

Memorable Sermons, Illustrations & Teachings

of

Pandit Panchu Ram



1911-1997

Taken from
**The Holi Vedas,
Upanishads, Gita,
Ramayana and
The Light of Truth**

The Teachings and Lessons...

The teachings and lessons by my father Pt. Panchu Ram, taken from the holy scriptures, were well studied and delivered in a precise way by him. His teachings, sermons and illustrations were well accepted and appreciated by all.

It gives everyone a better understanding of the Vedic/Hindu scriptures for both, young and old.

Being a part of his mission in spreading the teachings of the scriptures it gives me great pleasure in compiling these teachings in his memory.

Peace be on to all...Keep shining in the name of “OM”

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ONE ABSOLUTE EXISTENCE—THIS ONE NAME “OM” COMPRISES OF MANY OTHER NAMES OF GOD

A---VIRAT.....AGNI....VISHVA

U---HIRANGARBHA....VAYU....TEJA

M---ISHVARA.....ADITYA....PRAJNA

-:A:-

VIRAT---God is called Virat because he illumine or shine and manifest the world in various forms.

AGNI---God is called Agni because he is worshipful, incarnate knowledge, Omniscient.

VISHVA---God is called Vishva because he is the asylum of the heavens or he Pervades and exists in the heavenly regions.

-:U:-

HIRANYAGARBHA---God is called Hiranyagarbha—the womb of light because the Sun & other heavenly bodies are produced by and exist in him.

VAYU---God is called Vayu because he moves the quickest, supports and destroys movable and immovable creatures, and the most powerful of all.

TEJA---God is called Teja because he is self-glorious and illumines the sun and refulgent bodies.

-:M:-

ISHWARA---God is called Ishwara because his nature, knowledge & wealth are Infinite

ADITYA---God is called Aditya because he never dies (immortal).

PRAJNA---God is called Prajna because he rightly knows the actions of all the Movable & immovable creatures of the world, and whose knowledge is clear and free from all manner of doubt.

ALL OF THE ABOVE ARE EXPRESSED BY THE LETTERS “A U M” IN THE WORD

“OM”

**ABHYAASA-YOGA-YUKTENA CETASAA NAANYA-GAAMINAA....
PARAMAM PURUSAM DIVYAM YAATI PAARTHAANUCINTAYAM....**

Arjune, he who with his mind established in Yoga in the form of practice of meditation and thinking of nothing else, is constantly engaged in contemplation of God, attains the Supreme Divine Purusa(God).

Gita-Chap.8 verse

**KAVIM PURAANAM ANUSAASITAARAM ANOR ANII YAAMSAM ANUSMARED
YAH.... SARVASYA DHAATAARAM ACHINTYA-RUUPAM AADITYA-VARNAM
TAMASAH PARASTAAT....**

He who contemplates on the all-wise eternal being, the ruler of all, subtler than the subtle; the sustainer of all, possessing a form beyond comprehension, shining like the sun and far beyond the darkness of ignorance, reaches that Supreme Divine Purusa(GOD).

Gita-Chap.8 verse 9

**SAHA-YAJNAAH PRAJAAH SRSTVAA PUROVAACA PRAJAAPATIH....
ANENA PRASAVISYADHVAM ESA VO STVISTA-KAAMA-DHUK....**

Having created mankind along with the spirit of sacrifice at the beginning of creation, the Creator, Brahma, said to them, “do you multiply through this: may this yield the enjoyment you seek.

Gita-Chap.3 verse 10

**ANNAAD BHAVANTI BHUUTAANI PARJANYAAD ANNA-SAMBHAVAH....
YAJNAAD BHAVATI PARJANYO YAJNAH KARMA-SAMUDBHAVAH....
KARMA BRAHMODHAVAM VIDDI BRAHMAAKSARA SAMUDBHAVAM....
TASMAAT SARVA-GATAM BRAHMA NITYAM YAJNE PRATISTHITAM.....**

All beings are evolved from food; production of food is dependent on rain; rain ensues from sacrifice and sacrifice is rooted in action. Know that action has its origin in the Vedas and the Vedas proceed from the indestructible (God); hence, the all-pervading infinite is always present in sacrifice.

Gita-Chap.3 verse 14, 15

**EVAM PRAVARTITAM CAKRAM NAANU VARTAYATIHA YAH....
AGHAAYUR INDRIYAARAAMO MOGHAM PAARTHA SA JIVATI.....**

Arjuna he who does not follow the wheel of creation thus set going in this world (i.e. does not perform his duties), sinful and sensual, he lives in vain.

Gita-Chap.3 verse 16

**UDDHARED AATMANAATMAANAM NAATMAANAM AVASAADAYET....
AATMAIVA HY AATMANO BANDHUR AATMAIVA RIPUR AATMANAH.....**

One should lift oneself up by one's own efforts and should not degrade one-self; for one's own self is one's friend and one's own self is one's enemy.

Gita-Chap.6 verse 5

**JNANA-VIJNANA-TRPTAATMAA KUTA-STHO VIJITENDRIYAH....
YUKTA ITY UCYATE YOGI SAMA-LOSTRASMA KAACANAH....**

The Yogi whose mind is seated with Jnana (knowledge of Nirguna Brahma) and Vijnana (knowledge of manifest Divinity), who is unchangeable under all circumstances, whose senses are thoroughly subdued, and to whom a cloud, a stone and a piece of gold make no difference, is spoken of as a God-realized soul.

Gita-Chap.6 verse 8

**YATHAA DIIPO NIVAATASTHO NENGATE SOPAMAA SMRTAA....
YOGINO YATA-CITTASYA YUNJATO YOGAM AATMANAH.....**

As a light does not shake in a place sheltered from the wind, analogous is stated to be the case of the subdued mind of the Yogi practicing meditation on God.

Gita-Chap.6 verse 19

**ASAMSAYAM MAHAA-BAAHO MANO DURNIGRAHAM CALAM....
ABHYAASENA TU KAUNTEYA VAIRAAGYENA CA GRHYATE.....**

The mind is without doubt unsteady and difficult to curb, Arjuna; but it can be controlled through practice of meditation and dispassion, O son of Kunti.

Gita-Chap.6 verse 35

BRAHMANY AADHAYA KARMAANI SANGAM TYAKTVAA KAROTI YAH....

LIPYATE NA SA PAAPENA PADMA-PATRAMIVAAMBHASAA....

He, who acts, offering all actions to God, and shaking off attachment; remains untouched by sin, as the lotus-leaf in water.

Gita-Chap.5 verse 10

YE TV AKSARAM ANIRDESYAM AVYAKTAM PARYUPAASATE....

SARVATRA-GAM ACINTYAM CA KUUTASTHAM ACALAM DHRUVAM....

SANNIYAMYENDRIYA-GRAAMAM SARVATRA SAMA-BUDDHAYAH....

TE PRAAPNAVANTI MAAM EVA SARVABHUUTA-HITE RATAAH....

Those, however, who controlling all their senses and even-minded towards all, and devoted to doing good to all creatures, constantly adore as their very self the unthinkable, all-pervading, imperishable, ineffable, eternal, immobile, unmanifest and immutable Brahma, they too come to me.

Gita-Chap12 verse 3&4

IISVARAH SARVA=BHUUTAANAAM HRD-DESE ARJUNA TISTHATI....

BRAAMAYAN SARVA-BHUUTAANI YANTRAARUDHAANI MAAYAYAA.....

Arjune, the Lord dwells in the hearts of all beings, who are mounted on the automation of the body, causing them by his illusive power to revolve (according to their actions).

Gita-Chap18 verse 61

**HIRANMAYENA PAATRENA – SATYASYAA PIHITAM MUKHAM – YOSAWADITYA
PURUSHA WO SA WAHAM – OM KHAM BRAHM**

O men, by me the resplendent Protector, is covered the face of Eternal Cause, the Matter. The spirit yonder in the Sun, that spirit dwelling there am I. I am vast like the atmosphere, greatest of all in merit, “OM” is my name.

Yajur Veda:-Chap.40 Mantra 17

**OM TAT SAD ITI NIRDESO BRAHMANAS TRI-VIDHAH SMRTAH BRAHMANAS TENA
VEDAS CA YAJNAS CA VIHITAH PURA:-**

Om Tat, Sat, this is declared to be the threefold designation of the absolute. At the beginning of creation, the Brahmans and the Vedas and sacrifices were created by it.

Gita—Chap.17 Verse 23

**OM TASMAADHOMITYU DAAHRITYA YAJ NADAANATAPAH KRIYAAH.
PRAVARTANTE VIDHAANOKTAAH SATATAM BRAHMA-VAADINAAMH**

Therefore acts of sacrifice, gift and penance as enjoined by the scriptures are always commenced with the utterance of the word OM by those who are entitled to chant the Vedas.

Gita—Chap.17 Verse 24

**ETAD HDHYEVAAKSHARAM BRAHMA ETAD HDHYEVAAKSHARAM PARAM....
ETADHDHYE VAKSHARAM GYAATVAA YO YADICHCHATI TASYA TAT.....**

This imperishable God is really the great deity. This imperishable God is verily Supreme. Having known this imperishable deity whatever one desires that is his.

Katha Upanishad Chap.2 verse-16

**BINU PAD CHALAI SUNAI BINU KAANAA, KAR BINU KARAM KARAI BIDHI NAANAA,
AANAN RAHIT SAKAL RAS BHOGEE, BINU BAANEE BAKTAA BAR JOGEE**

The Lord walks without legs and listens without ears, performs countless acts without hands, and tastes without a tongue, the Lord is in constant dialogue with all

Ramayan Choupai

**NIRAKAR OMKAR MULAM TURIYAM—GIRA GYAN GOTIT MISHAM GIRISHAM
KARALAM MAHAKAL KALAM KRIPALAM—GUNAGAR SANSAR PARAM NATOHAM**

O Formless Absolute O transcendence personified, the root cause of all sound, transcending senses, knowledge, tongue. O destroyer of fierce time, benevolent, the abode of qualities divine, transcending the universe. To thee I bow.

Ramayan Choupai





KNOWLEDGE CAN BE OBTAINED FROM THE VEDAS ETC. BY THE WISE

**SREYAAN DRAVYA-MAYAAD YAJNAAJ JNAANA-YAJNAH PARANTAPA...
SARVAM KARMAAKHILAM PAARTHA JNAANE PARISAMAAPYATE....**

Arjuna, sacrifice in the form of Knowledge is superior to sacrifice performed with material things. For all actions, without exception culminate in Knowledge. O son of Kunti.

Gita Chap. 4 verse 33

**TAT VIDDI PRANIPAATENA PARIPRASNENA SEVAYAA...
UPADEKSYANTI TE JNAANAM JNAANINAS TATTVA-DARSINAH...**

Attain the Knowledge by all means, if you prostrate yourself at the feet of the wise, render them all forms of service, and question them with a guileless heart; again and again, those wise seers of Truth will unfold that Knowledge to you.

Gita Chap. 4 verse 34

**APICED-ASI PAAPEBHYAH SARVEBHYAH PAPA-KRT-TAMAH...
SARVAM JNAANA-PLAVENAIVA VRJINAM SANTARISYASI....**

Even if you are the most sinful of all sinners, you will cross over all sin by the raft of Knowledge.

Gita Chap. 4 verse 36

**YATHAIDHAAMSI SAMIDDHO GNIR BHASMA-SAAT KARUTE-RJUNA...
JNAANAAGNIH SARVA-KARMAANI BHASMASAAT KURUTE TATHAA....**

For as the blazing fire reduces the fuel to ashes, Arjuna, even so the fire of knowledge reduces all actions to ashes.

Gita Chap. 4 verse 37

**NA HI JNAANENA SADRISAM PAVITRAMIHA VIDYATE...
TAT SVAYAM YOGA-SAMSIDDHAH KAALENAATMANI VINDATI....**

In this world, there is no purifier like Knowledge, he; who has attained purity of heart through practice of Karmayoga, automatically realizes it in the self in course of time.

Gita Chap. 4 verse 38

**SRADDHAVAAL LABHATE JNAANAM TAT-PARAH-SAMYATENDRIYAH....
JNAANAM LABDHVAA PARAAM SAANTIM ACIRENAADHIGACCHATI...**

He, who has fully controlled his senses, is exclusively devoted to spiritual practice and is full of faith, attains Knowledge; having gained Knowledge, he immediately attains Supreme peace (in the form of God-Realization).

Gita Chap. 4 verse 39

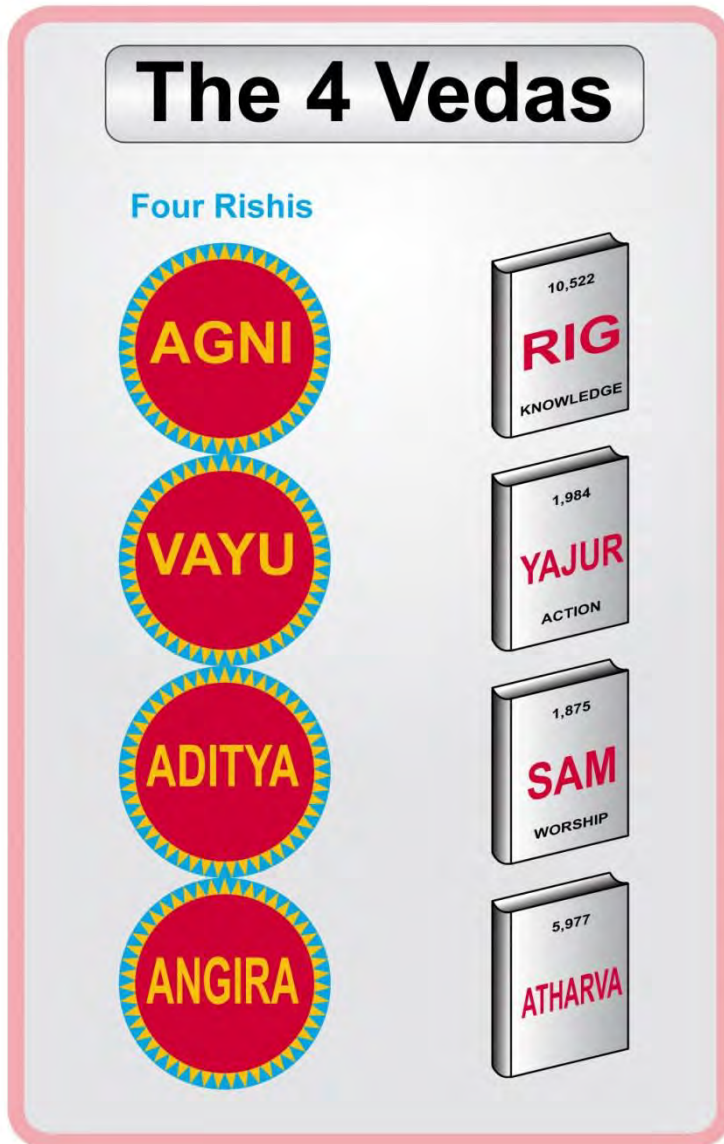
**NA TU MAAM SAKYASE DRASTUM ANENAIVA SVA-CAKSUSAA...
DIVYAM DADAAMI TE CAKSUH- PASYA ME YOGAM AISVARAM....**

But surely you cannot see me with these gross eyes of yours; therefore I vouchsafe to you the divine eye. With this you behold my divine power of Yoga.

Gita Chap. 11 verse 8



IN THE BEGINNING OF CREATION GOD INSPIRED/REVEALED
INTO THE HEARTS OF 4 RISHIS – AGNI**VAYU**ADITYA**& ANGIRA



The Vedas are the words of God revealed in the beginning of Creation for Moral, Spiritual, Economic and Physical guidance and upliftment of humanity. They are replete with eternal truths and throw a flood of light on the various aspects of life to make a man perfect and ideal. God out of his infinite source of knowledge reveals in the beginning of Creation a part of it adequate for the requirements of the soul, its spiritual satisfaction, fulfillment of its thirst for truth and making its journey of life successful.

SAM VEDA:-verse 524---God reveals the hymns of the Vedas in the hearts of 4 Rishis:- AGNI, VAYU, ADITYA & ANGIRA

*****Tulsi Das said, the 4 Vedas are ships to cross us to the next shore of life.*****

*****Vedas are also called Shruti OR Samhita*****

****Vedas contain knowledge of:- humanities and economics, political and social sciences, earth sciences and astronomy, chemistry and biology, physics and mathematics, technology and engineering sciences, etc. and spiritual sciences about the individual soul and the infinite soul(God).****

**KARMA BRAHMOBHAVAM VIDDHI BRAHMAAKSAR SAMUDBHAVAM...
TASMAAT SARVA-GATAM BRAHMA NITYAM YAJNE PRATISTHITAM....**

Know that action has its origin in the Vedas and the Vedas proceed from the indestructible(God) hence the All Pervading infinite is always present in sacrifices

Gita Chap.3 verse 15

**URDHVA-MUULAM ADHAH-SAAKHAM ASVATTHAM PRAAHUR AVYAYAM...
CHANDAAMSI YASYA PARNAANI YAS TAM VEDA SA VEDA-VIT....**

He who knows the Peepul tree in the shape of creation which is said to be imperishable, with its roots in the primal Being, whose stem is represented by Brahma (the Creator), and whose leaves are the Vedas, is a knower of (the real import of) the Vedas.

Gita Chap.15 verse 1



THREE THINGS THAT ARE BEGINNINGLESS



There are three things which are beginningless:- GOD, SOUL & MATTER.

They are UNBORN and SELF-CREATED.

GOD---possesses three qualities:- Eternal, Consciousness & all Blissful.

SOUL---possesses two qualities:- Eternal & Consciousness.

MATTER---possesses one quality:- Eternal only.

If a Soul keeps the company of matter, his power of knowing becomes dwindled and divided. He cannot know himself or God.

**EK GHADI AADHI GHADI, AADHI SE PUNI AADH...
KABHIR SANGATI SAADHU KI, KATE KOTI APARAADH...**

If in this life a person cannot spare more time to chant or listen holy names of God, then let it be even for a fraction of time because this time spent can absolve man of his sins.

Ramayana

**MAHAA-BHUUTAANY AHANKAARA BUDDHIR AVYAKTAM EVA CA...
INDRIYAANI DASAİKAM CA PANCA CENDRIYA-GOCARAAH...**

The five subtle elements—ether, air, fire, water and earth—the ego, the intellect, primordial Matter, the ten organs, the mind and the five objects of senses—sound, touch, color, taste and smell.

Gita Chap 13. verse 5

**ADITIR-DYAU RADITIR-ANTARIKSHAM ADITIRMAATAA SA PITAA SA PUTRAH...
VISHWAY DEVA ADITI H PANCA JANAA ADITIR-JAATAM ADITIR-JANITWAM.....**

Immortal is the heaven, Immortal is the atmosphere, Matter, the mother of all is immortal, Immortal is Father God. Immortal is the Soul that nourishes the body. All divine objects like the Earth are Immortal. Five vital breaths are immortal. All that is born and shall be born is immortal because of its immortal cause.

Yajur Veda Chap.25 verse23

**VISHWA-KARMAA HYAJANISTA DEVA AADIDGANDHARVO ABHAVAD DWITEEYH
TRITEEYH PITAA JANITOU SHADHI NAAMAPAAM GARBH VRDDHATPURUTRAA..**

Firstly was created the air, in which are performed all good deeds; secondly was created the sun; which sustains the earth; thirdly was created the cloud, that fosters plants, waters and souls, and helps the retention of life in material objects, is the guardian of many and begetter of rain.

Yajur Veda Chap.17verse32

ANADI PRAKRITI :- The beginningless matter is the name of a collection of three things called SATTVA/PURE---RAJAS/MIDDLING---TAMAS/INERT.

3 kinds of clay—Pure, Mix and Impure--. Prakriti is matter the thing which has not undergone a change.

The material-radica which is the beginningless matter consists of Atoms or Material for the creation of the world.

The minutest unit of matter which cannot be further split up is called – **PARAMANU-ATOM.**

God takes the beginningless matter and created ATOMS, MOLICULES, OXYGEN, NITROGEN, HYDROGEN, CARBON DIAOXIDE etc. He created the 5 Subtle Elements. Intellect, mind, subtle senses from the said Matter which cannot be seen.

SAT:- when there is cheerfulness in heart, peace of mind and transparency of intellect—we should know that -- Satoguna is predominant and Rajas and Tamas are suppressed.

RAJ:- when there is a feeling of pain and mind is agitated and through it runs at this or at that it does not find rest-- Raj is predominant and Sat and Tamas are suppressed.


TAM:- when one is engrossed in worldly pleasures, when the power of discrimination fails, when sensuality gets an upper hand, when intellect gets blunt, when nothing is discernible then we should conclude that – Tamas is predominant and Sat and Raj are suppressed.



Picture this body of ours as a field or garden, in which are sowed the seeds of flowers, fruits & vegetables all of different fragrances, colors, shapes and tastes. Also in this garden are weeds, poisonous ivy, harmful pests you have to get rid of in order to protect the crops and to keep up with the appearance of this garden.

Similarly in our day to day living we sow the seeds of Good and Evil and we reap the fruits of Happiness and Punishment as illustrated:-

YOUR BODY

SOWING OF GOOD		SOWING OF EVIL
<p>5 DAILY DUTIES Brahmayajna: Prayer, meditation and Study of the scriptures Devayajna: Performance of agnihotra (haven) Pitriyajna: Service to mother, father and elders. Atitriyajna: Hospitality and service to The learned ones and visitors. Bhootyajna: Service to living beings.</p> <p>5 YAMAS non-violence in thought, word and deed truthfulness, nonstealing, self-control & noneovetiousness</p> <p>5 NIYAMS purity, contentment, austerity and penance study of scriptures and complete surrender to God</p> <p>WISE COMPANY KNOWLEDGE FRIENDSHIP KINDNESS JOY OBEDIENCE NON ALCOHOL NON SMOKING VEGETARIAN UNLUST NON ANGER GOOD DESIRE NON MALICE RIGHTIOUSNESS GOOD THINKING NON-ATTACHMENT</p>		<p>NON DUTY</p> <p>NON YAMAS</p> <p>NON NIYAMS</p> <p>EVIL COMPANY IGNORANCE ENEMITY UNKINDNESS SORROW DISOBEDIENCE ALCOHOL SMOKING NON-VEGETARIAN LUST ANGER BAD DESIRE MALICE UNRIGHTIOUSNESS BAD-THINKING ATTACHMENT</p>

**UDDHARED AATMANAATMAANAM NAATMAANAM AVASAADAYET....
AATMAIVA HY AATMANO BANDHUR AATMAIVA RIPUR AATMANAH....**

One should lift oneself up by one's own efforts and should not degrade oneself; for one's own self is one's friend and one's own self is one's enemy.

Gita Chap. 6 Verse 5

**IDAM SARIIRAM KAUNTEYA KSETRAM ITY ABHIIDHIYATE.....
ETAD YO VETTI TAM PRAAHUH KSETRAJNAH ITI TAD VIDAH....**

This body is spoken of as the Field; one who knows this, him the sages; who know the truth about both, call the Knower of the Field.

Gita. Chap.13 verse 1

Do not however discard or think lightly of the physical phase of the body, for remember that it needs a sound body to support a sound mind, (and intellect) also that the body is a temple of the ego, the lamp in which burns the light of the spirit.

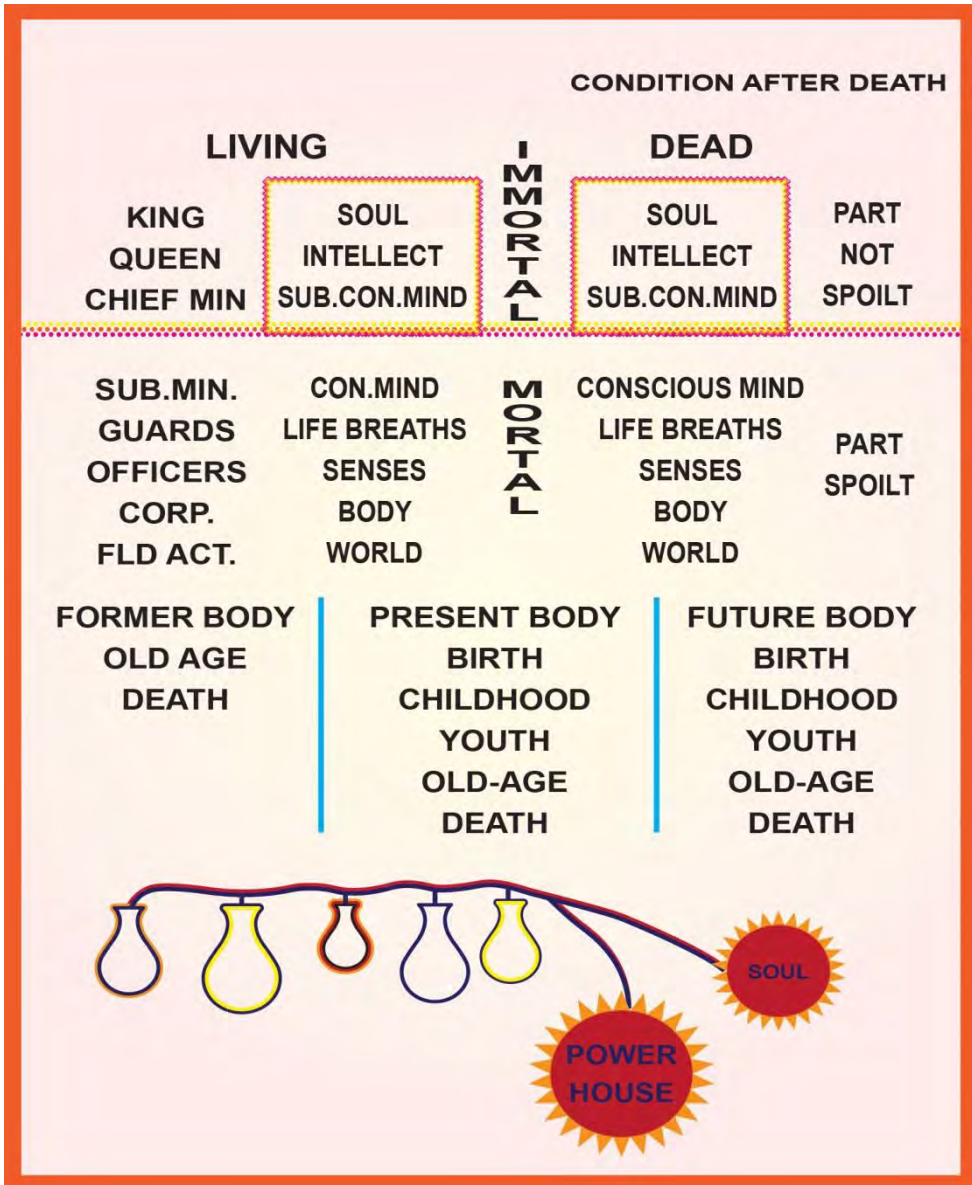
**YAM YAM VAAPI SMARAN-BHAAVAM TYAJATY ANTE KALEVARAM.....
TAM TAM EVAITI KAUNTEYA SADAA TAD-BHAAVA-BHAAVITAH....**

Thinking of whatever object one leaves the body at the time of death, that and that alone he attains, being ever absorbed in its thought. (Generally at the time of death one is haunted by the thought of that object alone which has occupied his mind for most of his lifetime; and as a rule, it is the predominating thought of his last moment that determines his future destiny)

Gita. Chap. 8 Verse 6



SOUL IN THE BODY & SOUL OUT OF THE BODY



Here in this diagram, one can see the constant flow from the ocean of Atma(soul). Entering into the bodies and getting birth, childhood, youth, old age, death, as well as rebirth.

The bulbs are the bodies and the electric wire is the flowing current of the soul. Some bulbs are burnt, some are broken, and some others are replaced. Some are small and others are large—all these may be of different colors and sizes but whatever the condition of the bulbs, it does not in any way affect the constant flow of the electric current, nor does it affect the central power house from which this current is flowing into wires and bulbs. By contemplating on these illustrations the reader can understand chap.2 verse 13

**SAVITAA PRATHAMEHANAGNI DWITIIYE VAAYU-STRITEEYA AADITYAS-
CHATURTHAY CHANDRAMAH PANCHAM RITUH SHASHTHA MARUTHA SAPTAMAY
BRIHASPATIRSTAMAY MITRO NAWAMAY VARUNO DASHAAM INDRA
AYKAADASHAY VISHWAY DEVAA DWAADASHA...**

AFTER DEATH:- the SOUL goes to the Sun on the first day-- Agni on the second-- Vayu on the third-- Aditya(rays of the sun) on the fourth-- Chandrama(the moon)on the fifth-- Ritu(seasons)on the sixth-- Marutas on the seventh-- Brihaspati on the eighth-- Mitra on the ninth—Varuna on the tenth – Indra(lightening) on the eleventh- - All divine, noble traits on the twelfth. The Soul wandering in sky after death, through different regions, for twelve days, before it takes birth according to previous deeds, being washed off its impurities.

Yajur Veda chapter 39 verse 6

The Soul is saying I am living in a body. I am immortal and cannot be destroyed. I am the King of the body, my Queen is my intellect and my Chief Minister is my Subconscious mind which is the Banker that keeps the good and bad impressions of several lives.

**ASOCYAAN ANVASOCAS TVAM PRAJNAA-VAADAAMS CA BHAASASE....
GATAASUN AGATAASUUMS CA NAANUSOCANTI PANDITAAH.....**

Arjune you grieve over those who should not be grieved for, and yet speak like the learned; wise men do not sorrow over the dead or the living.

Gita chapter2 verse 11

**DEHINO SMIN YATHAA DEHE KAUMAARAM YAUVANAM JARAA....
TATHAA DEHAANTARA-PRAAPTIR DHIIRAS TATRA NA MUHYATI....**

Just as boyhood, youth and old age are attributed to the soul through this body, even so it attains another body. The wise man does not get deluded about this.

Gita chapter2 verse 13

**VAASAAMSI JIIRNAANI YATHAA VIHAAYA NAVAANI GRHNAATI NARO PARAANI
TATHA SARIIRAANI VIHAAYA JIRNAANY ANYAANI SAMYAATI NAVAANI DEHII**

As a man discarding worn-out clothes, takes other new ones, likewise the embodied soul, casting off its worn-out body, takes a new one.

Gita chapter 2 verse 22

**YATHA SAMRAADEVAA DHIKRITAAN VINIYU-NKTE-ETAN GRAAMAANYTAAN
GRAAMAANADITISHTASVETYE VAMEVAISHA PRANA ITARAAN PRANAAN PRITHAK
PRITHK-EVA SANNIDHATTE.....**

As an emperor orders his officials, saying ‘Do you reside in and rule these villages and those, so does this (the chief Prana), engage the other Pranas differently (in their different functions).

Prasna Upanishad 3 verse 4

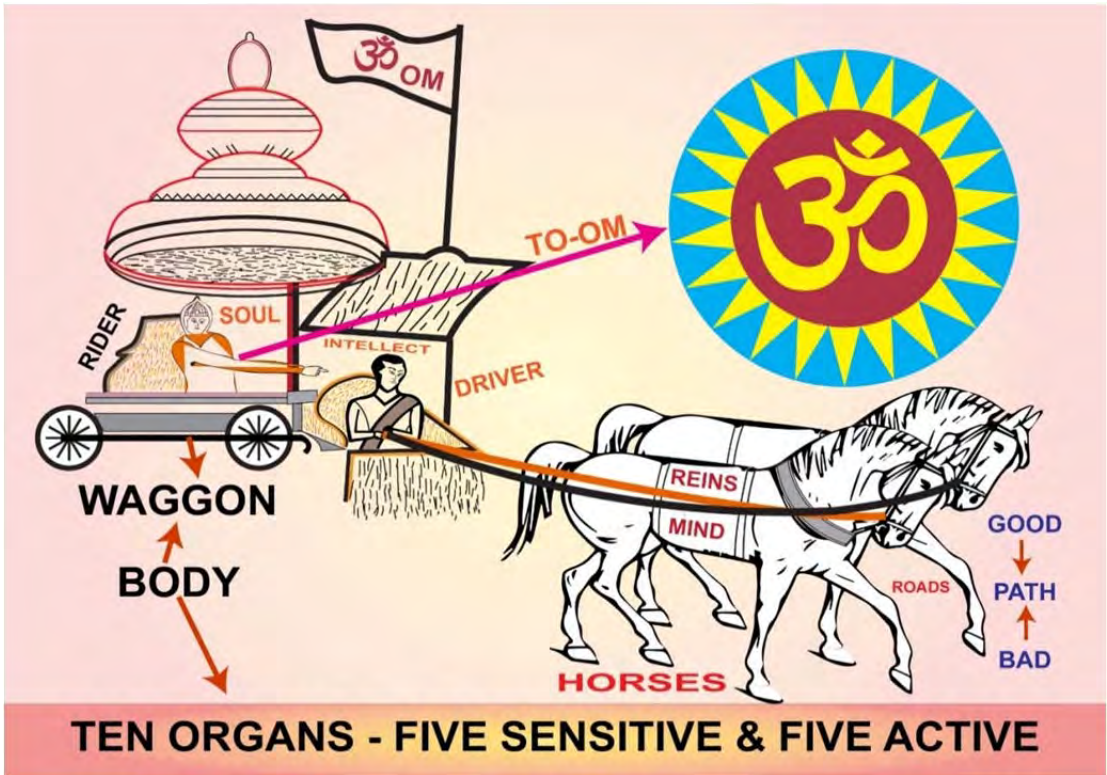
**ATHAIKAYORDHVA UDANAH PUNYENA PUNYAM LOKAM NAYATI PAPENA PAPAM
UBHABHYAM EVA MANUSHYA LOKAM....**

And then, through one of them the Udana carries (the soul) to the virtuous world by virtuous deeds, to the sinful world by the sinful acts and by both to the world of men.

Prasna Upanishad 3 verse 7



BODY AS A CHARIOT



**AATMAANAM RATHINAM VIDDHI SARIRAM RATHAM EVA TU....
 BUDHIM TU SARATHIM VIDDHI MANAH PRAGRAHAM EVA CA....**

Know that the soul is the master of the chariot who sits within it, and the body is the chariot—consider the intellect as the charioteer, and the mind as the rein.

Kathopanishad chap.3 Verse 3

**INDDRIYANI HAYAN AHUR VISAYAAMS TESU GOCARRN....
 AATMENDRIYAMANO-YUKTAM BHOKTETY AHUR MANISINAH....**

The senses, they say are the horses, and their roads are the sense-objects. The wise call him the enjoyer (when he is united with the body, the senses and the mind).

Kathopanishad chap.3 Verse 4

THE UNIVERSAL FIG TREE



**URDHVA-MUULAM ADHAH-SAAKHAM ASVATHAM PRAAHUR AVYAYAM
CHANDAAMSI YAS YA PARNAANI YAS TAM VEDA SA VEDA-VIT....**

He who knows the Peepul tree in the shape of creation which is said to be imperishable, with its roots in the Primal Being, whose stem is represented by Brahma the Creator, and whose leaves are the Vedas, is a knower of (the real import of) the Vedas.

Gita Chap.15 verse 1

**ADHAS CORDHVAM PRASRTAAS TASYA SAAKHAAGUNA-PRAVRDDHAA VISAYA –
PRAVAALAAH..... ADHAS CA MUULAANY ANUSANTATAANI KARMAANUBANDHIINI
MANUSYA-LOKE....**

The branches of this tree (in the shape of the different species of living beings) nourished by the three Gunas, and having sense-enjoyments for their tender leaves, extend both downwards and upwards; and its roots (in the shape of egoism, the feelings of meum and latent desires) which bind the soul according to his actions in this mortal world are also spread in all regions, higher as well as lower.

Gita Chap.15 verse 2

**MAHAA-BHUTAANY AHANKAARA BUDDHIR AVYAKTAM EVA CA.....
INDRIYAANI DASAİKAM CA PANCA CENDRIYA-GOCARAAH....**

The five subtle elements (ether, air, fire, water and earth), the ego, the intellect, Primordial matter, the ten organs, the mind and the five objects of senses (sound, touch, color, taste and smell).

Gita Chap. 13 verse 5

**UURDHVAMUULO VAAKSAKHA ESOSVATTHAH SANAATANAH....
TADE VA SUKRAM TADBRAHMA TADEVAA MRTAMUCYATE....
TAS MIMLLOKAAH SRITAAH SARVE TADU NAATYETI KASCANA ETADVAI TAT....**

This is the ancient Asvattha tree whose roots are above and whose branches spreads below. That is verily the pure that is Brahma, and that is also called the immortal. In that rest all the worlds, and none can transcend it. Verily this is that.

Katha Upanishad Chap. 6 verse 1

****Gross Matter the effect is seen by the Physical eye.---The Beginningless Causal Matter is seen by the Spiritual eye.******

YADIDAM KINCA JAGAT SARVAM PRAANA EJATI NIHSRTAM....

MAHADBHAYAM VAJRAMUDYATAM YA ETADVIDURAMRTAASTE BHAVANTI.....

The Prana being present, this whole universe comes out of Him and vibrates within him. He is a great terror like the raised thunder bolt. Those who know this becomes immortal.

Katha Upanishad Chap. 6 verse 2

What is Creation-----Creation is a motion, a vibration of energy, and it is possible only within something that is un-vibratory, motionless or changeless -- in the absolute. Hence it is said that the whole universe vibrates in Brahma. He being the basis of this constantly changing universe, the creation, maintenance and dissolution of this universe under the guidance of a divine law which none can transgress.

DVA SUPARNA SAYUJA SAKHAAYA SAMANAM VRKSAM PARISASVAJATE....

TAYORANYAH PIPALAM SVAADVATTYANAS NANNANYOH ABHICAKASIITI....

Two Golden birds, bound one to the other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other looks on without eating.

Rig Veda/ Mundak Upanishad

SAMANAY VRIKSHAY PURUSHO NIMAGNO-NISAYAA SHOCATI MUHYAMAANH....

JUSHTAM YADAA PASHYTYNYMII SHAMSYA MAHIMANMITI VIITASHOKAH....

Seated on the self-same tree, one of them the personal self—sunken in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord the worshipful as also his glory, he becomes free from dejection.

Mundak Upanishad Chap.3 verse 2

*****The Light of Truth on Creation:- The material cause is beginningless like the root. The created objects of the world are like branches. In their created state they are gross and In their dissolute stage they are fine. It is like THE UNIVERSAL TREE.**

******TAY RAY POOJAN KO BHAGVAAN, BANAA MAN MANDIR AALEESHAAN**

Oh God you have erected the temple of the mind for us to worship you.
You are in every branch and leaf, you are in everything and you exist in every heart.***



THE MIND THINKS THROUGH THE INTELLECT

PURE



IMPURE

PURE INTELLECT—SUBUDHI:- Good thoughts such as-- Pure reason, Pure Thinking, Pure Realization and Pure Analyzation.

IMPURE INTELLECT--KUBUDHI:- Bad thoughts such as-- Impure Reason, Impure Thinking, Impure Realization and Impure Analyzation.

**OM YAAM MAYDHAAM DAYVA-GANAHAH PITARASHCHO-PAASATAY.
TA-YAA MAAMADYA MAYDHA-YAAGNAY MAYDHAAVINAM KURU...**

Oh God grant me the self-same intellect which the sages and elders of yore valued so much.

Yajur Veda:- Chap.32 Mantra 14

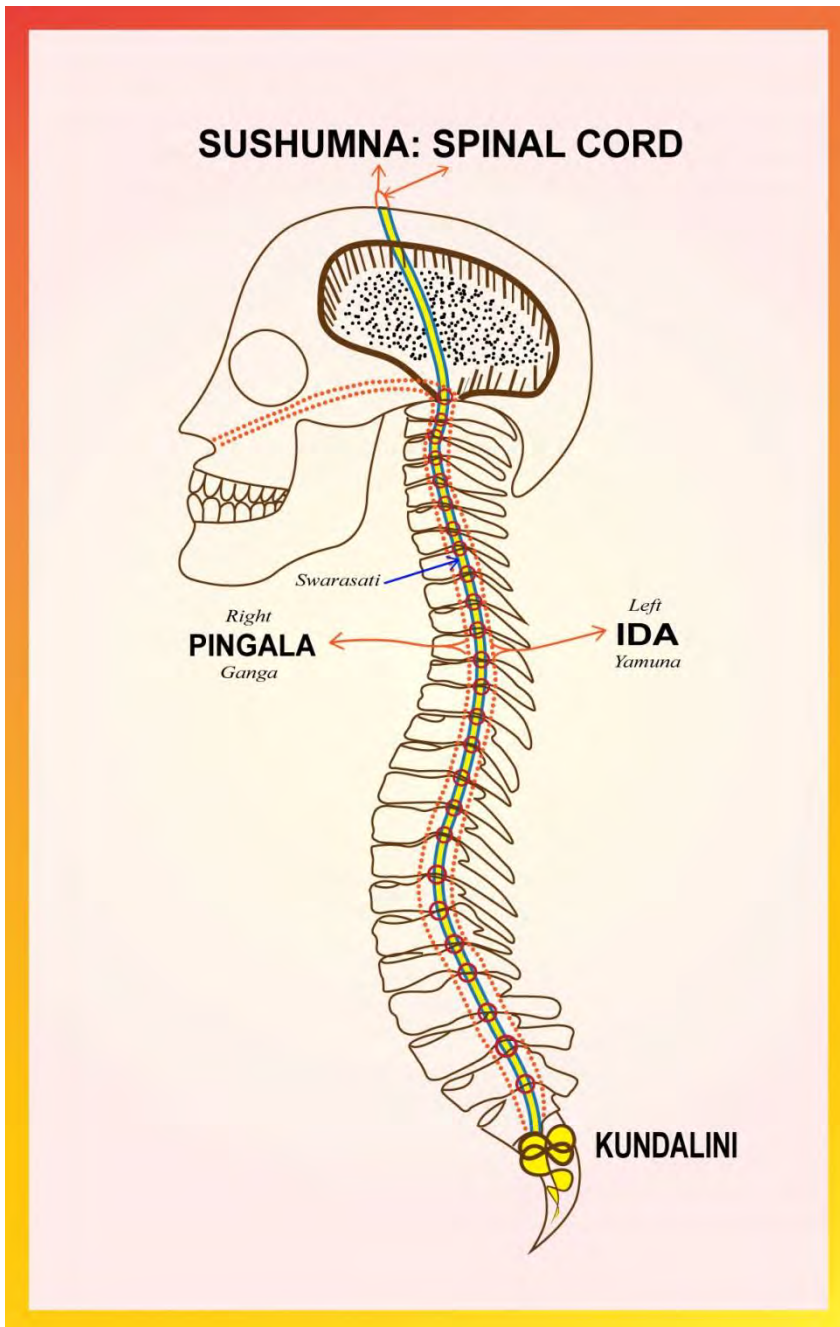
**OM BHOOR-BHUVAH SVAH-- TAT SAVITUR-VARAYNYAM
BHARGO DAYVASYA DHEE-MAHI--- DHIYO YO-NAH PRACHODA-YAAT....**

O God! the giver of life, remove all our pains, miseries and sorrows. You give us happiness and joy and created this vast universe for our benefit. You are the brightest and purest one whom we adore and we focus our minds on your qualities so that we can develop those qualities in our lives. We ask of thee to inspire and guide our intellect in the right direction.

Rig Veda:- 3.62



IDA - PINGALA - SUSHUMNA



The back bone is made up of a number of small bones called vertebrae, each vertebrae has a hole through the middle, projecting arms of bones to which muscles are attached. There are 33 vertebrae, and you will notice, that through the holes of the vertebrae runs a large nerve the spinal cord. The vertebrae column protects the spinal cord, and the skull protects the brain. Because the backbone is made up of a number of small bones, the whole structure is bendable. The back needs to be bendable when man runs or hops. Notice also that the neck is a part of the backbone. The head can be rocked or turned on the neck.

IDA*PINGALA***SUSHUMNA**

The two nerve-currents on either side of the spinal cord:-

The left one is called Ida --- The right one is called Pingala

They are Subtle channels of the Subtle body that carry Prana. Moon moves in Ida --- Sun moves in Pingala. Ida flows through left Nostril---Pingala flows through right nostril. Sushumna is the most important of all the Nerve Currents. Situated at the back of the anus, it is attached to the spinal cord and extends to the head and is invisible and subtle.

O God whatever nectar of immortality there exists in Thee the Omnipresent, or collectively in the Ida, Pingala & Sushumna of the Yogis, or in breaths, or in fact whatever there is found divine delight, Thou art the source of all that.

Sam Veda:- verse 384

O man, Just as God, Prana and Apana breath reside in Sushumna and worshippers, early in the morning practice Yoga, so should thou practice concentration.

Sam Veda:-verse 50

O Prana and Apana, the sweetest pleasure laid in living beings is meant for ye. Drink deep that pleasure prepared since long. Grant strength and health to the Yogis, who gives Prana to Apana & Vice Versa.

Sam Veda:-verse 306

******BHAGAVAD GITA******

**APAANE JUHVATI PRAANAM PRAANE PAANAM TATHAAPARE
PRAANAAPAN GATI RUDDHVA PRAANAAYAAMA PARAAYANAHAH...
APARE NIYATAA HAARAAH PRAANAAN PRAANESU JUHVATI..
SARVE PYETE YAJNA VIDO YAJNA-KSAPITA-KALMASAAH....**

Other Yogis offer the Prana breath into the Apana; even so, others, the Apana into the Prana. There are still others given to the practice of Pranayam (breath-control) who having regulated their diet and controlled the course of both the Prana and Apana airs pour their life-breaths into life-breaths. All these have their sins destroyed by sacrifice and know the truth about sacrifice.

Gita Chap.4 Verse:-29-30

**TATRAIKAAGRAM MANAH KRTVAA YATA-CITTENDRIYA-KRIYAH..
UPAVISYAASANE YUNJYAAD YOGAM AATMA-VISUDDHAYE...**

Sitting and concentrating the mind and controlling the functions of the mind and the senses, he should practice Yoga for self-purification.

Gita Chap.6 Verse:-12

**SAMAM KAAYA-SIRO-GRIVAM DHAARAYANNACALAM STHIRAH..
SAMPREKSYA NAASIKAAGRAM SVAM DISASCA-NAVALOKAYAN...**

Keeping the trunk, head and neck straight and steady, remaining firm and looking at the tip of his nose, without looking in other directions.

Gita Chap.6 Verse 13

**KAVIM PURANAM ANUSHASITAARAM ANOR ANIYAMSAM ANUSMARED YAH..
SARVASYA DHAATAARAM ACINTYA-RUPAM ADITYA-VARANAM TAMASAH
PARASTAAT...**

He who contemplates on the all-wise eternal being, the ruler of all, subtler than the subtles, the sustainer of all, possessing a form beyond comprehension, shining like the sun and far beyond the darkness of ignorance.

Gita Chap.8 Verse 9

**PRAYAAN-KAALE MANASAA CALENA BHAKTYAA YUKTA YOGA-BALENA CAIVA..
BHRUVOR MADHYE PRAANAM AVESYA SAMYAK SATAM PARAM PURUSAM
UPAITI DIVYAM....**

Having Yogic power firmly holding the life-breath in the space between the two eyebrows even at the time of death, and then contemplating on God with a steadfast mind, full of devotion, reaches verily that Supreme divine Purusa-God.

Gita.Chap.8 Verse 10

**YAD AKSARAM-VEDA-VIDO VADANTI VISANTI YAD YATAYO VITA-RAAGAH..
YAD ICCHANTO BRAHMACARYAM CARANTI TATTE PADAM SANGRAHENA
PRAVAKSYE....**

I shall speak to you in brief of that Supreme goal(God), which knowers of the Vedas term as the indestructible, which striving recluses free from attachment enter; and desiring which the celibates practice celibacy.

Gita Chap.8 Verse 11

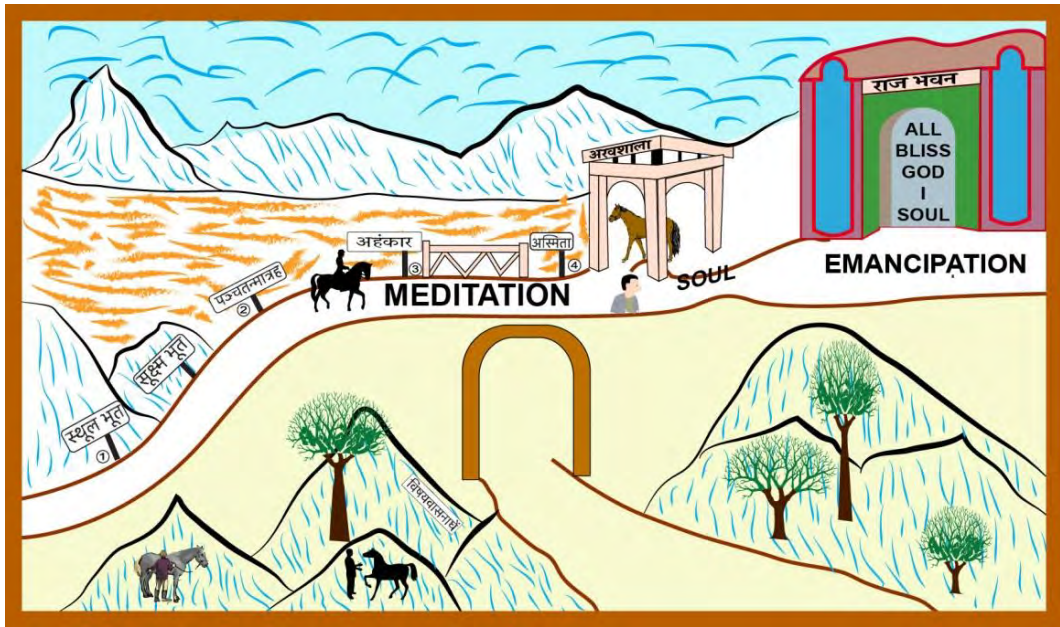
**SARVA-DVAARAANI SAM YAMYA MANO HRDI NIRUDHYA CA...
MUURDHNY ADHAAYAATMANAH PRAANAM AASTHITO YOGA-DHAARANAAM
OM ITY EKAAKSRAM BRAHMA VYAHARAN MAAM ANUSMARAN
YAH PRAYAATI TYAJAN DEHAM SA YAATI PARAMAAM GATIM**

Having restrained all the media of perception, and fixing the mind in the heart, and through the controlled mind fixing the life breath in the head and remaining steadfast in Yogic concentration on God; he who leaves the body and departs, reciting the one-syllabled Brahma, Om, attains the Supreme state

Gita Chap.8 Verses 12 & 13



Material & Spiritual Path



Picture above shows :- two horses in the material field. One is obedient and the other is disobedient. One of the horses does not allow his Master the Soul, to climb on his back. Every time when he goes to climb the horse throws him down. He gets a lot of punishment result of birth & death.

The other horse is obedient to his Master the Soul, he allows him to climb upon his back and he carries him to the final God 'OM'. The horse always carries him to the Meditation Room to do Sandhya (prayer) morning and evening.

Through meditation he gets to know there are two paths Material and Spiritual. One is pain and the other all bliss all peace. After enjoying the fruits (religiously) in the material field, he drives his Master-the Soul to the Royal Palace OM the place of joy and all peace.

This world is a place of test. Who passes through this gets complete happiness. He who does not pass through this gets punishment. The real aim of the horse's mind and intellect are to carry the soul to "OM" the final goal.

**PRITIVYAA AHAMUDANTA-RIKSHAMAA RUHAMANTA RIKSHA-DWIVAMAA-RUHAM
DIVO NAAKASYA PRISHTHAAT SWARJOTIRA-GAAMAHAM....**

Through Yoga, from Physical force I rise higher to mental force; from mental force I rise higher to Spiritual force; from spiritual force, I rise higher to God, the blissful light.

Yajur Veda. Chap.17 Mantra. 67

*****Note:- A Yogi through yogic practices, can rise from the Earth to the Space, from the Space to the Sun, from the Sun, rise to the heights of happiness.*****

**SREYASCHA PREYASCHA MANUSHYAMETHAH THOU SAMPAREETHYA
VIVINOOKTHI DHEERAH....**

**SREYO HI DHEEROABHI PREYASO VRUNEETHE PREYO MANDHO YOGA KSHMAD
VRUNEETHE.....**

Both the good and the pleasant approach man; the wise one discriminates the two having examined them well, yea, the wise man prefers the good to the pleasant, but the fool or the unwise chooses the pleasant through avarice and attachment.

Kathopanishad. Chap.2 verse 2

SREYA--Spiritual Development-- PREYA--Material (Worldly Enjoyment)

Note:- the path of knowledge and the path of pleasure are ever laid before man, and he is also given the option to choose the one or the other. The wise one knows that the former leads to the eternal bliss of the Atma and freedom, and the latter to ephemeral sense—enjoyments and bondage, hence he prefers the former to the latter.

There is within the heart the bright space known to all, there, let the worshipper meditate upon and realize the intelligent, imperishable and effulgent soul. The hollow canal called SUSHUMANA lies through the two arteries of the upper palate and the nipple-like growth that hangs down from the amidst (the two palatal arteries, it passes out at the crown where the rest of the hair is made to part opening the skull in the center, that is the gate leading to the Supreme Lord. The worshipper at the time of his final departure, gain his exist from the body through that passage and obtain self- serenity Amertwa, immortality-deathlessness—no birth---no death.

**YAJNAARTHAAT KARMANO NYATRA LOKO YAM KARMA-BANDHANAH....
TAD-ARTHAM KARMA KAUNTEYA MUKTA-SANGAH SAMAACARA.....**

Man is bound by the shackles of Karma only when engaged in actions other than work performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty; free from attachment, for the sake of sacrifice alone.

Gita Chap.3 verse 9

**SAHA-YAJNAAH PRAJAAH SVSTVAA PUROVAACA PRAJAAPATI....
ANENA PRASAVISYADHVAM ESA VO STV ISTA-KAAMA-DHUK....**

Having created mankind along with the spirit of sacrifice, at the beginning of creation, the Creator Brahma, said to them, “do you multiply through this may this yield the enjoyment you seek.

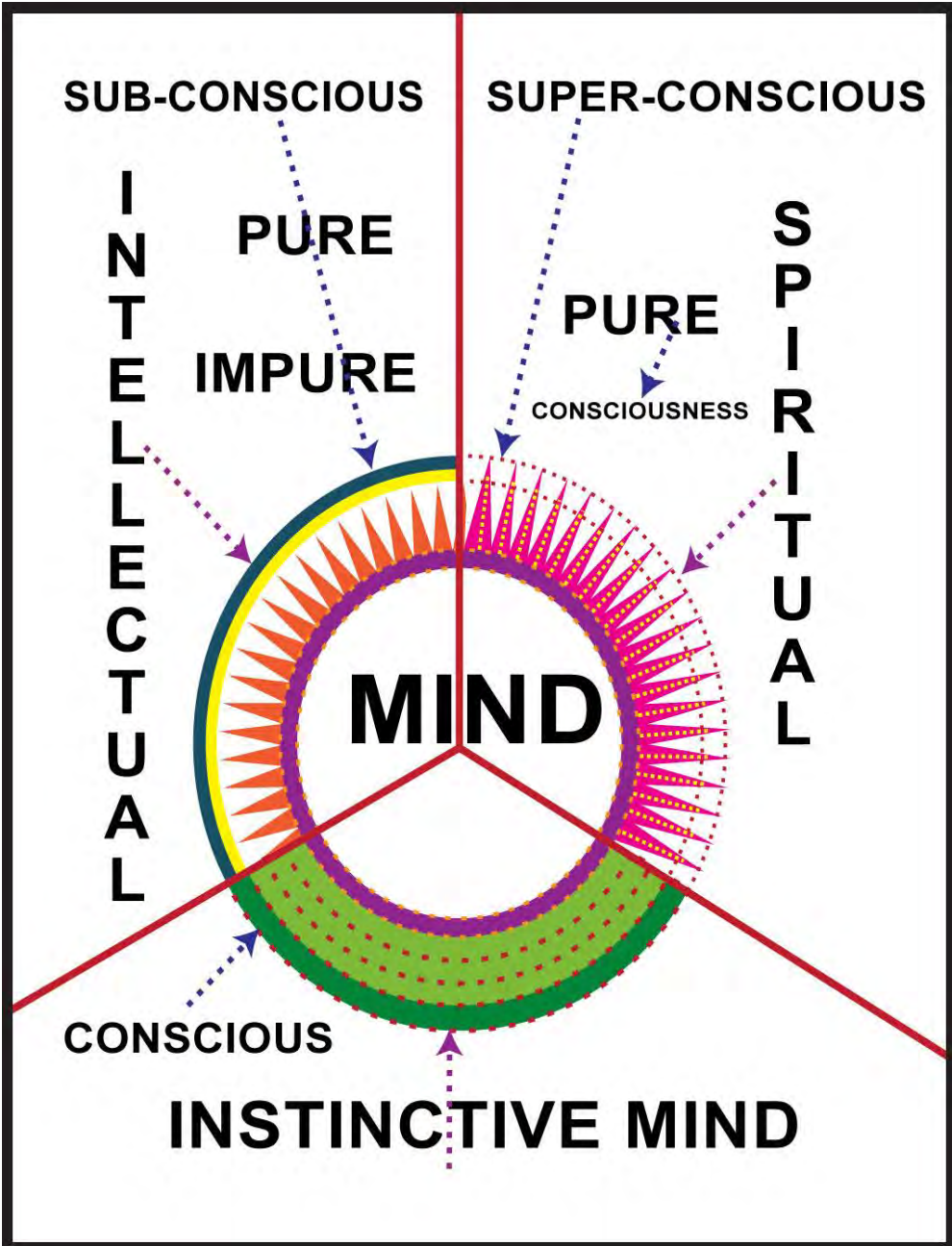
Gita Chapter 3 verse: 10

DHARMA-KSETRE----KURU-KSETRE---Righteous Field and Unrighteous Field.
Fields Material & Spiritual---field of action and field of renunciation.



THE MIND

1. CONSCIOUS 2. SUB-CONSCIOUS 3. SUPERCONSCIOUS



CONSCIOUS MIND:- Working in conjunction with the brain is what takes care of one during one's waking hours.

SUB-CONSCIOUS MIND:- Is that part which takes care of the physical body, while the conscious mind sleeps.

SUPER-CONSCIOUS MIND:- Is the life giving force or connecting link with

God/Creator

INSTINCTIVE MIND

The work of our bodies is performed by this part of the body—**THE INSTINCTIVE MIND**---The constant work or repair, replacement, change, digestion, assimilation, elimination etc. being performed by this part of the mind, all below the plane of consciousness. The **SOUL** cannot be realized or known by the part of the Instinctive mind. Only the **BODY**. This part of the work of the instinctive mind is well performed in the lower animals, plants and man, until the latter begins to unfold a little intellect. When the intellect unfolds a little farther, it sees the error into which it has fallen and tries to prevent it. He started to think, reasoning out. The instinctive mind is a queer store house. It is full of things received from a variety of sources, from birth after birth in which is stored up all the little, and great habits of many lives, many of them very good in their way, but others of which are the worst kind of old junk and rubbish.

This part of the mind also is the seat of the appetites, passions, desires, instincts sensations, feelings and emotions of the lower order.

All animal desires, such as hunger and thirst, sexual desires (on the physical plane) all passions, such as physical love, hatred, envy, malice, jealousy, revenge etc. lust of flesh, the pride of life, which is apt to bind us to closest to the earth.(earthly things) as well as thought waves sent out from the mind of others. The wondrous work of the body, in health and sickness, is faithfully carried on by this part of our minds.

The weak man is the one who allows himself to be made by others, and the strong man is the one who takes the building process in his own hands, who tries to know the self.

The concentrated mind passes through the object or the subject—just as an X-Ray passes through a block of wood. The action of sun-glass through which the sun's rays are concentrated upon an object will burn a piece of wood. So it is the mind.

Attention is necessary. Control of mind, concentration willpower. **WILLPOWER** means the I. Perception, Character-building, desires, faith, habit, thoughts, words.

Mental or Instinctive Consciousness, Intellectual Consciousness, Spiritual Consciousness, Cosmic-Prana-Consciousness, Ego-Consciousness, Self-Consciousness, Universal-Consciousness, Supreme Consciousness, Pure-Consciousness, Absolute-Consciousness.

Sub-Consciousing:- The word “Sub” of course means under below, and the word Conscious means receiving impression from the conscious mind. In a general way, Sub-consciousing as used in this lesson may be understood to mean using the Sub-Conscious mind, under orders of the Conscious mind.

Sub-conscious plane of his Intellect-when the sub-conscious part of the mind had completed its work, it would flash the message to his conscious mind, and he would begin to write. This sub-conscious working just mentioned plays an entirely different part. It is a good servant, and does not try to be more. This intuition in the contrary, is more like a higher friend, a friend at court, as it were, who gives us warning and advice.

Every one of us makes more or less use of the part of the mind consciously, and not realizing the important part it plays in our mental life. In fact it is the Sub-Conscious mind that always does the work, even when you think it is the Conscious mind. All the conscious mind does is to hold the attention firmly upon the object before it and then let the sub-consciousness pass the material before it. One often says, ‘stop’ let me think for a moment and during his pause he does not really consciously think at all, but stares a head in a dreamy fashion, while his Sub-Conscious mind does the work for him. Everything that man has inherited or brought with him from past lives, everything that he has read, heard, or seen or experienced in this life, is hidden away there in some quarter of that great sub-conscious mind. Do not be slave to the sub-conscious mind. But be its master and remember always the “I” is the master.

A WRITER HAS SAID:-

**SOW AN ACT – REAP A HABIT
SOW A HABIT – REAP A CHARACTER
SOW A CHARACTER – REAP A DESTINY**

**OM YAJAGRATO DOORA-MUDAITI DAIVAM TADU SUPTASYA TATHAI-VAITI.
DOORANGA-MAM JYOTISHAM JYOTIRAYKAM TANMAY MANAH SHIVA-SANKALPA-MASTU
*Yajur Veda chap.34 mantra 1***

The mind which goes far when man is awake and wanders similarly when he is asleep, is the cause of intelligence, the source of memory and knowledge in every human being. O Lord may that mind of mine be possessed of noble intentions.



Maataa Shrimati Latchmania Panchu & Acharya Pandit Panchu Ram

He was a wonderful father, who spent his life, time and money in spreading the teachings of the Vedic/Hindu Scriptures which provides us with a better understanding of life's journey. He worked very hard along with my mother Latchmania as a rice farmer providing for his family.

*******Deep within our hearts they Liveth Still*******

From all my siblings with Love

Gaitree Audho

October-2015

Peace be on to all...Keep shining in the name of "OM"

*Maataa Shrimati Latchmania Panchu and
Acharya Pandit Panchu Ram*

