

Tatireya Upanishads, Class 12

Greetings All,

Chapter # 1, Anuvakaha # 6, Shloka # 1:

Here in this space within the heart resides the intelligent, imperishable, effulgent “Purusa” or “Entity”. Between the palates, that which hangs like a nipple (the uvula), that is the birthplace of Indira, where the root of hair is made to part, opening the skull in the center.

Continuing his teaching of the Upanishad, Swami Paramarthananda said we are concluding this anuvaka six. In this anuvaka we were getting the details of the Hiranyagarbha Upasana. Hiranyagarbha represents Samashti Sukshma Sharira Chaitanyam. Hiranayagarbha has two main organs and they are Prana and Mind. Very often Hiranyagarbha is represented as the Total Mind or Total Prana. It is then called Ahamgraha.

In this upasana god is visualized on myself. The Upanishad says this upasana bestows two phalams. They are:

- If performed as nishkama karma then spiritual growth occurs. Through this upasana purity, focus and expansion of mind occurs.
- If performed as sakama karma one obtains Brahma Loka. This, however, occurs only after death.

How is Brahma Loka reached? Jiva at death withdraws into Hridayam. From there, via Shukla Gathi (Indra Yoni), a bright path, Jiva travels through Sushumna Nadi and then through the head (Brahma Randhra). It continues through the solar disc to Brahma Loka.

Chapter # 1, Anuvakaha # 6, Shloka # 2:

With the word Bhu, he stands in fire; in the air in the shape of Bhuvaha; as Suvaha in the sun; in the Brahman as Mahaha. He

obtains self-effulgence. He obtains Lordship over minds. He becomes the Lord of speech, lord of the eyes, lord of the ears and lord of knowledge. Then he becomes this Brahman whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, Oh descendant of the ancient yoga culture, meditate.

This shloka tells us what happens to a Hiranyagarbha Upasaka after death. The Upasaka has practiced Hiranyagarbha upasana with Vyahrithi upasana. Both are performed together. Thus, the upasaka has performed Hiranyagarbha upasana as well as upasana of other Devatas. All devatas (anga's) are a part of Hiranyagarbha, the total, also known as Angi. He will become one with all devatas as well. In this process at the merger first occurs with anga devatas and later with angi devata as well.

Thus, first merger is of the seeker as Bhu with Agni, then of seeker as Bhuvah with Vayu, then of seeker as Suvaha with Surya, then of seeker as Mahaha with Hiranyagarbha. Brahman in the shloka means Saguna Hiranyagarbha.

After merger, the sadhaka attains sovereignty over 14 Lokas, as Brahma Loka is the highest Loka. He is now lord of all individual minds. He is also lord of speech and karmendriyas (speech, eyes, ears, tongue and knowledge). Varuna Devata presides over speech. Additionally, Hiranyagarbha has akasha; as such he has lordship over space as well. Since Hiranyagarbha is shown as saguna Brahman, his body consists of both visible and invisible bodies (sthula and sukshma shariras).

In shloka Sat means visible universe. Prana-ramam means Total Prana. Hiranyagarbha also controls Total Prana. Thus, Sadhaka enjoys the ananda through every mind. Why does he not get dukha is a question that can come up. Hiranyagarbha is total punyam hence he gets only sukham. Hiranayagarbha is also total

peace and prosperity. Such a Hiranyagarbha the Sadhaka obtains through this upasana.

In Shloka, the words Prachin Prayoga means: O student you who are eligible to receive this ancient wisdom.

Chapter # 1, Anuvakaha # 7, Shloka # 1:

The earth, the sky, the interspace (antariksham), the heaven, the main quarters, the intermediate quarters; the fire, the air, the sun, the moon and the stars; the waters, the herbs, the forest trees, the space and Atman, so far regarding all living creatures and then come regarding the Soul (adhyatmam) ,the prana, the vyana, the apana, the udana and the samana; the eyes, the ears, the mind, the speech and the touch; the skin, the flesh, the muscles, the bones and the marrow. After analyzing and determining these, the seer said, "All this is panktam or five fold or pentadic. The one set of five fold grouping sustains the other pentadic grouping."

With previous shloka anuvakaha 6 is complete. With this, the three upasanas of Samshito, Vyahrithi and Hiranyagarbha are all complete. This section deals with a fourth upasana called Pankta Brahma Upasana. Here too the upasana is taking us to Jivatma paramatma aikyam. Here again we are practicing the visualization of macrocosm in the microcosm.

This creation (macro) is divided into three groups. Each is called Panktam or Pankta-trayam. Why call it panktam? Panktam means group of five numbers. Thus, here we have 3 groups with five members in each adding up a total of 15 members. These 15 members constitute the creation.

Individual creation (micro) is also divided into three groups. Here too each group has five members and thus total of 15 members are present at the micro level as well.

In this upasana, Samashti Pankta-Trayam (macro) are visualized on Vyashti Pankta Trayam (micro).

This is the reason it is called Pankta Brahma Upasana.

The members of each group are now listed.

At macro or samashti level:

1. Loka Panktam consisting of: Earth, interspace, heaven, four directions (NSEW) and four intermediary directions (such as NE, SW etc)
2. Dev Panktam consisting of: Fire, Air, Sun, Moon and Stars.
3. Bhuta Panktam consisting of: Water, Herbs (small plants), Trees, Space and Virat. In the shloka atma means everything else mentioned in creation or Virat.

At the micro or Vyashti level:

1. Vayu panktam consisting of: Prana, Vyana, Apana, Udhana and Samana.
2. Indriya Panktam consisting of: Eyes, Ears, Mind, speech and organ of touch.
3. Dhatu Panktam consisting of: Skin, flesh, muscle, bone and marrow.

Thus, we have total six panktams.

A Vedic rishi prescribed these six panktams. The whole creation is nothing other than these panktams. So visualize Samashti panktam via Vyashti Panktams. Through this visualization of totality, one gets strengthened. Just as an individual gets courage through family, or a family gets courage from their tribe, you too strengthen your self by invoking God in You.

This upasana is called pankta upasana. It can also be performed either as Nishkama karma or Sakama karma. When performed as nishkama upasana one gets chitta shuddhi. When performed as sakama karma upasana one gets Brahma loka.

With Best Wishes,

Baghawat Geeta, Class 81, Chapter 6, Verses 1 & 2

Greetings All,

Continuing his teaching of Gita and the introduction to chapter 6, Swami Paramarthananda said, in last class we talked about the role of meditation for a Vedantic seeker. It is purely from point of seeking liberation. There are meditations meant for extraordinary powers as well. A Vedantic seeker is not interested in such powers. Extraordinary powers place one in bondage or in samsara. Such powers can lead to fights and jealousy. So, here we are only interested in Self-Knowledge and liberation. This does not require extraordinary powers. Thus, there are Gyani's without such extraordinary powers, while there are Agyani's with such powers. Rakshasas are a good example of Agyani's with extraordinary powers. Our interest is only in purity of mind and assimilation of knowledge.

Thus, meditation has two roles. The roles are:

- Meditation before study of scriptures is called Upasana
- Meditation after study of scriptures is called Nidhidhyasanam.

The study process itself is called shravana mananam or gyana yoga. Study of scriptures itself is called sravanam. And

therefore the entire spiritual journey can be presented in three stages: Upasana, Gyana yoga and Nidhidhyasanam.

Upasana: This upsana is saguna ishwara upsana. It is performed for Gyana yogyata prapthihi or for purification of mind.

Gyana Yoga: is consistent and systematic study of the scriptures for a length of time, under the guidance of a competent acharya and this study alone gives self-knowledge. If one does not get knowledge through scriptures there is no other way to obtain this knowledge. Scriptural study is the only means of knowledge.

Nidhidhyasanam meditation is meant for assimilation of knowledge. I would like to add a few more ideas with regard to the assimilation, because doubts do come up in this area.

After gaining knowledge one contemplates on the knowledge received that "That I am not the Body. I am not the mind. I am not the senses. However, I am the awareness which is aware of all of them ". This contemplation is not meant for converting knowledge into Brahman. Rather this meditation after scriptural study is for experiencing the Gyana phalam.

Scriptures point out that we experience Brahman all the time as consciousness. No special effort is required to experience the light in the hall. So also it is with consciousness. Everything else is evident to us because of consciousness. Every word I hear now is due to consciousness. Consciousness is self evident and ever evident. It is Brahman. So, Brahman anubhavam is not an issue. Therefore meditation after scriptural studies is only for Gyana Phalam. The benefit that knowledge brings is shanti, tripthi and abhayam. This experience of peace, fullness, contentment, fearlessness and security is called assimilation or jivan mukti.

Sri Krishna will tell us how to meditate in this chapter. However an overview is as follows:

- Upasana Meditation is to purify the mind.
- Study of scriptures is to attain knowledge
- Meditate to experience benefit of knowledge, which is peace and fullness.

The first meditation is called upasanam. The second meditation is called nidhidhyasanam. The sixth chapter of the Gita is focusing on nidhidhyasanam, which I translate as Vedantic meditation. The sixth chapter is nidhidhyasana yoga or Vedantic meditation. This chapter can be divided into five main topics. They are:

1. General preparation for meditation or called Bahiranga sadhana. These are disciplines that have to be observed throughout the transaction. These are meant for day-to-day transactions or Samanya sadhanani.
2. Specific disciplines: Vishesha Sadhanani are disciplines to be observed just before meditation. They are also known as antaranga or vishesha sadhanani.
3. Dhyana swaroopam: What is meditation? The process of meditation? Is it concentrating on something or is it remaining thoughtless? Is it destruction of the mind or is it transcending the mind? All these points are clarified here.
4. Benefit of Vedantic meditation: Is it reading other peoples mind or predicting the future? All these points are clarified.
5. Obstacles to meditation: What are the obstacles and how to remedy them are discussed. Dhyana pratibhanda parihara, here pratibhanda means obstacles and parihara means remedy, are discussed. One such obstacle is sleeping during meditation. Sri Krishna describes such obstacles and how to overcome them.

A sixth topic is also discussed which Swamiji preferred to bring up later.

General preparation for meditation:

Why have this preparation? We have only one mind for our day-to-day transactions and meditation. In our daily transactions we go through all kinds of experiences. Before meditation one must free one self from all these experiences and meditate with a fresh mind. The daily transactions leave strong impressions on us that affect meditation. Violent emotional disturbances adversely impact meditation. Both the winner and loser of Wimbledon cannot get sleep. One should learn the art of keeping a balanced mind. This does not mean an emotionless mind. An emotionless mind is like a wall. Rather it is a mind without violent upheavals. So, one has to keep a balanced mind or Samatvam and not get carried away by joys and sorrows. I should have mental mastery. It is one of the pre-conditions of meditation.

So, how to get Samatvam? Sri Krishna has talked about this extensively in chapters 2 and 3 respectively. A Karma yoga way of life leads to samatvam. It is the art of living for a balanced mind. What is karma yoga? It is a means for Dhyana yoga.

Swamiji said that while Sri Krishna has not classified the chapter into five topics, he has done so done to better present the information in the chapter.

Shloka # 1:

कर्मणो यो नान्तरात्फलं कुरुते श्रद्धया
कर्मणो यो नान्तरात्फलं कुरुते श्रद्धया 6.1

Not depending on the fruits of it, whoever performs the work that has to be done is the renouncer and Yogin; not he who has rejected the household fires and is a non-worker.

Sri Krishna starts at the general preparation or Samanya sadhana. It is Karma yoga for keeping the mind poised or as a means for Dhyana yoga.

Karma Yogi is one who considers spiritual growth as a priority

in life. Material growth is subservient to spiritual growth. He prefers the spiritual to material. For him dharma and moksha are a priority rather than artha and kama.

Citing an example, Swamiji says, it is like eating curd rice with pickle. Usually a little pickle is used with rice to eat. The problem comes when one eats a lot of pickle with a touch of rice. Thus, in life we require money as well as entertainment. But they should not be our primary activity. Spiritual growth should be our priority.

The karma yogi does not focus on material benefits. He performs actions specified by scriptures for inner growth.

Scriptures prescribe two types of activities.

- Enjoy life, eat well etc., that are artha kama pradhana.
- Perform spiritual activities like pancha maha yagna that contribute to inner growth and Chitta shuddhi. Through these activities more people are benefitted by selfless activities. These are nishkama karmas or selfless activities. The selfless actions are performed only for spiritual growth. Spiritual growth is often subtle and not visible while material growth is often visible. Spiritual growth will change how you look at yourself.

Sri Krishna says such a karma yogi is as good as a sanyasi. Why? He is considered a sanyasi because he has renounced concerns for material growth. What can come out of such renunciation? Such renunciation may result in failure in the material world, nevertheless, inner growth will occur. Sri Krishna says for a karma yogi there is never a failure because he is growing inwardly, whatever be the external outcome of his actions. As such he has no anxiety. He accepts whatever is going to come as Ishvara prasadam or God's will. Each experience is considered a lesson, good or bad. Sri Krishna says such a person can also be considered a meditator.

After all meditation is mind dwelling on a field. A karma Yogi

is not agitated about past or worried about future. He is fully available to the present.

He is not worried about result. He has a focused mind. He is practicing open-eyed meditation. He offers all his actions to god (see ch.3, shloka # 30 and ch.5 shloka #10). Every action is an offering to god. This is nothing but meditation. He is a karma yogi.

A sanyasi in ochre robe, while in meditation, is thinking about his foreign trip, number of disciples etc., he is only an external sanyasi. He is not a karma yogi. However, a householder who is active is a karma yogi, if his activity is focused.

Shloka # 2:

तं तस्मिन्निदं तस्मिन्निदं तं तस्मिन्निदं तस्मिन्निदं
तं तस्मिन्निदं तस्मिन्निदं तं तस्मिन्निदं 6.2

That which they call renunciation, know to be yoga, O Pandava Prince! None indeed who has not discarded mental constructions can become a yogin.

In previous shloka we learnt that a Karma yogi is the real sanyasi and not the person in ochre robe. Here Sri Krishna justifies it.

What is renunciation? Sri Krishna wants to say that external renunciation can never be considered a real renunciation; because self-knowledge is not connected with the external body rather self-knowledge is connected with the mind or intellect. So by making a few external changes if the mind continues to be the same what is the use? External renunciation is not real renunciation. Many take sanyasa and regret the decision, as it is a one-way traffic, one cannot go back to grihasthashrama again. For real renunciation, one needs to be free from concerns about future. What will happen to me? What will my wife do? If wife dies, what will I do? Most of our time is

spent in planning for the future. Until one gives up thought of the future, you cannot have meditation. This is true for Sanyasi as well as Grihasta. Renunciation of the worry regarding future is true renunciation. Such a person is a karma yogi and a sankalpa sanyasi (one who has given up worry about future).

Now worrying about future is different from planning for future. Planning is a deliberate action. Worrying, however, is impulsive and can happen at any time. While planning is acceptable worrying is an obstacle. Worrying makes one inefficient. **One who does not worry is a Sanyasi.**

Take Away:

1. Meditation is mind dwelling on a field. Thus, anybody, performing any activity, totally immersed in it, is in meditation and as such a karma yogi.
2. A Karma Yogi is not agitated about past or worried about future. He is fully available to the present. One who does not worry is a Sanyasi.

With Best Wishes

Ram Ramaswamy

Upasanas in Shikshavalli

Shishavalli of Taitreya Upanishad enumerates the following vedic upasanas:

- Samhitha Upasana
- Vyahirithi Upasana
- Hiranya Garbha Upasana
- Panktha Brahma Upasana

Please click on the link below for a chart reproduced from Swami Paramarthananda's book with minor additions based on Swamiji's classes.

Upasanas in Sikshavallie

Taitreya Upanishad Class 11

Chapter # 1, Anuvakaha # 5, Shloka # 6:

These above mentioned four are themselves fourfold and the four Vyahrtis are each four in number. He, who knows these, knows Brahman. All the devas carry offering unto Him.

Continuing his teaching of the Upanishad, Swami Paramarthananda said, we are completing anuvakaha # 5 dealing with Vyahrati Upasana, the second upsana. The first upasana was Samshito upsana. In Vyahrthi upasana four objects were invoked one on each of the four Vyahrthi's and an upasana was performed on each of them. This process was performed four times, each time with varying four objects. Thus, all together, they became a composite upsana at four levels.

Shankaracharya says objects of meditation should always be in proper sequence. First is Rg (Bhu), second is Sama (Bhuvaha) and the Third is Yajur (Suvaha). This sequence should not be changed. Objects should also not be interchanged.

Now the phalam is discussed.

Suppose one practices these four Vyahrithi upsanas as mentioned in Upanishads, one is actually practicing Hiranyagarbha Upasana. In the shloka, Veda means upasana. Brahman, in shloka, means Hiranyagarbha. In previous shloka Brahman meant Omkara. Such an Upasaka will become one with Hiranyagarbha through this upasana.

What is Hiranyagarbha? It is samashti chaitanyam. It is reflected consciousness reflected in sukshma sharira. Therefore, Hiranya garbha =Total mind (all minds) +Total Prana.

Now shankaracharya raises a question. If a person is practicing Vyahrati Upasana, why does he obtain Hiranyagarbha as Phalam? He is, after all, not performing Upasana on Hiranyagarbha? When one performs saraswathi upsana one gets knowledge. When one performs Lakskmi upasana one obtains wealth. But, here, why is it different? Swamiji says, it is a question of interpretation. Shankacharya answers his own question and says when Vyahrati upasana is performed with Hiranyagarbha upasana one obtains Hiranyagarbha as phalam. The next anuvaka, number 6, in fact starts off with Hiranyagarbha upasana.

One obtains this Hiranyagarbha phalam only after death. The advantage of Hiranyagarbha phalam is that he obtains infinite power of the Totality. Therefore, all devatas worship him as well.

How do you say all devatas worship hiranyagarbha? Surya represents chakshu or total eye power. Dig devata (god of space) represents total hearing power. Thus, each devata represents the total power of each sense organ. Hiranyagarbha represents total power of all indriyas, pancha pranas and manaha. So, he is total power. Therefore, all devatas worship him.

What benefit accrues to an upasaka? The upasaka becomes one

with Hiranyagarbha after death. He will be worshipped by all devatas. This phalam is obtained only through a sakama upasana. If one is not interested in Hiranyagarbha phalam, can one practice this upasana as a nishkama karma? Yes. This upasana then provides chitta shudhi and chitta vishalata (expansion of mind). What is benefit of chitta shuddhi and chitta vishalata? It gives the seeker nirguna brahma aikyam.

Chapter # 1, Anuvakaha # 6, Shloka # 1:

Here in this space within the heart resides the intelligent, imperishable, effulgent "Purusa" or "Entity". Between the palates, that which hangs like a nipple (the uvula), that is the birthplace of Indira, where the root of hair is made to part, opening the skull in the center.

Starting anuvaka # 6, swamiji said, in this shloka he is invoking hiranyagarbha or total sukshma shariram (total knowledge). The meaning of the word Hiranya is gold but here it means knowledge. Why compare gold with knowledge? The reason is both of them shine. Thus knowledge removes darkness of ignorance; hence it is compared to gold, like shining knowledge. The word garbha means inside or within. The one within who is of infinite knowledge is called Hiranyagarbha. He is to be meditated upon.

Since it is difficult to conceive of Hiranyagarbha in our minds, due to its huge size and its invisibility as a subtle body, how do we conceive it? Here, we use a symbol or an alambanam to conceive it. Thus, a flag stands for a country. So, too, the symbol for Hiranyagarbha is my own individual mind. Vyashti manas is the alambanam for Total mind. Often one thinks of God as someone outside of us. It is our orientation. So long as we think of him as outside of us, Vedanta vichara becomes difficult. After all, in Vedanta, God is conceived as within me or as Me. In Karma kanda, however, the thinking is different. There, I am a Dasa while You are Swami. I am small and useless. Vedanta however teaches that I am the purest of

pure Brahman. How do we reconcile this huge gap in understanding? In this shloka this understanding is reconciled by invoking God in your self. May my Dvaita budhi vanish gradually. May my Bheda Budhi (god and I are separate) also vanish gradually. This process is known as Aham Graha upsasana. Here God is invoked in myself. Lalita sahasranamam and Sandhya vandanam both include Aham graha upasana. Here one starts to think first as an imagination (aham graha) then converts it to a fact, aikya gyanam.

Where is this individual mind located? Shastras talk of a mind, which is different from brain. Science only recognizes the brain. It does not recognize a mind as in Vedanta. Mind is subtle while brain is physical. Brain is burned after death. The Mind, however, continues after death and travels in search of another body.

Every subtle instrument, indriyam, has a physical location called Golakam. One can see the golakam but not the indriyas. Thus, ears are the golakam while hearing ability itself is the indriyam. Scriptures say mind is in the Hridayam or heart. Which heart? It is the physical heart that resides in the left side of the body. In this physical heart resides antahakaranam where the mind resides. In jagrita avastha the mind functions all over the body. In sushupti avastha it withdraws into hridayam alone. In hridayam there is an inner space. The space is as big as the thumb. The heart is as big as the size of a fist. The fist covers the thumb like space. In this thumb like space is the individual mind. In this mind one invokes Hiranyagarbha. What type of Hiranyagarbha is invoked? One who has many virtues. The virtues are:

- Mano mayaha. The Total mind pervades the individual mind as well.
- Amrita: immortal one. This immortality is relative only. It just indicates that Hiranyagarbha has a very long life. Brahma's life is supposed to be 2000 chatur yogas. Hiranyagarbha's life is shorter than that.

- Hiranyamaha: He is everywhere.

Such a hiranyagarbha should be invoked during meditation. Now, the phala sruthi starts. If I meditate upon him, what happens? The Hiranyagarbha upsaka, after death, will go to Brahma loka. Who actually goes to Brahma loka? It is not the sthula sharira, as it is burned after death. Atma cannot go, as it is everywhere, as such it cannot travel. So, only sukshma shariram travels via Shukla gathi. Shukla gathi is known as the well-lit path. Shukla gathi starts at Hridayam. Sukshma shariram is withdrawn at death into hridayam. Several nadi's go out of Hridayam. Nadi's are subtle paths. Sushumna Nadi originates from Hridayam and travels through the middle to the throat and then to head and then to the top of the skull (uchi). The brahma-randram is the opening on top of the skull. The sukshma shariram passes through Brahma randram through solar disc via shukla gati and reaches the Brahma Loka. This path is also called Indriya Yoni or Brahmaji's marga leading to Brahma Loka.

Some word meanings: Taluka means inner throat; Sthana means nipple; Keshanta means roots of hair are parted.

When a Sanyasi dies we do not know if he was a gyani or not. Sanyasi has two goals. If he gets gyanam he a slo gets moksha as such there is no travel. Even without gyanam he will still go to Brahma loka. This is the reason some people, just before death, tend to take sanyasa and it is called Apat sanyasa.

How about a Grihasta? He too will go to Brahma Loka if he practices this upasana.

With Best Wishes,

Ram Ramaswamy

Bhagawat Geeta, Class 80, Chapter 6

Greetings All,

Continuing his teaching of Gita and having completed chapter 5, Swami Paramarthananda started chapter 6 today. This chapter is titled Dhyana yoga or Gyana Samyama yoga. This chapter will deal with dhyanam, a very important spiritual sadhana.

Before going into the text proper let us get some basic ideas regarding meditation as given in the Upanishads. We should remember that the Bhagavat Gita is based upon the Upanishads alone; it is not an independent text. Therefore, we should clearly understand the role of meditation in spiritual sadhana. Before knowing the role or purpose of meditation we need to understand what meditation is not meant for. There are many ideas and misconceptions regarding the role of meditation. Therefore, let us first see what it is not meant for.

There are three things meditation is not meant for. They are:

1. It is not a means for liberation. According to Upanishads, liberation is not a goal rather Liberation is our own intrinsic nature. It is a siddha vasthu. It is however, not a sadhyam. It is just a matter of us owning up to it. Knowledge alone can liberate. Knowledge reveals that liberation is already an accomplished truth. Nowhere is it said that meditation is a means of liberation.
2. Meditation is not prescribed for knowledge as well. It is not a means of knowledge. In scriptures six means of knowledge have been discussed and they are known as Shat

pramanas. They are: Pratyaksha, anumana, upamana, arthapatti, aupalabdhi, and shastram. Meditation is not mentioned as a pramanam. It is not a means for material or spiritual knowledge.

For a spiritual seeker meditation is also not prescribed for mystic or extraordinary experiences. All experiences ordinary, extraordinary and mystic all deal with the finite realms of time with a beginning and an end. They deal with the objective universe. Ordinary experiences deal with ordinary objective experience while mystic experiences deal with mystic-objective experiences. However, the Experiencer, the subject of the experience can never be an object of any experience. Swamiji added that he is not questioning the possibility of mystic or extraordinary experiences. They, however, cannot deal with the Subject, the experiencer. Thus, they all fall under objective knowledge and are not under Self- Knowledge. Thus, they are incapable of giving liberation. Therefore, the seeker should not run after mystical experiences. In those experiences he will only continue to be in the objective world or in anatma or remain a Samsari.

For a spiritual seeker meditation is not prescribed for mystic experiences. Gaudapada, Shankaracharya's guru's guru, says one should reject them even if they come to you. Gaudapadacharya says, ask the question: is this an object or is this a subject? And the very fact that the experience arrived, you had the experience and the experience departed, indicates that it belongs to the objective field. The Experiencer does not arrive or depart. Self is the subject behind all experiences. So, seeker should be interested in the Self.

If meditation is not meant for above three then what is it meant for? Meditation has two roles.

The preparation of mind for spiritual knowledge or Gyanayogyata praptihi. It is like preparation of land for sowing the seed. This is preparatory meditation. There are

other preparatory exercises for the mind as well. Preparatory meditation is called upasana dhyanam for knowledge. It can be compared to washing the plate, washing one's hands etc., in preparation for eating.

Following that we still have to gain spiritual knowledge through pramanam. My eyes can see everything but they can't see themselves. The Seer can't be seen. For this one needs a mirror. Thus, when the knower has to be known, the scriptures prescribe mirrors of Upadesha pramanam, Shabda pramanam and Shastra pramanam. However, they need to be available and need to be used appropriately. How to use the mirror? To learn to use the mirror properly, one has to go through sravanam and mananam also known as Vedanta vichara.

Sravanam: It is the systematic and consistent study of vedantic scriptures for a length of time under a competent acharya. This will produce Self-knowledge. Now, through sravanam, as I obtain this knowledge, doubts will arise. Vedanta's teachings, when not fully understood, are very difficult to believe for a layperson. Vedanta says: You are the Seeker you are seeking. It says, You alone are the truth. Thus, per Vedanta, the Seer is the truth and not the Seen. These unbelievable declarations of Vedanta raise doubts in our mind.

So when many questions come up, the instruction is not to ask the question immediately. One should listen to the teaching completely, receive all the important features of the teaching and until then keep your doubts aside or in modern parlance place them in a parking lot.

Listening is the most difficult task in the world, says Swamiji. Furthermore, Knowledge received is weakened by ongoing doubts. Why should I believe this knowledge, is a question that can come up? It is called Samshayasahita Gyanam or knowledge with doubts. Doubtful knowledge is not knowledge, it is still ignorance. Citing an example, imagine a live

electric wire. Just as you are about to touch it, someone says I am 99% sure it is not live. Will you still touch it? Probably not, as the 1% that you do not know can be fatal. Hence, it cannot be considered as knowledge.

Mananam: This second stage is meant to remove doubts or samshaya nivriti. During mananam, I try to answer my own questions. I ask other co-students to clarify my doubts. Thus, discussions may remove some doubts. Lastly, the Guru is always available to answer any questions. Vedantic books may also remove some of our doubts. Thus, mananam converts the knowledge into conviction or makes it Dridha Gyanam. Now, knowledge is the job of intellect. Upanishads say Intellect alone can get knowledge. The word Chetaha means intellect. The knowledge " I am the sub-stratum of this creation" must come into me.

In this context Swami Chinmayananda told us a story. A man felt he was a worm. He had a phobia. As a treatment, he was shown a mirror and a worm. When he was a worm, he used to be scared about birds. So he kept away from birds. After treatment, he came out, saw a bird and ran. When asked why he was running away, he asked, does the bird know I am a human being now? My conviction should not be dependent on what others think of me. "I am that Brahman from which the whole world arises; and in whom the whole world rests and to whom the whole world resolves; that Brahman I am." This is called Self-knowledge. And how do you obtain it? You obtain Self-knowledge through shravanam and mananam. What do you obtain from this process? One gets dridha gyanam or nis-samshaya gyanam.

Starting with upsana meditation, then through sravanam and mananam we obtain clear knowledge. This knowledge alone can give liberation. It is a total transformation of life. Liberation is freedom from ragah, dveshah; kamah, krodhah; lobhah, mohah; and madah, matsaryah. It is also freedom from all internal problems, irrespective of external situations.

The mind is freed from problems and this transformation can be called jivan mukthih or it can be called saintliness. The person attains sainthood.

How to define saintliness? He is one who is incapable of getting hurt by external situations. He is also incapable of hurting other people. Simply stated, he does not hurt others and he is not hurt by external situations. This is jivan mukti.

This knowledge has to produce jivan mukti. In the normal course, this conviction should give me liberation but often in spite of the conviction my mind does not enjoy the benefit of knowledge. I seem to continue to be as bitter as before; as jealous as before; as frustrated as before; as afraid as before and as samsari as before. Why is this so? Why has the transformation not taken place in me? What is the obstacle?

Citing an example, there is water in a tank. The tap is open but water does not flow. Why? The reason is there is an obstruction in the tap. So, one has to remove the obstacle. This happens with knowledge as well. We need to remove obstacle (s) to knowledge. So, pay attention to psychological personality, examine your mind. Mind has habitual notions, strongly ingrained called Viparit Bhavana. They are in our deep subconscious mind. Different people have different problems. Citing an example, in a family there are two children. One gets good grades while other does not. The child with good grades is always praised. Even if nothing was said to the other child, he feels neglected and his feelings will likely reappear in future as well. This will cause anger and frustration. Therefore, Viparit Bhavana has to be removed. Removal of Viparit Bhavana is called Nidhidhyasanam. Here the transformation occurs.

The first type of meditation was called upasana dhyanam; which comes before shravanam and mananam; then we have to get into the second type of exercise called nidhidhyasanam in which

alone, the transformation of the personality has to take place; and nidhidhyasanam consists of two exercises. They are:

Alert Living:

It requires an alert living. One should lead a Vedanta friendly life. All my transactions are Vedanta friendly as well. Vedanta friendly living means I live the Vedantic teachings. Whenever I don't have peace of mind that is Vedanta unfriendly. Vedanta tells peace is not something far away for you to go and acquire. Peace is your own nature. In fact, if peace is not here, it is never in any place else. Therefore, I change the way I live to ensure no thought or transaction is against vedantic teaching. This is called alert living.

Meditation:

Second part of nidhidhyasanam is meditation in which I exclusively spend some time for revising my opinion about myself. Until I came to Vedanta, my opinion about myself was very poor. I felt: I am mortal; I am useless; etc. Even my family reminded me constantly of this. Society too made me feel small.

This state of low self-esteem is samsara

Now, I revise my opinion about myself. " I" am the consciousness, blessing the mortal body; and "I" the consciousness, am immortal. Similarly, when I feel I need the world to be happy and complete; I meditate on the fact that I do not need the world; rather it is the world that depends on me.

Thus, for every unhealthy self-opinion, I neutralize it with the opposite. This is called atma dhyanam or self-meditation. It should go deep into my sub-conscious that even in dream; I should see myself as a wonderful free beautiful and healthy being. This is meditation No.2.

Take Away:

1. "I am that Brahman from which the whole world arises; and in whom the whole world rests and to whom the whole world resolves; that Brahman I am." This is called self-knowledge.

2. How to define saintliness? He is one who is incapable of getting hurt by external situations. He is also in capable of hurting other people. Simply stated, he does not hurt others and he is not hurt by external situations.

3. Nidhidhyasanam has two parts they are:

- I change the way I live to ensure no thought or transaction is against Vedantic teaching. This is called alert living.
 - For every unhealthy self-opinion, I neutralize it with the opposite. This is called atma dhyanam or self-meditation.
- With Best Wishes
Ram Ramaswamy

Taitreya Upanishad, Class 10

Greetings All,

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

May I become successful among the people. Svaha. May I become superior among rich. Svaha. O lord of Prosperity, may I enter into thee. Svaha. Mayest thou enter into me. In that Self of Thine with a thousand branches. O lord may I purify myself from all of my sins. Svaha. As water flows downwards, as months fly into years, so too O creator, may students of Brahavidya come to me from everywhere. Svaha. Thou art refuge! Beam upon me! Come to me!

Continuing his teaching of the Upanishad, Swami Paramarthananda concluded the Anuvakaha # 4. In summary, this anuvakaha talks of two sadhanas, Japa and Homa. Both are meant

for Gyana Yogyata as well as Gyana Praptihi. These sadhanas can be performed both as Sakama Karma as well as Nishkama Karma. Sakama Karma is for fulfilling worldly desires while Nishkama karma is performed for Chitta shudhi without any specific desire. Kama karmas must always be performed properly, if not the results may not be positive. Nishkama karma always produces positive results.

Chapter # 1, Anuvakaha # 5, Shloka # 1:

Bhuh, Bhuvah, Suvah are the three short utterances of mystical significance. In addition to these, there is, the fourth one Mahah, made known by seer, Mahacamasya. That is Brahman. That is the body; other gods are its limbs.

This is the second Upasana of Shikshavalli named Vyahriti. As a reminder, the first Upasana was Samshito Upasana.

In Samshito Upasana we took four factors that served as symbols for invoking various objects. We meditated upon those objects. A symbol is known as an Alambanam in Sanskrit.

Now, in Vyahriti Upasana, the Vyahriti mantras are used as alambanam. On these mantras four objects are invoked. What are these four mantras? They are Bhu, Bhuvaha, Suvaha and Mahaha. Why is it called Vyahriti mantra? It is so called because Brahmaji took the essence of the three Vedas (Rig, Yajur and Sama) to create AUM, the Omkara mantra. Omkara expanded is Vyahrithi and Vyahrithi expanded is Gayathri mantra. Brahmaji uttered the Vyahriti mantra for the first time hence it is very sacred. A second meaning is that since Brahmaji uttered it and since it is an extract of the Vedas, it is very sacred. Chanting this mantra removes all papams. So second meaning is that it is a destroyer of all papams. Later a fourth mantra, Mahaha, was added.

These four mantras are symbols or alambanams. We invoke four objects on these symbols and meditate upon them. By chanting the mantras Bhu, Bhuvaha, and Suvaha everything is sanctified.

These mantras are used in many rituals including Karma Kanda, Upasana Kanda and Gyana Kanda. Bhu, Bhuvaha and Suvaha all together become Vai. The word Vai then becomes Vaa as per rules of Sanskrit grammar.

Now the fourth Vyahriti is added. Who discovered this fourth vyahriti? Sage Mahachamasya, son of Mahachamas, discovered it. Mahachamas means one who uses big spoons in a yaga. He is supposed to have revealed the fourth Alambanam.

Now the objects are introduced. What types of objects are introduced? One is a main object and others are subordinate objects. Main object is called an Angi while subordinates one's are called angani. The glory of the main mantra pervades all subordinate mantras as well. It is like a prime minister who dominates his ministers.

In this shloka, the fourth Vyahriti, Mahah, is the main while other three mantras are subordinate ones. Since Maha is main mantra it is also called Atma.

Chapter # 1, Anuvakaha # 5, Shloka # 2:

Bhu is this world. Bhuvaha is the sky. Suvah is the next world. Mahah is the sun. It is by the sun that all worlds are nourished.

Four objects are invoked. They are in the form of four Lokas or known as Adhilokas. The four objects are taken from Adhilokas. So, imagine four chairs.

They are:

Bhu: Bhu Loka (The chair is Bhu and Bhu Loka devata is sitting on it)

Bhuva: Antariksham or Bhuvan Loka

Suvaha: Suvar loka or Swarga Loka.

Mahah: Aditya Loka.

All Lokas function due to grace of Aditya or Sun. Hence it is main Loka. In the Gita too Sun is glorified. The four lokas have been identified. Here, Surya is the Angi. After meditation the Lokas are requested to move on.

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

Bhu is fire. Bhuvah is air. Suvah is the sun. Mahah is the moon. Indeed, it is by the moon that all vitalities thrive.

The next four objects are now selected. They are from field of Devatas. Thus they are:

Bhu: Agni

Bhuvaha: Vayu

Suvaha: Aditya

Maha: Chandra

Why is Chandra Devata Mahah? All other devatas are glorious due to blessing of Chandra Devata. How can Chandra Devata bless Surya? After all Chandra Prakasha is borrowed from Surya? We are discussing about Devatas not physical objects, here. Devatas have powers. Thus:

Aditya presides over Chakshu indriya.

Chandra presides over antahakarana or the mind.

Thus, organs cannot function without the mind. Swamiji says some people in our class can't hear as their mind is elsewhere. You are here but don't hear. Mind, however, can function without sense organs as evident in the state of meditation. Hence Chandra is the Angi and others are Angani.

Chapter # 1, Anuvakaha # 5, Shloka # 4:

Bhu is the Rk. Bhuvah is the Saman. Suvah is the Yajus. Mahah is the Brahman (as represented by the symbol Om). It is by Brahman, indeed, that Vedas thrive.

Continuing the Vyahriti Upasana another four objects from field of Vedas are chosen. Thus, it is known as Adhiveda Vyahriti.

Bhu: Rig veda

Bhuvaha: Sama Veda

Suvaha: Yajur Veda

Mahah: Brahma or Omkara.

Brahma here means Omkara. Omkara has the essence of three Vedas. Omkara pervades all Vedas. All Vedas get glory from Omkara.

Chapter # 1, Anuvakaha # 5, Shloka # 5:

Bhu is prana. Bhuvaha is apana. Suvaha is Vyana. Mahah is food. Indeed, it is by food that the pranas thrive.

This is the fourth and final Vyahrithi Upasana. Objects are chosen from field of Prana hence it is called Adhi Prana Vyahriti Upasana.

Bhu: Prana

Bhuvaha: Apana

Suvaha: Vyana

Mahah: Annam

All pranas function only with food. Without food they become weak. All pranas are glorious until food is available. Hence it is called Adi Prana Upasana.

A total of 16 objects are invoked in Vyahriti Upasana.

Chapter # 1, Anuvakaha # 5, Shloka # 6:

These above mentioned four are themselves fourfold and the four Vyahrtis are each four in number. He, who knows these, knows Brahman. All the devas carry offering unto Him.

This is the concluding shloka. In this manner four Vyahriti's are meditated upon in four fold ways. Four objects are meditated upon in each Vyahriti. Thus, a total of 16 objects were meditated upon. Shankaracharya says, one has to invoke the deities in the same order as prescribed in the Upanishad

With Best Wishes,

Ram Ramaswamy

Bhagawat Geeta, Class 78, Chapter 5, Verses 25 to 29

Shloka # 25:

संन्यासो विमुक्तये शान्तिरस्यै शान्तिरस्यै
संन्यासो विमुक्तये शान्तिरस्यै शान्तिरस्यै 5.25

The seers win the peace of Brahman, their sins attenuated, doubts cut through, the inner sense controlled; they are busy promoting the welfare of all living beings.

Continuing his teaching of Gita, Swami Paramarthananda said, Sri Krishna has been talking about Gyana Yoga in this chapter. Now in shlokas 24 through 26, Krishna is talking about the Gyana yoga phalam or the benefit of self-knowledge. While

talking about Gyana phalam, he also summarizes the various stages of spiritual sadhanas required to reach Gyanam. Shloka # 25 describes these stages. The stages are:

SarvaBhutihita Rataha in the shloka means leading an ethical and moral life. Being interested in the well being of all beings rather being selfish. Through this life I should expand my mind to feel the pain of others as well. Only one who feels the pain of others will not hurt anybody.

Now why do I hurt others? I hurt others because I do not feel anything at all, because I am such a gross human being. I need to sensitize my mind so that I feel the emotions of others. **Psychologists call it the capacity of empathy. It is a fundamental quality that is required. It is the foundation for all other virtues of life. The entire human character is based on this one capacity. I should be able to sense the feelings of other people.** So when the other person is happy I am able to identify and share the happiness and similarly when the other person feels the pain; I should be able to appreciate that feeling and share it. This capacity of feeling others' feeling is called empathy and it is referred to here as sarvabhutihite ratatvam. In this process, initially, I feel the pain of my own family, my wife, my children etc. This itself expands the mind. It continues to expand. A shortsighted person does not sense even his wife's pain. A person with an expanded mind even feels the pain of animals and plants.

In Pathanjali's ashtanga yoga, the first value emphasized is ahimsa or not hurting others physically, verbally or even mentally. This is where our spirituality begins.

Shankaracharya in his commentary says such an evolved person does not hurt others; he is incapable of hurting others, because even as he hurts others, he can

immediately feel the pain of the other and therefore he

withdraws from such an action. Thus, morality or ethics is the first stage, without which moksha is not possible and therefore Sri Krishna says sarvabhutahite ratatvam. Once I feel others' feelings I will spend my life in helping others.

Nishkama karma is natural to such a person with a sensitive mind. Only a gross-minded person will ignore the fellow human being but a sensitive minded person would certainly help other people. He may not be able to help financially or physically but at a minimum he will at the least wish "Oh Lord, let everyone be happy".

By his Nishkama karma and pancha maha yagya, he becomes a **Kshina Kalmasha** or one who is free from papam. What is papam as per Vedanta? Anything that obstructs our spiritual progress is papam. Our very desire for spirituality is due to our punyams. Nevertheless, there can be obstructions in life such as health, family, external situations etc. Nishkama karma will make all such obstacles go away.

Yatatmanaha: means one who develops the necessary discipline. I have to work for spiritual growth. Liberation is not based upon God's will. It is based upon our desire. God is not the one who decides upon liberation of a person. God is not a partial God. I have to make use of Gods grace as my free will. While sunlight is there using solar energy is in my hands.

God's grace is available to all. Some have tapped into it and others have not. Vivekam and Vairagyam do not happen on its own, I have to make it happen. I have to make the effort. The tendency to say, " everything is in his hands" is an escapist one.

Yatatmanaha also means working for qualification or knowledge. In chapter 4 Sri Krishna advises that for this knowledge one has to seek a Guru and shastram.

Rishayaha means a rishi. Once I perform all sadhanas I become a rishi or a Gyani. Even a person living in society can be

rishi. It does not mean every ochre robed swami is necessarily a Rishi.

Chhinna dvaidā means knowledge that is free from all doubts or having conviction in the knowledge. Am I convinced about the teaching? Vedantic knowledge is revolutionary in that it deals with world, the God and me. Am I really immortal? Remember Shankaracharyas shloka of Chiddananda Roopa Shivoḥam Shivoḥam. There should not be an iota of doubt about my immortality.

“You are God” is a very difficult concept to accept.

“ the world you experience is less real than You”, another difficult concept to accept. Do you accept all of them? Conviction comes from reflection and questioning. This process is called mananam. So removal of all doubts is called mananam. Chhinadvaidā means without a doubt.

Brahmanirvanam Labhante: means such a person attains oneness with Brahman. What is attaining one-ness with Brahman? Here there is no physical merger with God. If that were the case Brahman will have to be a separate entity. Vedanta says Brahman is all pervading. Therefore, here merger with Brahman means dropping the notion that I am separate from Brahman due to my ignorance. This is merger.

Summarizing the stages to reach Gyanam:

1. Follow values of life
2. Become pure
3. Take initiative for spiritual growth and this involves acquiring sadhana chatustaya sampathi and guru pra
4. Gain knowledge
5. Gain conviction
6. Merger in Brahman

In this context Swamiji cited an advice:

For saving one family, you can sacrifice a member.

For saving one village you can sacrifice one family.

For saving the nation; you can sacrifice one village;

For the sake of moksha; you must be prepared to sacrifice everything;

Shloka # 26:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.26 ॥

On both sides, the peace of Brahman is there for the self-restrained ascetics, who are released from lust and wrath, and have known the Self.

So the same idea as in the previous shloka is repeated here for further clarity. Here also various stages of spiritual growth are pointed out. The first stage is kamakrodhaviyuktanam. Kamaha means desire for acquisition and krodhaha means anger caused by the obstacle in acquiring things or anger caused by the loss of things acquired. So kama will invariably lead to krodhaha. We also discussed this in detail in the third chapter under shloka 3.37.

And this management of kama and krodhaha is possible when I know a basic principle of Vedanta. What is that basic principle? It is that my happiness does not depend upon what I have but it depends upon what I am. So always focus on what I am, not on what I have. So if this is understood, our worry for yoga and kshema will come down otherwise kama will lead to more and more preservation such that I will have no time for spirituality. Life will be spent on yoga and kshema; yoga here means acquisition; kshema means preservation; in this process only our stress will increase as something or the other in life will always not work out.

We have to manage kama and krodha for getting Vairagyam.

Yatchetasam: means those who have integrated their mind. Mind

is required for the spiritual journey. The mind has to be focused. Unless my mind is focused enough I will not be able to pursue spirituality. The capacity to focus is also known as Samadhi. Satka sampatti is essential so that all my organs cooperate with me in my spiritual journey.

We saw in the Katho Upanishad, wherein Yama dharma raja compared our life itself to a journey; body was compared to a car and the sense organs were compared to the wheels and the mind compared to the steering; and intellect compared to the driver. Only if the car, the wheels, the steering and the driver are all healthy only then can I reach the destination. Similarly, body must be fit; sense organs must be fit; emotional mind should be fit; intellect must be fit; and they should be available for my use and that is called here yata cetatvam. It is an organized personality, an integrated personality. Samadhi Satka Sampathi is the next stage.

Yathi: Means one has to become a Sanyasi. Purpose of Sanyashrama was to be immersed in study of scriptures. He was to have no other duty than study of scriptures. Committed study of scriptures is the duty of a Sanaysi. All people whose priority is spiritual growth are also Sanyasi's.

Therefore, for a Yathi, spirituality is a priority.

Viditatmanam: is a Sanyasi who goes through a systematic study of scriptures for a length of time under a competent Guru.

Brahmanirvanam vartate: means merger with Brahman results from such a study of scriptures. This merger is a cognitive intellectual event. The knowledge of Aham Brahma Asmi occurs. This knowledge can happen both ways. First it happens before death and later continues even after death as well. Before death it is called Jivan mukti and after death it is called Videha mukti. Citing an example, Swamiji says, it is like pot-space merging into total space. In reality there are no different spaces in existence. The one space was as it was

before and after in presence of the body. I am one consciousness, indivisible and all pervading.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.27 ॥

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.28 ॥

Keeping out external contacts, fixing the eye between the eyebrows, and equalizing the in-breath and the out-breath that move within the nostrils;

Controlling the senses, mind and intellect, and free from desire, fear, wrath, the silent sage intent on liberation is eternally emancipated, indeed.

With previous shloka Gyana Phalam is over. With shloka # 26 the fifth chapter is also over. Sri Krishna introduces one more topic before concluding the chapter. He introduces this subject to get Arjuna interested. He now talks about meditation. Chapter #6 also discusses meditation.

Meditation is prescribed for assimilation of Gita teaching. The teaching must enter the subconscious and unconscious mind. Most of our reactions occur from the inner mind. Anger is not a thoughtful action. In life most of our actions are not thoughtful actions. Why did I talk like this? Why did I do this? Why did I use such angry words? It is my inner mind that is causing all this. While the Gita teaching is in my conscious mind, my subconscious is still as of old. Gita teaching has not yet penetrated at this deep level, hence the cause of my anger. So Gita has to penetrate into my inner personality. This way all my actions will be based upon Gita. So Gita has to mix in just like mixing sugar in coffee.

Sometimes while sugar has been added it has not been mixed. So also with Gita, it has to mix into our deepest level of thought.

So, Sri Krishna is going to talk about meditation, as a means of assimilation. Gita has to penetrate deep into you. Currently, this knowledge is not accessed. Meditation helps in assimilation of this knowledge. Sri Krishna describes the process and result of meditation in chapter 6. Here he briefly touches upon it.

Sitting in a proper posture, evening out the breath, he regulates his mind. The eye should be focused between the eyebrows and withdrawn from the mind. This removes all sense objects from the mind. Don't think of external objects during meditation.

Shloka # 28:

Meditation is to be performed with all organs withdrawn from external world. Get rid of all emotional disturbances. One should focus on moksha alone. In this stage the teaching is assimilated.

Shloka # 29:

सर्वगतोऽहं सर्वभूषणः सर्वभूषणोऽहं सर्वभूषणः
सर्वभूषणोऽहं सर्वभूषणः सर्वभूषणोऽहं सर्वभूषणः 5.29

He attains peace knowing Me, the partaker of sacrifices and penances, the supreme Lord of the whole world and friend of all living beings.

The object of meditation is to meditate on “ me” or God the ultimate lord of creation, who is located in the heart of all beings. Meditating thus, you will attain shanti.

Take Away:

1. Empathy or feeling for others is a foundational

requirement for a seeker. It is the foundation for all other virtues of life. The entire human character is based on this one capacity. Do you feel your wife's pain? Do you feel your children's pain? You have to develop empathy.

2. Meditation is recommended for assimilation of Gita teachings. This way the teachings enter deep into your subconscious mind.

With Best Wishes

Ram Ramaswamy

Taitreya Upanishads, Class 9

Homa sadhana (Fire rituals) students ask for fourfold prayer

1. Dhana prapthi; asking for prosperity primarily meant for dharma for completing karma yoga
2. Chitha sudhi prabthi; purifying the mind; this is described as deivi sampth in Baghawat Geeta.
3. Gyana prapthi
4. Sishya prapthi; share the knowledge by sharing with the next generation;

Money should lead to purity; purity should lead to knowledge; and knowledge should lead to teaching.

Fourth Anuravaga (Continued)

May students come to me. May students come to me with varied interests. May students come to me with intelligence. May

students come to me with sense control. May students come to me with mind control. May I be well known as a teacher among the people. May I be the greatest among the wealthy. Oh Lord! May I merge into you. Oh Lord! May you merge into me. Oh Lord! May students come to me from all directions. May students come to me just as waters rush downwards and just as the months rush towards the next year. Oh Lord! You are like a rest house. Reveal yourself until me and enter into me

In this verse, the seeker is praying for shishya prapthi so that he can share his knowledge.

Brahma means vedas and chari is the one who has a disciplined life; one who is not concerned about sthula sareeram but strives for vedic knowledge; Brhamachari primary meaning is a dedicated student, not necessarily a bachelor.

The seeker is praying for students with varied interests. There are three types of students:

1. Mandha students: Stem of like plantain stem – one who is difficult to light up,
2. Madhyama student – like coal, can be lit after an extended time
3. Uthama student – like camphor; easy to light up.

Bha – light of knowledge; ratha – revel; Bharatham is reveling in the light of knowledge. The seeker is praying for students with sense control and mind control. The seeker is praying for wealth so that he can provide for the students who come to him for education. The one who spends for Saraswathy (Knowledge) should not worry about Lakshmi (Money).

The seeker is praying for jivatma paramatma aikyam, similar to the river merging into ocean. Not only the river merges into ocean, ocean also merges with the river. This is why the river water before the point of merger is salty.

Each manifestation of god is like a branch of Eeswara similar

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.

Continuing his teaching of Gita, Swami Paramarthananda said, from shlokas # 13 to # 21 Sri Krishna has been discussing Gyana yoga, which is the central theme of this chapter. This Gyana yoga concluded with shloka # 21. Now, the next two shloka's # 22 and 23 respectively deal with the mental preparation required for Self Knowledge. Shloka # 24 onwards Sri Krishna discusses the benefits that one gets from Self Knowledge. While Sri Krishna discusses a variety of mental disciplines, now he is discussing two specific disciplines.

In Shloka # 22, Sri Krishna says, a spiritual seeker has to know about the existence of the basic human problem called Samsara and he should try to get out of it. All sense objects when contacted by sense organs can give pleasure and pain. And Sri Krishna calls all those pleasures born out of those sense objects as samsparsahaja bhogaha. All these pleasures are born out of contact between sense organs and sense objects. Mere presence of sense organ or a sense object does not provide pleasure. Both have to come in contact with each other. When the word sense object is used it also includes living beings. We also develop emotional contacts. Thus, all objects and situations are known as Vishayaha. While all these pleasures are wonderful they also bring along with them some pain as well.

Shastras define three types of pain. They are: 1) pain from acquisition, 2) Pain from preservation and 3) Pain from loss.

There is no such thing as pure joy as all have dukha along with it. The reason for this is that all contact born pleasures have a beginning and an end. With arrival one gets pleasure but when they depart they leave pain. All objects are a mixture of pleasure and pain.

So, what can we do about it? There are two options says Swamiji.

Option # 1: If I possess the object I should have the capacity to face the pain coming from it as well. It is when I am not prepared for it that I get pain.

Option # 2: Renounce the object. However, when one renounces, emptiness and loneliness sets in. I have to face the emptiness without the object. It is due to this emptiness that we run after objects. When I have a lot work, I complain. When I don't have any work also I complain. When I have things, I get pain from them. When I renounce objects, I feel empty.

Thus, we have two solutions.

- I should decide not to possess anything. I will still have the desire for saying you are mine or I am yours. However, with this decision, I will have to face loneliness. Here I must discover fulfillment in myself. If I discover it, it is the alone-ness or advaitam. I learn to be happy with myself as I discover poornatvam.
- I like to have everything including a wife. We have to remember that all possessions will give pleasure but also give pain. Here one should have the mental strength to withstand the pain. One has to develop the strength to face pain.

If above two solutions do not work for you then you will have problems. We have to pick one solution.

How to discover the poornatvam or inner strength? For both scenarios there is only one solution and it is called Self Knowledge. Self Knowledge gives us two faculties. 1) You will be able to give up objects and 2) You will have strength of mind to face the pain.

Citing an example, King Dasharatha and Queen Kaushalya got Rama for a son after a lot of Yagas. Yet, when Rama had to go

to correct the world. Then, I will try to change the world. That is the reason you see changes in fashion often. So, my rationale for understanding the world is wrong. **I cannot change the world.**

Problem is not with the world. It is in me. Once I know it, immediately, I change and transform. When I look at the world through the spectacles of attachment and aversion, I am living in a private world of mine and therefore I am constantly affected. However, when I remove the raga-dvesha spectacle, I live in the objective world of God, which is neither a source of sorrow nor a source of joy;

The wise person is not affected by joys or sorrows. The world is seen as a creation of God. Until this realization dawns Vedanta will not work.

Vedanta requires objectivity. Thus, from jiva srishti we have go to ishvara srishti; from ishvara srishti alone we can go to asrishti, that is the Absolute. Another way of saying it is: from my creation to god's creation to no creation. "No creation" is the absolute wisdom.

Sri Krishna says you have to work all your life to work out Raga and Dvesha. It is a life long project.

In chapter 3, Sri Krishna says, Raga and dvesha cannot be completely be wiped out. You can only manage and control them. Even if they rise they should not enslave me. One who can control raga and dvesha before death he is a master of himself. Such a master is called a Yuktaha. So, learn to manage my self that is the body mind thought complex. Emotional sanity is a prerequisite for Vedantic knowledge. Sri Krishna says only such a person is a human being. One who does not have self-control he is like an animal. Only such a person can progress inwardly.

Therefore, learn self-management or Raga Dvesha management. Self- knowledge can occur only in intellect. For this the

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