

Baghawat Geeta, Class 96: Chapter 6, Verses 35 to 37

Greetings All,

Shloka # 34:

मनो हि क्लृप्तं क्लृप्तं क्लृप्तं क्लृप्तं क्लृप्तं क्लृप्तं
मनो हि क्लृप्तं क्लृप्तं क्लृप्तं क्लृप्तं क्लृप्तं क्लृप्तं 6.34

The mind is indeed fickle, O Krishna! a tormentor, powerful and hard. I deem its control as extremely difficult as that of the wind.

Continuing his teaching of the Gita, Swami Paramarthananda said, in the first part of Chapter six Sri Krishna has completed his discussion of topic of meditation. This topic has four parts to it. They are the general disciplines to be followed before meditation (Bahiranga Sadhanani), specific disciplines (Antaranga Sadhanani) to be followed before meditation (Dhyana swaroopam), the actual process of meditation and finally benefits of meditation (Dhyana Phalam). After completion of this topic, Arjuna asks a question about obstacles to meditation. Scriptures discuss four types of obstacles. Arjuna, however, mentions one of them namely the wandering nature of the mind. With a wandering mind it is difficult to focus during Vedantic meditation. Mind should focus, but it does not. This is known as Vikshepa or chanchalatvam. This was discussed in shlokas 33 and 34 respectively. Arjuna says, I have the mental steadiness to receive your teaching but I am not able to retain it. Arjuna is a Madhyama adhikari. In such a person Gyana Nishta does not take place. What should I do? This mind is a slimy thing. I am not able to control it. In shloka # 34, Arjuna cries out to Sri Krishna, saying the mind wanders. It goes where it wants not where I want it to go. Its disturbance gets passed on to

my sense organs as well. In a disturbed mind, the hand, feet, and other organs are agitated and move. This transfer of disturbance to sense an organ is known as Pramathi. Pramathi is a nature of the mind.

The disturbance of mind is also very strong. I thought I was the master; I now realize I am only a helpless servant. Mind even overrules the intellect. Even arguing with the mind does not help. The mind gets stuck on a topic to its liking. Its hold on external world, Anatma, is very strong. Unless I pull the mind from anatma how can I channel it towards the atma? An extrovert mind cannot perform Atma dhyanam. I find it difficult to discipline my mind. Mano jayah is biggest victory in life, per scriptures. I need your help. In shloka Sudushkaram means very difficult to control.

Shloka # 35:

मनसो ह्यनमया शक्तो मनोहरा न विदुः

मनसो ह्यनमया शक्तो मनोहरा न विदुः

मनसो ह्यनमया शक्तो मनोहरा न विदुः 6.35

Doubtless, O hero! The mind is difficult to control and fickle. But by means of practice and detachment, son of Kunti! It may be held in check.

Sri Krishna said:

Here Sri Krishna presents the remedies to Arjunas problem in shlokas 37-39. It is also known as Vikshepa Parihara. Vikshepa is extroverted-ness of mind while parihara means its remedy. Sri Krishna tells Arjuna his problem is not unique. It is a universal problem. That is the reason it is addressed by the shastras. First, one has to acknowledge the problem, and then the solution comes.

Sri Krishna says while handling the mind is difficult, it is not impossible. He presents two methods to overcome the mind

problem. They are:

1) Abhyasa and

2) Vairagyam.

What is abhyasa? Abhyasa means practice. We should remember the mind dwells on anything it has an interest in without distraction. Thus, while reading a novel one can get so engrossed in it that one forgets time. In this case the mind is able to focus fully & effortlessly. We as humans do have the ability to concentrate; the question is concentrating on what? How to develop an interest in the field? By learning of its value says Swamiji.

Thus, interest leads to love; and love leads to concentration. This is called viveka abhyasa and leads to Nithya-Anithya viveka.

And how do you develop a value; only by trying to understand its superiority; and this process is called viveka abhyasah. One sees the superiority of something by repeatedly reading about it; talking about it; sharing it; you develop a value for it; it is called nitya anitya vasthu vivekah. So develop healthy habits by knowing the greatness of dharma, by knowing the greatness of moksha. This will lead to developing an interest in dharma and moksha; and this is called viveka abhyasah. It is all about the study of scriptures. Scriptural study initially talk about the superiority of God and how depending upon God is the only worthwhile thing in life; and how dependence on any other unpredictable factors in life is going to be risky.

The more I understand that dependence on unpredictable fluctuating factors is unintelligent, and dependence on the predictable and infinite God alone is worthy in life, means I am in the right path.

One learns to move from World dependence to God dependence to

Self -dependent.

World is highly fluctuating as such risky. Sorrow is because of dependence on something. What is Nithyam and anithyam, one has to learn from shatras. We learn God dependence is good. My life style changes depend on God more. Religious life is God dependence. God dependence is considered Shubha Vasana.

You live among perishable? Citing an example, suppose there is a cardboard chair. You can do a lot of things with it except you can't sit on it. The only chair you can sit on is God dependent.

So sitting on a strong chair is viveka; coming out

of the weak chair is vairgyam. Giving up of emotional dependence, giving up of that weakness is called, vairagyam. Another way of presenting it is to say drop the attachment.

People say Vedanta is dry but once you get into it is very juicy.

Shloka # 36:

[illegible]

I hold that for the man whose self is uncontrolled, Yoga is hard to achieve. On the contrary, it can be won by him who has disciplined it by employing appropriate means.

So the same idea Krishna is clarifying further. Viveka and vairagya are only the two methods by which the mind changes its interest from the perishable to

the imperishable. It changes its interest from something fake to something real. And if that mind has not practiced viveka and vairagya; such a mind is called asamyatatma mind;

Atma here means mind; asamyatam means not channelized;

channelized from the perishable to imperishable; from the unhealthy to healthy; from artha kama pradhana to dharma moksha pradhana.

In shloka, atma means mind. For such a person, without control of mind, meditation is difficult.

Whereas when you have got interest for something your mind will be only dwelling upon that; whatever I love, the mind effortlessly dwells on that; pasyan, srinnvan, sprrsan jignan; it will think of that only; similarly when I have got a value for that; the mind will naturally run towards that.

When I have high value for spirituality mind runs towards it. One becomes like a new mother who has given birth to a child. A mother's mind is always on her newborn baby. A mother values her child. So, also does the person who has discovered a new value in life.

Thus, one with Viveka and vairagya, will have a mind without distractions and he will be able to perform Vedantic meditation. One who has disciplined his mind through viveka and vairgyah should read the scriptures, dwell upon the basic teachings of our scriptures, and understand how from world dependence one moves to God dependence and then to self-dependance. He should see the abstract benefit of scriptural knowledge. Sri Krishna says, have whatever you want but depend upon Ishwara.

Shloka # 37:

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Arjuna said:

What fate, Krishna! is in store for the lax practitioner of Yoga whose mind is rich in faith but who fails to reach

perfection in Yoga?

With previous shloka Sri Krishna concludes his answer to Arjuna's question on how to handle a restless mind. What is the solution? Solution is viveka and vairagya, which means developing an interest in the object of meditation; which is possible only by reading those books which talk about the glory of those objects; and also through satsanga; having friends who have got such values.

Satsang is very important. Shankaracharya says the following about Satsang:

satsaṅgatvē nissāṅgatvaṁ;

nissāṅgatvē nirmōhatvaṁ |

nirmōhatvē niścalatattvaṁ

niścalatattvē jīvanmuktiḥ ||

Nissangatvam means Vairagya.

The Satsang's values also come to you. Thus, your values change. Anything you get addicted to, you find a way to get out of it. Satsang helps with our addiction. Instead of Viveka the word abhyasa is used in shloka. With Chapter # 6 topic of meditation is over. Now Arjuna asks a question. He is pessimistic about managing his mind. This pessimism is also a human weakness. Sri Krishna says faith in one self is very important. In the beginning of the 6th chapter, Krishna said never look down upon yourself; never be diffident; because if I do not have self-confidence; atma kripa is not there. Arjuna's question is, will all the sadhanas that I have performed in this life be wiped out in next life and do I start anew?

Shlokas 37, 38 and 39 are Arjuna's pessimistic questions. Those who struggle in spirituality are called Yoga Bhrashta. Failure comes only to those who attempt. What happens to them

in next birth?

Yoga bhrashta is described as one who has fallen from spirituality. Chalit manas means he has fallen. He fell due to lack of insufficient effort. Effort was not enough due to many obstacles. Obstacles are of three types. They are:

- Supernatural;
- Surroundings; and
- One Self, such as ill health etc.

Even though he could not put in enough effort, he was sincere. What happens to him? He could not obtain moksha despite his sincerity. To be born a human being with interest in spirituality and being able to pursue it requires a lot of punyam. So, what happens in his next birth? Arjuna explains his pessimism in this shloka.

Take away:

1. Viveka Abhyasa and Vairagyam are essential for control of mind.
2. Control of mind is difficult. Mind likes to focus on things it likes. Thus, we can get absorbed in a novel or a movie we like. The mind has to develop a liking for Vedanta. Over time the mind will come to love Vedanta. It will then be able to focus on the teachings.
3. Satsanga is also important to bring about Vairagyam.

With Best Wishes

Ram Ramaswamy

Taitreya Upanishad, Class 28

Greetings All,

Chapter 2, Anuvakaha # 2, Shloka # 2.

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made up of Prana. With it this is filled. This (pranamaya) is of the same form as the previous. Its human form is exactly as human form of the former. Of that, Prana is the head, vyana is the right side, apana is the left side , akasa is the trunk, earth is the tail or the support. About this also there is the following Vaidika verse.

We are in the middle of anuvakaha #2 of chapter # 2 in which panchakosha viveka topic has been started. Annamaya was introduced as the Atma and the body is taken as our Atma. Upon this annamaya (one's body) one has to perform Virat meditation. Through this meditation we recognize that annamaya does not exist separate from annam. **It is very similar to the concept that a wave is not separate from the ocean. We create the separation by attributing reality to the wave.** Once we create this separation in attribute then the birth and growth of the wave makes us happy while its death makes us sad. The wave itself does not have any powers. The power to disturb me (with joy and sorrow) is given by me to the wave. I gave the wave more power than it deserved. **The ocean alone is the reality; it alone is, was and will be.** There is no wave. The more I shift my attention to the ocean the lessor will be my wave abhimana or identification with wave and it cannot upset me. **Once I get the vishwaroopa darshanam of the ocean, then I see only the ocean.** Samashti (macro) upasana reduces Vyashti (Micro) abhimana. Anna upasana reduces annamaya abhimana. After practicing this meditation for a length of time then one

moves to the next step.

This process of meditation is like plucking a ripe fruit. Before ripening it is difficult to pluck a raw fruit; the plucking leaves tears on the tree and the fruit. Wait for it to ripen. So, practice anna-aikya upasana for some time to reduce the abhimana. Effectively you should be ripe enough through meditation to go to the next step. Now we move to the next Kosha known as Pranamaya.

Now, pranamaya becomes the Atma while annamaya becomes a kosha or anatma. Annamaya becomes a Karyam. Anatma is always a product. Whatever is a product is only a nama and roopa. A substance cannot be produced. Law of conservation of energy means energy cannot be produced or destroyed. Thus, Karyam is only a nama and roopa. Therefore, anatma is called mithya as it depends on something else. Non-substantial pot is nama and roopa and it depends upon clay. So also annamaya depends upon annam. **Anatma has only a borrowed existence;** it does not have its own existence. As such it is as good as non-existence. Therefore, pot does not exist. There is only clay and nothing called pot. This is known as Pravilapanam or the intellectual denial of the existence of pot.

Where is pranamaya obtained? It obtains in annamaya kosha. Annamaya is the container while pranamaya is the content. Annamaya is the Deha while pranamaya is the Dehi.

Annamaya container is filled with pranamaya atma. Pranamaya becomes anatma only after one moves to manomaya.

Annamaya is the solid body or manushya akara. Pranamaya is the energy body. Pranamaya does not have an intrinsic shape of its own. It is like water. Water does not have its own shape. Shapeless water assumes shape of the vessel. The container shapes the content. Therefore, pranamaya is also manushya adhara. How long will it retain this shape? As long as the body exists it retains that shape. Upon death Prana will not

have purusha akara. Its next shape will depend upon the next body it enters.

How did it get the manushya shape? In keeping with human shape of the annmaya, the container, the content is also shaped.

What are the five factors of pranamya? The head, the right side, the left side, the trunk and the tail.

Corresponding to the five factors Pranamaya has five features. They are: Prana, apana, vyana, samana and udana. Of these five Prana, the life breath is the most important one as such it corresponds to the head. Vyana is the right side and deals with circulatory system that transports nutrients to the body. Apana is the left side dealing with waste clearing system. Akasha or Samana is the middle or trunk. Samana is the digestive system of the body. Udana is not discussed as it activates only at death and is known as the reversing system. The tail, the lower part of body is Prithvi devata that retains the Prana Vayu in the body. Prithvi is connected to our Prarabhdham. Once our prarabhdhams are complete Prana leaves the body. In Pranamaya also there is a Samashti Prana Upasana. The following Rig mantra deals with this upsana.

Chapter 2, Anuvaka 3, Shloka # 1:

Through Prana, the gods (indriyas) live and so also do men and animal kingdom. Prana is verily the life of beings. Therefore, it is called universal life or life of all. Those who meditate on Brahman as Prana come to live the full span of their life. Prana verily is the life of beings. Therefore, it is called universal life or the life of all.

(Note: As per Swamiji, this shloka # 1 in our book extends to the first line of shloka # 2 in anuvaka # 3, as well. Looks like Swamiji's book are different from ours.)

With this Rig mantra we are entering anuvaka 3. The Rig mantra ends at Tasyaisha Eva Sharira....Purvasya.

Vedas originally did not have punctuations, as they were not a written text. However, with them now in writing, punctuations have appeared.

Pranamaya is a product of Samashti Prana or Hiranyagarbha or Sutra-Atma. Prana pervades whole universe. When an animal is killed annamaya is merged in samashti annam and pranamaya is merged in Samashti Prana. Samashti Prana is Sthithi Laya Karanam. All animals survive because of Samashti Prana. At death Prana goes out and Vayu does not come in.

Glorification of Prana:

All animals survive only due to blessing of Samashti Prana. Disturbance in Pranic energy can cause disease. Surya Devata is abode of Samashti Prana. Sun's rays are considered Pranic energy. Therefore life of a being is a blessing of Hiranyagarbha. Worship of sun during sandhyavandanam changes our pranic energy. Samashti Prana is called Sarvayushma , the life span of every being.

Now the Upasana is discussed. There is no Vyashti Pranamaya separate from Samashti Pranamaya. It is similar to concept of a wave that is not separate from the ocean. It is only a Nama and Roopa that disappears. Therefore, death is not a tragedy.

There is a Marana Mantra or death mantra usually chanted at time of death. The mantra says, let Virat Prana merge into Samashti Prana and so on. It is like a river merging into the ocean. Death is a scared event of going back home. Abhimana of Vyashti Pranamaya comes down through this meditation. The meditation is called Pranamaya, prana aikya upasana. Samshti Prana is called Prana Brahma. It is an upsana on Vyashti pranamaya.

What are the benefits of this meditation or Phallam?

Benefits of Sakama Upasana are: Whosoever practices this upsana (sandhyavandanam includes it), they get a full life or

long life as Prana is favorable to them.

Benefits of Nishkama Upasana are: Chitta shuddhi and Chitta Vishalata. In such a person, respect for life increases. Ahimsa becomes natural to him. Vegetarianism comes naturally to him. Pranamaya abhimana comes down. Abhimana tyaga is a benefit.

Only when you dis-identify from Pranamaya can you go to the next step of manomaya.

Chapter 2, Anuvaka 3, shloka 2:

Of that former annamaya, this pranamaya is the atman. Different from this pranamaya-self made up of pranas, there is another self constituted of the mind. With that self made of mind, the pranamaya is full. This is also of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva –Vada is the tail and support. There is the following Vaidika verse about it.

Until now Pranamaya was atma. Really speaking Pranamaya is also not atma. Atma is something other than Pranamaya. This atma is within Pranamaya and is called Manomaya. With this, now, Pranamaya has become a Kosha or an anatma.

Take Away

1. A wave is not separate from the ocean. We create the separation by attributing reality to the wave.
2. The ocean alone is the reality; it alone is, was and will be.
3. Once I get the vishwaroopa darshanam of the ocean, then I see only the ocean.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 95: Chapter 6, Verses 32 to 34

Greetings All,

Shloka # 32:

सर्वस्यैव हि भूतानां कृपायां न भेदः ।
सर्वत्र समं भूतानां कृपायां न भेदः ॥6.32॥

Arjuna! He, who sees alike pleasure or pain in all beings, on the analogy of his own self, is deemed the supreme Yogin.

Continuing his teaching of the Gita, Swami Paramarthananda said, with this shloka Dhyana Phalam is completed. In these 32 shlokas of chapter #6, Sri Krishna talked about general disciplines to be followed before meditation (Bahiranga Sadhanani), specific disciplines (Antaranga Sadhanani) to be followed before meditation and finally Dhyana swaroopam, the actual process of meditation or dwelling on the teaching. The final topic Dhyana swaroopam is also the Dhyana Phalam. The benefit of this vedantic meditation is that the knowledge gets totally assimilated in the personality. It transforms the core personality. Due to this my attitude, towards people and world experiences, goes through a big change. This change is due to Vedantic meditation. Now, the world does not unsettle me anymore. World does not determine if it unsettles me; it is I alone who determine this. Vedanta makes the world incapable of disturbing me. This change of attitude is due to change in understanding of the world and myself.

Thus, through **shravanam and mananam, one gets Gyanam; through nidhidhyasanam, one converts gyanam into gyana nishta.** Elaborating, Sri Krishna points out the benefits of Nidhidhyasanam as:

- One obtains samadarshanam,
- One reaches the highest ananda,
- Devotion towards the Lord reaches its peak,
- Universal compassion arises

These are all the benefits of nidhidhyasanam; which is otherwise called jivanmukti; I am no more under the tyranny of the world and its people. And this inner psychological freedom is jivanmukti phalam. Thus four topics have been completed in the first 32 verses; bahiranga sadhanam; and antaranga sadhanam; dhyana svarupam and dhyana phalam.

Shloka # 33:

ॐ नमो भगवते वासुदेवाय

श्रीकृष्ण उवाच ॥ यो योगोऽयं योगोऽयं योगोऽयं योगोऽयं

योगोऽयं योगोऽयं योगोऽयं योगोऽयं योगोऽयं 6.33 ॥

O Krishna ! Of this Yoga, elucidated by You as consisting in sameness, I do not see firm certitude, the mind being fickle.

The fifth topic is now introduced with a question from Arjuna. It starts from shloka # 33 and ends at Shloka # 36. The topic is obstacles to the practice of meditation and their remedies. Scriptures mention four types of obstacles in Manduka Upanishad. Gaudapada dealing with them talks of Mano-nigraha or discipline of the mind. If mind is undisciplined the Vedantic study remains intellectual. Mano-nigraha is prescribed for certain people; one's who study and understand Vedanta but whose mind is not disciplined. When should I incur mental discipline? When I study Vedanta and Vedanta remains in one corner in my day-to-day life while my emotional problems continue. There is a gap between what I know and what I am. My problem is not knowledge but lack of mental discipline.

Vedanta says such a person needs mano-nigraha. And since many people face this problem, shastra discusses mano-nigraha as a discipline to be practiced after the study of Vedanta.

Why do some people have this problem and others don't? Shastra says qualifications for studying Vedanta known as Sadhana Chatushtaya Sampathihi have been prescribed. For people who are qualified, mano-nigraha is not prescribed. For those who are not qualified but still study Vedanta, they need to perform Mano-nigraha. Sri Krishna knows Arjuna has this problem hence he prescribes it. Arjuna confesses he has this problem as well.

In Mandukya karika, in the name of mano-nigraha, Vedantic meditation is prescribed, and the karika mentions four obstacles. Sri Krishna does not deal with all the four obstacles here. However, I thought, I will just briefly mention them. They are: layah, vikshepa, kashaya and rasasvada. These are the four obstacles, which stand between my meditation and me.

Explanation of the four types of obstacles is:

1. Layah: Layah means the dullness of the mind or sleepiness of the mind. This is a universal complaint when we sit for meditation. So sleep is a common problem and it is tamas dominant.
2. Vikshepa: Indicates an overactive mind. It makes the mind wander.
3. Kashaya: Mind is non-functional. It is between dull and active. Shock, trauma, separation etc., can stun the mind into this state. Extreme happiness can also cause this state.
4. Rasasvada: Pleasant feeling felt during meditation. It is not atmananda or Brahmananda. It is a condition of joy at quietude. The difference is brahmananda is enjoyed at all times while rasasvada is only present during meditation. Don't be enamored by this state. It can be

addictive. It is an obstacle to meditation. In this state if somebody disturbs your meditation, you get upset.

Gyani's pleasure is in pashyan srinvan, sparshan, jignan; therefore rasasvadaha, enjoying meditation pleasure is an obstacle.

What can one do about rasasvadaha? Instead of enjoying the pleasure, you have to dwell upon the teaching; which says you are ananda; not only during meditation, but also during an active life.

So these are four obstacles and what are the remedies?

Gaudapada himself says: the sleep should be countered by two methods; one is removing the cause of sleep and also by practice.

1. Following are causes of Laya.

- Over eating and then meditating; or Bahu Ashnan.
- Upset stomach or Ajirna.
- Sleep deficit or Nidra Sheshaha.
- Mind not habituated to meditation or abhyasaha.

Pavlovian association of mind; Mind should not go to sleep during meditation. The mind associates closing the eyes and withdrawal from the activities with the sleep alone. Therefore in meditation when you do all these things; mind thinks, Oh he is going to sleep sitting; the mind has to be trained; and the mind should know that this is the time of meditation; So by abhyasah the mind learns. This is the method of remedying the problem of sleep.

3. Vikshepa: Here too practice of Vairagyam is recommended as remedy. Sri Krishna discusses Vairagyam at a later stage when we will also get into it.
4. Kashayaha: Anger, jealousy, suppressed emotions. One is not aware of these emotions. In loneliness they surface

such as while at an Ashram. Guadapada says let the steam out and release the emotions.

5. Rasasvada: By proper discrimination or understanding that this pleasure is conditional. I should remember that I am poornaha all the time.

Shloka # 34:

मनोमनो मम मनो मन्त्रो मन्त्रो मन्त्रो मन्त्रो मन्त्रो मन्त्रो
मन्त्रो मन्त्रो मन्त्रो मन्त्रो मन्त्रो मन्त्रो मन्त्रो मन्त्रो 6.34

The mind is indeed fickle, 0 Krishna! a tormentor, powerful and hard. I deem its control as extremely difficult as that of the wind.

The hyperactive mind is intense in my case, 0 Sri Krishna, says Arjuna. It makes other organs turbulent as well.

The mind is like a churning rod. When mind is active mouth becomes active, talking and eating; eyes become active without concentration and wanders; legs walk up and down.

When mind is disturbed it disturbs all indriyanis. Mind is very powerful. Mind does not obey nor follow the intellect. Normally intellect drives the mind.

Citing an example: initially the coffee drinking is intellectual. Later body demands it and even later this can cause withdrawal symptoms, when you stop coffee. While you wish to withdraw from coffee, your mind does not. This is the split personality every Vedantin goes through. This re-orienting the mind or vasana is a painful affair. It is like stopping drinking of alcohol. Remaining sober is painful. Vedanta considers us drunk from our many habits. It requires time and effort to withdraw from our ingrained habits.

Arjuna says I find it difficult, like controlling the wind. 0 Sri Krishna, You have to help me.

Take away:

1.Through shravanam and mananam, one gets Gyanam; through nidhidhyasanam, one converts gyanam into gyana nishta.

2.Nidhidhyasanam is also called jivanmukti. I am no more under the tyranny of the world and its people. I achieve inner psychological freedom.

With Best Wishes

Ram Ramaswamy

Taitreya Upanishad, Class 27: Chapter 2, Anuvagha 2

Chapter 2, Anuvakaha # 2, Shloka # 1.

All beings that exist on earth are born of food. They, hereafter, live by food; again, they ultimately go back to it and merge to become food. So, verily, food is the eldest of all creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food. From food all beings are born, having been born, they grow by consuming food. Food is that which is eaten by the beings and also that, which in the end eats them; therefore, food is called annam.

Continuing his teaching of the Upanishad Swamiji refreshed our

memory about last week's class. In Anvakaha # 1, shloka # 4, of Brahmananda valli, in Chapter 2, annamaya was introduced. The Physical body and its five elements were also introduced. Purusha means physical body. Physical body is introduced as the Atma in the beginning. We travel through each of the five Pancha Koshas in our mind. At first Annamaya is treated as Atma, our goal. The body has five parts such as the head, the left side, the right side, the trunk and the hind side.

Then in Chapter 2, Anuvakaha 2, shloka # 1, we were introduced to the Rg Mantra. It says Annam is the material cause of annamaya. The physical body is born from the physical universe. The external world, in a modified form, becomes the physical body. Karya and Karanam sambandam exists. Annam is the microcosmic (Vyashti) and Annamaya is the macrocosmic entity (Samashti). Both are of the same material. The word Pragya means Annamaya Atmas. They come out of annam and go back to annam. Upanishad wants us to meditate on Karana annam, the Macro entity. Upanishad now glorifies annam as it is the entity that is meditated upon.

Glorification of Annam:

First glory: is that it is Karanam or Karanatvam.

Second glory: Is that Karyam is inherent in Karanam. Thus, gold pervades all ornaments. So also, Karanam pervades all karyam. Annam is Sarvagatham, also known as Brahma, the all pervading. This is also called Brahmatvam.

Third Glory: Since annam is Karanam it must have existed before arrival of annam. Thus, again, gold existed before ornament; Clay existed before pot and so on. Therefore annam is eldest to all annamaya atmas hence it is called Jeshtam. Generally, elder brother is respected. This is Jeshtatvam.

Fourth Glory: Annam is called Sarva Oshadham. Osha means fire or Agni. There are two types of Agni. External Agni and internal agni (Vaishvanara agni).

If hunger is not quenched it burns your stomach. Swaha in mantra is used as offering to Agni. If food is not offered stomach lining will be eaten up, causing ulcer. The ulcer is caused by Hunger fire. Food is that oblation that quenches the internal fire. Food is inner fire extinguisher or Jatharagni. In the word Oshadham, the dham means quencher in all living beings. Therefore, annam is sarva Oshadham. Thus, Sarva Oshadatvam is fourth glory.

Upanishad says meditate on annam brahma with all these glories.

Now, how to visualize this all pervading annam? My vision is limited. How can I visualize the cosmic annam? Here, I need a symbol of the Virat Annam or an Alambanam. India is saluted through its flag. The flag symbolizes India. You visualize the nation in the flag. Therefore, visualize the virat on your own physical body. Virat Annamaya is your own body. Teacher says, "Vishwa virat aikyam upsana Kuru". Now, what benefit do I get from this upsana? Two types of benefits are indicated.

1. Material benefit accruing from Sakama upsana. Meditator gets material benefits. He will get plenty of annam. He will not starve. This benefit comes to all meditators.
2. Spiritual benefits accrue to a meditator who performs Nishkama Upasana. Narrow minded, divisiveness, goes away. The mind expands. Since you see the annam as Brahman it gives you Gyana Yogyata Prapthihi.

Annam is eldest among all material things. All beings are born out of annam. All bodies grow due to annam. It is the Sthithi Laya Karanam. Annam is derived from the world.

The word Adha means eaten and Atti means to eat. Annam is eaten and it is also the eater. Explaining this further, when we are growing we are eating from material coming from earth that is converted to food. After death, body is buried or cremated and it goes back into earth. Thus, the Earth gives us

food for the body and it is also the eater of the body. Therefore, entire world of matter is called annam.

Chapter 2, Anuvakaha # 2, Shloka # 2.

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made up of Prana. With it this is filled. This (pranamaya) is of the same form as the previous. Its human form is exactly as human form of the former. Of that, Prana is the head, vyana is the right side, apana is the left side , akasa is the trunk, earth is the tail or the support. About this also there is the following Vaidika verse.

Annamaya and annam are essentially the same. Matter that is outside of annam and inside of annam are the same. Fire, air, water, space and earth, the Pancha Bhautikam, or matter, are in both. Thus, there is no death for body. Physical body remains Pancha Bhautika before and after death. When wave is destroyed it remains as ocean. There is only a temporary vision of separation. Wave is a temporary appearance. **Destruction means existing in some other form. Fear of death is born out of delusion and over identification with form.** The variation of form varies in nature. Everybody ages with time. After death also the body exists but in a different form. The more I meditate on total content (Fire, water earth etc.) then I am focusing on content only. Nama Roopa Drishti causes fear of death. The stronger the ego is the greater is the fear of death. Once my abhimana becomes weak there is no fear of death. **When the wave identifies with water, it is not worried about wave death.** Deha abhimana is loosened through this meditation. Fear of death comes down. The stronger is Deha abhimana the more it is against Brahma Upasana.

Death is a natural event and does not require sorrow. Even worry about death of physical body is meaningless. This knowledge makes me ready for the next step.

Previously we said annamaya is atma. Now, the Upanishad says,

atma is something different. It is "in" annamaya but subtler than annamaya. This subtle one is Pranamaya and it is the Atma. It is interior to annamaya. Now, we are on Step # 2, Pranamaya. Now, we have to leave step # 1 as well.

What does it mean when we say leave step # 1?

It is an intellectual journey of understanding. Once we say pranamaya is atma and annamaya is not atma; we mean annamaya is anatma or it is Annamaya kosha. The word kosha also means Anatma.

In previous shloka the Upanishad said Atma is the cause of everything. The entire Anatma Prapancha is also born out of atma. All anatma is a product of atma. So, if annamaya is anatma it is also a product of atma or Atma Karyam. Any product is nothing but a name and a form alone and not a substance at all. All ornaments are only names and forms while the substance is only gold. Substance is not the bangle but the gold. It is the same with furniture and so on. Matter cannot be produced. What are produced are only a new shape and a name. Therefore, annamaya is anatma; it is karyam; it is nama and roopa alone.

Once a karyam is a nama roopa, it does not have a separate existence of its own. It depends on something else. Bangle depends on gold. This phenomenon is known as Mithya. Thus Anatmatva, Karyatva, Nama Roopatva, Mithyatva and Pravilapanatva are all attributes of mithya annam.

Whatever is dependent is on borrowed existence. Borrowed existence does not have its own existence. Without its own existence it is as good as non-existence.

Citing an example, when I say," You are beautiful with the ornaments", it means, without ornaments, you will not be beautiful. It means you have borrowed beauty or you can say you have no beauty.

Perception of this non-existence is called resolution. Because of clay vision the pot vision is resolved. When I saw the elephant I thought it was real until I saw the wood; then the elephant went away. Karana drishti resolves Karyam and this phenomenon is called Pravilapanam.

Annamaya is resolved, as annam is Mithya. Now, I have to practice pranamaya upsana before I can go to next step of Manomaya. Like dream world is resolved when I wake up so also after going through all five kosha's I come to atma.

Take Away

1. Destruction just means existing in some other form. Fear of death is born out of delusion and over identification with form.
2. When the wave identifies with water, it is not worried about wave-death anymore.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 94: Chapter 6, Verses 28 to 32

Greetings All,

Shloka # 28:

॥ अहंकारं त्यज्यते तदा बुद्धिर्गच्छति ॥
॥ तदा योगोऽस्मिन् स्थितिर्मायया ॥ ६.२८ ॥

Thus integrating himself always, the sinless Yogin easily achieves contact with Brahman or infinite bliss.

Continuing his teaching of the Gita, Swami Paramarthananda said, in this chapter of the Gita, Sri Krishna is talking about benefits of Vedantic meditation. Vedantic meditation is dwelling on the teaching received from Guru. By dwelling, the teaching gets assimilated. The indication that the assimilation of teaching is happening is when I don't forget the teaching during my day-to-day transactions. When teaching is not assimilated, it is available to me only during Sravanam because, later, my old personality comes back. While I have Gyanam it does not help me during transactions or crisis. Knowledge that does not help me in day-to-day life is useless. Therefore, I should be able to assimilate the teaching. Only with enough time, can I assimilate the teaching. Just as when they construct the wall or a roof, to make the wall well-set, they do the job of curing, that is pouring water; the more the water is poured and gets absorbed in the wall or roofing; the more well-set it is; and therefore the question is am I willing to give time for Vedanta? Giving time to Vedanta is Nidhidhyasanam. **And, what is this teaching of Vedanta? The teaching is:**

- 1. The first stage of teaching is I am not the body mind complex; but I am the consciousness inhering the body, mind complex. I am the atma, not the anatma; I am the dehi; not the deha; I am the spirit; not the matter.**
- 2. The second stage of teaching is I, the consciousness, which inheres this body, not only inheres this body, but the very same consciousness is inherent in all the bodies; Therefore I the consciousness is in every body. First lesson is I the consciousness am different from the body and pervading the body; the second level of teaching is, not only, I pervade this body; but I pervade, I inhere every body,**

3. And the third and final level of teaching is in fact, I am not in everybody; on the other hand, all the bodies are in Me; the space like Consciousness.

When I say I am in every body, it is called antaryamitvyam; when I say everybody is in me, it means sarva adharatvam;

Thus, initially, atma is sarva antaryami; then later atma is sarva adharah or adhishtanam.

It is like understanding space that I have spoken about before. First I talk about the space, which is other than the wall, which is confined within this room. I say space is that which is available within this room. And then I say the space is not only in this room; space is in every room. And finally I say in fact space is not in the hall, on the other hand, all the halls are within the one all-pervading space. **When you say space is within the room; it is called antaryamitvyam. When you say all the rooms are in one-all pervading space, it is called sarvadharatvam.**

I should never forget this teaching even at the time of a great tragedy. I should remember it all the time so that it entrenches in me as Nidhidhyasanam. The mind should get saturated with this knowledge. So, Nidhidhyasanam is giving time for Vedanta. The more you invest the better.

Shloka # 29:

सर्वत्र समं दृष्ट्वा योगी सर्वमन्यथात्मनः ॥
सर्वत्र समं दृष्ट्वा योगी सर्वमन्यथात्मनः ॥6.29॥

With equality of vision everywhere, he whose inner sense has been attuned to Yoga beholds the Self in all beings and beings in the Self.

Gyani is one whose mind is saturated with this knowledge. Mind invokes the knowledge it is saturated in. A scientist is also one with a saturated knowledge that is how Newton saw the

universal law in the falling apple. If you are a Vedantin, you will only see Vedanta. In the shloka, Yoga means Nidhidhyasanam and Yukta means saturated. This saturation occurs through Vedantic meditation. He sees the Atma in everyone, even in normal interactions. The Atma is like a thread that keeps all beads together. While he does see the physical, intellectual and emotional differences; but in and through the differences, he does not lose sight of the oneness of atma. It is like seeing the one gold inherent in all ornaments.

And what is his vision? **He sees the atma as residing in every living being. It is like seeing that space is present in every hall.** This is also called Sarva-Anataryami-darshanam. And he also sees the reverse vision. What is reverse vision? Instead of space is within the hall, you begin to say, all the halls, all the planets, all the stars, all the galaxies, they are all in one space.

All bodies are in one Atma. And he is aware of the fact, that atma is imperishable while bodies are perishable and anatma is perishable. And when he is looking for security in life he hold on to atma; when ananda is needed; holds on to atma; when limitlessness is needed; holds on to atma; and for everything else holds on to anatma.

Thus, there are the two channels of atma and anatma. We should know how to use them. The tragedy of human being is he expects security from insecure things, insecure people and insecure relationship. He seeks security in the insecure anatama.

Gyani knows what to seek from where. If he is hungry, he will not go to atma; atma will not help you there. But when you want permanence, when you want immortality; He knows he can obtain it only from atma.

He gets this benefit by giving time to Vedanta.

Shloka # 30:

|| ||| ||||| ||||| ||||| ||| ||| |||||
||||| || ||||| || || || || |||||6.30||

I am not lost to him who beholds Me everywhere and beholds everything in Me; Neither is he lost to Me.

In this shloka Sri Krishna makes a small note. He refers to a topic, which he discusses later, that is Bhakti. Bhakti starts in chapter # 7. This appreciation of Atma everywhere is the greatest form of Bhakti. The atma in every being is the atma in me as well. I am the atma that is everywhere. This is Ishwara Darshanam. This is the highest form of Bhakti possible through Self Knowledge. All others are lower forms such as bhakti for a God. And God is subject to arrival; gives darshanam to the devotee and make the devotee excited; and then the very same God tests the devotee by disappearing and making the devotee cry. In Bhagavatham the Gopikas cry when God left them. Lord is seen as a finite entity. Such a form of bhakthi is a wonderful form of bhakthi as a stepping-stone only. However, it is only an inferior bhakthi called apara bhakthi, dvaita bhakthi or bheda bhakthi. And after this apara bhakthi I still have to gain self-knowledge, atma gyanam and through that, I begin to recognize the atma everywhere and Sri Krishna says the all-pervading atma is really Bhagavan.

So, I still have to get Atma Gyanam. Personal God is not atma Gyanam. What is a higher form of God? It is atma swaroopam.

One who sees Me everywhere is seeing God everywhere. The personal God is not ultimate. God is in everybody as consciousness. When you see sentiency of body you see God. You are experiencing God as life principle in all beings. You see every being (bodies) in God. This God is the formless Atma. **Then, why do we worship form?** To appreciate formless, mind has to be made subtle and has to be prepared. Then it realizes formed God is not permanent rather it is the formless one that is. What is the benefit of this? Advantage is you are always with God. The all-pervasive God is not subject to arrival and

departure. I will never go away from him. Such a Gyani can't be blackmailed by anybody. Why should I depend on anyone when I have God with me?

Citing story of Birbal, Birbal told Akbar, "You can do something even God cannot do. You can banish anyone from your kingdom."

God cannot banish anyone. Where will he push you? He is everywhere. For such a devotee I never disappear. We are inseparable. In other forms of Bhakti, God comes and goes. I am He and He is I.

In the shloka Pranashyati means does not disappear from me. Nash means disappear.

Shloka # 31:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.31 ॥

Conforming to unity, the Yogin who adores Me, present in all beings, lives in Me, no matter how he appears to live.

At this level of highest bhakti experiences of bhakti differ. Before, I saw God as a human with all attributes and so was my experience of Bhakti. I took bath, so I gave bath to God. God also needs decoration, thus we have Shodash Upachara. Shankaracharya, in a work of his "para puja" says," When I know You as an absolute God how can I offer you asanam when the whole world is in you?" Offering regular puja appears irrelevant. Inviting God does not make sense to him. His appreciation is the very Gyanam of God.

" He worships me by his perception of Me everywhere".

By seeing Gods one-ness, ekatvam, one present in every being in life, remaining in advaita drishti, he worships Me.

Such a person, a Sanyasi, need not do a formal worship. In a

Math he may perform a formal worship for sake of devotees. His puja is the very Gyana Yagna, appreciation of God. Even though he does not practice regular rituals (sandhyavandanam etc.) his bhakti has reached invisible dimensions. Gyani's bhakti is the highest and most refined bhakti. He can be leading any life style or be in any ashrama. His transformation is within him and not external to him. "Such a Gyani is in Me". The words Mayi varitate means he is in Me.

Citing another example, a Gyani was sitting in a temple in front of God with his feet stretched out towards God.

People objected and told him you are disrespecting god. He asked them, show me a direction where God is not there and I will move my leg in that direction. Everywhere he turned his leg a shivalinga appeared. "We are inseparable", said the Gyani.

Shloka # 32:

सर्वभूतस्य हि धर्मे समं भवति ।
सर्वभूतान् संहरति तदात्मनः ।
सर्वभूतैर्हितः सर्वतः ॥6.32॥

Arjuna! He, who sees alike pleasure or pain in all beings, on the analogy of his own self, is deemed the supreme Yogin.

Here Sri Krishna says a Gyani's mind expands to such an extent that he identifies with all bodies as his own. And therefore all the bodies become like my bodies, my hands, and my legs. Such a Gyani can't hurt anyone, as he will be hurting himself. Gyani becomes an embodiment of compassion and sympathy. He sees and empathizes with the pain of others. He cannot cause pain to others and if there is pain to anyone; then immediately and automatically, he goes to his rescue. He looks at every human being as himself. He has no partiality or selfishness. And therefore he follows **the universal value of, what I do not want others to do to me; I should not do to others.**

He is happy with others' happiness as well. Anybody's sorrow is his sorrow. And therefore the universal identification of a gyani is indicated; universal love of a gyani is indicated. Such a Gyani is the greatest person in the world; he is the greatest yogi, he is the most accomplished person.

Complaint of Vedanta is that it is selfish to pursue only self-knowledge. Sri Krishna says Gyani is never selfish. He withdraws from one family to identify with all families; from one house to identify with all; it is a withdrawal to expand. **Self-knowledge is withdrawal from finite to identify with infinite.**

Tragedy is that now we identify with just a few. Sanyasa is withdrawal from limited identification. He does not identify with nationality, caste etc. This universal expansion and compassion is the result of Gyana Nishta.

Take away:

1. Teaching of Vedanta:

- **first stage** of teaching is I am not the body mind complex; but I am the consciousness inhering the body, mind complex.
- I the consciousness am different from the body.
- I am the atma, not the anatma; I am the dehi; not the deha; I am the spirit; not the matter.
- **second stage** of teaching is I, the consciousness, which inheres this body, not only inheres this body, but the very same consciousness is inherent in all the bodies;
- **the third** and final level of teaching is in fact, I am not in everybody; on the other hand, all the bodies are in Me; the space like consciousness.

2. The universal value: what I do not want others to do to me; I should not do to others.

3. Swamiji says, one should remember the teaching again and again until it saturates me. In this saturated state one

day the knowledge suddenly becomes reality within me.
This is Nidhidhyasanam.

4. Gyani sees the atma as residing in every living being. It is like seeing that space is present in every hall. Think, do we ever consciously see the space in a hall? Try seeing the space rather than the room or the hall. It will give you a different perspective.
5. Self-knowledge is withdrawal from finite to identify with infinite.

With Best Wishes

Ram Ramaswamy

Vedic Quote: Watch your thoughts....

“Watch your thoughts, they become words;
watch your words, they become actions;
watch your actions, they become habits;
watch your habits, they become character;
watch your character, for it becomes your destiny.”

This is a quote one often sees in the class rooms and other public places and attributed to many scholars like Ralph Waldo Emerson, Lao Tzu, Frank Outlaw, Gautama Buddha, Bishop

Beckwaith, Father of Margaret Thatcher and Mahatma Gandhi.
Sometimes it is attributed to anonymous.

This is also a quote often mentioned by Swami Paramarthananda in his Upanishads and Baghawat Geeta classes. When I inquired, Swamiji indicated that the origin is from Taitreya Aranyaka of Krishna Yajur Veda. Subsequently, I traced the origin of the quote to Taitreya Aranyaka, Chapter 1, Anuvaga 23, Verse 1. Here is a part of the verse in Sanskrit:

मनोमयं वाचं मनोमयं मनोमयं मनोमयं

मनो मनो मनो

मनो मनोमयं मनोमयं

मनो मनो मनो मनोमयं मनोमयं

मनो मनो मनो मनोमयं मनोमयं

मनो मनोमयं मनोमयं ।

Shri Jayanthilal Patel, who is my Sanskrit teacher, gave the literal meaning of the verse as:

मनोमयं वाचं मनोमयं मनोमयं मनोमयं मनो मनो

Because of that whatever one thinks by mind

मनो मनोमयं मनोमयं

that one does

मनो मनो मनो मनोमयं मनोमयं

What is first in the mind as seed

मनो मनो मनो मनोमयं मनोमयं

that later forms as desire

मनो मनोमयं मनोमयं ।

That is what this proclaimed

The quote, as currently formulated and presented at the beginning of the post, has practical applications by asking to us watch our thoughts, words and action. These three form our habit and character which ultimately determine our destiny. But in Vedanta, it has deeper meaning:

- Each of us control our destiny as we control our thoughts, words and action. We and we alone control our destiny.
- Katha Upanishad states that, atma, our non-changing consciousness, witnesses every one of our thoughts. We generally lose sight of the consciousness and act on our thoughts. This, in turn, impacts our destiny.
- Katha Upanishad gives a wonderful example comparing a chariot to our life's journey. In this example, control over thought patterns and mastery of sense organs are equated to pulling in the reins of the horses drawing the chariot.
- Taitreya Upanishad states that consciousness (atma) is the witness of the arrival and departure of our thoughts, indicating we, our consciousness, control our thoughts.

We may never know who the author of the quote as currently formulated, but it's wisdom is based on the Vedas, specifically Taitreya Aranyaka, Chapter 1, Anuvaga 23, Verse 1 of Krishna Yajur Veda. Maybe that is why sometimes this quote is attributed to Buddha or anonymous.

Taitreya Upanishad, Class 26

Greetings All,

Chapter 2, Anuvakaha 1, Shloka # 3 and first line of shloka # 4:

(The shloka's recited by Swamiji are numbered differently from the book we are reading).

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. He indeed is this man consisting of the essence of food.

Continuing his teaching of the Upanishad Swamiji refreshed our memory about last week's class. He said we have completed the topic of Srishti Prakriya or creation. Brahman was defined as Satyam, Gyanam and Anantam. By showing Brahman as the Karanam the Upanishad says it alone (karanam) is manifesting everything in the universe. It expresses itself as Existence. If Karanam is removed Karyam loses its existence. Thus, if gold is withdrawn the ornament loses its existence. This is called Anvaya Vyatirekha logic. Thus, gold alone "is" in every ornament. So also it is with Karanam, it alone is in all Karyam. Thus, Brahman is the "is" ness in everything. Thus, we say, the ocean is, the sky is etc. Brahman, that is also Satyam, lends this flowing "is" ness. It is also all pervading, hence known as Anantam. It is also Gyanam. Karyam, a product, cannot exist without Karanam. World cannot exist without Karana Brahman. That is why Brahman is also known as one without a second. There is after all no bangle other than Gold. So too, there is no world separate from Brahman. Hence, Brahman is known as the one without a second. Brahman is unlimited. Srishti Prakriya clarified Brahman's definition as Satyam, Gyanam and Anantam. Upanishad originally asked three questions. What is Brahman? How to know Brahman? What is

Poornatvam? In Srishti Prakriya, what is Brahman has been answered.

The next topic is an elaboration on the second question of how to know Brahman? We have already provided a brief answer to this question. The answer is that Brahman has to be recognized as the “Witness Consciousness” in one’s mind. In one’s mind it is not the arriving and departing thought(s), rather it is the witness of all thoughts. Even the gap between two consecutive thoughts is in the awareness of the witness consciousness. Do not search for this witness consciousness, says the Teacher. Remember that it is, “I am”, the one who is reporting the blankness of the mind. So, it is the “I” the Atma alone. It is the Sakshi Chaitanya roopa “ Aham Brahma Asmi”. This brief answer is in the Rig Veda mantra that is quoted.

Chapter 2, Anuvaka 1, Shloka # 4:

This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is his hind part forming his support and foundation. About this also is the following Vaidika verse.

In our book the first line of this shloka begins with Sa Va.... And Swamiji says this first line belongs to the shloka #3. This brief answer to the second question is now elaborated upon. It begins with the second line of shloka # 4 and starts as “ Tasyedmeva Shiraha...” And ends in anuvaka # 5.

The Upanishad now presents a method called Pancha Kosha Viveka Prakriya to know the Brahman. Taittiriya Upanishad is famous for this Pancha Kosha Viveka Prakriya. The Pancha Koshas are:

- Annamaya kosha – the food sheath
- Pranamaya kosha – the mind sheath
- Manomaya kosha – the mind sheath
- Vijnayanamaya kosha – the intellect sheath
- Anandamaya kosha – the bliss sheath

What is this method?

To know Brahman as “ I am”, when I use the word Aham, it represents I as the witness consciousness. So, I raise the level of my consciousness. It has to be raised to the subtlest consciousness that is the Witness consciousness. Only then can I claim Aham Brahma Asmi. It is a very abstract concept. This witness consciousness is not a part, property, dimension, taste etc., and does not have any attributes. It is an inconceivable entity. It is this abstract consciousness that is meant by the word “ I” from our present gross level of existence.

Presently, I am at a gross level from which my consciousness has to be raised. This raising has to be done gradually. There is a big gulf between present state and the level to be reached. The way to reach the future state (of consciousness) is by going through a series of steps, one step at a time. This gradual journey of the mind is achieved through Pancha Kosha Prakriya also known as Arundhati Darshanam Nyayaha.

One who wants to reach the greatest state has to place his full attention on each step before moving to the next one. The Upanishad talks of five steps to reach the goal, one for each kosha.

He has to approach the first step as though it is the goal. He has to approach it with his full attention. Once you reach step one, steady yourself. Then, go to step two. Each step must be approached with full attention as if it is the final destination. Once you have completed the first step, it falls away and just remains as a Sadhyam. Then, the second step becomes a sadhanam. Thus, each of the five koshas are to be ascended to reach the Atma.

So, approach the first step, the annamaya kosha as if it is the Atma itself. Once you reach the kosha steady yourself and then go to Pranamaya kosha. Here, then, Annamaya becomes

Anatma. Then continue on to Mano maya kosha. In this journey of the mind, each step or kosha becomes Atma first but later becomes Anatma. Thus, the mind is refined. Annamaya is gross while pranamaya is subtler. By the time one reaches Ananda maya kosha everything else has become Anatma. Once the mind is ready to understand the subtlest form of matter, you are ready to be introduced to the Consciousness Principle, which is the Witness of the “changing matter principle”.

So, first see the physical body as the Atma. See it as, “ I am the body’. All transactions are based on this principle.

Tasya in shloka means Annamaya Atma, the first step. Be aware of your physical features. It says, the features are: the head of annamaya atma; the right hand in right side of annamaya atma; the left hand on the left side of annamaya atma; Navel to neck as annamaya atma and lastly the portion below navel to one’s seat.

These are the five features of annamaya atma. With regard to this annamaya atma the following Rig mantra is useful. Using this mantra as an Upanishad we will steady ourselves on step one.

Chapter 2, Anuvakaha # 2, Shloka # 1.

All beings that exist on earth are born of food. They, hereafter, live by food; again, they ultimately go back to it and merge to become food. So, verily, food is the eldest of all creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food. From food all beings are born, having been born, they grow by consuming food. Food is that which is eaten by the beings and also that, which in the end eats them; therefore, food is called annam.

We are now entering anuvaka # 2 with a Rig mantra for annamaya atma. The physical body is annamaya as it is a product of annam. Thus, we also say swarna maya for an ornament as it is made of gold (swarna). Thus:

Material cause + Maya= Effect.

Maya is added only to a material cause. Annam generally means food. Here in the shloka, however, annam represents the entire world of matter. Thus, from the universe come the plants; from plants come the food. This matter is known as annam. It is responsible for the Pancha Bhautika Sharira. The body is only a wave in the ocean of matter. It comes out of matter and goes back to it as well. We can say the gross universe is annam.

Prajaha in shloka means all physical bodies. All bodies are born out of gross matter. Thus, iron has to come through leafy matter (spinach) to the body for digestion. Thus, body is born.

All beings (insects, plants, humans..) dwelling on earth are from annam. Annam is Srishti Karanam for annamaya. Gross world provides food for me to absorb. Annam becomes Sthiti karanam. In the end Annamaya goes back to matter alone.

Annam is Virat shariram and it resolves in samashti annam. Annam is Srishti laya karanam. Annam is also upadana karanam. Karyam and updanam are essentially same here. The micro and macro are one and the same. Vishwa and Virat are the same. Thus, Annamya atma and annam are one and the same.

Annam as gross matter or universe must have existed before bodies were born or before annamaya atma. Gold must be there before an ornament can come into being. Therefore annam is called eldest son or Jyeshtam. Bhutanam means all annamaya atma's.

Because it is Karanam, it pervades all Karyam. Therefore it is called Annam Brahma. It is eldest and existed before all beings. So meditate on this annam. That is the reason food is worshipped as it represents Anna Brahman.

Take Away

1. The Brahman has to be recognized as the “Witness Consciousness” in one’s mind.
2. While reading the Upanishad please note that Valli means chapter and Anuvakaha means Section.

With Best Wishes,

Ram Ramaswamy

Note on Anvaya Vyatireka: These two words anvaya and vyatireka occur often in Vedanta. Anvaya is concordance or agreement and Vyatireka is discordance or difference. In vedAnta, the example of the beads strung to form a necklace is used to explain these two words. The fact that without the string which holds together the beads, there is no necklace of beads is anvaya. The fact that, however, the string is separate from the beads is vyatireka. The all-pervasiveness of the Absolute is anvaya. The distinctness of the Absolute is the vyatireka.

Note on Arundhati Nyaya: It signifies the method of leading from the gross to the subtle, from the known to the unknown, in logic and philosophy.

Bhagawat Geeta, Class 93:

Chapter 6, Verses 27 and 28

Greetings All,

Shloka # 27:

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Indeed the bliss supreme accrues to this sinless Yogin whose mind has been stilled, Rajas suppressed, and who has become Brahman.

Continuing his teaching of the Gita, Swami Paramarthananda said, in this chapter of the Gita, Sri Krishna is elaborately discussing the topic of Nidhidhyasanam. Nidhidhyasanam is only relevant after Sravanam and Mananam of Vedas. Actual knowledge takes place during Sravanam. When I see myself in the mirror, if it is a clear one, I can get a good picture of myself so long as my vision is also good. Guru keeps the verbal mirror in front of the student and then he gets a good picture of himself in the verbal mirror. And

So long as this teaching is properly presented, and the listener has got a defect-free mind, this very teaching can and will generate the knowledge in the mind and therefore we should remember knowledge is only through sravanam. Vedantic meditation does not give rise to knowledge.

And then this has to be followed by my mananam. This has to remove any trace of doubt with regard to the teaching. It has to remove any trace of doubt with regard to **the fundamental aspects of Vedanta, which are:**

- Brahman is the substratum of the world; and
- The world is dependent on Brahman, and
- Brahman the substratum is none other than myself.

Thus, sravanam and mananam should do the job of producing

knowledge. Thus, conviction regarding Vedantic teaching has to take place only through sravanam and mananam. Once this has happened what is the role of meditation? The role of meditation is to enjoy the benefit of the knowledge.

Our problem is, we seem to know and understand the teaching; but the promised benefit does not seem to appear. The scriptures say that a Gyani is free from emotional problems but when I look at myself from that standpoint, I feel, there is a big gap between a Gyani and me. Therefore we doubt our knowledge.

Sri Krishna says that there is no defect in knowledge. What we lack is not knowledge rather we lack the benefit of knowledge. This benefit of knowledge is shanti or freedom from anxiety; sense of fulfillment; freedom from jealousy, hatred etc. and therefore the role of nidhidhyasanam is removing the block between Gyanam and Gyana phalam.

And what is the block between knowledge and the benefit of mano shanti? The block is our habitual ways of thinking and our habitual ways of looking at ourselves. We are habituated to look at ourselves as a physical person; or as an emotional person, or as an intellectual person; whereas Vedanta has taught us that physical body is not ourselves. Therefore, the physical identification, emotional identification, etc. are our habitual way of looking at ourselves.

Our response to life and events is also habitual. Everything is based on our habits. Citing an example, Swami Dayananda Saraswathi used to say that in India he would get into any car on the front, left hand side; the passenger side. When he visited USA, he would tend to do the same thing there as well. Unfortunately in USA the passenger side is the right side. This was a habitual response. These habits have developed over a very long time. The word Vasana is used to denote our habitual response. Nidhidhyasanam makes me to relook every thing in context of Vedanta including all relationships. I

will not call many situations as problems anymore. Furthermore, verbalization reflects our habits as words represent our thinking. A change in words changes our thinking. Problems that we face now are not a problem anymore, per Vedanta as Prarabdham causes them.

And therefore nidhidhyasanam is to invoke my Vedantic personality, and learn to re-look into myself; in the light of Vedanta, learn to relook into one's family situation, work situation etc. In the light of Vedanta one should re-look all problems. We should learn to rename them; we will not call them a problem, anymore.

This relook in context of knowledge of Vedanta is nidhidhyasanam. Success and failure are just words.

Citing an example imagine two people are together running a business and one person expected five percent profit; other person expected fifteen percent profit and the profit was 10%. And now the first person is going to say that it is wonderful while second person is disappointed. The result remaining the same, one calls it success while another calls it a failure.

Therefore most of our responses are born out of tagging; which is born out of thinking; which is born out of our knowledge or ignorance;

So Vedanta is a painful, time-consuming re-assessment of our situations in life; and in that reassessment, I should be able to say I am happy, not because of situations, but in spite of situations. Citing another example: A Swamiji lost his eyes because of diabetics. People were shocked. Swamiji himself was happy and he consoled people who felt sorry for him. He told them, now he could focus on God fully without distraction of the external world. He had changed his perspective with his blindness.

Abhibhava means you don't solve rather you dissolve the problem. Similarly, Vedanta does abhibhava of the ego's

problems; they become insignificant; they become too small in front of the poornatvam that I have discovered; and this abhibhava is the job in meditation. I look at every problem of mind and see it as insignificant. It is like the stars during daytime; they are as good as absent.

Once I change my perspective, my anxiety goes away. My future continues to be unpredictable, as always, still the unpredictability does not give me anxiety. Gyani's peace of mind is not because his future has become predictable; Gyani's freedom from anxiety is not because of predictability; but in spite of unpredictability. This is called Jivan mukti. It is not a thoughtless state. It is not a mystic state. It is re-looking world and myself in context of Vedanta.

Citing another example, In Bhagavatham, they describe how Sri Krishna looked at all the Yadavas fighting and killing each other. And Sri Krishna sees right in front of his eyes; the Shapam coming through; the shapam being that you are going to fight and die; and Sri Krishna is the Lord himself; and Sri Krishna could not stop his family members fighting and dying one by one. Soon he is also going to join them; he is also going to be shot; and Bhagavatham describes Sri Krishna's perception of those events; leaning on a tree; with his hands on the tree; he looks at the whole event with a smile; it is a choice-less situation, even for Bhagavan. The Omnipotent, Omniscient Sri Krishna choice-lessly sees the event of every family member of his dying one by one.

And what was Sri Krishna's response; a smile; not that he is happy about it; but the thing is he looks at the situation and knows a choice-less situation has to unfold. Where there is a choice, Sri Krishna will certainly take an action; Therefore, Gyani does take action where it has to be taken; Gyani also accepts the situation where it is choice-less. So the world and the life will continue.

Change is in our perception and response. This is discussed

further in shloka # 27.

Gyani enjoys great ananda born out of knowledge of poornatvam. I the atma am Poornaha. A Gyani is one who has struggled and used Vedantic knowledge to understand knowledge to look into every aspect of this kind. It is just like, if you want to change a raga, in Carnatic music, you have to go to the svaras which go make the raga; you cannot change the raga, without changing the svara; if I want to change the shape of this hall, I will have to take every brick and rearrange it.

If my life has to change every thought has to change. Jealousy, sorrow, anger are all just thoughts. These thoughts just arise and we respond. Our life is really a collection of all these thoughts. It is a time consuming process to change our thoughts.

Prashanta Manasa is one whose mind is free of unhealthy thoughts. He is not thoughtless; but his thoughts are undisturbing thoughts; thoughts that do not disturb the mind.

In fact for one hour you are listening to my talk during which I am presenting ideas to you; and the ideas are generated in your mind in the form of thought alone. Now is this thought a burden to you? If it were a burden, you would not come here.

So, thought is not samsara; you need not eliminate any thought; compassion is a thought pattern; and compassion is not samsara; love is not samsara; generosity is not samsara; **burdening thoughts are replaced by the thoughts which are not a burden; and that is called shanta vrittihi; they are called satvika vrittihi; satvika vritti** means they are light in your mind; they sit light in your mind; they are not a burden to you; and such a mind the Gyani enjoys.

Mind is, however, a burden for a person who does not have peace of mind.

Thus, Gyani enjoys Prashanta Manasa. How does he enjoy such a

mind? He enjoys a peaceful mind by removing Rajasika Vrithi, by removing Krodha, madha, lobha etc. The word Shanta-rajasa means removing burdensome thoughts. Let me enjoy what I have rather than comparing with others. Similarly, Tamas Vrithi also subsides.

Vidyanaranya Swami in Panchadasi says: satvika vritti is called shanta vritti; rajasa vritti is called ghora vritti; tamasa vritti is called muda vritti. Mudam means full of delusion and confusion.

This re-look is to be done compulsorily by not forgetting the problem. Rather we should see the problem through the Vedantic mind. For this Vedantic meditation is not important. Moreover, Vedantic meditation is not just sitting in a posture. Even restructuring your perspective during a walk is nidhidhyasanam. One who has thus become one with Brahman is known as Brahmabhut.

Brahmabhutam means instead of identifying with anatma; he has learned to own up to the atma swarupam; instead of claiming body as I, instead of claiming the mind as I, he looks upon them as instruments of transactions; I am the chaitanyam behind these instruments. This shifting to the first person singular is called brahmi bhavah; therefore brahmabhutam. What is the benefit of this meditation? Uttamam sukham upaiti.

Shloka # 28:

योगीनोऽपि सदा ब्रह्मैवात्मनो ब्रह्मार्पणं ब्रह्म हविर्ब्रह्म
कुरुते ब्रह्मसमाधिना ब्रह्मैव तेन हविर्ब्रह्म ॥6.28॥

Thus integrating himself always, the sinless Yogin easily achieves contact with Brahman or infinite bliss.

Same idea is prescribed in a different manner.

One gets shanti or gyana phalam. Meditation does not produce it. It removes obstacles to our knowledge and lets it flow.

Gyanam is shanti. Obstacles are our habits. By reorienting our habits knowledge just flows. Situations, now, do not produce as much anxiety. This is a slow and gradual process. Even as our physical change is slow and gradual so it is with Vedantic knowledge. Shanti gradually increases. Who attains this sukham? The Yogi. How does he bring this transformation? It is like physiotherapy for an arm or a leg. It is a time consuming process as the mind is very subtle. In shloka, atma means mind, Yunjan means reorienting the mind; Vigatkalamasha means unhealthy habits, habitual negative thinking, will gradually leave.

Everything like anger is a viparitha bhavana; frustration is a viparitha bhavana. Vigata Kalmasham means unhealthy habits of thinking gradually come down.

So, sitting in a place think about the things that disturb you. You have to be alert in day-to-day transactions.

That is also nidhidhyasanam; but there are certain issues for which general alertness is not sufficient; you have to sit and ask the questions: Oh Mind why are you disturbed by that; and look at in the light of Vedanta; ask the question, can you change the situation; or is it choice-less; if you can change better work on changing; rather than working on worrying; And if you cannot change at all; learn to reorient mind to withstand the changeless situations; thereafter one should not talk about that situation again and again; because after knowing that it cannot be changed, what is the use of talking; I stop talking about the disturbing situation; I talk about the change required in my mind to withstand the situation; that is a worthwhile effort.

Citing example of camera, if somebody is taking a picture with a camera and focus requires me to go back, but you cannot because there is a void behind you. This is a choice-less situation where cameraman has to go or you go. You cannot change the situation. Then one has to change the mind one has

to toughen it to reduce impact of the situation. Therefore, change the world if you can; otherwise change your mind; stop complaining and worrying.

In shloka, Sada means regular alertness.

If this is done Yogi attains great ananda. Sukhen means effortlessly. Jivan mukti is an experienced result; you experience it. This ananda comes from my association with Brahman or Atman by owning up to my higher nature.

Does it mean he should not enjoy Vishayanada? He can enjoy it so long as it is Dharmic. Once I have

got brahmananda; it is like having a generator inside me; as long as vishayananda, the corporation power is there; you use it; when it goes off, you need not worry, you start your own generator. Similarly when vishayananda is there; certainly Gyani is going to appreciate the beauty; but when it goes he is not worried because he is automatically connected to the Brahmananda and atyantam sukham.

Take away:

1. The fundamental teachings of Vedanta are:
 - Brahman is the substratum of the world.
 - The world is dependent on Brahman.
 - Brahman the substratum is none other than myself.
3. Our life is really a collection of all our thoughts. Jealousy, sorrow, anger are all just thoughts. These thoughts just arise and we respond. If my life has to change every thought has to change.
4. Thoughts that are burdening are replaced by the thoughts that are not a burden. Non-burdening thoughts are called shanta vrittihi or satvika vrittihi.

With Best Wishes

Taitreya Upanishad, Class 25

Greetings All,

Chapter 2, Anuvakaha 1, Shloka # 2.

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited. Brahman is Truth, knowledge and infinity. He who knows It as existing in the cave of the heart in transcendent akasa, realizes all his desires along with omniscient Brahman.

Continuing his teaching of the Upanishad Swamiji refreshed our memory about last week's class. He said we are in anuvakaha # 1 of the second chapter also known as Brahmanandavalli that has an important sutra that reads as follows: **Brahmavit Apnoti Param**. The Shloka goes on to say that Brahman is Satyam, Gyanam and Anantam. The Upanishad also quotes a Rig Veda mantra "tadeshsa Abhiyukta" meaning "On my own sutra vakyam".

The Upanishad asks three questions & answers them as well:

- What is Brahman? Satyam, Gyanam and Anantam, each respectively is Brahman.
- How to know Brahman? The Brahman has to be known as the witness consciousness to the presence or absence of

thought. Sakshi Chaitanyam Eva Brahman. One cannot search for Sakshi Chaitanyam as one does not experience it as an object. It is claimed as “ I am”. To convey the idea of Sakshi Chaitanyam the Upanishad uses the word Atma. Atma is Self or Aham. Brahma gyanam is “Aham Brahma Asmi”.

- What is Poornatvam? I am the greatest and highest. The one, who knows Brahman, simultaneously fulfills all sensory desires. Fulfilling our desires one after another is an endless process as new desires keep coming up. Brahma gyanam, however, fulfills all desires, simultaneously.

How is it possible to fulfill all desires at the same time? Brahmananda happens to be Poorna ananda. When you have a lake full of water why run after the Corporation water, asks Swamiji? What is the proof that Brahmananda includes all Vishayananda? Once I have Brahmanada, all my desires for Vishyananda drops. This Vairagyam or dispassion that one develops towards finite pleasures is an indication of Poornatvam.

Brahman is Vipaschit or is the all-illuminating consciousness that also illumines the entire world.

So, total fulfillment is Poornatvam.

Thus, all three questions have been answered. Now the Upanishad elaborates on answers to these three questions by a process known as Vakhyanam.

Chapter 2, Anuvakaha 1, Shloka # 3 and first line of shloka # 4: (swamji's shlokas are numbered differently from the book we are reading).

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. He indeed is this man consisting of the essence of food.

Here we are addressing what is Brahman? We already know that Brahman is Satyam, Gyanam and Anantam. This topic is further elaborated upon, now.

Here Srishti prakaranam is being discussed. Brahman (Satyam, Gyanam and Anantam) is also Jagat Karanam or the cause of the Universe. Universe is born out of Brahman. When Brahman is "I" consciousness it is called Atman. Therefore, Brahmatma is jagat karanam.

What kind of cause is it?

Every product has two causes. One is an intelligent cause and second is a material cause. Thus, in furniture made by a carpenter out of wood the carpenter is the intelligent cause and the wood is the material cause. These two causes come together to produce wood. Both causes are required. Before creation there was only Satyam, Gyanam and Anantam. **Brahman is unique in that it has within it both the intelligent cause and the material cause.** Citing an example a spider also has an intelligent cause and material cause within it.

Here we are focusing on material cause alone. From material cause the universe appears. It is like ornament appears from gold. The ornament also goes back to Gold.

Even if Brahman is cause of Universe, it is it's own Maya Shakti (present in Brahman) that causes this universe. It is just like our own dreams. We create our own dreams.

Maya is Srishti Shakti. Thus, any power is not separate from the powerful. Maya Shakti Ukta Brahman is Maya Shakti.

Now, in creation the five elements were created first. The elements are known as Bhutas. Then the elementals were created known as Bhoutika. The subtlest element is created first then the gross ones. Thus, Akasha is created first then Prithvi. How do we know this?

Prithvi can be perceived by all sense organs or all our senses. Akasha (space) has only one Guna; Vayu (air) has two gunas; Agni (fire) has three gunas; Apaha (water) has four Gunas and Prithvi (earth) has five gunas. Brahman being subtler than Akasha has no gunas.

So, if I can appreciate space that means I am ready to appreciate Consciousness as well. Akasha is a positive material entity. Now, since akasha is born out of Brahman it means Brahman was there before it. If so, where is the location of Brahman? Let us remember that location involves space. If I cannot conceive the location of space, how can I conceive the location of the subtler Brahman? **Therefore, Brahman is unlocatable.**

From Brahman, as Maya, comes Akasha with the one guna of hearing (sound).

From Akasha comes Vayu with two gunas of hearing (sound) and feeling (touch).

From Vayu comes Agni with three gunas of hearing (sound), feeling (touch) and seeing (sight).

From Agni comes Apaha with four gunas of hearing (sound), feeling (touch), seeing (sight) and tasting (tongue).

From water (Apaha) comes Prithvi with five gunas of hearing (sound), feeling (touch), seeing (sight), tasting (tongue) and smelling (nose).

Prithvi represents all solids in universe and not just the earth.

So, at first there is pancha sukshma bhuta shakti. Thus, the subtle elements create the subtle body.

Then, comes pancha sthula bhuta shakti. Here the gross elements create the gross body. Thus, plants or herbs are born. From plants food is born. From food the physical body is

born.

The word Purusha has several meanings. One meaning is Atma. Another meaning is the physical body born out of anna rasam.

Why is it called anna rasamaya? Food cannot be converted directly into a physical body. Annam enters the father's body and becomes the seed. Annam enters the woman's body and becomes the egg. When man and woman join, the egg and seed combine, to create a child. Hence, a child is also called annarasamayaha. The physical body is bhautika shariram.

What other ideas are implied in the shishti prakaranam shloka or shloka # 3?

When I say gold is Karanam and ornament is the Karyam, it means gold is inherent in all ornaments. Thus, wood is inherent in furniture. So, Karanam is inherent in all karyam. Therefore, when I perceive a karyam, I should also perceive the karanam, choicelessly. Thus, when I see jewelry I see the gold.

In this context, if Brahman is karanam and creation is karyam then Karanam Brahman must be appreciated as inherent in creation. Now, what is it that I am appreciating in creation? What is it that is inherent in everything? When I say there is a table, the inherently appreciable thing is the "is". Thus, Karanam appears in karyam as the existence of Karanam. Thus, gold appears in all ornaments as "is". Remove the gold and the ornament does not exist anymore. So, Karanam alone lends existence to Karyam. Thus we appreciate Brahman in everything as " that which is available as existence in all Karyam". **Brahman, as Karanam, alone is Satyam or pure existence and it is inherent in all substances.**

You cannot talk of the existence of a thing without being conscious of it. Pot existence pre-supposes pot knowledge. If there is a thing, which no one knows about, at any time, then we cannot know about its existence. Thus, man-existence pre-

supposes man-consciousness. Similarly, pure-existence pre-supposes pure-consciousness. Therefore, Brahman is Gyanam.

If there is a cause and effect, then the ornament is not a substance separate from gold. Then, the ornament is just a new name for gold. It is the same for furniture as well; it is just wood with a new name. **No product is substantial. It is just a name and a form. Thus, Karyam is not a separate substance; it is just Karanam. The very fact that we cannot separate means a substance is just a name.** A new substance cannot be created. It is just re-shaping an existing one. **Thus, there is no substance called world other than Brahman.** The only thing is Brahman. Therefore, Brahman is Anantam. Thus, through Srishti Prakaranam it is shown that Brahman is Satyam, Gyanam and Anantam.

Take Away

- 1. There is no substance called world other than Brahman.**
- 2. Brahman, as Karanam alone, is Satyam or pure existence and it is inherent in all substances.**

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Chapter 6:

Verses 25 to 27

Greetings All,

Shloka # 25:

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**Withdraw gradually, with the help of the resolute intellect;
anchoring the mind in the Self, think of nothing whatsoever.**

Continuing his teaching of the Gita, Swami Paramarthananda said, Uparamed meaning one should gradually withdraw the mind, from anatma, and all the objects, because in this meditation, we want to dwell upon the very subject itself. So here the meditation is on the meditator, himself; I want to dwell upon my own nature. Since it is a subjective meditation, all the objective thoughts should be gradually eliminated.

The objects are divided into three:

- 1) The first object is external world; because it is an object of my experience;
- 2) The second object is my physical body itself; which is also an object of my experience;
- 3) The third object is my own mind; which is also an object of my experience.

In meditation, we withdraw from the world, then the body, then from the mind and then as the witness conscious principle, observe the mind. So, you are observing your own thoughts. Meditation is difficult. The mind tends to run to different places. Many emotions come up. It is escapism. All emotions are also part of the mind, which I am not. Many emotions are in my control and some are not.

So, therefore emotions will come. In Vedantic meditation, I do not try to control my emotions. In Vedantic meditation, I try to objectify my emotions. I try to stand aloof from my emotions and try to see that they also do not belong to me. So body has got its nature; mind has got its nature; and I am different from both of them.

Some people get pleasant experiences when the mind is quiet, however, they go away once mind becomes active. This is also Anatma. Enjoying pleasantness of meditation is an obstacle. This pleasantness belongs to the quiet mind while we are talking about the witness Atma. I want to own up to this Atma. Any special experience is not Me. Special experiences are like any other sensory experience such as eating an ice cream. It is another bondage. If I own up to "I am" the witness to the mind and all its experiences, it is worthwhile.

Therefore, Sri Krishna says; Shanaih Shanair uparamed; one should withdraw; with the help of buddhya or the intellect, which has the backing of this teaching. That is why Vedantic meditation is possible only by a student of the Gita Upanishad; a non-student can never practice Vedantic meditation.

When, Sri Krishna says buddhya, it means Vedantic meditation is practiced with the help of the intellect, which has the teaching behind it. And the teaching is: I am neither the mind, nor the experiences of the mind

With the help of the intellect it has to be withdrawn. It must be an intellect supported by will power. Without will power I will get attached to pleasant experiences.

Having withdrawn, the mind should abide in the atma. How does the mind abide in the atma? Citing an example when we say a clip is resting on the table, can we say the same for Atma? No such thing happens. Atma is all pervading. There is no need to bring the mind to Atma. Atma is everywhere.

Here it means mind entertains the thought of God or Himalayas etc. So, here the mind is thought centered on the self as, " I am of the nature of consciousness". I enliven body and mind. Body and mind are only mediums. They can come and go.

So the experience comes and goes; the experiencer "I", the consciousness, am eternally present. So I am eternal consciousness, I am all pervading consciousness; I am Undivided consciousness; I am untainted consciousness.

This is akhanda akara Vrithihi centered on the Atma. Here there is no subject object division. **Entertain only thought of yourself. Don't disturb yourself by thinking of other thoughts.**

In the shloka, nakinchidapi chintayet, does not mean don't entertain thoughts. Self-thought has to be there for Vedantic meditation. Otherwise it is called blind Samadhi. Blind Samadhi means, absolute thoughtless state. In Sanskrit it is called anta Samadhi; jada Samadhi; ajnana Samadhi etc. You do not get any benefit from blind Samadhi other than a feeling of deep relaxation.

Shloka # 26:

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The Yogin should bring the fickle and unsteady mind under the sole control of the Self, withdrawing it from all causes whatever that makes it sally forth.

That is why you say even while studying scriptures, even when he talks of atma swaroopam, the teacher says, You are conscious. Here, the student should understand this as, "I am a conscious being". The teacher is revealing the fact that as the conscious being, I am ever free. Even this sravanam is meditation, where student is listening closely. Sureshwara, a

disciple of Shankaracharya, says, **repeated listening to teaching is a form of meditation**

When mind is dwelling on teaching disturbances come up. My mind is ati chanchalam. Sri Krishna says do not feel bad, if your mind is restless, because everybody's mind is restless; you are not alone. So everyone has this problem. This is a universal problem, which is why it is incorporated in the Gita itself; He says, mind will tend to run away because of various sense objects distracting the mind.

Citing an example from Bhagavatham, Jada Bharatha gets distracted by a deer whom he comes to love dearly. It becomes his life's obsession. He even thinks about it at his death and hence is reborn as a deer.

When mind is distracted, withdraw mind from those objects by saying nothing belongs to me. Obsession comes from ownership. So, never own anything. For worldly purpose nothing wrong in owning a house or a car etc. But in our inner most mind we must remember that everything is temporary gift from God. Use them to grow. Don't fall in love with any idea or object. **Ownership is due to obsession. Obsession is due to distraction.**

This lack of ownership should come from inner most of heart. My own body and mind should feel I don't want to own. Thus, again, bring the mind to atma.

Shloka # 27:

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Indeed the bliss supreme accrues to this sinless Yogin whose mind has been stilled, Rajas suppressed, and who has become Brahman.

What will be the result of this practice, or the dhyana

phalam? The benefit is that the highest peace comes to him. A peace not determined by external conditions. It is not a conditional peace.

Swamji says anything conditional is fake.

If you say, I am secure because there is money; Vedanta calls it conditional security because money can leave you at any time. It is not real security.

Anything that can go away is not peace. Similarly it is with conditional happiness, conditional fulfillment etc. The benefit of Vedantic meditation is unconditional

peace. So, here uttamam means unconditional and nirapeksha means, I am peaceful. If somebody asks a Gyani why is he peaceful, his answer will be because that is my very nature. If you ask fire why are you hot, the fire will say: that is my nature.

Similarly, I am peaceful unconditionally; therefore I am permanently peaceful; peacefully rich; peacefully poor; peacefully with house; peacefully without house; peacefully with people, peacefully without people; peacefully young, peacefully old; peacefully black haired; peacefully white haired also; or any other color. So this is uttamam sukham upaiti; this is the phalam.

Take away:

1. Vedantic meditation is entertaining only thought of yourself. Don't disturb yourself by thinking of other thoughts.
2. Repeated listening to teaching is also a form of Vedantic meditation.
3. Don't fall in love with any idea or object. Ownership is due to obsession. Obsession is due to distraction.

With Best Wishes

Ram Ramaswamy