



MASTER GITA

MASTER LIFE

CHAPTER 8

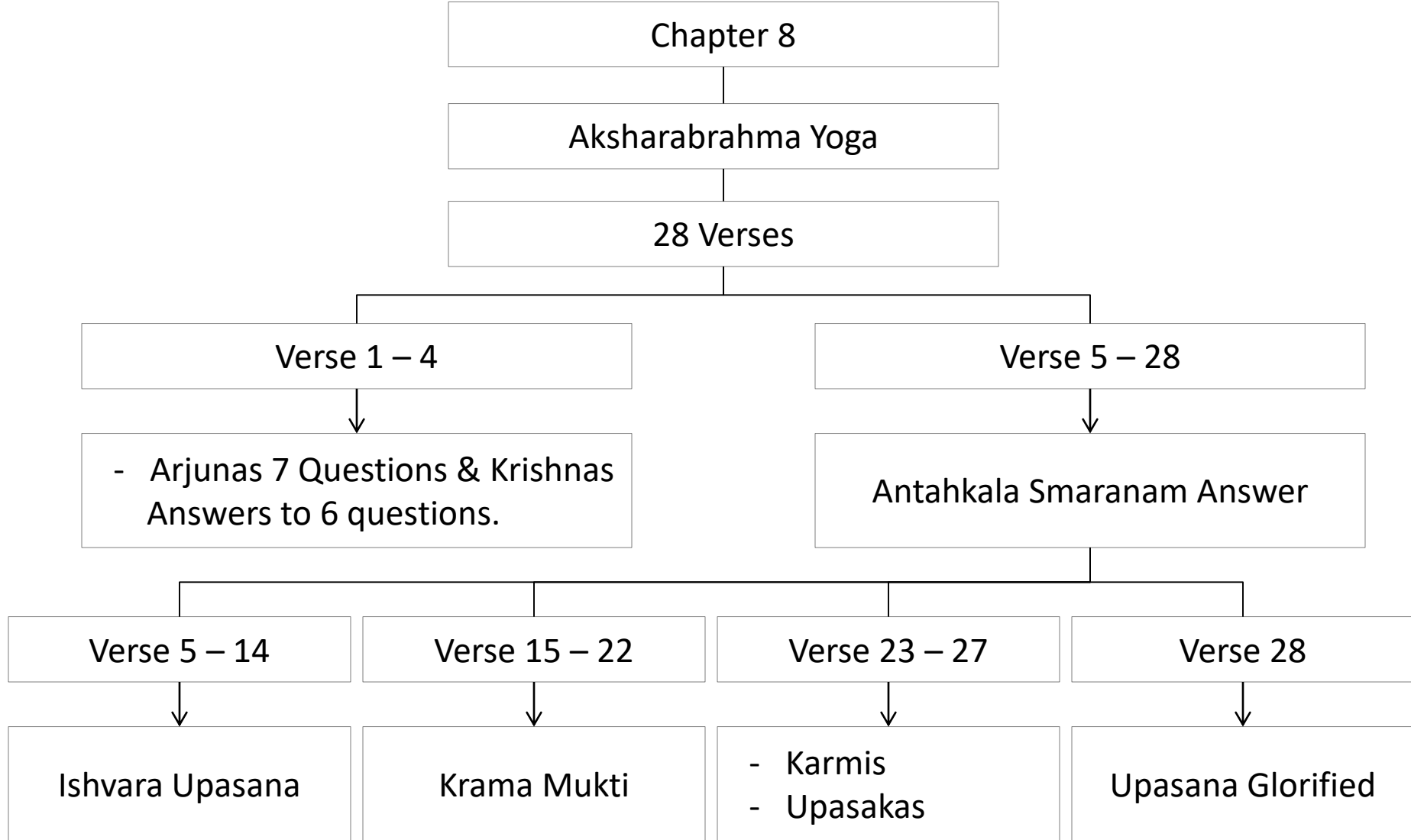
Aksarabrahma Yoga

Index

S. No.	Title	Page No.
IX.	Chapter 8 : Aksarabrahma Yoga	
1.	Summary	1320
2.	Introduction	1321
3.	Verse 1	1329
4.	Verse 2	1336
5.	Verse 3	1344
6.	Verse 4	1355
7.	Verse 5	1375
8.	Verse 6	1384
9.	Verse 7	1387
10.	Verse 8	1398
11.	Verse 9	1400
12.	Verse 10	1403
13.	Verse 11	1405
14.	Verse 12	1408

S. No.	Title	Page No.
15.	Verse 13	1410
16.	Verse 14	1419
17.	Verse 15	1424
18.	Verse 16	1428
19.	Verse 17	1435
20.	Verse 18	1438
21.	Verse 19	1440
22.	Verse 20	1443
23.	Verse 21	1448
24.	Verse 22	1453
25.	Verse 23	1463
26.	Verse 24	1465
27.	Verse 25	1468
28.	Verse 26	1471
29.	Verse 27	1473
30.	Verse 28	1475

Summary



Chapter 8

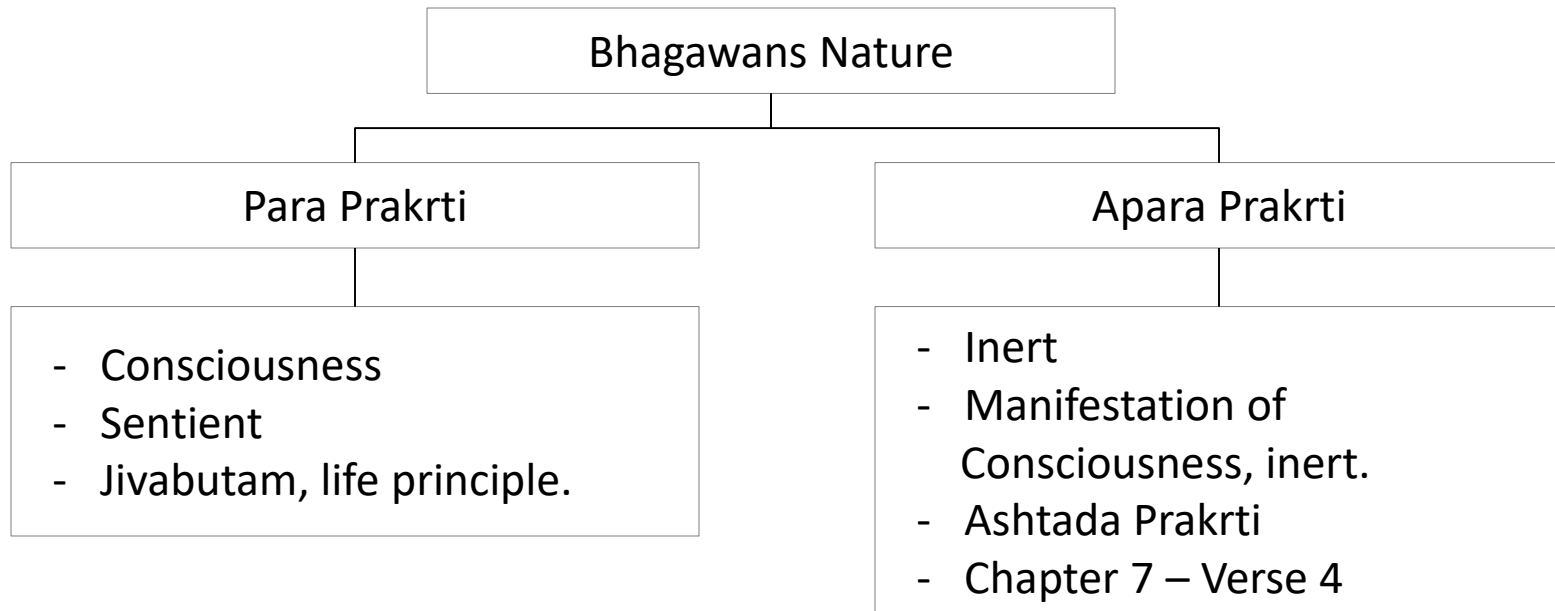
Lecture 1

Akshara Brahma Yoga

- Shift in topic in Chapter 7.
- Upto Chapter 6 – Nature of self, Karma Yoga (Nature of Action), Karma Sanyasa (Renunciation of Action).

Chapter 7 – 12 :

- Nature of Lord, devotion to Lord, Nature of devotee.



भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmirāpō'nalō vāyuḥ
khaṃ manō buddhirēva ca |
ahaṅkāra itīyaṃ mē
bhinnā prakṛtiraṣṭadhā ||7-4||

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
[Chapter 7 – Verse 4]

- Inert depends on consciousness for its existence and functioning.
- That which evolves from Para Prakrti and has Para Prakrti as its support.

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

mattaḥ parātaraṃ nānyat
kiñcidasti dhanañjaya |
mayi sarvamidaṃ prōtaṃ
sūtrē maṇigaṇā iva || 7-7 ||

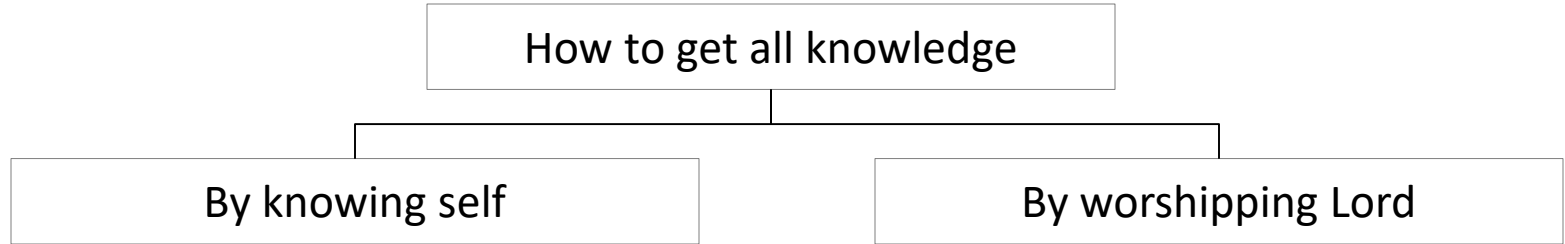
There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- Sutra is Para Prakrti.
- Mani Ghana is Apra Prakrti.

- **Conclusion :**

Those who are Devoted to Lord, come to know list of 7 and hidden is 8.

- They come to know self, know entirety of life.
- Those who come to worship Lord, know everything.
- Knowing self one knows everything.
- Now he says, worshipping me they get the same result.



- All means what?
- Seven items – seed for Chapter 8, facets of all knowledge.
- There is integral connection between the list and devotion to Bhagawan.
- Question and Answer is Chapter 8.

जरामरणमोक्षाय
मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नम्
अध्यात्मं कर्म चाखिलम् ॥ ७-२९ ॥

jarāmaraṇamōkṣāya
māmāśritya yatanti yē |
tē brahma tadviduḥ kṛtsnam
adhyātmaṁ karma cākhilam || 7-29 || 323

Those who strive for liberation from old age and death, taking refuge in Me, they realise in full that Brahman, the whole knowledge of the Self and all action. [Chapter 7 – Verse 29]

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivaṃ mām
sādhiyajñaṃ ca yē viduḥ ।
prayāṇakālē'pi ca mām
tē viduryuktacētasah ॥ 7-30 ॥

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

Sutrasthani	Vrittasthani
Aphoristically everything	Elaboration

Chapter 7 – Verse 29 :

- Those who come to know with Para and Apra Prakrti, Saguna way, for transcending them from Samsara.
- Samsara Characterised here by Jara (old Age) and Marana (Death).
- Those who have seen limitations of worldly life, everything tends to perish, nothing here is complete, however rosy and shiny they appear.

- Understood elimitation of worldliness, therefore, in order to liberate themselves from turmoil's of Samsara.
- Those devoted to me, come to know = that Brahman.

I) Brahman which is what is said by “Tat” in Mahavakya.

II) Come to know Adyatmam :

- Pertaining to the self, Atma, consciousness which illumines itself through the body.
- Atma here is Deha.
- Deham, Adhi Kritya.
- They come to know consciousness w.r.t. to the body.
- Consciousness which expresses through the body, senses, mind.
- Come to know that self which is referred to as Tvam.
- Come to know pure self which is substratum of body, mind.

III) Karma Cha Akhilam :

- Come to know Karma – action.
- Krtsnam Adhyatmam – come to know self in entirety, essence of action.
- Action is that which connects us to what we want to Achieve.
- They come to know that which enables them to complete their pursuit.
- Come to know essence of all pursuits.

(I)	(II)	(III)
- Brahman	- Self	- Karma - Action - To realise nature of self as Supreme Brahman.

- They come to know that which helps them understand the totality.

Verse 30 :

- Come to know Lord in other manifestations.

IV) Sa Adhi Butam Mam :

- As Adi Butam → Elements, Created, Gross, Physical.
- Come to know Lord with Physical external manifestation.

V) Sa Adi Deivam Mam :

- Deva – subtler realm, effulgent principle which alone becomes gross, physical.

VI) Sa Adhi Yagya :

- Sa = Sahita, alongwith.
- Come to know Bhagawan with Adhibutam, Adi Deivam, Adiyagyam.
- One who presides over Yagya = Lord.

- One for whom the Yagya is.
- One who gives results of the Yagya.

VII) Mega Topic :

- Deeper, elaborately.
- Prayana Kale Chapa Mam, Te Vidhur Yukta Chetasa.
- Yukta Chetasa – those who are devoted, whose minds fully united.
- Prayana Kale Apicha, at time of death, they are able to think about me.
- When learning, nothing under our control.
- Body leaving, senses withdrawn, you can't recognise, see others, hear others, can't use mind.
- When things not under ones control absolutely, evidently, they are able to recognise me, think about me.
- Emphasis to time of departure.

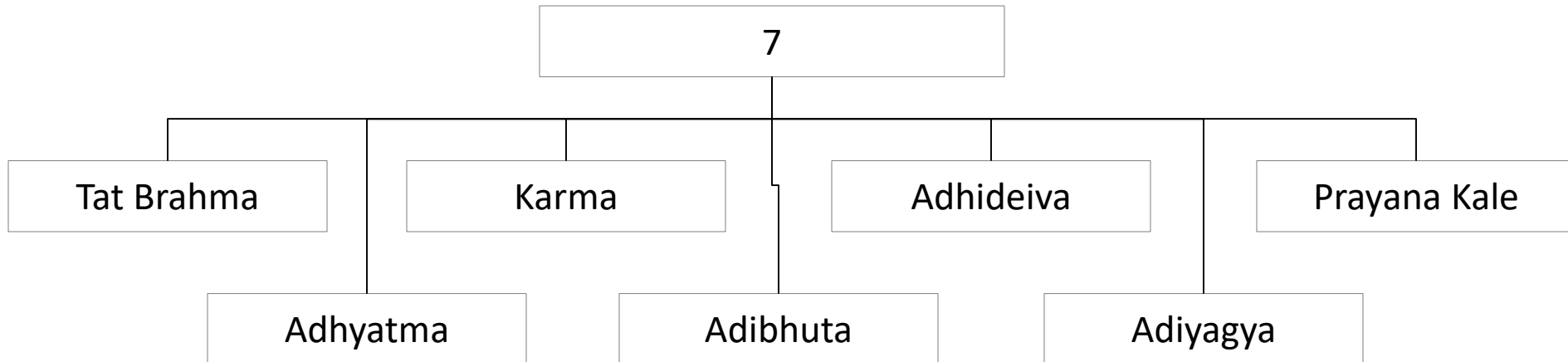
Bhagawan :

- At that time they comprehend me, recognise me, remember me, aware of me.
- Arjune : how?

VIII) Api Cha :

- And also at the time of death.

- Not only at time of death, but throughout life they remember, aware of me, connected to me, never loose touch with me.
- And also at end of life means sub question hidden there, how they manage to remember lord while living.
- How they are Jeevan Muktas.



Verse 1 :

अर्जुन उवाच ।
किं तद् ब्रह्म किमध्यात्मं
किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तम
अधिदैवं किमुच्यते ॥ ८-१ ॥

arjuna uvāca
kiṃ tad Brahma kim adhyātmaṃ
kiṃ karma puruṣōttama |
adhibhūtaṃ ca kiṃ prōktam
adhidaivaṃ kimucyatē || 8-1 ||

Arjuna said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibuta? And what is Adhidaiva said to be?[Chapter 8 – Verse 1]

a) Kim Tat Brahma :

- What is that Brahman?

Brahman

Sopadhikam

- Para + Apra
- Upadhi Sahita
- Brahman manifest as gross, subtle, and causal.
- Consciousness appearing as total gross, subtle, causal.
- Saguna Brahman or Ishvara

Nirupadhikam

- Pure consciousness without Upadhis
 - Para Prakrti
- Taittiriya Upnishad :**
- Satyam Jnanam.... [2-1-1]
 - Pure consciousness, existence infinite bliss.
 - No presence of gross, subtle and causal.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- They come to know which Brahman as Tad Brahma?
- Tat Tvam Asi

↑

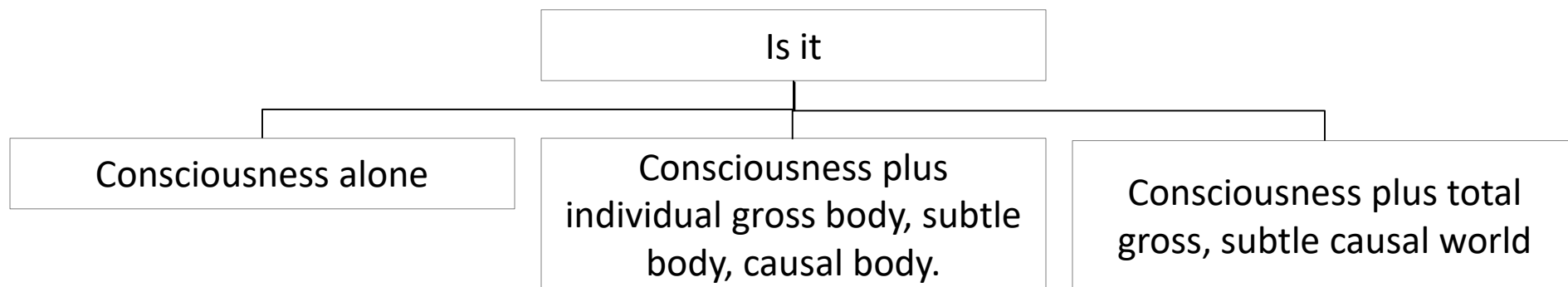
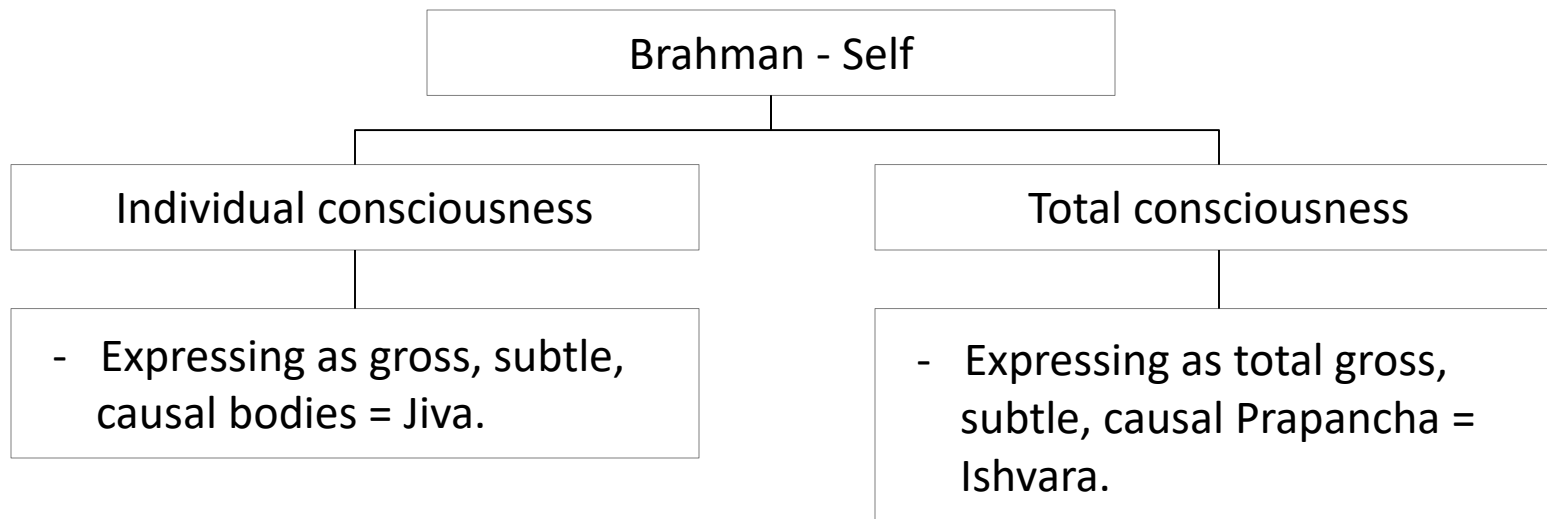
One with the self – Sophadhika or Niruphadhika.

- Is it pure consciousness or consciousness with its manifestations – entire gross, subtle, causal universe.

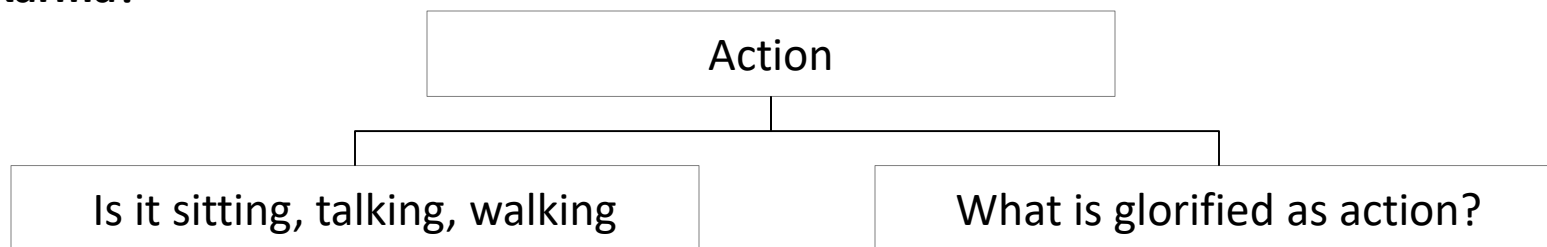
b) Kim Adhyatmam?

- What is that Brahman which refers to me – Tvam Pada?
- Me referred as Karya Karana Sangata.
- Lord is expressing through total gross, subtle, causal.
- I also express myself as gross body, subtle (mind) and causal body (Vasanas).

- What is it referred as Adhyatmam – Gross + subtle + causal + Consciousness = Entirety.
- Is it everything or only something.



c) Kim Karma?



Topic : Taittiriya Upanishad

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे । ब्रह्म ज्यैष्ठमुपासते ।
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥ १ ॥

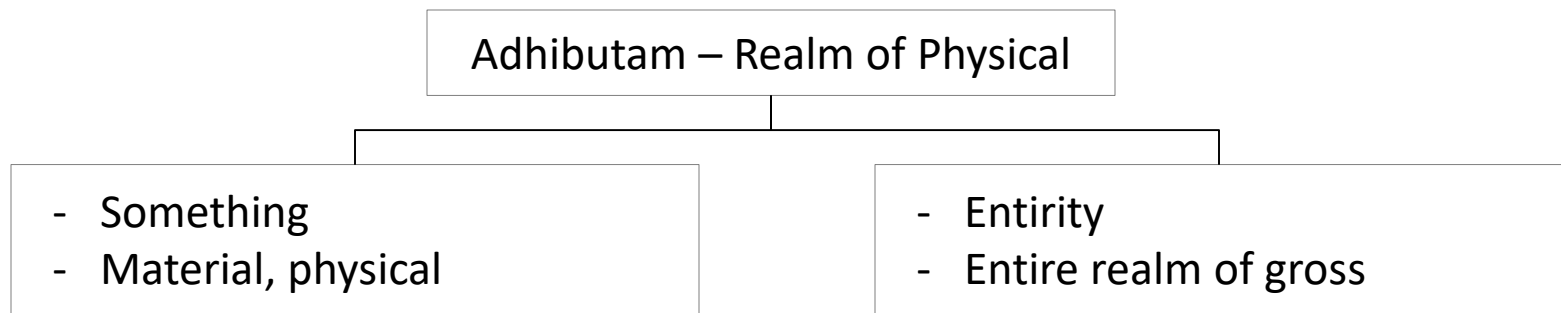
vijnanam yajnam tanute, karmani tanute'pi ca,
vijnanam devah sarve, brahma jyesthamupasate,
vijnanam brahma cedveda, tasmaccenna pramadyati,
sarire papmano hitva, sarvan-kaman-samasnuta iti ॥ 1 ॥

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II – V – 1]

- Intellect performs Yagya and it performs actions also.
- Upanishad refers actions as Yagya and the rest.
- What is glorious action.

d) Adhibutam Cha Kim Proktam :

- They come to know me alongwith Adhibuta.
- There is a topical build up in questions :
 - I. Lord
 - II. Self
 - III. Pursuit – Creates unity between self and Lord.
 - IV. Manifestation of the Lord.



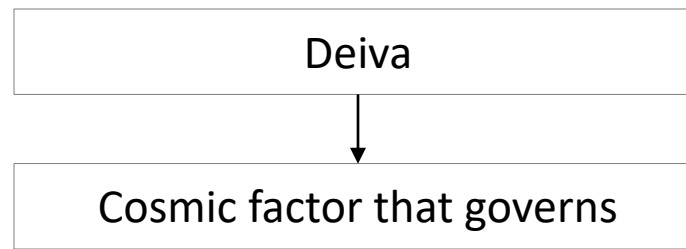
- They will come to know that... something special, one?
- Like Himalays, Ganges – one of material or entire realm of material, physical.
- Vibutam Cha Kim?

e) Adideiva Cha Kim?

- They come to know me alongwith Deiva – Deity, Adhideva, what is deity?

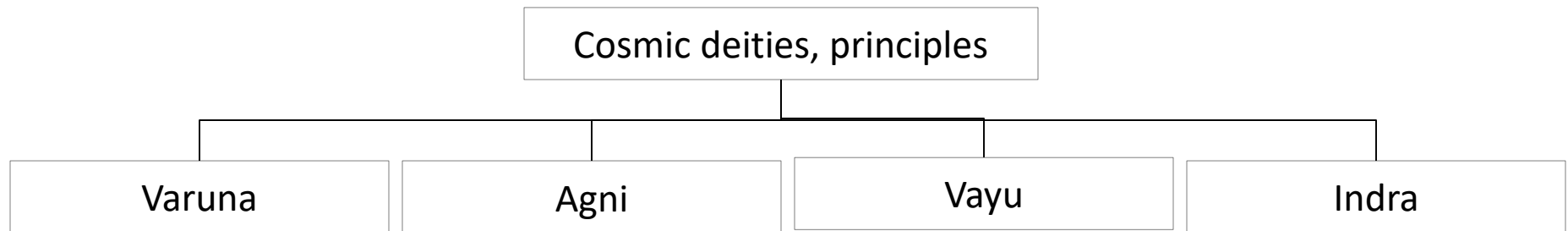


- What is Adhideiva.?



- Vayu – not physical presence.
- That for which Vayu is subservient, that governs the Vayu.
- That which has an identified body.

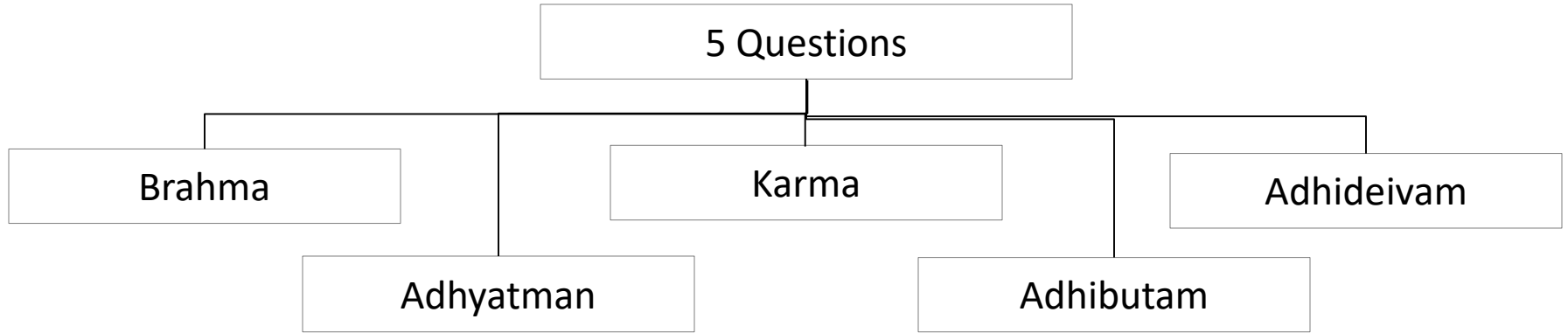
• **Vayu Devata = Subtle principle which identifies with Air, wind as itself and governs that.**



- Their purview, effect is total – not Vayu in India but total Vayu everywhere, beyond this world, cosmic governing, they control.
- Deva = Cosmic governing principle = Sentient.
- By devotion unto you, will I come to know one governing principle or primordial being, Adi Purusha, Hiranya Garbha, primeval being, sutratma.
- Hiranya Garbha – source of all effulgence, not gold here.

- Sutra Atma – Self which a thread everywhere, in you also.
- Is it one of the deities or cosmic being?
- Cosmic being will also have an effect on me because it is cosmic, not individual.

Verse 1 :



- Eh Purushattam, you look like Purusha and I am also Purusha.

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

**uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartavyaya īśvaraḥ || 15 - 17 ||**

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
[Chapter 15 - Verse 17]

- You are the supreme being, Brahman, help me to comprehend these.

Verse 2 :

अधियज्ञः कथं कोऽत्र
देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं
ज्ञेयोऽसि नियतात्मभिः ॥८-२॥

adhiyajñaḥ katham kō'tra
dēhē'smin madhusūdana |
prayāṇakālē ca katham
jñēyō'si niyatātmabhiḥ || 8.2 ||

Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are you to be known by the Self-controlled? [Chapter 8 – Verse 2]

a) Adhi Yajna – Katham, Kaha?

b) Katham, Kaha, Atra Asmin Dehe :

- Yajna? Is it Karma?
- Yajna = Duty – 5 fold facets of duty.
- Deva / Brahma – Rishi / Pitru / Manushya / Buta.

• **Adhiyajna :**

That which presides over, executes the Yajna.

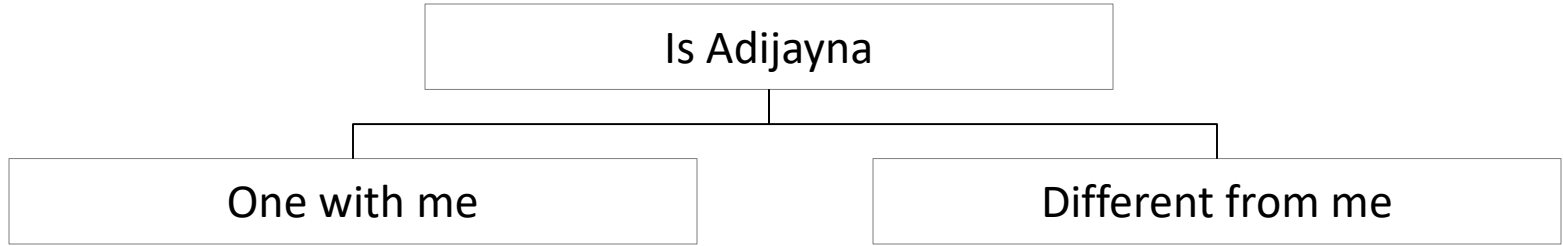
- That for whom the Yajna is and that which gives the fruits of Yajna.

I) For whom Yajna is done? Presiding Deity (different from me)

II) Who gives results of Yajna?

III) Who is doing the Yajna? (I am doing Yajna).

- Katham – how am I to understand?



- Katham – in what manner? I, II, or III?
- Asmin Dehe Kaha?
- Who is performer of Yajna in this body?

Bhagawan :

- They will know me along with Yajna – he doesn't say Katham, Kaha.
- Arjuna wants greater insight.
- Bhagavan did not say Dehe etc.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivaṃ māṃ
sādhiyajñaṃ ca yē viduḥ ।
prayāṇakālē'pi ca māṃ
tē viduryuktacētasah ॥ 7-30 ॥

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.
[Chapter 7 – Verse 30]

- Katham – In what manner
 - Kaha – who
- } 2 facets of one question
- He wants to know how he is to comprehend that Adhiyajna and in the body – Kala – what is it.

7th Question :

c) Prayana Kale Cha Katham Jneyosi :

- How are you to be known at time of death of physical body?
- **Mind does not die, mind alive, can't have self power to determine what thought it should have at that time.**
- Mind can't force senses to see this or hear that.
 - We try to assist the person to leave the body, chant Vishnu Sahasranama who is in death bed.
 - When time of death comes, he is not going to listen to your Vishnu Sahasranamam.
- **At the time of death, senses are beyond control, mind beyond access, how will he able to know you?**
- It may be feasible but not easy.
 - At the end also he knows but how does it happen?
 - Katham, in what manner?
 - What is it because of which he makes it possible.

Cha :

- And also in the end.
- Throughout life also how is he knowing, remembering you? Comprehending? Being aware of you?
- In this way Arjuna presents questions to Bhagavan Sri Krishna.

1 st Verse	2 nd Verse
<ul style="list-style-type: none">- Purushottama- Bhagavan as all knowledge.- Purusha has finite knowledge.- Uttama Purusha has infinite knowledge.- Sarvagyatvam- All knower- They may not tell you.	<ul style="list-style-type: none">- Madhusudhana- Destroyer of Madhu.- Benefited whole world with Veda- Blessed the world by destroying Asura.- All merciful- They will tell you- With love you share wisdom.

- 7 questions = Life.
- Brahman – Divine pure consciousness.
- Adhyatmam – Pure Consciousness w.r.t. individual.
- Adivaiva – Pure consciousness w.r.t. subtle.
- Karma – What brings knowledge of oneness?
- What is the pursuit, Yagya.

- Pure consciousness in the realm of gross, Adibutam.
- What I should know about Yagya?
- For whom I am doing Yagya?
- Who is doing Yagya?
- Who gives result of Yagya?
- Living life of Goodness, nobility, perfection, how does one remember the Lord in the end.
- Not random points, but deals with entire facet of knowledge, wisdom.
- Being devoted to Lord, one knows all these.
- Devotion to Lord, will bestow clarity of all these facets.
- 7 intimately connected with realm of devotion.
- Remembering Lord in the end, there is no rebirth in realm of finitude.
- Looks contrived without Attention.
- Integral, natural, evolution of thoughts.
- What is the result of knowing Lord.

Lecture 2

- 7 questions – source in Chapter 7 – last 2 verses.

7 Questions :

I) What Brahman? Kim Tat Brahman?

- Saguna – Sophadhika or Niruphadhika (Nirguna)
- Alongwith Upadhi.



Total gross – subtle – causal (maya).

- Or without Upadhis – pure consciousness without total gross, subtle, causal.

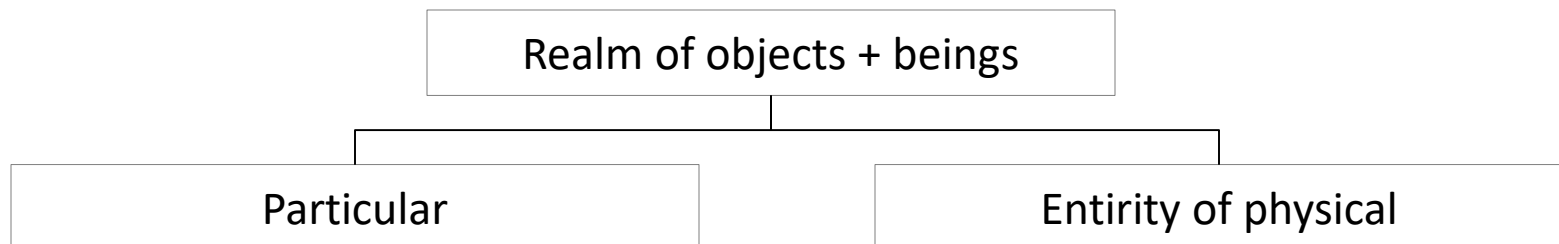
II) Kim Adhyatmam?

- What is pertaining to myself – individual gross, subtle, causal bodies.

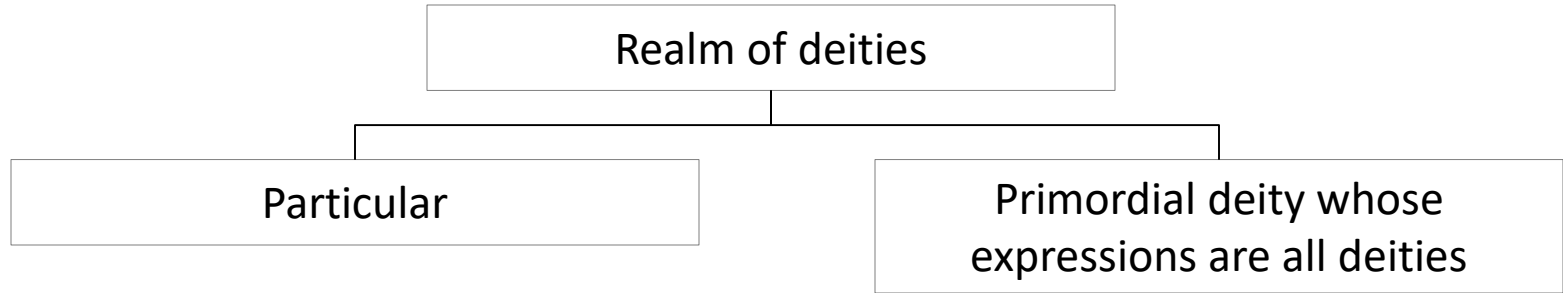
III) Kim Karma?

- What is action?

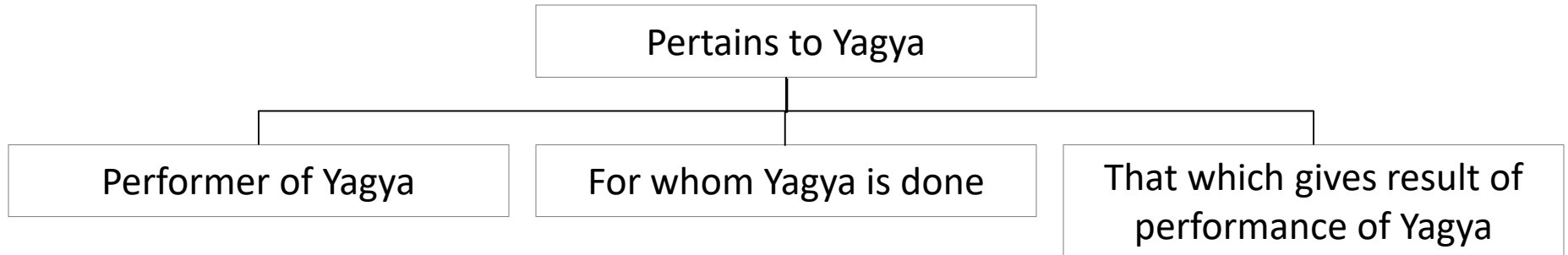
IV) Adhibhutam :



V) Adideivam :



VI) Adiyagya :



- Katham? How should I relate with that?
- Is it one with me or different from me?
- In the body who is the performer of the Yagya?
- Karma Indriya, Jnana Indriya, mind, or beyond that which makes these Karma Indriya, Jnana Indriya, mind function.
- Who is that in the body?

VII) Prayana Kale :

- All the time of departure you are to be known.

- Katham? How are you to be known?
- Is it possible, feasible?
- Does not seem possible at that time?
- Even now it is difficult, senses, body, mind, Prana not under my control, totally in a state of absolute turmoil.
- How am I to know you?

Antekale Cha :

- Even before, how to know you.

Verse 3	Verse 4	Verse 5
- Answers first 3 questions	- Answers next 3 questions	- Answers 7 th question

- Answers in same order.

Verse 3 :

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं
स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca
akṣaram Brahma paramam
svabhāvō'dhyātmamucyatē |
bhūtabhāvōdbhavakarō
visargaḥ karmasaṁjñitaḥ || 8.3 ||

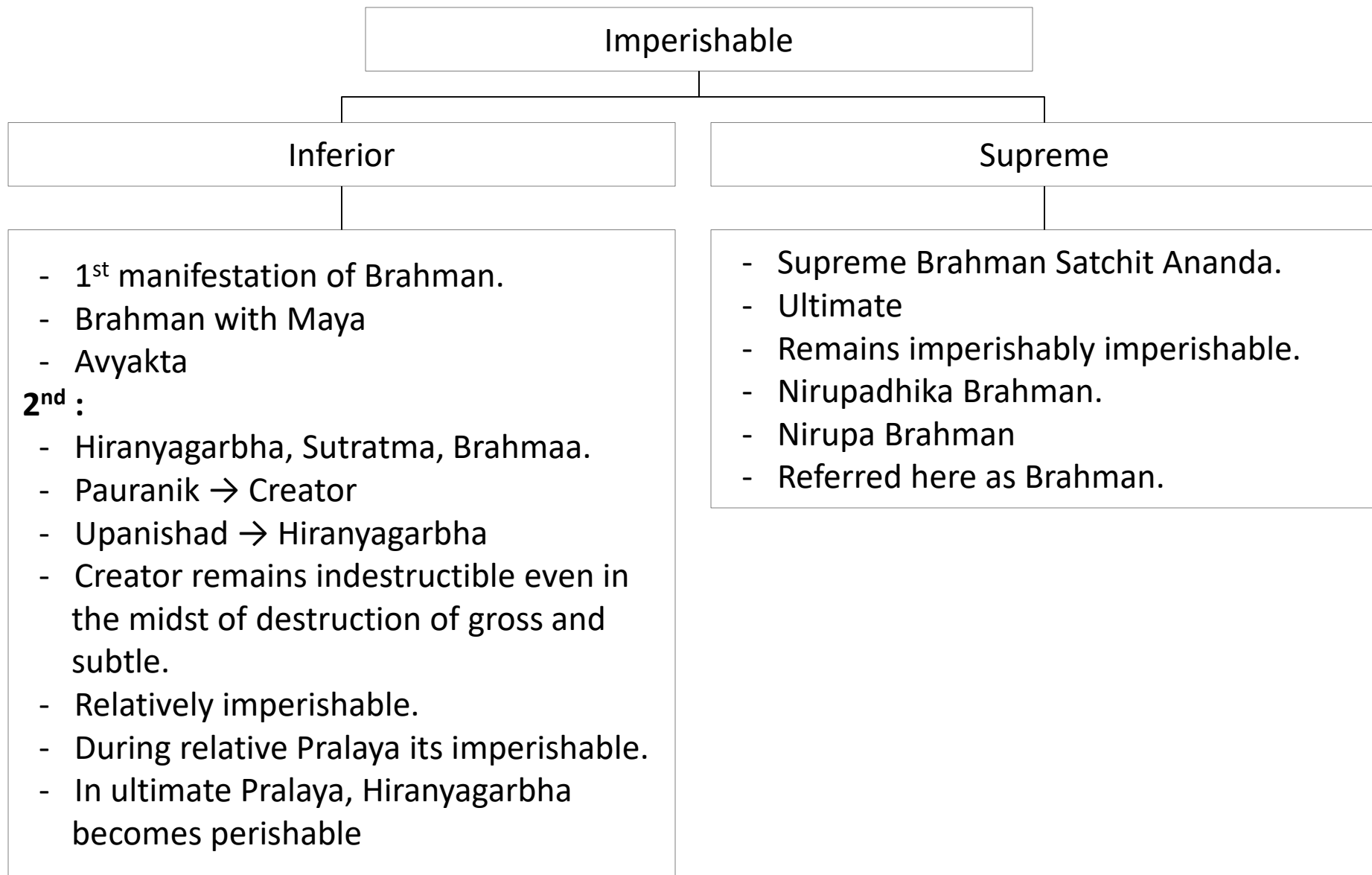
The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action). [Chapter 8 – Verse 3]

Whats Brahman?

- Not Sophadhika Brahman but Niruphadika Brahman.

a) Aksharam Brahma Paramam :

- Paramam Aksharam.
- Aksharam – Na Ksharati, does not perish, does not have mutations, changes, transformation.
- Paramam – supreme imperishable.
- Adjective to imperishable, supreme.



- Sometimes Aksharam used for ohmkara.

Mandukya Upanishad :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोकार एव । यच्चान्यत्रि-कालातीतं
तदप्योकार एव ॥ १ ॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ 1 ॥

Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following) : All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

- World symbol of supreme consciousness, the Lord is Om, called Akshara, Syllable.
- Sentences, words end.... Syllables don't perish.

Example :

- Bat, Ball,...
- B, A, L, remains.
- Sentences, words ceases.
- Alphabets remain.
- Syllables also called Akshara.
- Om – one syllabled name of Lord.
- Therefore Om is called as Eka Akshara, one syllabled.
- Here, Aksharam not Om, but Paramam Aksharam.

- Also not relative Aksharam.
- 14 worlds – Bhu, Buhaha, Suvaha, Tapaha, Janaha, Satyam, Brahma,....
- 4 different kinds of dissolutions.

Naimittika Pralaya :

- Bhu, Buvaha, Suvaha destroyed.
- Bhu – This world
- Buvaha – Pitru Loka
- Suvaha – Swarga Loka.
- Mahaha, Tapaha, Janaha, Tapyam, 4 remain.

- **Maha, Janaha, Tapaha destroyed.**
- **Satya Loka indestructible, Hiranyagarbha Loka.**

- Brahman and indestructible world of Hiranyagarbha also called Satya.
- Satya – doesn't end, Approximate, relatively imperishable, Vaikunta, Hiranyagarbha, Shivaloka, Akshara – where Upasakas reach.

- **Supreme consciousness is substratum of Satya Loka... Satyasya Satya (Brihadaranyaka Upanishad).**

Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्,
यथाग्नेः कशुद्रा विस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः
सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,
सर्वानि भूतानि व्युच्चरन्ति;
तस्योपनिषत्—सत्यस्य सत्यमिति
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

sa yathorṇanābhistantunoccaret,
yathāgneḥ kśudrā visphuliṅgā
vyuccaranti, evamevāsmādātmanah
sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ,
sarvāni bhūtāni vyuccaranti;
tasyopaniṣat—satyasya satyamiti
prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is 'the Truth of truth.' The vital force is truth, and It is the truth of that. [2 - 1 - 20]

- Aksharat Paratah Akshara.
- Highest compared to relatively changeless worlds.
- Supreme consciousness expresses as Hiranyagarbha, remains imperishable for long time.
- Absolute imperishable is Sat Chit Ananda into which even Hiranyagarbha and Lokas finally disappear.
- Supreme Nirguna, Nirupadhika, pure Sat Chit Ananda is referred to as Brahman, Paramam Aksharam.

Context :

- By worshipping me Brahman, one comes to know everything.
- They come to know that Brahman.

b) What is Adhyatmam?

- Adhyatmam Cha Kim Proktam?
- Svabavaha Adhyatma Uchyate.
- Sva = I.
- That Brahman expressing as Sva, the “I”, sense of I.
- That consciousness, called Brahman, which expresses within you as principle of I, as Bavaha, presence of I you experience is Brahman.
- Brahma is all pervasive, pure consciousness in you is what I mean as Adhyatma.
- Svabavaha Adhyatmam Uchyate.

Story :

- Ramana Maharishi had Jagadeesha Shastri – scholar.
- He was trying to write Sanskrit verse.
- Hridaya Guhara Madhye.... In the cave of the heart.
- One verse summary of entire literature of Bhagavan Ramana = Eka sloki.

Ramanamaharishi's Eka Sloki :

Hridaya kuhara madhye kevalam brahmamaathram
Hyahamahamithi saakshaath aathma rupena bhathi
Hridi visha manasa svam chinvaata majjata va
Pavanachalana rodhat aatmanishto bhavathvam

In the cave of the heart, in the center, it is the one and only Brahman (absolute consciousness) which glorifies “I am, I am” in the form of Aatma (soul). Let the mind completely dive inside in search of “self” OR by control of breath, bring the focus internally and become self-realized.

- **In the core of heart, that pure Brahman, as pure voiceless, thoughtless I Sakshat, permanently, without break of waking, dream, or deep sleep state.**
- Mind ends in deep sleep state.
- Senses end in dream state.
- **In unbroken fashion, nonending I, I, I... Sakshat.**
- Don't have to use your mind or senses to see it.
- Atma Rupena Bhati, it shines as self.
- Hridi, into the heart, Rishi, you enter, Manasa, either by Vichara, or Kevala Madyajova or by deep devotion, immerse yourself in devotion, or Pavana Chalana Rodat, by going through path of Pranayama, Raja Yoga, Atma Nishto Bavatvam, Abide yourself in the self.
- **This pure Brahman appearing in all our hearts as the I principle, not ego I principle.**
- **This is pure existence in principle.**

Sva	Bhava
Self	Existence

- Not ego, Ahamakra which is not there in deep sleep.
- Ego becomes weaker in dream state, becomes full in waking state.
- Ego has got change in its presence.

- **Pure Consciousness which appears in our heart has got a ceaseless presence, that is Adhyatma.**
- **Pure Satchit Ananda, infinite Substratum of entire cosmos gross, subtle and causal is Brahman.**
- **Same Brahman expressing in your heart as pure witness, illuminating consciousness, is called as Adhyatma.**

- 2 questions Answered, Brahman and Adhyatma.
- Supreme imperishable is Brahman.
- Very inner consciousness, illuminating witness, is Adhyatma.

Tat Tvam Asi :

- **Brahman is nothing but this principle of I in this body, pure Svabava, pure selfness very you, abstractness, selfhood, principle of I = Adhyatma.**

c) What is Karma?

- What is essence of spiritual pursuit? Seekers Karma not farmer, military man, business mans Karma, wife, husband doing Karma.
- In spiritual pursuit, what is the core of the pursuit.
- Doing which, we can always say, you are spiritually striving?
- By not doing which action, you are distancing from spiritual pursuit.
- Buta Bava Udbava Karaha Visargaha Karma Samjnitah.
- That is spoken of, Samjnah, to have a name, in Shastra, explained in Shastra.
- Visarga is Karma.
- Visarga is Tyaga, giving up...
- Giving up what, Buta Bhava Udbava Karaha.
- Facilitate bava and Udbava of Buta.
- Buta – beings + objects, that which remains.
- Bavaha – birth, Udbava – growth, Vriddhi.
- That which promotes existence, growth and sustainance, nourishment of beings and objects, by you giving something, Visarga, that is action.

Concept :

- That which is nature of giving, giving should promote welfare of all beings and objects.
- What is that Visargaha – offering? Giving?
- That is called Yagya.

- Chapter 3 – in Yagya, you are always contributing.
- We are in spiritual life when we contribute to welfare of totality.
- We are distanced from spiritual life when we are receiver rather than giver.

Chinmaya Pledge :

- Give more than what we take.
- In Yagya, we are in the giving end, when each one gives, cosmos gets nourished, not only your family is nourished.
- Deva Yagya – share with cosmic deities.
- Pitru Yagya – enable sharing of tradition.
- Manushya Yagya, Buta Yaga
- Brahma Yagya, Rishi Yagya, ... take care of spiritual wisdom, sharing Visarga.
- Yagya is Visarga, offering energy and resources of totality, nourish world of beings and objects, you are doing a noble action.
- Then only you are doing action, in all others you are only getting.

I) What is Brahman?

- Supreme Imperishable.
- Paramam Aksharam.

II) What is Adhyatmama?

- Svabava – self, of the nature of existence, inner presence, pure consciousness expressing through Body / Mind / Intellect as illuminator.

III) What is Karma?

- Yagya – Visarga – offering of ones ability, resources for the sustenance of entirety.

IV) What should be the nature of offering?

- It should nourish.

V) Nourish what?

- All beings and objects, entire cosmos.

VI) What is that which does that? Yagya

- This is pursuit which will take you to the identity, spiritual wisdom, oneness of self with supreme Brahman.
- Next verse is answer to 3 questions.
- They know me alongwith Adhibutam, Adideivam, Adiyagya.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivaṃ māṃ
sādhiyajñaṃ ca yē viduḥ ।
prayāṇakālē'pi ca māṃ
tē viduryuktacētasah ॥ 7-30 ॥

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.[Chapter 7 – Verse 30]

- In this lies clue for entire chapter.

Verse 4 :

अधिभूतं क्षरो भावः
पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र
देहे देहभूतां वर ॥८-४॥

adhibhūtaṃ kṣarō bhāvaḥ
puruṣaścādhidaivatam |
adhiyajñō'hamēvātra
dēhē dēhabhṛtām vara || 8.4 ||

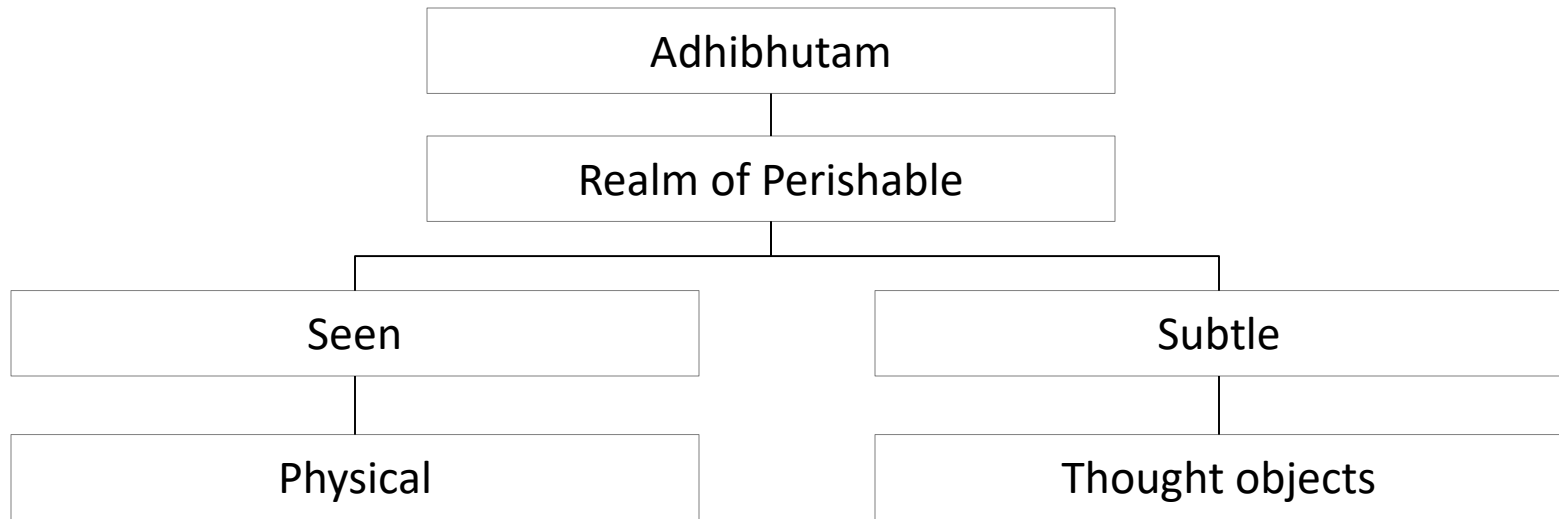
Adhibhuta, (or elements) constitutes My perishable nature and the Indweller (or the essence) is the Adhidaiva; I am alone am the Adhiyajna here, in this body, O best of the embodied.
[Chapter 8 – Verse 4]

- If Brahman is supreme imperishable, Aksharam Paramam, what is Adhibutam?

a) Adhibutam Ksharo Bavaha :

- **Perishable me seen, is Adhibuta.**
- Entire gross physical, universe is perishable, what is experienced through senses, objects which possess Shabda, Sparsha, Rupa, Rasa, Gandha.
- **Realm of cognizable world, known, is perishable.**
- Rivers perishable.
- Saraswati – Thar desert – perinial, annual, seasonal, disappear.
- Sahara desert – ocean.
- Himalayas – ocean, sea creatures, shells found.

- Earth perishable, sun, all 14 lokas perishable.
- **Physical manifestation of mine is called Adhibuta, perishable, physical cosmos.**
- What you cognize through 5 sense organs is perishable.
- Thoughts perishable.



- Pertaining to Pancha Maha Buta, perishable, move away from each other.
- H₂O = Water
- H and O goes, not water.
- Elements come together, objects formed, bodies formed.
- Elements go away, body ceases.
- Perishable = Adibhuta.

b) Purushaha Adideiva :

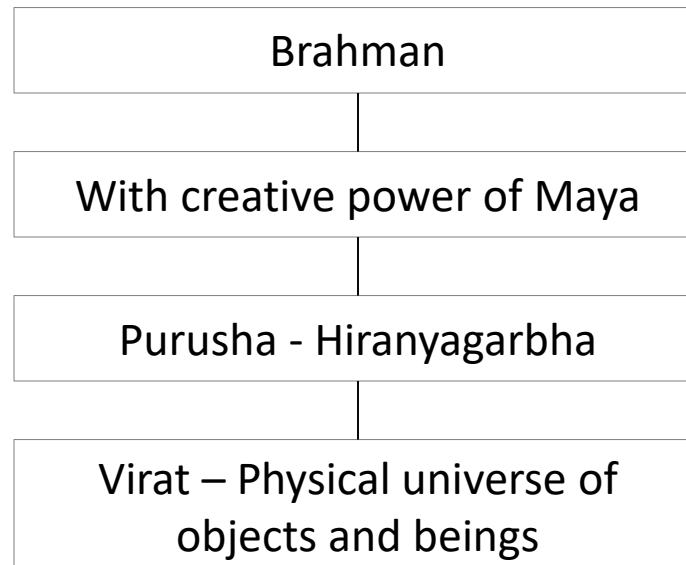
- Termed Purusha is Adideiva
- Not ultimate Purusha, Satyam Jnanam Anantham Brahma.
- **Adi Purusha here is Hiranyagarbha, Sutratma, Prana.**
- Purusha means person, Human.
- From that level of non-form, 1st form = Purusha.
- Before that, no concretization.
- Subtle not become available.
- Pure consciousness when it takes 1st form its called Adhi Purusha.
- It is supreme Brahman, it appears with creation with effulgence of all knowledge, womb of all knowledge, source of all knowledge.
- Consciousness + total subtle = Purusha.
- It pervades all physical beings as Sutra, common thread.
- Total subtle body = Mind, intellect, Prana.

1 st level	2 nd level
<ul style="list-style-type: none">- Pure consciousness + Maya – creative power.- Physical realm- Virat	<ul style="list-style-type: none">- Hiranyagarbha- Sutratma- Subtle- Pervades entire physical as inward subtle.- 1st primordial, cosmic being, I.- Evolves into entire creation

- During dissolution, entire physical goes back to Hiranyagarbha.
- Hiranyagarbha dissolves into pure consciousness.
- **Hiranyagarbha remains imperishable when physical realm perishes, hence called Akshara.**

Kshara	Hiranyagarbha
<ul style="list-style-type: none"> - Perishable physical world. - Goes into Hiranyagarbha 	<ul style="list-style-type: none"> - Remains imperishable w.r.t. physical hence called Akshara. - It is perishable w.r.t. consciousness.

- Hence consciousness is Paramam Aksharam, Brahman.
- Hiranyagarbha is Aksharam.



- All deities, cosmic powers are expressions of Purusha, under the grasp of Hiranyagarbha.
- Adhibuta – manifested perishable world, Ksharo Bhava.

• **What is Adideiva?**

1st cosmic being termed Hiranyagarbha, Sutratma from which alone came manifested Kshara, gross physical realm.

- Cosmic imperishable primordial source being, which remains as substratum of gross to dissolve into, from which gross physical universe evolved, realm of perishable.
- Not pure Brahman but from that Brahman, what came, that is called Adideivatam.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivam mām
sādhiyajñam ca yē viduḥ |
prayāṇakālē'pi ca mām
tē viduryuktacētasah || 7-30 ||

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.[Chapter 7 – Verse 30]

- One who worships me, taking mind to be pure consciousness is subtlest of all pursuits.
- One who is able to see physical realm, Saadhi Buta (alongwith Adhibuta and Adhideivam).
- One may not have ability to comprehend pure consciousness but comprehend the subtle (Adideivam – Purusha).

c) Adhiyagya Aham :

Adiyagya

- For whom Yagya is meant
- Presiding deity?
- Sarva Deva Namaskaram
Keshavam Pratigachhati.
- Water fall from clouds,
become rivers, reach one
single ocean.

- Various Yagyas performed, Indriya Svaha, Idam Na Mama.... Varunaya Swaha, Agneya Swaha... goes to Ishvara.
- One who gives result of Yagya is Bhagawan.
- One who performs the Yagya is Bhagawan.
- Factor within you, as giver of result, as to one Yagya is done, you may think Bhagavan is different from you, finally, as performer I am in you also.

- **Without the consciousness, we can't do anything, not Svabavaha, pure consciousness, but consciousness with impulse to perform is in this body, ability to perform.**

- I stay within you to inspire the Yagya, I enable the Yagya, I receive the Yagya and give you the results of the Yagya.
- I am that Adiyagya, Adhiyagya Aham Eva.
- I alone am that, therefore worshipping the Lord as Saadibhuta, Saadhideiva, Saadiyagya.
- This is the worship of the Lord in the Sophadhika way.
- Niruphadhika is Aksharam Brahma.
- Worshipping Bhagawan as the physical, primordial subtle, and also within you as one who impels the Yagya.

• Within you, not distancing oneself and worshipping the Lord, Sophadhika Upasana as the gross, primordial subtle and presently as the self doing the Upasana.

- When I perform Yagya, it is Bhagawan within me, pervading one, who is making it possible.
- Shiva Bhutva, Shivam Archayet.
- Becoming Shiva worship Shiva.
- I am performer of Yaga, you are not different from me.
- Taking yourself, as being a part of the Lord, which Lord expresses as the physical (Virat), Lord alone is the subtle (Hiranyagarbha).
- Lord is also in your heart as the worshipping person itself.
- This is called as Upasana of the Lord.

- What is Jnana of the Lord, is that Brahman, is same as Adhyatma?
- Kim tat Brahman?
- Aksharam Brahma Param.
- What is Adhyatma? Svabava.
- Seeing that one-ness is knowledge.
- What is Upasana?
- Worship the Lord as the entire gross (Virat) – Ksharo Bava, entire subtle (Hiranyagarbha).

• **Not worshipping gross and subtle versions of Lord as different from you but seeing yourself as part of that manifestation gross and subtle.**

- You also be Shiva, Keshava, Narayana as you worship Shiva, Narayana, Keshava.
- Not I am different, God is different.

• **Can you be different from Lord, if God alone is everything.**

- In order to make you part of the worshipped, worshipper also is part of the worshipped, Lord says Adhiyagya Aham Eva Atra.

• **One who is performing the Yaga, I am that.**

• **I am receiving the Yaga, I am giving the result of the Yaga, I am also performing the Yaga, but for me how can you perform.**

- In this way, uniting the worshipper with the worshipped.

- Not distancing the I from the worshipped, worshipper from worshipped, this way realise the all pervasiveness of the Lord in these manifestations, perform your Upasana.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

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sādhiyajñaṃ ca yē viduḥ ।
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Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.[Chapter 7 – Verse 30]

- This Yagya is me – where am I?
- As the very performer, presence, consciousness, giving the ability to perform, where am I?

d) Atra Deha :

- I am in the body itself.
- Arjuna glorified Bhagawan as Uttama Purusha, best among Purusha, higher than Purusha, all beings.

श्रीभगवानुवाच
मय्यासक्तमनाः पार्थ
योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां
यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

śrībhagavānuvāca
mayyāsaktamanāḥ pārtha
yōgaṃ yuñjanmadāśrayaḥ ।
asaṁśayaṃ samagraṃ māṃ
yathā jñāsyasi tacchṛṇu ॥ 7-1 ॥ 1363

The Blessed Lord said: With the mind intent on Me, Partha, practicing yoga and taking refuge in Me, how thou shalt, without doubt, know Me fully, that do thou listen. [Chapter 7 – Verse 1]

- Bhagawan says you are the best among all beings.

e) Dehabritam Vram :

- Deha Brt – one who has the body.
- Deha Brtam Vara – best among those with a body, best among beings.

Arjuna	Bhagawan
- Best among beings	- Higher than beings

- Subtle, important to grasp, only then next portion will be clear.

I) One is knowledge :

- Understand Brahman, Chaitanyam as Svabava, nature = Jnanam

II) What is Upasana?

Worship that supreme
Brahman as

Adibuta

Adideiva

Adiyagya

- Therefore – Chapter 7 – Verse 30.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
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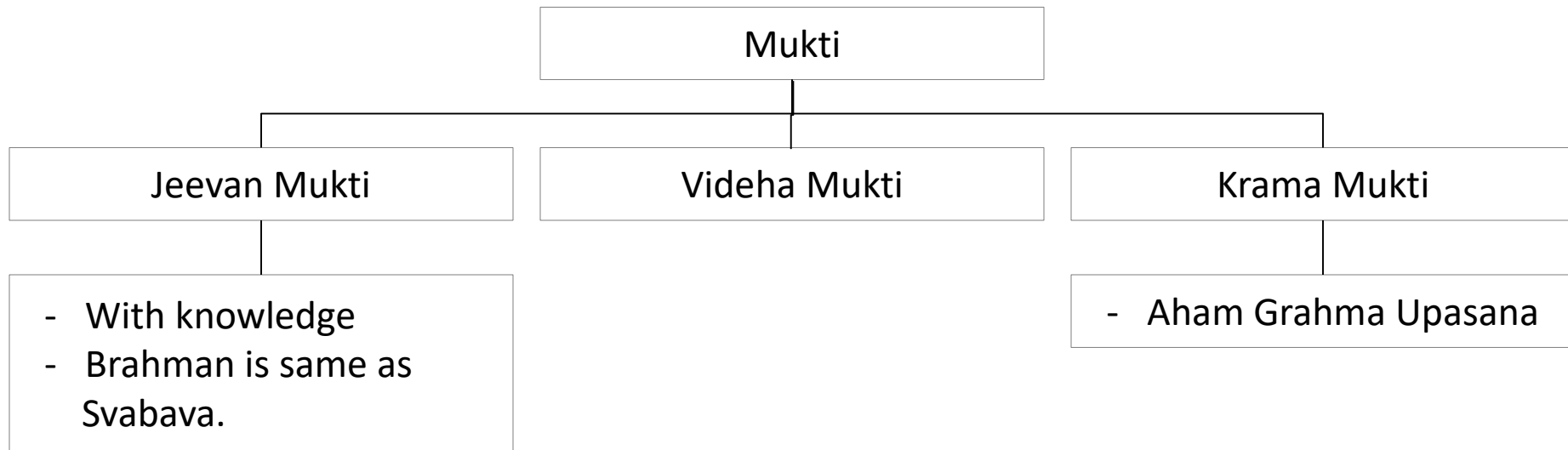
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- Worshipping me alongwith the Adhibuta, Adideiva, Adiyagya.
- **Having this comprehensive clarity that the Lord whom I am worshipping pervades the physical, subtle, pervades me too.**
- **This is Upasana.**
 - Normally Upasana is said to be worshipping the Lord.
 - You should have clarity also of the Lord, not distance yourself from the Lord as you worship the Lord.
 - This is higher worship.
 - Usually, Bhagavan Krishna, I am worshipping you, Krishna, Krishna, Krishna.
- **Understand Krishna also in the body saying Krishna, Krishna, Krishna!**
 - Enjoy Krishna better.
 - Worshipping one alongwith Adhibuta, Adideiva (subtle) and Adhiyagya....

- Who is Adhiyagya... where am I? Atra Dehe.
- Technically in Vedanta it is called as Aham Graha Upasana.
- I – is also included in the Upasana, Upasana = Worship.
- You hold I also as part of Upasana.

• **Aham Graha Upasana leads to Krama Mukti.**

- Chapter 8 – details Krama Mukti.



Aham Graha Upasana :

- Worshipping Lord as – Adhibhuta (Virat), Adideiva (Hiranyagarbha), Adiyagya (Worshipper itself).
- Adhyatma = Pure consciousness.
- Understanding basic concepts important.

What is meaning of Upasana :

- Aham Graha Upasana.
- Then everything clear.
- It is worshipping.
- Lord as _____, _____, _____
- Adibuta, Adideiva, Adiyagya.
- Adiyagya = performer of Yagya.
- How can Lord be different from you?
- Lord is infinite all pervasive.
- Worshipper also is Lord.

Revision :

I) What is Brahman?

- Supreme imperishable, Akshara.
- Not relatively but absolutely.
- Shirt, pot – perishable.
- Cotton, clay – imperishable at different levels, we can have imperishable.
- Mountains, oceans, compared to stones and drops.
- Mountains perishable w.r.t. 5 elements.
- 5 elements perishable, subtle, tanmatras imperishable.
- Cosmic being, Hiranyagarbha, subtle, object of worship, Upasana, creator of world, Bhagavan.
- Pure consciousness not creator, beyond all creation.
- Bagawan is creator, sustainer, dissolver, into whom everything dissolves.
- Worshipping Lord in Sophadika way, Niruphadika is final Akshara.
- That is Aksharam Paramam Brahman.
- Many levels of imperishability.

- Narayana – before Bagawan – Supreme consciousness



One level down



Appears as Primordial cosmic being, Hiranyagarbha, Imperishable

- Compared to Adhibuta, Ksharo Bhava, created, Hiranyagarbha is Aksharam.
- Sakashta, Sa Paragathihi.
- Brahman = Supreme being.

II) What is Adhyatmam?

- Svabava – Supreme being appearing as selfness, one self, as consciousness, inner illuminator.
- Neela Bava = Blueness.

III) Karma :

- Buta Bava Udbava Karah, Visarga.
- Offering made for oneness, welfare of the cosmos.
- Offering = Visarga.
- Bhava = coming of generation.
- Udbhava = Nourishment, sustenance offer to entire cosmos by Yagya.
- Karma = Fundamental principle of Yagya.

IV) Adhibuta :

- Ksharo Bhava.
- Perishable, physical cosmos, gross manifestation.

V) Adideivatam :

- Before it became physical at level of creator, destroyer, sustainer, Hiranyagarbha, 1st manifestation of Bhagawan, creator, sustainer, destroyer of the 14 worlds itself is consumed in the ultimate reality.
- Primordial being, Hiranyagarbha Sutratma, Prana, Purusha, Adideiva.
- Savai Shariri Prathamaha, Savai Purusha Ujyate Adhi Karta Sa Butanam, Brahma Agre Sama Vartata.
- 1st embodiment of supreme being, called Purusha, originator of all beings, manifestation, called Brahmaa.
- In Puranas – Brahmaa.
- Primordial being.

VI) Adhiyagya :

- Lord Krishna, Lord Vishnu...
- Yagnovai Vishnuhu.
- I myself appear as that Lord to whom entire Yagya worship is offered, dispenser of results, I am performer, individual of Yagya.
- This way one does Upasana of the Lord.

- Oh Lord thou art the subtle primordial cosmic being (Adideiva), who is appearing as the physical world (Adibhuta), realm, and who is present in me as the Adhiyagya.
- Worshipping Lord, Viduhu – me as Adhibuta, Adideiva, Adhiyagya.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivaṃ mām
sādhiyajñaṃ ca yē viduḥ |
prayāṇakālē'pi ca mām
tē viduryuktacētasah || 7-30 ||

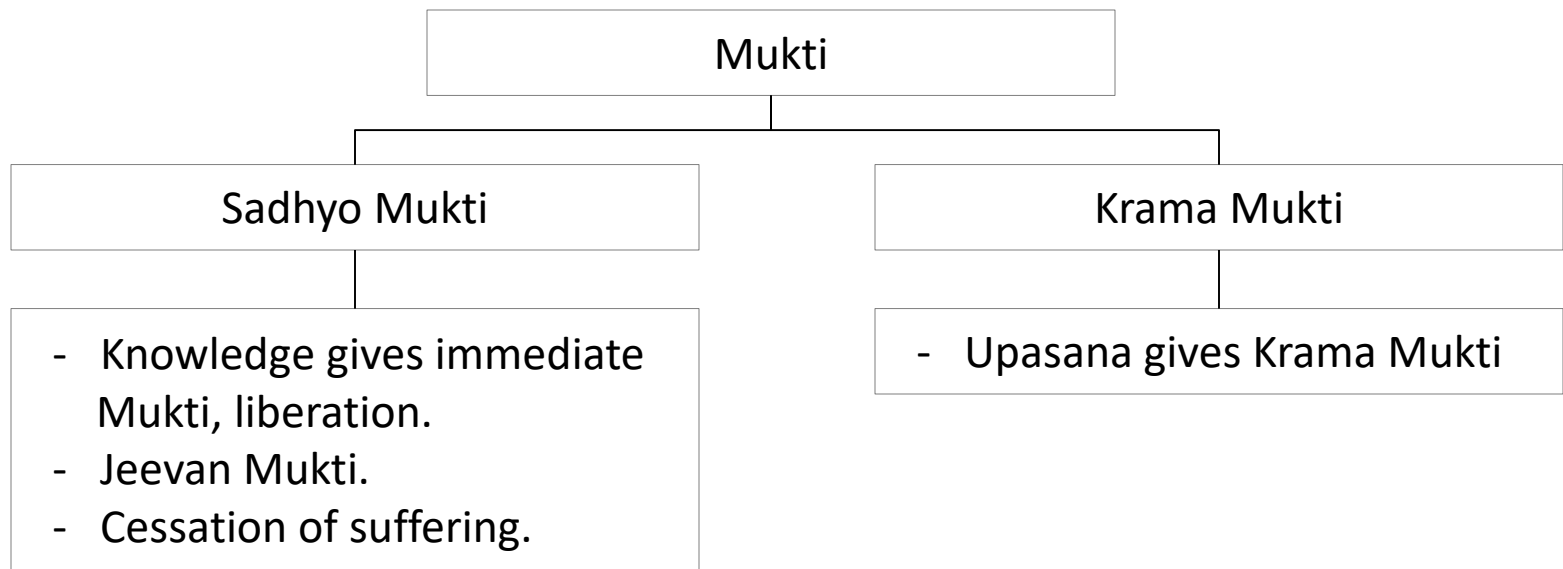
Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.[Chapter 7 – Verse 30]

- Aham Graha Upasana.
- Pratika (Figure)

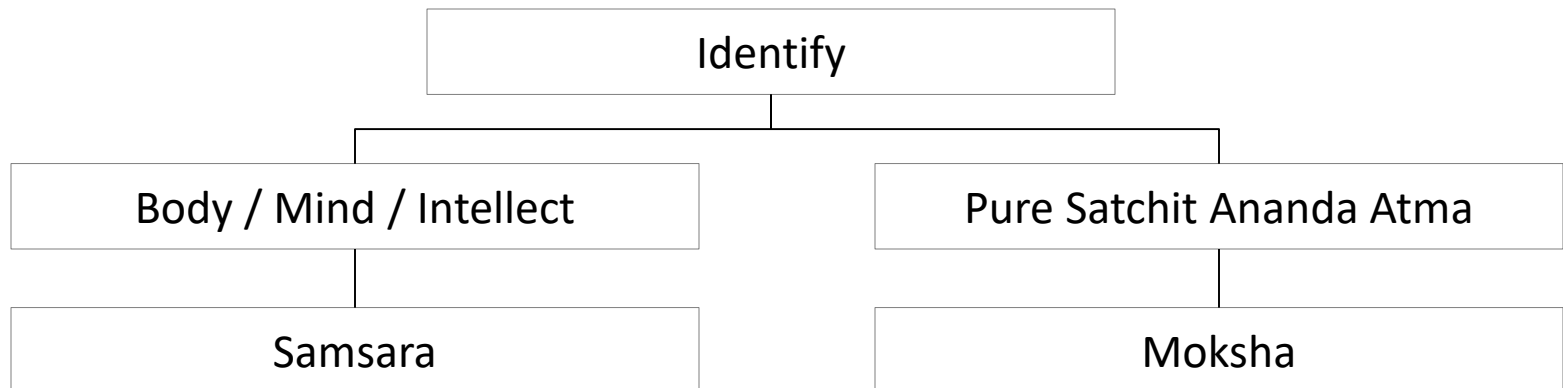


Symbol, Lord Shiva, Rama worship.

- Worship deeper – worshipper doesn't distinguish himself separate from the Lord.
- Lord infinite, hence part of you.
- Physical, subtle, one, is Saguna Upasana.
- Lord united with all Upadhis, qualities.
- Drop yourself also, then attains Krama Mukti, gradual liberation.



- Moment we understand Brahma and Adhyatma are one and the same.
- I don't take myself to be the body, mind, intellect, senses, Upadhis.
- I take myself as pure Satchit Ananda, realisation by knowledge.
- At that very moment, liberation that one experiences, of not having Samsara, pain, issues which goes when one takes himself as Body / Mind / Intellect.



- Sadhya = Immediate
- Jiva = While living
- Liberation while living = Sadhyo Mukti.

Videha Mukti :

- Jeevan Mukti dropping the body called Videha Mukti, natural thing.
- Person attaining knowledge, liberated then and there.
- We see person having body.
- Mahatma does not take himself to be the body.
- When Mahatma drops body, we say Videha Mukti.
- Because of Prarabda, body is there for sometime.
- When body drops, we say Vigata Deha, he has no body.

Example :

- Fan rotates, switch off, stopped according to electricity, fan continues to rotate for little more time because of previous force.
- Electricity not putting any effort for fans rotation.
- I am pure consciousness says Mahatma.

Krama Mukti :

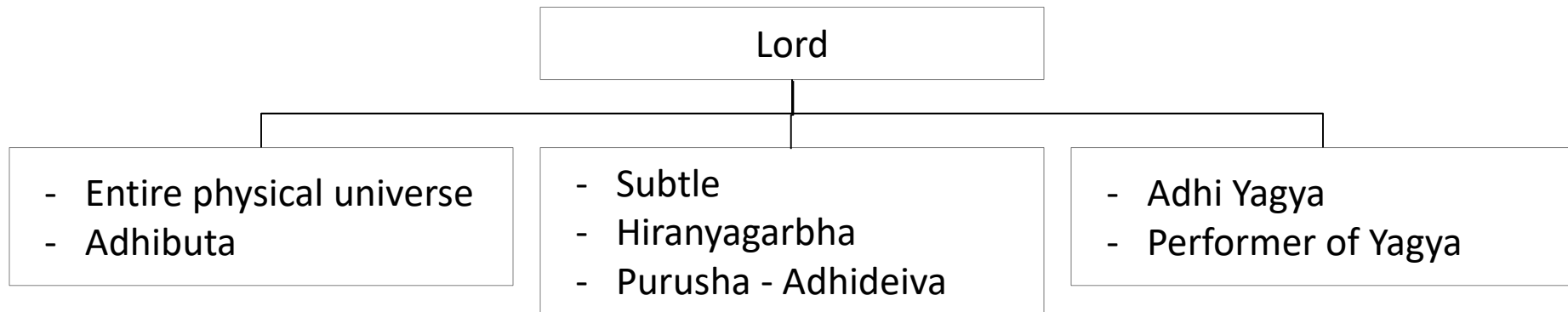
- Mukti in steps.

- One who recognizes himself as Adhyatma = Jeevan Mukti, not topic of this chapter.

Topic from now :

- Krama Mukti, gradual liberation.
- Means for Krama Mukti is Upasana, worship.
- Worship of Lord as Adhibhuta, Adhideiva, Adhiyagya.

• **Brahman known as Adhyatma = Atma Jnanam, Jeevan Mukti, Sadhyo Mukti.**



- Have understanding of Lord in this way and worship.
- Aham Graha Upasana leads to Krama Mukti.

Question No. 7 :

- How does Devotee refer to Lord at the end, Prayana Kala?

Verse 5 :

अन्तकाले च मामेव
स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं
याति नास्त्यत्र संशयः ॥८-५॥

antakālē ca māmēva
smaran muktvā kalēvaram |
yaḥ prayāti sa madbhāvaṃ
yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

a) Ante Kale :

- At the last moment of life of body.
- Mind + intellect survive.

b) Mam Eva Smaran :

- Remembering me alone.
- No other thought.
- Question in Chapter 7 – Verse 2.

ज्ञानं तेऽहं सविज्ञानम्
इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānaṃ tē'haṃ savijñānam
idaṃ vakṣyāmyaśēṣataḥ |
yajjñātvā nēha bhūyō'nyad
jñātavyamavaśiṣyatē || 7-2 ||

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- Me alone refers to Saguna Ishvara, Sophadhika Ishvara, Upasana of Lord as Adhibuta, Adideiva, Adiyagya as in – Chapter 7 – Verse 30.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
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tē viduryuktacētasah || 7-30 ||

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.[Chapter 7 – Verse 30]

- One who has been worshipping through consciously all through.
- Mind, senses, intellect are fully active, under our control, can do something.
- Lord alone is everything.

Dakshimanurthi Stotram :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्
नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Bhūr-ambhāṃsy-analo-'nilo-'mbaram aharnātho himāṃśuḥ-pumān
ity-ābhāti carā-cara-ātmakam-idaṃ yasyaiva mūrty-aṣṭakam |
na-anyat kiñcana vidyate vimṛśatām yasmāt-parasmādvibhoḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

- One who has looked at world in front and says this is Lord alone.
- **Behind the physicality which is perishable is the imperishable subtle presence of the Lord.**

- He is part of the Lord, there is no distinction between he and the Lord.
- 5 elements, Sun, Moon, Individual, Puman.



Gross world Cosmic factors

- Subtle element of thoughts.
- Tanmatras from which everything comes.
- **Understands 8 – Ashtada Prakrti as Lord, worships the Lord this way, through his life as Upasana.**

c) Antakale Cha Mam Eva Smaran :

- At last moment, thinks of me alone, cumulative effect, remembers Lord.
- You can't do anything, everything happens automatically, you are not in control, person devoted whole life in remembrance of the Lord.

d) Kalevaram Muktvā :

- Giving up the body.

e) Yaha Prayati :

- Prakrshena Yati.
- Goes beyond through a path called Devayana.
- Reaches Loka of deity on which he has done Upasana.
- Reaches Brahma Loka, Vaikunta, Shiva Loka.
- Brahma = Adipurusha, Hiranyagarbha, sutratma, 1st purusha, Prana.
- That Brahma Loka, Shiv Loka, Adideiva, Saket Loka, go loka is perishable.
- Tenure of Bhu Loka is limited.
- Go Loka – Krishna
- Saket Loka – Rama.
- Satya Loka
- Atala, Vitala, Sutala
- **Higher Lokas :**
 - Bhu, Buvaha, Suvaha, Mahaha, Janaha, Tapaha, Satya (Brahma Loka, Vaikunta, Goloka, Shivaloka).
- Depending on whose bhakta you are.

Performing Upasana :

- **Oh Lord, Thou art alone this entire physical realm is.**
- **You alone are subtle cosmic being from which the world has come.**
- **Oh Lord you pervade me, I am no different from you.**
- One Lord who manifests cosmic vision, this way, at the end when he drops the body, because of his power of Upasana, when he drops body, his mind is locked in the thought of the Lord.
- Such a person departs not like anybody, but he departs, Prayati, beautifully.
- Person reaches Brahma Loka through a path called Deva yana and lives in Brahma Loka till tenure of Brahma Loka and finally is given that knowledge by that Adhi Purusha himself.
- (Deivi Upasana – herself Guru)
- Knowledge of Tat Tvam Asi, Brahma Vidya, Kim Tat Brahma, Kim Adhyatma, Knowledge of identity.
- Then liberation happens there by Upasana, not here.
- This is called gradual liberation.
- Where is Bu, Buar, Suvaha.... Where is all these?
- Can't show you... see star... beyond that star...
- **Not physical realms.**
- **With 5 sense organs, can see only Bhu Loka.**

- **Does not mean things beyond 5 senses are not there.**

- Bacteria, Virus, electron not discovered till microscope discovered.

- **Different instruments of perception required.**

- Not proved Loka, indicated a possibility.
- What we can't know through usual means of knowledge, Shastra takes extra efforts to educate us.
- Description of path given.
- What deities accompany you....
- Essence of chapter :

One who worships the Lord, does Upasana of Lord, does not gain the knowledge.

- If you have gained the knowledge, no going, coming.
- Who goes? No-one goes.

- **Mind + intellect dissolves for the Mahatma here and now for one who has gained the knowledge.**
- **Power of Upasana takes Upasaka, seeker to higher realms than this world which we can see with our senses.**

- Where is the dream world?
- Go 10 Km from Singapore?

- **Different realm – dog sees as black and white we see as Vibgyor colour.**

- Snake can see Alfra red – infra red rays, sees same Vibyor colour objects we see, in a totally different way.

- **Dog, Snake, owl, we see world in different realms.**

- Such a Upasana, goes into a different realm of experience and enjoys in a different way and staying long there, seeking fulfillment, ultimately, deity whom he worships gives knowledge and one gets liberated, Krama Mukti.
- Antakale, Mam Eva, remembering me, Mukтва Kalevaram, yaha Prayati, moves thru Devayana path, reaches realm of Adhi Purusha, friendly at end of dissolution of imperishable Loka, ultimately blessed.

f) Madbhavam Yati :

- He is blessed by knowledge and gets liberated, reaches me alone.

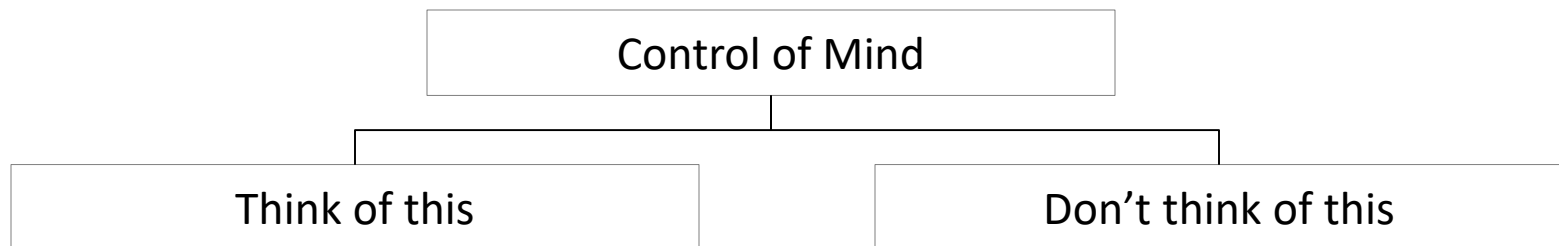
g) Nasti Yatra Samshaya :

- There is no doubt about this.

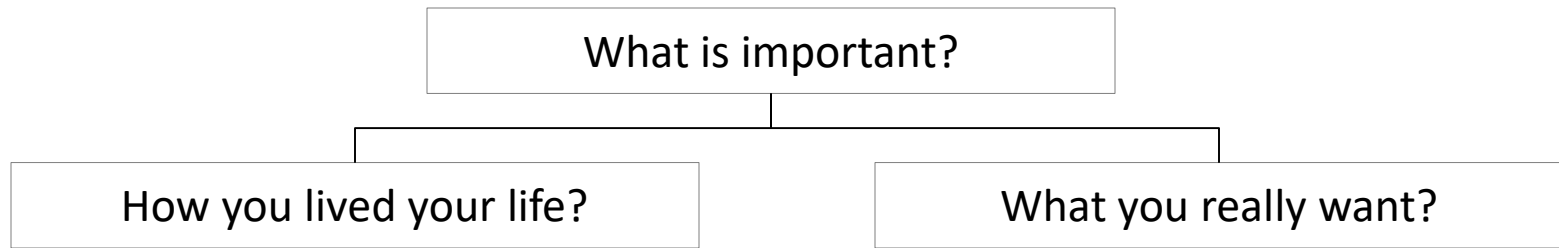
Answer to 7th question :

- How he remembers me at end?
- By power of Upasana during the life.
- Even at the end, he automatically remembers me, because he consciously remembers me.
- Every thought of Lord you have, helps you remember lord at last moment.
- Last moment not under our control.

- This moment is under our control.
- **Power of our thought manifests in the end by pressure of Vasanas.**
- **What you have cultivated will come automatically.**
- Not for remembering Lord, any last thought depends on the way you have lived your life.
- Last thought – why important?
- Indicator to whats going to happen next.
- Tells you, how you have lived your life.
- It tells you what are your wishes, wants.
- What is actually your deep wish.
- **When you have no control over your mind, what mind things is a Vasana, is actually what you are.**



- Mind is in control to some extent.
- **When you have no power over your mind, what you think is actually what you are what you want.**
- **Last thought is indicator of your inner soul.**



- That will express as a thought, it will express itself when you can't control your mind.
- You can't block it, it will be the way it comes.
- Last thought is indicator of your future, next embodiment.
- Nature will provide opportunities to fulfill your core desires because you are evolving, growing by getting over what you want.
- Cumulative result of your life, encouraged throughout life, will automatically reveal itself.
- It is not determiner of your future, it is telling what's going to come.
- Determiner = How you have lived now? Encouraged now.
- Last thought is indicator of how you have lived your life now.
- Upasaka remembers Bhagawan at the last moment before departure.
- It only says how he has lived his life throughout, indicator.

General Rule :

- Next verse.

Verse 6 :

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः ॥८-६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ
tyajatyantē kalēvaram |
taṁ tamēvaiti kauntēya
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

a) Yam Yam Vapi Smaran Bhavam :

- Whatever remembering, at that time you can't think.

Smaran	Thinking
- Automatically remember	- Will involved

b) Bavam Smaran Ante :

- In the end what you remember.

c) Kalevaram Tyajati :

- While dropping the body.

d) Tam Tame Vaiti Kaunteya :

- Person becomes, reaches, that and that alone.

e) Sada Tat Bava Bavitaha :

- Always, that thought, he has made it happen.
- Remembers because he thought of that always.
- Bavana = Thought.
- Bavitaha = He made it possible.
- Kept on thinking that.... Last moment, remembered that.
- People facilitate to think of God.
- Chanting goes on....
- If a person has been a different person, even at that he can't focus.

Example :

- Why light burning in that room, switch it off?
- Who is managing the shop?
- Goat eats, without break.
- What birth one gets to eat depends on Punya and Papa.
 - Thought
 - Punya – Papam → Karma
- Body depends on what your thoughts throughout life

Example :

- Jada Bharatha in Bhagavatham.
- Mahatma, attached to deer, became deer.
- It is only nature's way to evolve.
- Otherwise, we will have thoughts boiled up within without having a way to express.
- Nature provides us to move forward with our Vasanas, by giving us opportunities to express and fulfill.
- Last thought we have being unconscious by nature, Smarana comes.
- Smarana comes because of Anubhava the cause, conscious experience you had while you lived.
- It comes to the surface of your mind when you die.
- You have no control in that.

Example :

- Coma?
- Person in coma also thought before.
- **Moment when we are not in control of our mind and senses, thought which sprouts automatically, is what is unconsciously, is what is unconsciously we have cultivated through many many conscious experiences.**
- Last thought not determiner, determiner is present thought now.
- Therefore, what should one do?

Verse 7 :

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanoḥbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

a) Tasmāt Sarveshu Kaleshu :

- When you are in conscious control – over your mind and senses.

Pure Consciousness	Thoughts
- Becomes brighter and brighter	- Become and go - Belong to Vasana Bag - Darkness caused by Vasanas reduces as we grow in spiritual study.

- Since last thought is indicator of your future and automatically happens, over which you have no control.
- It comes because of what we have lived through our life, therefore, every moment of life where you have intelligence through which put self effort and do what you want to do, it is under your control.

- **You can modify your thinking patterns, consciously change yourself.**

- Look at yourself in prospect and guide your mind.

Gita : Chapter 6 – Verse 5

उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धु
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṁ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ ||6-5||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Lift up yourself by yourself.
- At every moment you are in your consciousness, responsible for your habits, Sarveshu Kaleshu, Mam Anusmara.
- If you want to reach Bhagavan, Vaikunta, Shiva Loka....

- **Only Saguna Bhakti has got future embodiment.**
- **In Nirguna Jnana, no going here or there after death, body falls, because there is no individuality in the body to go.**

- Discussion here for Upasaka not for someone who has gained knowledge of Atma.
- As Upasaka, remember.
- If I keep on remembering, then what can I do?

- Have so many things to do in Business?

b) Mam Anusmara Yudyacha :

- Arjuna – go and fight.
- We have our own duty in life.
- Soldier – fight – do duty.
- **Remembering me, do your duties.**

- Make duty as offering of love, devotion, unto me.
- In and through duties, forget me not!

c) Mayi :

- Saguna Ishvara

d) Arpita – Mano – Buddihi :

- Offered mind and intellect to me.
- **Offering mind to Lord is loving the Lord.**
- **Offering intellect to the Lord is having Lord alone as the Goal.**
- Matchittaha – Matparaha.

e) Mam Eva Asamshayam :

- You will certainly come to me alone!
- Person whose head and heart is surrendered to the Lord, definitely that person will reach me alone.

- With this, one can purify the mind and get knowledge here and now, one gets liberated.
- If one is keen to reach realm of Lord, wants to be in the presence of Lord, I want to hear him playing the flute, serve him.
- Different people have different inclinations.
- It will take you to Bhagavan but gradually.
- No doubt about it.
- Nirguna Brahma Jnana, liberation here and now, Sadhyo Mukti, Jeevan Mukti.
- Saguna Upasana, Ahamgraho Upasana, will take us through path of Devayana, to that realm of lord and give us liberation ultimately, Krama Mukti.
- How does one leave the body and remember Lord? Method? What is Deva yana Marga? Pitru Yana Marga.

- **Mam Anusmara, Yudhyacha.**

- Say 3 times.

- **Remember me, the Lord, doing your duties.**

- Don't say I am doing duty can't remember god or remembering god, can't do duty.
- "Cha" – and – means its possible.
- Karma + Upasana – Samuchhaya lead to this Upasana Phalam.

Lecture 4

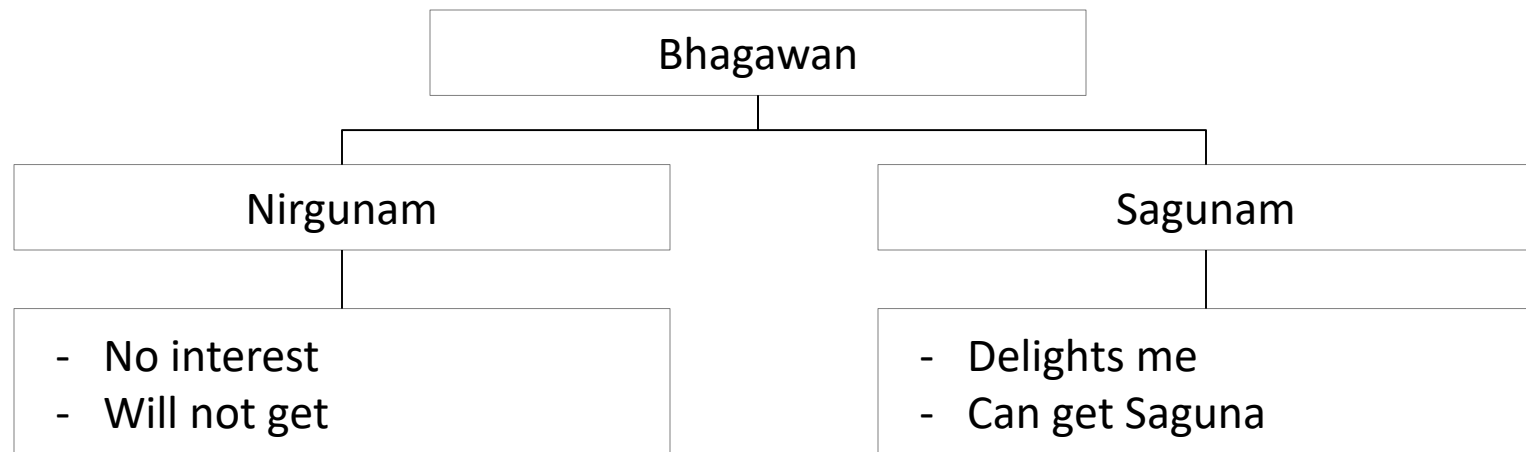
Revision :

- For the one who knows the nature of self as Brahman, for him no rebirth.
- No embodiment in any world.
- Birth is always for the Jiva, the individual, when the individual has come to an end by knowledge of self.
- There is no more individual to take birth.
- Knowledge – Aham Sarvam iti Jnanam.
- For others there is a realm of transmigration of birth and death.
- **When a person knows his nature as Sat Chit Ananda, even when body is there, he is liberated.**
- Such a person termed Jeevan Mukta.
- Attaining this, nature of realisation is not readily possible.
- Mind not subtle enough, thought doesn't have capacity to soar into those rarer realms of Consciousness.
- But a person who cultivates devotion to the Lord, can purify the mind, practicing Karma Yoga, and realise the self.
- Not everyone interested in pure Sat Chit Ananda..
- Existence, consciousness, bliss.

- I cannot enjoy the bliss because I am the bliss.
- Nothing there to enjoy.

Example :

- I don't want to become sugar, I want to eat Sugar.
- Johnny, Johnny, yes papa... I want to experience God, seen pleasure of being with God.
- **You can't be with God in his pure, infinite, supreme form.**
- When Lord takes embodiment, finest embodiment of Lord is his expression as Adipurusha, Adideiva.
- It is the expression of Lord, one can do Upasana.
- Karya Brahman = Brahman manifesting.
- Bhagawan interested in Devotee.



- If there is a Loka, I can be with you, that's what I want.

- Salokya, Samipya, Sarupya, Sayujya.
- Mukti – liberation from sorrow.
- **Ultimate liberation is knowing ones nature to be Bhagawan himself.**
- **Brahma is Adhyatma.**

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- Other relative forms of being devoid of sorrow.
- People in love or being with friend, think of others and are free of pain for that time but unmanifest, waiting to come.
- Salokya – Being in the presence, same realm of Lord.
- Samipya – close in proximity to Lord, having Breakfast!
- Sarupya = Identification with Bhagawan so much, you start having Rupa of Bhagawan.
- Mukti = Freedom from sorrow.

- Sayujya – Becoming one with Lord.
- Upasaka Bhaktas reach Bhagawan, finally attain Sajujya – identity, Tat Tvam Asi, Brahma being Adhyatma...

- **Brahman expressing as Svabava the very self.**

- This kind of liberation, Mukti in stages, gradual liberation is Krama Mukti.
- Worshippers attain realm of Lord, Satya Loka, Brahma Loka, Manifests variedly according to devotee.
- Shiva Loka, Vaikunta Loka, remain with Lord.
- Brahma Loka created by Karya Bhagawan, Vishnu, Shiva, resolves, reach Shiva / Vishnu, Tatvam, Sat Chit Ananda.

- **Through Saguna reach Nirguna form.**
- **What is realizing Nirguna form of Brahman?**
- **Realising Nirguna Brahma as the very self.**

- Brahman – Svabava – Adhyatma.
- Reaching that realm, there is a hint in present life.
- That hint is your last thought.

- **As per last thought, is next birth.**
- **As we have lived, so is the last thought.**

Last thought

Last thought

- Indicator

- Automatic Phenomenon
- Can't control

- Deliberate for Jnani /
Yogi.

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca |
mayyarpitamanōbuddhih
mām ēvaiṣyasyasaṁśayaḥ || 8-7 ||

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- Priority is that.
- **Mam Anusmara – Yudya Cha.**
- Remembering me – do duty.
- Your duty, make it a means to connect.

Gurudev – Story :

- Sishya – obstinate, nutty.
- Guru – Teaches Aikya Gita, Sishya wants Mantra to get whatever he wants.

- Sishya wants Mantra to get whatever he wants.

- Utter Mantra, Bhuta, Gini, will come.

- **Give me work, otherwise I will eat you up.**

- Sishya tested.

- Food, garden, can't enjoy, Bungalow, Sishya running to Guru.

- Carried home, put him down.

- Asked Gini to go up and down, huge pillar till I give you work.

- **Mind is the Bhuta, it will eat you up if you don't give it work.**

- **Idle mans mind is devils kitchen, looking horrible things.**

Make mind go up :

- Om Namashivaya – Go up.

- Om Namashivaya – come down.

- **Give Bhoota continuous work, until you give Yudhya Cha.**

- **Mam Anusmara, Yudhya Cha.**

Vinobha Bhava :

- When I have no work, I hold Lord with both my hands.

- When I have work, I hold work with one hand and Lord in other hand.

- **Continuously in the back of mind, Lords name should go on, Sadhana for September.**

- **Do your duty, Alongside remember Lord.**

- If I do duty, how will I remember Lord?
- Focus on Lord, while doing duty, you have 100's of thoughts.
- One thought of God will remove all distractions from your duty.
- Then your duty will be perfect and fulfilled also.
- Doing duty for duty sake, what is the beauty?
- Glass of fresh milk healthy – mix with Sugar, delicious.
- In duty, mix name of God and then perform it.
- Mam Anusmara, Yudhya Cha.
- If remembrance of Lord is continuous, in and through all our work, where is our mind?
- Sarveshu Kaleshu, at every point of time, our mind is with the Lord.
- Then last thought will be thought of Lord, for sure.
- In this way, when you have offered your mind and intellect unto me, Mam Eva Eshyasi, Na Samshayam.

Verse 8 – 13 :

- How to force mind to think about the Lord, invoke name of Lord, remembrance of the Lord, form of Lord, with assistance of Yoga.

Verse 8 :

अभ्यासयोगयुक्तेन
चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं
याति पार्थानुचिन्तयन् ॥८-८॥

abhyāsayōgayuktēna
cētasā nānyagāminā ।
Parāmaṃ puruṣaṃ divyaṃ
yāti pārthānucintayan ॥ 8-8 ॥

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the Supreme Purusha, the Resplendent, O Partha, he goes to Him. [Chapter 8 – Verse 8]

a) Abyasa Yoga Yuktena Chatasa Nanya Gamina :

- The mind engaged in Yoga, Chitta Vritti Nirodaha.
- Practice of single pointed attention, Samadhi.
- How does one attain that?
- Abhyasa... Dheerga Kala, Nairantharya – without a break, with great reverence and devotion.

b) Chetasa :

- Mind.

c) Nanya Gamina :

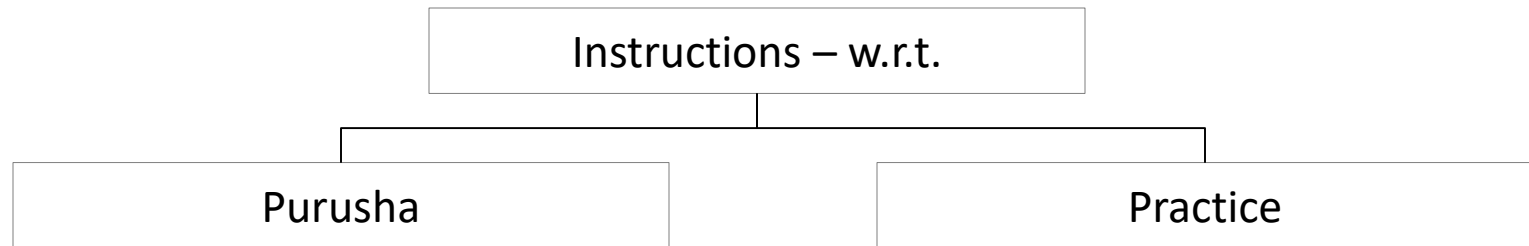
- Not going anywhere else, Samadhi.

d) Paramam Purusham Divyame Yati :

- Then the last thought will be remembrance of the Lord.
- One attains that divine, effulgent being, not material.
- Attains Lord on which he is doing Upasana.

e) Partha Anuchintayan :

- Follows instruction of Guru.
- In Raja Yoga, there is practice of Pranayama, energies can go haywire.



Verse 9 :

कविं पुराणमनुशासितारम्
अणोरणीयंसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

kaviṁ purāṇam anuśāsītāram
anōraṇīyāṁsam anusmarēd yaḥ |
sarvasya dhātāram acintyarūpam
ādityavarṇaṁ tamaśaḥ parastāt || 8-9 ||

Whosoever, meditates, upon the omniscient , the Ancient, the Ruler (of the whole world), minuter than the Atom, the nourisher (supporter) of all, of form inconceivable, effulgent, like the Sun and beyond the darkness (of ignorance). [Chapter 8 – Verse 9]

a) Kavi :

- Kranta Darshi, sees further.
- Poet.
- What we don't see, Kavi sees.
- Has deeper feel of what we see outside.
- **Bhagawan knows past and future, sees beyond, all knower, Sarvagya omniscient.**
- Anuchintayan, meditate.

b) Puranam :

- Most ancient, adideiva Lord, supreme Brahman, Adhi-Purusha, Anaadi It Yarthaha.

c) Anushasitaram :

- Controller of whole world, Nirantaram, omnipotent, Sarva Shakti, cause of all.

d) Anoraniyamsam :

- Anu – subtle.
- Aniyamsam – subtler than the subtlest.
- Subtle – not merely visible but substratum of what is visible.
- See substratum of cloth as threads.

Cloth	Thread	Cotton
- Gross - Effect	- Subtle	- Subtlest - Cause

e) Sarvasya Dhataram :

- Dhata, Dispenser of all Karma Phalam.
- Ishvara as Sarvagya, Sarva Shakti manifests as dispenser of fruits of actions.
- Knowing actions performed by everybody, Sarvagya.
- Dispensing the fruits of their actions, ensures also all capacities.

f) Achintya Rupam :

- Form is unimaginable, Achintya Mahima, glory unimaginable.

g) Aditya Varanam :

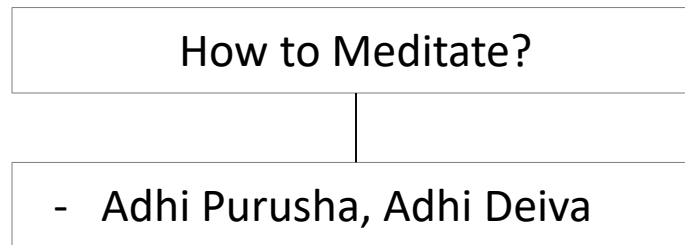
- Meditate as illuminator of all, Sarva Prakashanam, effulgent.

h) Tamasa Parastat :

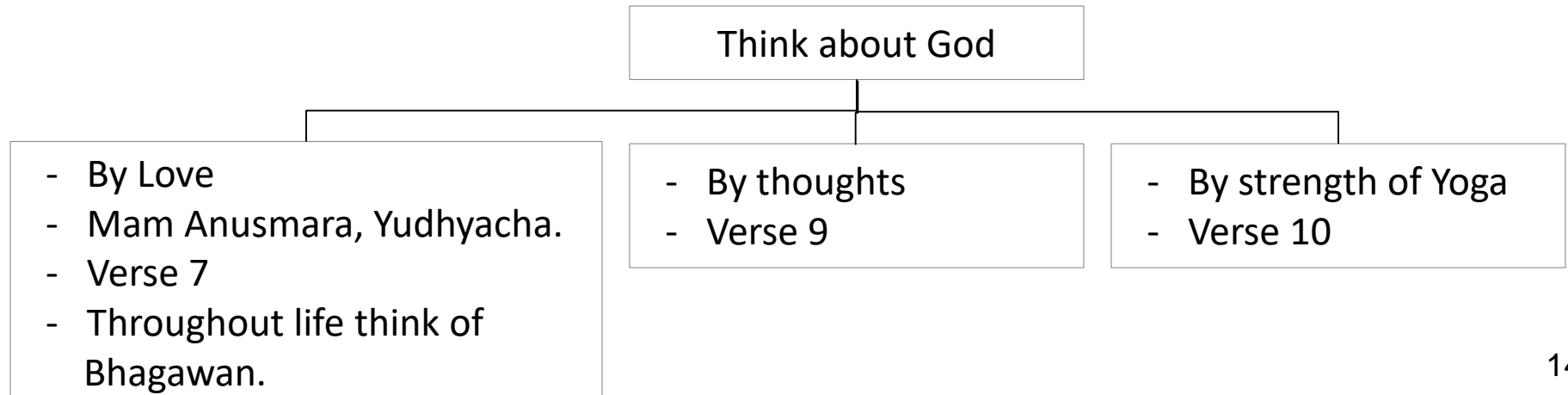
- Beyond delusion, ignorance.
- Worship Lord in this way, Anusmarat, Anuchintiyat, meditate on Shiva, Vishnu, this way.

i) Paramam Purusham Yati :

- Certainly attains the supreme being.



- These are Raja Yoga methods.



Verse 10 : Assisting Bhakti

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥

prayāṇakālē manasācalēna
bhaktyā yuktō yōgabalēna caiva |
bhruvōrmadhyē prāṇam āvēśya samyak
sa taṁ paraṁ puruṣam upāiti divyam ||8-10||

At the time of death, with an unshaken mind full of devotion, by the power of yoga fixing the whole prana (breath) between the two eye brows, he the seeker, reaches the Supreme resplendent Purusha. [Chapter 8 – Verse 10]

a) Prayana Kale :

- When death has come, Yogi aware, now my time has come to leave.

b) Manasa Achalena :

- Making the mind single focused, non wavering.

c) Bhaktya Yukto :

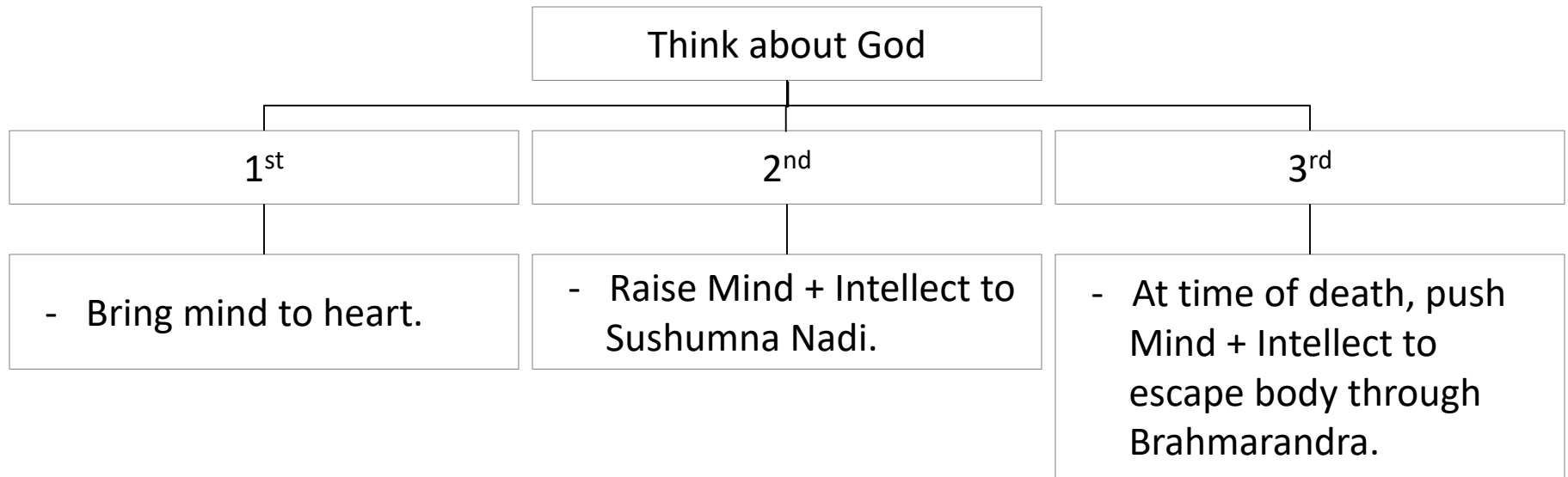
- Invoking devotion in your hearth.

d) Yoga Balena Cha :

- Bring force of the power of Yoga, power of such a practice, through Pranayama, focus mind.

e) Bruvo Madhye Pranamaneshya Samyak :

- Agnya Chakra in forehead.
- Assisted practice of Yoga.
- Raising Prana through Sushumna Nadi, central Nadi.
- Bring mind to heart, through the power of Prana, from heart rises Sushumna Nadi, push the mind, individual Jiva, through Sushumna Nadi and bring it Agnya Chakra.
- At time of death, force mind, intellect, Jiva to leave the body, going out through Sahasra Brahmarandra.
- Essential method is, love of God.
- Assistance taken by Pranayama at time of death for Mind to leave body.



- This is path of Raja Yoga – sensitive path, playing with body energy.
- This is Sutra form.

Verse 11 :

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्राहेण प्रवक्ष्ये ॥८-११॥

yad akṣaram vēdavidō vadanti
viśanti yad yatayō vītarāgāḥ |
yad icchantō brahmacaryam caranti
tat tē padam saṅgrahēṇa pravakṣyē ||8-11||

That which is declared Imperishable by the Veda-knowers; that, into which, the self controlled and desire-freed enter; That desiring for which brahmacharya is practiced - that goal I will declare to thee in brief. [Chapter 8 – Verse 11]

a) Yad Aksharam Veda Vido Vadanti :

- It is termed Aksharam in Vedas.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽचाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana || 8 ||

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- Supreme reality spoken as Aksharam.

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं
स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca
akṣaram Brahma paramaṁ
svabhāvō'dhyātmamucyatē |
bhūtabhāvōdbhavakarō
visargaḥ karmasaṁjñitaḥ || 8.3 ||

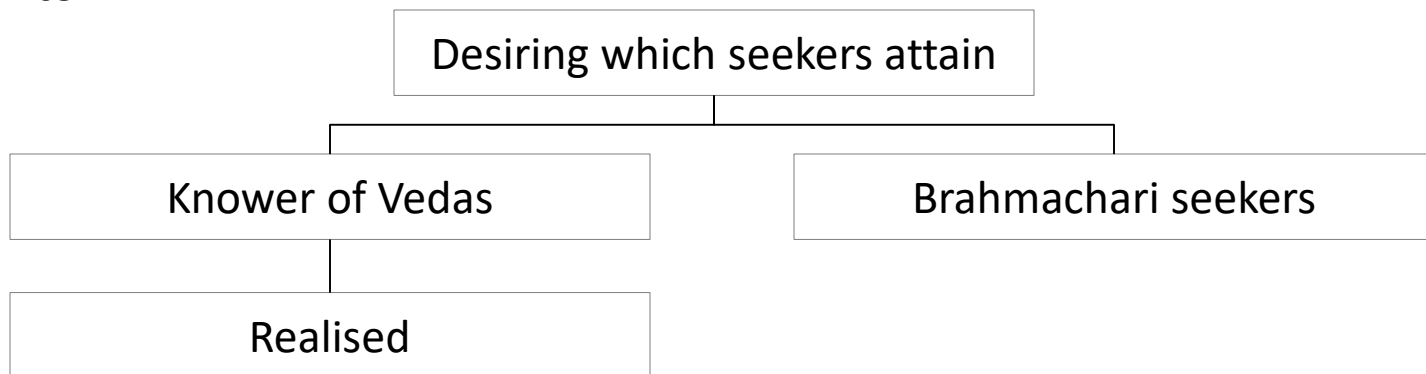
The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action). [Chapter 8 – Verse 3]

- Vadanti, knowers of Upanishads, Shastra, speak of Aksharam.

b) Vishanti Yad Yatayo Vitaragah :

- Those who are free of Ragah, free of passions, attachment, into which they all enter and become one.
- Enter and claim their oneness.

c) Yad Ichhanto :



- Brahmacharya – Taking instructions from Guru.
 - Plus celibacy
 - Indicates.
- Ashrama, stage of life, lives with Guru, serves Guru, lives according to teachings.

d) Tate Padam :

- What is to be reached.

e) Sangraheha Prakahye :

- Will explain in brief.
- How to reach?
- Manasa Chalena.
- Pranayama and eject life force, mind – intellect.
- **Where do the Upasakas – go?**

Satya Loka, Brahma Loka and then Aksharam Vishanti, attain Mukti.

- How one quits the body – Verse 12 and 13.

Verse 12 :

सर्वद्वाराणि संयम्य
मनो हृदि निरुध्य च ।
मूर्ध्याधायात्मनः प्राणम्
आस्थितो योगधारणाम् ॥८-१२॥

sarvadvārāṇi saṁyamya
manō hṛdi nirudhya ca |
mūrdhnyādhāyatmanaḥ prāṇam
āsthitō yōgadhāraṇām ||8-12||

Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration . . . [Chapter 8 – Verse 12]

- Upasaka has love for God and takes assistance of Yoga method.
- How such a person quits the body.

Step 1 :

a) Sarva Dvarani Samyamya :

- Samyamya – controlling.
- Dvarani – sense gates.
- Mastering sense gates = Pratyahara, withdrawing the gates, closing the sense gates.
- **Not allowing senses to go outside for the comprehension of objects outside.**

b) Step 2 : Mano Hridhi Nirudhya Cha

- Bringing the mind to the heart.
- Heart is the Golaka of the mind, physical locus.

- Golaka = External physical organ.
= Eye, ears, nose, tongue, skin, heart.
- From heart comes many Nadis.
- Nadi = Subtle energy channels spread throughout the body.

c) Step 3 : Murdhni Pranam Adhaya :

- With pranic life force, raise the mind to the head, Brahmarandra, orifice – channel energy.

d) Step 4 : Atmana Yoga Dharanam Asthaya :

- Keeping mind there, meditate upon supreme self, Lord of worship, Sadi Butadhi Deivam, Sadhi Yagyam.
- In order to hold the mind in that and not allowing mind to break the mind into thoughts, one takes the help of ohm.

Verse 13 :

ओमित्येकाक्षरं ब्रह्म
व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma
vyāharan māmanusmaran |
yaḥ prayāti tyajan dēham
sa yāti paramām gatim || 8-13 ||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

a) Step 5 : Ohm Iti Ekaksharam Brahma :

- Mentally chanting ohm, name of the Lord.

b) Yah Prayati Yajan Deham :

- One who departs from the body.

c) Saha Yati :

- Person goes through path of Devayana, of no return (not Pitru Yana, of return).

d) Paramam Gatim :

- Attains Aksharam.
- Yad Aksharam Veda Vido Vadanti, Visanti Yad Yatayo Vitaragha.
- Staying in the presence of the Lord, fulfilling his hearts wishes.

- Attaining subtlest happiness, in realm of material.
- Finally seeing limitation of the subtlest material pleasure, reaches the absolute, imperishable, Akshara.
- At the end of span when Adhi Purusha also dissolves.
- Devayana and how long?
- 1st time hearing Sushmna... not for me! Baap Re! Not easy.
- If you have mind, set to like all this, then easy, then enjoy.
- How do I reach my beloved god?

Vishnu Sahasranamam – Dhyana Sloka :

ॐ नमो भगवते वासुदेवाय ।
 शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
 विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
 लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यातुं गम्यं
 वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

om namo bhagavate vāsudevāya ।
 śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ
 viśvādhāraṁ gaganasadr̥śaṁ meghavarṇaṁ śubhāṅgaṁ ।
 lakṣmīkāntaṁ kamalanayanaṁ yogibhirdhyānagamyam
 vande viṣṇuṁ bhavabhayaḥaraṁ sarvalokaikaṇāthaṁ ॥ ३ ॥

I prostrate before vishNu, the one Lord of the worlds, blue as the cloud and clothed in yellow robes. His chest is marked by the mole known as srivatsa. His body is resplendent with kaustubha gem. He is surrounded by holy persons. And he has wide eyes like lotuses. [Verse 3]

Maha Mrityunjaya Mantra :

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥

Om try-ambakam yajaamahe sugandhim pushti-vardhanam ।
urvaarukam-iva bandhanaan mrtyor-mukssiiya maa-[a]mrtaat ॥

Om, We Worship the Tryambaka (the Three-Eyed One), Who is Fragrant (as the Spiritual Essence), Increasing the Nourishment (of our Spiritual Core); From these many Bondages (of Samsara) similar to Cucumbers (tied to their Creepers), May I be Liberated from Death (Attachment to Perishable Things), So that I am not separated from the perception of Immortality (Immortal Essence pervading everywhere).

- When I am going to see this?
- Next verse – easier way, one who thinks of the Lord always, Sarveshu Kaleshu Anusmaran, it happens automatically!
- If you have inclination to take support of Yoga – follow 12 and 13.
- What is object of Upasana?

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivaṃ māṃ
sādhiyajñaṃ ca yē viduḥ ।
prayāṇakālē'pi ca māṃ
tē viduryuktacētasah ॥ 7-30 ॥

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

- Krama Mukti in Chapter 8 – unique chapter.
- Chapter 8 – Verse 7 – important.

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanōbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- 7 questions, complete comprehension of spiritual life.
- How 7 questions connected to topic here.
- How to do Upasana?

कविं पुराणमनुशासितारम्
अणोरणीयंसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

kaviṁ purāṇam anuśāsītāram
anōraṇīyāṁsam anusmarēd yaḥ ।
sarvasya dhātāram acintyarūpam
ādityavarṇaṁ tamasaḥ parastāt ॥ 8-9 ॥

Whosoever, meditates, upon the omniscient , the Ancient, the Ruler (of the whole world), minuter than the Atom, the nourisher (supporter) of all, of form inconceivable, effulgent, like the Sun and beyond the darkness (of ignorance). [Chapter 8 – Verse 9]

- Why Yoga? Methodology.
- Ideas unique to this chapter.

Revision :

Chapter 8 – Verse 7 :

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

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mām anusmara yudhya ca ।
mayyarpitamanoḥbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- All moments when you are conscious, when you have the grip, are a master, Mam Anusmara, Yudhya Cha.

- **Remember me, perform duty.**

- Duties change, remember me, will not change.

- **If no duty, only remember me.**

- When you consciously think, in time it becomes a habit.

- **Habit is made by repeated thoughts, are actions performed consciously.**

- Habit is not conscious, that which causes habit is conscious.
- Habit just happens.

- **Conscious effort has gone for a long time.**

- Musician, singer, flute player, dancer, cooking, natural.

- **Habitual perfection is product of conscious effort.**

- Mam Anusmara, consciously remember, work not excuse.

- **Don't have to find time for God, God should be pervasive presence in life.**

- How to remember Lord in Karma Yoga? In action?

- I am so busy, I forget to offer action to God.

- I spin like a top, get up, go to sleep, hole day, burst of activity.

- Offering action = offering yourself to God.

- What you do belongs to him only.

- When you have a child, all you do is for the child only.

- Offering bath, dress offer... all looks, naturally for the child, because, she has offered herself for the child.

- Offering ourself to god = Offering our actions to God.

- **God, I am yours... whole day for you.**

- Because love of God is there, when mind is free, oh Lord how are you? No effort, Joy.

- **Remembrance of God, not work, not job, but a Joy.**

- **Love for God pervades life.**

- Sadhana for the month, Mam Anusmara, Yudhya Cha.

- If one does this continuously, Automatically remembrance will be there last minute.
- You can make it a practice, consciously take up along with devotion, take up focus on Lord.

अभ्यासयोगयुक्तेन
चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं
याति पार्थानुचिन्तयन् ॥८-८॥

abhyāsayōgayuktēna
cētasā nānyagāminā |
Parāmaṃ puruṣaṃ divyaṃ
yāti pārthānucintayan || 8-8 ||

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the Supreme Purusha, the Resplendent, O Partha, he goes to Him. [Chapter 8 – Verse 8]

- **Yoga = Make mind single pointed.**
- **Sajatiya Vritti Pravaha.**
- **Thoughts of single nature.**
- **Vijatiya Pratyaya Anantirataha.**
- **Free of all thoughts which are not Sajatiya.**
- Give priority for some time for meditation, like time for eating, bath, etc.
- Start getting used to same Schedule to meet god, look forward to it, healthy sign.
- Life brings challenges...

- Change of metre to help you focus.

कविं पुराणमनुशासितारम्
अणोरणीयंसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

kaviṁ purāṇam anuśāsītāram
anōraṇīyāṁsam anusmarēd yaḥ |
sarvasya dhātāram acintyarūpam
ādityavarṇaṁ tamasaḥ parastāt || 8-9 ||

Whosoever, meditates, upon the omniscient , the Ancient, the Ruler (of the whole world), minuter than the Atom, the nourisher (supporter) of all, of form inconceivable, effulgent, like the Sun and beyond the darkness (of ignorance). [Chapter 8 – Verse 9]

Meditate :

- **Bhagawan, Sarvagya, Sarvashanti, subtlest of subtle, ordaner of fruits of action, glory unmatched, effulgence, all pervasive, beyond ignorance and delusion.**
- Take help of Yoga – mastery of mind.
- **Spiritual path we take also depends on our inclination.**
- Yoga helps one to focus on the Lord, have control of mind.

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥

prayāṇakālē manasācalēna
bhaktyā yuktō yōgabalēna caiva |
bhruvōrmadhyē prāṇam āvēśya samyak
sa taṁ paraṁ puruṣam upāiti divyam ||8-10||

At the time of death, with an unshaken mind full of devotion, by the power of yoga fixing the whole prana (breath) between the two eye brows, he the seeker, reaches the Supreme resplendent Purusha. [Chapter 8 – Verse 10]

- Advanced stage – Bhaktya Yuktoo with Bhakti, use Yoga power.
- Hatha = Life force.
- Bhakti + Yoga = Mano Hridi Nirudyacha, make Jiva leave through sushumna, Brahma Randra, opening to Brahma Loka.
- Yogi's reach Brahma Loka.
- Soul leaves through one of orifices.
- Opened eyes and left, left through nose, mouth.
- Path of chakra, Kundalini...

Story :

- Tapoovan : I have no Chakra, Kundalini, you also don't have.
- **Connect energy in body and bring back to normal.**
- Easiest way...

Verse 14 :

अनन्यचेताः सततं
यो मां स्मरति नित्यशः।
तस्याहं सुलभः पार्थ
नित्ययुक्तस्य योगिनः ॥८-१४॥

ananyacētāḥ satataṃ
yō māṃ smarati nityaśaḥ |
tasyāhaṃ sulabhaḥ pārtha
nityayuktasya yōginaḥ ||8-14||

I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. [Chapter 8 – Verse 14]

a) Tasya Aham Sulabaha :

- For a seeker, I am very easy to gain, no difficulty.

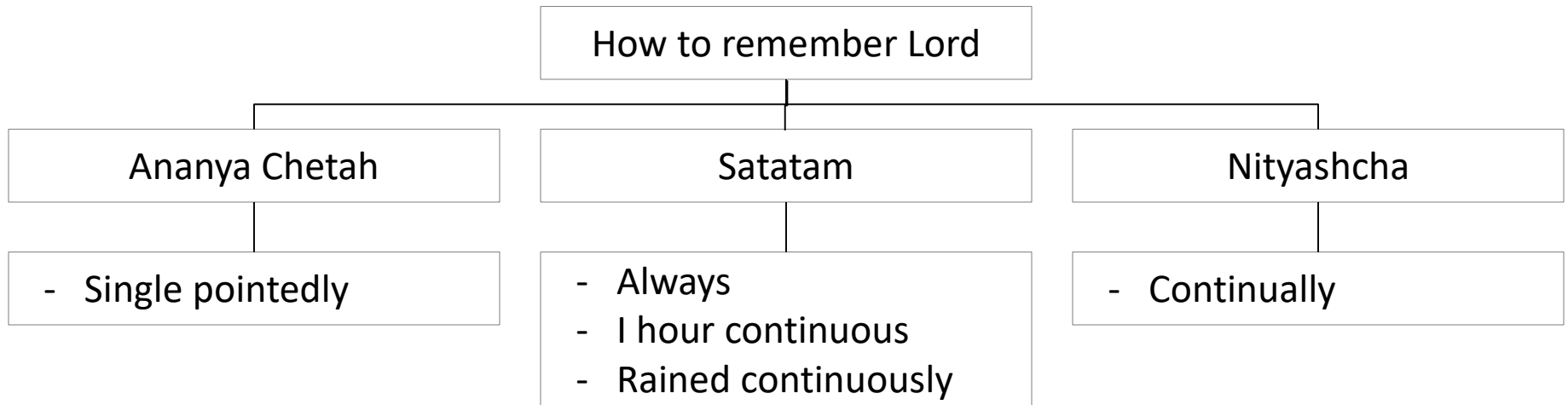
b) Ananya Chetaha Satatam Nitya Shaha, Yaha :

- Seeker whose mind does not go elsewhere.
- Anya – Other.
- Ananya - Not other, mind not holding other, mind focused on Lord.
- Love does that..

- **Whatever you love, you automatically focus.**
- **Don't love, can't focus.**

- Ananya Chetaha Smarati = Maturity of love.

c) Satatam Smarati, Nityashaha Smarati :



Continuously	Continually
- Without break for sometime.	- Long duration of time

- **Lovingly without Break for a long time.**
- When love is there, it is automatic, I am Sulabaha.
- Life devoted to love for me, at end thinks of me.

d) Oh Partha :

- Expressing love.
- Son of Pritaha, Tasya Aham Sulabaha.

e) This is a fact, Nitya Yuktasya Yogina.

- This Sadhaka, Yogi is ever united with me.

Yoga Sutra : Definition of Practice

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

tatra sthitaau yatno abhyasah

Continuous struggle to keep them (the *Vrttis*) perfectly restrained is practice. [Verse 13]

- Continuous practice = Abhyasa.
- How practice should be?

Yoga Sutra :

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

sa tu dirghakalanairantaryasatkarasevito dridha bhoomih

Its ground becomes firm by long, constant efforts with great love (for the end to be attained). [Verse 14]

- Dridha Bumi – Practice comes to firm state.
- When this nature?
- With following aspects in Sevita (fully practiced).

I) Satkara :

- Ananya Chetah – lot of love, devotion (1st).

II) Nairantharya :

- Satatam (2nd)

III) Dheerga Kala :

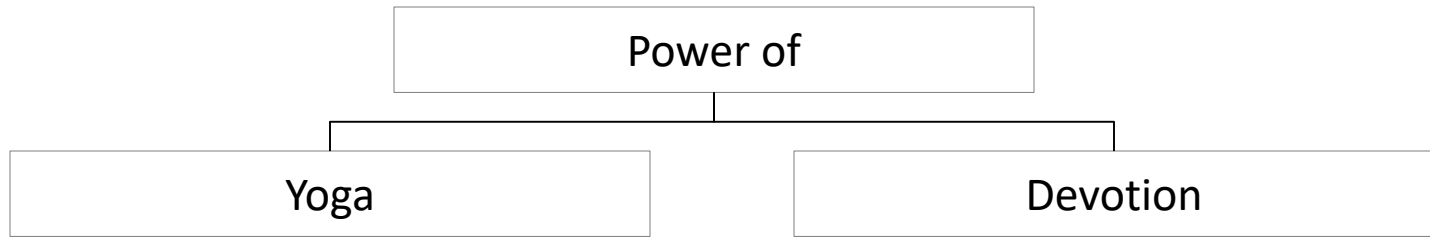
- Nityashaha – Continually (3rd).

- Practice not Chakra, object.

Yoga Shastra	Vedanta
<ul style="list-style-type: none"> - Object of Yoga - Chakra - Energy centre - Concentration on energy centre, get Siddhis. 	<ul style="list-style-type: none"> - Apply to Bhagawan is Bhakti. - Apply to self, pure consciousness, it becomes Jnana.

- Aaserita = Full practice, practice reaches maturity then I am easily attainable.
- Beautiful verse, easiest way... doesn't matter, which hole you leave.

Yogi	Normal
<ul style="list-style-type: none"> - Svavasha - Leaving of body under their control. - How to send Jiva out, Prana out. - Will reach Brahma Loka, under your control. 	<ul style="list-style-type: none"> - Paravasha, leaving not under their control. - It doesn't matter. - Whole heart I have conquered. - Your last thought will be me. - Conditions apply - Ananya Chetah, Satatam, Nitya Shaha, Mam Smarati Tasya Aham Sulabah.



- For Upasakas, who have reached Bhagavan, Krama Mukti.
- One who knows Tatvam of Bhagavan has no going and coming.
- When you know Tatvam of Bhagavan, you become Jeevan Mukta.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

**sādhībhūtādhidaivam mām
sādhiyajñam ca yē viduḥ |
prayāṇakālē'pi ca mām
tē viduryuktacētasah || 7-30||**

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.[Chapter 7 – Verse 30]

- When Bhagawan is worshipped only in his manifestation, not Tatvam not realised, it is also love.
- Bhagawans Tatvam is Shuddha Brahman, being with manifestation of Bhagawan, have no return back.

Verse 15 :

मामुपेत्य पुनर्जन्म
दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः
संसिद्धिं परमां गताः ॥८-१५॥

mām upētya punarjanma
duḥkhālayam aśāśvatam |
napnuvanti mahātmānaḥ
saṁsiddhiṁ paramām gatāḥ ||8-15||

Having attained Me, these Mahatmas (great souls) do not again take birth, which is the house of pain and is non-eternal, they having reached the highest perfection - moksha.

[Chapter 8 – Verse 15]

a) Mam Upethya, Mam Prapya :

- Having reached, attained in Brahma Loka.
- Mam = Brahma Loka = Manifestation of Brahman Kailasha, Vaikunta, Shivaloka, Goloka Satyaloka, Brahma Loka, Prajapati Loka.

b) Punar Janma :

- Rebirth, as a creature.
- You may go to any Loka but return back to this loka will be there.
- Return depends on Papa, Punya fructifying of your collective bank.
- Sanchita – past.
- This time, human birth, rare.
- Papa more – Animal, plants, micro organism, mosquito.

- Papa High – Higher embodiments, Svarga, Buvaha, Mahar, Jana Loka – enjoy.
- Finally, birth doesn't end.
- If a person has reached me through Upasana, love, devotion, while living itself, gets Jeevan Mukti, merges to Bhagavat Tatvam here and now.
- If person loved me..

c) Dukhalayam Asashwatam Na Apnuvanti :

- They will never again come back, after reaching Bhagavan, no Punar Janma, not born in another Loka again....
- Reaching Brahma Loka is last birth.
- Gain knowledge of reality, Tatvam, merge with Bhagavan.
- When Jeevan Mukta drops body, attains Videha Mukti, no rebirths.
- Same thing happens in Krama Mukti.
- Rebirth – Dukhalayam, any birth is abode of sorrow.
- Some sorrows we remember now.
- Lived in mothers womb, Garba Vasa Dukha, Strenuous, don't remember.
- Jiva thinks, I should never be born Again...
- Comes out, Maya catches, Dukhalayam, no hold to save yourself.
- Asashwatam : No permanent abode of peace.
- No more future embodiment, no sorrow, continuously bombarded non stop everyday, joy – pain – cycle.

- All this for someone sensitive, for others - Sab Teek Hai! Gulab Jamoon is there.
- To feel bondage... sensitive mind required.
- You are not free... not free of mind.

- **Is mind telling you its happy or sorrowful?**
- **Are you free of identification of Body / Mind / Intellect.**

- Are you free to smile?
- Keep smiling.. Motto for Chinmaya Vidyalyaya.

- **We are bound, not masters of our mind and senses.**
- **Dukhalam – no permanent abode of rest, Asashwatam.**
- **Atma is only permanent abode of peace, rest, and happiness.**
- **Can't rest in continuous turmoil and change.**

- No place, in peace, apadiyo...!
- Someone gives Thapadiyo...!!
- Reaching me, no more rebirth.
- Mahatmas freed themselves from Rajas, Tamas.
- With little Rajas + Tamas had devotion, postponed liberation.
- Krama Mukti instead of Jeevan Mukti.
- Divine pleasure also ceases.

d) Mam Upethya, Sam Siddhim Paramam Gathaha :

- After having reached me, then ultimate liberation.
- Knowledge given by Bhagavan.
- Tat Tvam Asi.
- Shabari Malai... Tatu – Bhagavan Tvam Asi... you are me!
- **Gurudev put Tat Tvam Asi in Shabari Malai.**
- In temples, mirror is there in front of Lord.
- When you go, see Bhagawan there in the mirror, keep Bhagavan in your heart, live your life with love and devotion.
- Finally he gives liberating knowledge.
- Upto this Brahma Loka, is of the nature of return.

Verse 16 :

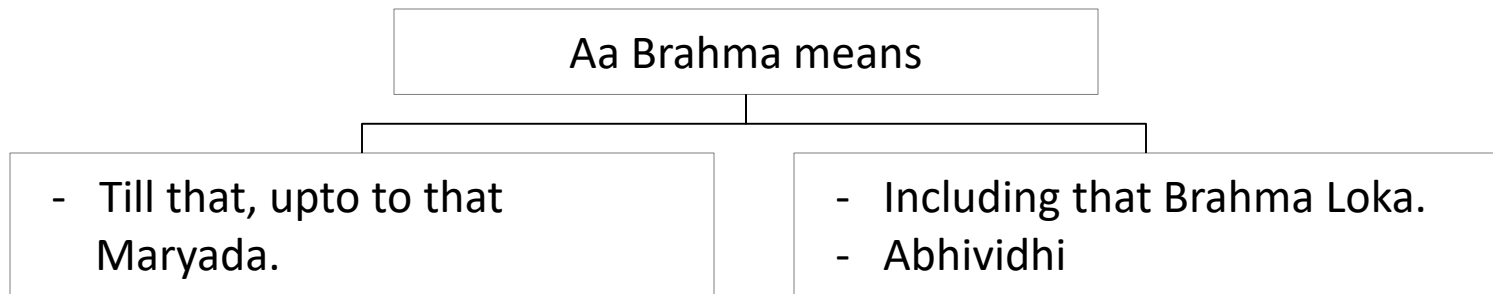
आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||

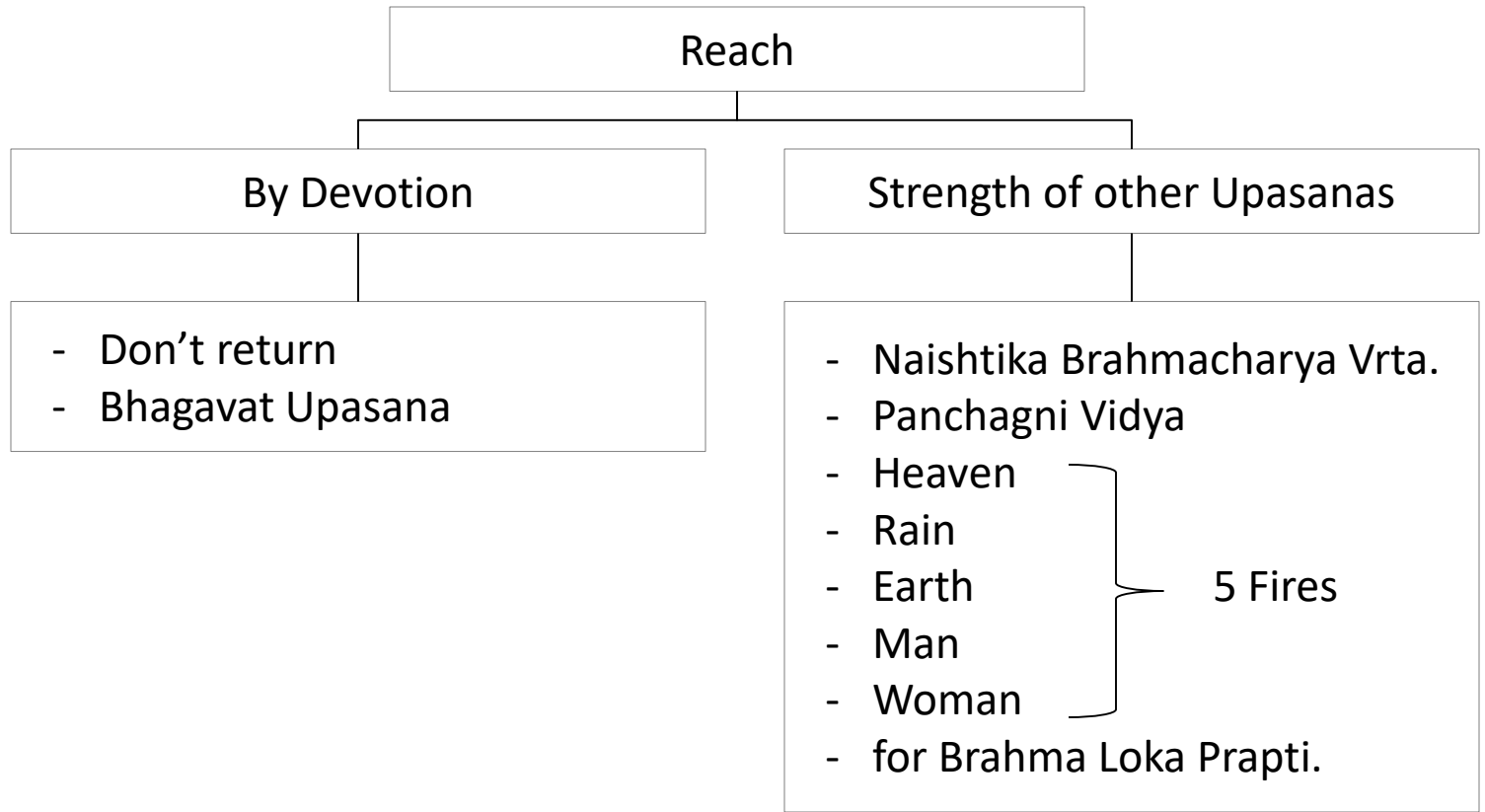
Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

a) Aa Brahma Buvanat Lokaha :

- All realms of experience, Loka, Root Luk – to see, to experience.
- Atala, Vitala, Pathala, Bhu, Buvaha.... Tapaha, Satyam... main stations.
- Many Chota Stations, passenger train stops.



- Where is land – upto which is my land? Abhimina comes.
- Not everybody who reaches Brahma Loka, gets opportunity for Krama Mukti.



Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me.[Chapter 7 – Verse 30]

- This Upasana, Aham Graha Upasana, I included in Upasana, takes one to Brahma Loka, not separating yourself.
- **For Krama Mukti, include your Body / Mind / Intellect into Bhagavan's form.**
- Shivam Butva, Shivam Archayet.
- Becoming Shiva, you become Shiva.

Isavasya Upanishad :

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भुत्याऽमृतमश्नुते ॥ १४ ॥

*Sambhutim ca vinasam ca yastad vedo-bhayagm saha,
Vinasena mrtyum tirtva sambhutyā-'mrtam-asnute [14]*

He who worships the Impersonal Godhead and the Personal God together, overcomes death through the worship of the Personal and obtains immortality through the worship of the Impersonal. [Verse 14]

- Aham Graha Upasana.

Dakshinamurthi Stotram :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṃsyanalo'nilo'mbaramahar nātho himāṃśuḥ pumān
ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam ।
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibho
tasmai gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye ॥ 9 ॥

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

- After experience, return.

b) Arjuna :

- All worlds one has to return.
- If you go with devotion, Aham Graha Upasana,

c) Mam Upethya :

- If it has brought you to me.

d) Kaunteya – Punar Janma Na Vidyate :

- Then no rebirth.

Going to Brahma Loka

```
graph TD; A[Going to Brahma Loka] --> B[With Bhakti – Devotion to Bhagavan.  
Mam Upethya  
Want to be with Bhagawan, see.  
Technically Bukti, in heart Bhakti.]; A --> C[For Bukti  
For enjoyment.]
```

- With Bhakti – Devotion to Bhagavan.
- Mam Upethya
- Want to be with Bhagawan, see.
- Technically Bukti, in heart Bhakti.

- For Bukti
- For enjoyment.

- Arjuna – 1st line – 2nd line Kaunteya.
- To get attention, name uttered.

e) Punar Janma Na Vidyute :

- No rebirth, I will make you free – my promise to me.

Gita :

क्षिप्रं भवति धर्मात्मा
शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि
न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

kṣipraṃ bhavati dharmātmā
śaśvacchāntiṃ nigacchati |
kauntēya pratijānīhi
na mē bhaktaḥ praṇaśyati || 9-31 ||

Soon, he becomes righteous and attains eternal peace, O Kaunteya, know for certain that My devotee is never destroyed. [Chapter 9 – Verse 31]

- Fulfilled, you shall reach my Tatva, never rebirth for you.
- How return after reaching Brahma Loka?
- **Karya Brahma Loka, Brahma Loka, finite, only Brahma Tatva is truly Akshara.**
- Karya Brahma, Brahma Loka = Akshara from limited, relative, standpoint, w.r.t. other manifestations, other worlds.
- True Aksharam = Akshara Brahma Paramam.
- How Brahma Loka perishes, how Karya Brahma has end
- Unimaginable time count, finite, w.r.t. infinite.
- Million, Billion, Trillion, Zillion... finite....

Revision :

- Even Brahma Loka, Loka or abode of Karya Brahma, if you reside there, if you don't reach Bhagavan through Aham Graha Upasana, devotion, you will have to return.

Chapter 8 – Verse 16 :

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- Remaining 13 Lokas also have to return.

a) Mam Upethya :

- If you reach Brahma Loka for the Lord, due to devotion unto me, Salokya, Samipya, Sarupya, Sayujya.

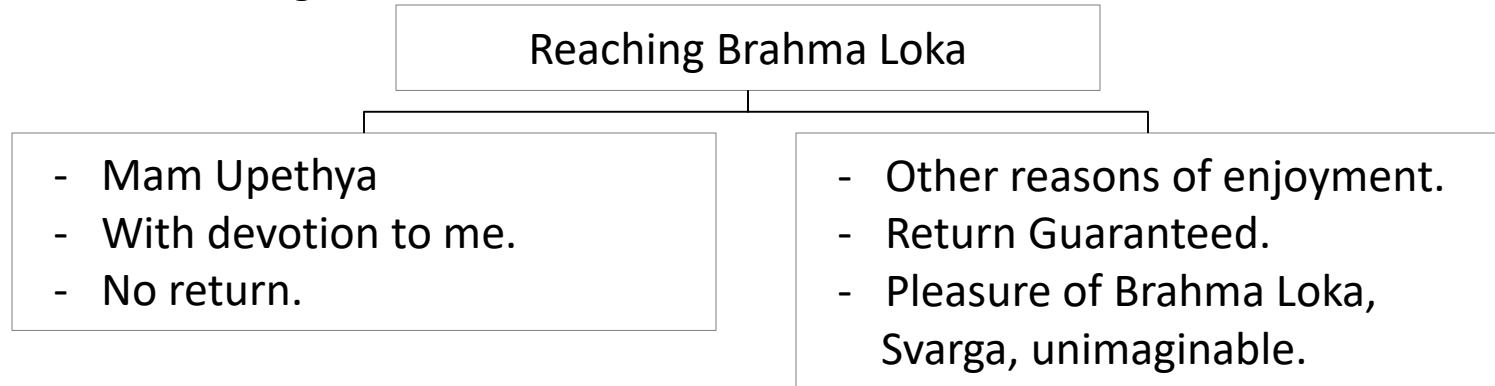
b) Punar Janma Na Vidyate :

- It will ultimately lead you to Sayujya, union.
- Come to know lords true nature, union.
- Not pour Jiva into Bhagavan and becoming one.

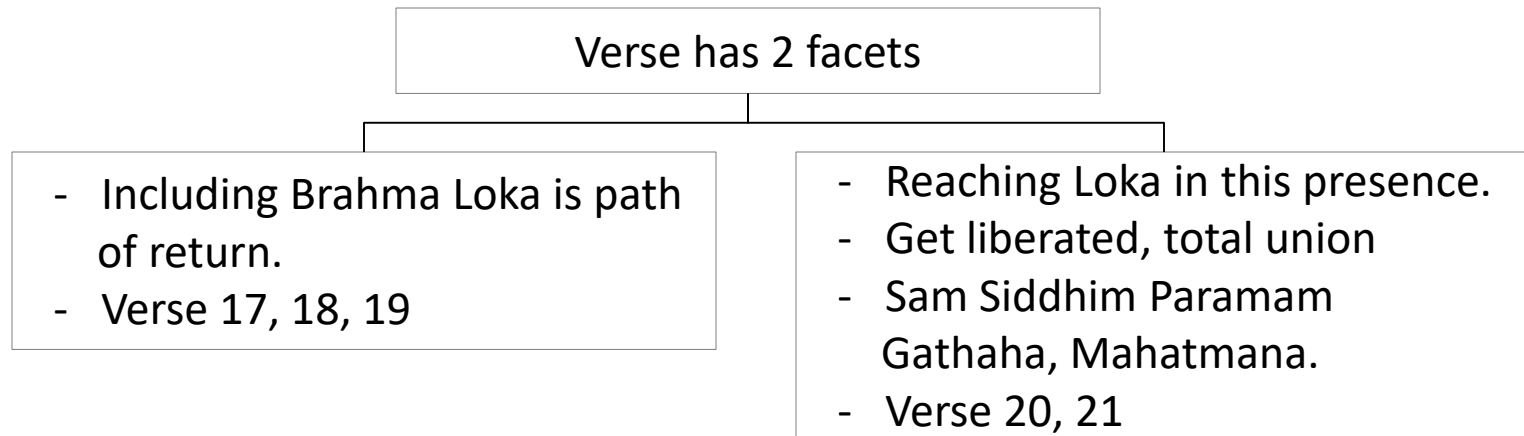
- **Union is of the nature of identity, oneness.**

- **Once you comprehend oneness, then there is no Punar Janma.**

- Even before also, there is no Punar Janma for you, once identity happens, no Janma.
- US citizenship, only question of time.
- Famous, interesting verse.



- Can ant imagine what pleasure human has?
- Not possible, you can't.



- Verse 17 – 22 – 2 aspects of verse 16.
- Methodic thought process – Gita is a gem.

Verse 17 :

सहस्रयुगपर्यन्तम्
अहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां
तेऽहोरात्रविदो जनाः ॥८-१७॥

sahasrayugāparyantam
aharyad-brahmaṇō viduḥ ।
rātriṃ yugāsahasrāntāṃ
tē'hōrātravidō janāḥ ॥ 8-17 ॥

Those people who know (the length of) the day of Brahma which ends in a thousand yugas (aeons) and the night which (also) ends in a thousand yugas, they know day and night.
[Chapter 8 – Verse 17]

- All Lokas limited in terms of time, Kala Parichinna, the Loka itself not permanent, clear in this verse.
- Verse 18 – other Lokas also impermanent.
- Verse 19 – Endless going and coming.
- Brahma loka is also finite, limited.

a) Sahasra Yuga Paryantham Ahaha Yad Brahmanaha Viduhu :

- Pure Brahman has no day – night.
- One day of Karya Brahman.

Tamil	Malayalam	Bengal	Gujrati
<ul style="list-style-type: none"> - Sandhana not Chandana - Sitai, not Sita. 	<ul style="list-style-type: none"> - Atma not Atma - Male not Male 	<ul style="list-style-type: none"> - Vibekananda not Vivekananda 	<ul style="list-style-type: none"> - Sashtara not Sahasra.

- Brahman = Hiranyagarbha.
- Yuga = Chatur Yuga – Satya – Treta – Dvapara – Kali.
- 4 Yugas together = $4,320,000 \times 1000 = 1$ day of creator Brahman.
- Night = $4,320,000 \times 1000$

b) Aho Ratrau Vido Janaha :

- People who understand day and night of Brahma alone understand day and night.
- Life of Brahma – limited.
- If you can say day, night, can infer, month, year, lifetime.
- Lifetime of Brahmaji = $4,320,000 \times 1000 = \text{Day} \times 2 \times 365 = \text{One year} \times 100 = \text{Brahmas Age}$.
- 50th year – present Karya Brahma in middle age.
- His yesterday was 50th birthday – good time to start 8th chapter.
- Those who know cosmic time, calculate Brahmajis time, perishable.
- Stay, enormously huge, Aksharam.
- Your 100 years – gone so fast.

- From our standpoint, long.
- From Hiranyagarbha standpoint, normal.
- Those who go to Brahma Loka, Vaikuntha, stay there till this time...
- 15 days for us = For Pitrus one day.
- Day of Pitr = Shukla Paksha.
- Night of Pitr = Krishna Paksha.
- 6 months of Uttarayana = One day.
- 6 months of Dakshinaya = One Night.
- Time is relative.
- Yuga = 1000 – 4 Yugas = 1 day of Brahma
 1000 – 4 Yugas = 1 Night of Brahma.
- Even if you go to Brahma Loka, you will return if you have not gone for god.
- If gone for God, get liberated, Krama Mukti.
- Very fast is their return.

Verse 18 :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyāharāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṁjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- After 100 years of Brahma, he dissolves into Ishvara, Prakritaka Pralaya, dissolution back into Maya Prakrti, Ishvara.
- When day ends, there is Pralaya.
- Worlds upto Suvaha... Atala, Vithala.. Sutala... Bhur – Bhuvaha – Suvaha, undergo dissolution, Pralaya.
- Mahaha, Janaha, Tapaha – remain.
- At the end of day of Hiranyagarbha, all world cease, dissolve, Pralaya.
- When night of Hiranyagarbha is over, worlds are created.

a) Avyaktaha Vyaktaya Sarvaha Prabhavanti YaraGAME :

- When day of Hiranyagarbha begins.
- Entire worlds of beings up to Suvaha Loka were in unmanifest form.

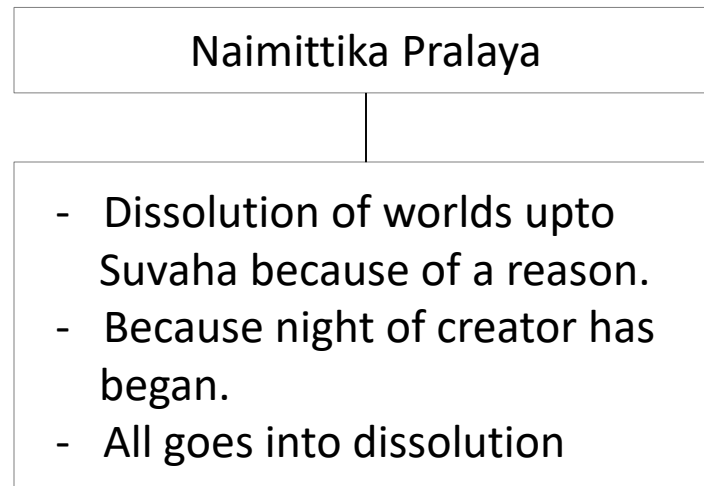
- Loka of Hiranyagarbha still remains.
- From unmanifest, Vyaktaya Sarvaha, all manifest form come.

b) Ahar Game :

- When day comes.

c) Rathraya Game :

- When night begins, Praliyante – undergo Pralaya.



- In 100 years – they are created and dissolved.
- Everything is limited, coming under sway of Hiranyagarbha, no infinitude.
- No peace, relaxation, quietitude.
- Not actual resting abode, precariously placed in swing of time.
- What about beings?

Verse 19 :

भूतग्रामः स एवायं
भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ
प्रभवत्यहरागमे ॥ ८-१९॥

bhūtagrāmaḥ sa ēvāyaṃ
bhūtvā bhūtvā pralīyatē |
rātryāgamē'vaśaḥ pārtha
prabhavatyaḥarāgamē ||8-19||

This same multiplies of beings, are being born again and again and are dissolved into the unmanifest, helplessly, O Partha , at the coming of the 'night' , and they come forth again at the coming of 'day'. [Chapter 8 – Verse 19]

a) Bhutagramaha :

- Collection of all beings, all in Avyakta form earlier, not in Prakrutika Pralaya when Brahmaji merges.

b) Butva Butva Praliyate :

- Become manifest and going unmanifest, endless cycle.

c) Avashaha :

- All will become unmanifest, no sorrow, no pain, relaxed state of deep sleep.
- Can't relax.

d) Prabhavati Aharagame :

- Without any control, will be forced to come back.

- In this way, bound by own Karmas, all these worlds are bound.
- Which Loka we get bound by Karma, how long we stay – bound by Karma, Lord of Loka bound by Karma, position bound by Karma.
- There is no end, ceaselessly, you are tossed over, small woodpiece tossed in lake, again up, again down.
- In this way, we all have been going in circles round and round.
- We don't remember, don't feel the seriousness, endless, torture.
- Samsara dangerous, not a place to relax.
- In prison, only aim to get out.
- If comfortable, will not like to leave.

Example :

- Druva – King, can come to Vaikunta, by collecting all my people and then ok.
- Others not willing.
- Pig happy rolling in Muck.
- Moment we become comfortable in Samsara, will never get out of Samsara.
- Lokas – impermanent, ceaseless Journey, giant wheel, when it comes down (Dukham comes) you want to get down, when down, want to go up (Sukham is up!).
- One who can remember Bhagawan in Sukham will never have Dukham.
- In Sukham, we get carried away but it is only temporary reliever, pain will come back again.

- Best life to get out is human life, in human life alone Punya and Papam equally matched.
- In Punya lokas, we forget that there is Dukham, too much of enticement.
- Next best Loka is Brahma Loka.

Manushya Loka	Brahma Loka
Jeevan Mukti	Krama Mukti

- Other 12 Lokas – only bondage, Butva Butva Praliyate.
- You have to come back because that Loka is itself limited.
- Those who go to enjoy in Brahma Loka have to come back at beginning of night of creator.
- Tourist Visa only, will have to come back.
- Those who go for Bhagawan, get Krama Mukti and get liberated.
- In Verse 16, 17, 18, 19 return mentioned.

Verse 20 :

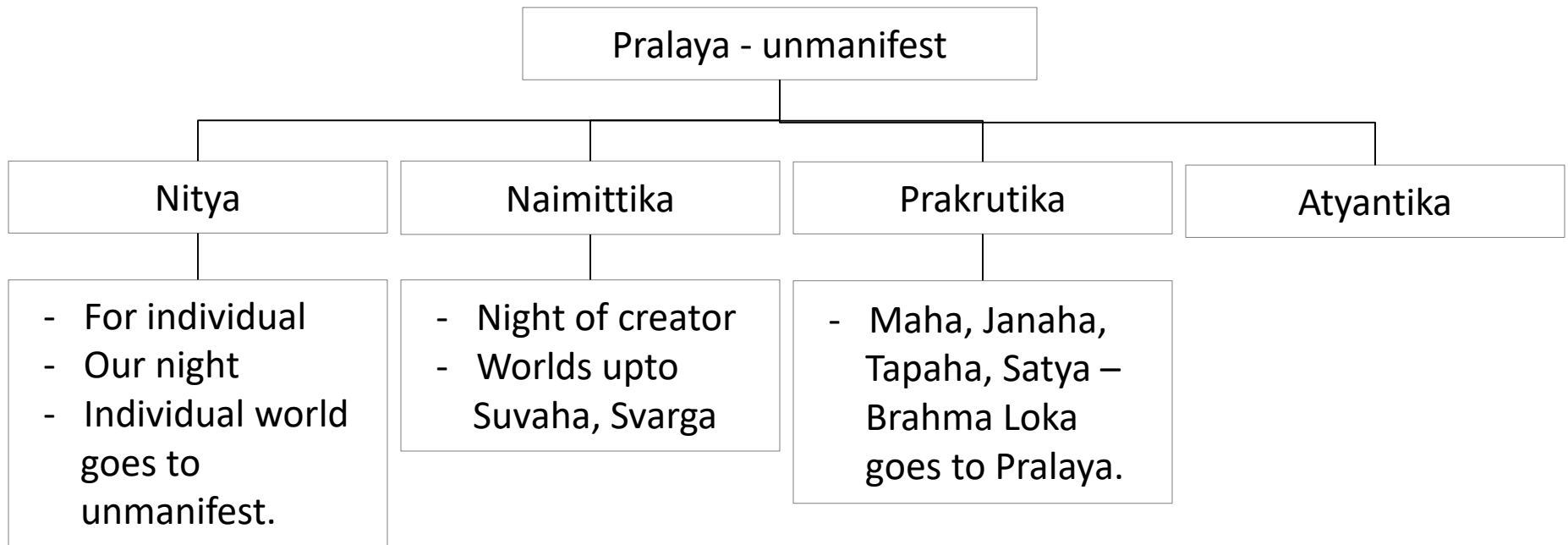
परस्तस्मात्तु भावोऽन्यः
अव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु
नश्यत्सु न विनश्यति ॥ ८-२० ॥

Parāstasmāt tu bhāvō'nyah
Avyakto'vyaktāt sanātanaḥ ।
yaḥ sa sarvēṣu bhūtēṣu
naśyatsu na vinaśyati || 8-20 ||

But verily, there exists, higher than that unmanifest (avyakta), another unmanifest, which is eternal, which is not destroyed when all beings are destroyed. [Chapter 8 – Verse 20]

a) Tasmāt Avyaktat Paraha Avyakta Bavaha Sanatanaha :

- Higher than Avyakta, Hiranyagarbha, Karya Brahma.
- Why its called Avyakta?
- All Vyktaha go there to merge and remain there Avyakta.
- During night of creator, all the worlds go and merge.
- When we go to sleep, mind, intellect merges in our causal body, Nitya Pralaya.
- We are creators of Pralaya everyday in sleep.
- All our thoughts undergo Pralaya.



- **Ultimate Atyantika Pralaya is when for you Brahman alone is, Mukti, only then it ceases fully.**
- **Realisation also called Atyantika Pralaya.**
- Ultimate because no more there is going to be any Samsara.
- Naimitta Pralaya – caused by a reason, beginning of Night of creator, end of day of creator.

Prakrutika Pralaya :

- Everything goes back to Prakrti, Ishvara.
- Atyantika Pralaya, really true Pralaya, ultimate dissolution caused by end of ignorance by knowledge, Mukti, happens for Jeevan Mukta in this world.

- When it happens for Jiva in Brahma Loka, its called Krama Mukti.
- Higher than Avyakta, Hiranyagarbha, in that Loka, entire manifestation goes and merges during the Naimittika Pralaya.
- Paraha, Sreshtaha, excelling, greater.

b) Anyaha :

- Very different, supreme reality is Avyakta.
- **It is Avyakta because it can't be perceived by senses and mind.**

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.[2 - 4 - 1]

- Hiranyagarbha called Avyakta because in him everything merges.
- Brahman also called Avyakta because it is totally different, Anyaha.

Svetasvatara Upanishad :

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

nainam urdhavam na tiryancam na madhye parijagrabhat ।
na tasya pratima asti yasya nama mahad yashah ॥ 19 ॥

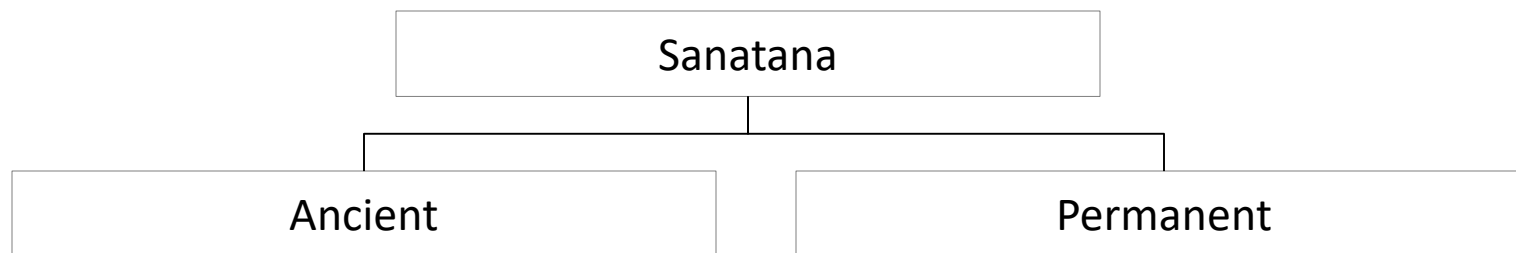
No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory. [Chapter 4 – Verse 19]

- There is nothing like that.

b) This Avyaktaha is Bavaha, pure existence, pure consciousness, pure bliss.

c) Sanatana :

- This is Sanatana Nitya, most ancient.



- That which is the same from beginning, time memorial, beyond time.

- **In time, it is changeless, beyond time, it is existence.**

d) Yah Sa Sarveshu Buteshu, Nashyastu Na Vinashyati :

- This Brahman, supreme reality.
- This remains imperishable when everything perishes, including Karya Brahman, Hiranyagarbha.

- When all the beings of all realms, including Satya Loka Hiranyagarbha ends, Brahman survives.
- All perishes but Brahman remains in pure, pristine, immaculate changeless, immutable nature.
- Therefore reaching here, one has no return.
- All other Lokas, return chapter 8 – Verse 16.

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- No Punar Janma, once person understands Brahman.
- This is the abode you reach.
- This is Paramam Gathim, this is what I give them in Krama Mukti.
- Realisation, liberation I grant them.

Verse 21 :

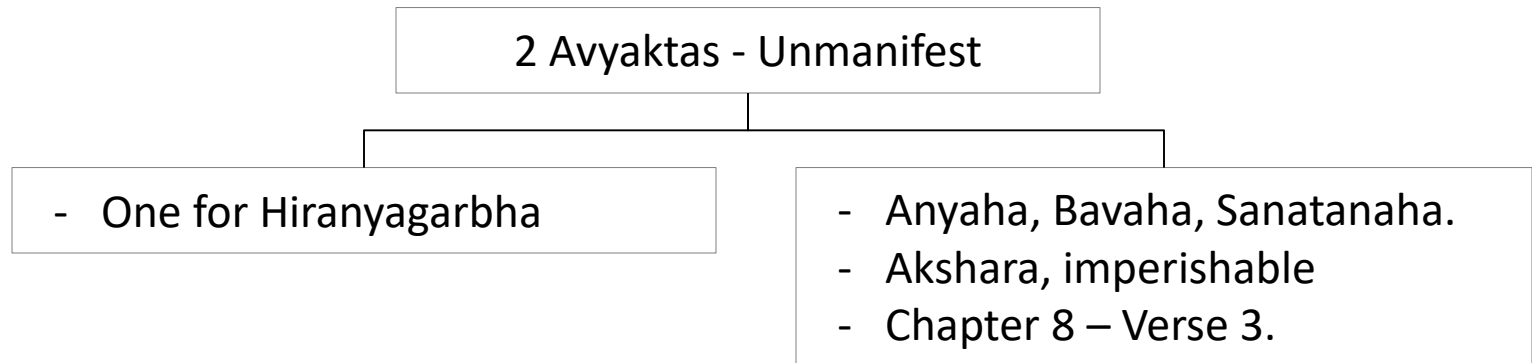
अव्यक्तोऽक्षर इत्युक्तस्तः
तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते
तद्धाम परमं मम ॥८-२१॥

avyaktō'kṣara ityuktah
tam āhuḥ parāmāṃ gatim |
yaṃ prāpya na nivartantē
tad dhāma parāmaṃ mama || 8-21 ||

That, which is called the Unmanifest, and the Imperishable, they say is the highest Goal (path). They who reach it, never again return. This is my highest abode (state). [Chapter 8 – Verse 21]

a) Avyakta Akshara Iti Uktaha Tam Ahuhu Paramam Gathim :

- What is spoken of here is 2nd Avyakta.



- **Unmanifest – which can't be grasped through senses and mind but known through scriptures.**
- Imperishable among perishable is Avyakta, Akshara, Truth is glorified in Sruti, Smriti.

- **Paramam Gathim, supreme destination, actual home for all Jivas.**

- All other destinations upto Brahma Loka is only Gathi, destination.
- All Lokas, where we are staying now are not our true abodes, we have wandered away into these places and suffering.

- **It is time to go home.**

- This Sruti calls as Paramam Gathim.
- Sakashta, Sa Para Gathihi.
- Limit of highest, ultimate, nothing beyond, final destination where all Jivas have to go one day.
- This is where they will get true rest.

b) Yam Praptya, Na Nivartante :

- After reaching which here, they don't have to go any where else.
- Otherwise staying in some rented house.
- Owner increases rent and puts many conditions, no freedom, not your home.
- Don't become comfortable in Samsara, causes Laziness and complacency, will remain for ever in bondage.

Example :

- India's freedom.
- To convey this, lot of effort was required.

• **Become sensitive, understand what is bondage and limitations of worldly existence.**

- This Akshara, glorified in Sruti, Smriti and by Mahatmas as supreme abode is truly supreme because its your real home, no one can kick you out from there.
- Avidya, Kama, Karma can't touch you there and send you back.
- We go from Loka to Loka, because Avidya, Kama, Karma keeps buffering us up and down to different realms, abodes.

• **Yam Prapya Na Nivartante, reaching here, no return.**

c) **Tad Dhama Paramam Mama :**

- That is my abode, my nature, reached me.

• **Jiva has embraced his creator.**

- There is oneness.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- This abode is my abode.
- Tad Dhama – Supreme, Mama – mine.
- He is not different from the abode, he is that.
- **Usually my book not me, my abode not me.**
- **Bhagawan, my abode is the nature, nature is he himself.**

Example :

- My – No difference
- Raho Shiraha
- Rahu – when Amruta was being distributed by Mohini, one Asura went in between 2 Devatas – Sun and Moon and Sat.
- When Asura drank, Devatas raised alarm.
- Vishnu cut the neck of Asura with Chakra.
- Because Amruta was touched, you cant die.

Head	Body
Rahu	Ketu

- Rahu, Ketu have permanent enmity.
- Rahu swallows sun or Moon, it is eclipse.
- Rahus neck cut so sun couldn't come out of him.
- Astronomy through story.

- Head of Rahu, Rahaho Shira... head = Rahu.

• **Tad Dhama Paramam Mama.**

• **Dhama = Avyakta, Akshara, Sanatana, Bavaha, existence is not different from Bhagavan.**

- That is Bhagavan himself.

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
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Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- Having reached, no return.
- Other Lokas having reached, my manifestation also, there is a return.
- Having reached me, my real nature, no return.
- Reaching Bhagavat Tatva, no return.
- Yam Prapya Na Nivartante, tat Dhama Paramam Mama.
- Verse 16, 17, 18, 19, 20, 21, 22 → One topic.
- Key verses of Chapter 8 : How to get liberation?

Verse 22 :

पुरुषः स परः पार्थ
भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि
येन सर्वमिदं ततम् ॥८-२२॥

puruṣaḥ sa parāḥ pārtha
bhaktyā labhyastvananyayā |
yasyāntaḥsthāni bhūtāni
yēna sarvam idaṃ tatam || 8-22 ||

That highest Purusha , O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

a) Saha Purusha :

- Supreme Purusha, Avyakta, Sanatana.
- How do you attain Bhagavan.

b) Bhaktya Labdhya :

अनन्यचेताः सततं
यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ
नित्ययुक्तस्य योगिनः ॥८-१४॥

ananyacētāḥ satataṃ
yō māṃ smarati nityaśaḥ |
tasyāhaṃ sulabhaḥ pārtha
nityayuktasya yōginaḥ || 8-14 ||

I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. [Chapter 8 – Verse 14]

c) Paraha Purusha :

- Not Apra Purusha.
- Not Upasana of higher world.
- Avyakta, Akshara, Purusha.
- This chapter called Akshara Brahma Yoga.
- Brahman – how do you attain?
- By devotion.

d) Ananyaya :

- Single pointed, complete love, total dedication focus.
- What is this Purusha.

e) Yasyam Sthani Bhutani :

- **In whom all beings are Antaha, inside.**

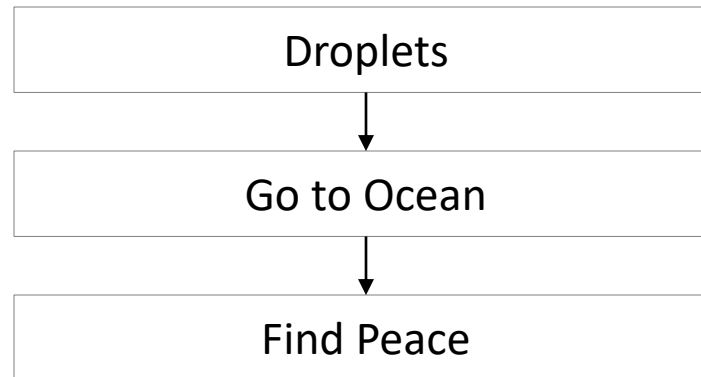
f) Yena Sarvam Idam Tatham :

- Who pervades all of them.
- **All are in him and he is pervading all, hence he is Parama Uttama Purusha.**
- All waves in ocean, all waves are water, water pervades all waves.
- Nothing is other than him, nothing can exist other than him.
- He alone pervades them.
- Bhagavan is true cause of everything.

- Every effect has finally resolve in its cause, to find its home.

Waves	All Jivas
<ul style="list-style-type: none"> - Resolve into water - They are at ease 	<ul style="list-style-type: none"> - Resolve in Brahman. - They are in peace.

Ornaments	All beings
<ul style="list-style-type: none"> - Resolve in Gold - Found their home 	<ul style="list-style-type: none"> - Resolve in Brahman. - Find peace



- Purusha Saha Partha, Bhaktya Labhdhya, no other way you can attain.
- No other way Bhagawan will grant you knowledge for Krama Mukti.
- Reaching Purusha, Bhagawan gives you the knowledge.
- Reaching Bhagavan not just reaching Hiranyagarbha Loka.
- Reach Bhagawan with love, then Bhagawan gives you the knowledge.

- Bhagawan becomes Guru and reveals the knowledge.
- How does it happen?
- Devotion, Aham Graha Upasana.

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhībhūtādhidaivam mām
sādhiyajñam ca yē viduḥ |
prayāṇakālē'pi ca mām
tē viduryuktacētasah || 7-30 ||

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

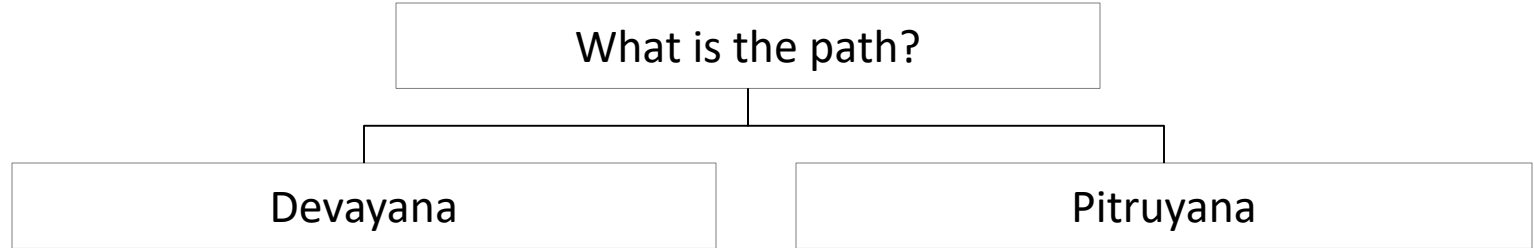
- Ananyaya, full dedication with love.
- If Eka bhakti is there, will become Ananya Bhakti.
- In this Purusha, which one attains with devotion, one finds an utter ease.
- Why?
- All Jivas are in him and it is Bhagawan who pervades all of them.

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṁ nānyat
kiñcidasti dhanañjaya |
mayi sarvamidaṁ prōtaṁ
sūtrē maṇigaṇā iva || 7-7 ||**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- That is our home, attained through single pointed love.
- What is the path taken to reach Brahma Loka? Time limit of Brahma Loka – seen that.
- One of the questions.



Lecture 7

Revision :

पुरुषः स परः पार्थ
भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि
येन सर्वमिदं ततम् ॥८-२२॥

puruṣaḥ sa parāḥ pārtha
bhaktyā labhyastvananyayā |
yasyāntaḥsthāni bhūtāni
yēna sarvam idaṃ tatam || 8-22 ||

That highest Purusha , O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

- Purusha is attained through single pointed devotion, dedicated pursuit, loving approach, really seek that.

Katho Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrñute tena labhyah tasyaisa atma vivrñute tanum svam || 23 ||

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

- Whoever who seeks, he will get it.
- **If you truly seek our source, from where have I come, we shall discover, we shall realise it.**
- What is nature of ultimate Purusha? Akshara of Akshara.

परस्तस्मात्तु भावोऽन्यः
अव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु
नश्यत्सु न विनश्यति ॥ ८-२० ॥

**Parāstasmāt tu bhāvō'nyah
Avyakto'vyaktāt sanātanaḥ ।
yaḥ sa sarvēṣu bhūtēṣu
naśyatsu na vinaśyati || 8-20 ||**

But verily, there exists, higher than that unmanifest (avyakta), another unmanifest, which is eternal, which is not destroyed when all beings are destroyed. [Chapter 8 – Verse 20]

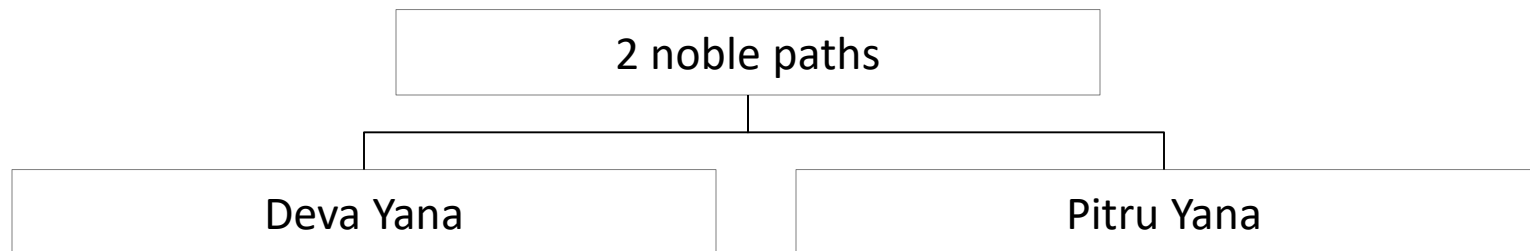
- Sanatana, Bava, pure presence, immaculate nature.
- **That Purusha is that reality in which all beings are existent.**
- That reality at no point of time is distant from us, pervades us in and through.
- Othak – Proktah – Hoof and warf.
- Thread pervades cloth on all sides.
- Similarly Purusha pervades every bit of us.
- Antastani Butani, Yena Sarva Idam Tatam.

- **Substratum of all beings is that Purusha.**
- By which all beings are pervaded.
- **In it alone, all beings are there, it alone pervades all beings.**

Waves	Water
<ul style="list-style-type: none"> - In water - Jiva one with supreme Brahman. 	<ul style="list-style-type: none"> - Pervades all wave - Wave is one with water

- This Akshara Purusha reached through path of Bhakti.
- **Now can get through path of knowledge, remove ignorance of your nature, you can become one with supreme reality, here and now.**
- This method of attaining Akshara Purusha through Krama Mukti, how is it attained?
- Bhaktya Labyah, essentially through devotion.
- Take assistance through path of yoga but it is your heart which has taken you.
- It is your love for Bhagawan which has taken you to him.
- **Lord bestows you with this knowledge that every bit of you is pervaded by the Lord.**
- Chapter called Akshara Brahma Yoga.
- Purusha called Akshara.
- Yoga, uniting with that Akshara Brahman through Krama Mukti.
- When Mukti is attained, it is of the nature of understanding that Lord is me alone.

- Jeevan Mukti, Krama Mukti names only, liberation one.
- At higher realm its called Krama Mukti.
- When you gain this liberation here and now its called Jeevan Mukti.
- Mukti is only one.
- No change in Mukti.
- No lower grade of Mukti in Brahma Loka.
- Mukti one.
- All superficial terms – tells you where you get liberation.
- Once you get liberation, no one here, there, only Brahman.
- Ekam Eva Advitiam Brahman.
- Marga – path – route by which one reaches Brahman Loka, realm of Hiranyagarbha.
- Not flight, bus...
- After death, can't check out, only information.
- Shashtra gives complete information.



Deva Yana	Pitru Yana
<ul style="list-style-type: none"> - Takes to Brahma Loka - Path of Gods, divinity. - Apunaha Vritti marga - Krama Mukti by Aham Graha Upasana. - No return. 	<ul style="list-style-type: none"> - Reach upto Svarga from Pitru Loka. - Path of return. - Punaha Vritti Marga (Again coming back).

Deva / Shukla Marga	Pitru / Krishna Marga
<ul style="list-style-type: none"> - Radiant path - Bright, white, effulgent path. - Refers to Deva Yana 	<ul style="list-style-type: none"> - Dark path - Path of ignorant - Refers to Pitru Yana - Through Karma

- By Karma, Upasana (mam Anusmara Yudyacha).
- **Paths in which you go higher, with Papas, go down.**
- How to go to Deva Loka / Pitru Loka.
- By noble actions alone / Veidika noble actions.

Noble Actions	Veidika Noble Actions
Poorta Karma	Ishta Poorta

Verse 23 : Margas stated in General

यत्र काले त्वनावृत्तिम्
आवृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं
वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

yatra kālē tvanāvṛttim
āvṛttim caiva yōginaḥ ।
prayātā yānti taṃ kālaṃ
vakṣyāmi bharatarṣabha || 8-23 ||

Now at what time (path) departing, yogis go, never to return, that time (path) , I will tell you, O Chief of Bharata dynasty. [Chapter 8 – Verse 23]

a) Bharatsarbha :

- Best of Bharata Dynasty.
- I shall explain the path taken by Yogis which is :

Anavritti	Avrittim
<ul style="list-style-type: none">- Devayana / Shukla Marga- No return	<ul style="list-style-type: none">- Pitru Yana / Krishna Marga- Return

b) Yatra Kale :

- Kala refers to path (Marga).
- Marga called Kala – managed by Kala Abhimani Devatas.

- Deity associated with particular time.
- Deity identified with Prithvi is Prithvi Devata.
- We are identified with this body, Manushya – Deha.
- Vayu, Surya, Vana Devata...
- **Everything is sentient which governs the inert.**
- Kala also inert, Kala governed by Kala Abhimani Devata.
- Jiva / Soul, going to a destination is assisted by deities.
- What deities take Jiva to destination?
- Most are Kala Devatas, therefore path also called Kala.
- Path guided by Kala Devata = Kala.

c) Prayata Yanti Tam Kalam :

- I shall explain that Marga and deities.
- Chandogya Upanishad, Brihadaranyaka Upanishad has details.

Verse 24 :

अग्निर्ज्योतिरहः शुक्लः
षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति
ब्रह्म ब्रह्मविदो जनाः ॥८-२४॥

agnirjōtirahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam ।
tatra prayātā gacchanti
brahma brahmaavidō janāḥ ||8-24||

Fire, light, day time, the bright fortnight, the six months of the northern solstice ; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

Devayana – Shukla – non return path :

a) Tatra Prayata Gachhanti :

- Those who go through path in which following deities supporting Jiva.

b) Agni :

- Fire.

c) Jyoti :

- Effulgence of fire.
- Deity which identifies with flame.

Archii – flame Devata

d) Ahaha :

- Deity of day – Kala Devata.

e) Shuklah Paksha Devata :

- 15 days of bright fortnight.
- Poornima – 15th day.
- Moon's final growth day.

f) Shanmasa :

- Deity which identifies with 6 months of Uttarayana, summer solstice.
- Jiva which leaves the body, if he is practicing the Yoga, leaves through Brahmarandra, Sushumna Nadi.
- Deities help Jiva to traverse the path and reach Brahma Loka.
- Samvatsara – Deity of year.
- If I die in Krishna Paksha and want to go to Brahma Loka what happens?
- Krishna Paksha deity will keep you and honour you, host for you, at time of Shukla Paksha, you are handed over to the deity.
- Swami, how do you know?
- Devaloka, Vayu, Aditya, Chandramasa (Moon), Vidyut (lightening), Varuna, Indra, Prajapati Devata deities assist you in the path.
- Those who go through this path reach Karya Brahma Loka.

g) Brahma Vidho Janaha :

- Those who have done Upasana of Karya Brahma, Hiranyagarbha.

- Don't know ultimate Brahman.
- Best stuck up for 4.3 Million years!
- It is a great honour...
- Can't plan together and go packing breakfast.
- Upasakas of Karya Brahman reach there!
- This is Deva Yana, Shukla Marga, Anavritti Marga.

Verse 25 :

धूमो रात्रिस्तथा कृष्णः
षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिः
योगी प्राप्य निवर्तते ॥८-२५॥

dhūmō rātristathā kṛṣṇaḥ
ṣaṇmāsā dakṣiṇāyanam |
tatra cāndramasaṃ jyōtiḥ
yōgī prāpya nivartatē ||8-25||

Smoke, night time, the dark fortnight, also months of southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]

Shorter route, deitiesless :

- Yogi, Sadhaka, reaching this has to return back, Avritti.
- Should not take this path if one wants Krama Mukti.

a) Deities :

- Dhumaha – Deity of smoke.
- Rathrihi – Deity of Night.
- Krishna Paksha.
- Shan Masa Dakshinayanam, 6 months – Winter solstice.

b) Tatra :

- Pitru Loka – Upto Svarga Loka.
- Akasha.

- Chandramasa – Deity of Moon one reaches.

c) Chandramasam Jyotihi :

- Reaches effulgence of the Moon, Radiance, cool luminosity of moon.
- **In Svarga Loka, body you possess is effulgent like the moon, Svarga Loka Shariram.**
- Mystical, incomprehensible.
- After staying there till Punya is exhausted.
- Comeback to earth in the path they have gone, to the realm of mortality.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- 2 paths, noble seekers take.
- Realised take no path, performers of noble actions take Pitru Yana, those with Karma + Upasana – take Devayana.



Verse 26 :

शुक्लकृष्णे गती ह्येते
जगतः शाश्वते मते ।
एकया यात्यनावृत्तिम
अन्ययावर्तते पुनः ॥ ८-२६ ॥

śuklakṛṣṇē gatī hyētē
jagataḥ śāśvatē matē |
ēkayā yātyanāvṛttim
anyayāvartatē punaḥ || 8-26 ||

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

Summary :

- Kala = Gathi.

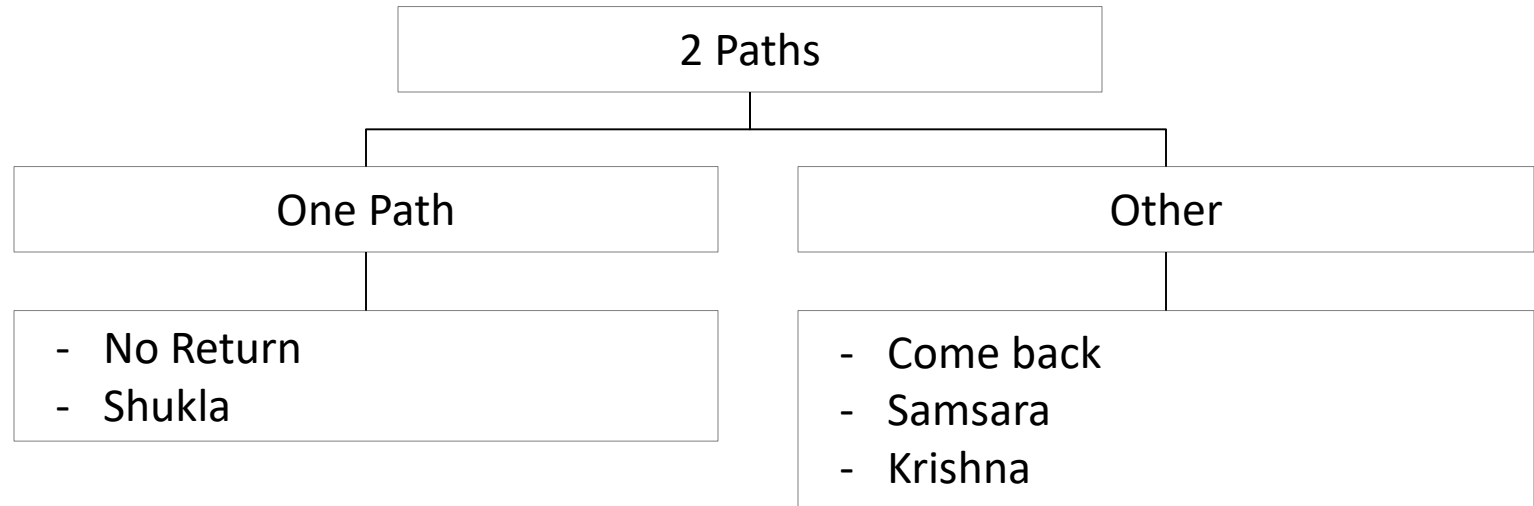
a) Shukla Krishna Gati Hyete :

- 2 paths, Luminous, dark path, Shukla, Dark path.

b) Jagataha Sashvate Mate :

- These worlds are eternal, ever there, Samsara.
- Not started now.

c) Ekaya Yatanavrittim, Anyayavartate Punah :



- Samsara is Anaadi, 2 paths going, coming Anaadi.
- Without knowing these 2 paths, one gets deluded.

Verse 27 :

नैते सृती पार्थ जानन्
योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु
योगयुक्तो भवार्जुन ॥८-२७॥

naitē sṛtī pārtha jānan
yōgī muhyati kaścana ।
tasmāt sarvēṣu kālēṣu
yōgayuktō bhavārjuna ||8-27||

Knowing these paths, O Partha, no yogi is deluded; therefore, at all times, be steadfast in yoga, O Arjuna. [Chapter 8 – Verse 27]

a) Ete Srti Partha Janan :

- Partha, if you know these paths, you will not get deluded.

b) Yogi Na Muhyate :

- Knowing this, he will do right things to reach right destination.

c) Tasmāt, Sarveshu Kaleshu :

- At all times.

d) Yoga Yukto Bhava Arjuna :

- Resort to Upasana and may you be blessed with higher path.
- Jeevan Mukti – preferred.

- Don't take Krishna Path, go through Shukla path.

- **What is the method of Shukla Gathi?**

- **Ananya Bhakti, devotion.**

- **Mamanusmaa Yudhyacha.**

- **Karma and Upasana is the means.**

- Yogi reaches Param Sthanam.

Verse 28 :

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥८-२८॥

vēdēṣu yajñēṣu tapaḥsu caiva
dānēṣu yat puṇyaphalaṃ pradiṣṭam |
atyēti tat Sarvam idaṃ veditvā
yōgī parāṃ sthānam upaiti cadyam ||8-28||

Whatever fruit of merit is declared (in the scriptures) as springing up from study of the Vedas, from performance of sacrifices, from practice of austerities and from charity - beyond all these goes the yogi, who having known this (the two paths) attains to the supreme Primeval (essence). [Chapter 8 – Verse 28]

a) Vedeshu :

- By chanting of vedas, Svadhyaya, what is the result?

b) Yagneshu, Daneshu :

- By performance of Yagya and Danam, what is the result?

c) Yat Punyam Pradishtam :

- What has been shown.

d) Yat Sarvam Athyeti :

- One gets higher result than all these.

e) Yogi Sarvam Idam Viditya :

- Yogi who know all that is here.
- 7 discussions we have had here.
 1. Brahman
 2. Adhyatmam
 3. Karma
 4. Adhibuta
 5. Adideiva
 6. Adiyagya
 7. How one knows Lord at final moment.
- Knowing all these, one gets highest result.
- Higher than chanting of Vedas, performance of Yagas, giving charity, doing noble activities.

f) Atyeti Sarvam Idam Veditva :

- Yogi reaching Brahma Loka, getting to know knowledge of self from the supreme being itself, 1st cosmic being, he finally attains Param Sthanam, supreme Akshara Purusha, supreme Brahman, gets liberated.
- Ultimate abode which is there before everything.

Chandogya Upanishad :

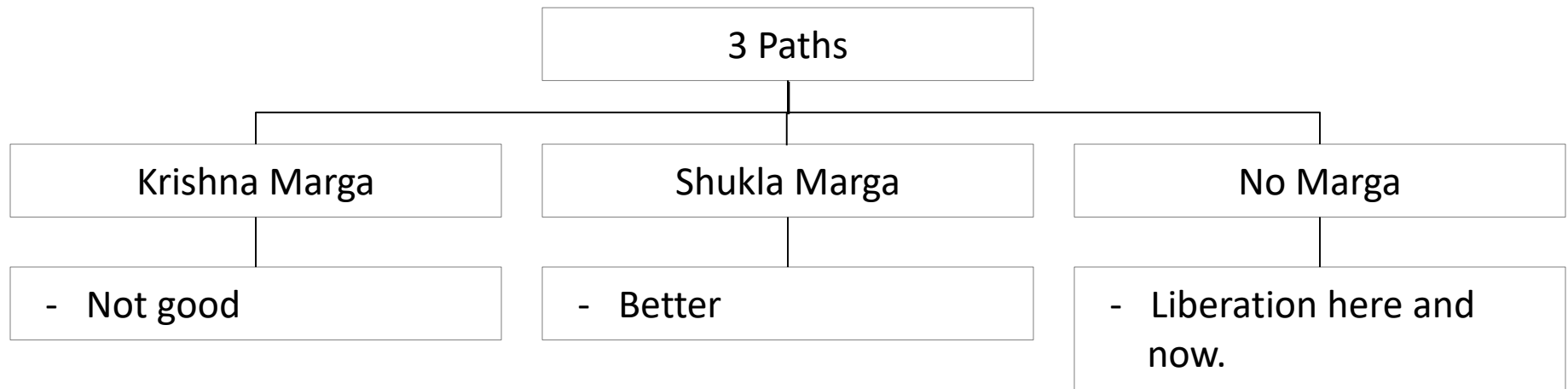
सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- **Before Manifestation came, Brahman alone was there, is there, will be there, Nityaha...**
- Brahman is called Adhyatman – primal.
- Jiva attains oneness with Brahman.
- Interesting chapter, confounding chapter, unique details, not in other chapters, Mystical.
- Thank god for giving opportunity to study and pray for Ananya bhakti.
- Please don't delay my liberation.
- **Give me that purity of heart.**
- **Give me that purity of heart.**
- **With love for Bhagavan, I only ask for purity of mind by which I can see you here and now and fulfill my birth!**

- Not one more birth.
- Now I know, I have to go to Brahma Loka and see all these deities on the way...
- This is not the message.
- Going through this path, your liberation is delayed.



- To give Mukti here and now, Bhagawan has taught 2 paths.
- Kim tat Brahma?
- Aksharam Brahma paramam Kim Adhyatmam?
- Svabaha Adhyatmam.
- Moment you gain this, everything is fulfilled.
- Thus concludes 8th chapter – Akshara Brahma – supreme Brahma.
- Union is through Krama Mukti.
- Read 1st verse together.