

# श्वेताश्वतर उपनिषद् Śvetāśvatara Upaniṣad



हरिः ॐ॥ ब्रह्मवादिनो वदन्ति -  
किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्रतिष्ठाः।  
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्॥१॥

Transcript of  
Discourses by Swami Bodhatmananda  
San Jose, California, December 2016

Dedicated by the students of the  
Sandeepany Sadhanalaya  
16<sup>th</sup>. Residential Vedanta Course (2014-2016)  
with reverence, humility and gratitude  
to the Guru Śiṣya parampara

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## Chapter One.

### Discourse One.

#### *Introduction*

Some of you have studied or have at least heard of a famous Upaniṣad called *Kaṭhōpaniṣad*. It is a dialogue between Nachiketa and Yama, the Lord of Death. A lot of mantras are taken from that and are presented in the *Bhagavad Gītā*. In that Upaniṣad it is said that this Ātmā, the Self, is not available for many even to listen to.<sup>1</sup> So, there are only rare people who get the opportunity to listen to the nature of the Self, the Ātmā. You know this very well. If there was some Superbowl game, a lot of people would have gathered; if there was some discussion on politics, who is going to be the President, people would be glued to their TV's and websites to find out what is happening. Only after November 9, they will say, "How did I spend so much time on that?!" But you won't say that about the Upaniṣad because not many people get the opportunity to even listen about the Ātmā. And the second line of the *Kaṭhōpaniṣad* mantra says that many people, even after listening, don't understand it because they are not prepared, they are not ready.<sup>2</sup> So we have covered at least the first part, 50%; we are here because we have made ourselves available to listen to this knowledge. What we have to do now, what we have to prepare, is how we can make use of this knowledge, in our thinking, understanding, in our life. The Upaniṣad says that those who teach this, those who study this, those who understand this, they all are a wonder<sup>3</sup>. It is a wonder if you find someone who can speak about this; it is a wonder if someone can understand, somebody can absorb this knowledge. And the credit goes to the teacher<sup>4</sup>. So, we offer our salutations to the entire tradition of teachers and disciples from whom we have attained this knowledge, starting from Bhagavan Himself from whom this knowledge has come. So this we should keep this in mind and express our gratitude to our immediate teacher, Pujya Gurudev, who brought this knowledge and scriptures into our life.

So now a little bit about the Upaniṣad. I will blend different ideas in this teaching. We have, as you can see the demographics, the students from early teenage all the way up to those who are ready to hit triple digits! So, in other words, people who don't have much introduction to the Upaniṣads and students, ācāryās (I'll introduce them at the end) who have studied in the two-year Vedānta courses here and in other places also. So, I'll try to teach at different levels. Whatever you can best absorb, take it. Then we'll also have some discussion sessions. So, in those discussion sessions, you can resolve anything that is not clear, doubts etc. The purpose of this whole-day camp is not that only I am going to speak and you are going to learn; apart from this, there will be discussion sessions where you will discuss what is taught and answer the questions that are put to you.

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<sup>1</sup> श्रवणायापि बहुभिर्यो न लभ्यः

<sup>2</sup> शृण्वन्तोऽपि बहवो यं न विधुः

<sup>3</sup> आश्चर्यो वक्ता कुशलोऽस्य लब्धा

<sup>4</sup> आश्चर्यो ज्ञाता कुशलानुशिष्टः *Kaṭhōpaniṣad* 1.2.7

## Śvetāśvatara Upaniṣad

Upaniṣads are nothing but Vedānta. Vedānta is the means of knowledge. In other words, just as our sense organs give us some knowledge about the world, Upaniṣads give the knowledge of who we are, Ātmā. There are many Upaniṣads. The Upaniṣad we are going to study is the *Śvetāśvatara Upaniṣad*. Some of you have studied this Upaniṣad also. The name of this Upaniṣad is a little long and sometimes difficult to pronounce. So, you have the book and you are going to look at it, at least for a few days! So, you remember it is called *Śvetāśvatara Upaniṣad*. śveta means white and āsvatara means like horse, superior. White means pure. Horses are like our sense organs. There was once a sage called Śvetāśvatara and he has given this Upaniṣad to us. He must have been of pure mind, intellect and senses, meaning in all his transactions; such an individual, such a sage, has imparted this teaching to his disciples. That teaching which is now presented here is called *Śvetāśvatara Upaniṣad*. So, we get the opportunity to study this for the next few days.

You all know that there are four Vedas. This Upaniṣad belongs to the Yajur Veda which has two sections: Śukla Yajur Veda and Kṛṣṇa Yajur Veda. This Upaniṣad belongs to the Kṛṣṇa Yajur Veda. And it has the Śānti Mantra, the prayer with which you are all familiar so we can chant it together.

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै।

तेजस्वि नावधीतमस्तु। मा विद्विषावहै॥

ॐ शान्तिः शान्तिः शान्तिः॥

*om saha nāvavatu, saha nau bhunaktu, saha vīryam karavāvahai,  
tejasvi nāvadhītamastu, mā vidviṣāvahai.  
om śāntiḥ śāntiḥ śāntiḥ.*

We are invoking the peace, the blessings of the Ācāryās, of Bhagavān when we begin our study. In the olden days also, the teacher and the student would chant this first and then they would begin the study of scriptures. The meaning of this prayer is: “Oh Lord, may the student and the teacher both get this knowledge clearly in our life and may we retain this knowledge after study.” This is the first meaning. saha nāvavatu - saha nau avatu means : “Oh, Lord, protect this knowledge for us. May we gain this knowledge and may we also protect it, through your blessings.” Because we know that when we listen to the scriptures, we gain the knowledge but then it doesn’t always stay with us. So we pray that this knowledge stays with us. saha nau bhunaktu means: “May we able to derive the benefit of the knowledge.” Study is one thing but I also want to see the result of this knowledge. Like I gave the example that if we have a huge mango tree in our backyard but it does not give any mangoes, then we’ll not be happy with that tree. We will be happy the tree is *there*; it gives shade and all that but the mukhya phalam, the main result, of the mango tree is that it gives mangoes; and that too, it should give sweet mangoes that we can enjoy. If it gives sour mangoes, it will not be that good. When I go to the houses of many people, I see that they have so many fruits there, oranges and all that. But, “Swamiji, these are all very sour. You cannot eat them. They just drop there.” So, we want sweet result from this knowledge, that we become sweet in our personality, in our life. People should want to come to us, not run away from us. So, saha nāvavatu,

## Śvetāśvatara Upaniṣad

saha nau bhunaktu. So the knowledge should be protected, vidyā prāpti and rakṣana ; and the result should be protected, vidyā phala prāpti and rakṣana.

saha vīryaṁ karavāvahai. May we both put forth the effort. “I will put forth the effort”, the teacher says; the student says, “I will also put forth the effort.” And the effort should be to study, to understand. saha vīryaṁ karavāvahai. I will not be negligent about the book after this class. I will not say, “I don’t know, I left it somewhere.” So, write your name in it because everyone is having the same book. And don’t leave your book anywhere. Starting from that, there are so many efforts you have to make. saha vīryaṁ karavāvahai. I will keep my books, my notes and whatever instructions I understand for myself as sādhana. I will put forth the effort.

The next part is tejasvi nau adhītamastu. May this study, adhītam, meaning this teaching, whatever the teacher gives, may it shine in my life. May it be bright, meaning, may it be available when I need it the most, in a crisis. Whether I’m in high school, going for my SATs and ATs, in college, in my day-to-day life, in job situation, in family situation, whatever. May this knowledge be available to me when I need it the most - tejasvi nau adhītamastu. And mā vidviṣāvahai. The literal meaning is: “May I not dislike the teacher. And may the teacher not dislike me.” This is one meaning. The other meaning is: may one student not dislike the other student; also, may I not be negligent about this. That also can be understood. Sometimes, we don’t take things seriously, we take them lightly. That is why it is said that we should not give this knowledge to those who are not ready. That is the whole purpose because if they will not take it seriously, they will not derive the right benefit from it.

om śāntiḥ śāntiḥ śāntiḥ. The three śāntis are to remove various afflictions. Afflictions at the level of body, mind, intellect, senses and so on are removed by adyātmika śānti. ādidaivika śānti refers to afflictions from unknown forces: may there be not too much rain, too much storm, movement of the earth and so on. ādibaudhika means afflictions from other things, any other local problem. As Jignesh pointed out, when we used to have pravacan in our old ashram, parking was an issue. Just as we began, somebody used to come to say, “This car which has been parked here has to be removed.” And when we started, after moving the car, the fellow used to come again! So, śāntiḥ śāntiḥ śāntiḥ - this is the śāntiḥ mantra that we will chant every day in the beginning.

I will give you some highlights about this Upaniṣad. It has mantras which are actually some ślokās from the *Bhagavad Gītā*. So, you can say *Bhagavad Gītā* takes it from here or they are here from the *Bhagavad Gītā* - whichever way you want to understand. But they are familiar to us from the *Bhagavad Gītā*. There are also mantras from the *Mahānārāyaṇa Upaniṣad* in this Upaniṣad. There are some portions of the *Rudram* and *Chamakam* here. Then there are some other mantras, Veda mantras which you might have seen in other Upaniṣads, they are also here. So, it has a collection of a lot of things. This Upaniṣad mantras are discussed in the *Brahma Sūtra*, showing that this is an important Upaniṣad. There are multiple commentaries written on this Upaniṣad. Bhagavān Ādi Śaṅkarācārya, as you know, has written commentaries on the Upaniṣads. But he has not written a commentary on this Upaniṣad. But another Śaṅkarācāryaji, not Ādi Śaṅkarācāryaji, another later ācārya, has written commentary on this; and then there is one Nārāyaṇa Ācārya who has written a commentary; and Swami Śaṅkarānandaji who has also written a commentary on this. He was the

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sannyāsa guru of Vidyāraṇya Swamiji. I have all three. Primarily, we will use the Śaṅkarācāryaji commentary.

In this Upaniṣad, there is a lot of discussion on meditation. I know many of you are interested or are already practising meditation and generally what we want to know is whether I am progressing in my sādhana or not. Right? How many of you want to know whether you are moving forward or not? Raise your hand. See? Because we all want to know whether I am on the right path. In this Upaniṣad it is said that in meditation, you will get some indications of progress. That means you have to meditate and you have to listen in class. Because that day, I am going to tell you whatever I am going to tell. Then you will know whether you are moving forward. So, some signs are given in this Upaniṣad, and we will see them.

Now a little more introduction into the Upaniṣad. As Jignesh said, this is like a sample of the Vedanta course. So, in the course, you know there is detailed teaching. So now, what is our problem? Where are we right now? Why should we study the Upaniṣad? We should know that also. Our purpose of the camp is not to gather people here to say, “You know, throughout the year, we couldn’t meet each other. You come here and we’ll socialise. I was in this college, my friend was in some other college. Where are we going to meet? Oh, let’s meet in Sandeepany and we will eat together, chill together, we will do everything.” That is not the purpose of this camp; the purpose of it is that you understand where the problem is. So, the way it is defined is: One Reality, Truth, Paramātmā, because of not knowing Its true nature, identifies Itself with other things which are none other than Its own projection. To repeat, One Reality, not knowing Its true nature, identifies Itself with other projections and gets deluded, confused. I will give a simple example. If I stand in a room full of mirrors, and I take each reflection to be different from myself and different from each other, I will get confused about what am I supposed to be now and will be unable to proceed. This confusion is what happens in this life for us. As I said in the beginning itself, this knowledge is not available elsewhere. That’s why when we learn it, we will think, “Oh! The world doesn’t think this way.” Because what we will hear in this Upaniṣad, or any Upaniṣad, is the nature of Truth: that Ātmā or Brahma or Paramātmā, out of avidya, considers Itself to be a bound individual, jīva. This ignorance, what we call avidya, is the cause of our problem. This ignorance of who I am, my true nature. We have understood ourselves as this jīva entity and we go on transacting with the world and try to adjust ourselves in the best possible way. But no matter what we do, at best it is going to be only a compromise born out of defective understanding. Therefore, we should study the Upaniṣad to get a clear understanding of who we are. We should not continue to work with the defective ideas that we have about ourselves. And if you say that “Within those defective ideas, I am going to be the best”, like our Guruji puts it: in a rat race, even if you win the race, you still remain a rat! What you have to understand is, if I say, “I want to be the best, ignorant jīva”, you will remain an ignorant jīva only. So, no matter what we do in the world, this is where we get stuck and we will feel, “I have done so much; I have accomplished so much but I still feel there are limitations in life”, because I will remain within the sphere of that ignorant jīva. That is difficult. We may try to be noble, idealistic, educated, literate, cultured - all those things, but we will remain that ignorant jīva. That is where we need to work with the help of the Upaniṣad. So that is why we are going to study.

This ignorance is not somewhere; ignorance is in us. We are the locus of ignorance and we ourselves are the subject of ignorance. I'll just explain this. We are the locus and we are the subject of ignorance. We are the Ātmā. If somebody who does not know me asks me who am I, I will say that I don't know about myself; means I don't know that I am unlimited, infinite. So, I have become the victim of my own ignorance. Where is the ignorance? If ignorance is somewhere, then we can fix that. But ignorance here, it is in me. I am ignorant, and therefore ignorance is supported by me, myself. To give an example, let us say I have a pot. In this pot, if I keep water, where is the water? If you are asked this question, "Where is the water?" what will be your answer? Water is in the pot. That is partially correct. Now I will ask you another question. Is the water in the pot or is the water in the space which is inside the pot? It is in space; and that space actually accommodates the pot also. The pot is in space; in that pot space there is water. Because the support of this ignorance is not this jīva. The support of ignorance is Brahman. Do you see why I gave this example? Therefore, when the ignorance goes, what will I know: that I am jīva or I am Brahman? If the ignorance was supported by jīva and the ignorance goes, what will I realise? That I am jīva. But ignorance is supported by Brahman. Therefore, when I remove the ignorance, I will realise I am Brahman; that I am infinite, I am not finite; I am not limited; I am not bound. That is what we have to discover. These things are discussed in many ways, you know, just to make the point clear. The purpose of ajñāna nivṛtti, elimination of ignorance, is to know my infinite nature. In fact, just as in the example, the pot itself is supported by space, the jīva itself is supported by ignorance. Jīva is a product of ignorance. Therefore, I have to remove this ignorance; therefore, I have to study. Let us start now with the first mantra.

Mantra 1

हरिः ॐ॥ ब्रह्मवादिनो वदन्ति -

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्रतिष्ठाः।

अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्॥१॥

*hariḥ om, brahmavādino vadanti -*

*kiṁ kāraṇaṁ brahma kutaḥ sma jāta jīvāma kena kva ca sampratiṣṭhāḥ,  
adhiṣṭhitāḥ kena sukhetaṛeṣu vartāmahe brahmavidō vyavasthām. - 1*

Hariḥ Om. Hari Om, you know, is our greeting. The Ṛṣis were also having the same greeting, Hari Om. Hari Om means: We remember God. As Hariḥ, He is saḡuṇa Brahman; as Om, He can be nirguṇa Brahman. We remember that Bhagavān first and continue our discussion. All the Ṛṣis must have given this revelation. brahmavādino vadanti - brahmavādinaḥ means those who speak of Brahman, those who think of Brahman, they are all brahmavādins. vadanti means they discuss among themselves. When they discuss, they are honest in their discussions. Honest in their discussion means that they have not come with any preconceived notion that Truth is this only. Before the discussion they do not decide, "I already know this is how it is going to be" and then, during the discussion, they go on arguing this way and that way to say finally, "What is the conclusion? Whatever I have understood earlier that alone is the conclusion." They are not like

that. They are open-minded, that we will conduct an enquiry and then whatever result comes, we will accept it. So, this is the nature of brahmavādino vadanti.

What are they discussing? One is asking, “kim kāraṇam?” What is the cause? kāraṇam means material cause, efficient cause, nimitta kāraṇam, upādhāna kāraṇam, any kāraṇam. It can also be put it this way, “kim Brahma kāraṇam? Is Brahman the cause?” So he is asking, “You have heard that Brahman is the kāraṇam. What is Its nature? kim svarūpaṁ Brahman? What is the nature of this Brahman?” This is one question. Then, “kutaḥ sma jātā? From where are we born? What is the origin of us all?” Such questions are fascinating. We all know that you have that family tree: my father, his father, *his* father, you go for three generations and then - “Oh, drop this! Let’s go and eat something!” This is the level of our enquiry. So we will enquire into two or three things: “What about this? What about this?” but we are not very serious about it. We are just waiting for somebody to say “Food is ready!” Or some friend has called you on the phone; then the enquiry stops. But this enquiry is “kutaḥ sma jātā? From where are we born?” Because if we find out that there is one source from where we all are born, then we are all connected to it. Next question is “jīvāma kena?” Let us say we all are born from something but what is That which is supporting us? By what are we continuing to live? Because origin could be the same but our sustenance could be something else. What is That? “kva ca sampratiṣṭhāḥ?” Where are we rooted, what is our pratiṣṭhāḥ? If we all die, where will we go to, go back to? What is our origin? What is or sustenance? What is our dissolution? kva ca pratiṣṭhāḥ? kena adhiṣṭhitāḥ? By what we are adhiṣṭhitāḥ, governed? Who controls us, niyamitāḥ? Who controls us, governs us, because of Whom we get joy and sorrow, sukha and duḥkha. sukhetareṣu. sukham means joy; itareṣu means other than joy, sorrow, sukhetareṣu. vartāmahe, because of which sometimes we get joy; sometimes we get sorrow, they just keep coming. We do not ask for sorrow; we cannot ask only for joy. They just keep coming: joys also come, sorrows also come. So who is That because of Whom, all these things keep coming to us? adhiṣṭhitāḥ kena sukhetareṣu vartāmahe? brahmavidāḥ - these knowers or thinkers of Brahman, they are vyavasthām - they are trying to vyavasthā – means, trying to put things in place, like what is what, they are doing this. Or you can put it as the question they are asking, “Oh learned people, please guide us, please tell us, please throw some light on the subject. Where are we, what is this?” So now, some basic things before we enter into the mantra.

Why do you want to enquire into this? Life is going on well, why we should conduct such an enquiry? “Because Swamiji has come from India. He has nothing else to do. He says we will have a discourse series and we also sat down!” Is that the purpose? No, that is not the purpose. The purpose is to know what is the origin of all of us; what is That that is sustaining all of us; what is that because of which joys and sorrows come in our life, because of which we can make our life better. This is the purpose. An enquiry cannot be without a purpose. If somebody were to tell you, “I am going to conduct a serious enquiry.”

“On what subject?”

“How many teeth does a crow have?”

“That is called kāka danta parikṣā.”

“Yes, I am going to think about it.”

What is the purpose? It is niṣprayojanam. There is no purpose, so you should not conduct enquiry into such things. There are also other things about which you should not conduct enquiry. On things which are absolutely clear. Like, if you look at this flower: what is the colour? Pink colour. Okay, that is very clear. Now if somebody says, “I want to know whether the flower is there or not”, that enquiry will be without purpose. You don’t need to conduct an enquiry into things about which there is no doubt. If I get a doubt about whether it is real or not, then I say, “Yes. I’ll conduct an enquiry.” The object of enquiry should *not* be asaṁdigdham, where there is no doubt; it should be saṁdigdham means you should have a doubt about it and then you proceed, then you should conduct an enquiry. So, it should not be asaṁdigdham or it should be saṁdigdham and saprayojanam, with purpose. asaṁdigdham, niṣprayojanam : no enquiry. There is a purpose to this enquiry.

Now in this, the question is about what is Brahman and is Brahman required? That means they have already heard of something called Brahman and they don’t know the nature of Brahman. The other thing they don’t know is where to find this Brahman, how to access this Brahman. So that will be revealed here. Now, before they come to Brahman, they are going to point out some possibilities of all other things that could be the cause of creation. And then they will eliminate them. That is the second mantra.

### Mantra 2

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या।

संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥२॥

*kālaḥ svabhāvo niyatiryadṛcchā bhūtāni yoniḥ puruṣa iti cintyā,  
saṁyoga eṣāṁ natvātmabhāvādātmāpyanīśaḥ sukhaduḥkhaheṭoḥ. – 2*

You understand it as if there are different groups. There is one group that says Brahman is the cause of creation. Then there are other people who are proposing different ideas. So somebody says: kālaḥ ; kālaḥ is the kāraṇam. Because the question is kim kāraṇam, what is the cause? They say, “It is Time. Everything is there because of Time.” Then somebody says: “svabhāvaḥ. This is how it is, it is the nature of things. Things will keep coming; they will stay, they will go. Born, stay, gone. Born, stay, gone. This will keep happening.” This is the svabhāvaḥ. So kālaḥ, svabhāvaḥ. Third is niyatīḥ. niyatīḥ - merits and demerits, merits and sins, they are the cause of the birth. Then, yadṛcchā ; yadṛcchā means everything is by accident. “By accident, by chance it just happens. Don’t ask any questions.” Some people are there, you know, who believe in luck. When you do causation hunting, luck is not a satisfactory answer. Before we proceed further, think of who would conduct this enquiry? Someone who is not too bothered by his day-to-day problems. Because if you are worried that, “I have not done what I was supposed to do. My boss is there. He’s waiting for me

outside”, and here you are conducting the enquiry on what is the cause of the universe! That is not going to work; it will not be whole-hearted effort. Similarly, if you say, “My college applications have not been done yet. I am senior in high school and I have to do this, I have to do that.” Or you have the responsibility that you have to immediately go home, cook, eat and come back for the discussion group. Where are you going to conduct the enquiry? So, the thought should be that, “Now, everything is taken care of. Now I am really going to sit down and think.” You need a mind that is not cluttered by other things, śānta, peaceful.

I will also tell you a little bit about this puṇya – pāpa, before we go ahead. You should know certain basics before you study the Upaniṣads. They take it for granted that we have accepted reincarnation. We all accept this. Then we have accepted the law of karma. If I do good, I will get good results; if I do something wrong, I will get bad results. I will get the results, if not in this life, in the next life. These things are basic. I am a soul expressing in this body. Before this body also I was there. Now I am expressing in this body. I will continue to exist after this body also. The whole thinking is not at the level of the physical body and the needs of the body. Now, what happens to this soul who is expressing in this body? Because we see diversity, we know that not everyone is going through the same experience or experiences in life. Somebody will have good experiences, somebody will have bad experiences and somebody will have joys and sorrows mixed together. All that is based on this merit and sin, puṇya and pāpa. So, just to give you a rough idea, we all are right now in this human body, we have five possible options of what we will gain hereafter. Five possibilities are there. First is we do a lot of Vedic rituals and upāsanās and we will go to the solar path or bright path hereafter. “We” means who? The soul. The body is gone. The jīva will go from here to the bright path. These are the basics. It is understood that those who study the Upaniṣads know all this. Second is those who do only Vedic karmas but don’t do upāsanā. They will go through a smoky path; there will be smoke around; they will have to walk carefully. And they can go up to heaven, take the smoky path up to heaven. The brighter path is *above* heaven. Technically, the smoky path is called Dhūma mārga and Dakṣiṇāyaṇa and the bright path is called Uttarāyaṇa. What is going to start after Makara Śaṅkarānti is Uttarāyaṇa. Uttarāyaṇa, Dakṣiṇāyaṇa : so these are two options : best karma and upāsanā, mediocre karma and upāsanā. Then we have to come back as human beings again, on this earth. May not be in Bay Area, somewhere else! This is the third option: if we have some good karmas and some bad karmas and none of them are inevitable. We generally call it is misra karma. That is why we all are called Misrās. Our real last name is Misrā, because we have a mix of both! But that does not mean you have fifty merits and fifty sins. What it means is that you can have one thousand merits and fifty sins but those fifty sins you cannot avoid. And those one thousand merits are also ready to give you results. So then, you will end up in a human body. This is option number three. Option four, you know now, you are coming down slowly. So, option four is you become an animal or to a life which is hell. It is said that trees and vegetation are also included in option four. Option five is you understand the Upaniṣads thoroughly. You don’t come back. yad gatvā na nivartante. This also you should keep in mind. One, two, three, four, over. Five is – no return.

(Oh, I did not explain to you the meaning of the word Upaniṣad ! I took it for granted that you know because you have studied so many of them, right? That also I will explain in the next session. We will begin with that.)

So, these are the basic ways how a human, how a jīva, is going to transmigrate. These are the only options. You can have many kinds of bodies: devata śarīra, gāndharva śarīra, human or lower beings, creatures etc. So, somebody says, “May be that niyati is the cause.” Somebody says, “yadṛcchā. May be it just happens. Why ask questions? Don’t worry, be happy.” That’s what they say. yadṛcchā bhūtāni yoniḥ. Somebody says, “bhūtāniḥ. It is just the elements - space, air, fire, water, whatever, they are responsible for birth.” All these together, this is the cārvāk darśana. Each darśana have their own system of thinking. It is just the combination of elements that produces someone, somewhere, this way or that way. If there is more fire, the person is bright; if there is more water, the person is different. Everything is matter, that is all. This is how some people think. puruṣa iti cintyā - somebody says, “No, no, no. It is Puruṣa.” Puruṣa means jīva; jīva himself is the cause of all. In this way, they all discuss: this is the kāraṇam, that is the kāraṇam, so many possibilities.

Generally, look at our mind. What kind of enquiries do we go on conducting? Why is he walking this way? Four people will sit down and go on discussing. Because he is wearing new shoes, that’s why! Because he wants to show off! To come such an enquiry, our mind should be free from all these other things: why is he doing this, why one is doing that, why are they going there, why are they not.... In other words, attention is lacking. Our mind is occupied with such routine things.-But these ṛṣīs who think about Brahman are conducting a more serious enquiry. There are many possibilities given by them. Is the yoni – meaning place of origin, kālaḥ, svabhāva, niyati, yadṛcchā, bhūtāni or puruṣa? They think thus - iti cintyā. Then somebody says, “Wait, wait, wait. Why argue? Why have different thoughts? Let us put everything together. *Everything* is responsible - saṁyoga eṣāṁ.” There are people, you know, they are like, “You are right; you are also right; everybody is right. Chalo, let us forget about this topic!”

natu ātmābhāvāt ātmā api anīśaḥ sukha duḥkha hetuḥ. natu means ‘No’. None of them can be the possible cause because they themselves have no independent existence. They all are also products of creation. In *Māṇḍūkya Upaniṣad*, Gaudapādācāryaji has given a list of things, many things, that people think is the cause of creation. Here, only some six or seven are given. There he has given a list of them and then he says none of them can be the cause because they all are effects. They all are produced; they all are not the kāraṇam, they are the kāryam. In other words, anything that you identify that itself has come later in time, in existence. And if somebody says, “No. Nothing was there is the beginning. Nothing. śūnya, asat - asat eva idaṁ āsīt.” If you say that nothing was there, that all was non-existence, the very fact that you are using the word ‘was’ means you have added some time-line there: means Time was there even at that time. Then Time *is*, so we say that Is-ness existed.

saṁyoga eṣāṁ natu ātmābhāvāt ātmā api anīśaḥ. This individual jīva, that also is anīśaḥ - anīśaḥ means helpless. īśaḥ means one who is the ruler, who is in charge; anīśaḥ means one who is not capable, the one who does not have the freedom to decide, to think. So that is for

sukhaduḥkhaheṭuḥ. sukhaduḥkhaheṭoḥ anīśaḥ. Because this jīva, he himself has no choice over whether he should get sukham or duḥkham. If everyone had the choice, what would we choose? Only sukham, no duḥkham. This “choosing” reminds me of something. A programme was arranged and some lunch was organised. Everyone was there, a lot of kids and adults. So, when the lunch time came, they went for lunch. Somebody had brought a lot of apples and she had stacked them near the counter. She had put up a notice there: “Take one please. God is watching!” After some time, somebody brought chocolates. One young boy went there and wrote: “Take as many as you want. God is watching the apples!” You can choose whatever you want but we cannot choose sukha or duḥkha. It just comes. In that we are helpless, anīśaḥ. But anīśaḥ also has another meaning. The one who does not have īśaḥ, a ruler, a governor over him, is also called anīśaḥ. In Sanskrit, it depends on how you open the compound word. anīśaḥ means the one who is helpless and also one who does not have a Lord above him. But here, it should be taken in the first meaning, not in the second meaning. Okay? So, ātmā api anīśaḥ sukha duḥkha heṭo. So, they discussed and then they came to this conclusion, through meditation, that the Cause cannot be any one of those indicated in mantra number two. What conclusion did they come to? That is said now in mantra number three.

### Mantra 3

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम्।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः॥३॥

*te dhyānayogānugatā apaśyan devātmaśaktim svaguṇairnigūdhām,  
yaḥ kāraṇāni nikhilāni tāni kālātmayuktānyadhitiṣṭhatyekah. – 3.*

Some of the mantras will have metre but sometimes you will find that metre is not there, so it may be a little “off” but that is okay. Because these are revelations by the sage, you know, and in his mood, whatever comes, he will express. So now what did they do? te dhyānayoga anugatāḥ - dhyānayoga, meditation. These Ṛṣīs having discussed, they contemplated on what is possible. How can this be the cause, how that can be the cause; like this they identified and they started eliminating. This cannot be the cause, the other cannot be the cause of creation. And in meditation also, because of their purified mind, they got this clear understanding. te dhyānayoga anugatāḥ. anugatāḥ means they are constantly practicing. Remember this: one day, suddenly, if we sit down for meditation, we will not find any answers to what is the creation, and how has everything happened. But if you are tuned to it - that is the secret of anything actually. We have to pay attention. Like we all might see the apple falling from the tree (or orange, whatever). And then what will we do? We will clean it and eat it. Newton also saw the same thing but he thought over it. This is dhyānayoga. So, this is the difference between an ordinary individual whose penetrative thinking is very shallow and the other one who takes one subject and will go deep into it, knowing very well that it is saprayojanam, it has a purpose. Because we are very good at going deep into some enquiry which is useless; but that should not happen. So saprayojanam is important. We ask, how can this happen? How can I, the individual, who knows the mind, joys and sorrows can also be the victim of joys and sorrows? On the one hand, I am thinking that I am the Experiencer and, on

the other hand, I am also the Knower of my experiences. How can I be both? When we think about this, it will immediately become clear that we have to think deeply about this now.

This is dhyāna yoga. It is not a casual enquiry as if all of you are discussing something and the moment the lunch bell rings, you say, “Forget it now. Let us go and eat lunch.” So dhyānayogānugatā apaśyan – they saw. What did they see? What did they realise? devātmaśaktim svaguṇairnigūḍhām – that there is a power which is belonging to deva (for lack of a better word). Deva here means Consciousness. There is Consciousness and It has the power to express in such a way, manifest in such a way because of which all this has come about. And It is hidden. And therefore, unless I think about It, unless I enquire, I will not know It. svaguṇairnigūḍhām means hidden by its own guṇās, its own qualities. And yaḥ kāraṇāni nikhilāni tāni, tāni nikhilāni kāraṇāni – all of these causes that are pointed out in the second mantra, they all are kālātmayuktān – starting from kālā. ekaḥ adhiṣṭhātī – there is One which covers all this, supports all this, which is the substratum of all this, so that One cause is there because of which everything is there. I may think all those things are the causes but they all are supported by something else - that is this Paramātmā.

Now just the last point I should mention. The way it is put here is devātma śaktiḥ. This is what they saw. So how should we understand it? There is devātmā or some ātmā which is of the nature of daiva, shining and It has śaktiḥ. devātma śaktiḥ means there is the Ātmā, the Self, which has the power and Its nature is shining, caitanya: means knowing, shining means knowing always. So, a Principle which is Knower of all and has the power of creation. Remember, many times when we meditate, how do we generally meditate? We meditate on That which is the Witness, Sākṣī, Knower. But here it is said that both Knower and creation are there. I have to understand This as the cause of all - yaḥ kāraṇāni nikhilāni tāni kālātmayuktānyadhiṣṭhātīyekaḥ. And what is Its nature? It is, really speaking, beyond cause and effect. Because if you say, It is the cause of all, then it has to be an effect of something else and therefore It is neither cause nor effect. kārya kāraṇa vilakṣaṇa. That we will now analyse in the next session.

### Discourse 2

#### *Review*

Śvetāśvatara Upaniṣad, belonging to the Kṛṣṇa Yajur Veda, talks about the real nature of the Self, Ātmā. I have explained the meaning of Śvetāśvatara: it is the name of the Ṛṣī to whom the Upaniṣad was revealed. Ṛṣī means someone who has purified his mind, whose sense organs are under control, and who, in his revelation, has the knowledge of creation and what is my identity, what is my true nature.

The word Upaniṣad means Vedānta. The root of the word ‘Upaniṣad’ is ‘ṣad’ with ‘upa’ and ‘ni’ added as prefixes. A suffix is also added that converts the verb into a noun. You might say, “Swamiji, this is very technical. We are not in a grammar class”, but it is fascinating. I’ll give you an example first. If I say the verb ‘move’, ‘to move’ is the verb and the noun will become ‘the mover’, the one who moves. ‘To enjoy’ will be the verb and the noun will become ‘enjoyer’. ‘To give’ is the verb and ‘giver’ is the noun. So, what does the word ‘Upaniṣad’ do? The root ‘ṣad’ means ‘to destroy’ so ‘Upaniṣad’ becomes the destroyer, the destroyer of my ignorance. Another

meaning of 'ṣad' is 'to take', 'to lead'. So, 'Upaniṣad' will lead me, take me, to the Truth. And the third meaning is 'to loosen', 'to weaken'. So, the Upaniṣad is the one that weakens my bondage, my attachments, my suffering due to my karma; the Upaniṣad is that which will destroy my ignorance. It is a leader; it will lead me to the Truth. The Upaniṣad is that which weakens my bondage, my attachments, my suffering due to my karma; it destroys my ignorance; it leads me to the Truth. This is the meaning of this text. In Sanskrit if you want to say:

षदेः धातोः विशरण गति अवसाधन, उपनि पूर्वस्य क्विप् प्रत्यान्तर रूपं उपनिषद् इति॥  
śadeḥ dhātoḥ viśaraṇa gati avasādhana, upani pūrvasya kvip pratyāntara rūpam upaniṣad iti.

This is just to impress some people. When you want to show that you know a lot, you can use such language. But what it means is that the Upaniṣad is the one that is going to solve my fundamental problem, because of which I have so many other problems. But I get so lost in addressing the other problems that I forget about my main problem. So, that is what Upaniṣad does.

In the morning, we saw that all of us in this human form, or any soul that is existing in any form, this jīva, has five options. It can go to the higher or highest world, the worlds above this earth. Higher worlds means, higher bodies with greater opportunities for enjoyment, greater freedom. It can go to lower worlds with lower bodies, meaning less freedom and less choices. You can see in our own life that our freedom is restricted. We may say, "I want to do this, I want to do that, I want to be on top of the world". But we don't have that many choices. Our problem is that it is difficult to even control one person at home! But we should not feel bad because even Bhagavān Kṛṣṇa had a large family but He also gave up. He said, "Nobody is going to listen to Me!" Our Gurudev used to tell the students at the end of the two-year Vedānta course, "Don't think you are going to go out and change the world. I could not change you even in two years!" Unless we ourselves decide to change, nobody else can do anything. So, we have to work on ourselves, that is all.

So, this Upaniṣad talks about how we can eliminate our sorrows by realising our main identity. In the first three mantras, we saw that they thought over what could be the origin of creation and identified some options: kāla, svabhāva, niyati, yadṛccha, etc. and then finally said, "No. There is devātma śakti svaguṇairnigūḍhām." So, up to that we saw and we will continue with mantra four.

### Mantra 4

तमेकनेनिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः।  
अष्टैकः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम्॥४॥

*tamekaneniṁ trivṛtaṁ ṣoḍaśāntaṁ śatārdhāraṁ viṁśatipratyārābhiḥ,  
aṣṭaikāḥ ṣaḍbhirviśvarūpaikapāśaṁ trimārgabhedaṁ dvinimittaikamoham. – 4*

adhīma – you have to supply the verb because the verb is in the next mantra. So, you have to connect it. So, this mantra and the next mantra, these two mantras, they are talking about is what is the nature of creation. What is creation and what are all the things included in this creation. Our general idea of creation means so many things: buildings, roads, trees, birds, animals and so on, this is creation. Also mountains, oceans, planets, sun, moon, galaxies; so many things we can talk about. So, when we talk of creation, we will generally talk about things which are gross in nature

and which we see as individual objects. We may, at the most, see some things in common like species of animals, trees, and so on. But the way creation is presented here is a little different; it is classified a little differently and it includes all subtle thoughts because whatever is outside in creation is actually nothing but whatever there is in our mind. So, if we have to talk about our thoughts, we have to talk about thoughts in the form of success/failure, knowing/not knowing, joy/sorrow. But here there is a much more elaborate description and it is not random selection; the ācārya has not just started writing. There is a purāṇa called *Brahmapurāṇa* and in this purāṇa, there is an Upaniṣad called the *Kalpopeniṣad*. These things are mentioned in the 60<sup>th</sup> chapter of that Upaniṣad. The Ācārya has taken some ideas and explanations from that. So now let us see what things are there.

Once there was a Swamy like us. He was supposed to give a discourse every Sunday. His congregation would come and he had to give a discourse every Sunday. One Sunday, he thought, “You know, I am tired of giving discourses. I want to go out. I want to be in the woods. I will pitch a tent. I will do some cooking by myself.” So, he told Bhagavān, “Today, I am taking the day off. You please put up a notice saying the Swami is sick.” So, he went out in some rental car, so that nobody will know. When he reached there, he started taking everything out, and then he suddenly saw that, in the forest, there was a huge bear! And the bear was looking at him, rushing towards him! This fellow took a huge stick but the bear came and hit him! He was tossed aside. Now the bear was ready to eat him! Now this fellow started praying, “Oh, God! I committed this mistake! I should have given my discourse! All my devotees...*your* devotees Bhagavān, they are there! Now there is only one prayer left! Make the bear your devotee! Give him some sad-buddhi, noble, pious thoughts!” And the bear sat down! “Om Brahmārpaṇam Brahma haviḥ....!!” The bear was getting ready to eat this fellow! But then it became sattvik! So, when we lose our focus, we don’t do what we are supposed to do. We do this thing, that thing, other things and then get into trouble and then ask, “Oh! What has happened?” We can apply this to our life, school, college, day-to-day life, office work, anything. Like when you are driving. What is your focus? You have to be very alert. You start doing this or that, you will hit someone. Or when you have to reach somewhere on time, you start late. Now, you are going to curse every traffic light. It happens, you know. Why didn’t you start a few minutes early? No. You might have experienced it even here, right? The e-mail said you come here at 9.15. “9.15? These people don’t have any idea. It is 10 o’clock, right. At 9.55, I will there.” So, you come at 9.50, all cars are blocked, the parking lot is full. “What is wrong with these people? Didn’t they know I am coming? They should have left the spot near the door for me!” Actually, it was reserved for somebody else, not for you! So, then you start blaming the system, blame everybody else. We never think there is something wrong with me, my thinking. That I didn’t plan it properly. So, in creation, all these moods are there. That’s why I said generally we think of creation as only objects. But these subtle aspects are more important, because of which we get into all the physical, external activity.

So, in this way, there is a list of many things, these are all the 50 spokes. Then there are twenty pratyarābhiḥ. pratyarā means those things which keep the spokes connected to the rim, like the nails. So, there are twenty of those. Then there are six sets of eight. ṣaḍ aṣṭaka. Six sets of eight. Long list of them also: prakṛti aṣṭaka, dhātu aṣṭaka, aṣṭa siddhi, bhāva aṣṭaka, āṣṭa devata and guṇāṣṭaka. And there is one cord which ties the whole thing. So, like there is a rope which is eka

paśam, viśva rūpa eka paśam. And it goes through three paths. In the morning session, I had mentioned that there are three paths. One is the path above, one which is the smoky path. Bright path, smoky path and the path to Liberation. These are the three paths. Other things are anywhere you will end up if you don't put forth any effort. We will end up with some or other existence. dvinimitta eka rūpam. dvi-nimitta is two ideas in the form of merit and sin or good and bad. So, that also deludes me, puṇya and pāpa. Now the same thing is explained in a different way with the example of a river. So, what are all the things in the river, current and so on, that is given in mantra five.

Mantra 5

पञ्चस्रोतोऽंबुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मि पञ्चबुध्यादिमूलाम्।  
पञ्चावर्ता पञ्चदुःखौधवेगां पञ्चशद्भेदां पञ्चपर्वामधीमः॥५॥

*pañca-sroto'bum pañca-yonyugravakrām pañca-prāṇormim pañca-budhdyādimūlām,  
pañcāvartām pañca-duḥkhaudhavegām pañcaśadbhedām pañca-parvām-adhīmah. – 5*

Now this Ṛṣi is seeing everything as five: everything is five. This is where other masters see how they think, how they visualise everything. They could classify everything into five, everything is five. pañca srotaḥ ambum – the waters, the rivers, in the form of five streams, pañca srotāmasi. What are they? The five organs of perception. The Ṛṣi has given it in this way and the Ācārya has also explained. But you can think of it this way. Everything, every experience, is the interaction between I, the knower, and the object of knowledge, which is something other than I. There is a continuous stream of knowledge from the knower to the known. This is all that is happening 24 x 7 (unless we are in deep sleep). This is going on continuously: knower-object of knowledge, knower-known, knower-knowledge. We go on seeing something, we go on hearing something and this river is in the form of experiences after experiences. Even if you don't think of the cosmic world, the individual's world is this; and it continues, whether you are here, whether you go out, anywhere. Because I, as the experience-r, am non-stop and then varieties come in, that is all. We end up classifying all experiences into two: good-bad, I like it – I don't like it, that is all. This is life. Somebody listens to me, I like it; somebody doesn't listen to me, I don't like it. Good food, I like it. Everything is either sukham or duḥkham, that is all. So, the whole thing is this five streams only. And there are a lot of bends in this river, means life goes through so many turns. In some places, we get such a keen attachment for some objects that we change the course of our lives. We don't know what that object is but a lot of things change. This is what we say, right? “He was going this way and suddenly, he is going in some other direction.” So ugra vakrām, sharp turn, if you want to say.

Then there are waves in that river - pañca prāṇa urmim, the five prāṇas they are the urmi – urmi means waves. So, you go up and down also. prāṇa here means the power of action, of activity. So, some actions take us up, some actions take us down, like that it goes on. pañca prāṇormim pañca vartām. Pañca vartām means five āvarta, whirlpools. I get caught up in something. Actually, when we hear these things we feel, “This is scary.” We start imagining ourselves caught in this river. What we actually have to see is: “I am the source from which the whole thing has come. I am above all.” But if we forget that and if we get caught up, we become the victim; and that is what we mean when we say, “I have no time to even raise my head.” In *Vivekacūḍāmaṇi*, Bhagavān Ādi

Śaṅkarācārya gives this example of a pumpkin gourd floating in water. In the olden days, they used to make kamaṇḍalus out of pumpkins. If the pumpkin is big enough and all the flesh is removed, the shell will become hard. It will float in water and even if the water comes inside, it will keep bobbing up-and-down, up-and-down in the waves. This jīva is also like that, nimajya - unmajya, going up and down; you come out and breathe, go in, and again come out, breathe, and go in. So, life is like this and when somebody gets tired, they say, “I cannot continue anymore.” But the right thing is I should recognise why this is happening continuously and what is the way out. This is what I said: there is so much wisdom available in our scriptures. We should make the best use of them in our life.

pañca-prāṇormiṁ pañca-budhdyādimūlām. And now, the five budhdyādimūlām. So, the five are the various kinds of objects. You can understand them as sound, touch, sight, taste, smell; śabdaḥ, sparśa, rūpa, rasa, gandha, which are controlled by mind or which control the mind, either way. When they come, the mind gets excited, elated and different kinds of thoughts come. pañca budhyādimūlām pañca vartām pañca duḥkhaudavegām. pañca vartām, the five whirlpools which are the śabdaḥ, sparśa into which we get entangled and we are not able to think clearly about life. pañca duḥkhaudavegām – the five sorrows are the sorrow in the womb of mother, garbha; second is the sorrow at the time of birth, sorrow at the time of growing up. Then disease, sorrow at the time of disease and then death. You know, the braces that you put on your teeth, they are very painful actually. I have never done those things but they say when you have to put the braces, they are painful. These are all the growing pains. A couple of days back, I had some youth in my room. I asked someone who was in college, “Did you have more stress when you were in high school or do you have more stress now that you are in college?” He said, “I have more stress now.” Then I asked couple of people who were working... I think you got the story. It is not over. I asked the parents. I said, “Did you have more stress when you didn’t have kids or ...” So, there was this girl who was in high school and she said, “Swamiji, this means stress never ends.” So, unless we think properly, externally nothing is going to drastically change. You should learn this. Just because I was in high school and now I have come to college, and from college now I am making money, therefore whole life will be different. That is not going to happen. If I think differently, if I think wisely, act wisely, then things will be different. Otherwise, the same thing is going to continue, just a little change here and there, that’s all. Whether I am in India or America also things are not going to change drastically. If somebody says, “No, no. I am going to move back to India, therefore things will simpler.” Not necessary. It depends on how I think, what I have understood as the goal of my life. Otherwise, these problems of life will not go: old age, disease, death. They are the same.

So pañca-duḥkhaudhavegām pañcāśabdāḥ. And the fifty factors are the fifty spokes we saw in the previous mantra. And pañca parvām. The pañca parvis they are nothing but the five kleśās: ignorance - avidya, asmita - the idea that I am this body. Then raga-dveṣa - likes and dislikes and abhiniveśa - I want to survive, sustain myself at this physical plane. This is abhiniveśa. I don’t want to give up this existence. “What a picture is painted here! I came here for Christmas vacation. I thought they will tell us something wonderful! What they are saying? I already know all the problems. Tell me something good!” So, now, from next mantra onwards, we learn how to become free from all this. See how quickly, in few mantras only, all the problems are discussed. Now, the solution, mantra number six.

Mantra 6

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे।  
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति॥६॥

*sarvajīve sarvasamsthe bṛhante asmin-haṁso bhrāmyate brahmacakre,  
pṛthagātmānaṁ preritāraṁ ca matvā juṣṭas-tatas-tenāmṛtatvameti. - 6*

tena amṛtatvaṁ eti – he will attain amṛtatvaṁ, immortality. “Yes. This is what I am working for! I am here for this, not to talk about my problems”. This is the difference; in the world when we go out and say, “You know, I’ll tell you my problems”.

They will say, “What will you tell me of your problems? I’ll tell you a few more!”

Only the Upaniṣads can tell you how to become free from this, how to claim our freedom. sarvajīve sarvasamsthe bṛhante. bṛhanta is Brahman, the Infinite. In this Brahman – now you see, slowly the Upaniṣad is making it clear what is This which is supporting all. sarvajīve – where all the lives are existing, from which is everything is born, and sarvasamsthe – that which is the final place of dissolution, samsthānam. So, there where everything is supported, continues to exist and where it goes, everything, finally, the place of dissolution that is bṛhanta. So just imagine, think, what is this Brahman. We see this space, right? This space is manifest space. Then think of unmanifest space, space which is in unmanifest form and that which is also knowledge. So, imagine, think of, this all-pervading, unmanifest, conscious space. That is Brahman. That is the simple way of understanding. In this, bṛhante asmin, in this, haṁsaḥ, haṁsaḥ hanti gacchati. That is haṁsaḥ means this jīva is called haṁsaḥ. Brahmacakre bhrāmyate – he is in this Brahmacakra or samsāra cakra. bhrāmyate – his bhramaṇām is going on. From one place to another, from one body to another. bhrāmyate haṁsaḥ brahmacakre.

What is the reason why he is going through this transmigration? That is said in the third quarter. He is going through transmigration because ātmānaṁ pṛthag preritāraṁ ca pṛthag matvā. When he understands “I am different” and preritā means this prompter, Īśvaraḥ, is different. Now you see suddenly the Upaniṣad has taken flight. ātmānaṁ preritāraṁ ca pṛthag matvā brahmacakre bhrāmyate. In other words, the Reality is something and I am looking for it. If you say, “I am not looking for Reality”, that is okay. It means you think the source of happiness is somewhere else, that your peace is going to come from something else. If you think that way, you are gone, lost. But if I understand my peace is going to come from Paramātmā, that real happiness is in Paramātmā, then this cakra is going to stop for me. It will continue but I will take exit. ātmānaṁ preritāraṁ ca pṛthag. pṛthag means separate, distinct, matvā brahmacakre bhrāmyate. And when juṣṭaḥ tataḥ tena amṛtatvaṁ eti - juṣṭaḥ means when he is qualified, when he attains proper qualification. He thinks correctly and he starts putting forth self- effort for this knowledge.

In other words, he becomes sādhana catuṣṭaya sampanna adhikāri. There is something called anubandha catuṣṭaya – the four components that link the person, the seeker, to the Upaniṣad. The person, the seeker, has to be adhikāri, qualified student. We know that though a lot of people study the Upaniṣads, every person’s understanding will be different. Somebody will understand more, somebody will understand less. Somebody might, at the end of the whole text also, not even

remember what he was studying. “Which Upaniṣad did we study?!” One Swamiji was telling me that he went to a particular place for yajña. It was not San Jose, okay?! Some place he went for yajña and he taught one text. The next year, they said, “Swamiji, please come to our centre and give another jñāna yajña and teach this text.” It was the same text, that he had already covered the previous year! He said, “I have already covered that last time there. Don’t you remember?” They had forgotten what he had taught. That is, though I am sitting there, I have no clue about what is going on. That also can happen. So, the qualification is that I am alert, that I am studying properly, understanding every word and so on. Then my understanding will be much more. This is the qualified student. Then there is the subject matter: that is when the seeker understands his identity with Reality. That is the subject matter. And the result is amṛtatva – immortality. So, juṣṭas-tatas-tenāmṛtatvameti – he abides in that Reality, he owns up That and then he becomes immortal, free from brahma cakra.

Now somebody may say, “Wait, wait, wait. You said Brahman is associated with this big giant wheel which has three inner wheels and fifty spokes and this and that, so many things you have talked about. That means Brahman and the world, they are together. If Brahman and world are together, there is no freedom, even after attaining that Brahman, that Reality.” Such questions are going to be raised. How can I be free by attaining Brahman when the world is a part of that same Brahman? You cannot separate the two and therefore mokṣa is not possible. There is no possibility of Liberation. Keeping this in mind, Śruti, that means Upaniṣad, now tells us, “No. The real nature of Brahman is free from samsāra. We describe samsāra so that the person understands, the sādḥaka understands that, “Oh, oh! It is talking about me, my position, my problems.” This is because, in the beginning itself, if the Upaniṣad were to say there is no samsara, then the sādḥaka will feel, “They are not understanding my problem.” This is natural. If somebody thinks, “I have pain here” and goes to the doctor, if the doctor says, “There is no pain. You can go”, the person will reply, “But I feel the pain! What should I do?”

So, the doctor has to explain in such a way that the person feels comfortable. “Is it paining here?”  
“Yes.”

“I know this exactly. The last patient had the same problem.”

Then that fellow feels comfortable, thinking that there are more people suffering like him. If I learn that I am the only one who is suffering, my pain will become more. But when I see others also suffering, I think, “It’s okay. I’m fine!” Right?

For example, in India, if the power goes off, people say, “Look in the neighbour’s house.”

“There is no power in the neighbour’s house.”

“Okay, then it is all right!” Then it is not a problem!

So, like that, the Upaniṣad Ṛṣī also knows that first they have to tell us that, “Yes, there is a problem.” Then we say, “Ah! This is a good guru. He knows!” Really speaking, the height at which the Upaniṣad Ṛṣīs are, na tatā māyā vidyate, there is no māyā, no chāyā, na kāyā, no nothing. But for our understanding, they say, “Yes.” So, now what is the nature of Brahman really revealed in the Upaniṣad? It is now pointed out.

Mantra 7

उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च।  
अत्रान्तरं ब्रह्म विदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः॥७॥

*udgītametat-paramam tu brahma tasmims-trayam supraṭiṣṭhākṣaram ca ,  
atrāntaram brahma vido viditvā līnā brahmaṇi tatparā yoni-muktāḥ. – 7*

paramam brahma tu udgītam etat. etat brahma – this Brahma that we are talking about; udgītam - it is very well spoken of. It is sung in the form of paramam, meaning the supreme, the highest, above all. In other words, Brahman is really untouched by creation. In Brahman there is not an iota of creation, like in the rope, there is not an iota of the snake. You should not think that such things are said only in the Upaniṣads. In the *Bhagavad Gītā*, Bhagavān has said that only the person who realises that I am the actionless Self in the midst of the activities of the body, mind, intellect, senses, etc., that individual naiva kiñcit karoti saḥ, he doesn't do anything<sup>5</sup>. He doesn't do anything means he never gets affected by the activities of equipment, just as the rope never gets affected by the snake. He does not even get partly affected just as a in six feet long rope, six inches cannot get affected by snake. paramam Brahma, supreme Brahma, is untouched by the world. So, what was talked about in the fourth and fifth mantra, this cakra and rivers, etc., all of that, paramam brahma tu udgītam. tasmin, in that, trayam supraṭiṣṭhākṣaram ca. Here, Acarya has given a list of all Upaniṣadic quotations. It is distinct from the known; It is beyond the known and unknown<sup>6</sup>. It is neither gross nor subtle, neither short nor long, free from all attributes<sup>7</sup>. It is That which as no caste, creed, family or lineage<sup>8</sup>. That Brahman is free from all ideas of what is this Brahman<sup>9</sup>. This is paramam Brahma udgītam. In that, tasmin trayam, the three are residing. So, what are the three? There are so many that you can define as three. One is Experiencer, Experienced and Experience. Or we can say Waker, Dreamer and Deep Sleeper. So many other ideas can also be included. Everything is in that Truth. So, remember I told you this river is in the form of the knower, the

<sup>5</sup> त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निरास्त्रयः। कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥४.२०॥

Having abandoned attachment to the fruits of actin, ever content, depending on nothing, he does not do anything, though engaged in action - *Bhagavad Gītā* 4.20.

<sup>6</sup> अन्यदेव तद् विदितादतो अविदितादधि, इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षिरे॥३॥

It is distinct from the *known* and above the *unknown*. We have heard it, so stated the preceptors who taught us That. *Kenopaniṣad* 1.3.

<sup>7</sup> अस्थूलम्- अनणु - अह्रस्वम्- अदीर्घम्- अलोहितम्- अस्नेहम्- अच्छायम्- अतमोऽवायु ॥

It is neither coarse nor fine, neither short nor long, neither redness nor oiliness, neither shadow nor darkness, neither air nor ether - *Bṛhadāraṇyaka Upaniṣad* 3.8.8.

<sup>8</sup> जातिनीतिकुलगोत्रदूरगं नामरूपगुणदोषवर्जितम्। देशकालविषयातिवर्ति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects – that Brahman, Thou Art - *Vivekacūḍāmaṇi* 254.

<sup>9</sup> अशब्दमस्पर्शमरूपमव्ययं ततारसं नित्यमगन्धवच्च ॥

(The Ātman ) is without sound, without touch, without form, without decay and without taste and without smell - *Kāthopaniṣad* 1.3.15.

known and knowledge, right? This knowledge that is continuously flowing. Now this knower is also known; knower means “I”. This “I” is also known to me. That illuminator of this knower is this paramam Brahma. I explained this by the example of unmanifest, conscious Space. So, if we just pause our mind, become still and place ourselves there: This is I. The world cannot disturb me there. This is immortality. The moment I am able to go there – go there means I am able to identify with That. Now, we know that for that identification we need time. Now, in the middle of all our busy activities, we should quietly put ourselves in this thought. All this knowledge is for that purpose. Then, as I said in the morning session, all the meditation mantras are going to come. There we can identify with this knowledge, with this Truth. And we can measure our progress. *tasmin trayam supraṭiṣṭhākṣaram ca*. And in this all, *akṣaram*, the Imperishable, is also existing, *akṣaram ca*. Imperishable here means that *māyā tattva* also existing in that supreme Brahman.

*atrāntaram brahma vido veditvā*, third quarter. The knower of this Reality, what does he know? He knows this Truth called Brahman, untouched by all. That means It is not something that is away from everything; It is into everything. *atra antaram* – means It is within all. So, I am not only *not* different from all but I express through all. You don’t have to get worried that this is too high, too subtle. That is why we have the rest of the Upaniṣad, the rest of the mantras, that will take us through this journey. *atrāntaram brahma vido veditvā*, having known this, *līnā brahmaṇi tatparā yoni-muktāḥ* - Then they get merged into this Brahman and they become free from the clutches of *māyā*, means they actually get down from the giant wheel. A better way of understanding is that they realise they never *were* on the wheel; they *thought* they were on the wheel and going up and down. It is like the person sitting and watching a movie and thinking, “I am suffering. That hero is going through something!” So *brahmaṇi līnā tatparā*, those who have understood this alone as their goal, *yoni-muktāḥ*. This can be understood in two ways. *līnā* means they attain immediate Liberation and *tatparā* means even if they don’t get it in this life, then *kramamukti* also they can attain. Now, slowly the Upaniṣad is going to talk about the *jīva*, *jagat* and *Īśvara*. All different aspects and how the individual in the *jagat* is bound and through association with *Īśvara*, he will gradually be led to Liberation. So, these mantras are now given.

### Mantra 8

संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः।  
अनीशश्चात्मा बध्यते भोक्तृभावात् ज्ञात्वा देवं मुच्यते सर्वपाशैः॥८॥

*saṁyuktametata-kṣaramakṣaram ca vyaktāvyaktam bharate viśvamīśaḥ,*  
*anīśaścātmā badhyate bhokṭṛbhāvāt jñātvā devam mucyate sarvapāśaiḥ. – 8*

*īśaḥ* is the subject here. In the first line, last word, *īśaḥ*. *viśvam bharate* – He supports this universe. What kind of universe? *etat kṣaram akṣaram saṁyuktam*, this world which is combination of *kṣara* and *akṣara*. *kṣaraḥ sarvaṇi bhūtāni kūṭastho'kṣara ucyate*, you chanted that, right? <sup>10</sup>. So, if you want to think of it that way, the combination of *kṣara* and *akṣara*, the *jīva* and *jagat*, *kṣaram* and

<sup>10</sup> द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च। क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥

Two *puruṣās* are there in this world, the perishable and the Imperishable. All beings are the perishable and the *Kūṭastha* is called Imperishable - *Bhagavad Gītā* 15.16.

akṣaram. Or things that we see in manifest form which are perishing, and things that are unmanifest which are not perishing, vyaktam-avyaktaṁ. This is the other way of looking at it, manifest and unmanifest. saṁyuktametad-akṣaramakṣaram ca – vyakta-avyakta ca saṁyuktam. A combination of perishable and imperishable, manifest and unmanifest. vyaktāvyaktaṁ vishvaṁ īśaḥ bharate, the Lord nourishes, supports this whole thing. As far as the jīva is concerned, ātmā anīśaḥ - anīśaḥ ca ātmā. Ātmā is this jīva, he is helpless, he is bound. Why? bhoktṛbhāvāt badhyate. badhyate, the jīva is bound, because of the notion that I am the experiencer, I want to experience things, I want to enjoy this, I want to enjoy that. And when enjoyment comes, suffering is also going to come. There is only one entry door. That entrance from where joy is going to enter, from that same entrance, sorrow is also going to enter. Sorrow knocks, “Knock, knock.”

“Who is this?”

“I am sorrow”.

If he says, “Nobody is here. Go out”, sorrow is going to come with some make-up and say, “I am joy.”

“Then, please come.”

And once it comes, then... So sukha-duḥkha is in this way. Like your own body. You don't have to think of some other body. This is what happens. You immediately say, “I know who.” Because we want to put the responsibility for all my problems on somebody else! Vedantic thinking is: “There is nobody else!” You don't say somebody else is responsible for my problems. That means I have not learned anything. I told you the theory of karma in the morning. The theory of karma says, “My karmas are coming in my life and giving results. Therefore, I am responsible. So, I need to correct my thinking, acting, everything.”

Our body, for example. The body gives joy. Every time you stand in front of a mirror, how much joy do you get? Tell me. You can go on looking! You know, if somebody gives you this big marriage album and say, “Swamiji, this is our marriage album.”

“Okay. I'll look”.

They say, “No, no, no. I will explain!”

So, they explain every photo. “This is this person, this is that person...”

There you are total sthita prajña, you have no interest whatever. And let us say by mistake or whatever, you had gone there. You want to see in which photograph you are there! Even if you see yourself only once, you can say, “Okay. I have seen the whole album!” Because ātmanastu kāmāya sarvaṁ priyaṁ bhavati <sup>11</sup>. This is all we want to know.

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<sup>11</sup> न वा अरे सर्वस्य कामाम सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति।

-Verily, all is dear not for the sake of all, my dear, but it is for one's own sake that all is dear – *Bṛhadāraṇyaka Upaniṣad* 2.4.5.

bhokṭṛbhāvāt badhyate devaṁ jñātvā mucyate. This is brief idea, you know. bhokṭṛbhāvāt badhyate devaṁ jñātvā mucyate sarvapāśaiḥ. He becomes free from all bondages, that's all. You know the Truth. You are free. You have the idea I am the experiencer and – that is gone. So, for those who are familiar with our BMI chart, I am Perceiver, Feeler, Thinker, this is bhokṭṛbhāva. And I am Om, Consciousness, illuminator, is freedom. Very simple. sarvapāśaiḥ mucyate, he becomes free from all bondage.

We are going to stop here today. Tomorrow, the first thing is going to be a mahāvākya, so come prepared. It is a very auspicious day, December 25. So, we are going to see mahāvākya. What is mahāvākya, I will tell you tomorrow.

### Discourse 3

#### *Review*

Upaniṣads are the means of Knowledge. What is indicated by that is that they reveal the Truth and after realising that, we don't need to do anything. The purpose of pramāṇam, means of Knowledge, is to reveal my true nature in this way and once that is revealed, the Upaniṣad is done with its role. We are studying the Upaniṣad because we want to know what is our true nature. In the first three mantras of the *Śvetāśvatara Upaniṣad*, the Ṛṣī showed that there are some people seated, interested in conducting an enquiry and they think of different things as the cause of this creation: time, inherent nature, the law of karma, chance, the five elements, intelligence <sup>12</sup> or their combination. They were all rejected, including jīva, because jīva is also subject to sukha-duḥkha, so it does not have freedom – svatāntrya. Therefore, jīva cannot be jagat kāraṇam. Then what is the kāraṇam? So, it was said that through meditation, they found that there is devātma śakti which is the kāraṇam.

So, jagat has Brahman as its origin and it expresses with māyā in manifold ways. What are those things? That was indicated in mantrās 4 and 5. Mantra 4 in the form of a giant wheel with many things included there and mantra 5 in the form of a river. So, that is this universe. Whichever way we want to classify or understand, it is involving a lot of things, and the universe is ever a part of Brahman. That was said in mantra 6. Mantra 7: udgītametad-paramaṁ tu brahma – this Brahman is supreme, beyond all, in which all the jīvas are residing, from which everything arises and into which everything returns. So, not knowing my true nature, I, the haṁsa – meaning pure white, untainted - I am in the bhramaṇam - asmin haṁso bhrāmyate brahma cakra. In this Brahma cakra, I go through bhramaṇam, constant transmigration, up and down, to various yonīs as long as I see myself as separate from the Paramātmā that is the moving force - that was said in the 6th mantra. Whereas, when the jīva understands itself to be one with that Paramātmā, then the jīva attains immortality, amṛtattvaṁ yeti.

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<sup>12</sup> कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या। - *Śvetāśvatara Upaniṣad* – 1. 2.

We should understand this relationship of Brahman and māyā. Brahman is different from māyā; but māyā is not different from Brahman. In other words, Brahman can exist without māyā; but māyā cannot exist without Brahman. To give an example, gold can exist without name and form. Gold can exist independent of the necklace name and form, the chain name and form, the bangle name and form. Gold can have its own existence. But the chain cannot exist without gold; the bangle cannot exist without gold. So, māyā, for its existence, needs a substratum, support and therefore, whenever there is description of māyā, you have to understand that Brahman is present. But when there is description of Brahman, it can be independent also, meaning It could be nirguṇa or saguṇa. Those who know this Brahman, when they know the nirguṇa Brahman, they attain instant jīvan mukti and those who attain, those who know, saguṇa Brahman, they will get gradually liberated. That topic will come later, we will see it again. We saw in the last 8th mantra, that Īśā, Īśvara, is the one that supports, nourishes this universe, which is combination of perishable and imperishable, manifest and unmanifest. This jīva, anīshashca ātmā (in the third quarter of the mantra), this ātmā is anīsha, helpless, because of its bhokṭṛ bhava - extroverted nature. This topic will be continued in the second section. So, if I am extroverted, my study of śāstra, upaniṣad, will be very limited. I will not be able to comprehend the Truth in its entirety, in totality. I will feel that I am in and out of the teaching. Do we feel like that? We do feel like that. We think, “What Upaniṣad? I have no idea what is Upaniṣad.” That is bhokṭṛ bhava, extroverted nature. That is why we are bhadyate, bound. Whereas, devajñātvā mucyate – meaning he who knows his own higher nature, he will become free from all bondages, bandhana, sarva pāśaiḥ.

So, what is bandhana? Kāma, krodha, raga, dveṣa, these are all bandhanas. Strong likes and dislikes, this is bondage. When I become really helpless, I myself don't know where things are going. This is bandhana. I'll give you an example. You're sitting in the driver's seat and you are driving the car. Then, suddenly, you feel you have no control over the vehicle! Car is going on its own and some other thing is driving it. Now, if this is happening because you have given control to someone, then it is positive. Like if you say, “I have surrendered to Bhagavān, I have surrendered to Guru and he is driving my car, like Arjuna did. śiṣyaste ahaṁ - Bhagavān, you drive my chariot”, then it is wonderful. But otherwise you feel you have no control. So, then that is the helplessness anīśaśca ātmā. So, sarva pāśaiḥ mucyate devaṁ jñātvā. Okay, now, as I told you yesterday, we are going to see the mahāvākya also. So, see the distinction and the one-ness.

### Mantra 9

ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता।  
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत्॥९॥

*jñājñau dvāvajāvīśanīśā-vajā hyekā bhokṭṛbhogyārthayuktā,  
anantaścātmā viśvarūpo hyakartā trayam yadā vindate brahmametāt. – 9*

jñā and ajñā together are jñājñau. Jñā is Īśvara – all knowing and ajñā is jīva, ignorant. Then, dvau, ajau, īśa, anīśau, dvau ajau, both are beginning-less, unborn. Who? jīva and Īśvara. What that means is that the jīva has no beginning. In other words, if you ask, “Since when did Brahman start thinking that Brahman is not Brahman but jīva? Tell me the date!” The date is April 1<sup>st</sup>. because

that is when he became jīva! So really speaking, there is no date. jīvatva is anādi. But jīvatva has an end. Whereas Brahman is beginning-less and endless. So jñā and ajñā, these two, jñā-jñāu dvāvajāvīśanīśau – one is Īśam - one is master, has control over situation, over everything, and anīśa is helpless.

That is talking about jīva - Īśvara. Then second quarter says ajā is ekā bhokṭṛ-bhogya-ārtha-yuktā and there is one ajā. So, the two - jīva - Īśvara - are also ajā. Beginners in Sanskrit, they understand it this way: ajaḥ means goat, so ajau means there are two male goats and ajā means there is one female goat. So they think, “The Upaniṣad is talking about goats! The Ṛṣīs did not know anything!” So, here, ajā means prakṛti or māyā, because that is the prakaraṇam. That is why Upaniṣad study is not possible to someone who knows only Sanskrit. You have to know Sanskrit but you have to study from a teacher. So, ajā is prakṛti, māyā; ajā hi ekā – and that is one. So jīva, Īśvara and māyā, three things are there. What does māyā do? The role of māyā is bhokṭṛ-bhogya-ārtha-yuktā - that which connects the experiencer and the experienced objects, bhokṭṛ and bhogyārtha, means bhoga artha, the object of experience. It brings the two together, māyā’s role is this. In other words, I run for objects or objects come after me. We run after objects or they run after us.

The next line says Ātmā is ananta. In the previous mantra, what was said of Ātmā? That it is anīśa, helpless. Here it is said that Ātmā is ananta. This is called mahāvākya. Ātmā which does not know its own infinitude. Everybody knows that the Ātmā is caitanya svarūpa, right? I know everything: I am, I know; I know that I am. But I don’t know that I am limitless, ananta. Satyam, jñānam I know; anantam I don’t know. Anantaśca-ātmā viśvarūpaḥ. What is my nature? I am of the nature of the whole universe, viśvarūpaḥ. I have to know myself as infinite, of the nature of this universe, of universal form and endless. Paramātmā is of this nature, that we know. But Vedanta says when you know yourself as This and from That alone yadā etat trayam brahma vindate, when he understands that these three – these three means the jīva, Īśvara and māyā – all of them are nothing but expressions of that One Brahman, when he understands that all three are expressions of that One Brahman, then mucyate sarva pāśaiḥ, what was said in the previous mantra, jñātvā devam. What is that jñātvā? jñātvā is this knowledge that I am infinite Reality. So, both cannot co-exist, that I am finite and I am also infinite, both cannot co-exist in the same plane. So, when I understand that I am infinite, then I have to let go of my finitude and all problems arising from finitude. It is finitude that gives all problems. Once I let go of that, that is called freedom.

What are the limitations? The first limitation is that I think I am this body and therefore I have to continue my physical existence. This is the struggle; from that we have hunger, thirst, all those immediate problems. Then, the other desires which are there, at the level of senses, that we want to fulfil, at the second level. Third is our worry about future, that even if my immediate problems are solved, what will happen tomorrow? yogakṣema. This is the next worry. Therefore, we are continuously involved in karma. So, karma sannyāsa is possible only when you are not worried about the future. Because everything else I think I will attain through karma. So, I am afraid that the moment I drop karma, where will I go? That’s why when people feel uncomfortable, when somebody asks, “When are you thinking of retirement?” Generally, nobody will ask such

questions; only people like us will ask. We want to remain in everything and that is our support. Anyway, this much is enough for now.

So, trayam yadā vindate, so once this is known, then mucyate sarva pāśaiḥ. What should you understand? That there is Brahman, then there is this ignorance because of which I see jīva, Īśvara and jagat as the three. You can call it jagat or you can call māyā. These have come because of ignorance. This ignorance is also called mūlāvidyā, fundamental ignorance. So long as I am holding onto my identity as jīva, no matter what I do, I will be under that avidya only; there is no coming out of it. One has to realise that I am not jīva, that is why anantashca ātmā, this is the mahāvākya. mahāvākya means that which reveals my infinitude, limitlessness. You studied *Vākya Vṛtti* during Thanksgiving and I can ask you some questions from there. *Vākya Vṛtti* has tat pada and tvam pada vicāra. It was asked: what does the tat tvam asi mahāvākya do? It removes the abrahmatvam of tvam pada and pārokṣam of tat pada. I told you, remember? When two helmets in an NFL game collide, like that the tat and tvam come together! So tvam ātmā has abrahmatvam, this is the doṣa; that it is ananta – this is the pramāṇa. Vedanta pramāṇa says you are infinite. So, having heard this, I don't have to do anything else to know that I am infinite. You cannot think, "The Upaniṣad has told me I am infinite. Now I'll have to see it for myself that I am infinite." How are you going to see that you are infinite? Is anything going to happen? Think about it. How will you know that you are infinite? Because it is said here that you are.

How will I know that I am akarta? Which "I" is infinite? Which "I" is actionless?

The pure "I", the unconditioned "I" is infinite.

When do I become infinite? Since when am I infinite? Now or earlier?

You were always infinite. Vedanta is very clear. Now I have realised that I was always infinite. I was always akarta, always viśvarūpaḥ, always ananta. That is why we say nitya mukta. This is called freedom.

Okay, so what the Upaniṣad does is, on one hand, it is showing jīva and Īśvara are one. Right? Earlier it is said that one is jñā and the other is ajñā. There is only one entity but so many expressions are there. One is alpajñā, alpaśakti, and vyāpi. The other is sarvajñā, sarvaśakti and sarva vyāpi, omniscient, omnipotent, all-pervading. This is the distinction; at the same time, there is one-ness. We should understand it in this way. It will be elaborated in this Upaniṣad. Now what is the association between māyā or prakṛti and Īśvara? That is given in the 10<sup>th</sup> mantra.

### Mantra 10

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः।  
तस्याभिध्यानाद्योजनात्-तत्त्वभावाद्-भूयश्चान्ते विश्वमायानिवृत्तिः ॥१०॥

*kṣaram pradhānamamṛtākṣaram haraḥ kṣarātmānāvīśate deva ekaḥ,*  
*tasyābhidhyānād-yojanāt-tattvabhāvād-bhūyaścānte viśvamāyānivṛttiḥ. – 10*

The previous mantra talked about jīva - Īśvara. This mantra is about prakṛti - Īśvara, kṣaram pradhānam. For prakṛti, another word is pradhānam. pradhānam here does not mean minister like

mukya or pradhāna mantri; pradhānam here means prakṛti. pradhānam is kṣaram, is subject to decay. Earlier the kṣaram word was used for jīva; remember, the words kṣara akṣara were used earlier. Now it is said pradhānam is also kṣara with respect to Paramātmā who is akṣara. This word ‘akṣara’ is used for pradhāna sometimes and also for Paramātmā - kṣaram pradhānamamṛtākṣaram haraḥ. haraḥ - means that which takes away all our problems. avidyāde haraṇāt parameśvaraḥ haraḥ - He takes away our ignorance and all the problems that come because of that. That’s why we go to Bhagavān, we pray to Him. So, we say ‘Haraḥ’ is the name of Śiva also like Hara Hara Mahādev. But you don’t have to think of Bhagavān as only Śiva because the Upaniṣad begins with ‘Hariḥ Om!’ So, Hara and Hari both are one. You might ask, “What is the name of the town close to Rishikesh? Haradwar or Haridwar?” Some people will say Haradwar and some people will say Haridwar. In the *Bhāgavatam*, it is called Haridwar. So, Haraḥ means Bhagavān. Paramātmā is akṣara. Then, kṣarātmānāvīśate deva ekaḥ. kṣara and Ātmā, dual, will become kṣara ātmanau, kṣarātmānau. So, prakṛti and jīva are both controlled by one non-dual Paramātmā; prakṛti and jīva are both controlled by Īśvara. This is how it is. Now, what do you have to do?

tasya-abhidhyānād – one should meditate on that Paramātmā and then yojanāt. yojanāt means one should unite with that Paramātmā. And third is tattvabhāvād, recognising its absolute nature and becoming one with It, tattvabhāva; meditating on It, then uniting, being one with That, recognising my one-ness It. Why is meditating on Paramātmā different from uniting with It? Because when we meditate on Bhagavān, we can meditate with different ideas. We can meditate on Bhagavān or we can pray, let us say, we can pray to God and ask for the world. So, God becomes the means and world becomes the end! “Oh, God! Give me more power! Make sure all these people, these mortals, listen to me!” That also can happen. Or, “Forget all these people. The four members of my family! If they listen to me, that is enough! Every time I have to ask, ‘What should I do?’ in my house!” Children also feel “Why should I have to ask every time?” Nobody likes that somebody else tells you what you should do. If I pray to God for the world then it is inferior devotion; to pray to God and ask for God, that is superior devotion. Then I pray to God and recognise my one-ness with God; this is tattvabhāva. Bhagavān also uses this in *Bhagavad Gītā*: He who thus knows, in true light, My divine birth and action <sup>13</sup>. So, tattvabhāva means I identify with the essential nature of Paramātmā. Then - bhūyaścānte viśvamāyānivṛtṭiḥ; thereafter bhūya, once that prārabdha is over, then viśva māyā nivṛtṭi, means the māyā because of which there is this world, transmigration, experiences, all that will be eliminated. This is abhidhyānam, meditation. I should get completely involved in this. Two days ago, a girl was singing a song, a classical song. The song said, “Oh Lord! I meditate on you day and night.” I asked her, “Do you meditate on God, day and night?” She didn’t even know what was the meaning of the song, she was just singing, “anīśam cintayāmaham.” I said, “You are singing this but do you know what you are singing? That you are

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<sup>13</sup> जन्म कर्म च मे दिव्यं यो वेत्ति तत्त्वतः। त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥ -

He who thus knows, in true light, My divine birth and action; having abandoned the body, he is not born again; he comes to Me - *Bhagavad Gītā* 4.9.

thinking of the Lord, day and night. This is what you have to do.” So those composers, when they composed these songs, they were actually were doing it. They didn’t just write it down. Those who are singing it now, they are singing only for stage performance. “Day and night, I will think of you, Oh Lord!” But day and night, they are thinking of somebody else! That is what makes the difference between those composers and us. They also sing; we also sing. This is abhidhyānam; that I lose myself. This is what is known as aparokṣa jñānam. I do not entertain the idea that Paramātmā is somewhere remote.

A lot of phrases from this Upaniṣad are often quoted. You will find them here and there. So, in which way is māyā nivṛtti possible? In this way. This is the solution. If I want to go beyond māyā, what should I do? Here is the Upaniṣad: we meditate on That because of which both jīva and māyā are controlled. Therefore, I have to surrender to Him. The same idea is said in the *Gītā* also: Those who take refuge in Me, they alone can cross over this illusion <sup>14</sup>. They would go beyond this māyā. Here it is put in this way: māyā nivṛtti is the objective.

Now the next mantra. I am assuming that we are walking together on this journey. You know what happens otherwise. This used to happen in the olden days. Husband and wife are going out together. The husband, you know, is doing in his own thing, he is just going further and further away! Then he looks back. She is tired of walking and so she has sat down but he is still moving ahead! So, like that, we are all walking together. I stop looking at you and keep going farther and you are all sitting down somewhere - “Let him go!” That should not happen. This is why we say “saḥ vīryam karavā vahai.” We have to put forth efforts together. Now, there is a fine point that is brought up. What is that? That there is one thing called jñānam and another thing called dhyānam. One is Knowledge and the other is meditation. For Knowledge to take place instantaneously, meditation is not needed. When Knowledge does not take place instantaneously, then I need meditation. I introduce somebody to you, “This is Mr. Paramesh” and you understand. So, the next time you meet him, you will say, “I know Paramesh.” Let us say, I introduce you and you do not see that person for a while and you forget him. So now when you meet him, you have to do some dhyānam, thinking. Then, let us say, after two or three days, you forget, then you have to think again. You need some reminder, some pointer. So, in the śāstra, it is said that jñānam will take place with śravaṇam. Those who cannot get that Knowledge directly, then for them meditation is also prescribed. But of course, in the world, people think that meditation is more important than śravaṇam, so they will begin with meditation. One does not know on what they are going to meditate! From the classical standpoint, from the higher standpoint, meditation is for inferior seekers, those who couldn’t get it. They have to meditate. Now don’t say, “Swamiji, from tomorrow I’m not meditating! I’m not meditating anymore, because I am beyond all!” You first see what is needed. That is how you should do sādhanā. So, here, jñānaphalam and dhyānaphalam are separately indicated.

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<sup>14</sup> देवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ - Verily, this divine illusion of mine made up of gunas (caused by the qualities) is difficult to cross over; Those who take refuge in Me, they alone can cross over this illusion - *Bhagavad Gītā* 7.14.

Mantra 11

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः।  
तस्याभिध्यानानृतीयं देहेभेदे विश्वैश्वर्यं केवल आप्तकामः॥११॥

*jñātvā devaṁ sarvapāśāpahāniḥ kṣīṇaiḥ kleśairjanmamṛtyuprahāṇiḥ,  
tasyābhidhyānānṛtīyaṁ dehebhede viśvaiśvaryaṁ kevela āptakāmaḥ. – 11*

jñātvā devaṁ sarvapāśāpahāniḥ; devaṁ jñātvā sarva pāśā apahāni - elimination or destruction of all bondages, pāśā apahāni. When does it happen? devaṁ jñātvā - when the Truth is known. So, all the bondages, all the pāśās, are removed by Knowledge. “jñāna” śabdaḥ is important here, jñātvā. Then, because of this, kṣīṇaiḥ kleśaiḥ janmamṛtyuprahāṇiḥ. When kṣīṇaiḥ kleśaiḥ - the kleśas are cleaned, all the afflictions get destroyed. Then birth and death, that is also eliminated - janmamṛtyuprahāṇiḥ; prahāṇiḥ means they are destroyed. So now, no more birth, no more afflictions, no more death. When? When the Truth is known. The Truth has to be known directly, and, in particular, in our Vedic thinking, the Truth has to be known as *It is*; that is, attribute-less and form-less. But, if somebody cannot know Him that way, then some attributes are also given. The Truth has to be realised as samyag darśana, meaning correct understanding. That correct understanding is: I am All. I am in All; All are in Me. “He sees the Self abiding in all beings and all beings in the Self. <sup>15</sup>” You can take *Kaivalya Upaniṣad* also – Experiencing one’s own Self in all beings and all beings in the Self; one attains the highest Brahman and not by any other means. <sup>16</sup> So, I am in all, all are in Me, this is samyag darśana, the right vision, meaning other than I, the supreme Consciousness, there is nothing. The one who understands this, he has understood that there is this non-dual Truth alone. After this knowledge, ignorance is destroyed and therefore all future problems are gone. Future problems are gone does not mean that he will not feel hungry, thirsty, cold and so on; future problems are gone means that he will not think that *I* am the one who is hungry, *I* am the one who is thirsty or feeling cold or sick or old, anything. I am Brahman; this fellow called Swami, he has some problem; he has to deal with it.

I will tell you something interesting. You should understand this properly; then you will understand and appreciate Vedanta. The student goes to the teacher and says, “Oh, teacher! I have so many problems; this problem, that problem, infinite number of problems. Do something. Fix them!”

The teacher says, “Yes. We have the solution to all problems, to fix all problems.”

“Yes. That is why I have come to you.”

“Yes. Start *Sādhana Pañcakam*, *Bhaja Govindam*, *Tattvabodha*, *Ātmabodha*, *Vivekacūḍāmaṇi*, this text, the other text, all the Upaniṣads.”

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<sup>15</sup> सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥ With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere - *Bhagavad Gītā* 6.29.

<sup>16</sup> सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। सम्पश्यन् ब्रह्म परमं याति नान्येति हेतुना॥ Experiencing one’s own Self in all beings and all beings in the Self, one attains the highest Brahman and not by any other means - *Kaivalya Upaniṣad* 1.10.

The student studies for three years, perhaps even more. Then he says, “My problems are not gone. You said all problems will go away.”

You should understand the way Vedanta gives the solution. I’ll give you an example. Let’s say one fine morning, you get up and you look at your house and say, “Oh! My house has some leakage here, there are cobwebs there, there is this problem and that problem. So many problems are there in this house.” You have to fix it now and you start working on that. Then somebody comes to you and says, “This is not your house. Your house is that one, the next one. Last night, you identified with this house, that’s all. That house, your house, is all perfect.” So, Vedanta’s solution is that the ahamkāra is where all the problems are. The impression we have is that I, as the ahamkāra, as the individual, would like to become free from all problems and become a perfect, problem-free, ahamkāra. All the other darśanas first tell you that you, the ahamkāra, have a problem; and then they say, “We will tell you how to fix it.” Because all darśanas have this as the starting point, Advaita Vedanta also goes along with them and says, “We will also tell you: you have a problem and we will tell you how to fix it.” Only, after some time, Advaita Vedanta says, “You don’t have problems. The problems are in the ahamkāra. You are not the ahamkara.”

“But then, why did you start by saying, ‘Yes, you have a problem. You are seeking ātyanthika duḥkha nivṛtti paramānanda prāpti’?”

“Because you could understand only that language, that is why.”

There is one more thing. Now that we have taken up this topic, we might as well, once and for all, use the bulldozer! That topic is Creation. Because everyone says Creation started from somewhere, therefore Advaita Vedanta says, “Yes. We will also tell you Creation started from somewhere”, and you go along with that. Vedanta finally says, “From where can Creation come? From where would Creation start?” So, the impossibility of that is also shown, but not in the beginning. When asked whether I have problems, I go with the idea that, “I definitely have problems. What are you asking?” So, the Upaniṣad Rṣīs, they also say, “Yes. Let us go with that.” That is what Bhagavān Śrī Krishna says in the *Bhagavad Gītā*, “Yes, Arjuna”, he starts. The first thing he says is, “If you are grieving, you are not a wise person. <sup>17</sup>” Then he says all problems are in kṣetra and you are kṣetrajña. <sup>18</sup> You are free. sukha, duḥkhādi, kṣetra; icchā, dveṣa, kṣetra.

In other words, I am carrying this big basket of problems, thinking, “They are all my problems, my problems”, not able to let go of this idea that I am ahamkāra. That is why scriptures become long, the sādhana process becomes long because of this. When I have already emptied the basket to a great extent, then it will be easy to put down. Then it is easy to let go of the idea that I am the

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<sup>17</sup> अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे॥ - *Bhagavad Gītā* 2.11.

<sup>18</sup> महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च। इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥ The great elements, egoism, intellect and also the unmanifested (mūla prakṛti), then ten senses and the one (mind) and the five objects of the senses.

इच्छा द्वेष सुखं दुःखं सङ्घातश्चेतना धृतिः। एतत् क्षेत्रं समासेन सविकारमुदाहृतम्॥ Desire, hatred, pleasure, pain, aggregate (body) intelligence, fortitude – this kṣetra has been thus briefly described with its modifications - *Bhagavad Gītā* 13.6 -7.

ahamkāra. Until that point, it is going to be very difficult. So, right now as a sādḥaka, what is my approach? I am sādḥaka means I am ahamkāra looking for Brahman. What do I have to do? I am Brahman witnessing I am ahamkāra. You have to do this switch. Right now, I am ahamkāra looking for Brahman means looking for peace, happiness, whatever word you want to use. In that, there is struggle because I feel, “Where is it? Where is it?” The Upaniṣad wants to say, “You have to flip the whole thing. I am the Reality, witnessing the whole Creation.” So, when it is not possible to do this, then what should I do? There is a process given for that. That is this abhidhyāna. You go on doing it, without forgetting your goal. So, it is not that ahamkāra is meditating, meditating, meditating and one day ahamkāra will become Brahman. ahamkāra is not going to become Brahman. If ahamkāra word is unfamiliar, you put your name there. Swami Bodhatmananda is not going to become Brahman. I have to know I am *not* Swami Bodhatmananda, I am Brahman. Brahman will be Brahman and ahamkāra will be ahamkāra. As I told you yesterday, ahamkāra can be purified, glorified, beautified; but it is ahamkāra. So, I have to know this distinction clearly. So, when it is not possible, then this third quarter, tasyābhidhyānātṛtīyaṁ. ṛtīya here means when he goes on meditating, he attains Virāt.

However, there is this person who cannot think of the name-less, form-less, attribute-less. The moment he goes into the formless, he goes to sleep; that is the only familiar formless state for him. So, for him, some form is needed and that is this cosmic form of Virāt, Viśvarūpa. Then, from there, he moves onto subtler aspect and then Īśvara with form. But Īśvara means Consciousness expressing through manifest and unmanifest, gross, subtle and causal universe. He is able to meditate on That or That is where he finally reaches at the drop of his body, dehe-bhede. dehe-bhede means when this deha pāta, faceless body drops, then he attains Bhagavān. This is what we call, in simplified language, he attains Vaikunta or Kailāśa or Saket. The Upaniṣad’s language is more cryptic, Purāṇā’s language is more simplified. So, either he gets the Knowledge that I am that Reality, then he is free or he can attain that Paramātmā either as Virāt or Hiranyagarbha or Īśvara. ṛtīyaṁ dehe-bhede – here is that Īśvara and the drop of the body, viśvaiśvaryaṁ kevela āptakāmaḥ - he attains that and thereafter he will attain kaivalyam; kaivalyam padam aśṅute. The sādḥana is to recognise my one-ness but if I am not able to recognise, then I should go on meditating, abhidhyānam, go on doing prayers. Then based on whatever upāsana I do, that is what I will get. That is the rule. yathā yathā upāsate tathā eva bhavati <sup>19</sup>. So, if you go on thinking of some movie star, then, in the next life, you will become movie star. “But I don’t want to become movie star in the *next* life!” Imagine, you meditate on some particular movie star, who will become outdated in five years. In your next life, which, let us say, is after hundred years, you become that movie star. It is of no use. What is the use of meditating on that person now? Or if somebody is superstar, they are producing some music albums and you say, “Oh! I am going to become like that!” and meditate. In a few years, they are out; somebody else comes in and they are out. So, that meditation is of no use. That is why we meditate on Bhagavān. Best is you do japa, if you find it difficult to do

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<sup>19</sup> यथा यथा उपासते तथा एव भवति॥

meditation. In this way, when the knowledge has taken place, thereafter, the Upaniṣad says there is nothing more that needs to be done. This is it.

Mantra 12

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्।  
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्॥१२॥

*etajjñeyam nityamevātmasamsthām nātaḥ param veditavyam hi kiñcit,*  
*bhoktā bhogyam preritāraṁ ca matvā sarvaṁ proktaṁ trividham brahmametat. – 12*

etat jñeyam - this to be known. In *Bhagavad Gītā* also, Bhagavān says in the thirteenth chapter, this is jñeyam<sup>20</sup>. This is jñeya vastu. You should know this. And why it is called jñeyam? Because only jñānam will reveal it, not karma. That is how it is jñeyam. It is not kāryam, jñeyam etat. What is that? nityam eva ātma samsthām. Where is this Truth? ātma samsthām. It is in my own svarūpa, ātma samsthām, nityam, all the time.

“Okay, Swamiji. This I already understood. Tell me something more.” na tat param kiñcit veditavyam - beyond this, you don’t need to know anything. That is all. “This is it? You said Upaniṣad will go on for so many days.”

“Yes. This is it. Nothing more needs to be done.”

In other words, all my energy should be in this; nothing else needs to be done. In *Chandogya Upaniṣad*, 7th chapter, who is the student? Nārādji is the student. And who is the teacher? Sanatkumāras are the teachers. So, Nārādji goes to them and says, “I have studied so many things. Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda; Vedānām Veda meaning *Mahābhārata* and the six kalpas, vyākaraṇa, bhūtaavidyā, śastraavidyā, nakṣatravidyā, gandharva vidyā, all vidyās I know.” So, Sanatkumāra says, “You know a lot of names, that’s all.”

Imagine! If Nārādji had a visiting card, it will not be a small card. He has a lot of degrees! The card probably will be postcard size! But the purpose there is to show that it doesn’t make much difference whether you know or don’t know a lot of things. What you have to know is something else. That is number one. Number two is that: no matter how much you have accomplished in the world, for this Knowledge you have to go to a teacher. That is what is being said there. In those days, somebody who knows all the Vedas and Vedāngas, he was regarded as a highly accomplished person, superstar. But even he has to go to a teacher and when the teacher says, “You really don’t know anything”, he should not think, “What kind of teacher is this? He doesn’t know how great I am! See this magazine? My photo has come. Forbes magazine! Fortune magazine! My photo has come! He doesn’t know all these things!” But they were so good in those days. In this world, today, you have to be careful. If you say some such thing, the fellow will run away! You have to say, “You have a chance now! Please, come for that. You come at least for one day!”

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<sup>20</sup> ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते। अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥ I will declare that which is to be known, knowing which one attains to immortality – the beginning-less supreme Brahman, called neither being nor non-being - *Bhagavad Gītā* 13.13.

nātaḥ param hi kiñcit veditavyam bhoktā bhoktam preritāraṁ ca matvā sarvaṁ proktaṁ trividhaṁ brahmametat. Once again, Brahman śabdaḥ here refers to Brahmā. Etat sarvaṁ preritāraṁ - whatever you have talked about so far. What is that? bhokta, the experiencer jīva; bhogya, the jagat or māyākāryam (kāryam means the product of māyā) the world; and preritā, Īśvara. Right? Are all of you are taking notes? I'm going to check that, after this session. bhogta, bhogya, preritā, he understands his one-ness with all three of them. All these things are nothing but Brahmā, that alone is jñeya, that is to be known. If it is known in this way, that is called freedom, mukti. So bhokta is this ahamkāra and preritā is Īśa, what was said earlier. matvā means mananam, matvā means knowing. I have to dwell on it in order to understand the one-ness.

nityam eva ātmasamstham. nityam means niyamena, niyamena ātmasamstham. What does niyamena mean? That I should recognise it by following this method, this path. This is the only way. I first prepare myself and then I know. There are rules, you know; for everything there are rules. You have to go by the rules. You do japa, you do sādhana, everything. You reduce your worries. What happens is, in this world, you like to get everything immediately, quickly. This is our idea. So, we think Realisation should be something like that. "I will just enter into Upaniṣad class and I will crack it!" There is no such thing. You have to go properly, gradually. There is nothing wrong in studying Upaniṣad and all that, but I have to let go of all the baggage that I am carrying. When that happens, I will realise that everything is so light now, all the burden gone. So, this niyamena ātmasamstham brahma jñeyam. So, now some examples are given; we will see how to do it, in the 13th mantra.

### Mantra 13

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः।  
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे॥१३॥

*vahneryathā yonigatasya mūrtirna drśyate naiva ca liṅganāśaḥ,  
sa bhūya evendhanayonigrhyastadvobhayaṁ vai praṇavena dehe- 13*

yathā, just as, yonigatasya vahnēḥ - fire, which is in the wood. Wood is the source, origin, of fire. So, fire is in the wood, it is contained in the wood but it is not known at that time. mūrṭiḥ na drśyate – its manifest expression is not seen. Fire is there in the wood but we will not be able to see. mūrṭiḥ na drśyate, vahnēḥ mūrṭiḥ na drśyate. The form of fire is not seen in the wood which is the source of that fire. naiva ca liṅganāśaḥ - neither can you see it when it is destroyed, means when it is not there. We can see it neither when it is there nor can we see it when it is not there.

sa bhūya eva indhana yonī gr̥hyaḥ tad vā ubhayaṁ vai praṇavena dehe. That fire, when indhana yonī gr̥hyaḥ. So, gr̥hyaḥ means the fire is grasped, it is available to be seen. When? When that fuel, which is the place of origin of the fire, is churned. Churned means you process it in some way so that the unmanifest becomes manifest. Even when our hands and legs become cold, what do we do? We rub them. What are we doing? We are making manifest the unmanifest fire.

tad vā ubhayaṁ vai praṇavena dehe. In the same way, in this body, in this subtle body, dehe, in the sūkṣma śarīra, Paramātma is available. But it has to be brought out through a process. That is the meditation process, praṇava is Om. So, you have to meditate on Om and bring this Ātmā out from

the sthūla, sūkṣma, kāraṇa śarīra. The entire *Māṇḍūkya Upaniṣad* is on this theme. The *Māṇḍūkya Upaniṣad* talks about Om as being different from the gross body, the subtle body and the causal body; the gross universe, the subtle universe and the causal universe. Om has the syllables ‘a’, ‘u’ and ‘ma’; akāra, ukāra and makāra. One should meditate on that. akāra means ‘a’ - the entire gross universe; ‘u’ - the entire subtle universe and ‘ma’ the entire causal universe. So, what is the first practical thing that we should do? We should realise that we must have this as priority. If somebody says, “I have so many things going on right now, I am not at that state when I can have this as priority. What should I do?”

“So, make it second priority.”

“Second.... I think second is a little difficult.”

“Make it third!”

What does that mean? You decide the amount of time you can give and then you sit down, keep your mind on this. This is the churning process. It would take some time for the mind to flush out all the other things. It is like when you go somewhere, and a lot of dirt is there. So, what you do is that you use a hose or something and clean up everything. Then there are some tough spots where the dirt has hardened. What do you do? Pressure wash. Like that, some aspects of the world will go away from our mind easily. For some, we need to pressure wash. You need to sit down and focus on the problem areas: “Why do I have this problem?” This is for the student who cannot drop the idea that, “I am the ahamkara.” For the one who can drop the idea that he is the ahamkara - it is all over; he doesn’t need to do anything, he is gone. Meditation is for all of us, the mediocre adhikāris. The uttama adhikāris, they are out. madhyama and manda adhikāris, we are slow but we are still on track. So, we need to pressure wash some areas; we have to let go of all those things from our life. That is the example given in next mantra. Along with that, we will also start the meditation process.

### Discourse 4

With the help of praṇava, Om, the Ācārya, the Ṛṣi here, is asking us to perform meditation and recognise Om as the indicator of Brahman, the Reality, as though unmanifest or hidden in these three bodies: sthūla, sūkṣma, kāraṇa - gross, subtle and causal bodies. In other words, I have one identity which is the absolute identity which I am not aware of right now. I can know that only through a process, just as fire is hidden in a piece of wood and it is brought out only through a process. How to do this meditation? So now, that is given in the fourteenth mantra.

### Mantra 14

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम्।  
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्नगूढवत्॥१४॥

*svadehamaraṇim kṛtvā praṇavam cottarāraṇim,*  
*dhyānanirmathanābhyāsāddevaṁ paśyennigūḍhavat. – 14*

We have seen a similar mantra elsewhere, in *Kaivalya Upaniṣad*.<sup>21</sup> svadeham araṇim - araṇi is like a wooden block. So, it is said: make your body like a wooden block. Here ‘body’ means antah karaṇa, not the physical body, but the subtle body. Make it as a wooden block, which means you don’t have to do anything; understand it as the wooden block in the example. praṇavam ca utara araṇim – and praṇava, which means Om, as the upper block, for the churning. They are like two wooden blocks and you churn them, rub them against each other, not physically, but with a string. This is how they used to produce fire for the yajna in the old days. They never had lighters and matchboxes to produce fire for yajna. They would use two wooden blocks, rub them, and they will have some light grass which will quickly pick up the heat from there. Then they used to add all the other fuel that will make the flame bigger and that would be offered in the yajna vidhi. That used to be the process. So, like that, in this, if I have to produce the fire of Knowledge, what should I do? It is said, use your qualified mind and intellect as the lower block and Om, the teachings of the scriptures, as the upper block. This does not mean you go on chanting “Om...Om...Om.” Om chanting is good but here the meaning is that you chant it, first to quieten the mind, then you bring in the Upaniṣadic teaching. Otherwise, what would happen? Otherwise, there is no need to study Upaniṣad. “If Om is the only thing I have to go on chanting, why should I do all this adhyāyana? I know Om!” In *Kaṭhopeniṣad* it is said:<sup>22</sup> “The goal (word) which all the Vedas declare of (praise), which all penances proclaim, and wishing for which, they lead the life of a brahmacārin, that goal (word) I will briefly tell thee. It is Om.”

So, what is Om? It is the essence of all the Vedas, the purpose of gurukula life. yadicchanto brahmacaryam caranti. Brahmacaryam, Bhagavān Ādi Śaṅkarācāryaji says, is gurukula vāsa. The student stays in the ashram, at the feet of the teacher, to do śravaṇam. That is what is indicated by the Vedas, that is what he is studying. Om is only an indicator of that. So, I have to use my mind and intellect; meaning the mind that is purified, and the intellect that has studied śāstra and is able to deliberate whether I am right or not, if I have understood it correctly or not, what is the śāstra prayojanam. That is, if I have studied one thing in one Upaniṣad, and something else in another Upaniṣad, am I able to resolve this seeming conflict? In *Bhagavad Gītā*, this is what is said. In the Upaniṣad, this is said. Is Bhagavān saying something different, contradictory, or am I able to see oneness in the teaching? So, mind and intellect, when they are used as the lower block, means they are ready to do this churning. This jñāna dhyāna nirmathana abhyāsa devaṁ paśyēt, then one can see God, means one will know the Truth. nigūḍhavat – as though hidden right now, so you bring it out. This is the process of churning the mind and intellect to bring out the clear understanding of who am I. But it cannot be done without studying the Upaniṣads; you have to study them properly and then come to the right understanding. We will complete this section and then I will elaborate on some ideas, okay? Let us see now the next mantra. A new example is given to make this clearer.

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<sup>21</sup> आत्मानमरणं कृत्वा प्रणवं चोत्तरारणिम्। ज्ञाननिर्मथनाभ्यासात् पाशं दहति पण्डितः॥ - Making the ego the lower araṇi, and Om the upper araṇi, through the practice of repeated churning of Knowledge, a wise man burns up all the cords of his bondage. *Kaivalya Upaniṣad* – 11.

<sup>22</sup> सर्वे वेदा यत् पदमामनन्ति तपांसि सर्वाणि च यद् वदन्ति। यदिच्छन्तो ब्रह्मचर्यम् चरन्ति तत् ते पदं सङ्ग्रहेण ब्रवीम्यमित्येतत्॥ *Kaṭhopeniṣad* – 1.2.15

Mantra 15

तिलेषु तैलं दधनीव सर्पिरापः स्रोतःस्वरनीषु चाग्निः।  
एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति॥१५॥

*tileṣu tailaṁ dadhanīva sarpirāpaḥ srotaḥsvaranīṣu cāgñiḥ,  
evamātmātmani grhyate'sau satyenainam tapasā yo'nupaśyati. – 15*

How this Truth has to be recognised? It is said tileṣu tailam – just as in sesame seeds, there is sesame oil, dadhanīva sarpiḥ - sarpiḥ means ghee. (sarpiḥ is not feminine of sarpaḥ! Those who don't know much Sanskrit can come out with this idea!) Just as in the yoghurt or curds, there is ghee, butter; srotaḥ su āpaḥ, and in the underground river there is water; in the same way, aranīṣu ca agñiḥ - in the arani, in the wooden blocks, there is fire. So, they all are hidden, at least in the three examples given. srotaḥ su āpaḥ - anything that is flowing, you understand that water is the element there, whether you see it or don't see it. So, in all these examples, what is said is that there is something that is contained in another thing, but it is not evident. Then what we do? We do some process and recognise it is there. Like that, in this creation, Paramātma is present and that Paramātma is my svarūpa. But it is not evident, means we are clueless about it. It is as good as somebody showing a sesame seed and saying, "There is oil here." So, for the gross intellect, oil means it has to be separate, in some bottle. How do I recognise that in these seeds, there is oil? So, I'll say, "No. There is no such thing." But through a process, when it is extracted and somebody shows, "See now", then I'll say "Yes." So, like that, I have to recognise through a process that Reality is present in these three bodies and in the Universe.

evam asau ātmā ātmani grhyate. In the same way, this ātmā is recognised in Ātmā. ātmā is recognised in Ātmā means Ātmā is recognised in this antaḥ karaṇa, Ātmani is in antaḥ karaṇa. How? As Consciousness. Here, there has to be an enquiry. When somebody says Ātmā is present in antaḥ karaṇa, it has to be enquired, in which way is it available? Ātmā is available in which form? The Ātmā is available as the illuminator of all thoughts, means the absolute Consciousness, which is changeless, expressing in the form of the knower of my Self. Or if this "knower of my Self" is very difficult, you think of it this way. When you are happy or unhappy, or you are disturbed or calm, do you know that you are disturbed, that you are calm? Yes, we know. So, if we understand that, are we using any equipment to know that or are we doing it without any equipment? Like do we have to use our hand to know that I am calm? No. Our nose? No Eyes? No Mouth? No. We do not need to use any sense organs. Do we use our mind to know that our mind is disturbed? When the mind itself is disturbed, how will it know it? So, we use some other faculty, which illumines that mind. Then we identify with that mind, and we say, "I am disturbed." I, the knower, now knows the condition of the disturbed mind. So, this Ātmā is available as the "knower of the mind and intellect." In that way, ātmā ātmani grhyate. So, as we come to know the finer things, it will become clearer. Simplest way to recognise this is if I stand in front of mirror and I see my reflection. Do you see your reflection when you stand in front of the mirror? Yes. When I see the reflection, the knowledge that will take place. I have to be existing there in front of the mirror, only then reflection is possible, right? Without me being there, reflection is not possible. So, the very fact that I am able to know things, I have to be that entity which is appearing in the form of

reflection of Consciousness. I appear as reflection just as I appear as reflection in mirror, this physical body. Like that the caitanya gets reflected in thoughts. One should know in this way. Then if somebody says, “No. I am not able to know”, so it is said to them, satyenainam tapasā yo'nupaśyati. yaḥ asau ātmā satyena – we can know this Ātmā through satya and tapas, austerity. Some sādhana pointers are given.

“The Self is attained through veracity, concentration, wisdom and continence.”<sup>23</sup> Somebody had asked me about these three: satya, ahimsa, brahmacarya. Where is she? satya, ahimsa, brahmacarya, these are the basics, so they are given in the Upaniṣad. Upaniṣads don't talk about a lot of practices because they expect that somebody who is studying Upaniṣads has already prepared himself. But later, in some Upaniṣads, some sādhanas are given. Like that here also satya and tapas are given. And in *Mundakopaniṣad*, a lot of other pointers including sannyāsa are also given. *Mundakopaniṣad* says tad vijñānārthaṁ sa gurumevābhigacchet<sup>24</sup>. So, those are helpful means. Sannyāsa means I am available full-time. Whether Warriors' game is going on or not, I am available for *Śvetāśvatara Upaniṣad*! This is sannyāsa, means that you are able to keep the world aside. You don't get the world in your head so much so that you are not able to pay attention. So, you better pay attention!

So satya, then tapas. Tapas because other things will be there which may be bothering you. Or life may not be that comfortable in gurukula. That is always the case, because when students live at home, they have so many things, so many comforts. Your room is there, dining room, kitchen is right there, bed room. So, everything is very comfortable. In the ashram, dining hall is there, temple is somewhere, lecture hall is somewhere, for everything you have to go back and forth. That is tapas. taddhi tapastaddhi tapaḥ<sup>25</sup>. Perform austerity, discomfort, physical, mental.

“So many mosquitos are there!”

“Yes. They are there. They came before you. So, you have to live with it.”

So, satya. Satya means in your mind, there are not too many cobwebs. Clear thinking. Then, by that, this person can focus on Truth more. “Truth alone wins, not untruth. By Truth is laid out the path divine.”<sup>26</sup> So, by this, the person can recognise the Reality. So now, the last mantra of this section, first section.

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<sup>23</sup> सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्। - The Self is attained through veracity, concentration, wisdom and continence. *Mundakopaniṣad* 3.1.5.

<sup>24</sup> परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेनः। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्टम्॥ - Let a Brahmana (an aspirant), after he has examined the worlds gained by karma, acquire freedom from all desires, reflecting that nothing is eternal can be gained by karma. Let him, in order to obtain the knowledge of the Eternal, take sacrificial fuel in his hands and approach that preceptor alone who is well-versed in the Vedas and is established in Brahman. - *Mundakopaniṣad* 1.2.12.

<sup>25</sup> तद्धि तपस्तद्धि तपः। - That, verily, is penance; aye, that is penance - *Taittirīya Upaniṣad* – 1.9.1.

<sup>26</sup> सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः। - Truth alone wins, not untruth. By Truth is laid out the path divine. *Mundakopaniṣad* 3.1.6

Mantra 16

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्षितम्।  
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषदपरम्॥ तद्ब्रह्मोपनिषदपरम्॥१६॥

*sarvavyāpinamātmānam kṣīre sarpirivāṛpitam,*  
*ātmavidyātapomūlam tadbrahmopaniṣadparam. tadbrahmopaniṣadparam. – 16*

This repetition twice is to show conclusion of section. tadbrahmopaniṣadparam. tad – that is param Brahma Upaniṣad – this is the highest, supreme Brahma Upaniṣad. Brahma means Brahman – the big, infinite and Upaniṣad. You know one meaning of Upaniṣad, which I told you. Upaniṣad means destroyer, yesterday you remember, right? Leader or taker, it takes you, leads you and the one who loosens (don't say loser!), the one who weakens the bondages, afflictions. That is Upaniṣad. But Upaniṣad also means 'secret'. In *Bṛhadāraṇyaka Upaniṣad*, rahasyam. That is why Bhagavān, in Bhagavad Gītā uses the word rahasyam etat uttamam.<sup>27</sup> uttamam rahasya, secret, that is called Upaniṣad because its viśaya is secret. The subject matter that the Upaniṣad reveals is a secret. How that is, I will tell you. tadbrahmopaniṣadparam.

Another beautiful thing is said here. Look at the first word. sarvavyāpinamāt-mānam – what is that? Mahāvākya. Immediately that light should come. Ātmā which is all-pervading, this is mahāvākya. Don't think only 'tat tvam asi' is mahāvākya. Or 'aham Brahmāsmi'. No. "There are only four. 'prajñānam Brahma'; 'ayamātmā Brahma'. Anything other than that is not mahāvākya". No. That way, in this book, you will not find any. Ātmā which is sarvavyāpi – this is mahāvākya. Now you see, this is called secret. So now, you got to know the secret today. We should know how to recognise sarvavyāpinamātmānam - Ātmā which is all-pervading. What is my feeling now? "I am not even all-pervading, what to talk of all-pervading?!" So, I cannot recognise myself as all-pervading. That is why you need the Upaniṣad. The Upaniṣad will tell you that.

sarvavyāpinamātmānam. How? kṣīre – like in the milk, there is butter. sarpi iva āṛpitam. So, it is contained there - kṣīre sarpirivāṛpitam. And it is ātma vidyā means, of the Self - knowledge and tapas, austerity, it is the mūlam. This Brahmattvam is the kāraṇam, it is the cause of this entire study and austerity, ātmavidyātapomūlam. mūlam means that because of which anyone would do austerity. That for which all śravaṇam is taking place. That is Brahma. Which Brahma? That is Brahmopaniṣad. With this, Chapter 1 is complete.

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<sup>27</sup> स एवायां मया तेऽद्य योगः प्रोक्तः पुरातनः। भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥ - That same yoga has been today taught to you by Me, for you are my devotee and my friend. This is the supreme secret. *Bhagavad Gītā* – 4.3

Chapter 2

Discourse 4

*Introduction*

Now we are going to enter into the next section, so before we start, I'll do some ground work. In our sādhana, the first part is purifying the mind. That is what is said here as tapas, satya, brahmacarya ityāditya. The second part of sādhana is jñāna yoga. This jñāna yoga sādhana ( understand every word I say only in that way ) is in two steps. The first step is knowing that I am Witness – Consciousness, different from the gross, subtle and causal body. I am different from the five sheaths; I am different from the disturbed mind. This is step one of jñāna yoga. This can be accomplished through meditation. Like in yoga darśana, Maḥarṣiji Patanjali has given the aṣṭāṅga yoga sādhana and that sādhana tells you that you are drṣṭā, the see-r<sup>28</sup>. So, I recognise myself as drṣṭā. Up to this step, up to here, you don't need śāstra, meaning Vedanta has not started yet. Vedanta starts after this, real Vedanta. What do we mean when we say Vedanta? Vedanta means mahāvākya. When we do ātma-anātma viveka, that is not Vedanta, because yoga darśana also talks about that. But this is only for those people who really want to precisely know the śāstra. For others, everything is Vedanta, don't worry. Vedanta's role comes after this. When I recognise that Ātma is different from anātma, Vedanta comes and says Ayam Ātma Brahman: this Ātma that you have separated from anātma is infinite. That is why it is called mahāvākya. *That* is Vedanta. Otherwise, our question will be, "Arre, let Ātma be Brahman, I have problems. You go on talking about Ātma is Brahman, Ātma is wonderful, Ātma is sarva vyāpi, but my problems are so many. You are never addressing my problems." So, what is our answer to that person? Our answer is, "First you do ātma-anātma viveka. Don't start with mahāvākya." Which means what? First do tvam pada vicāra, separate tvam pada vācyārtha from tvam pada lakṣyārtha, means the real "I" and the transactional "I" have to be separated. The transactional "I" is the perceiver, feeler, thinker, the experiencer. When I, remaining as the transactional "I", hear that I am Brahman, I then start thinking that I, being Brahman, am I this individual, this experiencer? I have to first negate anātma, *then* Vedanta comes in. So, in the advanced texts, they will do analysis only from this point. They say first you take care of ātma-anātma viveka; they will not talk much about it. They take it that you have already done enough separation between ahaṁkāra and sākṣī; and they also caution us. They say, "If, after studying Vedanta, if you think you have not accomplished the purpose of Vedanta, that means you have not done ahaṁkāra - sākṣī viveka, that's all. You didn't complete Step One properly. You rushed to Step Two." Now the question is, can you do Step Two without Vedanta? In meditation, I can know that I am sākṣī. In meditation, can I know that I am Brahman? So, this is the pūrva pakṣa. Our answer is, "Absolutely not." Without studying mahāvākya, you will not know that you are Brahman. Therefore, you should do śravaṇam. But

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<sup>28</sup> योगश्चित्तवृत्तिनिरोधः ॥ तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ - Yoga is the control of thought-waves in the mind.

Then man abides in his real nature. *Patanjali Yoga Sūtra* – 1.2 and 1.3.

without doing ātma-anātma viveka, you will not see the result in your life because your understanding is clouded. Therefore, you have to do that first. Okay?

So, now we are entering into the topic of meditation. You should first understand meditation. My first process, my first step is, I have to recognise myself as different from the physical body, sense organs, prāṇa, mind, intellect, etc. This is Step One. So, the initial mantras here, in Chapter Two, they are all seeking God's help to come to this accomplishment. The next seven mantras in the next chapter, they are for seeking Bhagavān's help that, "Oh God! I am putting forth effort but You also help me so that I can recognise the nature of my true Self first, that Its nature is all-pervading. I want to know that and there also I need Your help. But my first priority now is that I should be able to separate myself as ātma from anātma." When we see the mantras, we will realise how the seeker is starting from the most basic level, meaning this is actually *our* prayer. Okay? I can elaborate on this topic a lot but I think this much is good for now. Otherwise, you will not attend any other camp. You will say, "Swamiji, we understood everything in that camp! You were *so* good in that camp!"

Now everything is not necessarily in the metrical form. Some prose-like sentences are there, because they are revelations to the Ṛṣi, so the mantras are not in proper metre. This is also a mantra Upaniṣad, so this can also be used in rituals. That part also I will explain.

### Mantra 1

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः।  
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत॥१॥

*yuñjānaḥ prathamam manastattvāya savitā dhiyaḥ,  
agnerjyotirnicāyya pṛthivyā adhyābharata. – 1*

There is something interesting about these mantras. These mantras will have the word 'savitā', like this mantra has savitā, in the first line. So, what is savitā? sava is yajna, a ritual. A ritualistic sacrifice is sava and savitā is the performer of the ritual. At the individual plane, a person can be the performer of ritual and at the cosmic plane, savitā means the Sun, which is also doing a huge ritual. Bhagavān talks about this in the third chapter of the *Bhagavad Gītā*<sup>29</sup>. So, the whole world is a big ritual and the presiding deity is the Sun-god. Only because of the Sun, the rain comes, the grains grow, reaping, harvesting, there is life. Imagine if the temperature dips for a short while, we will all start feeling cold. So, the Sun is the performer of rituals at the total level, or in the physical plane, you can say, and the individual, at the adyātma level. Now, the Sun alone is indicated as Hiraṇyagarbha, or Brahmāji's expression. So, this savitā can sometimes mean the Sun, sometimes it can mean the performer of rituals. It can also mean Brahmā, the most exalted form of creation. The implied meaning of that will be: what is common between I, the Sun and Hiraṇyagarbha? What is common? I, as an individual, as adyātma, Sun as ādhibhūta and Hiraṇyagarbha as ādidaiva,

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<sup>29</sup> अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः। यज्ञाद्भवन्ति पर्जन्यो यज्ञ कर्मसमुद्भवः॥ - From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. *Bhagavad Gītā* - 3.14.

what is common in all? Consciousness. Brahmā. Bhagavān talks about this in the eighth chapter of *Bhagavad Gītā* – ādhiyajña, adhyātma, ādhibhūta, ādhidaiva, everything he connects <sup>30</sup>. You can see how all these pointers are there. So now, without complicating too much, we understand it this way that they are all now prayers to Bhagavān. In the form of prayer, the first mantra says, savitā prathamam manaḥ dhiyaḥ tattvāya yuñjanaḥ (dhiyah here does not mean intellect. Here dhiyaḥ means sense organs and in particular the sense organs of knowledge). Different meanings are taken by different ācāryas. But Bhagavān Śāṅkarācārya, that is how he explains. So, the One, the creator, the one who has created all, savitā prathamam manaḥ dhiyaḥ tattvāya yuñjanaḥ. tattvāya means for Truth, for Paramātmā, his mind and sense organs etc., they are all to be connected.

agneḥ jyotiḥ nicāyā – (Second half). What did he do? He did the nicāyā, means to come to the right conclusion, firm conclusion, to bring out the fire, agneḥ jyotiḥ. He nourished, protected all, Paramātmā, Creator. Our prayer is what? How we should understand this prayer? That the sense organs, are there for me to experience the world, but they should not constantly take the sense objects along with them. What is our first difficulty in meditation? That the sense objects are so much with us, (meaning they come with the sense organs so much) that we are not able to keep them separate. So, our first prayer is, “Oh Lord! Keep these sense objects away from my sense organs.” So, the way it is given in the English translation: *May the Sun-god first engage my mind and the senses to seek Knowledge, and having seen the light of fire, place it upon the earth* means the sense organs should co-operate and keep me away from sense objects. This is step one. First prayer. prathamam manaḥ yuñjana tattvāya. So, this is the prayer to savitā, but savitā, as I said, can have the meaning in the form of performer of rituals also, the Sun-god or Hiranyagarbha, Creator. So, you are praying to That. “Oh Lord! May all these objects stay away, otherwise I will carry those impressions with me and then it will become difficult.” pṛthivā – the meaning is given as material objects. pṛthivi does not mean only Earth but also means material objects. And ādhi ābharata. ādhi means ‘above’ here. So, “May my sense organs remain away from sense objects.” This is a most practical prayer. If you don’t remember in Sanskrit, you can do it in English. When you sit down, for study, for example, your phone is there, music is there, so many other things are there; chocolates are there, friends (they are also objects). You imagine, let’s say you are sitting there, right? Now if there is a friend sitting next to you, and he is constantly asking you something, doing something, and you want to study. Even if he or she is your best friend, if they constantly go on doing something and they don’t allow you to study, will they be your friend anymore? A friend is one who should help me move forward. “Don’t disturb me. Let me go.” So, this is the first prayer, that “May these objects not bother me when I am moving on my path.” Further now.

### Mantra 2

युक्तेन मनसा वयं देवस्य सवितुः सवे।  
सुवर्गेयाय शक्त्या॥

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<sup>30</sup> आधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् । अधियज्ञोऽहमेवात्र देहे देहभृतां वरः॥ Ādhibhūta, or elements, constitutes My perishable nature and the Indweller, or essence, is the Ādhidaiva. I alone am the Ādhiyajña here, in this body, O best of embodied. *Bhagavad Gītā* – 8.4.

*yuktena manasā vyaṁ devasya savituḥ save,  
suvargeyāya śaktyā. – 2*

Again, the savituḥ word is there. vyaṁ, we, savituḥ - savituḥ can mean Paramātmā, Lord or Sun-god. devasya save – so sava I already told you (sava means spiritual sacrifice, rite, worship). So sava, in that samaṣṭi sacrifice, the big, cosmic sacrifice, in that, devasya – deva here means the Paramātmā, the Lord, yuktena manasā śaktyā suvargeyāya – the verb would be prabhavāma, that is how the verb is to be supplied prathayāmahe – may the Lord help us. So, the second prayer is, “In this big spiritual sacrifice, may we put forth effort to do our best, contribute our best.” So, in our case, we are praying, “God, help me in keeping the sense objects away from the sense organs. You do that and I will also help in this sacrifice; in this spiritual upliftment process, I will put forth my best effort.” vyaṁ savituḥ devasya – in this sava, in this practice, what is my contribution? This yuktena manasā – with the integrated mind, I will put forth this effort. yuktena manasā śaktyā – śaktyā means with full effort. So, with the mind fixed on the supreme Self, with the blessings of the Sun-god, we shall strive to the best of our ability for the Highest. That is what we will do. “I will keep my sense organs and mind sharpened. God, you help in this part. I will do this - yuktena manasā.”

Nowhere is there the word ‘suvargeyāya’. suvargeyāya actually means svargeya, for heaven. But svarga - heaven - here, in this context, cannot mean heaven as it is generally understood. It can mean heaven when it is in the ritualistic context. But in Upaniṣad, prakaraṇa is of Brahman. Therefore, suvargeyāya means for Brahman. How, I will tell you. These are complex things; these two mantras are not straight-forward. Whenever we want to understand the meaning of a particular word, we have to know what is the context. If somebody says, “How are you?” and you say, “I am well”, what is the meaning of the word ‘well’? So, if some fellow just comes and says, “He is well”, ‘well’ does not mean ‘well’ like a well of water. Right? The spelling is the same. So, the word can say the same thing but meaning can be different. So here, the context is not of ritual but Brahmā, prakaraṇāt. So, how we should understand? svarga is for sukham and Brahmā is parama sukham. What does Heaven mean? Where there is happiness, correct? And Brahman is the highest happiness. Therefore, the meaning of the word suvargeyāya is for Brahman, for Ānanda.

It seems to be a contradiction that you have to control your sense organs and mind, keep them away from sense objects, for happiness. Generally, what is our understanding? Engage them in sense objects for happiness. And the Upaniṣad is always saying that, from the beginning, keep them away from sense objects for happiness. That is why people don’t like all these things. They say, “Yes, we will listen to whatever you say. We will discuss also but don’t keep the sense objects away from us.” Like tea, for example, or hot chocolate. If they go away, if friends go away, then my whole life becomes incomplete. This is where there is a difference: whether I am seeking the sense objects for just pleasure or because they are essential. When it is cold, you wear a jacket, right? Then it is not sense object for pleasure; you are wearing it because it is cold. When it is not cold, you will keep it aside. So, this is our prayer and we want Bhagavān’s blessings for this: “I will do my best. Oh God! You also help me.” suvargeyāya śaktyā – I will put forth all effort. Now this yuktvāya is elaborated.

Mantra 3

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम्।  
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान्॥३॥

*yuktvāya manasā devān suvaryato dhiyā divam,  
br̥hajjyotiḥ kariṣyataḥ savitā prasuvāti tān. – 3*

yuktvāya manasā devān suvaryato – both suvaryataḥ or suvargayataḥ readings are there. It means: the one who is striving for this sukham, this happiness. Again the ‘savitā’ word is there and the ‘dhiyā’ word is also there. ‘dhiyā’ can literally mean ‘by intellect’ but here the reference is to sense organs like perception, etc. By that savitā tān suvaryataḥ, an individual who wants that happiness, using the mind and sense organs, what should he do? br̥hajjyotiḥ - br̥hajjyotiḥ means the knowledge of the Self, Brahman, kariṣyataḥ. He has to put forth effort now, to gain the knowledge of Brahman. You should understand these six or seven mantras in this way. The person who is now striving for this devān yuktvāya prasuvāti – he is looking for help. Help for what? yuktvāya – for success in meditation. So, remember, I have to take two steps before I come to meditation. First step is sense objects should be kept away from sense organs. Step two – I should be of integrated mind – intellect. Then I am putting forth effort for that sukham; then I come to meditation.

But there are people who, when we are studying, etc., we feel very good; and then when we go home, we get so busy in our lives that this Self-knowledge is as good as not available. So, we need some such practice. So, what is our problem? Our first problem is the sense object. Let us say, the phone is not available here in the ashram. There are other things that are not there, whatever you love to eat, it is not available here; you have to eat whatever is given. So then, what is the desire? As soon as I go home, the first thing I want to do is turn on the TV! There has to be some sound in the house, somebody talking! Then I go in the kitchen and open the refrigerator. “They are not giving this in the ashram.” So, you take that. Then you sit on your sofa. “Ah! It was so uncomfortable there! Sitting for one-and-a-half hours! Two sessions!” Because I see, you know, at the end of the talk, the legs are stiff. It happens, therefore, you say, “Comfort is not there.” I am telling you: those who sit on the floor think chairs would be better; but those who sit on the chairs are equally uncomfortable! Because to sit there for an hour-and-a-half, with no other support, nothing is there! “These ācāryas, they make everything uncomfortable. And only then, they teach!” So, what happens? As soon as I get out of this atmosphere, I am craving for some comfort; I am craving for objects. This is our mind. See how well they understood these things. Imagine, let us say, somebody telling you, “For two days or three days, you remain in an environment, where there is no TV, no WIFI! Yes, no WIFI!” Somebody said, “When people go to other places, they don’t care whether the wife is there or not; but is WIFI there or not?! And whether the children are accompanying or not; they don’t care, but are power points there or not?!” So, the mind is always craving for things. So, for three days, let us say, you are in such an atmosphere. The moment you come out, the first thing is – get into the world! So, here the prayer is, this is what is stopping me from moving significantly forward. The words of the prayer are in the Vedic language but the meaning is this. That I should not have this pressure from within. We can recognise that we are at ease when we are doing this without this inner pressure. But with this pressure, we cannot wait to

get into objects. So, the prayer is, “Bhagavān, you reduce and eliminate this.” Because this is the block now. See the seriousness of this; actually, this is our problem. When you take solitude for a good amount of time, only then will that pressure will go away. Basically, you have to remain away from karma. So, it is not easy for gr̥hastās in particular.

So, the Ācārya says here that for samādhi abhyāsa, for meditation, if I have to get started, I should be able to keep these things aside. But if somebody says, “This is not possible,” okay. For at least half-an-hour, or whatever time you have defined during your day, for that much time, don’t think about the world. Gurudev used to call it “temporary sannyasa.” Like if you have seen Siddhabari camps in Gurudev’s time, everybody would be wearing orange clothes. It means that while you are here for seven days, don’t think of the world. After that, certain inevitable circumstances are there: house, family, children, things to take care of, etc. So, you do that. But while you are here in camp, don’t get into it. So residential camp is the best. The second best is non-residential camp. Third best is only to come, attend for one-and-a-half hour, and go home; there is not much immersion experience in that. That is why we keep you within this ashram all the time. At least, in the day time you know you don’t have much to do; and by the end of the day, you are so tired so you just go home, eat and sleep. So, this is the prayer now: “Oh Lord! May my mind and sense organs get ready to know this Brahman, the great light of Consciousness.”

As I told you earlier, in the introduction, the first part of meditation would be to do ātmā-anātma viveka; recognise myself as Witness – Consciousness. That is the first part of meditation. Then in Vedānta, when we say, ātmā vā are draṣṭavya śrotavyo mantavyo nididhyāsītavyo<sup>31</sup>, that nididhyāsanam is for a different purpose. It is not this first part of meditation. nididhyāsanam is for removing the lingering, continued, erroneous notions, viparīta bhāvana. There is a question on that, that came up in your discussion groups. We will come to that later. Here the first problem is that I don’t think of myself as ātmā; I am constantly thinking I am anātma. And not only this Body-Mind-Intellect anātma but these viśayas, they are moving on top of my head all the time. So, this is the first exercise in meditation, okay? Mantra four now.

Mantra 4

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।  
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः॥४॥

*yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ,  
vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ. – 4*

yuñjate mana uta yuñjate dhiyo – Now you see here that dhiyaḥ is translated as sense organs so dhiyaḥ is not intellect in all these mantras, but sense organs also. viprāḥ - the knowers of the Vedas are called viprāḥ, means those who think according to Vedic teachings. mana yuñjate – they try to connect their mind to Paramātmā means: I am not this conditioned self, I am the unconditioned

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<sup>31</sup> आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो - The Self should be heard of, reflected on and meditated upon. *Bṛhadāraṇyaka Upaniṣad – 2.4.5*

sākṣī. This is the first prayer attempt. So, they go on doing meditation in this way. I want to know that I am witness of this. *yuñjate mana yuñjate dhiyaḥ* - and they also employ their sense organs to do this. Who? Those who study the Vedas. First word is *viprāḥ*, means the knowers of, the students of Vedas. *ekaḥ* *vayunāvid* *hotrā* – now all these are the words of the Vedas. *ekaḥ* - the One, non-dual. *vayunāvid* - means the one who knows all, the knower of *māyā* is the one who knows all, because everything is *māyā*, so *sarvajña*; *vayunāvid* in that way is *sarvajña*. *hotrā* *viprasya* *bṛhat* *vipaścitaḥ* *savituḥ* *devasya* *itmahi* *pariṣṭutiḥ* *vidadhe*. So, the seeker did this. What did he do? He prayed to *Paramātmā* for making the mind and sense organs united, favourable, in connecting to the *Paramātmā*. This was the prayer and he started putting forth effort. Again, you can do it at the level of ritual. So, he did spiritual practices like *puja* etc or *yajna*; at the level of *upāsana*, it is prayers: “Oh Lord, help me.” Then it becomes *dhyānam*. So, you first meditate and stay away from sense objects; keep the sense organs under control, keep the mind under control by trying to absorb it in whatever form of absorption, object of absorption, that you choose. So, if this *savitā* and all look very unfamiliar to me, like meditation on Sun-god or meditation on *Hiraṇyagarbha*, or meditation on Consciousness, then that is why we have physical form. Then you use that and keep your mind there. Sense objects will come, remove them. This is basic practice. And we should do this so that our fascination for sense objects will go away. *viśayas* will never go away; they will remain here and there. But our fascination for them should go away; where they are, let them be.

*Those who (try to) yoke their mind and the sense organs (to the blissful Self or Paramātmā) should thus sing mighty praises of the Sun-god who is all-pervading (means Sun-god is representing Hiraṇyagarbha) great, omniscient, the knower of māyā and non-dual and has given the rites and rituals (yajñas)* <sup>32</sup>. So *yajña* can also be performed for that purpose also, because if my sense organs need some physical activity, (“I cannot just sit quietly”) then it is said you do *yajña*. “But I have not studied the Vedas. I don’t know how to do *yajña*. Then what should I do?” You do *jñāna yajna* <sup>33</sup>. So, you don’t have to do *dravya yajna* or *tapo yajna* or other *yajñas*, you do *jñāna yajña*. That means you keep your mind engaged in this and destroy ignorance. So, one can practice in this way. Further now, mantra five.

#### Mantra 5

युजे वां ब्रह्म पूर्त्य नमोभिर्विश्लोक एतु पथ्येव सूरेः।  
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः॥५॥

*yuje vāṁ brahma pūrvyam namobhirviśloka etu pathyeva sūreḥ,*  
*śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ. – 5*

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<sup>32</sup> English translation of verse 4.

<sup>33</sup> श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप। सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥ - Superior is knowledge-sacrifice to sacrifice with objects, O Parantapa. All actions in their entirety, O Partha, culminate in knowledge. *Bhagavad Gītā* – 4.33.

vām means you two. vām pūrvyaṁ brahma namobhiḥ yuje – so namobhiḥ, with salutations, praṇāma; I meet you both, yuje vām iti. yuje vām, in meditation, he says, I meet you both, means Brahman with conditioning, upādhi, or saḡuṇa Brahman. So, I offer salutations, I offer worship, I meditate on you, Oh Lord, who are the controller of māyā. You two means Brahman plus māyā together. sūreḥ pathyā, so the mantra says, viśloka etu. You have to read ‘vi’ ‘etu’ together. pathyeva sūreḥ - pathi eva or pathyā iva - most conducive. In English, what it means is “Oh Lord!”. In the text it is given as: *O senses and the presiding deities of the senses, with many salutations.* Now, we are also including the presiding deities in the prayer. (I was thinking I can just skip this first portion and make it simple that we pray to keep the sense objects away from us in our life. But then, we started this mantra.) So, we pray to the senses and the presiding deities; *We absorb our mind in that ancient Truth (Brahman)* <sup>34</sup>. vi tu śloka means of great name and fame, Lord of great name and fame, very well known. śṛṇvantu viśve or śṛṇvantu sarve amṛtasya putrāḥ - This is a famous prayer. Swami Vivekānandaji has also quoted this a couple of times. He would say, “Oh children of immortality (amṛtasya putrāḥ), please listen”, meaning immortality is our birth-right, we have to claim it. So here the prayer is that, “Listen, Oh children of immortality. divyāti dhāmāni ā tasyuḥ, occupy the highest abodes.” We are going to see a couple of more mantras. We will complete this section so that from tomorrow onwards, we are ready for meditation.

#### Mantra 6

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते।  
सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः॥६॥

*agniryatrābhimathyate vāyuryatrādhirudhyate,*  
*somo yatrātiricyate tatra sañjāyate manaḥ. – 6*

Now, when will this mind become actually co-operative? When the mind gets united with the Paramātmā, manaḥ kutra sañjāyate - the atmosphere in which that mind will be able to get absorbed in the Self. So, first thing to be done is, turn towards the Self.

Before we get into too many details, look at the bigger picture. What is the bigger picture? I am Reality, right? I am the Paramātmā vastu. Now, I want to absorb my mind in That and throughout the day, I want to remain That person, so I have to increase my connection with the Reality. The meditation process is for that. So where is this possible? This mantra says agniḥ yatra abhimathyate – where the fire is churned and vāyuḥ yatra adhirudhyate – where the wind (means prāṇa) is controlled; somo yatra atiricyate – and where there is excess of soma means where there are a lot of rituals being performed; somarasa pānam is that - tatra manaḥ sañjāyate. In other words, in that, that place or in that, that person who has performed a lot of sacrifices in his life. Sacrifice does not mean only a particular practice. It means he has taken some vow; he has lived a disciplined life. He has done tyāga, dhānam, etc. He has performed all austerities. Only then does he drink soma. Just to give you an example, if somebody says, “I have eaten Tirupati prasāda for twenty years”, what does it mean? You have to go to Tirupati. People bringing Tirupati prasāda is

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<sup>34</sup> English translation of verse 5.

different. It can come by mail also. But otherwise, you have to go there. Now, going there every year for twenty years is an austerity in itself. So, soma pānam means I have done so much and the result of that is soma. If somebody says, “In this house, I smell fire everywhere”, what does it mean? It means that there are rituals going on every day. That is what they discover in old houses. They see the corner of the house where the fire of yajña vidhī was, and the walls have those smoke marks. They say that means they used to perform rituals every day in these houses, meaning, this sacrifice is going on there, every day. It is like when you go into somebody’s house and you get that smell of frying! Sometimes you don’t have to even go to their house to smell that! You can smell the frying even from their hair! You know what I am talking about. If somebody is the agni hotri, when you are near them and he breathes out, you will know, “Ah! They are performing this ritual every day.” It is there.

So here also, there are indicators. Whose mind will get absorbed? The one who has done all these preparations. So, where agni mathanam, churning of fire is there, means some rituals are performed and prāṇāyāma. prāṇāyāma literally means control of wind but the other meaning is that the sense objects are kept away. Rituals means you have to sit down. Ritual means you are thinking in Vedic terminology and you have given priority to dharma and mokṣa; artha and kāma are taking second seat. Vedic means all this is included. So, where this happens, tatra sañjāyate manaḥ - there this person’s mind will get absorbed. We will do one more mantra.

### Mantra 7

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम्।  
तत्र योनिं कृणवसे न हि ते पूर्वमक्षिपत्॥७॥

*savitrā prasavena juṣeta brahma pūrvyam,  
tatra yonim kṛṇavase na hi te pūrtamakṣipat. - 7*

savitrā prasavena – with the blessings of the Sun-god. pra means the one who produces all, the one who performs this ritual; sava means ritual so prasava is the one who performs this great sacrifice. pūrvyam – in the beginning. Brahma juṣeta – So here Brahma means Brahmā. This is one reading. Our book has given eternal Brahman. pūrvyam is taken as eternal, pūrvyam also means earlier, that one which is the first born. So pūrvyam Brahma juṣeta – He the cause, te pūrtam na akṣipat – because iṣṭā – pūrtam, these are the rituals. pūrtam akṣipat – the karmas, which otherwise will bind, will not bind. So, in other words, seek God not for the sake of the world but seek God for the sake of God. I told you this earlier, yesterday or this morning. That is the prayer now: “Now I am not interested in the world, now I am interested in You alone, O God. I pray to You.” So, praying to God for God; not praying to God for the world. That is what I want now.

So, for what are the prayers done? That sense objects should be kept aside; sense organs and mind should co-operate with each other; then I put forth effort for meditation; I also seek co-operation from the presiding deities. Now I don’t want to pray for objects or any other accomplishments in the world. Enough of other things. I pray to God for God. So, our earlier prayers were all: “Oh Bhagavān! Give me good this, good that, all of that.” Then we will get something and then we will say, “I’m still not happy. So now, I don’t want any of those things. I just want You.”

So up to the seventh mantra are all these prayers. Now, from tomorrow, mantra number eight, which is going to start the practice of meditation, meaning - I sit down, how I should sit, where I should sit, what I should do, all these steps. It is also given a little bit in the sixth chapter of the *Bhagavad Gītā*. You will find the elaboration here. You will not find it elaborated elsewhere. So, we will see that from tomorrow.

### Discourse 5

#### *Introduction*

This section begins with the prayer by the sādḥaka that, “Oh Lord! Keep these objects away from my sense organs.” In other words, “May I have viveka about how I should use objects in my life, when I should be in contact with them and when I should be able to let go of them.” Then his prayer was, “May I have control over my senses, my mind; may they be integrated with my understanding.” Then of course the prayer to the presiding deities, that they may co-operate on this journey. And in the seventh mantra that we saw that the person is asking for abidance, tatra yoniṁ kṛṇavase; yoni here means samādhi. So, he is seeking the practice of Self-abidance. In this, we also saw who is going to get the success: the one who has performed many rituals, pujas, etc. meaning, he has aligned himself or herself with sādḥana, has drunk a lot of soma rasa, soma pāna. And the one who controlled the prāṇās, controlled the breath, meaning the one who has conserved the energy. The extended meaning of energy conservation can be understood as uparati. All these fit into the qualifications: viveka, vairāgya, the desire to know the truth and then śama, dama, uparati, titikṣā; you can see all of them present. Such an individual will get the success. Now we are going to see how to do this meditation. I had already mentioned some points yesterday. I will revise them as needed; otherwise, I will proceed.

### Mantra 8

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निवेश्य।  
ब्रह्मोदुपेन प्रतरेत विद्वान् स्रोत्रांसि सर्वाणि भयावहानि॥८॥

*trirunnataṁ sthāpya samam śarīraṁ hṛdīndriyāṇi manasā sanniveśya,*  
*brahmoḍupena pratareta vidvān srotrāṁsi sarvāṇi bhayāvahāni. – 8*

So, the sādḥaka is now ready for meditation. The first part of meditation is ātmā-anātma viveka. He has to distinguish himself as Consciousness, different from the three bodies or five sheaths. That is the first dhyāna prasanna. The second aspect is, after knowing that I am Brahma, if there are lingering, erroneous notions called viparīta bhāvana, then one has to eliminate them. So, for now, if you have some terms that are not clear, you just write down whatever I explain. Then, as details come, you can fill in the gaps. So, what is this sādḥaka doing? tri unnataṁ sthāpya. This is how it is said in the *Bhagavad Gītā*: samam kāya śiro grīvam<sup>35</sup> - he has to keep the body, neck and head straight. Then samam sthāpya śarīram – śarīram, body, means all the other faculties should also be quiet. hṛdindriyāṇi manasā sanniveśya – with the help of the mind, manasā, all the sense organs

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<sup>35</sup> समं कायशिरोग्रीवं धारयन्नचलं स्थिरः। - Let him firmly hold his body, head and neck erect and still.  
*Bhagavad Gītā* – 6.13.1.

should be placed in the mind; hṛdi, in the heart, meaning, they all should surrender to the mind. The sense organs should do whatever the mind says, that is what it means. Then what should I do? Many people are able to do up to this. I can buy a nice meditation cushion, that is the first project; go and start looking for that. It can be orange also, so at least, even if you don't have orange clothes, the āsanam is orange for you! "I have sannyāsa!" Then you buy some nice CD's, so some music is playing, some nice spot lights are there. Have some incense so that the smoke is there. People love all these things. And then they will have their own camera also! All that is preparation.

What one should do after that? Control the senses, mind, and then brahma uḍupena vidvān pratāreta – tareta means he will cross this ocean, all the turbulent rivers. Earlier we saw the five rivers and all those things, that description was there. (Mantra five in the first section.) srotrāṁsi sarvāṇi bhayāvahāni pratāreta – go across smoothly, very easily, all the fearful motions of the rivers; by using a boat, uḍupa, called Brahma. Brahma here means Om, praṇava. The meditator will use Brahma (Brahma means Omkāra) as the boat. He will chant the Omkāra and gradually, he will reduce the turbulence of the mind. He will first quieten the disturbance of the mind just by chanting Om. Then, if he knows the meaning of Om, that Om means that which is beyond <sup>36</sup>; as he is uttering Om, the entire understanding comes of Om, of what that Om means <sup>37</sup>. This he will know. Then pratāreta. So, first is just knowing Om as a sound. Then going further into what Om means. Then he will be able to cross all the obstacles, means, when I realise that I am That which is untouched by this entire world of plurality, then what is there? He is never afraid. tatra ko mohah ka śokaḥ <sup>38</sup>. For that person who has understood that all beings are me, then there is no śokaḥ, no mohah. So, all fear is gone from his life.

Now, some further steps. What should we do in order to control the senses and control the mind, if they are restless at the seat of meditation? This can be done even in class, if you see students that are restless; at least, in our Balavihar and Yuva Kendra classes. They can do śloka number nine.

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<sup>36</sup> नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। - It is not that which is conscious of the internal subjective world nor that is conscious of the external world, nor that is conscious of both, nor that is a mass of Consciousness, nor that which is simple Consciousness, nor is it unconscious. *Maṇḍūkya Upaniṣad Āgama Prakaraṇa – Mantra 7.*

<sup>37</sup> अद्रष्टम् - अव्यवहार्यम् - अग्राह्यम् - अलक्षणम् - अचिन्त्यम् - अव्यपदेश्यम् - एकात्मप्रत्ययसारं - प्रपञ्चोपशमं - शान्तं शिवं - अद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ - It is unseen by any sense organ, beyond empirical dealings, incomprehensible by the mind, un-inferable, unthinkable, indescribable, essentially of the Self alone, negation of all phenomenon, the peaceful, the auspicious and the non-dual. This is what is known as the fourth (turīya). This is the Ātman and this is to be realised. - *Maṇḍūkya Upaniṣad Āgama Prakaraṇa – Mantra 7.*

<sup>38</sup> यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः। तत्र को मोहः शोक एकत्वमनुपश्यतः ॥ - When, to the knower, all beings have become one in his own Self (Ātman) What grief can there be to him who sees oneness everywhere? - *Īśāvāsya Upaniṣad – 7.*

Mantra 9

प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत्।  
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः॥९॥

*prāṇānprapīdyeha saṁyuktaceṣṭaḥ kṣīṇe prāṇe nāsikayocchavasīt,  
duṣṭāśvayuktamiva vāhamenaṁ vidvānmano dhārayetāpramattaḥ. – 9*

apramattaḥ vidvān mano dhārayet – this vidvān, means the one who has studied scriptures and apramattaḥ, means he is alert, not negligent in his practice<sup>39</sup>. So apramattaḥ is a lakṣaṇa – indicator - given everywhere in this meditation. Because what is our tendency when we sit down for meditation? We know that the mind will go everywhere. Yesterday, I told you that if the knowledge takes place right away, and along with that knowledge, I can abide in it, I don't really need to practice meditation. But if knowledge is not taking place, or viveka is very weak, then it means that somewhere, there is some loose end. So that is why all these practices are given. Or, in simple words, you can say, “A lot of rajas is there.” So what rajas would do is to excite the tendency to get involved in many things. So to that person, it is said, “Sit down. Don't do too much running around.” That will keep my senses and everything a little quiet. But when I sit down, I need some work because I am so used to doing something. So it is said, “You do japa.” In the purāṇā, Kṛṣṇadeva japa is there; in the Vedas it is Om. Or, if you know Veda mantras, you chant them and reflect on the meaning, so that slowly all the faculties calm down and your interest in going here and there, doing so many things, also reduces.

Another obstacle in meditation is that the greater the number of people you know, and the more you hear, the more will come when you sit down for meditation. Right? Suppose you interact with many people and you hear twenty things and then you sit down for meditation. All the twenty things will come at that time. So, slowly, you should come to know all the things that are bothering you. Like when you start talking with some person and you know that with this person, discussion means one hour; when that person says, “I will take only five minutes”, it means the equivalent is one hour! So then you decide, “This is not a good time to get into a conversation, because he is not going to end!” With some people, some sparks of fire will always come; some people have that tendency. The moment you say, “A”, they will say, “No. It is B only.” So, this practice will also help me: where I should tune myself. So here, it is called apramattaḥ. Let us say, today I sat in meditation and I was unsuccessful because of certain things. Then I know tomorrow, I must not repeat the same mistake. This is apramattaḥ. vidvān means he has studied the śāstra, he is not suddenly starting meditation. So, what does he do?

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<sup>39</sup> यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह। बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम्॥ तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्। अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ॥ - When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning, (becomes calm), that state is called the Highest state. The firm control of the senses is called yoga. Then the yogin becomes free from all the vagaries of the mind; for the yoga is subject to growth and decay. *Kaṭhapaniṣad* – 2.6.10-11.

Iha - at the seat of meditation, prāṇānprapīḍya - literal meaning is pīḍya, having given pain to prāṇa, means having regulated them, doing recaka, pūraka, kumbhaka, etc. Breathe out, pause, breathe in at the count of four (Om-one, Om-two, Om-three, Om-four), pause. Pause twice and breathe out also twice. So, breathe in four times, breathe out four times, pause eight times. The ratios are there - one: two: two. So now, you see, the moment you sit down and start doing prāṇāyāma, you have to count. Om - one, two, three, four. One-two-three-four. Five-six-seven-eight. You have to forget the world because you are breathing now! So, you do this for half-an-hour, obviously, you will breathe well! Others will be very happy because you are busy! This is called regulating the breathing - prāṇānprapīḍya saṁyuktaceṣṭaḥ: this is also adjective for the same person.

Earlier it was said apramattaḥ, vidvān, now it is said saṁyuktaceṣṭaḥ. ceṣṭā means activity. The one whose activities are also well-controlled, well-integrated. He will not do a lot of physical work and then say, “Now, okay, now I am going to sit down for meditation.” That will not work. First, you finish your meditation. In this, like in eating, walking, everything, there is moderation. What is the shloka? yuktāhāravihārasya yuktaceṣṭasya karmasu <sup>40</sup>. Moderation in eating. Eating too much will be poisoning the body. Not eating but constantly walking - you will collapse. Bhagavān knows all this, so He has said it properly. So, get enough rest but not sleeping all the time; be awake but not awake all the time. That is saṁyuktaceṣṭaḥ, controlled activities. I still remember, somebody had come to my class in San Jose ashram. We had *Bhaja Govindam* sessions going on and after that, we had some meditation sessions. This person started snoring in that meditation! Then afterwards, he came and apologised and said, “Swamiji, in the morning I went for marathon!” After that, you should go and rest. Then meditation is absolutely incorrect for you at that time. That is why meditation is a morning activity. And even when they said meditation in the morning and evening, at that time, afternoon time was for nap, because that was the lifestyle. You wake up early, you do everything and afternoon you nap, then wake up, do something, take bath and then again meditation, then, over. Three hours’ break in the afternoon! Not if you are working in the Bay Area and all; if you are living in ashram!

Then, kṣīṇe prāṇe nāsikayocchavasīt. kṣīṇe prāṇe means when the prāṇas are now so well regulated that, without putting forth any effort, prāṇas are going on and you can just watch your breath; the air is coming out, going in. At that time, the sense organs, which are otherwise like wild horses, duṣṭa aśva yuktam iva vāham enam – enam means this, this assembly duṣṭa aśva yuktam iva – which is otherwise tied to, yoked to the uncontrolled, untamed horses, they all are now slowly controlled. mano dhārayet – then he has to keep his mind fixed, apramattaḥ. So, this should be done. So, this is all the initial process, remember. If I have too much interest in the worldly activities, I am told, “Slow down.” If my sense organs are turbulent, they have to calm down. So,

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<sup>40</sup> युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ - Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in exertion during his actions, who is moderate in sleep and wakefulness – *Bhagavad Gītā* – 6.17.

action in body, senses and mind, all three. This is śama, dama, uparama, all three have to be practiced. I have to be alert – meaning, in my vyavahāra, I should remember the things have brought any disturbance etc. and be alert about them. Here, in the commentary it is explained as the various steps within Aṣṭāṅga yoga; prāṇāyāma, pratyāhara, dhāraṇā. The sixth chapter of the *Bhagavad Gītā* also gives the steps.

What will happen with this? Sense organs will have good strength but they can be used for better purpose. prāṇā also, when once regulated, there will be more energy in our body, in our senses, mind. Everything can be used for a higher purpose. Sometimes people say that meditation and all these activities of prāṇā etc., will make you more active in whatever you do. It is true. Meditation will also help you in this way. I heard the Lakers team used to meditate before a game. I don't know whether they are doing it now or not. Their coach used to tell them all these things. So, you can use that for worldly purpose also. Before exam, let us say. You have to go for your college, high school exam and you are a little disturbed, you feel tense. You sit down for a few minutes, do some prāṇāyāma; you are calm, then you go. So, it has its worldly use also but that is not the real use. Real use is what is given here, now dwell on the higher entity. Where I should sit, why I should sit, how I should sit and all those things were said. Then what I should do after sitting, that was also said. Now where the seating should be, that is said in the next mantra.

### Mantra 10

समे शुचौ शर्करावह्निवालुका विवर्जिते शब्दजलाश्रयादिभिः।  
मनोऽनुकुले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत्॥१०॥

*same śucau śarkarāvahnivālukā vivarjite śabdajalāśrayādibhiḥ  
mano'nukule na tu cakṣupīḍane guhānivātāśrayaṇe prayojayet. – 10*

Where should I meditate? So here it is said where you should not meditate. That also we should know. First where I should sit <sup>41</sup>. same - sama means it is even, not sitting in some place where there is inclination, you know, like a sloping surface. Then you are constantly worried about whether you will slip. So, it should be level. śucau means it should be clean. So, find a room in your house, where the floor is level; sit on the on the ground, don't sit somewhere. If you cannot sit on the floor, you sit on a chair. That is perfectly all right. But that chair should not be a reclining chair, Lazeeboy chair! That is not for meditation. So, sama and śucau : they should be clean, level places. Clean place means when you go there, you should feel like meditating. You know there are places where the vibrations are good. So that place, where you regularly meditate, it should be like this. It should be kept only for this purpose. And no phone, no Wifi should be allowed there! A jammer should be there, in that room! That is śucau. Because you see, gross things may not come but subtle things can enter. In the Upaniṣad, they did not have to worry about these things so they only said that ants should not come, cockroaches should not come, etc. But we say waves also

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<sup>41</sup> शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः। - Having established a form seat of his own in a clean spot.  
*Bhagavad Gītā* – 6.11.1.

should not come, all the electronic signals should not come! No signals allowed! That is called śucau.

śarkarā vahni vālukā vivarjite – this is one word. śarkarā means no sugar should be there, as otherwise ants will come. That means no routers, switches should be there, no modem, nothing! Vahni means fire, meaning it should not be too hot. You see some of these things here. We will not know about these things when we live in our home. But if you live in the mountains, there, all these things will happen. I had gone somewhere in the mountains, for a meal; and there was a scorpion where I was standing, just below my toe! You will not face those problems in a city. Where are you going to find scorpions in a city? In the countryside, that is where this śucau and vahni and vālukā all appear. In your house, where is the problem? In the house, wife is problem! You will not have snake problem in your house! But if you are somewhere out in the forest, you will have that issue. Or, if it is not clean, then if sugar or any other pieces of food are there, then other creatures will come to eat. Insects can come. If you apply a lot of fragrance on your body and sit down, you are inviting them. So even with śarkarā, even-ness will not be there. This is also important. You know, there are some places like Uttarkashi, where the river Gangaji is there, rocks are also there. So, I have seen some people wanting to sit on the rocks to meditate. Now, if you find a rock that has a flat surface, then it is good. But if it is pointed or sloping, they have to balance when they sit on top. And sometimes, they will release Gangaji's flow from the dams because they have all the dams there. They will suddenly announce that this afternoon, there is going to be flooding in the Ganga, so you should not sit on the rocks. But that does not apply to most people here. Sacramento river is also very far from us! And there, they won't let you sit for meditation!

So, find a nice place, clean place, where I can think of Bhagavān, my mind can immediately go into that, that is enough. śarkarā means no sweets are lying there; vahni, fire means if it is too cold and you don't have enough clothes, you have to light a fire. When the fire is burning and you have to sit close to it, you don't know whether the fire will increase or decrease. If it increases, the smoke will keep coming. That is why it is said, don't sit too close to fire. These problems don't apply to us. vālukā means sand, or pebbles; vivarjite – so all those things are not there. Here śarkarā is also translated as pebbles. So in a place free from all those things, where insects don't come and the surface is level.

śabda jala āśraya ādibhiḥ - śabda means there is no disturbance of noise. Jala - water, not close to water, where the water level can suddenly rise or go down, don't meditate there. Or, if water is there, other people will come. You are meditating, they will start washing clothes, what will you do? You cannot say, "This is only for meditation." Or they will come to take drinking water; that disturbance also should not be there. śabda jala and āśraya – āśraya means if there is any structure like a building or mandapa, people will gather there. So, stay away from places where people might gather. mano'nukule – where the mind becomes conducive, anukule, where I feel comfortable with everything, there I should meditate. na tu cakṣupīḍane – and not giving too much trouble to eyes also; means as soon as I close my eyes gently, the meditation should begin. I should not have the feeling that I want to see something, I want to keep my eyes open, but because I am sitting for meditation, therefore I should close my eyes. There should be no struggle like that. cakṣupīḍane

also means the eyes get disturbed when you see somebody or something which is dveṣātmaka, disagreeable, something that you don't like. There may be no such thing is in front but you are sitting there with your eyes closed, and you are thinking whether that thing or person has gone or not. So that also should not happen.

guhā nivātāśrayaṇe prayojayet – and one should sit down where this is guha – guha means like a cave – nivāta, where the wind is not troubling. He should sit in that cave, in that place, for meditation. guhā nivātāśrayaṇe prayojayet. So slowly the Upaniṣad is taking us, one step at a time. For practical purposes, what an individual can do is that in their house, if there is a clean place, which can be marked as a room, a place for meditation, you sit there. And use it for the same purpose every day. Slowly, the mind will get trained that this place is for meditation. prayojayet – means mind should then be engaged in Paramātmā, the concentration should be on that. Now comes some indicators about whether I am progressing in meditation or not.

### Mantra 11

नीहारधूमार्कानिलानलानां खद्योतविद्युत्स्फटिकशशीनाम्।  
एतानि रूपाणि पुरः सराणि ब्रह्मण्यभिव्यक्तिकराणि योगे॥११॥

*nīhāradhūmārkānilānalānām khadyotavidyutsphaṭikaśaśīnām,  
etāni rūpāṇi puraḥ sarāṇi brahmaṇyabhivyaktikarāṇi yoge. – 11*

brahmaṇi abhivyakti karāṇi – There are some sign posts, indicators, to reveal the progress. These are indicators to show whether I am moving forward on the path of this sadhana, not to reveal Brahman. These indicators, by themselves, have nothing to do with Brahman. We should be clear about this. My objective of meditation is not to get stuck at these signposts; my objective is to know that I am Brahman, that is why I sat down. I have not come to do smaraṇam, mananam, nididhyāsanam for any of these indicators. Some siddhīs will also come. Patanjali Maḥarṣi has written whole section on siddhīs, but that is not my goal. But the siddhīs will tell me whether what I am doing is working. That is the goal. If I want to know the entire universe, I can just meditate on the Sun<sup>42</sup>. saṁyama, Patanjali Maḥarṣi writes, means dhāraṇa, dhyāna, samādhī, the last three of the Aṣṭāṅga yoga is called saṁyama<sup>43</sup>. Do you want to know what is going on in the world? You do dhāraṇa, dhyāna and samādhī on the sun. You will get it, you don't have to listen to CNN! Meaning, you will know everything about the world. Do you want to know what is happening in the body? You meditate on the navel<sup>44</sup>. You will know everything about your body. But is that what you want to know? Is that why you are meditating? No. So now some indicators are given but

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<sup>42</sup> भुवनज्ञानं सूर्ये संयमात्। - By making samyama on the sun, one gains knowledge of the cosmic spaces. *Patanjali Yoga Sūtra* – 3.27.

<sup>43</sup> त्रयमेकत्र संयमः। - When these three – concentration, meditation and absorption – are brought to bear upon one subject, they are called samyama. *Patanjali Yoga Sūtra* – 3.4.

<sup>44</sup> नाभिचक्रे कायव्यूहज्ञानम्। - By making samyama on the navel, one gains knowledge of the constitution of the body. *Patanjali Yoga Sūtra* – 3.30.

before we enter into this, we should know that this is not my objective. They will come and they are good and they will tell me, “Yes, you are making progress.” It is like you are doing some great work and somebody gives you some token of appreciation. That token of appreciation is to say, “Yes, continue your good work.” You should not think, “I did so much and they gave me a piece of paper!” That piece of paper is not what you are looking for, anyway. So here what are the indicators?

brahmaini abhivyakti karāṇi yoge – yoge means that in meditation, they are abhivyakti karāṇi of Brahman; they are indications that I am moving closer to the realisation of Brahman. What are those indications? nīhāra means mist. When? When I am meditating and with my eyes closed, I see mist. Not when I am driving early in the morning! Otherwise, those who go to work early, at 4.30 – 5 o’clock every day, they will see nīhāra and say, “Yes! I am going towards Brahman now!” I must see this in meditation. Mist means a nice, cool, feeling; where things are slowly becoming clear. You may get that feeling. Because this is said in the Upaniṣad, there is no doubt that this nīhāra is there.

dhūma – sometimes, smoke is there and it is slowly going away. So, with your eyes closed, without any physical object being seen, and you will have such experiences. Someone will ask, “Oh, right! I am having all these experiences. What do they mean?”

“What do they mean? They mean you are moving forward. Keep doing it. But also attend classes!”

Don’t get stuck on only *those* indicators. Generally, people will ask me, “Swamiji, tell us *your* experiences. What did *you* experience in meditation?” They want to know whether one can experience Brahman as an object. No, because *you* are Brahman! So, you cannot say, “I was sitting there and Brahman came! It was dressed as Santa! Then Brahman asked me, ‘You have been meditating for so long...!’” None of these are going to happen. So, when people also ask for some experiences, what they mean is, did you get this, that, so that they want to validate their experiences, may be. Or, they want to say, “If Swamiji got this, I also get this, then I know I am on the right path”. Like when you travel from place A to place B and certain sign posts were there, you say, “Yes”. So, it is an indication that I am going on the right path, that’s all.

So nīhāra dhūma arka - arka means a lot of light, sun, means brightness. And sometimes this happens very early. Many of you might have felt this, not even necessarily. If you look at a lot of bright light and close your eyes, it will still be too bright. So don’t say, “I think I am moving forward!” But when your eyes are kept closed for some time and still you see brightness, like right now I can see a lot of brightness. It is a great feeling. And sometimes, you intend to avoid that light but that light keeps coming. It is like flooding. It is a good sign. But that light is not Brahman. It is just an indicator, that’s all. So arka. Then anila and anala. anila means air. So, some breeze, cool breeze is there, wherever you are, you feel that coolness. And anala means like space; or fire also they have given here. Space means everything is just blank, but it is cool now. There is no disturbing fact. Like sometimes, you know, you sit for meditation, try to bring an object, nothing will come. That space-like emptiness is something that you enjoy. And it has just come naturally. So, these are good indicators. Or air. Now khadyot – khadyot literally means firefly. Firefly means

some sparks you see of light. It is not continuous light but sparks are there. vidyut means lightning, the flashes are there. They will come and go, come and go. Different people will have different experiences. All are not needed, but they are good. Always remember, none of these things is Brahman. These indicators are there only that we continue further on this path, that is all. sphatika śaśīnām - sphatika means some crystal, means something which is transparent, is there. In meditation, it comes. Sometimes, people in meditation, if they go on meditating about something or someone, they will know about that person. But not necessarily. You should not intentionally do it. To give you an example, take all the great saints and sages, who wrote about Bhagavān's stories, kathās, or compositions. How did they learn about all those things? Meditation only. Not that they read all these books earlier and then they recomposed everything. So, in meditation, they got all those things. Vālmiki, when he first wrote *Rāmāyaṇa*, the entire kathā was available to him in this way only. And then all other saints, whoever have composed on life of Rāmā or Kṛṣṇā or any other like Devi etc., it is in this way. The words and the thoughts keep coming that this is what you should write. So that is inner inspiration. Crystal, where you see everything. śaśīnām or moon, cooling, soothing, etāni rupāni puraḥ sarāṇi – so puraḥ sarāṇi, these are the early stages. At first, you will get these things. brahmaṇyabhivvyaktikarāṇi – they are all indicators of Brahman in this meditation. Continuing now.

#### Mantra 12

पृथ्व्यप्तेजोऽनिलके समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते।  
न तस्य रोगो न जरा न मृत्युः प्रापतस्य योगाग्निमयं शरीरम्॥१२॥

*pr̥thvyaptejo'nilake samutthite pañcātmake yogaguṇe pravṛtte,  
na tasya rogo na jarā na mṛtyuḥ prāpatasya yogāgnimayaṁ śarīram. – 12*

Now, more indicators. When an individual is continuing his meditation, then his body also undergoes some transformation. asya prāpatasya yogāgnimayaṁ śarīram – prāpatasya means the one who has practiced this meditation, for that person, yogāgnimayaṁ śarīram prāpatasya, of that person, who has now attained yogāgnimayaṁ śarīram - body which has the force of meditation. It means that now, in this body, he has a new body; that is the literal meaning. The implied meaning is that he identifies less with the gross body and more with the subtle body. Also, a lot of cleaning is done in that subtle body. So, he operates at the level of the purified subtle body. You know, these yogis can do a lot of wonderful things. They can live long. There was a great saint in Maharashtra, Chāṅgdev Maharāj, it is said that he lived for fourteen hundred years. Does anyone want to live that long? And he would sit on a tiger, not a carriage! He would sit on the tiger and say, “Ok, chalo!” and the tiger would walk! You know Jñāneśvarji Maharāj. He would sit on a wall and tell the wall, “OK, wall, let's move”; and the wall would move! It means they had control over jaḍa and cetana sṛṣṭi. So, it is possible, anything is possible for them. You know about hypnotism. “Sit down”, and that fellow will sit down. “Get up”, he will get up. So we say, “Yes! I want to do this over my friend!” First you do it for yourself! When you tell yourself, “Sit down”, do you sit down? We tell ourselves, “Sit down” and we say, “Let me think about it. Do I want to sit down?” So, all this is possible, it has happened and it can happen even now. But none of that can directly relate to Realisation, that's all. Realisation is something different. But all this is possible.

samutthite pañcātmake yogagūṇe pravṛtte - So this body which is made up of five elements, pṛthvi, āpa, teja, anila, kham (kham means space), when it engages in this kind of meditation, na tasya rogaḥ, - in that body you will not see disease. In other words, that body's resistance to disease will be very high. When you ask some people, "Where are you?" the answer is always: "Doctor!" He lives at home only half the time! na tasya rogaḥ - or his immunity is greater, meaning, generally, when people get sick, this person will not get sick. The mind is so strong. na tasya rogaḥ na jarā – he will never become old. He will become old but he will not become old as quickly as others, that's all. That is what I said: they can live a longer life, if they want to. Old age also means when I am not looking forward to anything in future. That is old age actually. Today itself, I am so tired and exhausted with my life, that I don't know how my tomorrow will be; so, I am not looking forward to it. This is called old age. No old age means he is positive and if Vedanta jñānam is there, then what to talk. Then he says, there is no kāla in me <sup>45</sup>. ativartanam means transcending all three. So, this sādḥaka should be very alert. Then, whenever you start feeling, "Ah! This has happened again, that has happened again", you should immediately take out that thought. Or sometimes, the thought comes that, "Here I am uncomfortable; I will be comfortable somewhere else." The moment that thought comes, you eliminate it because that thought is giving you the impression that by changing deśa, you will be happy. You are Brahman. You cannot get bound by deśa; you cannot get bound by kāla. So don't allow such thoughts. When the thought comes, "When this happens, then I will be happy", immediately knock it out. A serious sādḥaka who has studied śāstra should not entertain such thinking. Because the mind has this tendency, "I want to take āśraya in some deśa, some viśiṣṭa deśa, viśiṣṭa kāla; that after 14<sup>th</sup> January, everything is okay." 14<sup>th</sup> January is makara śaṅkrānti, the coming of the new Sun. Don't allow your mind to get into those things.

na tasya rogaḥ na jarā na mṛtyuḥ - means untimely death will not be there. Death will be there for the body anyway. He will not identify with death or death will not be too early; when the time comes, it has to come anyway. prāpatasya yogāgnimayaṁ śarīram – he has attained this yogāgni śarīram. Now, some other great things in his body.

### Mantra 13

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च।  
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति॥१३॥

*laghutvamārogyamalolupatvam varṇaprasādam svarasauṣṭhavam ca,  
gandhaḥ śubho mūtrapurīṣamalpaṁ yogapravṛttim prathamām vadanti. – 13*

Some more great things that you can see in his life. yogapravṛttim prathamām vadanti – they say vadanti, they āhuḥ. This is the early sign of success in meditation. laghutvam – you will lose weight if you meditate! "Swamiji, I am going to do this!" laghutvam – lightness. I become light; then enlight! Lightness means you will not feel lethargic. When you are sitting and somebody says, "Get up", you will lose twenty minutes before you get up! Meditator will not be like this. Meditator will

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<sup>45</sup> देशकाल-विषयातिवर्ति यद् ब्रह्म तत्त्वमसि भावयात्मनि॥ - That which is beyond space, time and sense objects – 'That Brahman Thou Art' – *Vivekacūḍāmaṇi* – 254.

not sit in the corner, taking the support of the wall all the time. Lightness means there is enough energy. You know sometimes, you see these youngsters; two people will be standing and one will be leaning on the other. Arre, Baba, you should stand and support others, why are you asking for support all the time? So laghutvam, he will not have this problem. ārogyam – good health and in particular when you do prāṇāyāma and all, health will be generally good. alolupatvaṁ - sense organs will generally not bother him. They will not be running here and there. Actually, they can start meditation in colleges; it will be very useful. Because you need good health, you don't want to put on weight, you want energy all the time and you want alolupatvam. These are clear things that you want. If that person meditates early in the morning, all the other problems will also go: the late nights, doubts about what should I do and all that, because if you wake up early, you will sleep early anyway! If you start meditation in college at four o'clock in the morning, you will see how wonderfully it will work. All the other college problems, all the gun shooting and everything, will go. Because in the morning, your mind is all calm and fresh. Problems come only at night, because rajas increases at that time. Morning hours are sattva. But they will not do all this.

varṇaprasādaṁ - varṇaprasāda means glowing complexion. Without putting on any cream! Complexion will be glowing naturally. What this means is that skin will not become dull. But that does not mean that everyone in Europe must be meditating, because their skin is glowing all the time! Not necessary, but you can see this in the meditator, varṇaprasādaṁ. svarasaṁsthavaṁ ca – They will sing well, their voice will be good. It means that, if you meditate, you can see some of these things. May be that is why those who are trained in music, they meditate – to get better voices. Not only singers but speakers also because some speakers' voices also create deep impressions. The deep voice. That is why Bhagavān's voice - whenever Purāṇas like *Rāmāyana* or *Bhāgavatam* describe Bhagavān's voice – it is always megha gambhīrayāvāca – like the thundering of clouds. So, it can create that kind of impression. When such people chant 'Om' also, your mind will become calm. It is because they have practiced meditation. gandhaḥ śubhaḥ - as though there is some fragrance in their body. Their body will have good fragrance, without putting perfume and all this deodorant! It will come naturally. Generally, bodies have a smell; that will not be there for them.

And mūtrapurīṣamalpaṁ – they will have less and less urination and also the foecal matter that is excreted from the body will be less. In other words, their need for food and water will be less. The longer you meditate, you are not going to say, "I want to eat something, I want to drink something." The body is not using much of food and water also, you are just sitting. So, one meal is the real meal, that is all, the whole day. But you know, the young brahmacāris consume a lot of food. At the end of the two-year course, they gave me a report on how much food was consumed. But I would rather spend more on food than medicines. You spend money on good food, not unhealthy food, rather than going to the doctor now and then. So, when the body is young and there is fire in the stomach, you want that much food. But that is śravaṇam period. When you come more and more to meditation, then your needs go away. That is why in kṣetras like Uttarkashi and all, there are meals only once daily, at 10.30 in the morning; 10.30 to 11 or 11.30, they will give food in annakṣetram. That is the main meal. But because there are now some young brahmacāris, they have started evening meals, dinner, at 5 o'clock. And waking up is at 2.30 – 3:00 in the morning.

Some people don't even go to bed until that time! That is when they wake up. So, there you can see that. What are they doing all the time? Sitting and meditating; sitting and reading; sitting and discussing. How much food do you want? Not much. Now from there, slowly, what has to happen? I am not going to get stuck only at this level; I have to go further. So, that is said in mantras 14 and 15.

Mantra 14

यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधान्तम्।  
तद्वात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः॥१४॥

*yathaiva bimbam mṛdayopaliptam tejomayaṁ bhrājate tatsudhāntam,  
tadvātmatattvaṁ prasamīkṣya dehī ekaḥ kṛtārtho bhavate vītaśokaḥ.- 14*

yathā eva mṛdayopaliptam bimbam – bimbam means a mirror or any plate, any disc as it is given here, any surface that is covered by some dust, etc.; mṛt means clay. mṛdayā upaliptam bimbam tatsudhāntam – when it is cleaned properly, tejomayaṁ bhrājate – then it shines, becomes very bright. You can see this in copper plates, copper plates or copper vessels, how they start becoming darker and darker with oxidation taking place. Then what do you do? You clean them with some lemon or some tamarind. Then tejomayaṁ - they shine. sudhāntam – when it is cleaned well, bhrājate – it shines forth. tadvat – in the same way, ātmatattvaṁ - the Self, prasamīkṣya (pra sama īkṣya , two prefixes are there) seeing it very well. Who is going to see? This dehī, he is going to recognise his own Self, ātmatattva, as ekaḥ, vītaśokaḥ kṛtārtho bhavate – when he recognises the ātmatattva is One without the second, as free from all sorrow. Then he understands, “Oh, I am That that is free from sorrow.” kṛtārtha means the purpose of life is fulfilled. He will not have such ideas that, “I have to do this; I have to do that. I have done so many things but I have not yet accomplished many things in life.” kṛtārtho bhavati. Bhagavān said in *Bhagavad Gītā*, “On knowing this, a man becomes wise and all his duties are accomplished<sup>46</sup>”. kṛtam kṛtyam prāptanīyam prāptam - what I was supposed to do, I have done; what I was supposed to attain, I have attained. So, this is the result of Knowledge. When? When he understands ātmatattva very well, prasamīkṣya. He knows the truth in the right way, the correct way, that this is my nature. We will see, in the fifteenth mantra, how it happens.

Mantra 15

यदात्मतत्त्वेन न तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्।  
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥१५॥

*yadātmatattvena na tu brahmatattvaṁ dīpopameneha yuktaḥ prapaśyet,  
ajam dhruvam sarvatattvairviśuddham jñātvā devam mucyate sarvapāśaiḥ. – 15*

You should recognise this phrase - jñātvā devam. This knowing, knowing, knowing, will keep coming in the Upaniṣads. And sarva pāśaiḥ mucyate – freedom from all bondages, all bandhanas. In the fourteenth mantra it was said, tadvātmatattvaṁ prasamīkṣya – now how he should know that

<sup>46</sup> एतद्बुद्धा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ - *Bhagavad Gītā*- 15.20.2.

ātmatattvam. So here it is said, yadā brahmatattvaṁ tu ātmatattvena prapaśyēt – when he sees Brahman as his own Self meaning, Brahman is not something; I am Brahman. This is mahāvākya. brahmatattvaṁ tu ātmatattvena prapaśyēt tadā vītaśokho bhavati, tadā mucyate sarvapāśaiḥ. And what is that brahmatattvam? ajaṁ, dhruvaṁ sarvatattvaiḥ viśuddham. So ajam – unborn; ajāti – birthless and, therefore, deathless. dhruvam – changeless. sarvatattvaiḥ viśuddham – means ever-pure, without afflictions, modifications. In this way, I have to know myself. So brahmattvaṁ ajaṁ dhruvaṁ sarvatattvairviśuddhaṁ yadā ātmatattvena prapaśyēt. And how it should be? dīpa upameneha yuktaḥ - when he is meditating then like the flame of a lamp. This example has come in the *Bhagavad Gītā*, *Pañcadaśi*, the ācāryās have given it everywhere. That mind should be as calm and still as the flame of a lamp in a windless spot<sup>47</sup>. So, if my mind remains calm like this... why is that calmness of mind is needed? Because knowledge will be clear in that calm mind. It will be firm. In a disturbed mind, the impression will be disturbed. Everyone here can say, “I am Brahman” but that knowledge does not stay. So, in this way, I have to know - ahaṁ nirvikalpo nirākāra rūpo<sup>48</sup>. anādimāyayā supto yadā jīvaḥ prabudhyate<sup>49</sup>, so that I am awarded śānti.

The other day I was saying that we imagine a vast, unmanifest space with Consciousness, meaning Knowledge. In that, all these vikārās – modifications - are happening. That is called creation, caitanya spandanam – that is where we have to lift our mind.

### Mantra 16

एष ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः।  
स एष जातः स जनिष्यमाणः प्रत्यङ्जनांस्तिष्ठति सर्वतोमुखः॥१६॥

*eṣa ha devaḥ pradiśo'nu sarvāḥ pūrvo ha jātaḥ sa u garbhe antaḥ,  
sa eṣa jātaḥ sa janīṣyamāṇaḥ pratyāñjanāṁstīṣṭhati sarvatomukhaḥ. – 16*

eṣa ha devaḥ - Now this Brahman that I have understood as ajaḥ, dhruvaṁ ,viśuddham etc., is deva, caitanya svarūpaḥ, that which is of the nature of Knowledge. sarvāḥ pradiśaḥ and anupradiśaḥ, you can put it that way also; It is all the directions and intermediate directions also. So, the North, South, East, West and also the Northeast, Southwest, and all the others. pūrvo ha jātaḥ - That alone was the first-born, means That alone became manifest creation, Hiranyagarbha. sa u garbhe antaḥ - That alone, in the end, comes in the form of each new-born child or bird or animal, whatever. That alone is the first-born, That alone is the new-born creature, meaning we all are That alone, devaḥ ajaḥ. This is also said in the *Puruṣa Sūktam* as garbhe antaḥ - ajāyamāno bahudhā vijāyate – That

<sup>47</sup> यथा दीपो निवातस्थो नेङ्गते सोपमा समृता। योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ ‘As a lamp placed in a windless place does not flicker’ is a simile used to describe the yogi of controlled mind, practising the yoga of the Self (or absorbed in the yoga of the Self.) *Bhagavad Gītā*- 6.19.

<sup>48</sup> अहं निर्विकल्पो निराकार रूपो विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम्। I am all-pervasive, I am without form. I pervade the world, I pervade all the senses. *Nirvāṇaśaṭkam* 6.1.

<sup>49</sup> अनादिमायया सुप्तो यदा जीवः प्रबुध्यते। अजमनिद्रमस्वप्नमद्वैतम् बुध्यते तदा॥ When the individual soul sleeping under the influence of the beginning-less māyā is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual. *Māṇḍūkya Upaniṣad Āgama Prakaraṇa – Karika* 16.

unborn alone appears in many ways as born. sa eṣa jātaḥ - He alone is born; sa jaṇiṣyamāṇaḥ - He alone will be born.

I will tell you something interesting. When people bring little babies to you saying, “Look at this child”, sometimes, the children don’t want to leave their mother or father or whoever is holding them. But if you really want them to come to you, look into their eyes and talk to Brahman; see Brahman there. Because it is said that in the waking state, Brahman is available in the right eye. You look into their eyes, not staring, but if you look gently, you will communicate directly to that soul. The child will not know. That is why they say eye contact is very important. Because you can go beyond all the other external layers. Try it out.

sa eṣa jātaḥ sa jaṇiṣyamāṇaḥ pratyāñjanāmstiṣṭhati sarvatomukhaḥ - That which is the innermost of all beings, sarvatomukhaḥ, all faces are His face; all mouths are His mouth. That means whatever upādhis are there are His upādhis, that is all. All conditionings refer to the conditionings of That one. In the next mantra, it is said, He is all.

#### Mantra 17

यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश।  
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः॥१७॥

*yo devo agnau yo apsu yo viśvaṁ bhuvanamāviveśa,  
ya oṣadhīṣu yo vanaspatiṣu tasmai devāya namo namaḥ. – 17*

yo devo agnau – that deva, that Paramātmā is in fire. yo apsu – He is in water. yo viśvaṁ bhuvanamāviveśa – He has entered into the entire universe. We should not think that, “Oh, in meditation, I thought He is only inside me.” He is everywhere. This is why one should do śravaṇam. This is now indicating the infinitude and the nature of that Ātmā which I have now recognised in my quiet mind. This will not be known without śravaṇam. Meditation will not tell me that I am ajam, unborn. Only shabda pramāṇa will tell me that I am One in all. You ask anyone, “Is that your experience in meditation, that you are in all, sarvam sarvatomukhaḥ?” Or that “I am in fire, I am in water”, can he have this experience? sa brahma, sa śiva, sa indra, viṣṇu, kālāḥ, candramā , agnau – That will not be your experience. Only shabda pramāṇa will tell you this. This is where you need Vedanta. You can meditate to arrive at tvam pada lakṣyārtha; after that, Vedanta has to come. And what Vedanta can give, no other thing will give. Otherwise Patanjali Maḥarṣī would have said, “There is one Ātmā.” He said there are many ātmās. Vedanta has its own, separate darśana. Anyway, those who don’t have to worry about that, don’t worry. Just focus on this part. That I am That which is in fire, in water, in the entire universe. ya oṣadhīṣu yo vanaspatiṣu – and that which is in all the plants and herbs and trees and entire greens, all the greens that you see. tasmai devāya namo namaḥ - my salutations to that devata, that Paramātmā. So, with this, the second section is complete. Now, in the afternoon, we will begin with the third chapter, third section.

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Chapter 3

Discourse 6

*Introduction*

The first chapter talked about knowledge through the mahāvākyas revealing my infinitude. It talked about jīva, Īśvara, samsāra-cakra, samsāra-nadi, transmigration and so on. It talked about māyā, ajaḥ-prakṛti and it also indicated that this jīva, who is ananta - anantaśca ātmā viśvātmā akartā. So, the nature of the Self was revealed in this way. Dhyāna yoga, the meditation sādhanās were pointed out in the second chapter: tuning the mind and intellect, preparing the body, etc. The teacher also indicated the importance of prayer, prārthanā, prior to that meditation. In the latter part of the second chapter, we saw how we can measure the progress in meditation. Then, at the end of the second chapter, we saw that this Ātmā alone is everything. The last few mantras in the second chapter talked about That alone is in fire, in water, in this world, in plants, in animals, everywhere. That alone is born, That alone will be born which really is birthless, ajāyamāno bauhudhā vijāyate<sup>50</sup>. Now, the third chapter is going to talk about the nature of Paramātmā and how I can realise my one-ness with That, so the sādhanā aspect will be highlighted more. So, with that introduction, we now begin.

Mantra 1

य एको जालवानीशत ईशनीभिः सर्वाल्लोकानीशत ईशनीभिः।  
य एवैक उद्भवे सम्भवे च य एतद्विदुरमृतास्ते भवन्ति॥१॥

*ya eko jālavānīśata īśanībhiḥ sarvāṃllokānīśata īśanībhiḥ,*  
*ya evaika udbhave sambhave ca ya etadviduramṛtāste bhavanti. – 1*

This phrase, ye etad viduḥ amṛtāḥ te bhavanti - is very common and comes in many Upaniṣads. yaḥ means ye; ye, te, this is very easy to understand. ye viduḥ te amṛtāḥ bhavanti – those who know, they all will become immortal. That means they will claim their immortality just by knowing. The word ‘immortality’ refers to freedom from sorrow. You may say, “I don’t want to become immortal. But I want to be free from problems. I want calmness of mind all the time. That is what I want.” That can be understood as my goal. So ye viduḥ kim? etad – those who know this they will become immortal. So now, what do we have to know to become immortal? That is said: yaḥ ekaḥ jālavān. So, ekaḥ means eka eva. jālavān – the one who has a huge net, jāl and the name of that jāl is māyā, he has māyājāl. You know that in the old days, the magicians used to have names like Māyāvi, Māyāviti, Māyājāl, etc. So, it is this Lord, Paramātmā, who has this net called māyā. īśanībhiḥ - with this power of controlling, regulating everything, He controls all, īśata. So, you get the idea that there is someone sitting somewhere and He is controlling all of us. He says, “Go there to Śvetāśvatara Upaniṣad section”, and I will go there. He is asking me “Give me more sweets”, and I don’t do anything! This is just a figurative way of putting it. In the *Bhagavad Gītā* also,

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<sup>50</sup> अजायमानो बहुधा विजायते - *Puruṣasūktam* - 8.

Bhagavān says he is deluding all <sup>51</sup>. So, when I am confused, when I am deluded, “Ah! I know who is doing all this – Bhagavān!”. Bhagavān by Himself does not do anything. This māyā with three guṇas, sattva, rajas and tamas, makes us extroverted. Our attention will always be on what I can get from here, what I can get from there; that extroverted nature is because we are not aware of our completeness, fullness. This forgetfulness is the māyājāl. When I don’t feel contented by myself, then I have to *do* something, I have to go somewhere; some sort of emptiness is there. That is māyājāl. Thereafter how we choose to do, where we choose to go, depends on our nature. Each individual will make different choices. If God was actually regulating all of us, we all would do the same thing. So, when suffering also comes, some people pray, some people choose to act, some just leave everything as is. Somebody thinks, somebody does not think; it varies. That is how there is plurality in the world.

sarvān lokān īśata īśanībhiḥ - He regulates all the people, all the worlds, sarvān lokān. He controls all the people and all the worlds with this māyā śakti, this power. yaḥ eva ekaḥ udbhava sambhava ca – at the time of sṛṣṭi, udbhava and sambhava, all things coming into being separately, That alone rules everyone. So, right from creation onwards, this regulation, control of all takes place through the power of Paramātmā called māyā. They who know this become immortal. What does this mean? Does it mean that “There is someone who controls everything, starting from creation onwards. I know that. Therefore, I am immortal?” No. It means that you have to follow through on that thought. And what is that follow through? When I understand that there is One power that creates, I have to enquire about what will be the nature of that power. This is called the enquiry into the nature of that Lord, that Paramātmā, tat pada vicāra. The next question would be, “Where is That located?”

As we mentioned just now, when any problem comes, any situation occurs, how do we respond to it? Do we think, “Yes, this is God’s grace” and look for something positive; about how it will help us move forward, how it will help us drop something from our life, something material or some hang-ups that we have? Do I go to prayer, do I go to higher thinking or I just deal with the situation as it comes, I just try to take care of it with my own intelligence, my own karma and move on? The common man does only that; something has happened, he will not think. He will just go step by step to try and find the solution. But if I can stand back and see where the sequence of events in my life are leading me, where am I going with this or what am I doing with the outcome of all this, then God’s role in my life will slowly become clearer and greater. I will give importance to satsang. Then, instead of a life of karma pradhāna, in which importance is given to only doing something and getting some immediate result, my life will become karma yoga pradhāna. My life will become karma yoga, where I see some divine power and dedicate my life for that purpose. Not just action and immediate result, karma and phala or hetu and phala, again and again, but something more than that. I will then conduct the enquiry into what That could be, where that Paramātmā would be. Then the next step is that I have to recognise that this Paramātmā is not *somewhere far away*, it is my own Self. In other words, that Paramātmā is residing in me, as “I”. Those who realise that, they become immortal: ya etad viduḥ te amṛtā bhavanti. Then there is total freedom, meaning you are at

<sup>51</sup> भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥ (He causes) all beings, by His illusive power to revolve, as if mounted on a machine. *Bhagavad Gītā* – 18.61.2.

peace now. That is what this mantra means, that I have to think it through to know the entire truth. It is not only knowing that there is some creator (that also requires some intelligent thinking) but that there has to be a principle beyond all this that I see, all this that I experience, that there is much more to it. There is going to be more and more light shed on that. As I pointed out earlier, you will now see mantras coming from the *Mahānārāyaṇa Upaniṣad*, *Bhagavad Gītā*, parts of *Puruṣa Sūktam* and *Rudram Namakam..* In this chapter, you will find them. One more point we need to mention. Remember from the first mantra that māyā or prakṛti is not independent. Bhagavān says<sup>52</sup>, “My māyā is difficult to cross over”. So, what is my māyā, that also will come later.

### Mantra 2

एको हि रुद्रो न द्वितीयाय तस्थुः ये इमंल्लोकानीशत ईशनीभिः।  
प्रत्यङ् जनांस्तिष्ठति सञ्जुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः॥२॥

*eko hi rudro na dvitīyāya tasthuḥ ye imāṃllokānīśata īśanībhiḥ,*  
*pratyāṅ janāṃstīṣṭhati sañjukocāntakāle saṃsṛjya viśvā bhuvanāni gopāḥ. – 2*

It is okay if it does not have proper metre. It keeps you awake! In particular, afternoon sessions, like this class, are tough, you know - for the teacher! The vaktā has double challenge. One is that the subject matter is different. On top of that, there is tamo guṇa pradhānatā! So, *eko hi rudro na dvitīyāya tasthuḥ* - so there is *ekaḥ*, one *rudraḥ*. There are different meanings to the word *rudraḥ*. Generally, one meaning of Rudra is Bhagavān Śiva. We will see this meaning when those mantras come. *rudraḥ* - one meaning is *rodhayati iti rudraḥ*, means the one who will make you cry, the one who will punish you when you do wrong things. That is our Bhagavān. *rudraḥ* also means those devotees who weep when their hearts melt from the pangs of separation from the Lord.- Good people make you cry; bad people can also make you cry. Good people make you cry when they go; bad people make you cry when they come! The third meaning of the word *rudraḥ* is *rujam drāvayati iti rudraḥ*, the one who cures diseases is *rudra*. It is given in the commentary. *rujam* means disease. That is why Bhagavān’s another name is Vaidyanāthan. Vaidyanāth Chyawan-prash is from that Vaidyanāth only! The Lord of all doctors.

Just to tell you a side point. Those who specialise in ayurvedic medicine, they have to do upāsana also. Actually, all doctors should do upāsana but especially those who are applying for medical school, you better do upāsana. Because whether the medicines you give will cure that person or not is not in your hands. Particularly, those who give ayurvedic medicines, because they say it is all connected. So *ekaḥ rudraḥ na dvitīyāya tasthuḥ* - It does not expect anything other than Itself, means, other than Itself there is nothing, there is One. So, if there is One, where is the question of controller and controlled? Right? Because earlier mantras also said and this mantra also said - *ye imāṃllokānīśata īśanībhiḥ*, He controls all. So, where is this idea of controller and controlled? This is how you have to read the Upaniṣads, that somewhere, something will be said, somewhere else something else will be said: you have to resolve these seeming conflicts. So, when I don’t realise

<sup>52</sup> देवी ह्येषा गुणमयी मम माया दुरत्यया॥ Verily, this divine illusion of Mine is made up of gunas (caused by the qualities) is difficult to cross over. *Bhagavad Gītā* – 7.14.1.

the One-ness of all, then in my mind this duality will continue, that there is controller and controlled.

sa imām lokān (earlier sarvān lokān) īśata īśānībhiḥ, with these powers, He controls all, He regulates all. The good news is that pratyāñ janāṁstisṭhati sañjukocāntakāle – (janāñ means janān) He dwells in the hearts of all at the time of sañjukoca – means when everything is withdrawn, when everything folds back. He also creates all: saṁsṛjya viśvā bhuvanāni gopāḥ. So, how does He regulate everything? He folds everything back; He opens everything. This is His jāl. So, when the time comes, He says, “Let us wind up everything.” Then, expand everything: “May I become many”, so, He becomes many. ekaḥ jālavān saṁsṛjya viśvā bhuvanāni gopāḥ - means He also protects all. Śiva is also known for saṁhāra, dissolution. That is why Bhagavān’s one name is Kālakāla; He destroys even Time, kāla. So, it is said, to the one who is afraid of death, “You pray to Śiva because He will give you freedom from death.” How? Ramaṇa Maḥarṣi says in the invocation prayer in *Saddarśana* that those who are afraid of death, or those who are afraid of change, when they go to surrender to Bhagavān, He makes them free from death<sup>53</sup>.

“Oh, yes! I want to do that! How will He make me free from death?”

“He will kill you.”

“Oh, that doesn’t sound very good!”

What He will do is He will kill you, the ego. We want to protect the ego. We say, “Bhagavān, don’t touch my ego. I am coming to you. Just give me things. Don’t take anything away from me.”

He says, “I want only you. I don’t want anything else.”

That is why we better be careful when we go to Bhagavān. Because He is going to take everything. When we say, “Bhagavān, take me away!”

Bhagavān will say, “Come!”

“Oh! No, no, not now! When all my things are over, only then.”

That will never happen. That is Bhagavān. These prayers are made to that Bhagavān. The next mantra is from *Mahānārāyaṇa Upaniṣad*.

### Mantra 3

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वातस्पात्।  
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमि जनयन्देव एकः॥३॥

*viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvātaspat,*  
*saṁ bāhubhyāṁ dhamati saṁpatatirdyāvābhūmī janayandeva ekaḥ. – 3*

Our priests chant every day in Sandeepany Sadhanalaya when they do Jagadīśvara Ārati. This mantra is in *Mahānārāyaṇa Upaniṣad*. If you have *Mantrapuṣpam*, you can check later. There are

<sup>53</sup> मृत्युञ्जयं मृत्युभियाश्रितानां अहंमतिर्मृत्युमुपैति पूर्वम्। अथ स्वभावादमृतेषु तेषु कथं पुनर्मृत्युधियोऽवकाशः॥  
For those who, being afraid of death, have sought shelter in the conqueror of death, the “I” notion dies first. Thereafter, in them (who are) by nature, immortal, where is there any room for the notion of death? *Saddarśana* – 2.

slight variations; the one we chant is not dhamati but namati. And sam, in the second line, will go together with samdhamati; bahubhyām is separate but sam is the prefix for the word dhamati. So the mantra says that This is the nature of the Paramātmā. What is His nature? viśvataścakṣuḥ uta viśvatomukhaḥ - His eyes are everywhere, His mouth is everywhere. The whole word is His eyes, the whole world is His mouth; viśva means sarvataḥ. Do you remember which shloka from *Bhagavad Gītā* has the same meaning? <sup>54</sup> These are from *Mahānārāyaṇa Upaniṣad* or *Rudram*. You see how everything is connected. The Lord is looking through all the eyes - viśvataścakṣuḥ; viśvatomukhaḥ - He is eating through all mouths, or His face is everywhere; mukha has both meanings. viśvatobāhu – all hands are His hands and viśvāspāt – all legs are His legs. In other words, Paramātmā is samaṣṭi, Paramātmā is not vyaṣṭi, not an individual. In my mind, if I have the idea that God is One, excluding all of us, then I am not included there. He is something, somewhere. The Upaniṣad says that idea is not correct. In the beginning, you may think like that but when we move forward in sādhanā, we should realise that there is nothing which is *not* included. Only Paramātmā is infinite; if something is excluded from that, then Paramātmā will also be limited. So that Paramātmā is all-inclusive.

The second line says, sam bahubhyām or tam bahubhyām, that is also the reading. bahubhyām sam dhamati – bahu means the two arms, bahubhyām means the two. Here you can ask, “When so many heads are there, why only two hands?” The two are karma and upāsana. That Paramātmā is sam dhamati means dīpayāti. Paramātmā empowers each individual with their own karma and upāsana. I can only use whatever knowledge that I have gathered so far to go further in this life. I am also given the freedom to do more karma and more upāsana. So, the prakaraṇa is: where Paramātmā is there, I have to worship Him and I have to evolve before I recognise my one-ness with Him. karma and upāsana are the two arms that will help me evolve. Upāsana means devotion, more and more prayers, more and more bhakti. Karma means I do charity, I practise austerity, I do good works, I serve, whatever best that I can do. Then, when that body through which I am expressing all this drops, I will get another body that will also be based on my previous karma and upāsana. So, my vidya and karma, my karma and upāsana will help me move forward. My previous understanding will also help me in moving forward.

What is this previous understanding? I will tell you a little about this. Not everyone comes to the understanding that there is a principle beyond what we can see. Right? There are some people who, when all the people in the house are doing pūjā, will say, “I declare myself as an atheist. I don’t believe in God.” What is this? It is their pūrva saṁskārās that are now expressing themselves. So, in whatever environment they are born, for some time, he or she is okay. Then suddenly all these tendencies start coming out. That is why in some house you will find some people who have a lot of devotion; some have mediocre devotion; some have no faith at all in anything beyond this world; all combinations are there. This is pūrva prañña. It comes and goes in some people. They have a sudden outburst of devotion, everything will be there. Then the world comes and then suddenly,

<sup>54</sup> सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्। सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. *Bhagavad Gītā* – 13.14.

everything is gone. Consistency is lacking in them. So, we have to recognise where we are in this. Nothing is random.

So bāhubhyām, with these two, karma and upāsanā, saṁdhamati – means it empowers or unites us with our previous karma vāsanās, give us freedom to do more karma – upāsanā. saṁpatatrai meaning those impressions also. prapatta actually means wings; you can say hands or wings: they are nothing but impressions. So, you have karma, upāsanā plus these impressions. This is why I quoted taṁ vidyā karmāṇi, this is *Bṛhadāraṇyaka* quotation. Every jīva travels with this package. Sometimes we think that if somebody has devotion and interest in spiritual practices, it means that he or she has seen them in their family; it will happen only then. That is not necessary. There could be four people in a family where, nobody, not even the parents, follow any religion or anything but the child in that family is so devoted and says, “I have always believed that there has to be a greater power. The purpose of life is not all this.” That child will suddenly come for Vedanta course, and the parents themselves will be wondering how it happened. Because they were born in a different culture, in another tradition, in another country and then, suddenly, their pūrva samskāras will show up. Those vāsanās, those impressions, come alive at that time.

Then saḥ devaḥ ekaḥ dyāvā bhūmī janayan. He creates the Earth – dyāvā, pṛthivi – and Heaven, so all the worlds; bhūmī – basically wherever you see any creation, all of that is His creation. Wherever your mind and sense organs can reach, understand that all of that is covered in Paramātmā, His creation<sup>55</sup>; we pray to that Paramātmā. There was an ashram like this and it had a store room also, like the one we have. You know that when there is a function, there is a lot of activity and you have to go to store room to get things for this or that purpose, so everything used to be locked. They had a combination lock. Somebody wanted to open the room so he must have asked, “What is the combination of the lock?” As you know, the combination locks are not very easy; you have to rotate this way, and then that way, you have to do everything. This person must have thought he remembered so he went there and tried opening the lock but nothing happened. He had forgotten the combination. So, he called the resident Swamy and said, “Swamiji, give me the number, come and open this.” The Swamy came. With every number he turned on the lock, he was looking up and praying. Finally, the lock got opened. The person immediately did namaste. “Swamiji, Bhagavan is answering your prayer!” The Swamy replied, “No. The combination is written there, on the wall!” But you will have to pray! See, you have to know the secret of where the combination is.

### Mantra 4

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः।  
हिरण्यगर्भं जनयामास पूर्वं स नो बुध्दया शुभया संयुनक्तु॥४॥

*yo devānām prabhavaścodbhavaśca viśvādhipo rudro maharṣiḥ,  
hiraṇyagarbham janayāmāsa pūrvam sa no budhdyā śubhayā saṁyunaktu. – 4*

That last quarter is beautiful sa no budhdyā śubhayā saṁyunaktu - it is a beautiful prayer. saḥ naḥ - to us, may He, that Lord, that Paramātmā, connect us with an auspicious intellect śubhayā budhdyā

<sup>55</sup> गो गोचर जहा ललि मन जायी सो सब् माया जानि उपायी॥

saṁyunaktu. May He connect us, unite us with this beautiful ability to think rightly. I am sure there is one text many of you have studied, *Śiva Saṅkalpa Sūktam*, a Vedic hymn. The same idea is there - tan me mana śiva saṅkalpaṁ astu. sa no budhdyā śubhayā saṁyunaktu – Oh Lord! May my mind have all auspicious thoughts. Because the intellect is the driver. If the intellect is pure and auspicious, then the mind, sense organs, action, everything will fall in place. Right thinking. If I think correctly, in the right direction, action will also be right. Our Guruji has composed *Īśa Stuti*, a small booklet, it has just come out. In that he has used this phrase, sa no budhdyā śubhayā saṁyunaktu. Now, let us see the first line.

yo devānām prabhavaśca udbhavaśca. yaḥ means that Paramātmā who is the source of all the devatas; devānām means the all the powers of the devatas. prabhavaḥ utpatti sthānam – He is the origin of all. prabhavaśca udbhavaśca - utpatti sthiti laya kāraṇam. viśvādhipaḥ - the one who is udīpaḥ, the one who rules over, protects this entire world. viśvādhipo rudro maharṣiḥ - once again the name Rudra is given. So, you will now see *Mahānārāyaṇa Upaniṣad*, *Rudram* and *Bhagavad Gītā* coming one after the other. We sometimes, feel that Śiva is different and Nārāyaṇa is different; at times they go together. Vedas don't distinguish that way. rudro maharṣiḥ - maharṣiḥ means all-knowing. hiraṇyagarbhaṁ janayāmāsa pūrvaṁ, that Lord. So, now we should think, what is this śubha buddhi? So the highest śubha that we can think of is, “May I make the best use of my life, the best possible use of all the faculties, of everything – meaning: ‘May I become free from this transmigration’”. śubha buddhi is this. Do you remember what this is called in *Yoga Vāsiṣṭha*? śubecchā. The most auspicious desire is this. In the Vedanta course, I can ask question from any text because I know that everyone has studied all these texts but here, I am not going to ask. But I taught *Yoga Vāsiṣṭha* here just before I left. śubecchā, vicāraṇā, anumānasā, tattvāpatti, asaṁsatti, padārthabhāvinī, tūryagā.<sup>56</sup> So śubecchā. – this is the most auspicious thought. Any time, if we get this thought, “Bhagavān, I really need mokṣa” there is nothing better than that. You are directly connected now. Wifi: dot one..two..three, everything is all set! Full connection is there! And when you say, “Bhagavān, not now” that means one is gone! Connection has become a little weaker! śubha saṅkalpa is this, this is Śiva saṅkalpa. For that we need enough vairāgya. I have lived my life, I have understood everything, how long will I go on doing this thing? So, our prayer is, “That also will not happen on my own. You, Bhagavān, make sure this saṅkalpa becomes stronger and stronger.”

sa no budhdyā śubhayā saṁyunaktu –there is an elaboration on this in the *Bhagavad Gītā* where there is a discussion on four types of devotee – ārtha, jijñāsu, arthārta and jñāni<sup>57</sup>; that is this only. sakāma bhakta, niṣkāma bhakta is all elaboration on what do we seek from God? The next two mantras are from *Rudram*. So, this is again the nature of that Paramātmā and our prayer as to how we can connect to Him.

<sup>56</sup> शुब्रेच्चा विचारणा अनुमानसा तत्त्वापत्ति असंसत्ति पदार्थभाविनि तूर्यगा॥ - *Yoga Vāsiṣṭha*.

<sup>57</sup> चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन। आर्तो जिज्ञासुरर्थार्थी ज्ञानि च भरतर्षभ॥

Four kinds of virtuous people worship me, O Arjuna. The dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. *Bhagavad Gītā* – 7.16.

Mantra 5 and 6

या ते रुद्र शिवा तनूरघोरापापकाशिनी।  
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥५॥

*yā te rudra śivā tanūraghorāpāpakāśinī,  
tayā nastanuvā śantamayā giriśantābhicākaśīhi. -5*

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे।  
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥६॥

*yāmiṣuṃ giriśanta haste bibharṣyastave,  
śivāṃ giritra tāṃ kuru mā himsīḥ puruṣaṃ jagat. – 6*

Only this much is from *Rudram*, thereafter all mantras are different. You may wonder whether they are copy – pasting. But earlier, all the mantras were together in the Vedas; only later they were divided into four Vedas and then further into śākhās and so on. So *yā te rudra* – Hey Rudra, O Lord, *yā* means that. *te śivā tanūḥ* - that body of yours, means that form of yours is *aghorā* means it is not ghora that is not terrible, very gentle. *Śivā* means auspicious. *tanūḥ* is feminine, therefore the word *Śiva* (masculine) becomes *Śivā*, the feminine form of the word. So *śivā tanūḥ aghorā apāpakāśinī* – that is why when you chant also, that sharp ‘aa’ should come like *tanūraghorā apāpakāśinī not pāpakāśinī*. You should be alert when you chant, you should not chant mechanically. *apāpakāśinī* means that which can remove all my afflictions<sup>58</sup>. I can destroy my sins, I can destroy my afflictions just by remembering the Lord, that is the idea. *aghorā apāpakāśinī* – *kāśa* means to shine, *papa* means sin, so it means when sins are shining. *apāpakāśinī* means that which will eliminate them, so that they will not appear, they will not express. That’s why some people, when something bad happens, they will say, “Sh..Sh..Sh.. I don’t want to hear.” *smṛti mātra ta adhamanāśinī* – *Bhagavān Kṛṣṇa*’s one name is *Adharmācana*, the one who removes the *pāpa*.

*tayā* – by that; *naḥ* means all of us *asmān*. *tanuvā śantamayā he giriśanta*. *Giriśanta* is also *Bhagavān*’s name. *abhicākaśīhi* means, “Look at us with that delicate, beautiful, auspicious, sin-removing look, look at us that way.” Let Your Grace be on us. I told you, He is watching apples and all of us! So, if we say *Paramātmā* is outside, He will look at us from the outside. But He is *antaryāmi* also. So, He is looking, He is watching, “Where is this fellow’s mind going, here and there? I am here; the class is going on and he wants to think about all sorts of things! Come here!” So, “O, God! Look at me in this way” means shower Your Grace on me. In poetic form they will say *kaṭākṣakiraṇāḥ* – from the corner of Your eye. They say *Bhagavān* or *Guru* looks with *kaṭākṣakiraṇāḥ*, with a side-glance and “Aah!” - that is enough. *Lakṣmīdhāra Kavi* has composed a *śloka* on that<sup>59</sup>. *Advaita Makaranda*. Yes, yes, I remember I have also covered *Advaita Makaranda*

<sup>58</sup> शिवा शुद्धा अविद्या तत् कार्यं विनिर्मुक्ता सच्चिदानन्द अद्वय ब्रह्म रूपा न तु घोरा शशिबिम्बं इव आहलादिनी अपापकाशिनी स्मृति मात्रे त अधमनाशिनी॥

<sup>59</sup> कटाक्षकिरणाचांत-नमन्मोहाब्धये नमः। अनन्तानन्दकृष्णाया जगन्मंगलमूर्तये॥

Salutations to Lord Krishna, who is Bliss, whose form is auspicious to the whole world, and who, by mere ray of His glance, dries up the ocean of delusion of those who surrender to Him. – *Advaita Makaranda* – 1.

here! So, Oh Lord! Bless us. tayā na tanuvā – by that peaceful, auspicious form; śantamayā – he giriśantaḥ. The etymology of giriśantaḥ is: giri means mountain and śantaḥ - śam tanoti iti śantaḥ; the Lord sitting on the Kailās mountain as though He is spreading peace. So, Oh Lord! You look at us from Kailās or from within. Kailās means - khaṁ sukhaṁ lasāti yatra tat kailāsam - khaṁ is Brahma; sukhaṁ lasāti means shine: caitanya. So there where ānanda and caitanya are both there, that is Kailās. Physically, it is outside but it is also within. So, O Lord! Shower your grace!

yāmiṣuṁ giriśanta haste bibharṣyastave – yām iṣuṁ haste bibharṣi – He Giriśanta! iṣuṁ means the arrow that which you have bibharṣi – taken, which you have made ready. For what? astave – means to release, to shoot. The arrow that You have taken in your hand - yām iṣuṁ haste bibharṣi – for releasing, O Śiva, O Giritra, protector of this Mount Kailās. śivāṁ giritra tāṁ kuru mā himsīḥ - do not kill; puruṣaṁ jagat - the world. Please don't destroy the world, please don't destroy anyone with the arrow that is there in your hand. Please forgive us if we have done anything wrong. mā himsīḥ - himsā mā kuru. Bhagavān, we are not ready for the destruction of our life; so please don't destroy us. Destroy only the negative things is us. You know, this episode comes in the *Rāmāyaṇa*. Bhagavān Rāmacandraji is sitting at the seaside. He asks Vibhīṣaṇa, “Vibhīṣaṇa, this ocean is there. I have to cross and go to Lanka. What should I do?”

Vibhīṣaṇa says, “Bhagavān, you pray to the ocean god.”

Lakṣmanji is not happy with this suggestion and he looks at Vibhīṣaṇa as if to ask, “Where are you coming with all these ideas?” When Vibhīṣaṇa goes, he tells Rāmacandraji, “Bhagavān, what is this? No prayer! Take the arrow! Finish this. Burn the ocean! He was supposed to come here and do namaste to you first.”

Bhagavān says, “Hush! Later on, we have to do that. But now, I will have to do what he has said.”

Bhagavān sits down and fasts for three days because of Vibhīṣaṇa's suggestion. Samudradevata does not come. Then Bhagavān calls Lakṣmanji, “Bring my bow and arrow.”

He was there waiting only for that. “Here! Here, Bhagavān!”

When Bhagavān sets the arrow on his bow, Samudradevata comes out, kanaka sthala bhāri – with all the offerings on golden platters, and says, “Bhagavān, it is not my mistake for not coming. It is You who established the boundary that we cannot cross. You have set the rules.”

“Even then, you should have come. I am your boss.”

Samudradevata says, “I am sorry, Bhagavān. But please don't burn me. Create a path over the sea.”

Bhagavān asks, “What should I do with this arrow?”

“Release it to Australia!”

The name of the place is astra ālaya. astra ālaya becomes Australia! I am serious! That is why it is said that Bhagavān released His arrow to the southernmost point, where it is said all the asurās were staying! Not now! Now all good people are living there! Earlier it was astrālaya. -

So, the prayer here also is, “O Bhagavān! This arrow that you have in your hand, use it to destroy all the bad people; not us, we are all devotees. Or whatever wickedness we have in us, whatever

wrong thing we have, destroy that.” Giritra – means protector of this giri. Now, the mantras for immortality continue once again because the main theme is how to attain immortality.

Mantra 7

तत परं ब्रह्मपरं बृहन्तं यथानिकायं सर्वभूतेषु गूढम्।  
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वामृता भवन्ति॥७॥

*tata paraṁ brahmaparaṁ bṛhantaṁ yathānikāyaṁ sarvabhūteṣu gūḍham,  
viśvasyaikaṁ pariveṣṭitāramīśaṁ taṁ jñātvāmṛtā bhavanti. – 7*

taṁ īśaṁ jñātvā amṛtā bhavanti – By knowing that Lord, you become immortal. Now, what is the nature of that Īśvara, that Paramātmā? tataḥ param – it is higher than That. Now, higher than That means higher than what? So, you have to understand, higher than Paramātmā who is portrayed as jagat kāraṇam. This is beyond kāraṇam also, tataḥ param; where the association with jagat is also not there. Our idea right now is that Paramātmā with māyā śakti is the kāraṇam of jagat, so kāraṇatva is included there. Brahma tattva is to be known as That where there is no kāraṇatva in Paramātmā – meaning It is never the cause. It is seen as the cause because I see the world as an effect. This is a little difficult to understand. You take it this way that tataḥ param means It is higher than the world, It is beyond the world. tata paraṁ brahmaparaṁ bṛhantaṁ - This Brahma is param Brahma (sometimes in śāstra, the word aparam Brahma and param Brahma are both used.) This is param Brahma, supreme Brahma. bṛhantaṁ - means that which is big, which is infinite. yathānikāyaṁ - meaning in every body. sarvabhūteṣu gūḍham – this Truth principle is hidden in all beings as gūḍham - secret. So, if you are discussing the Upaniṣads, you can tell people you were discussing something secret! yathānikāyaṁ sarvabhūteṣu gūḍham – It is there in all beings with dvipadam, tripadam, catuspadam or aṣṭapadam, different number of legs. Dvipadam, humans; catuspadam means animals; ṣaḍpadam means some insects like mosquitoes.; aṣṭapadam means creatures like spiders. Paramātmā, Brahman, is present in all of them; and that Brahman I am. That means if you see some mosquito or spider, you can then say, “O my Self! Why are you climbing on the wall?!” That mosquito, that spider is also your expression.

viśvasyaikaṁ pariveṣṭitāram - pariveṣṭitāram means that which envelopes the whole universe; *That* I have to know. īśaṁ taṁ jñātvāmṛtā bhavanti –That which envelopes the whole universe. A little bit about the principle now, Vedānta siddhānta. We also have to understand this. When I do sadhana, I recognise that I am Ātmā different from anātmā – meaning that I am different from the five sheaths. That “I” is understood as caitanya, Consciousness. This much I can understand. I then have to understand that this Consciousness is one in all, meaning the same Consciousness is expressed in all beings. I have to understand that that One Consciousness alone is pervading the entire universe. How will I know that? This caitanya principle which I can see in my body, I understand that It is in all bodies wherever life expresses. I can understand up to this. Further, I have to understand that That alone is the Existence in this whole creation. So everything that exists as Is...Is...Is - that Existence is the same caitanya. The entire creation is recognised as Is..Is..Is; everything Is, right? The book Is, the desk Is, the body Is, chair Is, people Are, everything. All that Is-ness is *not* different from Consciousness, caitanya, “I”. This is mahāvākya. sarvabhūteṣu gūḍham and viśvasya pariveṣṭitam param. This will never become your experience; you will not experience that you are free; but this will become your knowledge that whatever you have

understood as Ātmā, Sākṣī, That alone is expressing as this creation. And the Vedanta pramāṇa is complete by itself. You don't need anything else to substantiate this teaching. For example, if somebody says that there are fruits outside on the desk, I have heard it; now I have to go and see them. You don't need to do that. If you think that, "I have heard that I am all-pervading, now I have to see that I am all-pervading", how long will you wait? You will wait eternally. "I want to know that I am eternal and I don't have to wait for it" - because Vedanta pramāṇa has already said it. It is over. Anyway, no other means can enter into this territory; that is why this is called pramāṇa. If any other means could also function here, Vedanta will not be pramāṇa. If eyes can see colour and ears can also see colour, then eyes are not pramāṇa. What is the definition of pramāṇa? pramā is abhādītam, anadīgatam – means no other means is going to come here. na anyathā adīgatam.

I think this is enough; this is pramāṇa. Therefore, if Vedants has said, "You are all-pervading", then I am all-pervading, that is all. It is just as if the eyes have said this is the colour, then that is the colour, that is all. You don't say, "Let me ask the ear." Or you can check with somebody else's eyes, right? "I see it as green, can you also see it is green?" If you study *Śvetāśvatara Upaniṣad* and that says you are all-pervading and eternal and you think, "I am not sure," you can check *Kaṭhōpaniṣad*. This is the right way of thinking. If you say, "I still have doubt," you study *Chāndogya Upaniṣad*, *Bṛhadāraṇyaka Upaniṣad*. That means you don't jump from one pramāṇa to another pramāṇa. You cannot go from śabda pramāṇa to pratyakṣa pramāṇa. This is what people try to do and they get confused, and they think nothing is working, nothing is happening, Vedanta does not work.

"Then what will I do?"

"Now I will do something else."

You didn't understand *how* Vedanta works.

Since we are all on this topic, I will add ~~there is~~ one more thing. This is the best topic. Vedanta is pramā karaṇam - pramāṇam. So, it is jñāpakaṁ na tu kārakam <sup>60</sup> - means it will not make you a do-er. *It will not make you a do-er*. Just understand. Making me a do-er is what? It will not engage me in anything. It is there to reveal some fact, as it is - that is all. That is the role of the Upaniṣad.

"Then how you are telling me to become a devotee, do prayer and all sadhanas?" That is all preparation. Because I have too many cobwebs in my head, I have to do all that. For example, your puja room is there, right? There are so many other things. I am cleaning everything, removing dirt, I am washing the sheets. Why? Because those sheets are going into the puja room. That cleaning, washing is not your prayer; it is for getting the puja room ready for prayer. So, all the earlier actions are for removing all the clutter. Vedanta will just come in and say, "This is the Truth" and that is it. For anything else, I will have to do karma, upāsana. Do you understand this much? Shall I tell a little more?

This means Vedanta is going to reveal that I am saccidānanda; and after knowing this, if my mind is disturbed, that is not Vedanta's problem because Vedanta is telling that you are not the mind, that

<sup>60</sup> ज्ञापकं हि शास्त्रं न तु कारकं इति स्थितिः॥ Scripture is revelatory (produce knowledge) and not mandatory (issuing commands) - *Bṛhadāraṇyaka Upaniṣad* 1.4.10 - *Śaṅkara Bhāṣya*.

you have no mind. You do karma and upāsanā for mind related issues. Vedanta is not going to fix that. I once gave you the example that let us say this part of the hall is very dirty and that part of the hall is clean. The room is dark, so when I come in, I turn on the light. So, what will happen? Will the light remove all the clutter from this side of the room? No. It will just show that, yes, there is clutter, that is all. And it will show that one part is clean.

The purpose of light is not to clean those places. It will just reveal them. I have to do the cleaning. This is called na tu kārakam only jñāpakam. If you want to know more, it will not make you one of the kārakās. Vedanta pramāṇa will not make you kartā, karma, kāraṇa, any one of them. Vedanta pramāṇa works that way. In fact, it is there to only remove your pramāṭṛtvam; the idea that I am the knower, it has come to remove that. It has come to remove the idea that I am the meditator. It first says you meditate and then later on I will tell you that you are not the meditator. This is the subtle part. tam īśam jñātvāmṛtā bhavanti – So I have to know that Paramātmā tattva, then I become immortal. Next idea is from *Puruṣa Sūktam*.

### Mantra 8

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात्।  
तमेव विदित्वाति मृत्युमेति नान्यः पन्थाः विद्यतेऽयनाय॥८॥

*vedāhametaṁ puruṣaṁ mahāntaṁ ādityavarṇaṁ tamaśaḥ parastāt  
tameva viditvāti mṛtyumeti nānyaḥ panthāḥ vidyate'yanāya. – 8*

I just paused after viditvā to make the meter sound good, that is all. The *Puruṣa Sūktam* is there in all the four Vedas. aham veda – now I will read little in Sanskrit today; I have not read anything <sup>61</sup>. So, whatever is already said, to make that more firm, yuktamarthaṁ dhṛḍhaituṁ mantradṛk anubhavaṁ darśayatvā. This is said not by somebody who is praying; somebody who has already had the revelation is now speaking. This is the utterance of a realised person. He said, aham veda – I know this, veda jānāmi. This is the parama puruṣārtha – the highest goal, the highest achievement. aham veda etaṁ puruṣaṁ mahāntaṁ - I have understood the Supreme. mahān means infinite - mahāntaṁ puruṣaṁ veda. What is His nature? ādityavarṇaṁ - It like the sun, shining, means it is caitanya svarūpa. tamaśaḥ parastāt – It is beyond darkness. There is a similar prayer in the *Bhagavad Gītā* also that Paramātmā is of this nature <sup>62</sup>. tam eva viditvā – only by knowing That, means I have to know That which is untouched by ignorance. viditvā, having known It mṛtyuṁ atyeti, he goes beyond death.

nānyaḥ panthāḥ vidyate'yanāya - ayanāya – for this journey, there is no other path. nānyaḥ panthāḥ - means there is no other way. It will be said later in this Upaniṣad in a very humorous way that there is no other way to become free from this transmigration. We go on trying, you know, this

<sup>61</sup> इदानीमुक्तमर्थं दृढयितुं मन्त्रदृगनुभवं दर्शयित्वा पूर्णानन्दाद्वितीय ब्रह्मात्म परिज्ञानादेव परमपुरुषार्थप्राप्तिर्नान्येनेति दर्शयति - वेदाहमेतमिति ॥

<sup>62</sup> क्विं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः। सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात्॥ Whosoever meditates on the Omniscient, the Ancient, the Ruler (of the whole world), minuter than the atom, the nourisher (supporter) of all, of form inconceivable, effulgent like the sun and beyond the darkness of ignorance. *Bhagavad Gītā* – 8.9.

way, that way, “Something will work.” You try, you do all the circus. Then you sit down finally. Nothing is working. That wisdom is already there with us. This is the age-old wisdom. Read *Gītā*, read the Upaniṣad. Once we understand this, na anya panthā means why waste time in other things? Sometimes, even we know it is not going to work, “Let me take a chance; may be it will work.” Arre, what may be? It is *not* going to work. If you can get it to work in any other way, Bhagavān will become wrong, Upaniṣad would become wrong. “I am going to have perfect body, perfect sense organs, perfect mind, perfect house, perfect boss, perfect family.” Go on imagining. Perfect is only in this way that you stop seeing imperfection. That is perfection. Only one thing is perfect and that is Brahman. Everything else has imperfection. How many ways and how long can we go on trying? nānyaḥ panthāḥ vidyate'yanāya. We will stop here today, continue tomorrow.

### Discourse 7

### Mantra 8

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात्।  
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥८॥

*vedāhametaṁ puruṣaṁ mahāntaṁ ādityavarṇaṁ tamaśaḥ parastāt,  
tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya. – 8*

taṁ jñātvā amṛtā bhavanti <sup>63</sup>; etat viduḥ amṛtāse bhavanti <sup>64</sup>; tameva viditvā ati mṛtyumeti - all these references are to indicate that Knowledge alone – and when we say Knowledge, we mean Knowledge of the Self, identity with the Self – will lead to Liberation, freedom from all sorrows, all afflictions. The Upaniṣad mentions that consistently. It is said in in the *Gītā* yajjñātvāmṛtamaśnute <sup>65</sup>. Immortality is attained by that Knowledge. And what is the nature of That? So, that which was indicated earlier as ajam, dhruvam, etc., is indicated here by some Rṣi's experience, as that aham veda – that puruṣa as ādityavarṇaṁ tamaśaḥ parastāt, etc. This vedā aham comes in other places also. Somebody might have a question. “If you know, why do you have to talk about it? If you know It, you know It.” It is generally said that if you know but if you talk about it saying, “I know this”, then people think it is not very good. So, it can be taken in two ways. One is that when the Truth is revealed as this infinite ajam, dhruvam, etc., then those who listen to it will get the idea that may be it is difficult or impossible to know: “Can I know It? Can I get It?” So, such statements are bringing a level of confidence in the sādḥaka that, “Yes, if somebody else can know It, I can also know It. Knowledge is possible.” The second is when somebody says knowledge has taken place, the one who has knowledge is the ahaṅkāra; and the knowledge has taken place that I am *not* the ahaṅkāra, I am Brahman. This also we should know. Okay, I will tell you again, pay attention. The one who is claiming that knowledge has taken place is the ahaṅkāra and the knowledge that has taken place is that I am *not* the ahaṅkāra. What does ahaṅkāra mean? You know what I am referring to by ahaṅkāra. ahaṅkāra means Swami Bodhatmananda; ahaṅkāra means your name. That is ahaṅkāra. That individual is the one who is claiming vedā aham, aham jñāmi. For knowledge to take place, I need antaḥ karaṇa; for expressing that the knowledge has

<sup>63</sup> Chapter 3, Mantra 7.

<sup>64</sup> Chapter 3, Mantra 1.

<sup>65</sup> ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते - *Bhagavad Gītā* – 13.13.1.

taken place, I need antaḥ karaṇa plus sense organs. But to be Brahman, I need neither of those things. The question generally discussed by the students, the sādhakās is: “Who claims that I am Brahman?” Can Brahman claim that I am Brahman? No, because to claim whatever thought, words are needed; Brahman does not have them. So, Brahman cannot claim. ahaṅkāra cannot claim that I am Brahman. Why? Because it is ahaṅkāra, it is not Brahman. Ram cannot claim I am Shyam. Ram can claim I am Ram and Shyam can claim I am Shyam. So, ahaṅkāra cannot claim I am Brahman. Brahman has no way to claim that I am Brahman. But to *be* Brahman, you don’t need upādhi, but to express, you need upādhi. So, this is how you should understand. Okay, further now.

The Ācārya in the Upaniṣad goes between saḡuṇa and nirḡuṇa Brahman, Brahman with attributes and Brahman without attributes. So, the references will be to Brahman with attributes, but identity will be with Brahman without attributes meaning, our identity will be with Brahman without attributes. In other words, when it is said in the previous mantra, āditya varṇaṃ puruṣaṃ mahāntaṃ tamaśaḥ paraśtāt, so that which is beyond ignorance, that which is infinite, etc. So, they are indicating the absolute Reality. But when it is said that Paramātmā is all-pervading-prabhavaśva, udbhavaśca, etc., so all these are with conditions. Are all of you are paying attention? We should know when what is indicated, if saḡuṇa Brahman is indicated or nirḡuṇa Brahman is indicated and I have to understand with which is my one-ness. I can claim one-ness with the Brahman that is attribute-less; not the one with attributes. Okay, let us continue further. As required, I will bring all the concepts and explain.

#### Mantra 9

यस्मात्परं नापरमस्ति किञ्चित् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्।  
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्॥९॥

*yasmātparam nāparamasti kiñcit yasmānnāṇīyo na jyāyo'sti kaścit,  
vṛkṣa iva stabdho divi tiṣṭhatyekastenedaṃ pūrṇaṃ puruṣeṇa sarvam. - 9*

yasmātparam nāparamasti kiñcit - yasmāt na param asti kiñcit na aparam asti kiñcit – there is nothing subtler than This, higher than This, there is nothing lower than This. param is higher, aparam is lower, so there is nothing higher or lower. yasmāt aṅīyo na jyāyaḥ kaścit – there is nothing subtler than This, there is nothing grosser than This. What does this mean? That there is nothing other than This. Gross, subtle, they are all comparisons, right? You compare with respect to this: there is something higher, something lower, something grosser, something subtler and so on. But if there is nothing else, where is the comparison? So, these mantras are indirectly pointing out that the Truth is one without a second - ekameva advitīyam, in the first two quarters. The third quarter is quoted sometimes - vṛkṣa iva stabdhaḥ divi tiṣṭhati - stabdhaḥ means like a post, it is standing there, like a tree stump. So, you think Paramātmā is standing there, tall, like a stump, vṛkṣa iva. Some people will think, “Sometimes they say samsāra is also a tree, an upside-down tree. Sometimes they say Paramātmā is also a tree, standing straight. Why are they are always talking about some tree?” One meaning is tree, another meaning is fruits; there is phalam, fruits, everywhere. vṛkṣa iva stabdhaḥ means it does not change, acalaḥ, niścalaḥ, that is what it means, changeless. Changeless means not changing in itself internally and not moving in space externally.

## Śvetāśvatara Upaniṣad

In the *Gītā* - acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca <sup>66</sup> . Two words are used: sthāṇuḥ and acalaḥ. sthāṇuḥ is like vṛkṣa - acalaḥ, vṛkṣa iva stabdhaḥ. divi tiṣṭhati – divi means: in space. With these usages, sometimes we think there is space, then in space, there is a tree and that tree is called Paramātmā. divi means shining, caitanya svarūpa, so divi is like caitanya. That is all you have to understand. And where it is staying? In one's own Self. It cannot be that Consciousness is staying in Consciousness; Consciousness alone Is. That is why in the seventh chapter of *Chāṇḍogya Upaniṣad*, there is a question that goes like this: if everything is the world, where is the world? So, you say, the world is in Paramātmā. Then where is Paramātmā? You say It is in Its own Self, sarva mahimne pratiṣṭhitā, you don't need anything else. Otherwise, it will go on. In other words, everything else has dependent existence, whereas Consciousness alone has independent existence. divi tiṣṭhati ekaḥ - ekaḥ: It alone is. I alone am.

ekastenedaṁ pūrṇaṁ puruṣeṇa sarvam - tena puruṣeṇa idaṁ sarvaṁ pūrṇaṁ vyāptam – All this is filled with that Puruṣa, that Paramātmā, so that Paramātmā has filled everything. If we see otherness, then all of it is filled by This. Sometimes, people ask this question, or you might be thinking, “You know, every Upaniṣad that I study, is talking about the same thing. They say Paramātmā is all-pervading, pervading this, pervading that. So, should I study anymore? Every Upaniṣad, they talk about the same thing.” We should understand this concept. First, creation is talked about; they say there are so many things. Then they will say Paramātmā is everything, everything is filled with Paramātmā, everything came from Paramātmā. That means everything what I see, what I understand, by itself, has no reality. Have I understood this? If my answer is, “No”, then continue. You know the decision box in flowcharts. Is my understanding that all names, forms, including this fellow, is mithya? If the answer is ‘Yes’, stop. If the answer is ‘No’, continue until the answer becomes ‘Yes’. This is called elimination of sorrow. As long as I go on giving reality to things around me or this idea that I am the experiencer and I am going through all these problems, then my sorrow is very much real, therefore world is very much real; therefore, teacher is real, śāstra is real, classroom is real, and I have to study. If I have understood, that it is not real, then I don't need the teacher, śāstra, anything. So divi tiṣṭhatyekastenedaṁ pūrṇaṁ puruṣeṇa sarvam – everything is filled with that Paramātmā tattva alone. Okay, now it is said that Paramātmā tattva is free from all names and forms and therefore all afflictions. The one who knows this is free from all problems; the one who does not know, he is going to suffer.

### Mantra 10

ततो यदुत्तरतरं तदरूपमनामयम्।  
य एतद्विदुरमृतास्ते भवन्ति अथेतर दुःखमेवापियन्ति॥१०॥

tato yaduttaratarāṁ tadarūpamanāmayam,  
ya etadviduramṛtāste bhavanti athetara duḥkhamevāpiyanti. – 10

<sup>66</sup> अच्छेद्योऽयमदाहयोऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणूरचलोऽयं सनातनः॥ This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. *Bhagavad Gītā* –2.24.

tataḥ yad uttarataram . tataḥ - then, that. Then, that means then the world, or sarvam, that which is the world, which Brahman fills, higher than that is Brahman. So, it is to indicate that there is no direct contact between Paramātmā and the world. See, when two entities are talked about, we will immediately try to find their connection, relation. So, if I say the world and Paramātmā are like water and sugar, you can put sugar in water and mix it. So, there are two different entities and they can be mixed with each other. So, are the world and Paramātmā like this? It is said, 'No.' Then how are they? They are like rope and snake. So, the world is like snake and Paramātmā is like rope. That snake that I see on the rope, never really comes into contact with the rope. Like that, the world does not really affect Paramātmā. The word yaduttarataram is to indicate this. It is higher and therefore it is untouched by the world. When I know this, then I am immortal. This immortality or Liberation is *not* to be understood this way that I am one entity and world is another entity. I, the Consciousness and world is another entity and I have to go on struggling to take myself out of this. We should not think of it this way. We should understand: I am ever higher. The world is there, people are there, experiences are there, yet I am free. I am the non-experiencer because I am higher. I am like the rope and the problems are the snake. Okay, I will use another terminology. 'I am', means Consciousness, is the rope and 'I am', the ahaṅkāra, is the snake. I, the sākṣi, am the rope and I, the ahaṅkāra, am the snake. So just as the snake does not touch the rope, the ahaṅkāra does not touch sākṣi. But I cannot even distinguish between the two. This is called anyonya adhyāsa. The adhyāsa is not between sathya and sathya; it is between sathya and anṛta. If I understand this, my Liberation is right away. If I think both are satya, then there is the question how will you separate the two? If both are satya, they will immediately come back. In *Bhāgavatam*, in *Hamsa Gītā*, this is the question asked by Sanatkumāra to Brahmāji: that it looks like the viśayās have entered into the mind and the mind has entered into the viśayās. So, what is our struggle? "I am going to meditate today because yesterday Swamiji said meditation will give powers." So, you start meditating, withdraw the mind from everything. Then you remember somebody has given a Christmas gift. So, the mind will go there. Or, "After this, I am going to do this. As soon as I get up from my meditation. I am going to see for myself if I have more power; I will smell my body because they said fragrance will come now." So, the mind goes towards objects and the objects have entered the mind. If somebody feels that I am going to claim my Liberation the day when they are eternally apart, this struggle will be endless. Mind and viśayās are on the same plane; Consciousness and mind are on different planes. So, I should understand that I am that Consciousness which is ever untouched by the mind or ahaṅkāra you can call it. I am that Consciousness that is ever untouched by mind or ahaṅkāra, and therefore jñānam is enough. The whole exercise is to come prepared for this understanding.

I should also be ready to accept this teaching as is. No, "I don't like this answer." You don't have a choice. This is the answer. Let us say somebody says, "Fill out this form." Your age: 45. "No, I don't like to give this age." You cannot do anything: this is your age. Pramāṇa is going to tell you that this is how it is. I have to understand the mithyātva of jīvatva with respect to Ātmā, with respect to caitanya. All my problems are because of that jīvatmā: I am a finite being, I am kartā, bhoktā, this is the starting point of all problems. Not this person, that object, this weather, this place, something or the other. The starting point for all problems is: I am jīva. jīvaṁ kalpayate

pūrvam tato bhāvān pṛthagvidhān<sup>67</sup>. If I want to keep the starting point as is and then go on adjusting other things, there is no mokṣa. So, to become ready to accept this answer, I need śraddhā. Śraddhā is not, “Yes, yes, I have śraddhā that I am going to listen to something.” Śraddhā means whatever they are going to say, you be ready. So, I have to understand this different level of reality between Consciousness and mind.

tataḥ yad uttarataram tad arūpam – it is formless anāmayam. āmaya means disease, vyādi, problems; anāmayam means free from all problems. The only thing that is free from all problems, anāmayam. Look at it more from the preparatory standpoint of the seeker. When the seeker sees there is some sorrow in life, and he is so sensitive that he says, “No, no, I don’t want this”, and then he will not choose that as his pursuit. To take you a little into *Kaṭhōpaniṣad*, shreya and preya, the good and the pleasant, how does the person drop what is pleasant and go for the good? When he is extremely sensitive to the pain that is associated with pleasure and, as his sensitivity increases, he says, “Even if there is a little problem that you are going to show in this pleasure, I don’t want it.” He is going to choose shreyas. The one who says, “Arre, a little problem I don’t mind, bring it”, he will always go for preyas. This will make the difference between Naciketa and somebody else. So, when we go on making choices, if we are not sensitive to sorrow, when somebody says, “Would you want to have another life?”

“I don’t mind, as long as I come, do this, that, I have friends around.”

So, then you say, you are not ready for Upaniṣad. The Upaniṣad fellow will say, “parīkṣya lokān karmacitān brāhmaṇā nirvedamāyat nāsti akṛta kṛtena<sup>68</sup> - anything that you tell me about karma, and result of karma, I don’t want it. Tell me something different, which is not āpyam, utpādyam, vikāryam, saṁskāryam.” He is going to choose shreyas. So, we will have to increase our sensitivity, sensitivity towards the pain with which it is associated. That is why the five limitations that we talked about, the first is association with pain, AP. I should be able to say, “No, I don’t want this because even if there is a trace of sorrow or impermanence or something, I don’t want it. I am not going to settle for this.” Only then you will look for defect-free Brahman, defect-free goal which is Brahman. So, anāmayam – that word I am explaining; āmaya means problem, defect; anāmayam – defect free.

My favourite joke. When husband and wife get married, they have the criteria that they are looking for defect-free spouse. No one will see whatever defects are in themselves; but whatever I am going to choose, that should be defect-free. At first, they try here and there, without getting anything. Then they say, “This will do, it has a few defects but in one year, I am going to make sure all defects will go!” So, the project after marriage is to make the spouse defect-free! This is the project - not to make *myself* defect-free. Then, in six months, that project is shelved, because they know it

<sup>67</sup> जीवं कल्पयते पूर्वं ततो भावान् पृथग्विधान्। First of all, the egocentric attitude (jīva bhāvanā) is projected and thereafter follow imaginations of various entities - *Māṇḍūkya Upaniṣad Karika* 2.16.

<sup>68</sup> परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ॥ Let the Brahmana (aspirant), after he has examined the worlds gained by karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by karma - *Muṇḍakopaniṣad* – 1.2.12.

is - Mission Impossible! See, the laughter comes from this side of the hall only, not from this side! Because they have no idea what these people are talking about! I remember something else, I have to tell you. There was this father, he had some project assignment, he was travelling everywhere, he was constantly travelling. He would hardly spend any time at home. His bags were always packed; all the time he was in airports or in flight. His little daughter at home was missing him a lot. One day, when the father came home, she said to him, “Why are you not here? You are always going somewhere.”

He said, “What to do? I don’t have a job here. My job is taking me everywhere.”

She said, “Dad, I’ll find a job for you here.”

She went here and there looking. One day she went to Taco Bell, and there it was written – We are Hiring. She went running to father and said, “Father, there is a job here! You can work in Taco Bell!”

He said, “If I work in Taco Bell, we cannot even eat here!” Children have no idea how food comes to the table!

yaḥ etat viduḥ te amṛtā bhavanti – those who know this, they become immortal. ataḥ itare duḥkhamevāpiyanti – and those who don’t get this, they will get sorrow. This mantra is very clear: knowing the Truth, you are immortal. By not knowing the Truth – it is not said that you will be non-immortal or you will be mortal – it is said you will get sorrow. Either you are immortal or you get suffering, only two options. Either now you are immortal, claim it; or you don’t claim it and suffer. Immortality is not something I don’t have and, in time, I will get it. There are beautiful kārīkās on this in *Advaita Prakaraṇa*. Okay, we will continue further now.

### Mantra 11

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः।  
सर्वव्यापि स भगवांस्तस्मात्सर्वगतः शिवः ॥११॥

*sarvānanaśirogrīvaḥ sarvabhūtaguhāśayaḥ,  
sarvavyāpi sa bhagavānstasmātsarvagataḥ śivaḥ - 11*

sarva-ānana-śiraḥ-grīvaḥ - ānana means faces, mouths. śiraḥ is heads, grīvaḥ is neck. So, all faces or mouths, all heads, all necks, everything is Bhagavān. He is the one who has all. sarva-bhūtaguhāśayaḥ - and He is in the caves of the hearts of all, He is in all. See, the Upaniṣad keeps flipping between these two. On the one hand, it will say He alone is. Then, if you see many-ness, all heads, all faces are Bhagavān alone. It was said earlier that all upādhis, all hands, legs, etc., belong to Him alone. It is said here also; He is in all. So, Paramātmā is the cause of all, sarvakāraṇa. Paramātmā is sarvavyāpi, all-pervading. Paramātmā is sarva and Paramātmā is above all, sarvātītaḥ. So, sarvakāraṇa, sarvavyāpi, sarva and then sarvātītaḥ, beyond all. It is said here: sa bhagavān sarvavyāpi, bhagavān sa sarvagataḥ. sarvavyāpi means all-pervading; sarvagataḥ means, is present everywhere. There is a beautiful śloka in *Viśṇu Purāṇa* on the bhagavān śabdaḥ. Bhagavān is the one who has ṣaḍ aiśvarya, six bhagas: aiśvaryasya samagrasya dharmasya yaśa śrīyaḥ, vairāgyasya

mokṣascaiva ṣaṅṅāṃ bhaga iṭiraṅā<sup>69</sup>. Or jñānam and vairāgya, these six bhagas. aiśvarya means prosperity for all; dharma – righteousness; yaśa - name and fame; śrīyaḥ - wealth of all, knowledge of all and vairāgya towards all. You can dwell on this, it is a beautiful thing. Just look at it this way: what should be the quality of a leader? Bhagavān is the highest, greatest leader but otherwise also, what should be the quality of a leader? These six qualities should be there in that leader. aiśvarya means prosperity because if you have to lead, you should have prosperity or bring prosperity. aiśvarya can also mean power; power should be there. A leader or king without power cannot lead. He must have authority; he should be empowered, he should have that position, whatever he says should be final. This is aiśvarya. He should be righteous, means he should be good, noble. He should not be wicked. Because if power is there and wickedness is also there, he will bring destruction. So, aiśvarya, dharma. yaśa – name and fame means people should know about him. People should know that he is good and should have faith in him. He should have enough wealth, śrīyaḥ; the leader should have the ability to bring funds. That is why, if you see, during the Cold War, two superpowers were there. But the one who had more treasure won. Money, śrīyaḥ. Then knowledge should be there, means he cannot be dependent on others for knowledge. Do you know why Dhṛtarāṣṭra was not made king? Because he could not see. So, his knowledge was limited. He had to always depend upon someone to feed him information. He did not know what is happening. He could not be a good leader, that is why they did not make him king. So, jñānam should be there; jñānam means ātmajñānam. But even in the worldly cases, knowledge should be there. Then he should have vairāgya, so that he doesn't get attached to whatever he gets, so that if he has to drop, he can drop it at that moment. That is the leader. Otherwise, he will become bound by whatever he is ruling, bandhana. In Bhagavān, all this is there in plenty; that is why they are called bhaga. There are six bhagas; bhaga means fortune. One who has these six fortunes, is called Bhagavān. Like dhanavān, the one who has dhana; in the same way, the one who has bhaga is Bhagavān.

I have elaborated this in some other places so you should think about this not only but as an individual, but as a nation also. If some nation wants to become leader, they should have all these. Leader also means you have to forget about your own comfort. Similarly, students should also forget about comforts. sukhārti cet tyajet vidvaṃ vidyārti cet tyaje sukham<sup>70</sup>. vidyā arjana you have to do, forget about comforts then. You will have no idea whether it is day or night and no idea what you are eating. You will go on studying, studying, studying. tasmāsarvagataḥ śivaḥ - therefore He is all pervading Śivaḥ - Śivaḥ means most auspicious.

### Mantra 12

महान्प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः।  
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥१२॥

*mahānprabhurvai puruṣaḥ sattvasyaiṣa pravartakaḥ,  
sunirmalāmimāṃ prāptimīśāno jyotiravyayaḥ. – 12*

<sup>69</sup> ऐश्वर्यस्य समग्रस्य धर्मस्य यशः श्रीयः। वैराग्यस्य मोक्षश्चैव षण्णां भग इतीरणा ॥ *Viṣṇuṣūtra* – 6.5.78.

<sup>70</sup> सुखार्तिं चेत् त्यजेत् विद्वं विद्यार्तिं चेत् त्यजे सुखम् ॥ Those desiring comfort, give up knowledge; they who desire knowledge, give up comforts.

mahānprabhurvai puruṣaḥ - This puruṣa, prabhu. Prabhuḥ, Bhagavān, Śivaḥ, Harāḥ, Hariḥ, all these words indicate the one Paramātmā. mahān – the infinite; prabhuḥ - and He is capable of accomplishing all. puruṣa - pūrṇatvāt puruṣaḥ, puriśayanāt puruṣaḥ, pūryate anena iti puruṣaḥ - so the one who fills everything is puruṣa. So, He is in the hearts of all and He fills the whole universe. That is why he is called puruṣaḥ. puruṣaḥ does not mean man; puruṣaḥ here means Paramātmā. sattvasyaīṣa pravartakaḥ - what is His nature? To increase sattva. sattva means two things; it means sattva guṇa. So Bhagavān's role, when He takes avatāra, is to promote sattva, to increase sattva. But sattva śabda is also used for antaḥ karaṇa. So sattvasyaīṣa pravartakaḥ means antaḥ karaṇasya pravartakaḥ, prompter of the inner instrument. As sāksi caitanya, expressing in the antaḥ karaṇa, giving life to the antaḥ karaṇa.

sunirmalāmimām prāptim - imām prāptim, this prāpti of attaining one's own nature, one's own svarūpa is - svarūpa avasthā lakṣaṇa prāptim parama pada prāptim – the supreme; meaning this supreme attainment is Paramātmā. īśāno jyotiravyayaḥ - these are all indicators that He is Īśānaḥ, that He is the ruler of all. jyotiḥ - caitanya svarūpa; avyayaḥ - imperishable, etc. You should know that all this is about us. We should not think, “Arre, let Him be Īśānaḥ, Jyoti, I don't know. I know one Jyoti in our neighbourhood.” Nobody can sing our glory better than the Upaniṣads. No one can try to praise us more; whatever extent they try to praise, it will be less than this. It will be actually be only bringing us down. The Upaniṣads alone glorify us. So, we should know how to enjoy this, these titles that we get. You are mahān, you are prabhu, you are puruṣa. And “you” means which you? The śuddha caitanya, the anaupādika, not the conditioned. This one, that is the thumb<sup>71</sup>. Now that is said in the next mantra.

### Mantra 13

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः।  
हृदा मन्वीशो मनसाभिकृप्तो य येतद्विदुरमृतास्ते भवन्ति॥१३॥

*aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānām hṛdaye sanniviṣṭaḥ,  
hṛdā manvīśo manasābhikṛpto ya yetadviduramṛtāste bhavanti – 13*

This phrase - ye etad viduḥ te amṛtā bhavanti –will keep coming; those who know this, they will become immortal. ya na viduḥ te duḥkham evāpiyanti – that was also said. There is a similar mantra in *Kaṭhōpaniṣad* <sup>72</sup>. aṅguṣṭhamātraḥ puruṣaḥ - “This puruṣaḥ, what is His size?” “aṅguṣṭhamātraḥ.” “That's all?!”

This idea is given to recognise the presence of Consciousness in the heart. sadā janānām hṛdaye sanniviṣṭaḥ. “On the one hand, you said sarvagataḥ, sarvavyāpi and now you are saying hṛdaye sanniviṣṭaḥ. So, where is Paramātmā available?” Our best example is, sunlight is present everywhere. But if I want to know specifically where sun is available, there where sun gets reflected, in that place there is viśeṣa prakāśa, the special manifestation of light. We all know that

<sup>71</sup> The reference is to the individual being likened to the five fingers of one hand: little finger - sthūla śarīra; ring finger - sūkṣma śarīra; middle finger - kāraṇa śarīra; index finger – cidābhāsa with the thumb being śuddha caitanya.

<sup>72</sup> अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः॥ The Puruṣa of the size of the thumb, is ever seated in the heart of all living beings. *Kaṭhōpaniṣad*. 2.6.17.1.

where sun is there, light is there. But if there is no object which can reflect the sunlight, we cannot see anything, it will be dark, right? That is why in space, even if sunlight is there, everything looks dark. But here, where people are there, object is there for reflection and especially, if you have an object like a mirror, it will reflect the light even more. So, where that reflected light or reflection is available, it shows that the original is also there, because of which reflection is also possible. So, Consciousness is everywhere. But in the heart, in the antaḥ karaṇa, this viśeṣa light is there because of which all this is happening. So that is why we say the expression of Consciousness is available here. So, this pratibimba caitanya reminds me of the presence of the bimba caitanya; reflected Consciousness reminds me that there has to be original, un-reflected Consciousness, because of which reflection is there. And what is the location for that, in the antaḥ karaṇa? It is said - in the heart. It is generally said that the size of the heart is the size of the person's fist. So that is why aṅguṣṭha is only a measurement of how big that person's heart would be, physical heart. He may otherwise be a very large-hearted person but physically he will be of this size, that is all. So, if I want to know Consciousness, where should I look? In the heart. Where is the heart? In the thoughts that are getting illumined, that knowledge is there.

I will tell you something fascinating. When you study these ideas, they are wonderful! You see this object, right? What happens when I see this object? Does knowledge of this object take place or not? Correct, knowledge takes place. Through a thought, knowledge will take place, that I saw a paperweight which is like a shell. So, the knowledge of this paperweight took place. Did you know the knowledge took place? If I say, 'Yes', that means that knowledge also took place. Right? The knowledge that I got the knowledge of the object takes place. Let us say, I did not understand what this object is. Then I say, 'No, I do not know what you are showing.' This means knowledge of the object has **not** taken place and the knowledge of the fact that knowledge has **not** taken place is also available. This means knowledge of the object has **not** taken place and the knowledge of the fact that knowledge has **not** taken place is also available.

The antaḥ karaṇa does the first part, knowledge of object; and Consciousness reveals whether this knowledge has taken place, means I know aham idam jānāmi - I know this - aham ghaṭam jānāmi, I know the pot. This also has to take place. If I am explaining something to you, certain statements – I am assuming all statements, but at least certain statements - you say, you have understood. And about some other statements, you yourself will know, "I think there is some vagueness. I have to ask this question in discussion group and resolve it." So, we know whether knowledge is taking place or not. Consciousness illumines all these thoughts. Reflected Consciousness illumines the world outside and Consciousness illumines the inner thoughts, for which there is no outer connection. So, this aṅguṣṭhamātraḥ and all such mantras, they are to indicate that Consciousness you can infer when there is knowledge of the world taking place. But Consciousness is not restricted to the knowledge of objects or world alone. Consciousness is independent of that. sadā janānām hṛdaye sanniviṣṭaḥ.

hṛdā manvīśaḥ - hṛdā means with this intellect; manvīśaḥ means jñānīśaḥ, the one who is the knower. So, I should have this determination that I have to know this truth, hṛdā, by that firm conviction, by that firm attempt, I have to know this. hṛdā manvīśo manasābhikṣpto – by the mind it is as though hidden. Truth is hidden because my attention is always on the object. When I show this object, how many times do we think: "How can I use it?". Our attempt is always, "Oh, this. Where

did this come from? When I go to this place, am I going to buy this” or some such thing. We never think, “Oh, I am the Consciousness which is illumining the thought.” That does not come. Consciousness is as though hidden, manasābhikṣiptaḥ. They who know this Consciousness, they become immortal - ya yetadviduramṛtāste bhavanti.

“So, what should I do, Swamiji? So many things! Can you tell me clearly where I should focus?” So, when we first sit down for meditation, whenever a thought comes, if a thought comes, we should then understand: I know that thought, therefore, I am the illuminator of that thought. Thought was not there, thought came, thought went, I am still there. So, I am eternal, thoughts are transient. So, I am the illuminator and I am eternal. Do not to worry about whether the thought is about object A, object B, object C and how to acquire more of object A and how to get rid of object B, do not to worry about all that. Just focus on That because of which thoughts are known. Who will be able to focus on That which illumines the thoughts? The one who is not too much interested in objects. The one who gets too much involved in objects and their utility will not be able to step back and think only of Consciousness. This is why it is said you have to drop things. Renunciation is for this purpose. Somebody said, “Renounce the renunciation.” Because it is asking you to renounce everything, you better renounce the renunciation itself. You imagine, what can you renounce? Can I say, “I renounce the status of the President of the United States”? I cannot renounce. Why? Because I don’t have it; how am I going to renounce it? You can renounce only that which you possess, which you own. Can I say, “Here, I renounce this object” when it is not even mine? Renunciation is to be renounced only by the renunciate. That is at the end. First you renounce. First you take brahmacaryāśrama; then you renounce brahmacaryāśrama and go to gṛhastāśrama or sannyāśrama. Then from gṛhastāśrama you renounce gṛhastāśrama and go to vānaprasthāśrama. Then you renounce vānaprasthāśrama and you come to sannyāśrama. Then you are ready to renounce sannyāśrama to claim you are Brahman. Hastāmalaka, when he was asked who you are said, I am not even a sannyāsi<sup>73</sup>. The one who renounces sannyāsa, he has to claim only that I am Brahman, he cannot become anything else. So don’t start by renouncing renunciation, renounce the world and take renunciation, then move forward. hṛdā manvīśo – it is covered by the mind. You make firm determination and move on this path. That commitment is called renunciation. Now, next two mantras are from *Puruṣa Sūktam*.

Mantras 14 and 15

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।  
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम्॥१४॥

*sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt,*  
*sa bhūmiṁ viśvato vṛtvā atyatiṣṭhaddaśāṅgulam. - 14*

परुष एवदग्ं सर्वं यद्भूतं यच्च भव्यम्।  
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥१५॥

<sup>73</sup> नाहं मनुष्यो न च देवयक्षो न ब्राह्मण क्षत्रिय वैश्य शूद्राः । न ब्रह्मचारि न गृहि वनस्थो भिक्षुर्न चाहं निजभोद रूपः॥ I am not a man, a god or angel; I am not a Brahmin, Kshatriya, Vaishya or Shudra. I am not a student, householder, forest dweller or an alms seeking renunciate. I am the knowledge of the Truth. *Hastāmalaka Strotram* - 2.

*puruṣa evadagm sarvaṃ yadbhūtaṃ yacca bhavyam,  
utāmṛtatvasyeśāno yadannenātirohati. – 15*

The Upaniṣad will go back and forth. On the one hand, it will say there is nothing other than Brahman; then it will say there are so many things, all of which have Brahman askāraṇam, puruṣaḥ here. *Puruṣa Sūktam* is talking about that Īśvara who appears as subtle creation, Hirāṇyagarbha, and gross creation. When we see all this, you have to enjoy and understand Paramātmā's glory. etāvān asya mahimā - this is His glory. How wonderful! So many things are there! The varieties of trees and plants and everything is so beautiful. I was driving from here to Bakersfield. There are so many beautiful farmlands on both sides. So many fruits, like pomegranates, that you see many fallen from trees. Walnuts, so many of them, almond trees. etāvān asya mahimā – this is His glory. They say the farms in just this belt supply almonds to half of the whole world; they grow that much. When we go to Krishnalaya, we see grapes. They say 15% of all grape juice, fresh or otherwise, come from here only. etāvān asya mahimā – this is His mahimā.

sahasraśīrṣā puruṣaḥ - Here it is given as all heads. Brains you know, brilliance. When we are in the company of people who know less than us, we start thinking that I know a lot. That is why you should be in the company of people who know much more than you. Then you should not feel inferior because I don't know anything of this or that. It will tell you, you can learn more, you should study more. In that way, it is better to hang out with mature people, you will learn faster. You will learn about life much sooner. When you move around more and more with immature people, who themselves have no idea of life, when you make two mistakes, they will tell you how to make the third one, that is all! If somebody says, "Oh, I don't know how to find such wise people, I don't know where to find them", that is why we have śāstra. *Rāmāyaṇa, Mahābhārata, Bhāgavatam, all Purāṇas, etc.* tell you these things in story form. Where will you go and find how to make mature friends? You cannot say in this mall there is a shop where all mature people are available for discussion! This can be one of the topics in the group discussion. How do people think of life? How do people make choices in life? And what should I learn from them? They have made so many mistakes and if I become their friend, if I follow their footsteps, what am I going to get? The same thing that they have got. So, you should be in company of people who know much about life or about scriptures, get wisdom from them. And what I should do? Just quietly sit there. As they say, be the fly on the wall and absorb. This is how we will learn and this is how we will be inspired that I still have so much that I should learn. Not that, "I know everything. Look at these people around me. They all are totally ignorant." That is not good for you. Never settle down in that way of life.

sahasraśīrṣā puruṣaḥ - now all heads. Now imagine from where this thought came. How much intelligence is there in the world? How many bright people are there? I should feel that, "Yes, I should put forth more effort. I should not become lazy. I should study." sahasraśīrṣā – Bhagavān has everyone's head, means His intelligence is the intelligence of all. sahasrākṣaḥ - His vision covers the eyes of all so He sees everything. sahasrapāt – sahasra means not thousand but *thousands*, infinite heads, eyes, feet. sa bhūmim viśvato vṛtvā – and pervading the whole Earth. atyaṭiṣṭhad – He stays above; daśāṅgulam – ten fingers above all. Ten fingers above all means whatever you can think of, He is beyond that, that is the idea. You know all this, there so many

commentaries. But what you have to understand is this that whatever I can imagine, He is above that, higher than that. So, if somebody says, “Is God this much?”

“No, little more than that.”

Like that example of the frog in the well. When a fish comes and says, “I have come from the ocean”, he says, “How big is your ocean? Is it this big?”

“No. It is bigger than that.”

“Is it this big?”

“Bigger than that.”

Any measurement you give, any thought that we can have, it is more than that. That is called *daśāṅgūlam*. The other meaning is *daśāṅgūlam* is ten fingers above the stomach, the navel. So, you measure, ten fingers above, where will it be? In the heart. Ah, here it is<sup>74</sup>. Like somebody’s joke: an American, Russian and Indian had gathered. The American says, “Our planes fly all the way at the highest level of the sky!”

“All the way to the highest?”

“No. Two fingers below.”

Then the Russian says, “Our submarines go all the way to the bottom of the sea!”

“All the way to the bottom?”

“No. Two fingers above.”

The Indian has nothing to say. He said, “We eat with our nose.”

“Really? With the nose?”

“No. Two fingers below!”

We have to contribute something, that we are also good at something! *atyatiṣṭhad-daśāṅgūlam*. So *Paramātmā* is ten fingers above all.

*puruṣa eva idaṃ sarvaṃ* – all this is nothing but that *Paramātmā*. *yad bhūtaṃ yacca bhavyam* – what is there in the past, present and future. *bhavyam* means whatever there is yet to come, that is also *Paramātmā*. Because from where will it come from? Whatever is already there. *Paramātmā* means manifest *jīvas*, unmanifest *jīvas*, everything is included. So, a new-born is not going to be outside of *Paramātmā*. Everything is already covered, included. *yad bhūtaṃ yacca bhavyam*.

*uta amṛtatvasya īśānaḥ yad annena atirohati* – *annena atirohati* – the food is growing, *roham* means to grow. Everything is sustained by food, this is what the mantra says. In this creation, everything is sustained by food. But about this food also, if you think of it this way, what is the total mass of the Earth? They must have measured – some thousands of tons let us say. Now more people are born on this earth. And more food is growing. Will the weight of the Earth increase? No, because we are not getting anything outside of Earth. Everything is from Earth, everything is local. Imagine if everyone in this room says, “At the end of the week, I think I have put on weight.” You think the

<sup>74</sup> अथवा नाभेः उपरि दशाङ्गुलं हृदयं तत्र अतितिष्ठति॥

Earth will become heavier? Earth will remain the same. So even if everyone thinks, “No. I am heavier, I am heavier”, nothing is actually happening, so don’t worry. The sum total is the same because where else is food going to come from? From Earth. So, from here, you are consuming, releasing here and then again eating. yadannenātirohati.

Mantras 16 and 17

सर्वत्र पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्।  
सर्वत्रः श्रुतिमल्लोके सर्वभावृत्य तिष्ठति॥१६॥

*sarvatra pāṇipādam tat sarvato'kṣiśiromukham,  
sarvatraḥ śrutimalloke sarvabhāvṛtya tiṣṭhati. - 16*

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।  
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत्॥१७॥

*sarvendriyaguṇābhāsam sarvendriyavivarjitam,  
sarvasya prabhumiśānam sarvasya śaraṇam bṛhat. – 17*

So, the 16<sup>th</sup> mantra is from the *Bhagavad Gītā* [Chapter 13, śloka 14] and the 17<sup>th</sup> mantra first line is again from the *Bhagavad Gītā* [Chapter 13, śloka 15]. So, it looks like some *Puruṣa Sūktam*, some *Rudram*, some *Mahānārāyaṇa Upaniṣad*, some from *Bhagavad Gītā*, some original, all mixed up. sarvatra pāṇipādam - It has hands everywhere - pāṇi means hands; pādam legs everywhere. sarvata akṣi śiromukham – eyes, heads, mouths everywhere. sarvatraḥ śrutimat – ears everywhere. loke sarva āvṛtya tiṣṭhati – It stays, pervading all. sarvaḥ indriya guṇa abhāsam – It has the abhāsa, meaning the expression of all indriyās, but It is free from all indriyās. It is, This that makes the ears hear, the eyes see <sup>75</sup> but sarva indriya vivarjitam – it is devoid of all senses. sarvasya prabhuḥ - Lord of all, īśānam – ruler, sarvasya śaraṇam bṛhat - bṛhat, that which is infinite. śaraṇam means everything finally comes there, everything rests there, the buck stops there. That is Paramātmā. You can go on discussing this cause and that cause or the other cause but finally, after Bhagavan, who else will be there? He is the one responsible for all my problems! So, we will pause here. A couple of more mantras are there. They are all beautiful mantras. We will see in the afternoon.

Discourse 8

सर्वत्र पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्।  
सर्वत्रः श्रुतिमल्लोके सर्वभावृत्य तिष्ठति॥१६॥

*sarvatra pāṇipādam tat sarvato'kṣiśiromukham,  
sarvatraḥ śrutimalloke sarvabhāvṛtya tiṣṭhati. - 16*

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।  
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत्॥१७॥

<sup>75</sup> श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः। चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥ It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue, and also the Life of the Life and the Eye of the very Eye. Having abandoned the sense of Self or ‘I’-ness in these and rising above sense-life, the wise become immortal. *Kenopaniṣad* -1.2.

*sarvendriyaguṇābhāsaṃ sarvendriyavivarjitaṃ,  
sarvasya prabhumiśānaṃ sarvasya śaraṇaṃ bṛhat. – 17*

This is a method of explaining the Truth by pointing out that It has all sense organs and yet It is free from all sense organs. sarvatra pāṇipādaṃ tat sarvato'kṣiśiromukham, etc., meaning It has hands, legs, all the organs but yet – sarvendriyavivarjitaṃ; It does not have any of them. Really speaking, no sense organs belong to the Ātmā but without the Ātmā, no sense organ can function. Just as there is really no snake, there is only the rope; but without the rope, the snake has no existence. All the activities that are appearing on the snake are nothing but appearances on the rope alone, the substratum, the reality. So, Paramātmā alone appears as sense organs and the activities of the sense organs. Everything finally merges into That. bṛhat – infinite Reality. That Truth is what I should seek and become one with, abide in It. Continuing now, the next mantra.

Mantra 18

नवद्वारे पुरे देही हंसो लेलायते बहिः।  
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च॥१८॥

*navadvāre pure dehī haṃso lelāyate bahiḥ,  
vaśī sarvasya lokasya sthāvarasya carasya ca. – 18*

These mantras, which are coming now, are also connected to *Kaivalya Upaniṣad*, meaning there is a lot of similarity between *Kaivalya Upaniṣad* mantras and these mantras. There is an example now. haṃsaḥ word came earlier, in the first chapter, in brahmacakra, haṃsa is moving <sup>76</sup>. haṃsa means jīva – hanti gacchati iti haṃsaḥ. haṃsaḥ is also used to mean the sun as well as this transmigrating body. So, haṃso lelāyate – lelāyate means it moves. bahiḥ - being extroverted or goes outward and moves. bahiḥ lelāyate haṃsaḥ. This haṃsaḥ is called dehī, the one who currently has a physical existence, deha. That dehī is staying, is dwelling in the city of nine gates, navadvāre pure. There is a city which has nine gates. The city of nine gates is this body. This is the puram – puram purāmiva puram, it is like a city. Why? Because it has all the facilities like in a city; all the amenities are available in this body. The hospital is there within, called your immune system. Fire system is there, air system is there, garbage disposal is there – that is the most important department in the city! You will realise that when they go on strike! Every department is functioning; the think tank is there, governing. What are the nine gates? Two eyes, two ears, two nostrils, mouth – seven. Genital organs and organ of excretion – nine. This is how it is given in the *Bhagavad Gītā*. It is said in the *Kāthopaniṣad* that there are eleven gates; the navel is included and brahmarandhra, the top of the scalp. There is a hole there; it cannot be seen now but when we are born, it is said the jīva enters the body through this hole. So Paramātmā has entered this body through this hole. That is the eleventh gate. In this nine-gated city or eleven-gated city, being extroverted, he keeps looking for objects, pleasures, haṃso lelāyate bahiḥ. Imagine for a moment that Paramātmā is looking at everything from within; through the eyes, through the ears, the one who is experiencing everything is that Reality. Now what should I do? You don't need to do

<sup>76</sup> सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे – Śvetāśvatara Upaniṣad – 1.6.

anything. śānta svarūpaḥ. It is only when I get this sense of incompleteness that I have to do something.

sarvasya lokasya vaśīḥ - The one who controls everything, sthāvarasya carasya ca – all the moving and non-moving things, everything is under Its control. That Paramātmā is seated there, so we can be relaxed. The moment ‘I’ comes in - ‘I’ am here, ‘I’ am going through this, ‘I’ am going through that - then there is a problem. That Paramātmā is seated, means He is experiencing not only in this body but in all bodies. This ahamkāra is only an image, a copy, of That. You will immediately know if you can become śānta. This jīva, when it does viveka is called parama haṁsaḥ. When he can do viveka, he is parama haṁsaḥ; when aviveka is there, then he is lost. viveka is : “I am not ahamkara, I am that Paramātmā.” Okay, now evaṁ tāvat sarvātmā parama brahma pratipāditam – in this way, Brahman as all is revealed. Now, what efforts do I have to put forth if I want to recognise that Paramātmā as ānanda svarūpa, as bliss? What are the indicators to know that Paramātmā? They are now given in the next couple of mantras.

#### Mantra 19

अपाणिपादौ जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।  
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्रयं पुरुषं महान्तम्॥१९॥

*apāṇipādau javano grahītā paśyatyacakṣuḥ sa śṛṇotyakarnaḥ,  
sa vetti vedyaṁ na ca tasyāsti vettā tamāhuragrayaṁ puruṣaṁ mahāntam. – 19*

There is a similar mantra in *Kaivalya Upaniṣad*, with a little variation, not much, but this is quoted often. This is quoted in *Māṇḍūkya bhāṣya*, *Bṛhadāraṇyaka bhāṣya*, *Brahmasūtra bhāṣya*, etc. What is the nature of Paramātmā? apāṇipādaḥ - It has no hands and legs. So, earlier it was said It is all hands and legs, now It is no hands, no legs. This is adhyāropa apavāda, method of superimposition and negation. Some attributes are superimposed on that Reality and then those are negated, eliminated. That is the method of superimposition and negation. Those attributes are really not there but they are given as a working arrangement. Then, as you proceed further forward, they remove them - now go without it, just as on the bike, the supporting wheels are there in the beginning. You get trained in that and then they are removed - now you go without it. This is adhyāropa apavāda.

javanaḥ means It is very fast. It moves fast without hands and legs. It moves so fast that before you can think, It is there. What is the *Īśāvāsya* mantra? <sup>77</sup>. Fast means wherever the mind can reach, Consciousness is already there, javanaḥ. grahītā means It can grasp everything without hands. Generally, to hold anything, you need some instrument, some faculty. It can grasp everything without hands; It can run fast without legs. paśyatyacakṣuḥ - It can see without eyes and sa śṛṇotyakarnaḥ - It hears without ears. This is the nature of God, Truth. It hears - as conditioned Consciousness, It becomes hearer, seer, mover, go-er, grasper, thinker, etc. Gurudev always used to give the example of electricity. Electricity, when it is experienced through the bulb, it is light; through a sound equipment, it expresses as sound; in the air-conditioner, as cool air; in the heater, as warm air. So, all these are nothing but expressions of that one electricity, which, by itself, has no

<sup>77</sup> अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत्। - The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake it; It ran before them. *Īśāvāsya Upaniṣad* – 4.

property. But its presence can be felt when all the equipment are functioning. So, paśyatyacakṣuḥ sa śṛṇotyakarnaḥ.

sa vedyaṁ vetti – It knows anything that can be known; meaning It knows anything that can become an object of knowledge. tasya ca na vettā na asti – but there is no one who can know It. It knows all, none knows It. When reading this mantra, someone thinks, “This is exactly my situation. I can understand people, they don’t understand me!” This is not us at this conditioned level. This is our unconditioned nature. tam āhuḥ agrayaṁ puruṣaṁ mahāntam - tam paṇḍitāḥ āhuḥ - wise people call that as agrayaṁ, the foremost puruṣaṁ, the supreme Being, mahāntam, infinite. So, the One who has all these as its lakṣaṇas, characteristics, wise people call That as the supreme Being, Reality.

So, what was described as having thousands of heads, thousands of eyes, ears, etc., also was described as That which has no such organs. So, all attributes are there; some are given here but you can understand that all the other attributes are also present. They all are provided so our mind can settle down in this teaching. Anything that is nameless, formless, attribute-less is difficult to comprehend. But this technique is the most beautiful thing. You imagine any other tradition where this beautiful technique is available; where Truth is taught through stories - where will you find it? Truth is sung in songs, where will you find it? No other culture talks about this. You can worship the attribute-less, the formless, with sixteen steps. This is the glory, the wisdom of our Ṛṣīs. Because they know that if some such thing is not provided, people will go somewhere else. People are, in any case preoccupied with sense organs. If you don’t give them something, the sense organs will go outward. So, the best possible thing is to speak about Truth, only with some conditioning which does not actually apply to that Truth, but it makes it perceptible. It is a support. It is called ālambanam. And when the person is ready, the support is taken away, that is all. Where will you find this approach? Think about this. adhyāropa apavādyāṁ niṣprapañcaṁ prapañcyate śiṣyāṇāṁ sukhabhodhārtaṁ śāstrajñeḥ hi kalpitaṁ pramaḥ <sup>78</sup>. The sequence of thoughts is given by the wise people, so that you can proceed on the path. sa vetti vedyaṁ na ca tasyāsti vettā tamāhuragrayaṁ puruṣaṁ mahāntam. (He knows whatever is to be known, but there is none who know Him.) This was in *Kaivalya Upaniṣad* also. They have given in the commentary <sup>79</sup>. Now the next one is a similar mantra from *Kāthopaniṣad*, with slight difference.

<sup>78</sup> अध्यारोप अपवाद्यां निष्प्रपञ्चं प्रपञ्च्यते शिष्याणां सुखभोधात् शस्त्रज्ञैः हि कल्पितं प्रमः॥ – Although the unreal form is caused by the limiting adjuncts, still, for the comprehension of Its existence, it is said, ‘(It) has hands and feet everywhere etc.’, by assuming this as a quality of the Knowable. Thus, as it is well known, there is a saying of the people versed in tradition, ‘The Transcendental is described with the help of superimposition and its refutation.’ – *Bhagavān Ādi Śaṅkarācārya commentary on Bhagavad Gītā* - 13.13 (Translation by Swami Gambhirananda).

<sup>79</sup> अपाणिपदोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः। अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम्॥ - I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that know Me. I am ever pure Knowledge. - *Kaivalya Upaniṣad* - 1.21.

Mantra 20

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः।  
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम्॥२०॥

*aṇoraṇīyānmahato mahīyānātmā guhāyām nihito'sya jantoḥ,  
tamakratum paśyati vītaśoko dhātuḥ prasādānmahimānamīśam. - 20*

These mantras suddenly come to mind. In *Kāthopaniṣad*<sup>80</sup> it is - jantornihito guhāyām; here it is guhāyām nihito'sya jantoḥ . There it is tamakratuḥ paśyati vītaśoko; here it is tamakratum paśyati vītaśoko. There it is dhātuprasādānmahimānamātmanah; here it is dhātuḥ prasādānmahimānamīśam. So, what is the nature of Truth? aṇoḥ aṇīyān mahato mahīyān – It is subtler than the subtlest. aṇu means atom. It is not that It is smaller than the atom; It is subtler than the atom. aṇu here is not to indicate the size, that the Atma is the size of aṇu - yeśāṇu ātmā cetasā vettitavyaḥ. In some darśana, they describe Ātmā as the size of the atom. But we say Ātmā is Satyam-Jñānam–Anantam – infinite, not small. It is subtle, aṇoraṇīyānmahato mahīyān – but it is bigger than the biggest. How can the same thing be smaller than the smallest and bigger than the biggest? It can be only with respect to conditioning. If the conditioning is small, it is small; if the conditioning is big, it is big. Like Space. Within a small boundary, we say there is small space. In big boundary, we say there is huge space, there is a lot of space there. Lot of space means space is neither small nor big. It is the enclosing wall that defines how much space you are talking about. So very small means the space between the nucleus and electrons and protons. How much space is there? Very small space. Big space means the space between the galaxies. Light years of space. So, so much space is there and such little space is also there. Paramātmā is subtler than space, because when there was no space, Truth was there. Space came afterwards, creation itself came later. That is me, this is the way we should think. So, aṇoraṇīyānmahato mahīyān – subtler than the subtlest, larger than the largest.

asya janto guhāyā ātmā nihitaḥ - this Ātmā is residing in the cave of the heart. I mentioned this to you earlier also when the aṅguṣṭamātra mantra came, that Paramātmā is all-pervading. But if I want to locate It somewhere, identify It somewhere, what do I have to do? Light is everywhere but if I want to recognise that light somewhere, it is easily available where some medium of reflection, of reflection is available. So, if I want to know the nature of that caitanya, It is available within the heart. Consciousness is immediately available there. I have to put forth much effort to recognise it elsewhere. How is It available? As that caitanya, Aham, Aham. ātmā guhāyām nihito'sya jantoḥ.

tamakratum. akratuḥ means the one who is not kratuḥ. The one who creates saṅkalpas is called kratuḥ. akratuḥ is the one who does not have such saṅkalpas, meaning the desire that, “I want this. When I get it, I will become happy, then I will become wonderful.” That is akratuḥ. This Paramātmā is desire-less. tam akratum ātmānam īśam vītaśoka paśyati. The knower, the seer of the

<sup>80</sup> अणोरणीयान् महतो महीयान् आत्मास्य जन्तोर्निहितो गुहायाम्। तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः॥ - The Ātman, subtler than the subtlest; and greater than the greatest, is seated in the cavity of the heart of each living being. He who is free from desires, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. *Kāthopaniṣad* – 1.2.20.

desireless Ātmā is vītaśoka. In *Kāthopaniṣad* it is said that the Ātmā is known by the desireless person. Here it is given Ātmā itself is desireless, it will be known by the one who is free from sorrow. So Ātmā is desireless. Where are desires? In the Ātmā or the body? In the mind. Neither in Ātmā nor in body; desires are in the mind. That is why prajahāti yadā kāmānsarvānpārtha manogatān<sup>81</sup>. So, desires are there in the mind. Ātmā is desireless. When the seeker identifies with That, he also becomes free of desires. tam akratuṃ ātmānam vītaśoka – vītaśoka means the one who is free from all grief. So, if I am grieving all the time, worries and complaints are always there, my mind is not ready for Vedanta. śoka means I am in sad state. So, at that time, śāstra will not work. That is why the student is given the name somya, peaceful, cheerful. Cheerful does not mean jumping around all the time. Cheerful means he is pleasant at heart. Knowledge will take place in that mind. tamakratuṃ paśyati vītaśoko – what and how?

dhātuḥ prasādānmahimānamīśam – so what does he see? He realises the mahimā – īśam mahimānam ātmnaḥ. It is not that I do not know Paramātmā; Paramātmā is known all the time – Its mahimā is not known. When we see snake, what are we really seeing? Rope. Okay, forget snake-rope right now. When you see a gold necklace, let us say, we are seeing gold. When we see a gold bangle, we are really seeing gold. But our attention is distracted because of certain forms, names, utility. But we are very good in that vyavahāra, we know it is gold. Even though we are transacting with it with that name and form, we never forget that it is gold. Like that, when we transact with this world, we should remember that it is Paramātmā's glory. That is his mahimā. And when will the person recognise this? dhātuḥ prasādāt - dhātuḥ: one meaning is Īśvara, Paramātmā, by His grace, prasāda means grace, blessings. So, by god's grace, a seeker will realise Paramātmā. And dhātuḥ also means sense organs and mind, antaḥ karaṇa, when they bless me, then I will realise. What is their blessing? Their blessing is, when I am in class, they don't want to go out. They don't want to talk, they don't want to write in friend's notebook! That is why the teacher's position is so high that he can see who is doing what. We also have dhātuḥ prasādaḥ! So, when your mind, sense organs, everything is co-operating, that co-operation is the prasādaḥ. That I don't feel, "Only 35 minutes are over and Swamiji's lecture is an hour-and-a-half! And sometimes, he takes one hour and forty minutes! When will this get over?" This thought, if it comes, dhātuḥ prasādaḥ is not there. So, if it comes, you only have to check. Remember ācārya will know by seeing where your eyes are, what is happening, how many drawings are done in the boundary of the book! He recognises how much dhātuḥ prasādaḥ is there. But it is also a check for us. So, are all senses ~~they all~~ co-operating or are they saying, "What am I doing here? All friends are enjoying their Christmas break and I am stuck here! My Mom, my Dad!" dhātuḥ prasādaḥ - they all have to co-operate. Simpler example: let us say there is a music concert. The singer is sitting and three-four people are there with all their instruments. The singer has set the śruti. If the people accompanying think, "We are going to play whatever we want. We are not going to co-operate", can you imagine what kind of music will come out? This is what happens when we are not tuned, all our equipment are not tuned for śravaṇam. The people, who are listening for the first time, second time, third time, they think,

<sup>81</sup> प्रजहति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ - He, whose mind is not shaken up by adversity, and who, in prosperity, does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady wisdom. – *Bhagavad Gītā* - 2.55.

“Why can’t they finish this in three or four days? Why it has to go on for so many days?” Get used to this; it is good practice. Only then can you hit triple century and all. Go on playing, never get tired. Even if some thought of revolt comes in your mind: “No, no, no. Enough of this”, tell yourself, “No. I am going to continue.” Temptation comes : You want chocolates, hot chocolate, drink tea, whatever. “No. I am not going.” You have to keep doing this alignment in the beginning because we don’t know what is there for us. We have no understanding of how great is the final destination. It is only when we see misery around that we realise, “I am glad I have taken to the spiritual path.” This can be with grhastha āśrama also. You go to any High School or College dorm and you will see, you will realise. Otherwise also there are enough problems in society. We don’t understand the value of this now; it takes time. I have not told you the story that I told in Balavihar in Fremont. At times, we do not know the value of what we have. We don’t respect it. So, we have to learn to value this. Then, over a period of time, we will realise. Sometimes we feel, “I am doing so many prayers, so many japa, but I don’t think anything is working.” You don’t see it now. It works in its silent way. It may take longer for someone, but it certainly works. All this put together is dhātuḥ prasādaḥ. The nett result of that is I will not give up Vedanta śravaṇam. This is the final product of all my sādhanās. Goswami says, eki kara phala puṇi viśaya virāga – the result of all sādhanās is vairāgya towards viśaya, means no viśaya can take me away. That is dhātuḥ prasādaḥ.

Then the mahimānam - I will definitely see of that Paramātmā. That is why, you know, you can see some children, they are ten years old, they are so wise. You wonder, “kaunsi cakki ka āṭā kāte hai?” – what kind of rotis do they eat?. pūrva janma saṁskārās are there. And some fifty-year old will act like a ten-year old! And you think, “When will this fellow get any wisdom? Everything is there.” Why should we say ‘some fellow’? When will I get wisdom? The other interpretation of dhātuḥ prasādaḥ is by God’s grace. God’s grace is I am doing my thing. When Bhagavān says I am ready, I am ready. So, I have to do more of my sādhanā. Okay, now again some great Ṛṣī’s experience is revealed in the next mantra. This is the last mantra of the section.

Mantra 21.

वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात्।  
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम्॥२१॥

*vedāhametamajaram purāṇam sarvātmānam sarvagatam vibhutvāt,  
janmanirodham pravadanti yasya brahmavādinō hi pravadanti nityam. – 21*

You may wonder, “What is he chanting ? It does not sound melodious, musical; some metre is there, that is all. It must be somebody who realises the Truth and wanted to say something, so he said : ‘I got it, I got it, I got it!’” He said it in this way: vedāhametam – aham veda - I know this. etat ajaram – ajaram, free from jarā, old age, meaning beyond time. And purāṇam, means ancient. So, That which is beginning-less and endless; That which was there before the past and That which will remain after the future. Before the past means while you go on moving forward in time, there is That which is there all the time; before one month, before one year, before this yuga, before this

kalpa, and earlier. māsābdayugakalpeṣu gatā<sup>82</sup>. ajaraṁ purāṇaṁ sarvātmānam – the Self of all. sarvagatam – all pervading. vibhuvāt – all-capable or which has become all.

Now, the next 2 lines are interpreted differently by Śaṅkarācāryaji and Śaṅkarānandaji, the other commentator because the word ‘pravadanti’ comes twice. There are different interpretations in other places also but we have taken the general interpretation. So janmanirodham pravadanti – janma means birth and nirodha means death, dissolution. So, whose birth and death are talked about by the ignorant? Because the first line says, It is ancient, eternal, beginning-less and endless. But mūḍhā pravadani janmanirodham yasya ajñānina – ignorant people talk about Its birth and death. And brahmavādino hi nityam pravadanti – and brahmavādins they say it is nityam, they say it is eternal. You remember how the Upaniṣad started - Hariḥ Om. brahmavādino vadanti, right? That is how it started. brahmavādino means those who are talking, discussing about Brahman. They say it is nityam. vedāhametaṁ puruṣaṁ purāṇam – this is how it is said. Here it is ajaraṁ purāṇaṁ sarvātmānaṁ sarvagataṁ vibhuvāt. So, wise people call it as eternal. Ignorant people think, “No, no, no. Ātmā is born, Ātmā is dead, Ātmā is going through changes, transmigration.” Ātmā does not have any change. Okay, with this, the third chapter is over. Now, before we proceed, some ideas.

What has been said so far? Truth was revealed. The substratum of Jīva, jagat, Īśvara, these three, that Brahman is the infinite Ātmā itself. Ātmā is understood as infinite Brahman. Ātmā that is *not* understood as Consciousness and infinite is called ajñānam, myself. When I don’t know myself as Consciousness, as infinite, that is called avidyā. avidyā is not a substance somewhere; not knowing my infinitude, Consciousness, caitanya svarūpa, this is the ignorant “I”. Through sadhana which was pointed out in the second chapter, as prayer, worship, pūja, etc., yajña ādādi, and then dhyānam, meditation, I realise what is my true nature. Then, in the third chapter, through the method of superimposition, adding attributes, negating attributes, the Truth was revealed. So, now everything is over, why do we have to continue? “Swamiji, this is the right time to conclude the camp.” I don’t have a choice; I have to continue. So, now there is one very important idea; I have put that in the question for discussion also : what is viparīta bhāvanā? viparīta bhāvanā means when I say that I have understood something but contradictory notions are coming back again and again, because of my habitual, erroneous thinking and therefore, I need to reiterate this knowledge in my life. This is called āvṛtti. āvṛtti means asatkṛta upadeṣāt, this is the sūtra. So, punaḥ punaḥ śravaṇam and abhyāsa, this should be done because, otherwise, the erroneous thinking keeps coming back. Not that I am going to become greater Brahman; I am that Brahman only. But this erroneous notion will not allow me to enjoy my svarūpa. āvṛtti does not mean putting in your music I-pods that “I am Brahman, I am Brahman” and go everywhere. That is not necessary. One method is you do punaḥ punaḥ śravaṇam, Vedanta śravaṇam. And the other is, I do meditation. So, I will give you some samples of viparīta bhāvanā because I have asked the question: What are viparīta bhāvanās? Mention some of them.

<sup>82</sup> मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा। नोदेति नास्तमेत्येका संविदेशा स्वयम्प्रभा॥ - This One Self-effulgent Consciousness, in many ways, in the past and future, month, year and ages, and in the cycles of creation, neither rises nor sets - *Pañcadaśī* – 1.7.

I have understood that I am Brahman, I am Reality. Now, Brahman is without birth, without death; and I think I have birth, I have gone through so many and I will go through death. This is the erroneous notion. So, dhyānam is to eliminate these notions. Teaching says – the mantra will come again – I am neither man nor woman; I have no gender. But I feel that I am man, I am woman, I am young, I am old. Those are the attributes of the gross body, not the Ātmā. The gross body idea is so strong that I cannot let go of it. So, I have to meditate and tell myself, this is not who I am. Or sukhi - duḥkhi, I am so happy and I am so sad now, means I am the experiencer. This idea becomes strong. So, I have to sit down and tell myself, “This is *not* me”. Even if that feeling is there, it is to think ‘I have *experience* of joy and sorrow, but my knowledge is that I am *not* an experience-r.’ So, the knowledge should over-ride the experience. This is what I have to do in meditation.

There was a question: “Swamiji, give some meditation techniques.” We should clearly know what I am going to do in meditation. Meditation is for removing this notion that I am going through experiences in life. I have the mind which is the seat of emotions, where all the feelings are there and I have the intellect where all the scriptures have been studied. Now I have to remind myself that I can keep these problems, these issues, aside. Should I do that in the morning from 6 to 6.30 and evening 6.30 to 7 or should I do it all day, twenty-four hours? When do I *not* want problems? All the time, so this new knowledge should be with me all the time. But you say, “Swamiji, you don’t have anything else! We have so much work, we cannot do it!” It is not that we are sitting here all the time, meditating. Knowledge should be available when I need it. This is called tejasvi nau adhītam astu. Let us say that I get a cut or something. I have the medicine in my drawer but I don’t know that I have it. So, you just endure whatever pain that comes until somebody says, “Arre, you have this medicine.” Then I say, “Okay, then bring it.” Then the medicine is applied and the bleeding stops. So, like that, in our saṁsāra also, when tears come, outside or inside, that is when this knowledge should be helpful. So, if you don’t remember that you have this knowledge and somebody has to come and remind you, “Arre, you have it in your cabinet! It is not in the book! You are Brahman.” That is what the meditation will do; it will make this knowledge handy, available whenever I need it. And this is why meditation is important.

Viparīta bhāvanā can be anything. Anything that is not the nature of Brahman is viparīta bhāvanā. Brahman is infinite. Any finitude is viparīta bhāvanā, erroneous. Brahman is all-accommodating, ākāśastat liṅgāt. And if I cannot accommodate something, then that is viparīta bhāvanā. Then I have to ask myself, why am I not accepting? Each one will have to work on their own mind, whenever there are these issues. Very important thing: note that, “Didn’t you study Śvetāśvatara Upaniṣad? You have to work on your mind.” I have to work on *my* mind. This is not for others. “Swamiji, I want a recording of this. I want to give it to my spouse. They should do this.” No. This is for *me*. I need this. I want to be free from problems. So, meditation is when we sit down and train our mind or keep our mind on this. So, whether you are doing it through śravaṇam or discussion with colleagues or by going through your notes later when you get the time, it is all nididhyāsanam. The most effective way is meditation, where you replay the discourse. This is what I have done in many guided meditation sessions. Guided meditation is when you remember the teaching. You don’t need the book, you don’t need a lot of notes and so on. You just close your eyes and remember: what is my nature.

So, for those who want some of those techniques, I have explained them in *Dṛg Dṛśya Viveka*, *Kaivalya Upaniṣad*, where they have extended meditation processes and of course in *Bhagavad Gītā* and some others. Like in the Thanks giving camp also, we did some. *asaṅgo'haṁ asaṅgo'haṁ asaṅgo'haṁ punaḥ punaḥ*<sup>83</sup> - you meditate on that. But you should not forget the objective. The objective is to realise that I am that eternal Reality. Everything else is conditioning, my lower nature with which I have to work in this plane. In this plane, I have to be more conducive to people as much as possible, not create disturbance. Generally, what happens is that we are very nice to strangers. We are very nice to somebody who we don't know. And somebody who we know, we think "Ah! I cannot get along with this person." It is that you have to work on. What is our world? The people we interact with, day and night, that is our world. With other people who we don't know or don't meet, we have no interaction anyway, so they will never contribute to my joy nor to my sorrow. I should develop positive feelings for those people who are in my life. So, if we have a lot of *dveṣa*, then we have to remove that. If we have a lot of *rāga* means we are too attached, and we cannot think of anything other than them, then also we should say, "Oh Lord! I don't want too much *raga*, You come. All of them can be kept at a safe distance." But don't worry about *rāga*; first you worry about the *dveṣa* part. *Bhagavān* will take care about the *rāga* part. The people to whom you are very attached will come and give you some sorrow and you will learn detachment. Now, the teaching continues so that we can eliminate the erroneous notions that we have.

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<sup>83</sup> असङ्गोऽहं असङ्गोऽहं असङ्गोऽहं पुनः पुनः। सच्चिदानन्दरूपोऽहं अहं एवाहमव्ययः ॥

Chapter 4

Discourse 8

Verse 1

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णानेकान्निहितार्थो दधाति।  
वि चैति चान्ते विश्वमादौ स देवः स नो बुध्द्या शुभया संयुनक्तु॥१॥

*ya eko'varṇo bahudhā śaktiyogād varṇānekānnihitārtho dadhāti,  
vi caiti cānte viśvamādau sa devaḥ sa no budhdyā śubhayā saṁyunaktu. -1*

yaḥ ekaḥ avarṇaḥ - That which is, means that Paramātmā; ekaḥ word will keep coming many times in this Upaniṣad, means It is One alone appearing as many. ekaḥ avarṇaḥ saḥ naḥ budhdyā śubhayā saṁyunaktu – may He unite our buddhi with auspicious thoughts. This phrase has already come earlier. Who is that Paramātmā? ekaḥ avarṇaḥ - avarṇaḥ means colourless. What is Brahman's colour? Brahman is colourless, avarṇaḥ. If there is no form itself, where is colour? But because of māyā shakti – śaktiyogat - bahudhā varṇān anekān nihitārtho dadhāti - It gives varieties of colours. Actually, the one which is colourless can alone appear with colour. The one which already has one colour will not take any other colour. The one that is colourless can alone express many colours, like the colourless ray of light can appear as many colours. That is why the movie screen is white because if it has any particular colour some other colours cannot express and you will not enjoy the movie. Can you imagine a movie screen which has a lot of different colours? You cannot enjoy a movie on that screen. The substratum has to be colourless. That is why our eyes have no pre-existing colour so that you can enjoy all colours. Sitting here, I see people wearing so many different colours! bahudhā dadhāti – It gives variety of colours. nihitā artha bahudhā nānā śakti yogāt - agrahīta prayojana. nihitā artha means with a reason known only to Itself, It does. vi caiti – vi eti ca– ante pralaya kāle, at time of dissolution, means at the beginning and the end, viśvam eti, It dissolves the world. In the beginning, It creates, ādau sa devaḥ sa – that Paramātmā which creates all, with varieties of colour, varieties of names, forms, attributes, that Paramātmā should bless us with the right thinking. sa no budhdyā śubhayā saṁyunaktu – means the right kind of thought should come to us. Now that One appears as many in the next three mantras. What are the different expressions and how the One without any limitation appears is shown in the next three mantras.

Mantra 2

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः।  
तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः॥२॥

*tadevāgnistadādityastadvāyustadu candramāḥ,  
tadeva śukraṁ tadbrahma tadāpastatprajāpatiḥ. – 2*

That Paramātmā alone is tad eva agniḥ – It is fire. tad ādityaḥ - It is the sun. tad vāyuḥ. So, in our Vedas also such mantras are there, om tad brahma om tad vāyuḥ - all these are indicated there. tadu candramāḥ. It alone is the moon. Because they used to see these things day in and day out, they used to pay attention. How many of us have seen the moon lately? You can count the people because the number is so small! Some people say, “What sun, moon? They are my rāhu, ketu! This

is all I see now!” But how many times in a day do we see our phone? We say, “tad eva I-phone! tad eva Android, Galaxy, whatever. Not Seven!” We say, “Paramātmā alone is my I-Mac, my I-Mac Pro!” Whatever those things are there where I sit. If you are in the kitchen, morning till evening, all those things: this knife is Brahman, this ladle is Brahman, these vegetables, this cutting board, this all that I see, spoon, apron, that is Mahābrahman! These ācāryās also, these brahmacārīs, svāmīs, brahmacārīnīs, svāminīs, all of them.

People will ask them, “Can you sing?”.

“Yes.”

“Then you sing.”

“Can you dance?”

“Yes.”

“Then you dance.”

“Can you give talk?”

“Yes.”

“Then you give talk.”

“Can you talk to little children? Then you talk to them.”

“Youth?”

“Yes.”

“Then give youth talks.”

“Adults?”

“Yes. They also.”

“You teach Sanskrit? Teach that also.”

They are all acts, remember. You perform one act, then that is over. You are Brahman. These are all additions. But at the end of the day, what do we do? We remove all upādhīs. So, like that, whether you are in gr̥hastha āśrama or samnyāsa, you go to the office. There you cannot say, “No. I want to discuss Śvetāśvatara Upaniṣad.” You do whatever you have to do, you are in a different role there. When you are driving, you are in that role, you do that. That is upādhī. So, sun has different upādhī, moon has different upādhī, fire has different upādhī, air has different upādhī. Paramātmā is one. So, That which is expressing through all of these is the changeless One.

tadeva śukraṁ tadbrahma – and That is śukraṁ, śudhdam, that which is pure. tad āpaḥ - That also is water. tad brahma – Brahma here means Hiranyagarbha also. tadāpastatprajāpatiḥ - so That is water, That is heat, That is Prajāpatiḥ, creator. Is it man or woman? “This is the question that is bothering me, Swamiji! That is why I am not able to meditate! The only question now is this one.”

Mantra 3

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी।  
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः॥३॥

*tvam strī tvam pumānasi tvam kumāra uta vā kumārī,  
tvam jīrṇo daṇḍena vañcasi tvam jāto bhavasi viśvatomukhaḥ. -3*

You are that Paramātmā who is strī, is pumān, who is woman, who is man; is young child, boy, young girl, kumāra and kumārī. You are the old person also - tvam jīrṇo daṇḍena vañcasi – You are moving with a shaking stick, You are that also. So that Paramātmā alone is all – young, old, man, woman, everyone. tvam jāto bhavasi – and You alone are born, means the new-born is also That, old one also, all one. In one prakaraṇa grantha it is said Paramātmā is none of these. It is neither sat, asat, sadasat. It is not small. It is neither strī nor napumsaka<sup>84</sup>. So here it is said It is all that. “These ācāryās are confused!” No! One is adhyāropa vākya and the other is apavāda vākya. We should know these two. Two things are required: either we should know the śāstra thoroughly, then we can put them in perspective; or we should have a lot of faith in the teacher. If this teacher, on Monday, said you are strī, pumān, kumār, kumārī, everything and on Tuesday he said you are neither strī nor pumān – he is right in both statements. This much faith we should have. That is why we should have śraddhā: we should know, we should feel that he knows what he is talking.

To one student, if one upadeśa is given, “You engage in karma yoga”, and to the other student, the upadeśa is given, “You take karma sannyāsa”, both are right. For this student, karma yoga is right and to the other student, karma sannyāsa is right. So, you cannot say that one size fits all and everyone should do the same thing. For someone who has too much extrovertedness, you have to give activity. For someone else you say, “No. You should do japa”; and for someone else, dhyānam - different sādhanās. When a student goes into the teacher’s room and the teacher gives some sādhanā, he comes out and he waits outside. Another fellow goes in and comes out. The first student asks, “Which sādhanā do you have? Oh, they gave you this? I have this. Go back to the teacher and change your sadhana!” Arre baba, you are different variety, that fellow is different variety. So, everyone cannot get the same sādhanā. This should be understood properly. Some people don’t know these things. Then either they will blame śāstra or teacher or the whole sampradāya, everything. They are confused because puṇya karmas are less, merits are less, that is why. Too many questions come. A real student, a sādhanā who has enough puṇya karmas will have minimum objections to the teacher. That fellow is on the fast track. You go here and there, this and that, you will take longer. We are not saying, “Don’t ask questions”, but you should think why there are so many questions coming, why my thinking is not aligned.

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<sup>84</sup> नासन्न सन्न सदसन्न महसन्नचाणु न स्त्री पुमान्न च नपुंसकमेकबीजम्॥ - It is not That which is not, nor That which is, nor is It the combination of both. It is neither the big nor the subtle, nor is It the female or the male or the neutral - *Dhanyāśṭakam* 6.

Mantra 4

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः।  
अनादिमत्त्वं विभुत्वेन वर्तसे यतो जानानि भुवनानि विश्वा॥४॥

*nīlaḥ pataṅgo harito lohitaākṣastaḍidgarbha ṛtavaḥ samudrāḥ,  
anādimatvaṁ vibhutvena vartase yato jānāni bhuvanāni viśvā. - 4*

The last word in the previous mantra is tvam jāto bhavasi viśvatomukhaḥ - viśvatomukhaḥ means you are in all expressions. viśvatomukhaḥ is sarvatomukhaḥ means you are all expressions. nīlaḥ - You are blue. So, if you take this as just colour, haritaḥ - green - is there, nīlaḥ - blue is there, all colours. It is said earlier that the One colourless appears as all colours. nīlaḥ pataṅgaḥ - also means bee or butterfly. lohitaākṣa – with red eyes. But another commentator says haritaḥ is actually for horse and lohitaākṣa is for lion, the lion with red eyes. So, haritaḥ means all domesticated animals and lion means wild animals, all are included. Then ṭṭidgarbha – means ṭṭid means lightning, the one in whose womb lightning is there means that cloud, water bearing cloud is called ṭṭidgarbha. This is how they form words in Sanskrit. It is very easy. You just go on adding and you leave it to the commentators who have to open it! This is samāsa! If you translate it into English, ṭṭidgarbha will mean cloud womb, lightning womb. There is no such usage in English, but in Sanskrit you can do that. You just put them together. Then the commentator will open it and come out with the meaning. Right or wrong, that is his problem, his headache! ṛtavaḥ - seasons, samudrāḥ - oceans. anādimat tvam to vartase – because to vartase is there, so tvam is separated – so you are not having a beginning. You are vibhutvena vartase – you are all. yato jānāni bhuvanāni viśvā – From which all of them come. We will here. Tomorrow, we are going to start with a very beautiful mantra, actually three very nice mantras.

Discourse 9

Mantra 5

आजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः।  
अजो ह्येका जुषमाणोऽनुशेते जहात्येनां मुक्तभोगामजोऽन्यः॥५॥

*ājāmekāṁ lohitaśuklakṛṣṇāṁ bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ,  
ajo hyekā juṣamāno'nuśete jahātyenāṁ muktabhogāmajo'nyaḥ. – 5*

Earlier, in the first section, there was mention that there is one ajaḥ and there is one ajā. That means there are two ajaḥ's, it was said. ajaḥ and ajā - so that ajaḥ is unborn and ajā is also unborn. ājāmekāṁ lohitaśuklakṛṣṇāṁ - this mantra is taken up in *Brahmasūtra Bhāṣya* for discussion. I have covered this. So, what is the purpose of this mantra, that is the discussion here. So, lohita means red, śukla means white, kṛṣṇa means black, dark. So, this ajā is red, white and black in colour. The Sāṅkhya darśana interprets this as red means rajas, white means sattva and black means tamas, these are the three colours. Then they say, “Look, there is support for our triguṇātmaka prakṛti, triguṇātmikā māyā in the Upaniṣads.” But Vedānta views this as a connection to Sāma Veda, *Chāndogya Upaniṣad* Chapter 6, that creation is tejomanna sṛṣṭī. You have attended this

session, you now know this.<sup>85</sup> tejomanna - tejaḥ - fire; apa – water and annam. So teja is red - lohita, apa is śukla, water, white, annam is kṛṣṇa, dark. annam is pṛthivi so it is dark in colour. Therefore, the entire creation is nothing but fire, water, earth and their combination, according to *Chāndogya Upaniṣad*<sup>86</sup>. That is how it is given there. So, everything is covered as fire-water-earth, fire-water-earth and there, in lohitaśuklakṛṣṇa, those words are given here. So, according to Vedānta, this creation is an expression of the elements that appear from sat – tadeva somya idaṁ agra asīt. So, when you see anything red, you understand this is the fire element. That is why they say in cold weather you should eat red food. It will give you more fire in your body. And you know the cops are always on the lookout for those people who drive a red car! Red sports car means you are the first target, convertible, add some more points! Because they know these people are like fire, they want to go fast. Whereas white is calm. So lohita, śukla and dark. Dark means more of the earth element. So ajām ekaṁ means this prakṛtī is of three tattvas, lohitaśuklakṛṣṇām.

bahvīḥ prajāḥ sṛjamānām sarūpāḥ - and the variety is because of that. bahvīḥ prajāḥ - many beings; sṛjamānām sarūpāḥ - they are all these three; everything has these three things, sarūpāḥ. They all have the same basic nature. ajo hi ekaḥ - there is one ajaḥ, Paramātmā, juṣamānī anuśete – it is Paramātmā juṣamānaḥ, He gets deluded by these powers and causes these three guṇās, these three tattvās, because of which there is variety. anuśete means He enjoys, He experiences His prakṛtī. So, ajā is feminine, ajaḥ is masculine, so they are as though this male goat, if you want to use that as a metaphor, enjoys this female goat, ajaḥ ekaḥ juṣamānaḥ anuśete. And jahāti enām mukta bhogām ajaḥ anyāḥ - whereas the other, who is enlightened, he renounces his bhoga of prakṛtī. So, he lets go of this. Who? ācārya upadeśa prakāśa avasādhita avidyā andhakāre – the one whose darkness of ignorance is dispelled by the blessings of the teacher, that one, avidyā andhakāra avasādhita. Prakāśa is from the ācārya upadeśa. ācārya upadeśa means śāstra upadeśa, that also you have to understand. The one who gets lost in this ignorance and then desires and action is the one who gets attached to prakṛtī or māyā. So, this is the general explanation. In *Sūtra Bhāṣya*, Bhagavān Śaṅkarācāryaji has said that this can just also be a simple example of a goat, male and female goat. It may have nothing to do with anything else; it could be just a metaphor. In the *Bhāṣya*, that is how it is given after analysing everything because this is that adikaraṇa, there are many sūtras that will be important because it has connections to *Chāndogya Upaniṣad*. So, this is the māyā. Now about māyā, lot of things we have studied in other places. It is neither real nor unreal, it is not a

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<sup>85</sup> यद्गने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदापं यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ - In fire, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to food (earth). Thus vanishes (the idea of) the quality of fire from fire; for all modification is but name, based upon words, only the three forms are real - *Chāndogya Upaniṣad* 6.4.1.

<sup>86</sup> यद्विद्युतो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदापं यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ - In lightning, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of lightning from lightning; for all modification is but name based upon words, only the three forms are real - *Chāndogya Upaniṣad* 6.4.4.

combination of both. Neither sat nor asat or sadāsat <sup>87</sup>. And it is kārya anumeya – it is inferred through effects, that it has to be of this nature. So, this is the nature of māyā. Now further the next two mantras, they are also very important. They are also present in *Atharvaṇa Veda*, *Muṇḍakopaniṣad*.

### Mantra 6

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥६॥

*dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajāte,*  
*tayoranyaḥ pippalaṁ svādvattyanashnannanyo abhicākaśīti. – 6*

The cover of *Muṇḍakopaniṣad* book has the picture of two birds. The famous tale of the two birds, is there. There are only two mantras but it is as though the tale is the mukhya viṣayam, mukhya viṣayam, of the Upaniṣad. One homework that the advanced students can take up on this Upaniṣad is to do the abhyāsa, the ṣaḍ vidhilinga of this. What is the idea that is consistently coming? They have to know how to do tātparya nirṇaya in this. You can take up that. So now, there is a story. There is a tree and on this tree, there are two birds. This story comes from *Bhāgavatam* which is similar to this. There was once a man, like a king, not a great king but like a king. He was bored with his life and was roaming here and there. He goes to some place and in the garden, he finds a beautiful lady with many attendants. Ten guards and one very close personal attendant, eleven of them. He sees her and he falls in love with her. This lady had some other powers with five hoods protecting her. Anyway, he approaches her and asks, “Will you marry me?” She says, “You ask all of my attendants. They control my life.” They attendants agree saying, “Yes, provided you listen to us.” The king agrees to the conditions and the marriage takes place. He was so much besotted with her that whenever she laughed, he laughed; whenever she cried, he cried; whenever she felt hungry, he felt hungry; whenever she felt thirsty, he felt thirsty. It went on this way for a long time. Then, one day, an enemy near-by attacked him. But he was so busy with all his indulgences that he forgot that he was getting old, he was not paying attention to his army, etc. That enemy king has a sister and she also comes and attacks him. He loses the war. So, finally this fellow is ready to give up everything. He dies and gets another birth. In that birth, he is born as a woman because he dies remembering his wife. Then some other king falls in love with her and she marries him. That king goes to fight some war and dies. This lady is so sad, “What is the purpose of my life? I have nobody here. I am ready to leave from my life.” At that time, an unknown friend comes there and asks, “What are you doing? Who are you? Why do you want to die?”

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<sup>87</sup> सन्नाप्यसन्नाप्यभयात्मिका नो भिन्नाप्यभिन्नाप्यभयात्मिका नो। सङ्गाप्यनङ्गा ह्यभयात्मिका नो महाद्भूताऽनिर्वचनीयरूपा ॥ - It (māyā) is neither existent nor non-existent, nor both ; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words - *Vivekacūḍāmaṇi* 109.

This story is about these two birds. One bird is the one who is going through the iterations of so many lives, one after the other. The other bird is this unknown friend who comes to remind, “Who are you?” This friend is called avijñāta sakhā, the unknown friend, the stranger. He suddenly comes in life: “What are you doing?” That is Īśvara. And the bird that is going through transmigration, life after life, is the jīva. This jīva, in his previous life, was known as Purañjana and his wife, because she did not have any particular name, we can call her Purañjani. Purañjani had eleven attendants: five organs of perception, five organs of action and the mind. The guard, the five-hooded guard is the prāṇa, pañca prāṇa. The enemy of this king is Disease and his sister is Old Age, jarā. They all attack this king repeatedly. He, enjoying his indulgences, becomes weaker and weaker. Finally, he gives up.

If you want the elaboration, read the *Bhāgavatam*. In the vistāra, elaboration, of these two mantras given here, you get entire story of purañjana upāsanā in the *Bhāgavatam*. So, what otherwise does not become clear in one or two mantras, for that *Bhāgavatam* gives story. It is said this Purañjani is buddhi and Purañjana is jīva. The identification with the intellect is so strong that when the intellect is sad, I think I am sad. When the intellect is happy, I say I am happy. This is the identification. It is not some husband and wife given in the story. So, these two birds are as though seated on the same tree. So, these two birds, for our consistent understanding from the beginning, you take it as sāksī and ahaṁkāra. sāksī is the bird that is not eating the fruit: anya abhicākaśīti, so the one who is not eating the fruit. abhicākaśīti means the one who is watching, witnessing, anaśna, without eating. And they are on the same tree - samānaṁ vṛkṣam. This body is the tree, because it is going to fall one day. When it is very little, it falls down all the time. Then it gets support – two legs. Then the third leg and additional support and for some time, it is okay. Then, it finally falls. That is why vraścanāt vṛkṣaḥ. So, in this tree, there are dvā suparṇā means with beautiful wings, suparṇa. sayujā means both. Actually, you have to read as dvau suparṇau sayujau sakhāyau. But it is given here this way. So beautiful wings are there and sakhā means friend. Friendship is always between people of similar nature, similar thinking. They will become friends. So, when you see two people are always there hanging around together, you have to see what is common in them. If you don't find anything in common, or they don't find anything in common, they will not be able to continue like that for long, because their thinking is different, their likes are different, their tastes are different. Correct? How do you choose friends? On this basis. So, what is common between sāksī and ahaṁkāra? Figuratively, we use jīva and Īśvara, these two words. But you can say sāksī and ahaṁkāra, for personalising the teaching. So, what is common is that both of them are expressing caitanya, both of them have the ability to express. sāksī as jñāna svarūpa, nirviśeṣa jñānam and ahaṁkāra as saviśeṣa jñānam. Both reveal caitanya aspect. So, what are we busy doing all the time? We are that bird that is busy eating fruits. “That is why, Swamiji, I never eat fruits! Only you have fruits!” No! Fruits here means karma phala. One after the other, karma packages are coming. I have told you the package comes every day: sukha-duḥkha, the day's quota is released every day. That is how they do the horoscopes. “This year is 2017. What is your birthday? This year is very good for you!” This is how they will put it to you.

“Yes, I want to hear the forecast.”

“You are going to have a lot of success this year. But be careful in some areas. You have a lot of joy coming up this year. But be careful with some legal transactions and financial transactions or investments. And don’t eat too much otherwise you will have health problems!” Now this advice can apply to anybody, any time! I can also open a website and start forecasting! For some, you put this in the beginning, for some at the end. Overall, 3.5 out of 5; give some number. You will have a line of people waiting to consult you!

Anyway, we are all busy eating the results of our actions, past, present, everything. This is called *anyaḥ pippalaṁ svādhu atti*. Because *samsāra* is portrayed as peepul tree, the fruit is called *pippalam* which he goes on eating. Because what is happening? One karma phala comes: “Oh! It is sour! I don’t like it! I want another thing that is a little sweet! No, I want another that is sweeter, another karma.” So, you go on putting forth effort. Can you imagine when can you get out of karma? Never! Because desires are always there, they will not let us sit quiet. If we are looking at a very narrow picture, we may think, “Oh, I am successful! Because I did this, I got this. I went there, I did this” and all of that. But if you look at the bigger picture, the whole thing is not a good story. Vedanta is addressing those people who are not focusing only on some short, small term success, here and there. All that has no meaning. Do you really want to get out of this transmigration? Look at everything as karma and karma phala; you will see the bondage of karma, life after life. Only then we can think of something greater. *That* person is really student of Vedanta; not the one who is studying the Upaniṣads but the one who has understood that there is no way out of this karma bandha. That is why I am studying Upaniṣads to know my true nature and abide in it. So, when I become serious about this, then I have only one desire that the moment I get some time, I am going to study.

The other day I was explaining that if I sit down for one hour or half hour or whatever for meditation, I have controlled my thoughts, I have controlled my actions for that time. Let us say I have kept my phone and everything aside. But if the thought is, “As soon as meditation is over, first thing I want to do is contact my friends or I want to know what is the score going on in some game or something”, that is not Vedanta. There are two types of people. One type is the people who are very busy in the world, but they have intense desire for mokṣa. What will be their thinking? “I am so busy right now but if I get one minute, I am going to study. If I get one minute, I am going to reflect on the teaching.” Or: “I have five minutes, let me open the book, let me see what is there.” This is one type of person. The other type of person thinks: “I am so much into this Vedanta (so much means whatever, one hour or half hour in 24 hours!). As soon as I get the opportunity, I am going to drop this and go to the world!”. I should not be this kind of person who, with a little, shallow Vedanta, thinks it is too much now. You all know that in *grhastha āśrama*, when there are activities after activities, I hardly get the opportunity to open the śāstra. So, one should not think that, “When everything is over, that day I am going to open the śāstra”, because that day will never come. Somebody came and told me, “Swamiji, I was so busy in my corporate life that I did not have time to do anything. So, I was thinking, when I no longer have to work, I will spend more time. I will do more yoga. I will do more meditation. I will do more listening, I will read more. I will go for walks.” So, these were his thoughts. But the way it happened in his life, for whatever

reason, the company pulled the plug. He said, “Swamiji, I have become tāmasic. I am not doing more śravaṇam; I am not doing more meditation. I have become lazier than I was when I was super-active!” And this is a highly accomplished person, in the Bay area. So, it is not necessary that when I have more time, I will be able to use it wisely. I may become totally tāmasic. And this happens, right? You ask the youth also. When there is a lot of study pressure, you work for 16 – 18 hours. Then when there is break, everything is stopped, whatever is studied is all gone. Because you have studied only for that test. So that is not how we should look at life. I should pay attention that, “Yes, if I have time, I should focus.” So, this when we are busy eating all these fruits, tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhicākaśīti, other one, the sāksī, is not eating, the. Now how long am I going to read these rules? They say, don’t worry, we will give you a solution now.

### Mantra 7

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।  
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥७॥

*samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ,  
juṣṭam yadā paśyatyanyamīśamasya mahimānamiti vītaśokaḥ. - 7*

samāne vṛkṣe puruṣo nimagnaḥ - he is immersed, he is as though drowning in enjoyment of these fruits. He is just so busy that he does not know what is happening. He is not aware of anything, anīśayā – helpless. He is helpless means before he raises his head, one situation after another situation come. He cannot take any time, there is no quality time. He has time only to breathe between successive problems, that is all. It is only a breather. anīśayā śocati muhyamānaḥ, deluded - muhyamānaḥ; śocati means grieves. So, on that same tree – here, tree is this body – ahamkāra is also there, sāksī caitanya is also there. ahamkāra is busy, sāksī is witnessing. ahamkāra means experiencer. So, this life, it goes on. It is like that pumpkin that bobs up and down in the waves. If there was a recorder that records our mood swings every day, at the end of the day, when you feel you need entertainment, the recorder is played. “Here, you watch what is happening!” And if it was giving just some colours or something, right, you watch and wonder, “Who is this person?” and then they tell you, “This is you! This is how you are!”

A lady was brought to a court in a small town. A very old lady, 80 years old or something. So, the lawyers from both sides were there. There was a case filed on her so that lawyer came and asked, “Do you know this other lawyer?”

She said, “Yes, I know him very well. He never used to do such-and-such when he was in school.” She described all the mischief that he did when he went to college; all the problems he caused in this city so much so that he could not settle there, he was kicked out of there. All these things she said in front of the whole court.

Then they asked, “What about this other person, this other lawyer?”

She said, “I know him also. He cannot deal with his wife!” She knew everything about their lives. So, when she finished talking about both, the judge called both the lawyers and said, “Don’t ask her

about me!” meaning, don’t ask her about me otherwise you both will get punishment! That will be my first judgement!

So, we ourselves have to see what are all the things in our life. However, when puṇya karmas grow, when puṇya karmas are there, some compassionate teacher comes into my life and asks, “What are you doing, wasting your time? Whatever that you have acquired, whatever things are there in your house, how many of those things do you actually use? Tell me. You just go on accumulating. You can use your time for something better.” Then I start following the right path; Upaniṣad comes into our life. Then we recognise our true nature, that I am not this ahamkara, experiencer, I am sāksī. This is my nature. And what does he see? asya mahimānam. This was there earlier also, mahimā is what we have to learn. That is why it is very important to know the nature of the sāksī: that I am free of all the vikāras, I am avikāri. Indestructible, I am avināśī. I am akartā, I am abhoktā. Only knowing that I am sāksī is not enough. This is the asya mahimānam.

paśyati yadā vītaśoka bhavati - vītaśokaḥ means he becomes free from sorrow, grief. This is called Realisation. I will talk a little more about this. We can go into some mantras in depth for analysis. Liberation while living, jīvan mukti. There is a text by Vidyāraṇya Svāmi called *Jīvan Mukti Vivekaḥ*. In that he addresses three aspects. One is that I must have serious self-knowledge, tattva jñāna. Second is I also have to work on mano nāśa. mano nāśa means the mithyātva of the mind. And third is destruction of vāsanās, vāsanākṣaya. tattva jñāna, mano nāśa, vāsanākṣaya. But what do I have to do in mano nāśa? mano nāśa does not mean I have to destroy the mind. I have to know that the mind is already destroyed; mind is destroyed means mind is mithyā. Now, if that jñānam does not become firm, then I have to go on doing that abhyāsa. The abhyāsa is not to destroy or *make* the mind mithyā; abhyāsa is to know that mind was *ever* destroyed. I have to do that every day: the mind, the I, the experiencer, that has a lot of problems, is as unreal as snake appearing on rope. Exactly. That is why you have to practice this. I have to work on vāsanākṣaya by eliminating the vāsanās, my past impressions, etc. In the beginning, you go on eliminating aśubha vāsanās – only to come to an understanding that the vāsanās belong to the antaḥ karaṇa, which is not me, because I have gained that knowledge through tattva jñāna. That firmness of knowledge is jīvan mukti. Then you go on doing as much vāsanākṣaya as you want. But your freedom is known to you. Nothing can bind you. Bind means, nothing can give you sorrow. This is vītaśoka, he becomes free from sorrow, asya mahimānamiti vītaśokaḥ. Continuing further now. Those who have attained this, then their life is fulfilled, that is said in the next mantra.

### Mantra 8

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः।  
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते॥८॥

*ṛco akṣare paramē vyoman yasmindevā adhi viśve niṣeduh,*  
*yastam na veda kimṛcā kariṣyati ya ittaḍvidusta ime samāsate. - 8*

yaḥ it tad viduḥ te ime samāsate – te – they; ime means these people actually. samāsate - samyak āsate – they sit very well. Those who know this - yaḥ iti tad viduḥ tad Brahma, it means: this Brahman, those who know. So, those who know that Brahman, yaḥ viduḥ te ime samāsate – those

people, they sit very well, means only they can sit well. Who can sit well? They are relaxed; the others cannot relax. Let us say I am sitting here. If I find out that there are thorns where I am sitting, can I sit relaxed? No, I am on edge. The moment you sit down on a chair, someone says, “Swamiji, one leg is broken”, you will be unsteady, not samāsate. You cannot be comfortable in that situation. Or, after I sit down, after I start my Om and invocation, someone says, “Swamiji, you might have some snake behind you! It must be there somewhere!” So, now can I have samāsate? No! I will be constantly tense. If anything happens behind, my thought will be, “It has to be the snake” because it is there in my mind! So, those of us who are not able to know the Truth as our own Self, we will never be relaxed. That is the idea. Wherever we are, we will be uncomfortable. It is this knowing the Truth alone will make us comfortable anywhere. I mentioned in the Vedanta Course that you are either ever happy or you are never happy. We should remember this. I have to know this only then will I be able to relax.

Actually, the whole life is like this. If somebody says, “I will retire at 65” but they say, “By the time you attain 65, there won’t be any Social Security”. You will say, “Okay. I don’t know whether I will retire at 70 or 75. Maybe I will retire at 75.” Then they will say, “You will live to 105!” So, I have to work until 75 to collect the funds for another 30 years! So, I am not relaxed even at 75; my worry is whether I have enough. And I told you, there is also a golden problem. You don’t want to keep too much in reserve and die early because you will feel, “I worked for 75 years and gathered this much money that I am not able to enjoy. This useless child, *he* is enjoying the wealth that I have saved and preserved over such a long time!” There is also a problem if you live longer than whatever you have preserved. You don’t mind living longer but there is nothing to support you! So, you want to save more but you also want to use everything. “I will spend the last dollar and then I will go!” That may or may not happen. This is eternal problem, so until the last minute, you will not be relaxed. Worldly problems are different, very different.

So, only those people who know this Brahman, yaḥ it tad viduḥ te ime samāsate, only they are relaxed. Now it is said those who don’t know or those who are not able to know the Truth, even if they have access to the Vedas, ṛco akṣare parame vyoman yasmindevā adhi viśve niṣeduḥ - viśve means sarve. niṣeduḥ - where they dwell, yasmin – in that, ṛco akṣare – the imperishable supreme space, parame vyoman – space of Consciousness. rcaḥ means the Veda mantras, they are called rca. The Veda mantras talk about all the devatas. yasmindevā adhi viśve niṣeduḥ - niṣeduḥ - they are all kept, they are placed there, they stay, they dwell. yaḥ taṁ na veda – the one who does not know that, kimṛcā kariṣyati? What is said here is that the purpose of pleasing the devatas through karma is to finally come to the purport of the Vedas. Because the context is with the deities also: so, the deities are there which are referred by the Vedas. What is the actual objective of the Veda mantras? To know that I am beyond karma and karma phalam. yaḥ taṁ na veda – the one who does not know all these kimṛcā kariṣyati – so what can the Vedas do for that person?. One has to learn what is the message given by the śāstrās. If I cannot think, if I cannot go beyond just the words, what can śāstra do? Or, you look at it this way. At one place the śāstra says you should perform these actions; at another place, śāstra says now you can let go of actions. So, if I don’t know that at one stage, this was important for me and that is why I wanted to do the action. Now, it is done, I have to

move on, that I don't understand, then what can śāstra do? It is not śāstrā's fault that you did not understand. śāstra is like a thousand mothers, śruti mātā is like thousands of mothers. They know exactly what to tell, how to feed us. But if we are not ready, we are to be blamed, not anybody else. Now next mantra is from that One alone entire creation has come, that is said.

Mantra 9

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति।  
अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया सन्निरुध्दः॥९॥

*chandānsi yajñāḥ kratavo vratāni bhūtaṁ bhavyaṁ yacca vedā vadanti,  
asmānmāyī sṛjate viśvametatasmimścānyo māyayā sannirudhdaḥ. - 9*

What are all the things have come from Paramātmā? The Vedas first, chandānsi; yajñāḥ - all the rituals; kratavaḥ - means different kind of rituals; yajñāḥ and kratu are both different kinds of rituals. vratāni - spiritual practices, vows. bhūtaṁ bhavyaṁ yacca – everything, past, present, future, all of that, vedā vadanti – Vedas say everything has come from Paramātmā. asmān – has to be. asmāt māyī sṛjate viśvam etat – etat viśvam māyī – the Controller of māyā, He creates this world - māyī viśvam sṛjate. So, asmāt means everything comes from this Brahma. Paramātmā alone creates everything through His power. Then in that anyaḥ māyayā sannirudhdaḥ - then this other one gets bound by that māyā. So, the One with māyā creates everything; Īśvara, the other, gets bound because of māyā. This is how it goes. Asmān can also mean 'to us'. Paramātmā creates the jīva and the jagat and that jīva gets bound by this māyā - tasmiṁśca anyaḥ māyayā sannirudhdaḥ.

So, everything of past, present and future, comes from Paramātmā, His creation. Now here chandānsi yajñāḥ kratavo vratāni are mentioned because they were used to rituals, spiritual practices, worships, etc. But for us it is car, house, all those things. Forget about car, house and those things because they don't give that much problems; people give more problems. This is how it is. So, the person that you think is giving you maximum trouble, in that person, you create this idea that he is God, Bhagavān Himself. Because that is where we will have the most viparīta buddhī, viparīta bhāvanā. That is what we have to correct. If we can do this, everything else is easy. I know some of you are laughing, "Swamiji, that itself is most difficult!" But that is what we have to do. It is very easy to know that the Vedas have come, rituals have come, mantras have come from the Paramātmā. But we think: this is another, somebody else. So, all things are from Paramātmā and therefore I have to see Paramātmā in them. But I have to see Paramātmā's Grace in everything, even those things that bother me the most. Say something happens which I don't like at all, and I must say, "Oh God! I got this best lesson of my life! Something which I was not looking for at all. I have understood this now!" This is called your śaraṇāgati. Or the body does not co-operate to give us the joys that we are expecting from it. You have to accept, "Yes. This is how it is going to be!" You don't have to do anything more. I tell you, you will know your body's non co-operation when you walk this slope three times! The body does not walk. So, wherever we see that, "This is not working; this is not happening as per my desire; yes, this is Bhagavān's Grace".  
asmimścānyo māyayā sannirudhdaḥ - tasmiṁśca – in that creation, ānyaḥ māyayā sannirudhdaḥ.  
How can Brahman be the material cause from which the whole universes has come? It is not

possible. Why? Because Brahman is not subject to modification. Only that which is subject to modification can be the material cause of some effect. Brahman is changeless, avikāri. Because of the power, the māyā power, He is able to create this world. Okay, now from māyā tattva, and its substratum, Brahman, this entire universe - this world, higher worlds, lower worlds, everything - has come in the form of cause and effect. How that happens, that is said in the next mantra. Again, the first line is often quoted.

Mantra 10

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम्।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्॥१०॥

*māyām tu prakṛtiṁ vidyānmāyinaṁ ca maheśvaram,  
tasyāvayavabhūtaistu vyāptam sarvamidaṁ jagat. - 10*

māyinaṁ ca maheśvaram or māyinaṁ tu maheśvaram. māyāṁ tu prakṛtiṁ vidyān – know māyā to be prakṛti or know prakṛti to be māyā, either way you can understand; and māyim is Maheśvaram. So, māyā is prakṛti and māyim is Maheśvaram, means the Lord who controls māyā. In other words, māyā is not free, māyā is controlled by māyim. tasyāvayavabhūtaistu vyāptam sarvamidaṁ jagat. tasya avayavabhūtaiḥ - by the parts or limbs of this Paramātmā, means all these objects; Paramātmā expresses through all, idaṁ sarvaṁ jagat vyāptam, entire universe is pervaded by Paramātmā. So now, what is the idea of this mantra? That this entire creation is the combination of Paramātmā and His power, māyā. Paramātmā, when He is free from all limitations, upādhis, then He is incapable of creation. With the māyā upādhi, the entire creation is possible - tasya avayavabhūtaiḥ idaṁ sarvaṁ jagat vyāptam.

Now I am going to address one question that was raised and that is: Do we have any freedom in choosing things or is everything pre-ordained? That was the question. So, this is the classic question generally people always ask. Is everything destiny or do I have freedom? Or is everything freedom and there is no destiny? So, the class ending at 11.30: is it already destined to happen or do I have freedom there? So, you ask yourself this question. Let us say everything is already decided, everything is pre-ordained. Will you stop thinking? Will you stop acting? Will you stop choosing the way you want things? No. Even if it is pre-ordained, you will still think. Even if whatever happens was already pre-ordained, you will still act. For example, if I say, “If it is pre-ordained that I will talk”, will I stop talking? I will go on talking and I will say it was pre-ordained. But if I talk too much, then everybody will go away and then I would have to say *that* was also pre-ordained. In other words, we have to use our viveka, whether everything is pre-ordained or not, predestined or not. Use your viveka and then say, “My use of viveka was pre-ordained!” When you go down to eat and they give you four helpings of food, will you say, “It was pre-ordained, I am supposed to eat that much” and go on eating? You will use your viveka. So, do not worry that “I don’t know whether everything is pre-ordained or not. I don’t know how much freedom I have.” In any case, you are going to use your viveka. Use it the right way, the best way. Don’t get confused about this or that. And we should put forth the best amount of self-effort that we can put out. But combine that with surrender to God. That I will do my best but I am ready to receive the results in whatever

form they come. This is śaraṇam. I read somewhere that śaraṇam actually comes from ‘śru’ dhatu. One of the meanings of ‘śru’ is to destroy. So, śaraṇam means I am ready for my destruction; that is called surrender; I am ready to offer myself. So, the results, you surrender to Paramātmā, and in self-effort, you put out maximum effort. So, my topic: is it pre-ordained or not is ending now. You use viveka, you do it the right way. Let us say you have a flight to catch on 2<sup>nd</sup> January and you rush, rush from here. You start three hours before the flight time. But there is ~~this~~ traffic, ~~that~~ traffic, one lane is blocked, another lane is blocked etc. By the time you reach the airport, the airport traffic is also there. Then there is the security line. You tried your best, but still you could not catch your flight because you got stuck in traffic. What will you say there? That it was pre-ordained, pre-destined? But if you start just ten minutes before your flight time, saying, “If it is there in my bhāgya, I will catch the flight”. That is incorrect. So, you should not just sit and go on debating. You have to use viveka.

### Discourse 10

#### *Introduction*

Paramātmā with His māyā śakti, Brahman with His māyā śakti, is the creator - māyām tu prakṛtiṁ vidyānmāyinaṁ ca maheśvaram. In other words, creation is not a random creation. Creation is a very systematic creation, based on the karmas of all the jīvas. All jīvas attain their karma phalam, results of their karmas, no matter where they are, no matter who they are, from Brahmāji, all the way to a small blade of grass, brahmādisthāvaraparyantam. All jīvas attain their results and they keep going up and down. This total control, regulation, is by māyā. Brahman has no involvement in that, Brahman does not do anything, but in presence of That, everything happens. Because the entire creation is a projection of this māyā, which has Brahman as the substratum, therefore it is said Brahman is the creator, Bhagavān is the creator. But really speaking, creation happens through this māyā śakti, tasyāvayavabhūtaistu vyāptam sarvamidam jagat. idam jagat<sup>88</sup> – all this is pervaded by Paramātmā in the form of expression of māyā. So, up to that we saw.

In other words, really, if somebody asks, “Is God all-pervading”, the answer is, if you think of all, if you see all, if you experience all, then yes. If you cannot remove the idea from your mind that other than Brahman, there is nothing, then Brahman is all-pervading. But that is too subtle to absorb, particularly when people are involved in activities, vyavahāra, so that transcendental nature, absolute nature, is difficult to comprehend. So, we accept that, at the transactional level, everything is that Paramātmā. This is how we think. I will later talk about some meditation techniques, about some of the ideas that people had asked. So, as things come, I will explain. Now, mantra 11.

### Mantra 11

यो योनिं योनिमधितिष्ठत्येको यस्मिन्नदं सं च वि चैति सर्वम्।  
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति॥११॥

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<sup>88</sup> Śvetāśvatara Upaniṣad 4. 10.

*yo yoniṃ yonimadhitiṣṭhatyeko yasminnidaṃ saṃ ca vi caiti sarvam,  
tamīśānaṃ varadaṃ devamīḍyaṃ nicāyyemāṃ śāntimatyantameti. - 11*

You will find that some ideas are already covered. There are some repetitions, if you remember what is already covered; and if you don't, then everything is new. Either way, everything is good. *yaḥ yoniṃ adhiṣṭhati ekaḥ* - this 'ekaḥ' word you should remember, the *abhyāsa* is there – this One, this One. The *devāḥ śabda* has also come so many times. It is repeated means It is *caitanya svarūpa*. *Paramātmā* is Consciousness or *jñāna svarūpa*, not *jaḍa*. This phrase has already come. The One is residing in different personalities, in different costumes. *yaḥ yoniṃ adhiṣṭhati ekaḥ*. So, that One is appearing in many forms, many expressions. *yasmin idam ca saṃ vicaiti* – 'sa' and 'vi' will both become *upasarga* then, *saṃ vi eti*. in Him or in Whom the entire *idam*, this entire universe, is going to get dissolved. *sarvaṃ idam - yasmin saṃ vi eti*. So again, the One who is all, the One into which everyone goes. So, what is *Paramātmā*'s nature? The One who is in all and the One in Whom everything is <sup>89</sup>.

*tam īśānaṃ varadam* – That Lord, *Īśvara*, *varadam* – the One who blesses all, giver of all boons. *īśānaṃ varadam devam* – again, you see the 'devam' śabda has come. That Lord, *īḍyam* – means worshipful One. *nicāyya imam* – *nicāyya* means *niścaya kṛtvā*, you have to do *niścaya*, that this is how it is and not in any other way. Just to give an example, when some near and dear ones have departed, if we feel that they have departed to God, then we will not worry, we will not grieve. But we will grieve if our attention is not on them, not on God, but it is on, "I am missing them, that is my problem. They are gone. I don't care where they have gone." Or if we feel that they are, where we are or that *Paramātmā* is expressing through us. So, if that thought is there, then there is no grief, then there is no sorrow. *nicāyya imam* – having done this, with firm *niścaya*, *śāntim atyantam eti*, then that person attains supreme peace.

It is said here that this *varadam* fulfils the desires of all. It is said in the *Kaṭhōpaniṣad* also. <sup>90</sup> How? Not without them working for it. When we work, then our *karma phalas* are given to us. *tam ātmasthaṃ ye'nupaśyanti dhīrāḥ* - and that *Paramātmā tattva* we have to see as *ātma sukham*, residing in ourselves. Who can see that? A *dhīrāḥ* - means a qualified person. *teṣāṃ śāntiḥ śāśvatam* – it is given here as *śāntimatyantam* or *eṣāṃ sukham na itareṣāṃ* – not for others. Others will not have *sukham*, others will not have *śānti*. They will not be *samāsete*, they will not be able to be relaxed. This *śānti* or *sukham* is of different types. When we get *viśaya*, then also there is

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<sup>89</sup> सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि॥ - Experiencing one's own Self in all beings and all beings in one's own Self – *Kaivalya Upaniṣad* - 1.10.1.

<sup>90</sup> नित्योऽनित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान्। तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वतो नेतरेषाम्॥ - He, the Eternal among the non-eternals, the intelligence in the intelligence, who, though One, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs eternal peace and to no other - *Kaṭhōpaniṣad* 2.5.13.

sukham, or some śānti, like somebody struggling to buy a house in the Bay Area. You know how it is. You put your offer, and there are already some twenty people, some with cash and everything; especially when you want in a particular school district, people come running. So, when you buy the house - śānti! This is one kind śānti. Then when the kids start going to that school, you find more śānti! Then college admission! There also you want to get admission, here, there, somewhere; and once, you get that admission, then you think, “Śānti!” Then, when you go there, a-śānti begins! Then you come to Vedanta course. There also, once you get the admission letter, you feel śānti. When you come there, then slowly, “Oh! I have to study *this* also! I have to do this!” So, external śānti is of this kind, viṣaya based. Another śānti is your suṣupti, when you sleep. We love that śānti. We cannot let go of it at any cost. If chocolates are there and sleep is there - śānti! But in my case, if I eat chocolate, I have to let go of sleep. So, there is no trade-off at all! I know what I want; I can easily let go of chocolate. That is a greater sukham, greater śānti, because it proves that without viṣaya, you can be happy, that deep sleep gives you this condition. In the absence of viṣaya, can I be happy? Yes! What is the pramāṇa? suṣupti, deep sleep. Can I live without my friends? No! Go to deep sleep. So, we can be very happy in the absence of viṣayas also. This is another kind of sukham and śānti.

Another kind of happiness is yoga-janyam, arriving from the practice of meditation. In yoga-janyam again, there is no viṣaya. I meditate and just in that meditation, I feel happy. That is also to prove that I can be happy in the absence of objects and without going to sleep, meaning not when tamas overpowers but in sattva I can be happy. You can get involved and be happy in what you are doing, like doing some sevas you are happy. You are singing some songs, you are happy, doing some activity that you like, then you are happy. That is different. Not doing anything, just being quiet, in the absence of viṣaya, in dhyānam also you can be śānti, happy. These were the things that were known to our ṛṣīs. They could enjoy this subtle sukham and śānti. The only thing is none of them is ātyantika, absolute. Now, in meditation, you have to understand, the samādhi sukham, iṣṭa devata prāpti, iṣṭa devata darśan etc., all of that is included. Higher than that would be ātma sukham: the peace arising from knowing that I *am* sukham, I *am* śānti, I am *not* the experiencer of that sukham. Unless and until we learn to tap this this subtler form of sukham and śānti, we will always be in this extroverted karma. Rajas, get something, go up for a while, then come down, then destruction, attain something else, this will go on. This ātma sukham śānti is what we have to learn.

Really speaking, this is why meditation is popular or this is why it *should* be popular. Because what is the plus here? That without objects, only by sitting quietly, I can keep my mind calm and I can derive happiness, sukham. I don't need too many things. We know how simple the ṛṣīs' life style is; they have just basic food, minimum things, lot of dhyānam, lot of cintanam and śānti. They don't need big houses. They don't need, “Today, this food, tomorrow, something different, only then will I be happy.” Nothing. Now dhyānam can be internal or external. Wherever you are, you can look at the mountains; you can look at the greenery; beautiful nature, sunrise, rivers – śānti. It can go on for hours. So, there are different levels of sukham and śānti. When I understand that śānti is my expression, that all this sukham and śānti that is available here is its pratibimba, that understanding

is śānti atyantam, absolute śānti. punarāvṛtti rahitam yathā bhavati tathā – when this is known, there is no coming back, no return.

Mantra 12

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः।  
हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु॥१२॥

*yo devānām prabhavaścodbhavaśca viśvādhipo rudro maharṣiḥ,  
hiranyagarbham paśyata jāyamānaṁ sa no buddhyā śubhayā saṁyunaktu. - 12*

This mantra has already come. hiranyagarbham janayāmāsa pūrvam - I think something like that was there. They have given the number: 3.4. So, the One who is responsible for devānām prabhavaśca udbhavaśca (utpatti, sthiti, etc.) viśvādhipaḥ - the One who controls all, rules all, rudraḥ. We have seen different meanings of rudraḥ. maharṣiḥ means omniscient, all-knowing. hiranyagarbham paśyata jāyamānaṁ - and He Himself saw Hiranyagarbha being born, means Hiranyagarbha came after That. Like grandfathers and great-grandfathers say, “I have seen you when you were born”, means, “You are still a child, you have no idea. I will tell what you should do. You are bacchu.” So Paramātmā tells Hiranyagarbha, “You came after me. I was here before you.” saḥ - that Paramātmā, naḥ śubhayā buddhyā saṁyunaktu – may He unite us with the most auspicious intellect, means, may I think correctly, properly, may I move forward in the right direction, may I maximise my potential, by knowing the right meaning of BMI. That is sa no buddhyā śubhayā saṁyunaktu. Now, the next mantra has different aspects. So, this prayer is done and, in that prayer, Paramātmā with different upādhiḥ is pointed out.

Mantra 13

यो देवानामधिपो यस्मिंल्लोका अधिश्रिताः।  
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम॥१३॥

*yo devānām adhipo yasmimllokā adhiśritāḥ,  
ya īśe asya dvipadaścātuṣpadaḥ kasmāi devāya haviṣā vidhema. – 13*

yaḥ devānām adhipaḥ - so the One who is the Lord of all devatas. devānām adhipaḥ yaḥ - so Brahmā and all the other devatas. This idea is from the Vedas that the One is the presiding deity of all the deities, all the devatas that you see. In other words, wherever you see power, that power does not belong to that person, that entity, that deity that you see. The power belongs to somebody who is beyond the deity. In the *Bhagavad Gītā* seventh chapter, Bhagavān has clearly said that all these devatas, they are able to do everything because I bless them. Bhagavan says whatever pūjā, whatever worship that is done by different people, with śraddhā, I bless those deities, I empower them to fulfil the desires of people <sup>91</sup>. So devānām adhipaḥ, brahmādinām devānām adhipaḥ svāmī.

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<sup>91</sup> यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति॥ तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥ स तया श्रद्धया युक्तस्तस्याराधनमीहते। लभते ते ततः कामान्मयैव विहितान्हि तान्॥ - Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. Endowed with that faith, he engages in

Then yasminlokā adhiśritāḥ - the One in whom all the worlds are residing. So lokāḥ (bhūḥ, bhuvāḥ, suvāḥ, mahāḥ, janaḥ, tapaḥ, satyam, atala, patala, sutala, rasātala, talātala, mahātala, pātāla) all are in Paramātmā. He is the one in whom all the worlds are residing, the one who controls all the presiding deities, devatas, etc. Then ya īśe asya dvipadaścatuspadaḥ - the One who controls all, īśe means iṣṭe, īśate. dvipadaḥ - all two-legged ones means human beings, catuspadaḥ - animals and all others. So, he controls all. From where? From inside, antaryāmin. Brahman gives some sadbuddhi and says, “Do this, don’t do that”. Then we say, “No, no, no. I think we know better” sa no buddhyā śubhayā saṁyunaktu.

Now the last part of the mantra. That Paramātmā - kasmai devāya haviṣā vidhema. This is interpreted in two ways. One is the classic way which is how it is given here; and the other is the non-classical way. There are only two ways. So, what is the other way? kasmai devāya haviṣā vidhema, so you put it as a question. kasmai means “to whom”, this is how you ask. So, we can ask a question to ourselves: for whom am I working? If I am doing things, for whom, kasmai, am I doing it, is the question. kasmai devāya haviṣā vidhema, means for whom are we making the sacrifice? Actually, if you read that sentence in English, “For whom are we making sacrifice”. it can be understood in two ways. It can mean: This is the One for whom we are making sacrifice, for whom all this is being done. Or it can come as a question: for whom are we making all the sacrifice? Who is the one, kasmai, who is going to receive everything? If the answer to the question comes clearly, properly to us and the answer, is “For God”, then it becomes karma yoga. All my karmas will become karma yoga when my answer to this question ‘kasmai’ is: Īśvarasya, for Paramātmā, all this is done.

Hanumānji, crosses the ocean, sees Sitāji, burns Lanka, accomplishes all his work and comes back. Then, when Bhagavān is asking him, “Hanumān, how did you accomplish all this? Because this Lanka is so difficult to even get into, it is durgama, ati durgama.” Hanumānj says, “It is because of your Grace, Bhagavān. With Your Grace, everything has happened. So that is your kṛpā”<sup>92</sup>. The whole thing there is the best example of karma yoga. Because karma is not for increasing ahaṁkāra. Karma is for eliminating ahaṁkāra. Our objective is to remove ahaṁkāra; we are not ready for jñāna yoga. I am already giving the tips for the youth session! They are already engaged in karma, they are not able to do that much jñāna yoga. Then we can use karma to reduce ahaṁkāra. In which way can that be done as Karma, by itself, can increase ahaṁkāra? When karma becomes *karma yoga*, then it will reduce ahaṁkāra. This is sattva.

Now you have to do the bhāṣya. This is one meaning, the non-classical meaning of kasmai devāya haviṣā vidhema. Now, the classical meaning is: Brahma is also called or is also known as ‘ka’. ka brahma, ka brahma, *Chāṇḍogya Upaniṣad* says. So ‘kama’ or ‘ka’ in the fourth case, ‘kaḥ’ will

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the worship of that devata and from it, he obtains his desire fulfilments, all these being ordained by Me (alone) - *Bhagavad Gītā* 7.21 – 22.

<sup>92</sup> प्रभु कि कृपा सकल भय खाजु जनम हमार सुफल भाजु ॥

become 'kāya'<sup>93</sup>. So 'kasmai' here means, for that Brahma, which is of this nature. What nature? yaḥ devānām adhipaḥ yasmimllokā adhiśritāḥ, yaḥ īse asya dvipadaścatuspadaḥ ca tasmai – that Brahma, to that Brahma, is all this offering made. This is the prayer now, means, the one who is sukha svarūpa. Look at it in another way. Why do we do everything? For happiness. And Brahman is supreme happiness, sukha svarūpa. Therefore, all offerings are made, all offerings are done for that Brahman, kasmai devāya haviṣā vidhema. We sit in class also for that; We get up from class also for that - kasmai devāya haviṣā vidhema. So, this phrase is very important. This is the famous hiraṇyagarbha samavartatāgri. In that also, this is there. This is the last phrase, this one only, kasmai devāya.

Sometimes people wonder, what does God look like? There was a classroom in which some children were drawing. The teacher had said, "Draw something", so all were drawing, like how our kids, even in Vedanta class, they draw in their books! If they don't have a book, they draw in someone else's book! The teacher was walking around looking at what everyone was drawing. One girl was busy drawing. The teacher asked her, "What are you drawing?"

"God!"

The teacher said, "But nobody knows how God looks".

"They will know in a minute!"

They are so confident! They know! Now where is this God located?

#### Mantra 14

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम्।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥१४॥

*sūkṣmātisūkṣmaṁ kalilasya madhye viśvasya sraṣṭāramanekarūpam,  
viśvasyaikam pariveṣṭitāraṁ jñātvā śivam śāntimatyantameti. – 14*

Where is Paramātmā? Where is Bhagavān? There was a church in which there was a school with little children. Among them were two children who were the naughtiest, giving maximum trouble to everyone. The parents were fed up, teachers were also fed up; they were never, ever disciplined in class. The teachers said, "The final way is to send them to the priest. Ask them to go to the priest." So, they both went. First one boy goes in. The priest asks his name and everything. Then he looks him in the eye and asks, "Where is God?" The child doesn't know what to answer. He asks again, "Where is God?" The boy runs away from there, opens the door and runs. As he goes, the other child, who is sitting outside, also starts following him, asking what happened. Because the first child started running, this boy also got scared. Both ran all the way to his house. The child gets into bed and pulls the comforter on top of himself. The other boy also comes running and asks, "What happened?"

"They've lost God! And they think we did it!"

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<sup>93</sup> कस्मै काय आनन्द रूपाय कस्मै भाव अपि छान्दस ॥ - is the reading from the commentary.

sūkṣmātisūkṣmaṁ kalilasya madhye – Where is God? Sometimes, we all might wonder, you know, where is God? God is right there, in the midst of all kalilasya. kalila means in the midst of... literal meaning means where all the mud is. Mud is in the form of avidyā. Where the avidyā kāryam is, creation is, there you are going to find Brahman; it is not that Brahman is somewhere else. This is one meditation technique. What should I do? One technique is by negation. That will come later. One is by assertion that in everything that comes, Brahman is as Existence, as Consciousness. So, if you see a thought, Consciousness is that which is illumining the thought and Existence is that because of which the thought is existing. So that sat-cit is this kalilasya madhye. You don't have to negate the object, you don't have to negate the thought; you use the thought and you use the object. The only thing is that I should have the ability to let go of the name and form of the object. Otherwise, I will get stuck to the name and form and I will not be able to see Paramātmā, Sat-Cit, there. So, kalilasya madhye sūkṣmātisūkṣmaṁ - that which is subtler than the subtlest. So, that subtle thing is nothing but this Existence and Consciousness. If I say, "Where to look for gold in the gold ornament?" Right there, where you are seeing the gold ornament, there itself is gold. I don't have to go anywhere else. Or, where do I see the movie screen? Right there where the movie is going on, there itself the movie screen will be there. But I have to go past that movie projection. This is kalilasya madhye, so avidyā and avidyā kāryam is there in that. Or, in this body assembly, Paramātmā is available. In this, where everything is vikāra, the nirvikāra Paramātmā is available. In the individual body and mind, where all the dirty things are, in that dirt, It is available in the heart - kalilasya madhye.

viśvasyaikaṁ pariveṣṭitāram – the one who is the creator of this whole universe of many forms, meaning variety of creations, viśvasya ekaṁ - once again ekaṁ – He is One. ekaṁ pariveṣṭitāram – the One who pariveṣṭitāram, envelopes all. pariveṣṭitā presented in the 11<sup>th</sup> chapter of the *Bhagavad Gītā* as the cosmic form of Brahman, everything is included there. In the 10<sup>th</sup> chapter of the *Bhagavad Gītā*, Bhagavan says, I am this, I am this, everything. In the 7<sup>th</sup> chapter also, He says, "I am in the water, I am the light of the sun, moon. I am the anger in the angry one and I am the love in the loving one. I am the intelligence of the intelligent. So I am all."<sup>94</sup> So, anekarūpaṁ viśvasya ekaṁ pariveṣṭitāram jñātvā śivam – So, knowing that all-peaceful One, free from all disturbances; śāntiāntametī, he attains supreme peace.

You can see how many phrases are being repeated here and there; sometimes a full mantra will be there, sometimes only portions. Now it is said that the qualified person with sādhanā catuṣṭaya will

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<sup>94</sup> रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्योः। प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥ - I am the sapidity in water, O son of Kunti; I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ। जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु॥ - I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am the austerity in the austere.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्। बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम्॥ - Know Me, O Partha, as the eternal seed of all beings. I am the intelligence of the intelligent, the splendour of the splendid (things and beings) I am - *Bhagavad Gita* 7. 8-10.

attain the Paramātmā which is available here, in our hearts, as sākṣī, as witness, and become free from repeated life and death, transmigration. Let us read the mantra and then I will explain some other ideas.

Mantra 15

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः।  
यस्मिन्युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति॥१५॥

*sa eva kāle bhuvanasya goptā viśvādhipaḥ sarvabhūteṣu gūḍhaḥ,  
yasmīnyuktā brahmarṣayo devatāśca tamevaṁ jñātvā mṛtyupāśāṁśchinatti. – 15*

taṁ evaṁ jñātvā mṛtyu pāśāṁ chinatti - you need to focus on the other word that comes repeatedly: ‘jñātvā’ - knowing this. evam means, in this way, you have to know; not that I have some idea of God. That is not enough. You have to know God in this way. taṁ paramātmānaṁ evaṁ jñātvā, in this way I have to know. taṁ evaṁ jñātvā mṛtyu pāśāṁ chinatti – one breaks the mṛtyu pāśā, the cord of death, bondage of death. Means, the bondage of “I will go through birth and death again and again” is broken. So, now here a little bit of ideas for understanding.

Generally, when we all think of freedom, what is our idea? That right now, I have too many problems and my biggest problem or fear is that somehow, I have to manage this life. I have come so far; so far, so good. One fellow was praying to Bhagavān. He says, “Oh, God. You are so kind to me. Life has been going on well; so far, so good. Now I am getting out of my bed. Now it is up to You!” Everything is good when we are in bed. So far, so good. Our idea is, “Bhagavan, ab tak to nibhāya hai āj ye bhi nibhādenā. So far you have taken care of me, now later on also, you take care.” In all darśanās, they promise that they will tell you how you can become free from this transmigration. That is called mokṣa. All darśanās means except cārvāk darśanā. The elimination of sorrow is not only in this life, it is not limited to this life. Elimination of sorrow is from here to hereafter. This itself makes the thinking so profound. That means if somebody says, “I am working day and night to remove all my sorrows in this life only”, that fellow is a cārvāk. He has not understood that his life is going to continue even after this body. This much is clear? This *should* become clear. The moment we say, “I am Hindu”, this has to come first, that you are not looking only from the beginning to the end of this body, you are able to see before this body and much beyond this body. Only then have you started thinking as a Hindu would think. If you think, “What is the use? Everything is going to end with this body only. Therefore, I think it is too late for me to study”, it is never too late. Because you are going to continue, as a soul, as a jīva. When I think this way, then I am not worried about how things are going on now. I am worried about what kind of body I will get later, what kind of atmosphere I will have in future. Right now, I have all my near and dear ones with me. Next time what will happen? Some darśanā says, “We will tell you how you can avoid the next birth.” All darśanās “sell” their philosophy, their ideas, by saying, “We promise you, no rebirth.”

Then comes the advaitin. He looks at all these darśanās: “No rebirth, no rebirth.” He also opens his shop: “No rebirth.” You enter there. Then they will tell you, “You do not have even *this* birth.”

“But you were saying ‘no rebirth’. That is why I came. Now you are saying since there is no birth itself, where is rebirth.”

“Because everyone is telling you that, we also told you the same thing so that you get in!”

The advaitin’s idea is: if you accept this birth, you will have more births. But people don’t understand this also.

“What are you saying, there is no rebirth? Don’t you see me?”

“Arre, we are not talking about the body!”

When the student is asking the question, he is thinking at body level. When the teacher is responding, he says, “You are Brahman. Where is birth for Brahman?” Bhagavan Himself has said in second chapter of *Gītā*, “You have no birth.”<sup>95</sup> You must celebrate it, at body level. Our promise is different. Even if we say, “You will not have next birth”, the real thing we want to say is, “You don’t have even this birth, because Brahma – Caitanya has no birth.” I don’t understand that I am Caitanya, I think I am the body only. Celebrate, enjoy. If I know I am Caitanya, you can still celebrate body’s birth, but that is not good. So, Vedanta is very clear. That which has birth will have death also. That which is not there before, which is not there later, is not there in the middle also. ādau anti nāsti vartamānepi tat tadā –the body which was not there before, will not be there later, is not there now also. mṛtyupāśāmschinatti – if I accept that right now, I am in mṛtyupāśa, that I am the experiencer “I”, then the experiences will continue. So, the sādhakā should see what is their level of accepting the experiences as real. Experiences will keep coming; and they will keep imposing their reality. If I can avoid that, prevent that, then everything is fine.

Okay. sa eva kāle bhuvanasya goptā viśvādhipaḥ sarvabhūteṣu gūḍhaḥ. sa eva kāla means in time, in the past, during the kalpas. bhuvanasya goptā - the one who is the protector of all the worlds; viśvādhipaḥ, the One who is the controller of this whole universe, the protector, controller. sarvabhūteṣu gūḍhaḥ - and the One who is residing in all beings. yasminyuktā brahmarṣayo – and the Brahmarshis, the great sages, yasminyuktā – they are all connected, united, to That. They are all ṛṣīs who have attained the Truth, Brahmarshis; devatāḥ - all the gods, etc., deities. tamevaṁ jñātvā – when Paramātmā is known in this way, that He is of the nature of controller of all, residing in all, where all the great sages connect themselves and derive the peace, support; mṛtyupāśāmschinatti – then they break the bondage of mṛtyu. The literal meaning of mṛtyu is death; another meaning is change. What are we afraid of? Things changing, where uncertainty will increase. I don’t know what will happen later. People ask me, “Swamiji, what will happen after two-year Vedanta course?” Who knows? So, you should not go on worrying about these things. Right now, this is what I know, at this level. From the highest level, eliminate such notions. mṛtyupāśāmschinatti - so all the ignorance is destroyed and the destruction of ignorance gives me

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<sup>95</sup> न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमान् शरीरे॥ - He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless, and ancient, He is not killed when the body is killed - *Bhagavad Gītā* 2.20.

all these. Then what happens? Then mṛtyu becomes upasecanam for them. For them, mṛtyu is only a chutney, a side dish they can eat<sup>96</sup>. He understands that the entire creation is in me.

I said that Brahman is the one for whom mṛtyu, death, is like upasecanam, chutney, condiment. Brahma, it is said in the next mantra, is the top layer of ghee. Ṛṣīs, in those days, were seeing ghee every day; not like our people who are afraid of even the word ghee, “Oh, my cholesterol will go up suddenly!” Because they were eating ghee of the desi cow, not the Jersey cow! And even if, let us say, something happens and the body dies, they already know that they are not the body. At least start with the thought that I am the soul. That is why we are doing rituals. Why are we doing rituals? Knowing very well I am not this physical body, that I am the subtle body that is going to get sukha-duḥkha. That thinking is never at the gross body level. But in so many years, one of the things that has happened is that we are not able to think of ourselves as the subtle body. So now, Brahman as the top layer of ghee.

#### Mantra 16

घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूततेषु गूढम्।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥१६॥

*ghṛtātparam maṇḍamivātisūkṣmaṁ jñātvā śivaṁ sarvabhūtateṣu gūḍham,  
viśvasyaikam pariveṣṭitāraṁ jñātvā devaṁ mucyate sarvapāśaiḥ. - 16*

devaṁ jñātvā – knowing that Truth, Paramātmā, sarvapāśaiḥ mucyate - the adhikāri will become free from all bondages, all afflictions. What is the nature of that deva? Most of the ideas are repeated - śivaṁ sarvabhūtateṣu gūḍham. viśvasyaikam pariveṣṭitāram – we have seen those phrases, so everything is known. Only thing new is ghṛtātparam maṇḍamivātisūkṣmaṁ - Here the commentator says ghṛta means ghee. Not the cream on top of the milk. You heat that cream, and make ghee. Then what rises to the top of that ghee, is the very subtle essence of ghee. Have you seen that? In cold weather you can see it clearly on top of the ghee. It is very desirable for those who have eaten it. Okay, keep aside the ghee; talk about cake. The top part of the cake where all the cream and sugar is, and kids love it, right? On birthdays, they put it on people also! maṇḍamiva – So, what does this mean? This means Paramātmā is sukha svarūpa, that which gives joy, because we know we love everything that gives us joy. Don't think Paramātmā is ghee or anything, the top layer from ghee, Paramātmā is like the top layer of ghee! Otherwise, at the end of the class, “What did you understand from Śvetāśvatara Upaniṣad?”

“Paramātmā is ghee!”

Just as ghee is dear to those people who enjoy such products, Paramātmā is ānanda svarūpa. Or like they say, “Kid in a candy store.” He is jumping up and down. He wants to put the whole thing in his mouth and doesn't know where to stop. Like that this jñāni when he gets Knowledge, he is

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<sup>96</sup> यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः। मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः॥ - To whom the brahmana and kshatriya classes are (as it were) but food and death itself is a condiment (curry or pickle), how can mortal ones know where that Atma is! - Kathopanishad 1.2.25.

running around everywhere, shouting “hā vū... hā vū... hā vū.”<sup>97</sup> When scholars who study śāstras go to some exclusive place where some nice books are kept, they too are like kids in a candy store: they take this book, that book, they open everything to read. So, Paramātmā as ānanda svarūpa, that is what is said. Everything is happening for this ānanda. For ānanda alone, as we say, we come here; for ānanda, after some time, we go from here. We eat for ānanda, we don't eat also for ānanda, for that same joy.

You know at Christmas time, everyone gives gifts. An uncle gave a guitar to this child as his gift. So, he wrote a thank you note to his uncle. The next time the uncle visited, he asked the boy, “How is your guitar playing practice going on?”

The child replied, “I never played it. But that is the best gift I ever got!”

The man asked, “What do you mean?”

The boy said, “Mom gives me one dollar for not playing in the day and Dad gives me five dollars for not playing in the night!”

So, we do everything for ānanda and we also don't do anything for ānanda only. Like this boy Dennis the Menace, you know. Dad comes home from office and finds Dennis sitting outside.

“What are you doing?”

“I am helping in the kitchen.”

“How?”

“By not going into the kitchen. Mom has asked me to stay outside! That is my contribution!”

When I go to bhikṣās also, sometimes the husbands tell me, “Swamiji, my contribution is I did not enter the kitchen!”

viśvasyaikaṁ pariveṣṭitāraṁ jñātvā devaṁ mucyate sarvapāśaiḥ. All bondages, afflictions are gone because of that. Now what is the sadhana? Again, the sādhana mantra is given here.

#### Mantra 17

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः।  
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति॥१७॥

*eṣa devo viśvakarmā mahātmā sadā janānāṁ hṛdaye sanniviṣṭaḥ,  
hṛdā manīṣā manasābhiklṛpto ya etadviduramṛtāste bhavanti. -17*

ya etadviduramṛtāste bhavanti – those who know this, they become immortal. This phrase has also come; actually, a lot of phrases from here have come. eṣaḥ devaḥ - this Paramātmā, Viśvakarmā, the one who creates this whole universe with the help of māyā; the biggest karma is this only. That is why in our purāṇās, there is a character called Viśvakarmā, the one who has to do the act of

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<sup>97</sup> Reference is to *Taittirīya Upaniṣad* 3.10.6, where the person who has the revelation of his true nature cries out in ecstasy.

creation. Our carpenters and builders are also called viśvakarmā. sadā janānām hṛdaye sanniviṣṭaḥ - He resides in the heart of all.

hṛdā maṅṣā manasābhikṛpto – So, now how to meditate? I told you earlier about how we can see Paramātmā in all either as Viśvarūpa or as Sat-Cit, two ideas. Now here is the third one: go on negating. Anything that is an object, it is not Paramātmā. Gross object? Not Paramātmā. Subtle object? Not Paramātmā. Unmanifest? Not Paramātmā - na iti, na iti. So, this is the mūrtha amūrtha brahmaṇa in *Bṛhadāraṇyaka Upaniṣad*, - mūrtha prapañca and amūrtha prapañca, both are negated. When I go on negating, what will remain? When all objects are negated, then what will remain? The subject. That is Brahman. That is why that word hṛdā is there. Other than the subject, there is no other Brahman. na iti, na iti, so you go on negating, then only “I” will remain. It means that you negate annamaya, food sheath, vital air sheath, mental sheath; the mind is negated, intellect is negated, everything is negated. Some people ask, “When everything is negated, then I see, blank, nothing.” That is the question of the student in *Vivekachudāmaṇi*. He first asks a different question. When he first goes to the teacher, what is his question? How to do this viveka, that is what he is asking<sup>98</sup>. But later he says, “I have negated all anātmā. I am sitting there quietly in meditation, everything is blank. Now what should I do? It looks like there is śūnya.”<sup>99</sup> So, the teacher says, “That by which you know that nothing, that *you are there*, that is ātmā, that is sākṣi. That sākṣi is infinite, this is what you have to understand.” This is through negation. That is what is said in *Tattvabodha* which you have studied<sup>100</sup>. That is ātmā. Because I have studied śāstra with vivekabuddhyā manasā, I know that when all attributes, all upādhis are negated, It is revealed - abhikalptaḥ. It is revealed by this clear thinking, gained from śravaṇam. Śravaṇam is done, mananam is done, now nididhyāsanam is being done. Śaṅkarācāryaji writes here: yaḥ janānāḥ sādhanā catuṣṭaya sampannā saṁnyāsinā - those endowed with six-fold wealth and renunciation. saṁnyāsinā - this word, this is actually Śaṅkarācāryaji’s signature word. saṁnyāsinā means those who have taken internal saṁnyāsa. Don’t think, “Swamiji, what about us?” All of you, haven’t you renounced the world right now? Yes. punaḥ āvṛtti rahitaṁ kaivalyaṁ padaṁ aśnute. Then they won’t come back. That is what they will get: That infinite Reality where we are able to abide. We will see one more śloka. This śloka is also beautiful. What is the nature of that Truth which will remove all duality?

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<sup>98</sup> को नाम बन्धः कथमेष आगतः कथं प्रतिष्ठास्य कथं विमोक्षः। कोऽसावनात्मा परमः क आत्मा तयोर्विवेकः कथमेतदुच्यताम्॥ - What is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is the not-Self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-Self). Please explain all these to me - *Vivekachudamani* 49.

<sup>99</sup> *Vivekachudamani* – Verse 212.

<sup>100</sup> स्थूलसूक्ष्मकारणशरीराद् व्यतिरिक्तः पञ्चकोशातीतः सन् अवस्थात्रय साक्षी सच्चिदानन्दस्वरूपसन् यस्तिष्ठति स आत्मा॥ That is which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence – Consciousness – Bliss is the Self - *Tattvabodha*.

Mantra 18

यदातमस्तन्न दिवा न रात्रिः न सन्न चासञ्छिव एव केवलः।  
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी॥१८॥

*yadātamastanna divā na rātriḥ na sanna cāsañchiva eva kevalaḥ,  
tadaḥṣaram tatsaviturvareṇyam prajñā ca tasmātprasṛtā purāṇī. – 18*

yadā atamaḥ tat na divā na rātriḥ - That which is atamaḥ - where there is no darkness, which is caitanya svarūpa, jñāna svarūpa. Somebody will say, “How many times do you have to say it is caitanya svarūpa, caitanya svarūpa?” Can caitanya be somewhere? If I have to experience Consciousness, where will I experience It? caitanya means aparokṣa only; it is not parokṣa. It will never become pratyakṣa also. When all this is said, it is pointed that that it is *you*, it is me myself, I am That. That is what It is. yadātamastanna divā na rātriḥ - tan means tasmin, there; there is no day or night. It has no duality, It is free from duality. na sat na ca asat – another pair of opposites is also not there, manifest and unmanifest, gross or subtle. No such division: no sat, no asat; no day, no night. śiva iva kevalaḥ - It is that pure tattva, unconditioned. tadaḥṣaram - that which is imperishable. tatsaviturvareṇyam - this savita word came earlier, remember? And I gave you different meanings: ādi yajna, ādi bhūta, ādi deva. So now, tatsaviturvareṇyam – that highest, most worshipful. vareṇyam savita which is none other than Paramātmā. prajñā ca tasmātprasṛtā purāṇī – so tasmāt – this wisdom, all knowledge, everything has come from That alone, everything comes from that supreme Reality alone. All worldly knowledge comes from That alone; from That alone spiritual knowledge also comes. The knowledge that I am Reality also comes from That alone. We are going to stop here. We will see more tomorrow.

Discourse 11

Mantra 18

यदातमस्तन्न दिवा न रात्रिः न सन्न चासञ्छिव एव केवलः।  
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी॥१८॥

*yadātamastanna divā na rātriḥ na sanna cāsañchiva eva kevalaḥ,  
tadaḥṣaram tatsaviturvareṇyam prajñā ca tasmātprasṛtā purāṇī. – 18*

This is where we stopped yesterday. Paramātmā tattva is that which is beyond ignorance, atamaḥ. We can understand it either as the nature of Paramātmā tattva or when an individual realises the Self. So, in different ways different things are pointed out, creation, nature of jīva, nature of bondage, Paramātmā, Īśvara, Māyā and what is the way of Liberation. All those things, we have seen. yadā atamaḥ tanna divā na rātri – there, where there is no day or night. We should not think that the person who realises the Truth will not know any more what is day and what is night, na divā na rātri. He will know what is day and night; only thing is, he will understand them as these are just pairs of opposites, they come and go, divā and rātri. Similarly, na san na ca asan, no gross and subtle, manifest and unmanifest, they also come and go. There is nothing different about them. śiva eva kevalaḥ - so all other things are transient, not absolute. The real is Paramātmā, śiva eva kevalaḥ. tadaḥṣaram tatsaviturvareṇyam – so savituh vareṇyam. I was checking some readings.

savituḥ means this Paramātmā is vareṇyam, worshipful one, even for savituḥ. Of the savituḥ, if you take the 6<sup>th</sup> case, of the savita, He is vareṇyam. So, Hiranyagarbha or the sun-god also worship the supreme, Paramātmā tattva, its essence. And tasmāt ca purāṇi prasatā – from That the entire wisdom, most ancient wisdom, has come. The birthless, deathless nature of Paramātmā alone expresses as all knowledge, vidyā, parā and aparā, everything. That is the meaning of this mantra. Continuing now further, all these pairs of opposites are again negated.

Mantra 19

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत्।  
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः॥१९॥

*nainamūrdhvaṁ na tiryāñcaṁ na madhye parijagrabhat,*  
*na tasya pratimā asti yasya nāma mahadyaśaḥ. – 19*

na enam ūrdhvaṁ na tiryāṁ na madhye parijagrabhat – parijagrabhat means parigrihītuṁ na śaknuyāt – not possible to grasp this, above, below or middle. This Paramātmā tattva cannot be grasped from above, from middle or from below, the end. na tasya pratimā asti – pratimā means form. It does not have form or upamā – there is no simile, there is none like this, it is one without a second. yasya nāma mahadyaśaḥ - and the one who has this name as mahadyaśaḥ, one of great fame. So, that is the nature of Paramātmā. yasya nāma mahadyaśaḥ, na tasya pratimā asti, the one who is very well known, has no form, there is no above, there is no middle, there is no below. You can understand this from the stories. You know in the purāṇas, there is a story that Lord Śiva came as a pillar of fire. They could not find the origin above or below, that means in space. But you can understand that as in time also. When did Bhagavān take birth? What is the birthday of Bhagavān? So, there is no ūrdhvaṁ, means ādi, beginning and there is no end also. nānto ca cārdina ca saṁpratiṣṭhā<sup>101</sup>. The same thing is said about jagat but there is a difference. You cannot understand the beginning, middle or end of jagat because it is illusion. Paramātmā is absolute, therefore beyond time and space so there is no beginning, middle or end. na tasya pratimā asti – It has no form of Its own but whichever form you give, It will take. By Itself, It has no form, na tasya pratimā. Or upamā instead of pratimā if you say, similarly you cannot compare Paramātmā with anything. No comparison. It is beyond everything, and His name is very well known - yasya nāma mahadyaśaḥ.

Now again it is said how this Paramātmā can be known. This thing will keep coming in different ways, again and again: how to know this Paramātmā, how to know this Reality.

Mantra 20

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्।  
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति॥२०॥

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<sup>101</sup> न रूपमस्येह तथोपलभ्यते नान्तो च चादिन च संप्रतिष्ठा॥ - Its form is not perceived here as such, neither its end, or its foundation or its resting place - *Bhagavad Gītā* 15.3.1.

*na saṁdr̥ṣe tiṣṭhati rūpamasya na cakṣuṣā paśyati kaścanainam,  
hṛdā hṛdistham manasā ya enamevaṁ viduramṛtāste bhavanti. - 20*

There is a similar mantra in *Kaṭhōpaniṣad*.<sup>102</sup> asya rūpaṁ saṁdr̥ṣo na tiṣṭhati – this Paramātmā tattva, because it is not of any particular form as said in the previous mantra (na tasya pratimā asti), it cannot be cognised through the eyes or some other sense organs. It is not an object. You have to turn your attention within and know the subject. na saṁdr̥ṣe – nirviśeṣa prakāśa jñāna svarūpam. na cakṣuṣā paśyati kaścanainam – and the eyes cannot see It.

In the beginning, when you study Vedānta, the first few sessions, or first few talks, even the first few years in some cases, you have no idea what they are talking, what they are really saying. They just go on saying, “Where is this Brahman? It is beyond all sound, taste, touch, colour, form, everything. And then it is the Self of all, it is all-pervading.” What are they talking about? When you are honest, you understand that I have not understood. Then after a few years, you start thinking that you have understood but you still have not understood. I will give you a simple example. Somebody asked me this question: “Swamiji, I am sitting and I am meditating that am Brahman. The person sitting next to me is also Brahman. On the other side is also Brahman. If everyone is meditating that they are Brahman, then what is the use of my meditating that I am Brahman? Because I thought that when I am That, nobody else gets to be Brahman!” The knowledge of Brahman is not like how we understand: “I am Brahman; and this person is also Brahman; and that person is also Brahman.” This is our initial idea. Eventually I have to understand that when I am Brahman, there is no left, right, there is no other. So, if otherness is also there and I am also Brahman, it is not possible. That is why in the teaching, when Brahman is satyam, everything else is mithyā. When we comprehend that Truth as myself, then all other ideas, all other notions will go. Then the feeling that, “How can this person also be Brahman and how can that person also be Brahman? Then I don’t want to be that Brahman which is shared by everybody else.” That is not what you have to attain; that is why to understand what is said in the Upaniṣad takes time. Only gradually do we come to this understanding. That is why dr̥ṣṭānta is given that jāge jathā svapna bhrama jāyī – the whole world is like a dream and when you wake up from that, then you don’t talk about what was there is the dream<sup>103</sup>. The whole thing is a different degree of reality with respect to the waker. jahī jāne jag jātiḥai rāyī – by knowing That, the world itself goes away.

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<sup>102</sup> न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्। हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति॥ - His form is not to be seen. No one beholds Him with the eye. By controlling the mind by the intellect and incessant meditation, He is revealed. Those who know this (Brahman) become immortal. - *Kaṭhōpaniṣad* 2.6.9.

<sup>103</sup> जागे जथा स्वप्न भ्रम जायी॥ - *Rāmcarita Mānas - Bāla Kāṇḍa* – Doha 999.

hr̥dā hr̥disthaṁ - where to find this Paramātmā tattva? It is available in your own heart, hr̥disthaṁ manasā. hr̥dā hr̥disthaṁ is explained here in commentary <sup>104</sup>. Earlier it was already said (hr̥dā in the previous mantra 17) by the process of negation. I have to know It as That which is the inner Self, the innermost Self. That means wherever I have the notion of “I”, that “I” is the innermost notion of “I” beyond which there is no other notion of “I”. I have to go up to that point. When I say the body is my Self, it means that I am a man, I am young, I am old and so on. Whatever is the property of the body, I take it as my property. So, if the body is in pain, I say, I am in pain. This is taking the body as my Self. Taking the sense organs as my Self means I am sitting or I am talking. This is taking the sense organs’ attributes to be mine. Do you see? Yes, I see. So, I, aham, can be body, can be the sense organs. Then aham can be in the mind. When my mind is calm, I say I am calm, I am sukhi. I am duḥkhi, then I am disturbed. The intellect’s dharma would be, I am understanding, I am not understanding, it is vague – so all this is “I”, “I”, “I”. Then I am kartā, bhoktā, I am experiencer. But all of this is possible only because of Consciousness. Therefore, pratyaktayā, that which is the innermost “I”, that is where Ātma tattva, caitanya is shining. And who will know? Only that person who is able to detach himself from all the other ideas of “I”, nobody else. hr̥dā hr̥disthaṁ manasā ya enamevaṁ viduramṛtāste bhavanti – once again, those who know this, they alone will become immortal.

So, who will know? Those who have prepared their minds; and they will have to know it as aparokṣa caitanya – directly known to themselves, not through any organs, not as a remote entity, parokṣa, but aparokṣa. amṛtā bhavanti – here the commentator has written: once again they will not have another body.<sup>105</sup> That means this birth is also to be negated, because knowledge has destroyed their ignorance. Now some prayers are there.

#### Mantra 21

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते।  
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्॥२१॥

*ajāta ityevaṁ kaściddbhīruḥ prapadyate,  
rudra yatte dakṣiṇaṁ mukhaṁ tena mām pāhi nityam. - 21*

So, this sādḥaka is addressing Bhagavān about Himself. He says, O ajāta iti – because You are unborn, therefore You are deathless. You have to understand that that which has birth, will have death<sup>106</sup>. So, because O Lord, you are birthless, so you are deathless. Therefore, knowing that, I come and surrender to you. kaściddbhīruḥ prapadyate - bhīruḥ means I am frightened, I am scared. The one who is afraid of the world or afraid of any change, will go to the Lord and ask for

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<sup>104</sup> Swamiji’s reading from the commentary has not been transcribed.

<sup>105</sup> Swamiji’s reading from the commentary has not been transcribed.

<sup>106</sup> जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। - Indeed, certain is death for the born, and certain is birth for the dead - *Bhagavad Gītā* 2.27.1.

fearlessness. I had said this earlier also. Those who are afraid of death, if they go to Bhagavān, then Bhagavān will take care of them. How? He will first kill you, meaning He will kill the individuality<sup>107</sup>. That is why many people say, “Bhagavān, I will come to you later, because, right now, we are afraid”. They are afraid of the world; but really speaking, they are afraid of losing their individuality. That is why it is not easy for anyone to surrender. Sevak dharma is the most difficult because sevaks have no say in anything, no choice. They are not to question why, they are but to do and die. So, that it will be very difficult. That is why it is difficult to become Lakṣmaṇā; it is difficult to become Bharata or Śatruṅga also. Because they all followed Rāmā. What Rāmā thought, they started doing. Rāmāji did not even have to tell Hanumānji. Goswāmiji has mentioned many times how difficult is sevak dharma. That is why you must not do too many namaskārs to anyone, unless you are ready to listen to them. kaścibhīruḥ prapadyate or aham prapadyate – I surrender because I am afraid. This is the prayer of any sādḥaka.

He Rudra, rudra yatte dakṣiṇam mukham tena mām pāhi nityam – it is said, Lord Śiva has five faces so that which is facing the south, that is Dakṣiṇamūrti. You all know each direction has a presiding deity. The presiding deity of the South direction is Mṛtyu, death. That is why nobody looks in the southern direction; only Bhagavān Śiva as Dakṣiṇamūrti faces the southern direction. tena mām nityam pāhi – by that may You always protect me. You know that five names are used Bhagavān Śiva: Tatpuruṣa, Vāmadeva, Saddyojāta, Aghora and Īṣa. We chant those names in our pūjās : East, West, North, South and Middle or Above. I was looking to see which name applies to which one. Actually, there are some differences in the different commentaries. If you want, you can note the commentary I have here. Paścima is Tatpuruṣa; Dakṣiṇa is Aghora. Uttara is Vāmadeva, Pūrva is Īṣāṇa and Ūrdhva is Saddyojāta. All the names keep coming in our pūjā <sup>108</sup>, our prayers.

Now it is said here tena mām pāhi nityam – protect me all the time. So how is this protection asked? One commentator says: May my ears be never without Vedanta śravaṇam; May I not, *not* have spiritual studies; protect me in this way. Now, I have to tell you something. Most of you are gṛhastās, right?

You say, “Yes. I have studied in the *Śvetāśvatara Upaniṣad* that I must have spiritual studies all the time.”

So now from here you go home. “What about cooking food?”

“There is no cooking because I am going to do spiritual studies”.

The vacation is over and child says, “Now I have to go to school”.

“You go on your own.”

“Why?”

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<sup>107</sup> मृत्युञ्जयं मृत्युभियाश्चितानां अहंमतिमृत्युमुपैति पूर्वम्। - For those who, being afraid of death, have sought shelter in the conqueror death, the “I” notion dies first – *Saddarśana* 2.1

<sup>108</sup> ॐ ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥ॐ नमो हिरण्यभाहवे हिरण्यवर्णाय हिरण्यरूपाय हिरण्य पतये उमा पतये पशूपतये नमः॥

“Because I understand I have to do spiritual studies.”

Then all your family members will come and complain to me, “Swamiji, what are you teaching?”

You have to use your viveka. When everybody is at home, somebody has to go to work, somebody has to go to school, you have to go to work. At that time, you cannot say, “Morning 5 o’clock, I am going to sit in meditation or I am going to start my studies, until 7 o’clock or 8 o’clock.”

When everybody is getting ready, you are doing “OM...OM...OM” or you are doing dhyānam or long pūjās. When they are all gone: “Now I will start with my phone, texting this or that, or I will do further study.” In gr̥hastā āśrama you have to be in gr̥hastā āśrama. You have to take care of whatever are your responsibilities. Somebody actually told me, “I love to meditate at 7 o’clock in the evening.” Arre! The husband is just coming from work, he is expecting a hot cup of tea with some savoury snack or dinner should be ready. Dinner is on the table. Note is written: You eat on your own. Why? Because I am in dhyānam. This is not going to work. You have to know how to make everything work. For gr̥hastā āśrama, that is the right choice. When nobody is there at home, when the kids have gone to school, or if you are also working, then you work or you do something or spend one hour or half hour or whatever you can on study. But you cannot do that from morning till evening. And if the child says, “Let us go for movie”, you cannot say, “You go on your own.” How will he go? And family members also. There should be some discussion, some talking so that they feel they are also involved. It is not right that you are not available for anything in the house. That is not what we are teaching you. Actually, you should wait until all your family responsibilities are over. Until that point, you do just minimum in gr̥hastā āśrama. Even karma yoga, if you don’t have enough time or your family needs you, you cannot say, “No, I am going to do all my seva at Mission”. And at home? “We will hire somebody to do seva!” You have to work there itself; that is your karma yoga. You have to see Brahman in those family members. Then, as one becomes mature, the family is all okay, then bhukta bhogā parityajyā yajvā dṛṣṭa doṣā – then you say: I have experienced all the objects, I am done. Not until that point.

So, protect me in every way, O Lord. May I go in the right direction and never think of whether Bhagavān is listening to my prayers or not. He is definitely listening. Yesterday, with Yuva Kendra, I think I had the most beautiful time to speak on prayer. It was one of the best things that came out from my heart. So, you should just keep doing your prayers and the Lord definitely listens to that. Now that prayer part is continued. Most of this portion is there in *Rudram*.

#### Mantra 22

मा नस्तको तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः।  
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमीत्वा हवामहे ॥२२॥

*mā nastako tanaye mā na āyusi mā no goṣu mā no aśveṣu rīriṣaḥ,  
vīrānmā no rudra bhāmito vadhīrhaviṣmantāḥ sadamītvā havāmahe. - 22*

That sadamītvā havāmahe is a different part; all others are there in rudram. So, you have seen other portion also earlier, right? You have seen little bit from rudram. Now what is the prayer? mā rīriṣaḥ is for all. rīriṣaḥ means reṣaṇam, maraṇam - please do not bring an end, destruction. To whom? To

naḥ asmākaṁ, toke, (nastoke is naḥ toke) means to our sons, putra, may our sons do not die. tanaye – our grandsons, means grandchildren, may they not die. mā nastako tanaye mā na āyusi – may I not die. My life also should continue, don't bring an end to my life. mā no goṣu – 'go' means cow, may our cows not die. aśveṣu – horses, means our cattle, all the animals that we have may they live long. May they not have untimely death. One day, everyone has to go, but they should not have untimely death, means they can live full lives. vīrānmā no rudra bhāmito vadhīrhaviṣmantaḥ - so all the embodied beings, may they continue to live. Then vīrānmā no rudra bhāmito – and those who are great people among us, in our family or our people that we know, bhṛtyā – those who are attendants, servants, people who serve, etc. He Rudra, bhāmitaḥ krodhitaḥ san mā vadhi – don't become angry and don't kill them also. That is: protect all. Actually, you can say this prayer too. There are some people, when they get angry, you say, "Don't kill us. Don't kill anyone, don't throw anything." You can say these prayers there also. haviṣmantaḥ sadam (sadam means sadā, all the time) may we make offerings to you, may we pray to you all the time. So, we will go on praying to you, you take care of us.

With this, the fourth chapter is also over. What is said here is, "Oh Lord! We will do our best but you please protect us. We will do pūjā, we will do japa, we will do worship, etc. And I am afraid of death. May you protect me from death also".

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## Chapter 5

### Discourse 11

#### *Introduction*

The topic of mokṣa is continued in this chapter. Now, before we proceed, let us just see what are all the things explained. Upaniṣad is Vedānta darśana. A darśana gives a way of looking at things, it is a vision, like the 3D glasses you put on to see things. The Upaniṣad gives a way of looking at the world, a way of looking at our lives, our journey. It will, therefore, address certain important things, like who is a jīva. It was discussed earlier that the jīva is the one who is bound because of bhokṭṛ bhava, the idea that I am the experiencer or that I am an extroverted entity who wants to run after objects. He is the bhoktā; so that is discussed. (These are important points. If you note them now, you can apply them anytime.) First is about the jīva, the one who is extroverted and bound. Second is the nature of transmigration. In that we saw those mantras which talked about saṁsāra cakra, going up and down, different yonis, or the rivers etc. that we saw in the first chapter. The nature of saṁsāra is talked about <sup>109</sup>. Third is that Paramātmā, Īśvara from whom saṁsāra has come about, is Brahman plus māyā <sup>110</sup>. This entire jagat is nothing but Paramātmā's expression; Brahman plus māyā, that is mentioned. Then what is bondage, that is also mentioned with the metaphor of the two birds. There is one bird that goes on eating fruits and another is just watching, the witness. The bird that goes on eating fruit becomes the experiencer of the cycle of karma-karmaphala and that is why its bondage continues; whereas the nature of Liberation is when he recognises himself as that sākṣī caitanya <sup>111</sup>. That is Liberation. So that is the fifth point. So jīva, jagat, Īśvara, bandha, bondage or bandhana and mokṣa. Then the different sādhanās. We saw sadhanas earlier in the form of prayers, rituals and pūjās. For rituals, you will have to study all that. Then meditation. Meditation is also in different stages. One stage is where I just avoid contact with sense objects themselves because otherwise sense objects enter my mind. I have to calm down. Then second level is I absorb that mind in the Self and the third is once I have understood that this Self is nothing but infinite Reality. If erroneous notions persist, then I continue meditation again, viparīta bhāvana removal. Correct? So, at different levels, different stages, meditation should be performed. There will be obstacles. That was also said earlier as bhokṭṛ bhāvāt <sup>112</sup>. So, he goes on enjoying, goes on experiencing them, and he gets bound.

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<sup>109</sup> Śvetāśvatara Upaniṣad – 1.1.8.

<sup>110</sup> मायां तु प्रकृतिं विद्यान्मयिनिं च महेश्वरम्। तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्॥ - Know that nature is surely māyā and the Lord of māyā is Maheśvara, the supreme Lord. The whole world is verily filled by His limbs - Śvetāśvatara Upaniṣad 4.10.

<sup>111</sup> Śvetāśvatara Upaniṣad – 4.6,7.

<sup>112</sup> आजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः। अजो ह्येका जुषमाणोऽनुशेते जहात्येनां मुक्तभोगामजोऽन्यः॥ - A birthless power, red, white and black in colour, who creates many offspring like herself, is indeed adored and enjoyed by a birthless one, while another birthless one renounces her after having enjoyed her - Śvetāśvatara Upaniṣad 4.5.

So, in different ways, the Upaniṣad tells us how to look at everything: That One alone is appearing as all, therefore, in One all varieties of colour, name, form, everything is there. That One alone is man, woman, young man, young boy, young girl, old man, new-born, everything, kumāra, kumāri, puruṣa, strī, jātaḥ and vṛddhaḥ <sup>113</sup>. Everything is that One alone. This is how the Upaniṣad explains the teaching and it says if somebody wants to become free from these transmigrations, it will be only when the jīva comes to know the Lord. <sup>114</sup> - Otherwise, it will be birth again, death again, again lying in the mother's womb. This ocean of saṁsāra is very hard to cross over. Save me, O Lord, through thy infinite kindness <sup>115</sup>. Pray again and again because, otherwise, this samsara is never ending. That is up to the first four chapters. Then we saw some *Bhagavad Gītā* ślokaḥ and some *Mahānārāyaṇa Upaniṣad* mantras. You have to connect all of them, everything. <sup>116</sup> Now some more ideas are given.

### Mantra 1

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे।  
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः॥१॥a

*dve akṣare brahmapare tvanante vidyāvidye nihite yatra gūḍhe,  
kṣaram tvavidyā hyamṛtam tu vidyā vidyāvidye īśate yastu so'nyaḥ. – 1*

vidyāvidye nihite yatra gūḍhe – yatra, there where akṣare brahmapare tu anante – in that param Brahma, supreme Brahman which is akṣara, imperishable and infinite, ananta, dve nihite – there are two residing. te dve vidyā avidye – vidyā and avidyā are both in that ananta Brahman. Both knowledge and ignorance are having Brahman as adhiṣṭhānam. nihite gūḍhe – they are secretly present meaning, they are hidden. kṣaram tu avidyā hi amṛtam tu vidyā – vidyā is amṛtam and avidyā is kṣaram. This is beautiful: avidyā is kṣaram. kṣaram means that which is perishing, decaying, subject to destruction. Anything that is impermanent is avidyā and that alone which is permanent is vidyā. “Swamiji, I think when I study the Upaniṣad, I forget everything. That is why I think it is only kṣaram; it is not akṣaram!” kṣaram tu avidyā - you should understand it in this way. One meaning of avidyā is ignorance. Ignorance is subject to destruction when the knowledge takes place, so avidya is out. That is the simple meaning; ignorance will be destroyed. amṛtam tu vidyā – and knowledge is that which is always going to remain. Right? In the world also, I don't know what is 2 plus 2. So, if I don't know how to add, once I know how to add, that knowledge is going to remain with me always. This is one way of looking at it. Ignorance will go but knowledge will remain.

<sup>113</sup> Śvetāśvatara Upaniṣad - 4.2.4.

<sup>114</sup> ज्ञात्वा देवं मुच्यते सर्वपाशैः॥ - Śvetāśvatara Upaniṣad - 1.8.

<sup>115</sup> पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्। इह संसारे बहुदुस्तारे कृपायाऽपारे पाहि मुरारे॥ - *Bhaja Govindam* V/21.

<sup>116</sup> सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्॥ - Śvetāśvatara Upaniṣad – 3.16.1 and *Bhagavad Gītā* – 13.13.

The second meaning is that ignorance will keep me in kṣaram and knowledge will take me to immortality. This is for ātma-jñānam. So ātma-ajñānam will keep me in these things which are perishable and ātma-jñānam will lead me to immortality. kṣaram tu avidyā hi amṛtaṁ tu vidyā – any knowledge which is about *that* subject which is impermanent; I repeat: any knowledge which is about *that* subject which is impermanent, then that knowledge is also subject to destruction, that is also ignorance. If I get knowledge of matter, and matter is subject to destruction, that means the knowledge of that matter is also subject to destruction. That is : knowledge of matter does not matter! Only knowledge of caitanya should be there. That is why Bhagavān Bhāṣyakār, in *Muṇḍakopaniṣad Bhāṣya*, writes, aparā vidyā hi avidyā. aparā vidyā will prepare us. We go to school, we go to college, we take up different degrees, jobs, etc. We will do so many things; it will prepare us. It will tell us how to look at life, how to think, etc. But that knowledge will not take us out of sorrow; that knowledge will not make us free. We should understand this word ‘free’ or mokṣa also. While we are here in this physical body itself, we will know whether we are free or not. You don’t have to have a public survey and ask people, “Do you think I am liberated?” You don’t have to do that. You will know. Liberation is while living, not after death.

Once there was a lady. She was not supposed to die. But because of some error in the computer program, the yama dūtās, who were supposed to pick up somebody else, went and picked her up. Because they had a list, you know, they have a daily list of today’s pick up, today’s delivery etc. So, they picked her up and took her to their Head of Department. He said, “This parcel has come by error, this consignment has to go back.”

So, she was told, “You are too early right now.”

She said, “Can I ask a question? How many years do I have?”

They said, “You have thirty-five more years.”

She was so happy, she went back. “Thirty-five years! I can make a real good life now!” She went through all facials, surgery, this, that, everything. She went through many, many surgeries and as she was coming out of hospital, a car came and hit her and she died. First thing as soon as she reached up, she said, “You said thirty-five years! What happened now?”

They said, “We couldn’t recognise you again!”

This is kṣaram, changing. kṣaram tu avidyā hi amṛtaṁ tu vidyā. Vidyā will give you immortality; and that immortality, I will understand, right here.

vidyāvidye īśate yastu so'nyaḥ. yaḥ vidyā avidye īśate – the one who governs these two, rules these two; saḥ anye – he is different. Two ideas are mentioned here: Paramātmā is adhiṣṭhānam and is not affected by vidyā or avidyā. Then Īśvara who is with the upādhi of māyā, to some, He can grant wisdom, to some He can grant ignorance. “Swamiji, how can Bhagavān grant ignorance?”

Bhagavān does not give ignorance; Bhagavān will give karmaphala. In *Tulsi Rāmāyaṇ*, Lakṣmaṇji asked the question to Bhagavān Rāmacandraji: what is jīva, Īśvara and what is bheda. What is the difference between jīva, and Īśvara? īśvara jīva bheda prabhu sakala kahu samajāyi. jātai hoyi carana rati śoka moha bhrama jāyi. So Bhagavān says who is jīva: māyā īśa na āpa kahu jāna kahi

so jīva. bandha mokṣa prada sarvapada māyā preraka jīva<sup>117</sup>. There he said, bandha mokṣa prada. Now mokṣa prada we can understand, God will give mokṣa. But how will God give bondage? bandha prada means giver of bondage. He does not give bondage. He gives only results of our karma. That is taken as bondage. Who else will give karmaphala? He alone who is karmaphaladātā. If I don't think anything beyond these karma phalas and I get stuck there, that is my problem. So Īśvara is anyaḥ. Now more about that is said in the next mantra.

Mantra 2

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनिश्च सर्वाः।  
ऋषिं प्रसूतं कपिलं यस्तमग्रे जानैर्बिभर्ति जायमानं च पश्येत्॥२॥

*yo yoniṁ yonimadhiṣṭhatyeko viśvāni rūpāṇi yoniśca sarvāḥ,  
ṛṣiṁ prasūtaṁ kapilaṁ yastamagre jānairbibharti jāyamānaṁ ca paśyeta. – 2*

So, this yoniṁ yonimadhiṣṭhat ekaḥ phrase has already come earlier: the One who is in different forms, different costumes, that Paramātmā<sup>118</sup>. viśvāni rūpāṇi yoniśca sarvāḥ - He expresses now in all the forms. We say there are 8.4 million yonis. Yoni can be not only human being or a bee or something, it can be the sun, the moon, air, any devata. A quotation from *Bṛhadāraṇyaka Upaniṣad* is given here. “He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the internal Ruler, your own immortal Self.”<sup>119</sup> He is the inner controller, inner dweller. So, the earth is one yoni and like that water, fire, space, each is a yoni. Because the One is the presiding deity of all three. yo yoniṁ yonimadhiṣṭhat ekaḥ - our idea is that I don't want to become an insect, I want to become a human being and we cannot think beyond this. We think the smartest people are all human beings; and among them, the sannyāsīs, only they know everything! Yes, that is true! But there are other śarīras, other than human being, the devatās, like the Sun god, the Fire god, Water god and all the others - Varuṇadevatā, Agnidevatā, Vāyurdevatā, all are devatās.

“I am going to Med school. I am going to become a doctor there. They do big, big surgeries, you know.” You want to be a doctor of human beings or you want to be a doctor of devatās? The Aśvinikumāras, they went to a ṛṣī, I don't remember the name of the ṛṣī now. He knew Brahmavidyā. But Indra had told that ṛṣī that, “If you teach Brahmavidyā to anyone, your head will be cut off. I will come and cut off your head.” Therefore, this ṛṣī was not giving Brahmavidyā to anyone. The Aśvinikumāras went to this ṛṣī and said, “Please teach us Brahmavidyā.”

He said, “I can teach but Indra will come and cut off my head.”

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<sup>117</sup> ईस्वर जीव भेद प्रभु सकल कहु समुझाइ। जातें होइ चरन रति सोक मोह भ्रम जाइ॥ माया ईस न आपु कहुँ जान कहिअ सो जीव। बन्ध मोक्ष प्रद सर्वपद माया प्रेरक जीव॥

<sup>118</sup> Śvetāśvatara Upaniṣad – 4.11.1.

<sup>119</sup> यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरे यमयति एष त आत्मान्तर्याम्यमृतः॥ *Bṛhadāraṇyaka Upaniṣad* 3.7.3.

They said, “We are all doctors. What we will do is we will cut off your head right now and put a horse’s head on your body. Then with that head, you can teach Brahmavidyā and we can tell people, we heard it from the horse’s mouth!”

Anyway, they said, “We will learn everything and we will preserve your head. When Indra cuts off this horse’s head, we will do surgery and put the old head back!”

The ṛṣi agreed. The meaning is that he was not afraid of death because he had Brahmavidyā, and even in teaching that, he was not afraid. He said, “If I have to give someone Brahmavidyā, I will give it even at the cost of my life, as long as that person is the right candidate”. This is the power of this knowledge.

viśvāni rūpāni yoniśca sarvāḥ - So in all forms, wherever the creation is, Paramātmā is there, even in the higher worlds. ṛṣim prasūtaṁ kapilaṁ yastamagre jñānairbibharti jāyamānaṁ ca paśyet - And this knowledge is available to all ṛṣis. ṛṣim prasūtaṁ means the one who knows - ṛṣati jānāti, the one who knows all. Now different readings are given to this ‘kapilam’. One meaning is the sāṅkhya darśana. There they say this is sage Kapila of sāṅkhya darśana. But ‘kapila’ word has come in different places. In *Bhāgavatam*, there is reference to Kapila Muni twice: once in third canto where *Kapila Gītā* discourses are given and in the eleventh canto, where it is said the grandsons of Bhagavān Kṛṣṇa all went and disturbed the sage by asking who this woman will give birth to when it was actually a boy who was dressed as a woman. That ṛṣi is also called Kapila. So, people are wondering who this Kapila is. But there is another rendering, which I think is more appropriate, as it is in context and connected to the previous first quarter. That is ‘kapila’ means Hiranyagarbha. Because kapilaṁ taṁ agre jāyamānaṁ ca paśyet – He saw that Hiranyagarbha was born and after, He nourishes that Hiranyagarbha with knowledge, jñānairbibharti. So, what did the Lord do? The Lord gave knowledge, prosperity, dispassion, righteousness, everything to Hiranyagarbha: dharma, vairagya, jñāna, aiśvarya bibharti. He nourished him with all. So that kapilam is Hiranyagarbha. ‘kapila’ has another meaning. ‘kapi’ means monkey, means where there is chanchalatvam, restlessness; ‘la’ means from where it has gone. So Kapila means where there is no chanchalatvam, no restlessness.

jñānairbibharti jāyamānaṁ ca paśyet – So the Lord alone sees even Hiranyagarbha being born and gives all the knowledge to him. Now imagine there is nothing in this creation; and you just begin the creation so there is the first born. How do we understand this? It is not that, “Oh, the first person is born. Now Brahman is sitting here, there is knowledge, everything is okay. Now start.” That is only portrayed in story form. How we should understand is that only the absolute Reality alone was there, then entire creation first comes in subtle form. Then from that subtle form, it becomes the gross form. This is how creation proceeds.

There is a beautiful example given in *Pañcadaśi*, in the sixth chapter. If a painter has to paint, what would he do? First, he will have the raw, unprepared, cloth but that cloth is not suitable for painting. So, you dip the cloth in rice water, kanji, and then it will become stiff, starched. In the olden days, to starch the clothes, this is what they used to do, because that is real starch. All that rice water is starch only. So, you dip the cloth so now it is stiff. Then, on that stiff cloth, you take

the pencil and do the pencil drawing, line drawing. Then, in that drawing, you put colour, more attributes and all that. Like that, the cloth itself is Brahman; it is not available for painting. When it becomes stiff with starch, which is māyā, it is now stiffened cloth, that is Īśvara, because now it is associated with upādhi. Now it is ready for creation. The line drawing is Hiranyagarbha.

Everything is there in subtle form. Then all the attributes that are added - Virāt, Vaiśvānara, gross, so things become clear.

What is explained here is that creation comes in these stages. Hiranyagarbha does not mean a person, though you can take it as a person also. What it means here is the entire creation in subtle form. For example, a building does not suddenly come up. At first, it is only a concept. You go to the architect. You know we need a big hall. We need some facility where some people can stay. We need a dining facility. We need classrooms. You describe this much at minimum. Then he will say, if people are coming, we will need restrooms. We need places to keep footwear. Do you want a library? What kind of places do you need? Parking and then some greenery. So now, conceptually, some ideas are there. Then they will ask you, “How much money do you want to spend?” That is karma phala. How much are you ready to let go? And when you say three, they will multiply by three! You have to be ready for that much! Then, slowly, things will come. At this stage, plans are there, line drawing will be there all still in subtle form. Then approvals and then everything will proceed. This is how a building is created. It is the same with creation. The next mantra says more.

### Mantra 3

एकैकं जालं बहुधा विकुर्वन्नस्मिन्क्षेत्रे संहरत्येष देवः।  
भूयः सृष्ट्वा पतयस्तथेशः सर्वादिपत्यं कुरुते महात्मा॥३॥

*ekaikaṁ jālaṁ bahudhā vikurvannasminkṣetre saṁharatyēṣa devaḥ,  
bhūyaḥ sṛṣṭvā patayastathēśaḥ sarvādipatyam kurute mahātmā. – 3*

ekaikaṁ jālaṁ bahudhā vikurvannasminkṣetre saṁharatyēṣa devaḥ - eṣa devaḥ - He alone creates every kind of jālam. ekaikaṁ jālaṁ bahudhā vikurvan – so each net He makes it many, bahudhā vikurvan. ekaikaṁ jālaṁ - you can understand as eka jālam, this is simple way of understanding because this eko jālavān īśaḥ, earlier the mantra has come <sup>120</sup>. So that one Paramātmā, with one māyā śakti but three guṇās (sattva, rajas, tamas), or three aspects, fire, water, earth, multiples of everything, bahudhā vikurvan. asminkṣetre saṁharatyēṣa devaḥ - and in That alone, things multiply and then they all come back. This ‘jālam’ śabdha has been interpreted by another ācārya, commentator, as karma phalam. Take jālam as objects because jālam means that which binds; jālam is a net and net means that which binds. That which binds can be viṣaya, objects also bind us. Sense organs also bind us; relations also bind us, that is why this bondage. When Brahmāji created bondage, He told bondage, “Now you go everywhere”. So, bondage went out and started knocking on everybody’s door.

“Knock, knock.”

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<sup>120</sup> Śvetāśvatara Upaniṣad – 3.1.1.

Somebody asked, “Who is it?”

“I am Bondage.”

They said, “We don’t want Bondage.”

Nobody wanted Bondage. So, Bondage came back to Brahmāji and said, “I have to remain only with you.”

Brahmāji said, “Why? Didn’t you go anywhere?”

“I did, but nobody wants me.”

Brahmāji asked, “Did you go as this Bondage?”

“Yes”.

“No, no. Don’t go as bondage, bandhana. Go with make-up. There is a beauty parlour which will add ‘sam’ to ‘bandha’. Become sambandha and go everywhere!”

So, he did and then knocked. “Who is it?”

“I am Sambandha.”

“Oh, come in!”

Not bandha but sambandha. These are called soft bondages. That is also jālam. But all of them are nothing but karmaphala. viṣaya, sense organs, relations, attachments, whatever you call them. It is given in the *Aitareya Upaniṣad* that bhūyaḥ sṛṣṭvā – once again having created the worlds, patayaḥ lokapālāḥ the guardians, lokapālāḥ, of different worlds are created. <sup>121</sup>. So, He creates all the guardians and then He rules over them. The Self presides over all.

## Discourse 12

### *Introduction*

Paramātmā, the supreme Reality, otherwise known as Brahman, with the conditioning of Māyā, is known as Īśvaraḥ. Māyā is the Cosmic Causal Conditioning. That is a nice phrase, triple C, Cosmic Causal Conditioning. That same Īśvaraḥ, with the cosmic, subtle conditioning, is called the Hiranyagarbha. This Hiranyagarbha is nothing but the entire creation expressed through Consciousness, in subtle form. And that alone becomes Virāt or Vaiśvānara, as entire creation expressed through Consciousness in grosser form, sthūla jagat. So, creation goes through various aspects - causal, subtle and gross but Consciousness expressing through that creation remains the same. So, the different names are actually of Consciousness because while the conditionings are different, names are different, Consciousness is the same. So really speaking, we all, at the individual level, have the same name; Consciousness has the same name. But the conditionings are

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<sup>121</sup> स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति॥ - He reflected, “Here now are the worlds. Let me create the world protectors” - *Aitareya Upaniṣad* 1.1.3.1.

different so each person is called by different names. That Consciousness which is expressing at the cosmic level is also expressing through all of us at individual level. That is what we have to recognise as our own nature: that I am not this physical body or matter but I am that caitanya that is expressing through matter. We all know this body will drop and this soul will continue. So, what is my nature? That Consciousness. That is our goal. What is the nature of that Consciousness? That I have to study more; and to abide in this that “I am this Consciousness”, I have to reflect more, meditate more, and, if required, stay away from those things that increase the idea that I am the body. Objects will increase this notion and that is why it is said you can have simple life and yet be happy. These objects, sense organs, desires, impressions, all this is nothing but jālam. This is how it is spread. That was said in the third mantra, because of which we get caught. It is not kept there purposely but it is there.

There is a famous story about this casting of the net to catch fish. A fisherman comes to a pond and says, “Tomorrow I will come and throw the net here and catch some fishes.” So, all the fishes heard because they are used to listening to the fishermen and they could understand their language. Some fishes say, “Oh! We will run away from here!” So, they went to some other pond. Some other fishes say, “We don’t know what to do.” They were just worried. Some fishes said, “He is coming tomorrow, right? Right now, we don’t have to think about it.” So, they did not do anything. Some other fishes, they already had the understanding and some plan of what they would do tomorrow. When the fisherman came, they all came near his feet. The fisherman cast his net everywhere and all the other fishes that were not paying attention, that did not plan for the future, they all got caught. Those fishes that stayed at the feet, they all were protected. This is the tarka: you go at the feet of the One who has the net, then you are saved. So, devotion, prayer, all of this is to increase this bhāva that I have surrendered and through that I eliminate the fear of what will happen. So, I understand that I am protected.

#### Mantra 4

सर्वा दिश ऊर्ध्वमधश्च तिर्यक् प्रकाशयन्भ्राजते यद्वान्इवान्।  
एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः॥४॥

*sarvā diśa ūrdhvamadhaśca tiryak prakāśayanbhrājate yadvanañvān,  
evaṁ sa devo bhagavānvareṇyo yonivabhāvānadhitiṣṭhatyekah. - 4*

saḥ devaḥ bhagavān – that devaḥ; the deva word has come so many times. Bhagavān, the one who has Consciousness as His nature and all fortunes with Himself, that Bhagavān is vareṇyaḥ, the most worshipful; ekaḥ - the One. What does He do? yadvanañvān bhrājate – It shines, prakāśayan – with illumination like anañvān - anañvān means sun; It shines like the sun. Where? sarvā diśa – in all the directions. ūrdhvamadhaśca – above and below; tiryak – in the middle, horizontally also. All aspects of creation are illumined. The literal meaning is above, below and in between; the implied meaning is higher worlds with higher bodies, lower worlds with lower bodies and intermediate worlds with bodies on that plane. All of it, everything, is illumined by this caitanya, like the sun. Everything is illumined impartially just like the sun shines everywhere impartially, the rain falls everywhere impartially. Impartially means in that area, wherever the cloud is, everything will get

rain. So īśvaraḥ parjanyaavat dṛṣṭavyaḥ - in *Suprabhāṣa* it is given. Brahman is like rain. Everywhere the same, that is what is said in *Gītā* also. “I am the same I am to all beings; in Me there is none hateful nor dear.” Then He adds, “Those who worship Me, those who meditate on Me, with devotion, with love, I am in them.”<sup>122</sup> I am in them means I am in all but they will recognise that they are in Me. Everyone is in Me, but they will be able to recognise Me.

One point was brought out during the discussions. Somebody said that bhakti is not as good as or superior to jñānam. You should understand the role of bhakti and jñānam and what is devotion in which plane. Bhakti is at different stages. Bhagavān has said there are four types of bhaktas: ārtha, jijñāsu, arthārti and jñāni. So ārtha bhakta and arthārti bhakta are those who are in distress. Too many problems are there and they go to Bhagavān. They don't want Bhagavān. “Bhagavān, wherever You are, You are very good. All You do is, You fix my problem, solve my problem, that is all. And send them after some time you know; don't just send one after the other. I don't have time to even raise my head!” This is one kind of bhakta. The arthārti's prayer is: “Bhagavān, send some money, send some objects.” They are also devotees but they either want to solve the problems in their life or they want some power, some position, etc. That bhakti is the inferior bhakti, the lower kind. A little higher form of bhakti is when the person wants to know what is the nature of God: who is that God that we all worship? Who is That from Whom creation has come? I want to know. So that is the higher form of devotion. Then it can go further, where somebody can dwell in this way that this Paramātmā that I have been worshipping from my childhood, that I have been seeking, is the origin of the universe, that Paramātmā cannot be remote from me. It has to be my own svarūpa. So, the remoteness from God is removed. That bhakti, Bhagavān says, in the 18<sup>th</sup> Chapter of the *Gītā*, is the highest bhakti. This is something that is attained when jñānam becomes ripe. In essence, he will know His vistāra, how big, how great I am, means what is my svarūpa and who am I<sup>123</sup>.

So, in conversations, in discussions, when somebody uses the word bhakti, you cannot just suddenly jump to one meaning or the other without knowing the context. Bhakti, where I am always seeking and begging for solving problems is always inferior; and bhakti where I am in the higher mood, where I don't need anything else, is greatest. We should understand this. There is no other way to resolve this journey, to bring an end to this continuous journey. You know those families who come to the Bay Area in the early stage of their life, or those who are young here also. They have some idea about what they are going to attain in life, right? We plan that, “Oh! I am going to have the whole world in my fist, *muṭṭi me hai*, means: I will enjoy, I will control everything, I will do this, I will do that, everything.” We think we will take care of everything. But we realise that life takes too many turns, and we have only certain things in our control and a lot of

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<sup>122</sup> समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः। ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥ - *Bhagavad Gītā* - 9.29.

<sup>123</sup> भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः। ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥ - By devotion he knows Me in my essence, what and who I am; then, having known Me in my essence, he forthwith enters into Me, the supreme - *Bhagavad Gītā* - 18.55.

things are out of our control. My favourite example: on-line chess. We make one move and we say, “Okay, I am going to do this in the next move.” Do you know how many players are playing the same game together? Everyone in your life has the same chessboard. A hundred players are playing on the same chessboard. You make a move, somebody moves this, somebody moves that, you may not even get the next turn. Game is over. It is that complex. Karmas function in this way; we don’t have that freedom. This is how karmas function. That is why that surrender to Bhagavān is to recognise that I don’t have this kind of freedom. And after a few years, you also realise that whatever ideas I had of “I will enjoy this and I will enjoy that” are frivolous.

evaṁ sa devo bhagavānvareṇyo – in this way that Bhagavān, vareṇyo, worshipful one, yoni svabhāvānadhitiṣṭhatyekah - yoni means the source and dissolution<sup>124</sup>. svabhāvān svātmabhūtān pṛtivyādīm bhāvān<sup>125</sup> – so that which is the cause of all in this creation, all of those things which have come from that Paramātmā, the kāraṇam. adhitiṣṭhati – He is the substratum, the support of all; ekaḥ - aditīyaḥ. adhitiṣṭhati – you can look at it in two ways. One is that it is the substratum which supports all. The second is that It controls all, niyamayati. Control means just by being there, It controls all. In these mantras, the nature of that Paramātmā is indicated as caitanya, adhitiṣṭhāna, niyantā, etc. - Consciousness, substratum, controller. These are the pointers. This is why we have to do śravaṇam.

#### Mantra 5

यच्च स्वभावां पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः।  
सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः॥५॥

*yacca svabhāvāṁ pacati viśvayoniḥ pācyāṁśca sarvānpariṇāmayedyah,  
sarvametaadvīśvamadhitiṣṭhatyeko guṇāṁśca sarvānviniyojayedyah. – 5*

This is wonderful. I don’t think I have seen any mantra like this anywhere. What does Paramātmā do? yacca svabhāvāṁ viśvayoniḥ pācyāṁśca patati - patati means, He cooks, He is a great cook. So, what is Paramātmā’s job description? He is a great cook! He cooks all of us! Some people are roasted; some people are baked; some people are cracked! (I didn’t say that, somebody else said it!) But that is true! That does not mean that He acts, but that our karma phala comes to us; whatever we have done, good, bad, everything; whatever choices we have made.

I had mentioned earlier that there is śreyaḥ and there is preyaḥ. Whatever choices I have made in the past, based on that, my future will be decided. So, if I have made right choices, I will go in that direction; if I have made wrong choices, I will go in another direction. So śreyaḥ and preyaḥ will tell me how things are. yacca actually means yaśca. So, cooking means everything undergoes transformation in time. That is why in our language we say, bāl pak gaye, means aging, going

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<sup>124</sup> अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा। - *Bhagavad Gītā* – 7.6.2.

<sup>125</sup> ..... कृत्स्नस्य जगतः स्वभावान् स्वात्मभूतान् पृथिव्यादीन्भावान् अथवा कारणस्वभावान् कारणभूतान् पृथिव्यादीन् अधितिष्ठति नियमयति॥ - Śaṅkara Bhāṣya -Mantra No.4.

through time and undergoing all modifications. We say that those who are not ‘pakā huvā’ are kacchā, not ripe as yet. One mahātmā said, those who are ‘kacchā’ in meditation, they are ‘kacaudi’ and those who are ‘pakka’ in meditation, they are ‘pakaudi’! “ye kacaudi hai ye pakaudi!” The mahātmās, have their own entertainment! What will they do the whole day? They don’t have Facebook and messaging and all this. They come out with their thing.

guṇāmśca sarvānviniyojayedyah - So one is kālah, time factor will make everyone ripe. This is the higher meaning as in ‘we become mature’. We learn the right lessons of life. It is not only that the hair has become grey, but have we learned the right lesson. We have understood what is the objective of life, where we should put forth effort. Have we become wiser? This is the first thing. Second is whether we learn anything or not, physically we are going to get all the transformation and we will be done with it. That is the second.

The third is the sorrows will also come. When we all feel that there are too many problems, that heat is there; tāpa, cooking, also involves heat. pākasya vahnivat, the most important thing in cooking is fire so that when we say we are getting cooked, means we are going through tāpa. So, everyone goes through tāpa, some a little, some more; someone on slow cooking, someone on full burner. But it is there. So, His svabhāva is viśvayoniḥ yaśca - viśvayoniḥ: That which is the jagat utpatti kāraṇam, svabhāvaṁ pacati.

pācyāmśca pacati yah sarvān pariṇāmayet – and He also makes all undergo modification. sarvaṁ etad (second line) viśvam adhiṣṭhat ekaḥ - once again, ekaḥ. This is abhyāsa liṅga - you should see, you should note - devaḥ ekaḥ, you should recognise that it is consistently there. This adhiṣṭhā (adhiṣṭhānam svarūpam) has also come so many times. yah viniyojayet – vini means distribution. sarvān guṇān – means all the guṇās are also present and everything has all these three different aspects. Sometimes sattva increases, sometimes rajas, sometimes tamas. With sattva increasing, jñānam comes; rajas increasing, greed, activity, undertaking of actions, restlessness, longing- these arise when rajas is predominant.<sup>126</sup> Darkness, inertness, heedlessness and delusion – these arise when tamas is predominant.<sup>127</sup> So, in sṛṣṭi also, all the guṇās are there, different kinds of beings have these and we can also see their play in our mind.

Yesterday was amāvasya I think. You can see its impact also on our mind. You should not do too much thinking about this, don’t worry. Tomorrow everything will be all right. It is amāvasya, it is pūrṇīmā, full moon. They also play their thing. On some people they have a significant impact; some people are okay. So, all the mood swings are the play of the guṇās. guṇāmśca sarvānviniyojayedyah - He takes care of all the three guṇās. What is happening is that God is making these things available to us also.

It is like how parents provide for everything in the house. Children don’t know that all this is done by parents. Food is ready, clothes are ready, room is ready, everything is available. So, then they say, “I think I am self- sufficient! I can make everything!” The first thing is, you have to get it from

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<sup>126</sup> लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा। रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ - *Bhagavad Gītā* - 14.12.

<sup>127</sup> अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च। तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥ - *Bhagavad Gītā* - 14.13.

the store into your house. Then everything has to be prepared, it doesn't happen suddenly by itself. For example, when kids know how to drive, they will say, "You give me a car, I will take care of everything." Arre, neither have you purchased the car nor you have insurance or money to pay for the gas in the car. You are just borrowing and that too, if somewhere, something happens, the first thing you are going to do is call, "Come here and take care of me and the car!"

There was one teenager who fought with his father and took the car. "I have to go. My friends are there, somewhere." He went and had an accident; nothing happened to him. He then called his parents. The first thing the father asked him was, "Are you okay?"

"Yes."

Then, "How is the car?"

Then he had a firing, left and right. The first thing the parents will ask is, "Are you okay or not?" The car is important but secondary. It is important because you have to learn the lesson, so that the next time, you don't do the same thing again. viniyojayet yaḥ.

The next mantra is the last mantra of the tat pada vicāra. So, we will do some thinking and then we will move to tvam pada. As you can see, all these mantras are talking about God. Earlier some mantras came about jīva; now all this is about God.

#### Mantra 6

तद्वेदोगुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते ब्रह्मयोनिम्।  
ये पूर्वं देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः॥६॥

*tadvedoguhyopaniṣatsu gūḍham tadbrahmā vedate brahmayonim,  
ye pūrvam devā ṛṣayaśca tadviduste tanmayā amṛtā vai babhūvuḥ. - 6*

Pay attention to the second line, it is beautiful. ye tad viduḥ te amṛtā babhūvuḥ - Nice. Those who know, they become immortal. Who? And what they have to know? So that is said. Who? ye devāyaḥ ṛṣayaśca – those who are devatās and the ṛṣīs, those who know This. ye devāyaḥ ṛṣayaśca tad viduḥ te tanmayāḥ amṛtā babhūvuḥ – they are tanmaya, they become one with It. Become one with what? Now you see the first line. tad vedo guhya upaniṣatsu gūḍham - Upaniṣad itself is a secret; the secret within the Upaniṣad is the secret of the secret. The Vedas, talk about how we should live life, the goal of life, the purpose of life and so on. They prescribe different sādhanās. They also talk about creation, samsāra, everything. But the secret, the essential message of the Upaniṣad is Brahma-ātma-aikyam, the oneness of my Self with Brahman. That is the secret. Sometimes, even if you read the whole Upaniṣad and you listen to what is it trying to say, you will not get it. Sometimes, if you read only one Upaniṣad and then another Upaniṣad, you may get confused whether they are talking about the same thing or different thing. Once there was an Upaniṣad teacher who gave a teaching to student; the student had asked a question so he taught him. Then the teacher asked him, "Did you understand?"

The student said, "Yes, I understood very well."

The teacher said, “Tell us what you have understood.”

The student said, “This is what I understood.”

“If you have understood that, that means you have not understood. Go and think again”.

So, the student went and he thought and thought and thought. (It was once asked in a question paper - what is past tense of ‘think’? The student said, “I thought and thought and thought what would be past tense of think and I wrote ‘thought!’”) Anyway, the student thought and thought and finally he understood. Then teacher asked him again, “Did you get it?”

He said, “Yes. I don’t say that I got it. Neither do I say I don’t know. Nor do I know. I know and I don’t know. And the one who understands what I said, he knows.”<sup>128</sup>

This is why it is called guhya. I was trying to make a point here, not tell some other story. It is guhya because the language is like this. If my mind is not tuned to this teaching, forget the teaching, to this atmosphere itself, to sit for one and a half hours in class, becomes a big sādhanā. “What am I going to do here?” That day, you love your watch or your phone so much, every time you look at it, “What is the time? What is the time?” Because those samskāras are not there. So that itself takes time. That is why it is said that the first few years, you just sit there. Listen, but it is not expected that you will understand anything. Just you get used to sitting there in that atmosphere. Now if somebody says, “I will start this process when I am 65 or 70”, you don’t have enough time to practice the sitting itself. So that training is required. That is why vedoguhyopaniṣatsu - upaniṣatsu: plural or all three you can say. gūḍham – it is a secret in all of them.

tadbrahmā brahmayonim vedate - the one who is brahmayonim – means That which is the origin of creation or origin of Vedas. Brahma can also mean Vedas. And not only did Brahma know ye pūrvam, in the past, devā tad viduḥ ṛṣayaśca tad viduḥ - devatās also knew and the great sages also knew. Some devatās had learned. Indra learned that and then he taught Agni, Vayu, etc. Great ṛṣīs had learned this great knowledge, so they all knew. Those who learned, te tanmayā amṛtā vai babhūvuḥ - indeed, certainly, they became immortal. So amṛtattvam is through this knowledge so once again they will not come to this transmigration or death.

With this, the tat pada aspect is over. Now some tvam pada – tvam pada means now there is discussion about the individual, jīva, his transmigration, his suffering. The forthcoming mantras, starting from the next one, are all about jīva and his journey. In Vedānta, both these topics are discussed, one is about jīva and another is Īśvara. This is what we saw yesterday: those two birds also, the controller and the controlled.

### Mantra 7

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता।  
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः॥७॥

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<sup>128</sup> नाहं मन्ये सुवेदेति नो न वेदेति वेद च। यो नस्तद् वेद तद् वेद नो न वेदेति वेद च॥ - I do not think that ‘I know it well.’ But not that I do not know; I know too. Who amongst us comprehends It both as ‘Not Known’ and as the ‘Known’ – he comprehends It. - *Kenopaniṣad* – 2.2.

*guṇānvayo yaḥ phalakarmakartā kṛtasya tasyaiva sa copabhoktā,  
sa viśvarūpastriguṇastrivartmā prāṇādhipaḥ sañcarati svakarmabhiḥ. – 7*

yaḥ phalakarma kartā ca upabhoktā kṛtasya tasyaiva – So he is kartā and bhoktā; kasya kartā? karma kartā and then if you create karma, phala is automatically created. That is why phalakarma kartā it is said. And kṛtasya tasyaiva upabhoktā saḥ - and then he experiences, enjoys them also, upabhoktā, one entity. In the 13<sup>th</sup> chapter of the *Gītā*, it is said He is bhoktā also and he is Maheśvaraḥ, Paramātmā; That alone is the bhoktā, draṣṭā, Paramātmā <sup>129</sup>. When guṇābhyaḥ, when associated with guṇās - but here guṇā word (in general, guṇā rūḍī – popularly – is sattva, rajas, tamo guṇās) means guṇeḥ karma jñāna kṛta vāsanāmayeḥ, because that topic is going to come in the later mantras, because of karma and vāsanās. So whatever desires are there, based on them, actions, karma is done and so now you have to experience the result. Good karma will give its results, bad karma will also give its results. phalakarma kartā tasya ca upabhoktā, based on the guṇās, means the karmas, vāsanās, etc. So whatever jñānam I have gathered, based on that, I will perform actions. Whatever jñānam I have, based on that, I will make choices: so what should I do in life? Then, accordingly, results will come. So, this is the state of the jīva, the one who is kartā, bhoktā; how that jīva goes through life, how he goes through the transmigration. So, whatever he has done, then in the result there is no choice.

sa viśvarūpastriguṇastrivartmā – that which is actually viśvarūpa – viśvarūpa means: one idea is he is the infinite. Second is that in every life, he has a different form. So, in one birth one form, in another birth, another form. So, what is my nature, what is my form? I have taken too many forms, viśvarūpa. Then, within one life also, we go on changing forms, right? Because from infancy, childhood, all the way we grow, we go on changing. If somebody shows us our childhood pictures and says, “This is you”, we ourselves will not believe. “This cannot be me because *this* is me!” Then after a few years, some other form. So, this is viśvarūpa.

triguṇā and trivartmā – the three guṇās are there, he picks them up. Sometimes sattvic, sometimes rajasic, or tamasic. trivartmā means there are three paths. The main three paths are the paths of uttarāyaṇa - higher path, bright path; dakṣiṇāyana – smoky path or the one that is going down; or jñāna mārga, mokṣa mārga, where you attain Liberation and there is no further journey, transmigration. This is trivartmā. So viśvarūpa, triguṇā, trivartmā - these are all his names. So, you can call someone, “Hey Triguṇā, come here!” because we are all triguṇā only but we don’t call them that way; trivartmā – three possibilities are there.

prāṇādhipaḥ sañcarati svakarmabhiḥ - and the one who is prāṇādhipaḥ - prāṇā literally means all the activities because prāṇās make all karmas possible. prāṇā adhipaḥ sva sañcarati karmabhiḥ - the one who has freedom to do karmas. Because of his karma, sañcarati – he goes from one destination

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<sup>129</sup> उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः। परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥ - The supreme Purusha is this body is also called the spectator, the permitter, the supporter, the enjoyer, the great Lord and the supreme Self. – *Bhagavad Gītā* – 13.23.

to another. So, what is happening now? This doer and this enjoyer, the same entity plays both roles. That question had come yesterday. I think I had spoken about do we have free will. Is everything pre-ordained or do we have any choice? What was the answer I had given? Do you stop thinking? No. You still think, you still act, you still feel you are making choices. You just live your life without this discussion. Now, you put it in this context. The same entity is kartā and bhoktā also. So now let us say, I just drank some water. So, my drinking water, is it a new karma or result of past karma? Am I in kartā role doing some new karma or am I in bhoktā role where I am completing the result of past karma? You will never be able to tell. You will never know whether you have done something new karma or you have completed some past karma. Okay, I will make it a little more practical. Let us say somebody comes and hits you. Did that person create a new karma by hitting you or was it that you had started the karma and he came and gave you karma phala? We will never know. So, if you go on discussing and debating, “Oh, this is my past karma, my destiny and now I am going through it. Or have I done anything new?” What should we do? Just use viveka that if somebody does something and I do something, where are we going to draw the line? It will just go on. So somewhere, somebody has to have viveka. And then results will keep coming in our lives as long as we go on doing karma. It is said that even for a jñāni, from the worldly standpoint, prārabdha is going to continue. He has to understand that I am sākṣī of whatever that is going on in any life and withdraw, that is all. A time should come when he rises above the karma and karmaphala, sañcarati, constantly transmigrating. Continuing further now.

### Mantra 8

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः।  
बुद्धिर्गुणेनात्मगुणेन चैव आराग्रमात्रो ह्यपरोऽपि दृष्टः॥८॥

*aṅguṣṭhamātro ravitulyarūpaḥ saṅkalpāhaṅkārasamanvito yaḥ,  
buddherguṇenātmaguṇena caiva ārāgramātro hyaparo'pi dṛṣṭaḥ. – 8*

This nature of jīva is aṅguṣṭhamātraḥ - it is the small size of the thumb. But ravitulyarūpaḥ - its brilliance is like that of the sun. saṅkalpāhaṅkārasamanvito yaḥ - that which is associated saṅkalpa and ahaṅkāra, this is the characteristic of the jīva. This will make the individual a jīva bound. buddherguṇenātmaguṇena caiva – here also you can put the word samanvitaḥ. samanvitaḥ means endowed with or associated with, almost inseparable. ārāgramātraḥ - ārāgra means a sharp tip or here it is given like a goad, you know something to control, like a weapon, the tip of that. The jīva is like that. Don't start imagining now because the next mantra is going to tell even further about how it is. It is just to show it is very subtle. ārāgramātraḥ hi aparāḥ - the other. It means the other, different from, the other one, Īśvara or avaraḥ - means the lower is dṛṣṭaḥ - the seen. This inferiority because he is alpajña, alpaśakti, alpavyāpi, etc, so there is notion of inferiority. saṅkalpa ahaṅkāra samanvitaḥ, buddheḥ guṇenātmaguṇena samanvitaḥ - this is the jīva, any jīva. Okay, now what is saṅkalpa? saṅkalpa is, “May I have this object. May I have this thing. May I attain something.” This is saṅkalpa. Means right now, I am not happy, I need something. “I need change, Swamiji. I need some change. I have to go somewhere”. saṅkalpa. And ahaṅkāra is: “I want. I want this.” So that aham is this ahaṅkāra. So aham and ‘may this be mine’ – mama - this is saṅkalpa ahaṅkāra samanvitaḥ. So, I am never at peace with who I am, what I am. I am constantly in the becoming

mode. I have to 'become' something different. I am this but I have to become *this* – not only objects, can be title.

People are interested in titles. "I am junior manager but now I have to become manager in my company." Then they will become manager. Then they will say, "I have to become senior manager." This manager, that manager, there are too many managers, in fact, if you see, everybody is manager only in company. And then if you ask, "Who did you manage", there is nobody! All are managers! Too many Chiefs and no Indians! So then, everybody is manager. You say, "Manager. Senior Manager is better!" Then you become senior manager. Then you say, "I am senior manager but I don't have much power. I have to become director!" Then you become director. Then you say, "Director is good. But...!" In big companies, there are so many directors, there is a big list. You should see the Organisation Chart, you know - directors hī directors, all! "This is too many directors. I have to become top level!" Then they will say, "This is not the Organisation Chart of the whole company. It is only one division! That itself has so many directors!" Then you want to become VP. But VP, you know - only P is better! Then you say, "I have to be CXO, something I should have." This is the 'becoming' mode. But this is worldly. You say, "I am not happy with being me. I have to be devata." That is now a different ballgame. He has done with the Minor Leagues. He says, "What is there? No matter what I do, I am still human being only. I should have power, then *that* is something." So, he wants to be devata. He is not happy with all the human positions. Then, "Which devatā position will I have?" Agni devatā, Vayu devata, bigger devatās. Then once he gets that – "Indra only! I want to be Indra, then I will go on Airavata. How it will be to go on Airavata!" It will be too slow! But anyway, somebody may become Indra. Indra has a lot of powers. But there were kings, I tell you, in the olden days, Indra had to take their help also because they were so powerful.

There is a story I like; it is a very beautiful story. There was once a young boy, he went to his Guru to study with him, veda vidya. He studied. The Guru knew that he does not have anything so he did not ask for any guru dakṣiṇā. But the boy said, "No, no, no. I have studied from you so I have to give you something."

But the Guru said, "No. You go. There is no need."

The student said, "No. I will give you. You tell me what you want."

The Guru got angry. He said, "I am telling you. Give me a lot of wealth. Ten thousand gold coins."

This poor fellow had nothing. So, he said, "I will go to the king".

At that time, King Raghu, from the Raghu dynasty, Sūrya dynasty, was ruling the kingdom. So, he went to King Raghu. Just before the boy arrived, King Raghu had performed a big sacrifice and given everything away in charity. So, the king had nothing and this boy comes and says, "I want ten thousand gold coins because I have to give in Guru dakṣiṇā."

The king said, "Today I don't have anything. You come tomorrow. I will make some arrangements".

Then this Raja Raghu, in the night, he is thinking, “Where should I go to get money?” He tells his charioteer, “Get ready. Tomorrow we are attacking Indra. His is the biggest treasury. We are going and attacking and we will get it from there.” Indra finds out that Raghu is going to come for war. He says, “You don’t come. I will shower gold coins in your kingdom.” So a lot of gold coins fell. Raja Raghu says, “Gather everything” and when the boy comes, he says, “Take everything, it is for you.”

The boy says. “No. I will take only ten thousand because that is all I am supposed to give my Guru. I don’t want anything more.”

The king says, “Everything has come in your name only”.

“I will not take anything more.”

How great they were! Here, teacher did not want anything. Student is insisting that I will give. Then King says, “I don’t have anything. I will go to Indra. Why bother anyone here? I will get from there, there is so much”. And Indra is also generous that, “Why should he come and attack and create war? I will give”. All are great people. The boy says, “I will not take a single thing more than what I really need.” The stories are so simple but the significance is so much. Nowadays we see that everyone wants not only what they have but also what the other fellow has! *sāṅkalpa ahaṅkāra samanvitaḥ*. When this idea of finitude is there, “I want this, I want that also”, then *jīvatva* is too strong.

*buddherguṇenātmaguṇena* - *guṇa* means here attributes, properties. So, because of *buddhi* – means subtle body – *ātmā* here means gross body. So, associated with gross body and subtle body attributes. So, whatever the attributes of the subtle body, he thinks, “That is me” meaning sense organs, mind and intellect. And whatever is gross body’s condition, *dharma*, that also he takes as his own *dharma*. So, I am these also. This is the nature of the *jīvātmā*. The story tells you there are greater resources you can tap. You don’t have to go here and there. There is enough. If I become capable, everything I will get. So, because this *jīva* is identified with *aham*, *mama* and the *dharma* of the *sthūla sūkṣma śarira*, that is why he is bound. More about the nature of *jīva*:

### Mantra 9

वालाग्रशतभागस्य शतधा कल्पितस्य च।  
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते॥९॥

*vālāgraśatabhāgasya śatadhā kalpitasya ca,*  
*bhāgo jīvaḥ sa vijñeyaḥ sa cānntyāya kalpate. - 9*

*vālāgra* or *bālāgra* both readings are there. There is a *sūtra*: *bhavayoḥ abhedaḥ* means you can interchangeably use *bha* and *va*. That is why Vedānta they say is *bedānta* – without *dānta*! Actually, it is *bhedānta* – because it brings to an end all *bhedas*. So now what is the size of the *jīva*? What a wonderful measurement is given. *vālāgraśatabhāgasya śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ* - which *bhāga* is this? *bāla*, which is hair; now you imagine one hair. Let us say you found it – hopefully not – in your food somewhere! The tip of that hair – *agra bhāga* – you divide into hundred parts, very small. Then you divide that into a hundred - *śatabhāgasya śatadhā kalpitasya*.

Ten thousandth part of the tip of a hair is the size of the jīva. That is why I think that when they conduct experiments to find whether they can see something going out when a person dies, they will never succeed. They will never be able to see because it is so small, very minute little. This is where there are confusions. What this means is that it is extremely subtle. But people say, “Okay, now I want to have measurement of jīva. What is the size of the jīva and what is the weight of the jīva.” So, what is the weight of the ten thousandth part of the tip of a hair? It is weightless, formless. But because we want to have everything with some weight, some size, some space that is occupied, therefore we say very small. But the great part is sa cānantyāya kalpate – that itself becomes infinite. It becomes infinite means, really speaking, it is infinite but in that there is finitude. That jīva alone is Brahma sa cānantyāya kalpate - so in its svarūpa it is infinite. So, if we read only the first line, first part, this is the size of the jīva, then we think it is very, very small. But sa cānantyāya kalpate – that alone is fit for or capable of knowing its infinitude, its absolute nature. This is about that jīva only. So, what is the size, what is the weight, etc? Is it laghu parimāṇa (size) , madhyama parimāṇa or bṛhat parimāṇa? Then whether it is cit, acit, citacit – is it Consciousness or whether it is Matter or a combination of both? Some darśanās like Cārvāk think it is only matter. Some darśanās like Bhaṭṭamata, say it is cit-acit, it is both. It is like a firefly or glow-worm, which have some part glowing and some part not glowing. Like that, the jīvātmā is some part caitanya and some part jaḍa, together. Is it one or many? On that also there is debate. We generally are not worried about these things. We say, just read the Upaniṣad, understand and be done with it. This darśana, that darśana, that is only going to complicate things. Now the gender. What is the gender of the jīva?

#### Mantra 10

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।  
यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥१०॥

*naiva strī na pumāneṣa na caivāyaṁ napuṁsakaḥ,  
yadyaccharīramādatte tena tena sa rakṣyate . - 10*

This jīva - ayaṁ naiva strī na pumān eṣaḥ na eva ayaṁ napuṁsakaḥ. It is neither strī nor puruṣa nor napuṁsakaḥ, no gender. Means it is beyond the gross body. Gross body alone has this idea. But yadyaccharīramādatte – whatever body it takes, the jīva, this entity, whatever body it takes, gross body, then tena tena – by that it is identified. rakṣyate means it owns up those dharmās. He thinks I am man, I am woman. What man and woman? You are not even gross body. Subtle body itself does not have gender. Like I told you the story of Purañjana. He was male, next life he became female. So, beyond all these limitations. But tena tena sa rakṣyate means he gets identified and feels this is who I am. And that bhava becomes strong. This thinking, you now, requires some maturity. Because if someone is thinking at a very basic level, then this will become inappropriate, because the world has this division. The world is going to operate only at this level. And śāstra is going to tell you what is *not* the subject matter of the world. Śāstra has something to say which is *not* covered by worldly discussions so that is why they take up such topics.

The common man who identifies with gross body and says, “I am this. I am that” – that is where they should be. But when I am ready to enquire, “How can this be me? It is only food”, then he rises a little higher, then he can go beyond these conditions. Otherwise, at the worldly plane, this is it. But for the jīva, these are not there, gender also is not there.

Now the next mantra we will just read and I will introduce. Or let us not read and I will just introduce the topic that we will see tomorrow in detail. That is of superimposition, the problem of jīva, adhyāsa. Because that is the fundamental problem because of which, we saw earlier, that he has all these ideas of buddherguṇa ātmaguṇa tena samanvitaḥ. Or the other ideas that I should have this, this, aham, mama, and so on. The root cause of all this is superimposition. Superimposition of anātma on ātmā: what I am not, superimposing that on myself. This is the fundamental problem that is addressed by Upaniṣad.

Bhagavān Ādi Śaṅkarācāryaji, took this as the essence of all our problems, the key to all our problems. He said Vedanta has only one purpose: to address this issue. All other studies, discussions, thinkings, they are supporting how we can get rid of this superimposition. So, we have to address this issue, this is the crux of the problem. asya anarthahetoḥ prahaṇāya ātmāikatvavidyāpratipattaye sarve vedāntāḥ ārabhyate<sup>130</sup>. Vedanta is only for this. anartha hetoḥ prahaṇāya – destroy the cause of all calamities, all problems. How are we going to solve this? ātma ekatva vidyā by this pratipādanam – all Vedanta has only this goal. This is the problem and this is the way we are going to fix it.

Okay, so tomorrow we will see a little more about this problem and how to fix it. Now we have four sessions: tomorrow two sessions and then one on the 31<sup>st</sup> and one on the 1<sup>st</sup>. So, we will end the year and begin the year with Vedanta: upasamhāra of 2016 and upakrama of 2017!

### Discourse 13

#### *Introduction*

All our afflictions, problems, begin with the fundamental problem, the root cause, known as ignorance. And the effect of ignorance, the product of ignorance, is superimposition. Superimposition is taking a thing to be something other than what it is. That is called superimposition. Repeat, Superimposition is taking a thing to be something other than what it is. athastat tat buddhiḥ adhyāsa.<sup>131</sup> According to our ācāryās, this adhyāsa is the main problem. Because of this, we have understood ourselves to be something other than who we are. I have understood myself to be something other than Ātmā. This is adhyāsa. Now we have to enquire so today we are going to analyse this point. We have seen up to tenth mantra of the fifth section or chapter and there it was said Ātmā is neither strī nor puruṣa nor napuṃsaka, etc. but in whichever

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<sup>130</sup> अस्य अनर्थहेतोः प्रहणाय आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ताः आरभ्यन्ते - It is for the eradication of this source of evils – to attain the Realisation of the oneness of the Self that all the Upaniṣads ( Vedanta) are commenced (revealed) - *Brahma Sūtra Catuḥ Sūtri - Adhyāsabhāṣyam* – 15.

<sup>131</sup> अथस्तत् तत् बुद्धिः अध्यासः।

body It is residing to express Itself, It, as though, takes on the attributes of that body. We will first take some examples then we will proceed further.

One of the simplest examples is you have a colourless crystal and next to it, you keep a coloured flower. It will then appear that the crystal has taken flower's colour. If it is red flower, crystal will appear red. So, the attribute of something which is in proximity appears as the other thing. Attribute of something, a thing, appears on another. Only appears, really, there is no transfer of colour. In this way, Ātmā is attributeless - Ātmā means 'I', real 'I'. This Ātmā does not have any attribute but because of attributes of body, senses, prāṇā, mind, intellect, etc., it seems that Ātmā has all these properties. Ātmā means my Self. I think I have all these properties, I have all these attributes. So if body is male body, I think I am male. But Ātmā, really, is free from any gender. Young body, I think I am young; old body, I think I am old. This is the transfer of attributes of one object onto the other. This is called dharma adhyāsa, attributes are transferred. So, this example is clear. And how this example relates to myself, Ātmā, that is also clear. Basic thing is attributes of one are superimposed on the other, dharma adhyāsa.

Now I will take another example. This is the classic example of iron ball and fire. There is one iron ball, dark, cold, heavy and fire, bright, hot, without weight, weightless. So, two things of opposite nature, they come in contact with each other. Then what happens? Fire and iron ball, when they come together, it seems that they are not separate. They appear as one, one red hot iron ball. So, in this example also, there is transfer of attributes of fire to iron ball and we can say there is transfer of attributes of iron ball to fire. In our first example, it is only one way: flower attributes are transferred to crystal. But here you can say fire and iron ball, they mutually transfer attributes to each other because fire gives its heat and light to iron ball; and iron ball gives its weight and shape to fire. So, this example is of mutual transfer of attributes and in this example, we say it is not only dharma adhyāsa but also dharmi adhyāsa. This example we use to explain the non-distinction between the attributes which belong to another and which belong to us and also one which is the locus of attributes, in that also there is confusion, non-distinction. So now, iron ball and fire are not two entities. In case of crystal and flower, they will remain two, they don't become one. But in iron ball and fire, I don't even know there are two; they appear as one. So, in our case now, Ātmā and anātmā, there is not only dharma adhyāsa, mutual transfer of attributes (transfer means superimposition) but I am also not able to distinguish that there are two here, that there is Ātmā and anātmā. It seems they are one.

Now, in these two examples, flower and crystal, iron ball and fire, the one aspect that is common between both these examples is that we are talking about two entities in the same plane, two entities having the same degree of reality. The third example that I am now going to talk about has one real and one unreal. This is how commentaries are elaborated. Every example has its own greatness, beauty, everything is not one. The next example is where the real and the unreal are superimposed. That is where we give the example of silver and shell, or snake and rope. It is sathyā anṛta miśat – real and unreal, not real - real mix up, one more level of confusion. The unreal is given reality that it is there and then that is hiding the real. So where the unreal, which is not even existing, is given existence first. Then because it is existing, the other existing reality is overlooked,

becomes unavailable. Like in the case of snake and rope or silver and shell, silver, which is not there, appears to be there, in the shell. I don't even see the shell there, I see only silver and silver as real. In the two earlier examples, the crystal was real, the flower was real; the iron ball was real, the fire was real. Here it is real shell and unreal silver and that the unreal silver appears as real and I have no idea that there is something called shell. This is another level of superimposition. Like the Ātmā is real and anātmā is unreal. That unreal anātmā is first elevated to the status of the real; then that unreal anātmā which has become real, is now able to hide the real Ātmā. This is where we are. Unreal body, unreal mind cover the real caitanya by deriving Existence and Consciousness *from* caitanya, *from* Ātmā. So Ātmā alone is used for anātmā's existence, anātmā's consciousness, and then Ātmā is concealed. This is our problem. So, the third kind of example, what I gave you, if you want to name that adhyāsa, you say anātmā has svarūpa and saṁsarga adhyāsa of Ātmā whereas Ātmā has only saṁsarga adhyāsa, not svarūpa adhyāsa. So, if you thought all your questions are over for discussions, here there is material for discussion now. Today, you can discuss what is superimposition.

Now I will give you the word meanings. Examples are clear, what is happening is clear. The word meaning of adhyāsa is ādhi plus āsa. So ādhi means in same locus adhikaraṇa ; āsa is to throw something else. So, in one locus, we throw something else, as though erroneously. That is adhyāsa. This is what in *Vivekacūḍāmaṇi* Bhagavān Ādi Śaṅkarācārya says svādhyāsāpanayaṁ kuru, svādhyāsāpanayaṁ kuru, svarūpa adhyāsa apanayaṁ kuru – so entirely negate this superimposition. So many ślokaś he has given continuously to remind us to remove this adhyāsa<sup>132</sup>. On one hand, we can go on meditating, “I am Brahman, I am Brahman” but this adhyāsa has to go. Adhyāsa means taking myself to be body, mind, intellect, etc. or taking their attributes to be my attributes. This is Mukti, otherwise where is Mukti? Actually, ‘aham brahmāsmi’ repetition is the easiest thing. But it is not this repetition but it is to be alert that when I erroneously transfer the attributes of anātmā to Ātmā – that I am man, I am woman, I am young, I am old, I am happy, unhappy, whatever attributes I transfer, that time I have to be alert and I have to tell myself, this is erroneous thought. Jñāni is also going to use sense organs, mind, everything. He will do vyavahāra. When it comes to body idea, jñāni also will have experiences at the physical plane, meaning if jñāni's body cuts cut, what will come out? The same thing that comes out when ajñāni's body gets cut – blood <sup>133</sup>. But: “No, you know you are jñāni! So that brahmāsmi is going to stop the blood coming out!”. Jñāni will also feel hungry, thirsty, exhaustion, disease – everything he will feel. Only the understanding is different. Tolerance level would be different. Somebody can have more tolerance towards disease, somebody will have less tolerance. That does not make one greater jñāni or lesser jñāni.

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<sup>132</sup> *Vivekacūḍāmaṇi* – 277 to 285.

<sup>133</sup> देहात्मभावेऽज्ञौ समानौ एकस्य देहे हृदि दीप्त आत्मा। आक्रम्य देहं च जगच्च पूर्णः परस्य मेयं तनु मात्रमात्मा॥ In the state of oneself being the body, the Wise Man and the ignorant man are the same. For one, in the heart in the body, the Self is lit up, full, encompassing the body and the world. For the other, the Self is measurable only as the body. *Saddarśanam* – 19.

Similarly, tolerance or intolerance towards heat, cold, all those things will come. These have nothing to do with brahma jñāna. Some jñānis may live long, some may not live long. Swami Vivekanandaji lived only 38 years. Ādi Śaṅkarācāryaji lived 32 years and some ācāryās may live 120 years. Mādhvācāryaji lived long. Those are not criteria for anything. That is called prārabdha. But their attachment to body will not be there.

In *Chāndogya Upaniṣad*, it is said that just as... you have heard about tiger skin, right? You have heard about elephant skin? Yes, elephant skin, Bhagavān Śiva wears elephant skin. In *Chāndogya* it is said that just as the snake discards its skin, like that jñāni is detached from his body. “Surely, there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not indeed touch one who is bodiless”. Bhagavān Śaṅkarācāryaji has given that beautiful quotation in *Brahma Sūtra Bhāṣya* <sup>134</sup>. “I like this and I do not like this”, will not touch you if you are detached from your body. If I consider myself with śarīra (śarīra means sthūla, sūkṣma, both) then in no way can I let go of likes and dislikes. So, it is said that just as a snake discards its skin, like that, jñāni understands. He does not have identity with the gross and subtle body. The experiences will be there; but he does not identify with them.

Okay, now we started with the topic of superimposition. Three different examples we took. First one for dharma adhyāsa; second one for dharma and dharmi adhyāsa both. Third example we took to show svarūpa adhyāsa and saṁsarga adhyāsa, saṁsarga means coming into contact, same as dharma-dharmi adhyāsa. Then we applied them to ourselves, where I have mistaken myself. So now what is the principle of Vedanta? Vedanta says Ātmā, Caitanya is satyam. All upādhis, conditionings, are mithyā. They are elevated to the level of anātmā and then they mix up in such a way so that I am not able to distinguish the two. And, therefore, my attempt is to first understand what is the nature of the Ātmā, what is the nature of anātmā. This is the first thing to attempt. Second is every time I forget that anātmā is elevated to this level of reality, I have to keep correcting myself, so that every time what I think erroneously is viparīta bhāvanā; that I have given reality to this body, I have given reality to this mind. It has come on par with Ātmā.

I am ..... whatever you add, something comes up. ‘I am sitting’ is a superimposition. Of what? Body which is sitting and I am Brahman, come together and the sentence becomes ‘I am sitting’. ‘I am standing’: is it superimposition or not? ‘You are listening’: is it superimposition? Yes. ‘You are understanding’: is it superimposition? Because intellect is understanding and I have taken the attribute of the intellect on myself. So that is why Bhagavān Śaṅkarācāryaji says everything, wherever there is pramāṇa prameya vyavahāra, is superimposition. To understand what he has

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<sup>134</sup> वै शरीरः प्रियाप्रियाभ्यां न वै शरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः॥  
Verily, the embodied Self is held by pleasure and pain. Surely, there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not indeed touch one who is bodiless. *Chāndogya Upaniṣad* – 8.12.1.

given requires so much thinking. All transactions, laukika and vaidika, all of them have adhyāsa as the basis. So, superimposition is the basis<sup>135</sup>.

Because we are so busy addressing other issues, we never come to the real problem, we never come to the fundamental. And we always think, “This is the problem, that is the problem, somebody is the problem”. So, a serious sādhakā is the one who has eliminated all problems by his karma. He does not blame anybody, anything; he says, “It is my karma.” Then, from that he comes to this that avidyā is the root cause, adhyāsa is the root cause. He comes to that level. And only then his entire effort is exerted to address that problem, not here and there. Imagine, otherwise all our energy will be so dissipated in doing everything else.

That is why when we begin the Vedantic teachings, we thoroughly do this root cause analysis so that your focus becomes only this: that you don’t have to look here and there. Problem is adhyāsa. The one who has already taken care of everything else, he is not going to think of anything else except the problem. Vedanta is going to appeal to that person: the one who is ready at this point that he says, “Adhyāsa alone is the problem”. That person will be a Vedantin, not anybody else. Everybody else will be in Vedanta class. They will not become Vedantins because in their mind, problem is something other than ajñānam, therefore, they will have to do karma to fix it; they will not be able to fix it through jñānam. Then you have an open field: karo karma, as much as you want. There is no end. This is what distinguishes a jñānayogi from everybody else. So, our prayer should be, “God, you make me fit for this”.

What we have understood is that no matter how many karmas I have done and all kinds of results I have attained, there is no end. This is parīkṣya lokān. This you have understood because as long as that adhyāsa is there, no matter what I do, it is like not thinking of the rope as a rope, but thinking of rope as a snake, and then putting all efforts to take care of the snake. Somebody says, “Snake is there!”.

“Bring a stick! We are going to take care of that snake.” We are going to do something.

Somebody says, “No, no, stick is not there. Let us take a stone.” It is no difference.

Then the third person says, “No, I have learned some mantras to make the snake run away.” Then they do mantra japa and throw some water on that snake.

Somebody says, “I am going to play the snake charmer’s flute.” He will make the snake appear, disappear. “It will come under my control.”

Somebody says, “I will meditate and control the snake.”

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<sup>135</sup> तमेतं अविद्याख्यं आत्मानात्मनोः इतरेतराध्यासं पुरस्कृत्य सर्वे प्रमाणपमेयव्यवहाराः लौकिकाः वैदिकाश्च प्रवृत्ताः सर्वाणि च शास्त्राणि विधिप्रतिषेधमोक्षपराणि॥ Presupposing this above-mentioned mutual superimposition of the Self and not-Self, designated as ‘nescience’, proceed all transactions, empirical (secular) as well as those prescribed by the Vedas, centring around the means and objects of valid cognition; so also are all the Scriptures concerned with injunctions, prohibitions and Liberation. *Brahmasūtracatuṣṣūtrī Śāṅkarabhāṣyam - adhyāsabhāṣyam* – Section 9.

Arre, there *is no* snake! Jñāni says, “Let us bring light. See whether there is snake or not.”

That is why in Vedānta, you will not find too many people. Even if they listen, they find it difficult because in Vedānta, the idea of the problem is so high that to reach there itself, it will take time. The way Advaita Vedānta has understood the problem, we are not ready to even accept that as the problem, then what to talk of solution? That is why as long as I am heavily in vyavahāra, karma is my favourite, not jñānam. And that is why the Upaniṣad says vedāntavijñāna suniścitārthā saṁnyāsayogādyatayaśuddhasatvāḥ <sup>136</sup>. saṁnyāsa yoga is mentioned there because of this reason. vedānta vijñāna and saṁnyāsa yoga will go together.

But now we say, “What a lot is said in the Upaniṣad and all!” That is why we study the *Gītā*, *Rāmāyaṇa*, *Bhāgavatam*, everything and we understand that I have to prepare myself. As I increase my surrender, as I increase my bhakti, devotion, then my aham-mama reduces. My emphasis on the world being the source of joy and sorrow will reduce and I will increase my faith in Bhagavān, karmaphaladāta. Then, with His Grace, I will reduce my emphasis on *myself*. So, karma will go down, aham will also go down. Karma will become karma yoga, karma phalam will come from karmaphaladāta. This is how karma yoga, bhakti yoga will prepare us. Then, when I am ready, then I will understand the subtlety of the problem. Then my solution also will be according to that, appropriate. And when I get it, every time I can observe, ‘this is what is happening’.

So, this is the *big* problem, bhayaṅkara mistake. You imagine, some shadow is appearing on a wall somewhere, it is probably your own shadow, and you get afraid of your own shadow, that somebody is there. Then you put forth all effort to see who is there, from where they have come, this, that, first find out what is that. We have to be ready for this kind of problem analysis and solution analysis. Okay? So now I think adhyāsa part I have explained you in a nutshell. Now we will see mantras. They will go very easily.

#### Mantra 11

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्ट्या चात्मविवृद्धिजन्म।  
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते॥११॥

*saṅkalpanasparśanadr̥ṣṭhimohairgrāsāmbuvṛṣṭyā cātmaivivṛddhijanma,*  
*karmānugānyanukramena dehī sthāneṣu rūpāṅyabhisamprapadyate. - 11*

dehī rūpāṇi abhisamprapadyate – The topic now is jīva, remember tvam pada vicāra is going on, so jīva’s problems are talked about here. dehī here means jīva. saṅkalpana, sparśana, dr̥ṣṭhi, mohaḥ - all the moha’s delusions like saṅkalpana (saṅkalpana means projections, thinking, feeling that this thing is so wonderful, this is saṅkalpa); then sparśana – then you want to touch that or you just

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<sup>136</sup> वेदान्तविज्ञान सुनिश्चितार्था संन्यासयोगाद्यतयशुद्धसत्त्वाः। ते ब्रह्मलोकेषु परान्तकाले परामृतात्परिमुच्यन्ति सर्वे॥ Those who are pure in mind, striving through the path of renunciation, come to ascertain clearly the deeper imports of the Knowledge, which is the theme of the Upaniṣads; they, in the end, gain the world of Brahman, and liberating themselves from everything gain the highest immortality. - *Kaivalya Upaniṣad* – 1.4.

acquire the object. Then dṛṣṭhi means seeing, experiencing it; then moha – getting deluded. So, by this full process of thinking, desiring to touch, to see, delusion, by all that, ātmā vivṛddhi janma there is janma, birth and vivṛddhi, the growth of one's own self. That individual goes through birth, growth, all other modifications, then death then another variety of birth. Why? Because in each, there is saṅkalpa, saṅkalpa. “In this life I am this person, the next life I want to be somebody else. Next life, I want to be rock star, movie star, gold star. Then next life, I want to be stardust, something.” All the wrong ideas. Many people are like children in this way. They see birds flying: “Why can't I fly? The next life I want to be a bird!”

So, this is all saṅkalpana, sparśana, dṛṣṭhi, mohaḥ - the experiences and the delusions associated with everything. ātmā vivṛddhi janma. How? It is just like food for gross body. grāsāmbu vṛṣṭyā ca ātmavivṛddhijanma – grāsa means morsel of food and ambu means water. So just as by food and water, the gross body is born and grows, saṅkalpana, sparśana, dṛṣṭhi, mohaḥ is the right food for various journeys, transmigration of the subtle body, going through various kinds of gross bodies. grāsāmbu vṛṣṭyā - vṛṣṭi literal meaning is rain, means it just one after the other; there is rain of food and rain of water for gross body. Like that, one thought, another thought, another thought, just goes on giving more and more bodies, endless. And then karma anugānyanukrameṇa – so based on karma, his journey is decided. So saṅkalpana, moha, all this is one criterion; then the karma that I do; that will take this person from place to place. This is the jīva yātra, the journey of a jīva.

In some other context, I have explained the distinction between jīva yātra and deha yātra, journey of a soul and journey of a body. The soul's journey starts way before the body's. The body's journey has started only now. In the body's journey, you have stations: jāyate, asti, vardhate, vipariṇamate, apakṣyate, vinaśyati. They are stations in the journey of the body. (I said jāyate, asti because that is how it is given in *Sūtra Bhāṣya*). karma anugānyanukrameṇa dehī sthāneṣu rūpāṇi abhisamprapadyate - rūpāṇi, various forms it takes. Real comedy! If somebody says, “This person you love the most now was your mother-in-law in your last life and that time, you didn't work well together!” Actually, every mother-in-law is not bad, only that this notion is there everywhere. In the Western world also, the mother-in-law is taken in the same way.

I have told you but I will tell you again. There was this family; that family had gone for pilgrimage. They were a Christian family, so they went to pilgrimage to Jerusalem. They liked that place so they went. When they were planning to go, husband, wife, two children, the husband's mother-in-law said, “I want to come.”

The husband said, “We are going on family vacation. Why do you want to come?”

She said, “No, no, no. I *will* come.”

So anyway, he was hesitating then his wife looked at him so he said, “Okay.” Even Rāvaṇā was like that, you know! Rāvaṇā lifted his sword to strike Sītāji. But Mandodari looked at Rāvaṇā and he put his sword down! Even Rāvaṇā had to surrender, so what to talk of anybody else! So, anyway, they all went to Jerusalem, all sightseeing, darśan, etc. Then when they were about to leave from there, come back to the U.S, everybody was ready, their bags were packed and they saw that the mother-in-law had not come out of the room. So, the hotel manager they went and checked

and found that the mother-in-law had died in the room itself. The manager said, “We can do her final cremation, everything here, and it will cost you some eight hundred or so US dollars. The other option is you take the body back to the U.S. and that will cost you three thousand or four thousand US dollars. Funeral here is the better option.”

The man said, “Let me think.”

And then he says, “We are taking the body back to the U.S.”

The manager said, “Why?”

The man said, “I have heard that this land has some power. Somebody who is cremated here comes out again. I don’t want to take any chances!”

So anyway, rūpāṇi abhisamprapadyate – various kinds of bodies this jīva takes, not knowing who is who and that too, sthāneṣu - sthāneṣu means in different worlds. So many worlds are there, wherever that body can go. So, this is the journey of the jīva.

Now continuing. The idea of saṅkalpana, sparśana, dr̥ṣṭhi, mohaḥ is elaborated further.

#### Mantra 12

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति।  
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः॥१२॥

*sthūlāni sūkṣmāṇi bahūni caiva rūpāṇi dehī svaguṇairvṛṇoti,  
kriyāguṇairātmaguṇaiśca teṣāṃ saṁyogaheturaparo'pi dr̥ṣṭaḥ. – 12*

sthūlāni sūkṣmāṇi bahūni caiva rūpāṇi dehī – dehī is the subject. dehī svaguṇaiḥ sthūlāni ca vṛṇoti. vṛṇoti is the verb, vṛṇ - varaṇe, so there are two meanings. One is varaṇa, means to choose, to select. So, this dehī chooses, varaṇa means to choose. Naciketa says, “varastu me varaṇiyah sa eva”<sup>137</sup>. So vṛṇoti means he chooses. sthūlāni sūkṣmāṇi bahūni caiva – gross form and subtle impressions, all this he chooses what he wants; based on his thinking, action, everything. Then that is what he ends up getting. Now here, the three phrases svaguṇaiḥ, kriyāguṇaiḥ, ātmaguṇaiḥ are there, right? So let us keep them aside first. So dehī vṛṇoti – he chooses, based on three things, svaguṇaiḥ, kriyāguṇaiḥ and ātmaguṇaiḥ. vṛṇoti with ‘a’ upasarga, āvṛṇoti means he hides himself, he covers himself. Based on what? Same three things: svaguṇaiḥ, kriyāguṇaiḥ and ātmaguṇaiḥ. The meaning is that he chooses these bodies. Second, he hides himself due to these three. Now, what are these three? So here, not much is given in this commentary but another commentary has given this beautifully.

This is with reference to the fourth chapter of *Bṛhadāraṇyaka*. You know, the ācāryās, this is how they think. They don’t look at one Upaniṣad and stop. They will find all the connections because there has to be samanvaya – consistency in interpretation. The three things are karma, upāsanā and

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<sup>137</sup> वरस्तु मे वरणिः स एव - That boon alone is not worth to be craved for by me. *Kāthopaniṣad* – 1.1.27.

understanding. The mantra is: tam vidyākarmaṇi samanvārabheti pūrvaprajñā ca<sup>138</sup>. vidyā means upāsanā, karma the doer of the vidyākarmaṇi and pūrvaprajñā that is the understanding. We can understand now that wherever I end up is based on my karma, and upāsanā, means thinking, what I go on thinking.

If you wanted to attend this camp, you had to go on thinking, go on thinking. Then you have to do karma and your previous understanding is there. “The last time I went to this camp, it was very good. That is why I want to repeat.” Or you say, “The last time I went to that camp, I understood some things but I have a lot of questions. I better go and attend.” Or you say, “Last time I went, it was at 10 o’clock, I reached at 10.15. I had to sit all the way at the back. I was tired, I was sleepy. So, this time, when I go, I will go 5 minutes before 10 o’clock. I will be fresh.” The pūrvaprajñā also helps me in thinking about how I should do things now.

So, in my choices, all these will add up. Some of these are consciously done, some of these are unconsciously done. They just keep happening. Simple thing, let us say you cook something. The first time you cook and you wanted to make something, it comes out experimentally. So, you offer it to others and say, “Swamiji, this is the dish. Tell me what I have cooked!” So, you say something and, “Yes! That is the one!” But the next time when you make, you say, “You know the last time, I did this or that. Maybe I should change something or I can improvise.” So, in everything, karma, upāsanā - upāsanā in the sense that your thought has become strong that you want to make it, otherwise you won’t make it, you won’t go there. All these things require brooding over it and then whatever my understanding is there, that helps me in my planning further, the details and all.

This is why when you look at children, young people, doing things in one way, they don’t think that everything is there. Lot of packages have already come. All that is happening is that boxes are opened up, that is all. The package has already arrived. When the person becomes old and he feels, “Oh! I don’t remember this; or earlier I used to do something, now I don’t want to”, what is happening is that boxes are being packed now, so now it is : “I don’t want this now.” Like when the person is ready to depart from one place to another, half the packing is done, right? So, now most of the utensils and everything is packed and now there are only four plates and two vessels are there; with that you continue. That is all, everything else is already packed. Then when the beds and furniture and everything has gone, you are sleeping in one or two sleeping bags. So, like that, packing is done. In *Bṛhadāraṇyaka* it is actually explained as the packing-unpacking business of the jīvātmā. The Upaniṣad gives some insight and then you connect the idea. svaguṇaiḥ is the upāsanā part, kriyāguṇaiḥ is karma part and ātmaguṇaiḥ is pūrvaprajñā. To repeat the words svaguṇaiḥ is the upāsanā part, kriyāguṇaiḥ is karma part and ātmaguṇaiḥ is pūrvaprajñā.

teṣāṃ saṃyogaheturaparo’pi dr̥ṣṭaḥ - some other *hetus* are also seen, meaning that there are some other factors are the reason for an individual getting a particular body, going to a particular destination. The other factor would be Īśvara Kṛpā (it is given in Guruji’s commentary, God’s

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<sup>138</sup> तं विद्याकर्मणि समन्वारभेति पूर्वप्रज्ञा च॥ Meditation, work and previous impressions follow it.  
*Bṛhadāraṇyaka Upaniṣad* – 4.4.2.

Grace). Some other unknown factors are also there because of which his journey continues. Now I will read a little bit of the bhāṣya<sup>139</sup>.

What a beautiful commentary! These are actually Bhagavān Ādi Śaṅkarācāryā words presented here. Now he is going to get liberated. This is all about the problems in the journey, how he will get freedom. This fellow, in this way, is burdened by this avidyā-kāma-karma-rāgādi-mala. Ignorance is there, so many desires are there, constantly he is busy doing this action, that action and too many likes and dislikes, every time there is trouble. So, the more likes and dislikes you have, more extroverted desires you have, the more helpless we become. We don't have a choice. We are fixed by desires, by our rāga dveṣa. Like that pumpkin I was taking about, from which you make kamandalu. When there is a lot of water, it is going up and down, up and down in that water. Mahātmās look at this, in the whirlpool, “What is wrong with these persons? Why can't they think properly?”

Sometimes we can see this in little children. You know, some small things happens and they cry over that, “I want that toy, I want it now!” Parents or some elderly people, they can't understand it, “What is this? What are you doing over this totally insignificant thing?” But that fellow thinks this is the most important thing. He is very clear: I am the body, no matter what happens. And goes from one body to another body, continuing in this notion of finitude, jīva bhāvam. Some puṇya karmas he must have done, now he started doing īśvara ārpita karma anuṣṭhānameva. So up to this point he was kṛti mahaodadhau patanakāraṇam. Then he performs īśvara ārpita karma<sup>140</sup>. Then all likes, dislikes reduce. Then he sees impermanence in everything. Then he gets vairāgya. So not with just vairāgya, but there is knowledge. Then endowed with proper qualifications, he will know Paramātmā and he will be liberated. This is how he is going to attain Liberation.

### Mantra 13

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम्।  
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥१३॥

*anādyanantam kalilasya madhye viśvasya sraṣṭāramanekarūpam,  
viśvasyaikam pariveṣṭitāraṁ jñātvā devaṁ mucyate sarvapāśaiḥ. - 13*

Many lines, I think the whole mantra, has been seen earlier. anādi anantam – that which does not have beginning and end. kalilasya madhye viśvasya sraṣṭāram – this Paramātmā who is without beginning and end (or you can use that for samsāra also), kalilasya madhye – in the midst of māyā. We have seen the meaning of this. Now, viśvasya sraṣṭāramanekarūpam viśvasyaikam pariveṣṭitāraṁ devaṁ jñātvā – in the midst of this māyā, samsāra, that Paramātmā, One appearing

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<sup>139</sup> Swamiji's reading of the bhāṣya has not been transcribed.

<sup>140</sup> कृति महदधौ पतनकारणम्। फलमशाश्वतं गतिनिरोधकम्॥ ईश्वरार्पितं नेच्छयया कृतम्। चित्तशोधकं मुक्तिसाधनम्॥ In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain Liberation. *Upadeśa Sāra* - 2, 3.

as many, viśvasyaikaṁ pariveṣṭitāraṁ - the One who envelopes all, taṁ devaṁ jñātvā sarvapāśaiḥ mucyate, knowing That, he becomes free from all bondages – bondage means avidyā, kāma, karma. So anādyanantaṁ sraṣṭāraṁ devaṁ jñātvā sarvapāśaiḥ mucyate. How do I know how to know that Paramātmā? I have to know that Paramātmā as – this is another point I want to mention, it is important - aparokṣa and svayaṁ prakāśa. aparokṣa means that which is known without any instrument. That is aparokṣa. Bhagavan Śāṅkarācārya has written a book called *Aparokṣa Anubhūti*, directly you can know. svayaṁ prakāśa means self-luminous, to know which you don't have to *do* anything. It Itself is caitanya svarūpa. Actually, if you study Vedānta properly, thoroughly, there will not be any struggle for mokṣa. You have a problem only because you don't study properly. But, on the other hand, it is good that people are busy, otherwise every day, there will be some disturbance!

That It is nitya, aparokṣa and svayaṁ prakāśa : this jñānam can take place only by mahāvākya śravaṇam. sarvatraiva mahāvākya vicārāt aparokṣa dhīḥ. If there is a dark room, and in that there is an object, let us say, this stone, in a dark room. To know that, I need light. But if I want to go out and see the sun, now, I don't need any light. You can see it right there. Why? Because sun is svayaṁ prakāśa. But the sun is other than myself, so I need instrument called eyes. Now imagine a caitanya, which is my own Self, for which I don't need any instrument, and It is svayaṁ prakāśa, aparokṣa svayaṁ prakāśa, what should I do to know it? “The sun does not shine there, nor does the moon, nor do the stars, nor the lightning and much less this fire. When He shines, everything shines after Him; by His light, all these shine”<sup>141</sup>. Bhagavan Śāṅkarācārya has written in *Ekaśloki*, You are the light. We do not need any other <sup>142</sup>. This is why: Only jñānena. Otherwise, karma. But here: na karmanā<sup>143</sup>. atra tu na karmaṇa prayojanaṁ siddhaṁ bhavati. Knowing That which is ever there, that is your accomplishment<sup>144</sup>. And Ramaṇa Maharṣi says, “The Veda has said clearly, ‘That thou art’”<sup>145</sup>. I have taught *Saddarśanam* twice here. The first time was in this location, in the old

<sup>141</sup> न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तं अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥ *Kāthopaniṣad* – 2.5.15.

<sup>142</sup> किं ज्योतिस्तव भानुमानहनि मे रात्रौ प्रदीपादिकम् स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहि मे। चक्षुस्तस्य निमीलनादिसमये किं धीर्धियोदर्शने किं तत्राहमतो भवान्परमकं ज्योतिस्तदस्मि प्रभो॥ What is the source of illumination for you? In daylight, it is the sun; in the night it is the lamp and other luminaries. So be it. So, tell me, what is that by which you see the sun and the lamp? For that, it is the eye. (So be it). What then, when that (the eye) is closed? Then it is the intelligence. (All right), what empowers the intelligence to reveal? It is your Self that is the supreme, the ultimate illumination. Yes, I am That, O Lord. *Ekaśloki*.

<sup>143</sup> The reference is to the well-known mantra 3 from *Kaivalya Upaniṣad*॥ न कर्मणा न प्रजया धनेन त्यागैनेके अमृतत्वमानशुः। - Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained.

<sup>144</sup> सिद्धस्य वितिः सत एव सिद्धिः स्वप्नोपमानाः खलु सिद्धयोऽन्याः। स्वप्न प्रबुद्धस्य कथं नु सत्यः सति स्थितः किं पुनरेति मायाम्॥ The knowledge of the established Truth itself is an accomplishment. Other accomplishments are indeed comparable to a dream. *Saddarśana* – 37.

<sup>145</sup> आह स्फुटं तत्त्वमसीति वेदः॥ *Saddarśana* – 34.

ashram: punarapi katanam, punarapi śravaṇam, punarapi mananam, punarapi nididhyāsanam! That is all we have to do. Okay, last mantra of this chapter.

### Mantra 14

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम्।  
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम्॥१४॥

*bhāvagrāhyamanīḍākhyam bhāvābhāvakaram śivam,  
kalāsargakaram devam ye viduste jahustanum. – 14*

bhāvagrāhyam anīḍākhyam - bhāvagrāhyam means that which – bhava śabda you can use in different ways, as dhyāna, as meditation, you can use. So, when the mind is absorbed in it, bhāvagrāhyam anīḍākhyam. nīḍa means nest, anīḍākhyam means he who is without any abode, without any house. So, without body, the implied meaning is that, body-less. bhāva abhāva karam - That which brings forth and dissolves them, śivam – ever pure, auspicious. kalāsargakaram - so there are sixteen kalas, ṣoḍaśakala - the One who brings forth these sixteen kalās. kalāsargakaram devam ye viduḥ - those who know the One, what happens to those people? tanum jahuḥ - they give up their body. They become free from life and death.

So those who know this Paramātmā tattva, as understood through meditation, bhāvagrāhyam, which is free from all bodies, because of which creation comes and dissolution takes place, ever pure, from which the sixteen aspects of creation come (as given in *Praśnopaniṣad*) who know that devata, that Paramātmā, then they drop the body. Thereafter they will not have any other body. With that this chapter is over.

We will continue to the Sixth chapter; we will see at least one or two mantras. The sixth chapter is now connecting to the first chapter, so if you remember what was studied in the first chapter, the sixth chapter is easy. In the beginning, it was said, different things or their combination were identified as the cause of creation <sup>146</sup>. Then all were negated. That is again mentioned in this sixth chapter.

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<sup>146</sup> Śvetāśvatara Upaniṣad. 1. 1 and 2.

Chapter 6

Mantra 1

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः।  
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम्॥१॥

*svabhāvameke kavayo vadanti kālaṁ tathānye parimuhyamānāḥ,  
devasyaiṣa mahimā tu loke yenedaṁ bhrāmyate brahmacakram. – 1*

Brahmacakram word you remember, it came in the beginning - asminhaṁso bhrāmyate brahmacakre.<sup>147</sup> This brahmacakram, kavayaḥ svabhāvaṁ eke vadanti, means some people (eke does not mean one), those who think about creation, they say, “svabhāva – this is how it is inherently. This is how it is.” svabhāvam na jahātīya - svabhāvam is not given up. prakṛtisteti vijñeya svabhāvaṁ na jahātīya - prakṛti is that which is not given up. “Creation is this. It is how it is. Don’t ask questions, just continue to live.” This is the opinion of some people. kālaṁ tathānye parimuhyamānāḥ - some people think it is Time. Everything is Time. Somebody says, “I am not having sukham in my life.”

“Time is not right. Just wait for some time. Then you will get used to this problem!”

Some are troubled by only nine gṛhās ; some have dāmātā daṣami gṛhā : the tenth planet is the son-in-law! He constantly creates some problem or the other. parimuhyamānāḥ - they are deluded people. You know our śubhāṣitās, on every topic you discuss, there will be śubhāṣita. You say son-in-law, two hundred will be there. King – on king there are so many śubhāṣitās. For everything they have created śloka. There is a book of śubhāṣitās, a very nice collection. They were good at that. devasyaiṣa mahimā tu loke – arre baba, this is devasya mahimā – this is His vibhūti. vibhūtim prasavaṁ anye manyante sṛṣṭi cintakā. Some people say it is this, some people say it is that, but whatever is there, it is there. That is where we are. Now you have to realise what is the cause. Is it Absolute or is it only apparent? We will see more in the afternoon.

Discourse 14

*Introduction*

Enquiry into creation is possible only by those people who are not lost in the world itself. jagat kāraṇaṁ: this thought will not even come to those individuals who cannot get out of their worldly problems, severe rāga-dveṣa problems, kāma–krodha problems, etc. So, the very fact that somebody takes up such enquiries - kiṁ kāraṇaṁ brahma kutaḥ sma jātā<sup>148</sup> – only means that they are able to keep their personal problems, prejudices, aside. They are tattva cintakā, they are those people who think about the original elements, the starting point of creation. Even if they go wrong, at least they have come thus far. Why do they go wrong? We have the answer. They have gone wrong because they have not taken Upaniṣad as pramāṇaṁ. They are enquiring on their own, with

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<sup>147</sup> Śvetāśvatara Upaniṣad - 1.6.

<sup>148</sup> Śvetāśvatara Upaniṣad – 1.1.

their anumānam, their inference. That is why they get some other kāryam as kāraṇam, they understand some effect of this creation as the cause of creation. But at least they are thinking. So, we have to add two things here. The first is that to enquire into the cause of creation, you should be able to put all the other issues aside. Secondly, you have to use Upaniṣad pramāṇa for enquiry, not conduct an independent enquiry n your own. Only then you will come to the right answer. The mahima of That which was said in the earlier mantra, is continued from next mantra.

Mantra 2

येनावृत्तं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद्यः।  
तेनेशितं कर्म विवर्तते ह पृथ्व्यप्तेजोऽनिलखानि चिन्त्यम्॥२॥

*yenāvṛtam nityamidam hi sarvaṁ jñāḥ kālākāro guṇī sarvavidyaḥ,  
teneśitam karma vivartate ha pṛthvyaptejo'nilakhāni cintyam. – 2*

What is the nature of that Paramātmā? That is described here. yena idaṁ sarvaṁ hi nityam āvṛtam – yena, by whom; idaṁ sarvaṁ, all this; nityam āvṛtam, is covered, pervaded. How many times has this phrase come? Everything is pervaded by God. pariveṣṭhitāram – so He pervades all, He envelopes all. vyāptam jagadyena cidātmabhāvād, we chant, right?<sup>149</sup> idaṁ sarvaṁ yena vyāptam āvṛtam – so He covers all, pervades all. He is jñāḥ - means He is not only like space, pervading all, but knows all. jñāḥ means sarvajña – He knows all. And the last word you see now: yaḥ sarvavidāḥ, so he is sarvajña, sarvavid<sup>150</sup>. He knows all. In *Vākya Vṛtti* which we just studied in the Thanksgiving camp, I had mentioned tad pada vicāra. For tvam pada – you know this now; I am going to use tat pada, tvam pada. tvam pada means you and I, tat pada means God, Īśvara. When it comes to tvam pada, the vācyārtha is vaguely known to us; we say, “I”. So śāstra is needed to define it properly for us, that who am I. lakṣyārtha is known only through śāstra. tat pada vācyārtha is known only through śruti; lakṣyārtha is also known only through śruti. vācyārtha means direct meaning, lakṣyārtha means implied meaning. So, the enquiry into God, into His nature with conditionings, is known only through the Upaniṣad. His nature, without conditioning, is also known only through the Upaniṣad. There is no other way. You and I, whatever we know, is only our idea, that we have derived, inferred from different thoughts and discussions but the source is only one – śāstra. So what is the nature of God? He is sarvajñaḥ, He is sarvavid, He is all-pervading. This we know only from śāstra. jñāḥ means sarvajñaḥ, sarvavid.

yaḥ kalākāraḥ - He is also kalākāraḥ. kalā means the sixteen kalās we just saw earlier, kalāśargakaram, in the fourteenth mantra of the last chapter. He is kalākāraḥ the one who produces all kalās; He is also kālākāraḥ means the one who produces kāla – kālasya kartā: kālaṁ karomi iti kālākāraḥ. He is the creator of Time also, and then everything happens in that kālākāra, kālasya api kartā. He is guṇī, the one who has all the attributes. Actually this means there is the superimposition of all qualities on Him. guṇī literally you can say is the one who has three guṇās :

<sup>149</sup> Śrī Tapovana Ṣaṭkam.

<sup>150</sup> यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः। तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते॥ - From the Brahman (the supreme Reality) – who not only is aware of the total happenings in the world but has knowledge of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms and nourishment for all - *Muṇḍakopaniṣad* – 1.1.9.

sattva, rajas, tamogūṇa. So, He is the wielder of all guṇās. guṇa means attributes, if you say Paramātmā is so loving, compassionate, etc. kamala nayana, śyāma varṇa; these are His guṇās; pīta vasana, soha tāna, peacock feather with murali, flute. This is guṇa. Further some more guṇās will be mentioned here. Then there is the famous mantra which has not yet come: karma adyākṣaḥ, bhava bhūtadivāsaḥ, sākṣī, cetā; that actually He is kevalo nirguṇasya. So guṇās will also be mentioned and nirguṇatva will also be mentioned.

tena īśitaṁ karma vivartate ha – this is the only Upaniṣad where you will find that the karma of Paramātmā is vivarta; the straight word is given. vivartate – creation which is Paramātmā’s kāryam is a vivarta kāryam. And what is that karma? The karma to produce the five elements: pṛthivī, āpa, teja, anila, khāni - earth, water, fire, air and space. yat karma tat īśitam – īśitam means ruling over it, He produces and that is vivarta. What is vivarta? You write it down if you want ; <sup>151</sup> without giving up its original nature, appearing as something else is called vivarta. It is like acting on stage. When I am on stage and I have to play a role, I know who I am, then I take up some costume. If the costume is of a king, I will have a crown and other things and so many attendants. There I will say, “Do this, do that”, I will give instructions. That guy, who is my attendant, who is a friend of mine, will come behind me. I will tell him, “Right now, we are just acting. Neither you are that nor am I this. We have a role to play, so play that role. Just move along.” This is called vivarta. Or the other example; the classic definition is: without giving up its nature, the rope appears as snake<sup>152</sup>. This is vivarta. We have studied that definition. So Paramātmā, which is Saccidānanda, without really undergoing change, appears as space, air, fire, water, earth, the whole thing. This karma is the vivarta karma of Paramātmā. That is the bhāva in this mantra. This karma is Īśvara preritam means Paramātmā presides over it and He Himself, as though, becomes all these elements. In another Upaniṣad, *Taittirīya Upaniṣad*, creation is pointed out but it is not mentioned that it is vivarta.<sup>153</sup> Creation is pointed out in *Chāṇḍogya* but it is not mentioned that it is vivarta. tat īkṣata – that *Sat* does īkṣaṇam and from *Sat* it became fire, then water, then annam<sup>154</sup>. So teneśitaṁ karma vivartate ha, vivarta karma.

Continuing further now. The last word is cintyam – means this is how God should be thought of. So that God has to be meditated upon in this way as the one who pervades all, who is sarvajña, who is sarvavid, who has created Time also and has all the attributes that produced this universe. In this way, God should be thought of. Continuing now.

<sup>151</sup> पूर्व रूप अपरित्यागेन अन्यरूपेण प्रथीति विवर्तः॥

<sup>152</sup> स्वस्वरूप अपरित्यागेन रूपारान्तरा पति विवर्तः॥

<sup>153</sup> तस्माद्वा एतस्मादात्मान आकाशः सम्भूतः। अकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी॥ From that (which is) this Ātman, is space born; from space, air; from air, fire; from fire, water; from water, earth - *Taittirīya Upaniṣad* – 2.1.3.

<sup>154</sup> तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ईक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत - - - ता आपः ईक्षन्त बह्व्यः स्यां प्रजायेमहीति ता अन्नमसृजत॥ That Existence willed, “may I become many, may I grow forth”. It created fire. That fire willed, “May I become many, may I grow forth”. It created water. - - - That water willed, “May I become many, may I grow forth”. It created food - *Chāṇḍogya Upaniṣad* – 6.2.3-4

Mantra 3

तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम्।  
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः॥३॥

*tatkarma kṛtvā vinivartya bhūyastattvasya tattvena sametya yogam,  
ekena dvābhyāṃ tribhiraṣṭabhirvā kālena caivātmaguṇaiśca sūkṣmaīḥ. – 3*

Now, what is God doing is elaborated. *tatkarma kṛtvā* – having performed that karma; that karma means creation. *tat sṛṣṭvā*, then what did He do? *tad eva anuprāviṣit* – means *vinivartya*. *vinivartya* means, having examined, *pratyevakṣaṇam kṛtvā* – so He looked at it. *saḥ īkṣat* – it is called *īkṣaṇam*, *pratyevakṣaṇam*, is that *vinivartya*, *nirīkṣaṇam kṛtvā*. Then *bhūyastattvasya tattvena yogam sametya* – having brought about the mixing of one *tattva* with another *tattva*, one element with another element. Somebody was telling me just now, that they had gone to Hawaii and there he remembered *pañcīkaraṇam*. Because there the boiling lava comes out from the volcano, then settles down and becomes Earth. That lava comes out from water, from the ocean, and right there it forms an island. He was describing: “Swamiji, there it is said, written somewhere outside that here you can imagine what is primordial nature, the word for *prakṛti*.” It is not exactly *pañcīkaraṇam*. You can see that fire element; from that water comes out and becomes earth. So there has to be some water also. Actually, most of the islands are formed in this way. Creation is like this.

*tattvasya tattvena sametya yogam* – as though uniting all the different elements together and extending creation. But if creation has only this *jaḍa pradhārtha*, only physical matter, then it will be only taking care of inert aspects. Therefore, the next line talks about what is the intelligence behind it, that principle because of which all the other things happen. That is said *ekena* - by one, *dvābhyāṃ* - by two, *tribhiḥ* - by three, *aṣṭabhirvā* – by eight, meaning using all one, two, three and eight, their combination. *kālena ca* – also by using Time, *eva ātmaguṇaiśca sūkṣmaīḥ* - and *sūkṣma*.

*ātmaguṇa*, using all this, *tattvasya tattvena yogam sametya* – Bhagavān has done all this *khichdi*, here is the word now! So many elements, so many aspects are used in creation. One aspect is matter, having undergone some combination, some mixing up. This is one thing. But along with that, there is *ekena* – that One, with *avidyā*. *ekena* means by one, that one is ignorance. Because that has to be first. Only those who are ignorant will be part of creation. So that is the most important criteria to enter into this creation. Then *dvābhyāṃ* - only two. So along with ignorance, where will I end up? So, *puṇya-pāpa*, my *puṇya* account, *pāpa* account, both are required. So that is another important thing. *ekena avidyā*, *dvābhyāṃ puṇya pāpābhyāṃ*. Then *tribhiḥ* - *tribhirguṇamayairbhāvairbhīḥ sarvamidaṃ jagat*.<sup>155</sup> So *tribhiḥ* means the three *guṇas*, *sattva*, *rajas*, *tamas*, they will also play a role. You can see that even if there a pool of all ignorance, within it *dharma-adharma* is playing; then within *dhārmic* people also, there is *sattva-rajas-tamas*. Everything is factored in.

<sup>155</sup> त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्। मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥ Deluded by these natures (states or things), composed of the three *guṇas* (of *prakṛti*), all the world knows Me not as immutable and distinct from them - *Bhagavad Gītā* – 7.13.

Then aṣṭabhirvā – this is the aṣṭadha prakṛti or aparā prakṛti<sup>156</sup>. So aṣṭabhira, all this put together. Then kālena – because Time is also required. puṇya-pāpa, different kinds of karma that you have performed, their all results are not ready at the same time; some are ready earlier, some are ready later. This batch has come out, okay. Those whose karmas are ready first, they come out first. Then the next batch and the next, Bhagavān prepares based on karma phala, so kālena. ātmaguṇaiśca sūkṣmaīḥ - the sūkṣma ātmaguṇa in the form of vasanas, the antaḥ karaṇa impressions. Somebody wants to become this, somebody wants to become that, somebody wants to go here, somebody there. In other words, He has given all a field to play, “Go and play.” You know, sometimes, parents take children because they say, “Oh! We want to play.”

“Okay, there is a park. Let us go to the park.”

They go and sit there. These children are playing here and there, roaming around; somebody falls down, something happens, they fight, they become friends, they fight again, they share somethings, then they are tired. Then, after some time, “I want to go home.” So, the parents will sit up to that point. Like that, Bhagavān has given us this wonderful field, “Go on playing.” Go and play means we said, “We want to play.” That is why they said, “Okay, go.” Then we do this, we do that, we make friends, enemies, we get into trouble: we do all sorts of things. Then we get tired: “Chalo, it is over.”

“Are you sure you don’t want to stay?”

“Yes. I want to go now.”

So, with all this, creation happens, activity happens, we get involved and when our desires reduce, only then we come out. Right now, if you go to the mall, probably it may be a little less crowded now. If you go to the same party place tomorrow (don’t go, just imagine!), it will be so crowded, I am sure. Or you go to downtown New York, where they are going to drop the ball. 10..9..8..7..6 ! So many people will be there. And they will say, “Now the whole world will get transformed! 2016 is the most important year!” This is how creation continues. So, in these two mantras, mantra two and mantra three, the word karma came, right? karma śabda has come in both. But in these mantras, karma śabda refers to Bhagavān’s creation; here karma means His creation, His karma. Whereas now, jīva’s karma will be mentioned. We should know how to understand the karma śabda also, in which context it is coming, because the word karmakṣaya will come now. We should know that karmakṣaya means that Bhagavān’s karmakṣaya is not going to happen; jīva’s karmakṣaya will happen.

### Mantra 4

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान्विनियोजयेद्यः।  
तेषामभावो कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः॥४॥

*ārabhya karmāṇi guṇānvitāni bhāvāṃśca sarvānviniyojayedyah,  
teṣāmabhāvo kṛtakarmanāśaḥ karmakṣaye yāti sa tattvato'nyaḥ. - 4*

<sup>156</sup> भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च। अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ Earth, water, fire, air, ether, mind, intellect, egoism : these are My original eightfold nature - *Bhagavad Gītā* – 7.4.

In the commentary, because all the quotations given are in the context of karma, they refer to the jīva who has performed the karma<sup>157</sup>. Therefore, I said that this context has to be understood as jīva's karma. ārabhya karmāṇi guṇānvitāni – so having taken up the karmas. Look at it in two ways. Īśvara's karma is all this creation that He has brought out. Then what does He do? He associates the individual with his karma-phala and Bhagavān's role is over. As karmaphaladāta, He sends us whatever our pūrva, pūrva karmas have acquired. What is the jīva's role? The jīva has to perform karma now and go through the results of karma. So that is why it is said: Study the Vedas daily. Perform diligently the duties (karmas) ordained by them<sup>158</sup>. He starts with some sakāma karma. I will do the karma only if I am going to get some result; that is sakāma karma. I am going to get some result means I am going to get some tangible result; otherwise, I will not do anything. Then when I understand that these karmas are for my purification, citta śuddhi, it is said: Dedicate all those actions (karmas) as worship unto the Lord. Renounce all desires in the mind. Wash away the hoard of sins in the bosom<sup>159</sup>. He comes up to that, goes on performing karma, reduces all his sins through noble acts, becomes devotee, does more japa, puja and so on. Then because of that goodness, that calm mind, because of experiences from his life, he sees defect in all the sukhās<sup>160</sup>.

In nyāya darśana, they have pointed out twenty- one types of sorrows. They will analyse that also: twenty-one types of sorrows. One of them is the joy arising from objective pleasure is called duḥkham there, means what we cannot see, they can see. When we think that, “This is so great, what is wrong with you?” That is what is wrong, this is the way for future sorrow. Don't think that they were all pessimistic people that saw that everything is sorrow everytime. In bauddha darśana also, it is said sarvaṁ duḥkhaṁ, duḥkham only. That is why duḥkha nivṛtti is prayojanam for all ; and that duḥkha nivṛtti is *not* by acquiring objects. No darśana except cārvāk says that. pūrva mīmāṃsa says, “Go to svarga, there are better objects there.” I told the youth yesterday how life is in heaven. As though I have just visited heaven and come back! “This is how it is, if you want, go and visit!” The karmas bring results and to see the defects in all those results, all those experiences, is what we have to understand. So here, what is said is karmāṇi.

ārabhya: so that Paramātmā, what He has done, He started the karmas, guṇānvitāni bhāvānśca – bhava means the thought, the vāsanās, feelings, etc. They are all associated, He connects them.

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<sup>157</sup> यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्। यत्पस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥ Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practice as austerity, O Kaunteya, do it as an offering to me - *Bhagavad Gītā* – 9. 27.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥ He who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. *Bhagavad Gītā* – 5.10.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये॥ Yogis, having abandoned attachments, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego) - *Bhagavad Gītā* – 5.11.

<sup>158</sup> वेदो नित्यमधीयतां तदुदितं कर्मस्वनुष्ठीयतां॥ - *Sādhana Pañcakam* – 1.1.

<sup>159</sup> तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम्। पापौघः परिधूयताम्॥ - *Sādhana Pañcakam* – 1. 2.

<sup>160</sup> भवसुखे दोषोऽनुसंधीयताम्॥ - *Sādhana Pañcakam* – 1. 3.

viniyoga means distribution, as I have told you. So, He send the right thing to the right person. His role ends there.

teṣāmbhāvo kṛtakarmanāśaḥ - when their abhāva, ( in our commentary this is given for Paramātmā but jīva is also teṣāmbhāvo) when he, the jīva, says, “I am not interested in these different karmas”, then kṛtakarmanāśaḥ. He slowly understands the futile nature of whatever karmas he has performed and he comes to jñānam. kṛtakarmanāśaḥ. karmakṣaye yāti sa tattvato'nyaḥ - when that karmakṣaye takes place. karmakṣaye will not take place right away, that is what is quoted here. What is kṛtakarmanāśaḥ? I start offering those karmas to Īśvara : whatever you do, whatever you enjoy, you offer that. Your yajña-dāna-tapaḥ, all karmas, you offer to Īśvara<sup>161</sup>. In this way, Bhagavan Himself has said that you will become free of karma bandhana, not directly, but by going through knowledge<sup>162</sup>. And when an individual performs karma, by offering them to God, then he will not get bound by karma, he will not acquire sins from that karma, means he will not get bound, bandhana will not be there (bandhana means attachment). I think you know this principle, karma yoga siddhānta. I need not elaborate.

He knows that I am different from these matter elements, I am different from anātma, I am Ātmā, I am Satcitānanda svarūpa. He separates himself from all the upādhiś, conditionings. He does prayer, he goes to puja, temple and so on. Then Īśvara becomes predominant in his life. Up to that point, Īśvara is only a silent partner; he thinks, he is the active person. Then slowly, Īśvara’s role increases.

There was this person. He was going to only two big pujas in a year, when they have big gatherings. The resident Swami, someone like us, was watching who was coming and who was not coming. He observed that that fellow came only for such one or two big events. So, he called him over and took him to a corner. He said, “You have to join Bhagavān’s army. You have to work for Bhagavān.”

This fellow replied, “I am already working in Bhagavān’s army.”

“But I never see you coming and working here!”

He said, “I am in the Secret Service! I come only once in a while, I come and show up, that is all!”

Everyone has to work in Bhagavān’s army but some people are like this!

I have to connect myself with God; I have to dedicate myself to Him. So, whether you do secret service or whether you openly engage all the way, either way you work for God, that is what it means. Then my citta śuddhi increases. When I am working for God means that I do not have the idea that I am the enjoyer, that I will enjoy the results of this karma. This is the initial phase of renunciation. First, I give up bhokta bhava. Then I give up kartā bhāva because I become an instrument of God. Then I am ready for greater renunciation. Renunciation means internal renunciation, that I am ready to let go of myself. What have I done earlier? I say I will let go of some enjoyer-ship, some doer-ship but “I” am there. Then I am ready to let go of myself. So, in this

<sup>161</sup> यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्॥ - Śiva Mānasa Pūjā – 4.

<sup>162</sup> शुभाशुभफलैरेवं मोक्षस्य कर्मबन्धनैः॥ - Bhagavad Gītā – 9.28.1.

way, he will improve. Further on, in the fifth mantra, it is said how individuals can attain. So kṛtakarmanāśaḥ, karmakṣaye, all these karmas will get exhausted.

The question is raised here (in page 248, last paragraph). “How do we come to know that a particular vāsanā is exhausted? When our dependence on the object vanishes, there is no more craving to gain or excitement or thrill on gaining it or desire to repeat the pleasure.” That means we don’t derive any excitement from the object or in the presence of that object. If it is there, okay; if it is not there, it does not matter. So, that vāsanā is not there anymore. The example given is that the sight of marbles no longer excites us. That marble vāsanā may be gone but the Marble Slab vāsanā might be there! I think everyone knows that, the Marble Slab Ice Cream Company! They make some good ice cream! But *that* vāsanā can also go. Okay, so now proceeding further.

Mantra 5

आदि स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः।  
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम्॥५॥

*ādi sa saṁyoganimittahetuḥ parastrikalādakalo'pi drṣṭaḥ,  
taṁ viśvarūpaṁ bhavabhūtamīḍyaṁ devaṁ svacittasthamupāsyā pūrvam. – 5*

That devam, pūrvam svacittasthamupāsyā, pūrvam – before, prior to. Prior to what? Prior to mahāvākya śravaṇam, before mahāvākya śravaṇam, mahāvākya vicāra, one should do this. Do what? ādi sa saṁyoganimittahetuḥ parastrikalādakalo'pi drṣṭaḥ, taṁ viśvarūpaṁ bhava bhūtam īḍyaṁ devaṁ svacittasthamupāsyā – that one should do upāsyā. Then what he should do further? One should do upāsanā of this god. upāsanā means, upa samīpai āsanam - upāsanam: you sit close to Bhagavān. So... close, Bhagavān! Close does not mean physically close, your mind should be close to Bhagavān. Two people can sit close to each other, but can have minds far apart from each other. So not physically but mentally, I should absorb my mind in Bhagavān. For how long to do it is not important, how intense is my thought, that is more important, because that intensity will not come without familiarity, therefore I have to start on the sādhanā path. This is the purification process and my mind will become one with That and this idea about I, this body, etc. will reduce. So that’s why one should do good sādhanas.

All sants and mahātmās, they just go on focusing on bhakti sampradaya; you first go on thinking about God. Then, after that, whatever work that I am doing, understand I am doing this work for God. If that work is over, now I have more time to think about God. What this will do is it will reduce my identification with the body. So, really speaking, all the people who have been coming regularly, attending classes, they already have a lot of this. Otherwise, who will come here every day to listen to Śvetāśvatara Upaniṣad? Morning, evening, and discussion? If it is not there, this will not happen. So, the very fact that we are on this path tells us that we are already doing this. Maybe we want more of this, maybe we want to reduce our identification with our body, senses and mind a little more. We want to fine-tune our faculties more towards God. So, all are sādhakās here. A bhogi will not sit here; and just because somebody is not here, don’t think that they are bhogis! They might not be able to come for other reasons, other commitments, other obligations. But at least we know that this is our goal, this is where we want to be, this is our path and we are trying our level best. When becoming a devotee, we should also not get stressed that “I want more

devotion.” We pray and we know that when the right time comes, devotion comes. But it is good that our heart melts and we feel that there is more devotion, more identification with God. That is this upāsanā.

svacittastham – and which devam? Where is Bhagavān? svacittastham – that Paramātmā who is within our mind. So, you create that thought that Paramātmā is right there, ahaṁ gr̥ha upāsanā you do, He is right there. Rāmā, Kṛṣṇā, Śiva – immediately the thought should come: that form within, that form within, like that. That is upāsanā. I should know His nature also. He is ādi; saḥ ādi – He is the Cause, He is the beginning. saṁyoganimittaheṭuḥ - the One who brings all the karmas together, karmas and karmaphalas tied to a jīva, saṁyoganimittaheṭuḥ. trikālād paraḥ - the one who is beyond the three periods of time. akalaḥ api – also He is to be recognised as akalāḥ - without any kalā, without any parts, without any divisions. taṁ viśvarūpaṁ - taṁ, to that, viśvarūpaṁ, again so He is the universal form; bhavabhūtamīdyaṁ - the one who is īdyaṁ, worshipful by all. bhavabhūtam – He has become these elements, He has become this entire creation. That is why karmayoga is not that you have to go somewhere and do some special service and only then it is karma yoga. Whatever you do anywhere, with the right bhāva, is karma yoga. Because God is all; it is not that you will find God only in poor people. It is not that in your house definitely there is no God! That if I have to do any God seva, I have to go out! That is not necessary. If you can see God in all, that is most wonderful thing. pūrvam upāsyā – so before the knowledge takes place through mahāvākya. So the One who is unconditioned by Time, that Paramātmā one should meditate upon. Continuing further.

### Mantra 6

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्ततेऽयम्।  
धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम॥६॥

*sa vṛkṣakālākṛtibhiḥ paro'nyao yasmātprapañcaḥ parivartate'yam,  
dharmāvahaṁ pāpanudam bhageśam jñātvātmasthamamṛtam viśvadhāma. – 6*

jñātvā ātmastham – you have to know Him in your own self. In the previous mantra, it is said upāsyā; here it is said jñātvā. All these are incomplete sentences, so you have to connect them to the fourth mantra, tattvataḥ anyaḥ; he will understand that I am anyaḥ. So karmakṣaya - upāsyā – jñātvā. In the fourth mantra, karmakṣaya; in the fifth, upāsyā, in the sixth mantra, jñātvā - how nicely it is lined up. Earlier, in the second mantra, we saw the word guṇi; so some more guṇās of Paramātmā are given.

sa vṛkṣakālākṛtibhiḥ paraḥ anyaḥ - He is different from paraḥ means beyond, superior than or different from; paraḥ can mean both above and different also. vṛkṣākṛtibhiḥ kālākṛtibhiḥ - He is different from the tree and different from Time. “Oh! So, He is different from the tree?! Which tree is this?” saṁsāra vṛkṣa. He is different from saṁsāra vṛkṣa. He is different from aśvattha vṛkṣa. And kālā is Time so sa vṛkṣakālākṛtibhiḥ paraḥ anyaḥ. ayaṁ prapañca yasmāt parivartate – from Whom this prapañca, this creation, has come about; “that primeval Puruṣa from which streamed forth all activity, energy”<sup>163</sup>. So vṛkṣa is also talked about in “the indestructible Aśvattha tree,

<sup>163</sup> यतः प्रवृत्तिः प्रसृता पुराणी॥ - *Bhagavad Gītā* – 15.4.2.

having its roots above and branches below”<sup>164</sup>. So, both things are said. He is different from everything and yet from Him alone everything has come as vivarta. Then what is His role?

dharmāvahaṁ means, the one who is carrier of dharma, vahanam means to carry from vaḥ – to move. So dharmāvahaṁ means one who carries dharma, who takes dharma. That is why Bhagavan says, “My only role is dharmasamsthāpana”<sup>165</sup>. Dharma word is also used in its broader meaning. Bhāgavata dharma means how to become great devotee, so he carries that dharma. You can understand it in a different way, that He carries dharma on His shoulder means He takes the load of dharma, “I will take care of dharma”, in our sṛṣṭi. In western theology, they say God is in charge of dharma and the devil is in charge of adharma, right? They separate this way. We don’t say that there is a two-party system, we don’t have that. There is only one, there is no devil. But how do we explain adharma? We say dharma came from the front of God, and adharma came from the back of God.

If you see creation in *Bhāgavatam*, this is how it is explained. So do not think: God is standing; Psst; dharma came out jumping, adharma went behind, and they are two! No! What is meant is because dharma has come from the front, therefore, when I am facing God, I am in dharma. And when I am facing His back, meaning I am not facing God, I am in adharma. This is the figurative way of putting it that from the front, dharma came and from the back, adharma came. What should I do? I should keep God in front of me, that is what it means. He is always in front of me, I have not left Him behind me.

pāpanudaṁ - the one who destroyed papa, means adharma. bhageśaṁ - so these are also His guṇās now. Bhagavān is the one who has all the bhagās. Generally, we don’t use this word bhageśa; Bhagavān is what we are comfortable with. taṁ ātmasthamamṛtaṁ viśvadhāma - viśvadhāma, the one who is the support of this entire universe, abode of all. jñātvā amṛtā bhavanti – they become immortal or saḥ tattvataḥ anyaḥ - he recognises that Paramātmā is different from all the elements of creation, His nature is different.

Somebody might say, “Sometimes you say Paramātmā is different from everything. Sometimes you say, Paramātmā is everything. What are you trying to say?” I will tell you a secret now. But only if you are ready. Are you ready? Everyone is not ready; everyone should be ready. Now some more people are ready. Paramātmā is different from everything; but as long as my attention is on ‘everything’, I have to see Paramātmā there. Is the rope different from snake? The rope is different from snake, right? If the rope is there, snake is there, they are different. But in our case, right there, where I am seeing the snake, really speaking I am experiencing the rope, not knowing that it is the rope. I don’t know. Therefore, I have to remove sarpa buddhi first. As long as sarpa is satyam, there is no rajju. As long as the snake is real, where is the scope for the rope to appear? So, as long as jagat is satyam, if you look for Brahman, then it is difficult. So, that is why I have to create this buddhi that right there, where I am seeing the snake, right there, there is the rope.

So, where I am seeing jagat, there itself I have to see Paramātmā. Then, I remove jagat, meaning that once I understand what is the nature of the rope, *in absence of the snake*, then the rope will

<sup>164</sup> ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम्॥ - *Bhagavad Gītā* – 15.1.1.

<sup>165</sup> धर्मसंस्थापनार्थाय सम्भवामि युगे युगे॥ - *Bhagavad Gītā* – 4.8.2.

take over<sup>166</sup>. Brahman is different from jagat; other than Brahman, there is nothing. This has to become clear, that is why jagat mithyā is also brought in. jagat mithyā means I don't have to start counting: "How many things are there in jagat? Too many things, so make a list now. Today, in meditation, 25 things have become mithyā. There are so many, but at least 25 are gone. Tomorrow, another 50 gone, third day, another 70 gone, mithyā, mithyā, mithyā". tasmin vinaṣṭe sakalam vinaṣṭam<sup>167</sup>. That one because of which everything is there, you make that mind mithyā, then the whole thing is gone<sup>168</sup>. You strike right there, at the mind itself. That is why Ramaṇa Maharṣi's thought is this. He says this is the straight path. Don't worry about negating each thing every day. 25 things I am making mithyā, mithyā. He says just take only one – yourself. You negate that, everything is gone<sup>169</sup>. But that is not easy. I can make everybody in this room mithyā, but I cannot make myself mithyā! So jñātvātmastham amṛtam viśvadhāma. Now, how do jñānis realise that, that is given in the next mantra.

Mantra 7

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम्।  
पतिं पतीनां परमं परस्ताद् विदाम देवं भुवनेशमीड्यम्॥६॥

*tamīśvarāṇām paramam maheśvaram taṁ devatānām paramam ca daivatam,  
patim patīnām paramam parastād vidāma devam bhuvaneśamīdyam. – 6*

vidāma – we know that. They understood this, the wise people who had done karmakṣaya, upāsanā, jñānam. What did they realise? tamīśvarāṇām paramam maheśvaram - who is the Lord of all lords, īśvarāṇām īśvaraḥ, He is the Lord of all. All are controllers, rulers of a few; He is the ruler of all. All these deities are there in Vedic thinking. He is above all the devatas - in that way, īśvarāṇām paramam maheśvaram. taṁ devatānām paramam ca daivatam – and among all the devatas, He is the higher, supreme devata. patim patīnām - He is the pati of all patis. pati means master. That is the word meaning. Now don't say, "Why did you translate it this way?" That is the way it is, what can I do? pati śabda means that, like the word prajāpati, right? What does prajāpati mean? prajānām pati – he who controls the prajā. paśupati – Paśupati Bhagavān means, He who controls all the jīvās who are extroverted. So patim patīnām paramam parastād – and He is higher than the highest means that He is above everything in prakṛti - parastād. In *Kāthopaniṣad* this hierarchy is given,

<sup>166</sup> जगत्त्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किञ्चन। ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका॥ - Brahman is other than the universe. There exists nothing whatsoever that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage - *Ātmabodha* – 63.

<sup>167</sup> तस्मिन्विनष्टे सकलं विनष्टम् विजृम्भितेऽस्मिन्सकलं विजृम्भते - When the mind is destroyed, everything is destroyed. When the mind manifests, everything else manifests - *Vivekacūḍāmaṇi* – 169.2

<sup>168</sup> आत्मसत्यानुबोधेन न सङ्कल्पयते यदा। आत्मनस्तां तदा याति ग्राह्याभावे तदग्रहम्॥ When the mind does not bring forth any more of these imaginations because of the knowledge of the Truth, which is Atman (pure Consciousness), then it ceases to be mind and that (mind) becomes free of the idea of cognition for want of objects of cognition. *Māṇḍūkya Upaniṣad* – Chapter 3 Kārikā 32.

<sup>169</sup> मानसं तु किं मार्गणे कृते। नैव मानसं मार्गं आर्जवात्॥ Now, on enquiry as to "What is the mind", (we realise that) there is nothing (real) called the mind. There is a directness in this path - *Upadeśa Sāra* – 17.

indriyebhaḥ parā hyārthāḥ<sup>170</sup>. This is para, supreme, beyond which there is nothing, paramaṁ parastād. That devaṁ bhuvaneśam īḍyam vidāma – we know that Lord who is bhuvaneśam, who is Īśvara of all bhuvana and īḍyam, worshipful, devam.

We worship, we adore, we love, we recognise all this: all this means I realise the nature of Paramātmā at upādhi level as unconditioned. As an individual, you and I, we don't have much freedom. I realise that we are bound by this body. This body means we need food, we need water, we need warmth, everything. That is why when you go somewhere to live in the mountains, either you have to cook or somebody has to cook or you have to go and beg food. Whether you are on this side of Gaṅgāji or the other side of Gaṅgāji, you have to go for bhikṣā, because deha dharma is there. Since the body is there, it will feel heat and cold. In hot weather you cannot say, "I am feeling cold" and in cold weather, "I am feeling hot." That is not going to happen. The body has all the dharmas. Then indriyās will become weaker according to their svabhāva. Over a period of time, all senses will become weaker and weaker only. Each human being or all jīvas they are all bound by these. Recognising that there is one principle that governs and ordains all, I surrender. There is no competition or prestige issue with God, forget about that idea. Whatever He says, that alone is going to happen, so you surrender. You know we plan this way or that way, here and there, Paramātmā says: this is how it is going to be. So, you plan; nothing wrong in planning but be ready for last minute change; you may slip! So vidāma devaṁ bhuvaneśamīḍyam. One more mantra we will see now. His Lordship is mentioned in the next one.

### Mantra 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते।  
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च॥८॥

*na tasya kārya karanam ca vidyate na tatsamaścābhyadhikaśca drśyate,  
parāsyā śaktirvividhaiva śrūyate svābhāvīkī jñānabalakriyā ca. - 8*

The Lord is so great, He is beyond all; He is the Lord of all lords. In fact, He is the master of all, that is why you have to surrender to Him. I read a short story, a beautiful one. There was a lady who used to go and clean a place of worship. She was like a cleaning lady; she would clean everything. But she used to observe the worship, sometimes listen to the discourses, satsangs, etc. She would hear some things. She was becoming more and more dedicated so she said, "I want to become a part of this whole process. I will also attend pūjā. I will also attend satsang, etc.". The person who was running that organisation in that place, he saw that she was so unclean. Because she was doing all the cleaning work, she herself was dirty: hair, clothes, nails, everything was dirty. So, he said, "You go and worship Bhagavān at home for some time. Then, when are you ready, you come." She thought, "Okay. Maybe I am not ready to be here." So, she went home, did some meditation, pūjā, etc. at home and, after some time, when she returned to the temple, the same thing happened again. He did not want her there, because he saw that all the people sitting there are all great people in society and she is kind of a little backward. So, he again gave the same instruction

<sup>170</sup> इन्द्रियेभः परा ह्यार्थाः अर्थेभ्यश्च परं मनः। मनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः॥ - Beyond the senses are the sense objects; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the great Self. *Kāthopaniṣad* – 1.3.10.

and she left. She never came back. After some time, just to make her feel that he is not ignoring her, that he was still friendly with her, this person asked her, “Oh, what happened? Why are you not coming? And how is your sādhanā going?” She said, “Bhagavān himself came and told me: don’t worry. Even I am not allowed there! They don’t welcome Me also so don’t worry about it!” You should remember that one-ness, patim patinām is the highest. Even if you avoid this way, Bhagavān will bless all that way. You should always have that thought.

Now, this is an oft-quoted line, the first quarter, na tasya kārya karaṇam ca vidyate. Bhagavān Bhāṣyakār has quoted this in many places that Paramātmā has no kārya, no karaṇa, no effect. kārya means body, gross body; karaṇa means subtle body. He is free from gross body, subtle body, otherwise He will have one more gross body and subtle body. He will have mind, antaḥ karaṇa, then all kinds of things. na tasya kārya karaṇam ca vidyate. karaṇam means antaḥ karaṇam, bahi karaṇam, both. kārya means the final product called the body. na tatsamaśca – there is none like Him. abhyadhikaśca – none greater than Him. na tvatsamo'syabhyadhikaḥ - there is none like you, Oh Lord<sup>171</sup>. Those ślokaś are beautiful, in the eleventh chapter, the stanzas after Bhagavān tells him, “Arre, you are nobody. You want to be here, you stay here. If you want to go, you go. These people are gone, they are dead anyway, Sabyasāci. I know you can shoot with both hands, but you are nobody”<sup>172</sup>. Then Arjuna sings those beautiful ślokaś.

na tatsamaścābhyadhikaśca dr̥śyate, parāśya śaktirvividhaiva śrūyate – the śakti of that Paramātmā is seen in many ways. svābhāvikī – which is always with Paramātmā, it is always there. jñāna bala kriyā ca – so jñāna śakti, kriya śakti, you can understand it this way; the power of knowledge, the power of action. All of that is in the Lord. From That alone, we have our little jñānam; our little kriya śakti, etc. We will think of more tomorrow.

### Discourse 15

#### *Introduction*

We are in the final chapter of the Śvetāśvatara Upaniṣad. Upaniṣad is Vedānta and Vedānta discusses about what is my real nature, my true identity. Because all my problems, my sufferings, all transmigrations are due to not understanding who I am. This is the main problem. This non-understanding of my identity is then associated with superimposition on my true nature and therefore, with ignorance, I also have superimposition about my identity. I erroneously think of myself, of things around me, my goal in life, where I put forth effort and, therefore, after accomplishing everything in life, I still feel I have not attained my goal, I have not attained fulfilment. Even if one feels that one’s life has been fulfilled, transmigration does not end; after this

<sup>171</sup> न त्वत्समोऽस्यभ्यधिकः कुतोऽन्योलोकरत्रयेऽप्यप्रतिमप्रभावः॥ How can there be then, another, superior to you, in the three worlds, O Being of unequalled power? *Bhagavad Gītā* – 11.43.2.

<sup>172</sup> ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥ Even without you, none of the warriors arrayed in hostile armies shall live - *Bhagavad Gītā* – 11.32.2.

मयैवैते निहिताः पूर्वमेव निमित्तमात्रं भव स्वयसाचिन्॥ Verily, by Myself, they have already been slain; be you a mere instrument, O left-handed archer. *Bhagavad Gītā* – 11.33.2.

body, another body is made available. That is why one should study the Upaniṣads and recognise his or her nature. That is the purpose of Vedānta.

In this Upaniṣad, we have seen the enquiry into the nature and cause of creation - jagatkāraṇaṁ kim. Then we have also looked into the nature of Paramātmā - how Paramātmā is all-pervading, jagatniyantā, controller. He is sarvakāraṇa, cause of all, yet above all and because of this, the imperfections of the world do not affect Him. When I realise that my nature is also like that, the imperfections of the body, mind, intellect, of the three bodies will not affect me. The *Bṛhadāraṇyaka Upaniṣad* says: If a man knows the Self as ‘I am It’, then desiring what and for whose sake will he be afflicted in the wake of the body? <sup>173</sup>. He will not identify with the body when he knows he is supreme Reality. The *Bṛhadāraṇyaka* mantra has been elaborated by Vidyāraṇya Swamy. So, this is what I should understand: that I never get affected by the three bodies, I am ever free, I am nityamuktā. We saw three sādhanās for the jīva in mantras 4, 5 and 6. The fourth mantra talked about sadhana in the form of karma yoga and karmakṣaya, means reducing the unnecessary karmas from our life. The fifth mantra talked about upāsānā and sixth mantra about jñānam, Knowledge. So, an individual, who gets prepared in this way for a period of time, is then able to recognise himself as free from matter.

Many times, I feel that while we are in this atmosphere, the world is very, very different. And when you go out and work in the office or high school or college, the world is very different. Do you feel like that? So, when I am travelling sometimes, I try to put myself in your shoes and think how a spiritual sādhanika would look at this world. And it is very different, very strange it is. And that is why I can understand the difficulties people might have in blending spirituality and worldly life. Somebody yesterday also asked the same question that it is very difficult. It will be difficult because the world wants to run outside and spirituality says you have to come inside. But if our mind is clear, then it will not be as much of a struggle. And Bhagavān has given the best technique. He says whatever karma you do, if your attitude becomes that of karma yoga, then that karma will become yoga, means My worship. So, slowly we have to learn that. But riding on two horses, you know, is not easy, particularly when a tree comes in the middle! Nobody says that it is easy; it is a challenge, it is difficult. But this is how we have trained ourselves, this is how we have made choices. I want to be one leg here, one leg there. So, for some time, you do it in the forms of karma yoga, bhakti yoga, then slowly jñāna yoga can increase in life.

Okay. So, the last mantra that we saw, beautiful mantra, natasyakāryakaraṇaṁ ca vidyate, the nature of Paramātmā was pointed out as beyond cause and effect, gross body and subtle body and there is none like that Paramātmā. Parāśyaśaktirvividhaivaśrūyatesvābhāvīkī-jñānabalakriyā ca – So this jñānabalakriyā – jñānakriyā is sarvaṣayajñānapravṛtti and balakriyā is svasannidhimātrenasarvaṁvaśīkṛtyaniyamanam – knowledge of all is available and ability to control all is also available. Continuing now,

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<sup>173</sup> आत्मानं चेद्विजानीयादयमस्मीतिपुरुषः। किमिच्छन्कस्यकामायशरीरमनुसंज्वरेत्॥ *Bṛhadāraṇyaka Upaniṣad* – 4.4.12.

Mantra 9

न तस्यकश्चित्पतिरस्तिलोके न चेशितानैवतस्यलिङ्गम्।  
स कारणंकरणाधिपाधिपो न चास्यकश्चिज्जनिता न चाधिपः॥९॥

*natasyakaścitpatirastilokenaceśitānaivatasyalīṅgam,  
sakāraṇamkaraṇādhipādhiponacāsyakaścijjanitānacādhipaḥ. - 9*

This mantra you can take as neti neti; all negations are here. Previous mantra also had some negation. Tasya (paramātmanah) - of that Paramātmā; nakaścitpati – I told you yesterday pati means protector - pālayitārakṣitāḥitipati. napatih - no Lord, no protector, no governor of Paramātmā. We may think, “He may not have governor, but I have too many!”. There was one poet. He went to the king. He wrote one śloka. I don’t remember the śloka right now but I will tell you the essence. He says, “We both have the same name. You are Lokanātha, I am also Lokanātha. You are śaṣṭitapuruṣa, I am bahavri.” In Sanskrit, Lokanātha means Lord of all beings - lokānāmnāthaḥlokanāthaḥ. So, “O King, you rule over all beings so you are Lokanātha. I am also Lokanātha because everyone rules over me! All my bosses, everyone, tells me to do this or that!”. And **is** Seva organisations when you go, you know, sometimes everyone feels that everyone is boss! So it is there. So here it is said, Paramātmā has no bosses - natasyakaścitpatirastiloke. na ca īśitā – no īśanakartā, no ruler over Him. And Paramātmā has no liṅgam, no indicator. So, no anumāna-pramāṇa will work, this is very clear indicator. In *Amṛtabindu Upaniṣad*, it is said, hetuḍṛṣṭānta-varjitam – the Reality is devoid of hetu and ḍṛṣṭānta, means no anumāna pramāṇa will work<sup>174</sup>. Inference will not work because it requires hetu and ḍṛṣṭānta. In other words, Upaniṣad is pramāṇam to know the nature of Truth.

karaṇādhipādhipaḥ - He is the cause of all and all the faculties - karaṇaadhipaḥ - so he is the adhipaḥ, means He is the ruler, Parameśvaraḥ. He is the Lord of all, the Controller of controllers. Because we think that, you know, “I control these people. I control this, I control my company, I control my government”. No matter who that person thinks he is, their powers are limited. It is only a matter of time. Then you realise in your house itself, nobody listens to you, what to talk anywhere else. So, karaṇādhipaḥādhipaḥna ca asyakaścidjanitā – none is the creator of this Paramātmā and also none is the ruler. And this ‘ca’, ca’ word has come here (na ca ādhipaḥ, na ca kaścidjanitā ). One commentator writes ‘ca’ is abhāvasamucchayārthāḥ - means it is negating all. There is none other so where is the question of other ruler, other controller. One also is appearing as all. So, this is the nature of Paramātmā. Now next mantra is a prayer that, “O Lord! I want to know that Brahman. I want to become one with that Brahman, one with that Reality. I want to know that I am Consciousness”. It is a prose sentence.

<sup>174</sup> निर्विकल्पमनन्तंचहेतुदृष्टान्तवर्जितम्। अप्रमेयमनादिंचयज्जात्वामुच्यतेबुधः॥ Devoid of division, without beginning, endless, immeasurable, beyond logic and comparison is Brahman – knowing which a wise one is liberated. *Amṛtabindu Upaniṣad* – 9.

Mantra 10

यस्तन्तुनाभइवतन्तुभिःप्रधानजैःस्वभावतोदेवएकःस्वमावृणोत्।  
स नोदधात्ब्रह्माप्ययम्॥१०॥

*yastantunābhaivatantubhiḥpradhānajaiḥsvabhāvato deva ekaḥsvamāvṛṇot,*  
*sa no dadhātbrahmāpyayam. - 10*

The first part is an example, the famous example. tantunābha iva – like a spider. Spider is called tantunābha, the one in whose navel, the threads are there or from where the threads come out<sup>175</sup>. They say saliva from mouth, but it is probably produced there [in the belly] that is why it is called tantunābha. lūtākīṭa is another name. pūrṇanābhi – as though the string is produced in its navel. tantunābhaivatantubhiḥpradhānajaiḥsvabhāvato deva ekaḥ-svamāvṛṇot. pradhānajaiḥ - by the pradhāna tattva; here it is prakṛti. With that, just as Paramātmā uses prakṛti to produce everything, it is like the spider uses his own navel and from there, the threads which are produced, create the web. This is the example part. So what does this example show? This example shows (it is a beautiful example) that **just as** the spider does not need anything outside of itself for creation; spider itself is the intelligent and material cause. It produces both, the upādhāna-kāraṇa and nimitta-kāraṇa. Like that, Paramātmā is the upādhāna-kāraṇa and nimitta-kāraṇa. So, from That alone, everything comes out. That means there is no question of, “Where would God bring matter from for creation?”. Everything is in-house production! Everything is local only. Goswami has put it in his words: there is no need for anybody else<sup>176</sup>. That is Paramātmā.

So, what does that tell me? It tells me that creation is Paramātmā. The whole idea of God being the material cause is this. So, using that, His own power (power is māyā power), He produces the material. svabhāvataḥ deva ekaḥsvamāvṛṇot – Paramātmā covers Himself. So, what is the covering here? Just as for the spider, the web can hide him (not necessarily, but *as though*). You know these threads are so thin, so subtle, you cannot see it unless you stand in some particular position, then only you can see, because light has to fall on that. And it can go from one place [here] all the way to another place, far away. Sometimes, like if there are trees, and tall people are walking, so on their heads these things will come. Because short people will not have that problem; it is already broken. But those threads which are here, there, it will come here somewhere and you will feel, “What is that?” It is all web. So, these tantus, they as though cover the spider like that. Here it is given as pradhāna, pradhānajaiḥ - produced by that māyā, three things: nāma, rūpa and karma. So this nāma, rūpa and karma is mentioned in the first chapter, section six of the *Bṛhadāraṇyaka Upaniṣad*: “Verily, this universe is made up of three things: name, colour (form) and action. Sound is the material of those names, for all names arise from it”<sup>177</sup>. Three things are given: nāma, rūpa

<sup>175</sup> यस्यनाभःतन्तवःतन्तिसःतन्तुनाभः॥

<sup>176</sup> जेहिंसृष्टिउपायीत्रिबिधबनायीसंगसहायनदूजा॥ [He] created [the three-fold universe] without needing to join with anyone else, without anybody else’s help. - Goswami Tulasidās, *RamcaritaMānas, Bālakhāṇḍa* – 186.

<sup>177</sup> त्रयंवाइदंनारूपंकर्मतेषांनाम्नांवागित्येतदेषामुक्थम्अतोहिसर्वाणिनामान्युतिष्ठन्ति।- *Bṛhadāraṇyaka Upaniṣad* - 1.6.1.1.

and karma. So, generally we talk about name and form. Here karma is also added. And what it means is: karma means utility. When our attention is on utility, “What can I get done from this, how can I use this”, our focus will go from the substratum, the material cause. And we will get stuck to the particular name and form. I will give you an example. First you understand the principle. The moment our focus is on how I can use this, that, name and form will become important for us, substratum will become secondary.

For example, gold. Simple example we can take. Gold can produce golden ornaments. But if my focus is on how I am going to use a particular ornament, that is the karma aspect, the utility value of that, then I am going to be more interested in whether it is necklace or bangle or ring. Because necklace will be used only in a particular place, so now, that it is gold is not important as what is its utility. So, when our focus is on utility value, some association with karma, then substratum will be hit. Now the same thing you can apply for people also. All have same raw material, Brahman or, if you say, pañcamahābhūta. But the moment I think this person is for this karma, this person is for another karma, then that nāma-rūpa is more important for me because only that nāma-rūpa is going to do this karma. Otherwise, you can say any nāma-rūpa can do any karma. But, it is not true. So then, as if a layer has come on the substratum, which hides what it is really. My focus becomes nāma-rūpa. This is how it is. And that is why when the attention is too much on karma, substratum will be forgotten. There is a teaching in *Śrīmad Bhāgavatam*, which is called *Hamsa Gītā*, teaching by Bhagavān to Brahmāji. Because Sanatkumārās, they go and ask a question to Brahmāji. He is so occupied with his karma activity that He is not able to answer. Then Bhagavān Himself comes and gives upadeśa to Brahmāji and all the Sanakādīs. So, one has to be careful that the mind does not get too much into utility, utility, only. That is why every now and then, I have to remind myself, “Substratum is this; substratum is this”. And that is why there is so much repetition here.

On the other hand, if you remember the sixth chapter of *Chāndogya Upaniṣad*, the teacher says, “O good looking one, as by knowing a lump of earth, all things made of earth become known: all transformation has speech as its basis, and it is name only. Earth as such is the reality”<sup>178</sup>. So the upādānam is satyam and nāma-rūpa-karma is vācārambhaṇam. Actually, all the quotations I have given, they are the classics, whether this one or the eight chapter that I quoted. A lot of deliberation is there because they are all key mantras, the foundation of Vedānta. So all the effects, so long as my attention goes only on nāma-rūpa-karma, they are vācārambhaṇam only. The moment I give too much attention there, I will forget the substratum, what is satyam. So like that, Paramātmā is hidden. We know even when we are interacting with others, we are interacting with Paramātmā. That is why when the student reaches the teacher in *Vivekacūḍāmaṇi*, what does the teacher say? He tells the student, “O Paramātmā! You have taken up another yoga - ajñāna yoga; that is why you experience yourself to be under the bondage of the not-Self”<sup>179</sup>. Teacher is telling student that he is

<sup>178</sup> यथासोम्यैकेनमृत्पिण्डेनसर्वमृन्मयंविजातंस्याद्वाचारम्भणंविकारोनामधेयंमृत्तिकेत्येवसत्यम्। - *Chāndogya Upaniṣad* – 6.1.4.

<sup>179</sup> अज्ञानयोगात्परमात्मनस्तवहयनात्मबन्धस्तवएवसंसृतिः। - *Vivekacūḍāmaṇi* - 47.1.

Paramātmā. Because of ajñāna yoga – there is jñāna yoga, karma yoga, bhakti yoga but you have taken up another yoga, ajñāna yoga, and samsaraṇam is because of that.

So, that Paramātmā which is hidden from us, ‘sa no dadhātbrahmāpyayam’ – so that Paramātmā, what should He do? He should bless us with meditation, absorption of our mind in Brahman. Earlier it was said, ‘sa no budhdyāsubhayāsamyunaktu’<sup>180</sup>. Here it is said: “May I be able to think about Brahman, dwell on Brahman”. In the commentary, it is said God is the webmaster. Now, the same idea in the next two mantras. These two next mantras are very famous, very important mantras. Actually, the next four mantras are the famous mantras. We will see all four mantras today. So that the Truth comes in our palm, as clear as a fruit kept in our palm, how we can see as clearly as that. This is gooseberry. Why can’t they give blueberry or blackberry? So, gooseberries are not available here, okay, blackberry! Our intention is to say that it is as clear. Okay, so now you see the mantra.

### Mantra 11

एकोदेवःसर्वभूतेषुगूढःसर्वव्यापीसर्वभूतान्तरात्मा।  
कर्माध्यक्षःसर्वभूताधिवासःसाक्षीचेताकेवलो निर्गुणश्च॥११॥

*ekodevaḥsarvabhūteṣugūḍhaḥsarvavyāpīsarvabhūtāntarātmā,  
karmādhyakṣaḥsarvabhūtādhivāsaḥsākṣīcetākevalonirguṇaśca. – 11*

Important mantra, if you can memorise, it is good. In this mantra, the nature of Paramātmā is pointed out. Each [word] is a pointer. ekaḥ devaḥ - the caitanyasvarūpa is one alone, without a second. sarvabhūteṣu gūḍhaḥ - hidden in all beings in their hearts. sarvavyāpī – all-pervading. Sarvabhūtāntarātmā – He is the innermost Self of all, of all beings, of all things, of all elements, everything. The other day I quoted: Paramātmā is within the earth, within space, within air, fire.

karmādhyakṣaḥ - He is the ruler of, presides over, all karmas. adhyakṣaḥ means president, the president of karmas. sarvabhūtaadhivāsaḥ - the one in whom all beings reside. Bhagavān Śaṅkarācārya has given as the one who is in all beings. But that ‘in all beings’ is already given through sarvabhūtāntarātmā. So sarvabhūtaadhivāsaḥ means the one in whom all beings are, that is how we will take. So earlier word, sarvabhūtāntarātmā, says He is in all; sarvabhūtaadhivāsaḥ means all are in Him. Then somebody says, “Arre, Baba, I don’t want to hear about Him. I have too many problems. So, it is said, “That is you. Whatever I am talking about is you, sākṣī”. This is called Mahāvākya. Then [all] that is said about sarvavyāpī, sarvabhūtāntarātmā, karmādhyakṣaḥ, sarvabhūtādhivāsaḥ is sākṣī.

“I don’t know. I don’t know whether I am sākṣī or not”.

“Do you know your thought?”.

<sup>180</sup> Śvetāśvatara Upaniṣad – 4.12.

“Yes”.

“Therefore, you are sākṣī”.

The one who is sākṣī is sarvabhūtāntarātmā, He is sarvavyāpī, His infinitude is given. So sākṣī word is very clear. sākṣī is the one who knows things without instruments<sup>181</sup>. So sākṣīcetā means caitanyasvarūpa – not borrowed Consciousness, Its own nature is Consciousness. This is all about us – I am That. Because we are so identified with this body, we think, “What are they talking about?” This is our glory, this is why it is said. How will the knowledge be imparted? karatalaāmalavat – [that is] how clear the knowledge would be. If I have anything in my palm, that clearly, I will know that I am Brahman. And that mantra is this. kevalaḥ means free from all bhedās – sajātīya, vijātīya, svagata bhedarahita. nirguṇaśca– and also nirguṇa. Earlier what was said: guṇī, right? Now it is said nirguṇa, attribute-less Paramātmā.

This actually happened. There was one Brahmācāri in a batch of students who had graduated from the Mumbai ashram. The Ācārya wanted to give names to all students so he named this Brahmācāri as Nirguṇa Caitanya. Then the student went back to Siddhabari. He went just to see the place. So there, the students were asking what is his name. So, somebody asked why the Ācārya named Nirguṇa Caitanya because sometimes, you know, when they are named in a particular way, some connection has to be there, they should have some traits of that. So, they asked why is he named Nirguṇa Caitanya and so the other Brahmācāris said, “In two years, our Ācārya could not find any guṇa in him! So, he is called Nirguṇa!” But that is a joke. Maybe he was a sādḥaka who always wanted to be in nirguṇa jñānam. But these names are of Paramātmā, kevalacaitanya, nirguṇacaitanya, sākṣīcaitanya; cetacaitanya will not be there! That will be punaruktidoṣaḥ! Okay, now let us see the mantra, some more ideas.

sākṣī is the word used for Consciousness which is available within one upādhi. This is how sākṣī word is used. sākṣī is draṣṭā, dṛg. In *Viṣṇu-Sahasranāmam* also this word comes, right?<sup>182</sup> In *Bhagavad Gītā* also the sākṣī word comes in the 9<sup>th</sup> chapter<sup>183</sup>. So sākṣī in both *Viṣṇu Sahasranāmam* and *Bhagavad Gītā* is indicating the nature of Paramātmā. And the other word for sākṣī is kṣetrajaña, the one who knows the kṣetram, the knower of the field in simple words. So this sākṣī is all-pervading, sarvavyāpī. This is the mahāvākya part, that caitanya is all-pervading. I told you earlier in one of the days that I can meditate, I can do ātma-anātma viveka, I can separate myself from the conditionings and I can know that I am draṣṭā. This I can do without studying Vedānta also. But that this sākṣī is all-pervading, that this sākṣī is infinite, this I will not know unless I study Vedānta. That is why those who have studied *Pañcadaśī* first chapter, their viveka is

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<sup>181</sup> साक्षात् ईक्षते साधनंविना इति साक्षी

<sup>182</sup> जीवोविनयितासाक्षी - The one who remains as the limited ego who in its separateness comes to experience the endless joys and sorrows in the field of life. The one who Consciousness that illumines the very sense of humility in His devotee’s heart. - *ViṣṇuSahasranāmam* – 68.

<sup>183</sup> गतिर्भर्ताप्रभुःसाक्षी – I am the goal, supporter, Lord, witness. - *Bhagavad Gītā* – 9.18.1.

called tattva-viveka. So what is the viveka? That which is there in the waking, dream, deep sleep, all the time. That Consciousness does not change during different states during the day, during the week, the months, the years, the yugas, kalpa. He just in one stroke puts everything<sup>184</sup>.

So cit aspect, sat aspect and then ānanda aspect. He says because this is the one which is the dearest, ātmārtattvena hi preyān – everything is dear because I love myself. So he establishes the nature of Ātma as Sat, Cit, Ānanda. And then he says this is the nature of Brahman in śruti<sup>185</sup>.

tvam pada is tat pada, so here that is what is given. sāksīssarvavyāpī: that is one point. Other point you can understand is sarvabhūtaadhivāsaḥ, means That in which all are residing, the substratum. Witness is substratum or witness is the essential component of all, Sat, so It is Sat. Therefore I should meditate on myself that I, the sāksī, am infinite. akhaṇḍam-saccidānandam – I am undivided even though I am Saccidānandam, he is Saccidānandam, everyone is Saccidānandam. But in this the notion of khaṇḍa, division, is there. That is why the ācārya says akhaṇḍam-saccidānandam. There is no khaṇḍanam, no division. This I have to know from śāstra. And this sat tattva, this Existence which is none other than Consciousness, that Consciousness is known through anvaya-vyatireka, method of presence and absence. In *CatuḥŚlokī-bhāgavatam*, it is said: That which is sarvatra, all the time everywhere, sarvadā, all the time, is This which you know through anvaya-vyatireka<sup>186</sup>.

So, this mantra is beautiful. And the sāksī illumines even the prāmatā (Should we enter into that or just move on to the next mantra? prāmatā word – I will have to explain everything). prāmatā is the knower, experiencer. Okay, let us use that word experiencer. prāmatā is you. The transactional “I” is prāmatā and the transcendental “I” is sāksī. So, sāksī knows prāmatā also. So, for prāmatā to know anything, pramāṇa is needed. But for sāksī to know anything, pramāṇam is not needed. Why? svayamprakāśaḥ. This Vedānta is like this. Nothing can come near it. sāksīcetākevalonirguṇaśca. So, this if you know in this mantra, in meditation you can use this mantra: that This is me. Who am I? ekodevaḥ-sarvabhūteṣugūḍhaḥ-sarvavyāpī-sarvabhūtāntarātmā. Now how karmādhyakṣaḥ? See karmādhyakṣaḥ is the one presiding over all karmas. So, really speaking it is tat pada vācyārtha. And sāksī, cetā, kevalaḥ, nirguṇa. All these you have to do bhāga-tyāga from that karmādhyakṣaḥ, some part you have to keep (caitanya part) and upādhi part you have to let go, then only you will know. I think this much analysis on this mantra is enough. Somebody will say, “Swamiji, today is 31<sup>st</sup> of December. I came here thinking you will do some nice event, party, cake cutting!”. We will have some of those things. But, first this. So, what is the nature of Paramātmā? Upaniṣad says, It is

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<sup>184</sup> मासाब्दयुगकल्पेषुगतागम्येष्वनेकधा। नोदेतिनास्तमेत्येकासंविदेषास्वयम्प्रभा॥ This One Self-fulgent Consciousness, in many ways, in the past and future, month, year, ages and in the cycles of creation, neither rises nor sets. *Pañcadaśī* - 1.7.

<sup>185</sup> इत्थंसच्चित्परानन्दआत्मायुक्त्यातथाविधम्। परंब्रह्मतथोश्चैक्यंश्रुत्यन्तेषुपदिश्यते॥ In this way, by logic, it is proved that the (individual) Self is of the nature of Existence-Consciousness-Bliss. The supreme Self (Brahman) is of the same nature. The oneness of the two (the Self and the supreme Self) also is expounded in Vedānta. *Pañcadaśī* - 1.10.

<sup>186</sup> अन्वयव्यतिरेकाभ्यांयत्स्यात्सर्वत्रसर्वदा। - *CatuḥŚlokībhāgavatam* - 6.2.

nirguṇa but at the same time It is karmādhyakṣaḥ also. For me to recognise that Paramātmā, pointer is needed. So, karma is a pointer. Next mantra now.

Mantra 12

एकोवशीनिष्क्रियाणांबहूनांएकंबीजंबहुधायःकरोति।  
तमात्मस्थंयेऽनुपश्यन्तिधीराःतेषांसुखंशाश्वतं नेतरेषाम्॥१२॥

*ekovaśīniṣkriyāṅāmbahūnāmekambījambahudhāyaḥkaroti,  
tamātmasthamye'nupaśyantidhīrāḥteṣāmsukhaṁśāśvataṁnetareṣām. - 12*

ekovaśī – once again ekaḥ - He is the one, vaśī - the one who controls all. He Himself is independent. niṣkriyāṅāmbahūnāmjīvānām – all the jīvās who are, really speaking, akartā, actionless, niṣkriyā means actionless. ekambījambahudhāyaḥkaroti. Before that here, Ācārya gives a little bit of commentary.<sup>187</sup> One person says, “I have done too many things in life. I am going through these experiences. I am on top of the world right now. Everybody is listening to me. Everybody is doing just what I want. All my stars are good”. You are mūrkhā! You are the deluded kartā, bhoktā, sukhi, duḥki. Someone else says, “All my stars are opposed to me. My rāhu is on the right, ketu is on the left, śaṇi from front and maṅgalam from behind!”. I think that is a scary situation and they say some combinations are dangerous. What to do? Whatever you have to go through, you have to go through at the worldly plane, sukhi, duḥki, kartā, bhoktā, kṛṣa. “I have become very lean now. I don’t need any resolutions for 2017! I don’t want to see the weighing scale! Because when I stand on the scale, I cannot read the numbers! The tummy is so big! amuṣyaputra – I am the son of so-and-so, I am grandson of so-and-so.” This is all kula-abhimāna, jāti-abhimāna, varṇa-abhimāna. Because the fact is: all actions are performed, in all cases, merely by the qualities in nature (guṇās). He, whose mind is deluded by egoism, thinks “I am the doer”<sup>188</sup>.

ekambījambahudhāyaḥkaroti– what does He do, this Paramātmā? One appears as many. So that one kāraṇa appears as kāryam, effects, creation. Where is this available? Again Mahāvākya. So, the first line talks about the One Lord who controls all the jīvās which are actionless, He makes them express through various upādhis by creation. dhīrāḥ-tamātmastam-parameśvaram-anupaśyanti – those who see that Paramātmā in their own self, ātmastam, teṣāṁ-sukhaṁ-śāśvataṁ- they only will get śāśvata-sukham, they will be happy all the time, naitareṣām. So, Paramātmā is there by Himself ; wonderful ! That is not enough. That is only the description of the Truth, really. That is avāntaravākya; when That is realised as myself, that is mahāvākya. tamātmastam-anupaśyanti – who will see? dhīrāḥ - first time this word has come. dhīrāḥ is the one who is going to choose śreyāḥ, he is called dhīrāḥ. “Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two”<sup>189</sup>. dhīrāḥpuruṣa knows how to do this viveka and choose śreyāḥ. That much viveka we must cultivate. dhīrāḥ also means one who

<sup>187</sup> Swamiji’s reading of commentary in Sanskrit has not been transcribed.

<sup>188</sup> प्रकृतेःक्रियमाणानिगुणैःकर्माणिसर्वशः। अहङ्कारविमूढात्माकर्ताहमितिमन्यते॥ - *Bhagavad Gītā* – 3.27.

<sup>189</sup> श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः। *Kāthopaniṣad* – 1.2.2.1.

does not lose control over his mind. He may say, I will get angry, but he will not get angry. And even if he shows anger, he knows it is not worth getting angry, what is there? All mithya.

anupaśyanti – paśyanti means they will see it; anupaśyanti means they will keep on seeing. anupaśyanti means when the teacher points out, the knowledge becomes clear. teṣāmsukhaṁśāśvatam– only they will be happy people, they will be eternally happy. I told you, yesterday or the day before, in nyāya-darśan, viśaya-sukham is classified as duḥkham. So that anitya-sukham is duḥkham only. Yesterday, while eating ice cream also, it was pointed out that this is anitya-sukham, impermanent happiness. Yes, it is true that it is anitya-sukham. śāśvatam-sukham is different. I didn't point it out, the children themselves pointed out, “Swamiji, this is impermanent sukham!” I said, “Very good! Even if there are chocolate chips on top, it is still impermanent!”. Next mantra now, two lines are there actually in *Kaṭhopaniṣad* (12<sup>th</sup> mantra) and the 13<sup>th</sup> mantra, the first two quarters are also there in *Kaṭhopaniṣad*.

### Mantra 13

नित्योनित्यानांचेतनश्चेतनानां एको बहूनां यो विदधातिकामान् ।  
तत्कारणं साङ्ख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥१३॥

*nityonityānāmcetanaścetanānāmekobahūnāmyovidadhātikāmān,*  
*tatkāraṇaṁsāṅkhyayogādhiḡamyamjñātvādevammucyatesarvapāśaiḥ. – 13*

The beauty is that if you remember an Upaniṣad mantra, in some other Upaniṣad, some other mantra, you can come out with new Upaniṣad! After all, we are also ṛṣīputras only so ārsaprayoga we all can do! Like here, the first line of mantra 13 and the second line of mantra 12 are in *Kaṭhopaniṣad*. Here it is split into two <sup>190</sup>. This is also beautiful mantra. yaḥekaḥ-ekaḥ is there, that One. Which One? nityonityānām, nityānām nityaḥ - and you know Sanskrit is beautiful. You can put avagraha and you can put nityonityānām also! The only nitya among all anitya or, among seeming nitya, the one who is really nitya - nityānām nityaḥ. So, we say everything else is anitya, impermanent. But elements, for example (five elements, space, air, fire, water, earth), they seem to be there all the time, because all the other things go on changing, recycling, but these five are always there. Then prakṛthī is also called nitya. Matter, prakṛthī, is pravāthimithyā, vikārimithyā, changing and permanent. What do we say in science? Matter is neither created nor destroyed. Means what? It is eternal. But the only thing is, it will go on changing. Energy is neither created nor destroyed, meaning it is eternal but it will go on changing. But Ātmā is non-changing, eternal. Ātmā means you and my “I”, so don't think there is some other eternal Ātmā. On which day am I going to meet that Ātmā? *I am Ātmā*. That is why the Māṇḍūkyarṣī said, “I am Ātmā, Brahman”. Right? So nityonityānāmcetanaścetanānām - among the sentient things, the real caitanya is This. Among seemingly sentient things, where there is citabhāsa-caitanya, This is the real caitanya.

So, among the seemingly eternal, This is eternal. Among the seemingly sentient entities, This is the real caitanya because of which, all are sentient. That Paramātmā tattva,

<sup>190</sup> *Kaṭhopaniṣad* – 2.5.13.

ekaḥbahūnāmkāmānvidadhāti – That which gives results of actions or That which fulfils their desires. When people work, boons are granted. So kāmānvidadhāti means whatever objects are desired, based on their karma phalas, He makes available. Brahman creates this world to fulfil the karmaphalas so He creates bhoga, bhogāyatana and He makes the connection possible between bhoktā and bhoga or bhoktā and bhogya so that bhoga is possible<sup>191</sup>. He makes everything. So, Paramātmā creates, that is this ekobahūnānyovidadhātikāmān.

tatkāraṇaṁsāṅkhyayogādhighamyaṁ - That Paramātmā is known through sāṅkhya yoga. Now immediately, you know, those people who are sāṅkhya darśana, yoga darśana, say, “Yes! Paramātmā is known only through sāṅkhya and yoga! Where is Vedanta? That is why we are telling you, you should study sāṅkhya-kārikās, sāṅkhya-sūtrās, yoga darśana, yoga sūtrās!”. The word sāṅkhya was used for anything that is well analysed and explained. That is called sāṅkhya. That which is well analysed and explained is called sāṅkhya<sup>192</sup>. So, this word was actually used in general, that is why Chapter 2 of *Bhagavad Gītā* is called Sāṅkhya Yoga. Bhagavān says (even though Bhagavān did not give that name), “I told you about Sāṅkhya Yoga. Now I will tell you about yoga”<sup>193</sup>. So, here you use *that* meaning. Sāṅkhya means jñāna yoga; yoga means karma yoga. Karma-yogena-cittaśudhīḥ-jñāna-yogena-brahmatva-prāptiḥ. sāṅkhya means this.

jñātvādevaṁmucyatesarvapāśaiḥ - devaṁjñātvā: when that Paramātmā is known as one’s own Self, then one becomes free of all pāśa, all bondage. So, we saw these three mantras, 11 to 13, revealing the nature of the Paramātmā. Paramātmā is sākṣi, Paramātmā is sarvavyāpi, that He is nityanīyānāmcetanacetanānām, That which gives karmaphala to all, That which is the controller, which I have to know as hidden in my own heart. That is śāśvatasukham, that is śānti. Other sukham, śānti, they are all coming, going. Now, the most famous mantra that you are already aware of.

#### Mantra 14

न तत्रसूर्योभाति न चन्द्रतारकं नेमाविद्युतोभान्तिकुतोऽयमग्निः।  
तमेवभान्तमनुभातिसर्वं तस्यभासासर्वमिदं विभाति॥१४॥

*natatrasūryobhātinacandratāraḥnemāvidyutobhāntikuto'yamagniḥ,  
tamevabhāntamanubhātisarvamtasyabhāsāsarvamidevabhāti. – 14*

This mantra comes in the *Kaṭha* and *Muṇḍaka Upaniṣads* and here also. It is there in *Mahānārāyanopaniṣad* also it is there. It is explaining the phrase cetācetanānām. All other faculties are able to illumine something because of this cetanā. This cetanā means myself, I am there. natatrasūryobhāti – there the sun does not shine; nacandratāraḥ - no moon, no stars.

<sup>191</sup> तद्भोगायपुनर्भोग्यभोगायतनजन्मने। पञ्चीकरोतिभगवान्प्रत्येकं वियदादिकम्॥ Then in order to provide the objects of experience for the jīvās and the means to experience the objects, the Lord made space and each of the five subtle elements five-fold. – *Pañcadaśi* – 1.26.

<sup>192</sup> सम्यक्ख्यायतेयस्मिन्सर्वइतिसाइख्य.

<sup>193</sup> एषातेऽभिहितासाइख्ये बुद्धिर्योगेत्विमांशृणु।- *Bhagavad Gītā* – 2.39.1.

naimāvidyutobhānti – (those who chant these mantras, if you chant, you better know exactly what you are chanting, because I sometimes hear bhānti confused with bhānti ), here the lightning does not shine, lightning cannot illuminate. kutaayamaṅniḥ - what to talk of fire. When I am showing this lamp and I say, “Where can this lamp illumine You? You are illumining everything including this lamp”. Tamevabhāntam-anubhāntisarvaṁ - You shine and thereafter, everything shines. Tasya-bhāsā-sarvamidaṁ-vibhānti – By Its shining, everything shines.

This is discussed in *Brahmasūtra*. This is the most important thing. In *Bṛhadāraṇyaka Upaniṣad*, there is one whole section on this, *Svayamjyoti-brāhamaṇa* it is called. On that, Bhagavān Śaṅkarācārya wrote a śloka - I am That light.

“By which light do you see everything?” – this is the question, like a dialogue between student and teacher. So, teacher is asking student, “By what light do you see everything?”

“I see everything by the sun’s light”.

“What when the sun sets?”.

“By the moonlight”.

“What when there is no moon?”.

“By agni, the lamp that is lit. By that I see everything”.

“What when the eyes are closed? cakṣutasya etc”.

The student says, “My intellect knows what is happening. So even if eyes are closed, thoughts are there. So, through thoughts can know”.

“And how do you know the thoughts?”.

“I know because I am the sāksī.”<sup>194</sup>

Nobody can question that , nobody can challenge that. I have to know that I am That because of which all thoughts are known, that I am Free, nitya-mukta. This “I” is nitya-baddha. This “I” is bound by this heat. If the heater stops working for some time, this body will have problems. If food is not available, body will have problems. If water is not available, body will have problems. But, the mukta “I” is the caitanya-svarūpa. Where the sun, moon, stars, none of them shine: so external luminaries are all negated. naimāvidyutobhānti – lightning also is not there, kuta-ayam-agniḥ. The sun represents the presiding deity of the eyes. Moon and stars represent the presiding deity of the

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<sup>194</sup> किञ्ज्योतिस्तवभानुमानहनिमेरात्रोप्रदीपादिकं स्यादेवंविदीपदर्शनविधौ किञ्ज्योतिराख्याहिमे।  
चक्षुस्तस्यनिमीलनादिसमये किञ्धीर्धियोदर्शने कितत्राहमतोभवान्परमकं ज्योतिस्तदस्मिप्रभो ॥ - *Ātmasvarūpa*  
*Kathanam*.

mind. Fire represents the presiding deity of speech<sup>195</sup>. So, by negating the sun, moon, stars and fire, what is said is that the eyes cannot reveal, neither can speech reveal, nor can mind reveal the Truth. Eyes means organs of perception, speech means organs of action and mind means inner instruments, antaḥkaraṇa. All are negated through upalakṣaṇa.

Therefore, if somebody says, “I want to see Brahman one day, I want to look in the eye of Brahman and ask ‘Where were you?’” It is not possible. “And Brahman came and talked to me”. Brahman cannot talk. And I also cannot talk about Brahman, the words will not reveal it. “What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here”<sup>196</sup>. That is Brahman. So, all other instruments cannot know. This is what is said in Upaniṣad also. “The eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It”<sup>197</sup>.

“Then how do we know this?”.

“Arre, *you* are That”.

This mantra is a beautiful mantra. I have analysed it so I am not going much into elaboration now. Some more ideas are there on this, but we will keep it up to this only. Tomorrow, we will complete the Upaniṣad, how to know Paramātmā.

### Discourse 16

#### *Introduction*

I wish you all a very, very, happy New Year. I cannot believe that so many people have come for class on January first, this early as 10 o'clock! Well, generally, there are so many other things that can come up in life. To make some such thing as a priority for so many days (today is the ninth day actually) and be here from morning till evening every day is a commitment. The classes, the sessions, have other value of course, but along with that, it prepares us for this discipline. Even if I don't understand a single word, just the fact that I am going to be there, am going to sit there, I am going to have a textbook, notebook, I am going to take some notes: that, by itself, is preparation. And, of course, you will definitely understand some things, you will definitely apply some things in life.

So, we begin our New Year by invoking Bhagavān's Grace and blessings of the entire Guru parampara. All those Ṛṣīs, whatever revelations they had, if we had to sit in meditation, no Veda mantras come to us! Even the mantras we have studied don't come, what to talk of some new mantras! So, if they had these, we can only pray that if we read them, if we can understand them, if we can think over them, that would be our greatest gratitude to them. Our offering is this. And we, from our side, try to create minimum disturbances in society, to people around us, our family,

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<sup>195</sup> वाचोदेवतावहिनः। - *Tattvabodha* - 2.2.

<sup>196</sup> यद्वाचाऽनभ्युधितंयेनवागभ्युद्यते। तदेवब्रह्मत्वंविद्धिनेदंयदिदमुपासते॥ - *Kenopaniṣad* – 1.4.

<sup>197</sup> नतत्रचक्षुर्गच्छतिनवाग्गच्छत्नोमनः। नविद्मोःनविजानीमोयथैतदनुशिष्यात्। - *Kenopaniṣad* – 1.3.1.

extended family, community. Happiness is already there, our nature. Our contribution is what? We disturb that a little, that is all. So, our resolution should be that, “May I not contribute too much from my side and disturb that peace and harmony which is there. And if I can add something, it is welcome. May we be more understanding”. That much if we do, that is enough.

We are ready to surrender our ahaṅkāra but sometimes we don't know that we might have to do that in front of a lot of people. It is not that when only Bhagavān is there and I will offer ahaṅkāra then. He says, “I am coming in so many forms!”. Let go some things, hang-ups, and we will be at peace. There will be less arguments and struggle. So, we will have to learn, this is how we can see the result of this knowledge in our life. If the Ṛṣīs were living together, they would have also had some differences of opinion. One Ṛṣī might have said, “Two birds in one tree”. Some other Ṛṣī might have said, “No. There is only one”. Or “No, there are three”. It is okay. You write your Upaniṣad with three birds! Where there are people, there will be variety, there will be differences in thinking. But how quickly we can come to some common ground and not create too much disturbance, this is our wisdom. The last thing we want is because we have studied the Upaniṣads, we are right and therefore whatever anybody says is wrong. That is also not true. So, this is our prayer this New Year. That I may implement some of this, express this knowledge, teaching, in my life in the form of minimum friction around, minimum disturbance around. One Swamiji used to say (Akhaṇḍanāthji Maharāj), “Brahman we are already. I am already Paramātmā. All that I have to do is become Dharmātmā” means - follow the right thing.

Yesterday, we concluded the session with - na tatra sūryo bhāti na candratārakaṁ. So, I have explained this. Whatever I have explained is enough, no need for more elaboration now. Because if I tell you everything now, you will not invite me again to your ashram! So, I will keep something reserved! So, this much you digest for now, that is enough, okay? So, now we will do mantra 15.

### Mantra 15

एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले सन्निविष्टः।  
तमेव विदित्वा अतिमृतमेति नान्यः पन्था विद्यतेऽयनाय॥१५॥

*eko haṁso bhuvanasyāsya madhye sa evāgniḥ salile sanniviṣṭaḥ,  
tameva viditvā atimṛtumeṭi nānyaḥ panthā vidyate'yanāya. – 15*

This mantra is a little tricky because it says - asya bhuvanasya madhye ekaḥ haṁsaḥ - there is one haṁsaḥ in this world, in this bhuvana; sa eva agniḥ - and that haṁsaḥ is fire. haṁsaḥ is also fire. And where is that fire located? In water - salile sanniviṣṭaḥ. What is that? There is one haṁsaḥ in this world, that haṁsaḥ is fire and that fire is in water. What kind of revelation is this? You have to understand it in this way. Salila, water, here means this body, because this body is mainly water. There is a fire in this body, which is in the form of the Ātmā, the Self, means jñāna svarūpa, that is, agni. Until this Ātmā is known as jñāna svarūpa, this Ātmā is haṁsaḥ; means – hanti, gacchati – goes on transmigrating, moves from one place to another. Hence, transmigration is the nature of the jīva until I recognise that jīva is not different from Brahman. We get the idea of ghaṭākāśa, pot space, space being conditioned, limited by the pot. We impose ideas of limitations there: that is if there is any dirt in that pot, if there is any smoke in that pot, then we think the space in that pot is affected by those limitations, those conditionings. But really speaking, space is never conditioned.

That pot space is just like the space outside. The transmigration of the jīva is the effect of karmaphala. All of that is true until the jīva recognises its true nature. In the Vedas also, whatever injunctions are given for the jīva, that you should do this karma, you should do this upāsanā, that you should do this or that spiritual practice, all of that is true so long as the Mahāvākya upadeśa has not come. That jīvātmā is different from Paramātmā is spoken before the Knowledge, before the teaching <sup>198</sup>. It is not mukhya upadeśa, it is gaṇi upadeśa. So, that haṁsaḥ is agni, the jñāna svarūpa Ātmā, in the midst of this body. The commentator has given it in another way here, that this antaḥ karaṇa, which gets purified through yajna, dāna, tapa and so on, spiritual practices, austerity, worship, charity, through all this, the Paramātmā is going to express in that antaḥ karaṇa. Knowledge about the Ātmā, the Self, is like fire. Then the next two lines you already know. tam eva viditvā mṛtyum atyeti (ati and yeti will go together) – by knowing that Ātmā alone, one will go beyond death.

nānyaḥ panthā vidyate'yanāya – I did not explain the phrase ayanāya. ayana means path, like uttarāyana, dakṣiṇāya. There is no other path for this journey - na anya panthā ayanāya vidyate. There is no other way for going there, for moving there meaning, there is no other way to Liberation, to go beyond birth and death, go beyond the ups and downs in life. I should understand that jñānam is highlighted here, the glory of jñānam. This na anya panthā is to highlight the viditvā part. Earlier also, yaḥ etad viduḥ te amṛtāḥ bhavanti<sup>199</sup>. And what is it that they have to know? That there is Paramātmā in this body or Paramātmā is available in the antaḥ karaṇa. I am That which is infinite.

“And what is the nature of that Paramātmā?”

Teacher says, “I have told you so many times. Why are you asking again and again?”

The student says, “That was last year! This year, I want to know, fresh!”

So now the teacher is giving idea about the nature of Paramātmā in the next couple of mantras.

### Mantra 16

स विश्वकृद् विश्वविदात्मयोनिः ज्ञः कालकारो गुणी सर्वविद्यः।  
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥१६॥

*sa viśvakṛd viśvavidātmayoniḥ jñāḥ kālakāro guṇī sarvavidyaḥ,  
pradhānakṣetrajñapatirguṇeśaḥ saṁsāramokṣasthitibandhahetuḥ. - 16*

saḥ - which Paramātmā do I have to know? That Paramātmā. Each word of the mantra is an indicator of that Paramātmā. Some of them are very simple. viśvakṛd – Creator of this universe. The world comes without Him doing anything, so He does not actually sit there and do something. This entire sṛṣṭi is saṅkalpa sṛṣṭi - iḁṣaṇam. He desired, “I shall become many and be born.” He

<sup>198</sup> जीवात्मनो पृथग्द्वं यत् प्राग् उत्पत्ते प्रकीर्तितं। भविष्य वृत्यात् गौणं तत् मुख्यत्वं विना उच्यते॥

<sup>199</sup> Śvetāśvatara Upaniṣad – 4.17.

performed tapas; having performed tapas, He created all this whatsoever we perceive.”<sup>200</sup> What happens by tapas? “In brooding meditation or continuous thought (tapas), the total creative urge (Brahmā) swells, becomes big, (with the very joy of creation). From Him, food is produced.”<sup>201</sup> Then, slowly, Hiranyagarbha and all start coming, so that is viśvakṛd. Imagine how creation appears from that Brahman, Paramātmā, which has the power to manifest in many ways. It is all hidden that is why it is called avyakta and then, it just starts happening. But Consciousness is at the root, means, in the beginning, there is Consciousness and then, whatever comes out will have Consciousness, expressed or unexpressed.

viśvavid - the Knower of the universe. It is not only the Creator but also the Knower. If you have to make a cake, let us say, do you have to have the knowledge of how to make it? Without that knowledge, you cannot create. So, the cake is created. Then, whatever happens, he knows what is done. So, the creator of cake is the knower of cake, the creator of pot is the knower of pot, creator of the universe is knower of the universe. Like parents, they know their children very well because it is in either of their genes. When they are very smart, they will say, “This is from my side!” and if they are indisciplined, they are doing some mischief, “That is the other side of the family, that is where they got this!”

ātmayoniḥ - yoni means kāraṇam. For Him, there is no other kāraṇam. That is the explanation for ātmayoniḥ. ātmā eva yoniḥ ātmayoniḥ. Because there was nothing else when Paramātmā was there. When I was looking at this road from my window at 6.30 in the morning, there was not a single soul, not a single car, bird or anything. “Nothing else was active whatsoever.”<sup>202</sup> Nothing was there at that time. Just before creation, there was only Paramātmā, nothing else. On some important days, when others are not available and you want to get some work done, you go to the grocery store and there is no line; you don’t have to wait. One such day is the first of January morning (if the shops are open. I don’t think they are open). Another is Superbowl Sunday. Nobody will be there! Particularly that place where the team is playing! That is the best part, you can just get all your work done! If you want to study and meditate also, that time is good because nobody is going to call you! They all will be glued to their TVs! Some good tips for happy living! This name of Bhagavān’s is there in *Viṣṇusaharanāma* <sup>203</sup>.

jñāḥ - This word, phrase, has already come: sarvajña, sarvavid, kālakāraḥ - creator of kāla and also guṇī, but really speaking, nirguṇa<sup>204</sup>. You know which mantra? I also want some response from you: “Swamiji, keep going, we are right behind you!” In Indian politics, this is very common. One party is there and then they will split because there will be a lot of differences, so they will split. When the leader of that split, when he is coming out of the party, the other people will say, “Don’t

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<sup>200</sup> सोऽकामयत्। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा इदं सर्वमसृजत् यदिदं किञ्च। - *Taittirīya Upaniṣad* – 2.6.3.

<sup>201</sup> तपसा जीयते ब्रह्म ततोऽन्नमभिजायते। - *Muṇḍakopaniṣad* – 1.1.8.1.

<sup>202</sup> नान्यत् किञ्चन मिषत्। - *Aitareya Upaniṣad* – 1.1.1.

<sup>203</sup> आत्मयोनिः स्वयंजातः - *Viṣṇusaharanāma* – 119.

<sup>204</sup> येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद्यः। - *Śvetāśvatara Upaniṣad* – 6.2.

worry, we are right behind you! You split, we will support you!” And when he separates, he will be alone, everybody is here and there! And then, some other party comes. So many parties!

This is a good phrase: pradhāna kṣetrajña patiḥ. This phrase has come I think, in the sixth chapter of *Pañcadaśī*. Vidyāranya Svāmīji has used this. pradhāna means prakṛti, matter and kṣetrajña means jīva. So, prakṛti and jīva, their patiḥ is Īśvara, pradhāna patiḥ and kṣetrajña patiḥ. kṣetrajña lakṣyārtha is Śudhda Caitanya but here you have to take the vācyārtha. Why do you have to take the vācyārtha? Because if you say lakṣyārtha, then it will not be pati, because there is one only pati. guṇeśaḥ - the Lord of all guṇās, triguṇa. He is viśvakṛd, viśvavid, jñāḥ, kālākāro – Creator, Knower, creator of Time also. So saṁsārasya mokṣa sthiti bandhaḥ. In saṁsāra, bondage in saṁsāra, sthiti, and from saṁsāra, mokṣa, this is how you have to understand. Bondage in saṁsāra, continuous existence in saṁsāra and freedom from saṁsāra. Bondage we understand. hetu means cause, kāraṇam. How is Paramātmā responsible for bondage? By giving karmaphala, not by giving bondage. sthiti is also the same. By providing annapānādi – food, clothing, shelter we keep getting so we continue on our journey, that is all. And mokṣa? How does Bhagavān give me mokṣa? By sending the teacher; by sending śāstra. And the third one? By giving time. Teacher may be there; śāstra may be there; but I don't have time. Our prayers, what they will do, is that we will have some time in our so-called busy lives. Teachers are not unavailable; śāstras are not unavailable; it is we who are not available. So, God will give mokṣa through this, to make everything possible: “Baba, you sit there now!” That is why when you pray to God, “God! I want more time to study”, you better be ready. Because the only thing that is keeping you busy is your job! So, if you pray too much that, “Bhagavān, I want more time, I want more time to study”, He will say, “Okay! Tathāstu!”

“No, Bhagavān! I have too much time now! I want work!”

If the teacher also comes in life, if he comes for a short time, it is good. If the teacher is there for longer time, then also it will get difficult!

saṁsāramokṣasthitibandhahetuḥ. He governs all our actions, all happenings. This is what Bhagavān said in the 10<sup>th</sup> chapter of the *Bhagavad Gītā* also. “To the ever-steadfast, worshipping Me with love, I give buddhi-yoga, by which they will come to me. I will make everything else conducive.<sup>205</sup>” These are all pointers to that Paramātmā. When that Paramātmā, is known as my own Self, then there is Liberation. There is no other path to become free from bondage<sup>206</sup>. Further now.

### Mantra 17

स तन्मयो ह्यमृत ईशसंस्थो जः सर्वगो भुवनस्यास्य गोप्ता।  
य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुविद्यत ईशनाय॥१७॥

*sa tanmayo hyamṛta īśasamstho jñāḥ sarvago bhuvanasyāsya goptā,  
ya īśe'sya jagato nityameva nānyo heturvidyata īśanāya. – 17*

<sup>205</sup> तेषां सततयुक्तानां भजतां प्रतिपूर्वकम्। ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥ - *Bhagavad Gītā* – 10.10.

<sup>206</sup> नान्यः पन्था विद्यतेऽयनाय । - *Śvetāśvatara Upaniṣad* – 6.15.2.

na anyaḥ hetuḥ vidyate īśānāya – there is no other kāraṇam that governs all, which is the īśāṇa kartā. This alone is the Lord we are talking about; That is the kāraṇam. What was the enquiry in the beginning?<sup>207</sup> All of whatever was discussed earlier, is now firmly concluded that This alone is the answer, na anyaḥ hetuḥ vidyate īśānāya – there is no other kāraṇam. kim kāraṇam? etad eva kāraṇam, this alone is the kāraṇam. Now what is that kāraṇam? That Paramātmā is also called tanmayaḥ. In our last batch, we named one brahmacāri as Tanmaya. He is in India, Tanmaya Caitanya. He is amṛta, He is also immortal. īśasaṁsthaḥ - means īśārūpeṇa saṁsthaḥ, He is abiding, residing as Īśvaraḥ, na anya rūpeṇa, na jīva rūpeṇa. That is this Paramātmā Himself. jñāḥ - again, He is all knower, jñāna svarūpa itself. When the jñāḥ suffix is added after anything, it tells us that it is the knower of that field, that science. So Gaṇitajñā means knower of Gaṇita Śāstra; Saṅgītajñā means knower of Saṅgīta Śāstra, yaḥ jñānāti saḥ jñāḥ. Here, where it is only jñāḥ, it means you can put whatever you want - sarvajñāḥ. Because He is jñāna svarūpa; whatever jñānam, whatever upādhi, medium, comes It will express. sarvagaḥ - all pervading. sarvagaḥ can also mean all-knowing but sarvagaḥ you understand as all-pervading, sarva vyāpi. asya bhuvanasyāsya goptā – goptā means protector, rakṣakaḥ, Brahman is the protector of the eternal values and dharma<sup>208</sup>.

ya īśa asya jagataḥ nityameva – So He is the Īśvaraḥ, ruler of this world, that is, Īśaḥ, that is how the commentator has given, the one who rules over. nityam – the eternal protector or He is eternal. It is not that He has some role or title only when our world is there; He continues to exist. Titles can come and go, but His presence is there all the time. nānyo heturvidyata īśānāya – there is no other anya hetuḥ, anya kāraṇam for the ruling Paramātmā since that Paramātmā alone is saṁsāramokṣasthitabandha kāraṇam. Therefore, we should pray to That, we should surrender to That. The next mantra is that surrender and prayer. I think when the last batch graduated, I recited this mantra. They were all in celebratory mood, course was over, they were ready to go.

### Mantra 18

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।  
तं ह देवात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥१८॥

*yo brahmāṇam vidadhāti pūrvam yo vai vedāṁśca prahiṇoti tasmai,  
taṁ ha devātmabuddhiprakāśam mumukṣurvai śaraṇamahaṁ prapadye. – 18*

ahaṁ mumukṣuḥ śaraṇam prapadye - I surrender myself as a mumukṣu. I, the seeker of Liberation, I surrender to Bhagavān, I take refuge at Bhagavān's feet. Now I should also know who is that Bhagavān. All the other ideas in the mantra are indicating the Master to whom I surrender. yaḥ pūrvam brahmāṇam vidadhāti – the One who creates Brahmā, Hiranyagarbha, in the beginning, vidadhāti literally means places, He puts him there. So, He creates and He appoints them, it is a figurative way of putting it. The first creation that comes is Hiranyagarbha - hiranyagarbham janayā māsa pūrvam. Then yaḥ vai – indeed He Himself, vedāṁśca tasmai prahiṇoti – and He also

<sup>207</sup> किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्रतिष्ठाः। अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्॥१॥ Śvetāśvatara Upaniṣad – 1.1.

<sup>208</sup> त्वमव्यय शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे॥ - Bhagavad Gītā – 11.18.2.

makes the Vedas manifest in the intellect of that Hiraṇyagarbha. So, from Him alone the creation has come, and from Him alone the Vedas have come. yo vai vedāṁśca prahiṇoti tasmai. This is the second and third sūtra. Second sūtra is janmādyasya yataḥ and the third sūtra is śāstrayonitvāt <sup>209</sup>. So Paramātmā is jagat kāraṇa and He is the one who has given the Vedas. Through those Vedas, Paramātmā as jagat kāraṇa can be known. I want to know that Brahman - tasya jijñāsā kartavyaḥ - that is the first sūtra. <sup>210</sup> This mantra is beautiful. It gives everything. He gives, He reveals.

And where is that Paramātmā? taṁ ha devātmabudhdiprakāśaṁ - He is there, shining, in my own intellect. That which gave me this Knowledge of Brahmāji, that Brahman which is shining in my own intellect, ātma budhdiprakāśa devaṁ ahaṁ śaraṇaṁ prapadye. The Vedic prayers, are all very clear about where is God, there is no confusion. In the Vedas, the prayers are very clear about where is the location of Brahman - ātma budhdiprakāśa. Now, if somebody is not able to recognise That, then they need to have an external form, an external location. The Upaniṣads are very clear. mumukṣurvai śaraṇamaḥaṁ prapadye – now how will I surrender to That which is shining in my intellect? I will do namaskāra on the left because the intellect is on my left side, I am left-handed. Correct? My intellect is here so my namaskāra is going to be this way! How do you do śaraṇam? What we should understand is that this Paramātmā alone is expressing through samaṣṭi, so I surrender to that samaṣṭi. I will do seva. When I do seva, my aham reduced. Then I am ready to learn, listen to someone; otherwise ahaṁ eva sarvaṁ jñāmi - I know everything. When aham reduces and I am ready for listening and so on, then slowly my attention will go to That. Then, what is śaraṇam? śaraṇam I think, the root is śru – one meaning is himsāyana. Now where is śaraṇam and where is himsā? Means what? I am ready to offer myself. svayam tadanni bhavanaṁ tadīkṣā – seeing God is becoming food for God. This we pray.

“You want to see God?”

“Yes, I want to see God”.

“Then become food for God”.

“What do you mean by ‘become food for God’?”

“Become naivedyam”.

I want to sit in one tāmrapātram and “prāṇāyāsvāhāḥ... apāṇāyāsvāhāḥ”, my number will also come. I sit close to tāmrapātram in all pūjās. I don’t know whether that takes care of it! Becoming food for Brahman means, when food is on our plate, it is outside of me but when that food is consumed, it does not remain different from me. Like that, when I become food for God, I don’t remain different from God. I lose my individuality; food loses its individuality. Can the idli go on talking, “I am here. I am different from you, I am not going to mix with you”? So anni bhavanaṁ means you become one with It. What is a family? Family is where you don’t retain your individuality. When a girl gets married (in the ideal Hindu tradition, she gets married), she comes

<sup>209</sup> जन्माद्यस्य यतः॥ शास्त्रयोनित्वात्॥ - *Brahmasūtra* 1.1.2 and 1.1.3.

<sup>210</sup> अथातो ब्रह्मजिज्ञासा॥ - *Brahmasūtra* 1.1.1.

into, she joins, so now she is part of this family. Even the boy, he becomes part of the other family. So, they have to blend in. She might say, “I did not marry all these people. How many in-laws do you have? You never told me when we started dating that you have such a big family”.

He says, “This is the deal: buy one, get everyone free! This is the deal we have. With me comes all these! We are only eight sisters and eight brothers – and I am the youngest!”

If you are the youngest, you have to do everything, everyone will boss you around. In particular, on New Year or such festivals, you have to do namaskāra to everybody. The youngest one has to do namaskāra to all. “Why do I have to do namaskāra all the time? Why cannot they do namaskāra to me?”

“They do namaskāra to you the whole year! Today, you do namaskāra to them!”

Recognising Paramātmā in our intellect through this prayer is this: That I am. Physically, there is no way to lose individuality; mentally, I have to let go. These things are tough; tough only because we have a lot of other ideas.

Now, what form should that commitment take? Here the commentator has given some quotations to support this idea, to show the intensity of that surrender. The *Bṛhadāraṇyaka Upaniṣad* says: “The intelligent seeker of Brahman, after knowing about the Self alone, should strive for realisation. He should not reflect on many words, for it is exhausting to the vocal organ”<sup>211</sup>. Just create your own prajñām of this kind. Don’t go here and there, don’t take anything else. This is for the *uttama adhikāri*. *Muṇḍakopaniṣad* says: “Know Him alone as the one Self of all, and desist from all other talks”<sup>212</sup>. But, like I told you, in householder life, you cannot do this because they will ask you, “What is the food today?”

“There is no food!”.

This is the injunction for the renunciate. That is why, when you are driving, see the first exit. Take that exit – else keep driving. So, the final thing is this surrender. Now most of the teaching is complete. Don’t say, “Swamiji, I still don’t know what has happened!” What is the nature of that nirguṇa Brahman? That is indicated now in the 19<sup>th</sup> mantra, in a nutshell.

### Mantra 19

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्।  
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम्॥१९॥

*niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam,*  
*amṛtasya paraṁ setuṁ dagdhendhanamivānalam. - 19*

What is the nature of Paramātmā? niṣkalaḥ - partless; kalā means part or phase. It is division-less because there is no svagata bheda – svagata bheda rahitattvāt niṣkalaḥ; niravayavam, another word

<sup>211</sup> तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः। नानुध्यायाद्बहूञ्छब्दान् वाचो विग्लापनं हि तत्। इति।  
- *Bṛhadāraṇyaka Upaniṣad* – 4.4.21.

<sup>212</sup> तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः। - *Muṇḍakopaniṣad* – 2.2.5.2.

also you can use. Then niṣkriyaṃ - actionless. Actionless because it does not have any organs of action. That is why it is actionless. sthūla sūkṣma śarīra abhāvāt – It does not have gross and subtle body, therefore niṣkriya. Remember all this. On the first day of the year, Upaniṣad is telling you: *you* are niṣkalaḥ, *you* are niṣkriya, *you* are śāntam, śivam, advayam, caturtham. Don't say manyante: *you* are that. I am śāntam, this is my svarūpa. niravadyam - no blemish of kāraṇa śarīra. So kāraṇa śarīra abhāvāt, kāraṇa śarīra rahitattvāt, niravadyam. nirañjanam - añjanam means taint, so untainted. añjanam is possible only when all the upādhis sthūla - sūkṣma - kāraṇa śarīra - are there; otherwise, nirañjanam. nirliptam – never affected by. Not get affected at gross body level is one thing. But to not get affected at subtle body level, means mind level, is difficult. Like somebody comes and insults you, not to take anything and continue. Where is our ego mainly? In the buddhi, means I think I am intellectual. Praise and censure or praise and insult, they affect me more. If we don't get food to eat for one day, we can survive. But if somebody says something insulting, then I think I am insulted. We have to put ourselves in that position. That is why to cut off from mental stains is difficult. Nirañjanam – that is where we have to be careful: somebody says something and it bothers me so much that I cannot even sleep. If they point out something in me which is a defect, I know that I have to work on it. If somebody who says it is genuine, it is good, because I am a person who does not want to associate with negativity. Then it is good. We have to cultivate this. That is why sadhus live in such small places and then they go for bhikṣā. When you beg for food, your ahaṅkāra will be treated properly. Sometimes, they will give you food; sometimes they will ask you to wait. Sometimes, they might be unhappy: “What is this? Every time, they have to ask for food. Why can't they also work? They are young. We don't have job and they are asking for food! They also should go and work.” There will be some such reactions. So, you just reflect that I am sthūla - sūkṣma - kāraṇa śarīra vyatiriktaḥ. Our minds should not go into these things that, “Yeah, Yeah, I will earn my own food, nobody should earn for me.” Arre, you are sannyāsi, don't forget that. Otherwise, you also take your resume and stand in line for a job. Positions are there. We should think this way that if somebody is offering food, God will bless them with śudhda antaḥ karaṇa. No salary can match that. That is what we will pray and that is the exclusive right, exclusive connection because Bhagavān Himself has said, “You can walk out of the house. I will take care of your yogakṣema.” So, we should not be affected by those things. But you know, grhastās don't have the right to bhikṣā; they have to cook! Only sannyāsis and brahmacāris have the right to bhikṣā. That is why when Arjuna said to Bhagavān, “I will do bhikṣāyartham”, Bhagavān said, “Nothing doing. Take this bow and arrow and work”. Different rules for different āśramās.

amṛtasya paraṃ setuṃ - One meaning, simple meaning, of this phrase is: it is a bridge to immortality. Now imagine, what is the bridge to immortality? Think! You can take up any point and discuss. Okay, a little technical thing now. niṣkalaṃ is what? Ātmā or Ātmajñānam? At a high level, the answer to these things is “Yes, yes, yes.” When you ask a question, then everything is not so simple. So niṣkalaṃ is Ātmajñānam and niṣkriyaṃ is Ātmā, śāntam is Ātmā, niravadyam, nirañjanam is Ātmā. amṛtasya paraṃ setuḥ is Ātmā or Ātmajñānam? See? It is not Ātmā because if it means amṛtasya setuḥ, everybody is Ātmā. But everyone is not realised. So, the setu is Ātmajñānam. This is where they will create discussion on these words. General explanation is

everything is okay. The first round of study is only like this. When our time is short, we don't go into such distinctions also. In *Muṇḍakopaniṣad* also, there is a śruti like this.<sup>213</sup> So then, you have to take up the discussion. setu is a bridge; setu word is also used for the boundary, the banks of a pool or tank of water. In *Chāṇḍogya Upaniṣad*, eighth chapter, the word has come in that context and that is the topic of dahara vidyā there <sup>214</sup>. dagdhendhanamivānalam – and it is analam, it is like a fire where the fuel is burnt – dagdha indhanam iva analam. What is the fire? The fire is the Ātmā again, implied, and the fuel is the vāsanās, all of them. That is why one lakṣaṇa is given of the Guru in *Vivekacūḍāmaṇi* is “as the fire that has burnt up its fuel”<sup>215</sup>. It is a fire where there is no fuel remaining.

Now, somebody was listening to the Guru for a long time and he says, “Wait, wait, wait! You said, jñātvā amṛtattvaṁ ye vidhuḥ te amṛtā bhavanti. All these things you have said, but I want to know if there is any other option. I always look for other options. Whatever is given, I don't go for it, I want an alternative path. And I have heard there are many paths. You are constantly talking about the path of knowledge, path of knowledge, path of knowledge. I have some other ideas. What do you say?”

And teacher says, “Yes, yes! I like your kind of thinking. There is definitely another path.”

Many times, people will tell you that, “There are four paths.”

So, we say, “Yes, there are four paths”.

“All lead to Brahman”.

“Yes. All paths lead to Brahman. Three paths will take you to some point, then all three will merge into one”.

That is this mantra, the next mantra is this. In *Kaivalya Upaniṣad* also, there is one mantra. Anyway, there are so many mantras, they all have talked about nānya panthā ayanāya vidyate and so on. But here it is given humorously. It is not humorous as in you laugh a lot therefore it is humour. Like some groups they want their captions to be humorous, so whatever their caption is, they laugh to show it is very humorous. Yesterday, in the quiz, we had that; whether it is humorous or not, you laugh and convince everyone that it is very humorous! But here, he listens to the student very carefully. “You want another path? There is definitely another path.” What does that another path mean? That without the Knowledge of Brahman as my Self, I can bring an end to sorrow. This

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<sup>213</sup> तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतु – Know Him alone as the Self of all, and desist from all other talks. This is the man's bridge to the shore of Immortality (across the ocean of life).

*Muṇḍakopaniṣad* – 2.2.5.2.

<sup>17</sup> Now this Self is the dyke, the embankment for the safety of these worlds. This dyke, neither the day nor night crosses, nor old age nor death nor sorrow, nor merit nor demerit. All evils turn back from it, for this Brahman-world is free from evil. - *Chāṇḍogya Upaniṣad* – 8.4.1.

<sup>215</sup> निरिन्धन इवानलः। - *Vivekacūḍāmaṇi* – 33.

is the question of the student: Without knowing myself to be Brahman, can I bring an end to my sorrows? So, the answer is: Yes, you can.

Mantra 20

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः।  
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति॥२०॥

*yadā carmavadākāśam veṣṭayiṣyanti mānavāḥ,*  
*tadā devamavijñāya duḥkhasyānto bhaviṣyati. - 20*

So, can I bring an end to my sorrows without knowing Brahman? Answer is: Yes; provided you can roll up the sky like an āsanam or yoga mat, and put it under your arm or backpack or you can hang it from your shoulder, if you can do that to the sky, then, without knowing Brahman, you can become free from sorrows. Now, isn't this a humorous caption? The teacher must be in a different mood, instead of saying, "No" to this student, he says, "Yes, Yes, Yes." Be always positive, seeing the positive in everything. There was someone who had just attended some seminar on seeing good, positive, in everything. Somebody asked him, "What is the good in the devil? What is the positive you see in the devil?" He thought for a moment and said, "Consistency! He is always consistent!"

devam avijñāya duḥkhasya antaḥ tadā bhaviṣyati yadā carmavad ākāśam mānavāḥ veṣṭayiṣyanti - mānavāḥ - manuṣyāḥ. If they can roll up the sky like a skin (like you know, they have a deer skin or tiger skin or something on which they sit), that āsanam you can fold. Can I fold space like that? It means it is not even possible to think that this can happen, there is not the foggiest possibility of folding up space or sky. So, like that, if somebody says I want to be free from sorrow without knowing that I am Brahman, it is not going to happen. Now, if you ask what do I consider a sorrow, it is different. If somebody says, "I am going through suffering but I don't consider that as suffering", so then you have a different definition [of sorrow]. Like if you ask somebody in Mumbai local train that, "Early morning, you have to go from North Mumbai to South Mumbai in local train, second class, why are you suffering?" And that fellow says, "No, I am not suffering, I am getting body massage! I just stand there and get massage!" Because there are so many people around, you don't have any room to even breathe! If somebody feels, "No, this is not suffering", then it is not suffering, you don't need to know Brahman. Or if, you know, sometimes, there is no room inside so they sit on top of the train. So nice! You get fresh air! Then you stay in that fresh air only. Here duḥkham means janma mṛtyuḥ jarā vyādhī duḥkha doṣānu darśanam. This is duḥkham that, "I will have to go through another birth; there are so many uncertainties; there is disease, old age, this is what I don't want".

"Then you have to know that you are Brahman".

"How many texts should I study to know that I am Brahman?"

"One is enough!"

There is no such number that 25 or 75 texts should be studied. How many mirrors do I need to see my face? One. But if I feel that I am great, I need more mirrors. I can look here, I can look there, and in front if there is a mirror and back also there is a mirror, then I will see so many reflections of

me, they will keep reflecting each other. So, you can have more. Each Upaniṣad is what? The mirror to tell me who am I, right? This is the mirror. So, one is enough. And if I have more, I should understand they are all pointing out that one Truth. But if I have understood myself to be something other than that Truth, duḥkhasyānto bhaviṣyati – sorrow will not end. Now, just the concluding mantras are there. Who got this knowledge and when it was given, that is said in the 21<sup>st</sup> mantra. This is the sampradāya paramparā, the lineage of the teacher and disciple.

Mantra 21

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान्।  
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम्॥२१॥

*tapahprabhāvād devaprasādācca brahma ha śvetāśvataro'tha vidvān,  
atyāśramibhyaḥ paramam pavitraṁ provāca samyagr̥ṣisaṅghajuṣṭam. – 21*

Śvetāśvatara is the name of the ṛṣī - śvetāśvataro'tha vidvān – who realises the Truth. How? tapahprabhāvād devaprasādācca – by the power of austerity and God's Grace – devaprasāda. So, this Ṛṣī received all these mantras and became the mantra draṣṭā of the Śvetāśvatara Śākhā through austerity and Bhagavān's Grace and blessings. So, the mantras came to the Ṛṣī. Now, somebody might ask, "This Ṛṣī did not go to any teacher. I am also going to do tapas and I am also going to have Īśvara prasāda." It is true that if somebody becomes that purified and if Paramātmā wants that individual to become the direct recipient of Veda mantras, he becomes mantra draṣṭā. But generally, the question comes, let us say, that the Veda mantras are already given. So now am I going to get any other Upaniṣad or not? Does that process happen only in the beginning of creation or it keeps happening any time? That is question number 1. Question Number 2 is that if the mantras are revealed to me in Sanskrit, then even if something is revealed, will I know it or not? And my memory is unreliable! I have to say, "Bhagavān, wait, wait! Let me start my recording! Now you start, Bhagavān!" Because, I may not remember all the mantras that come and then, when Bhagavān's revelation is gone and I have to reproduce... Anyway, the main thing is, do the mantras get revealed even now? Or is the entire Veda rāṣī is already revealed? These questions will come only when you think in this direction. Why can't I be the mantra draṣṭā? If other ṛṣīs can know the mantras, I can also know. That means there is some part of the Vedas that is not yet available, that is not yet revealed. Brahman has kept it for someone in Kaliyuga may be. We will have to accept that. Then we might have more questions. Whatever is available, you study that and you know the Truth. That is easy. And if God wants us to become instruments, He will use us in different ways. Just as good companies are on the lookout for good people to work for that company, Bhagavān is also on the lookout for good people to do His work. Not necessarily only in secret service! The moment a person is the right medium, through that, the Paramātmā will function. Our job is to make ourselves the right medium, that is in our hands. Then the work part of it will happen.

So, there is a lot of mahimā in tapah. You should do austerity, keeping our mind and senses under control, that is tapas. This Ṛṣī became vidvān by tapas and he knew Brahman, Brahmaid. Then the second part, he gave this knowledge - provāca, brahma provāca – this way you can connect. This

vidvān ṛṣī spoke about Brahman. To whom? atyāśramibhyaḥ - to those who are in the last āśrama. atya means after which there is no āśrama, that āśrama, sannyāsi. Bhagavān Śāṅkarācārya loves this quotation, so whenever he refers to somebody gaining knowledge, he will add his sādhanā catuṣṭaya sampanna sannyāsi. In tradition, this is how it was. Muṇḍaka Ṛṣī also says this at the end. Not that gr̥hastās were not given knowledge. gr̥hastās were also given knowledge; gr̥hastās have taught knowledge also. Śvetaketu was taught by his father himself. Yājñavalkya taught his wife, Maitreyī. But internal dispassion is needed a lot. atyāśramamibhyaḥ paramaṁ pavitraṁ ṛṣī saṅgha juṣṭam – ṛṣī - the ṛṣī ; saṅgha - group of people; sevitaṁ – that which is nurtured and well protected, preserved. That which is respected by groups of sages, that knowledge is given to sannyāsi. And it is paramaṁ pavitraṁ - supremely pure. Now, to whom should this knowledge be given?

### Mantra 22

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम्।  
नाऽप्राशान्ताय दातव्यं नापुत्रायशिष्याय वा पुनः॥२२॥

*vedānte paramaṁ guhyaṁ purākalpe pracoditam,  
nā'prāśāntāya dātavyaṁ nāputrāyāśiṣyāya vā punaḥ. – 22*

vedānte paramaṁ guhyaṁ purākalpe pracoditam - This knowledge is given in Vedānta. In the past kalpa means not this yuga – satya, dvāpara, treta, kali yuga – but before this yuga, this knowledge, this Upaniṣad, was given out. nā aprāśāntāya dātavyam – somebody who does not have a quiet mind, don't give them this teaching; na aputrāyā – somebody who is not your son meaning somebody who does not obey you, don't give that person this knowledge. The son is supposed to obey you, the daughter also. It cannot be said that daughters need not obey, because they are aputrāyā! Progeny means they will do whatever you tell them. You teach only that person. aśiṣyāya vā punaḥ - śiṣyā means the one who is going to take instructions from the teacher; to that person you give. Somebody says, “No, I am not going to follow. You say whatever you want, I will do whatever I want.” Then, to that person, this knowledge will not work. Here it is said, don't even give – na dātavyam. But even if they get it, don't give it. That is why the teacher says, “Give the knowledge back.” If you don't deserve the knowledge, he will take it back. They have rules. They will not ask; they will withdraw the power of knowledge. “Mantras are not coming to me anymore!” One has to surrender to the teacher: “Whatever he says, that is how I will follow. I will study.” Because the whole idea is to let go of ahaṅkāra. You may study 20 texts, you may fill up the memory, hard drive, flash drive, everything. But if the ahaṅkāra is not going away, what is the use? We have to see the purpose. If scolding comes from teacher and I say, “You are scolding me! I am not going to listen to you! I am going away!” That is what Tapovan Maharājji told Gurudev when Gurudev said, “I am going!” Then he stayed back. So, the whole purpose is the teacher is going to test these things and start teaching only when the student is ready. Like if the pot is not ready and you test it by putting water in it, it will all drain away, wash away. Now the final but most beautiful mantra.

Mantra 23

यस्य देवे परा भक्तिः यथा देवे तथागुरौ।  
तस्यैते कथिता ह्यार्थाः प्रकाशन्ते महात्मनः॥२३॥  
प्रकाशन्ते महात्मन इति।

*yasya deve parā bhaktiḥ yathā deve tathāgurau,  
tasyaite kathitā hyārthāḥ prakāśante mahātmanaḥ. – 23  
prakāśante mahātmana iti.*

This is a most beautiful mantra, very touching mantra. Who will get clear understanding of the Upaniṣad? kathitā hi arthāḥ prakāśante – so for whom or to whom will this Upaniṣadic teaching become clear? yasya deve parā bhaktiḥ - the one who first has supreme devotion to God. Then, yathā deve tathāgurau – just like he has devotion to God, he should have devotion in Guru. Guru means the one from whom you are going to get mahāvākya upadeśa, that is the Guru. Supreme devotion to God and as much devotion to God as devotion to the Guru. tasya ete kathitāḥ - what is said in the Upaniṣad – tasya mahātmanaḥ kathitāḥ hi arthāḥ prakāśante – this knowledge will become clear. So, we first have to have devotion to God, supreme devotion to God. Then, as much devotion to God, we need to have in Guru also because jñānam is going to come from there.

So, we invoke God's Grace and Guru's blessings for this so that the Upaniṣad becomes clear, spaṣṭam. How spaṣṭam? Like blueberry or gooseberry or any berry in our palm! prakāśante mahātmana iti – second time it is repeated and that is to indicate that the conclusion of Upaniṣad. So, with this, our Upaniṣad yajñam is over. Over 9 days, we have had this good session series, a lot of sessions we had. One and a half hour for the Upaniṣad, and discussions you have had every day. We have had youth sessions and all the other programs; you had Sanskrit lessons and chanting lessons. So, with this, our camp ends. We will chant the śānti mantra and also the concluding śānti mantra.

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