

# 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! Mat you merge into me. Oh Lord! Mat 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 parying 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 to the tributaries of a great river. By dipping in any tributary of the river, we purify our body; similarly, by worshiping any of the form of the lord, you are purifying your mind. Physical purity is obtained by dipping into river; mental purity is obtained by remembering the Lord. This is nothing but worshiping the Lord.

The prayer is concluded asking for students:

- Just as the water gushes through the slope, students should come to me
- Just like each month is rushing towards next year, students should come to me from all directions.

By comparing Lord to a rest house, the seeker says when we are frustrated with our pursuit of gyna, Bakthi and devotion will help us overcome the frustration. Surrendering to the Lord is the solution when one is overwhelmed by frustration.

There is no physical movement in jivatma paramatma aikyam,

because Bhagavan is not away from me. Merger into Bhagawan means dropping the notion that Bhagawan is away from me and with the clear knowing "Aham Brahma Asmi"