

# Brahmacharya - Habits to unfolding the Divine

Satsang on Nov-21, 2011

Om shree Gurubhyo namaha

Gurur Brahma Gurur Vishnuh Gurur Devo Maheshwaraha |

Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@

|| [Hari OM] ||

ॐ श्री गुरुभ्यो नमः ।

गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।

गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

॥ हरिः ॐ ॥

Today we will try to understand new principle such as [brahmacharya] as how it impacts our unfoldment or our evolution into the discovery of the absolute Supreme Truth. This Absolute Supreme Truth is what the world understands as Almighty God. The unfoldment of the Supreme Truth is none other than Almighty God. This is also referred to as the self, because every being is made in the image of Almighty God.

Vedas is the science of life. This science can give the tools, means to achieve anything and everything that one possibly can. The Absolute Supreme Achievement is knowing the Supreme Truth. The [Paratpar parama satya] the Truth that pervade anything and everything and is substratum of all that it is which we call as [Paramatma].

The statement in [Atharvana Veda] in reference to [Brahmacharya] goes as follows. Brahmacharyena tapasa raja rashtram virakshati | Acharyo brahmacharyena brahmacharina michhati || @@Brahmacharyenatapasaverse@@

This is from [Atharvana Veda] 11th chapter, 5th subchapter and 17th verse.

I am giving this reference because many of us very very bright students of spirituality of the unfoldment of Supreme Truth. Meaning of this [sloka], or verse is .....the knowledge of Absolute Supreme Truth, the first hand experience is which is [aparoksha anubhooti]. Meaning personal direct experience of the Supreme Truth can occur only by penance of [Brahmacharya] and the entire society not only particular human being, is sustained by penance of [Brahmacharya]. So [Brahmacharya] is pretty much enveloping everything.

However what is [Brahmacharya]? [Brahma] is Supreme Truth. There are many different words. They are not different individuals or divinities or Gods as such. The Supreme Truth is just one. There are many ways one can attain that such as [Shiva] or [Swaha] or Amen, [Ameen] or [Yahove] so and so forth.

This is what [Brahma] means. [Charyena] - the way one chooses to live the life. [Veda]s have already given how we should live the day to day life?. Which includes continuous constant practice in thought, word and deed which includes [yagna], [daana], [tapah], [karma], [swadhyaya], which I have spoken elaborately, which is also [veda tatva dasaka], 10 commandments from [Veda]s. That has to manifest in our day to day life. Gradually by this way of life when it starts blooming within oneself and before you know, you have become the embodiment of the Supreme Self of the knowledge as such. Why the conduct so important? We are all made in the image of Almighty God. Almighty God is infinite reservoir of love, joy. That is the nature of Absolute Truth.

What is the most important thing to all? The most important thing is I itself. Each one loves the self the most. What is the self? This self is made up of 13 principles. These 13 principles are 5 [karma indriyas]. [Karma] means action. [Indriya] means organs of actions. And 5 [gnana indriyas]. [Gnana] means knowledge, [indriya] means organs of knowledge. And the one who has them is the self. And [mana] - mind and then [budhi]. In all it come to be 13. These 13 attributes come together as a psychosomatic man. That is what we all understand as human being.

Does [Brahmacharya] mean celibacy? This is an opinion or impression people have. [Brahmacharya] means celibacy. That is limited understanding of [brahmacharya]. It is not abstinence or control of inner sexual desire. It is not just observing and living in celibacy. But what causes this? It is our mind and intellect, the way it interprets life. So in effect it applies to the intellect and the mind. They drive the human being like a piece of equipment to fulfil the inner drive. This starts in the mind itself. It is gradual control and disciplining the mind and purification of intellect. Together the self uses 5 [karma indriyas] and 5 [gnana indriyas] to experience the phenomenal life. The life unfolds and we believe is true.

For example when you go through the restaurants, the smell makes the hunger expanding. This is the drive of hunger. There could be infinite such. Coming to [brahmacharya], one needs to control, conserve the inner energy or [shakti]. Its not just celibacy or not going into the actual satisfaction of one's passions of lust or being victim of any of the other psychosomatic human being. But it is trying to acquire the inner strength to control the mind. This has to be acquired by discipline. This discipline itself is [tapa] or penance. When you acquire that, you have to learn how to conserve, keep it in reserve, extra in your potential. It is this inner [Shakti] one needs for every thought or action.

I will give you an example of Lord [Parashuram] himself taught us. I used to wonder how Lord [Parashuram] would yield his battle axe when he fought so many battles. He had only one weapon that time. He would fling the battle axe it would kill the enemies and would come back to Lord [Parashuram]. There are many steps involved in this. Throwing or projection of battle axe, navigating the battle axe and dissolving that in the self itself - [sanchalana], [prakshepana] and [aakarshana].

We use our inner power for all the chores and any chores. By observing the celibacy, [brahmacharya] with all the disciplines that Vedas have given we are able to do that, far greater benefit is clarity. This clarity is called [viveka]. The science of discriminating - What is right, what is not right? What is truth, what is not truth? What is perishable and what is not? We get the ability to discriminate. Ability to identify choicest best. This is possible through [brahmacharya]. [Brahmacharya] goes not only in celibacy but beyond so many other things.

Even a married man, when he marries her and creates a family. Both of them have to live life of many many constraints or restraints or life of control. Sex is not prohibited in marriage. According to [Vedic] science, this sex experience of inner passion is not allowed during the [masic vrata] - when she is in her cycle those 4 days. Between the periods surely they can experience the fruit, as the flower of love which blooms and results into fruit. That fruit could be experience of physical togetherness as one. Then that karma becomes karma of liberation. There too when one goes wild after these kind of satisfaction then one has to look at it whether you are a victim of this lust or passion or is it of union of he and her as one.

This unity is can lead you to higher levels in unfoldment for sure. But if it is for satisfaction of hunger of mind and body the psychosomatic man, it will take you into reverse course also. That is where the idea of sin and virtue or papa and [punya] come. In Supreme State there is nothing like that. They are all dissolved. Celibacy brings about an immense resilience that we experience and influx of energy at all levels. So conserving this [pranic shakti] in your spiritual power contributes to the regeneration. When this power is drained in this satisfaction of body and mind drives which is lust then we are draining our energy and we are unable to conserve this [pranic shakti]. And then so many things follow automatically. So it is each one to choose how to use the gifts one receives. These gifts are the attributes that express through human system on physical level as human being as karma [indriya], [gnana indriya] which are controlled again by the mind and the intellect acting together.

There is a beautiful example given in [Katopanishad]. The [Katopanishad] says that in the journey of life every day, we have choice to choose what is right and what is not. The Supreme Divine Spirit dwells in the human body. This Supreme Spirit it could be called as [Atma] or the self. This self occupies this body and through its own power, all the other organs functions.

Yet this self when embodied as human also comes its own mind and [buddhi] meaning intellect and [ahmkaar]- awareness of self. It is like the chariot. In this chariot the self as [atma] is the one sitting in the chariot and this chariot is driven by various faculties we have and the senses or horses to this chariot, the rein is mind controlled by [buddhi]. If someone is not in control of mind they never control the horses. Never be able to reach the goal. The journey of life can be safely conducted. And supreme goal or Almighty can be reached by keeping a watchful eye over our own senses the body is the chariot to which the senses are like horses. Charioteer understanding hold the chariot in check with reins that are mind. Rein - mind, soul- occupies the chariot, the world of objects in the path with which the senses move. If reins are not held well, senses will go out of control. And the chariot will not reach the destination.

Wise man controls mind and his senses are like good horses. I can refer to [Katopanishad], 3rd chapter, verse 3,4,5 and 9. It's a beautiful example. So this control of sense organs may be restrictive in the beginning. Anything restrictive in the beginning may be disagreeable. But in due course of time, the burden is redeemed and there is nothing but joy or [ananda].

This joy is your own inner joy for which you don't need anything else. This is the process of self discipline or [swadhyaya] which is the 5th aspect of fivefold path which we have been talking about. So the [tapa] part is discipline. This discipline is something that we have chosen to wear lovingly and practice that.

And then we are able to purify our mind. Our mind is turbid with conflicting thoughts, wishes, ideas, incorrect information away from the truth. Likewise the mind that is turbid has so many impressions and all these impressions has to go. Essentially the process of [tapa] is to clean self in all the levels, physical, spiritual which is subtle and at the causal level of all the impressions. These impressions are from so many life times, desires, passions, wishes, and so many things, they all have to be washed clean. When this process of cleaning is totally accomplished, the Truth is right there and is revealed.

Where is God? God is not at a place where one can find Him. God is not somewhere away from you. It is right there. Because the self in you is the real image of Almighty Itself. Thou art made in the image of that Father. This is what Christ said in bible. Genesis 1:27. Holy [Kuran] says that Adam meaning man is not Almighty God. Yet [Khuda ki noor se judaa nahi]. Meaning, he is not independent from the Grace of Almighty God. The Grace itself lifts yourself to that subtle level of the experience or the being of Almighty God or Supreme Truth is.

Man or woman? Married or unmarried? There are so many great ones, so many are the [Brahmarshis], they have lived a life of a married man does not have to leave family life. It could be wife or husband who achieved that Supreme state of a [Brahmanista], and become [Brahmarshi]. So being [Brahmarshi] is not only

for men. It is also definitely for women as such. The soul in each woman or man is the same, completely identical in its essential nature. So in this level of spiritual unfoldment, there is no such a thing as man and woman at all. It is only the instrument of the divine. So please understand this with as much clarity as you can. And put in practice the discipline. This discipline itself so often I say if your hands or feet are dirty, sure you can pour water, wash them and clean them.

When your mind and intellect are not clean, how do you wash them? That is why I propagate [agnihotra] so much what I learnt from my beloved SadGuru. [Agnihotra] is vedic science and the principle that [agnihotra] is founded on is [yagna], [daana], [tapah], [karma], [swadhyaya]. This is the Fivefold Path - [pancha tatva], principle which unfolds a major cardinal rule which [brahmacharya] is one of them. This [brahmacharya] is one of the ways and means that Vedas have given to all humanity. For example holy [Khuran] speaks about all the 5 [namaz] at different times. Namaaz means prayer. Likewise in [Vedic] science, there are 5 [brahmayagnas].

What are [Brahma yagnya]s? [Brahma yagnya]s are disciplines that are performed during the course of one day. 4:am [yagna] about 10-15 min. followed by meditation. 5:am [yagnya] about 10-15 min followed by meditation. Morning [Agnihotra] 10:am [Vyahruti homa] followed by meditation. 12:pm Noon [Yagnya] about 15-20 min followed by meditation. Evening Agnihotra 9:pm [Maha Mrutyunjaya yagnya] followed by meditation. This information is for everyone.

There are serious seekers who accept, absorb and practice all the 5 [brahma yagna]s as a discipline. One has to be watchful as how one lives, how one talks, walks and conducts in this purification process. Cleanliness to the point of Absolute Purity. As this Absolute Purity, stainless absolute purity is [prakaash] or the light. This light is not necessarily like the light we see with eyes as equipment or as an organ. This Light is way beyond all this and all pervading.

The awareness of self as 'I' together with mind also gets purified. Together with this mind, intellect dissolves in self itself. Total surrender can occur and can only occur then. This surrender is into dissolution of self into Supreme Self. This Supreme Self is none other than what you understand as Almighty God or Absolute Supreme Truth or [Paratpar Parama Satya] . This is what Almighty God is. This is what Lord [Sri Rama] or [Sri Krishna] is, [Deva Devesa Lord Parasuram] is. Or what [Allaha] or what [Yahova] is or what Budhists understand [Niravana] is. It's a state of being where one is totally finally one with IT.

That is what a [Brahma Nista] is. This when one is there, one can say that they are [Brahmarshi]. Then one can say he is Brahmarshi, SadGuru. What is the meaning of Sad Guru? Guru meaning teacher. Sat meaning Absolute Supreme Truth. Teacher who can take you, guide you to Supreme Experience such state of being as Absolute Supreme Truth. This is what spoken in [Bhagawat Geeta] as [Vishnoyat Paramam Padam, Sadaa pasyanti suurayaha, diviva chakshuraadatam]. This is [veda] [mantra] from [Vishnu Sookta]. So [Vishnu] need not be an independent God. But our gross mind needs to understand God as such. But [Vishnu] is a state of being. That state of being is Absolute oneness with Supreme Truth. One living in this body, operating as human being weather man or woman yet the instant that one has thought of that state, instantly can be one with state at any given point of time. The time and space has no meaning. [Diviva chakshuraatatam] is during day or night, i.e. presence of absence of sunlight, can experience that state with divine sight, divine intellect and divine awareness. That is what Supreme State is.

So all these principles collectively [yagna], [daana], [tapah], [karma], [swadhyaya] followed with these 10 commandments or directives which we followed today is [Brahmacharya] gets you there. There is so much more my dear that when one starts living and experiencing of this inner power, they will have questions at every step and will need guidance and the [Sadguru] will surely give you. No question about that. [Yagna] or fire that we see and experience this light or [teja] or heat or warm is the physical gross of the Supreme Almighty God. But in a little more refined state, it is the power energy. This energy in its

Absolute State is no different from what Almighty God is. Then the [agni] or fire is surest, shortest and safest way to worship through which the self is purified. This [yagna] is a material aid or help for us to purify our self. Not only ourself, but also to purify the environment where we are, the world that we live in.

It is not a world that extends from NewYork to [Shangai] and back to NewYork. Not the physical earth as such. It is a world which we ourselves have created and each individual has his own world. That envelops that where mind travels to. When this is purified, the [mala] or the impurities or variations of understanding of truth are dissolved or removed. All what is left is only that Supreme Knowledge, Supreme awareness. Supreme Awareness where awareness of the self is also gone. This awareness is nothing other than omniscient being or pure consciousness. It is only a state of beiiiiinnngggggg.....which is present participle continuous infinity.

Transcribed by Sridevi Yadavalli

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तःसत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Glossary

### 1. Hari om

Sanskrit phrase of Salutation representing Amen.

### 2. Brahmacharya

### 3. Paratpar parama satya

### 4. Paramatma

the Universal being or the Super soul or Almighty God.

### 5. Atharvana veda

### 6. Sloka

### 7. Aparoksha anubhooti

8. **Shiva**

9. **Swaha**

10. **Ameen**

11. **Yahove**

12. **Charyena**

13. **Veda**

14. **Yagna**

15. **Daana**

16. **Tapah**

17. **Karma**

Actions committed by a person during his life on earth.

18. **Swadhyaya**

19. **Veda tatva dasaka**

20. **Karma indriyas**

21. **Indriya**

22. **Gnana indriyas**

23. **Mana**

24. **Budhi**

25. **Shakti**

Power

26. **Parashuram**

27. **Sanchalana**

28. **Prakshepana**

29. **Aakarshana**

30. **Viveka**

31. **Vedic**

32. **Masic vrata**

33. **Punya**

34. **Pranic shakti**

35. **Katopanishad**

36. **Atma**

37. **Buddhi**

38. **Ahmkaar**

39. **Ananda**

40. **Kuran**

41. **Khuda ki noor se judaa nahi**

42. **Brahmarshis**

43. **Brahmanista**

44. **Agnihotra**

The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.

45. **Pancha tatva**

46. **Khuran**

47. **Namaz**

48. **Brahmayagnas**

49. **Brahma yagnya**

50. **Yagnya**

51. **Vyahruti homa**

52. **Maha mrutyunjaya yagnya**

53. **Brahma yagna**

54. **Prakaash**

55. **Sri rama**



56. **Sri krishna**

57. **Deva devesa lord parasuram**

58. **Allaha**

59. **Yahova**

60. **Niravana**

61. **Brahma nista**

62. **Bhagawat geeta**

63. **Vishnoyat paramam padam, sadaa pasyanti suurayaha, diviva chakshuraadatam**

64. **Mantra**

Chant

65. **Vishnu sookta**

66. **Diviva chakshuraatatam**

67. **Sadguru**

Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

68. **Teja**

69. **Shangai**

