

# Taitreya Upanishad, Class 17

Chapter 17

Lecture On Sept, 3. 2017

Swamiji observed that we completed 10 sections of Upanishad covering– Preparatory Disciplines to get Brahma Vidya– Also discussed, Karma Yoga , varieties of Upasanas, values (Deiviha Sampath) and two Japas (Gnana yogyadha Prapthi and Gnana Prapthi).

All previously discussed Sadhanas were reminded.

Now on to Auvaha 11.

Upanishad is condensing Dharma Sasthram – contained in Veda Purva Baha. It is nothing but a religious way of life and get purified mind and become Gnana Yogyaadha–and enter Veda Antha Baha. –Start with religion and transcend religion–

Sanyasa Asrama reflects this.

Dharma Sastra (Veda Purva) as elaborated by Jaimini Maharishi in Purva Mimamsa. It consists of:

1) Rituals

2) Attitude towards life (family, creation, health, wealth, strength etc)

3) Values–ethics and morals

the above three are condensed Dharma Sasthra. When you learn and practice then you are fit for Veda study.

Upanishad condenses Dharma Sasthra in Anuvaka 11. When should one begin to study? It should start at a very young age, in schools or colleges–during Brahmacharya Asrama–when there is no responsibilities–no relationship–and with a relaxed mind.

It starts with 1)Veda Adhyayana (learning to chant words without meaning)–young minds absorb very quickly and next step 2)Veda Mimamsa –learning the meaning of Vedas (only Veda Purva Mimamsa) and 3)study of Dharma sashtra

After entering Grihastha Asrama, one should practice Dharma Sashtra in day to day life (Anushta Prayanam). This leads to Sadhana Chathushtaya Sampathi–when you achieve this, Grihastha Asrama is not relevent and it is only an intermediate stage–relationships and associations come

and go–gradually withdraw from resposibilities and handover to the next generation-- and take to Sanyasa Asram–with a relaxed mind you are fit to study Veda Antha under the guidance of a Guru.

Upanishad says Guru during Bramacharya Asram:

Teach to chant Veda–

Collects Sastras and structure lessons for each student depending on profession they take up later

Teaches religion,ethics and attitudes

Persuade students to follow Sastras

Guru practices what is taught and is a role model.

Upanishad stresses salient features of Dharma Sashtra:

Satyam Vadha–Harmony between thoughts and word and integrated personality

Dharmam Chara–Implement all Karmas and Discipline commanded by scriptures--do not neglect scriptural study

For implementing Dharma Sastra, materials are required–Grihastha Asrama provides the infra-structure

After completing study, under Guru–your knowledge can be

exhibited to to a King or rich persons—get rewarded —and handover the same to Guru as Dakshina—for propogating the Guru Sishya Parambara

Then become A grihastha—and maintain the Kula Parampara—teach your children a religious way of life and faith in Veda.

Namasthe

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## Gurupurnima Lecture

The discussion was about Advaitam (Ad), Vasishtadwaitam (Va) and Dwaitam (Dw)—majority of Hindus follow one of these Darsans.

The three Darsans do not have the same goal.

Jiva is atom according to Va and Dw. But Ad says it is Sarvagathaha.

Iswara Swarupam is Saguna according to Va and Dw. But Ad says it is Nirguna.

Jagat is different according to Va and Dw. But Ad says there is no Jagat at all

Bhandaha —according to Va, I am dependant as Dasa eternally.

But Dw says Bondage is a misconception

Ad says it is a misconception I am a Dependent—I am a Swami—Soham

For our intellect we have to accept one path.

Ad does not look upon Va and Dw as opposed to it but as promoters—at the end Va and Dw is rejected.

All seekers are at the level of:

Mandha Adhikari— good student

Madhya Adhikari—better student

Uthama Adhikari—best student

Dw takes a student from Mandha to Madhya. Va takes a student from Madhya to Uthama.

Uthama will have intellect to appreciate teaching of Ad.

In short, Dw looks at Jiva and Jagat as two separate entities.

Va looks at Jiva as a small part of God and Jagat is different

Ad says Everything is Brahman— Aham Brahmasmi

Thanks

Ramanathan