

# Baghawat Geeta, Class 98: Chapter 6, Verses 43 to 47

Shloka # 43:

ॐ कर्मणो भवतु धर्मो वाचं धर्मो वाचं धर्मो वाचं  
ॐ कर्मणो भवतु धर्मो वाचं धर्मो वाचं धर्मो वाचं॥6.43॥

**There he acquires memory of the ideas relating to his previous body, and he labors harder, O Bharata prince! to achieve perfection.**

Continuing his teaching of the Gita, Swami Paramarthananda said, in spite of Sri Krishna's encouragement Arjuna became pessimistic with respect to his own spiritual journey. He understood that this journey requires knowledge and purification of the mind. He feels he cannot master his own mind. Mind is after all the most difficult thing to master. That is why victory over mind is considered the greatest victory. Sri Krishna says it is a pre-requisite for gyanam. Arjuna feels he will never be able to obtain it, certainly not in this lifetime. Therefore, he has already started thinking of his preparations for the next life. It is like children who take an exam and know they have not done well, thinking of taking the exam again.

Yogabhrashta is spiritual failure. Sri Krishna has started answering Arjuna's question in shlokas 40 through 45. He points out that a person on this path has no fall at all. Shankaracharya says, once spiritual teaching is received, it cannot be destroyed. There, however, maybe a stage of temporary stagnation. It is like the glowing ember covered by ashes, even with a little fanning the fire comes back. So also such a seekers' spiritual vasanas come back to life. He picks up the thread in his next life. Spiritual failure of this janma becomes spiritual genius in next janma.



How does this spiritual inclination express itself? Where ever and whenever spirituality is practiced in any form, he has an automatic interest in it. He is helplessly drawn to it. Parents often discourage a child's inclination in this area. They don't understand that child's attraction is due to his or her vasanas. Sri Aurobindo is a good example.

They say of Aurobindo that his parents did not want him to be in Indian culture at all; they liked the western culture; therefore he was given western education and sent to England; and to a materialistic atmosphere. There he comes in contact with people who are working for the freedom of India and he gets associated with those people, and he begins to feel and if I am working for the freedom of my motherland, should I not know about India, what is its culture, what is its history; philosophy and he gradually gets sucked into it and he comes to freedom struggle and goes to Pondicherry and becomes a yogi.

Therefore, if the spiritual fire is there; nobody can stop; and if the spiritual fire is not there; whatever you do it will not work.

People who don't have the spiritual fire within them, should be allowed to follow their materialistic tendencies. Encourage them to worship god. **Spiritual maturity is an evolution, not a revolution.**

Due to his vasanas, a yogabhrashta, starts his interest in spirituality as a casual (hobby) student. But his fire catches on later. Spiritual fires are of three types: karpura buddhi (camphor), Kari buddhi (coal) and vazhathandu buddhi (banana trunk).

He becomes a camphor student. He transcends shabda brahma or karma kanda. Karma kanda is finite result. He transcends anitya phalam and obtains nithya phalam or moksha.

**Shloka # 45:**

योगिनोऽस्युपैतान्मोक्षं प्राप्नुवन्ति  
योगिनोऽस्युपैतान्मोक्षं प्राप्नुवन्ति 6.45

**The Yogin who strives hard and who has been perfected in the course of many lives attains the supreme goal, all his sins having been washed away.**

What happens to Yogabhrashta in the present life (as a spiritual genius)? How does he feel the advantage of his vasanas? Sri Krishna says, he is free from impurities; he has a shudha antahakarana or mental purity.

How does mental purity express itself?

In chapter # 5, in the beginning, this topic is discussed. **His natural inclination towards spirituality shows his mental purity.**

How did he get it? Is God partial to him? This advantage he enjoys because he has obtained it from his many, many past lives. He has clarity about life's purpose. He is not hoodwinked by materialistic goals.

Therefore, being an evolved person, he requires very limited effort in this life. His spiritual journey is a most enjoyable one. He effortlessly reaches his destination of moksha. He enjoys following Shruti-viddhi.

**Shloka #46:**

योगिनोऽस्युपैतान्मोक्षं प्राप्नुवन्ति  
योगिनोऽस्युपैतान्मोक्षं प्राप्नुवन्ति 6.46

**The Yogin is superior to the performance of austerities; he is deemed superior even to the knower of the Vedas; he excels those who do works. Therefore, O Arjuna! be a Yogin.**

With the previous shloka Sri Krishna's answers to Arjunas's question is complete. Arjuna need not be pessimistic. Just listening to Gita gets him swarga. The question is raised, if



Almost same idea as in shloka # 46 is communicated. The one who meditates upon Me, Atma or God as Atma, with shraddha, he will become a jivan mukta. His mind remains absorbed in Me in total concentration.

He is the greatest sadhaka among Yogi's. This is my teaching. This concludes Ch # 6 on Dhyanam. The chapter is also known as Atma Samyama chapter or one on control of mind.

**Take away:**

1. Spiritual maturity is an evolution, not a revolution.
2. A natural inclination towards spirituality shows one's mental purity.

With Best Wishes

Ram Ramaswamy

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## **Baghawat Geeta, Class 97: Chapter 6, Verses 37 to 43**

Greetings All,

**Shloka # 37:**

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योगयोगी योगयोगी योगयोगी योगयोगी

योगयोगी योगयोगी योग योगी योगयोगी योगयोगी6.37

**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?**

Continuing his teaching of the Gita, Swami Paramarthananda said, Sri Krishna has comprehensively discussed all aspects of Vedantic meditation, which has to be practiced after a thorough study of Vedantic scriptures. Nowhere else is meditation discussed in such great detail. For this reason alone Chapter 6 is an important chapter. He has also talked about obstacles to meditation including mental distraction and its remedy. To succeed in meditation one has to develop Vairagyam or detachment. Without Vairagyam meditation is not possible. Without meditation an assimilation of teaching does not take place. Without assimilation of teaching one cannot obtain mukti. Hence Vairagyam is very important, per scriptures. Now Arjuna seeing himself wonders if he can ever get Vairagyam. He becomes pessimistic about obtaining moksha in this life. Swamiji says this is a universal problem. Every seeker becomes pessimistic, at some point or other, wondering, "Can I ever obtain moksha in this life?" **Pessimism is a common obstacle for every seeker.**

Arjuna has identified with majority of people and thus presents his problem. Shlokas 37, 38 and 39 respectively deal with Arjuna's pessimism. After shloka # 37, Arjuna asks what happens to a person who comes to Gyana yoga without going through Karma marga. In this process such a person faces obstacles and is not able to complete the path of knowledge. It is not due to lack of faith but mainly because of obstacles that he is not able to obtain moksha. His is a situation of incomplete effort although he had the faith.

So ayathihi means alpa prayathnah; a person of incomplete effort; not because of lack of faith, faith is there; sincerity is there; but because of obstacle, one could not get

Gyanam. And, therefore, naturally, gyana phalam of moksha he could not attain. Then at least should have attained the karma phalam of svarga. Arjuna feels that he would not get karma phalam also, because he left the karma and spend the karma time for Gyana; with the hope of getting a higher result; I do not want svarga and came to moksha; and svarga he dropped and moksham also he did not get; which is called typical trishanku.

Trishanku left the earth for the sake of attaining heaven and he was not granted entry in the svarga loka, and therefore he came down and Vishvamitra said do not come here and go up and Vishvamitra pushing up,

Indra pushing down; he was caught between heaven and earth.

What will be his lot? Arjuna clarifies his pessimism next.

### **Shloka # 38:**

ॐ नमो भगवते वासुदेवाय ॥ ३८ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ३८ ॥ 6.38

**Having fallen off from both (karma and yoga) confounded and un-established in the path of Brahman. O hero does he not perish, like a scattered cloud?**

In the previous shloka Sri Krishna said a seeker who places insufficient effort would not get moksha; also because he came to Gyana marga without going through karma marga he will not get swarga. Why did he not perform karmas; because, he chose to spend his time on gyana marga. Thus, neither did he have the support of karmas that could have given him swarga nor did he have complete gyana to give him moksha.

Citing an example his condition is likened to a small cloud that has been separated from the larger cloud. Wind cannot disperse a large cloud. However, wind will dissipate a small cloud. Vedantic teachings usually give examples from nature.







is a very sacred karma.

He will remain in swarga for many years. He will enjoy pleasures as well. Then God gives him an appropriate birth to continue his spiritual journey.

He will be born in a prosperous and cultured family. **Only in such a family can one pursue spirituality. If one is born in poverty, one does not have time for spirituality.**

Suppose one is born in a family with prosperity but without culture? Sri Krishna says, this will not help him. Money without culture is dangerous; because all the money will be used on purely materialistic pursuits such as clubs, alcohol etc. Such a person performs no pooja, has no religion, has nothing; that is in fact worse than being born poor.

In the new life he will use all his prosperity for spiritual growth. He will perform more of nishkama karma; he can do more of service because dharma is there in the mind; money is there; when dharma and artha come together, he will use all the money for noble activities; nishkama karma will be more and all those karmas will give him more purity and sadhana chatustaya sampathi. In the purva janma he failed because of his incomplete qualifications; now all those qualifications will be completed in the next janma and he will be ready for Gyanam.

Now, Sri Krishna gives a second possibility although it is a rare one.

#### **Shloka # 42:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ६.४२ ॥

**Or , he is born in a family of wise yogins. This sort of birth , however, is far rarer in the world.**

He is born to a Gyani, although they may not be in prosperity.

Not born in prosperity here means they lead a very simple life. **When there is Gyanam, poverty is not a curse.**

It will be considered as an ideal thing for following tapas. You do not have to specially practice sanyasa; because you have to have something to renounce; therefore I need not work for sanyasa. Being born to Yogi's he need not go in search of a guru as well.

Fewer possessions mean less to worry about.

Thus, such a birth, as child of a gyani, is a rare one. It is rare because Gyanis themselves are rare and a grihasta gyani is rarer still.

The next question was: Will I start my spiritual sadhanas from scratch again or is it a continuation of my knowledge into the next birth?

Sri Krishna says, "You will be born with spiritual knowledge of the previous birth." He is thus a spiritual genius. So, a spiritual genius was probably a Yoga Brashta in his previous birth.

### **Shloka # 43:**

ॐ नमो भगवते वासुदेवाय ॥ ६.४३ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ६.४३ ॥

**There he acquires memory of the ideas relating to his previous body, and he labors harder, O Bharata prince! to achieve perfection.**

In the new birth, in a prosperous family or Gyani's family, this jiva gets associated with spiritual gains of his previous birth.

Why is it so?

As per shastras, between the two janmas, body is different but

not the mind. While body dies, the mind does not. Sukshma shariram does not die.

**A mother gives birth to a body but not the mind. Every child comes into this world with his or her own Vasanas.** In the early years the vasanas remain dormant but manifest themselves in later years.

How do you know a child is a spiritual genius? From it's inclinations. In Vedanta class's people who attend are of various age groups, young and old. Age is of the body, not the mind. Gyana Vrudha (old) is a mature person. Body is 15 but Gyanam maybe 95 years old.

**Take away:**

1. Pessimism is a common obstacle for every seeker. Will I ever get moksha in this life?
2. In chapter # 18, Sri Krishna says even if a person listens to Gita without understanding it, it produces punyam.
3. If one is born in poverty, one does not have time for spirituality.
4. When there is Gyanam, poverty is not a curse. Poverty here means leading a simple life.
5. A mother gives birth to a body but not the mind. Every child comes into this world with his or her own vasanas.

With Best Wishes

Ram Ramaswamy

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# Taitreya Upanishad, Class 29

Greetings All,

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.

We are in anuvakaha # 3 of Brahmanadavalli. The Upanishad has entered Pancha Kosha Viveka. This viveka is supposed to sensitize the mind. Mind has to become very sensitive. Citing an example: An axe is used to cut a tree; a blade is used to shave your face; the blade is subtler than the axe. A laser is used in eye surgery; it is an even more sensitive instrument. Thus sensitivity of instrument depends on subtlety of operation. Here, for understanding the atma, something inconceivable, the mind has to be very subtle. The subtlety of mind has to develop gradually. Thus, we started from annamaya and went to pranamaya; or from anatomy to physiology. Physiology is not tangible. Thus, functioning of eye can only be detected by testing it and not by a direct check. Pranamaya is thus subtler than annamaya.

Upanishad has made Pranamaya the Atma now. So we have to dwell on Prana. A Rig mantra was used to tell us this. Every physical body is a bead and through every body the life

principle passes through. It is that which makes us alive and is called Sutra upasanam. If one practices this upsana two benefit accrue.

Sakama Upsana: One gets a long life.

Nishkama Upasana: One gets Chitta shudhi, Chitta Ekagrata, Chitta Vishalata. The mind becomes sensitive enough to go to next layer called manomaya.

In shloka # 2 we are also now entering manomaya. Really speaking Pranamaya is not atma. The atma is actually monomaya. Where is manomaya located? It is within pranamaya. With this pranamaya becomes anatma or a kosha. Every thing including anatma is born out of atma. Pranamaya is Karyam or it has nama and roopa. Thus, it is not a substantial entity. It only has a borrowed existence. It is Mithya. As such, it is as good as non-existent. This understanding in us is known as Pravilapanam or dissolution. Mithya is dissolved in satyam. Pranamaya is dissolved in manomaya.

Another important point to note in this meditation is that we are practicing annamaya and samashti annam aikyam. Then we practice pranamaya and samashti prana aikyam. It shows Vyashti and Samashti aikyam at every level. The resolution of microcosmic also results in resolution of the macrocosmic.

Now, we are at manomaya. This manomaya (the content) fills pranamaya kosha (the container). What is shape of manomaya? Manas does not have a shape of its own. It is like water. It assumes the shape of container. It takes shape of pranamaya. Now, pranamaya also has no shape of its own. So annamaya lends shape to pranamaya. Pranamaya in turn lends shape to manomaya. Thus, manomaya atma has manushya akara. It is a borrowed akara.

Once this is accepted, Manomaya has five factors. Atma is the head as Yajur Veda mantra. Rig Veda mantra is right hand side or south side. Sama Mantra is left hand side. Scriptural

injuncts also known as adesha or Vidhi vakya, is the trunk. Atharvana Veda mantra is the tail and thus the support.

Shankaracharya says, Atharvana Veda is meant for health wealth etc. They provide Iha Loka Phalam. Whatever your goal is in life, one has to take care of health. Money, health, mental health's are all important. Before going for adrishta phalam one has to obtain drishta phalam.

Shankaracharya now discusses a specific problem in this shloka. In annamaya its five factors are an intrinsic part of annamaya. In Pranamaya the five factors are also part of pranamaya. However in Manomaya the five factors are Vedas that are external to manomaya. How have outside factors become part of manomaya atma?

Answering his own question, shankaracharya says, Vedas are wisdom in form of thought or manovrithi. Rig mantra is Rig manovrithi. In Vedas, thought is converted to sound and then re-communicated as a thought. Every mantra is Vrithi; it is converted to sound and then thought. Thus Yajur, Rig, Sama are all Vrithi's (thoughts). Therefore Rig mantra is on right side and Sama on left etc. Vrithis are a part of manomaya atma.

Last line of this shloka says with respect to manomaya atma there is a Rig mantra.

## **Chapter 2, Anuvakaha # 4, Shloka # 1: Rig mantra.**

**Whence all speech turns back with the mind without reaching It (The eternal truth or Brahman). He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this pranamaya the manomaya is the Self.**

Now we are entering anuvakaha # 4, shloka # 1, a Rig mantra. The mantra starts at Yato and ends at Kadachaneti.

Here the upasana is a Vyashti samashti Upsana. The goal is

Vyashti samashti aikyam.

Hiranyagarbha (brahman) is total manomaya. This is glorification of Hiranyagarbha. He being Samashti or the total, individual mind cannot conceive of it. Hiranyagarbha is inconceivable to the mind. Vyashti cannot measure Samashti. Hiranyagarbha is embodiment of highest ananda (brahmanada). This ananda is meditated upon. Samashti hiranyagarbha in Vyashti Manomaya is meditated upon.

The benefits of Manomaya meditation are:

1. Sakama: The person will not have any fear at all. Hiranyagarbha gives him highest security in relative terms as possible.
2. Nishkama karma: Gives Chitta shuddhi, Chitta Ekagrata and Chitta Vishalata. Mind becomes sensitive enough to go to the next step.

This manomaya atma is called sharira atma. Annamaya and pranamaya are respectively shariram or the Deha while manomaya is the Dehi.

## **Chapter 2, Anuvakaha # 4, Shloka # 2:**

**Different from that made up of mind (manas) is another inner soul made up of intelligence (Vignana) and by that this (manomaya-self) is filled. It also has the shape of man. According to the human shape of the previous, is the human shape of this one. Faith (sraddha) is its head, righteousness (Rtam) its right side, Truth (satyam) its left side, Yoga is the trunk and total intellect (mahah) is the tail and support. There is this following Vaidika verse about it.**

Here Upanishad is taking us to the next step or layer. Manomaya is not really the atma. The Atma is Vignanamaya atma. Where is this atma located? It is located within manomaya. Thus, now, manomaya has become an anatma.

Manomaya becomes a Karyam. Anatma is always a product. Whatever is a product is only a nama and roopa. Thus, Karyam is only a nama and roopa. Therefore, anatma is called mithya as it depends on something else. **Anatma has only a borrowed existence;** it does not have its own existence. As such it is as good as non-existence. Therefore, manomaya does not exist. This is known as Pravilapanam or the intellectual denial of the existence of manomaya. Manomaya atma is swallowed. Vyashti and Samashti are both resolved in the process.

Vignanamaya also has Manushya akara. It is a borrowed akara from manomaya. Thus Vignanamaya is in a manushya container.

The five factors of Vignanamaya or knowledge are now defined. Knowledge is required for karma. Manas stands for doubts. Thus, the more subtle knowledge destroys doubts.

With Best Wishes,

Ram Ramaswamy

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## **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 Pravailapanam 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 pranamaya? 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

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

Greetings All,

**Shloka # 32:**

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



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, vikshepah, kashayah and rasasvadah. 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. Kashayaha: 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. Rasasvadaha: Pleasant feeling felt during meditation. It is not atmanada or Brahmananda. It is a condition of joy at quietude. The difference is brahmannada 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 rasasvadah, 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:**

मनोमयं हि मनो मनोमयं शरीरं मनोमयं चन्द्रिका  
मनोमयं चन्द्रिका मनोमयं शरीरं मनोमयं चन्द्रिका॥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.**

The hyperactive mind is intense in my case, O 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. O 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

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# 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 Pragma 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, "Vishva 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 Yogya Prapthi.

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

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

Greetings All,

**Shloka # 28:**

योगीन्मयात्मनि  
सर्वदासंन्यतः  
संन्यतःसंन्यतःसंन्यतः  
संन्यतःसंन्यतःसंन्यतः 6.28

**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 sarvadaratvam.**

**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:**

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 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:

मम भवति सर्वत्र चित्तं सर्वत्र चित्तं सर्वत्र चित्तं  
सर्वत्र चित्तं सर्वत्र चित्तं सर्वत्र चित्तं 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 ॥ ३१ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ३१ ॥ 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 vartate 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:

सर्वस्यैव ह्यहंकारो भवति सर्वस्यैव हि प्रियम् ।  
सर्वस्यैव हि दुःखं सर्वस्यैव हि शोकः सर्वस्यैव हि ॥6.32॥

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

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





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.

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## **Bhagawat Geeta, Class 93: Chapter 6, Verses 27 and 28**

Greetings All,

**Shloka # 27:**

सर्वदुःखहर्त्रं सर्वदुःखहर्त्रं सर्वदुःखहर्त्रं सर्वदुःखहर्त्रं  
सर्वदुःखहर्त्रं सर्वदुःखहर्त्रं सर्वदुःखहर्त्रं सर्वदुःखहर्त्रं 6.27

**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.

Vidyaranya 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:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ 6.28 ॥

**Thus integrating himself always, the sinless Yogin easily achieves contact with Brahaman 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

Ram Ramaswamy

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# Taitreya Upanishad, Class 24

Greetings All,

Chapter 2, Anuvakaha 1, Shloka # 1.

**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 summarized last week's class. He said we are in anuvakaha # 1 of the second chapter. This anuvakaha has a very important sutra that goes as follows: **Brahmavit Apanoti Param.** It's meaning is: A Brahma Gyani attains Param or the highest goal of moksha or poornatvam or self-sufficiency or freedom from wants.

With reference to this sutra, in the same shloka, the Upanishad now says, Brahman is Satyam, Gyanam and Anantam. The Upanishad has provided a commentary on this Vakyam. It asks three questions:

- What is Brahman?
- How to know Brahman?
- What is Poornatvam?

Upanishad quotes shloka # 2 as answer to these questions.

**First question was what is Brahman?**

The shloka says, it is Satyam, Gyanam and Anantam. Explanation of each of these words follows.

**Anantam**

In the last class we discussed one attribute of Brahman known as Anantam. We also discussed Shankaracharya's elaborate commentary on this topic as well. **Anantam** means limitless one or limitlessly big or infinite one. Anything has three limitations. They are:

- 1) Spatial;
- 2) Temporal and

### 3) Attribute or object limitation.

Now, the other two attributes of Brahman, Satyam and Gyanam are explained.

#### **Satyam:**

Before discussing satyam some general comments about it may be useful. Every word is used to reveal an object. Thus, when we say chair, we are revealing the object chair. In our shastra's verbal communication is analyzed. Every word has a main meaning called mukhya artham. The word can also have secondary meaning(s) known as Lakshyartham. The secondary meaning is dependent on the context in which it is used. Thus, there can be many secondary meanings.

Suppose I ask the length of Ganga? You will understand it as the length of the river from Gomukh till its end. Now, suppose I say I took a bath in the Ganga. It does not mean I took a bath all over Ganga. It means I took a bath at a particular place or spot on Ganga. This is known as Eka Deshaha or one part. Thus, sometimes, a word conveys the whole and sometimes a part. If I say, I bought mango, it would mean a whole mango. If I say, I ate a mango; it means I ate only the edible part of the mango. If I ask, what is cost of building the hall, it means the whole hall. If, however, I say, I was sitting in a hall; it means I was only in a part of the hall. I say I saw a movie. The "I" connotes the atma, the indriyas, the body etc. However, in watching the movie only my eye was involved.

Thus, in resolving such a question, usually the primary meaning is applied to see if it fits. If it does not fit a secondary meaning is applied.

When I say, I am happy, it refers to the mind alone where happiness is experienced. It is an ekadesha artha.

When I say, I was born, it refers to body alone, which is born, another ekadesha artha.

This is called Tyaga Lakshana method of analysis.

Coming to Satyam, its primary meaning is, any existent object. Thus, this book is Satyam. This pen is Satyam. A dream object is considered an Asatyam (non-truth), as it does not exist.

Satyam's primary meaning as Brahman has some problems with it. Any existent object is limited by time and space while the Upanishad calls Brahman as anantam. Thus, Brahman cannot be an existent object. So, we have to use a secondary meaning using Bhaga Tyaga Lakshana. For an existent object, which part should we accept?

Shatras say every object has three parts. They are:

- Nama
- Roopa
- Satta or existence.

Thus, an existent fan has: Nama, Roopa and Satta.

The words anantam requires that we can't use Nama as it has limitations. Roopam also can't be used as it too has limitations. That leaves only Satta. The Satta is in every being. All limited and unlimited objects have Satta. So, Satta is a common factor. **Therefore, Nama Roopa Rahita Satta is the secondary meaning of Satyam.**

This, the existent part that is known as Satta, is Satyam. This existence, Satta, is not a part, product or property of an object. It is Satta that makes an object existent to begin with. Satta is not limited by boundaries of the object. Even if an object is destroyed, Satta continues to survive; however, it cannot be recognized, as there is no medium to manifest it.

**Therefore, the word Satyam means pure, independent and eternal existence. This existence, that is without a Nama and roopa and is an independent entity, is a difficult concept to grasp**

for many of us. Thus, limitless existence is Brahman. Shankaracharya says everybody is experiencing everything (a man, woman, child, book etc.,) as Brahman. This existence is a noun.

### **Gyanam:**

Next topic is Gyanam. Its primary meaning is knowledge.

If so, knowledge of what, are we talking about? It means knowledge of an object. It can be knowledge of a chair or a book.

How does knowledge exist? It exists in our mind as a thought. It is a mental modification also known as vrithihi. Thus, if there is an object in front of me and I do not show any cognition and just stare at it with a blank look; here, one would say, the mind does not have vrithi.

Knowledge in form of thought cannot be Brahman as any particular knowledge is limited. Thus, pot knowledge is limited to pot. Knowledge of physics is limited to physics. It is limited in time and space (location). So knowledge as primary meaning is limited. Therefore, we have to default to secondary meaning(s). Now, according to shastra, knowledge has three parts to it. They are:

- Nama
- Roopa
- Awareness, consciousness, chit or chaitanyam.

Thus, pot knowledge means I am conscious of pot. So, we have to remove Nama and roopa, as both are finite. Only the conscious part is Anantam. In our mind a variety of thoughts appear and disappear. Consciousness, however, remains as is. "I am a conscious being" is there in every thought. This is Anantam. **Therefore, Nama Roopa Rahita Chaitanyam is Gyanam. Thus, pure consciousness is without Nama and roopa.**

**Therefore, Satyam Gyanam Anantam is Brahman.**

With respect to Consciousness, it is also not a part, product, or property of a product. It is pure and unlimited. With this, the definition of Brahman is now over.

**Second question was, how to know Brahman?**

Although Brahman is all pervading, one has to recognize it in one's own mind. Thus, to test electricity in a circuit, to see if it is live, we use the tester in only one place.

In whose mind is Brahman recognized? One has to recognize it in his or her, own mind. Brahman is available in Guha or mind.

Where is mind located?

As per scriptures it is located in Hridaya or the physical heart. The shloka calls the inner space of heart as Paramam Vyoman.

Why is heart considered sacred?

Heart is sacred because Brahman resides in it. It is like God in the temple.

Thus: Body> Heart> Akasha> Mind> Brahman.

How to know this Brahman in the mind?

Some people ask, in meditation I have come to the blank state; where do I see Brahman? **Brahman is not an object of knowledge. It is the "I", the subject and never the object.**

So, negate every thing we experience, as they are all objects. Once you negate the world, the body and thoughts, whatever is left is Brahman. Unfortunately, we search this residue for Brahman. Shastras say the one left is the witness of the blank mind. So, "I", the witness consciousness, pervades the blank mind. It is the witness to presence or absence of thought. The word Veda in shloka means Brahman. **So, know the Brahman as "I"**

**the witness consciousness.**

**The third question was: What do you mean by obtaining the greatest or Poornatvam?**

The shloka says: Saha ashnuto sarvan Kaman.

Kama here means worldly happiness such as one's derived from eating, music etc. Brahma Gyani obtains all possible sense pleasures in the world. He attains all anandas.

How can one obtain all pleasures of the universe, such as say from food? There are after all so many dishes from all parts of the world. The word Saha in shloka means simultaneously. Simultaneously the Gyani gets all the pleasures and not one after another, say the shastras.

How is it possible? Upanishad says it is through Brahmananda that he gets all pleasures. Brahmananda means, infinite ananda. In this infinite ananda all finite sense pleasures are included.

What does this mean?

In Brahmananda he gets all sense pleasures? How do you know that? **Once I get Brahmananda, my cravings for sense pleasures go away.** I get Tripti that includes all objects. **This Poornatvam or freedom from sense pleasures is called Brahman.**

**Take Away:**

1. Satyam means pure, independent and eternal existence. This existence, that is without a nama and roopa and is an independent entity.
2. Gyanam is pure consciousness without Nama and roopa.
3. Once I get Brahmananda, my cravings for sense pleasures go away. This Poornatvam or freedom from sense pleasures is called Brahman.

With Best Wishes,

Ram Ramaswamy