observer is different from and beyond the observed.

To understand this, in the waking state, material world, time and space are experienced. In dream too I experience a world conditioned by time and space.

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,

be there. To know it exists, the being requires consciousness. Existence presupposes knowledge; it pre-supposes consciousness. So, this consciousness pervades whole creation. Sri Krishna feels this may be too high a matter to understand. Don't get disheartened, he says. What is required is sincere desire to get this knowledge.

So, Sri Krishna says, You can go to nirgunam brahma by your Nishkama bhakthi; once you understand that alone is the ultimate goal; because anything else falls within domain of time and space and therefore mortality; I am no more interested in mortality and the tyranny of time. But once you have understood tyranny of time, and once you are sincerely devoted to the timeless Brahman, you are called a Nishkama 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

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 turbolant . 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.

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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 .

Bharthruhari, 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 BHARTHRUHARI , 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.

Tatitreyā Upaniṣhad, 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 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.

Continuing his teaching Swamiji said, we have completed first six anuvakahas of Brghuvalli. In these anuvakahas the Upaniṣhad 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 annamyam 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

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

Shloka # 12:

संयम्यैवासेन मनो हृदि निधाय
सर्वेन्द्रियान्मनसि संयम्य शिरसा
संयम्य शिरसा श्वासात् प्राणं शिरसा
संयम्य श्वासात् प्राणं शिरसा 8.12

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

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 lose 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 deny them. But remember, that fundamental relationship is with the Lord, the one who remembers this without being distracted by the incidental roles that he plays, the one who remembers this fact in the background like a tampura sruti reaches Me. Just as a musician does not lose sight of tampura sruti, the moment tampura sruti is lost sight of, apa sruti comes; then the music will not be music anymore. And, therefore, in the background, the one who remembers Me, for such a Nishkama upasaka, O Partha, I am the easiest person to remember. Just as a person who is attached to money always remembers money, similarly, if I know the value of god, remembrance is easier. **Your mind remembers what you value most in your life.** And in shloka nityayukta means who is ever integrated; ever balanced, ever clear about his priorities in life; and yoginah means one who is a seeker; a upasaka yogi.

Shloka # 15:

ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
ॐ नमो भगवते वासुदेवाय ॥ १५ ॥

Reaching Me and winning supreme perfection, magnanimous sages no longer suffer re-birth-this ephemeral abode of all sufferings.

With previous shloka Sri Krishna has concluded his answer to Shloka # 7 about remembering god at time of death. Now he discusses some related topics. Till Shloka # 22 he wants to discuss two types of human goals. They are:

1. God, infinite and spiritual.
2. World, finite and material.

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:

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

have studied scriptures alone know these details. What happens to a day and night of Brahmaji is detailed in next Shloka.

Shloka # 18:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 8.18 ॥

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

Brahmaji's day and night is similar to our day and night. When our day begins our interactions begin. It is an active world of space, time, people interactions, consequences and responses as well. The moment I go to sleep my world of plurality is resolved for me. Emotions are resolved. It is Nirvikapla avastha or undifferentiated state. In my sleep, 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

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:

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

0 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 parpithi 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:

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
ॐ नमो भगवते वासुदेवाय ॐ नमो
ॐ नमो भगवते वासुदेवाय ॐ नमो 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 Brahmastrandam 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 brahmadanda.

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:

तत्तद्विद्यायां तद्विद्यायां तद्विद्यायां
तद्विद्यायां तद्विद्यायां तद्विद्यायां
तद्विद्यायां तद्विद्यायां तद्विद्यायां
तद्विद्यायां तद्विद्यायां तद्विद्यायां 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 Aparā 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 Ishwara. However, he does so, only in shlokas 20, 21 and 22.

Shloka # 12:

ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
ॐ नमो भगवते वासुदेवाय ॥ 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.

God's nature is formless. It is difficult to conceive this formless god, hence scriptures created alambanam, a concrete symbol. And this alambanam or symbol is of two types; one is called prathima alambanam, and the other is called pratheeka alambanam; prathima alambanam is a symbol, which has got all the limbs or organs like a head, hands, legs etc. where the Lord is personified.

Thus, Sri Rama's picture is a pratima alambanam. Pratika

alambanam, like a shiva linga does not have limbs. Even a flame can be a pratika alambanam even as turmeric powder too is one used to denote Ganesha.

One can choose whichever alambanam suits him or her.

Omkara is also an alambanam. Katho Upanishad says when you visualize god in Omkara it is Omkara upasana. It is a well-known upasana. It is discussed in several Upanishads. So, Sri Krishna also borrows it here in shloka's # 12 and 13 respectively.

When Sri Krishna talks of Omkara upasana, it is just one of the choices, among several upasanas. The goal here is that one should have a concrete symbol for the abstract god to meditate upon. Then, one should withdraw from one's sense organs at 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

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 dvarani 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 a 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, point's 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 pratyanta. 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:

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

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.

Alternative method:

Saguna Upasana leads to nirguna Upasana. However person is not able to go to nirguna Ishwara. Switching from a god with attributes to a god without attributes is difficult. Nirguna Ishwara enquiry requires a very subtle mind.

So, if the mind is not ready for nirguna ishvara it will not appeal to that person. Then what should that person do? No doubt, he wants moksha; no doubt he wants to become one with God; he does not have interest in any other material goal; he is a nishama purushah; he is a mumukshu purushah; but his mind is not ready for nirguna vicharah.

Sri Krishna offers a solution. He says such a person should continue his Saguna Upasana alone in this life. He should make sure it is a nishkama mumukshu upasana. At time of death he **will remember only that which he values most in his or her**

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 ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥

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 tamera sruthi in background. While singing, tamera sruti will still be maintained.

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