

Taitreya Upanishad, Class 8

Greetings All,

Chapter # 1, Anuvakaha # 4, Shloka # 1:

He whose form is manifold, who is preeminent among the sacred hymns of the Vedas and who has sprung up from the sacred Hymns which are immortal, that Indra (omkara) may fill me with intellectual vigor. O lord, may I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thou art the sheath of Brahman. May you preserve my learning.

Continuing his teaching of the Upanishad, Swami Paramarthananda said, Shikshavalli, Chapter 1, Anuvakaha # 4, is a relatively bigger section. It has two spiritual sadhanas. They are: 1: Mantra Japa sadhana and 2) Homa sadhana, a physical ritual on fire.

Japa Sadhana:

In this sadhana the seeker is asking for Gyana Yogyatha Prapthihi. This prayer is addressed to God in the Omkara form. Therefore seeker glorifies Omkara first, then asks Omkara roopa parameshwara to strengthen him and immunize him from Samsara by giving him Medha shakti & dharana shakti. Medha Shakti is the capacity to absorb and Dharana Shakti is ability to retain the teaching.

Now, he says, O Lord, I should be possessor of amritam. Amritam here means atma gyanam. Amritam means immortality, which also means moksha. Atma gyanam is the giver of immortality. Therefore, let amritam as self-knowledge happen to me. Let me be a gyani.

Atma Gyanam requires a lot of preparation. Atma Gyanam is not

a physical substance. It can only be given by a systematic consistent study by a teacher. After all it is only after 20 years of education that one becomes knowledgeable in a field such as physics or chemistry. So, systematic sravanam is required.

To perform sravanam one must be physically be fit. For speaking, my tongue must be the sweetest one. The tongue is a gyanendriya (as for eating) as well as for karmendriya (as for speaking). Let my tongue be sweet. What is a sweet tongue? It means words uttered must be sweet. What is a sweet word? Noble (mangala) and auspicious words are considered sweet. How to define a mangala shabda? Chapter # 17 of the Gita addresses this topic in detail and it describes four criteria for words to be mangala. They are:

1. Words should **not be hurtful**. Speech should be in a relaxed manner, spoken slowly, at a mild pitch using right choice of words.
2. Words should be **positively pleasant**, encouraging, and pleasing. Appreciative words should be more than criticizing words.
3. Words should be truthful or **Satyam**.
4. Words should provide **Hitam** or must be beneficial to both speaker and listener.

If all above four criteria are met the words will be mangalam. This is result of a honeyed tongue. How do I know if I am honey tongued? If people like to speak to me I am probably honey tongued. If people do not like to speak to me I need to work on my speech.

Let my ears also be fit to be able to perform Sravanam. Ears must be used for listening to shastras. Therefore without obstacles let me listen again and again to shastras.

The student concludes by glorification of Omakra again. Kosha means box. He says this box called Omkara is the container of

Brahman. But Brahman cannot be contained? If so, why is Omkara a container? The enquiry into the word Omkara can arrive at the truth of Brahman. Since Omkara is the means of discovering Brahman, it is known as a box.

How can Omkara enquiry lead to Brahman? Mandukya Upanishad discusses this topic in detail. If Omkara contains Brahman, how come I cannot see it? The reason I cannot see it is because Brahman is covered and we need to uncover it. What covers Brahman? Anatma Gyanam covers Brahman. In shloka the word Medha is now used to mean Anatma as well. Most people are interested only in Anatma Gyanam. Therefore, they are extrovert. Therefore, they don't have time for Vedanta Vichara. Extroverted-ness is an obstacle for Vedanta Sravanam. Thus, time is also an obstacle. Even if we have time we tend to read Stardust and such non-spiritual material. The Seeker cries, O Omakra , help me move my mind inwards. Therefore, Brahman is covered by my extroverted-ness.

The student prays that whatever he hears in the class let it be preserved in his mind. With this the Japa Sadhana is over. This mantra is supposed to be repeated again and again.

Chapter # 1, Anuvakaha # 4, Shloka # 2:

Homa Sadhana:

O Lord , afterwards let prosperity be mine, consisting of hairy animals along with cattle. May fortune produce for me without delay and for all time, bringing continuous and in ever multiplying proportions food, clothing and cattle. All along, may celibate students, thirsty to know, come to me. Svaha! May they come to me from distant places and from all directions. May they come in large numbers. May the students , anxious to gain the knowledge of Brahman control their senses. May the students, anxious to live the knowledge of Brahman, be peaceful. Svaha!

Svaha in shloka means offering of oblation is involved. Here

too Omkara is being addressed. This homa is known as Aavahanti Homa. It is a common homa. This homa is the topic till end of this fourth Anuvakaha. In this homa student asks for four things. They are:

- Dhanam prapthihi or wealth.
- Chitta Shuddhi prapthihi
- Gavaha Prapthihi
- Shishya prapthihi. After getting knowledge I must share the Gyanam with other people.

The order in which the student asks is also importa. Money is required for Karma Yoga in the form of contribution to society. For Pancha Maha Yagna too money is needed. Dharma-anushtartham (for dharma) also we need money. Dharma will lead to Chitta shuddhi. Viveka and vairagya will also come in. Grihasthashrama should lead to urge for Vedanta Gyanam. It means mind is pure. **Only a pure mind has an interest in Vedanta.**

After Chitta shudhi I should get a guru and obtain Gyanam. After Gyanam I must enjoy sharing this knowledge with others. Therefore, Gyanam must be preserved.

Student asks for prosperity to arrive. Shankaracharya has said money is a two edged sword. It can lead to spiritual growth but it can also lead to spiritual destruction as well. It all depends on whether money is a master or servant. I have to decide this. How to make the decision? For this I must have knowledge of Dharma shastras (ethics and morality). Shatras say money is not to be utilized for purposes such as gambling or racing. Shankaracharya says don't ask for money first rather ask for knowledge of Dhamashastra first, and then ask for money. This is the reason our parents did not give us pocket money. We should not touch money until we are educated. Even in gurukula only after teaching is money given.

After Medha prapthihi money should be given. Lakshmi

(acquisition of wealth) should come to me with a lot of things. Later it should expand and I should be able to preserve it as well.

In the shloka, Aavahanti means acquisition. Vitnavana means multiplying of wealth. Kurvana means wealth must be preserved.

What materials should Lakshmi Devi bring or bestow?

Clothing also called here Vasamsi.

Gavaha: Cattle.

Annam: Food.

Panam, water.

All four should be with me in plenty. When should Lakshmi arrive? She should come immediately (Achiram).

Artha is used mainly for Dharma and then later for moksha. A cultured man is Dharma pradhana. Student asks for many wooly animals such as sheep as well. Lomashaha means wooly animal.

May I become prosperous. It is clear from this shloka that Vedas do not look down upon money. Some religions do so. Criticism of money is not part of Vedic culture, although one must know how to handle it. Big ashramas do require wealthy patrons. Brahmachari, Vanaprastha and Sanyas ashramas all require Grihasta ashrama's patronage. Shastra say share the money. "Ownership" is not critical, Earner-ship is. Earn plenty but give.

Take Away:

Only a pure mind has an interest in Vedanta.

With Best Wishes,

Ram Ramaswamy

Bhagawat Geeta, Class 76, Chapter 5 Verses 19 – 22

Greetings All,

Shloka # 19:

एतन्मिदं जन्ममृत्योर्ध्वं कुरुष्वन्मृतमिदं

एतन्मिदं जन्ममृत्योर्ध्वं कुरुष्वन्मृतमिदं ॥ ५.१९ ॥

Even here is birth vanquished by them whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th to # 21 shloka Sri Krishna has been discussing Gyana yoga, which is the central theme of this chapter. Gyana Yoga is the process of discovery of my real self. This process happens in two stages.

- 1) Realizing that I am not the body mind complex, rather that I am Consciousness itself.
- 2) I discover that “I” the consciousness not only pervades my body but also pervades all bodies.

Bodies are many but consciousness is one. I discover my real nature is consciousness. I also see that your real nature too is also consciousness. If I see myself as a physical body, I will see you too as a physical body. As I see myself, so I see the world and if my vision of myself has undergone a radical change, my vision of the world also will change.

As I see the world, so I see everything in it as well. If my

vision changes I will see everything as Atma.

Citing example of a sentient wave, if wave sees itself as a wave, it will see other waves as perishable waves. If I see myself as water and the wave-ness as an incidental feature that comes and goes, it confirms I am essentially water. This water-ness will not come and go. If the wave discovers this fact, then the wave will look upon itself as water and the wave will look upon the other waves also as water as well.

I “see” the atma in myself and everybody through the eyes of wisdom. When I see myself as immortal atma, I will look at you as shuddha atma and as the ever-secure Atma as well. I see myself as the nitya

shuddha budha mukta svaroopaha.

And having discovered this beautiful inner nature; a wise man will never like to come down to this perishable incidental and superficial body. After having lived in a wonderful house I will not want to go back to that slum dwelling.

The wise man only abides in this body. He is not obsessed with the physical body. He takes care of the physical body as the Lord’s property, but he is not obsessed with the incidental superficial mortal physical nature.

Shloka # 20:

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With a steady intellect, undeluded, knowing and abiding in Brahman, one should neither be elated when gaining the pleasant nor shrink when meeting with the unpleasant.

A Gyani even after gaining knowledge will have to live in the same world. Mukti is here and now, not after death. The same laws that govern an Agyani also govern a Jivan Mukta’s life.

Three factors govern life. They are:

1. Deshaha: Place
2. Kalaha: Time. Time flows and body ages. We discover our wrinkles, pains and graying hair.
3. Prarabhda Karma: It varies from individual to individual. Different people have different experiences. This is due to their past karmas. So, both gyani and agyani's lives are governed by above three factors.

If there is no difference between a gyani and an agyani what is the benefit of Gyanam? Sri Krishna says, the difference is in the response to situations in life. Gyanam gives one the ability to provide a balanced response to a situation. He is not carried away by good experiences as they will come and go. He is not hooked to or addicted to a favorable situation. And what is the difference between appreciation and addiction? When I get addicted to something I am not prepared to loose that experience. And when that experience is lost, I go through a tremendous vacuum. Gyani is one who appreciates a favorable situation and when that situation goes away, it does not create a vacuum in him.

For a Gyani, loss does not happen. Citing example of the ocean, the ocean is ever full. Whether the water is taken away or added ocean continues to be full and its inner fullness continues. Sri Krishna says a Gyani does not get elated nor carried away by favorable situations.

Similarly, when the situation is unfavorable he retains the same balance. Citing example of Sri Rama who got the news one day he was going to be crowned as the king. Next day, however, he had to lose his kingdom and go into exile. While people around him were deeply affected, Sri Rama, himself, was not. Instead he spoke about his prarabhda karma. **Prarabhda is a choice less situation. So, advises Swamiji, for such choice less situations , put your effort into changing your attitude rather than changing the situation. This is possible only to**

one with Self Knowledge. This knowledge must be a conviction. If there is no conviction, this knowledge will not come through in a crisis.

If law of karma is understood and assimilated the question "why me" will not arise. If it is a choiceful situation I try to change it. If it is a choice less situation I accept it. **Self-knowledge and laws of Karma should be deep convictions (doubtless knowledge).** " Am I convinced I am consciousness different from this body?" Until this conviction comes we have to continue our sravanam and mananam.

Every experience I go through is perfect as per nature's laws. I do not see the all dimensions of my experience as I do not have the total picture. Hence, I can't talk of justice or injustice.

Even Gyanis like Ramakrishna paramahansa or Ramana Maharishi had bodily suffering. So we do not say Gyanam will stop physical ailment; Gyanam will give you the inner strength to face it; or to have a proper perspective of it. This requires conviction.

You get knowledge through sravanam and conviction through mananam. Until you get both one has to continue the quest by asking questions about your doubts. These questions are your mananam. Even after conviction we will still continue to have our habitual responses. We have to perform Nidhidhyasanam , keeping teaching in mind and leading an alert life. The next chapter discusses this aspect in greater detail. Even a mechanical life should be an alert one. Thus:

Sravanam: is required for Gyanam.

Mananam: is required for establishing conviction.

Nidhidhyasanam: is required for elimination of habitual negative tendencies. I know I should not get angry , but I get angry. One has to be constantly alert and remember the

teachings. Chapter 6 elaborates on this process.

Such a person is a jivan mukta.

Shloka # 21:

ब्रह्मसंयोगोऽयं ब्रह्मसंयोगोऽयं ब्रह्मसंयोगोऽयं

□ ब्रह्मसंयोगोऽयं ब्रह्मसंयोगोऽयं 5.21□

The sage whose inner sense is unattached to objective contacts wins bliss in the Self; his inner sense is united with Brahman; he enjoys inexhaustible bliss.

In Shlokas 18 through 20 Sri Krishna talks about the transformation a Gyani enjoys. The transformations in a Gyani are:

1. a) Samadarshanam
2. b) Conquering mortality or fear of death
3. c) Right perspective in facing ups and downs of life.

Citing example of a football player where they are taught how to fall during a game without getting hurt. So also in life we will face psychological falls from which we need to come out without hurting ourselves. I should be able to start life again. Life must be lived.

The shloka # 21 talks about a Gyani's ananda or joy or fulfillment. This ananda is a result of his knowledge of his higher nature. He has learned to tap into his higher nature.

Citing an example of how an Ashrama got city water piped in with great difficulty. A devotee who was an engineer visited the ashrama and suggested there was under ground water there. The Swami of the ashrama was delighted, now that he did not have to depend on somebody for water.

So, we also have our own ananda swaroopa. Gyani taps into his own poornatvam. While Agyani depends on external factors as

source of ananda the Gyani's source is the Atma. Sri Krishna says that all pleasures of external objects are included in the Atmananda.

Brahma Gyanam is "I am Brahman". Through this gyanam, a Gyani has uninterrupted supply of ananda. He has psychological independence. Akshayam sukham means inexhaustible sukham. All worldly pleasures are included in the atmananda. They include music, dance, art, science etc.

Many people sympathize with us Sanyasis. They think the poor chap has no wife, no children as such who will take care of him? While so many people sympathize with us inwardly I sympathize with them. I would like to tell them that by getting spiritual ananda one is not missing any other pleasures, because all the pleasures in the world are included in it.

Thus, a Gyani does not miss anything in life, while an Agyani with all his possessions is still unhappy. The Gyani does not hate anything.

Shloka # 22:

ननु भवति क्वचित् कश्चिद्दुःखं स्यात्कदाचिद्दुःखं भवेत्

तत्राह श्रीकृष्णः ॥ ५.२२ ॥

Enjoyments born of objective contacts, indeed, cause pain only. Son of Kunti! They have a beginning and end; the sage does not delight in them.

With the previous shloka Gyana yoga is over. Shlokas 13 through 21 are the essence of chapter 5 and the chapter is called by many names including Gyana Yoga, Inner detachment, Psychological independence or Inner independence.

In shlokas 22 and 23 Sri Krishna talks about Sadhanas for Self Knowledge.

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th shloka onwards, Lord Krishna has been discussing Gyana yoga, which is the central theme of this chapter.

It is this Gyana yoga that leads to inner detachment, which alone is real renunciation. External renunciation does not lead to complete renunciation as we still depend on material things. We still need a roof over our head we need food etc. We cannot renounce these things. External renunciation is possible, however, it will always be partial. Internal renunciation can, however, be total.

And what is that **internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.** It is similar to space that accommodates everything but space is not connected to anything. If space is connected to any object, when the object travels the space also will travel.

This nature of space by which it is close to everything but not connected to anything is called Asanga svabhava. In the movie screen while a fire is projected, it does not burn the screen. Similarly water also does not wet the screen. The screen is asanga. Atma is called asanga swarupa. I am not related to anything. This understanding of relation-less-ness is Sanyasa. Such a person loves everyone but is not attached to anyone. He loves every person but is not hooked to any person. He lives in every place but he is not rooted to any place, which is born out of inner renunciation and this inner renunciation is only possible through Gyanam which is called here vidvat sanyasaha. For this reason alone, this chapter is named Sanyasa Yoga or yoga of renunciation.

In last class, in shloka # 17, we saw Sri Krishna describing the four stages of knowledge as follows:

1. First, **value the discovery of the higher self** or value discovery of wisdom. This requires Parayana-tvam or a

deep yearning from the heart and soul for such wisdom. It is like being submerged in water and desiring to breathe. This is called Tat Parayanam.

2. Then the next stage is **discovering the higher self or Atma and knowing that it is the “consciousness” in the body**
3. Then the next stage is **learning to identify with the higher self and gradually dis-identify from the lower self.** Here identification with Atma means knowing “ I am the Atma and that I have an incidental body which may be taken away at any time without notice. I am the eternal consciousness that Lord will not take away.” Here one owns and claims, “ I am Atma”.
4. And then the fourth and **final stage is the identification with the higher self becomes natural.** Owing up to Atma becomes natural. It is like the actor who plays many roles but knows his true Self. Just as fatherhood is a role, mother, wife is all roles. All these roles are from the physical body’s point of view. They are merely roles. This constant awareness of true Self is called Nishta. **Any knowledge is spontaneous if it is available during a crisis.** This effortless accessibility is called Aham Gyana Nishta. This is Jivan mukti. Upon death that person attains Videha mukti.

Shloka # 18:

सर्वज्ञानानुभवोऽयं तस्मिन्निश्चिन्तितम्
सर्वज्ञानं तस्मिन्निश्चिन्तितम् 5.18

The sages perceive the same truth in the Brahmana, rich in knowledge and culture, a cow, an elephant, a dog and a dog-eating outcaste.

In the next two shlokas Sri Krishna is talking about benefits from this knowledge.

The transformation that occurs in a Gyani is in the manner in

which he looks at people and things. Our problem is not due to people or the world. Gyani also lives in the same world. For a Gyani, the whole world is a relaxation ground, a nandanavanam, and all trees are kamadhenu and all places are Varanasi and all rivers, including coovam is ganga. The world remaining the same, the people remaining the same, if the

Gyani can enjoy ananda, it means the problem is not with the world but the problem is in the way that we see the world or our perspective of it. World being same Gyani still enjoys it, while others don't. **Thus, Vedanta does not transform the world. It transforms my view of the world.**

Citing an example, the world is like a mirror, I see only myself in the mirror. So, I see the world as I see myself. If I am bothered about how I look and dress, I will look to see how other people are dressing? If I am physical oriented I try to see beauty in others. If I am the emotional personality oriented; I will see the emotional

personality of people. If I am an intellectual, again I will look for intellectuality in others. Even the God I visualize, I see him based on my obsession with beauty, emotion and intellectual orientation. If I am Saguna Jiva, then I see God as Saguna Ishwara. If I see him as nirguna chaitanyam, **Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.** What about physical organs? He will see differences as superficial differences. Samatvam will be more pronounced than differences.

This change of perspective is like a hundred rupee note in the hands of a child versus in your hand. For the child, all the papers are the same or Sama darshanam; a five hundred-rupee note also is a piece of paper, it may tear it and throw or it will try to eat. You, however, see something different in that

piece of paper. **Therefore, a Gyani is Samadrishti while Agyani is Bhede Drishti.**

The word Panditaha means Atma Gyani. Sri Krishna uses this word in second chapter as well. The definition of panditaha given in this verse is panditaha sama samadarshinaha. And therefore Sri Krishna says, gyani looks upon himself as atma. He looks at the body as a temporary dress. Gyani looks at everyone as atma as well; every one is chaitanyam; and just as I am the atma with an incidental body; similarly, all of you are atma with an incidental body; Krishna says there is no difference at all; sarvatra sama darshanam. He is not seeing through the physical eyes. He sees through eyes of wisdom or Gyana Chakshu. The physical eye still sees the differences. This eye if it sees samatvam, one has to go hospital; if gyana eye sees samatvam, you are ready for moksha. In Pandithaha Sama Samadarshinaha the word sama means sama atma darshinaha. And where do they see the samatvam; he gives a big list of widely different things in the world from a Brahmana to a dog eater.

A brahmana is a cultured person in whom the satva guna is pradhana. After Sravnam, Mananam and Nidhidhyanam one becomes a brahman. He is rich in Gyanam. Money can only buy finite things while knowledge can purchase the infinite moksha.

So here a brahmana is one who is endowed with the character of vidya-vinaya-sampanna meaning Gyanam.

Brahmana is supposed to practice poverty voluntarily. He is supposed to lead a simple life. Gyana Dhanam compensates material poverty. He is an embodiment of humility (vinayaha). Water flows from high to low. When I bend I accept others as higher. Without humility wisdom cannot come.

Then Sri Krishna talks of the Cow, respected as a satvic animal. All devas are in the body of the cow. That is the reason pradakshina of a cow is performed. Sri Krishna

enumerates them all to show they are all seen as one.

Hastathi: Elephant is worshipped as Vinayaka.

Shuni is dog. It is considered a lowly animal. Dogs are not supposed to be kept in a house. Today, of course people adore dogs.

Shvapaka: A dog eater. In our culture meat eating is not accepted as it involves himsa. This is especially true if you are a spiritual seeker. Meat eating promotes Tamo Guna. A dog eater is considered the worst among meat eaters.

So from Brahman to dog-eater all are seen as one by the Gyani. While they are widely different, they are so only in Sthula sharira and sukshma shariras. **Even a person's character belongs to the sukshma shariram. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha. Gyani's vision is only of one Atma.**

Samdarshnam is only in the back of the mind. During transactions, however, differences have to be accommodated. There he has to follow dharma or Vyavahara.

Shankaracharya says, let advaitam be in background, practice dvaitam in Vyavahara. Samdarshanam is only in subconscious mind. While there are many ornaments, gold is the basis in all of them.

Shloka # 19:

एतन्मन्त्रं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं
ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं 5.19

Even here is birth vanquished by htem whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.

Another important shloka, looked at, from a particular angle. Does liberation occur before death or after death is a

question discussed among philosophers. Some say, only after death does one get liberation when one goes to Shivaloka.

In advaita, liberation is possible, here and now. In this shloka Sri Krishna says so as well. Liberation is possible for a person of Samadrishti or a person who has mastered samsara. Samsara does not affect him. His vision has changed. The wave was conscious of itself thinking, " I am born out of ocean. I am older. I will disintegrate and merge into the ocean. I am a mortal wave subject to winds (prarabhdha karmas)."

But imagine that very wave has shifted it's vision and instead of mistaking itself to be a wave, it claims that I am water with an incidental form; the wind has not created me; I have been there all the time; wind has only given a shape to me; and that shape is incidental; and the shape is bound to go. So whether the shape is there or not, whether form is there or not; I am the eternal water; and even when the Sun evaporates me; I the water will continue in the form of steam or

humidity; and even when I am pouring down; I continue as a rain, and when it pours into streams, I am called rivers; my names are different; but I am the eternal water; then that wave is an enlightened wave.

Similarly, because of my shift in attention, end of transactions is not my end. I still survive. Fear of mortality goes away.

Even for one moment if the wave forgets it is water, it becomes mortal again. Samadarshanam must be established in mind even as worldly transactions continue.

The same inherent thing is chaitanyam. Hence the reason we say " I am" when we introduce ourselves. "I" is the consciousness and "am" is existence. This is common to all of us.

"I am" is Atma alone. This consciousness is in every being. Water is in all waves. Body is located but consciousness is in

all beings. What is nature of Brahman? It is ever pure, beautiful and secure. Why do you claim the ever-impure body? Claim the ever-pure Brahman.

Take Away:

1. that internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.
2. Vedanta does not transform the world. It transforms my view of the world.
3. Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.
4. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 74 Chapter 5, Verses 15 to 17

Greetings All,

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.15 ॥

The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.

Continuing his teaching of Gita, Swami Paramarthananda said, after talking about karma yoga as the first stage of sadhanas, now Sri Krishna is talking about Gyana yoga, as the second stage of sadhanas. In Karma yoga, we have something to do and in Gyana yoga, we have something to know. We should know the difference very clearly. Gyanam is only the knowledge of Atma. In Vedanta, however, Gyanam means jivatma paramatma aikyam.

Karma Yoga also requires knowledge. It is a different type of knowledge related to Karma, Karma phalam etc. It is not knowledge of Atma. Here, we are discussing about Atma and not Karma.

So, we have to obtain knowledge about Karma and then practice karma yoga and then come Gyana Yoga. Gyanam gives us Advaita Gyanam as well as jivatma paramatma aikya gyanam. It is the jivatma paramatma aikya gyanam that is bring discussed from Shloka # 13 to # 21 in this chapter.

Now, talking about Atma, Sri Krishna says, it is our higher Self. Our lower self is the ahamkara. The higher Self is an akarta, an abhokta, thus free from punyam and papam as well as the Samsara. Sri Krishna says all our problems are due to our ignorance about our higher Self. We are like the man in the dream who is wandering the streets in hunger, harassed by people. All that he has to do is wake up to discover that he is not at all suffering, rather, that he is sleeping in an air conditioned room with all the comforts. So, the dream suffering belongs to the unreal lower self, the Waker is my higher nature, which is free from all suffering. And from vedantic angle, the Waker himself is the lower self, compared to which we have a still higher self, which is identical with Ishvara himself. Shankaracharya tells in his Manisha panchakam that I am that param-brahma, which has created this whole universe and which has also created this small physical body.

Having created this world and the body, I have chosen to come down and identify with this body to play a drama. In fact, we are all avatharams of Lord. We have created this world and this body and we have chosen to identify with the body and play a drama. However, what has happened is, the drama has become so serious that we have even forgotten the fact, that we alone are responsible for all this drama. We are **like the person suffering in the dream who has forgotten the fact that I, the Waker, have created this dream.**

Sri Krishna says, all our problems are due to our ignorance about our higher Self. Krishna calls all such ignorant people animals (Jantavaha), as we are subject to repeated births and deaths. Whereas the wise person knows he is beyond life and death.

Sri Krishna diagnosing our Samara Rogaha says identification with the body has consequences. They include the desire for wishing to travel, as, I feel I am a finite entity.

Also, I mistake myself to be the body, resulting in a wish not to die and to survive. Even at deathbed, I wish to live one more day. I do not wish mortality. Therefore identification with body leads to spatial and time-wise limitations. Sri Krishna calls all of them as mohaha or as delusions.

So, what is the solution to this delusion? Swamiji says the next two shlokas 16 and 17 are very important ones in this context.

Shloka # 16:

ज्ञानं विना भ्रमो भवति विज्ञानं विना भ्रमो भवति
ज्ञानं विना भ्रमो भवति विज्ञानं विना भ्रमो भवति 5.16

For them ignorance has been destroyed by knowledge, that very knowledge, like the sun, illumines the supreme reality.

Here the solution is discussed. The problem was identified as

their sins routed by knowledge, proceed to that status whence there is no return.

This is another beautiful shloka. Here again Sri Krishna talks about various stages of sadhana.

I am ego or Ahamkara. It is dependent on external factors. Anything can upset me. As my family expands more opportunities for getting upset arise. Some people even use Swamiji to influence others such as their children. At the age of ninety I learn I cannot change others. I should be happy and secure in spite of external problems. In fact, this inner free self is called moksha; this independence is called Brahman. Do not think moksha is going to forest; or moksha is some event happening after death. Moksha is the capacity to be comfortable even when the situations are not to my expectations. And, therefore, the advantage is, I am not afraid of my future. Future does not bother me.

The ocean does not depend on the river for fulfillment. Rather, the ocean knows, it is the one supplying the rivers through the rainfalls. I am like the ocean, while experiences are like rivers. I am ever poornaha. Once I understand this, I will not try to change people or the world. Rather, I will try to change myself. I then come to scriptures and come to know the higher nature of mine.

The next stage, even after knowing my higher nature, I am still identified with the lower Self. I am still in love with my body mind complex and my individuality. Like the slum dweller who when offered a nice house by the government, rents the new house and goes back to his thatched hut, I also keep coming back to this body. I am addicted to this body mind complex also called senses or Vasanas. I have to shift my identification from lower Self (father, brother, son, husband, devotee) to higher Self.

What is the next sadhana; I have to train myself to switch my

identification from the lower individuality, the father I, the wife I, the mother I, the husband I, the Phd I, the devotee I, all these are egotistic I's.

The sharira abhimana has to leave me. Ego will not leave easily. We have to shift identification. Dropping abhimana is not easy. Sanyasashrama's goal is to facilitate the shift in identification. All relationships have a corresponding ego. Thus, wife invokes husband ego; son invokes parent ego; parent invokes son ego; and every relationship thus invokes an ego. Each is an ego and they have to be dropped.

This does not mean you go home today and say that you are no more wife or husband. Rather, having understood the higher nature, you decide to play the role of a husband; you decide to play the role of a wife; role of a brother; and thus convert every action into role-playing; this is called nidhidhyasanam. So during day I can play the roles but at night on my own I should remember that all this was only playing a role.

So, identify with higher Self. Having identified with higher Self convert every action into a "Role play". This role-playing is called Nidhidhyasanam. Shankaracharya's shloka "Chidannada roopa shivoham shivoham" is about the role-playing and nidhidhyasanam. **This body is an incidental instrument that I use. "I" am not the instrument. I am the consciousness behind it.**

Internal change takes time. When we are given sanyasa we are given a new name as well. The external change happens quickly, but the internal transformation takes time; and when the transformation is complete, it is called tannishthaha. Thus, one gets established in his higher nature.

Thus the four stages of knowledge are:

1. First value the discovery of the higher self.
2. Then the next stage is discovering the higher self.

3. Then the next stage is learning to identify with the higher self and gradually dis-identify from the lower self.
4. And then the fourth and final stage is the identification with the higher self becomes natural.

And such people are called brahma nishtaha, Gyana nishtah and gyananirdhutakalmashah. They are free from all the impurities. All impurities are gone washed off by knowledge. A variety of impurities exist within us. They include:

- ignorance of higher Self
- doubts after studying the scriptures

-Vasanas

Such person is called gyananirdhutakalmaṣah. They are free of all impurities including ignorance. Doubts are all gone. Vasanas or habitual body identification are wiped out. Knowledge brings Jivan mukti. Once Prarabhda karma is over, the body falls. They don't have rebirth. This is Videha mukti.

Take Away:

1. We cannot change others. We have to change ourselves. The root cause of all problems is our expectations of others. When they do not meet our expectations it causes us anger.
2. Nidhidhyasanam means playing a role. Thus, we should play our role as father, brother, son etc., always keeping our mind on the higher Self. When we go back to the green room we are not the role we play. We are our true self, the Atma.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 73, Chapter 5 Verses 13 to 15

Greetings All,

Shloka # 13:

मनसं त्यक्त्वा सर्वं कामं चित्तमन्वयेत्
सुखं प्राप्नुयान्मदुःखं च तत्रैव संश्रितः॥5.13॥

Mentally renouncing all works, and self-controlled, the embodied being happily sits in the nine-gated city, neither working nor causing others to work.

Continuing his teaching of Gita, Swami Paramarthananda said, in first part of Chapter 5, Sri Krishna pointed out that there is a choice with respect to life style. One can chose a lifestyle of seclusion (Nivrithi marga or Sanyasa) or a lifestyle of activity amidst society (Pravrithi marga or Grihastha ashrama).

These are the only two main ashramas. All other ashramas such as Brahmacharya and Vanaprastha are a part of these two. Thus, Brahmacharya is a part of Grihasthashrama while Vanaprastha is a part of Sanyasashrama. Thus, our choice is between a lifestyle of “Life of possessions” or a “life without possessions”.

Having pointed out that there is a choice with regard to the lifestyle, Sri Krishna pointed out that whatever be one’s lifestyles, there is no choice with regard to sadhanas; everyone has go through two stages of sadhanas; The two

sadhanas are:

1. First one is for purification of mind or Chitta Shiddhi. Many methods were described including, Kayika, Vachika and Manasa karmani. Each one of them in turn has many more choices with in them. Many physical, verbal and mental sadhanas are available for one to perform. In Grihasthashrama, if one has, one can spend money. For a poor man too there are Sadhanas without much expenditure and they too purify the mind. So, according to one's means and physical capabilities one can perform Sadhanas. Through these sadhanas one obtains Gyanayogyatha.
2. Then one enters Gyana Yoga to discover our higher Self. We have two Selves, the ego, the lower self, and the Atma, the higher Self. The body mind and sense complex with the reflected consciousness (RC) is the ego "I". This ego "I" is a Karta and Bhokta. This ego "I" incurs all three karmas that is Prarabhdha, Sanchita and Agami karmas.

At this stage, that is in Gyana Yoga, we are trying to discuss the Superior " I". This is Chaitanyam or Atma Tatvam. Shloka's 13-21 are related to Gyana Yoga. In chapter # 2, previously, Consciousness was discussed. Thus, the characteristics of Consciousness are:

1. Consciousness is **an independent principle**. It is just like the light on the hand, however, the light is independent of the hand. Thus, my higher nature is pure Chaitanyam
2. Consciousness is **Ekam**; bodies are many, minds are many, but the consciousness, which pervades the body mind, is ekah. Then, Sri Krishna pointed out that this consciousness is **sarvagataha or all pervading** like space.
3. Consciousness is **nityaha or eternal**. Even after body goes, it continues. When hand is removed, light is still

there but we cannot perceive it.

4. Consciousness is **Nirvikaraha, not subject to modification**. It is like the light. Light does not move, while the hand moves. It just seems to be moving. The reflecting medium, the body, has got 6-fold modifications: existence in the womb of the mother, birth; growth, transformation, decay and death. However, the chaitanyam pervading the body is nirvikaraha.

If consciousness won't change it means it can't perform action. Action involves change. Even mental activity sees action in thought. It is like Akasha; the all-pervading space also cannot act. Does space ever move? The answer is No. Therefore, consciousness is akarta. Therefore, consciousness has no punyam or papam. It is also, therefore, an abokhta. If not a Karta then it is also not a bhokta.

The Wiseman has owned up to his higher Self as his own by constantly claiming the higher Self. The lower ego has become insignificant. As a Karta, I am obsessed with my action and its results. **Wiseman, however, looks at Ahamkara from a mountaintop called Atma. All problems, even greatest ones, looked at from Atma's standpoint, all appear very small and insignificant.** If I am looking at the body from ahamkara's standpoint, naturally I am worried about old age and death. However, when I shift my "I" from the body to Atma, I look at this body objectively and realize it is one among the billions of bodies that have appeared and disappeared in this creation. Atma sees many bodies. Bodies come and go. So, will this one too. I learn to look at Ahamkara, objectively. Just as the dream is insignificant, when we wake up, so also are all our problems. Gyani has claimed Atma to himself. So, what you are depends on what you identify with. **Identification with lower self, makes one a Samsari. Identification with higher Self makes one a Gyani.** Gyani says, I am pervading this body and I am blessing this body. Even if body disappears, so what?

Gyani has shifted identification from body to Atma. He

renounces abhimana of body. He does it through wisdom. Wisdom is “ I am the higher Self, not the lower”. As body, I am a slave. As consciousness, I am the controller. As dream, I am a creature of the dream. As Waker, I am controller of the dream. He leads a happy life. If you ask him where are you? He will not say I am the body rather he will say, I am in the physical body that has nine doors.

Thus, the body’s outer skin is the wall; there are seven holes in the face (two eyes, two nostrils, two ears, one mouth) and two gates below for excretion.

The mouth is a two-way gate. It can speak, ideas go out. It can eat, thus food goes in. The body has roads, arteries, capillaries, etc. All pranas are workers in the body. Atma is the king of this body city. Once Atma’s blessings are not there the body has to go. Therefore, Atma is Raja. Therefore, Gyani is master of body.

The word Dehi in this shloka means Gyani.

Light illumines action, however, it is not involved in the action itself. It is called Sakshi Bhava. In light, a Doctor can perform surgery. In the same light, a thief can also steal. Both punyam and papam are performed in the same light. However, these actions do not involve the light. The Gyani too, like the light, just witnesses his actions. He is not involved in them. Direct action is called Karta. Indirect action is called Karayitha (instigator). Even an instigator can be tainted by an action. Does Atma instigate? If so, every criminal will blame the Atma for the crime. A knife is never punished, the user of the knife is. If Atma is an instigator it will have punyam and papapam. Therefore, Atma does not instigate. It is simply present as a witness, just like the light. So illumining something without involvement is called sakshi bhava. **Thus, Gyani remains as a sakshi.** Good and bad belong to the lower I. Higher I does not have good or bad qualifications.

Shloka # 14:

ॐ ऋषिर्वाचनं ॐ ऋषिर्वाचनं ऋषिर्वाचनं ऋषिर्वाचनं
ॐ ऋषिर्वाचनं ऋषिर्वाचनं ऋषिर्वाचनं ऋषिर्वाचनं 5.14

The Lord creates neither agency nor objects for the world; nor contact with the fruits of works; rather, the nature of things operates.

Discussing this shloka, Swamiji said, chanting of shlokas has rules. Thus, in this shloka:

Lokasya Srijathi should be read without a gap. A short vowel is followed by a consonant, hence this method of reading.

In Svabhavastu Pravartate, there is a gap as after the vowel U there is a double consonant.

Sri Krishna now says, **Atma does not produce anything** at all. Body and mind have natural doership. Ahamkara also has doership. The Atma does not create the doership. Atma also does not produce. Prabhu in shloka means master.

Atma does not produce Karta, Karma, karma phalam and association between karta and karamaphalam. If so, who is responsible for all these actions? Sri Krishna says, it is the innate nature of body and mind to be active. Electricity blesses all gadgets. It does not ask the fan to rotate. Fan rotates due to its inbuilt nature. Atma does not determine functions. Mind senses and body do their own activities while **Atma is just a witness. Light is not responsible for saintliness of saint or criminality of criminal.**

Shloka # 15:

ॐ ऋषिर्वाचनं ॐ ऋषिर्वाचनं ॐ ऋषिर्वाचनं ऋषिर्वाचनं
ॐ ऋषिर्वाचनं ऋषिर्वाचनं ॐ ऋषिर्वाचनं ऋषिर्वाचनं 5.15

The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.

In previous shloka we learned that Atma is neither the doer nor instigator. Here Sri Krishna now says, he is also the abhokta. Atma does not take papam nor does it acquire any punyam. In the shloka the word Vibhuhu means all pervading. Just as space is not made wet by rain or burned by fire the consciousness, like space, is not tainted by papam nor is it improved by punyam. So, Atma is not touched by anything. Citing example of criminal who committed a crime. In court he, however, quoted this shloka and said I should not be punished. Here, the devil was quoting the scripture. The Judge, who was a learned man, agreed with him that he was the Atma. He, however, said, I am giving imprisonment only to the body. Can you withdraw from the body, he asked? If you are able to withdraw from the body when a wrong action is done you should be able to withdraw from the body when the body suffers the result of wrong action.

When you are doing karma, you say you are not the body but when the body suffers you say that you are the body. This then is a problem. Either identify with the body throughout or dis-identify from the body throughout; partial identification is dangerous.

Identification with body or misidentification with body is the issue. At the body level, Karma functions. At the Atma level, Punyam and Papam do not affect it. What is the cause of suffering? Sri Krishna says, it is Deha Abhimana. It occurs due to ignorance of higher Self. This is the reason all Jivas are suffering. For an Agyani, Gyanam is the only solution.

Take Away:

1. Gyani looks at the world and all actions in a shakshi bhava or as a witness. In this state, he is not involved with the actions anymore.
2. To achieve this sakshi bhava Gyani shifts the identification from body to Atma. He renounces abhimana of body. He does it through wisdom. Wisdom is " I am the

higher Self, not the lower”.

3. It is the identification with higher self that makes him a Gyani.

With Best Wishes

Ram Ramaswamy

Taitreaya Upanishads, Class 5

Greetings All,

Chapter 1, Shikshavalli.

Paragraph # 2:

Continuing his teaching of the Upanishad, Swami Paramarthananda said, the chapter # 1, Shikshavalli, is Sadhana Pradhana. We started the teaching with Shiksha shastram that provides the rules for mantra chanting. Shankaracharya pointed out that the method of chanting is very important in Vedas. He says, initially the student learns or Veda Adhyayanam. At this time one learns only the chanting not necessarily the meaning of the shlokas. This stage is Shabda Pradhanam and must be learnt properly. Veda Adhyayanam is also used for Veda Parayanam or Brahma Yagyam. This parayanam helps with Chitta Shuddhi. The Vedas must be chanted properly to obtain the Adrishta balam. This adrishta balam takes a person on the path to spiritual growth. The Veda Adhyayanam, where students learn proper chanting, but may not yet know meaning of the shlokas, will be used to understand it's meaning now in

a process known as Veda Mimamsa. Veda Mimamsa is Vedic enquiry. It is divided into two parts called Poorva mimasa and Uttara mimasa. Poorva mimasa is also known as Karma Kanda and its study results in Adrishta balam. Uttara mimasa also called Veda-anta is same as Gyana Kanda and it results in Drishta balam. For this enquiry one has to learn the Vedic mantras. Through an analysis of the Vedic mantras one obtains Karma Gyanam and later Brahma Gyanam.

Gyanam is Drishta Phalam. Punyam is Adrishta Phalam or Karma phalam.

The rules for proper chanting have six factors and we discussed this in the last class. In this manner the science of pronunciation has been presented.

In Paragraph # 2, or Anvaka # 2, Veda Parayanam or Brahma yoga is discussed. Gayathri parayanam is considered equivalent to chanting the Vedas. Ramayana parayanam or any other scriptural parayanam are all part of Brahma Yagna.

Paragraph or Anuvakaha # 3: In introduction we said that Shikshavalli talks of different disciplines of Pancha Maha Yagna, Proper Values (moral, ethical), Verbal Sadhanas, (parayanam, Japam) and five types of Upasanas or meditation. These meditations are not Vedantic meditations while **Nidhidhyanam is a vedantic meditation. The five upasanas are:**

1. Sagumhito Upasana: These upasanas are difficult and some say more difficult than Vedanta itself. Nowadays, they are mostly of academic interest only. Today, puranic upsanas such as praying to deities is more common. The study of upsanas itself is considered very sacred and results in great punyam.

This anuvaka begins with a prayer that says, “ May my Guru and myself become popular in society. May I have an attractive personality, born out of spiritual life or as the shloka calls

it Brahma Varchas". Why is student asking for such a boon? Especially when we are studying Vedanta it does not seem to make sense. Swamiji clarified every Vedantic student wants to receive knowledge and share it with others. They were concerned about future generations. All Vedantic students, especially Brahmin students had to teach. A Kshatriya or Vaishya did not have to teach others. In Vedic times a Brahmin could not take up any other profession. His only profession was to spread the teachings of the Vedas. In studying the Vedas you become indebted to the Rishi's who brought this knowledge to you. So, I have to express my gratitude to the Rishi Parampara. This is called Rishi Rinum. One way to remove the Rinum (debt) is to share your knowledge or support an organization that supports teachings of the Vedas.

For above reasons you should be a popular Guru is the prayer.

The Sagamhitaya is derived from Sagumshita. Here M followed by sh, sa or Ha becomes Gum.

So, what is the Upasana? Any upsana requires two things. 1. An Object of the Upasana. This can be a deity such as Shiva, Vishnu etc. This then is the Upasana Vishayaha. Since most objects are too big and invisible, hence often we need a symbol to conceptualize the object. Citing an example, when we worship our country we end up worshipping a flag that represents the country. The country is too big and diverse physically to conceptualize, while the flag is easy to see. This worship of flag or a symbol is called Alambanam. While a Vishaya may not be concrete, an alambanam usually is. Thus, Vinayaka is worshipped in the turmeric powder, a book represents Sarswathi and the cow represents Laxmi.

So, what is the Sagumhitaya? It is a Vedic combination of letters; it is an alambanam. It is also called a sandhi. The shloka says:

Sagumhithayaha Upanishdam. Here the visarga drops out. For

this upasana four factors are considered. Swamiji discussed these four factors through an example. The first mantra of Yajur Veda is: Ishe Tva. E (Ay) and T are thus joined. In this the E is the swaraha and is called Purva rupa and T is called Uttara rupa. Thus, Poorva and Uttara join together and their junction is called Sandhi. Through this joining a new letter comes in and it called Sandhanam. Thus, when E + T join another T comes in. Thus, the four factors are: Purva, Uttara, Sandhi and Samshanam. Hence, it is called Samshito Upsana, On these four symbols, four Vishayaha, one for each symbol, is invoked.

To further clarify this idea, Swamiji cited following example. Consider the four factors are like four chairs. Four people (Upsana Vishaya) are honored to sit on each chair.

The four Vishayas are associated with a particular field such as say sports, music etc. In the first Upasana a puja is performed to all four people, say from sports field and then they are asked to vacate the chair.

In second Upasana another four people, say from field of music, are asked to sit and puja is performed.

In this manner five rounds of pujas or Samhito Upasanas are performed. In total 20 objects are worshipped in five different fields. Each field is called Adhikaranam. From each field four objects are invoked.

Why should Upanishad prescribe such a difficult Upasana, asks Shankaracharya? Why not keep it simple like worship of a cow? Answering his own question, Shankaracharya says, in those days people studied Vedas for 8 to 12 years. There were a variety of chanting's one learned. A lot of time was spent in learning Vedic chanting. Thus, we have chanting methods of Vakya patha, Pada patha, Krama Patha, Jatha Patha, and Ghana Patha. Here the combination of how the words are chanted, vary. Sandhi plays an important role in chanting. Every student was

thorough with each "Letter" of Vedas. Experts in this field were called Salakshna Ghanapady. Vedic students were experts in words and they came to this Upasana with this knowledge. So, they were naturally inclined in its direction.

The five fields chosen are:

1. Adhilokam: Various Lokas
2. AdhiJyautisham: Luminaries such as the Sun, moon, stars etc.
3. Adi Vidhyam: Educational or learning
4. Adi Prajam: Progeny or family
5. Adhyatma or Shariram; our own bodies and its parts.

Each selected one is meditated upon. Thus, there are twenty meditations. We invoke 20 objects. Hence, they are called alambanams. What are these twenty objects?With Best Wishes,

Ram Ramaswamy

Foot note:

Chanting methods:

Pada Patha: "Gajaananam Bootha Ganaathi Sevitham"

Krama Patha: "Gajaananam Bootha, Bootha Ganaathi, Ganaathi Sevitham"

Jata Patha: "Gajaananam Bootha Bootha Gajaananam Gajaananam Bootha;

Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi;

Ganaathi Sevitham Sevitham Ganaathi Ganaathi Sevitham"

Ghana patha: "Gajaananam Bootha Bootha Gajaananam Gajaananam Bootha Ganaathi Ganaathi Bootha Gajaananam Gajaananam Bootha Ganaathi;

Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi Sevitham

Sevitham Ganaathi Bootha Bootha Ganaathi Sevitham;"

Taitreya Upanishad, Class 4

Greetings All,

Chapter 1, Shikshavalli.

Paragraph # 1:

Continuing his teaching of the Upanishad, Swami Paramarthananda said, Taittiriya Upanishad is written in prose. The first chapter that we are getting into is called Shikshavalli and it has 12 anuvakaha's. Anuvakaha means a paragraph. It can also sometimes mean a chapter. Shikshavalli's first and the last or twelfth anuvakaha's are both shantipatha's.

The content of Shikshavalli occurs between these two shantipatha's. The entire chapter # 1 is Sadhana pradhana and relates to preparation of the seeker. It does not have any Vedantic teaching. Many Sadhanas are mentioned for preparation. The Sadhanas are:

1. Kayika Karmani: Here the physical body plays a role. It is also called Karma Yoga or Pancha Maha Yagnaha. All these are required to purify our mind and beat Tamoguna or laziness. Tamoguna exists at the intellectual as well, however, physical activity makes one alert.

2. Vachika Karmani: Many karmas are prescribed at the verbal level. They include: Japam, Parayanam, etc. Parayanam is chanting of shlokas. It can be performed knowing the meaning or not knowing the meaning of the shloka. Chanting, knowing the meaning, is considered more effective. Japa is repetition of a mantra several times. Some mantras are chanted even 108 times. In Parayanam, however, one does not repeat the mantra.

There are two types of Japas.

1. Gyana Yogyatha Sidhi Japas and
2. Gyana Sidhi Japa.
3. Manas Karmani: These are mental activities. The organs of speech and organs of body are not involved in this activity. It is a purely mental activity or Upasana. Five Upasanas are mentioned in Shikshavalli. They are, however, not practiced anymore as such they are only of a theoretical interest to us.

Thus, the three karmani's, two Japas and five Upasanas are all part of Shikshavalli.

Paragraph # 2:

The second paragraph starts with the word Shiksha, which gives the name to the chapter. Mere chanting or parayanam of scriptures is sacred. During chanting we are in touch with the Mahatmas who created them. Among parayanams, Veda parayanam is considered the highest. All others are smriti's. Vedas come from God. In this paragraph Veda parayanam is glorified. It is very important to chant the Veda parayanam correctly. There are rules established on how one should chant. There are sign rules used for chanting. This science of chanting is called Shiksha Shastram or science of phonetics or proper pronunciation. Mundaka Upanishad talks about 6 Vedangas. They are Shiksha (Phonetics), Vyakarana (grammar), Chandas (Prosody), Nirukta (Etymology), Jyotisa (astronomy) and Kalpa(

sacrificial lore). The rules for pronunciation described in Shiksha shastram are six in number. They are: 1) Varna, 2) Swara, 3) Matra, 4) Balam, 5) Sama and 6) Santanaha.

Varnaha: It tells us how every letter of the alphabet is pronounced. It describes from which part of the body the pronunciation comes out. Eight parts of the body are recognized. Based on this the alphabets are categorized as vowels (swaras) and consonants (vyanjan). Consonants are categorized according to source of body part from which sound emanates. Thus we have: Kanta, Talu, Murdha, Danta, Oshta, Nasika, etc.

Swaraha: This describes the accent or intonation or pitch of sound usually as high, medium or low. The pitch is very important in Vedic chanting and is usually marked in the text. The pronunciation is very important as the wrong pronunciation can change the meaning of the word.

Narrating a story in this context, there was a Devapurohita named Vishwarupa. Secretly he liked asuras. Indra got angry with him because of this and killed him. Vishwarupa's father Twashta wanted to revenge his son. He wanted a son who would kill Indra. He performed a Yaga and got a son named Vitrasura, an Indra Shatru. Instead of him killing Indra, Indra killed him. The father was very upset about this. He learnt that the chanting of Indra Shatru was performed in wrong manner. It was chanted as a Bahuvrihi Samas. The difference between Tatpurush and Bahuvrihi samas is the pronunciation. Here Tatpurush became Bahuvrihi and came out, as "I want a son for whom Indra is the killer". Thus, due to a wrong pronunciation his son was killed. It is for this reason that Veda mantras are not chanted en masse or even from a book. These situations can lead to wrong chanting of Vedas resulting in results that may be different from the originally intended one. In mass chanting errors are covered up by others. Such errors are acceptable for Nish Kama Karma mantras but not for Kami kama mantras.

Matra: The measure or length of a vowel. Consonants are uniform and are of ardha matra. For Swaras (vowels) there are three measures: Short (hrishwa), Long (dirgha) and very Long (plutha). A Plutha can be three or more matras long.

Balam: The stress or effort involved in uttering a letter. Some require more emphasis such as the difference between Ka and Kha. Effort comes from two sources, the mouth (abhyantra prayathna) and throat (bahya Prayathna). Abyantras are of five types while Bahya antra are of eleven types.

Sama: The pace or speed of chanting. It should not be slow or fast, usually medium pace is suggested. Sama is governed by certain rules. It is considered Chanting only when one can chant from memory. One has to learn the chant from a Guru. To memorize one must chant regularly. While performing Brahma Yagya, a part of Pancha Maha Yagya, one can chant fast. However, in a ritual chanting one has to chant the letters clearly and at a medium pace. When teaching someone to chant it should be done at a slow pace.

Santanaha: Continuity of words. This is a combination of words and letters. Chanting rules do not allow splitting and joining as one likes. Compound words can't be split. During teaching one may split but later, it must be compounded. When you combine, the word can change.

Thus: Sham Naha Mitra becomes Shannomitra. These rules for combining are called Sandhi rules and are very important.

Usually one learns chanting from a Guru by imitating him. The above are the six factors to be followed in chanting Vedas. One should avoid Veda chanting, as wrong chanting may give adverse results. For Chitta Shudhi non-Vedic mantras can be chanted as well.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 3

Greetings All,

Continuing his introduction to the Upanishad, Swami Paramarthananda said, in the last class he pointed out that among many Upanishads ten are most important due to Shankaracharya writing commentaries on them. All of them are chosen from the Vedas. Taittiriya Upanishad is from Yajur Veda. Yajur veda has two branches. Krishna Yajur and Shukla Yajur veda. Katho and Taittiriya Upanishads are from Krishna Yajur Veda. Ishavasa and Brihadaranyaka Upanishads are from Shukla Yajur Veda. Taittiriya Upanishad occurs at the end of of Taittiriya Aranyakam. This Aranyakam has 10 chapters. The last 4 chapters are philosophical ones. The famous Suktanamaskra or Aruna Prashna occurs in Taittiriya Aranyakam. Last four chapters 7,8, 9 and 10 of the Aranyakam are called Taittiriya Upanishad. Shankaracharya has commented on chapters 7, 8 and 9 only. He did not comment on the last chapter 10 called Mahanarayanam. Taittiriya and Ishavasa Upanishads have an uniqueness to them. They are used for pararayanam due to their swaras or intonation. They were preserved in the sampradaya of chanting. Mundako and Keno upanishad's were not preserved in the sampradaya of chanting. Brihadaranyaka Upanishad also has swaras but they are not very popular.

Two reasons are given as to how the name Taittiriya Upanishad has come about.

The first story comes from the Puranas or is of mythological origins and is considered more a symbolic one. Once there was a sage by name of Vaishampayana and he had a great disciple by

the name of Yagnavalkiya. Yagnavalkiya was a brilliant student. On one occasion he insulted one of his classmates. Vaishampayana came to know about it. He knew Yagnavalkiya had a big ego. He wanted to punish him. He asked Yagnavalkiya to return all the Vedas taught to him. Yagnavalkiya vomited all the food he had eaten and in that vomit all Vedas were surrendered as well. He lost all the wisdom he had learnt. In the vomit was also all his well-digested knowledge. A bird also digests its food and feeds that to its young. All the Rishi's who were with Yagnavalkiya thought it would be a great idea if they could become birds and eat his vomit, so that they would get the wisdom very quickly. So all Rishi's converted themselves to Tittiri birds (partridge) and they ate up his vomit. The Tittiri bird is small but it can consume a lot of food. Thus, all the Rishi's gained wisdom. It is said that because the vomit was mixed with some blood it had become dark or "Krishna", hence this knowledge is known as Krishna Yajur Veda. Later, Yagnavalkiya learnt the Vedas from Surya Bhagavan and he created the Shukla Yajur Veda. All the Rishi's who got their wisdom from the vomit, taught others the Krishna Yajur Veda and thus the Veda spread.

The symbology in this story is that Yagnavalkiya's vomit was like teaching the students a second time. Brilliant students usually grasp information very fast or the very first time. Others, slower students, need more time. It was not unusual for a teacher to ask his brilliant student to teach the slower students or his Co-brahmachari's. So, Yagnavalkiya is supposed to have taught the students who were also very eager to learn. The Tittiri bird also symbolizes a desire to learn quickly. Thus, like a Tittiri bird they received their teaching.

The second story is a simpler one. There was a Rishi named Taittiri. It was an Acharyas name not that of a bird. He was from Yajur veda paramapara. Hence, the name of the Upanishad.

This Upanishad has 3 sections that were commented upon by Shankaracharya. He did not comment on the fourth section. The

last or fourth section (chapter) is the Narayanavalli and it is usually chanted while welcoming a Sanyasi. Each of the three chapters or sections is named after the very first word used in the chapter.

Thus, chapter 1, beginning with word Shiksha, is called Shikshavalli.

The chapter 2 begins with Brahma and is called Brahmavalli.

Chapter 3 begins with Brighu and as such is called Brighuvalli.

Fourth chapter is called Narayanavalli but it is not studied.

First and third chapters are not dealing with Vedanta. Vedanta occurs only in chapter 2 and is the most important one. Shankaracharya's commentary on this chapter is very famous. Chapters 1 and 2 are about preparation for gaining Gyanam and deal with Karma Yoga and Upasana.

These two subjects are discussed in chapters 1 and 3. Between these three chapters they have two shanti pathas. First chapter has a Shanti patha and chapters 2 and 3 together have another shanti patha. The invocation Sahana Vavatu comes from this shanti patha.

Shikshavalli or chapter 1:

The Shanti patha:

May Mitra be propitious to us. May Varuna bless us. May the blessings of Aryama be with us. May the grace of Indra and Brihaspathi be upon us. May Vishnu, the all pervading (wide-striding) be propitious to us. Salutations to Brahman. Salutations to Thee O Vayu! Thou art the visible Brahman. Thee alone shall I consider as the visible Brahman. I shall declare: Thou art the "Right"; Thou art the "Good". May that protect me; may that protect the speaker. Please protect me. Please protect the speaker.

Through shanti patha students are asking for Gyana Yogyatha prapthihi. All of my organs must be in a fit condition to receive knowledge. The 17 organs (The karmendriyas, Gyanendriyas etc.) should also cooperate. During Sravanam my gyanendriyas must be active, not Karmendriyas. I must obtain Karana Yogyata prapthihi. Each organ has a Devata. I invoke these devatas so that they keep my organs fit. Various Devatas are mentioned in prayers. Prayers ask that there be no obstacles. Parthibandha Nibhadhyathi.

In this shanti patha following seven gods are invoked. They are:

Mitra: God of exhalation (outbound breath)

Varuna: Apana: God of inhalation

Aryama or Surya: God of the Eyes.

Indra: God of the hand.

Brihaspati: God of wisdom, intelligence and communication. The ability to communicate and ask questions is important. Precision and brevity in communication is required.

Urukrama or Vishnu: Is God of the feet or the ability to move and sit. Urukrama means one with big strides.

Vayu: is the Hiranyagarbha Devata or the Total subtle body. It is not visible. The visible part is Prana or Vayu. Samashti Prana is Vayu. It is total Sukshma shariram.

He is the Mangala Karta perceptible through the breath in our nostrils.

Students invoke these seven gods for auspiciousness, strength and Mangala Karta. This prayer includes prayer for fitness of teacher as well. It prays for teacher's organs and memory as well.

Naha: Student and teacher.

Namaha: Prostrating to Hiranyagarbha Tatva as it includes all Devatas or the Totality.

Hence, we worship the Pancha Maha Bhutas of Prithvi, Jalam, Vayu, Agni, and Akash Tatvam. All are worshipped during Sandhya Vandanam as well.

You are the perceptible God. I want to spread the good news.

Ritum: Living a life according to my studies. Not being a hypocrite.

Satyam: Since I should act according to my knowledge, my knowledge should be the right understanding. My knowledge should be right. It should be Right knowledge in keeping with Shastra, Reasoning and my Experience. When these three sources of knowledge are right, I have right knowledge. **Satyam is Right knowledge.**

Ritum and Satyam are embodied in Hiranyagarbha. All these are prayers for Yogya Prapthihi.

Prathibandha Nivriti: means May god protect me. Let the obstacles go away. May God bless the Guru (Vaktaram) as well.

The Shantihi is chanted three times for removal of obstacles. These obstacles are Adhidaivika (of divine origin), Adhibhautika (originated in the physical, material beings) and Adhyatmika (created by ourselves).

With Best Wishes,

Ram Ramaswamy

Foot Note:

Karmendriyas:

1.pāyu – the excretory organ.

Is the organ of excretion. Associated with the mooladhara chakra and the earth element.

2.upastha – the sexual organs

This is the generative organ.

3.pāda – the locomotion organ

Legs are the locomotory organs.

4.pāni – the organ of apprehension

Hands are the most complex organ of action as they can express, feel and touch.

5.vāk – the speech organ

Gyanendriyas: are the five sense organs :1. ghrāṇa – nose
2.rasanā – tongue 3.cakṣu – eye 4.tvak – skin 5.śrotra – ear

Panchamahabhootas:

- 1)Prithivi (earth) corresponds to the mooladhara chakra
- 2)Apas or Jala (water) corresponds to the Svadhistana chakra
- 3)Agni (fire) corresponds to the manipura chakra
- 4)Vayu (air) corresponds to the anahata chakra
- 5)Akasha (ether) corresponds to the vishuddha chakra.

Baghawat Geeta Class 71, Chapter 5, Verses 7 to 10

Shloka # 7:

योगस्थो योगिर्बुद्धिर्ध्यायान्मनसो
वृत्तिसङ्घातः ॥ ५.७ ॥

Established in Yoga, his mind purified, his self and senses controlled, his Self becomes the Self of all living beings, he is not tainted though he works.

Greetings All,

Continuing his teachings of Gita, Swami Paramarthananda said, in previous six shlokas Sri Krishna clarified Arjunas doubts about Grihasthashrama and Sanyasashrama, respectively. He says there is a choice between the two and that both ashramas are good. Sri Krishna himself prefers Grihasthashrama as he feels Sanayashrama poses some risks. He says it is a one-way street. Even Bhagavatham criticizes a Sanyasi who renounces his sanyasa later, as a vomit-eater. In Grihasthashrama this risk is lower. In this ashrama, one can take Sanyasam in grihasthashrama itself or go the separate route of Sanyasashrama. This opportunity does not exist in Sanayashrama; hence, Sri Krishna's preference for Grihastashrama.

After this clarification, now Sri Krishna talks about Sadhanas. He says one has to go through the rituals of purification. Both ashramas prescribe purification rituals called ashrama dharmas.

Following one's own ashrama dharma can purify everybody. After chitta shuddhi one then goes to Gyana Yoga.

This is the content of shloka # 7. Here, Sri Krishna is talking about Grihasthashrama, as he prefers this ashrama. Yoga Yuktha here means Karma Yogi. Chapter # 3 talks of the factors that affect a Karma Yogi. The factors are:

- He is one who gives priority to inner growth although he also knows value of material possessions.
- He considers spiritual growth more important.
- He thinks, what I am is more important than what I have.
- His security depends on what I am and not what I have.
- His happiness too depends on what I am and not what I have.
- He dedicates his life to God.
- All his actions are an offering to God and all his

experiences he takes it as prasadam.

He is a Karma Yogi. This sadhana changes the personality of the individual. Vedanta measures by personality changes and not changes in possessions. The transformation is to become pure minded. What is this purity about? It is freedom from all unhealthy ways of thinking or from Kama, Krodha, Mada, and Moha. It is removal of Asuri sampathi and allowing Daiviha sampathi to come in. He develops positive virtues and gives up negative ones.

In the words ,in the shloka,Vishud-Atma (pure minded) and Vijith atma , the word atma has two meanings. One means mind and the other the body. Vishudh atma means one who has purified his mind. Vijithatma means one who has mastered the sense organs. It is like damming a river. While damming the river saves water, if you do not channel it properly the water will flood. Therefore, it is important to store and direct the physical, mental, emotional and intellectual energies in a proper manner and this is called mastery over sense organs.

Therefore, one who has purified his mind and mastered his sense organs, he is now qualified for knowledge or he is Gyana Yogya. Purity of mind and mastery over organs is essential before Gyanam. Vedapoorva is Gyana Yogyatha and then comes Vedanta or Karma Kanda or Gyana Kanda.

Sarvabhutatma means the active person is converted to a quiet person or one transforms from an extrovert to an introvert. He says following are the stages of Gyana Yoga:

- "I" am consciousness, different from the body. It is like the light is different from my hand. The light continues even after removal of the hand. It is independent of the body. Shloka 12-25 in chapter 2 describe them as well.
- "I" the consciousness behind this body is the same behind every body. Just as the same light is in

everything a book, a mike, me etc. **It is the one indivisible, one formless light that is illuminating all forms. Thus, the one formless Consciousness is pervading every formed body.**

So, the first stage is I-am-the-consciousness behind-my-body.

The second stage of knowledge is I-am-the-consciousness behind-every-body.

The third stage of Gyanam, Swamiji said, he will describe at a later time.

Gyana Yogi is one who knows I am the Atma behind my body as well as all bodies (Sarvabhutatma). This is repeated in chapter 6 again. Because of this knowledge what benefit accrues to one? He obtains detachment from Dehabhimanam. I normally tend to see everything from point of my body. Thus, one thinks, I am son of so and so; I am so many years old; etc. Our entire life is based upon Dehabhimana. Now, after Gyanam, I see consciousness functioning but not the body. From this process, detachment from my Karma also comes or Karmabhimana also leaves me. Karmabhimana is body dependent. Shankaracharya says our problems are based on two abhimanas. They are:

- Identification with body
- Identification with properties of the body.

Kurvanapi na Lipyathe means he does not identify with any action. Even in a fast car You are not the speeder. Here there is no ahamkara abhimana bhava or no Karma abhimana. One who identifies with the body becomes a karta and consequently becomes a bhokta as well.

Thus, Gyani is one who is able to objectify his own body as a part of creation. He looks at it just like another body. We are normally objective with respect to other bodies but not our own. This objectivity leads to Gods laws while

subjectivity leads to resistance.

He accepts God's laws of birth, growth, decay and death.

Shloka # 8 & 9:

ॐ इति श्रीव्यासयोगीश्वरप्रणीतयोगशास्त्रे श्रीकृष्णार्जुनसंवादे योगशास्त्रे श्रीकृष्ण उवाच ॥
ॐ श्रुत्वा त्वं मे वदस्व योगं ज्ञानसंन्यतः ॥ ५.८ ॥

योगशास्त्रे श्रीकृष्ण उवाच ॥ ५.९ ॥
ॐ श्रुत्वा त्वं मे वदस्व योगं ज्ञानसंन्यतः ॥ ५.९ ॥

Let the integrated sage who knows the truth think “ I work not at all” even when he sees, hears, touches, smells, eats, walks, sleeps, breathes, talks, evacuates, grasps, opens, and closes the eyes, knowing that the senses operate vis-à-vis their objects.

In these shlokas a wise person's way of life is discussed. He is one who has gone through Karma Yoga and Gyana Yoga, He can be a Grihasta Gyani or a Sanyasi Gyani. He may be an active Gyani or a quiet Gyani. Bhagawan Ramana Maharishi was a quiet Gyani, while Shankaracharya moved around the whole of India several times and did so much work. Yet, both were detached.

The real “I” does not do anything at all. It is an Akarta and as such an Abhokta. It does not perform any action. It is exactly like when the hand moves, the light does not move at all; the light appears to move; but it does not. Even while understanding he is an Akarta, he still allows body to function according to his designation in life. He functions according to needs of society. His motivation in life is love and compassion towards the ignorant society. This love is a natural part of Gyanam. Ignorance suppresses Love and compassion. When abhimana goes, natural love and compassion automatically express themselves. He helps the needy, the one requiring knowledge and thus allows the body mind complex to function according to the requirement without Dehabhimana. He does not have selfishness. In this state he is identified

totally with creation. In this state, I am with God. All his actions are Dharmic.

The five Gyanendriyas of seeing, hearing, touching, tasting and smelling are allowed to function. The five Karmendriyas of breathing, talking, excreting, taking, opening and closing the eyes, breathing in and out and even sleeping (svapan, svasan, pralapan, visarjan, grhnan, unmisan nimisan) continue to function. The gyani functions just like a normal person. The only difference is that he has Gyanam. This, nevertheless, brings about a radical change in his attitude. This also changes his responses to situations. Citing the story of lottery winner, the Lottery Company wanted his doctor to convey his winning to him, as they were concerned he may not be able to bear the shock. The doctor contacted him and asked him what he would do if he won five lac rupees in a lottery? The man replied, O great Doctor, you are the reason I am still alive and I really planned on leaving you half my lottery prize. The Doctor was so shocked by his comment that he died. For a Gyani

there is nothing called shock, even if it arrives, it does not take much time, for changing from "what !", to so what? That is Gita; Gita is going "from what" to "so what"?

My body is made up of matter. Interaction of body is inevitable. One may consider staying away from the world for peace of mind. Sri Krishna asks how long can you escape the world? Your Prarabhdha Karma will make you act. Gyani acts knowing sense organs and objects will interact creating sensations. So, Gyani remembers this through all such interactions in an alert manner. He is a Yukta. " I have a higher Self" in front of which the lower self is insignificant.

Shloka # 10:

ॐ नमो भगवते वासुदेवाय ॥ १० ॥

Reposing all works in Brahman, he operates without attachment; he is not stained by sin as a lotus is not by water

What happens to a Gyani was discussed in previous shlokas. He has discovered a higher "I" in front of the lower "I". Citing an example, during freedom struggle many Indians were sent to Andamans. What made them put up with this severe punishment? They too had two I's. The physical I suffered but the Indian I was predominant and therefore suffering was insignificant. You discover something far superior. Citing another example, Swamiji says, when we add water in salt and keep diluting it until salt is not felt at all. Gyanam does not give freedom from biological pain. Gyanam, however, frees you from the psychological pain. The "I" becomes insignificant. So, discovering the higher "I" is very important. Sri Krishna says, until you discover the higher "I" till then you should develop a love for God. Thus: From World Dependent>God Dependent>Self Dependent.

Here Sri Krishna comes back from Gyana yoga to karma yoga again. In Gyana yoga one is dependent on higher "I", while in Karma Yoga one is dependent on God.

Until you discover your higher Self, stay in Saguna Brahman or Ishta Devata. I discover Bhakti and surrender to the Lord. I dedicate all actions to that lord. Kamyā karma and Nish kamyā karma , both are dedicated to God. In kamyā karma, when you get results, accept them as prasadam.

Take Away:

1. Gyani is one who is able to objectify his own body as a part of creation. He looks at it just like another body. We are normally objective with respect to other bodies but not our own.
2. Our problems in life are based on two abhimanās. They are:

1. Identification with body (Dehabhimana)
2. Identification with properties of the body.
3. The one formless Consciousness is pervading every formed body.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 70: Chapter 5, Verses 3 to 7

Shloka # 3:

ॐ नमो भगवते वासुदेवाय ॥ ५.३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५.३ ॥

Know him to be a perpetual renouncer who neither shuns nor seeks, O mighty-armed! One who is above such contraries is really liberated from bondage.

Continuing his teachings of Gita, Swami Paramarthananda said that the teaching of previous three chapters was that there is no choice between Karma Yoga and Gyana Yoga. The Spiritual Sadhanas are:

- Gyana Yoga for liberation and
- Karma Yoga for preparation of mind.

All forms of sadhanas including Patanjali's yoga of meditation come under these sadhanas. Even Bhakti Yoga, depending on the

type of practice, comes under one of these two sadhanas. When Bhakthi yoga is understood as pooja, or any type of saguna dhyanam it will come under karma yoga. When bhakti yoga is performed as a Shastric study, it becomes Gyana Yoga, a higher level of Bhakti Yoga. Thus, Bhakthi yoga is common to both karma yoga and gyana yoga. Lower level of bhakthi yoga is called karma yoga. Higher level of bhakthi yoga is called Gyana yoga; there is no exclusive bhakthi yoga, separate from Karma yoga and Gyana yoga. Therefore, all the sadhanas will fall within these two alone.

Regarding life style, Sri Krishna says, there is a choice. We can be in society and follow both sadhanas or be out of society and follow both sadhanas. There is even a third choice in lifestyle. One can follow karma Yoga as a Grihasta then become a Sanyasi and follow Gyana Yoga. This third option is the one preferred by the Vedas.

The question is asked, how can one follow spirituality in Grihasthashrama where there are so many distractions? Sri Krishna says, in itself there is nothing wrong with Grihasthashrama. **The primary problem for a Grihasta is Raga and Dvesha.** We have expectations about everything, our children, wife, house, friend etc. One has an ideal in mind and when others do not meet that ideal, one is disturbed. We need to manage our Raga Dvesha. Such a person is a Nithya Sanyasi.

The advantage of Sanyasahrama is that the Sanyasi has no attachments. Therefore, he usually has a light mind. Even a Grihasta can enjoy a light mind if he does not have Raga and Dvesha.

Citing king Janaka as a model of Grihasthashrama, once the king was with his Guru amidst other Sanyasis. The Sanyasis looked down upon the King, as he was a Grihasta. The Guru wanted to teach the Sanyasis a lesson. He created an illusory fire in the ashram and immediately all Sanyasi's ran to

protect their possessions. When they came back they found the king still sitting alone listening to the Guru's teaching. Swamiji says, wearing a saffron robe does not guarantee Sanyasa. Therefore, even a Grihasta can be a Sanyasi internally.

Swamiji clarified that Sri Krishna is not saying that one should not have Raga Dvesha. Human beings will have likes and dislikes. Even Gods have their likes and dislikes. See how Sri Krishna loves his flute and Saraswathi Devi loves her Veena and Sri Ganesha loves his carrier, the Mouse. Preferences in life will be there. Our personality is actually defined by our preferences or likes and dislikes. Sri Krishna, however says, do not become a slave to Raga and Dvesha. If you can fulfill them fine, if not convert it into a non-binding desire. What is a non-binding desire? Citing through an example, it is not unusual for a parent to dream of a child becoming an IAS officer. They try everything to help the child in this process. However, in the end, the child could become a Sanyasi. Sri Krishna says, have dreams; but be ready to face whatever happens; this is called management of ragah-dvesha. If you have this capability you are a Sanyasi.

O Arjuna, one who has managed the Dvandas (pairs of opposites or Raga Dvesha), he will definitely attain Moksha even in Grihasthashrama. Even such a person will have to follow Karma yoga and then come to Gyana Yoga.

Shloka # 4:

अज्ञानां न च भेदो विचारो न च विद्वान्मनसा
संख्यया योगश्चैव तद्विद्वान्प्रवृत्तिमया ॥5.4॥

The thoughtless, not men of discrimination, affirm that Samkhya and Yoga are different. Properly resorting to either of them, one wins the fruit of both.

Sri Krishna concludes by saying that both ashramas are equally efficacious. He calls Grihasthashrama as Pravriti marga and

Sanyasashrama as Nivriti marga. Sri Krishna has combined the four ashramas into two. Thus, Grihasthashrama includes Bramhacharya and Sanyasashrama includes Vanaprastha. Both ashramas are good and neither is superior. Only an ignorant person will say that one of them is superior or that they are not equal. A wise person will certainly not say such a thing.

There is in Grihasthashrama a guru shishya paramapara as there is one in Sanyashrama as well. And in fact, among all the Upanishads, the most important portion is called **tatvamasi prakaranam**, where the teaching of tatvamasi comes. This teaching usually took place between a father and son. Thus, the scriptures talk about the Grihasthashrama Gyani parampara, as well as Sanyasashrama Gyani parampara. That these two paramparas existed indicate that you can get Gyanam in any of the ashramas.

In both ashramas Gyanam is possible. Sri Krishna advises that one should take the ashrama most suitable to one's inclinations and Prarabhda Karmas.

Many factors influence the type of ashrama one chooses. But once a choice is made one should follow the requirements of that ashrama implicitly. It is very important that finally the inner transformation occurs. Gyanam is also the goal of a Grihastha Sanyasi.

Shloka # 5:

संख्यया योग्या च सांख्ययोगोऽसौ ॥
संख्यया योग्या च सांख्ययोगोऽसौ ॥ ५.५ ॥

The status won by the Samkhyas is attained by the Yogins also. Only he perceives who perceives that Samkhya and Yoga are one.

Here again Sri Krishna reinforces the same ideas.

Samkhya Sanyasi's do attain moksha following Karma Yoga and then Gyana yoga. Purificatory sadhanas are many including the

Sanyasi's Danda. A sanyasi does not have sacred thread he uses a danda instead. A danda puja is also performed daily. Both Sanyasi and Grihasta attain moksha through purification.

While both ashramas are equally efficient each has its plus and minus points exactly like having your own house versus a rented house. The one who sees this fact, that person alone, sees that other people have wrong perceptions.

Sri Krishna says all this so that Arjuna does not run away from the battlefield. Arjuna, on the other hand, somehow or the other wants to run away. There is a tension between the two. If Sri Krishna says sanyasa ashrama is superior then Arjuna will run away; therefore he says that the one who sees both as equal, he alone has got the right vision.

Shloka # 6:

संन्यासोऽपि कर्मसु कौशल्ये ॥
संन्यासोऽपि कर्मसु कौशल्ये ॥ ५.६ ॥

Indeed, renunciation, mighty armed! Is hard to win without Karma Yoga. With Yoga, the silent sage attains Brahman without much delay.

Sri Krishna now adds some new information. He has already said that both ashramas are equal and efficient. This is like asking which subject is better, physics or chemistry? All sciences are equally important. Now, if I have to choose one of them it is because of my mental make up and inclination. One of them may be more conducive. Some places are humid and others very dry. Some may prefer one or the other. In this context, a prepared mind is better for Sanyasa. An unprepared mind may feel very lonely in Sanyasa. There will be nobody to ask him how he feels.

Citing an example, an Indian couple was residing in a small town USA. The lady was a housewife and was often left alone. Due to loneliness she gradually became clinically depressed.

Her house was a not a silent ashrama rather it was the silence of an Shmashana (cremation ground). After some time they came back to India. Here, now, she feels much better although it is very noisy.

So, to enjoy Sanyasahrama one needs a level of mind that is different. So, only a contemplative person and one who likes Maunam, a Muni, will find it compatible. Such a person, by practicing Yoga, will attain moksha before long. So, Sri Krishna says, for majority of people, Grihasthashrama is the best choice. Sanyasahrama should be taken up only with advice of a Guru and consent of the shishya.

It is when this is not followed that one reads of the many problems with Sanyasi's today.

Shloka # 7:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ ५.७ ॥

Established in Yoga, his mind purified, his self and senses controlled, his Self becomes the Self of all living beings, he is not tainted though he works.

Upto shloka # 7, it was a comparative study of the two ashramas. While both are considered good, a life of activity is considered better. Now, Sri Krishna talks of Sadhanas that both Grihastha and Sanaysi have to practice. What are those sadhanas? This shloka is all about sadhanas and the actions one has to take in his ashrama. Sri Krishna talks of Grihasthashrama first, as he prefers it.

Stages:

1. Karma Yoga Yukta: Become a karma Yogi as described in chapter # 3. Such a person is one who balances materialistic pursuit with spiritual pursuit. He does not spend all his time going after material aspects of

life.

Every individual is a mixture of matter (anatma) and spirit (atma). One should find time to pursue Pancha Maha Yagna for inner growth. There is nothing wrong in acquiring money. However, one should also pursue Dharma and Moksha and not only Artha and Kama. One may have to climb the corporate ladder initially, but at some point he must change to spirituality. In his last stages attention should be given totally to spirituality. Pray to God that just as a mango ripens and once ripe, falls, while initially I am stuck with worldly things, later I should be able to detach and become spiritual. This is called Yoga Yuktatvam. What I am is more important than what I have. If one can understand this itself one has become a Karma Yogi.

Vishudhatma in the shloka is one who depends less on external factors. Dependence is Samsara. Independence is moksha. Thus, less dependence psychologically is Vairagyam. Thus, detachment is purity. Raga Rahit Atma is same as Vishudhatma, which is same as Vairagyam.

Take Away:

We have expectations about everything, our children, wife, house, friend etc. One has an ideal in mind and when others do not meet that ideal, one is disturbed. This is Raga Dvasha. We have to overcome this.

With Best Wishes,

Ram Ramaswamy