

Symbology of Nataraja

This is a power point presentation based on the book "Rambles in Vedanta" by Rajam Iyer, published in 1946. In his book, Shri Rajam Iyer shows how Nataraja is represented by vedantic philosophy and indirectly, gives guidance on how saguna brahman is connected to nirguna brahman. Download links are below the power point presentation.

Kaivalya Upanishad

Namaste:

Please click on the link below for my notes on Kaivalya Upanishads. These notes are based on the teachings of Swami Paramarthananda.

Notes-KaivalyaUpanishad

Comments on Sloka 10 of Chapter1

**“Aparyaptam tad asmakam balam bhishmabhi raksitam
Paryaptam tvidam etesam balam Bhimabhi raksitam”**

Here Duryodhana is addressing Dronacharya comparing the strengths of Pandavas and kawravas army.

There seems to be a difference of opinion in the interpretation of this sloka among well known commentators. Some commentators give the meaning “unlimited” for the word “aparyaptam” and “limited”to the word “paryaptam”. These commentators view that Duryodhana became fearful at the strength of the Pandavas army and discribed their strength in three verses (4.5,6) and briefly mentioned his strength in just one verse (9). They interpret:

1. Duryodhana realized that “dharma” is on the side of Pandavas.
2. Even though Bhishma is the greatest of all the warriors and can defeat Pandavas single handed , Bhishma has soft

corner to Pandavas.

3. Bhima on the other hand is so ferocious he will not hesitate to kill even Bhishma.

Some others give the exact opposite meaning ; for “aparyaptam” they give the meaning “complete, insufficient or “ASUMPOORNAM” and for “paryaptam” they give the meaning complete, sufficient or “SAMPOORNAM” .

This is direct meaning to these words and more appropriate for the context when the Bhishma parva and Udyoga parva of MAHABHARATHA was kept in mind in which Duryodhana, clearly convinces his father and Drona charya about the superiority of his army. Duryodhana was a very arrogant about the superiority of his strength and never doubted his victory.. He knew very well that Bhishma, Drona and Karna can win the battle for him. He also knew that he had 11 divisions of army while Pandavas was only 7 divisions.

Dr.Devarajulu Naidu Katta.

SOME THOUGHTS ON SLOKA-1, CHAPTER-1

Dhritarashtra asks Sanjaya ” MAMAKAH PANDAVAH CA EVA DHARMAKSHETRE KIM AKURVATHAH” (What did **MY PEOPLE** and **also the Pandavas** do in the **Holy land?**)

—
Dhritarashtra was born congenitally blind. He also acquired inner blindness by his selfishness and excessive attachment to Duryodhana. Dhritarashtra, being blind, was not eligible for the throne and hence PANDU became the king. Out of respect for his elder brother , Pandu treated him with due respect. After Pandu’s death, Dharmaraja being the elder son became eligible to the throne. Dhritarashtra assisted his son Duryodhana to snatch the kingdom from pandavas, unlawfully. Still the Pandavas successfully completed the **Vanavasa and Agnathavasa** and asked for their fair share of the kingdom.

When viewed with the above back ground, Dhritarashtra's inner blindness and cruelty is abundantly clear when he refers his sons as " **MY PEOPLE**" and his own brother's sons as " **also the Pandavas**" implying as if Pandavas are some unrelated strangers. When he made reference to the battle field as "DHARMA KSHETRE",

Dhritarashtra still **hoped** that the dharmic Pandavas some how decided not to fight the war and voluntarily relinquished the kingdom to his sons.

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MOKSHA (MUKTHIHI) FREEDOM

Scriptures point out that human beings have 4 possible destinations.

1. Rebirth-(PUNAR JANMA): As a result of fructification of Sanchitha karma ,beings attain suitable bodies.This cycle continues for most people until their Sanchita Karma is exhausted.This is possible only with attainment of Self Knowledge.
2. Attainment of Swarga.(PARA LOKA PRAPTHI): Some people believe that attainment of celestial pleasures in Swarga is freedom. Sastras do talk about these to those who accumulated enough punyam,but the problem is that after enjoying the devine pleasures for a long time, the accumulated punyam gets exhausted and they need to return to take another birth.
3. Step wise freedom(KRAMA MUKTHI). Here the seeker under goes Karma yoga, upasana yoga and gnana yoga but could not totally attain GNANAM. He gets access to Brahma Loka, gets self knowledge from Brahmaji and gets free.
4. JEEVAN MUKHTHI-Freedom while living. This is what Lord Krishna prescribes to us. Although Sastras talk about

the other three, there is no proof of their existence and we can not practically experience them. It is more meaningful if we can actually experience moksha in this life, here and now.

ONLY SELF KNOWLEDGE GIVES MOKSHA.

We enjoy a good night's sleep where our gross body and subtle body is completely resolved. We simply enjoy in the Self. Similarly, a jeevan muktha intellectually separates and as if resolves the body mind complex and rejoices in the Self. He enjoys life as a sport without any fear, anxiety or any attachments.

What are the benefits of Moksha?

1. Quenches the inquisitiveness of knowing about your self. (GIGNASA NIVRUTTI). Getting true knowledge about one self gives the intellectual satisfaction.
2. Attainment of absolute BLISS. (ANANDA PRAPTHIHI). Self knowledge gives "Poornathvam" which makes one self sufficient with in one self.
3. Freedom from external dependence. (PARATHANTRA NIVRUTTIHI). External dependence is temporary and it cannot give permanent security.
4. Reduction of painful experiences. (AAGHAATHA NIVRUTTIHI). Like a shock absorber, the impact of painful situations are made tolerable.
5. Improves the work efficiency. (DAKSHATAA PRAPTHIHI). When you work without anxiety for the fruits of your action, the work efficiency increases.

SELF knowledge removes the cover of ignorance and reveals the real nature which is ever pure bliss and absolute freedom. A gnani, upon attainment of gnanam, burns all the accumulated karma. Without accumulating fresh karma, he leaves this body

and gets free with out taking another body. This is VI DEHA MUKTHI.

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GITA MAHATMYAM. (THE GREATNESS OF GITA).

This glory of the GITA is narrated in VARAHA PURANA Bhudevi(Maha Lakshmi) approached Lord Vishnu and enquired – How , one who is bound with his Prarabdha maintain constant devotion upon You?

The Lord replied that who meditates on Gita will attain that status.

Lord further asserted that where ever the book GITA is kept, and where ever GITA is studied, that place is considered as sacred as Prayaga&Kasi.

The Lord is present where Gita is studied, chanted or heard.

Gita is My supreme aboard, supreme knowledge, and the essence of My indefinable state.

Gita is the essence all the Vedas and Upanishads.

That who recites the entire 18 chapters of Gita with firm devotion attains the knowledge necessary to attain freedom (MOKSHA).

If one recites 9 chapters of Gita, he/she will attain the merit of “GO DHANA) gifting of a Cow.

He who recites a third of Gita will attain the punyam equal to a bath in Ganges.

He who recites one sixth will get the fruit of SOMA sacrifice.

If one recites one chapter a day with devotion, he will go to KAILASA.

If one recites one fourth of a chapter or one sloka daily will

attain human birth for the duration of MANVANTARA (71 MAHA YUGAS) 308 million YEARS.

He who recites 10,7,5,4,3,2,1 or one half of one sloka will attain CHANDRA LOKA for ten thousand years.

He who leaves this body reading Gita attains salvation.

One while performing the duties of daily life , meditates on the meaning of Gita will attain JEEVAN MUKTHI in this life and VIDEHA MUKTHI when the body falls.

Even a worst criminal if he loves to hear and understand the meaning of Gita will enjoy the bliss of VISHNU.

Those who do not recite this GITA MAHATYAM while studying GITA will not attain this punyam.

Bagawat Geeta, Introduction

One page summary, in table format, of the first Bagawat Geeta class by Swami Paramarthananda.

Notes-BhagavadGita-Intro

TattvaBodha

These notes are based on the Swami Paramarthananda's discourse on TattvaBodha. (Please click on the link below)

Notes-TatvaBodha