

Taitreya Upanishad, Class 6

Greetings All,

Chapter 1, Shikshavalli.

Anuvakaha or Paragraph # 3:

Continuing his teaching of the Upanishad, Swami Paramarthananda said, the chapter # 1, Shikshavalli, is Sadhana Pradhana. The sadhanas are meant for self-realization. Self-knowledge itself is discussed in chapter # 2. Chapter 1 started with the teaching of Shiksha shastram that provides the rules for pronunciation.

In paragraph # 3 it talks of five Upasanas. Upasana here means meditation. First Upasana is called Samshito Upasana. It is a Vedic combination of letters that are meditated upon. Samshito upasana has four aspects to it. First is poorva or words on left side. Uttara are words on right side. Sandhi is the junction of the words. Sandhanam means another word is added.

Citing example of the word Isha + Tva, when they join the point of joining is by A+Ta or ATa and this is further joined by a new word T, thus it becomes ATaTa.

Now imagine the four letters as four chairs. Four objects will be invoked to sit on these chairs.

The first four objects will be related to Lokas or Adhilokas samshito Upsana. After meditation they are sent back from their chairs.

The second upasana is related to Adhi Jyothisha (luminous bodies) samshito Upasana.

Third is related to adhi vidhya (education) samshito Upasana.

Fourth is related to Praja (family) samshito Upasana.

Fifth is related to Adhyatma (body parts) Samshito upasana

Thus, five upsanas and 20 objects are meditated upon.

One samshito Upasana has five branches. These combinations of Upasanas are called great combinations. They are great because the objects meditated upon are great.

Citing example of Lord Ganapathy who is invoked upon Turmeric powder, the Turmeric powder becomes scared by association with Lord Ganapathy. Similarly, a book read by Mahatma Gandhi is considered great because of its association. Hence it is called Maha Samshito Upasana.

Now we are entering the five Samshito Upasanas.

Chapter # 1, Anuvaka # 3, Shloka # 2:

The teaching concerning the universe is this: the earth is prior form, the heaven (firmament) is the posterior form; the atmosphere is the junction, air is the connection. Thus one should meditate upon the universe.

This is about adhilokam upasana. The four chairs will now be filled. Thus,

Poorva roopam is Prithvi.

Uttara Roopam is Dhou or Swarga Loka.

Sandhi is Akasha or intermediate space or anthariksham.

Sandhanam is Atmosphere.

Thus the entire cosmos is visualized in this sandhi. The Bhur, Bhuvar and Suvar Lokas are visualized in the Vedic conjunction. Ithi means conclusion of the meditation on the macro world.

Chapter # 1, Anuvaka # 3, Shloka # 3:

Now concerning the luminaries or meditations upon light, fire is the prior form, the sun is the posterior form, water is intermediate form and lightning is the connection. Thus one should meditate upon light.

This is about Adhi jyauthisham upsana. After the first Upasana now Jyoti, shining ones, are invoked. Here Jyotisham does not mean astrology. Thus:

Poorva roopam is Agni, the light principle of Bhuloka.

Uttararoopam is Aditya, the light from sky

Sandhi is Apaha, the moisture in the cloud and it lies between Agni and aditya.

Sandhanam: is lightning or Vaidhyuthaha. Earth to sky connection is via lightning.

Ithi adhi jyothisham means the various natural forces are meditated upon.

Chapter # 1, Anuvaka # 3, Shloka # 4:

Now concerning knowledge: the teacher is the prior form; the taught is the posterior form; learning is the intermediate form and the instruction is the means of joining. Thus one should meditate upon learning.

Here education is discussed or Adhi vidya samshitam.

Poorva roopam: is Acharya. The teacher culls information from shastra for student and requests student to learn and follow.

Uttara roopam: is Antevasi. It means student who lives with teacher or a resident student. They used to live for 10-12 years. Why live with teacher? The teaching was more by practice and observation.

Sandhi: Vidhya or education.

Sandhanam: Pravachan sandhanam. Verbal communication, psychological communication, eye-to-eye contact etc. are different forms of communication. A mother and child communication very often is via eye-to-eye contact. Such a contact is deep. Book learning does not provide eye-to-eye contact. Eye –to- eye contact with acharya was important.

Ithi adhividyam or one should meditate on learning.

Chapter # 1, Anuvaka # 3, Shloka # 5:

Now concerning progeny: mother is the prior form, father is the posterior form; progeny is the junction and procreation is the connection. Thus one should meditate upon progeny.

This samshito upasanam is about progeny. It is also a discussion about Grihastha ashrama. Previous shloka was about Brahmacharya ashrama or student life.

Adhi Prajam samshito upasanam.

Poorva roopam: Mother (or wife) (left)

Uttara roopam: Father (right)

Sandhi: Praja: Progeny

Sandhanam: Prajnanam, procreation. It is the connection.

Ithi: thus one should meditate upon progeny.

Man and woman come together. Society thinks they come together for artha, kama etc. Swamiji called it DINK syndrome (double income no kids). However, Vedas think other wise. Per Vedas, a man and woman come together with goal of progeny.

Pamsam are: Yajamana, Pathihi, Putra, Daiva titha and Manu vithaha are required for vedic karmas. Children are called Dharma praja. The idea is to teach values to the next generation.

Core personality is formed in the first five or six years of a child. Values must be taught at this time. Grihastha ashrama is to bring up children who follow dharma and to raise dharmic children. Parents teach by their living.

Praja- means marriage.

Prajanagam means conjugal union.

One wishes children of Values and not for money. So, dharma is primary goal. With dharma even a poor man can be happy. It is a religious union.

Chapter # 1, Anuvaka # 3, Shloka # 6:

What follows is concerning the individual or the body. The lower jaw is the prior form, the upper jaw is the posterior form, and speech is the conjunction, the tongue the means of union. Thus one should meditate upon oneself.

Now comes Adhyatmam or the organs of the physical body. In this shloka they are being invoked.

Poorva roopam: Adhara hanu, the lower jaw. Verbal activity is the most active part of our body. We communicate extensively. This requires the lower jaw.

Uttararoopam: Hanuhu or upper jaw. Hanuman comes from hanuhu or one with long jaw.

Sandhi: Vak or speech. It occurs when two jaws come together.

Sandhaanam: Jihva or tongue is the means of the connection or union. Tongue, the softest part of the body is caught between the hardest parts, the teeth. May you meditate upon the individual.

Thus, five upsanas are complete. All five together are known as Maha Samshito Upasana.

With Best Wishes,

Ram Ramaswamy