

Kaivalya Upanishad Text

The following PDF document gives the text of Kaivalya Upanishads in Sanskrit with English transliteration.

KaivalyaUpanishad

Kaivalya Upanishad, Class 1

Swamiji started his teachings on Kaivalya Upanishad with an introduction. The purpose of the introduction was to summarize the main points of the Upanishad. Vedas, the primary scriptures, are classified as: 1) Vedapurvaha, meaning beginning portion of Vedas and 2) Vedantaha, meaning ending portion of Vedas. Vedapurvaha deals with Karma or action or Karma-Kanda, also considered ritualistic portion of Vedas. The ritualistic actions are of different types, depending upon the instruments used. Thus, there are:

1) **Kayika Karmani:** These are physical actions backed by words and thoughts. The many Yagas and Yagyas fall under this category.

2) **Vachika Karmani:** Here physical body does not play a role. It is mainly spoken or oral activity. Chanting of Vedas, Parayanams including Nama Japam fall under this category. Once it has the status of a Karma, it will also result in a Phalam, says Swamiji. This is reason all mantras have a Phala Sruthi. Jata Patha, Samhitha (brahma samhita), Ghana Patha are all Vedic chants. Vishnu Sahasranama, Rudram , Shri Suktam, Saundarya Lahari are examples of chants that come under Vachika karmani. They all produce results for the chanter as well as for people listening to it.

3) **Manas Karmani:** This is the third type of Karma. Here it is purely a mental activity, directing my thought to a field or an object. Chanting of mantras performed mentally becomes a Manas Karmani. Nama Japam also can fall under this category. Puja is a ritual. However, when performed mentally it is also Manas Karma. The Mental Activities are of many types. In fact you can do an entire Puja or Sandhya Vandanam mentally; this is called Manasa Puja (mental ritual). Whatever you do physically, you can do the same mentally. In Dhyana Shloka, when you visualize the Devatha, this also is Manas Karmani. The Manas Karma also produces results. Thought makes me a Kartha; I also become the Bhoktha. Others may not know my thoughts. Here also the laws of Karma apply. Bhagawan knows our thoughts.

Manas Karmas are Upasana while other two (Kayika and Vachika) Karmas are not considered Upasana.

Thus, we have three Karmas: Kayika, Vachika and Manas. All Karmas produce results. Every action has a reaction. The results are felt at the physical and moral levels. The Phalam goes to the person performing the Karma, the Karta. At the end of each Karma, including Parayanam, there is a Phala Shruthi. By performing the Karma, you will get the phalam. There are three types of phalams. Depending upon the phalam we can choose the Karma to perform.

The three types of Phalams are:

1) **Upaadhi Prapthi.** This deals with improvement of instruments of our own interaction namely body, mind and sense organs. Instruments are essential for enjoyment of ilfe. Thus, we have Tejo Vrithhihi and Ojo vrithihi. Either I want to improve the efficacy of the body or if there are any sicknesses I want to get rid of that. When I say improvement of the body, I am also including the subtle body. This is because a human being knows that any enjoyment requires a healthy body- mind complex. Imagine a wonderful music program

on the radio and you are deaf! Where is the question of enjoyment? If we cannot improve our instruments in this life, then at least let us work for a better instrument in the next life.

2) **Vishayaha Prapthi:** If I have the instrument, but not the best sense object to enjoy, does it help? Pleasure depends upon the interaction between sense organs and objects of their experience. I may have the best car in the world, but if I am driving on the worst road, will I enjoy it? There are rituals for better objects called Vishaya Prapthi. These objects include one's wife, children and family as well. Their compatibility with you is very important.

3) **Lokaha:** The environment or ambience surrounding you should be harmonious, peaceful and favorable. While Kashmir is very beautiful, with all the violence there, can one enjoy it? Or if you see poverty around you, you can never enjoy your posh house because whenever you open your window you will see the other people suffering. If we cannot improve the Lokaha we can migrate to six higher Lokas such as Bhur, Bhuvar etc., which are more conducive.

Thus, we have trividham karma phalam; threefold fruits of actions i.e. Upaadhi Phalam, Vishaya Phalam and Loka Phalam. Now scriptures say while all these Karma Phalams are wonderful, they also have in-built problems. It is like the Rose flower, it always comes with the thorn. All these phalams have intrinsic Doshas. The three types of Doshas that accrue to phalams are:

1. **Aarjana Dukha:** None of the phalams can give pure happiness. It is always mixed with Dukha. To obtain a Karma Phalam one struggles a lot in life. Also, to maintain what one has accomplished takes work. This is called Arjana Dukham.
2. **Rakshana Dukham:** Maintaining status as a winner is also difficult. This includes maintaining relationship. It is

not enough to get married, but maintaining the relationship is difficult. This is called Rakshana Dukham.

3. **Nasha Dukham:** In spite of all your efforts everything in creation will be lost. Every Karma Phalam exists in field of time and will end one day. This is called Nasha Dukham.

Now Veda points out that if a person goes through life enjoying a healthy body, possessing sense objects and having a healthy environment and if such a person is a thinking person who is willing to learn from his experience, he will discover some important things. He will discover that, although these results of actions are all wonderful and they give pleasures; all of these pleasures have certain intrinsic defects. They are their minus points. For every result you have to pay the price. And this generally is something people do not understand. This is because for most of the people life is purely mechanical.

Three types of defects are present in all Karma Phalams. They are:

- 1) **Dukha Mishritatvam** :All these pleasures are mixed with pain also. They are not unalloyed pleasures. While the pleasure is higher so is the competition.

Accomplishing an object is not enough. One has to retain it. As the Tennis Ace will say, "Getting to the top of the ATP rankings is easy but retaining it is more difficult". That is why there are upsets in Sports. Retention is as difficult as accomplishment.

Someone said: – "First I want Status. Then I want Status Quo". That Status Quo is almost impossible.

In Sanskrit, the first problem is called "Yoga" – union problem. And the second problem is called Kshema – "Retention problem". If Accomplishment involved pain, maintenance

involves even more pain. And despite all the efforts taken to maintain the status quo, whatever is accomplished will be lost one day.

And when loss takes place, despite my best efforts, then that is the greatest pain. Therefore, acquisition is Dukham (pain), preservation is Dukhataram (more pain), and loss is Dukhatamam (highest pain).

2) **Atripti Karatvam:** Whatever we accomplish with our actions is going to be finite. The rule is "As the Action, so is the result. Every Action has a proportionate result."

And we know that all actions are finite in nature. Any Karma phalam is therefore going to be finite and no one is going to be happy with finitude. No Karma Phalam will give total satisfaction. It only provides a pseudo satisfaction or Atripthi-karatvam.

As long as I am finite, I am going to keep looking for the next higher possibility. Until I get one house, I may be craving for that. But once I get that house, then I immediately feel that I need another house in Ooty or Kodaikanal, so that I can spend my summer holidays there.

A man buys a lottery ticket and gets first prize as a Cycle. Next day's lottery's first prize happens to be a scooter. The man is upset and feels cheated.

Whatever you have, you always think of the next possibility. The other people may be envious of you, but you always feel that something more is possible.

Even richest man thinks he is in middle class.

3) **Bandha Tatvam:** – All the Karmas have an enslaving capacity. They all can cause dependence like the dependence causing drugs. If you regularly take a sleeping pill to sleep then after some days you cannot sleep without one. A smoker,

after sometime, becomes a slave of cigarette and a drunkard of his drink.

Scripture says that if I need Karma Phalam to be happy then I am dependent on it. I need crutches; not necessarily physical crutches but mental Crutches or psychological ones to be happy. Thus, I have progressed from strength to psychological weakness.

Every object has the capacity to bind. Thus, we travel, not from dependence to independence. When analyzed, we are travelling from dependence to greater dependence. And we call this – Success! We call this success because we can order so many things- however Vedanta says that you are a failure. Why? You are a failure because you are dependent psychologically.

So to summarize, you have to remember these nine Terms

Three Types of Actions – Physical, Verbal and Mental

Three Types of Results :- Improvement of the Body, or Acquisition of sense objects or improving the environment

Three Types of Defects: Mixed with pain, Never Infinite and Tend to Bind you more

Most of humanity is in Karma Kanda enjoying as well as suffering.

There are some rare individuals who wonder if there is any other benefit or goal that is free from the Trividha Dosha or Nirdosha Purushartha. Such a Nirdosha Purushartha unfortunately is not available in Karma Kanda. For this, one has to go to Vedanta. Vedanta introduces Nirdosha Phalam also known as Moksha. Moksha is without Trividha Dosha. As per Vedanta, the Brahman that you seek, you do not get at all, since You are that Brahman. You are seeking yourself. Just like a musk deer, that keeps searching for the smell that emanates from its own body. So too, we are running after

ourselves and failing in the process. The only way to get to YOU is to stop running. We need to check if our direction is appropriate. This creates a problem for us, says Swamiji. I have been thinking all along, "I am full of defects". Now Vedanta comes and tells me "I am free of all Doshas". How can I accept this contradiction?

If somebody tells you "I love you", you doubt it, as we cannot accept our own selves, says Swamiji.

I also cannot dismiss the Vedas as it is our primary scripture and it does not commit mistakes. Therefore I have two opposite ideas about myself. So, now, I have a doubt. I have to make an enquiry into myself or perform Atma Vichara, to decide which is correct. If I understand myself, the benefit is infinite. This should lead to the right knowledge.

How to do this enquiry? What are the instruments or Pramana to know this? Paurusheya Pramana is the instrument available to us and they are five in number.

With best wishes,

Ram Ramaswamy

Prasna Upaishad, Class 22

Greetings All,

Swamiji continued his talks on Chapter 6 of Prasna Upanishad.

Shloka # 2: The sixth and last student asked for the sixteen part Purusha or Param Brahman. Here the Teacher is going to reveal Brahman through Srishti Prakaranam as Jagat Karanam. The Universe comes out of, exists and goes back into Brahman.

This Upadana Karanam is Brahman. In this Lakshanam, the unknown Brahman is revealed through the world, that is known. How does Srishti point Brahman out?

If World is Karyam (the effect) then its Karanam (cause) Brahman is revealed. Karya Prapancha is the tool to describe this phenomenon. Is this world an integral part of Brahman? It is not, as Brahman is Nirvikalpa (without another). So, Brahman is revealed through something else.

There are two types of Lakshanams.

1) If I describe a person's long face, his long nose, etc., I am revealing a person through his features, an integral part of the person, also called Swaropa Lakshanam.

2) If I describe a person through his son, not his integral part, it is called Tatastha Lakshanam.

When Brahman is revealed through Satyam, Chaitanyam, Gyanam etc., it is Swaropa Lakshanam. But when Brahman is revealed through this world, not an integral part of it, then it is called Tatastha-lakshanam. Tatastha-lakshanam is more often used. Srishti Prakriya is through Tatastha-lakshanam. Here, in Prasna Upanishad, the teacher wants to reveal Brahman through Tatastha-lakshanam.

Here Karyam (the effect) Prapancha is divided into sixteen parts. Brahman is revealed through the world, which has sixteen parts. Hence the name Shodashakala Purusha. It should be noted that the Purusha does not have sixteen parts; rather it is the world that has sixteen parts. Brahman is Nishkala or without parts.

Srishti Prakriya reveals through Tatastha-lakshanam.

In Srishti Prakriya world is revealed as Karyam (effect) and Brahman as its Material cause.

Thus, Jagat (the Karyam or effect) is caused by Brahman

(Upadana Karanam, the cause). The clay and pot analogy is used.

(My note: Stage 1. The pot is presented as the effect of clay.

Stage 2. Clay is presented as the cause of the pot.

Stage 3. Now, the teacher asks me to find out if I can see the pot without the clay. I look at the pot on all sides and conclude that everywhere it is clay alone. It is not available as different from clay, its cause. The conclusion: the effect is non-different from the cause.

Stage 4. This much is not enough, for the concept of cause and effect does exist. Now the teacher states that since it was concluded that the effect does not exist apart from the cause, it would be correct to hold that the cause alone really exists. But this still limits the cause as a cause. The vision born of wisdom is: There is no longer any need to call the clay as the cause. As clay alone matters in that wise vision, it would be appropriate to divest the clay of its status of a cause. Thus, divested of this status, clay remains as the one that transcends the cause-effect duality.)

The Jagat or world is nama roopa only. It is not different from Brahman. This is advaita.

Brahman is Upadanam Karanam (Cause). There are two types of Upadana Karanam. One is Parinami and other is Aparinami or Vivartha.

Example of Parinami Upadana Karanam: Milk changing to Curd. Here the cause is one, which changes to produce effects.

Example of Aparinami Upadana Karanam: Rope seems to be Serpent. This is also called changeless cause. The cause has not changed.

Parinami Upadana Karanam will not work here because:

1) Here Brahman is subject to change and that means Brahman will die.

2) Also, The world will become the earth and tree. Tree is a modification of the earth. This results in duality. Brahman is then subject to duality.

In Aparinami or Vivartha Upadana Karanam, Brahman does not change. Karyam, the effect, does not enjoy same degree of reality. Snake is not as real as the rope.

Shloka # 2: means, the world of sixteen parts is falsely born out of Brahman.

Shloka # 3:

Before Srishti, Brahman visualized the whole universe to be created. When we say Brahman is material cause, usually material causes are inert, like gold or Clay. They are all inert or Jada. In that case, Brahman also becomes Jada. However, Upanishad says, it is the Chaitanya Brahman (infused with Chaitanya), which is not Jada.

The second implication is, even if clay is cause of the pot, another cause has to be involved to create the pot, like a potter. Meaning somebody has to make the pot from the clay. Here Clay is the Upadana Karanam (material cause), while the potter is the Nimitha Karanam (or intelligent cause).

Brahman is both the material and intelligent cause of the world (abhinna nimitta upadana karanam).

Just like a spider is cause of the web, so also Brahman is the cause of the universe. Therefore Brahman's thought is the cause of the universe.

Process of Creation:

First Brahman wanted to create Prana. He wished, "I want to create such a thing in whom a person's life or Chaitanya will

come and in whose presence also the “I” chaitanya will not be present.” Prana performs this function. Prana allows Chaitanya to come in, giving life and later allows it to go out, causing death.

So he created Prana. It was Samashthi Prana or Hiranyagarbha, where in, manifest consciousness comes into the Prana.

Then he created the sixteen Kala's. They are:

- Prana
- Shradha
- The five elements: earth, water, fire, air and space.
- The five indriyani: vision, hearing, smell, taste and touch.
- Manaha-Mind
- Annam-Food
- Viryam-Energy
- Tapaha-Prayaschitha or penance for one's wrong karmas.
- Mantraha: Sacred prayer
- Karma: All types, including Upasana.
- Lokas: All Lokas
- Nama Karanam: Naming. You need a name for everything.

The above are the Sixteen Kalas or limbs of Srishti Prakranam. With this the Adhya-Roopa-Prakaranam is completed. Srishti is over.

Shloka # 5: Now Apavada Prakaranam starts.

River, coming out of ocean, merges back into ocean. In between, there is nama roopa. All rivers are flowing down to the ocean. They reach the ocean and disappear. River's water has not disappeared, as matter cannot be created or destroyed. Only their name and form is gone. The Ganga name is gone once it merges into the ocean. The Ganga has lost its nama and roopa and is now called Samudra.

Swamiji says, we alone give names as well as remove names.

Human life is just adding a name and removing a name.

From this Purusha, the sixteen Kalas arose. They all go towards the Purusha. They reach the same Purusha and disappear. Their nama and roopa is completely destroyed. Thus, the Prapancha becomes Purusha. In Pralayam, there is dissolution, however, it is not permanent. Only with Gyanam does permanent dissolution occur. This is the Apavada Prakaranam.

The question can come: Since Kalas come out of Brahman, does Brahman have Kalas? Upanishad says Brahman does not have even potentiality for Kalas. Kalas are Mithya. In potential form they are Maya. In dynamic form they are Jagat.

Shloka # 6:

Brahmana Upanishad's always have a shloka.

"The whole Prapancha is born out of Brahman and resolves in Brahman."

The example of a wheel is used. The spoke of a wheel is sustained by its central part. The spokes and rims cause action, however, the motionless central hub holds the wheel. Like spokes in a wheel, all sixteen Kalas are based upon Purusha. If a person knows that Vedyam Purusha (which is worth knowing), mortality will not torment him. Amrithatvam is the phalam. This shloka is also the Phala Shruthi.

Shloka # 7:

After answering the Sixth student Pipillada says: About Param Brahma, I know only this much. Hearing this students are confused. Is there more to know?

Guru says there is nothing more to be known.

Shloka # 8:

The students then worshipped their teacher.

They said: You are our father (a father who has given them Brahma Shariram or the immortal I). You have taken us to the supreme, the other shore of the ocean of ignorance or Samsara Sagaram. I prostrate to the entire Guru Parampara, and all previous Gurus as well.

With this the Sixth question has been answered and the Upanishad also concludes.

My Notes: The spider designs its web. So it is the intelligent cause of the web. Raw material is also produced by the spider itself (normally any raw material is different from the maker). So here spider is the intelligent as well as the material cause of the web. In many cases like furniture, ornaments etc, the carpenter, who is the intelligent cause is different from wood, which is the material cause. Goldsmith is different from gold. Intelligent cause is called Nimitta Karanam. Material cause is called Upadana Karanam. **So spider is Abhinna Nimitta Upadana Karanam. So is Brahman.** It alone visualizes the creation; it alone is also the material. So he is the cosmic architect. Other than him there is nothing; no time, no space, so there is no question of searching for material cause.

My Notes: Till now *shrI shaMkara* has described that knowledge gives liberation and supporting *sAdhanA-s* only give us the readiness for knowledge. He also described that the root cause of our problems is ignorance and karma being unopposed to ignorance can't remove it. Knowledge is the only antidote for ignorance. Now he talks about the problems ignorance gives. There are two kinds of problems faced due to ignorance. Firstly, I superimpose something else as reality and this causes misery. Apart from superimposing and projecting, I take the unreal world as real; this is the second mistake.

How come the world is unreal when I experience it rock

solid? This is a technical topic in *vedAnta*. Let us first briefly look at this topic before entering the next verse. There are essentially two natures (*prakRRiti*) viz. the lower nature (*apara prakRRiti*) consisting of material world and body and Higher nature (*para PrakRRiti*) which is *Atma*, the self. *apara prakRRiti* includes the whole cosmos and laws of nature. *Atma* is also known as *brahman* in the scriptures. *brahman* is the cause of everything. The entire *apara prakRRiti* has its basis in *para PrakRRiti*. I, the *Atma* (*brahman*) am the cause from which everything manifests and everything resolves into. In other words *apara prakRRiti* has no existence apart from me.

It is seen commonly that any cause undergoes a change to become an effect. A seed modifies to become a tree. Milk modifies to become yogurt. So does *Atma* undergo change to become the world?

No. We know that *Atma* is *nirvikAra*— changeless. So how is the world emerging without changing the *Atma*. That is possible if and only if the world is *mithyA*, meaning, seemingly existent. This can be supported by the example of a magician. He appears to slit the throat of a lady. The audience stare in disbelief as the body is separated into two parts. But there is no change in the lady; she comes back in one piece. It was just an apparent cutting. I see a rope as snake in darkness. Upon using a flashlight I realize that it is a rope. So do I need to run away from any snake, or is it going to bite me. No because the snake was 'as though' existent. The basis of the 'as though' existent snake is the rope.

Then what is the world? World does not have any existence apart from Me the *Atma*. World is just seemingly apparent (*mithyA*). Everything I see in this world carries a name and form which can be traced to its cause which in turn is also a name and form. E.g. – the cause hunting for furniture would be -> wood -> tree -> seed -> earth -> water -> fire -> air -> space -> *brahman*.

The next question could be how the world can be *mithyA*. Anything can be categorized as seemingly existent (*mithyA*) only on apprehending the reality (*satyam*); e.g. snake can be dismissed as *mithyA* only after knowing the rope. What is the definition of *mithyA*? Anything that has a dependent existence is *mithyA*. Pot is only a pot for a person who knows not the clay. But for a person who knows that pot is made of nothing but clay, for him the pot becomes name and form while clay is the only truth.

□ *brahman* has *mAyA* as its *upAdhi* to create the world. For creation to manifest, two types of causes are required, material cause (*upAdAna kAraNam*) and Intelligent cause (*nimitta kAraNam*). Applying this to the furniture example; wood is the material for furniture, so it is the material cause. Wood need to be cut , shaped and assembled together. Wood being insentient by itself, a sentient cause is required to turn wood to furniture. The carpenter who has this skill is the intelligent cause. We see that material and intelligent cause are different for furniture (wood and carpenter respectively).

□ *Atma* is both the material and intelligent cause of the world (***abhinna nimitta upAdAna kAraNam***). ***Abhinna* means non different**. There are no two different causes because there are no two things, there is only *Atma*. *Atma* uses *mAyA* as the limiting adjunct for manifestation of creation. It must be noted that *mAyA* is as much *mithyA* as the world because it depends on *brahman* for its existence. *mAyA* undergoes change to create the world hence it is called the ***pariNAmi upAdAna kAraNam***; meaning a cause which changes to produce effects. *Atma* does not undergo any change to manifest the world and hence is called ***vivarta upAdAna kAraNam***; meaning a cause that does not undergo change to produce effect.

With reference to *brahman* I say the Lord (*Ishvara*) is the changeless cause of creation (i.e in this context Lord means *brahman*). When we talk of the world as non separate from the

Lord, we are talking about Lord from the standpoint of *mAyA* which undergoes change to produce the elements. So based on the context the word Lord (*Ishvara*) has to be interpreted differently.

□*mAyA* has three *guna-s*; *satva*, *rajas* and *tamas*. From these aspects of *mAyA* the elementals are produced. These elementals mix in different ways to produce the elements which in turn form the gross world. So clearly, *mAyA* which is *mithyA*, undergoes change to produce world while *Atma* is the changeless cause of the world. The world is created, sustained and resolved in *Atma*.

The world appears to be true till *brahman*, the nondual, the support of all is not recognized. It is like the illusion of silver on the pearl.

In my dream, I project a dream world and become a part of it as a dream individual. The whole dream time and dream space is supported by me, the waker. Once I wake up everything pertaining to the dream is negated. So, the dream world was created, sustained and resolved in the waker. The waker was the truth, basis for the dream. The waker is the reality while the dream is the projection.

So also, when I wake to my own higher nature as consciousness, the world is negated as *mithyA*. The basis, *satya* for the world is *brahman*. The basis for the cloth is the thread, the fibre is the basis for the thread and so on. Hence cloth is just name and form. It has dependent existence, meaning it cannot exist without the very thing from which it is deriving existence from. One independent basis for all utensils made of clay is clay alone. The wave, froth, wavelets, spray everything derive their existence from water alone. They are all nothing but water. So also all the *jagat* we see. Due to ignorance we pay importance to name and form. We pay more heed to the form- 'ring' than the gold. Once we realize the world to be name and form and the come to realize *Atma* itself to be

the basis of creation, till then the world with names, forms and events will victimize us. If the truth, the basis of all this is known as *Atma* then the world is dismissed as *mithyA*.

□ *shrI shaMkara* uses the example of shell silver. One can mistake a shell for silver due to the sunlight reflecting off it. But on going near, one realizes that there is no silver, it was just an illusion. The shell is apprehended as the only truth. Similarly, due to non apprehension of reality, one misapprehends the world to be something else and consequently faces misery. Due to misapprehensions, he either runs away from certain things (like snake example) or gets attracted to certain things (like shell silver example). This is how the whole life is spent without recognizing the *satya*, the basis of this entire creation. Clay is present everywhere in the pot. It is not present partially in the top and partially in the bottom. It is in fact nothing but clay. Clay is inherent throughout the pot. So also *brahman* is the warp and woof of this entire creation, the basis of all names and forms, the substratum of all objects, sentient or non sentient. On recognition of this *brahman* i.e. *Atma* as my own self, I dismiss the world as *mithyA*. It does NOT mean I will not interact with the world. It only means that one stops depending on the world for happiness. He finds the infinite repository of happiness within himself. This infinite *Atma* is within and pervading everywhere else also. *shrI shaMkara* has used the word *sarvAdhiShThAnam* to explain this. He quickly uses the word *advayam* to reiterate that there is one and only one basis *Atma*.

Just as we do not mistake a sparkling shell for silver on having known it, similarly on having discovered my own true nature, the world will never be taken as real or as separate from the *Atma*. I, the *Atma* am in and through the world and all pervasive.

References: Teachings of *svAmi paramArthAnanda*

With best wishes,

Ram Ramaswamy

Bagawat Geeta, Class 23

Greetings All,

Gita, Chapter # 2, Samkhya Yoga:

Refreshing our memory, Swamiji says, after talking about Gyana Yoga now Sri Krishna wants to talk about Karma Yoga. Before starting his talk he has some general observations about Karma Yoga.

Shloka # 40:

“Here in the sphere of Karma Yoga there is no loss of good beginnings ; nor is there any sin involved. Even a little of this righteous law delivers one from great peril.”

In Shloka # 40, Sri Krishna glorifies Karma Yoga. In Karma Yoga, the focus is on inner growth. In Karma Yoga there is no failure, rather the focus is on building capacity to learn from success and failure. Since he learns from experiences there is no failure involved.

Shloka # 41:

“This conviction as regards this (two fold yoga), marked by resolution, is single; the convictions of the irresolute are indeed many-branched and endless, O Arjuna!”

In this shloka Sri Krishna glorifies a Karma Yogi. A Karma Yogi has a clear picture of the immediate, long term and ultimate goals. This he gets from life's experiences as well

as from Scriptures. This clear thinking is the "inner freedom". Inner freedom means psychological freedom. Just as a child drops holding his mother's hand as he or she gains strength in the legs, so also the Yogi develops inner strength. The discovery of inner strength is Atma Gyanam. This Gyanam comes only to a prepared mind. The process is:

Obtain Gyana Yogyatha>Obtain Gyanam> Obtain Moksha.

The question is how to obtain Gyana Yogyatha? It can be obtained by leading a religious, ethical, moral and Karma yogic life. This is the clarity of vision. Many people, although of religious inclination, are not aware of these goals. So they end up following or performing different sadhanas at different times and are utterly confused. These confused people have different views or opinions as well. Swamiji says: " Fact is one, however, confusions are many".

Shlokas 42, 43 and 44 were combined.

Shloka # 42:

"They are the unwise who utter flowery speeches, O Arjuna! They revel in the letter of the Vedas and declare "there is nothing else".

Shloka # 43:

"Desire ridden, heaven bent, they utter words which lead to births and actions replete with specific rites that yield enjoyments and power".

Shloka # 44:

" In the case of those who have given themselves up to pleasures and power and whose minds have been enslaved by the words of the Vedas that command rites, there is no chance of the resolute mind addressing itself in concentration."

In these three verses Sri Krishna criticizes people who are

confused about the ultimate goal of life. Non-Karma Yogi's or Karmi's are the confused people.

Swamiji says, in Chapter 17 of the Gita, Sri Krishna has divided human activities in three types: Sathvic, Rajasic and Tamasic Karmani.

Satvic actions benefit many people and are self-less actions.

Rajasic actions are individual oriented and are self-centered. "I" is the focus and actions are selfish.

Tamasic actions are not only selfish but in the process may also harm others. These actions often are cruel and harmful.

Thus, the three actions can be classified as: Selfless, Selfish and Harmful.

For inner growth what is the contribution of each one of them?

Satvic contributes to inner growth or purity and gives Gyana Yogyatha. It may produce material benefits as a by-product as well.

Rajasic contributes to growth of person only in outer and material sphere. Spiritual growth is slow or none at all.

Tamasic actions can be harmful and may result in some material growth. Scams, cheating etc., come to mind. Inner growth does not occur. It actually pulls one down spiritually. It retards inner growth.

The real peace and happiness of a person depends on inner growth alone not on material growth.

A person who has no inner growth but is materially well off cannot have peace of mind and joy. Peace and Joy are a given for a person of inner growth.

Suppose there is a person who does not have inner growth; even if he has got all the material wealth, he cannot enjoy life,

because he will have conflicts because he would have gone against the conscience. So, when the inner growth is stunted the external things cannot give peace and joy, whereas when the inner growth is there, whether the external things are there or not, a person can enjoy peace and joy. This is the basic concept to be kept in mind about karma Yoga.

Sri Krishna criticizes those who are committed to rajasic actions, which means people are interested in their own personal benefit and that too material benefits alone. And they do not care about any other thing. And such selfish people are criticized strongly. Krishna does not criticize here tamasa karmaṇi. That is to be understood.

That material accomplishment alone can make the life successful; this notion is called here avivekaḥ. Whereas the conclusion of the Gita is, material accomplishment alone cannot give that. As they say, money can buy bed, but money cannot buy sleep; Money can buy food, but money cannot buy hunger; Money can buy people, but it cannot buy love. There are many important things in life, which money cannot buy. If I do not understand that, I am an aviveki.

In Vedas, under Karma Kanda's, many rituals are prescribed for material gains. One example is the Aavahanthi Homa. The purpose of this ritual is to obtain wealth. Since Vedas prescribe it, it means it accepts material accomplishments. However, one's life cannot be dedicated to material growth alone. It should include spiritual growth as well. Learning Gita is a fundamental necessity for spiritual growth including one's Emotional Quotient, EQ. EQ is the capacity to maintain mental balance.

Shloka 43:

Such people consider life is all about eating, drinking and merry making. They are the embodiment of material and sensory pleasures. Sri Krishna does not criticize sensory pleasures

but criticizes giving undue importance to them at cost of inner growth. Their list does not include Dharmic activities. Their goal is Swargam. However, to reach Swarga you have to die first.

Such people cannot be Karma Yogi's. They also spread their philosophy to every one. Their philosophy is an attractive one. It is "Maya" that is more attractive than Brahman. Shankara says choose your friends carefully.

Their speeches are flowery and seducing. They speak of varieties of projects, full of actions or rituals or varieties of ambitious projects. Such a person does not have time for the spiritual side. They do not know that one action leads to more actions until it becomes a whirlpool of actions, from which it is difficult to get out of. It is like a Chakravyuham. Thus, such a person goes through the cycle of life and death.

Gita says, know how to get out of actions. It does not mean Sanyasa. Gita does not say action is bad, but at some point we need to grow out of actions.

Actions lead to more actions and thus from birth to birth. These activities are not for purifying the mind. Even religious actions are performed for materialistic gains. Also called Bhoga Aishwarya, its goal is only more and more money.

Shloka 44:

They are totally attached to materialistic things. They find they cannot fulfill all desires of the mind. Increase in desires is fast but fulfillment is slow. Now, when increasing desires cannot be fulfilled by Dharmic means, one takes to Adharmic ways. Concepts of justice, honesty etc., are all lost. There is nothing pricking the conscience. If everybody is doing it, what is wrong with it, is the approach?

Swamiji says: Yatha Raja tatha Praja or Yatha Praja tatha Raja

in a democracy. Conscience is stifled and viveka shakthi goes away.

Sri Krishna says such selfish and materialistic people cannot become Karma Yogi's.

Shloka # 45:

This is an important shloka describing who can be a Karma Yogi, what is their personality and what is their thinking etc.

Trigunya here means material accomplishments. Vedas do not condemn material accomplishments. However, a Karma Yogi should not be overwhelmed by material pleasures. While pleasures are allowed they should not be given too much importance, rather they should be subservient to a higher goal. Because ultimately, the peace of mind does not depend upon what we have; but peace of mind depends upon what we are. So if a healthy inner growth is there; he can enjoy both the presence and the absence of wealth; but if the inner growth is not there; then the wealth cannot offer much to that human being.

Shankaracharya says, reduce those activities, which are meant only for artha-kama, or reduce kama karmas; reduce rajasa, tamasa karmas and let there be an increase in satvika karmas. Sri Krishna does not say drop money oriented action; but he says the time and energy should not be spent for this alone.

Swamiji citing example of curd rice and pickle, for some, which is the main dish becomes a question. So also with Artha and Kama. Even as Dharmic entertainments are acceptable, one should constantly remember the ultimate goal.

Even if you reduce your kama karmas, you are going to face many ups and down in life; brought out by the prarabdha karma. Because of the past karmas that we have done, we are going to go through ups and downs in life; we are going to go through the pairs of opposites known as dvandvas. Examples of Dvandvas

are mana-apamanah, labha-naṣṭa, jaya-apajaya, all these are called pairs. To resolve such problems we go to an astrologer who prescribes Parihar karma. For the many Akramas (wrong deeds) that we commit we have to perform a lot of parihara's, says Swamiji. Rather, we should accept minor difficulties of life and transcend the pair of opposites by strengthening our inner growth.

Karma Yoga's goal is to reduce Parihar Karmani or Prayaschitha Karmani.

With Best wishes,

Ram Ramaswamy

Prasna Upanishad, Class 20

Greetings All,

Swamiji continued his talks on Chapter 5 of Prasna Upanishad.

Omkaara Upasana is of three types. Eka Matra Omkaara Upasana or A kara is concentrated upon. Next upasana is on A kara and U kara. Third one is on A, U and M Karas.

First Upasana, Eka Matra, leads to Manushya Loka or Bhu Loka.

Second Upasana, Dvi matra, Leads to Pitra Loka, Soma Loka or Bhuvan Loka. This is obtained through Krishna Gathi.

Third Upasana, Tri matra, Leads to Brahma Loka or Suvar Loka. Here all papam's are gone. Like a snake shedding its skin one sheds the entire past. The taint of the old skin is gone. It is an effortless and total process. Brihadaranyaka Upanishad also references the snake skin analogy. Here the path is

Shukla Gathi.

In Brahma Loka he can perform Omakara Vichara to obtain Turiyam. Here he gains pure Brahman. Brahmaji is the teacher in Brahma Loka. So, an ideal condition exists in Brahma Loka and he becomes liberated on obtaining Krama Mukthi.

Eka and Dvi matras give only Samsara phalam. They do not result in Krama Mukthi. Therefore the Third Upasana is most important.

Shloka # 6:

Atharvana Veda gives us the Rk Mantras. If Omkara Upasana of Eka and Dvi matras are used then it results in an incomplete Upasana. The phalam one gets is Manushya loka or Soma Loka. All three matras, when used separately, or not totally, only provide finite or ephemeral results.

They become properly employed when they are mutually connected as one whole Omkara. So they must be wholly used to become holy. Double negatives are used in these mantras to emphasize.

Why say properly employed? Only when it is done in totality as Omkara that one obtains Mukthi, also called Purna phalam or Nithya phalam.

When three matras are properly employed in meditation it means Jagat, Swapna and Sushupthi.

A Kara is Jagat, Vishva or Virat.

U Kara is Swapna or Tejas or Hiranyagarbha.

M Kara is Sushupthi or Pragyaha or Ishwara.

One who obtains mukthi will not tremble, will not have fear, will be free from Samsara or will obtain liberation.

Shloka # 7:

This shloka is another Rk mantra through Rig Devata. It says,

if Omkara mantras are incompletely used, it gives only finite results. It also says, if Omkarar mantras are completely used, it will provide infinite results.

Thus:

A Kara results in manushya loka or Bhu loka.

U Kara results in anthariksha loka or Bhuvan or Soma Loka.

M Kara results in Brahma Loka.

Swamiji says all three results can be obtained in total Omkara Upasana or 3 in 1. Ayatanam means Symbol. After obtaining Brahma loka same Omkara mantra can be used for Vichara to obtain mukthi. The Mukthi phalam results in: Peacefulness, Freedom from Jara, Freedom from mortality, and Freedom from fear.

With this the Rk Veda quotation is over. The chapter 5 also has concluded.

Swamiji says the first two matras are only to glorify the third. The first two are not primary matras.

Sixth Question/ Sixth Chapter:

Shloka # 1:

After answering question of Satyakama, now the sixth student Bharadwaja Sukesha asks his question.

Swamiji reminded us that in the beginning, in introduction, the first student was Bhardwaja, however, in order of questioning, he is the last one.

He, Sukesha, narrates an incident to the Guru. He was approached by a Rajput prince, Hirayanabha, of Koshala Desa, who asked him a question.

“ Oh Pippilada Guru, He asked me: Oh Bhardwaja Sukesha, the Purusha with 16 parts, do you know him?” While Sukesha was well versed he did not know about this Purusha. He, Sukesha,

was a man of great intellectual honesty. He said, I do not know. The prince did not accept this answer. I told him if I had known this Purusha, why would I have not told you? I have no reason to hide. Moreover, I do not lie. Lying can destroy a person from his roots.

Pippilada, hearing this, gets a hint about the Sukesha, that he is a man of great values and a well-qualified student for Vedanta. In this context, Swamji says, study of scriptures without values results in Agyanam, while one with values can obtain Gyanam.

Furthermore, Swamiji says, Satyam is speaking the truth. Brahman is also Satyam. Satyam as Brahman is known as Paramarthika Satyam, while Speaking the truth is known as Vyavaharika Satyam. First speak the truth only then the greater truth can be obtained.

(My note: The Vyavaharika state refers to the Dual (Dwaita) state of reference. Most people understand the Universe from this plane. They perceive the duality of object and the subject. There is the world (Jagat) and there is Individual (Jiva) and the God (Ishwara) all separate. The Paramarthika state refers to the Absolute Non-dual (Advaita) state of reference, where only Brahman/Atman is. There is no difference between God or Individual or the world. The former is a temporary and relative state of existence whereas the latter is the absolute-permanent state of existence. It should be kept in mind that world is constantly changing, so Vyavaharika is a relative state.)

So, therefore, I cannot tell you a lie. Hearing this, Hirayanabha was disappointed that he did not get an answer. He quietly got into his chariot and drove away. Swamiji says he was probably impressed with the honesty of Sukesha as well.

So Gurudev, now I want to ask you about this Purusha of 16 parts. Where is this 16-part Purusha available? This is my

question.

With best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 21

Greetings All,

Swamiji continued his talks on Chapter 6 of Prasna Upanishad.

Sukesha Bharadwaja asks the sixth and last question. Before asking his question he narrates an incident. The Rajput prince Hiranyanabha asked him about the sixteen-part Purusha. Sukesha told him he did not know about this Purusha. Now, Sukesha, asks his Guru, Pippilada, about this sixteen-part Purusha. Swamiji asked why narrate the incident at all?

Two reasons were presented:

- 1) To teach the value of Satyam. When one does not know the answer, one should not give the wrong answer. One should accept one's ignorance.
- 2) A prince approached Sukesha Bharadwaja. This indicates he, Sukesha, was held in high esteem. The fact that he did not know the answer indicates that it is a rare knowledge. Here rareness of knowledge is emphasized.

Finally student asks where the sixteen-part Purusha is? He does not ask who the sixteen-part Purusha is first. Swamiji says, this maybe because he may have some idea about whom he is. So the question is who is he? And where is he?

Shloka # 2:

To that student, who has approached his Guru properly, who is truthful and deserving this knowledge, Guru Pippilada says:

O Somya, or Pleasing one, He is within the body within Hridayam as the awareness.

Note: Shankara says: When a student is deserving, the teacher has to impart him knowledge.

Brahman in Antahakarana means it is manifest in anatahakarana. It is outside as well and as such all-pervasive. Being all-pervasive does not mean it manifests everywhere. This is the answer to the question where is the Purusha.

Now, who is this Purusha? Purusha, here, means Brahman. Upanishad says Purusha is Niravyavam or Niskalaha. Student is asking about Sakala Purusha, while Brahman is Nishkala.

Teacher is going to reveal Nishkala (without limbs) Brahman. How can Teacher reveal a Brahman without Limbs? Where eyes do not go, intellect does not go, how can one reveal such a Brahman? So, an extraordinary method is used. It is called Adhyaropa Apavada. It is a four-step process.

First step: Introduce the world itself as an effect or Karyam. Material world, according to our experience, is always there. The world of matter is always there. It is also called Jada Prapancha.

Second step: If the world is a Karyam, then there must be a Karanam, which people do not know about. The cause of the Material universe is Satyam or Gyanam. Gyanam or Chaitnaya is the cause of matter.

Note: As per Science, matter is the basis and Consciousness is the product of matter or life.

First and second step together are called Adyaropa or Srishti.

Third Step: Karyam does not have an existence separate from

Karanam. I have to show this. I am negating Karyam as separate from Karanam. There is no matter separate from Consciousness.

Fourth Step: Once Karya Budhi is negated, Karana kartavyam is negated from Karanam.

The third and fourth steps together are known as Apavada.

From Pot thought to Clay thought or Clay Budhi. Keeping clay thought, where is the pot? It does not exist. Keeping eye on clay, I negate the Pot (Karyam). Clay can be the cause only as long as Pot is there.

Therefore Clay thought is> Clay was>Clay will be. The word pot caused the confusion.

At this stage Avasishtam or Jada Rahita Chaitanya remains or Adhyaropa Chaitanya or consciousness alone is. Adhyaropa Prakriya begins as Srishti.

Srishti is explained in different Upanishads in different ways. Thus, there are Krama, Akrama, and Vikrama Srishti's. Why this inconsistency in Upanishads? It is only a temporary introduction, eventually it is all negated.

In Prasna Upanishad Srishti is introduced as the sixteen parts. Using the sixteen parts Purusha, the teacher reveals the Nishkala Purusha.

Thus, the sixteen-part Purusha is born from Nishkala Purusha and then again resolved in Brahman.

Thus: Sixteen part Purusha> Born from Brahman> Again Resolved in Brahman.

Sodasha Kala Adishtanam Param Brahma is a new name for Brahman. Swami says Shodasha Kala is only an indicator for Brahman.

One more question can come up. When we say Brahman is Karanam,

how can Brahman be the Karanam? Karanam undergoes change. Thus, Clay becomes pot or changes to pot. Here Shankara says: Brahman is Karanam. It does not mean Brahman is Karanam. Karanatvam is only a temporary status assigned to Brahman. So, don't go deep into it. It is for this that the concept of Maya is introduced. Karanathvam is Maya.

This sixteen part Material universe is the basis for Universe. What are the sixteen Kalas?

{My Notes: Got this from internet on Adhyaropa Apavada. In the Vedanta, even though the Supreme Purport is in Advaita, we do encounter passages declaring creation implying the duality of a created world (and jIva-s) and the Creator Brahman. This suggests a cause-effect relationship between Brahman and the world. One can appreciate this seeming contradiction, that is, the declaration of Advaita on the one hand and the presence of creation passages on the other, by understanding the principle of adhyAropa – apavAda or the Method of Deliberate Superimposition and Negation.

The source of this idea is the explanation of the principle by Swami Paramarthananda in the course of his mANDUKya kArikA discourse.

The example of a pot is considered for the purpose of understanding the principle. I have a 'pot' vision. The teacher wants to change this vision of mine as he wants me to have the correct vision, that of the clay. This is accomplished in FOUR stages:

Stage 1. The pot is presented as the effect of clay.

Stage 2. Clay is presented as the cause of the pot.

Stage 3. Now, the teacher asks me to find out if I can see the pot without the clay. I look at the pot on all sides and conclude that everywhere it is clay alone. It is not available as different from clay, its cause. The conclusion: the effect

is non-different from the cause.

Stage 4. This much is not enough, for the concept of cause and effect does exist. Now the teacher states that since it was concluded that the effect does not exist apart from the cause, it would be correct to hold that the cause alone really exists. But this still limits the cause as a cause. The vision born of wisdom is: There is no longer any need to call the clay as the cause. As clay alone matters in that wise vision, it would be appropriate to divest the clay of its status of a cause. Thus, divested of this status, clay remains as the one that transcends the cause-effect duality.

The first two stages are the 'adhyAropa' stages where the 'effect'-hood of the pot and the 'cause'-hood of the clay were superimposed deliberately. This is done in order to afford the foundation for finally negating them and driving home the non-dual nature.

The latter two stages constitute the 'apavAda' stages where the supposed effect-hood of the pot is negated and even its substantiality is shown to be only in the clay. The pot is shown to be insubstantial as apart from its substance, the clay. Next, and finally, even the causehood of the clay is negated, for when the effect-hood is admitted to be of no consequence, to accord the cause- status to the clay is meaningless. The clay can exist without that definition as the cause.}

{My Notes: More From Internet on Adhyaropa Prakriya:

"May I add my own (2 cents), more with the idea of learning more on the fundamentals of Advaita Vedanta.

Adhyasa is not Knowledge. Adhyasa leads to ~~mithya-gnanam~~ and because of this ~~mithya-gnanam~~ one makes wrong conclusions about himself and the world. It is mithya-gnanam because such knowledge changes (budhi vyabhicharati) when one enquires into it.

Adhyasa takes place, just like cooking takes place, when the various factors required for adhyasa to take place are present. This is a natural law.

Adhyaropa and Apavada is the methodology or prakriya used in Vedanta for one to understand that Adhyasa exists and it is like a natural law, but it leads to mithya gnana and fools people. The prakriya is used only to correct the mithya-gnana, (and not to remove Adhyasa) because the appearance of one thing as another thing, or one thing appears as having the qualities of another thing and vice-versa, can continue. The prakriya has nothing to do with the objects, as all it does is to correct one's Budhi, i.e. intellect, so that one does no more get fooled by the mithya-gnana resulting from Adhyasa.

Samsara, rather Samsara Budhi, takes place only because of Adhyasa i.e. Atmani Anatma Budhi and Anatmani Atma Budhi, (intellectual appreciation of what is real as unreal and what is unreal as real). The Adhyaropa-Apavada Prakriya removes this wrong intellectual appreciation, and corrects it with Atmani Atmabudhi and Anatmani Anatmabudhi (intellectual appreciation of what is real as real and what is unreal as unreal). “}

With best wishes,

Ram Ramaswamy

Bagawat Geeta, Class 22

Greetings All,

Gita, Chapter # 2, Samkhya Yoga:

Refreshing our memory, Swamiji reminded us that Arjuna was

suffering from problems of attachment and his internal conflict of whether to fight or not on the battlefield. He had delusions about what is dharma and what is not. Nevertheless he surrenders to Sri Krishna. Sri Krishna has a two-fold job before him. He has to remove Arjuna's sorrow as well as convince him that it is a dharma yudha and it is proper to fight the battle.

Sri Krishna takes three approaches to convince Arjuna. The first one is Philosophical, where he discusses the true nature of the individual and how it is free from all actions. The Atma does not perform any action. Thus, there is no question of proper or improper action. Discussing the Ethical or Dharmic Drishthi here also Arjuna has to fight. Even if a person does not believe in the Philosophical and Dharmic approach, from a Laukika approach too Arjuna has to fight. If not, you will lose your name and fame. From any of the three angles you still have to fight.

Shloka # 38:

“Looking with an equal eye on pleasure and pain, gain and loss,

victory and defeat, strive to fight; thus will you incur no sin.”

Sri Krishna tells Arjuna the attitude he needs to take in the fight. It is an attitude that needs to be taken by all of us. It is called Samatvam or balance of mind. Not being carried away by any situation. Samatvam is very important as it allows our thinking power to work. In a disturbed mind the mind does not think clearly. Also, the person does not learn from the experience. Tragedy teaches us more than any other experience. One must have a relatively calm mind and maintain balance.

Previously IQ was thought to be the cause of success. Now it is felt that EQ helps one succeed. Student who does not know the first question of the examination loses his balance and is

thrown off in an examination, although he knows the rest of the questions. EQ is more important than IQ for human success. So, prepare to build your EQ.

No human being can always be successful. Success in life is nothing but the capacity to face success and failure without disturbance. So, Arjuna, keep your mind in balance.

Whether in gain or loss, victory or defeat, face the situation with equanimity. Swamiji says, Sri Krishna does not teach how to succeed all the time; rather he teaches how to face success and failure.

Arjuna having prepared the mind, get ready to do your duty. Ups and downs will be there, face them with proper attitude. Even from worst of situations, learn from it. I can find fault with another person or find fault with one self for lack of preparation. Adversity introduces a person to himself, says Swamiji.

Shloka # 39:

“This knowledge of Samkhya has so far been imparted to you. Now, listen to (a statement of) the knowledge of Yoga by acquiring which , O Arjuna! You will discard the bondage of works.”

Here Sri Krishna is changing from one topic to another. Until now I spoke about Gyana Yoga (Atma Anatma Viveka) or Self Knowledge. It is also the discovery of freedom from external situations. The chapter is called Sankhya and here Sankhyam means Atman.

Sankhya Upanishad , the Truth about oneself or Atma Gyanam, is what I have given to you. From now on I am going to deal with Karma Yoga.

Why does Sri Krishna introduce Karma Yoga, asks Swamiji? Gyana Yoga alone frees one from sorrow. Why then teach Karma Yoga?

Even though Gyana Yoga is only way for liberation, everyone is not fit for Gyana Yoga. Thus, Karma Yoga is a stepping-stone towards Gyana Yoga. So, prepare your mind, and then go to Gyana Yoga. Karma Yoga is incomplete without Gyana Yoga. In Kali Yuga, Gyana Yoga is difficult. If Gyana Yoga is difficult then we need to find ways to make it easier. Preparation of mind through Karma Yoga will make it easier. Like mathematics, for some it is easy and others it is difficult. For a prepared mind the math is easy. So also it is with Karma Yoga.

So listen to this teaching. Once you learn this, you will attain liberation. Liberation means freedom from all emotional problems, enjoying a wonderful mind.

Shloka # 40:

“Here in the sphere of Karma Yoga there is no loss of good beginnings ; nor is there any sin involved. Even a little of this righteous law delivers one from great peril.”

Sri Krishna glorifies Karma Yoga in this shloka although he has not yet described what Karma Yoga is. Karma Yoga is the way of life where we grow internally, more. Here we give importance to internal growth rather than external growth. **Swamiji Says: “Peace of mind depends upon what you are, not what you have.** “The more we have the more we feel secure. Gita, however, says, it is otherwise. This is biggest myth, says Sri Krishna.

Saints and Sages did not possess anything, yet they enjoyed the greatest life. Outer accomplishments are less important than inner growth. Such a life is called Karma Yoga.

In Karma Yoga there is no such thing as failure. Even if one fails in worldly affairs, the Karma Yogi will only look at it as lessons learned. This is inner growth. A Karma Yogi knows no failure.

Adverse results (business, family etc.) only bring positive

results to a Karma Yogi. He learns from the adverse experiences.

“ Building castles from stones thrown by others” is an analogy used by Swamiji to describe the Karma Yogi.

Even practicing Karma Yoga to a limited extent will bring results. In outer world unless a job is completed the result is not there. In Karma Yoga, however, even if an action is not completed, inner growth occurs.

Swamiji cited an example. Suppose a person wants to chant Vishnu Sahasranamam because the astrologer tells him to. The astrologer will tell him how many times to chant, at what time, what naivedyam to offer after chanting etc. This called Sakama Karma.

Another person also chants Vishnu Sahasranamam, however, he does it just for his inner growth. This is Nishkama Karma.

The first person will get result only when everything is performed the way it is prescribed. The second person's inner growth will occur irrespective of the number of times he chants.

In Karma Yoga, even alpa, will produce result.

Therefore, Arjuna, be a Karma Yogi, Says Sri Krishna.

Shloka # 41:

“This conviction as regards this (two fold yoga), marked by resolution , is single; the convictions of the irresolute are indeed many-branched and endless, O Arjuna!”

One of the problems while reading scriptures is that there are countless sadhanas prescribed. Other religions with fewer sadhanas appear to be much easier.

In some places Puja, Japa, Meditation, Bhajan, Pilgrimage, etc

are prescribed. We often do not know what to do? Many ways are prescribed and I am confused. To successfully practice spirituality we must know the role of each sadhana. A Karma Yogi has a clear understanding of Sadhana he has to practice. Clarity of means is essential. Clarity of what I want in life is essential. Our ultimate goal is freedom. All of us are working towards this goal. Even a child that holds its mothers hands drops it later on. It is inner freedom that we seek. I should be happy in myself without depending on any other human being. Dependence is sorrow. Independence is happiness. Then, how to obtain this independence? A Karma Yogi understands that Gyanam is the means to gain this freedom. For Gyanam, I require a prepared mind. Gyan Yogyata or Self Knowledge requires tremendous preparation. Karma Yoga is the path that gives us this Yogyata. This will take you to Gyanam, which will lead to liberation. Karma Yogi knows that this is the ultimate goal. This understanding is one and is unchanging. However, a person who is not a Karma Yogi will be confused and his sadhana will be a waste of time. When religion is not properly understood, he will blame religion. He will end up a Nasthika. It is not a problem of religion. All fields require learning such as computers, playing tennis etc. In olden times, in a Gurukula, Brahmacharya was taught. In present time this does not happen.

With Best wishes,

Ram Ramaswamy

Prasna Upanishad, Class 19

Greetings All,

Swamiji continued his talks on Chapter 5 of Prasna Upanishad.

In this chapter, Question 5, student Satyakama asked about Omkara Upasana that leads to Krama Mukthi. This chapter is also under Vedanta, as Omkara Upasana indirectly leads to Moksha. Other types of Upasana are not part of Vedanta as they provide benefits only in this world and not Moksha.

Shloka # 2:

The teacher introduces glory of Omakara. It stands for Param and Aparam Brahman. It is a symbol for Param and Aparam Brahman. A person who wants to reach either can use Omkara.

Through this Ayatanam (established in one self) symbol, a person can get Aikyam with Aparam or Param Brahman.

How to reach Param or Aparam Brahman is now explained. Omkara Upasana is now detailed.

Shloka # 3:

Omkara Upasana is of three types.

- Eka Matra Omkara Upasana or A kara is concentrated upon.
 - Next upasana is on A kara and U kara.
 - Third one is on A, U and M Karas.
-
- First Upasana leads to Manushya Loka or Bhu Loka.
 - Second Upasana Leads to Pitra Loka or Bhuvan Loka.
 - Third Upasana Leads to Brahma Loka or Suvar Loka.
 - First Upana gets its phalam from Rig Veda Devata.
 - Second Upasana gets its phalam from Yajur Veda Devata.
 - Third Upsana gets its phalam from Sama Veda Devata.
 - A Kara is Vishva or Virat.
 - U Kara is Tejas or Hiranyagarbha.
 - M Kara is Pragyaha or Ishwara

If a person meditates on Eka Mantra Omkara, to what extent

does he meditate? He should meditate till he is completely absorbed in the Upasam; only then he gets the phalam. Thus, if he meditates on say Rama, then Rama should be reached as Savikalpa Samadhi. It should then move to Nirvikalpa Samadhi. The Upasya Devata should be Sakshat Sara.

Sakshat Sara is Nirvikalpa Samadhi where in Upasya Upasaka Bheda does not exist. The phalam he will get is Rama or the Devata he meditate upon.

The Upasaka gets enlightened in the Upasya. Upasana includes all parts of Vedas except Vedanta.

Swamiji says, in Vedanta knowledge alone leads to moksha, not nirvikalpa or savikalpa Samadhi. They are not part of Vedanta.

By this Upasana, the phalam is that he will be born again in this Loka as a Manushya. He can avoid lower Janma through A Kara Upasana immediately.

As per Rig Veda, the presiding deity of A Kara Upsana, it takes one to manusha loka within Bhu Loka. Bhu Loka has many other lokas as well.

Even as a Manushya, he will be born again as a Vaidic Manushya. He will be full of Tapas, Brahmacharya and Shradha. He enjoys the glory of Manushya Janma. If these three qualities are not there, life will not be enjoyable.

Problems do come to such a person, but his attitude insulates him from them. His Shradha helps him.

Shloka 4:

On the other hand if under Dvimatram a person meditates on both A kara and U kara then the phalam is Manas or intermediary world, also called Bhuvan or Soma Loka. Manas is Swapna Pradhana. Mind alone experiences dream. Dream is between waking and sleep state, hence called intermediary state.

Chandra Loka or Soma Loka belongs to Manas. By this meditation on A and U Kara one attains the intermediary world.

The Upasaka is taken to Soma Loka or Bhuvar Loka or Anthariksham, intermediate world, through the Yajur Devata who presides over U kara.

In Soma Loka (or Bhuvar, Antariksha, Pitra Loka) he enjoys the glories and powers as a Devata. Then he returns. For U kara, it is Krishna Gathi.

Shloka # 5:

On the other hand one who meditates on full Omkara (A, U and M) he attains Surya Loka or Tejas. This is also identified with Param Purusha or Saguna Ishwara. Sama Veda Devata takes the Upasaka to Brahma Loka. In Brahma Loka one is free from all papams.

Comparing the process to a snake shedding its skin, a snake gets freed from its skin without getting any wound. Right now papam sticks to us. But in Brahma Loka all sins are sloughed off. Padodara (snake), just like a snake becomes free of its skin without effort, so also our papams drop away without effort.

All three Loka's come under Aparam Brahman.

For Mukthi one has to perform Omkara Vichara (Not Sadhana). Then he comes to know Param Brahman as Parat Param. In short he comes to know Nirguna Brahma in Brahma Loka.

Thus, in this Loka, Omkara Upasana > Brahma Loka
In Brahma Loka, Omkara Vichara > Leads to Mukthi.

With this Omakara Upasana is concluded. Pippilada now quotes supporting shlokas from Brahmana Upanishad.

With best wishes,
Ram Ramaswamy

Bagawat Geeta, Class 21

Greetings All,
Gita, Chapter # 2, Samkhya Yoga:

Shloka # 30:

“This embodied self (dwelling) in the bodies of all, O Bharatha Prince ! is eternally indestructible. Therefore, you ought not to grieve for any being at all.”

Shloka # 31:

“Having regard to the law of your own life, you ought not to be perturbed. A Kshatriya cannot have a greater good than a righteous battle.”

Refreshing our memory of last class, including shlokas 30 and 31, Swamiji reminded us Sri Krishna wants to remove Arjuna's sorrow caused by attachment. He also wants Arjuna to fight the Dharma Yudha. He has tried convincing him using a philosophical approach, a dharmic approach and finally a Laukika approach as well. In philosophical approach he clarifies the Atma Anatma Viveka. Atma does not kill nor is it killed. Anatma means mortality of this body has to be accepted. Atma is immortal and Anatma is mortal. One who understands this is wise. So, Arjuna, accept this fact and there will be no sorrow.

Shloka # 32:

“An open gateway to heaven has, by a happy chance, offered itself to you, O Arjuna! For, fortunate Ksatriyas alone gain an occasion to wage a war like this.”

Sri Krishna says from a Dharmic point of view as well, Arjuna should fight. While scriptures do say Ahimsa is param dharma, it is a Samanya Dharma. There are, however, exceptions to

this. In Aapaat Dharma, Asatyam (non truth) and Ahmisa are allowed. This happens with government rules also where there are exceptions. It happens with traffic rules where some important people are exempted from normal traffic rules. Samanya Dharma or Upasarga has an opposite called Apa-Vada. In Apa- Vada, killing is allowed. Only after trying Sama, Dana and Bheda that Danda or violence is resorted to.

Kshatriya means, one who protects against Adharma. If there is adharma one can try to convert adharmic people. If that does not work then their elimination is the only way. A Doctor tries to heal a limb, however, if it does not heal, he may have to amputate it to protect the rest of the body.

Arjuna, You are a Kshatriya, so you have to fight. Maintenance of law and order is not everybody's responsibility. Only some have this right. A Brahmin cannot punish. Punishment is the Sva-Dharma of a segment of society. A Kshatriya alone has the right to punish.

Consider your own Varna-dharma , Arjuna, you should not act like a Brahmin. A Kshatriya should take to violence in particular cases. Drona is a brahmana. He is not supposed to take to war. He has a right to teach but no right to fight.

So, Arjuna, if you do not fight it is wrong. Don't look at this war as a curse, but as a way to sacrifice your life for Dharma. Thus, the freedom fighters that went to jail were considered Tyagis. There is nothing greater than a Dharma Yudha for a Kshatriya, says Sri Krishna. You should look upon this as a great opportunity. Some communities have suicide squads that sacrifice their life for their country. Here also a Kshatriya should be ready to commit suicide; that is to sacrifice his life, he does not consider it a tragedy. Among the Rajput families, when their women sent off the Rajput princes for war, they did so without any tears. They did not want you to be alive when there is a cause. Rajput princes were sent off to war with

blessings by their women.

This kind of opportunity for a great sacrifice for dharma has come in your life. If you are going to sacrifice life for Dharma you will get the heaven called Vira swarga. This is the gate to this Svarga. It is an open door. Who gets such an opportunity? Only a fortunate and blessed Kshatriya gets called for such a noble cause.

Shloka # 33:

“on the other hand, if you refuse to fight this righteous war, sacrificing both the law of your life and renown, you will incur sin.”

Sri Krishna says you have to fight this war. Suppose Arjuna says I am not interested in the war for sake of Bhishma or Drona? If you do not fight the war you will get only hell. If a person renounces his duty, it is considered Papam.

Swamiji says there are two kinds of Papam.

1) Doing what should not be done, Nishidhakarana papam. Example is one should not drink liquor.

2) Not doing what should be done, called Vihitha akarana Papam. An example is not paying taxes that are owed by you.

If Arjuna does not fight, it is an act of omission, or Vihitha akaraṇam or pratyavaya sin. Vihitha akaraṇam is called pratyavaya papam. Arjuna, if you do not fight this dharmic war then you will be shirking your Sva-Dharma and you will get Papam. Papam means suffering in this life or next. So to avoid Naraka you should fight. If not, you will lose your name and fame.

With this the dharmic view is completed.

Shloka # 34:

“ All will recount your ever lasting infamy! For one honored, infamy is worse than death.”

Having given his philosophical and dharmic views now Sri Krishna addresses the Laukika drishti. Some people do not believe in punyam or papam, as they are adrishtam (invisible). Punyam and papam is only known through Shastra Pramanam. If so, can I run away from this war?

Arjuna, you still have to fight, says Sri Krishna. You will lose your name, fame, and status in society, if you do not fight.

Swamiji says, in society everybody is worried about how other people perceive him or her. People are worried about social status, family's name, fame etc. So, Arjuna, your name and fame as the greatest warrior will be lost.

You decided to fight, and then, at the last minute you had weakness. People will talk of the Arjuna who ran away from battlefield. Maanam and Apamaanam are more important than life for many. Thus, there are students who commit suicide when they do not get a good rank in examination. So, Arjuna your Apamaanam should be considered. Human beings will spread the bad name. Having enjoyed fame, this ill fame will be worse than death.

Shloka # 35:

"Great heroes will deem that out of fear you withdrew from battle. You will fall in the esteem of those very heroes who have honored you (so far)."

How Apamaana will afflict Arjuna is now explained. Arjuna's reason for withdrawal is not clear. Society will not know his true intentions. This can only lead to spread of rumors. Citing example of journalists, Swamiji says, for sensationalism they contact people to get information and publish information, rumors, with a question mark. Public will not remember the question mark. Once a name is bad it is difficult to get it back. Then, one comes to know, that fame is hell.

Great warriors will say Arjuna withdrew out of fear. Even Karna will say this. Karna has been insulted very often as a Suta Putra and he is waiting for this opportunity. He will use this opportunity to say Arjuna ran away because of Karna.

Shloka # 36:

“Your foes will hurl many unmentionable insults at you-foes bent on down grading your competence. What can be more painful than that?”

Sri Krishna continues with his description of Apamaana.

Arjuna, your enemies, Kauravas, will spread rumors against you that are difficult for me even to mention. They have the advantage, as they are the rulers of the state. They will belittle your skill in archery. What is more painful than Apamaana?

Giving example of the dialogue between Kaikeyi and Dasartha, in Ramayana, when Dasaratha refuses to give boon to Kaikeyi because he does not want to sacrifice Rama. Kaikeyi uses an argument that all your forefathers have kept their words. By not keeping your word you will sacrifice the name that you enjoy. You will bring a blot in the blotless family of Raghu vamsa. Fearing Apamaana, Dasaratha caved in. Example of Kamsa and Devaki was also cited. Similarly when Kamsa decides to kill Devaki when the asariri comes and tells that Devaki's 8th son will be his killer, Vasudeva uses many arguments but ultimately says your family has got wonderful name. Your name will go down as the killer of your own sister, out of a fear of a son to be born. Do you want such an apamaana. The moment the word apamaana is mentioned, Kamsa says: OK. I will try some other method. Manam, pride, is very important. Apamaanam, insult, is not bearable.

Shloka # 37:

“Getting slain, you will gain heaven; victorious, you will

enjoy this world. Therefore, O son of Kunti! Stand up, determined to fight.”

If you do not want ill fame or naraka, then fight. If killed you will get Vir-svarga. If you win, you will get back your kingdom you have wanted for the last 13 years. Either way you gain. So, Arjuna, get up. Having decided to fight this war, Arjuna, please get up. With this the third line of argument or Laukika Drsihthi is also concluded.

Adhyathmike. Dharmica and Laukika approaches have all been addressed. So, Arjuna, fight this war.

Now, Sri Krishna gives advise on how to fight. Swamji says duties are of two types.

- 1) Pleasant duty
- 2) Unpleasant duty.

That is why whenever there is a function; they will say that it is my pleasant duty to introduce the speaker, etc. The word pleasant duty makes it clear that there is another called unpleasant duty waiting. How to do the pleasant duty, everybody knows. The problem is with unpleasant duty. Therefore, how one should perform the unpleasant duty is subject of 38th verse:

Shloka # 38:

“Looking with an equal eye on pleasure and pain, gain and loss, victory and defeat, strive to fight; thus will you incur no sin.”

Sri Krishna concluded his first phase of teaching and is introducing his next phase of teaching. This is an introduction to Karma Yoga. Veda is divided into two portions, religion and philosophy. Religion is a way of life; Philosophy is the right view of life. The philosophy part is over, now the religion part is coming. Veda-antha is over; Veda-poorva is coming; jnana-kandam is over; karma-kandam is coming; Brahma sastram is over; dharma sastram is going to

come.

If a person has to efficiently act in the world, most important characteristic is learning to be balanced in mind; therefore, samatvaṃ as karma yoga is being introduced in this sloka. It will be elaborated in the later verses.

With Best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 18

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

He summarized the first four chapters as follows:

Chapter 1 dealt with Srishti Prakaranam and it addressed Shukla Gathi and Krishna Gathi. Chapters 2 and 3 dealt with Prana. Chapter 2 was about the superiority of Prana and this was described in a story where Prana is about to walk out when all sense organs joined together in singing his glory to keep him from walking out. Chapter 3 was about how Prana sustains the whole individual as well as the Samashthi. At end of the chapter Prana Mahima and Prana Upasana was mentioned. Chapter 4 discussed Swapna, Sushupthi and Adhishthana Atma. While Chapters 1 through 3 had Aparā Vidya, Chapter 4 had Para Vidya. In chapter 4, the student # 4 asked Pippallada five questions centered on the dream state.

Q1. What are the things that are asleep?

A: Except Prana all other organs are asleep.

Q 2. What are the things that are awake?

A: Prana and the Mind or Antahakarana are awake during dream state. The Agnihotra story was described as an analogy to this state.

Q 3. Who experiences the dream?

A: Manaha or mind enjoys the dream state. Pure mind is Jadam. The mind pervaded by Chaithanyam is the one who enjoys the dream state.

Q 4. When everything is resolved, who is enjoying the sleep, Sushupthi?

A: Sushupthi is enjoyed by the mind in a "dormant" form. It is called Karana Shariram. Kevala Karana Shariram cannot enjoy. The Chaithanya infused Karana Shariram also known as Pragyaha is the one who enjoys Sushupthi.

Q 5. Where is everything supported?

A: This answer qualifies it as Brahma Vidya, says, Swamiji. Shlokas 7 through 9 answers this question. It is Turiyam alone in which everything gets resolved. Triputi was explained. All Triputi's and Pancha Bhuthas are all resolved in Atma.

In Shlokas 10 and 11 the Phalam is given. One who knows Atma or Turiyam, he becomes omniscient or liberated. Because of this question it is a part of Vedantha. With the fourth Question answered the fourth student goes back to his seat.

Chapter # 5 or the Fifth Question:

Shaibya Satyakama ,the fifth student, now asked his question. Shaibya means from Shibi Parampara. Satyakama means one who desires to know the truth.

Shloka # 1:

The question is regarding Omkara Upasana. This is the topic of Chapter 5. Why is Omkara Upasana part of Para Vidya? Upasana generally comes under Aparas Vidya. Para is considered higher while Aparas is considered lower. Omkara Upasana is introduced as a means for Krama Mukthi. Para Vidya also gives Mukthi.

Both Vidyas' goal is Mukthi.

The question is: "O Lord Pippilada, suppose a person among people, who meditates on Omkara up to death, where does he go?"

Any Upasana gives phalam when practiced till death. He has to remember Omkara at time of death as well. He must withdraw from sense organs. Therefore, no relatives should be near him at time of death. He must be detached from Samsara. At time of Maranam, we should not think of anything else. You must start remembering (Upasana) right now until and including at death. Marana Upasana is very important. Imagine one's own death and practice it. The death rehearsal is very important. At time of death, I must remember my Ishta Devatha. When concentration comes in, Dhyana occurs. Dhyana is a part of Ashtanga Yoga. If one has to perform dhyana or concentrate, one must follow the eight requirements of Yoga.

The eight Ashtangas are: Yama, Niyama, Asana, Prāṇāyāma, Pratyahara, Dhāraṇa, Dhyāna and Samādhi.

Yamas: are ethical rules or moral imperatives. The five yamas listed are:

- 1 Ahimsā : Nonviolence, non-harming other living beings
- 2 Satya : truthfulness, non-falsehood
- 3 Asteya: non-stealing
- 4 Brahmachārya: chastity, marital fidelity or sexual restraint
- 5 Aparigraha: non-avarice, non-possessiveness[28]

Niyama: the five niyamas are virtuous habits such as:[

- 6 Śauca: purity, clearness of mind, speech and body
- 7 Santoṣa: contentment, acceptance of others, acceptance of one's circumstances as they are and optimism for self
- 8 Tapas: persistence, perseverance, austerity
- 9 Svādhyāya: study of Vedas, study of self, self-reflection, introspection of self's thoughts, speeches and actions
- 10 Īśvarapraṇidhāna: contemplation of the Ishvara

(God/Supreme Being, Brahman, True Self, Unchanging Reality)

Asana: Asana is thus a posture that one can hold for a period of time, staying relaxed, steady, comfortable and motionless.

Prāṇāyāma: is the practice of consciously regulating breath (inhalation and exhalation).

Pratyahara: is the process of withdrawing one's thoughts from external objects, things, person and situation. It is turning one's attention to one's true Self, one's inner world, experiencing and examining self

Dharana: means concentration, introspective focus and one-pointedness of mind. The root of word is dhṛ, which has a meaning of "to hold, maintain, keep".

Dhyana: means contemplating, reflecting on whatever Dharana has focused on. If in the sixth limb of yoga one focused on a personal deity, Dhyana is its contemplation. If the concentration was on one object, Dhyana is non-judgmental, non-presumptuous observation of that object. If the focus was on a concept/idea, Dhyana is contemplating that concept/idea in all its aspects, forms and consequences. Dhyana is uninterrupted train of thought, current of cognition, flow of awareness.

Samadhi: is oneness with the subject of meditation. There is no distinction, during the eighth limb of yoga, between the actor of meditation, the act of meditation and the subject of meditation. Samadhi is that spiritual state when one's mind is so absorbed in whatever it is contemplating on, that the mind loses the sense of its own identity. The thinker, the thought process and the thought fuse with the subject of thought. There is only oneness, samadhi.

In order to meditate, all parts of yoga must be practiced, in intense meditation.

Dhyanam is of two types.

A) Deity separate from me and

B) Deity as a part of me. Thus, Sandhya Vandanam is Abheda Upasanam.

When I imagine the Lord as identical with me it is Upasana. However, once I know Lord is Me, it is Gyanam or Abheda Gyanam. Upasana does not need Vichara. Atma Gyanam needs Vichara.

What is the phalam? Which Loka does such an Upasaka attain? Through Upasana he does not attain Moksha. Upasana is Krama Mukthi but it does not lead to Moksha. Upasana only takes one to Brahma Loka. There, he still has to get Gyanam, to obtain Mukthi.

Shloka # 2:

Pippilada answers the disciple's question. He describes Omakara's glory. It represents Param Brahma as well as Aparam Brahma. Aparam Brahma includes Rama, Krishna etc. Thus Omakara is both Apara as well as Para Brahman.

Omakara has O, U, Ma and a fourth letter without sound.

Saguna Brahma cannot give moksha. It can only take one to Brahma Loka. Nirguna Brahma does lead to Moksha. Any qualification is not good. Every Viseshanam is a limitation.

Omkara is a symbol for both Saguna and Nirguna Brahman. Symbol of Alambanam is Omkara. Ālambana is a Sanskrit noun which variously means – support, foundation, supporting, base, sustaining, cause, reason, basis, or the five attributes of things, or the silent repetition of a prayer, or the natural and necessary connection of a sensation with the cause which excites it, or the mental exercise practiced by the yogis in endeavoring to realize the gross form of the Eternal.

There are two types of Alambana. First one is called Prathima Alambana or worship of a Devtha such as Shiva or Rama. Second

one is Prathibha Alambana.

Any Upasaka can attain oneness with Aparam Brahman or Param through Omkara Upasanam. Within Omakra Upasanam there are different types of Upasana. One is on O kara. Another is on U kara. And the third one is on M kara. By meditation on Omkara symbol one attains oneness with Aparam and Param Brahma.

Through one type of Upasana one gets Krama Mukthi Through another, one attains Aikyam with Param Brahma.

A Kara, from Rig Veda, leads to Manushya loka or Bhu loka.

U Kara, from Yajur Veda, leads to Soma Loka or Bhuvan Loka also called Antharikshaha.

M Kara, from Sama Veda, leads to Brahma Loka-or Suvar Loka. This is called Krama Mukthi.

A Kara is associated with Vishwa.

U Kara is associated with Tejas.

M Kara is associated with Brahma Loka.

With best wishes,

Ram Ramaswamy