

# Taitreya Upanishads, Class 9

Homa sadhana (Fire rituals) students ask for fourfold prayer

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

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

Fourth Anuravaga (Continued)

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

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

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

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

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

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

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

Each manifestation of god is like a branch of Eeswara similar to the tributaries of a great river. By dipping in any tributary of the river, we purify our body; similarly, by worshiping any of the form of the lord, you are purifying your mind. Physical purity is obtained by dipping into river; mental purity is obtained by remembering the Lord. This is nothing but worshiping the Lord.

The prayer is concluded asking for students:

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

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

There is no physical movement in jivatma paramatma aikyam,



objects as samsparshajaha bhogaha. All these pleasures are born out of contact between sense organs and sense objects. Mere presence of sense organ or a sense object does not provide pleasure. Both have to come in contact with each other. When the word sense object is used it also includes living beings. We also develop emotional contacts. Thus, all objects and situations are known as Vishayaha. While all these pleasures are wonderful they also bring along with them some pain as well.

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

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

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

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

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

Thus, we have two solutions.

- I should decide not to possess anything. I will still have the desire for saying you are mine or I am yours. However, with this decision, I will have to face loneliness. Here I must discover fulfillment in myself.

If I discover it, it is the alone-ness or advaitam. I learn to be happy with myself as I discover poornatvam.

- I like to have everything including a wife. We have to remember that all possessions will give pleasure but also give pain. Here one should have the mental strength to withstand the pain. One has to develop the strength to face pain.

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

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

Citing an example, King Dasharatha and Queen Kaushalya got Rama for a son after a lot of Yagas. Yet, when Rama had to go into exile Kaushalya felt it was better not have had Rama. Having and not having are both problems. A wise person is not carried away by the pleasure and pain of the world.

### **Shloka # 23:**

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**The man, strong enough to resist in this world, before the fall of his body, the urge of lust and wrath, is integrated; he is happy.**

In previous shloka value of mental preparation was pointed out. Having things and not having things both cause problems in life. This **mental awareness is one value.**

**Second value is handling of Kama Krodha or Raga Dvesha (Likes and dislikes).** Raga Dvesha are both born out of wrong notions. Raga (Likes, attachments) is born out of the misconception

that the attached person will give permanent security and fulfillment. We should remember that Raga has a beginning and an end as well.

Dvesha is also a misconception. Aversion is born out of the feeling " the world is capable of giving me sorrow"

Let us remember that Gyani's are people who live in this world without sorrow.

Citing an example: music is played. It makes one person unhappy while others are happy. The music is not the cause of the disturbance. The world is neither source of joy or sorrow. **Therefore, dividing the world into source of joy and source of sorrow, according to Vedanta, is the fundamental misconception. It is I who make the world a source of joy, and it I who makes the world a source of sorrow as well.**

And as long as I do not discover this fact, I am going to blame the world. And as long as I blame the world, I will try to correct the world. Then, I will try to change the world. That is the reason you see changes in fashion often. So, my rationale for understanding the world is wrong. **I cannot change the world.**

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

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

Vedanta requires objectivity. Thus, from jiva srishti we have go to ishvara srishti; from ishvara srishti alone we can go to



things are there; you complain; when things are not there; you complain. You cry for both, your problem as well as for affected people around you. You distribute sorrow freely.

Therefore, a person who develops that emotional soundness (ability to be without things), thereafter comes to self-knowledge and because of the self-knowledge he gets that inner strength and fulfillment.

So what kind of life does such a person lead? Gyani is a person who has discovered his inner essence. All his entertainment is inside himself. I am happy with myself.

What is the benefit of self-knowledge; I am happy with myself also called antaha sukhaha. He is the one who is aware of his poornatvam all the time. He is consciousness of the Atma; awareness of his inner fullness; so he is one who does not have self-forgetfulness.

He can be, with things or without things. Even amongst people he does not lose his inner consciousness. He is a yogi or Gyani. He has discovered the fact that he is none other than Brahman (or fullness). I don't need anything anymore. Once his body falls he becomes the un-embodied consciousness that is one with Brahman or a videha mukti.

### **Shloka # 25:**

शुद्धं चित्तं ब्रह्मैवास्मिन् ब्रह्मैव कुर्वन् ब्रह्मैव भवन्  
ब्रह्मैव विवर्तन् ब्रह्मैव तेषां ब्रह्मैव कर्तृवन् 5.25

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

In this shloka benefit of self-knowledge is further discussed. Here Sri Krishna talks about stages of spiritual evolution.

- Kshina kalmasha: Getting rid of mental weakness or Raga and dvesha. In tapas, one learns to be without, say, the

habitual morning coffee.

**Take Away:**

The world is neither the source of joy or sorrow. Dividing the world into source of joy or sorrow is the great misconception. It is I who make the world a source of joy and it I who make the world a source of sorrow as well.

With Best Wishes

Ram Ramaswamy

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## **Taitreya Upanishad, Class 8**

Greetings All,

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

He whose form is manifold, who is preeminent among the sacred hymns of the Vedas and who has sprung up from the sacred Hymns which are immortal, that Indra (omkara) may fill me with intellectual vigor. O lord, may I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thou art the sheath of Brahman. May you preserve my learning.

Continuing his teaching of the Upanishad, Swami Paramarthananda said, Shikshavalli, Chapter 1, Anuvakaha # 4, is a relatively bigger section. It has two spiritual sadhanas. They are: 1) Mantra Japa sadhana and 2) Homa sadhana, a physical ritual on fire.

**Japa Sadhana:**

In this sadhana the seeker is asking for Gyana Yogyatha Prapthihi. This prayer is addressed to God in the Omkara form. Therefore seeker glorifies Omkara first, then asks Omkara roopa parameshwara to strengthen him and immunize him from Samsara by giving him Medha shakti & dharana shakti. Medha Shakti is the capacity to absorb and Dharana Shakti is ability to retain the teaching.

Now, he says, O Lord, I should be possessor of amritam. Amritam here means atma gyanam. Amritam means immortality, which also means moksha. Atma gyanam is the giver of immortality. Therefore, let amritam as self-knowledge happen to me. Let me be a gyani.

Atma Gyanam requires a lot of preparation. Atma Gyanam is not a physical substance. It can only be given by a systematic consistent study by a teacher. After all it is only after 20 years of education that one becomes knowledgeable in a field such as physics or chemistry. So, systematic sravanam is required.

To perform sravanam one must be physically be fit. For speaking, my tongue must be the sweetest one. The tongue is a gyanendriya (as for eating) as well as for karmendriya (as for speaking). Let my tongue be sweet. What is a sweet tongue? It means words uttered must be sweet. What is a sweet word? Noble (mangala) and auspicious words are considered sweet. How to define a mangala shabda? Chapter # 17 of the Gita addresses this topic in detail and it describes four criteria for words to be mangala. They are:

1. Words should **not be hurtful**. Speech should be in a relaxed manner, spoken slowly, at a mild pitch using right choice of words.
2. Words should be **positively pleasant**, encouraging, and pleasing. Appreciative words should be more than criticizing words.
3. Words should be truthful or **Satyam**.

4. Words should provide **Hitam** or must be beneficial to both speaker and listener.

If all above four criteria are met the words will be mangalam. This is result of a honeyed tongue. How do I know if I am honey tongued? If people like to speak to me I am probably honey tongued. If people do not like to speak to me I need to work on my speech.

Let my ears also be fit to be able to perform Sravanam. Ears must be used for listening to shastras. Therefore without obstacles let me listen again and again to shastras.

The student concludes by glorification of Omakara again. Kosha means box. He says this box called Omkara is the container of Brahman. But Brahman cannot be contained? If so, why is Omkara a container? The enquiry into the word Omkara can arrive at the truth of Brahman. Since Omkara is the means of discovering Brahman, it is known as a box.

How can Omkara enquiry lead to Brahman? Mandukya Upanishad discusses this topic in detail. If Omkara contains Brahman, how come I cannot see it? The reason I cannot see it is because Brahman is covered and we need to uncover it. What covers Brahman? Anatma Gyanam covers Brahman. In shloka the word Medha is now used to mean Anatma as well. Most people are interested only in Anatma Gyanam. Therefore, they are extrovert. Therefore, they don't have time for Vedanta Vichara. Extroverted-ness is an obstacle for Vedanta Sravanam. Thus, time is also an obstacle. Even if we have time we tend to read Stardust and such non-spiritual material. The Seeker cries, O Omakara , help me move my mind inwards. Therefore, Brahman is covered by my extroverted-ness.

The student prays that whatever he hears in the class let it be preserved in his mind. With this the Japa Sadhana is over. This mantra is supposed to be repeated again and again.

**Chapter # 1, Anuvakaha # 4, Shloka # 2:**

## Homa Sadhana:

O Lord , afterwards let prosperity be mine, consisting of hairy animals along with cattle. May fortune produce for me without delay and for all time, bringing continuous and in ever multiplying proportions food, clothing and cattle. All along, may celibate students, thirsty to know, come to me. Svaha! May they come to me from distant places and from all directions. May they come in large numbers. May the students , anxious to gain the knowledge of Brahman control their senses. May the students, anxious to live the knowledge of Brahman, be peaceful. Svaha!

Svaha in shloka means offering of oblation is involved. Here too Omkara is being addressed. This homa is known as Aavahanti Homa. It is a common homa. This homa is the topic till end of this fourth Anuvakaha. In this homa student asks for four things. They are:

- Dhanam prapthihi or wealth.
- Chitta Shuddhi prapthihi
- Gavaha Prapthihi
- Shishya prapthihi. After getting knowledge I must share the Gyanam with other people.

The order in which the student asks is also importa. Money is required for Karma Yoga in the form of contribution to society. For Pancha Maha Yagna too money is needed. Dharma-anushtartham (for dharma) also we need money. Dharma will lead to Chitta shuddhi. Viveka and vairagya will also come in. Grihasthashrama should lead to urge for Vedanta Gyanam. It means mind is pure. **Only a pure mind has an interest in Vedanta.**

After Chitta shudhi I should get a guru and obtain Gyanam. After Gyanam I must enjoy sharing this knowledge with others. Therefore, Gyanam must be preserved.

Student asks for prosperity to arrive. Shankaracharya has said

money is a two edged sword. It can lead to spiritual growth but it can also lead to spiritual destruction as well. It all depends on whether money is a master or servant. I have to decide this. How to make the decision? For this I must have knowledge of Dharma shastras (ethics and morality). Shatras say money is not to be utilized for purposes such as gambling or racing. Shankaracharya says don't ask for money first rather ask for knowledge of Dhamashastra first, and then ask for money. This is the reason our parents did not give us pocket money. We should not touch money until we are educated. Even in gurukula only after teaching is money given.

After Medha prapthihi money should be given. Lakshmi (acquisition of wealth) should come to me with a lot of things. Later it should expand and I should be able to preserve it as well.

In the shloka, Aavahanti means acquisition. Vitnavana means multiplying of wealth. Kurvana means wealth must be preserved.

What materials should Lakshmi Devi bring or bestow?

Clothing also called here Vasamsi.

Gavaha: Cattle.

Annam: Food.

Panam, water.

All four should be with me in plenty. When should Lakshmi arrive? She should come immediately (Achiram).

Artha is used mainly for Dharma and then later for moksha. A cultured man is Dharma pradhana. Student asks for many wooly animals such as sheep as well. Lomashaha means wooly animal.

May I become prosperous. It is clear from this shloka that Vedas do not look down upon money. Some religions do so. Criticism of money is not part of Vedic culture, although one

must know how to handle it. Big ashramas do require wealthy patrons. Brahmachari, Vanaprastha and Sanyas ashramas all require Grihasta ashrama's patronage. Shashtra say share the money. "Ownership" is not critical, Earner-ship is. Earn plenty but give.

**Take Away:**

Only a pure mind has an interest in Vedanta.

With Best Wishes,

Ram Ramaswamy

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## **Taitreya Upanishad, Class 7**

Greetings All,

**Chapter # 1, Anuvaka # 3, Shloka # 6:**

Continuing his teaching of the Upanishad and recapping the Anuvaka # 3 so far, Swami Paramarthananda said, we are in the last part of the Samshito Upasanas. All five upsanans put together are known as Maha Samshito Upasanas. In each Upasana the Alambanam (meditation) is the same, one meditates on the four factors of Poorva roopa, Uttara Roopa, Sandhihi and Sandhanam. In each Upasana objects from five different fields are invoked. The fields are: Adhilokas, Adhi-jyautisham, Adhi-vidhyam, Adhi-prajam, and Adhyatmam. Thus, there are five Upasanas and four objects in each upasana totaling 20 objects that are meditated upon.

**Chapter # 1, Anuvaka # 3, Shloka # 7:**

These are called " The great blendings"; he who understands

**them as expounded here, becomes united with progeny, cattle, food and the like with the glory of the holy lustre, wealth and heavenly joys.**

This shloka is glorification of this samshito upasana. They are great because they belong to the Vedas. We are invoking great objects; hence they are great as well. With this the Upsana is over. Now the benefits of the Upasana are given.

The phalam depends on the attitude of our Upasana. Our motive determines the type of result. A criminal uses a knife to kill a person with the motive of getting something. A doctor also uses knife to heal but in the process the person dies. The criminal is sent to prison while the doctor is praised for trying to save a life. The motive is based upon sankalpa. If Upasana is for material results it is Sakam Upasana. However, if motive is Dharmic and for Chitta –Shuddhi, it is called Nishkama Karma.

In the Gita Sri Krishna says if it is for Sakama Karma one has to perform the Upasana very carefully other wise the phalam may backfire on us. When the same Upsana is performed as a Nishkama Karma the rules are relaxed. Even mistakes are accepted. They don't affect as much. Positive results are always obtained. Negative result will not occur. So this is the perspective on phalam looked at from two angles.

**Benefits of Nishkama Karma are:**

- 1. Expansion of mind for spiritual growth is the first benefit.** We are invoking three Lokas. Mind assumes the form of object meditated upon. If we visualize small, the form will be small. In olden times people visualized big, hence the reason we see very large temples. Nowadays we tend to visualize small and things are smaller as well.

Since I meditate on totality of universe, I revere the Earth as Bhuma Devi. I wake up and pray to the mother Earth. Earth,

Water, Sun are all, sacred. This reverence helps me later in Vishwaroopa Darshanam. It expands the mind and transforms our attitude. I develop reverence for every object in this meditation including. reverence towards the teacher. Then I invoke and develop reverence towards parents. Then I develop reverence towards my own body and its organs. Body is the greatest gift of God. Once an organ is damaged we cannot recreate it. Therefore, respect the body. It does not mean attachment to or ownership of the body. Thus expansion of mind occurs, as does a change in perspective. This change in perspective happens due to the Gyana Chakshu. Citing an example, when we buy an apple from a store, we just cut it and eat it. The same apple when it is offered as prasadam at a temple, we apply it to our eyes first. This perspective is called divya Chakshu. **Divya chakshu is the second benefit.**

**The third benefit is the focus of mind improves**

**Fourth benefit is that we get Chitta shuddhi** as were are invoking Ishwara.

All this helps with Vedanta Sravanam, and Atma Gyanam.

**Benefits of Sakama Upsana:**

If one performs Upsana on all four factors (Poorva roopa, Uttara Roopa, Sandhihi and Sandhanam) and honor all the deities invoked, tangible benefits will come from association.

Benefits are of two types. They are: 1) Iha loka Phalam and 2) Para Loka phalam.

**Iha Loka Phalam:** You will get progeny. The nature of phalam is dependent upon the nature of the upsana. If God is worshipped as knowledge, one gets Gyana phalam. If worshipped as Shakti one gets Shakti. If worshipped as beauty one gets beauty. As the upsana, so is the phalam.

Here sandhi is the upsana, so one gets combination as

children. From Vidhya upsana one gets knowledge. From Pashu upsana one gets wealth. From Brahma Varchas Upsana one gets attractive personality. From Annam one gets nutritious food.

**Paraloka Upasana Phalam:** After death one does not get moksha. For moksha atma gyanam is required. However, one gets to a higher loka. Which Loka depends upon quality and quantity of one's upsana.

Therefore one should perform Samshito Upasana. Vedas do not make this upsana compulsory. With this the third Anuvakaha is complete.

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

This is a bigger section. It has two spiritual sadhanas. They are: 1) Mantra Japa sadhana and 2) Homa sadhana, a physical ritual on fire.

In these two sadhanas Manasika, Vachika and Kayika karmani are practiced.

In this shloka we are offering prayer to God. God can be visualized in any form. God, himself, is formless as he is limitless. Symbolically we worship a form such as a Linga or Turmeric powder etc. In this shloka "Omkaara" is worshipped.

What is benefit of Omkaara Upasana? I seek Gyana Yogyatha Prapthihi through this sadhana. I seek all round fitness, physical, verbal (communication skill), emotional fitness (mind should be balanced) and intellectual sharpness are all required to understand Vedanta. The sadhanas do not offer any mystic experience. The student has to understand the teaching. Any knowledge is intellectual in nature. I am asking for Gyana Yogyatha. Since God is invoked as Omkaara, it is glorified. On Omkaara, I invoke parameshwara.

Rishabhaha in shloka means greatest.

Omkaara is greatest among Vedic mantras. Why is a Vedic mantra

called Chandus? Chand means pleasing or giving happiness. So learning to give joy is one meaning. Another meaning of Chandus is to protect from worldly problems.

How did Omkara originate? Scriptures say Omkara was extracted from the Vedas. Like butter from milk. Brahmaji himself churned the Vedas through his tapas, to obtain the Veda Sara. The first extract of his churning was the Gayathri Mantra.

Thus, from Gayathri mantra came:

Rig veda: Tatsa Vithuhu varenyam: Bhu: A

Yajur Veda: Bhargo Devasysa Dhimahi: Bhuvaha: U

Sama Veda: Dhiyo Yonaha Prachodayat: Suvaha: M

Thus AUM came into being created by Brahmaji for the benefit of Kaliyuga where people have very little time for spiritual activity.

Since Omkara is the essence of Vedas, when it is expanded it becomes the Vedas. Analogy is to orange juice concentrate when diluted with water become regular orange juice. This Omkara is seen as God himself. So one prays to this God to strengthen one self.

He strengthens by:

1. Giving Medha Shakti or capacity to understand and absorb teaching.
2. Dharana Shakti: Capacity to retain the absorbed teaching.

**Take Away:**

With Best Wishes,

Ram Ramaswamy

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# Bhagawat Geeta, Class 76, Chapter 5 Verses 19 – 22

Greetings All,

**Shloka # 19:**

एतन्मूर्खानां जन्ममृत्योर्मात्रसंसारोऽव्ययः ॥५.१९॥

Even here is birth vanquished by them whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman. 5.19

**Even here is birth vanquished by them whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.**

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th to # 21 shloka Sri Krishna has been discussing Gyana yoga, which is the central theme of this chapter. Gyana Yoga is the process of discovery of my real self. This process happens in two stages.

- 1) Realizing that I am not the body mind complex, rather that I am Consciousness itself.
- 2) I discover that “I” the consciousness not only pervades my body but also pervades all bodies.

Bodies are many but consciousness is one. I discover my real nature is consciousness. I also see that your real nature too is also consciousness. If I see myself as a physical body, I will see you too as a physical body. As I see myself, so I see the world and if my vision of myself has undergone a radical change, my vision of the world also will change.

As I see the world, so I see everything in it as well. If my

vision changes I will see everything as Atma.

Citing example of a sentient wave, if wave sees itself as a wave, it will see other waves as perishable waves. If I see myself as water and the wave-ness as an incidental feature that comes and goes, it confirms I am essentially water. This water-ness will not come and go. If the wave discovers this fact, then the wave will look upon itself as water and the wave will look upon the other waves also as water as well.

**I “see” the atma in myself and everybody through the eyes of wisdom. When I see myself as immortal atma, I will look at you as shuddha atma and as the ever-secure Atma as well. I see myself as the nitya**

shuddha budha mukta svaroopaha.

And having discovered this beautiful inner nature; a wise man will never like to come down to this perishable incidental and superficial body. After having lived in a wonderful house I will not want to go back to that slum dwelling.

The wise man only abides in this body. He is not obsessed with the physical body. He takes care of the physical body as the Lord’s property, but he is not obsessed with the incidental superficial mortal physical nature.

### **Shloka # 20:**

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**With a steady intellect, undeluded, knowing and abiding in Brahman, one should neither be elated when gaining the pleasant nor shrink when meeting with the unpleasant.**

A Gyani even after gaining knowledge will have to live in the same world. Mukti is here and now, not after death. The same laws that govern an Agyani also govern a Jivan Mukta’s life.

Three factors govern life. They are:

1. Deshaha: Place
2. Kalaha: Time. Time flows and body ages. We discover our wrinkles, pains and graying hair.
3. Prarabhda Karma: It varies from individual to individual. Different people have different experiences. This is due to their past karmas. So, both gyani and agyani's lives are governed by above three factors.

If there is no difference between a gyani and an agyani what is the benefit of Gyanam? Sri Krishna says, the difference is in the response to situations in life. Gyanam gives one the ability to provide a balanced response to a situation. He is not carried away by good experiences as they will come and go. He is not hooked to or addicted to a favorable situation. And what is the difference between appreciation and addiction? When I get addicted to something I am not prepared to loose that experience. And when that experience is lost, I go through a tremendous vacuum. Gyani is one who appreciates a favorable situation and when that situation goes away, it does not create a vacuum in him.

For a Gyani, loss does not happen. Citing example of the ocean, the ocean is ever full. Whether the water is taken away or added ocean continues to be full and its inner fullness continues. Sri Krishna says a Gyani does not get elated nor carried away by favorable situations.

Similarly, when the situation is unfavorable he retains the same balance. Citing example of Sri Rama who got the news one day he was going to be crowned as the king. Next day, however, he had to lose his kingdom and go into exile. While people around him were deeply affected, Sri Rama, himself, was not. Instead he spoke about his prarabhda karma. **Prarabhda is a choice less situation. So, advises Swamiji, for such choice less situations , put your effort into changing your attitude rather than changing the situation. This is possible only to**

**one with Self Knowledge. This knowledge must be a conviction. If there is no conviction, this knowledge will not come through in a crisis.**

If law of karma is understood and assimilated the question "why me" will not arise. If it is a choiceful situation I try to change it. If it is a choice less situation I accept it. **Self-knowledge and laws of Karma should be deep convictions (doubtless knowledge).** " Am I convinced I am consciousness different from this body?" Until this conviction comes we have to continue our sravanam and mananam.

Every experience I go through is perfect as per nature's laws. I do not see the all dimensions of my experience as I do not have the total picture. Hence, I can't talk of justice or injustice.

Even Gyanis like Ramakrishna paramahansa or Ramana Maharishi had bodily suffering. So we do not say Gyanam will stop physical ailment; Gyanam will give you the inner strength to face it; or to have a proper perspective of it. This requires conviction.

You get knowledge through sravanam and conviction through mananam. Until you get both one has to continue the quest by asking questions about your doubts. These questions are your mananam. Even after conviction we will still continue to have our habitual responses. We have to perform Nidhidhyasanam , keeping teaching in mind and leading an alert life. The next chapter discusses this aspect in greater detail. Even a mechanical life should be an alert one. Thus:

Sravanam: is required for Gyanam.

Mananam: is required for establishing conviction.

Nidhidhyasanam: is required for elimination of habitual negative tendencies. I know I should not get angry , but I get angry. One has to be constantly alert and remember the

teachings. Chapter 6 elaborates on this process.

Such a person is a jivan mukta.

**Shloka # 21:**

ब्रह्मसंयोगोऽयं ब्रह्मसंयोगोऽयं ब्रह्मसंयोगोऽयं

□ ब्रह्मसंयोगोऽयं ब्रह्मसंयोगोऽयं 5.21□

**The sage whose inner sense is unattached to objective contacts wins bliss in the Self; his inner sense is united with Brahman; he enjoys inexhaustible bliss.**

In Shlokas 18 through 20 Sri Krishna talks about the transformation a Gyani enjoys. The transformations in a Gyani are:

- 1. a) Samadarshanam
- 2. b) Conquering mortality or fear of death
- 3. c) Right perspective in facing ups and downs of life.

Citing example of a football player where they are taught how to fall during a game without getting hurt. So also in life we will face psychological falls from which we need to come out without hurting ourselves. I should be able to start life again. Life must be lived.

The shloka # 21 talks about a Gyani's ananda or joy or fulfillment. This ananda is a result of his knowledge of his higher nature. He has learned to tap into his higher nature.

Citing an example of how an Ashrama got city water piped in with great difficulty. A devotee who was an engineer visited the ashrama and suggested there was under ground water there. The Swami of the ashrama was delighted, now that he did not have to depend on somebody for water.

So, we also have our own ananda swaroopa. Gyani taps into his own poornatvam. While Agyani depends on external factors as





Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th shloka onwards, Lord Krishna has been discussing Gyana yoga, which is the central theme of this chapter.

It is this Gyana yoga that leads to inner detachment, which alone is real renunciation. External renunciation does not lead to complete renunciation as we still depend on material things. We still need a roof over our head we need food etc. We cannot renounce these things. External renunciation is possible, however, it will always be partial. Internal renunciation can, however, be total.

And what is that **internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.** It is similar to space that accommodates everything but space is not connected to anything. If space is connected to any object, when the object travels the space also will travel.

This nature of space by which it is close to everything but not connected to anything is called Asanga svabhava. In the movie screen while a fire is projected, it does not burn the screen. Similarly water also does not wet the screen. The screen is asanga. Atma is called asanga swarupa. I am not related to anything. This understanding of relation-less-ness is Sanyasa. Such a person loves everyone but is not attached to anyone. He loves every person but is not hooked to any person. He lives in every place but he is not rooted to any place, which is born out of inner renunciation and this inner renunciation is only possible through Gyanam which is called here vidvat sanyasaha. For this reason alone, this chapter is named Sanyasa Yoga or yoga of renunciation.

In last class, in shloka # 17, we saw Sri Krishna describing the four stages of knowledge as follows:

1. First, **value the discovery of the higher self** or value discovery of wisdom. This requires Parayana-tvam or a



which he looks at people and things. Our problem is not due to people or the world. Gyani also lives in the same world. For a Gyani, the whole world is a relaxation ground, a nandanavanam, and all trees are kamadhenu and all places are Varanasi and all rivers, including coovam is ganga. The world remaining the same, the people remaining the same, if the

Gyani can enjoy ananda, it means the problem is not with the world but the problem is in the way that we see the world or our perspective of it. World being same Gyani still enjoys it, while others don't. **Thus, Vedanta does not transform the world. It transforms my view of the world.**

Citing an example, the world is like a mirror, I see only myself in the mirror. So, I see the world as I see myself. If I am bothered about how I look and dress, I will look to see how other people are dressing? If I am physical oriented I try to see beauty in others. If I am the emotional personality oriented; I will see the emotional

personality of people. If I am an intellectual, again I will look for intellectuality in others. Even the God I visualize, I see him based on my obsession with beauty, emotion and intellectual orientation. If I am Saguna Jiva, then I see God as Saguna Ishwara. If I see him as nirguna chaitanyam, **Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.** What about physical organs? He will see differences as superficial differences. Samatvam will be more pronounced than differences.

This change of perspective is like a hundred rupee note in the hands of a child versus in your hand. For the child, all the papers are the same or Sama darshanam; a five hundred-rupee note also is a piece of paper, it may tear it and throw or it will try to eat. You, however, see something different in that

piece of paper. **Therefore, a Gyani is Samadrishti while Agyani is Bhede Drishti.**

The word Panditaha means Atma Gyani. Sri Krishna uses this word in second chapter as well. The definition of panditaha given in this verse is panditaha sama samadarshinaha. And therefore Sri Krishna says, gyani looks upon himself as atma. He looks at the body as a temporary dress. Gyani looks at everyone as atma as well; every one is chaitanyam; and just as I am the atma with an incidental body; similarly, all of you are atma with an incidental body; Krishna says there is no difference at all; sarvatra sama darshanam. He is not seeing through the physical eyes. He sees through eyes of wisdom or Gyana Chakshu. The physical eye still sees the differences. This eye if it sees samatvam, one has to go hospital; if gyana eye sees samatvam, you are ready for moksha. In Pandithaha Sama Samadarshinaha the word sama means sama atma darshinaha. And where do they see the samatvam; he gives a big list of widely different things in the world from a Brahmana to a dog eater.

A brahmana is a cultured person in whom the satva guna is pradhana. After Sravnam, Mananam and Nidhidhyanam one becomes a brahman. He is rich in Gyanam. Money can only buy finite things while knowledge can purchase the infinite moksha.

So here a brahmana is one who is endowed with the character of vidya-vinaya-sampanna meaning Gyanam.

Brahmana is supposed to practice poverty voluntarily. He is supposed to lead a simple life. Gyana Dhanam compensates material poverty. He is an embodiment of humility (vinayaha). Water flows from high to low. When I bend I accept others as higher. Without humility wisdom cannot come.

Then Sri Krishna talks of the Cow, respected as a satvic animal. All devas are in the body of the cow. That is the reason pradakshina of a cow is performed. Sri Krishna

enumerates them all to show they are all seen as one.

Hastathi: Elephant is worshipped as Vinayaka.

Shuni is dog. It is considered a lowly animal. Dogs are not supposed to be kept in a house. Today, of course people adore dogs.

Shvapaka: A dog eater. In our culture meat eating is not accepted as it involves himsa. This is especially true if you are a spiritual seeker. Meat eating promotes Tamo Guna. A dog eater is considered the worst among meat eaters.

So from Brahman to dog-eater all are seen as one by the Gyani. While they are widely different, they are so only in Sthula sharira and sukshma shariras. **Even a person's character belongs to the sukshma shariram. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha. Gyani's vision is only of one Atma.**

Samdarshnam is only in the back of the mind. During transactions, however, differences have to be accommodated. There he has to follow dharma or Vyavahara.

Shankaracharya says, let advaitam be in background, practice dvaitam in Vyavahara. Samdarshanam is only in subconscious mind. While there are many ornaments, gold is the basis in all of them.

### **Shloka # 19:**

एतन्मन्त्रं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं  
ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं ब्रह्मण्येवमिदं 5.19

**Even here is birth vanquished by htem whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.**

Another important shloka, looked at, from a particular angle. Does liberation occur before death or after death is a

question discussed among philosophers. Some say, only after death does one get liberation when one goes to Shivaloka.

In advaita, liberation is possible, here and now. In this shloka Sri Krishna says so as well. Liberation is possible for a person of Samadrishti or a person who has mastered samsara. Samsara does not affect him. His vision has changed. The wave was conscious of itself thinking, " I am born out of ocean. I am older. I will disintegrate and merge into the ocean. I am a mortal wave subject to winds (prarabhdha karmas)."

But imagine that very wave has shifted it's vision and instead of mistaking itself to be a wave, it claims that I am water with an incidental form; the wind has not created me; I have been there all the time; wind has only given a shape to me; and that shape is incidental; and the shape is bound to go. So whether the shape is there or not, whether form is there or not; I am the eternal water; and even when the Sun evaporates me; I the water will continue in the form of steam or

humidity; and even when I am pouring down; I continue as a rain, and when it pours into streams, I am called rivers; my names are different; but I am the eternal water; then that wave is an enlightened wave.

Similarly, because of my shift in attention, end of transactions is not my end. I still survive. Fear of mortality goes away.

Even for one moment if the wave forgets it is water, it becomes mortal again. Samadarshanam must be established in mind even as worldly transactions continue.

The same inherent thing is chaitanyam. Hence the reason we say " I am" when we introduce ourselves. "I" is the consciousness and "am" is existence. This is common to all of us.

"I am" is Atma alone. This consciousness is in every being. Water is in all waves. Body is located but consciousness is in



**The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.**

Continuing his teaching of Gita, Swami Paramarthananda said, after talking about karma yoga as the first stage of sadhanas, now Sri Krishna is talking about Gyana yoga, as the second stage of sadhanas. In Karma yoga, we have something to do and in Gyana yoga, we have something to know. We should know the difference very clearly. Gyanam is only the knowledge of Atma. In Vedanta, however, Gyanam means jivatma paramatma aikyam.

Karma Yoga also requires knowledge. It is a different type of knowledge related to Karma, Karma phalam etc. It is not knowledge of Atma. Here, we are discussing about Atma and not Karma.

So, we have to obtain knowledge about Karma and then practice karma yoga and then come Gyana Yoga. Gyanam gives us Advaita Gyanam as well as jivatma paramatma aikya gyanam. It is the jivatma paramatma aikya gyanam that is bring discussed from Shloka # 13 to # 21 in this chapter.

Now, talking about Atma, Sri Krishna says, it is our higher Self. Our lower self is the ahamkara. The higher Self is an akarta, an abhokta, thus free from punyam and papam as well as the Samsara. Sri Krishna says all our problems are due to our ignorance about our higher Self. We are like the man in the dream who is wandering the streets in hunger, harassed by people. All that he has to do is wake up to discover that he is not at all suffering, rather, that he is sleeping in an air conditioned room with all the comforts. So, the dream suffering belongs to the unreal lower self, the Waker is my higher nature, which is free from all suffering. And from vedantic angle, the Waker himself is the lower self, compared to which we have a still higher self, which is identical with Ishvara himself. Shankaracharya tells in his Manisha panchakam that I am that param-brahma, which has created this whole universe and which has also created this small physical body.

Having created this world and the body, I have chosen to come down and identify with this body to play a drama. In fact, we are all avatharams of Lord. We have created this world and this body and we have chosen to identify with the body and play a drama. However, what has happened is, the drama has become so serious that we have even forgotten the fact, that we alone are responsible for all this drama. We are **like the person suffering in the dream who has forgotten the fact that I, the Waker, have created this dream.**

Sri Krishna says, all our problems are due to our ignorance about our higher Self. Krishna calls all such ignorant people animals (Jantavaha), as we are subject to repeated births and deaths. Whereas the wise person knows he is beyond life and death.

Sri Krishna diagnosing our Samara Rogaha says identification with the body has consequences. They include the desire for wishing to travel, as, I feel I am a finite entity.

Also, I mistake myself to be the body, resulting in a wish not to die and to survive. Even at deathbed, I wish to live one more day. I do not wish mortality. Therefore identification with body leads to spatial and time-wise limitations. Sri Krishna calls all of them as mohaha or as delusions.

So, what is the solution to this delusion? Swamiji says the next two shlokas 16 and 17 are very important ones in this context.

### **Shloka # 16:**

ज्ञानं विना भ्रमो भवति विज्ञानं विना भ्रमो भवति  
ज्ञानं विना भ्रमो भवति विज्ञानं विना भ्रमो भवति 5.16

**For them ignorance has been destroyed by knowledge, that very knowledge, like the sun, illumines the supreme reality.**

Here the solution is discussed. The problem was identified as



**their sins routed by knowledge, proceed to that status whence there is no return.**

This is another beautiful shloka. Here again Sri Krishna talks about various stages of sadhana.

I am ego or Ahamkara. It is dependent on external factors. Anything can upset me. As my family expands more opportunities for getting upset arise. Some people even use Swamiji to influence others such as their children. At the age of ninety I learn I cannot change others. I should be happy and secure in spite of external problems. In fact, this inner free self is called moksha; this independence is called Brahman. Do not think moksha is going to forest; or moksha is some event happening after death. Moksha is the capacity to be comfortable even when the situations are not to my expectations. And, therefore, the advantage is, I am not afraid of my future. Future does not bother me.

The ocean does not depend on the river for fulfillment. Rather, the ocean knows, it is the one supplying the rivers through the rainfalls. I am like the ocean, while experiences are like rivers. I am ever poornaha. Once I understand this, I will not try to change people or the world. Rather, I will try to change myself. I then come to scriptures and come to know the higher nature of mine.

The next stage, even after knowing my higher nature, I am still identified with the lower Self. I am still in love with my body mind complex and my individuality. Like the slum dweller who when offered a nice house by the government, rents the new house and goes back to his thatched hut, I also keep coming back to this body. I am addicted to this body mind complex also called senses or Vasanas. I have to shift my identification from lower Self (father, brother, son, husband, devotee) to higher Self.

What is the next sadhana; I have to train myself to switch my

identification from the lower individuality, the father I, the wife I, the mother I, the husband I, the Phd I, the devotee I, all these are egotistic I's.

The sharira abhimana has to leave me. Ego will not leave easily. We have to shift identification. Dropping abhimana is not easy. Sanyasashrama's goal is to facilitate the shift in identification. All relationships have a corresponding ego. Thus, wife invokes husband ego; son invokes parent ego; parent invokes son ego; and every relationship thus invokes an ego. Each is an ego and they have to be dropped.

This does not mean you go home today and say that you are no more wife or husband. Rather, having understood the higher nature, you decide to play the role of a husband; you decide to play the role of a wife; role of a brother; and thus convert every action into role-playing; this is called nidhidhyasanam. So during day I can play the roles but at night on my own I should remember that all this was only playing a role.

So, identify with higher Self. Having identified with higher Self convert every action into a "Role play". This role-playing is called Nidhidhyasanam. Shankaracharya's shloka "Chidannada roopa shivoham shivoham" is about the role-playing and nidhidhyasanam. **This body is an incidental instrument that I use. "I" am not the instrument. I am the consciousness behind it.**

Internal change takes time. When we are given sanyasa we are given a new name as well. The external change happens quickly, but the internal transformation takes time; and when the transformation is complete, it is called tannishthaha. Thus, one gets established in his higher nature.

Thus the four stages of knowledge are:

1. First value the discovery of the higher self.
2. Then the next stage is discovering the higher self.

3. Then the next stage is learning to identify with the higher self and gradually dis-identify from the lower self.
4. And then the fourth and final stage is the identification with the higher self becomes natural.

And such people are called brahma nishtaha, Gyana nishtah and gyananirdhutakalmashah. They are free from all the impurities. All impurities are gone washed off by knowledge. A variety of impurities exist within us. They include:

- ignorance of higher Self
- doubts after studying the scriptures

-Vasanas

Such person is called gyananirdhutakalmaṣah. They are free of all impurities including ignorance. Doubts are all gone. Vasanas or habitual body identification are wiped out. Knowledge brings Jivan mukti. Once Prarabhda karma is over, the body falls. They don't have rebirth. This is Videha mukti.

### **Take Away:**

1. We cannot change others. We have to change ourselves. The root cause of all problems is our expectations of others. When they do not meet our expectations it causes us anger.
2. Nidhidhyasanam means playing a role. Thus, we should play our role as father, brother, son etc., always keeping our mind on the higher Self. When we go back to the green room we are not the role we play. We are our true self, the Atma.

With Best Wishes

Ram Ramaswamy

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# Baghawat Geeta, Class 73, Chapter 5 Verses 13 to 15

Greetings All,

**Shloka # 13:**

मनसं त्यक्त्वा सर्वं चित्तं ध्यायन्निश्चलः  
सुखं शान्तिं चैव प्राप्नुयान्निर्विकल्पकम्॥5.13॥

**Mentally renouncing all works, and self-controlled, the embodied being happily sits in the nine-gated city, neither working nor causing others to work.**

Continuing his teaching of Gita, Swami Paramarthananda said, in first part of Chapter 5, Sri Krishna pointed out that there is a choice with respect to life style. One can chose a lifestyle of seclusion (Nivrithi marga or Sanyasa) or a lifestyle of activity amidst society (Pravrithi marga or Grihastha ashrama).

These are the only two main ashramas. All other ashramas such as Brahmacharya and Vanaprastha are a part of these two. Thus, Brahmacharya is a part of Grihasthashrama while Vanaprastha is a part of Sanyasashrama. Thus, our choice is between a lifestyle of “Life of possessions” or a “life without possessions”.

Having pointed out that there is a choice with regard to the lifestyle, Sri Krishna pointed out that whatever be one’s lifestyles, there is no choice with regard to sadhanas; everyone has go through two stages of sadhanas; The two

sadhanas are:

1. First one is for purification of mind or Chitta Shiddhi. Many methods were described including, Kayika, Vachika and Manasa karmani. Each one of them in turn has many more choices with in them. Many physical, verbal and mental sadhanas are available for one to perform. In Grihasthashrama, if one has, one can spend money. For a poor man too there are Sadhanas without much expenditure and they too purify the mind. So, according to one's means and physical capabilities one can perform Sadhanas. Through these sadhanas one obtains Gyanayogyatha.
2. Then one enters Gyana Yoga to discover our higher Self. We have two Selves, the ego, the lower self, and the Atma, the higher Self. The body mind and sense complex with the reflected consciousness (RC) is the ego "I". This ego "I" is a Karta and Bhokta. This ego "I" incurs all three karmas that is Prarabhdha, Sanchita and Agami karmas.

At this stage, that is in Gyana Yoga, we are trying to discuss the Superior " I". This is Chaitanyam or Atma Tatvam. Shloka's 13-21 are related to Gyana Yoga. In chapter # 2, previously, Consciousness was discussed. Thus, the characteristics of Consciousness are:

1. Consciousness is **an independent principle**. It is just like the light on the hand, however, the light is independent of the hand. Thus, my higher nature is pure Chaitanyam
2. Consciousness is **Ekam**; bodies are many, minds are many, but the consciousness, which pervades the body mind, is ekah. Then, Sri Krishna pointed out that this consciousness is **sarvagataha or all pervading** like space.
3. Consciousness is **nityaha or eternal**. Even after body goes, it continues. When hand is removed, light is still

there but we cannot perceive it.

4. Consciousness is **Nirvikaraha, not subject to modification**. It is like the light. Light does not move, while the hand moves. It just seems to be moving. The reflecting medium, the body, has got 6-fold modifications: existence in the womb of the mother, birth; growth, transformation, decay and death. However, the chaitanyam pervading the body is nirvikaraha.

If consciousness won't change it means it can't perform action. Action involves change. Even mental activity sees action in thought. It is like Akasha; the all-pervading space also cannot act. Does space ever move? The answer is No. Therefore, consciousness is akarta. Therefore, consciousness has no punya or papa. It is also, therefore, an abokhta. If not a Karta then it is also not a bhokta.

The Wiseman has owned up to his higher Self as his own by constantly claiming the higher Self. The lower ego has become insignificant. As a Karta, I am obsessed with my action and its results. **Wiseman, however, looks at Ahamkara from a mountaintop called Atma. All problems, even greatest ones, looked at from Atma's standpoint, all appear very small and insignificant.** If I am looking at the body from ahamkara's standpoint, naturally I am worried about old age and death. However, when I shift my "I" from the body to Atma, I look at this body objectively and realize it is one among the billions of bodies that have appeared and disappeared in this creation. Atma sees many bodies. Bodies come and go. So, will this one too. I learn to look at Ahamkara, objectively. Just as the dream is insignificant, when we wake up, so also are all our problems. Gyani has claimed Atma to himself. So, what you are depends on what you identify with. **Identification with lower self, makes one a Samsari. Identification with higher Self makes one a Gyani.** Gyani says, I am pervading this body and I am blessing this body. Even if body disappears, so what?

**Gyani has shifted identification from body to Atma. He**

**renounces abhimana of body. He does it through wisdom. Wisdom is “ I am the higher Self, not the lower”.** As body, I am a slave. As consciousness, I am the controller. As dream, I am a creature of the dream. As Waker, I am controller of the dream. He leads a happy life. If you ask him where are you? He will not say I am the body rather he will say, I am in the physical body that has nine doors.

**Thus, the body’s outer skin is the wall; there are seven holes in the face (two eyes, two nostrils, two ears, one mouth) and two gates below for excretion.**

The mouth is a two-way gate. It can speak, ideas go out. It can eat, thus food goes in. The body has roads, arteries, capillaries, etc. All pranas are workers in the body. Atma is the king of this body city. Once Atma’s blessings are not there the body has to go. Therefore, Atma is Raja. Therefore, Gyani is master of body.

The word Dehi in this shloka means Gyani.

Light illumines action, however, it is not involved in the action itself. It is called Sakshi Bhava. In light, a Doctor can perform surgery. In the same light, a thief can also steal. Both punyam and papam are performed in the same light. However, these actions do not involve the light. The Gyani too, like the light, just witnesses his actions. He is not involved in them. Direct action is called Karta. Indirect action is called Karayitha (instigator). Even an instigator can be tainted by an action. Does Atma instigate? If so, every criminal will blame the Atma for the crime. A knife is never punished, the user of the knife is. If Atma is an instigator it will have punyam and papapam. Therefore, Atma does not instigate. It is simply present as a witness, just like the light. So illumining something without involvement is called sakshi bhava. **Thus, Gyani remains as a sakshi.** Good and bad belong to the lower I. Higher I does not have good or bad qualifications.

## Shloka # 14:

ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः  
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**The Lord creates neither agency nor objects for the world; nor contact with the fruits of works; rather, the nature of things operates.**

Discussing this shloka, Swamiji said, chanting of shlokas has rules. Thus, in this shloka:

Lokasya Srijathi should be read without a gap. A short vowel is followed by a consonant, hence this method of reading.

In Svabhavastu Pravartate, there is a gap as after the vowel U there is a double consonant.

Sri Krishna now says, **Atma does not produce anything** at all. Body and mind have natural doership. Ahamkara also has doership. The Atma does not create the doership. Atma also does not produce. Prabhu in shloka means master.

Atma does not produce Karta, Karma, karma phalam and association between karta and karamaphalam. If so, who is responsible for all these actions? Sri Krishna says, it is the innate nature of body and mind to be active. Electricity blesses all gadgets. It does not ask the fan to rotate. Fan rotates due to its inbuilt nature. Atma does not determine functions. Mind senses and body do their own activities while **Atma is just a witness. Light is not responsible for saintliness of saint or criminality of criminal.**

## Shloka # 15:

ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः  
ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः ॐ ऋषिर्वाग्देवताः 5.15

**The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.**

In previous shloka we learned that Atma is neither the doer nor instigator. Here Sri Krishna now says, he is also the abhokta. Atma does not take papam nor does it acquire any punyam. In the shloka the word Vibhuhu means all pervading. Just as space is not made wet by rain or burned by fire the consciousness, like space, is not tainted by papam nor is it improved by punyam. So, Atma is not touched by anything. Citing example of criminal who committed a crime. In court he, however, quoted this shloka and said I should not be punished. Here, the devil was quoting the scripture. The Judge, who was a learned man, agreed with him that he was the Atma. He, however, said, I am giving imprisonment only to the body. Can you withdraw from the body, he asked? If you are able to withdraw from the body when a wrong action is done you should be able to withdraw from the body when the body suffers the result of wrong action.

When you are doing karma, you say you are not the body but when the body suffers you say that you are the body. This then is a problem. Either identify with the body throughout or dis-identify from the body throughout; partial identification is dangerous.

Identification with body or misidentification with body is the issue. At the body level, Karma functions. At the Atma level, Punyam and Papam do not affect it. What is the cause of suffering? Sri Krishna says, it is Deha Abhimana. It occurs due to ignorance of higher Self. This is the reason all Jivas are suffering. For an Agyani, Gyanam is the only solution.

Take Away:

1. Gyani looks at the world and all actions in a shakshi bhava or as a witness. In this state, he is not involved with the actions anymore.
2. To achieve this sakshi bhava Gyani shifts the identification from body to Atma. He renounces abhimana of body. He does it through wisdom. Wisdom is " I am the

higher Self, not the lower”.

3. It is the identification with higher self that makes him a Gyani.

With Best Wishes

Ram Ramaswamy

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# Taitreaya Upanishads, Class 5

Greetings All,

**Chapter 1, Shikshavalli.**

**Paragraph # 2:**

Continuing his teaching of the Upanishad, Swami Paramarthananda said, the chapter # 1, Shikshavalli, is Sadhana Pradhana. We started the teaching with Shiksha shastram that provides the rules for mantra chanting. Shankaracharya pointed out that the method of chanting is very important in Vedas. He says, initially the student learns or Veda Adhyayanam. At this time one learns only the chanting not necessarily the meaning of the shlokas. This stage is Shabda Pradhanam and must be learnt properly. Veda Adhyayanam is also used for Veda Parayanam or Brahma Yagyam. This parayanam helps with Chitta Shuddhi. The Vedas must be chanted properly to obtain the Adrishta balam. This adrishta balam takes a person on the path to spiritual growth. The Veda Adhyayanam, where students learn proper chanting, but may not yet know meaning of the shlokas, will be used to understand it's meaning now in

a process known as Veda Mimamsa. Veda Mimamsa is Vedic enquiry. It is divided into two parts called Poorva mimasa and Uttara mimasa. Poorva mimasa is also known as Karma Kanda and its study results in Adrishta balam. Uttara mimasa also called Veda-anta is same as Gyana Kanda and it results in Drishta balam. For this enquiry one has to learn the Vedic mantras. Through an analysis of the Vedic mantras one obtains Karma Gyanam and later Brahma Gyanam.

Gyanam is Drishta Phalam. Punyam is Adrishta Phalam or Karma phalam.

The rules for proper chanting have six factors and we discussed this in the last class. In this manner the science of pronunciation has been presented.

In Paragraph # 2, or Anvaka # 2, Veda Parayanam or Brahma yoga is discussed. Gayathri parayanam is considered equivalent to chanting the Vedas. Ramayana parayanam or any other scriptural parayanam are all part of Brahma Yagna.

**Paragraph or Anuvakaha # 3:** In introduction we said that Shikshavalli talks of different disciplines of Pancha Maha Yagna, Proper Values (moral, ethical), Verbal Sadhanas, (parayanam, Japam) and five types of Upasanas or meditation. These meditations are not Vedantic meditations while **Nidhidhyanam is a vedantic meditation. The five upasanas are:**

1. Sagumhito Upasana: These upasanas are difficult and some say more difficult than Vedanta itself. Nowadays, they are mostly of academic interest only. Today, puranic upsanas such as praying to deities is more common. The study of upsanas itself is considered very sacred and results in great punyam.

This anuvaka begins with a prayer that says, “ May my Guru and myself become popular in society. May I have an attractive personality, born out of spiritual life or as the shloka calls

it Brahma Varchas". Why is student asking for such a boon? Especially when we are studying Vedanta it does not seem to make sense. Swamiji clarified every Vedantic student wants to receive knowledge and share it with others. They were concerned about future generations. All Vedantic students, especially Brahmin students had to teach. A Kshatriya or Vaishya did not have to teach others. In Vedic times a Brahmin could not take up any other profession. His only profession was to spread the teachings of the Vedas. In studying the Vedas you become indebted to the Rishi's who brought this knowledge to you. So, I have to express my gratitude to the Rishi Parampara. This is called Rishi Rinum. One way to remove the Rinum (debt) is to share your knowledge or support an organization that supports teachings of the Vedas.

For above reasons you should be a popular Guru is the prayer.

The Sagamhitaya is derived from Sagumshita. Here M followed by sh, sa or Ha becomes Gum.

So, what is the Upasana? Any upsana requires two things. 1. An Object of the Upasana. This can be a deity such as Shiva, Vishnu etc. This then is the Upasana Vishayaha. Since most objects are too big and invisible, hence often we need a symbol to conceptualize the object. Citing an example, when we worship our country we end up worshipping a flag that represents the country. The country is too big and diverse physically to conceptualize, while the flag is easy to see. This worship of flag or a symbol is called Alambanam. While a Vishaya may not be concrete, an alambanam usually is. Thus, Vinayaka is worshipped in the turmeric powder, a book represents Sarswathi and the cow represents Laxmi.

So, what is the Sagumhitaya? It is a Vedic combination of letters; it is an alambanam. It is also called a sandhi. The shloka says:

Sagumhithayaha Upanishdam. Here the visarga drops out. For

this upasana four factors are considered. Swamiji discussed these four factors through an example. The first mantra of Yajur Veda is: Ishe Tva. E (Ay) and T are thus joined. In this the E is the swaraha and is called Purva rupa and T is called Uttara rupa. Thus, Poorva and Uttara join together and their junction is called Sandhi. Through this joining a new letter comes in and it called Sandhanam. Thus, when E + T join another T comes in. Thus, the four factors are: Purva, Uttara, Sandhi and Samshanam. Hence, it is called Samshito Upsana, On these four symbols, four Vishayaha, one for each symbol, is invoked.

To further clarify this idea, Swamiji cited following example. Consider the four factors are like four chairs. Four people (Upsana Vishaya) are honored to sit on each chair.

The four Vishayas are associated with a particular field such as say sports, music etc. In the first Upasana a puja is performed to all four people, say from sports field and then they are asked to vacate the chair.

In second Upasana another four people, say from field of music, are asked to sit and puja is performed.

In this manner five rounds of pujas or Samhito Upasanas are performed. In total 20 objects are worshipped in five different fields. Each field is called Adhikaranam. From each field four objects are invoked.

Why should Upanishad prescribe such a difficult Upasana, asks Shankaracharya? Why not keep it simple like worship of a cow? Answering his own question, Shankaracharya says, in those days people studied Vedas for 8 to 12 years. There were a variety of chanting's one learned. A lot of time was spent in learning Vedic chanting. Thus, we have chanting methods of Vakya patha, Pada patha, Krama Patha, Jatha Patha, and Ghana Patha. Here the combination of how the words are chanted, vary. Sandhi plays an important role in chanting. Every student was

thorough with each "Letter" of Vedas. Experts in this field were called Salakshna Ghanapady. Vedic students were experts in words and they came to this Upasana with this knowledge. So, they were naturally inclined in its direction.

The five fields chosen are:

1. Adhilokam: Various Lokas
2. AdhiJyautisham: Luminaries such as the Sun, moon, stars etc.
3. Adi Vidhyam: Educational or learning
4. Adi Prajam: Progeny or family
5. Adhyatma or Shariram; our own bodies and its parts.

Each selected one is meditated upon. Thus, there are twenty meditations. We invoke 20 objects. Hence, they are called alambanams. What are these twenty objects?With Best Wishes,

Ram Ramaswamy

Foot note:

Chanting methods:

***Pada Patha:*** "Gajaananam Bootha Ganaathi Sevitham"

***Krama Patha:*** "Gajaananam Bootha, Bootha Ganaathi, Ganaathi Sevitham"

***Jata Patha:*** "Gajaananam Bootha Bootha Gajaananam Gajaananam Bootha;

*Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi;*

*Ganaathi Sevitham Sevitham Ganaathi Ganaathi Sevitham"*

***Ghana patha:*** "Gajaananam Bootha Bootha Gajaananam Gajaananam Bootha Ganaathi Ganaathi Bootha Gajaananam Gajaananam Bootha Ganaathi;

*Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi Sevitham*

*Sevitham Ganaathi Bootha Bootha Ganaathi Sevitham;"*

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# Taitreya Upanishad, Class 4

Greetings All,

**Chapter 1, Shikshavalli.**

**Paragraph # 1:**

Continuing his teaching of the Upanishad, Swami Paramarthananda said, Taittiriya Upanishad is written in prose. The first chapter that we are getting into is called Shikshavalli and it has 12 anuvakaha's. Anuvakaha means a paragraph. It can also sometimes mean a chapter. Shikshavalli's first and the last or twelfth anuvakaha's are both shantipatha's.

The content of Shikshavalli occurs between these two shantipatha's. The entire chapter # 1 is Sadhana pradhana and relates to preparation of the seeker. It does not have any Vedantic teaching. Many Sadhanas are mentioned for preparation. The Sadhanas are:

1. Kayika Karmani: Here the physical body plays a role. It is also called Karma Yoga or Pancha Maha Yagnaha. All these are required to purify our mind and beat Tamoguna or laziness. Tamoguna exists at the intellectual as well, however, physical activity makes one alert.

2. Vachika Karmani: Many karmas are prescribed at the verbal level. They include: Japam, Parayanam, etc. Parayanam is chanting of shlokas. It can be performed knowing the meaning or not knowing the meaning of the shloka. Chanting, knowing the meaning, is considered more effective. Japa is repetition of a mantra several times. Some mantras are chanted even 108 times. In Parayanam, however, one does not repeat the mantra.

There are two types of Japas.

1. Gyana Yogyatha Sidhi Japas and
2. Gyana Sidhi Japa.
3. Manas Karmani: These are mental activities. The organs of speech and organs of body are not involved in this activity. It is a purely mental activity or Upasana. Five Upasanas are mentioned in Shikshavalli. They are, however, not practiced anymore as such they are only of a theoretical interest to us.

Thus, the three karmani's, two Japas and five Upasanas are all part of Shikshavalli.

### **Paragraph # 2:**

The second paragraph starts with the word Shiksha, which gives the name to the chapter. Mere chanting or parayanam of scriptures is sacred. During chanting we are in touch with the Mahatmas who created them. Among parayanams, Veda parayanam is considered the highest. All others are smriti's. Vedas come from God. In this paragraph Veda parayanam is glorified. It is very important to chant the Veda parayanam correctly. There are rules established on how one should chant. There are sign rules used for chanting. This science of chanting is called Shiksha Shastram or science of phonetics or proper pronunciation. Mundaka Upanishad talks about 6 Vedangas. They are Shiksha (Phonetics), Vyakarana (grammar), Chandas (Prosody), Nirukta (Etymology), Jyotisa (astronomy) and Kalpa(

sacrificial lore). The rules for pronunciation described in Shiksha shastram are six in number. They are: 1) Varna, 2) Swara, 3) Matra, 4) Balam, 5) Sama and 6) Santanaha.

**Varnaha:** It tells us how every letter of the alphabet is pronounced. It describes from which part of the body the pronunciation comes out. Eight parts of the body are recognized. Based on this the alphabets are categorized as vowels (swaras) and consonants (vyanjan). Consonants are categorized according to source of body part from which sound emanates. Thus we have: Kanta, Talu, Murdha, Danta, Oshta, Nasika, etc.

**Swaraha:** This describes the accent or intonation or pitch of sound usually as high, medium or low. The pitch is very important in Vedic chanting and is usually marked in the text. The pronunciation is very important as the wrong pronunciation can change the meaning of the word.

Narrating a story in this context, there was a Devapurohita named Vishwarupa. Secretly he liked asuras. Indra got angry with him because of this and killed him. Vishwarupa's father Twashta wanted to revenge his son. He wanted a son who would kill Indra. He performed a Yaga and got a son named Vitrasura, an Indra Shatru. Instead of him killing Indra, Indra killed him. The father was very upset about this. He learnt that the chanting of Indra Shatru was performed in wrong manner. It was chanted as a Bahuvrihi Samas. The difference between Tatpurush and Bahuvrihi samas is the pronunciation. Here Tatpurush became Bahuvrihi and came out, as "I want a son for whom Indra is the killer". Thus, due to a wrong pronunciation his son was killed. It is for this reason that Veda mantras are not chanted en masse or even from a book. These situations can lead to wrong chanting of Vedas resulting in results that may be different from the originally intended one. In mass chanting errors are covered up by others. Such errors are acceptable for Nish Kama Karma mantras but not for Kami kama mantras.

**Matra:** The measure or length of a vowel. Consonants are uniform and are of ardha matra. For Swaras (vowels) there are three measures: Short (hrishwa), Long (dirgha) and very Long (plutha). A Plutha can be three or more matras long.

**Balam:** The stress or effort involved in uttering a letter. Some require more emphasis such as the difference between Ka and Kha. Effort comes from two sources, the mouth (abhyantra prayathna) and throat ( bahya Prayathna). Abyantras are of five types while Bahya antra are of eleven types.

**Sama:** The pace or speed of chanting. It should not be slow or fast, usually medium pace is suggested. Sama is governed by certain rules. It is considered Chanting only when one can chant from memory. One has to learn the chant from a Guru. To memorize one must chant regularly. While performing Brahma Yagya, a part of Pancha Maha Yagya, one can chant fast. However, in a ritual chanting one has to chant the letters clearly and at a medium pace. When teaching some one to chant it should be done at a slow pace.

**Santanaha:** Continuity of words. This is a combination of words and letters. Chanting rules do not allow splitting and joining as one likes. Compound words can't be split. During teaching one may split but later, it must be compounded. When you combine, the word can change.

Thus: Sham Naha Mitra becomes Shannomitra. These rules for combining are called Sandhi rules and are very important.

Usually one learns chanting from a Guru by imitating him. The above are the six factors to be followed in chanting Vedas. One should avoid Veda chanting, as wrong chanting may give adverse results. For Chitta Shudhi non-Vedic mantras can be chanted as well.

With Best Wishes,

Ram Ramaswamy

