

Tatireya Upanishad, Class 15

Greetings All,

Chapter # 1, Anuvakaha # 9, Shloka # 1:

The practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. "Truth", meaning practicing in life what is to be understood to be right and proper, is to be pursued along with regular studies and preaching. Penance, study, and preaching; control of the senses, study and preaching; tranquility, study and preaching; the "maintenance of fire", study and preaching; offering oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; procreation, study and preaching; propagation of the race, study and preaching; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, a son of Purusista declares that penance alone is to be practiced. Naka, son of Modgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance.

Continuing his teaching of the Upanishad, Swami Paramarthananda said, after talking about the five Upasanas, now in anuvakaha # 9 Karma yoga is being discussed. Karma Yoga is an integral part of spiritual sadhanas. One can drop Karma Yoga only at death or at time of Sanyasa. Until then, in all three ashramas, one has to perform Karma. In Brahmacharya and Vanaprastha there are fewer Karmas while Grihasthashrama is dominated by Karmas. A Grihastha can get away without performing any Upasanas but he cannot escape performing Karmas. Karmas, performed as a means of spiritual sadhana, are known as Karma Yoga. One of the important spiritual Karma's is

Pancha Maha Yagna. Both Pancha maha yagna and Daivika Sampathi are Karma's that are required to be performed.

In Pancha Maha Yagna, in different contexts, different Yagnas are highlighted. Study and teaching of scriptures is highlighted. The word Pravachanam, in the shloka, has a second meaning. It also means performing Brahma Yagna as a ritual. Brahma Yagna as a ritual used to be performed in the past. It is still performed as a part of Avani Avittam (upakarma) samskara. In this ceremony thanks are given to scriptures and their authors. Vyasa is honored as Krishna Dvaipanya as are the various authors' wives. This part of the Samskara takes about seven minutes of the overall ritual. As per the requirements of Brahma Yagna one has to study scriptures every day. Five items are mentioned in Brahma Yagna. They are:

1. Svasakha: The branch to which one belongs is to be worshipped.
2. Gita: Entire Gita is to be studied.
3. Vishnu Sahasranamam: Has to be chanted.
4. Rudrum: has to be chanted.
5. Purushasuktam: Has to be chanted.

Smaller versions of these mantras are also accepted. Thus, for Svasakha one can chant the Gayathri. All these five mantras are to be regularly chanted. This is considered ritualistic pravachanam.

A part of Brahma Yagna includes sharing the knowledge of scriptures with another person, everyday.

The ninth Anuvakaha highlights Brahma yagna as very important.

Ritum: is understanding the purpose of life according to the Vedas. Primary purpose of life is moksha. Dharma, artha, kama etc., are just stepping stones towards moksha.

Satyam: Knowing is not enough. One also has to practice the teachings daily with sincerity. An ounce of practice is worth

a pound of theory. Practice of aacharas and anushtanas is satyam.

Tapaha: means practicing austerity or discipline of willful self-denial to master my sense organs i.e., the five gyanendriyas, the five karmendriyas and the pancha pranas. How to know if I am in control of my sense organs? Once in a while say no to something you do every day. If by doing so your mind is disturbed, it means you are being enslaved by your senses. This willful self-denial is very important. Enforced discipline from outside is suppression. Self-denial is Tapas. All Vratams fall under Tapas. Upavasa and Maunam are two great examples of Tapas. Managing the tongue is very important. If tongue is mastered other Indriyas will also come under control. Many Upasanas are prescribed under Tapas and they include Krichram and Chandrayanam. Chadrayanam upavasa description includes: From Shukla paksha onwards take one handful of rice and increase it daily by one handful. Thus, on full moon day you are taking 15 handful of rice. On Krishna paksha day take 14 handful of rice reducing one handful everyday. On new moon day it is upavasam or no food day.

Damaha: Sensory discipline. We have discussed this topic in Tatva bodha. It is also called Indriya Nigraha. Suppression of senses is not recommended. If so, what directions should senses take? For example, what to see and what not to see? Scriptures say, anything that activates Asuri Sampathi should not be seen or performed. Anything that activates one's Daiviha Sampathi can be seen. Going down is easy and natural. Going up is difficult.

Kshama: Thought discipline. Watch your thought. They become actions. Thus: Thought>action>habit>character>destiny (destination).

God does not determine destiny. It is determined as seen from the flow shown above finally by thought. Your thoughts determine your destiny. Since nobody can see them, we take our

thoughts for granted. It is like in a house one tends to keep the drawing room very neat and tidy while basement is left dirty. We do this as nobody comes to the basement. So, we should be more aware of our thoughts. So, thought discipline is important.

Suryanamaskara mantra has thought discipline in it. If one does not have this discipline one tends to blurt out without awareness. Every word should be uttered thoughtfully. Seeing even one termite means a great portion of your house has been already been infested. Be aware of your thoughts.

Agnya: means fires. It symbolizes fire ritual or Deva Yagna. Why are rituals called Agni? Before starting a ritual the householder has to kindle the fire ritualistically. This fire is called Garbhapathya Agni. The Grihasta is required to maintain this fire at all times including for its use in cremation.

Ahavani Agni and Dakshina Agni's are kindled out of Garbhapathya Agni and used for other rituals and later placed back at their place of origin. For a Grihasta, 26 rituals are mentioned such as seven homa yagnas, seven havir yagnas, seven soma yagnas and pancha maha yagnas. Agnihotram is a fundamental Vedic ritual.

Atithya: means entertaining guests, housing them and feeding them. It is also called anna danam yagna. It is all part of manusha Yagna.

Manusham: means to fulfill societal obligations. One gets many benefits by being a part of society such as the gas, phone, bank etc. Relatives and friends come to your assistance during times of trouble. So, one has to contribute back to society. In Sanyasa ashrama all such social obligations end. Manusham is also a Manushya yagna.

Praja, Prajna, and Prajati: All three are part of Pitr Yagna. It is a duty to our forefathers. It is our duty to perpetuate

including marrying and having children.

Praja: means beget children. Why is it a duty? Why are scriptures interested in children? Our scriptures consider even natural activities are to be converted to worship. Citing two examples: 1) Breathing is a natural and essential phenomenon. Vedas point out breathing can be pranayama sadhana. Gita, chapter 14, discusses this sadhana in detail. Pranayama is to be performed with a proper attitude, at a particular time, place and duration.

2) Feeding: Baby goes to mother for food. For feeding the sadhana is Prana-agnihotra sadhana. Hunger is Pranagni. Eating is an offering to God. The time, place, amount and attitude towards eating are important.

Begetting children also is a Yagna. Marriage is a ritual. The rituals' purpose is to increase dharma. Garbadhana samskara is an important ritual. Naming a child is also a ritual. Thus, many natural processes are converted to samskaras by the Vedas. Vivaha and Garbadhana rituals are related to marriage.

Prajati: means getting grand children. This, in turn, means your children have to be married. Let children know marriage is for spiritual growth, while material growth may be its byproduct. Even in marriage Dharma predominates. Spouse is chosen with this in mind. So, one has to make sure children have a proper attitude towards marriage.

If a child does not want to get married, it should have a higher purpose in life. Thus, one can be a Grihasta or a Sanyasi.

Bhuta Yagna has not been mentioned but should be performed.

It is the worship of plants and animals. Let all your actions be environmentally friendly. Respect ecological harmony. Even an earthworm is a very important creation of God.

So, follow Pancha maha Yagna.

Last section of anuvakaha # 9 emphasizes study and propagation of Vedas as important part of Brahma Yagna.

Take Away:

1. Karmas, performed as a means of spiritual sadhana, are known as Karma Yoga.
2. Pancha Maha Yagna should be performed by all of us every day.

With Best Wishes,

Ram Ramaswamy