

# Vyragya Sathakam



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# Upanishadic Thoughts With References from Bhawad Geeta



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# **Baghawat Geeta Notes by Chapter**

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# Sadhana Sadhushta Sambandhi

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

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

1. Discrimination (Vivekaha)
2. Dispassion (Vyragyam): Free from raga, krotha and bayam; one who enjoys calm mind.
3. Desire (Mumukshutvam)
4. Discipline: Six fold self-discipline

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

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

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

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# Vyragyam – Detachment

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

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

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

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

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

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

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

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

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

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

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

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

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

As long as you recognize your possessions and people are different from you( MAMA KARA) and they can leave you without notice in accordance to their PRARABDHA KARMA , it is acceptable to love them. This is allowed attachment.

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

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

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

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

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

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

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

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

Sankara asks us to remember this truth constantly.

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

When you are able to earn money, your dependents adore you. When your money dries up, they do not even say hello to you.

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

This is the way of the world.

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

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

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

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

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

Few other comments.

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

grip go, he will be free.

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

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

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

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

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

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

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

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

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

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

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

DEVARAJULU NAIDU KATTA.

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# Taitreya Upanishad, Class 45

Chapter 3, Anuvakha 3, Shloka # 1:

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

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

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

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

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

ultimate cause.

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

### Ch 3, Anuvakaha 4, Shloka # 1:

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

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

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

Manaha, mind, means subtler form of matter.

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

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

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

### Ch 3, Anuvakaha 5, Shloka #1:

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

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

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

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

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

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

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

### Ch 3, Anuvakaha 6, Shloka # 1:

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

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

Ananda=Atma=Brahman.

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

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

Thus:

Ananda=Purnatvam=Ananta Tatvam.

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

Previously when talking about consciousness I have said it is:

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

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

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

Sruthi: Consciousness is not a product.

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

Thus, Ananda=Brahman=Atma=Aham.

I am Ananda Brahman.

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

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

Because Brghu received this knowledge it is known as Barghavi.

Because Varuna gave this knowledge it is known as Varuni.

This wisdom started with annamaya kosha and culminated in

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

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

#### **Take away:**

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

With Best Wishes,

Ram Ramaswamy

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# **Glory of Sanatana Dharma Chart**



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## Omkara Upasana

In the 13th Class of Taitreya Upanishad, Swamiji discusses Omkara Upasana. This upasana is presented in the form of a chart. Please click on the link for a chart form of this Upasana.

[omkara upasana](#)

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## Upasanas in Shikshavalli

Shikshavalli of Taitreya Upanishad enumerates the following vedic upasanas:

- Samhitha Upasana
- Vyahirithi Upasana
- Hiranya Garbha Upasana
- Panktha Brahma Upasana

Please click on the link below for a chart reproduced from Swami Paramarthananda's book with minor additions based on Swamiji's classes.

[Upasanas in Sikshavallie](#)

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# Dharma

Dharma is a unique Vedic statement with immense hidden meaning. The word Dharm is derived from the root Dhru – which means that supports, protects, sustains, holds, – “Dhrayathe yat dharmaha”.

Dharma is that principal which protects sustains the cosmic law and order. There is no single equivalent English word, which justifies the full and complete meaning of Dharma. So a combination or a set of words are used to explain it. Righteousness, Morality, Religion, Sathyam, Charity, Character, Law abiding, Duty bound, Luck, Punyam, Swabhavam (abiding in real nature) etc.

Dharma has to be understood according to the context in which it is used

1. Dharma is the first of four Purusharthas (human goals): Dharma, Artha, Kama and Moksha. The Artha (security) and Kama (Entertainment) are the goals for experiencing in this life. Dharma in this context is called Punyam and it is a goal for the next life. According to Law of Karma, every action invariably produces a result (Phalam) – either favorable or unfavorable. The Karma Phalam thus generated can be experienced partly or wholly in this life or carried forward to the next life. The Phalam that is experienced in this life is called Drista Phalam (visible result). If it is favorable result, then it is skukam and if it is unfavorable, then it is Dhukkam. The Phalam that is generated but not experienced in this life is transferred to the next life. This is called Adhrista Phalam (Invisible result). The results of noble

activities of this life are accumulated to be experienced in the next life are registered as Punyam. Similarly the results of evil activities of this life are carried to the next life as Papam. This concept is very important for Hindus who believe in Punarjanma.

“Arthae Gruhe nivartante Smasane mitra bhadhavaah

Sukrutham Dhuskrutham chiva Gacchantham anu gacchathi”

“At the time of death, all wealth is left at home.

Only thing that the departed carries with him is the Punyam and Papam one accumulates in this life”

So the accumulation of punyam in this life is the goal of dharma purushartha.

2. Dharma maintains and protects universal harmony. Whenever Dharma declines and Adharma escalates, the cosmic harmony suffers. Unless the Universal harmony is re-established, serious consequences ensue.

The process of establishing dharma is two fold:

1. Parithranaya Sadhunam (Sista Rakshana) – By promoting dharmic population by spreading values through teaching.
2. Vinasaya Dhuskrutham (Dusta Sikshana) – Converting the adharmic people to dharmic people through teaching if that fails to eliminate them.

By the above two methods dharma is re-established. Lord Krishna accomplished these goals by giving out Gita and also by eliminating the wicked.