

Bhagwat Geeta, Class 145 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 18 to 22

To have viśvarūpa darshanam, we require physical eye to see the universe as the body of the eye. We are all gifted with physical eye. But this is not enough, we also need the attitude by which we look upon the universe as the body of the Lord. Lord is the material cause of the world, the Lord himself manifesting himself as the universe. We should learn to train the mind to look upon the universe as the body of the Lord. This attitude is the second factor required which we call as divya shakshu. This is similar to the prasadam from a temple. Ordinary food gets a special designation as prasadam. This change is brought up by inner attitude, divya shakshu. This divya shakshu was given to Arjuna by the Lord. When this change takes place, Arjuna goes through several emotional transformations. One of the transformation is acharyam or wonder in seeing totality. This totality is available all the time. But because of mamakara and ahankara, we were not able to see the totality. Arjuna expresses this wonderment from verses 15 to 22. Arjuna sees the Lord as the ultimate support is something which supports everything but is not supported by anything; that is support less support; Changeless reality; One who maintains the harmony of the creation. Wherever human beings enter, harmony is violated.

When the violation is unbearable, Bagawan takes an avatar and eliminates the violation. This is similar to when something poisonous enters digestive system the expulsion comes, and these are in built remedy. Similarly, whenever there is a toxin to the universe, Bhagavan comes as an avatar.

I see you as one who has no beginning, middle or end, who has limitless power, who has countless arms, whose eyes are the moon and the sun, whose mouth is the blazing fire, and who scorches this universe with Your radiance.

Do not imagine one Lord standing with countless hands, mouths, eyes etc., but see everyone's hand, mouths, eyes etc. as the hands of the Lord. For viśvarūpa, sun and moon are the eyes. This indicates that viśvarūpa is the universe itself.

In Tattva Bodha, we learnt that every sense organ has a presiding deity. The presiding deity of eyes is Sun. Agni or fire is the mouth of the Lord, because Agni is the presiding deity of mouth. Also, mouth swallows everything, similarly Agni the fire principles every oblation offered during an oblation. With its radiated heat, heat is scorching the earth, and this is experiencing viśvarūpa darshanam.

Verse 20

The space between heaven and earth as well as all the quarters are indeed pervaded by You alone. Having seen this wonderful and fierce form of Yours, all the three worlds are frightened, Oh great Lord!

The whole universe is the Lord's body. Earth is the feet of the lord, and the upper sky of the Lord. All the stars are decorations for the Lord. The whole universe is pervaded by the Lord, without a second. Arjuna says he is able to appreciate the universe as the body of the Lord. Lord as the creator and sustainer, we all enjoy and admire. But the Lord as the destroyer is feared by most of us. Arjuna says he enjoys and fears at the same time.

Verse 21

These hosts of gods are entering You indeed. Frightened, some of them pray with joined palms. Having uttered the word "peace" groups of sages and siddhas praise You with complete

hymns.

All the devas, appreciate the viśvarūpa and they approach the lord. They understand that Bagawan's destruction is dharmic destruction. Others approach the lord with fear. Religion is often practiced because of fear. Fear is required to keep a person in dharmic path, until a person becomes discriminative, wise and mature. The wise sages praise the lord with complete hymns.

Verse 22

Rudras, Adityas, vasus, sadhyas, visvadevas, two asvins, maruts, pitrs, groups of gandharvas, yaksas, asuras and siddhas are all looking at you with wonders.

This viśvarūpa darshana is available for all. The people miss it because of ahankara and mamakara; it is my private projection that is preventing from getting the viśvarūpa darshanam. Wherever mamakara and ahankara is subdued, the viśvarūpam is available. Rudra, Aditya, vasus, maruts, aswin, sadhyas, all are apricating the viśvarūpa and are in wonderment like Arjuna.

Bhagwat Geeta, Class 144 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 14 to 18

For viśvarūpa darshanam in addition to regular eye, we need a special attitude which is born out of study of scriptures as

well as a prepared mind. Without the prepared mind, we can see viśva but it will not be seen as viśvarūpa Eeswara. Knowledge, cognitive factors, and a pure mind all required for viśvarūpa darshanam. Arjuna was missing this divya sakshu and Krishna granted this divya sakshu – prepared mind – for Arjuna to have the viśvarūpa darshanam. Sanjaya gives the description of viśvarūpa darshanam.

Verse 14

Then, Arjuna, who was wonderstruck and thrilled, saluted the Lord with his head and spoke with join palms.

Because of the change of perspective, Arjuna had an impact. Arjuna was struck by this extraordinary change of perspective. This change of perspective showed at the physical level also.

Verse 15

Arjuna said – Oh Lord! In your body I see all the gods as well as hosts of various beings. Lord Brahma who is seated on the lotus, all the sages, and the celestial serpents.

Arjuna goes through several emotional stages and the first stage was wonderment or acharyam; Arjuna sees the world as wonderful. If you look at the totality of the cosmos, all the problems like terrorism, wars etc., will seem to be insignificant. This Acharya bhava is described from verse 15 to 22. His first response is wonderment. He sees all 14 lokas. A question may arise whether Arjuna saw other lokas. But it is not important what lokas Arjuna saw, it is important how he saw: he saw ordinary world as viśvarūpa darshanam, the manner of seeing is important and not what was seen. This alone gives liberation.

Verse 16

I see You everywhere with countless forms, with many arms,

abdomens, mouths and eyes. I see neither Your beginning nor the middle, nor the end, Oh Lord of the universe! Oh Lord with universal form!

The idea is all the hand of all the people, all the mouths of all the people etc. are all viśvarūpa darshanam. Lord has limitless form. The definition of the word viśvarūpam is the one whose body is the world itself.

Verse 17

I see You as a mass of effulgence shining everywhere with crown, mace, and disc. I see you all around, radiant like the blazing fire and sun, blinding and immeasurable.

This is continuation of Arjuna's description of viśvarūpa darshanam. In India, deities are installed in difficult to reach places like Himalayas, so we can appreciate viśvarūpa darshanam.

Verse 18

You are the supreme imperishable one to be known. You are the ultimate support of this universe. You are the eternal protector of eternal dharma. I regard You as the eternal Purusha. Both nirguna and saguna eeswara are eternal, because the universe is anādi – no beginning and no ending. Ultimate support is that which supports everything, but it is not supported by anything. Even though Arjuna is seeing saguna brahman, he is describing nirguna brahman.

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Chapter 11 Viśva Roopa Darshana Yogaha, Verses 4 to 6

Scriptures and puranas describe the vision of Eeswara darshanam as a thrilling and fulfilling experience. Any experience involves two things. One if the object of experience which should be available. It is not enough that the object of experience is available, we require a subject of experience is also available. Object of experience should be available, and we also require a subject of experience; an experiencer who is prepared to appreciate experience. Generally, we focus of the object, but not on the preparedness of the experiencer. Viswa roopa is nothing but the lord in the form of entire universe. Viswa roopa darshanam is available for us, but if we do not get the thrill of the darshanam, it is because of the non-preparedness of our mind; that is purity of the mind. Just like gold is available in the ornaments, viśva roopa darshanam is always available but what is not present is a prepared experiencer. The prepared mind is called the third eye or divya shakshu. Arjuna asks Krishna to grant him this divya shakshu.

Verse 4

Oh Lord! If You consider that it can be seen by me, then, You show me Your inexhaustible form, Oh Lord!

Purity of mind is a tedious time-consuming process which requires lot of karma yoga and upasana yoga and it is a slow gradual transformation. Showing the viśva roopa darshanam is not required, but what is required is removing the impurities of mind.

Verse 5

The Lord said – Oh Arjuna! See My divine forms of various kinds, various colors and forms, in hundred and in thousands.

Even though purifying the mind is a slow and gradual process, Arjuna asks Krishna for a temporary purification of mind. This is similar to someone getting the vision by some grace. But the problem is it will only be temporary. When it is artificial purification, the full impact is not gained. It cannot be an experience that can be assimilated. Because of Arjuna's request, Krishna grants Arjuna temporary purification of mind so that Arjuna can see many varieties and colors of Lord's form. We should understand that it is not a particular form that appear, we should learn to see and appreciate various forms and colors as different forms of the Lord.

Verse 6

Oh Arjuna! See adityas, vasus, rudras, asvins, and maruts. See many wonders which are not seen before.

Verse 7

Oh Arjuna! See here and now, in my body the entire universe with the movable and the immovable placed together and also anything else that you desire to see.

Krishna says see the eight vasus: Eight natural principles: Vayu, agni, water, earth, andhariksha, sun, moon, stars. The 12 Aditya are the 12 months. Ashwini kumara represents principles presiding over prana. Martus represents different forms of Vayu.

All of them belong to viśva roopa. We don't generally notice any of these wonderful principles. We must purify our mind by avoiding raga, dwesha and lōbha. When puranas describe Krishna as blue skinned, it represents the vastness of blue sky. The whole universe is contained in Lords body.

Bhagwat Geeta, Class 141 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 1 to 3

The word Yogaha at the end of every topic means a topic. viśva roopa darshana means the vision of the Lord as viśva roopa, which is the name of the Lord. Viśva roopam means the lord whose form is nothing but the very universe itself. How can one have darshana of the lord in the form of the world itself? Direct vision of the lord of Rama, Krishna etc., the scriptures prescribe tapas. Tapas is nothing but concentration or meditation. One has to learn the dhyana sloka, concentrate and visualize on that particular form and chant the mantras. If a devotee follows this process, the devotee will give darshana in that particular form. We have many puranic stories describing the devotees getting the darshana of the lord.

If you want to have the vision of the lord, as the world itself, then you have to invite the lord to come in the form of world. Should we invite the lord in the form of the lord? Even before our birth, the lord in the form of viśva roopa has already arrived. What should I do to have the darshana of the lord in the form of the world? Learn to see the world in the form of the lord. Train the mind to look at the world as the manifestation of the lord. Understand and assimilate the teaching that lord alone as the material principle of the world. Everything appearing before me is a form of lord. Clearly understand and assimilate this teaching. Only then the perspective and vision will change. This vision is divine

vision or divya shakshu. The world has a different feature that is divine – that is world is a manifestation of lord. I need not invite the Lord; the Lord is available all the time as the world.

The first eight verses we get an introduction to this viswa roopa darshana. It begins with Arjuna's summarization of the first ten chapters.

Verse 1

Arjuna said – This supreme secret teaching named adhyatmam has been imparted by You for blessing me. This delusion of mine has gone by that.

In this verse, Arjuna summarizes the first six chapters. The essence is jiva swaroopa varna. The description of the essential nature of jiva, which is not physical body which is only temporary. Similarly, the mind is also a temporary instrument. So, I am neither the body nor mind but consciousness. The features of consciousness are:

- Consciousness is not a part, product, or property of an individual.
- Consciousness is an independent principle, pervading body and making it alive.
- Consciousness is not limited by boundaries of the body.
- Consciousness survives the fall of the body.
- Surviving consciousness is not accessible because there is no medium.

This consciousness is my nature. Krishna describes this nature in chapters 2 to 5.

Arjuna states that with the teaching his delusion is gone, and the doubts are cleared as he listened to the teachings of Gita.

Verse 2

Oh Krishna! Verily, the origin and dissolution of beings as well as (Your) inexhaustible glory were heard by me from You in detail.

From chapter 7, 9 and 10 Lord Krishna described Eeswara swaroopa, defining the Lord as jagat karanam or material cause. That is the lord is the cause of shristi, sthithi and laya karanam of the beings, similar to ocean is the material cause for wave. There are no waves separate from the ocean. Wave is only another name for ocean. Similarly, god alone exists in the form of world.

Verse 3

Oh Lord! It is just so as You describe yourself. Oh Lord! I desire to see Your divine form.

In this verse, Arjuna adds Parameswara and Purushothama as the name of the Lord. Purushothama means the supreme lord; In Chapter 15, Krishna will tell that philosophically Purushothama also means nirguna brahman.

Arjuna says he has no resistance in accepting the teaching. Intellectually Arjuna is able to understand that the whole world is divine, and there should be no raga and dwesha. But that is not the case. We always have raga and dwesha against one thing or another. Arjuna requests Krishna to teach how avoid raga and dwesha and see divine in everything.

Mandukya Upanishad Class 6

Mantra # 5:

That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter (pada) is the "Prajna" whose sphere is deep sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for projection of consciousness into other two planes of Consciousness-the dream and the waking.

Swamiji said the four padas are being explained from mantra # 3. First pada is the sthula atma where "I", Chaitanyam, am connected with Sthula nama rupa. When I am connected with one sthula nama rupa I am vishwa sthula atma. When I am connected with samashti, I am called Samashti Sthula atma.

In second pada or mantra the sukshma atma has both micro and macro aspects to it. Thus, I have Vyashti and samashti aspects in dream state. Vyashti is Taijasa and samashti is Hiranyagarbha.

In the fifth mantra we have come to karana atma. Here I am in shushupti avastha associated with karana nama rupas, all in potential form. Individual nama rupa are called Pragya karana atma. All nama rupa's in potential form are called anatharyami karana atma. In jagrat and svapna avastha micro and macrocosm are visibly different while in sushupti I can't differentiate between Vyashti and samashti; however, differences do exist. Pragya and anatharyami are physically visible but theoretically we should know that they are different. Antharyami is further described in mantra # 6. Pragya is described in mantra # 5.

Sushupti: Defining sushupti: here the external world is not experienced nor is an internal world. It does not mean they are non-existent; it means they exist in potential form. I am Consciousness with potential internal and external worlds. With potential microcosmic world and macrocosmic world, this state is also known as Avyakta.

Thus, third pada is obtained in sushupti avastha.

In Vyashti karana atma, called Pragya, in this state, all objects of world have become an undifferentiated mass. Like wax dolls, if you melt them, they become one undifferentiated mass or Eki Rupa.

Here their particular knowledge also becomes undifferentiated. We discussed example of the clip and watch's knowledge. It is knowledge of objects and their cognition. In Sushupti all objects become undifferentiated, as do their cognitions. This is Eki Bhuta. Undifferentiated cognizance is called Pragyana Ghana or merger of particular knowledge such as knowledge of Sanskrit and English takes place.

Till this we saw in last class.

In sushupti, this Pragya is saturated with happiness or ananda. Why is he full of ananda?

Individual nama rupa that limits me has resolved. What is the limitation? It is caused by name and form. In Sushupti this limitation is gone. I am no more localized; no more individuality exists. When I say, I am located in Madras; nama and rupa cause it. This localization is now gone in sushupti. So, now, in sushupti, I am limitless. Limit is now dormant, so I am experiencing anantatvam or limitless-ness or ananda. Limitation is dukham. Chandogya Upanishad says limitation is dukham while limitless-ness is anandam.

In the waking state, for example, two objects like clip and watch are present and the knowledge associated with each is also present. Many different objects and the corresponding different cognitions are present in the waking state. In sleep, both objects and the corresponding distinct knowledge are resolved into one undifferentiated mass. When the objects and experiences are resolved, our problems are also resolved. Every object produces a variety of disturbances, like (attachment), dislike (aversion), desire, anger, greed,

delusion, and jealousy. These are products of objects and their knowledge present in the dual world. Even fear is born out of the experience of duality. The unmanifest state, which is deep sleep, is called anandamaya, saturated with ananda and the sleeper experiences the ananda also. We love sleep because we love ananda.

This temporary limitless-ness in Sushupti is called anandamaya and not ananda swarupa. Anandamaya is a temporary ananda while ananda swarupam is an eternal state. It is an avastha for a short period of time; as this ananda goes away the moment I wake up. It is a localized and perishable ananda; hence called anandamaya.

Individuality has divisions in jagrat and swapna avastha in form of subject/object duality or subject/object/instrument triad. Both divisions are experienced in jagrat and swapna avasthas. This subject and object duality, results in dvaitam (two fold division) and Triputi (three fold division). This is experienced in jagrat and swapna avasthas as Savikalpa avastha. In this state of division and duality known as savikalpaka avastha Raga, Dvesha etc., all exist, as it is Samsara.

In sushupti, the nirvikalpika avastha or sushupti avastha, is a state of divisionless-ness. The divisionless-ness state is common to both Sushupti and Samadhi. Sitting in this state (nirvikalpika) is Samadhi; Lying in this state is Sushupti.

In divisionless state there is no Raga or Dvesha. But this nirvikalpika avastha is unfortunately a temporary state; hence ananda is also temporary and hence called anandamaya.

Vedanta does not emphasize nirvikalpika avastha; it emphasizes Nirvikalpika Gyanam. It wishes nirvikalpika state at all times. Thus a Yogi is after avastha while a Vedantin is after the Gyanam, "I am nirvikalpikam". Sushupti is nirvikalpika avastha.

This prajna is able to register the experience in Karana shariram since his mind is in a resolved state. The shariram can register the shushupti experience, hence called ananda bhut or experiencer of ananda.

It should be noted that in waking state all our experiences are experienced through the mind. In waking state, I know I am experiencing. Thus, I am aware that I am listening and registering the teaching of this Upanishad.

Where as in Sushupti our experience is through karana shariram and I am not aware that I am asleep or am experiencing ananda because registration of sleep is done through Shariram.

How do I know registration occurs in karana shariram? You know this after waking up, when you say, "I slept well". In waking, you can say it in present tense, when the registration occurs through the mind, the sukshma shariram. In sushupti you always state in past tense.

The word Prajna has two meanings.

First, one who is totally ignorant of everything as all his specific knowledge is dormant. As an individual sleeping, at that time, I am totally ignorant.

Second: From total nama rupa as Antaryami, from Samashti angle, it means, I am Sarvagya or Ishwara

So, now we take up Vyashti meaning first.

A waker can never become a dreamer directly; but only by going through the sleep state can he become a dreamer. Thus, waker goes to sleep and in sleep he dreams.

Dreamer also can't become waker. He has to be sleeper (dreamless) and then become a Waker. There is no direct link between dreamer and waker; the link is only through the sleeper.

Through the sleep state alone, we go to the other two states: waking – sleep – dream –sleep – waking.

The Upanishad does not give the logic behind this so we have to supply it.

In Jagrat avastha I am identified with a physical body.

In Svapna avastha I am identified with svapna physical body.

In jagrat, body is lying in bed while in svapna I have another physical body that moves, travels etc.

Physical bodies used in svapna and jagrat avasthas are different. Both bodies can't be used simultaneously. One has to leave svapna sharira so that one can identify with jagrat shariram.

In between them, there must be a small moment that identifies with both jagrat shariram and svapna shariram; thus, one disidentifies with waking body and identifies with dream body and the gap between them is sushupti and everyone has to go through it.

Even when we seem to have woken up suddenly and directly from the dream state, there is a sleep state of very short duration intervening that we are unable to recognize. The Upanishad mentions this because to go from one state to another, we have to drop our identification with one body and develop identification with the other body. **Switching from the waker's body to the dreamer's body requires a small gap and that gap is called the deep sleep state. The sleeper is the link between the waker and the dreamer.** Prajna is the link between Vishva and Taijasa. Atma is Prajna when associated with the potential body, causal body, which is saturated with happiness.

Because it happens quickly, you don't feel the intermediary stage. But this intermediary stage exists and it is called

Prajna or Sushupti avastha. Since it is intermediary state it is also called mukham in the mantra. Prajna is the door between Vishwa and Taijasa. I am called Taijasa and when associated with the dream body. Prajna is the third pada from Vyashti point of view.

Mantra # 6:

This is the Lord of all, this is the knower of all, this is the inner controller, this is the source of all. And this is that from which all things originate and in which they finally dissolve themselves.

The same consciousness with potential nama and rupa is prajna. The same consciousness with Total nama rupas in potential form is called antaryami. From antaryami all creations come out. Thus, total jagrat and total svapna avastha's both rise from antaryami. Hence it is called Karana atma or sarveshvara. So, Ishwara is name of Consciousness; one with total name and form; just like Ocean is total name of water. There is no object called Ocean. But any water is also not Ocean. Any water under certain conditions of nama and rupa sambandha is called Ocean. In its Samashti rupam, water is called Ocean.

Similarly, there is no substance called Ishwara. Consciousness is called Ishwara only under the condition of potential nama and rupa.

Ishwara is able to create the whole creation. He is omniscient, omnipotent and antaryami or Omni-present. He is Sarvasya Yoni. This third pada is the material cause of whole creation. He is the cause of manifestation of nama and rupa. Citing an example, a lump of clay, spherical in form, holds all geometrical forms such as cube, ellipse etc. The spherical form holds all forms. All forms are in dormant state while spherical form is the material cause of all other forms. Similarly, Ishwara is material cause of all specific physical forms.

Now, Yoni, meaning Upadana karanam, what is it? It is srishti, sthiti and laya karanam. From clay all forms of earthenware come out; they also merge back into same clay. Similarly waves arise and merge back into ocean. Thus, Srishti, Sthiti and Laya karanam are all addressed in the third pada, Yoni. So, third pada is Upadana karanam. Upadana karanam of what?

First and second pada's are karya (product) pada's.

Third pada is Karanam.

Fourth pada is karya karana vilakshanam; meaning it is beyond cause and effect; beyond time; or Turiyam, the absolute. I am this Turiyam, the timeless consciousness.

Now, Karanam exists in time as cause modified to become effect, hence it is upadana karanam.

If third pada is Upadana karanam then what is nimitha karanam?

A desk needs wood to create as a material cause while it also needs a carpenter as the intelligent cause to create. It requires both intelligent cause and material cause. In the rare case of a spider, it alone is both the intelligent cause and material cause of the web. Thus third pada is Intelligent cause as well by using the expression Sarvagya or omniscient one.

So third pada is omniscient one. It has the knowledge and skill required to create. Both together are nimitha karanam. I alone am this Atma, Pragna and Ishwara. So, Ishwara is a vesham (disguise) appearing as Lord with nama and rupa. To assimilate this knowledge, you must know, " You". "You" put on six veshams. They are:

Vishva and Virat

Taijasa and Hiranyagarbha

Prajna and Ishvara

I myself am, however, without any Vesham.

Shankaracharya says, I am the Consciousness from which all three pairs arise. I am that non-dual consciousness.

What is that Consciousness without any nama rupa?

Here, now Gaudapada introduces his commentary as a break from mantras.

Take Away:

In jagrat, body is lying in bed while in svapna I have another physical body that moves, travels etc.

Physical bodies used in svapna and jagrat avasthas are different.

Switching from the waker's body to the dreamer's body requires a small gap and that gap is called the deep sleep state. The sleeper is the link between the waker and the dreamer.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 51

Greetings All,

Swamiji said, today I will give you a summary of Brghuvalli. It is the third and final chapter of the Upanishad. Main teaching of Upanishad was in Chapter 2 on the topic of Brahma

Vidya.

Chapter 3 deals with certain other but important topics. Chapter 3 begins with the word Brghu, hence the name of the chapter as well. The chapter is in prose form and it is divided into paragraphs known as anuvakahas. There are ten anuvakahas. Topics discussed are: Gyana Sadhanani and Gyana Phalam.

Gyana sadhanani deals with Brahma Gyana sadhanani. Gyana Phalam deals with Brahma Gyana phalam or fruits of this knowledge. For our convenience the chapter can be divided into three topics. They are:

1. Direct means of Brahma Gyananam or Sakshat Karanani.
2. Indirect means of Brahma Gyananam also called Sahakari Karanani.
3. Gyana Phalam or the benefit of this knowledge.

Anuvakaha #1 through # 5:

First topic; Gyana Sakshat Karanani: Is addressed from Anuvakaha #1 through # 5. What is the direct means of Brahma Gyanam? It is enquiry into Brahman or Brahma Vichara. Brahma Vichara is called Tapas in the Upanishad. This enquiry should be done with Guru and Shastra say the Upanishads. Enquiry in Vedanta always includes Guru and Shastra. Both are important. Even if one of them is absent, enquiry will be inadequate. Guru is shown through Guru Shishya teaching between Varuna and Brghu. Their dialogue is the teaching. Importance of Shastra is shown when Varuna gives two clues for this enquiry. They are: 1) Brahma Upalabdi Dwaram and 2) Brahma Lakshanam.

Brahma Upalabdi Dwaram includes factors useful for enquiry such as Pancha Maha Kosha (Annam, Prana, Manaha etc.) Definition of Brahman was given as Brahma Lakshanam. What is the lakshanam? It means Brahman is Jagat Srishti Sthithi Laya Karanam. These two factors indicate the role of shastras.

Keeping Guru and shastra in mind, Brghu conducted his enquiry. His method was Pancha Kosha Viveka. It is one methods of Vichara. This Vichara was discussed in great detail in chapter 2. Its significance is that it takes the intellect of the student from grossest annam to the subtlest ananda. In each anuvakaha, Brghu travels through each kosha and beyond the koshas he discovers ananda.

What is ananda? This, again, was detailed in Chapter 2. It means Chaitanyam. It is not experiential pleasure, which is called ananda maya. This Ananda is the Sat Chit Ananda.

Every thing rises in Chaitanya; rests in it and resolves in it as well. With this the Vichara is over, from anuvakaha #1 through Anuvakaha # 6. First topic of Chapter 3 is over.

Anuvakaha # 7-# 10:

Second topic, Sahakari Sadhanani: are the indirect factors. They don't directly produce Brahma Gyanam, just as water is indirectly responsible for the growth of a fruit. It plays a supportive role to the seed, the main cause of the fruit. Vichara can be compared to the seed while other sadhanani assist the Vichara.

What are the other Sadhanani?

They include:

1. Karma: Karma yoga's are saha kari Sadhanani. Several disciplines are prescribed under Karma.
2. Upasanas are meditations.

These two subjects are addressed from anuvakaha # 7 to anuvakaha # 10. In Anuvakaha 10, only first half addresses these topics. So it is three and a half anuvakahas that are involved.

Sahakari Sadhanani:

1. Karma Yoga. This includes certain Sad Bhavanas and Sad Karmani. Their combination is karma Yoga. It says:
2. We should have a healthy attitude towards annam.
3. Never criticize food. Don't criticize food you are eating or have eaten.
4. Anna Tyaga Vrajanam. Don't waste food served to you. It is an indirect form of insult.
5. Anna Vridhi Karanam. Produce plenty of food.
6. Anna Danam; Share the food. Producing and sharing are both part of Karma Yoga.
7. Athiti seva: Service to guest. Athithi seva can be taken as service to humanity or manava seva or manushya yagna. Thus, Upanishad is also hinting at pancha maha yagnas.

All above are under karma yoga, where emphasis is on Service with proper attitude.

Next Sahakara Sadhanani are Upasanani:

Four groups of Upasanas are prescribed. They are:

1. Virat Upsasana. Here it is meditation on entire creation as body of Lord. In Virat upasana, three pairs of things are taken and meditated upon. They are:

Shariram and Prana.

Agni and Jalam

Prithvi and Akasha.

We are asked to see their interdependence and interconnectedness and thus see the one-ness of cosmos.

Virat: if we see one organ, then we see a cosmic organism, the One Cosmic Being whose many organs that are interconnected. Here Sakama and Nishkama Upasanas are both prescribed. **Sakama upasana promotes material growth and brings tangible results. Nishkama Upasana brings internal growth with intangible results.**

2. Second is Adhyatmika Upasanani: Here God is invoked as various faculties in our own body. They are seen as Brahman. All five Karma Indriyas are taken such as Vak (mouth), Pada (feet); Pani (hands); Payu (rectum) and Upastha (genitals) – for reproduction. Powering each of the Indriyas is Prana Shakti. So meditate on Prana as well. Thus five plus one, we have six indriyani to meditate upon. Here too we should perform Sakama or Nishkama Upasana.
3. Third factor is Adhidavika upasanani: Here various natural forces are meditated upon. The four forces discussed are: Nakshatra, Vidyut, Vrishti and Pashu.

All four are connected to an agrarian society. Meditate upon the sun; sun representing the stars. Lightning represents power and energy. Vrishti represents the fulfilling rain. Pashu represents wealth. So, meditate upon each of them as Bhagawan.

4. The fourth one is Akasha Upasanani: Here the gunas of Akasha are meditated upon. It is closest to Brahman. Akasha, like Brahman, is also infinite, all supporting and unaffected. So, see Ishwara Vibhuti in Akasha. This is a significant meditation as Akasha is closest to Brahman. If we can visualize the subtle Akasha, then our intellect is subtle enough to “perceive” Brahman.

With this all four groups of meditation are over. With this we have prepared our mind to be Sadhana Chatushtaya Sampana. After preparation of mind one should perform the Pancha Kosha Vichara as prescribed in Chapter 2.

Anuvakaha # 10, Shloka # 4 –Shloka # 6

Gyana Phalam:

From Bhatruvyaha in anuvakaha # 10, shloka # 4, till end of Shloka # 6 is Gyana phalam. It says here we obtain Jivan mukti or moksha. Jivan mukti is obtained in this very life. Videha

mukti, although not discussed by Upanishad, means the person has no more births. Jivan mukti alone is discussed in four different contexts:

1. Pancha Kosha abhimana Tyaga: freedom from identification with anatma. Pancha Kosha represents Universe. Once you dis-identify from all Pancha Koshas, you are atma swarupam; your own nature; ananda swarupam and abhaya swarupam. **Here one is completely detached from everything in creation.** It is also known as Sarvatra Abhimana Rahitaha.
2. If Gyani is bored with dis-identification, then he can take to abhimana as well. Here he identifies with entire creation. "I am everything" is his perspective when he identifies with creation. It is known as Sahi Tatvam. I am one with Ishwara. **Here you identify with everything in Creation.**

Note: Partial attachment is what makes you a Samsari.

Individuality rises in me with Raga and Dvesha due to partial identification. Once I give up partial identification I become a free person. It is the partial identity that binds me to my child, my wife, etc (mamakara). Once this is given up he finds the whole creation is his house etc. Nothing binds him. This is called Swatantram. I don't claim anything as mine. I claim everything as mine. I don't linger in between.

3. **Anandaha:** I appreciate every event objectively. I appreciate birth; death is not a tragedy; union, separation, growth and decay, all are viewed objectively. There is nothing to complain in creation. Gyani's Sama Ganam indicates this.

These are Gyana Phalams. With this the Upanishad is over.

Take Away:

Two methods of obtaining Jivan mukti are:

1. Here one is completely detached (dis-identified) from everything in creation.
2. Here you identify with everything in Creation.

Sakama Upasana: Sakama upasana promotes material growth and brings tangible results.

Thus, Gita says, our prayers to God will be answered. We will obtain the material benefits that we sincerely pray for.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 50

Greetings All,

Ch 3, Anuvakaha 10, Shloka # 5:

The Reality in the core of man and the Reality that is in the sun are one. He knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following Sama song of joy.

Swamiji said, in anuvakaha # 10, the Upanishad taught Vrthams and three groups of Upsasanas. The three groups of Upasanas included:

Adhyatmika Upasanani, Adhidaivika Upasanani and Akasha

Upasanani. Now, however, the Upanishad wants to come to its main topic, that is knowledge.

Upasanas are only preparatory disciplines. They help prepare a one pointed mind. After preparation one still has to come Gyana Yoga for knowledge. This was discussed in Brahmanandavalli as well. Brahma vidya sangraha and Brahma vidya phalam are being discussed in the last portion. The essence of Brahma vidya was discussed in the Mahavakya of CH 2. It says that

the Bimbananda that is in the individual body and Bimbananda, original ananda, in Samashti are all Saha Eka. If there are differences, they are not of Bimbananda but of Pratibimbananda. Pratibimbananda is formed in the individual mind hence it is a reflected ananda or experiential ananda that will vary. There will be gradations in this ananda in the form of moda, pramoda etc, in the form of manushyananda, gandharvananda etc. The original ananda, which is not an objectifiable ananda, is Chaitanyam and it is the same in everyone.

One who has gained the knowledge that I am myself the Bimbananda and not Pratibimbananda, he will dis-identify from the external world, or from mamakara; his identification with external world stops. **Mamakara is ownership of external world and this stops. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.** He gives up this mamakara abhimana as all relationships are only for sthula sharira; atma does not have relationships. Dependence on external world is given up. For such a person the world becomes anatma.

Upasankramya means he does not identify with his body. **Identification with body is Ahamkara.** Here, the aham abhimana is transcended.

This withdrawal from body and external world is a gradual

process after identification from annamaya, pranayama etc. Now he dis-identifies himself from Annamaya, Pranayama, Manomaya, and Vignanamaya as well. With dis-identification they all become anatmas. Suffix of maya indicates it is subject to change. I am the changeless atma and not the changing samsara.

All experiential ananda is anatma, as it is experienced. All such experiential pleasures have arrival and departure; as such they are not atmananda. Experiential means it is in the past, that it is no more in the present, hence not in atmananda. Any experience, however great, including mystical ones, is all, anatma alone. In Mandukya Upanishad, Gaudapada says, this identification with experiential bliss is called Rasa Vada obstacle.

Now we need to complete the sentence with Atma Nishta Bhavati.

Now the Gyana Phalam of jivan mukti is discussed. This Jivan mukta enjoys Purnatvam. It is not a temporary experience and it is in the form of knowledge and the knowledge is that I am purnam. He owns up to Atmananda. His sense of fulfillment is expressed in a song. So the Gyani also sings. It is expressed as Sama Ganam, a Vedic song.

Ch 3, Anuvakaha 10, Shloka # 6:

Oh!Oh!Oh! I am the food. I am the food. I am the food. I am the eater of food. I am the eater of food. I am the eater of food. I am the author of the shloka. I am the author of the shloka. I am the author of the shloka. I am the first born (hiranyagarbha) of the True (of the eternal and Immortal). I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains aforesaid results). This is the Upanishad.

The word Haavu occurs in sama danam. So, for a jivan mukta it is enjoyment of being free from samasara. This Gyani moves

about freely without any ties. Shankaracharya says he is a sanyasi gyani. Grihasta Gyani will still have duties to perform. Such a Sanyasi moves all over. For him any place is my place. Wherever he gets Bhiksha he takes it.

The word Kamarupi in shloka means he is ready to play any role according to requirements of society. He may speak of karma kanda at one time; in another context he may become a Vedanta guru; with children he becomes a child and with a grammarian he becomes one of them. Hence he is considered a Kamarupi. Shankaracharya has written a text named Jivanmuktananda Lahiri, describing roles of Jivan mukta. In all roles he has no regrets. He may become a family counselor too. He recognizes all these roles are mithya alone.

He sings the following song. The word Sama in shloka has to two meanings: 1) Song and 2) Brahman. Why is Brahman Sama? Because Brahman is everywhere he is Sama.

What is the song?

From Haavu upto SuvarnaJyotihi in shloka # 6 is the song of the Gyani. For a Gyani, Brahman is himself. He is singing his own glory. He says my glory is wonderful. Brahman glorification is self-glorification. The question can rise, is this not arrogance; remember that the Gita says, handover all your glories to God. Which position is correct? Is this not a contradiction?

If you identify with anatma, you are in microcosm, that is, identification with the body. Glory belongs to macrocosm alone. Identification with microcosm is identification with Ahamkara. If not identified with body and mind then one can claim identification with atma; as such I am infinite; here he can claim the glory. This glory is from atmadrsti.

Haavu Haavu is Sama Veda version of Aho. Aho becomes Haavu. Narada Muni is considered originator of music. By chanting the name Narada continuously, the word becomes Tarana. In a

similar manner Aho became Haavu. Aho means ascharya or astonishment. The Upanishad is astonished: How did I become samsara? How did infinite become finite? How did Nirvikara become Savikara? How is paramatma appearing as Jivatma? This astonishment is repeated three times indicating a superlative degree of astonishment.

Aham annam, Aham annam Aham annam chanting three times , here Annam in shloka means object of experience. I alone appear as object of experience. I am bhojya Prapancha or the object of experience; I am the bhokta, the annadaha, the subject as well. I am playing both the roles, of experiencer and experienced, as in a dream. In dream I become experiencer as well as the experience.

ShlokaKrit in shloka means the instrument that links Bhokta and Bhojyam. Thus, seer and seen are linked by the eye; hearer and the heard are linked by the hearing instrument; Pramata and Prameya are linked by Pramanam. Karta and Karma are linked by Karanam. In all these, I am, all the three factors of subject, object and the experience. Thus, I am the Triputi. I am Nirvikapla Aham appearing as Savikalpla Prapancha.

That which is beyond time and space cannot be divided. I am the creator Brahma, the first-born. Who is this Brahmaji? I am that Brahmaji. I am Hiranyagarbha, the Prathamaja. I am oldest product in entire universe.

In universe I am first born, even before the Devas came into being. I appear as Saguna as well as Nirguna Swarupam.

The word Nabhayi is Nabhi. I am the center of immortality. I appear as mortal universe as well. Originally, I am immortal.

Gyani now wants to remind people of Anna Danam. Gyani says normally people consider the best way of saving is by not giving. **Vedas, however, say the best way of saving is to give to the world. When you give, you will be fed by the world, when you need it. Save by giving, say the Vedas.**

Ma means annam. One who gives annam to others is really saving annam for his own future use.

Now Upanishad brings in Vedanta as well. One who gives Me the annam, he will get annam back.

If you don't share the food with others the unshared food will not nourish the eater; rather the food will destroy eater. The food eats the non-sharing eater and destroys him.

I, annam, will enter into non-sharing eater. I, in the form of annam, as a Toxin, will destroy him. Therefore, utilize annam properly. So anna danam is important.

Abhyabhavam, I pervade the Vishwam, universe. This I is not a body specific I, rather I as Atma am all pervading; just as in a wave, I am the water.

I, the Pancha Kosha Vilakshanam, aham, I pervade.

Suvarna Jyoti means self-effulgent or eternally effulgent. I am self-effulgent like Surya Prakasha. With this quotation, the shloka is complete. I am Brahman.

The phalam is over. Enjoy Brahmanhood. Upanishad now says whoever gains this knowledge he will enjoy jivan mukti. Thus ends Chapter 3 as well as the Taitrtirya Upanishad.

Take away:

1. Identification with body is Ahamkara.
2. Mamakara is ownership of external world. Thus our external object identification is in form of Mama Griham, Mama Putram, etc are a result of Mamakara.
3. Danam is emphasized.

Vedas say the best way of saving is to give to the world.

Thus, when you give, you will be fed by the world when you need it. Save by giving, say the Vedas.

Not sharing food is considered bad.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 49

Ch 3, Anuvaka 10, shloka # 3:

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

Swamiji said we are in anuvakaha # 10, the final one of Brghuvalli. After talking about Athiti Puja and Anna Danam the Upanishad is now discussing some more upasanas. They are: Adhyatmika Upasana, Adhidaivika Upasana and Akasha Upasana. They are three types of meditations.

We have complete Adhyatmika Upasana. Now we are in adhidavika upasana. In this there is one odd Upasana that really belongs to adhyatmika upasana. It is a meditation on one of the organs of the body. It is meditation on the organ of procreation. This organ is also looked upon as a sacred one. Everything given to us by God is sacred. No organ in itself is good or bad. An organ is only an instrument. Good or bad depends on how it is used by the Karta. Thus, a surgeon for healing uses a knife, while same knife maybe used by a criminal to hurt

somebody. Gyana-indriyas are neither good nor bad; it same with Karma indriyas; it so for the organ of procreation as well. May you meditate on Upastha. Meditate on power of propagation or the generative power or Prajathihi.

The other power is amrithum or immortalizing power of oneself. Through propagation every species immortalizes itself. The material cause of a child is the parent; flesh and blood of parent is now in child. So it is an indirect form of perpetuation or immortalizing. Thus we have the saying that when one dies he is survived by so and so. Immortality is always ananda. That is why we crave for it. So, we take pictures. That is one of the reasons we name a child. Hence the reason we start an endowment in a name. Mortality is Dukham. Immortality is ananda. One's child is ananda. Brihadaranyaka Upanishad says one's son is ananda. Parents consider their child special and unique. He sees child as himself or an extension of himself. So it leads to prajathihi, then to amrutam and through it to ananda. Through these three glories, prajathihi, amritum and ananda we should meditate on organ of procreation. It is an Adhyatmika upasana.

Chapter 3, Anuvakaha # 10, Shloka # 3 continued:

The adhidavika Upasanas are now discussed. Here natural forces are seen as Ishwara.

Vrishti: Rain is one of the natural forces. Drought is a problem in some parts of India. It has many affects. It is crucial for human beings. It brings food and many other benefits. When rain comes don't take it for granted. Hence the idea of storing rain water and harvesting it. Meditate on it as fulfillment. Eating well and drinking water requires rain. Several Upanishads talk of rain. Even Tirukural talks of the glory of rain.

Lightning and Thunder: It is also known as Vidhyut Brahma Upasana. Keno Upanishad also talks about it. Meditate on

lightning. Meditate on its power and energy. We unfortunately cannot tap this energy yet.

Pashu: Cattle or wealth was worshipped. Cattle are worshipped through fame. Cows, in those days, represented wealth. So, a wealthy person is well known in society. Whether a scholar is well known or not, a wealthy person is. A wealthy man can perform a lot of dharma for society; hence he is well known. So, see Brahman as fame in Pashu.

Nakshatreshu: See the glory of Brahman in stars. The lights of the stars are their original light not a borrowed one. Gayathri mantra refers to Savithaha, which is about stars. Meditate on Brahman in the light of the star and the sun.

The whole creation is seen as God's Vibhuti or Vishwarupa Upasana. Sarvatra Ishwara darshanam is goal of Upanishad. See God in your body as well as around you.

Akasha Upasana:

This is the subtlest of all upasanas. In akasha alone everything exists. So everything is akasha. In Brahmanandavalli, akasha is one that creates; it is karanam of Vayu, the karyam. Agni is also creation as is jalam; all finally come from Akasha. Nothing exists separate from akasha. Akasha is closest to Brahman. So it is the best Alambanam or symbol for Brahman. Both Akasha and Brahman are invisible; both are non-tangible; both are non-pollutable; both are non-divisible; both are ekam; both are all pervading; both are sarva-adharam. There are many features that are common to both. Both are sukshmam. If one trains one's mind to meditate on akasha our intellect will get refined enough to understand Brahman. Hence it is an important Upasana. So, Upanishad gives us a group of Akasha Upasanas next.

Ch 3, Anuvaka 10, shloka # 4:

Let him meditate the Supreme as the support; he becomes well

supported. Let one worship Brahman as great, one becomes great. Let one worship IT as mind; he becomes thoughtful. Let him worship That as namah (obeisance); to him all desires shall come to pay homage. Let him meditate upon That Supreme; he becomes supremacy in life. Let him contemplate upon That as the “destructive aspect” of Brahman; all those enemies who hate him and those rivals whom he does not like “die around him”.

This is the last group of Upasanas of the Upanishad.

All upasanas here are related to akasha. Different glories of akasha are meditated upon. The benefit of this meditation is that intellect becomes subtle, as it has to conceive the inconceivable.

Prathishta: Or support.

Shankaracharya says don't take akasha as inert; rather take it as Devata. It is the support of everything. May you meditate on this Support. The phalam depends on the type of meditation performed. Nishkama Upasana will refine the intellect. Sakama Upasana will get the person enough support during his life. It is the Phalam. Upto middle age we don't worry about support. As one grows older our sense of insecurity grows. So, practice this upsana. One's with insecurity should practice this upasana.

Shankaracharya says same phalams are applicable to other adhidaivika upasanas as well. As the upsana, so is the benefit. Thus, with upasana on rains one gets fulfillment. It is the same with Pashu and Nakshatra as well. If one is not interested in the benefits he will certainly obtain spiritual gains.

Mahaha: Here he sees Brahman as the glorious one. It appears as if it is infinite; in reality it is not. However, it is subtlest. Here meditator becomes mahan. This is the benefit of this upasana.

Manaha: It is the thinking faculty or intelligence. So, meditate on akasha as intelligence. He will have benefit of intelligence.

Namaha: May you meditate on Akasha as Namaha. All his desires will perform namaskara to him. They will come to him without asking. Meditation on service gets the service of objects and people. This is the phalam he gets.

Brahma: The infinite. May you meditate on Akasha as the limitless one. He will also become limitless in terms of glory, family extension, fame etc.

Tataha: means the Akasha Tatvam. Parimara means destructive agent; Nashakaranam means Akasha tatvam is the destructive agent of Ishwara. At time of pralaya everything resolves into akasha finally, in the reverse order of creation. Thus during dissolution, the process reverses as follows:

Prithvi>Jalam>Agni>Vayu>Akasha.

Therefore, Akasha is considered an agent of destruction. If you meditate on this destructive power of akasha, all your enemies will be destroyed. Enemies are of two types:

- Disliking enemies are ones who do not like you.
- Disliked enemies are the ones who I don't like.

Both types of enemies will perish. A question can come up as to why the Upanishad is talking about destruction of people one likes or dislikes? What the Upanishad is communicating to us that it is enmities that are destroyed. That person is no more an enemy. They will not dislike me anymore. Their attitude towards me will change. I too will stop disliking my enemies; my attitude too will change. So, an all round attitudinal change comes about due to this Upasana. With this akasha related upasanas are all over.

Suppose the Taittiriya Upanishad ends in an upasansa, we will

tend to remember the last upasana; this is a human tendency. Therefore, Taittiriya Upanishad wants to remind us that Brahma Gyanam is still its final goal. So it concludes by reminding us of Brahma Gyanam and of jivatma paramatma aikya gyanam. This topic was also discussed in Chapter 2, Brahmanandavalli, via a mahavakya. The Upanishad now talks about Brahma Gyanam and its phalam.

Ch 2, Anuvakaha 10, Shloka # 5:

The Reality in the core of man and the Reality that is in the sun are one. He knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of Prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following Sama song of joy.

The earlier part of this mantra has already been quoted in Brahmananda Valli, section Vi.

Meaning wise we can say this portion is same and has been lifted from chapter 2. It says anandatma is jivatma. Aditya is Ishwara. Atmananda is same in everyone. The difference is only in reflected ananda. Bimba ananda is same in all. Prati-bimba ananda varies from person to person. Experiential pleasure varies from person to person while original ananda is my own nature. Original ananda, my nature, does not vary.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 48

Ch 3, Anuvakaha 10, Shloka # 1:

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

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

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

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

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

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

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

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

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

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

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

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

Ch 3, Anuvakaha 10, Shloka # 2:

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

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

- Adhyatmika Brahma Upanani: here one meditates on his

own inner world.

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

Adhyatmika Brahma Upsananani:

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

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

What are the organs meditated upon?

1. Vachi:

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

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

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

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

▪ Yoga Kshema:

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

Apana represents Kshema meaning preservation of accumulation.

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

▪ Karmeti Hastha yoho:

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

▪ Padayoho:

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

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

From this we learn every organ of body is sacred.

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

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

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

With this the first group of Upasanas are over.

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

- Sakama upsana phalam
- Nishkama upsana phalam.

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

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

Ch 3, Anuvaka 10, shloka # 3:

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

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

Take away:

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

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad Class 47

Ch 3, Anuvakaha 8, Shloka # 1:

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

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

The first pair was Sharira and Prana.

The second pair was Agni and Jalam.

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

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

consumes this water. Here water in annam and agni is annada.

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

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

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

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

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

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

For consumption of water and exit of water from body god has created this thermostat. Agni tatvam (prathistha) is maintained by Jala tatvam (pratitishita). They are interdependent. May you meditate on this interdependence or ecological harmony. When we meditate on this sambandham then the phalam is Prathishta. The benefit is, whatever you meditate upon, so you will become. Citing another phrase, whatever you think about, you become. Other phalams include: Whoever benefits from this mutual dependence of agni and jalam

will be well supported in his life. Not only will he have good support, he will also get other worldly benefits, namely name, fame, food and health.

The second Vrattham and upasana are now complete.

CH 3, Anuvaka # 9, Shloka # 1:

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

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

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

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

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

Akasha>Vayu> Agni> Jalam> Prithvi.

During dissolution the process reverses:

Prithvi>Jalam>Agni>Vayu>Akasha.

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

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

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

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

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

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

Shankaracharya adds a corollary to this through his commentary. He says if everything in universe is interdependent; it means nothing in creation is independent. Everything is dependent on some factor(s). If anything has a dependent existence, it is a mithya. So, entire creation is a mithya. Creation has a borrowed existence because something else is the adishtanam. Adishtanam is one that lends existence to creation. This adishtanam is Brahman. Subject cannot enjoy subject-ness without an object. Object also cannot enjoy object-ness without a subject. They are all interdependent. Thus student cannot enjoy student-hood without a teacher. This is known as Turiyam. Shankaracharya says this upasana shows the Mithyatvam of Universe. With this meditation the Vishwarupa dhyanam is over.

Ch 3, Anuvaka # 10, Shloka # 1:

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

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

Athitipuja: When a person comes to your place give him shelter. This advice should be taken in context of the Vedic

times when it was written, when there were no hotels and eateries for a traveller. Nowadays hotels and restaurants are available so don't force yourself on others. Don't go unless invited. Don't entertain unknown people. Be very careful of Swamiji's. Act according to situation. In olden times, when a guest came without his planning for it, it was considered God's will. To such a guest one has to provide food. Scriptures say when a guest is standing outside and you continue to eat inside the house, it is like committing a big crime. So share food. So, always have extra food in the house. Dayanadaswamiji said a house is not a home if cooking does not take place. Whatever you eat, first offer it to God. So, food has to be cooked so that you may have plenty of annam. Somehow procure food although legitimately. Remember when an Athithi (guest) comes he feels he is imposing upon you; the householder should remove any feeling of guilt on part of guest in this regard. Make him feel welcome.

With Best Wishes,

Ram Ramaswamy