

# 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 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:**

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

**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 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:

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

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

Here, Sri Krishna talks of glories of god.

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

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



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

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

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

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

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

In chapter 2, Brahma has been defined as Gyanam (as in satyam, gyanam anantam,) the consciousness principle. **Consciousness Brahman is material cause of universe. Thus, the material cause is consciousness itself.** No other philosophy or religion has come to this unique conclusion. **Ultimate stuff or content of the universe is consciousness. Cause of the tangible world is this intangible Consciousness.**

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

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

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

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

extended. Similarly any modification is not extended to Brahman.

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

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

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

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

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

### **Chapter 3, Anuvakha 2, Shloka # 1:**

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

Brghu took up annamaya kosha for study. He wanted to find

Srishti, Sthithi, Laya Karanam of annamaya kosha. He found annam or gross matter as the cause of the kosha.

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Chapter 3, Anuvakha 3, Shloka # 1:**

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

**instruct me about Brahman". He, Varuna, told him: "Desire to know Brahman by tapas, tapas is Brahman." He performed tapas and having performed tapas...**

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

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

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

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

**Take away:**

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

With Best Wishes,

Ram Ramaswamy

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**Bhgawat Geeta Class 112,**



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 life**. He will remember saguna Ishwara. He won't get liberation. But because of his intense desire he will go to Brahma Loka. There he will get ideal condition for Nirguna Ishwara Gyanam. Brahmaji himself will impart this knowledge and thus he will attain liberation. This is called Krama Mukti. Therefore a Nishkama upasaka can follow either path. Chapter 8 focuses on Krama Mukti.

Shloka # 5:

The word Yaha in shloka means nishkama saguna upasaka. Suppose he dies and his jiva travels. It is sukshma shariram. Remembering Me alone (saguna Ishwara) he will certainly get karma mukti; of this there is no doubt. Mad Bhava means krama



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.

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

May you be rationally be convinced; because the physical

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

This lifestyle will lead you to Me without doubt.

### Shloka # 8:

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

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

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

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

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

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

**Take away:**

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

Watch your words, they become your actions;

Watch your action, they become your habit;

Watch your habit; they become your character;

Watch your character, it becomes your destiny.

Ram Ramaswamy

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# Taitreya Upanishad, Class 43

## Chapter 3 or Brghuvalli:

### Chapter 3 preview:

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

Two types of preparatory disciplines are indicated:

1. Remotely connected to knowledge.
2. Directly connected to knowledge or sakshat sadhanani or Vedanta vakya vichara. This is an important sadhana as it leads to knowledge and is also known as Pramana

Vichara. Pancha Kosha vichara is highlighted here. The word Tapas is used again and again in this Upanishad in every section. Tapas, here means Vedanta vakya vichara or pancha kosha vichara. It is a direct means of self-knowledge. Although tapa also means penance and austerities, in this chapter it means Vichara.

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

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

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

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

**Chapter 3, Shantipatha, Shloka #1:**

**Om, May he protect us both. May He help us both to enjoy the**

**fruits of scriptural study. May we both exert together to find the true meaning of the sacred text. May our studies make us brilliant. May we never quarrel with each other.**

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

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

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

### **Ch 3, Anuvakaha 1, Shloka 2:**

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

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

It begins with introduction of guru and shishya. It is a guru shishya dialogue. Vedantic teaching is always in a guru shishya discussion format. This is to discourage learning Vedanta by self-study. In Taittiriya Upanishad, in the first

two chapters, there was no guru or shishya, although later chapters did. In this chapter the Guru is the father and shishya, the son.

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

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

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

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

Annam: Annamaya kosha.

Pranam: Pancha pranas

Vacham: Pancha Karmendriyani

All these together, Prana and vacha are pranamaya kosha.

Chakshu and stotram: Eye and ear are both gyanendriyas.

Manaha: the mind.

Mind with gyanendriyas is Manomaya kosha.

Vijnanamaya and anandamaya koshas, we have to supply.

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

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

### **Ch 3, Anuvakaha 1, Shlokas 3:**

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

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

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

Explaining further swamiji says:

Srishti: Brahma

Sthiti: Vishnu

Laya: Shiva

Brahma, Vishnu and shiva are all names for one Brahman alone.

It does not mean that there are many Gods. They are three functional names of one Brahman. Furthermore, we have, in our confusion, even started comparing them by creating names of shaivism and vaishnavism. Vedanta does not consider any one of the trinity superior; they are all one Brahman. Vedantins are called smarthas, who are neither shaivas nor vaishnavas. Wearing Vibhuti on forehead does not mean one is a shaiva. Scriptures say if anyone compares gods and grades them they will get an upset stomach. So, all are one Brahman. Therefore Brahman alone is srishti, sthiti and laya karanam. May you know him through tapas, keeping the clues in mind. Thus Brghu started his teaching.

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

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

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

With Best Wishes,

Ram Ramaswamy

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

Starting chapter 8, Swamiji said, this chapter is primarily based upon the last two shlokas of chapter 7. In Chapter 7, in the last two shlokas, Sri Krishna introduced some technical terms without explaining them. They were: Karma, Brahma, Adhyatmam, Adhibhutam, Adhidaivam, and Adhiyajnam. He also mentioned remembering god at the time of death.

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

## Shloka # 1:

Arjuna said, "O Krishna, what is Brahman? What is Adhyatmam? What is Karma? What is Adhibhutam? What is Adhidaivam? What is Adhiyajnam? How should I remember you at the time of death?"

Arjuna asked the following questions:

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

Please answer these five questions.

## Shloka # 2:

Arjuna continues, O Madhusudhana, Please answer:  
8.2

Arjuna continues, O Madhusudhana, Please answer:

6. Who or what is Adhiyagna?

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

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

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

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

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

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

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

**Shloka # 3:**

8.3

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

Sri Krishna now answers the questions.

**Q 1.What is Brahman?**

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

Why use paramam? Without it the word aksharam can also mean alphabet or a letter. So Brahman is the most supreme aksharam or the ultimate imperishable. The word Kshas means imperishable. In Mandukya Upanishad too, Brahman is called aksharam. What is this imperishable principle? Consciousness is the only entity that is not perishable. Matter is subject to decay and death. AP (apara prakriti) is perishable while PP (para prakriti) or Chaitanya tatvam is not. The very word Brahma means brihat tamatva or a superlatively big entity. Sri Krishna does not elaborate on Brahman as he has described it as Para Prakriti in chapter 7, shloka's 4-10.

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

## **Q 2. What is Adhyatmam?**

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

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

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



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

**Q 4. What is Adhibhutam?**

Any object that is experienced is perishable. All elements, the sun, moon, stars, rivers etc are all physical bodies and are, as such, perishable. **The material world is known as adhibhutam.**

**Q 5. What is adhidaivam?**

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

**Q.6: What is adhiyagna?**

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

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

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



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

In Shlokas 3 and 4 Sri Krishna has answered all six questions. Now he answers question # 7. The answer to this question is elaborately discussed till shloka # 28. In this answer he is introducing Ishwara Upasana as well. Ishwara, here is Saguna Ishwara. This god can be meditated upon. This Saguna Ishwara upasana gives two results depending on one's motive and attitude.

Thus we have:

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

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

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

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

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

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

Note: **sadyo mukti** means Infallible knowledge about one's own identity with Brahman.

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

**Take away:**

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

Ram Ramaswamy

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## **Taitreya Upanishad, Class 42: Summary of Brahmanandavalli**

1. Greetings All,

Swamiji said, today, I am giving you a summary of the Brahmanandavalli chapter. It is the main chapter of the Upanishad giving us the vedantic teaching. Chapters 1 and 3

are considered preparatory chapters dealing with preparatory disciplines only. Preparatory disciplines are also important in understanding Brahmanandavalli. In my summary, I am going to discuss it topic by topic.

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

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

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

All three topics are dealt with in the Vrithi Bhaga.

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

lightened.

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

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

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

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

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

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

fulfillment or priya, moda and pramoda. This is all ananda maya kosha.

So, now, how does one get to atma?

Once mind becomes calm will atma rise? Answering, the Upanishad says, never look for atma. It is the onlooker, the "I", the witness of priya, moda and pramoda; that "I", am the atma. Atmananda is the subject of experience. When is it available? It is available at all times say the shastras. Atma is ananda. This witness is called Brahman. It is a mahavakyam. With this pancha kosha viveka topic is over.

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

The features differentiating these two anandas are:

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

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

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

All three topics have been elaborated upon. Now Upanishad concludes with an upasamhara. Conclusion is that Gyani is not afraid of losing ananda. Gyani also goes through empathy and other emotional feelings. At time of sharing grief with others he is still aware of his own ananda. So, he does not fear.

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

Anuvakaha # 6 and 7:

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

The questions were:

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

1. Brahman is nimitha karanam
2. Brahman is jivatma.
3. Brahman is the material cause; Brahman is existent as universe.
4. Brahman is Self Creator or Sukritam

5. Brahman is ananda.
6. Brahman is life principle.
7. Brahman is Bhaya Abhaya Cheta.

The final answer is that Brahman exists.

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

**Take away:**

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

With Best Wishes,

Ram Ramaswamy

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# Baghawat Geeta, Class 110: Chapter 7 Summary

Greetings All,

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

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

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

role in deciding my future and therefore take charge of your life. You are responsible for your future; this is called jiva prayathna; “ You are responsible for your future” is an assertion of free will.

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

From chapter 7 onwards three new topics are introduced.

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

### **Summary of chapter # 7:**

#### **Shlokas 1-3:**

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

#### **Shloka 4-12:**

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

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

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

1. AP and PP are both eternal principles. AP is also never created or creatable. Consider the fact that science

can't create even an ounce of matter. Combination of AP and PP is called Ishwara.

2. This Ishwara (AP+PP) is cause of entire universe. This Ishwara has evolved and manifested as universe. Therefore Ishwara does not create the world and dump it down. Ishwara himself evolves into world as Upadana Karanam.

Then Sri Krishna derives a corollary. If Ishwara is cause and the world the effect then there is no world separate from God. God himself is manifesting as world. Thus, world is also God, only in a different configuration. Citing example gold is cause and ornaments the effect. Then there are no ornaments separate from gold. Ornament is not substantial; gold alone is. The word ornament does not indicate a new substance; it just means another manifestation of gold. It indicates only a configuration difference. Like ice, water and steam, all three are H<sub>2</sub>O; the difference is in configuration of states. So, Arjuna, don't look down on this world as it is also my own avatara.

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

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

Then, where do I find PP? Sri Krishna says you don't have to search for it. He says, the experiencer of the world, body and mind, "I" the observer, the conscious principle, is PP. When the consciousness obtains before the creation evolves, it is called paramatma. When the very same consciousness is available, after the creation, in our body, the very same consciousness is called jivatma; Consciousness is ever the same. So this is the Ishwara svarupam, discussed in shlokas 4 to 12.

### **Shloka 13-19:**

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

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

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

What is the remedy? Sri Krishna says surrender to Me. Bhakti is the remedy. Now this statement can cause confusion. In chapter's 2 and 4 it says Gyanam alone is the remedy for

samsara; now here it says bhakti is the remedy. Is there a contradiction? Teacher should not teach a contradiction. Reality is that Bhakti is not one particular sadhana. It is a series of sadhanas that culminate in gyanam. When this happens it is called Gyana rupa bhakti?? What are the sadhanas that make up bhakti? These sadhanas are discussed in chapter 12. So, when we say bhakti is the remedy it means bhakti culminating in gyanam. So, a bhakta goes through various stages and reaches gyanam. Such a person is called a gyana bhakta.

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

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

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

Even a long journey you have to start somewhere; one usually starts from artha bhakthi; I hope you remember that artha bhakthi is worshipping God only when you are in crisis; so only when I am in crisis; I remember Balaji or Guruvaryoorappan. Sri Krishna says you have to start

somewhere; therefore bhakthi culminating in Gyanam is the remedy for samsara; this is the topic from verse 13 to 19.

### **Shlokas 20-26:**

Two forms of bhakti based upon one's motives are discussed. Thus we have sakama bhakti and nishkama bhakti. Both are acceptable but eventually one has to come to nishkama bhakti. Initially one has to come to sakama and then move to nishkama bhakti. Sri Krishna says Nishkama Bhakti is impossible without sakama bhakti.

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

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

### **Shlokas 27-30:**

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

Sri Krishna concludes by saying nishkama bhakta will obtain Ishwara Gyanam. Sri Krishna now uses six new technical words: Karma, Brahma, Adhyatmam, Adhibhutam, Adhidevam, and adhiyajnam. All six factors equal AP and PP. Arjuna does not know these six factors are the same as AP & PP. So, Arjuna asks seven questions that include how to remember God at the time of death.

This chapter is called Gyana vigyana yogaha.

Ram Ramaswamy

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## Taitreya Upanishad Class 41

Greetings All,

Ch 2, Anuvakaha 8, Shloka # 12:

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

Continuing his teaching of the Upanishad, Swamiji said, in Anuvakaha 8 of Chapter 2, we are now in ananda mimamsa topic culminating in the mahavakya. The mahavakya says, the atmananda in jiva and hiranyagrabha are one and the same;

however, when it comes to koshananda it is diagonally opposite. Atmananda in a human being has a poor quality of reflection, while Hiranya -garbha has a good quality of reflection. It is like a weak light in a bathroom while another is a powerful light. The electricity in both bulbs is still one and the same. Thus Jivatma paramatma aikyam was revealed. We own up to our swarupananda. The cessation of search for ananda is atmananda. Now the phalam resulting from this mahavakyam is discussed.

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

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

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

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

## Chapter 2, Anuvakaha 9, Shloka # 1:

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus both questions are answered. All three questions have now been answered. Everything has been explained. Now the

Upanishad concludes by glorifying the Gyani.

## **Chapter 2, Anuvakaha # 9, Shloka # 2:**

**Such thoughts, “why have I not done what is good? Why have I committed a sin? Certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad.**

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

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

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

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

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

Dream punyam and papam are a part of Waker.

Essence of shloka is that he looks at punyam and papam from a higher order of reality and as such they appear insignificant;

they appear like candlelight in the sunshine.

**So for a wise person Shariram, Prarabhdam etc., are pinpricks in life; one who sees both punyam and papam as mithya or as a dream upon waking. So, both do not bother him.**

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

**Chapter 2, Anuvakaha 9, Shloka # 3:**

**This is a Shantipatha chanted by teacher and taught.**

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

**Take away:**

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

With Best Wishes,

Ram Ramaswamy

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# Baghawad Gita Class 109: Chapter 7 Verses 25 to 30

Greetings All,

**Shloka # 25:**

मया यमया युज्यते मया यमया युज्यते  
मया यमया युज्यते मया यमया युज्यते 7.25

**Veiled by the delusive power of My Yoga-Maya, I do not stand revealed to all. This deluded world knows not Me, unborn and immutable.**

Continuing his teaching of the Gita, Swami Paramarthananda said, from shloka # 20 onwards Sri Krishna is dealing with the topic of Sakama Bhakti. This Bhakti is worship, through which, a person seeks everything, other than God, the infinite. He spoke of the plus points of sakama bhakti. Sakama bhakti is an acceptable form of bhakti; one does not have a spiritual fall from it; it is valid and if practiced properly can even provide phalam.

Then he spoke of the minus points in shloka # 23. Sakama bhakti can only provide finite results like children, wealth, position and Loka's, all finite in nature. Thus, these pleasures are only available for a limited time. A time will come when these pleasures will be lost and thus cause pain. **Every finite pleasure has potential pain built into it and the pain is proportionate to the pleasure.** Thus sakama bhakti keeps one in samsara, in a world of pleasure and pain. Such a person will not fall spiritually but he will also not grow spiritually.

A wise person knowing all this should only seek the limitless one that can bring permanent peace and happiness. What is that infinite goal? Sri Krishna says it is Para Prakriti (PP), my own higher nature. Every thing in AP is finite while PP is infinite. So, where is PP available?

Krishna says for this too I have given the answer before. **Para prakriti is the chaitanyam, the consciousness principle, which is everywhere including your own body.** Sri Krishna had pointed out in the fifth shloka of this chapter that para prakriti is the higher nature of God; para prakriti is the infinite; para prakriti is chaitanya svarupam and that chaitanyam is in every one. **In fact because of that consciousness alone, I am aware of everything including my body and my mind and thought.** And therefore the infinite source of peace and happiness is in my very heart; in my very mind; it is there.

**Because of this chaitanyam, I am aware of my body, mind & thought.** Therefore the infinite is literally very close to my heart. If infinite is so close to my heart, how come people run after finite things? Citing an example, swamiji says, it is like running after corporation water while I have a huge water reservoir right under my house. Sri Krishna says, there is only one reason why one seeks outside of one's self; it is due to sheer ignorance of this fact. This fact is covered or veiled. So we have to discover it. Who is responsible for this cover? This is discussed in shloka # 25.

And the next natural question is who is responsible for this cover, for which Krishna gives the answer in 25th verse, which we were seeing in the last class.

So yogamaya; my own maya shakthi has got the covering power; avarana shakthi. And this idea also is not a new idea; Sri Krishna has discussed this in the 13th shloka of this chapter.

Because of Maya and because of three gunas we miss our own nature and are enamored by three gunas of AP. The three gunas

are in the outside world, in my body and my mind. Mind, body and world are all matter principle alone. This matter enamors us. Hence the whole world is deluded and he misses the consciousness, the key source of fullness in his own body.

Citing an example there are people called water diviners; and they are able to find out where there is water; they have some material and abilities by which they can find a source of water. You can then dig the well and access the water.

Swamiji says, a Guru water diviner is ready to inform you that divine is within you through shravanm, manam and nidhidhyasanam. Even with a Guru the deluded person doesn't have time for divine, but runs after the material world; hence he is called a mudhaha. They have forgotten their purpose in life. Therefore, people don't recognize Me.

#### **Shloka # 26:**

मया ज्ञायते भूतानि भूतानि भूतानि भूतानि  
भूतानि भूतानि भूतानि भूतानि भूतानि भूतानि 7.26

**I know Arjuna! the beings past, present and future; but none knows Me.**

In previous shloka Sri Krishna says Maya or Mohini deludes the entire humanity. If maya is deluding all of us does it delude the Lord himself? Does Maya also delude him?

Citing an example, if there is a book between us and because of the book, if you cannot see me, as your vision is obstructed, the same thing holds good for me as well; Because of the book covering, you cannot see me; and I too will not be able to see you. Therefore, will not maya cover the Lord is the question? Sri Krishna says, that is not so; I am the master of maya; whereas you are the slave of maya; that is the difference. I am the master of maya, therefore even though

maya is closest to Me, I am its controller, whereas you are deluded by maya.

In this regard Swami Chinamayananda said a father was taking his son for a walk when they noticed a policeman taking a prisoner. Walking further they noticed two policemen taking a thief. The Child came up with a principle that the more policemen there are the greater is the thief. Then they saw the Presidents motorcade surrounded by many policemen. Then they realized that the President is the controller of the policemen whereas the police control the thief.

Thus, while I am controlled, God is the controller. Sri Krishna says I know PP and AP in its entirety. I know the entire creation including the past, present and future of all beings. I know them all while the jiva does not even know Me. Ishwara does not have ignorance while Jiva does.

#### **Shloka # 27:**

ॐ नमो भगवते वासुदेवाय ॥ ७.२७ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ७.२७ ॥

**0 Bharata Prince! scourge of foes! All beings in creation get confounded due to the delusions of dualities born of attachment and aversion.**

Jiva has missed infinite God within himself. He has missed infinite peace and security from his time of birth it self. At time of birth every Jiva is affected by ignorance. Therefore, I seek peace and happiness outside. Thus an extrovert's life starts. I start wishing for toys, then motorcycles, then wife, then children and so on and on. Through out life he remains an extrovert. He does not have the slightest suspicion that the Truth may be within himself. The more science advances the more we get extroverted. You are always busy without time for self-enquiry.

And therefore he says, whole world is deluded by dvandva;

dvandva means pairs of opposites, caused by raga-dvesha; iccha and dvesha; I divide the world into two; this is the source of joy; this is the source of sorrow; which is all my own delusion.

And having divided the world into two; whole life I am interested in acquiring what I consider as a source of joy, and I am busy getting rid of the things I consider source of sorrow; getting and getting rid of; acquiring-disposing. Acquiring-disposing is called pravritti – nivritti activities and they are born out of ragah and dveshah.

Raga and Dvesha cause this Moha. Vedanta does not see world as a cause of happiness (by knowing myself) or sorrow (by not knowing myself). I keep changing house, wife, body; my hairstyle etc thinking changing situation will make me better.

#### **Shloka # 28:**

पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं  
पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं पुण्यं 7.28

**But these men who have no more sins, who act righteously and who are liberated from the delusion of dualities, worship Me with a steadfast will.**

There are some blessed people who are different. Due to their punya karmas in form of Pancha Maha Yagnaha their mind gets purer and their obstacles become fewer and fewer. What is an indication of a reduction in papam? They begin to ask the question, what am I doing in life?

If worldly acquisition worked I should have happiness, but even that has not worked. My problems continue. My tensions continue. Perhaps my direction is wrong?

Once that purity comes, he feels like asking someone; is there some other direction; do we have some other goal in life; is it merely pursuit of artha and kama; or do I have to do

something else; and the moment this enquiry begins, purity comes and Bhagavan begins to give direction. Their delusion subsides and they begin to understand sukham and dukham are not outside; the problem is not outside; the problem is within me. As Dayananda Swami said, the Problem is You; the Solution therefore is You alone. So once the direction is turned towards myself; then I have become spiritual. Until then, he was in a world other than spiritual.

The real spirituality is when I turn towards myself. Sri Krishna says when the papam ends, the dvanada moha also ends. They are no more deluded; they have got nitya anitya vasthu viveka; therefore they have got vairagyam.

They have diagnosed the problem of life as, "I don't know who I am"?

This is a fundamental problem; without knowing what I am, I have been doing all things. So, now they begin to seek me, the para prakriti; not the apara prakriti, the personal God. They begin to seek the infinite; which is called nishkama bhakthi. Therefore, because of this confusion, people are sakama bhakthas; once clarity of thinking comes, one will become a nishkama bhaktha. Then the next question is what is nishkama bhakthi; which we will enter.

### **Shloka # 29:**

ॐ नमो भगवते वासुदेवाय ॥ ७.२९ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ७.२९ ॥

**Resorting to Me, those who strive for release from old age and death come to know that Brahman in Its wholeness, as also the self and all the works.**

What is nishkama bhakti?

Where does nishkama bhakthi begin? When I know that world is neither the cause of sorrow, nor the cause of happiness, and



**departure from this world, their minds being concentrated.**

Not only they will know the previous three factors, they will know the following three factors also. What are those three; adhi bhutam; adhi daivam and adhi yajnam. In short, they will know six factors. The six factors are: brahma, karma, adhyatmam, adhi bhutam; adhi daivam; adhi yajnam; all these six factors they know. All these six factors are nothing but para prakriti plus apara prakriti or Para-and-apara-prakriti mixture

Sri Krishna is presenting them in the form of these six technical terms.

And not only he will know these six technical words, or the six factors; Krishna adds one more; so this wise person will not only know these six factors completely; wise person will also remember them at the time of death. This wise person will remember Me, consisting of para and- apara-prakriti; or consisting of these six factors. This creates a question in Arjunas mind? Why talk of remembering god at time of death? How can one remember god at time of death? What is its significance?

Naturally, Arjuna will ask seven questions in the next chapter; what is brahma, what is karma; what is adhi bhutam; what is adhi deivam; what is adhi yajnam; and how to remember God at the time of death; therefore these two shlokas are the seed for the next chapter. Therefore Sri Krishna says, those devotees of disciplined mind remember God at the time of death; He says they are the Nishkama bhaktha's.

This concludes sakama and nishkama bhakti. This concludes chapter # 7. The chapter is called Gyana Vigyana Yoga.

**Take away:**

With Best Wishes

1. Every finite pleasure has potential pain built into it and the pain is proportionate to the pleasure.
2. Para prakriti is the chaitanyam, the consciousness principle, which is everywhere including your own body.
3. Because of this chaitanyam, I am aware of my body, mind & thought.

Ram Ramaswamy

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## Taitreya Upanishad, Class 40

Greetings All,

**Ch 2, Anuvakaha 8, Shloka # 5:**

**This joy of the manas, whose worlds are relatively immortal multiplied a hundred fold is one unit of joy of the ajanaja gods born in deva loka and it is also the joy of a srotriya free from desire.**

Continuing his teaching of the Upanishad, Swamiji said, in Anuvakaha 8 of chapter 2, we are now in ananda mimamsa, an enquiry into ananda. It is a discussion about Koshananda (Anandamaya kosha) and Atmananda.

Five differences between the two anandas were noted. They are:

- Koshanada is reflected ananda. Atmananda is the original, un-reflected ananda.
- Koshananda is impermanent. It is only a reflected

ananda; thus, it is a conditional ananda. Atmananda, however, is permanent and is not conditional.

- Koshananda is a graded ananda, depending upon the quality of reflecting medium. Atmananda has no changes, as it is not a reflection, hence it is ungraded.
- Since Koshananda is a reflection in mind, it is available for experience. It is experiential ananda.

However, Atmananda is not an object of experience.

Atmananda is Consciousness itself or Chaitanyam.

- Koshananda can be obtained by two methods. First one is Vairagya prapthi and second one is Vishaya prapthi. When desired object is obtained mind enjoys ananda. This is Koshananda. This koshananda can also be obtained by having Vairagyam towards the object. Viveka Shakti gives us Vairagyam. It is a mind without ragaha or dveshaha as such a calm mind. Through vairagyam and without acquiring any objects such a person is happy.

Atmananda, however, can only be realized through Gyanam that gives me the realization that I am atmananda.

The Upanishad now takes up koshananda first.

First the Upanishad defines an ideal unit of ananda. It is called manushyananda. Then ten higher levels of graded ananda were also discussed. The same higher ananda can be obtained through intensity of one's Vairagyam. Vairagyam can also be graded with respect to dispassion. To obtain external objects we need money or wealth. Internal dispassion, however, is obtained through Viveka.

Thus we have:

- Vishaya Prapya Koshananda;
- Vairagya Prapya Koshananda;
- Gyana Prapya Atmananda.

## Ch 2, Anuvakaha 8, Shloka # 6 & #7:

This joy of the gods born in the deva loka multiplied a hundredfold is a unit of the gods (karma devas) who have become so by their special karmas and it is also the joy of a Srotriya, free from desires. (Shloka # 6)

A hundred times this joy of the gods (karma devas) who have become so by their special karmas is a unit of joy of the gods (office bearers) and it is also the measure of the bliss of the Srotriya who has transcended all his desires. (Shloka # 7)

Here it says 100 units of Pitr loka ananda equals ajanajananda. An Ajanaja is a swargaloka vasi. Ajanaja's are in the swarga loka due to their punyams. Swarga loka can be obtained by two methods.

- Smartha Karmani are karmas prescribed by smriti grantha or secondary scriptures or non-vedic scriptures. Through performance of these Karmas one goes to Ajan Loka. A Srotri enjoys the same ananda. A Srotri is one with knowledge of scriptures as well as with Vairagyam. He has Vairagyam of all lower lokas.
- 100 units of ajanajananda equal one Karma Devananda. Karma Deva is one who has performed Srautha Karmas. Srautha karmas are one's prescribed by the Vedas. They also go to Swarga Loka. However, within Swarga Loka, they have a higher status and Loka as well. A Srotriya who has the cultivated Vairagyam upto Ajananaja Loka can experience this Koshananda.

Karma deva is an ordinary citizen in Swarga Loka. Devas, however, have a higher position in Swarga Loka. One should note that a Deva is distinct and separate from a Karma Deva, although both are residents of Swarga Loka. There are only 33 Devas in Swarga Loka. These Devas have an even greater ananda than Karma Devas.

How can one become a Deva? To become a Deva one has to perform

Karmas as well as Upasanas. This gives a person higher punyam. In Upasana one prays to a Deva. In Katho Upanishad, Yama tells Nachiketas that, when I was a human, I wanted to become Yama through practice of rituals.

This ananda too can be obtained through Vairagyam.

**Ch 2, Anuvakaha 8, Shlokas # 8:**

**One hundred measures of the happiness of the gods (office bearers) is the simple unit of joy of Indra and it is also the measure of the bliss of the Srotriya who has transcended all his desires.**

100 units of Devananda are equal to one unit of Indrananda. A Srotri through Vairagyam too can obtain this.

**Ch 2, Anuvakaha 8, shloka # 9:**

**A hundredfold the bliss of Indra is the unit of joy of Brihaspati and it is also equal to the bliss of a Srotriya who is devoid of all desires.**

Brahaspathi or Vachaspathi represent words of wisdom. Therefore, Lord of wisdom Brihaspathi is Guru of Indra. So he has an even better Loka. Therefore, 100 units of Indrananda equal one Brihaspatyananda. A Srotri through Vairagyam too can obtain this

**Ch 2, Anuvakaha 8, Shlokas # 10:**

**A hundredfold the bliss of a Brihaspati is the unit of measure of the bliss of Prajapati and it also gives us a measure of the bliss enjoyed by a Srotriya who has no desires.**

Here it says, 100 units of Brihaspatyananda equals one unit of Prajapatyananda. A Srotriya who has acquired the required level of Vairagyam too can obtain this.

**Ch 2, Anuvakaha 8, Shlokas # 11:**

**A hundredfold the bliss of Prajapati is the unit of measure of the bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires.**

100 units of Prajapatyananda equal one unit of Hiranyagarbhananda. Hiranyagarbhananda is called Brahman ananda in shloka. This Brahman is not the original ananda or the eternal Brahman. Here, it is still a reflected ananda only. This is the highest pleasure possible. A Srotri with appropriate level of Vairagya too can obtain this.

Vairagyam gives the highest level of sukham. We can be happier without possessions or by Tyaga. This is the lesson of India to the world. All other cultures talk of materialistic pleasures. While India does not condemn materialistic pleasures, it says, Tyaga is higher than material pleasures. Hence a Tyagi is more respected than a Bhogi. Citing story of a king and a Yogi, Yogi tells king, "You who has everything are standing before me, while I, who has nothing, is sitting." This is the difference between Bhoga and Tyaga.

**Ch 2, Anuvakaha 8, Shlokas # 12:**

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

Now we are moving on from Koshanada to Atmananda. The first line of the shloka is a maha vakya. A maha vakyam is one, which discusses Jivatma Paramatma aikyam or the oneness of micro and macro.

The maha vakya says that, the ananda that obtains in a person, the micro, and the ananda obtained in Hiranyagarbha or the macro; both anandas are one and the same. Now, this statement

contradicts what we just learned in the last few shlokas. We just learned that Manushyananda (1 unit) and Hiranyagarbhananda (10 to the power of 20 units) are hugely different in scale. But, here, in the maha vakyam the Upanishad says, Manushyananda and Hiranyagarbhananda are one and the same.

We should be aware that in Vedas, in Sanskrit, every word has two meanings. One is known as Vachyārtha or direct meaning and another is Lakshyārtha or indirect meaning. Thus, to Carnatak music lovers the word Chamangudi does not mean the village, rather it means the musician who hailed from that village.

A general rule of interpretation is to apply primary meaning first and if it does not fit then apply secondary meaning. If the statement comes from same source, one of them should fit.

The word Ananda, its Vachyārtha or direct meaning is experiential pleasure. This is koshananda pleasure.

Therefore, Manushyananda with 1 unit of pleasure and Hiranyagarbha with ten to the power of twenty units of pleasure are both koshanandas. So, the primary meaning does not fit here. So, we try the secondary meaning. Ananda, can also mean Atmananda or original ananda. This ananda is same in Manushyananda and Hiranyagarbhananda. This is the Lakshyārtha. Atmananda has no gradations. Human being has a poor quality of reflection, while Hiranya -garbha has a good quality of reflection.

How many methods are there to obtain Atmananda? Atmananda need not be obtained at all as it is the very Experiencer himself. It is " I" the Chaitanyam. It is removing the ignorance and knowing that I am the Seeker. The seeking of an object is the wrong approach to obtaining Atmananda. One who knows this mahavakyam attains atmananda.

With Best Wishes,

Ram Ramaswamy