

TAITTIRYA UPANISAD

CHAPTER 3

BHRIGU VALLI

By Swami Paramarthananda

Transcribed by Smt. Madduri Rajyasri

**NOTE: Swami Paramarthananda has not verified the transcription of talks.
The transcriptions have been done with Swamiji's blessings by his disciple.**



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Taittiriyaopanishad – Third Chapter - Bhriguvali

Transcription of Swami Paramarthananda's Talks by Smt. Madduri Rajyasri

तृतीया भृगुवल्ली

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1. Class 43

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सदाशिवसमारम्भांशङ्कराचार्यमध्यमाम्
अस्मद्आचार्यपर्यन्ताम्बन्देगुरुपरम्पराम्

**sadāśiva samārambhāṃ śaṅkarācāryamadhyamām
asmad ācārya paryantām vande guru paramparām**

The third chapter is called Bṛiguvalli. The main teaching is completed in second chapter called Brahmavalli. Brahma vidya is not given importance in the third chapter. It is only hinted at. The Upanishad is going to focus on some other allied topics.

a) jnana sadhanani - the preparatory disciplines in the presence of which alone Brahma Vidya can take place and can remain in the personality and can bring fruit.

In the preparatory sadhana also there are two types-

i) one which is directly, intimately connected to knowledge- sakshat sadhana.

ii) one which is remotely connected to knowledge - parampara sadhana

i) sakshat sadhana - it deals with vedanta vakya vichara, analysis of or enquiry into the vedantic statements. It is the most important sadhana and will directly lead to knowledge.

In this Valli, the vichara high-lighted is - pancha kosa vicharaha, which has been already done in Brahmavalli. The word used for this vichara is tapas. Here the Upanishad repeats this word again and again.

तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १॥

tapasā brahma vijijñāsasva | tapo brahmeti |
sa tapo'tapyata | sa tapastaptvā || 1||

Here itself the word tapas comes four times and this is repeated in almost every section of this valli. So it is vedanta vichara or panchakosa vichara.

The word tapas has different meanings - penance and austerity also mean tapas, but here it means enquiry, vichara - tapa alochana.

ii) **parampara sadhana** - they are secondary disciplines, which are indirectly connected. They are certain forms of upasanas, very useful for integrating the mind. Upasanas cannot directly give knowledge. Even the greatest upasaka has to come to vedanta vichara to get knowledge. One should understand this well. The upasya devata cannot directly produce knowledge. It has to produce knowledge only through vichara. Therefore the devata will produce conditions for enquiry. The devata will bless the upasaka with a guru. If no guru is available, the devata itself will become a guru. In short vedanta vichara is a must for knowledge.

Also, as part of the upasana, the upaniṣad prescribes certain vows or disciplines called vratani –

अन्नं न निन्द्यात् । तद्व्रतम् ।
अन्नं न परिचक्षीत् । तद्व्रतम् ।
अन्नं बहु कुर्वीत् । तद्व्रतम् ।
न कञ्चन वसतौ प्रत्याचक्षीत् । तद्व्रतम् ।

annaṁ na nindyāt | tadvratam
annaṁ na paricakṣīta | tadvratam |
annaṁ bahu kurvīta | tadvratam |
na kañcana vasatau pratyācakṣīta | tadvratam |

Four vratams or austerities or disciplines or vows are given.

Thus the upasanas, vratams and vedanta vichara put together come under jnana sadhana. Vichara alone is sakshat sadhana while upasanas and vratams are parampara sadhanas.

b) jnana phalam - If a person follows these three, certainly he will attain knowledge. What he gets out of it is called jnana phalam. This is the major topic.

Of course, these topics are discussed in the first chapter itself (sikshavalli). Karma yoga, five types of upasanas are talked about. Why should it repeat it? The reason is - if we study vedanta and do not find any benefit, the Upanishad wants to show that the mistake is not in vedanta but the mistake is in us only - If we have not prepared the mind properly, we will tend to blame vedanta. Somebody nicely puts it, "To err is human, to put the blame on somebody else is more human."

So never blame sastra. It has blessed people, it will bless you also. If the sastra doesn't bless a person, the problem is with the pramata and not the pramanam. Similarly the problem is not with the poor guru or the lord also. Therefore, go back

and check up with sadhana chatustaya sampathi. The problem is - you don't know what sadhana chatustaya sampathi is. If you don't know that, find out what it is and make sure you have it. Sankaracharya says elsewhere-

Samadhi sahitaha sravanadikam kuryat

When you study vedanta, regularly check your mind whether sadhana chatustaya sampathi is present and is intact. One may drop the rituals and come to sanyasa, but cannot give up sadhana chatustaya sampathi. Therefore to emphasize that, Bṛhiguvaḷli is repeating preparatory disciplines.

Santih patah

ॐसहनाववतु।सहनौभुनक्तु।सहवीर्यकरवावहै।
तेजस्विनावधीतमस्तुमाविद्विषावहै।
ॐशान्तिःशान्तिःशान्तिः॥

om saha nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai |
tejasvināvadhītamastu mā vidviṣāvahai |
om śāntiḥ śāntiḥ śāntiḥ ||

The third chapter also begins with santipathah. It is the same as that of Brahmavalli. The student prays to the Lord first for ideal relationship with the guru. Unless the relationship is proper, it will not fructify. Unless the relationship between husband and wife is proper, the family will not fructify. Psychologists call the relationships- functional and non-functional. Similarly guru sishya relationship should be proper. Proper means sishya should have sraddha and bhakti to the guru, guru must have (should not say sraddha and bhakti) love and compassion for the sishya.

First prayer - functional relationship between guru sishya.

Second prayer - to put forth the necessary effort.

Third prayer - the teaching must culminate in jnana prapti, because that is the purpose of sravanam.

Fourth prayer - jnana prapti alone is not the aim, jnana phala prapti. The jnanam must transform my personality. It should not be a mere academic knowledge, in a corner of the intellect, just to read out mantras and to claim I am a scholar of vedanta, it should transform me. That is called jnana phala prapti.

Oh Lord! ideal relationship, appropriate effort, acquisition of knowledge and the benefit of knowledge - all these four should happen to me and if there are any prarabda obstacles, oh Lord, remove those obstacles.

This is the significance of the santi pathah with this background we will enter into the text proper.

1. Anuvaka - 1

भृगुर्वैवारुणिः।वरुणंपितरमुपससार।
अधीहिभगवोब्रह्मेति।तस्माएतत्प्रोवाच।
अन्नंप्राणंचक्षुःश्रोत्रंमनोवाचमिति।
तश्चोवाच।यतोवाइमानिभूतानिजायन्ते।
येनजातानिजीवन्ति।
यत्प्रयन्त्यभिसंविशन्ति।तद्विजिज्ञासस्व।तद्ब्रह्मेति।
सतपोऽतप्यत।सतपस्तप्त्वा॥१॥इतिप्रथमोऽनुवाकः॥

bṛgurvai vāruṇiḥ | varuṇaṁ pitaramupasasāra |
adhīhi bhagavo brahmeti | tasmā etatprovāca |
annaṁ prāṇaṁ cakṣuḥ śrotraṁ mano vācamiti |
taśhovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti |
yatprayantyaḥsāṁviśanti | tadvijijñāsasva | tadbrahmeti |
sa tapo'tapyata | sa tapastaptvā | | 1 | | **iti prathamo'nuvākaḥ** | |

The third chapter also is in prose form only because this is a brahmanopanishad. Every brahmanopanishad will be in prose form whereas mantropanishad will be in metrical form. The entire chapter is divided into several paragraphs and each paragraph is called anuvaka or section. This third chapter has got ten anuvakas. This is the first anuvaka.

The first word of this anuvaka is bṛgurvai varuṇiḥ. Since the first word is Bṛguhu, the chapter itself is named Bṛiguvalli. The second chapter began with Brahma vid apnoti param, therefore second chapter was called Brahmavalli. The First chapter began with the word siksha, therefore it was called sikshavalli. Thus every chapter is named after the first word.

The Upanishad begins with an introduction of a guru and sishya. The whole teaching is given in the form of Upanishads to tell us and to remind us that always vedantic teaching should always be in the form of a guru sishya samvada. Self-study is

strongly discouraged, even though translations of Sankara Bhasyam too are available.

In Taittiriya Upanishad, guru sishya samvada is not there in the first two chapters. So the Upanishad is worried and introduces the guru sishya in the third chapter. Here the peculiarity is – guru and sishya happen to be father and son. Father is converted into guru and son is converted into sishya.

How does the conversion take place? When the son is interested in knowledge, if fortunately, the father happens to be a wise man (this is important), then we have an ideal setup. At home itself, Brahma vidya takes place. We see such a situation here.

bhrigurvai varunih - The Upanishad says that once upon a time there was a great saint called Bhrigu maharshi. He was considered to be one of the greatest sages, acknowledged even by Krishna -

maharshinam bhruguraham

Krishna says I am Bhrigu among maharshis. One time he was born out of Brahmaji himself as manasa putra and later he again took birth as the son of Varuna. To differentiate the second Bhrigu, he is called Varuni bhrigu. It seems during daksha yaga Bhrigu maharshi also got destroyed. Therefore after daksha yaga he came as Varuni Bhrigu, the son of Varuna.

What did this Varuni Bhrigu do?

Varunam pitaram upasasara - he approached his father. What is his name? Varuna. That's why he became Varuni, just as Dasartha putra, Rama, is called Dasaradhi. Why should Upanishad talk about a son approaching his father? Son approaching father is an everyday event in every house. It is because, the sons approach their fathers for different causes, but here the son is approaching his father not for any material benefit, but for Brahma Vidya. Therefore this event is to be highlighted. That's why bhrigurvai - vai indicates a very important event in the tradition.

We have to supply, he approached in proper form. What is the proper form?

**tad vijnanardham sa gurumevabhi gatchet -
samith panihi srotriyam brahmanistam Mundaka - 1**

He approached with sraddha and bhakti. How do you know that?

adhihi bhagavo brahmeti - He addresses his father not as father, but as "bhagavah". It means Oh Lord! Oh adorable one! That shows his śraddha and bhakti. As a father himself he is to be respected; now he is going to be father-cum-guru. In the upanayana ceremony, the father becomes the guru also for upadeśa. That's why the son does padapūjā for his father before receiving Gayatri Mantra.

Brahma adhihi - may you give me Brahma jñanam. That means the student is a highly evolved student because he has already gone through vairāgyah, mumukṣhutvam etc., He has gone through upasana and has attained samādī śhatka sampathī. He has diagnosed the problem as self-ignorance; he has also understood that the medicine for self-ignorance is Brahma jñanam. He has also understood that Brahma jñanam comes through guru upadeśa. Therefore refinement of the mind and discovery of the problem are over, he knows the solution, and he also has understood the requirement of a teacher. That means Bṛigu is a very advanced student. So straightaway he asks for Brahma jñanam.

Father might have been shocked or might have understood it also. Varuṇa is a jñāni and also as a father he must be knowing all about his son. So here father must have known the stature of his son cum student. What did he do?

Tasma etat provaca - this is the word of the guru. The previous word is the word of Bṛigu; iti in the previous word means end of quotation marks. Tasma if you split it becomes tasmai- **tasmai Bṛiguve** - to that prepared student, provaca - the father taught, etat - the following. He taught the following to his son cum disciple. What is his teaching?

annam pranam caksuh stotram mano vacam iti - iti means inverted commas closed - First father gives him the necessary clues for pañcha kośa viveka, because he is confident that the son can work on that. What are the clues?

annam-annamaya kośaha

pranam, vacam-pranamaya kośaha

Vak represents the organ of speech. It is a karmadriyam, this represents all other karmadriyani - vak, paṇi, pada, payu, upasta. Pañcha pranaś and pañcha karmadriyani put together stand for pranamaya kośaha.

caksuh srotram manaha - manomaya kośaha

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Caksuṣ srotram represent the pañca jñānendriyaṇi - caksuḥ means the eye, srotram means the ear. These two jñānendriyaṃs are upalakṣhaṇaṃs (indicators) for pañca jñānendriyaṃs. Manasā means the mind. If you combine, the mind and jñānendriyaṃs put together, we get manomaya kośaḥ.

manasā jñānendriya pañchakam militham manomaya kośaḥ - tatva bodha

Thus annamaya, prānamaya, manomaya kośaḥs are mentioned. The other two we have to supply - vijñānamaya kośaḥ and ānamaya kośaḥ. Based on this information Bṛugu has to conduct his enquiry. This is one clue, Saṅkarācārya calls it - **Brahma Upalabdi dvarani**. Dvaram means clue. Brahma upalabdi means Brahma jñānam.

tagm hovaca - there after the father Varuṇa continues the teaching and gives the definition of Brahman, which is called in Sanskrit, **Brahma Lakṣhaṇam** what is that definition?

yato va imāṇi bhūtaṇi jayante! yena jātāṇi jivanti! yat prayantyaḥśiṃsanti! tad vijñānaśva! tad brahmeti!

This is the definition of Brahman - We have already seen the definition of Brahman in the second chapter. It is satyaṃ jñānam ānāthaṃ Brahma. That is a very important definition and that definition is known in the śāstra as swarūpa lakṣhaṇam.

Here also we get a second definition which is equally important. It is called tataśta lakṣhaṇam, indirect definition. Since two definitions of Brahman occur in Taittiriyaopaniṣad it is considered very important.

In Brahma sūtra, at the very beginning, Vyāsaācārya uses the second definition.

janmadasya yataḥ - Brahma Sūtra - 2

The source for that sūtra is this definition which begins with yatova imāṇi bhūtaṇi jayante. Vyāsaācārya writes Bhagavatam. In that also, in the beginning he gives the same definition.

Janmadasya yatonyāyaditara...

Thus this mantra is an extremely important mantra. What is the meaning of this definition?

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Brahman is the jagat sṛiṣṭi, stiti, laya karanam. He is the cause of the creation, preservation and the resolution of the world.

yatah vai imani bhutani jayante - yatah means Brahmanaha. So Brahman is the cause from which all the bhutas originate. Bhutani has two meanings - all the living beings, all the five elements. This indicates Brahman is the sṛiṣṭi karanam, the cause of preservation.

yat prayanti abhisamvisanti - prayanti means at the time of destruction. yat abhisamvisanti - all these things and beings totally merge into Brahman. This indicates Brahman is laya karanam, the cause of destruction also.

That's why Brahman gets three names -

as sṛiṣṭi karanam - Brahmaa

as stiti karanam - Vishnu

as laya karanam - Siva

Remember, Brahmaa, Vishnu and Siva are three functional names of one Brahma. We don't have three Gods. People ask why Hinduism has many Gods. We don't have many gods; we don't have three Gods also. We have three functional names for one and the same Brahman.

Not knowing this fundamental point, we have concluded that there are three gods and we have started comparing who is the greatest. Generally, Brahmaa is not in the race. The main contenders are Vishnu (the vaishnava group) and Siva (the saiva group). Remember Vedantin is neither vaishnava nor Saiva. Vaishnava is one who says Vishnu is superior and Siva is inferior. Saiva is one who says Siva is superior and Vishnu is inferior. Vedantin is one who says there is no inferiority or superiority because there are no two Gods at all to compare. Then, who is great according to vedantin? This is yet another question.

योयांतनुंभक्तःश्रद्धयार्चितुमिच्छति |

तस्यतस्याचलांश्रद्धांतामेवविदधाम्यहम् | ७- २१ | |

yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitumicchati |

tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham || Gita 7- 21 ||

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Krishna says don't unnecessarily waste your energy. Vedāntins are called Smārthas, they are neither vaiṣṇavas nor saivas. They wear vibhūti not because they are saivas, but because they do nitya nama. That vibhūti they wear.

yo Brahma Vishnu rudraṇam uttamadhama bhavalata
kalpayeth udara vyadhi yaktobhavati puruṣaha

If any person compares Gods and grades them, the punishment he gets is stomach-ache. For your ista devata you can choose one, but other devatas should not be anista devata or dwesha devata. All are great. In fact, the word all itself is wrong. If we use "all" it appears as though there are many gods. What is the proof for that? This mantra alone is the proof. Brahman alone is sṛiṣṭi karanam Brahma, Brahman alone is stiti karanam vishnu, Brahman alone is laya karanam Siva. Then what should you do?

tat vijñānasva - may you know that Brahman. How should you know?

sah tapaha atapyata - should do tapas. Based on these two clues - Brahma upalabdi dvarani (pancha kosa) and Brahman lakṣhaṇam (the definition) - Bṛugu started his enquiry.

Therefore we get another very important idea here. Whenever we talk about self-enquiry, it is the enquiry into the vakyams or statements coming from guru or sastram. Many people miss out this point. Therefore they say - I am conducting self-enquiry, I withdraw from the society and I dive deep into my heart and I ask the question who am I. Independently sitting in a corner, asking who am I, without guru and sastram is not vedic traditional enquiry. Vedic traditional enquiry is - with guru vakyam and with sastra vakyam. Therefore atma vicharaha = guru sastra vakyam vicharaha. To put it technically-

atma vicharaha = pramaṇa vicharaha

If you reject the guru and sastra and sit quietly, you will keep on enquiring. One person told Swamiji, I am able to reject all my thoughts, I am able to come to a state of blankness - Thereafter, I don't know what I should do. I have been practising this for the past twelve years. What a tragedy and waste of time!

He thought he did not require a guru or sastra. He thought the answer would come from inside by mere asking. If answer would come from inside, Krishna would not have asked Arjuna to do thus-

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तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४- ३४ ||

tadviddhi praṇipātena paripraśnena sevayā |
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ || 4- 34 ||

So tapaha atapyata means vakya vicharam krutavan. Tapaha means enquiry based on Brahma Upalabdi dvarani and Brahma Lakshanam.

sah tapah taptva - having done this enquiry, he comes to a particular conclusion. He is not very sure whether his conclusion is right or wrong. Therefore he comes to the guru once again, to cross check whether his enquiry is in the right direction.

2. Class 44

When Brahman is defined as karanam, karanam is a relative term, because karanam can only be understood through karya prapancha. Since Brahman is revealed through the karya prapancha, it is called indirect definition. In Sanskrit it is called tatasta lakshanam.

When Brahman is defined as sristi, stiti, laya karanam, in simple language, we can present it as the upadana karanam of the Universe. We have seen before, karanam is of two types -

nimitta karanam - the intelligent cause

upadana karanam - the material cause

What is the difference between the two? Intelligent cause is intelligence, material cause is material, no doubt. But if you have to differentiate from another angle, intelligent cause is responsible for production or creation. A carpenter is responsible only for the production of furniture, but is not responsible for the maintenance or survival of the furniture. If carpenter is required for the survival of the furniture also, along with the furniture you will have to get the carpenter also. So nimitta karanam is responsible for sristi, but not for stiti and laya. So, in sastra, intelligent cause is defined - **sristi matra karanam, nimitha karanam.**

When you take the material cause, it is required not only for the production of the effect, but even for the survival of the product. The survival of the furniture requires the material cause - wood. Without gold, the material cause, the ornaments cannot survive. Without brick, the material cause, the building cannot survive. Therefore, material cause is sristi karanam and stiti karanam also, unlike intelligent cause.

Interestingly enough, material cause is not only stiti karanam, but also laya karanam. When all the products are destroyed, the destroyed products are absorbed into the material cause alone. All the melted ornaments will ultimately get reduced to gold alone. All the destroyed furniture, will get reduced to the wood alone. All the resolved waves will get reduced to the water alone.

Therefore we come to know, the material cause swallows the effect at the end and it is the resolving cause also. That means the laya karanam also. Thus sristi, stiti, laya karanam can be only the material cause or upadana karanam.

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Thus there is a difference in the definition of the two.

nimitta karanam -sristi matra karanam

upadana karanam -sristi, stiti, laya karanam

Here Brahman is defined as upadana karanam because Brahman is defined as sristi, stiti, laya karanam.

yatova imani bhutani jayante -sristi karanam

yena jatani jivanti-stiti karanam

yat prayantyaabhisam visanti-laya karanam

In the second chapter Brahman has already been defined as jnanam, the consciousness principle.

Satyam jnanam anantam Brahma

Here it says the consciousness Brahman is the material cause of the Universe. Joining together, we come to know that the material cause of the universe is nothing but the non-material consciousness. This is the most unique teaching of vedanta. The scientists have not been able to arrive at this. Tarka sastra, nyaya sastra etc., were not able to arrive at this. Vedanta alone is unique. It says the ultimate stuff of the universe is not the matter, but it is consciousness Brahman. Therefore this definition becomes extremely important.

Before going further, one more incidental but important point to be noted. When we say Brahman is the ultimate cause of the universe, responsible for the creation, we have to understand one thing. When the word karanam is used, we have to understand its significance. We should not take it in the literal sense. It is a figurative expression, a gouna prayoga. It is like saying this person is the pillar of the organization. We have seen this before, but let us see it again.

When we say this person is the pillar of the organization you should not take it in its total sense. It means this person is like a pillar, but not cent percent, you should find out in which aspect he is like a pillar and in which aspect he is not. In Sanskrit, we call common features as sadharmyam and uncommon features as vaidharmyam.

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So the common feature in the comparison is the supporting aspect. Pillar is insentient matter; so with regard to chetanatvam and achenatvam they are different. Similarly the pillar does not move from place to place. When we say, he is the pillar of the organization, you should not ask, does he also stand there without movement. So we should take only the support aspect.

Similarly, when we say Brahman is karanam and world is karyam, you have to take the aspect that karanam is the substance and karyam is nama rupa alone. By saying Brahman is karanam, world is karyam, the Upanishad conveys the idea that Brahman is the only substance available; all the other things are names and forms. Akasa is nama rupa; vayu is nama rupa; agni, jalam, 14 lokas, stula sariram, sukshma sariram- name anything it is a name. All of them do not have a substantiality of their own. Therefore Brahman is karanam = the ultimate substance. You have to take this aspect.

Which aspect you should not take? Generally, whenever something is said to be karanam, it is subject to modification. Wood undergoes a modification to become furniture, the modification is brought out by carpenter; similarly gold undergoes a modification, it is brought out by goldsmith; milk undergoes modification to become curd; seed undergoes a modification to become a tree; food undergoes a modification to become our flesh and bone and marrow. Therefore, generally, karanam conveys the sense of vikaraha. Vikaraha means modification, change.

In the case of Brahman, when you say Brahman is the karanam, you should not take the modification part or feature to Brahman. Just as the inertness of the pillar in the comparison is not extended to the man, the modification aspect of karanam should not be extended to Brahman, because Upanishad describes Brahman as **nirvikaram**. Therefore Brahman is the changeless cause of the creation. It is a non-modifying cause of the creation. Therefore, in Sanskrit, we use the expression **Vivarta upadana karanam**. The adjective vivarta is added to upadana karanam to convey the idea that Brahman is a karanam without undergoing a change.

If he doesn't undergo a change, in what respect is he called a karanam? He is called a karanam only in one aspect. What is that aspect? Being the substance of the creation just as wood is the substance and gold is the substance. He is not a changing entity. That is conveyed by the word vivarta upadana karanam, whereas wood is changing material. So it is called **parinami upadana karanam**. All the other

material causes are parinami upadana karanam. Brahman alone is the unique material cause - it is the substance of the creation, but doesn't undergo a change.

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः |
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे || २- २० ||
na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato'yaṁ purāṇo
na hanyate hanyamāne śarīre ||2- 20||

What is the definition of Brahman? The ultimate changeless cause of the universe. Keeping this definition of Brahman and keeping the kosas in mind, our student Bṛigu has to do a lot of homework. With the home work, he should arrive at the ultimate, changeless material cause. That is going to be the development. He will go through various stages like annam brahmeti vyajanat, prano brahmeti vyajanat, mano brahmeti vyajanat - and Bṛigu successfully arrives at Brahman- anando brahmeti vyajanat! anandaddhyva khalvimani bhutani jayante

That is going to be the direction of Bṛigu's journey. Bṛigu is going to take the direction called pancha kosa viveka. This chapter is going to quickly go through the pancha kosa viveka because already it has been elaborately done in the second chapter. Therefore we are going to get a quick review of pancha kosa viveka. It starts from second anavaka onwards.

2. Anuvaka - 2

अन्नं ब्रह्मेति व्यजानात्। अन्नाद्भ्यो वखल्विमानि
भूतानि जायन्ते। अन्नेन जातानि जीवन्ति।
अन्नं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय।
पुनरेव वरुणं पितरमुपससार।
अधीहि भगवो ब्रह्मेति। तश्चोवाच।
तपसा ब्रह्मविजिज्ञासस्व। तपो ब्रह्मेति।
सतपोऽतप्यत। सतपस्तप्त्वा ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥

annam brahmeti vyajānāt | annāddhyeva khalvimāni
bhūtāni jāyante | annena jātāni jīvanti |
annam prayantya bhisamviśantīti | tadvijñāya |
punareva varuṇam pitaramupasasāra |
adhīhi bhagavo brahmeti | taśchovāca |

tapasā brahma vijijñāśasva | tapo brahmeti |
sa tapo'tapyata | sa tapastaptvā || 1 || iti dvitīyo'nuvākaḥ ||

Bṛhgu took annamaya kosa for study. Keeping the annamaya kosa in view, he wanted to find out the sṛṣṭi, stiti, laya karanam of annamaya kosa. Annamaya kosa means the physical body. On enquiry he found out that this annamaya kosa, the physical body is born out of annam. Annam literally means food, food is nothing but the gross matter available on earth. We saw in the Brahmavalli -

...आकाशाद्वायुः।वायोरग्निः।अग्नेरापः।अद्भ्यःपृथिवी।पृथिव्याओषधयः।ओषधीभ्योन्नम्।
... ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ | adbhyaḥ pṛthivī | pṛthivyā o
ṣadhayaḥ | oṣadhībhyonnam | -

The earth alone gets converted into all the vegetations, vegetable kingdom.

अन्नात्पुरुषः।annātpuruṣaḥ | - puruṣaḥ means annamaya kosa. Therefore the pṛthivī in general or ośadi (vegetable) in particular, are further refined. The food alone is the material cause out of which the body is born.

अन्नाद्वैप्रजाःप्रजायन्ते।याःकाश्चपृथिवीश्श्रिताः।
अथोअन्नेनैवजीवन्ति।अथैनदपियन्त्यन्ततः।
annādvai prajāḥ prajāyante | yāḥ kāśca pṛthivīśhritāḥ |
atho annenaiva jīvanti | athainadapi yantyantataḥ |

Brahmavalli

So annam alone becomes the body, not directly. Annam enters the father's body and gets converted into the seed; annam enters the mother's body, gets converted into egg and during conception, the seed from the father and the egg from the mother join together. Both of them are annam's modification only. Because of their combination, the physical body is created. Therefore the physical body is born out of annam alone. After the physical body is born, the body survives because of annam. Therefore, annat, annamaya kosah jayante, annena annamaya kosah jivanti and at the time of death, it is buried or cremated. The buried body mingles with earth and becomes fertilizer for the plant kingdom. The next generation consumes the plant kingdom. Therefore we alone are indirectly the food for the next generation. Annam is stiti, laya karanam of not only my annamaya kosa, but indirectly of all the annamaya kosas of all human beings, plants and animals. Therefore annam fits in with the definition of Brahman.

Transcription of Swami Paramarthaṇanda's Talks by Smt. Madduri Rajyasri

Brahman is defined as sṛiṣṭi, stiti, laya karanam and annam happens to be sṛiṣṭi, stiti, laya karanam. Definition being identical, the conclusion will be annam Brahma. The previous anuvāka contains the subject.

sa tapo 'tapyata ! sa tapastaptva

sah - Bṛigu; annam brahma iti vyajanat - Bṛigu concluded that annam is Brahma. The word Brahma also means all pervading, infinitely big. Annam the gross matter also is all pervading. Therefore annam Brahma. He satisfies himself by applying the definition.

annaddhyeva - should split it as - annat hi eva. Hi indicates the popularity, it is very evident; what is very evident? Annam alone is the sṛiṣṭi, stiti, laya karanam for the body is pratyakṣa siddham.

Khalu imani bhutani - khalu means indeed. When he says imani bhutani, he keeps all the annamaya kosas in mind. All the annamaya kosas are born out of annam.

Annena jatani jivanti - not only that, all the annamaya kosas survive because of annam. If you have any doubt, don't eat for some days. Jatani refers to all the annamaya kosas which are born, survive because of annam. Therefore annam is sṛiṣṭi karanam, annam is stiti karanam.

annam prayanti abhisamvisanti - prayanti means marana kale – prayanti santi - while dying. Annam abhisamvisanti - they all merge into, resolve into annam. They mean all the annamaya kosas. Therefore annam is laya karanam also.

Thus his conclusion is annam Brahma. But having done this homework, he was initially very happy. Eureka! I have discovered. But he wondered whether his conclusion was right or wrong. He re-checked and on re-checking he found that he had not yet arrived at Brahma. He got dissatisfied, because on re-enquiry, he found a problem.

What is the problem? That is not said in the Upaniṣad, but we have to supply; a problem that Bṛigu discovered. The problem is this -no doubt annam is the sṛiṣṭi, stiti, laya karanam of annamaya kosa; but unfortunately, annam is not the ultimate karanam. Annam is only an intermediary karanam, but not the ultimate karanam. Brahma is defined as the ultimate karanam, whereas annam is only intermediary karanam. Ultimate karanam is called **mula karanam** and intermediary karanam is called **apekshika karanam** in Sanskrit.

Transcription of Swami Paramarthaṇanda's Talks by Smt. Madduri Rajyasri

For example, our parents are karanam, because they have given birth to us. Even though our parents are karanam, they are not mula karanam because they themselves are born out of their parents. Therefore mula karanam is that which is the cause of everything, but which itself is not an effect. To put it in another language, it doesn't have another cause. **Causeless cause is mula karanam.** On enquiry we find annam is not the causeless cause, because annam itself is a product. The gross matter itself is a product, which can be proved by different pramanams.

sṛiti pramanam - Sṛiti itself says - annam - the gross matter itself is a product born out of subtle matter.

yukti pramanam - logic also proves it. This reasoning is very important. Anything subject to change is a product.

yatu savikaram tatu karyam

How do you know this? Understand this properly. If a thing is subject to change, it should have six fold modifications. In Sastra modification is divided into six.

asti jayate vardhate viparinamate apakshiyate vinasyati - Tatva bodha

Of the six -fold changes, one is jayate - birth itself. Birth of furniture is a modification of wood; birth of ornament is a modification of gold. Therefore anything subject to change, will have six-fold change. If it has birth, it is a product. Therefore Bṛigu concludes annam is subject to modification. Gross food or matter or earth that I experience is savikaram and therefore it is karyam. Since annam itself is a product, it cannot be the ultimate cause of the universe.

What should be a mula karanam? That which is never a karyam! Therefore Bṛigu got disappointed. Initially he jumped with joy like Anjaneya. When Anjaneya went in search of Sita, in Ravana's palace, he saw Mandodari. He thought Mandodari was Sita and jumped up and down. Valmiki describes it **vanara chesta**. He climbed over the pillars and kissed the tail, it seems. After two minutes, Anjaneya got disappointed. He thought how could Sita comfortably sleep in Ravana's palace. So happiness gives way to disappointment. The same way Bṛigu jumped and then he was disappointed. He did not know how to travel further. So he went back to his father.

tad vijnaya - having concluded annam is Brahman and (supply - later being dissatisfied with that conclusion)

punah eva varunam pitaram upasasara - he approached his father cum guru-varuna once again.

adhihi bhagavo brahmeti - once again he asked the same thing. Teach me Brahman, the mula karanam. I know annam only which is apekshita karanam.

tagm hovaca - to that disciple cum son, Bhrigu, he uttered the following words. What did he say? I am not going to teach you, I have already given you the clues of the jigsaw puzzle. Only you should know how to arrange. The beauty of jigsaw puzzle is - the problem itself contains the solution. Varuna says, I have given you Brahma upalabdi dwarani and also Brahma lakshanam. I can give you, but one clue - you are travelling in the right direction - therefore think further.

Somebody has nicely put it - When you have problem and you think all the doors are closed; remember one thing, all the doors are not closed. That means probe further.

Tapasa brahma vijijnavasva - may you seek to know that Brahman through tapas or enquiry.

Tapo brahmeti - tapas alone is Brahman. How should you understand this? Tapa is not Brahman. It means tapa is Brahma jnana sadhanam. When a person says money is everything, what does it mean? It means, money is a means to get everything. You can get food, clothes, admission, Eswara darsan. Similarly tapa is Brahman means tapa is a sadhanam for Brahma prapti. Father was not willing to help him further, so Bhrigu was helpless. He went back. What did he do?

sa tapo' tapyata, sa tapastaptva - started further enquiry and having done enquiry, he came to the next conclusion.

3. Anuvaka - 3

प्राणो ब्रह्मेति व्यजानात्। प्राणाद्धोवखल्विमानि
भूतानि जायन्ते। प्राणेन जातानि जीवन्ति।
प्राणं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय।
पुनरेव वरुणं पितरमुपससार।
अधीहि भगवो ब्रह्मेति। तं होवाच।
तपसा ब्रह्मविज्ञासस्व। तपो ब्रह्मेति।
स तपोऽतप्यत। स तपस्तप्त्वा ॥१॥ इति तृतीयोऽनुवाकः ॥

prāṇo brahmeti vyajānāt | prāṇāddhyeva khalvimāni
bhūtāni jāyante | prāṇena jātāni jīvanti |
prāṇam prayantyaabhisamviśantīti | tadvijñāya |
punareva varuṇam pitaramupasasāra |
adhīhi bhagavo brahmeti | taḥhovāca |
tapasā brahma vijijñāsasva | tapo brahmeti |
sa tapo'tapyata | sa tapastaptvā || 1 || iti tṛtīyo'nuvākaḥ ||

He had another clue given by his father Varuna. That was pranamayakosa. Keeping the pranamaya kosa in mind, he asked what is the sristi, stiti, laya karanam of pranamaya kosa. He arrived at prana, the samasti prana, as the cause of all the individual pranamaya kosa.

Pranam deva anupranayanti ! manushyah pasavasca ye !
prano hi bhutanam ayuh ! tasmāt sarvayusam uchyate !

Therefore he found that prana is the sristi, stiti, laya karanam of all the beings. Here the meaning of being is - pranamaya kosa.

Prano brahmeti vyajanat - The prana tatvam, the energy principle is subtler than annam. In cause hunting, we always go from grosser to subtler. The scientists arrived at several elements as the cause of the creation. From the elements they went to molecules, from molecules to atom, from atom to sub-atomic particles, from there to energy. Always the cause hunting is from grosser level to subtler level. Annamaya is grossest, physical, tangible; prana is subtler, non - physical, non - tangible

Therefore, Bhrigu was happy. He thought he had come to Brahman. So the definition seems to be alright. What is the definition?

pranad eva khalu imani bhutani jayante - bhutani means all the individual pranamaya kosas are born out of prana.

Pranena jatani jivanti - all of them survive because of prana

pranam prayantyaabhisamvisanti -- at the time of maranam, all the vyasti pranas merge into samasti. That's why all the antyesti mantras (mantras chanted at the time of final karma after death) say let the prana, apana etc., of the deceased person merge into the samasti and blessed by the samasti, let that person travel. That is a different thing. So vyasti merges into samasti.

Taittiriyaopanishad – Third Chapter - Bhriguvali

Transcription of Swami Paramarthananda's Talks by Smt. Madduri Rajyasri

Initially he was happy. After two minutes, he applied the same logic and was dissatisfied because pranaha happens to be apekshika karanam but not moola karanam. Therefore, he decided to go to his father.

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3. Class 45

Bhṛigu has approached his father and asked for Brahma vidya. Instead of teaching directly, the teacher Varuṇa gave two clues with the help of which Bhṛigu has to make an enquiry and arrive at Brahman.

1. Brahma Upalabdhi dvarani - consisting of pancha Kosas like annamaya kosa, pranamaya kosa at the individual level.

2. Brahma lakshanam - the definition of Brahman as sristi, stiti, laya karanam.

Keeping these two clues, Bhṛigu was making an enquiry, and the enquiry was to move in the direction of panchakosa viveka. Since in the second chapter, pancha kosa viveka has been elaborately dealt with, here in the third valli, the Upanishad moves faster.

First, Bhṛigu took the annamaya kosa and keeping the annamaya kosa, the individual body, he arrived at the annam as the karanam. It is because every annamaya kosa is born of annam, sustained by annam and goes back to annam. Thus through annamaya, he arrived at **annam Brahma**, the jagat karanam.

Then Bhṛigu was not satisfied with this discovery, because even though annam is the karanam of all the stula sariram, annam is not the ultimate karanam. Annam is stula prapanchaha, the gross universe and this annam itself is subject to origination. Therefore, annam is only **apekshika karanam**, an intermediary cause, not the mula karanam, the ultimate cause.

Then, he went to his father, because he was not satisfied. Father only said that he was making enquiry in the right direction and that he should continue. Then Bhṛigu went back and took pranamaya kosa as the upalabdhi dvaram.

With the help of pranamaya kosa, he arrived at samasti prana as the karanam. Every individual pranamaya kosa is born out of samasti prana, otherwise called Hiranyagarbha. It is sustained by prana and goes back to prana. Therefore he arrived at **Pranam Brahma**.

Here also he faced the same problem. No doubt prana is the cause of everything, but prana itself is not the ultimate cause. It is only **apekshika karanam**. How did he know that? Through two reasons -

1. **Sristi pramaṇa** - sristi itself says prana itself is born.

etasmāt jayate pranaḥ Mundaka 1-2

Therefore, it is not the ultimate cause, it has some other cause.

2. **Yukti pramaṇa** - logic is- prana itself is subject to origination because prana is subject to modification.

yatu yatu savikāraṃ, tad uktya bhavati

Whatever is subject to modification, has to be necessarily a product. How do you know that? It is because, anything subject to modification has got six-fold modifications, among the six-fold modifications, one is janma.

asti jayate vardhate viparinamate apakshiyate vinasatyati

So if anything is subject to change, it is subject to birth. Birth itself is a form of change. Therefore, Bṛhigu concludes pranaḥ uktya savikaratvat, annaḥ vatu - prana is also a product, like annam. Therefore, it is not the ultimate cause.

tad vijñāya | punareva varuṇam pitaram upasāsara -

Being dissatisfied, he again went to his father in the third anuvaka.

adhihi bhagavo brahmeti - Having approached his father he put the same question.

Tagm hovaca - father replied.

tapasa brahma vijñāsasva - tapas means vicharaha. May you continue the enquiry, with the help of the two clues already given.

tapo brahmeti | sa tapo' tapyata | sa tapastapta - he did enquiry and came to the following conclusion.

4. **Anuvaka - 4**

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि
भूतानि जायन्ते । मनसा जातानि जीवन्ति ।
मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तच्छ्रुत्वा च ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।

सतपोऽतप्यत।सतपस्तप्त्वा॥१॥इतिचतुर्थोऽनुवाकः॥

mano brahmeti vyajānāt | manaso hyeva khalvimāni
bhūtāni jāyante | manasā jātāni jīvanti |
manah prayantyaabhisamvisantī | tadvijñāya |
punareva varuṇaṁ pitaramupasasāra |
adhīhi bhagavo brahmeti | taḥhovāca |
tapasā brahma vijijñāsva | tapo brahmeti |
sa tapo'tapyata | sa tapastaptvā || 1 || iti caturtho'nuvākaḥ ||

From pranamaya kosa, Bhrigu went to the next subtler kosa, manomaya. Keeping the manomaya kosa in mind, he applied the definition of Brahman and he arrived at the conclusion that every individual manomaya is born out of the samasti Manomaya which is otherwise called manaha.

We have already seen the following point in the second chapter. When we add the suffix maya, it refers to the individual, the product. When you remove the suffix, it refers to the samasti, the karanam. Annamaya is vyasti, karyam, annam is samasti, karanam; pranamaya is vyasti, karyam, prana is samasti, karanam. Extending the same principle manomaya is karyam. In Sanskrit grammar, the suffix - maya indicated karyam

mayat vikarardhe - karyam

If we say swarnamayam abharanam, it means swarna karyam abharanam; if we say rajathamayam patram it means, rajata karyam patram - Thus for manomaya the vyasti karyam, he arrived at manaha, the samasti karanam - That mind fulfils the definition of Brahman - sristi, stiti, laya karanam of every manomaya is the samsti manaha.

mano brahmeti vyajanath | manaso hyeva khalvimani bhutani jayante - sristi karanam.

manasa jatani jivanti - stiti karanam

manah prayantyaabhisamvisanti - laya karanam

Then briefly he was excited that he arrived at **manaha Brahma**.

You should understand manaha as a subtler form of matter. When we study sastra, the mind in sastra is a subtle form of matter. Sometimes people define mind as a flow of thoughts, but that is not the accepted definition of the mind in the sastra. Mind

is not defined as the flow of thought, mind is defined as the locus, like a lake, out of which thoughts arise, in which thoughts exist and to which the thoughts dissolve. Mind is a dravyam, a substance, a material. The only thing is - it is a non - tangible material. Material need not be tangible, mind is not a tangible material. In Sanskrit we call it - **sukshma dravyam**, in which thoughts arise. Even in the absence of thoughts, even if the flow of thoughts subside, mind, the material, continues to survive. If mind is a mere flow of thoughts, the end of thoughts will be the end of mind. Not so! In sushupti, thoughts are absent, but still mind, the material continues.

How do you know? If in sushupti, mind goes away or mind is destroyed, you won't wake up. Therefore, the very fact that you and your mind wake up indicates that thought is not the mind, but thought is a function of the mind. Functions may be there, functions may subside, but mind the subtle matter continues. This subtle material in the total level is called **manaha Brahma**. tad vijñāya he concluded this. The excitement was only for a brief period because later, he himself, discovered that mind is the cause alright, but **not the ultimate cause**.

What is the reason? You have to apply the same thing. Mind also is a karyam. a product. How do you prove that?

1. sṛiṣṭi pramaṇam - ye tasmāt jayate prāṇāḥ, mānaḥ, sarvendriyāṇi - Mūṇḍaka

The total mind, even Hiraṇyagarbha is subject to birth.

Brahma devaṇam pradhama sambhābhūva - Mūṇḍaka 1-1-1

Brahmā means samastī mānaḥ. That Brahmajī, the total mind itself is born. Therefore, it is a karyam.

2. yukti pramaṇam - the same logic only. Mind is a product, because it is subject to modification. so mānaḥ karyam savikarātvaṭ, āṇavatu, prāṇavatu, ghāṭavatu.

Punareva varuṇam pitaram upasasara - Therefore he rushed back to his father.

adhiḥ bhagavo Brahmaṇi | tagm hovaca | tapasa brahma vijñānāsava | tapo brahmaṇi | sa tapo' tapyata - sa tapastapta

The meaning is the same. Bṛigu again went back and conducted the enquiry. What was his conclusion?

5. Anuvaka - 5

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ब्रह्मो व खल्विमानि
भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति ।
विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तच्छोवाच ।
तपसा ब्रह्मविज्ञासस्व । तपो ब्रह्मेति ।
सतपोऽतप्यत । सतपस्तप्त्वा ॥ १ ॥ इति पञ्चमोऽनुवाकः ॥

vijñānaṁ brahmeti vyajānāt | vijñānāddhryeva khalvimāni
bhūtāni jāyante | vijñānena jātāni jīvanti |
vijñānaṁ prayantya bhisamviśantīti | tadvijñāya |
punareva varuṇaṁ pitaramupasasāra |
adhīhi bhagavo brahmeti | tashchovāca |
tapasā brahma vijjñāsasva | tapo brahmeti |
sa tapo'tapyata | sa tapastaptvā || 1 || iti pañcamo'nuvākaḥ ||

Bhrigu came to the next layer of matter - namely vijnanamaya kosa and then applying the definition of Brahman, he arrived at the conclusion that samasti vijnanam is the cause out of which all the individual vijnamaya kosas are born by which they are sustained and unto which they go back. Therefore **vijnanam** **Brahma**.

For our understanding, we can take vijnanam as still subtler form of matter. Prana is subtler than annam; mind is subtler than prana, vijnanam is subtler than mind. To understand the gradation in the subtlety, we can use a general logic also. Always our activity in life is from jnana sakti to ichcha sakti to kriya sakti. These are the three powers we use to conduct our life.

jnana sakti - first thing we have is jnanam.

ichcha sakti - Once we have jnanam, that leads to desire. I think, I want these items, without knowing a thing I can never desire a thing. In the last century nobody would have had a desire for computer games. For that matter, in our childhood itself, we never had a desire for them. Why? Ajnanam. Therefore jnana sakti is responsible for the activation of ichcha sakti. Jnanam is karanam, ichcha is karyam. Therefore, jnanam is subtler, ichcha is grosser, because karanam is subtler, karyam is grosser.

Kriya sakti - once the ichcha sakti is activated, it will activate kriya sakti. It will not allow me to sit quiet. It will whip me into activity. Therefore, ichcha is the karanam for kriya. Kriya is indicated by prana, prana is made of samasti rajoguna; rajoguna

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stands for kriya. Therefore, vijñānamaya activates manomaya, vijñānamaya represents jñāna śakti, it activates manomaya which represents icchā śakti, which activates prāṇamaya which represents kriya śakti. If we are going from grosser to subtler, the direction is prāṇamaya to manomaya and vijñānamaya, Samastī vijñāna is also called Hiraṇyagarbha.

In fact, the very definition of Hiraṇyagarbha is- hiraṇyam sarvajñatvam garbhe antaḥ yasya saha hiraṇyagarbha.

You should not look at the dictionary meaning. According to dictionary, hiraṇyam means gold, garbha means womb; so hiraṇyagarbha means golden womb. That doesn't suit for Hiraṇyagarbha who is male. Garbha means within; womb only means within. We say time is the womb of all future events.

Similarly, Hiraṇyagarbha is said to be a garbha, because in him he contains hiraṇyam. Hiraṇyam literally means gold. Gold stands for unfading knowledge. Gold does not fade, knowledge also does not end. Gold is bright and knowledge is bright. So Hiraṇyagarbha means jñānam, that too sarva jñānam; garbha means within. Therefore, samastī vijñānam is Hiraṇya garbhaha. so Bṛigu concluded **vijñānam Brahma**.

Then that excitement did not last long, later he discovered vijñānam also is a karyam. So samastī buddhi also is a karyam. Samastī buddhi alone is called Mahat tatvam in Kathopaniṣad. Since this mahat tatvam is a karyam, it cannot be a karanam. We arrive at that through sṛiṣṭi and logic. Vijñānamayaḥ also is subject to change.

tad vijñāna - Having concluded thus and later was dissatisfied with that conclusion.

पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तः होवाच

। तपसा ब्रह्मविजिज्ञासस्व । तपो ब्रह्मेति । punareva varuṇam pitaramupasasāra | adhihi

bhagavo brahmeti | taḥ ovāca | tapasā brahma vijijñāśasva | tapo brahmeti |

- the same words are repeated. Father asked him to continue the enquiry. sa tapo'tapyata! sa tapastapta - he had crossed four kosas successfully. Then what happened?

6. Anuvāka - 6

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि
भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमेव्यो मन्प्रतिष्ठिता ।
स य एव वेदप्रतिष्ठति । अन्नवानन्नादो भवति ।
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान्कीर्त्या ॥ १ ॥ इति षष्ठोऽनुवाकः ॥

ānando brahmeti vyajānāt | ānandādhyeva khalvimāni
bhūtāni jāyante | ānandena jātāni jīvanti |
ānandaṁ prayantya bhisaṁviśantīti |
saiṣā bhārgavī vāruṇī vidyā | parame vyomanpratiṣṭhitā |
sa ya evaṁ veda pratīṣṭhati | annavānannādo bhavati |
mahānbhavati prajāyā paśubhirbrahmavarcaśena |
mahān kīrtyā || 1 || iti ṣaṣṭho'nuvākaḥ ||

Anando brama iti vyajanat - Here the word is anandaha. Bṛhgu skipped anandamaya kosa and he has come to ananda itself. So here the word ananda does not mean the kosa, it refers to the ananda atma itself.

tasya priyameva sirahpratista-Brahmanandavalli

Corollary - If you join these two statements, you get an interesting corollary. In the second chapter ananda was equated to atma- ananda atma. In this chapter, ananda brahmeti vyajanat - ananda is equated to Brahma. If you keep these two equations together, you get a third equation. What is that?

anandaha - atma - in the second chapter.

anandaha - Brahma - in the third chapter.

atma = anandaha (if you reverse it)

anadaha = Brahma. Therefore

atma = Brahma (a = b, b = c, a = c)

Atma and Brahma are one and the same ananda alone. Since here atma or Brahma is equated to ananda as Brahma itself the jagat karanam, we should understand that the word ananda does not refer to any experience. Here ananda is equated to Brahman, the jagat karanam. Then he himself explains it beautifully.

ananda eva khalu imani bhutani jayante - replace the word ananda with Brahman.

Brahmanaha eva imani bhutane jayante- from Brahman alone all the beings are born.

anandena jatani jivanti - because of brahman alone, all the beings exist.

anandam prayanti abhisamvisanti - they all go back to ananda.

What should be the meaning of the word ananda here? Generally, we translate the word ananda as happiness, ecstasy, joy etc. All these words represent varieties of experiences. Are experiences eternal or non - eternal? Every experience is finite, impermanent. That impermanent experience itself is a product, that product cannot be said to be the cause of everything. The karyam product cannot be said to be the cause, karanam. So here the word ananda refers to **chaitanyam**, the very **conscious principle**.

It does not refer to any experience which is temporary, but refers to the very **consciousness**. Then why do we use the word **anandaha**? Anandaha immediately refers to a temporary experience.

In this context, ananda refers to anantatvam. Whenever we use the word anandaha for atma or Brahman, ananda should be translated as anantaha. You should not translate it as happiness, because it becomes a fleeting experience and cannot go with Brahman. You cannot call it bliss, because bliss is again a fleeting experience.

Anandah = purnatvam = anantaha (satyam jnanam anantam). What is that anantatvam or purnatvam? It is nothing but chaitanya tatvam or sat tatvam, the chaitanya principle. Consciousness is here called anandaha. So anandaha, the sat chit atma brahma vyajanat.

Anandat eva means sat chit atmanaha eva khalvimani bhutani jayante

Corollary - Here also we can see another interesting aspect. Previously, when talking about consciousness, we have seen four points connected to consciousness. They are -

1. Consciousness is not a part, product or property of the body.
2. Consciousness is an independent entity which pervades the body.
3. Consciousness survives after the fall of the body

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4. The surviving consciousness is inaccessible.

In fact, you can extend these four principles to existence also. They are -

1. Existence is not a part, product or property of the body.
2. Existence is an independent entity which pervades the body. Existence is not an adjective, it is a noun.

Now you can extend this to happiness also. We think happiness is an adjective for a person- A happy man, a happy woman. It is a temporary adjective which comes and goes. According to Vedānta -

1. Happiness is not a part, product or property of the individual. Even though happiness appears as an adjective, happiness is an independent entity.
2. It pervades the body and makes the body mind complex, especially the mind happy, temporarily.
3. That happiness as an entity survives even after the fall of the body.
4. That surviving happiness tatvam is not accessible not because it is non-existent but because, the medium of expression is not there.

Therefore, happiness is not a property of the mind, but happiness is an entity by itself. It is otherwise called consciousness principle, otherwise called existence principle. It is that ananda, not adjective ananda. Adjective ananda is experiential, noun ananda is non - experiential.

anandena jatanijivanti ananda prayanti abhisamvisanti iti - Once he came to ananda, the consciousness principle, he was satisfied for good. On rethinking also, he found, unlike annam, pranam, manaha etc., the ananda, the atma, the consciousness principle is not an intermediary cause, but consciousness is the **ultimate cause**. How do you prove that? Again, we can use sristi and logic.

Sristi pramanam - sristi points out that consciousness is never a product, but the ultimate cause.

tasmadva etasmad atmana akasah sambhutaha - Brahmavalli

yukti pramaṇam - using logic also, we can arrive at the same thing. In the previous cases of vijṇam, maṇaha etc., we said they were subject to birth, because they were subject to change. Similarly, if consciousness also is subject to birth, then consciousness also would have been subject to birth. But we find that consciousness is the witness of all the changes, but itself does not undergo any change.

नजायतेऽप्रियतेवाकदाचिन्
नायंभूत्वाभवितावानभूयः |
अजोनित्यःशाश्वतोऽयंपुराणो
नहन्यतेहन्यमानेशरीरे || २- २० ||

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato'yaṁ purāṇo
na hanyate hanyamāne śarīre ||2- 20||

Since consciousness is nirvikaram, it cannot be a product. Therefore there is no other cause for consciousness. Therefore that is the **ultimate cause**.

Thus consciousness = ananda = Brahma

Brahma is otherwise called atma. Atma means aham the subject. Ananda brahmeti vyajanat means aham brahmasmi vyajanat. Therefore he was happy. There was no more further journey. He did not go back to his father at all. Father might have waited or perhaps he might have himself gone to the son to find out what happened. We don't know for sure. The Upanishad says Bhṛigu was satisfied. The teacher and the student had no more further work. The dialogue is over; the purpose also is over. Therefore the Upanishad, the master of ceremonies comes in.

saisa bhargavi varuni vidya - this wisdom, that I am anandaha and that I the ananda am brahman and that I brahman am the jagat karanam.

mayeva sakalam jatam, mayi sarvam pratisthitam
mayi sarvam layam yati, tad brahma dvayam asmyaham- Kaivalya 19

Everything is based on me. When we say me, which one should we take? Annamaya or pranamaya? Neither | manomaya or vijṇanamaya? Neither | Not even anandamaya, but only the -

pancha kosa vilakshana sakshi chaitanyam aham

Therefore this knowledge is given a new title. The previous title was **Brahma Vidya**, now this Brahma Vidya is given two new titles -

1. Bhargavi vidya - it is because it is received by the student Bṛigu.

Bṛiguna prapta iti Bhargavi.

2. Varuni vidya - The dictionary meaning of varuni means liquor. Here varuni means -

varunena prokta varuni

parame vyoman pratisthita - this wisdom started with annamaya kosa -anno brahmeti vyajanat -and culminated in the sakshi chaitanya atma. Pratisthita means culminated. It reached its climax in sakshi chaitanyam. Where is the sakshi chaitanyam located? parame vyoman - it is located in hridaya akasa inside the heart.

yo veda nihitam guhayam parame vyoman

In the hridaya akasa within the sakshi chaitanyam, this wisdom culminated.

Upanishad says, not only Bṛigu got the wisdom, but also whoever goes through the pancha kosa viveka, otherwise called tapas, will get this wisdom. It is valid even now.

yaha evam veda - whoever travels through the internal journey

Pratitisthati - he will get established in life, he will get settled in life. In materialistic world he should get settled in school, in job, in marriage, in children etc. Throughout the life we are working for settlement, being eternally unsettled. Upanishad says there is only one method of getting settled in life. That method is this wisdom.

Only with this wisdom, you will be settled. If you have any other accomplishment, it is only a fake settlement, because sooner or later, another responsibility looms. One who gets this knowledge gets settled means get freedom from unsettled condition of life, becomes relaxed, becomes comfortable.

I am O.K., you are O.K.,

They say this in transactional analysis. For sometime you are not O.K., I am O.K., before that you are not O.K., I am also not O.K., then you are O.K., I am not O.K., Both are O.K., statement does not come at all. Jivanmukthi means - I am O.K., you are O.K., the world is O.K., everything is O.K.

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Not only he will get spiritual benefit, he will also get worldly benefit. Many people do not understand spiritual benefit. Therefore, Upanishad tempts people for worldly benefit also. It is like giving Gita for management. Krishna spoke for something, it was taken for something else. Astanga yoga is taken to reduce blood pressure.

Annavaṇ annado bhavati - the grossest benefit is mentioned here. He will get plenty of annam. What is the use of having plenty of annam, if he cannot eat well? A person cannot eat salt because of blood pressure; cannot eat sour because of ulcer, cannot eat sweet because of sugar. Even a Vedantin can eat well. The idea is- the wisdom will keep even your physical health alright because most of the ill - health is caused by psycho - somatic problems.

mahaṇ bhavati - he will become great in the world in different fields.

prajaya - he will get wonderful children. If it is in the case of a sanyasi, it should be translated as sishyas. (This also is chanted when a sanyasi comes). All the students are as good as children because -

tvameva mata cha pita cha

pasubhi:- if there are many disciples, gurukulam is required. Once gurukulam comes, all the other things are required. Therefore pasubhi - he will get plenty of wealth to teach and spread the message. Literally pasu means cattle, cattle stands for wealth.

brahmavarcasena - he will be great because of his very personality. Brahmavarchas means an attractive personality, brilliant personality, because of the very wisdom. There is brightness in his face because he is happy.

mahaṇ kirtya- Not only he will be great in terms of praja, pasuhu and brahma varchasa, he will become famous. Any teacher will be well known in the society, because the students are always after the teacher. Therefore, he will become a famous teacher also. This is loka phalam. Pratista is the spiritual benefit. With this the pancha kosa viveka part is over.

Class 46

In the first six anuvakas, the Upanishad gives the summary of Brahma vidya because Brahma vidya has been elaborately talked about in the second chapter. In this summary, through pancha kosa viveka- jivatma paramatma aikyam was revealed.

Brahman was defined as jagat karanam and that Brahman was equated with pancha kosa vilakshana atma. The jagat karanam Brahma is identical with pancha kosa vilakshana atma. This is brahma - atma aikyam. The Pancha kosa vilakshana atma was named **anandaha** - ananda atma.

Thus anada brahmeti vyajanat - means pancha kosa vilakshanaatma vijanat. Thus in brahma - atma aikyam the teaching reaches its culmination. This systematic, panchakosa vichara was named **tapas**. This is a unique tapas in the context of Vedanta. In the context of veda purva bhaga, tapas is in the form of upavasa, in the form of varieties austerities, but in the context of vedanta, tapas does not involve self denial, tapas involves one - pointed enquiry.

manascha indriyascha aikagram paramam tapaha

Thus panchakosa viveka rupa tapas was discussed. Incidentally the necessity of a guru was also indicated through the story. In the story Bhrigu approached his father Varuna. Even though Bhrigu was a great rishi, that does not give him freedom for enquiry - when Bhrigu maharshi required a guru what to talk of ordinary people?

In this portion, the important thing often quoted is - Brahma lakshanam - the definition of Brahman as sristi, stiti, laya karanam. In fact the entire Bhrigu Valli is well known for this definition. With this the first part of Bhrigu Valli is over. The teacher gave the Brahma Vidya phalam also. What is the benefit of Brahma Vidya?

ya evam veda pratisthati - first he will be psychologically settled. Samsara can be defined as permanently unsettled mind. Jivan mukti can be defined as enjoying a psychologically settled condition all the time; relaxed condition, relieved conditioned, lightened condition. Enlightened is lightened. Also worldly benefits were mentioned -

mahan bhavati prajajaya pasubhirbrahmavarcaseana mahan kirtya

With this the first part is over.

7. Anuvaka - 7

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् ।
शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् ।
शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।
अन्नवानन्नादो भवति । महान् भवति प्रजया
पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥ १ ॥

annam na nindyāt | tadvratam | prāṇo vā annam |
śarīramannādam | prāṇe śarīram pratiṣṭhitam |
śarīre prāṇaḥ pratiṣṭhitaḥ | tadetadannamanne pratiṣṭhitam |
sa ya etadannamanne pratiṣṭhitaṁ veda pratiṣṭhati |
annavānannādo bhavati | mahānbhavati prajāyā
paśubhirbrahmavarçasena | mahān kīrtyā || 1||

In the following anuvakas, the Upanishad is going to prescribe certain meditations or upasanas. All these meditations are meant to prepare the mind for self knowledge. Along with these meditations, the upanishad gives certain disciplines also. Four to five disciplines, otherwise called vratams, are suggested. Most of the disciplines or vratams are connected with annam.

Why annam is given so much importance? The reason is annamaya kosa happens to be the first stage of vedantic enquiry. That is our grossest personality and our maximum identification is with annamaya. In fact most of our worries are connected with annamaya; most of our time and energy are also spent for security and any form of security is annamaya.

This annamaya is the grossest form of I. Beginning with the grossest form of I, we reach the subtlest form of I. Therefore to reach the subtlest I, the annamaya happens to be the first rung of the ladder. Therefore, to express our gratitude towards annamayam, we have got a special respect for annam which is the essence of annamaya.

Why is it called annamayam? It is because it is made up of annam. Therefore several vratams are given connected with annam. This is one series of topic - disciplines or vratam.

Virat upasana-

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A particular meditation rule is going to be prescribed in the three anuvakas. The intention behind these meditations is learning to look at the whole world as the body of the Lord. The Upanishad wants to give us a new perspective.

What is that new perspective? The Universe is not a fragmented one, but the whole universe is like the body of one cosmic organism. Therefore we can look at the universe as Eswara sariram and that macro Eswara is called **Virat Eswaraha** or **Hiranyagarbha Eswaraha**. This is a very important and unique teaching of the Veda.

In the other religions, also the concept of God is there, but in all other religions, God is separate entity, remaining away from the world in some unknown, unseen, unseeable place. Such a concept of Eswara is technically called **Tatasta Eswaraha**. Tatasta Eswaraha means a Lord who is away from the world, who is away from us - the jivas - and somewhere safely. Vedanta says, Eswara is not away from the world, in fact the very world is a manifestation of Eswara.

How can we assimilate this concept? How can we say, the whole universe is one body. I see things as far apart, how can I look upon the world as one whole principle. To assimilate this idea, we generally take the example of our own body.

If you study the individual body, there are several organs in the body. Even though, there are many organs, why do we look upon the whole bunch of organs as one organism?

There is only one logic - even though there are several parts, they are all inter-connected to one whole. No organ is an isolated entity, every organ is invisibly connected to every other organ. In fact every organ is inter-dependent. Therefore, we count it as one principle - That is why, if any organ is affected, every other organ is affected.

Take one diabetes. Only pancreas is affected first, but gradually every other organ is affected - eyes, heart, feet, brain etc. Even though the organ is in one corner of the body, invisible, it is connected to every other. The connection is to be appreciated, it is not physically perceptible.

If you apply this principle, the Upanishad says the whole cosmos also is like one whole organic principle. It is like one organism, because every part of creation is connected to every other part of the creation. Why are they now studying about

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environmental balance and ecological balance? Somewhere de-forestation takes place and they talk about its consequences like no rain, famine, suffering of people etc. Thus, the more we study the various parts of creation, the more we understand the interconnectedness between human beings and animals; human beings and plants; human beings and rivers; human beings and forests; human beings and the sun. They call it **butterfly effect**. Some small disturbance caused by a butterfly's throbbing wings can affect the distant galaxy. Somebody said, 'you cannot pluck a flower without disturbing a star.' It all looks like a poetic statement. It is not poetry, it is true. Everything is interconnected. This alone they call symbiotic relationship.

Now the Upanishad wants to reveal this interdependence of the creation. As a sample the Upanishad takes three pairs of objects and asks us to practice a meditation. What is the meditation? Seeing the inter-dependence of each pair. We should take each pair and see how one is dependent on the other. This interdependence is presented in the form of two types of relationships.

1. **anna - annada sambandhaha** – consumer-consumed relationship. For example, when we are alive, we consume things from nature in the form of plant etc. After our death, the earth consumes the body. At one time, we consume - we are the consumers and the world is consumed. At another time, the world becomes the consumer and we become consumed. Consumed is called annam and consumer is called annadaha.

2. **Pratista - pratisthita sambandhaha** - mutually supporter - supported relationship

If you take any pair, each one mutually supports the other. For example, when we are born as children, incapable of managing ourselves, we are supported by the parents. Parents provide everything - food, clothing and shelter. How much do they charge? Nothing! As children, they are supported and the parents are supporters.

When the very same parents grow old they will not be able to do anything because it is their second childhood. What all problems are there for children, old people have them, including adamaṇṇa. Whatever it is, now it is the children's responsibility to support the parents.

Thus at one time the children are supported and at other time, they become supported. This is called pratista - pratisthita sambandhaha.

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Even in the gurukulam days also, when the brahmachari studies in the gurukulam, the gurukulam provides everything free of cost. They went with the dress on the body. The idea is - when the brahmachari completes the education and becomes a grihastha he should not forget the gurukulam he studied in. As a grihastha, as a part of Brahma yajna, he has to support that gurukulam.

So is the gurukulam the supporter or the supported? At one time, it is the supporter, at another time it is supported. We can extend this to anything.

Thus there is anna - annada sambandha and pratista - pratistitha sambandha between three pairs of objects.

1. **Prana- sariram** - The first pair is given in the seventh anuvaka - prana and sariram. What should be our upasana? Seeing the anna annada sambandha between prana and sariram; similarly pratista - pratistitha sambandha between prana and sariram.

2. **agni - jalam** - 8th anuvaka. We should see anna - annada sambandha and pratista - pratistitha sambandha between agni and jalam

3. **prithvi - akasa** - 9th anuvaka. We should see anna - annada sambandha and pratista - pratistitha sambandha between prithvi and akasa.

If you take these three pairs and practice the upasana, your mind begins to see the interconnectedness of everything. In fact, dharma is defined as a life style in which this cosmic interdependence is not disturbed. When I am cutting the trees in the city, I am disturbing the balance between the trees and the human beings.

Bhagavan has intelligently balanced these two: we breathe in oxygen and breathe out carbon-di-oxide whereas the plant kingdom breathes in carbon-di-oxide and gives out oxygen. What a nice interdependence! By destroying the trees, which are called the lungs of the society, we are getting lung problems and various other diseases. This is called cosmic disturbance of rhythm or harmony. If I am aware of the sristi, cosmic orchestra, whatever I do will not be apasruti.

Imagine people are chanting guru stotram. There is a particular pitch for that. Imagine there is one person who doesn't understand what is sristi. If he chants in a totally different sristi, it is so jarring and disturbing. Similarly, adharma is disturbance of the cosmic harmony. The negative harmony will not be felt immediately but after decades they discover some effects which are irreversible.

Evam pravartitam chakram naanuvartayateeha yah; aghaayur indriyaaraamo mogham paartha sa jeevati.Gita 3 - 16

A gross, immature, selfish person is one who is not aware of this balance in the family, in the society, in the nature. Therefore his selfish life destroys the whole creation. Thus this is a very beautiful meditation.

In fact in the daily sandhya vandanam, we are asked to be aware of the cosmic balance. In the navagraha tarpanam - adityam tarpayami, somam tarpayami, angarakam tarpayami, budham tarpayami, brihaspatim tarpayami- what do you mean by tarpayami? I am aware of this solar system and its inter connectedness. I don't want to forget the totality in my preoccupation with my family duties. Prachye dise namaha, dakshina dise namaha - we have to be aware of the cosmic balance. Therefore we can say these three upanasanas together is equivalent to virat upasana or viswarupa upasana. It is very useful before understanding nirgunam Brahma.

We should move on from eka rupam to aneka rupam and to arupam. Without the Viswarupa appreciation, nirgunam Brahma cannot be appreciated. This is the topic in seventh, eighth and ninth anuvakas. With this background, we will go to the details.

The first vratam:- annam na nindyat - the first vratam or discipline is given. What is that discipline? Annam. When you are given food for eating, do not criticize the food that has been served. Na nindyat - don't complain that salt is less, spices are less etc. Some people are experts in criticizing however well it is cooked. First give it up.

yadrucha labha santustaha

If you have got good food, you have got punya prarabdham, otherwise you get what you deserve. Never complain against annam. Stop it! From when onwards? From tonight itself, Upanishad is asking you not to criticize food.

tad vratam - it should be taken as a vow because annam brahmeti vyajanat

annam is brahma. That is the first stage of Bhṛigu's discovery. Annam is god and therefore don't criticize.

The first pair - pranam and sariram

anna-annada sambandha

prano va annam - from one angle, the prana sakti is comparable to annam sariram annadam - the physical body is as though the consumer. So prana is consumed, sariram is the consumer. When you look from another angle, the roles get reversed.

Pranova annadaha sariram annam (we have to supply these two sentences)- So from a different angle, prana and sariram become consumer and consumed respectively.

How are we to assimilate this concept? When we are breathing, the external prana sakti or prana vayu is taken inside the body and therefore the body becomes the consumer and the pranavayu is consumed through the nose. Therefore, at the time of breathing - prana is annam, sariram is annadaha.

If you look at it from another angle, especially when you are doing activity and you are sweating out (to reduce obesity) prana is activated and when prana becomes active, it eats up the extra weight in the body. Therefore activated prana consumes your own body (extra fat is consumed). Therefore body becomes annam and activated prana becomes annadaha.

pratista- pratistitha sambandhaha

prane sariram pratisthitam - body is supported by the prana.

sarire pranat pratisthitah - prana is supported by the sariram.

First prana is the supporter, sariram is supported.

Next sariram is the supporter, prana is supported. How?

You can see how both are mutually dependent. The body cannot be alive at all, if it is not backed by prana sakti. This physical body is alive and sentient only because of prana sakti. From this angle we can say prana is the supporter to keep the body alive. That's why when somebody dies, we say prana has left, that is the support is gone and body becomes a corpse.

When you look from another angle, prana sakti, which has to energy, the capacity to act can function only when it is enclosed in a body. Therefore, body enclosure is required for prana to function. That's why, after death, prana is very much there, but

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that prāna cannot do any activity until that prāna finds another body enclosure. Thus body supports the prāna as an enclosure for the prāna to be functioning.

Therefore, for body to be alive prāna is required, for prāna to be functioning, the physical enclosure is required. If the prāna can be active without the support of the enclosure, let's say the pages of the book will be turned, you will run away. So it requires a cabinet called sarīram. So sarīram supports the prāna in its activity, prāna supports the sarīram to be alive.

Therefore their relationship is pratishta - pratisthita sambandhaha.

tad etad annam ane pratisthitam - What is the conclusion? annam number one refers to prāna and annam number two refers to sarīram; annam ane means - annam number one (prāna) and annam number two (sarīram) pratisthitam means - are mutually supported. There is interdependence between them.

This is the meditation to be practiced.

sa ya etad annam ane pratisthatam veda - veda means upasanaṃ karoti- meditates. So the Upaniṣad is giving the phalam here. It says, whoever meditates upon the mutual dependence of prāna and sarīram, that meditator will be well supported in his life. He need not worry about old age. Somebody or other will provide him things as a result of this upasana.

pratistha upasanena pratistham prapnati

Not only he will get good food support from family, from world, from society, from nature etc., he will get other worldly benefits also. What are they?

annavan annado bhavati ! mahan bhavati prajaya pasubhirbrahmavarcasena ! mahan kirtya - we have already seen this line in the previous anuvaka. To condense it, they will get all the worldly benefits like name, food, fame etc.,

8. Anuvaka - 8

अन्नं परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् ।
ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् ।
ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।
अन्नवानन्नादो भवति । महान् भवति प्रजया
पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥ १ ॥

annam na paricakṣīta | tadvratam | āpo vā annam |

jyotirannādam | apsu jyotiḥ pratiṣṭhitam |
jyotiṣyāpaḥ pratiṣṭhitāḥ | tadetadannamanne pratiṣṭhitam |
sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati |
annavānannādo bhavati | mahānbhavati prajāyā
paśubhirbrahmavarcasena | mahān kīrtiyā || 1 ||

Second vratam- annam na paricaksita - The second vratam is given. Don't waste the food in the leaf or plate. Literally paricaksita na means don't reject. That means don't leave the food in the plate. Wasting food is showing disrespect to annam. They say that if you waste food, in old age you will go without food. Therefore, if you don't want that pathetic condition, don't waste.

Suppose I am already full? Suppose I eat in spite of the stomach being full, it is disrespecting the body. Now I am stuck. Should I disrespect annam or should I disrespect the annamaya? The best method is -don't bring in such a situation. Make sure that you avoid such a situation - Take only whatever you can eat, so that you don't leave anything on the plate.

Suppose the one who serves goes on serving and serves more than you can eat, naturally you will be forced to leave food; you keep on emptying, they keep on serving. That papam does not go to the eater, that papam goes to the person who serves too much. So be careful in serving also. Then there will be no occasion to disrespect annam also and annamaya also. This is your vratam.

Second pair- agni and fire

annam annada sambandhah

apo va annam – apah means jalam (water) and it is consumed

jyotih annadam - jyotih means agnihi (fire) and it is the consumer.

We have to add two sentences where the role is reversed

apo va annadaha - from another angle, water is the consumer

jyotih annam - fire is the consumed.

How do I assimilate this idea? By looking at the external world and the internal body, we can understand this.

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At the internal level, when we drink water, the water is consumed by the vaiswanara agnihi inside. The digestive fire is called vaiswanara agnihi, samana prana. That internal agni is the consumer, and water is consumed.

From another angle, when externally you quench the fire by pouring water when there is a fire hazard, water consumes the fire. Fire looks as though eaten by water

Externally water is consumer, fire is consumed.

Internally fire is consumer, water is consumed.

Class 47

From the seventh anuvaka onwards the Upanishad gives the preparatory steps to make the mind ready for knowledge. These are in the form of upasanams and vratams. In seventh, eighth and ninth anuvakas, three vratams are given, along with a form of meditation which is similar to viswarupa upasanam.

Three pairs of things are taken and then the interdependence of each pair is revealed, so that we will understand the universe is an interdependent creation. Therefore, it is like one cosmic organism. It is the viswarupa of Eswara.

First pair - sariram and prana

Second pair - agni and jalam

The interdependence of these pairs were revealed in the form of -

anna - annada sambandha - mutually they are consumer and consumed.

pratistha - pratisthitam sambandha - mutually they are supporter and supported.

With regards to agni and jalam

1. anna - annada sambandha - From the individual angle, agni seems to be the consumer and jalam is the consumed.

From the external angle, when the fire is quenched by water, the roles seem to be reversed.

Agni is there in our own body in the form of the digestive principle, which we call jataragni or vaiswanara agni. It is nothing but samana pranaha. That is why when we are thirsty, we use the expression dahaha. Daham means the burning of the inner system because the samana prana, the digestive fire, is activated and therefore we give water. The inner fire consumes the water that we take. So from this angle agni becomes the annadaha and jalam becomes annam.

When you take the same pair outside, when there is fire, somebody extinguishes the fire by pouring water, the fire is as though consumed by water. So from that angle, water is the annada - the consumer, agni is as though annam - consumed by water.

Thus, between agni and jalam, there is mutual anna - annada sambandha.

2. Pratistha - pratisthita sambandha - They mutually support each other. How do they support each other? Agni is the supporter of jalam, based on the sastric description of creation. When you study the creation, as revealed by sastra, you know -

akasad vayu, vayoragni, agneh apaha

from akasa vayu is born; akasa is karanam, vayu is karyam; from vayu, agni is born; vayu is karanam, agni is karyam; from agni jalam is born; agni is karanam, jalam is karyam. It is this portion that is relevant to us

agni jalasya karanam; jalam agnehe karyam

corollary - karanam is always the support for karyam. Karanam is always the pratistha of karyam; just as the gold supports the ornaments, gold being the karanam; just as wood supports all the furniture, wood being the karanam. So agni is pratistha, jalam is pratisthitam. Thus they have got pratistha - pratisthita sambandha.

When you look from another angle, jalam becomes the pratistha and agni becomes the pratisthitam. Jalam is the supporter and agni is supported. In what context do we find thus? In two contexts -

1. One commentator writes, when there is rain bearing clouds, there we experience lightning. The rain bearing cloud is the cause for lightning. Rain bearing cloud is jalatatvam and lightning is agni tatvam. Therefore from that angle, jalam is the support, the cause for the arrival of the agni tatvam. Therefore jalam is pratista and agni is pratisthitam.

2. When we study our own body condition - our physical body has got agni tatvam. How do we experience the agni tatvam? In the form of the body temperature. We know that we should have a constant temperature of 98.4 Fahrenheit. Externally, the temperature is changing violently. But even though the external temperature is changing the agni tatvam in the individual is maintained and supported.

How does nature manage to maintain the temperature? The method is jala tatvam only. When the temperature goes beyond, by sweating (by giving up water) the body temperature is maintained. When we are sweating too much, we will feel very uncomfortable, but if only we don't have the sweating mechanism, we cannot survive for long. So whenever we sweat, instead of cursing, we should learn to thank the Lord.

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There was a peculiar case of a boy, in whom the sweat glands were not functioning properly and the body will not be able to survive. Therefore they had to invent a special mechanism spending lots of money to maintain sweating. We are cursing the god given gift to us. So sweating the water out is for maintaining the body temperature. It is also maintained by intake of water. So by the intake and exit of water, Bhagavan has invented an ingenious system. It is the thermostat of Bhagavan. Therefore the bodily agni tatvam is maintained by jalatvatvam.

apsu jyotih pratisthitam | jyotisyapah pratisthitah -

Therefore jalam is pratistha, bodily agni is pratisthitam

Thus agni and jalam have pratistha - pratisthita sambandha. Interdependence is evident.

Then the Upanishad says may you meditate upon this inter dependence; not only between agni and jalam but the entire cosmic phenomenon; the ecological harmony; the environmental balance.

sa ya etad annam anne pratisthitam veda pratisthati - if this sambandha is meditated upon (veda does not mean knowledge, it means meditation), the phalam is pratisthati. Because he meditates upon pratistha, the benefit is also pratistha. Remember the general rule of meditation-

yatha yatha upasthe, tadeva bhavati

Whichever aspect of the creation, you meditate upon, in that aspect you grow. Take the simple law -

as you think, so you become

This is the principle of meditation. He will not only get the pratistha phalam, he will also get the other benefits too. What are they?

annavan annado bhavati! mahan bhavati prajaya pasubhir - brahmavarcasena mahan kirtya - should add mahan to everything - prajaya mahan; pasubhi mahan; brahmavarcasena mahan; kirtya cha mahan bhavati. This particular portion is the repetition of what is said in the seventh anuvaka. With this, the second meditation is over. Two vratams and two upasanas have been taught.

9. Anuvaka - 9

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् ।
आकाशोऽन्नादः । पृथिव्या माकाशः प्रतिष्ठितः ।
आकाशे पृथिवी प्रतिष्ठिता ।
तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।
अन्नवानन्नादो भवति । महान् भवति प्रजया
पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥ १ ॥

annam̐ bahu kurvīta | tadvrataṁ | pṛthivī vā annam̐ |
ākāśo'nnādaḥ | pṛthivyāmākāśaḥ pratiṣṭhitaḥ |
ākāśe pṛthivī pratiṣṭhitā |
tadetadannamanne pratiṣṭhitam̐ |
sa ya etadannamanne pratiṣṭhitaṁ veda pratitiṣṭhati |
annavānannādo bhavati | mahānbhavati prajayā
paśubhirbrahmavarcaṣena | mahān kīrtyā || 1 ||

Third vratam-annam bahu kurvita - the third vratam is given. May you produce plenty of annam. Let there not be scarcity or famine. Let there be plenty to eat, let there be prosperity. Even if you produce more than what you require, may that extra produce be shared with all the people because that is the basic necessity for survival. Only after that, all other higher pursuits are possible. Therefore annam bahu kurvita.

It can be in the form of grains also. May you cook a little bit extra for annadanam. Don't cook for we too, ours two alone, but cook for somebody else also and distribute. For that purpose may you produce more.

tad vratam - that also must be your vratam; your discipline. You should not think of yourself only. You should learn to think of others also. Let your mind expand, let your mind have consideration for others. In fact some people say that ekadasi upavasa has got so many benefits, but one benefit is to know what is hunger. Only when we practically go through the pangs of hunger, then alone we will know when the other person is hungry, how much pain the other person undergoes - Therefore also, ekadasi upavasa is prescribed. In short, you should be able to identify with others. Tad vratam- this is the third vratam.

Third pair - prithvi and akasaha

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Prithvi means earth, akasaha means space. This pair also has got both the sambandhas.

anna - annada sambandha - at the individual level, when you take various objects in the creation, they are all nothing but various forms of earth only. They are prithvi vikara only. We are all very much aware of it in the small flats we live in. We sell the sofa set because it is consuming (eating) a lot of space. In one house the chair also is a plastic chair, they have a nail to the wall, the chair can be hung to it. So we know all the objects consume space. From the angle of independent objects, earth is the consumer of space by occupying.

From another angle, the space becomes the consumer. How do you say so? Again we have to go back to the creation principle. The order of creation is -

akasad vayuh! vayoragnih!

The scriptures point out when there is pralaya (the resolution of the whole creation) the dissolution takes place in the opposite order. In the opposite order means - it starts from earth. When you talk about creation, you start from space. When you talk about destruction, you have to start from earth. Therefore, the scriptures point out, the earth resolves into jala tatvam, and jala tatvam resolves into agni tatvam, agni tatvam resolves into vayu tatvam, vayu tatvam resolves into akasa tatvam. Therefore the prithvi, the earth, is ultimately consumed by akasa. Therefore akasa is consumer, the earth is consumed. Thus they have the mutually anna annada sambandha.

Pratistha - pratisthita sambandha - From the cosmic angle, since the akasa is the karanam for the other four elements, all the four elements including the earth, are products of akasa. Remember akasa, according to sastra, is not emptiness. The space is considered to be the subtlest form of matter; akasa is karanam for everything.

Akasad vayuvaronagnih! agnerapah | adbhayah prthivi!

Akasa is the karanam, the earth is the final product karyam. We know karanam supports the karyam. So akasa becomes the pratistha, karanatvat and prithvi becomes pratisthitam, karyatvat. Therefore they have got pratistha- pratisthita sambandha.

Now we have to see the other way round also. Prithvi is the prathista, the supporter and akasam is the prathistitam, the supported. How? Again, when you look at the

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individual plane, you know that akāsa has the accommodating capacity, akāsa is useful for all vyavahara, but if space has to be useful for transaction, it has to be enclosed within an enclosure. This hall is useful, because this space is accommodating us and the space is useful only when it becomes a hall.

Hall is not a name for the walls, because walls are not useful. Hall is the name for the enclosed space. What accommodates water is not the vessel, but what accommodates is the space. What is the role of vessel? Vessel provides an enclosed space, which alone is useful for transaction. Therefore space becomes useful only when it is enclosed. Therefore space requires the support of an enclosure.

When you say, you are building a house, a house is not the wall, house is the inside space and house alone houses you. But the space becomes a house housing the people only because it is blessed by or supported by the wall. Therefore, what is supporting the space? The enclosure! The enclosure is made up of prithivi. Therefore prithivi tatvam as an enclosure supports akāsa to make the akāsa useful and transactable.

akāsasya vyavahara योग्यता सिद्धयार्थम्

If akāsa should have a functional capacity, it requires the blessing of prithivi in the form of an enclosure. Therefore, from this angle, prithivi is the supporter as the enclosure and akāsa is supported. Thus they have got mutual pratistha - pratisthita sambandha also. Now look at this mantra -

prithivi va annam! akase annadah -

We have to add two more sentences as we did before -

prithivi va annadah akasa annam

Therefore they have anna - annada sambandhaha

Prithivyaṃ akāśaḥ pratisthitah! akāśaḥ prithivi pratisthita - these two sentences reveal their pratistha- pratisthitah sambandhana. Therefore, the conclusion is- everything in the creation is mutually dependent.

tad etad annam anne pratisthitam - everything is interdependent.

sa ya etad annam anne pratisthitam veda - the one who meditates upon this cosmic symbiotic relationship. The phalam he gets is -

Pratisthati - in life he will be supported. As somebody nicely said, if you want the society to support you, make yourself inevitable, indispensable for the society. If the society finds that your existence is useful to the society, the society will go out of the way to dress you, to feed you, to give any amount of money also for the treatment. On the other hand if you are parasite on the society, only consuming all the time, the society will consider you to be a burden. Even if you are dying on the road, nobody will bother. So if you contribute, you will be contributed too. You give, you will be given. This is called symbiotic relationship. This is the pratistha phalam.

annavan annado bhavati! mahan bhavati prajaya pasubhir - brahmavarcasena ! mahan kirtya - He will get the worldly results also- **annadaha bhavati; prajaya mahan bhavati; pasubhir matan bhavati' brahmavarcasena mahan bhavathi; kirtya mahan bhavati.**

Thus three pairs are taken to see the interdependence. We should remember that it is not compulsory to take these three pairs alone. Modern science is regularly proving, how the whole creation is interconnected. How? If vayu is polluted, your life is in danger, if jalam is polluted your life is in danger, if earth is polluted, your life is in danger. So what is important is, the universe is one cosmic organism. That is what is given in the Vishnu sahasranama -

Bhoo padau yasya nabhir viyadasu ranila schandra suryaau cha nether. The cosmos is perumal (perum al - God) Thus these upasanas become viswarupa upasana.

Corollary -Sankaracharya adds an important corollary for this portion in his commentary. It is an incidental corollary which is useful for our vedantic knowledge also. What does sankaracharya say? He says, if everything in the creation is interdependent, we come to know that nothing in the creation is independent. Sankaracharya points out that, if anything has got a dependent existence, that is technically called mithya. Mithya is that which does not have an independent existence of its own. Therefore, the conclusion is, the entire creation is mithya. Whatever you experience is mithya because it is dependent. If you know the entire creation has borrowed existence, dependent existence, then there must be something else, other than the universe, other than the mithya prapancha; then there

must be some adhistaṇam. That adhistaṇam is the one which lends existence to the entire creation. That adhistaṇam is called Brahman.

Even the subject and object are interdependent because subject cannot enjoy the subjectness without the object. The object cannot enjoy the objectness without the subject. Therefore vedānta says subject also is mithya, object also is mithya; pramāta also is mithya, prameyam also is mithya - because they are all interdependent. Even teacher cannot enjoy the teacherhood without the blessings of the students. The students cannot enjoy the studenthood without the teacher. Similarly, parent -child, husband-wife relationship.

pramātru prameya vilakṣhaṇa

Other than the subject- object, there must be some reality, which is called turiyam in maṇḍūkya language. Therefore Saṅkarācārya points out that this upasāna helps in understanding the mithyatvaṃ of the universe. The universe enjoys only an empirical reality, but not an absolute reality.

With this, the viśvarūpa dhyaṇam or Virat upasāna part is over.

10. Anuvāka - 10

नकञ्चनवसतौप्रत्याचक्षीत।तद्व्रतम्।
तस्माद्ययाकयाचविधयाबह्वन्नंप्राप्नुयात्।
अराध्यस्माअन्नमित्याचक्षते।
एतद्वैमुखतोऽन्नंराद्धम्।
मुखतोऽस्माअन्नंराध्यते।
एतद्वैमध्यतोऽन्नंराद्धम्।
मध्यतोऽस्माअन्नंराध्यते।
एदद्वान्ततोऽन्नंराद्धम्।
अन्ततोऽस्माअन्नंराध्यते॥१॥

na kañcana vasatau pratyācakṣīta | tadvratam |
tasmādyayā kayā ca vidhayā bahvannaṃ prāpnuyāt |
arādhyasmā annamityācakṣate |
etadvai mukhato'nnaṅrāddham |
mukhato'smā annaṅrādhyate |
etadvai madhyato'nnaṅrāddham |
madhyato'smā annaṅrādhyate |
edadvā antato'nnaṅrāddham |
antato'smā anna rādhyate || 1||

Transcription of Swami Paramartha's Talks by Smt. Madduri Rajyasri

Now begins the tenth and final anuvaka of Bhrigu Valli. In this portion the Upanishad introduces two more vratams or vows or disciplines. In the previous three anuvakas we have been given -

annam na nidhayat; annam na paricaksita; annam bahu kurvita

Here two more are given- one is athidi puja. It has already been mentioned in Sikshavalli.

Matru devo bhava, pitru devo bhava, acharya devo bhava, athidi devo bhava

the athidi puja is one vratam. Next one is annadanam

4. athidi puja - Kanchana vasatau na pratya caksita - When a person comes to your place, seeking shelter (vasati) na pratya caksita - may you not refuse. This advice should be taken keeping in mind the vedic tradition and society because in those days, hotels were not there and food could not be sold. Therefore they had to necessarily depend upon somebody or other, but now-a-days we need not create problem for others by becoming a guest. Don't go unless you are invited. If the people are unknown, never do that. Even the police advice is if an unknown person comes, never allow that person inside.

Athidi puja is the vratam given at a particular time and particular tradition. We should understand the spirit and we have to act according to the situation. But the idea is - when a guest comes without his planning and our planning, it is taken as the will of God. That was the original spirit, but now it is difficult to implement.

Tad vratam - Once you have allowed a guest to stay, naturally you have to provide food. You cannot ask the athidi to wait outside and quietly eat inside. According to dharma sastra - **athidah tistati dwari kyapo gruhnati vyo naraha, auposanam sura panam, annam gomansa bhakshanam**

When an athidi is standing outside, if a person without asking the athidi to eat he quietly eats within, auposanam - taking water is equal to drinking liquor and taking food is equal to eating beef. Such powerful dharmasastra rules are there!

Once you accommodate a person, you have to share the food. Since there were more athidis, one should always have extra annam. Therefore the Upanishad advices - tasmat - since you have to entertain the athidis and consequently feed them, always have extra stock. Dayananda swami says, a house is not a home if

cooking does not take place. Agni is supposed to be griha patihi. It is called garhapatya agni. Even if we eat brought over food, we cannot offer it to the guest. Since, whatever we are going to eat is offered to the lord first, we have to cook. Therefore, in our tradition, a home is a home only when cooking is there.

tasmat bahu annam prapnuyat - since you have to feed others, may you always have plenty of annam. How to procure? Upanishad says how you procure, I don't know - yaya kaya ca vidhaya - somehow you have to procure plenty of food. Somehow means by some legitimate means. Somehow does not mean beg, borrow or steal.

When an athithi comes to your house, already the guest is going to feel guilty because he is imposing himself upon you, the householder; therefore it is the responsibility of the host to remove the guilt on the guest. How does he do? By pointing out, your arrival is not a burden for us. We are prepared for such contingencies, you can also join, we have plenty. The upanishad says this - asmai annam aradhi - for this unexpected guest also. Expecting such contingency was there in vedic tradition, so for asmai the unexpected guest; annam - the extra food; aradhi - has already been prepared. Therefore it is not going to disturb our routine or our arrangement, please come and join.

iti acaksate - acaksate means declare. Who declares? The householder declares. Declares to whom? To the guest. What do they declare? Declare that annam is there, therefore you can come and join.

Class 48

In the tenth anuvaka, the Upanishad prescribes some more vratams as well as some more upasanams. Two vratams are introduced in the beginning -

1. athithi puja - honouring a guest if he happens to visit you
2. annadanam—

na anna udaka saman danam
na dwadsya param vratam
na Gayatraya paro mantraha
na matur daivatam param

There is no danam equivalent to annadanam and jala danam

There is no vratam equal to ekadasi upavasa vratam

There is no mantra which is as great as Gayatri

There is no deity as great as one's own mother

This is a popular verse. What is relevant for us is -na anna udaka saman danam. Therefore, the Upanishad instructed - for the sake of anna danam may you procure enough of annam by one legitimate method or the other.

tasmat yaya kaya ca vidhaya bahvannam prapnuyat

It is not enough if we have enough of grains, but we should have the heart to share also. Some people may not possess, and therefore they don't give, but some people may possess, but still may not have the heart to give, that generosity is a faculty that requires lot of punyam to acquire.

sateshu jayate suraha
sahasreshucha panditaha
vakta sata sahasreshu
data bhavati va nava

Among hundreds of people, there will be only one truly courageous person. Courage is a rare faculty. Scholarship and wisdom, we can find in one among thousands. Even among scholars there will be only one among lakhs, who has the capacity to communicate what he knows. Courageous man is rare: wise person is rarer; a good communicator is the rarest; but a person who is really willing to give things to others,

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a generous person, perhaps does not exist at all in the world. It is the rarest of the rarest. Generous person may be there, may not be there.

For the heart to give, it requires freedom from internal bankruptcy. As long as there is internal bankruptcy, even if you have got crores and crores, you cannot give. That inner richness is the pre-requisite for danam. A person with ten rupees in hand may part with one or two, but a person with one crore rupees may not be able to part with one rupee. Therefore danam primarily depends upon the internal condition, rather than the external condition. Therefore the Upanishad says- may you express your willingness to share with others.

aradhi asmai annam iti acaksate - those generous minded people tell the guests and visitors that they have got enough to share with and therefore they need not feel bad or guilty. Asmai refers to the athithi; annam aradhi - annam has been prepared; rath dhatu - it is a rare verbal form; iti acaksate - is again bahu vachanam referring to all the generous people.

The Upanishad points out that there is gradation even in annadanam. Many people take to danam, but the quality of danam may vary, depending upon one's attitude. This is indicated by the verbal expression of joy and also expressed through a body language. A frowning face indicates negative attitude. Therefore the Upanishad divides the quality of annadanam into three grades.

Uttama danam - the superior one. The verbal and body language indicate that the person is happy to share. He considers it a blessing since he got an opportunity to share.

adhama danam - the inferior one. In this the person half- heartedly, grumblingly gives to another person.

madhyama danam - intermediary one.

The Upanishad says that according to the quality of danam, dana phalam also will vary. Uttama danam will produce uttama phalam; madhyama danam will produce madhyama phalam; adhama danam will produce adhama phalam. How does the phalam express itself? How will I get the result back to myself?

The phalam expresses in the form of my receiving Annam from others. As I give to others, so I will receive. If I happily give, in my old age, I will happily receive. The

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children will be happy to give me. If it is so - so, I will also receive in the same manner. If it is inferior danam, then I am also going to be treated in the same way.

Therefore the Upaniṣad gives a general law - you will be treated exactly as you treat others. The world is like a mirror; you smile at the mirror, you see a smiling face on the opposite side; you frown at the mirror, you will get the same thing in return. This is the basic principle of karma and phalam.

yadha karma tadha phalam

etad vai mukhatah annam raddham - the annam is to be prepared and served in the best manner - mukhatah - uttama prakarena - even in the preparation, remember there is an attitude. I can have a healthy attitude even at the time of preparing or I can say it is my headache.

mukhataha asmai annam radhyate - If annam is prepared well and served well, (we have to supply served), the phalam is- this annadata also will be served in the same manner in future. When he has to get food from others, he will be treated in the same way.

etad vai madhyatah annam raddham - On the other hand, if the food is prepared and served in a mediocre way - madhyama prakarena, the same thing will happen.

Madhyatah asmai annam radhyate - he will receive in the same way.

etad vai antatah annam raddham - if food is prepared and served in an inferior manner,

antatah asmai annam radhyate - he will receive in the same inferior way.

yah evam veda - the basic principle is- the world does not give anything new to you and that what you give alone, you get. World is like a bank; whatever you do to the world is like a good deposit in the bank, whatever you have deposited, you can withdraw later, you deposit sukham you take sukham later, you deposit dukham, that alone you receive later. Yah evam veda means the one who knows the principle in this manner.

Sah tat phalam apnoti-The sentence is left incomplete. We have to complete it with these words. That person, who has this knowledge, will get the benefit of this

knowledge. What is the benefit? He will do the best annadanam, hopefully, and we will reap the best result also. Tat phalam means annadana phalam apnothi.

With this the two vratams are over. Upaniṣad wants to introduce some more upanāśas.

... क्षेमइतिवाचि।योगक्षेमइतिप्राणापानयोः।
कर्मतिहस्तयोः।गतिरितिपादयोः।विमुक्तिरितिपायौ।
इतिमानुषीःसमाज्ञाः।अथदैवीः।तृप्तिरितिवृष्टौ।
बलमितिविद्युति॥२॥

... kṣema iti vāci | yogakṣema iti prāṇāpānayoḥ |
karmeti hastayoḥ | gatiriti pādayoḥ | vimuktiriti pāyau |
iti mānuṣīḥ samājñāḥ | atha daivīḥ | tṛptiriti vṛṣṭau |
balamiti vidyuti || 2||

The Upaniṣad wants to prescribe two groups of meditation. In each group, there are several meditations. They are -

1. Adhyatmika Brahma Upasana
2. Adi Daivika Brahma Upasana
3. Akasa Brahma upasana

1. Adhyatmika Brahma Upasana - In this upasana, every upasana is a meditation on Brahman only. Each one is called Brahma upasanam. For this Brahma upasanam, the Upaniṣad wants to take different organs in our body as the locus for invocation.

Upasanam requires a locus invocation. For these Brahma Upanāśas, the locus is going to be our own organs of the body. Normally, we take an external symbol like a siva linga or a saligrama. The symbol is called alambanam or pratikam.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते॥१७॥

etadāmbanaṁ śreṣṭhametadāmbanaṁ param |
etadāmbanaṁ jñātvā brahmaloke mahīyate || Kātha 1-2-17||

Normally the lord is invoked upon an external symbol, but in these upanāśas, our own organs are going to be alambanam. The alambanams are subjective alambanam, therefore the upanāśas are called adhyatmika upanāśas. Brahman is

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going to be meditated upon as various faculties obtaining in every organ. Thus I take a particular organ and see the power or faculty of that organ and I take that power as the manifestation of Brahman or the Lord. It is very much similar to the vibhūti yoga of the Bhagavad Gīta. Bhagavan's glory is manifest everywhere. I take the glory obtaining in every organ and see it, not as my glory, but I see it as Bhagavan's glory manifesting in that organ. So these are adhyatmika Brahma Upasānani.

Here in the Upaniṣad, the word adhyatmikam is replaced by the word **manusih**. You can see this word at the end of this portion. Manusih means adhyatmikam, subjective. The word upasānani is replaced by the word samajnah. Therefore manusih **samajnah** means adhyatmika Brahma Upasānani.

Vak- in the organ of speech (vak) may you meditate upon Brahman, ksema iti - in the form of well being. Ksemah means mangalam, auspiciousness, all-round welfare is called ksema.

Brahma upasita - we have to add these two words. The complete sentence is ksemah iti vaci brahma upasita. Vag indriyam has the faculty of speech only. Why should the Upaniṣad say that it is kshemaha? Through this, the Upaniṣad wants to convey that if a person's speech is appropriate, proper, auspicious it can bring in our all-round well - being. Our speech can bring in our all-round growth; in appropriate speech can lead to all-round destruction also.

**lakshmi vasati jivhagre
jivhagre mitra bandhavaha
bandhanam chaiva sivhagre
jivhagre maranam dhruvam**

On the tip of the tongue Lakshmi Devi lives. If you speak auspicious words, Lakshmi Devi will come to your house, whereas the house in which all kinds of swearing, inferior lowly words are used, Lakshmi Devi will go away and her elder sister will come. It means amangalam. All the friends and relatives are retained if you know how to speak properly. If your words are rude and sharp, one by one the friends will disappear, the relatives will disappear. Nobody can withstand a rude-mouthed, sharp-tongued person. Even the bondage is at the tip of the tongue. If you don't use proper words, if you give a public speech, supporting a banned organization you will suffer. If you talk against a religion, you will face death. Negative consequences can happen because of tongue; positive consequences can also happen because of tongue. Sastram says, the best ornament of a person is this speech.

Keyurana vibhuti satatam
harana chandrojwala
na snanam na vilepanam na kusumam
nalankruta murdhaya
panyeka kamalam karam puruṣam
ya sanskruta dhayante
kshiyante khalu bhūṣaṇani satatam
vaghūṣṇam bhūṣaṇam

If we have got the best refined speech, the absence of others will not be noted. On the other hand, if the speech is negative, even the most attractive and the best be-decked person is avoided by people. So vak is the real bhūṣaṇam for people. Therefore, the Upaniṣad talks about vak sakti. That's why we have got Saraswathi, vakdevi.

vadanambhujē vasatume trailokya mata subha

Oh mother Saraswathi! You should reside in my tongue, so that every word I utter is auspicious, for uttering auspicious words, I don't have to spend money.

vachane ka daridrata

Why should you be stingy in expressing nice words?

Meditation 1 - vaci iti brahma upasita

2. **Yogakṣemah iti pranapanayoh brahma Upasita-** we have to add brahma upasita for each one. May you meditate on Brahman as yoga and kṣema, residing in prana and apana. Prana means the exhalation breath - prag gamanavan vayuhu; apana is inhalation breath -adho gamanavan vayuhu. Apana goes down to the lung from the nostrils. In this prana and apana, yoga kṣemah is there.

Yogaha means all forms of acquisition - apraptasya praptiḥ yogah. It could be money, house, health, food anything. Kṣemah means preservation of whatever I have acquired. **Praptasya rakṣaṇam kṣemah.** So yoga and kṣema are both residing in your breathing. Why do we say so? It is because, only as long as you are breathing, you are alive. Only as long as you are alive, there is a possibility of yoga or kṣema. Yoga and kṣema are impossible and irrelevant if one is not breathing.

In the story of Tolstoy, a rich man said that he had a huge property and that anybody could take as much land as he wanted. But he had to go in for a competition. What

was that? He should run from sunrise to sunset. Whatever distance he covered, that much land would be his. He need not shell down a single pie. A person ran and ran and the sun had almost set, he was grasping for breath and had almost fallen, still he felt, out of greed, if he ran a little more distance, he would get some more land. So, though he struggled, he ran some distance, fell down and died. Who is going to enjoy that land?

So whatever you acquire is meaningful, only when the bhokta survives. Kartha's activity is meaningful, only when breath is alive. So all yoga kshema are relevant as long as pranapanam are there. Therefore may you meditate upon Brahman in pranapana.

3. **Karmeti hastayoh** - May you meditate upon Brahman as karma. Karma means the power of activity which faculty is in hands. Karma rupena brahma upasita. Karma alone is responsible for dharma, artha, kama. In fact moksha also indirectly depends upon karma. How does moksha indirectly depend upon karma? Karmana na moksha means karma does not directly give moksha but karma indirectly contributes to moksha. How? Karmana chitta suddhi, chitta suddhya jnana praptiḥ, jnana praptya mokshaha.

karmanaiva samsiddhim astida janakadayah

Therefore Karma is very much necessary for dharma artha kama moksha and that karma is residing in the hands. That's why, at the end of rudram, this person thanks his own hand, which we generally don't do. We recognize its importance, only when the hand has become powerless. Either it moves, when I don't want, through parkinsons or it doesn't move when I want, due to stroke or paralysis. So Sri Rudram tells us to look at our hands.

**ayam me hasto bhagavaan
ayam me bhagavatharaha**

ayam hastah means the left hand is Bhagavan. Bhagavan is there in the form of the faculty of noble karma - Siva puja. If this hand is divine, the right hand is more divine because he uses the right hand for the abhisheka etc. Therefore all the noble karmas are done by both the hands. Therefore may you meditate upon Brahman in that form.

4. **gatih iti padayoh** - In your preoccupation with the appreciation of the hand, don't lose sight of the importance of legs. Legs are also equally important. You have to

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walk to the Siva temple, to the puja room. The hands are carried to various places by the legs only. In the form of transporting power, may you meditate on Brahman, on the locus of your own feet.

5. Vimukṭihiti payau – payau means the organ of evacuation - The waste removing organ or the cleansing organ. Upon that organ, may you meditate upon Brahman as vimukṭihi. Vimukṭihi means evacuation, removal, emptying, cleansing. Here vimukṭi should not be translated as liberation. If you translate it as liberation, you have to take it as liberation from impurity. The body becomes free from impurity. So from this we learn a very important lesson that every organ in the body is auspicious, sacred. Don't look down upon any organ. Even though, the organ of excretion appears to be impure organ, Veda says you have to meditate upon that also, because that is doing a very great service by keeping the body healthy and fit. If you have got any doubt, that doubt will go when that organ becomes over active (diarrhoea) or underactive (constipation) and will know Bhagavan's mahima. Therefore, understand that every organ is divine.

We saw this in the sikshavalli also. Primarily, we have to look upon ourselves as a sacred one. The self-degradation should go away because, only then we can ultimately claim - aham Brahma asmi. A person, who looks down upon himself, can never claim his Brahma swarupam. Therefore, don't have inferiority complex. Learn to respect your own body and mind.

If I don't respect myself and I expect others to respect me, how will it work? In fact if I respect myself, I don't depend upon others' respect. Often I seek others' respect because I am doubtful about myself. As Pujya Swamiji says, if somebody says you are wonderful, you wonder, you ask for explanation. Why should you doubt? Therefore, learn to respect yourself. That is one significance.

The other significance is - in the teaching of Vedānta; often the body is presented as anatma, not to be attached to. We are asked to give up deha abhimāna. This may lead to deha dwesha. If a person is asked to leave attachment, he may go to the other extreme and hate it. Therefore Veda wants to say, don't have attachment to the body also, don't have hatred also. Learn to look upon the body as an instrument for liberation. Therefore **dehe eswara buddhiḥ kartavyato** neutralize the possibility of dwesha. With this the first group of upasanas is over.

iti manusiḥ samajnah -therefore the Upaniṣad says, with this the adhyātmika upasana ends.

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Here we have to note a small point which shows a thorough observation of Sankarāchārya. Generally, whenever Veda talks about any karma or upasānam, it will talk about the phalaṁ also. That is the tradition. We have phala sruti in Vishnu sahasranāma or any sloka. Here the Upanishad prescribes certain upasānas, but the Upanishad does not mention any phalaṁ. So Sankarāchārya says that we have to supply.

How to supply? We have to supply two fold phalaṁs, depending upon the motive of upasānam - sakāma upasānam or niṣkāma upasānam.

Niṣkāma upasānam - the phalaṁ will depend upon the type of upasānam. As the meditation is, the phalaṁ will be.

yatha yatha upasthe, tadeva bhavati

As a person thinks, so he becomes. If you practice -

Kṣema rūpa brahma upasānam- the phalaṁ is kṣema phalaṁ

For yogakṣema upasānam - the phalaṁ is yokakṣema

For karma upasānam - the phalaṁ is many karmas.

For gati upasānam - the phalaṁ is, he will always be moving around.

Thus, as the upasāna is, so the phalaṁ is.

For vimukti upasānam - should not take it as, he will always be in bathroom. It means the impurities will be removed.

This is adhyatmaka upasāna.

adi daivika upasāna

**atha daivih! trptiriti vrstah! balam iti vidyuti ! yasa iti pasusu! jyotiriti naksatresu!
prajatiramrtam ananda ityupasthe! sarvam ityakase**

Before we go to the next group of upasāna, we have to see the last but one sentence -

prajatiramrtam ananda ityupasthe -

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This sentence we will take out first and see. This sentence is an odd upasana, because all the other upasanas prescribed in this portion are adi daivika upasanani, but only this sentence is another adhyatmika upasanam. Therefore, we have to take this sentence and add it in the previous group. Since it is veda mantra, we won't correct it. We will only correct it internally. In that line the brahma upasanam is prescribed in the organ of procreation. Upastha indriyam means the organ of procreation, generation, reproduction. That also is auspicious. Remember, in vedic tradition, nothing is inauspicious. Nothing should be rejected. Nothing should be looked down upon.

Prajatih amrtam anandah iti - it should be a three - fold faculty.

Class 49

In the tenth anuvāka, after speaking about annadanam and athithi puja as two vratams, the Upanishad is now talking about three groups of upasana.

- 1. adhyatmika upasanani** - The Upanishad uses the word manusih samajnah.
- 2. adi daivika upasanani** - The Upanishad uses the word daivih upasana.**3. akasa upasanani.**
- 3. adi daivika upasanani** - In this one, an upasana is given - prajatih amrtam ananda ityasthe - this comes under adhyatmika upasana, because here also it is meditation upon Brahman in one of our own organs. Just as we had vak upasana, prana upasana etc. previously, now this upasana is upastha upasana. Upasthendriyam is the organ of procreation and the Upanishad wants us to look upon that organ also as a sacred organ.

Everything given to us by the lord is sacred, nothing should be looked down upon. Ultimately no organ by itself is good or bad, because every organ is an instrument. No instrument can be classified as a dharmic instrument or adharmic instrument. Whether the instrument is good or bad will depend upon how that instrument is used by the kartha, the holder. A knife by itself is neither dharmik or adharmic. When the knife is used by a robber to destroy someone, the action becomes adharmic. The very knife we use to cut vegetables and cook becomes dharmic.

Therefore jnanendriyas are neither good nor bad by themselves; they are sacred gift by Lord. Similarly, karmendriyas and similarly antahkaranam. Extending that, even upasthendriyam by itself, is neither good nor bad. It is a gift from the lord. Therefore the upanishad says may you meditate upon Brahman in upastha. In what form should Brahman be meditated upon?

In three-fold forms - prajatih amrtam anandah. Prajatih means the power of propagation of one's own species. In short, the generative power. By extension, this prajatih itself becomes amrtam. Amrtam means a method of immortalizing oneself indirectly. Through propagation of species, any particular animal immortalizes itself in the form of santati. The child is nothing but the image of the parent only.

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Even logically speaking, the material of the cause, is the parent. Therefore, it is the very flesh and blood of the parent which is now in the form of child. The child is now an extension of the parent. Its child becomes further extension; therefore it is indirect form of perpetuating oneself - sansati rupena. Therefore the Upanishad calls it amṛtam. Therefore we have an expression when somebody dies - It says - that person is survived by wife and children. That means the dead person continues to survive not in that form, but in the form of wife and children. Therefore immortality.

Immortality is always ananda. That's why everybody craves for immortality. If as a person, you cannot immortalize yourself, you take a few pictures and hang them. Or name your grand children by your name. So you continue nama rupena. Or at least start some endowment lectures in your name, so that your name will be perpetuated somewhere. The innate urge of a person is immortality. Therefore mortality is dukham, immortality is anandaha. One's own child represents his immortality, therefore one's own child is anandaha.

putrah anandah - Brihadaranyaka

Sometimes it may appear doubtful, but generally the parent loves looking at the child. Every parent considers his child to be unique with extraordinary faculty because the child is extension of himself. Therefore upastendriyam is the cause of three - fold faculty - directly it leads to propagation, indirectly it leads to immortality and through immortality, it leads to anandaha. Therefore in the form of these three glories, one should meditate upon the organ of procreation.

prajatih amṛtam ananda iti upasthe (brahma upasita)

adi daivika upasanam - All the natural forces are taken up. All these forces are taken as Eswara or Brahma vibhuti. Atha daivih - daivih means adi daivikam. We have to supply the word samajnah. Previously we had manusih samajnah. Daivih samajnah means adi daivika upasanani.

1. vrstih vrstau iti brahma upasita - vrstih means rain. A very relevant upasana since we are feeling the absence of rain. It is said that even in other parts of India, drought is staring at us. Even textile industry will be affected by drought and it is a chain of events. Rain is a very crucial thing for human beings.

Rain alone gives fulfilment directly through food and indirectly through various other means. Therefore, the Upanishad says vrstau- when the rain comes don't take it for

granted. Now they are trying to propagate rain water harvesting also. Brahma upasita - see Brahman or God in the form of trpti or fulfilment.

What is the primary trpti? Trpti is in the form of removing hunger or eating well. Physical trpti. Economic trpti is extension. For eating food and drinking water, we require rain- so trpti rupena. This is said in several contexts like Chandogya. Prasna, Brihadarnyaka Upanishads. In Tirukkural also, after talking about the glory of mahatmas, immediately Valluvar talks about the glory of the sky, the clouds and rain.

2. balam iti vidyuti brahma upasita - rain means lightning and thunder. So the next upasana is vidyut Brahma upasana. Lightning meditation is there in Kenopanishad also. There yaksha came like lightning and went away. So, lightning meditation was mentioned there. Here also, it says, you meditate upon Brahman on vidyut or lightning in the form of balam - power or energy. Vidyut is supposed to contain a tremendous amount of energy. The only unfortunate thing is, we don't have the technology to tap that energy. The electrical power in Sanskrit is called vidyuksakti.

3. Yasah iti pasusu brahma upasita - pasu here means the cattle wealth - both cow and bull. It was considered wealth in those days. Currency notes were not there then. It was a barter system and always cows were the representatives; even dakshinas were in the form of cows only. That's why we find in Brihadaranyaka, Janaka promising one thousand cows and even more. So meditate upon cows in the form of yasa iti - fame.

What is the connection between cows and fame? Since the cows represent wealth, a person who has plenty of cows will be a wealthy person and a wealthy person will certainly be well known in the society. Whether a jnani will be well known or not, a rich person will be well known because everybody will go to him to seek donation. Not only that, the Upanishad assumes a wealthy person will do lot of dharmik activity - like maintaining schools, ashrams and so on. Because of the philanthropic activity, a person will be well known in the society. Therefore pasu represents fame. Therefore see Brahman as fame in the pasu.

4. jyotih iti naksatresu brahma upasita - may you see the glory of Brahman in the stars in the form of jyotih iti - natural light. The planets also are luminous, but the luminosity of the planets is always borrowed light but the stars have original light.

Yadaadityagatam tejo jagad bhaasayate'khilam;

Yacchandramasi yacchaagnau tattejo viddhi maamakam. Gita 15 -12

In the daily gayatri mantra itself -

tat sa viduhu varenyam bhargah

bhargah means jyoti or light. The light of sun - savituhu.

Sun is also a star. Therefore in the form of sun light and in the form of star light, may you meditate on Brahman.

If you see all these meditations, you can find that all natural forces are taken. That means the whole creation is seen as Eswara's Vibhuti. Therefore these upasanas are indirectly Eswara vibhuti upasanas or viswarupa upasana only. So sarvatra Eswara darsanam is the aim of the sastra. It should include not only the world, but it should include your own body also. See the lord in you as well as in others.

esavasyam idagm sarvam

prajatiramstam ananda ityupasthe - we have already seen this. It has to be shifted to the previous upasana.

5. sarvam iti akase brahma upasita - here the Upanishad enters into the subtlest form of upasana - akasa upasana. How should you see Brahman in the akasa? As everything. In the akasa alone, everything is there and therefore see everything as Brahman in the akasa.

Why do we say so? If you go back to Brahma Valli, we know that akasa alone has created vayu.

akasad vayuh

Akasa is the karanam of vayu, vayu is a karyam and we know karyam doesn't have an existence different from or separate from karanam. Similarly, agni, jalam, prithvi and all other things were later karyams. Therefore we can say all are born from akasa only. Since everything is a product of akasa, nothing exists separate from akasa and therefore

karana rupa akase sarva karya rupa jagatu

iti braṃa upasita - this upasana is very important and very useful. As we have seen in the 13th chapter of Gita, akasa is the closest to Brahman. Therefore the best alambanam – symbol- for Brahman has to be akasa only.

What are the common features between akasa and Brahman?

- both akasa and Brahman cannot be seen with the eyes
- both are non - tangible.
- both are non- pollutable.
- both are non - divisible.
- both are ekam, non-dual.
- both are all-pervading, sarvagatham
- both are sarva- adharam
- both are sukshmam, non- comprehensible to the sense- organs.

Therefore, if we train our mind to meditate upon akasa, our mind will get refined enough to comprehend Brahman. So akasa upasana helps to make our intellect very sharp and refined, to understand Brahman which is only one step higher to akasa. Therefore akasa upasana is important and therefore the upaniṣad wants to give a group of akasa upasanas. That comes in the next portion.

तत्प्रतिष्ठेत्युपासीत।प्रतिष्ठावान्भवति।
तन्महइत्युपासीत।महान्भवति।तन्मनइत्युपासीत।
मानवान्भवति॥३॥

तन्नमइत्युपासीत।नम्यन्तेऽस्मैकामाः।
तद्ब्रह्मेत्युपासीत।ब्रह्मवान्भवति।
तद्ब्रह्मणःपरिमरइत्युपासीत।
पर्येणंघ्नियन्तेद्विषन्तःसपत्नाः।
परियेऽप्रियाभ्रातृव्याः।
सयश्चायंपुरुषे।यश्चासावादित्ये।सएकः॥४॥

tatpratiṣṭhetyupāsīta | pratiṣṭhāvān bhavati |
tanmaha ityupāsīta | mahānbhavati | tanmana ityupāsīta |
mānavānbhavati || 3||

tannama ityupāsīta | namyante'smai kāmāḥ |

tadbrahmetyupāsīta | brahmavānbhavati |
tadbrahmaṇaḥ parimara ityupāsīta |
paryeṇaṁ mriyante dviṣantaḥ sapatnāḥ |
pari ye'priyā bhrātr̥vyāḥ |
sa yaścāyaṁ puruṣe | yaścāsāvāditye | sa ekaḥ || 4||

Now we are coming to the last group of upasanas. In this group, all the upasanas are akasa upasanani. In each upasana, we take one glory of akasa - akasa guna, akasa vibhutaya, akasa mahima - and we meditate upon that glory of akasa.

What is the advantage in all these upasanas? The intellect will become subtle; it has to conceive the inconceivable akasa; it has to objectify the unobjectifiable akasa. What are the glories of akasa?

1. Pratistha iti upasita - pratistha means the support, the adhara. Sankaracharya adds a note here. Don't take akasa as the inert akasa; akasa here refers to akasa devata; devata rupa akasam. Pratistha is the support or adharam of everything.

Visvadharam gagana sadrusam

iti upasita - may you meditate. What is the phalam? Pratishavan bhavati - the phalam will depend upon the type of upasana. If it is a nishkama upasana, the benefit is the intellectual refinement or jnana योग्यता, but if the same upasana is practiced as sakama upasana, the phalam is - pratishavan bhavati. He will get enough support in his life. Because of support meditation, the phalam also is support.

We are all worried about that! Up to middle age, we never think of support since we are physically fit, mentally fit and financially fit. As we grow older and older, the sense of insecurity gradually overpowers. Therefore we look for support. We are worried whether our children will be around. We don't want them to be far away. They will call us to America and we will call them in India, the tug of war goes on. What is the basis? The sense of insecurity. What is the remedy? Practice this upasana and you will get support. What is the guarantee? Faith is required. Bhagavan will support –

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || ९- २२ ||
ananyāścintayanto mām ye janāḥ paryupāsate |
teṣāṁ nityābhiyuktānām yogakṣemaṁ vahāmyaham ||9- 22||

How Bhagavan will accomplish, is more of our concern. Why should we bother? Therefore, whoever has got the insecurity feeling, practice this upasana. Sankaracharya says we have to extend the same type of phalam for the previous adi daivika upasanas also. These are all the observations of Sankara, which we never observe.

In the previous upasana, the phalam was not mentioned. Whereas in this upasana, the upanishad mentions the phalam. So, naturally we will have doubt regarding the phalam of the previous upasana. Sankaracharya says as the upasana, so the phalam.

Therefore going back, what should we read?

triptiriti vrstau brahma upasita - triptiman bhavati
balam iti vidyuti brahma upasita - balavan bhavati

(note -when the word ends in 'a' - it is van, if it ends in other vowels it is -man)

yasa iti pasasu brahma upasita - yasa swi bhavati

(note - it is not -man or -van, because the word ends in a consonant)

jyotiriti naksatresu brahma upasita - jyotisman bhavati

In short, as the upasana is, so the phalam is. Suppose a person says he is not interested in balam etc., he will get jnana yogyata.

2. tat manah iti upasita - tat means akasa devata. So may you see the akasa devata as - mahah iti; mahah means the glorious one. It is the most glorious material. It is not like any other material. It appears as emptiness, but really speaking, the space is not emptiness, but is the subtlest form of matter. Therefore manah means glorious. What is the phalam?

mahan bhavati - the meditator also will become mahan - glorious.

3. **tat manah iti upasita** - tat again means akasa devata. The word manah in this context means the thinking power or the faculty, the intelligence.

manute anena iti manah

So meditate upon Brahman as manana sakti. What is the phalam?

manavan bhavati - here manavan means, he will have plenty of intelligence -
medhavi bhavati

4. tat namah iti upasita - may you meditate upon the akasa devata as the namaskara principle –namah.What is the phalam?

asmai kamah namyante - all his desired objects in his life will come and do namaskara to him. It means they all will fall at his feet. They will come without his asking for them. Not only will they come, but they will also come and serve him. So service meditation will lead to the service of all the desired objects. Objects include people also. Kamah here means the objects of desire. Namyante means they will all fall prostrate at his feet.

5. tad brahma iti upasita - here the word brahma means the infinite, the limitless one. May you meditate upon the akasa tatvam as the infinite one.

brahmavan bhavati - this person also will become limitless. Not physically. Limitless in terms of his glory, possession, family, extension. In those days huge family was valued. Therefore, his name and fame will spread far and wide.

6. tat brahmanah parimarah ityupasita - in every upasana, tat means akasa tatvam. parimarah means the agent of destruction.

parithah sarvam riyante anena iti parimarah

Final meaning is destructive agent. What is nasa karanam? Akasa tatvam is the destructive agent. Of Whom? Of Bhagavan - So akasa is the destructive agent of Eswara. How do you say so? At the time of pralaya everything will be swallowed by akasa. Everything will resolve into earth; earth will get resolved into jalam; jalam will get resolved into agnih; agni will get resolved into vayu; vayu will get resolved into akasam because the law is - whatever be the order of the creation, the reverse order will be the order of pralaya. Therefore akasa swallows everything. Therefore akasa becomes the agent of destructions of Eswara. If you meditate upon that samhara sakti, all your enemies will be destroyed. As the meditation is, so the phalam will be. I am meditating upon the destructive power of akasa. What phalam will I get? All my enemies will be destroyed.

Transcription of Swami Paramarthaṇanda's Talks by Smt. Madduri Rajyasri

The Upanishad divides the enemies into two types. What are the two types? The disliking enemies and the disliked enemies. Disliking enemies are those who dislike me. Even though I do not dislike them, somehow or other, they dislike me; disliked enemies are those who are disliked by me. Even though they themselves may not dislike me, I dislike them.

dvisantah sapatnah - sapatnah means the enemies; dvisantah means disliking. It means they hate me.

apriyah bhratrvyah - bhratrvyah also means enemies. It is the same as sapatnah. What type of enemies? apriyah bhratrvyah - disliked enemies. In short, all the enemies. What will happen to them?

pari (mriyante)- you should split paryenam as pari and join it with mriyante. They all will perish.

In the next sentence pari means pari mriyante - they all will perish.

When we see this, we will all be disturbed. What is this? The Upanishad is talking about the destruction of all the enemies. In fact, everybody will be either disliking someone or being disliked by someone. They will all be finished means sooner or later, there will be no world at all. Therefore we should not interpret this portion in the literal sense.

Destruction of enemies should be understood as the destruction of enmity. It does not mean physically wiping out the person concerned, but wiping out the enmity. Once the enmity goes, that person no more enjoys the status of an enemy. Therefore when the Upanishad says - disliking enemies are destroyed, you should interpret it as - they will no more dislike me. This upasana does something, their attitude towards me changes. Similarly, the disliked enemies are destroyed means, they will no more be disliked by me. I will stop disliking those persons. There will be a change in my attitude. Therefore two benefits-

- there will be a change in their attitude towards me

- there will be a change in my attitude towards them

There will be an attitudinal change as a result of the upasana. Everybody will be loving and lovable. We have to destroy only our unhealthy tendency. Eswara sristi is

Taittiriya Upanishad – Third Chapter - Bhrigu Valli

Transcription of Swami Paramartha's Talks by Smt. Madduri Rajyasri

wonderful. It is our mental poison which is extended over and which pollutes Eswara sristi because of our subjectivity.

sampurnam jagadeka nandana vanam sarvebhi kalpadruma

As Sankaracharya says, the whole world is wonderful

advesta sarvabhutanam, maitrah karuna eva ca Gita 12 - 13

All the enmity goes away, with this the akasa upasanas are also over.

To put it in a nut shell - we have three upasanas.

- adhyatmika upasanani
- adi daivika upasanani
- akasa upasanani

With this, the Upasana portions of Bhrigu Valli are over. The primary aim of the third chapter is - prescribing exercises for refining the mind for getting knowledge. That purpose is over. In fact, sahanavavatu should have come, but the Upanishad thinks otherwise.

Suppose the Taittiriya Upanishad ends with upasana, there is a problem. Generally we remember the last portion alone, because they are fresh and green in our mind. So if Taittiriya ends with upasana, we will say, Taittiriya is wonderful, and if asked the reason, we will say it talks about vak upasana, balam upasana etc.

Therefore the Upanishad wants to tell us that the primary topic of Taittiriya is not upasana, but Brahma jnanam which was discussed in the second chapter. Upasana is only stepping stone. Jnanam alone is important. Therefore the Upanishad concludes the Bhrigu Valli by reminding us of the Brahma jnanam once again.

What is Brahma jnanam? Jivatma, paramatma aikya jnanam. This was revealed in the second chapter already through a mahavakyam. What is the mahavakyam there?

Sa yascayam puruse! yascasavaditye! sa ekah

The Upanishad reminds that portion and talks about Brahma jnana phalam and concludes. In the following portions, we get jnanam and phalam.

सयश्चायंपुरुषे।यश्चासावादित्ये।सएकः॥४॥

सयएवंवित्।अस्माल्लोकात्प्रेत्या।
एतमन्नमयमात्मानमुपसङ्क्रम्य।
एतंप्राणमयमात्मानमुपसङ्क्रम्य।
एतंमनोमयमात्मानमुपसङ्क्रम्य।
एतंविज्ञानमयमात्मानमुपसङ्क्रम्य।
एतमानन्दमयमात्मानमुपसङ्क्रम्य।

sa yaścāyaṃ puruṣe | yaścāsāvāditye | sa ekaḥ || 4||

sa ya evaṃvit | asmāllokātpretya |
etamannamayamātmānamupasaṅkramya |
etaṃ prāṇamayamātmānamupasaṅkramya |
etaṃ manomayamātmānamupasaṅkramya |
etaṃ vijñānamayamātmānamupasaṅkramya |
etamānandamayamātmānamupasaṅkramya |

This portion is bodily lifted from the second chapter. It is a repetition with a very small difference.

etam annamayam atmanam upasankramati - second chapter

etam annamayam atmanam upasankramya - third chapter

There is a grammatical difference, but meaning wise both are same only. So the Upanishad reminds the aikyam.

yah anandah puruse vardhate -the ananda atma which is in the jivatma.

yah anandah aditye vardhate - adityah here represents Eswara, the total; the ananda atma obtaining in Eswara.

Sa ekah - are one and the same

Atmananda is the same in every one. If at all there is a difference in ananda, it is not in the original ananda, but it is in the reflected ananda, which is the experiential ananda. So bimba ananda is the same in all, but pratibimba ananda will vary from person to person.

When the mind is gross, the reflected ananda is lesser, as the mind becomes finer and finer, the reflected ananda will become hundred-fold. The experienced pleasures will vary depending upon the conditions of the mind, but original ananda which is my

Taittiriyaopanishad – Third Chapter - Bhriguvalli

Transcription of Swami Paramarthananda's Talks by Smt. Madduri Rajyasri

original ananda will not vary at all. Therefore ananda swarupa dristya, jivatma paramathma aikyam.

Normally we talk about aikyam chaitanya dristya, but uniquely here, ananda swarupa dristya, aikyam is mentioned.

Class 50

In the tenth Anuvaka, the Upanishad taught certain vratams, followed by three groups of Upasanas - a) adhyatmika upasanani b) adi daivika upasanani c) akasa upasanani. With those upasanas all the preparatory disciplines have been dealt with. Therefore the Upanishad wants to come back to the main topic.

Upasanas are not the main topic of the Upanishad. Upasanas are only preparatory disciplines for attaining a mind which has got one-pointedness. After accomplishing this qualification, one has to come to knowledge. This is the central theme of the Upanishad. This knowledge has been dealt with in the second chapter - Brahmavali. Therefore the Upanishad wants to sum up the knowledge given before. Therefore Brahmavidya sangraha and also Brahma Vidya phalam (the benefit of this knowledge) are talked about in the last portion.

The essence of Brahma vidya is given in the form of a maha vakyam, which maha vakyam was given in the second chapter itself.

Sa yascayam puruse! yascasavaditya! sa ekah

That bimbananda, the original ananda, which obtains within the individual body and also the bimbananda, the original ananda, obtaining in the samasti, the Hiranyagarbha Upadhi is same. If at all there are differences, they do not belong to the bimbananda, but the differences belong to the pratibimba ananda.

The pratibimba ananda is formed in the mind of everyone and since the quality of mind differs from jiva to jiva, the reflected ananda, otherwise known as experiential ananda will vary. There will be gradations in the form of priya, moda, pramoda and also gradations in the form of manushya ananda, manushya gandharva ananda, deva gandharva ananda etc., but the gradations belong to the pratibimba, the reflection.

The original ananda which is not experiential ananda, which is never an objectifiable ananda, which is the nature of the very chaitanyam itself- that ananda is the same in everyone. That is reminded here.

sah yah evamvit - the one who has gained this knowledge, the knowledge that I am the bimba anandaha and I am not pratibimba anandaha (pratibimba anandaha is only my own manifestation in the reflecting medium).

asmāt lokat pretya - that person disidentifies himself from the external world. He gives up abhimāna in the external world. Identification with the external world is called mamakārah. He gives up mamakāra or ownership with regard to the external thing. Here loka refers to the external objects, which are objects of identification in the form of mama griham, mama patni etc.

Why does he give up that abhimāna? He gives up because all forms of abhimāna belong to the sthūla sarīram only. Atma is not related to anything. Therefore he gives up ownership with regard to the external world. Sankarāchārya says, he gives up dependence on the external world. That means world becomes anatma for him.

etam annamayam atmanam upasamkrāmya - Upasamkrāmya again means disidentification. He does not mistake his body as himself. Identification with the body is called ahamkāra; identification with the outside world is called mamakāra. He transcends the abhimāna with the body. Of course this has been said in the Brahmavalli itself.

etam pranamayam atmanam upasamkrāmya - this withdrawal is gradual process; after disidentifying from annamāya, he has to withdraw from pranamāya, which is subtler anatma. Literally upasamkrāmya means transcending, here it is abhimāna tyāga.

etam manomayam atmanam upasamkrāmya - again he disidentifies from the manomāya atma also; that means he reduces manomāya into anatma. Until you identify it is atma, the moment you disidentify, it is reduced to anatma. Anatma nischayaha, kosasva nischayaha, karyatva nischayaha, namarūpa nischayaha, midhyatva nischayaha and finally pravilapanam are the steps.

etam vijñānamayam atmanam upasamkrāmya - he disidentifies with vijñānamāya atma also, which means vijñānamāya also is reduced into anatma. Everything is called - māya - annamāya, pranamāya etc. The suffix - māya indicates they are subject to change. I am the changeless atma, not the changing anatma. Annamāya, pranamāya etc., are savikāra; I am nirvikāra atma.

etam anandamayam atmanam upasamkrāmya - this is the pleasure. All the experiential ananda should be understood as anatma ananda. Why? It is experiential. Any experiential pleasure, however great it might be, is subject to arrival and departure. Therefore it cannot be taken as atmananda.

Transcription of Swami Paramarthaṇanda's Talks by Smt. Madduri Rajyasri

If any person says I experienced atmananda, the very statement is a contradiction. Experienced is past tense. Past tense means that ananda was associated with the past time, which means it is not in the present, which means it cannot be atmananda but will come under anatmananda.

How to experience atmananda? Never ask the question how to experience atmananda. Any experienced ananda, however great, however extraordinary, however mystical it might be also coming under anandamayam atmananda. Therefore disown that also.

This owning up or identification with experiential bliss is a defect or an obstacle called rasaswadam. Enjoying ananda in meditation is a rasaswada obstacle.

atma nistah bhavati - we have to complete the sentence by adding this. He will abide in the atma which is non-experienced, non-objectifiable witness aham.

Upto this is jnanam, hereafter it is jnana phalam. It is otherwise called jivan muktihi. The Upaniṣad wants to say this jivanmukta enjoys purnatvam, which purnatvam is in the form of the knowledge that I am purnaha. Purnatvam is not a temporary experience that comes, but the purnatvam is in the form of knowledge that I am always purna. He owns up this atmananda. This is called jeevanmukti or freedom from samsara.

It is given in the form of a song. Whenever a person has a sense of fulfilment, it always expresses in the form of a song. Song means anandaha. Therefore the jnani also sings, expressing his purnatvam. Since it is expressed in the form of a vedic song, it is called sama ganam. Atmananda expressed by jivanmukta is presented in the form of a sama ganam.

Therefore in the following portion, we have certain expressions which are unique to the sama ganam. If you see the second line, you can see ha (3)vu ha (3)vu - These are expressions in sama ganam. There you can see numbers also written. You can see number 3 there and later number 2. It means those words have to be lengthened as in a song.

**इमँल्लोकन्कामात्रीकामरूप्यनुसञ्चरन्।
एतत्सामगायत्रास्ते।हा३वुहा३वुहा३वु॥५॥**

**अहमन्नमहमन्नमहमन्नम्।
अहमन्नादोऽहमन्नादोऽहमन्नादः।**

अहंश्लोककृदहंश्लोककृदहंश्लोककृत् ।
अहमस्मिप्रथमजाऋता३स्य ।
पूर्वदेवेभ्योऽमृतस्यना३भाइ ।
योमाददातिसइदेवमा३अऽवाः ।
अहमन्नमन्नमदन्तमा३द्मि ।
अहंविश्वंभुवनमभ्यभवा३म् ।
सुवर्नज्योतीः ।यएवंवेद ।इत्युपनिषत् ॥६॥

imāṁślokaṁkāmānnī kāmarūpyanusañcaran |
etat sāma gāyannāste | hā 3 vu hā 3 vu hā 3 vu || 5||

ahamannamahamannamahamannam |
ahamannādo'3hamannādo'3ahamannādaḥ |
ahaśślokakṛdahaśślokakṛdahaśślokakṛt |
ahamasmi prathamajā ṛtā3sya |
pūrvam devebhyo'mṛtasya nā3bhāi |
yo mā dadāti sa ideva mā3a'vāḥ |
ahamannamannamadantamā3dmi |
aham viśvam bhuvanamabhyabhavā3m |
suvarna jyotiḥ | ya evam veda | ityupaniṣat || 6||

The jivanmukta's enjoyment of freedom, the freedom from samsara is given here.

anusancaran - this jnani freely moves about all over the world without any relationship - Sankaracharya takes this jnani as a sanyasi jnani. It is because, in the case of a grihasta jnani, the mind will have an internal freedom, but because of the grihastashrama, external freedom is limited.

So here Sankaracharya takes a paramahansa parivrajaka jnani who does not have any relationship with anyone. Such a parivrajaka sanyasi - anusancaran - moves about. Where does he move about?

iman lokan - all over. It is because any place is his place. Where will he get his food?

karatala bhikshaha tarutala vasaha

wherever he gets any type of bhiksha he takes

yaduscha labhaha santustaha

Kamanni - kamataha annam anni iti kamanni. Here kamam means whatever comes. Annam means food. He takes any food without any reservation.

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Kamarupi - since he doesn't have to play any particular role, being a sanyasi, according to the requirement of the situation, he is ready to play any role. Therefore kamarupi means playing any role according to the necessity. If the society needs lots of puja and temples, he becomes a great bhakta in front of them and doesn't talk about Vedanta at all. He talks about only karmakanda, puja or temple.

On the other hand, if there are another set of prepared people, who have transcended all this, who are ready for Vedanta, he drops the karmakanda role and takes up the role of a guru and becomes a Brahma Vidya upadesa karta.

If he is moving with children; he becomes a child. If he is moving with grammarians, he becomes a grammar teacher; if he is moving with mimamsakas, he becomes a mimamsa teacher. Since he doesn't have a particular role, he can play any role as required. Sankaracharya writes a book called **Jivanmuktananda Lahari**, in which he talks about a jnani taking up any role according to the necessity. Therefore kamarupi. Here rupam can be understood as roles.

Whatever role he plays, he doesn't have any regret. He enjoys karma kanda role also, he enjoys jnana kanda role also. If he has to encourage social service, he enjoys that also. Sankaracharya established several maths. There the vigrahas were established and puja is done. A sanyasi doesn't require a puja at all, but still he does puja for the sake of the society. Left to himself, he will enjoy reading some more vedantic books.

He has to take the role of a counsellor also. Sometimes the devotees come and say - son is not married, property problems are cropping up. Sankaracharya has to settle property issues also. What a role he has to play! But he doesn't have any difficulty because all these are mithya roles. He is different from all of them.

etat sama gayan - in and through all these activities he sings the following song. Etat means that which is going to come here after beginning from ha (3)vu. The word sama has two meanings - a) song or ganam b) Brahma - Sankaracharya calls it Brahma.

Why is Brahman called Sama? Samatvat sama. Since Brahman is the same everywhere, it is called sama. Therefore sama gayan means he sings about the glory of Brahman. Aste means he lives in the world.

What is the song? This is the song of a jnani. From ha (3) vu to suvarṇa jyotiḥ is to be within inverted commas. These are the words of a jnani. When he sings the glory of Brahman, you should remember that for a jnani, Brahman is not an object elsewhere. He has recognised Brahman as himself and therefore the glory of Brahman is his own glory. So he says my glories are wonderful. I am the most glorious thing in the universe. Therefore Brahman glorification is self glorification.

If we talk about our own glories, will it not come under arrogance or pride? In Gita, you say, we should not take any glory to ourselves; we should hand over all the glories to the lord. In the Upaniṣad class, you say that all the glories are my glories. Which one is correct?

The answer is - if you are identified with anatma the glories can never belong to you because from anatma stand point you are small and microcosm. From body stand point no glory belongs to you, from mind stand point no glory belongs to you, because the glory of the micro always belongs to the macro, the totality. Therefore, if I am identified with my body - mind complex, I am ahankara. As ahankara I can never claim any glory. I have to surrender all the glories to the Lord.

If I am not identified with the body - mind complex, if I claim my nature as atma, from atma stand point there is nothing wrong in claiming all the glories because as atma I am not micro; as atma I am not individual; as atma I am infinite. Therefore deha dṛiṣṭya surrender; atma dṛiṣṭya claim your glory. In the 13th chapter, before atma jñanam; from body angle - surrender is prescribed. After atma jñanam, from the sakshi angle I can say-

my eva sakalam jātam, mayi sarvaṃ pratisthitam

So this glory is from atma dṛiṣṭi. It is not arrogance, it is wisdom. What is the first glory?

ha vu ha vu ha vu - ha vu is the samaveda version of the Sanskrit word **aho**. The word also occurs in Sama gānam, it becomes **ha vu**. In carnatic music, in the words ragam, tanam, pallavi - really speaking tanam is nothing but ananta. Ananta means the infinite God. During carnatic music also, we are supposed to remember the Lord, therefore we sing ananta, ananta. Put together, it becomes tanam.

Even in the raga, the word taranānana means Narada. Narada is supposed to be the originator of music. He always moves with the tambura. We want to remember

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him. If we repeat Narada it becomes tarana. So we mean ananta during tanam, Narada during ragam. Like that aho has become ha vu in sama gana.

What is the meaning of the word aho? Aho means ascharyam. What is the greatest ascharyam? If the ever-free Brahman has somehow become a miserable samsari, which is never logically possible, because the infinite through a process cannot become finite; the indivisible, by a process, cannot become divisible; the nirguna, by a process, cannot become sugana; nirvikara, by a process, cannot become savikara. All these impossible things have somehow happened. Thus paramatma is appearing as jivatma. What an ascharyam!

This aho is repeated thrice to indicate this is not an ordinary ascharyam, but this is superlative ascharyam; aho means ascharyam; second aho is ascharyataram; third aho is ascharyatamam - positive degree, comparative degree, superlative degree. Who am I?

aham annam, aham annam, aham annam - Here the word annam means an object of experience - the bhogya prapancha. I alone appear in the form of the bhogya prapancha, the object of experience and it is repeated thrice to indicate ascharyam.

aham annadah - I am not only the bhogyam, I am also the bhokta, the subject. I the indivisible have bifurcated myself and I am putting the role of bhogyam also and the role of bhokta also, as I do in the dream. I go to bed alone as a single individual, but in the dream, I divide myself into the experiencer in the dream world and I become the object of experience also. Therefore bhokta aham asmi, bhogyam aham asmi; pramata aham asmi, prameyam aham asmi.

aham slokakt - slokakt means one which brings them together. It is the instrument which brings the bhokta and bhogyam together. Just as the seer and the seen are linked by the eye called the seeing instrument; hearer and the heard are linked by the hearing instrument; he says that he is the linking factor also. Karta I am; karma I am; Karanam I am. Therefore slokakt means one who joins them together.

If you take all these three statements together, it means I am the triputi - the akhanda aham; the nirvikalpa aham. I am now appearing as savikalpa prapanchaha. Aham slokakt also is repeated thrice to indicate ascharyam. It is not logically possible because that which is beyond time and space cannot be divided.

aham asmi prathamaja – prathamaja means Hiranyagarbha or Brahmaji. I am the creator Brahma who was first born

brahma devanam prathama sambhabhuva - Mundaka 1-1-1

In puranas also, from Vishnu's naval, Brahmaji comes and Brahmaji takes over the job of creation. Who is that Brahmaji? Here the jnani says, 'I am that Brahma also.'

gurur brahma gurur vishnuh gurur devo maheswarah

gurur sakshat parabrahma

Therefore I am Hiranyagarbha. What type of Hiranyagarbha? Prathamaja- Who is born first.

rta (3) sya - in the world. rtm means the jagat or prapanchaha.

rtasya jyesta putrah ayam- I am the eldest product in the entire universe.

purvam devebhyah - the expression purvam devebhyah must be joined with the previous sentence.

purvam devebhayah prathamaja rtasya ahamasmi

In the universe, I am the first born even before the creation of the devas. Purvam devebhyah means even before Indra, varuna, agni were created, I was born as Brahma, the first creator.

Not only I appear in this saguna swarupam, my original nature is nirguna swarupam.

aham amrtasya nabhayi asmi - nabhayi is the sama expression for the word nabhi. Nabhi means the centre, the source of amrtam - immortality. I am the centre of immortality as nirgunam brahman and I myself appear as the mortal universe also, mortal jivas also, mortal finites also. Originally I am immortal.

Then the jnani wants to remind the people of the glory of annadanam. In fact, one important value stressed in Bṛiguvallī is annadanam. Therefore, here the jnani tells the people that the best way of saving anything is the unique vedic method. Normally we think, saving anything means not giving anything to others. How do you save money? Never give any donation. How do you save grains? Never feed any one. This is our normal logic.

Vedic logic is- you save anything by sharing with others. The best way of saving is hand over to the world. When you give to the world, at the appropriate time, it will come back to you. If you do annadanam, if you are hungry in future, the world will feed you. If you share your money, when the need comes, you will get the money. It is very difficult to believe in that but this is vedic logic. **Save by giving.** Therefore, the teacher says a person saves annam, by giving annam to others. That is said here.

yah ma dadati saḥ id eva avah - yah annam dadati. Here you have to take ma as annam. The one who gives annam to others- saḥ avah - he is really saving annam for his own future use. Avah means he protects, he saves; id eva - iddam eva - in this manner alone, you save things.

But here the jnani uses a peculiar expression. What he wants to say is, the one who gives annam will save annam for his future use, but he wants to mix the vedantic teaching also here. Therefore instead of using the word annam, he uses the word myself. It is because, previously he said that he was in the form of annam, annadah. To remind us of that, he says, one who gives me- the annam - will save annam for his own future use. Therefore ma here means annarupam mam.

yah annarupam mam dadati sat annarupam mam avah

Then the jnani threatens also. He says if you don't share food with others and if you sit within the closed doors and quietly enjoy the food, the unshared and quietly enjoyed food will not nourish you. Even though the normal function of the food is nourishing the eater, here the jnani gives a warning. An unshared and quietly eaten food will not nourish the eater. On the other hand, that food will destroy the eater.

annam adantam admi - the food eats the eater. Eats means destroys. It is peculiar language. The food eats the eater means the food destroys the eater. Which eater? Not the eater who shares food with others, but the non - sharing eater. The food enters his stomach and destroys him. This is what he wants to say, but here also, he brings in the vedantic idea. He has already said, "I am in the form of annam." Therefore, instead of using the word annam, he says, 'I'.

How should you understand the sentence? I, the annam, will enter into the eater (non- sharing eater) and I in the form of annam will destroy him. What does it mean? Annam will become toxin in the system and the person will get all forms of diseases and will die. What is causing that? Annam. Who is that annam? Me. Therefore utilize annam properly.

aham annam - I, the annam

annam adantam admi - will eat the eater of annam, who eats without sharing with others. Therefore, annadanam is important

aham visvam abhyabhavam - abhyabhavam means I pervade - vyapnami, gachchami. I pervade visvam bhuvanam. Visvam means the entire; Bhuvanam means the universe; visvam bhuvanam means the entire universe. I pervade the entire universe. What is the meaning of I? If I means the body, the statement will be arrogance because I don't pervade even this hall. When I am not hall pervading, how can I be all pervading?

Therefore, from body's stand point if I say, I am all pervading, it is arrogance; if from mind's stand point if I say I am all pervading, it is arrogance and falsehood also. From atma stand point if I say I am all pervading, it is like the wave saying I am all-pervading water.

What is wrong in that statement? As a wave it is not all pervading, but identified with water, it can claim that. Therefore aham means panchakosa vilakshana aham visvam bhuvanam abhyabhavam - I pervade

suvarya jyotih - I am effulgent. Effulgence here refers to chaitanya swarupam. I am of the nature of consciousness which is self-evident; self-effulgent and eternally effulgent like suvarya na. Suvarya means surya prakasaha; na means like. In this context na means like; you should not say 'not'. Therefore I am self-effulgent and eternally effulgent like the surya prakasa. In the 13th chapter Krishna says atma is like the one sun which illumines. Similarly, effulgent eternally like surya prakasa. With this the quotation is over.

The essence is - **aham Brahma asmi**

With this the jivanmuktiphalam is over. What is the phalam? Enjoy your Brahmanhood. Don't be in bhrama, but be in Brahman. Jnani has completed his song.

Now the Upanishad takes over.

yah evam veda - whoever gains this knowledge- whether he is brahmin, kshatriya, vaisya, sudra; young or old; brahmachari, grihasta, vanaprasta, sanyasi; male or female; without any restriction.

Taittiriya Upanishad – Third Chapter - Bhrigu Valli

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We have to complete the sentence.

sah mukta bhavati - he will enjoy jivanmukti.

iti upanisat - thus ends the third chapter Bhrigu Valli. Not only it is the end of the third chapter, it is the end of Taittiriya Upanishad.

iti taittiriya upanishad samaptah

Class 51

Chapter 3 summary

Summary of Bhrigu Valli

Bhrigu Valli is the third and the final chapter of Taittiriya Upanishad.

The main teaching of the Upanishad is Brahma Vidya. It has already been given in the second chapter called Brahmavalli.

Therefore the third chapter deals with certain other incidental but important topics of the Vedantic teaching.

This chapter is called Bhrigu Valli, because it begins with the word Bhrigu, just as the other two chapters were titled based on the first word. This also is in prose form divided into paragraphs. Each paragraph is called anuvaka. There are 10 anuvakas in this chapter.

The main topics dealt with in this valli -

jnana sadhanani and jnana phalam. By the word jnanam we mean not any other knowledge, but Brahma jnanam discussed in the second chapter. Therefore jnana sadhanani are Brahma jnana sadhanani, the preparatory means for gaining this knowledge.

Jnana phalam means Brahma jnana phalam- the benefits of this knowledge.

The entire valli can be divided into **three portions**.

1. Direct means of Brahma jnanam - Brahma jnana sakhat sadhanam
2. Indirect means of Brahma jnanam - Brahma jnana sahakari sadhanam
3. The benefit of this knowledge - Brahma jnana phalam

1. Brahma jnana sakhat sadhanam - Anuvaka 1 to 6

It is nothing but Brahma Vicharaha, enquiry into Brahman. This Brahma vichara is technically termed in this portion as **tapah**.

sa tapo tapyata sa tapas taptva

The word tapas occurring in this portion is Brahma vicāraha. The Upaniṣad wants to make it clear that the enquiry should be done only with the help of guru and sastra. Without guru and sastra, any independent enquiry attempted will lead to only speculative conclusion; it will not lead to definite knowledge. Therefore whenever we talk about enquiry in Vedānta, we should immediately bring in two factors - guru and sastra. Both of them play equally important roles. If both of them are absent, enquiry will be non-existent and even if one of them is absent, enquiry will be inadequate. Therefore both are emphasised.

The importance of a guru is indicated by introducing a guru and a śiṣya. Guru is Varuṇa and śiṣya is Bṛigu.

bṛigurvai varuṇih! varuṇam pitaram upasasara.

By presenting the teaching in the form of Bṛigu-Varuṇa samvada, the Upaniṣad says guru is a must.

The importance of sastra is also indicated when the teacher Varuṇa gives two clues for enquiry-

a) Brahma upalabdi dvaram

b) Brahma lakṣhaṇam

a) Brahma upalabdi dvaram - certain factors which are useful for Brahman enquiry. The factors are the pañca kosas.

annam pranam cakruḥ srotam mano vacam iti

Dvaram means gateway. Upalabdi means jñānam. Brahma upalabdi dvaram means Brahma jñāna sōpanam, the stepping stones for Brahma jñānam. The pañca kosa clues were given to indicate the role of sastra.

b) Brahma lakṣhaṇam - the guru gives the definition of Brahman, a very important definition for which the entire Bṛiguvalli became very famous.

**yato va imani bhutani jayante ! yena jatani jivanti ! yat prayantyaḥ - samvisanti!
tad vijinasasva! tad brahmeti**

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The meaning of this definition is - Brahman is jagat sristi, stiti, laya karanam. It is the cause for the origination, existence and dissolution of the entire Universe.

So both Brahma upalabdi dvaram and Brahma lakshanam indicate the role of the sastra. Keeping these two in mind Bhrigu conducted the enquiry.

The enquiry can be conducted in many ways. The particular method employed by Bhrigu in this valli is - **Pancha kosa vivekaha**. Pancha kosa viveka is one of the methods of Brahma Vicharaha. This viveka was already discussed in the second chapter, therefore the Upanishad does not elaborate it

Significance of pancha kosa vivekaha - It takes the intellect of the student gradually from the grossest to the subtlest. The grossest is annam and the subtlest is ananda. This Bhrigu successfully goes through-

annam brahmeti vyajanat
prano brahmeti vyajanat
mano brahmeti vyajanat
vijnanam brahmeti vyajanat
anando brahmeti vyajanat

Thus in each anuvaka, we find Bhrigu travelling from the grossest annam to pranaha, manaha, vijnanam, (anandamaya kosa is skipped) and beyond that he discovered anandah brahmeti vyajanat.

The meaning of the word anandah, we have to discern from the second chapter.

ananda atma brahma puccam pratisthah tadapyesa sloko bhavati

The word ananda used here means chaitanyam, not experiential pleasure. Experiential pleasure is not called ananda. It is called anandamaya. If maya is added it is experiential pleasure, if maya is removed it is non - experiential pleasure, the chaitanyam. Therefore the word anandaha means sat, chit-

satchidanandah brahme vyajanat

From that ananda - chaitanyam - alone the whole creation arises, in chaitanyam it rests and into chaitanyam it goes back. Bhrigu arrived at this knowledge-

aham chaitanya rupah atma eva brahma

With that the vichara is over.

saisha bhargavi varuni vidya ! parame vyoman pratisthita.

Second portion - sahakari sadhanani

These sadhanas will not directly produce Brahma jnanam, just as water will not directly help in the production of any fruit. Water is extremely important but water is not the producer of the fruit. Water is a sahakari, it will support the seed. Seed is the sakshat sadhanam assisted by the water, bijam alone produces the fruit. Vicharaha is comparable to the seed and the following sadhanas are not the bijam, but like water assisting the vicharaha

1) karma - otherwise called karma yoga. In this karma list, the upanishad gives several disciplines.

2) Upasanas - otherwise called meditation.

These two supportive means are from - anuvaka 7 to middle of 10. The order of these sahakari sadhanas are re arranged

1. karma or karma yoga -

proper attitude - satbhavana

proper action - satkarmani

proper attitude - attitude towards annam. Annam in the form of annamaya kosa is a form of stepping stone for spiritual progress. The attitudes towards annam are -

a) anna nindya varjanam - don't pass negative remarks about the food you are going to eat, you are eating or you have eaten.

b) anna tyaga varjanam - don't leave food on your plate or the leaf. It is an indirect form of insult.

c) anna vrudhi karanam - produce plenty.

d) anna danam - don't merely produce, but also share.

Without production sharing is impossible

Without sharing production is useless.

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e) athithi seva - service shown to any guest who comes to your house. You can take athithi as a representation of humanity. Therefore athithi seva is manava seva. Thus it represents one of the pancha maha yajna. One of the pancha maha yajnas is manushya yajna; manushya yajna is service to humanity. Therefore the Upanishad indirectly hints at the pancha maha yajna. Pancha maha yajna, is service to entire creation.

2. Upasanas - Bhṛigu Valli gives four groups of Upasanas; not four upasanas but four groups of upasana.

a) Virat upasana - it means meditation upon the entire creation as the body of the lord.

tribhuvana vapusam vishnumeesam namami

The virat upasana presented here is in a peculiar form. The peculiarity is - three pairs of things are taken.

i) prana, sariram pair.

ii) agni - jalam pair

iii) prithvi - akasa pair

We are asked to see their interdependence.

anna annada sambandhaha

pratistha -pratisthita sambandhaha

By seeing the interconnectedness of these three pairs, we are supposed to appreciate the interconnectedness of the whole cosmos. The entire creation is interconnected like the various organs of the body. If every factor in the creation is like an organ, the whole cosmos becomes a cosmic organism. An organism is one living being with many organs which are interconnected. Thus the sky, the sun, the moon, the stars, the rivers, the plant kingdom, the animal kingdom, the human beings - are all like different organs of one organism. The cosmic organism is called Visvarupa Eswaraha. We are asked to meditate on him in two-fold ways - sakama upasana and nishkama upasana.

Benefits of two types of upasana

Sakama Upasana Nishkama Upasana

i) will give material benefits will give spiritual benefit

ii) will give external growth will give internal growth

iii) will give tangible benefits will give intangible benefits

b) adhyatimika Upasanani - subjective meditations - those meditations in which the Lord or Brahman is invoked as various faculties in our own body. We have been taking for granted these faculties. They are all brought to our mind and then they are seen as Brahman. All the five karmendriyas are taken for this -

vak, pani, pada, vayu, upastha

Each karmendriyam has got a very significant faculty. Not only all the five karmendriyas are important, but all types of pursuits are also important. Behind all the karmendriyas, there is the energy, the prana sakti. Therefore meditation has to be done upon the prana also. So pancha karmendriyani + prana are taken.

**ksema iti vaci! yogaksema iti pranapanayoh! karmeti hastayoh! gatiriti padayoh!
vimuktiriti payau! prajatiramrtam ananda ityupasthe!**

Here also if the upasana is sakama, we will get worldly benefit and nishkama, we will get spiritual benefit.

c) adi daivika uapsanani - Objective meditations in which we take various forces existing in nature, without which the human survival itself is not possible. Four such forces are taken. They are the stars, lightning, the rains and the cattle.

nakshatra, vidyut, vrstiti, pasuhu

All of them are connected with an agrarian society. We can value this, only if we keep the agriculture in mind. The starry sky represents the bright sunny season. In summer alone the sun is very bright and in summer, the water is absorbed from ocean -

**Tapaamyahamham varsham nigrihnaamyutsrijaami cha;
Amritam chaiva mrityushcha sadasacchaahamarjuna -Gita**

Bhagavan says in the summer, through the sun I alone absorb the water from ocean. Once sufficient water has been evaporated, the clouds are formed and rainy season

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comes - srujanicha. Thus stars represent summer, then rain comes, before rain lightning comes. We have thunder meditation also in Brihadāryaka (that is not mentioned here). To till the land, we need paṣuḥ. So paṣuḥ meditation. In fact, our very life is dependent on all these natural forces. Therefore, don't take them for granted. Meditate on all these natural forces as Bhagavan.

triptiriti vr̥ṣṭau ! balaṃ iti vidyuti ! yasa iti paṣuḥ ! jyotiriti nakṣatresu

d) akāsa upāsanāni - various glories or guṇas of akāsa are meditated upon. Akāsa is very close to Brahman in several respects.

Some of them are -

both are infinite

both are all supportive

both are unaffected by anything

Thus akāsa vibhūti and Eśvara Vibhūti are common. Therefore see Eśvara vibhūti in akāsa. Vibhūti is not aś here. Vibhūti as used in the 10th chapter of Gīta. It means mahima. This meditation is considered to be a very significant meditation, because in subtlety, akāsa is closer to Brahman. If we can conceive of akāsa, if our mind is subtle enough to visualize the formless, the colourless, the intangible, the unobjectionable subtle akāsa, our intellect is subtle enough to understand Brahman. If we can conceive akāsa, we can 'perceive' Brahman.

These upāsanās will not directly give jñānam or mokṣa but one has to follow karma and upāsanā and make the mind sadhana chatustaya sampāna.

karma + upāsanā = sadhana chatustaya sampāthi

With this qualified mind, one has to do pañca kośa viveka. That is elaborated in second chapter. If a person does that, he will get jñānam and also jñāna phalam.

tat pratisthetyupāsita ... pari ye ' priya bhṛatṛvyah

upto second half of anuvāka 10.

Till this it is sahaḥkari sadhana portion.

jñāna phalam - the later part up to the end

sa yascāyam puruṣe - ityupaniṣat

jñāna phalaṃ is mokṣa or liberation or jīvanmukti. It means mokṣa even while living. He enjoys liberation while living and after death also he continues to be liberated, which is called videhamukti. Videhamukti is defined as freedom from re-birth.

punarjāna abhavaḥ videmukti ityuchate

In Bṛhiguvalli videhamukti is not mentioned, but it is understood. In the scriptures jīvanmukti is talked about differently in different contexts. In this portion, mukti is presented in four different forms. They are-

i) Pancha kosa abhimāna tyāgaha - freedom from identification with ātma; pancha kosa represents the entire ātma prapancha. Sarva abhimāna rahitātvaṃ. **When** a person disidentifies from all the pancha kosas, he can abide in his svarūpaṃ. The svarūpaṃ is ātma svarūpaṃ

adruṣye ātme anilāyane abhayaṃ pratisthāṃ vindate

He abides in his nature which is purnaha - infinite; which is ānanda svarūpaḥ, which is abhaya svarūpaḥ - ever full, ever unaffected. This is indicated by **upasamkramaṇa**.

etam annamayam ātmanam upasamkramya

disidentified from everything - **asāgam brahma bhavati**

ii) sarva abhimāna sahitātvaṃ - when a jñāni is bored with the disidentification, he takes to abhimāna. But the uniqueness of jñāni's abhimāna is- he identifies with the entire creation- sarva abhimāna sahitātvaṃ. I am everything. It is given in **Sama gāna**.

aham annam aham annam... slokaḥ

When a jñāni identifies with the whole creation, it is called sarva abhimāna sahitātvaṃ. Earlier it is rahitātvaṃ. When I am identified with the totality, I am one with Eśvara. Eśvara is the one who is total upādhi.

Either he remains as Brahman withdrawn from everything or he remains as Eśvara identified with everything. So Vedānta says either get detached from everything or get attached to everything. Partial attachment is saṃsāra. With total attachment or

detachment you become Brahman, with partial attachment you become saṁsāri jivaha. 'Only I should be happy or a few members of my family should be happy; let all others go to hell, I don't care; - this attitude makes you an individual; that promotes raga dvesha. In total attachment and in total detachment also there is no raga dvesha; partial attachment produces the ego, produces raga dvesha and therefore causes problem.

Suppose you are the hundredth person in the queue in Tirumala, you complain that other people are unnecessarily taking much time. When you go to the front, you change your philosophy, you want to stand for long and don't want anybody to push you. This is called partial application of any law. This is caused by ego.

iii) swatantratvam - Once I give up the partial identification, I become a free person. Partial identification alone makes me bound to a set of people, bound to a set of possessions. The moment a person gives up this partial identification, the whole creation is his house. Bhartruhari says elsewhere the ceiling is the sky.

sampurnam jagadeka nandanavanam sarvepi kalpadruma
iman lokan kamanni kamyarupyanusancaran

He is not bound to any particular thing in the creation. That is called swatantryam - the internal freedom, because he doesn't claim anything as his or he claims everything as his. This inner freedom from ahamkara and mamakara is jivanmukthi.

iv) anandaha - The final result is anandaha. I can appreciate every event in creation objectively. The birth of people, I appreciate, objectively; The death of people is not a tragedy, I appreciate objectively; Union and separation I appreciate objectively; growth and decay I appreciate objectively; there is nothing to complain in the creation. This is called anandaha.

They say in transactional analysis I am O.K., you are O.K. This is indicated by sama ganam.

etat sama gayan aste

Inner freedom leads to ananda, ananda is indicated by sama ganam.

With this jnana phalam, the third valli is completed and Taittiriyaopaniṣad is over.

ॐ सहनावतु । सहनौ भुनक्तु । सहवीर्यकरवावहे ।

तेजस्विनावधीतमस्तु मा विद्विषावहे ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

om saha nāvavatu | saha nau bhunaktu | saha vīryaṁ karavāvahai |

tejasvi nāvadhītamastu mā vidviṣāvahai |

|| om śāntiḥ śāntiḥ śāntiḥ ||

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

om śāntiḥ śāntiḥ śāntiḥ ||



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