

Upadesa Saram, Class 6

Greetings All,

Shloka 7 and 8.

Shloka # 7: "Constant , natural meditation like the steady flow of ghee or a stream of water is better than intermittent contemplation."

Shloka #8: "The meditation "I am that" regarded as more purifying than one based on dualistic thought."

Refreshing our memory of the last class Swami Paramathananda said Bhagawan Ramana Maharishi is dealing with a variety of spiritual exercises in his teachings. He discussed three of them namely Kayika, Vachika and Manasa Karmani. Thus:

Kayika relates to performing Puja.

Vachika relates to performing Japa.

Manasa relates to Dhyanam or Upsanam.

Bhagawan Ramana Maharishi classifies Dhyanam or Upsanam into two types. They are:

- Bheda Upsanam
- Abheda Upasana also known as Ahamgraha Upasana. Ahamgraha literally means "self-grasping," or "self-identification."

Bheda Upsana: Elaborating on this upsana, Swamiji says, in this Upasana God is different from me. Upasaka Upasya bheda exists. After Bheda Upsana one moves to Abheda Upasana. Here you visualize God as myself in Soham Bhava. There is nothing wrong in this Upasana as God can be invoked in any object. Even as God is invoked in a Saligramam, or a mound of Turmeric so also one can invoke God in himself, as well. This is Abheda Upsana. It is superior to Bheda Upsana.

Abheda Upasana: is the stepping-stone for Vedanta. Here, one has to know "I am God". Abheda Upasana is an ideal intermediary phase between Bheda Upasana and Vedanta. The transition from duality to Advaita is not easy. One should practice saying "I am Lord". Every time puja is performed, the priest in his mantras offers puja to himself as well. The priest reminds us that there is no difference between God and me. Abheda Upsana is superior to Bheda Upasana.

Shlokas 9 and 10:

Shloka # 9:

"The repose of being poised in one's true nature, devoid of thoughts, is the highest devotion. It comes from the strength of meditation."

Shloka # 10:

"Sinking of the mind in the heart, its source, is Action. Devotion, Union and Knowledge."

The possible culmination of any meditation (Bheda or Abheda) is Samadhi. Samadhi means absorption in object of meditation. I forget myself as meditator. One does not know he is meditating. This is similar to when the Waker is so absorbed in the dream world that he forgets that he is the projector of the dream. The dream becomes real to him. This is due to a natural propensity of the mind to do so; that is absorption leading to forgetfulness. This is also called Nirvikalpa Samadhi. The difference between meditator and meditated is lost. Subject object difference is lost. Vidyaranya defines Samadhi as forgetting that I am the meditator.

The word Susthithi in shloka # 9 means getting lost in Soham Bhava. Here the absorption is total. All Bheda Bhavana is gone. Thoughts of all divisions are gone. In Gita Chapter 6, Sri Krishna compares this state to a flame that remains without a flicker. The mind remains in Abheda Vritthi. In this state, the flow of advaitic thought excludes dvaitic

thought. Swamiji cautioned that Advaita Gyanam is different from Abhedha Upasana. So, how does this absorption come about? It comes from deliberate meditation (bhavana). Just repeating "Om Namaha Shivaya" will take us into this state of absorption. By regular practice it becomes spontaneous. The Samadhi is the greatest form of Bhakthi. Puja and Japa are all aspects of Bhakthi as well. Ramana Maharishi says Abhedha Samadhi is the highest form of Bhakthi. I am absorbed in the Lord and he is in me. In this context Bhakthi is considered Samadhi.

Thus, so far, Ramana MahaRishi has spoken about four disciplines: They are Puja, Japa, Dhyanam, and Samadhi.

In the next shloka Ramana MahaRishi explains two more Sadhanas. They are Yoga and Gyanam.

Yoga: While Patanjali's yoga is referred to, the emphasis is on Pranayama as a spiritual discipline.

Gyanam: Here the term Bodha is used in shloka # 10 for Gyanam. It means Self-knowledge.

So the six disciplines now are: Puja, Japa, Dhyana, Samadhi, Yoga and Gyanam.

For all these disciplines there is only one goal. The goal is that the mind should abide in peace. This Shanthi-Sthithi is goal of all Sadhanas. Swamiji says, a question does come up, after practicing all these Sadhanas, how do I know if I am progressing spiritually? The acid test is obtaining mental poise or shanthi. Even when Prarabhdam brings different experiences, maintain calmness amidst the turmoil. This is progress. Otherwise, it is not spiritual progress. Do I enjoy general equanimity at all times? Manaha Swastaha (shloka 10) means freedom from stress and abiding in my heart. Mind should have peace.

Shloka # 10:

“Sinking of the mind in the heart, its source, is Action. Devotion, Union and Knowledge.”

Bhagawan Ramana Maharishi has talked about six sadhanas. They are, Puja, Japa, dhyana, bhakthi (Samadhi), Yoga (Pranayama), and Bodhaha (Self knowledge). He discusses both Pranayama and Self Knowledge later.

Jivan Mukti is peace of mind alone. Swamiji says five of the six Sadhanas provide only a temporary peace of mind. Thus, all of them, except Bodha or Gyanam, provide a temporary peace of mind. Only with Atma Gyanam can we get permanent peace of mind.

Shloka # 11:

“ the mind becomes a quiescent by regulation of breath, like a bird caught in a net. This is a means of mind control.”

In shlokas 11 and 12 respectively Ramana Maharishi deals with Yoga. Yoga has many steps. Ramana Maharishi however highlights Vayu-rodhanam or regulation of breath. There are several types of Pranayama. They include: Puraka, Rechaka and Kumbhaka. Ramana Maharishi says Pranayama will make the mind quiet. Even science accepts this today. During stress, a deep breath brings down the body's toxic chemicals. Pranayama is highly recommended for stress. Even Readers digest had an article on this topic. Pranyama regulates Prana and mind. The Pancha Koshas are interconnected. Is it biochemistry that changes emotions or is it the other way around? Clearly, psychosomatic diseases improve with Pranayama. When Prana is regulated Annamaya and Manomaya Kosha are improved as well.

Rodhana in shloka # 11 means regulate. Even a turbulent mind becomes quiet with deep breath. Pranayama is like a cage for a bird. Just as a cage arrests the movement of a bird so also Pranayama arrests movement of a mind. The term Jala-Pakshi Vada is used in the shloka to mean a net or a cage for a bird.

Shloka # 12:

“Minds and breaths, expressing themselves as Consciousness and Action, are only two branches of the same Primal Power.”

So, how does Prana control the mind? Answering, Prana and mind are like two branches of the same tree. When one branch is pulled the other branch also comes along. Citing another example, all four legs of a table are connected to a wooden plank. If you pull one leg of the table other three also follow. So also with Prana and Manas, both are connected to one Prakrithi. Prakrithi (Maya) is the cause of Prana (Rajo guna) and Manas (Sathva Guna).

Chitta Vayava in this shloka means mind and Prana. Chitta means Gyanam.

Shakyordvayi means two branches.

Shakthimulaka means Maya or Prakrithi or main trunk of the tree.

By controlling mind, Prana is also controlled. In a very emotional state the breath changes, it becomes shallow. If both can influence each other why should we regulate mind through Prana? Controlling the grosser Prana is easier than subtler mind. From gross one goes to the subtle. When Pranayama is not possible, only medicine can help. Drugs and liquor are all trying to control the gross and thus the mind.

Shloka # 13:

“Control of the mind is of two kinds, its lulling and its destruction. A lulled mind will rise again but not the one which is destroyed.”

Now Ramana MahaRishi enters the last Sadhana called Gyanam. Even yoga and pranayama can only make the mind quiet temporarily. After all one cannot practice Pranayama all the time. Pranayama is not the ultimate solution. It only manages the problematic mind. Only Gyanam will destroy the problematic

mind. In this shloka, Mano-laya, means temporary lulling of mind. Manonasha is permanent destruction of problematic mind. Swamiji clarified destruction of problematic mind does not mean destruction of the mind itself.

Liquor, drugs and even Nirvikalpa Samadhi (where the mind disappears temporarily), are all considered Layam and they can tackle the Problematic mind temporarily. The only other method is permanent destruction of the “problematic mind”. This does not mean destruction of the mind itself. Mind is destroyed only in death. The “problematic mind” is however destroyed and replaced by a “compassionate” mind.

Laya gatham means the mind is temporarily lulled. The mind, however, continues to be problematic. The problematic mind is converted by wisdom. One sees the mind as Mithya. Once one sees the mind as Mithya it is a destroyed mind. Giving example in Tamil where seeing a wooden elephant one gets frightened, until one gets close by and sees it is not a real elephant. He sees it as a Mithya.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 39

Greetings All,

Shloka # 9:

संसारं कर्मणां बन्धनं मृत्योर्मुक्तये ॥ ३.९ ॥
संसारं कर्मणां बन्धनं मृत्योर्मुक्तये ॥ ३.९ ॥

“This world is bound by works other than those done as sacrifice, O son of Kunti. Free from attachment, do work as

sacrifice.”

Recapping last week’s teachings Swami Paramarthananda said Sri Krishna discussed Karma yoga from different angles. Karma Yoga consists of two paths. The first is appropriate action and second is proper attitude.

Appropriate action: All Satvika karmani fall under appropriate action. In this, I contribute more to the world through performance of Pancha Maha Yagya’s or Proper Actions.

Proper Attitude:

- One should have Ishwara Arapana Budhi while performing proper actions.
- Consequences of actions are accepted without criticism with Prasada Budhi.

Thus, Proper Action + Proper Attitude= Karma Yoga.

Following are Sri Krishna’s commentary on Karma Yoga, looking at it from different angles.

First angle, it is a commandment of the Lord. Nobody can escape it. By Agya, if we do not follow Karma Yoga, we will get Pratyavaha Papam. If we do not perform Pancha Maha Yagya we will bring down our spirituality. Here Karma Yoga is presented as a threat and more for immature people. Citing an example, violating the law of the land results in police action. If people follow the law no police action is required. So, here too, if people do not follow Karma Yoga the punishment is imprisonment in Samsara.

Second angle presented by Sri Krishna was that Karma Yoga is not a commandment; rather it is presented as a worship or expression of gratitude or love to God. The first angle was one of fear from which comes the saying “a God fearing person”. In the second angle one follows not out of fear but out of gratitude. The more you enjoy the harmony of universe, the more you express gratitude.

Astronaut John Glenn, when he saw the world from far out in space, said “ one who appreciates the creation, he cannot but believe in God, and he cannot but pray to Lord.” Our morning worship is an appreciation of the universe and expression of gratitude for it. Even the opening of a tap for taking a bath results in an expression of gratitude for the glory of water. If you perform Sandhya Vandanam also you worship water. When they look for life, they look for water in a planet. I don't take Oxygen for granted either. Intense appreciation of the environment through fire worship, worship of water, worship of earth, worship of space etc., are all a part of Vedic religion. I don't have to produce or pollute. If I can maintain harmony, it is great.

Convert your life as an offering to me, as a Yagya.

If an action is not worship, it will cause bondage. Worship will liberate. It is similar to the poison of a cobra. It can be a killer or a savior, depends upon how you handle it. Action by itself does not cause bondage or liberation. It is our attitude that matters.

Thus,

Action + Devotion= Liberating factor.

Action-Devotion=Binding factor.

Action + Devotion=Yagya, a liberator

Action – Devotion=Karma, a binder.

Therefore, Arjuna may you do all your actions as a worship of the Lord. Such action itself gives satisfaction.

That is why we use the expression: mamopatta-samastaduritaksaya-dvara sri-paramesvara-prityartham; It means: I am happy that I have done this as an offering to the Lord.

Swamiji says we are not supposed to expect appreciation. Shashtra advises family members to appreciate the contribution of every member of family. Thus, a husband should appreciate his wife and she in turn should appreciate him as well. A teacher should not expect appreciation from his students.

Rather, the students should appreciate the teacher. So, you have no rights. You only have duties. Our society is a duty based

Society. Dayananda Saraswathi said: “where duty is emphasized, humility will come. Where as, where right is emphasized, fight will come; court will come;

divorce will come; all these things will come. Swamy Dayananda Saraswathi also used to say: "When you do your duty, others get their rights".

Shloka # 10:

[illegible]

“Bringing forth creatures together with sacrifice, the Lord of creatures said of old: multiply by means of sacrifices; let it yield whatever work you seek.”

A life of sacrifice is prescribed by the vedas themselves for the harmony and progress of the society. Such a life of contribution; such a life of sacrifice; such a life of sharing called the Yagna way of life, is prescribed by the vedas themselves for our own benefit.

Swamiji says, the Vedas are for our own benefit. They are like a manual. Just as a manufacturer's manual let's the customer know how to handle his product. It is meant for the user. The instruction on how to take a medicine, are on the bottle. He who created the world was one with an extraordinary intelligence. Bhagawan has created this world and with it a manual on how to live in this world accomplishing Dharma, Artha, Kama and Moksha. Without this manual we will not know how to live in this world. So, Bhagavan gave us the Vedas. They preach a life of Yagya and with it you will prosper.

It is said that Prajapathi, Lord Brahma, created all living beings. He also created the human beings. He then called the

human beings alone and gave them the Vedas. Vedas were not given to animals, as they don't have the free will to abuse. They follow dharma and harmony of creation. A forest is in harmony until humans enter it. It is the same with the ocean. They say there is a particular type of rodent species that once their population reaches a limit, some of the rodents will commit suicide as a way to limit the population. This is a way of sacrifice for the good of their society.

Therefore, God did not give Vedas to animals. For human beings it is a great blessing as well as a big curse. It depends on how we use it. Human beings can create their own heaven or hell.

A human being can lead an ideal life of giving and sharing, based upon freewill. Therefore humans can get the greatest benefit of moksha; or they can create a hell for themselves as well.

With life of Yagya, may you prosper. Swamiji then discussed a life of competition versus cooperation. In competition one does not share knowledge. One turns selfish. In cooperation, there is growth. That is why, even in sports, when there is heavy competition, there is cheating; use of drugs; all prompted by a desire to win. As per Veda's competition is a disease called matsaryam. Among the six evils of kamah, krodhah, lobhah, mohah, madah and matsaryah, matsaryah alone is the evil of competition. Veda's says competition should be replaced by cooperation. I should be happy when the other person also thrives. In competition the worst instincts come out including qualities such as cheating.

Kamdhuk in the shloka means kamadhenu or one who fulfills all your desires. Swamiji says the human intellect is our Kamadhenu. We can accomplish anything with it. So, when we hear Vyasacharya could see the war, sitting in the palace, few people would have thought television was even possible. Now we have TV, internet, computers and many more.

All this (artha, kama, dharma)became possible due to applied human intelligence. Moksha also is possible with an intelligent way of living or by Karma Yoga. Vedas are not against material progress. If you are committed only to material progress without spiritual progress then you will not grow. We are a combination of Atma and Anatma. What is spiritual growth? It is the discovery that I am Atma, the substratum of everything. Materially you cannot expand beyond a certain limit, intellectually too one cannot expand beyond a certain limit. Spiritually, however, the possibility for growth is unlimited. And such a balanced pursuit of material well being (dharma-artha- kama) as well as self-knowledge is called Karma Yogaḥ.

Shloka # 11:

ॐ भूयः कर्माणां यज्ञं यजन्तं देवाः ॥
ॐ भूयः कर्माणां यज्ञं यजन्तं देवाः ॥
ॐ भूयः कर्माणां यज्ञं यजन्तं देवाः ॥ 3.11 ॥

“By means of this sacrifice nourish the Devas; let the Devas nourish you. Mutually nourishing, may you win supreme good.”

Continuing his talk on Karma Yoga as Yagna, Sri Krishna says by following Karma Yoga Yagna, you are propitiating the gods of the creation; you are propitiating the devathas. Devathas are presiding over natural forces. Thus, Indira presides over rain and thunder and Varuna over the ocean. Nature is propitiated. Nature is not violated. In return Gods will bless us. Creation and we need not be inimical rather we should live in cooperation. While Science wants to conquer nature, Vedas want the world and I to live in harmony. So, propitiate Gods. Gods will bless you with rains.

In the language of the Shashtra's, every tree is like the body of the Lord and every river is compared to the blood vessels of the Lord. So, when you are polluting the river, you are polluting the blood of the Lord. When you are blocking the river, you are blocking the blood vessels of the Lord. So the ultimate message is respect nature; live in harmony with

nature, live in ecological harmony; this is called Karma Yogaha.

Even Kalidasa in his composition mangalashtakam addresses nature. He addresses all the trees; offers prostrations to all the rivers; offers prostrations to all the plants; and says, I appreciate the role of everything and I take a vow that my life will be in harmony with nature

May you Propitiate Devathas. May you accomplish overall well being including dharma, artha, and kama. We have enough for everybody and nobody needs to starve, however, there is no proper distribution or sharing. People are obese in some countries. Overeating destroys you. There is enough for human need but not enough for human greed. Through Karma Yoga may you attain all Purushartha's.

With Best wishes,

Ram Ramaswamy

Upadesa Saram, Class 4

Greetings All,

Refreshing our memory of the last class Swami Paramarthananda discussed shlokas 3 and 4 respectively. In the first two verses of this book Ramana MahaRishi was refuting the claims of the Poorvamimsaka philosopher. Karma, secular or sacred, cannot give one Moksha. Karma is in fact a big roadblock to liberation. Karma has by its nature a snowballing effect. Thus, karma leads to more and more Karma. In this process a person becomes an extrovert. This quality in turn blocks one's path of Self Enquiry.

Shloka # 3: In this shloka, Swamiji says, even though Karma is an obstacle to Moksha still it can be converted to a medicine or Tonic for spiritual growth. This can be compared to the way snake venom can be converted into a snakebite antidote. Thus, Karma can promote inner growth. Karma converted to a Sadhana becomes Karma Yoga. Karma Yoga helps with spiritual growth.

How to perform this conversion? By dedicating all Karmas at the feet of the Lord. Thus, all our daily karmas from waking, brushing teeth, eating, working and sleeping all these activities can be performed as a puja. A prayer is performed to the Neem tree even as one obtains its twig for cleaning the teeth. Known as Danta Dhavanam (cleaning the teeth), here one prays to the Neem tree requesting it's blessing in removing all impurities from ones mind even as we brush our teeth. Several mantras are chanted before eating making it an offering to God. All these are known as Ishwara Arapana Bhavana. It is an offering to God with the prayer " Let this Karma turn out well".

Discussing Karma Phalam, Swamiji says, it is consequence of our Karmas that result in the stresses and strains of life. One does not know what the outcome of our Karmas will be. Nobody can guarantee a result. In Karma Yoga, one receives the consequences of one's actions, good or bad, as Ishwara Prasadam.

Karma is of two types. Sakama Karma and Nishkama Karma.

1. Sakama karma's are actions that are for one's material prosperity such as house, family, children etc. Its primary focus is material growth. It may provide some spiritual benefits as well, if performed as Karma Yoga.
2. Nishkama karma's are actions performed exclusively for inner growth. It may provide the benefit of some material growth as well.

Karma Yoga says both Sakama and Nishkamaa Karmas should be

performed as an offering to God. Both will contribute to our inner growth, only in different proportions. It should be noted that while the results of Sakama Karma are usually visible through one's acquisitions such as a car, a house etc. Nishkama Karma's results of inner growth are often invisible.

Aim of Karma Yoga should be to increase the percentage of Nishkama Karma. Shashtra's prescribe some Nishkama Karmas known as Pancha Maha Yagya's for one's inner growth.

A seeker has to set priorities in life. Should one go after material growth or inner growth? A choice of material growth means the focus of one's life is on external acceptance, social status, money etc. However, a life focused on inner growth will purify one's mind and reduce the Raga and Dvesha. Raga is attachment to external world. Dvesha is dislike of attachments to external world. Raga and Dvesha alone cause all the stresses in life. Thus:

Raga is due to powerful expectations. Raga can also be called extreme attachment.

Dvesha is due to the mindset that " I expect this not to happen." Dvesha can also be called extreme aversion. Both can cause stress in our life.

A karma Yogi makes Raga and Dvesha just preferences. It is an attitude of: If available, it is fine, if not, that is fine too. Swamji says an intolerant mind is an irritable mind. The word Anayas means relaxed mind. Vedanta requires a relaxed mind. Once Raga and Dvesha are reduced they will promote Moksha. One has to keep in mind Karma Yoga cannot give Moksha. Karma will, however, prepare the mind for Moksha.

As already said, material growth is tangible while inner growth is intangible. That is the reason one does not recognize inner growth. Peace and happiness depends on inner growth. Peace and happiness has no relation to external growth. Comfort is not the same as peace and happiness. A rich

man sitting in the comfort of his bungalow may be in great turmoil, while the poor man after a day's hard work may be blissfully asleep in a field. Swamiji says, " I can be comfortably unhappy". Between the two the choice is very clear. Always choose the path of inner growth.

Shloka # 4: So, what are these karmas that provide inner growth? Ramana maharishi says they are:

1. **Puja:** Ishwara aradhana. Worship of God, daily. One chooses a deity, Ishta Devata, to worship. God in any form as a symbol is worshipped.
2. **Japa:** Nama Japa. Recite and repeat a particular name of God. Sri Krishna says in the Gita that Japa Yagya is an excellent form of worship.
3. **Chintanam:** Ishta Devata Dhyanam, Upasanam and or Meditation.

It should be noted that different organs of the body perform these three Karmas.

Puja: is Kaya Karyam or performed by the physical body and physical actions.

Japa: is performed by Vak Karyam or organ of speech, the mouth.

Chintanam: is Manaha Karyam or performed by the mind.

Ramana MahaRishi now expands on each of these three karmas. Puja is now explained in shloka # 5 and Japa is explained in shloka # 6.

Shloka # 5:

Swamiji says there are two types of Pujas. He calls them grade 1 and grade 2 pujas respectively.

Grade 1 Puja: is a formal puja performed daily in front of an idol. In its simplest form this puja should consist of

offering flowers, Naivedyam and Deeparadhana. There are many books on how to perform a puja. Puja is a required to be performed for spiritual growth. It is also a Raksha for us. The daily puja is a Kavacham. Negative forces are all around us but they will not touch one or one's family. Through Puja you are also setting an example for future generations. Swamiji says, if a father smokes, the child will pick it up. All daily Pujas should end with the prayer:

ॐ सर्वे सर्वे सर्वे

सर्वे सर्वे सर्वे

सर्वे सर्वे सर्वे

ॐ सर्वे सर्वे सर्वे

ॐ सर्वे सर्वे सर्वे

Om, Sarve bhavantu sukhinah

Sarve santu nirāmayāḥ

Sarve bhadraṇi paśyantu

Mā kashchit duḥkha bhāgbhavet

Om Shāntiḥ, Shāntiḥ, Shāntiḥ

May all be prosperous and happy

May all be free from illness

May all see what is spiritually uplifting

May no one suffer

Om peace, peace, peace

Swamji says this prayer has a cumulative effect.

Grade 1 Puja then expands to Grade 2 Puja. In Grade 1, God is worshipped as the idol in front of me. Here God is a small entity.

Grade 2 Puja:

In reality, God is very big. The entire universe is a manifestation of God. Sri Krishna elaborates on God in Gita chapters 7 through 11. In Chapter 11 he provides the Vishwaroopa Darshanam. In Vishnu Sahasranamam God is described as a person in some sholkas while in others he is described as the whole creation. The objective of the Grade 2 Puja is to look at the whole universe as the Ishta Devata or as AshtaMoorthishwara (God with Eight aspects). The eight aspects are: Pancha Bhoota (Earth or *Prithvi*; Water or *Jal* ; Fire or *Agni*; Air or *Vayu* and then Ether or *Akasha*), Surya (all stars), Chandra (all planets and their satellites-non self luminous) and All Jivas.

Grade 2 Puja is service to all living beings (human, animals, plants, and insentient beings). It is common to see a Tulsi Plant in a Hindu house. The Tulsi is worshipped for all plants. Cow is usually fed on behalf of all animals. One human being is supposed to be fed everyday on behalf of mankind. Swamiji says, before going to bed, one should ask oneself if I have contributed to the AshtaMoorthishwara today or not?

Ramana MahaRishi says Grade 2 puja is a more important puja. One should give more than one takes in. Chinmaya Mission has a logo that says: What I give is more than what I take.

How to perform this grade 2 Puja? Service to the world can be performed in many ways including through offering of time, money and consoling words. Even offering a prayer such as "Sarve bhavantu sukhinaha..." is very impactful.

Service performed with right Bhavana becomes a puja. In such a

service arrogance does not rise, one does not seek recognition and there is no expectation of reciprocation. I am fulfilled in the service itself. My service itself becomes a puja. I am happy in the service. It is not my duty to seek acknowledgement. I have no right to ask for gratitude of others for my service.

Karma Eva Phalam. The Karma Yogi considers the performance of the Karma in itself as the Karma Phalam. Such a person enjoys himself as a Karta. He does not want to be a Bhokta.

Swamiji says such a person performs any work with complete devotion and reverence. He performs the work as a dedication to God. In doing so, he performs the work completely and thoroughly. He even performs more than is required. He is not concerned about the result of his work. He does not feel he is giving more and not receiving back in proportion. The performance of the work itself gives him the greatest joy and satisfaction. Such a person is a true Karma Yogi.

Thus from both pujas inner growth occurs.

In Shloka 6 Japa is explained.

Shloka # 6: There are two types of Japas. One is Vachika and other is Manasika.

Vachika is oral recitation. Manasika is mental recitation. Vachika can be in a loud or medium sounding voice. Manasika Japa is quiet without any sound.

Between the two Manasika Japa is more powerful. In this mode one also does not disturb others.

(My Note on Raga and Dvesha: Extreme attachments and extreme aversions are both obstacles on the yogi's path to freedom.

Attachments (raga) arise from our previous experiences of pleasure and happiness. Aversions (dvesha) emerge from previous experiences of pain and suffering. Over time, our

sense of self-identity is largely formed by a long list of such likes and dislikes. We define ourselves as a collection of our previous emotional experiences.

We can become subconsciously driven to seek opportunities to repeat previous experiences of pleasure over and over. This is the seed of addiction. The object or person or experience that originally generated pleasure becomes the symbol or substitute for the pleasure itself. Greed and lust and addiction are all downfalls of excessive attachments.

We can also become subconsciously driven to avoid previously painful experiences. Our desire to protect ourselves limits our options in life and clouds our ability to see clearly. As in the case of attachments, we mistake the person or situation or object that caused us pain with the painful experience itself. We can go to great lengths to avoid situations that we are afraid of – whether they are physical, emotional, or spiritual. Fear and hatred are the downfalls of excessive aversion.)

Take away from this class:

Swamiji disclosed the great secret of Karma Yoga. Keep the following in mind as you perform any kind of work including at your office, home, social etc.

Swamiji says such a person performs any work:

- As a dedication to God
- With complete devotion and reverence.
- Completely and thoroughly
- Even more than is required
- Without any concern about the result of his work
- Without feeling he is giving more and not receiving back in proportion.
- In such a manner that the performance of the work itself gives him the greatest joy and satisfaction.
- In such a manner of puja, that arrogance does not rise,

- Without seeking recognition
- Without any expectation of reciprocation.
- As a Karma Yogi and considers the performance of the Karma in itself as the Karma Phalam.
- With the feeling, I am fulfilled in the service itself.
- With the feeling my service itself is a puja. I am happy in the service.
- Without seeking acknowledgement.
- Without asking for gratitude of others for my service.
- With a pleasant smile.
- With great enthusiasm.

Such a person is a true Karma Yogi.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 38

Greetings All,

Lord Krishna talked about the importance of karma up to the 7th verse; and now from the 8th verse onwards, up to 20th verse, the Lord is dealing with the important topic of karma yoga. Hence the chapter's name as well. It is a very important chapter of the Gita. In last class I pointed out Karma Yoga has two components to it.

Karma + Yoga= Karma Yoga.

Here Karma is proper action and Yoga is proper attitude.

Proper Action (karma)

Proper action is divided into three types of actions known as Satvic, Rajasic and Tamasic.

In **Satvic** actions there are more beneficiaries. I may also be benefited. It is Selfless action. I give more and take less. In a final accounting I should have given more and taken less. According to the material world, success is, when I can perform minimum action and get maximum money for it. As per Shastras it is the other way around. According to them I should do more and take less. This is what makes it Selfless.

Rajasic Karma is when the other beneficiaries are few. I am concerned about my immediate family and myself. In today's world people do not even care for their old parents anymore. All this makes it selfish.

Tamasic Karma is when I am benefitted and others are not. Others are actually harmed. It is harmful action.

Satvic Karma provides fast benefit. Rajasic provides slow benefit. Tamasic does not provide any benefit. Tamasic person actually falls down spiritually. He may amass wealth by cheating and other such means, spiritually, however, he will move away from the shastras.

So a Karma Yogi should increase Satvic Karmas, reduce Rajasic Karma and avoid Tamasic Karmas. Satvic Karmas are defined in Shashtra itself as Pancha Maha Yagya's. They **are Proper actions**. They are:

- Deva Yagya: My contribution to Devas.
- Pitra Yagya: My contribution to Forefathers.
- Bramha Yagya: My contribution to scriptures and Guru Parampara.
- Manushya Yagya: My contribution to human beings.
- Bhuta Yagya: My contribution to environment, animals, plants etc.

In Hinduism all plants and animals are worshipped. They are

all part of Pancha Maha Yagya. One should lead such a life of contribution. This is proper action.

Proper Attitude (Yoga)

The **second part is proper attitude**. Even the best action will not give benefit if I look down upon the action. (In Tamil :Kadane ne panren or I will do it like repaying a debt, reluctantly). Our attitude must be that every action must be an offering to God. It is called Ishwara Arpana Budhi. This applies to performance of Satvic as well as Rajasic Karmas. Even Rajasic karma performed humbly is uplifting. Thus, we have the saying Daridra narayan. I am not giving to that Daridra but to Daridra Narayan. Similarly we have the expression Nara seva is Narayana seva and Manava seva is Madhava seva.

Even food should be offered to God first and then taken. This is all done to bring about an attitudinal change called Bhavana. Even the mundane task of cleaning a desk, do it as an offering to God. Once I make it an offering to God, I will do it wholeheartedly because I will not do anything inferior for God. If you do it in this manner, you will do the task well and wholeheartedly, as a Karta.

Whatever I do will produce a consequence. Even if you are doing selfless service in society people will criticize. People will criticize even good work. Whatever be the consequences have a Prasada Budhi; take the good and the bad as a gift from God. This attitude is called Yoga.

With this proper attitude, when I perform every action as an offering to God, I will not worry if it is pleasant or unpleasant. All our actions may not be that pleasant. Swamiji says we do perform unpleasant actions. If I have to take care of my old parent who is not that well, it is a duty. But it may not be pleasant, as it will involve money and inconvenience. Some such person may even pray for the speedy

demise of that parent.

For many people going to office is an unpleasant task. Similarly, a housewife also has complaints. Cooking three times, year round, with no entertainment, she may want to dine out, while he may not want to. Arjuna too is faced with an unpleasant task of fighting his own Kith and Kin.

When every action is an offering to God, there is pleasantness in the work. One does not grumble about the work. A karma Yogi works with great enthusiasm. Chinmayananda used to say: Keep smiling at all times”.

Prasada Budhi: Whatever the fruits, I accept it with complete grace, without any complaints. Whenever I don't get the expected result we tend to think of God as unjust. Whatever God gives is a just result of Prarabdha Karma. We should keep in mind that results often come from previous lives as well. When a local cricket umpire gives his decision it is accepted without question. If so, why can't you accept the decision of the universal umpire? This includes the decision of death as well. Whatever God gives, accept it. **When I am not able to accept it, pray to God to give me the strength to be able to accept it.** Budhi in this shloka means attitude.

This attitude gives Samatvam or a balanced mind brought about by a Prasada Budhi.

What is the benefit of Karma Yoga? The main benefit is very fast spiritual progress. This will be evident in self-knowledge. I will easily grasp self-knowledge. It may even provide some material benefit as a bye-product.

Shloka # 8:

॥ कर्मण्येवाङ्मनो व्यक्तं न ह्यन्यथा ॥
॥ अर्जुन उवाच ॥ कर्मजं कर्म किं करोमीह ॥
॥ ३.४० ॥

“Always do prescribed work; work is superior to inaction.

followed. New research shows fear must not be used with a child. It crimps the mind of the child. In USA a child cannot be beaten. Corporal punishment is considered very bad. It must be used very sparingly. Sri Krishna tells Arjuna, You need not take my commandment in previous shloka as Ishwara Agya (command). I used it for immature persons only. So, Karma Yoga should be converted to Ishwara Yagya or worship of the Lord.

From Ishwara Agya it becomes Ishwara Yagya. In this context the following saying comes to mind, "We have enough for man's need but we do not have enough for man's greed."

So, Karma Yoga is for worship of the Lord. Normally a puja is performed in a short time. Sri Krishna says, you may perform the short puja in the beginning, but ultimately the real puja is to convert your very life into a puja. Let my very living become an offering to you.

Shankara says in Soundarya Lahiri: Oh! Mother, wherever I go, take it as pradakshanam. So also, whatever you are eating, make it an offering to God.

What is Karma Yoga? They say, "Work is worship". I can do worship during puja at home. How can I worship in my office? In Hinduism the whole world is a manifestation of God. Everything is God. You can worship him anywhere.

When work is performed with this attitude our actions will not be binding. There will be no bondage. This worship will lead to liberation.

Why is work the cause of bondage? Our actions create tensions. We wonder whether it will work properly. It results in a state of constant anxiety. We worry if the child will get admission or not? Will I be able to go to America or not? Will I win the contract or not. Every action results in stress.

That is the reason there are so many stress management programs offered today.

By the age of 40 many executives have psychosomatic diseases caused by stress. Some have high blood pressure, some have diabetes and some have high Cholesterol.

Although he has a high salary he cannot even enjoy good food. He cannot take salty food; he cannot eat sweets; he cannot eat sour things because of ulcer; and so on and on. What is the point of all this money if a man cannot enjoy the simple things of life, asks Swamiji.

He says, a man can work and enjoy his life under only one condition. By converting your life into worship and telling yourself that whatever comes is prasada. Only by leading a life of converting work to worship can we lead a stress free work life.

With Best Wishes,

Ram Ramaswamy

Is Life Predetermined?

Many events of our life are out of our control and most of our life appears to be predetermined. It appears that we may be able to influence only a small portion of our life. Our birth is destined. Our death is destined. And most of our life

appears destined. Then, is it correct to say that our life is destined and we can do nothing to change our destiny?

I had the privilege of meeting the Swami Paramarthananda in August 2016 and at that time I presented this question to him.

Before I present the answer from the Swamiji, some discussions regarding the laws of karma. Karmas can be classified, based on their occurrence, into three types:

1. **Sanjitha Karma:** Sanjitha karma is the sum total of all karma accumulated from our previous jenmas (lives). Sanjitha karmas will mature over many jenmas (births/lives).
2. **Agami Karma:** Agami Karmas are generated by our actions in this life. Some agami karma will mature in this life and some will become sanjitha karma for maturity in later lives.
3. **Prarabtha Karma:** Prarabtha karma is the karma maturing or fructifying in this life. Maturing karma could be either from this life or from previous lives.

Some of the laws of karma:

1. Some of the prarabtha karma are from this life and others are from previous lives. Maturity or fructifications of Karmas is not linear. This is similar to seeds of plants – some seeds sprout quickly while others take longer.
2. Karma includes both punyam (positive karmas) and pavam (negative karmas). Punyams are the result of our dharmic actions and pavams are the result of our adharmic actions.
3. While I do not control what has happened in my prior lives (sanjitha karma) or what is happening in this life (prarabtha karma), I can control how I react to my current situation (agami karma). A dharmic and purposeful life can increase punyam or decrease pavam.

4. All karmas – sanjitha, prarabtha and agami karmas- are the results of my actions in this life and previous lives. I did have control over any and all of my actions of my previous lives. I do have control over any and all of my actions in this life. I and I alone created all of my karmas. While my adharmic choices in the past have resulted in current unfavorable situations, I should make dharmic choices here and now. I can't change the choices I have made in the past, but I do have the free will to make the correct choices now.
5. When prarabtha karma for this life is exhausted, the body falls.
6. When sanjitha karma is exhausted, we get moksha or liberated.

Swamiji stated that some of the prarabtha karma are parapalam and some are dhurpalam, that is they are weak and controllable or strong and non controllable. However, we do not know which ones we can control and which ones we can not control. So we must always exercise our free will and make dharmic choices. We may also be able to reduce the impact of the controllable prarabtha karma by doing prayachitham (remedial measures). Prayachithams are of two types:

1. Lowkika prayachitham: These are worldly activities we can perform. Example of a lowkika prayachitham is going to a doctor when getting ill.
2. Sasthrika prayachitham: These are the rituals mentioned in scriptures. If these rituals are performed as described in the scriptures, the impact of prarabtha karma can be reduced or eliminated.

When we face any adverse situation we should always do our dharmic duty and take proper prayachitham – either lowkika prayachitham or sasthrika prayachitham. For example, when one gets seriously ill, one should seek the treatment from a doctor. Refusing to follow medical advice and accepting the

medical condition as our destiny is fatalism. Our scriptures do not allow fatalism and fatalism is fundamentally against the duties of a human being. Bagawan Krishna has emphasized this many times in Bagawat Geeta.

In conclusion, we always have free will and that free will gives us control over Agami Karma. A dharmic life can reduce agami karma phalam. We can also do some prayaschitham for prarabtha Karma to mitigate a negative phalam.

Notes:

- This post is based on my meeting with Swamiji in August 2016 as well many of his classes, specifically his classes in Tatva Bodha and his class number 148 – Chapter 10, Verse 33 of Bagawat Gita. I also recommend the readers to listen to those classes and get their own perspective (this post is from my perspective).
- I thank Ram Ramaswamy for framing this question in logical way. Many parts of this post are borrowed from his original question, which is reproduced below:

To exhaust Prarabhda karma one gets rebirth. This is destiny. While living, one experiences prarabhdha karma phalam, this too is destiny. Once Prarabhda Karma is exhausted for this lifetime, the body falls. This is also destiny.

Agami Karma's are new karmas generated by our actions in this lifetime. Some Agami Karma phalam will occur in this lifetime itself. Others will become Sanchitha Karma that will come back in a later life.

We do have some control on Agami Karma or so it appears. A purposeful life can reduce agami karma. We can also do some Prayaschitham for Prarabhda Karma as well to mitigate a negative phalam.

Looks like there is an only a small portion that we can influence. Most of our life appears destined. Our birth is

destined. Our death is destined. Some parts of our life are also destined; we just do not know which part.

Is it then correct to say that based upon the part (Small) we do not control, our life is not destined? Even Ramana Maharishi told his mother: What has to happen will happen. What should not happen will not happen, however much we try. Is this not destiny?

Upadesa Saram, Class 3

Greetings to all,

Shloka # 1:

“The results of action flow according to the law of the Creator. Is Karma, action, God? It is insentient.”

Continuing his teaching of Upadesha Saram Swami Paramarthananada refreshed our memory about the last class. He said this text is the essence of the teaching of Lord Shiva and it begins with a negation of the ritualistic practices that were the core belief of the Poorvamimasakas.

In Shlokas # 1 and # 2 Ramana Maharishi addresses this negation. The Poorvamimasakas have a misconception regarding Ishwara and Karma. In the first shloka misconception about Ishwara is negated. In the second shloka the misconception about Karma is negated as well.

In the first shloka Ramana MahaRishi points out to the existence of Ishwara. Vedapramanam and logic supports this. Creation is not an accident. It confirms: Ishwara Asthi.

In second shloka Ramana MahaRishi confirms that it is Ishwara alone who brings out the world as well as the Vedas for the

world. In several places Jagat Karta Ishwara is mentioned. He is the giver of Vedas. Negating the proposition of Poorvamimasakas that the world is eternal and that God need not create it, Ramana MahaRishi says both the world and Vedas were brought by God.

Saying that Karma does not produce Phalam also negates their third misconception. Even the laws of Creation cannot produce Phalam. It requires a discriminating person to produce the Phalam. Karma cannot do it nor can the various laws of the universe. Both are Jadam's. Here, Ishwara alone gives the Phalam, keeping the Karma of the person in mind.

Shloka # 2:

“ The fruits of action are transient. Action causes one to fall into the ocean of further action. It obstructs the goal”.

Here Ramana MahaRishi refutes the misconception of the Poorvamimasakas regarding Karma. Ramana MahaRishi gives us three important lessons in this regard. They are:

1. Karma cannot give us liberation. All types of Karmas including Service, devotional, meditational and ritualistic will not produce Moksha.
2. On the other hand Karma is an obstacle to Moksha.
3. Not only is Karma an obstacle, it is actually a cause of bondage as well.

Explaining each lesson further:

1. The misconception that Karma can give is liberation:
 1. The Karma Phalam from all Karmas such as Service, devotional, meditational and ritualistic are finite in nature or Anithya whereas Moksha is defined as infinite or Nithyaha. Vedas reveal this as well. They say all Karma Phalam's are anithyam. Both Mundako Upanishad and Gita say the same.
 2. Logic also reveals it. Action and Reaction are

always equal and proportional. Karma always occurs in the finite as place, time and people are known. So, results too have to be finite. Sruthi reveals it as also our own experiences. Therefore Karma Phalam is Anithyam.

2. Karma cannot give us Moksha; it is actually an obstruction: Karma makes a person extrovert. Caught in activity, it leads to more activity. Karma does not give us time for introspection. Only in introspection can we think of Moksha, Gyanam, Vedanta Sravnam etc. A life without leisure does not permit this Self Enquiry. Therefore, Karma is an obstacle to Self Enquiry. In Karma, the mind becomes restless and shallow.
3. Karma cannot give us Moksha, it is actually an obstruction and it is a source of greater bondage.

In Karma one gets more and more enmeshed in Samsara. Karma leads to more Karma. It multiplies itself. Even if you want to get out of it, you cannot. It becomes like a whirlpool, in an ocean.

As we grow older Shastras say we should withdraw from Karma to Vanaprastha. However, in reality, we are not able to do so.

Thus, rebutting the misconception of Poorvamimasakas, Ramana MahaRishi says Karma cannot give us Moksha.

Shloka # 3:

“ Action dedicated to God and done without desire purifies the mind.

It aids liberation.”

If Karma is so poisonous, can we renounce it? Shastras say we cannot

renounce it. The reasons are:

1. Our organs are made to be active. Gita chapter 3 also addresses it.
2. All human beings are born with countless desires for

wealth, possessions and entertainment. We also tend to amass for our children and grandchildren. This creates Kama within us that in turn beget more and more Karma. Kama (desire) cannot be removed due to our Avidya or Self Ignorance. We do not have a choice. I would like to give up activity, but cannot. In such situations, Vedas come to help us. Vedas say even if Karma is a poison, it can be used in such a manner as to extract medicine from it. Citing example of snake venom, it is used to extract medicine for snakebite. Thus, even a poison becomes useful.

Even the painful experiences of our lives can be helpful if we know what to extract from them. Properly handled Karma is called Karma Yoga. This converts the poison into medicine. How to convert Karma into Karma Yoga? Ramana Maharishi says, convert all Karmas into a Puja.

Ramana MahaRishi is not saying anything new. Gita Chapter 3 also explains the process involved. Ishavasa Upanishad also addresses it.

Vedas say there are two types of Karmas. One is Sakama Karma and other is Nishkama Karma. What is the difference between the two?

Sakama Karma is materialistic Karma that produces primarily worldly benefits. These Karmas too, if offered as an offering to God, become spiritual benefits. Their spiritual benefit is however relatively small. Nevertheless, they too purify one's mind.

Nishkama Karma produces primarily spiritual benefits. These spiritual benefits are often intangible and invisible. It also produces material benefits but only as a byproduct. Nishkama Karma gets us closer to Moksha.

Both Karmas (Sakama and NishKama) must be performed as an offering to God.

Ramana Maharishi has not defined what are Sakama Karma's, as we all know them very well.

What are the NishKama Karmas? The Panch MahaYagna's are Nishkama Karmas. Swamiji will describe them in detail later.

Before starting any Karma, God is always to be remembered. One should strive to perform more and more NishKama Karmas and less and less of Sakama Karmas.

When inner growth is your primary goal, you are then considered a seeker.

When material Growth is your primary goal, even if you a religious person, you are not yet a seeker.

When I am obsessed with what I have, I am a materialistic person. However, when I am obsessed with what I want to be, I am a Karma Yogi. Such a Karma Yogi is a promoter of Moksha.

Swamiji reminded us that Ramana MahaRishi's teaching are very concise and as such should be studied with other scriptures.

Shloka # 4:

“ Ritualistic worship, chanting, and meditation are done with the body, voice and the mind; they excel each other in the ascending order.”

What are the NishKama Karmas? Ramana MahaRishi describes them at three levels:

1. Kayika Karma: Here the physical activity is the dominant, while verbal and mental are also present. Many rituals require physical activity. Puja is one such activity. All NishKama Puja performed without seeking materialistic benefit is considered the best. Regular Puja is very important for a seeker. Many people who study Vedanta do not perform Puja. Without Puja transformation does not take place. Many People who are seeking “Who am I” often forget the Puja. They say

Ramana MahaRishi never did Puja. They seem to forget that he was at a different level from most of them. Puja is the best method of Kayika Karma.

2. Vachika Karma: is Japa offered to God.

3. Manas Karma: Is Ishwara Dhyanam. With Best Wishes,
Ram Ramaswamy

Bagawat Geeta, Class 36

Shloka # 3:

“The blessed Lord Said:

O Sinless One! Two kinds of disciplines in this world were set forth by Me of yore-for Samkhyas the disciple of knowledge , and for the Yogins, that of works.”

Recapping shloka # 3, Swami Parmarthananda, said, after listening to teachings in chapter 2, Arjuna now has questions about the roles Karma Yoga and Gyana Yoga. He thinks there is a choice between the two. This is a mistake. Sri Krishna at no point presented them as optional. All scriptures agree that Gyanam alone can liberate. So there is no choice. All have to go through Gyanam. Before going to Gyanam one has to be qualified for it. This can be done through Karma Yoga. Everybody has to prepare their mind and only then can they go to Gyana Yoga. So there is no choice, both are essential. One prepares the mind and the other removes ignorance. Arjuna did not understand this, hence his question. Sri Krishna wanted Arjuna to fully understand this requirement of scriptures. Here Sri Krishna introduces the concepts of Sadhana and Life style (also called Nishta). Everybody requires both of them. The lifestyles indicated are:

1) Pravriti Marga and

2) Nivrithimarga

Pravriithi marga is Grihastashrama and Nivriithi marga is Sanyasa or Gyanashrama.

Swamiji says there are three possible lifestyles for human beings. They are:

1. Grihasthashrama followed by Sanyasashrama. Karma , such as money, people etc. One uses these to lead an active life of service and in this process removes the sharp edges of mind. It removes the sharp edges of the personality like kamaḥ, krodhaḥ, lobhaḥ, mohāḥ, etc. This is just like a knife sharpened by a rough surface. After Grihastashrama one goes to Sanyasashrama. This stage is to acquire knowledge. Here the person is free of responsibilities. He should not possess anything. Yoga (acquisition) and Kshema (preservation) are both, burdens. He has to shave his head or grow his hair. Grihastha's duties are prescribed, as are different ones for a Sanyasi. For a grihastha, parayaṇam is rudram, chamakam, sukthani, etc.; for a sanyasi daily parayaṇam is upaniṣhad, brahma sutras, bhaṣyam, etc. Even his (Sanyasi's) daily karmas are designed for the pursuit of Gyana yoga; and therefore Gyanam does not require any expenditure. However, Karma does require expenditure. This life style is considered the ideal one.
2. Grihasthashrama followed by a continuation in Grihasthashrama. One performs Karma yoga and then gradually moves to Gyana yoga, all within Grihasthashrama. This life style is a little more difficult but can be managed. In this life style, the Gyanam stage can occasionally be disturbed because of the life of a grihastha. This is just like a knife can occasionally be a screwdriver and a screwdriver too can occasionally be used for cutting. So this life style is strictly Grihasthashrama only.

3. In this third life style one skips Grihasthashrama to Sanyasa. Here the hope of purifying the mind is difficult. Here too one can manage with some difficulty. Here one performs Karma through Japas and service to his Guru. This is strictly Sanyasashrama. It is least favored of all life styles.

The first lifestyle is best and second one is also acceptable. So Arjuna, continue in the Grihasthashrama.

Clarification of some words used in the shloka 3:

Pura means- through the vedas, from past. It is said The Lord created Brahma. The Lord created the world and brought out Brahma from his navel, and at the same time gave the Vedic teaching as well. And that is reason Brahmaji has four heads representing the four Vedas.

Anadh: means the pure one or Arjuna.

Samkhya: means Sanyasi

So pure minded Arjuna, these two lifestyles I have introduced among the human beings; the animals do not have four ashramas; they do not have any problem. Only the human beings have these two main ashramas, Grihastha and Sanyasa.

Explaining further, a Sanyasi is supposed to remove his scared thread and give up Gayathri mantra. He now goes to Omkara Mantra. Swamiji explained the Om (A U M) is a shortened version of the Gayathri mantra.

Gayathri has got three lines; each line is simplified into one letter. Tatsavithurvarenyam is simplified into A; bhargodevasya dhimahi is simplified into U, dhiyo yona prachodayat is simplified into uM; A plus U plus uM is AUM or OM.

A Sanyasi should not worry about earning. He was to be dedicated to seeking knowledge and well being of society. In turn, society was supposed to provide for him.

Nivriti: Pursuit of knowledge.

Yoginaha: means extroverted people not committed to knowledge. Karma Yoga and Sadhanas such as Pancha Maha Yagna govern such active people.

Swamiji will explain Pancha Maha Yagna in a future class.

Shloka # 4:

“Man does not achieve freedom from works by abstention from them. None attains perfection through the mere renunciation of works, either.”

Whatever life style one adopts one has to go through Karma Yoga and then study the scriptures in a systematic manner under a Guru.

In this shloka Sri Krishna tells Arjuna, you should not avoid action. He gives three reasons for this:

Reason # 1: By avoiding or giving up action, you cannot get Moksha. You cannot move away from duties. Running away from problems does not solve it. Our true problem is internal, although we think it lies outside us.

In this Shloka Naishkaryam and Sidhi both mean Moksha.

In scriptures there are statements that say that by giving up Karma one can get liberation. Sri Krishna clarifies that wherever it says renouncing Karma will get liberation, it should also state that Gyanam should support Karma. Sanyasa works only when it is backed by scriptural studies.

Explaining what scriptural studies mean, Swamiji said, in his ashrama when they were studying the bhashyam, some of the Shankaracharya's bhashya was so deep, it took 15 continuous days of studies to complete one mantra.

By mere renunciation, wearing an Ochre robe, one cannot get Moksha. Sanyasa does not guarantee Moksha.

Shloka # 5:

"None indeed , even for a moment , remains without doing work. All, being dependent, are made to work by the constituents of Prakrti."

Reason #2: Giving his second reason for not giving up action, Sri Krishna says, it is impossible to give up action. Everybody will be forced to perform some action based upon his nature. A man cannot give up physical action and even if one does so, your mind will become active. This is because everyone's prakrithi causes him or her to act. Maya has three Gunas that pervade creation. The ornament will reflect the type of gold it is made up of. Thus, we have gold with more silver, lead and copper that reflects in the ornament. Traits of Karanam (cause) will be there in the effect as well. Parents are evident in their children. The three Gunas, Satva, Rajas and Tamas are

present in different proportions in each one of us. The human being is helpless. The most you can do is channelize these energies. People try to stop thought in meditation; Swamiji says this is a mistake. Vedic meditation is more into directing your mind rather than stopping thought. Any type of meditation that we prescribe involves the appropriate thought. And therefore Sri Krishna says that if you try to give up your action, wherever you go, you will start fresh action. If you become a sanyasi and go to Rishikesh and if you are a rajasic person, your leadership qualities will exert and you will form a sanyasi association. So, even if you renounce action, you will still find action. So, Arjuna, please do what you have to.

Shloka # 6:

"Controlling the organs of action, he who lets his mind dwell on their objects has a confounded mind; he is said to be a hypocrite."

Reason # 3: The third argument offered by Sri Krishna is that giving up action is very risky and can be counter productive.

One can go to Vedanta only after purifying worldly desires. Everybody has got certain natural needs; so they talk about the hierarchy of needs; first the need is for survival; then food and clothing; and thereafter the need is for entertainment; thereafter the need is to be wanted; I want to love someone and I want to be loved by someone. Human mind has different levels of needs including needs for self-respect, doing something in the society, so that the society will remember me.

A person has to go through them and accomplish some self-respect, as they say, to let the ego ripen.

The ego has to ripen before it falls. This can happen only in society and through family life. Sanyasa Marga is a one-way traffic. A grihastha can become a sanyasi; but a sanyasi cannot become a grihastha. That is why Dayananda Swamiji used to tell us; when he went to Uttarakashi, he met many sadhus, sanyasis and he was talking with

them. During discussions, Swamiji said: I want to take sanyasa. Many of those sanyasis told him: Do not take that decision. One of them said: You know, somehow after a fight with my wife, I left and took up sanyasa, because one day my early morning coffee was delayed. And now here, on the first day, Himalayas and Ganges were wonderful and fine and I thought this is the best place to stay for life; but on second day, third day, fourth day, it was the same Ganga, same Himalayas, and

if you ask for bhiksha, the bhiksha would also be the same; unlike in my house, where it was different every day. Here, you will have have no choice.

A Grihastha cannot become a Brahmachari. If ego has not matured it can miss a lot. If mind is not ready for Sanyasa, it can misfire. It can become a life of Mithyachara. Pressure mounts in mind for pleasures. So it is risky to skip and go to Sanyasashrama.

Take away:

1. It is only by going through life's ups, downs and travails that eventually our ego will ripen and hopefully fall off. Running away from life will not help.
 2. Even if you run away, as Swamiji points out, the grass is not greener on the other side. Sanyasa may not help. With Best Wishes,
Ram Ramaswamy
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Upadesa Saram, Class 2

Greetings All,

Continuing his teaching of Upadesha Saram, Swami Paramarthananda said, in the last class we discussed that this book contains the essence of Veda Shastram. Vedas are divided into two groups:

1. Veda Poorva- also called Karma Kanda is the step used for preparation of the mind.
2. Vedanta – also called Gyana Kanda is the step used to remove ignorance of the mind.

Karma Kanda is done in an intelligent manner in which one enjoys the worldly life and desires but also allows one to grow spiritually. In this stage fulfillment of worldly desires is primary while spiritual growth is secondary.

As one grows older in Karma Kanda, this process starts to reverse. Now, the desire for the material world diminishes and desire for spiritual progress increases. This is Gyana Yogyatha Prapthihi.

Gyana Yoga itself is for Gyana Prapthi. It allows us Jivatma and Paramatma Aikyam.

Upadesha Sara's shloka's 1-13 are related to Veda Poorva or Karma Yoga. Shloka's 14-30 are related to Gyana Prapthi.

Karma Yoga is our first focus. Upadesha Saram is a teaching of Lord Shiva to Poorvamimamsaka students. Therefore, it begins with negation of Poorvamimamsaka philosophy. Poorvamimamsaka's have certain misconceptions. Ramana MahaRishi removes those misconceptions. Poorvamimamsaka's believe in rituals and not Vedanta. They considered Vedanta a non-fertile desert portion of a country.

The first misconception of Poorvamimamsaka's is that there is no God. If asked who created the world, they say both (God and world) are Mithyas, they are not created. If God does not create Karma Phalam, who does? Or, who is the Karma Phala Datha? Their answer is that the Niyathi of Karma creates Karma Phalam. Citing examples, Gravity does not need a God it follows laws of gravity. If you light a fire under water, the water will boil, no God comes in, to do this. They feel, the laws of physics, the moral laws, the laws of rituals etc., govern all actions. There is no Karma Phala Datha. The Karma itself is the Phala Datha. This is their second misconception.

There are many rituals and there are special rituals. These special rituals, such as Avahanthi Homam, provide finite results such as blessing of a child, money etc. These are, however, Anithya Phalam.

There are also certain special rituals that produce Nithyaphalam. It is called the eternal heaven, Swarga. It is similar to Christianity and Islam's concept of heaven.

In this context Swamji cited Nachiketas who told Yama: Swarga is a fine place because you are not there. In this Swarga there is no disease or death.

Moksha is immortality. If Swarga provides it, why do we need Vedanta, is the question posed by Poorvamimasaka's. So, the third misconception of Poorvamimasaka's was that Karma is Moksha Janakam.

Shloka # 1:

" The results of action flow according to the law of the Creator. Is Karma , action, God? It is insentient."

No laws can give phalam. You require a judge. An intelligent principle decides the phalam as per law. Actions alone are not enough to consider, one has to take into account the motive as well. Citing example of the Palavan Bus driver who hits a man in order to save him from a major accident, one has to take into account the motive of the driver as well. Without a judge, a judgment cannot be given.

Law + Judge=Phalam

Law itself is Jadam. It does not discriminate. The intelligent principle is required to preside over the law. The judge has to be well versed in Jivan Rashi (Past, present, all Lokas etc.). The judge has to be omniscient. When Karma is relevant to a family all members of the family simultaneously exhaust their Karmas. The Phalam has to be versatile. Millions of such events occur in the world and have to be addressed simultaneously. This requires a super-intelligent principle.

The word Kartu means Creator. By using God as the Creator, creation has manifestation and un-manifestation. As per Vedas the Universe comes and goes. Modern science also says the universe was created. This requires a Creator.

A question can be asked, as to why can't the world be created accidentally. Citing a story about Shakespeare, it seems there was an explosion at the printing press and all letters got thrown out. Later putting them together resulted in creation of Shakespeare's works.

Can accidentally even a shloka be written? How can we accept the concept of an accidental Creator? Creation requires a creator and the Vedas. Both originate from the Lord. Therefore first misconception of Poorvamimasaka's is negated.

Law is blind and it requires an intelligent interpreter. This God is the Creator of Karma Phalam. Every experience I go through is a Karma Phalam. It was produced by an action of my own. Therefore, I am responsible for my Karma Phalam.

Relationship of Cows, Parent- Child and a good friend are all required. They are all Karma Phalas. The Phalam comes from God's hands. Why can't law books regulate Karma? It requires an agent to regulate. Vedas are Jadam. They require an interpreter. Physical laws are also Jadam as are moral and other laws. So, Ishwara is the Karma Phala Datha. This is, obviously, not accepted by Poorvamimasaka's.

Here we are talking about Vyavaharika Saguna Ishwara who is different from Vyavahrika Saguna Jiva and Vyavahrika Saguna Jagat. This is based upon a Vyavharika Drishti. Here Jiva and Ishwara are different and as per Vedanta, Karma is also Vyavahrika.

In Paramarthika Drishti, Jiva and Ishwara are one. One should not confuse and mix up Vyavahrika and Paramarthika Drishti's.

Shloka # 2:

" The fruits of action are transient. Action causes one to fall into the ocean of further action. It obstructs the goal."

Karma does not produce results. Ishwara produces Karma Phalam per Karmic law. In this shloka Ramana MahaRishi negates the second misconception of the Poorvamimasaka's. They claim that some Yagas produce Swarga Loka. Here Ramana Maharishi negates their idea and says, no Karma can produce eternal result as the Phalam is always Anithyam.

Now a question comes up. Poorvamimasaka's also believe in Vedapramanam. They ask, " If you believe in Vedas, they say Swarga is eternal. If so, why don't you accept our Nithya Karma Phalam?" Vedantin's counter this with the question " There are places in Vedas that say Swarga is not eternal or it is Anithyam." Which word of Vedas should we accept?

My Note: Vyavahrika and Paramarthika explained.

The scriptures speak about two different frames of references to understand the relationship between the Man, the world and the God. They are the Vyavaharika state and the Paramarthika State.

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.

With Best Wishes,
Ram Ramaswamy

Bagawat Geeta, Class 35

Shloka # 1:

Arjuna Said:

"O Krsna! If your view is that knowledge is superior to work, why do you bid me to undertake this fearful work of war?"

Starting the teaching of chapter 3 Swami Paramathanada said, this chapter begins with a question from Arjuna. Arjuna is confused about the teaching in chapter 2. In chapter 2, Sri Krishna, at different times, said: "wise people do not grieve in life", "Wisdom alone is solution for all grief" and "Ignorance is cause of all sorrow and knowledge frees one from all sorrow". At the end of chapter 2 Sri Krishna emphasizes Gyana Yoga in the Sthitha Pragyaha. Sri Krishna talked a lot about Gyanam and Gyani. At the end of the chapter 2 he says, a Gyani will not have delusion in life.

In chapter 1, Arjuna's primary problems were diagnosed as sorrow and internal conflict. In chapter 2, Sri Krishna says Gyanam is the solution for all sorrows and internal conflicts. Gyanam can be obtained only from a Guru or a Gurukulam. In Chapter 2, in its middle, Sri Krishna talks a lot about Karma, while in beginning and end he talks of a lot about Gyanam. Here, he advised Arjuna to perform Karma. Arjuna's question is, should I follow the path Gyana Yoga or the Karma Yoga? Arjuna is naturally inclined towards Karma. In this instance, however, he is looking for an escape. Normally, being a Kshatriya he is inclined to fight, however, in front of Bhishma, Drona and Other relatives he does not want to fight. Even as he wants to run away from the battlefield he also remembers Sri Krishna's teaching that he should stand up and fight as it is Dharma. He now blames Sri Krishna rather than himself, saying you are confusing me. Having glorified Gyanam, O Krishna, you are asking me to perform the Karma of battle.

Sri Krishna has not confused Arjuna. His confusion is due to his own improper understanding. Swamiji says it is not unusual that this question, if Karma Yoga is better than Gyana Yoga, often comes up. People even ask this about Bhakthi, Raja and Kundalini Yoga's as well. Karma Yoga should not be compared to Gyana Yoga. Comparison is possible only when there are options. Both Karma and Gyana are not optional. Both are equally important for a person. Karma

yoga makes you fit for Gyana Yoga. Karma purifies your mind. Arjuna was asked to perform Karma to purify his mind and then gain knowledge. Unfortunately Arjuna has been taking in Sri Krishna's teaching through a filter. He basically wants to avoid Karma.

Sri Krishna, in his greatness, does not blame Arjuna for this confusion. He answers the question with great elation on the topic of Karma Yoga.

Swamiji clarified that in Sanskrit one word can have many meanings depending on its context. Thus, the word Budhi can mean: Object of knowledge, instrument of knowledge and Knowledge itself. In this shloka it means Knowledge itself.

Arjuna's question is after asking me to obtain knowledge you are now asking me to perform action knowing that the action cannot produce new knowledge. Karma cannot produce any new knowledge, that too when the action is unpleasant (terrible). In this instance it even involves blood. We know that certain actions are unpleasant and certain actions are pleasant. For Arjuna if it were a pleasant action, it would have been fine. But you are engaging me in bloody action that too one involved with killing. Even as he was seeing his dear Bhishma and dear Droṇa standing the thought of killing them was too revolting.

Shloka # 2:

Arjuna Said:

"By words that seem confused, You bewilder my intelligence, as it were. Therefore set forth one sure course by which I may attain the highest good."

Arjuna says: Sri Krishna, you are using confusing statements or at least to me it appears so. Looks like I have not grasped your teaching properly. Please clarify.

Swamiji says, Vedanta emphasizes thinking. Blind acceptance is not advocated. Thus Bramhasutra is a logical analysis of scriptures. The process of preaching is initial and

superficial, while teaching is for long term and it brings value to you. Through teaching alone internal transformation occurs.

Shloka # 3:

Sri Krishna Said:

“O sinless one! Two kinds of disciplines in this world were set forth by Me in times of yore-for the Samkhyas the discipline of knowledge and for the Yogins, that of works.”

Swamiji says Swami Dayanada Saraswathi used to say: “Value is a value only when the value of the value is valued.” Teaching conveys value of the value. Preaching only conveys the value. Example of this would be answering why Karma Yoga should be performed before Gyana Yoga.

Here too Sri Krishna is teaching Arjuna; He is not telling him to go and fight rather he is teaching him why karma is important. Sri Krishna now explains why Karma Yoga is important. This third shloka is an important one and is the foundation of chapter 3.

Scriptures point out that Karma Yoga Sadhana and Gyana Yoga Sadhana are both compulsory. It is like washing hand before eating. You clean your hand and then eat.

Karma Yoga makes you Gyana Yogyatha Prapthihi. Gyana Yoga has always been presented in scriptures at the end, not the beginning or the middle. There are of course exceptions. Ninety-nine percent of people are not prepared for Gyanam. Ramana Maharishi was an exception. What worked for Ramana does not work for all. As per Shastras people like Ramana Maharishi also have gone through Karma Yoga, probably in some previous life. Once you have prepared, you can go through Gyana Yoga as well.

Paralleling this, scriptures also talk of two types of lifestyles called Ashramas. The word Nishta means Ashrama or lifestyle. Scriptures mention four ashramas. Of the four,

Grihastha Ashram and Sanyasa Ashram are pertinent here.

Pravrithi Nishta: It is Karma Pradhana Ashram

Nivriithi Nishta: It is Gyana Pradhana Ashram.

Note: The word Samkhya in the shloka is associated with Gyanam.

Swamiji says a human being can lead life in three different ways. They are:

1. Go to Grihasthashrama, follow Karma Yoga, purify, then take up Sanyasa Yoga and become free.
2. Go to Grihasthashrama follow Karma Yoga, purify, continue in Grihasthashrama and gradually change to Gyana Yoga and become free. Such a person is called Grihastha Gyani.
3. Without Grihasthashrama go to Sanyasa. In Sanyasa perform Karma Yoga unique to Sanyasi's. A Sanyasi can perform Japas, Guru Seva, and other such exclusive activities identified for them. After purification he has to go to Gyana Yoga and attain freedom. Such a person is called a Sanyasi Gyani.

Both Sadhanas have to be completed. Citing an example: Screwdriver is used for screwing and a knife is used for cutting. You can cut fruits with a screwdriver as well while a knife can also occasionally screw.

Thus:

- Grihasthashrama is Karma Pradhana.
- Sanyasashrama is Gyana Pradhana.

Therefore Arjuna, do your duty. Right now your duty is to fight.

With Best Wishes,

Ram Ramaswamy

Upadesa Saram, Class 1

Starting his teaching on Upadesha Saram, Swami Paramarthananda said it is another work of Bhagavan Ramana MahaRishi. It is a smaller work consisting of 30 verses. Upadesha Sahasri was another scripture written by Adi Shankaracharya, a large work consisting of 700 verses and 19 chapters. Upadesha Saram is a comprehensive work presenting the entire Vedic teaching in a nutshell. It presents all Sadhana's in a nut shell. Sad Darshanam another work of Ramana MahaRishi is primarily about Gyana Yoga while other yogas are only hinted at. Self-Enquiry is Gyana Yoga.

In this text all Sadhanani's are dealt with while Gyana Yoga is the primary Sadhana. Most of us are not ready for Gyana Yoga. Gyana Yoga requires Gyana Yogyatha. Without preparation Gyana Yoga will fail. We will not only fail, but we will also lose faith in Gyana Yoga in this process.

Gyana Yogyatha Sadhanani are the stepping stones for Gyanam. Although they are a secondary spiritual Sadhana, they are required to make the primary sadhana work. They are very important even though they do not give us moksha.

Any scripture dealing with Karma and Gyana is called comprehensive. Upadesha Saram is comprehensive. Swami Dayananda Saraswathi considered this the second most important book, first one being Tatva Bodha. Tatva Bodha, Upadesha Saram and Gita's Chapter 13 are considered the best texts for beginning Vedanta.

Like other works of Ramana MahaRishi, Upadesha Saram was written at the request of a devotee. Ramana himself was not inclined towards Vedantic writing. It was his devotee

Murugesan who asked him to write this book. Murugesan was a Tamil scholar. He was writing a book based upon a story of the puranas. In this story, Shiva comes to the world as a Vedantic Guru or Rishi. The story goes that some ascetic householders attached to the Karma Kandi or Poorva Mimamsa tradition were performing a Yaga. Poorva Mimamsi's or Karma Kandi's believed in rituals. They believed rituals would take them to heaven (Swarga). They also believed rituals, would give them the four Goals of Hindu Life: Kama, Artha, Dharma & Moksha .

Furthermore, they believed that rituals themselves gave the phalams and one need not believe in God. They believed Veda is eternal, world is eternal, and rituals themselves give us what we want without a God . They were non-believing Atheistic People. Due to some obstacle they were not able to come out of Karma Kanda. Lord Shiva wanted to help them and educate them. So, Shiva staged a drama. Murugesan wanted to write about this.

The story goes, one day these Rishi's decided to perform a Yaga. At that time Shiva called Vishnu and requested his help. They were friends. Shiva wanted Vishnu to come down as Mohini. He agreed to come down himself as an enchanting Brahmachari Bhikshu. He suggested they ask the Rishi's and Rishi's wives respectively, for Bhiksha. Mohini decided to go to the Yagashala. The Rishi's saw Mohini and enchanted by her, followed her. But suddenly she disappeared. They realized something was wrong and they returned embarrassed. Upon return they noticed that their wives were not there.

At the same time Shiva as a Bhikshu had gone to the houses of Rishi's and their wives seeing his enchanting form followed him. The Rishi's ran back home and saw their wives following Shiva. In anger the Rishi's attacked Shiva and used the mantra Abhicharaka Karmani to destroy him. Shiva, however, just stood and smirked at them. The Rishi's understood that there was something wrong with their rituals. Then, in defeat, they surrendered to the Bhikshu. Now, Shiva coming into his form

taught them the limitations of Karma. They were told they have to come to Atma Gyanam. This was taught to Karma Kandi Rishi's in Darukavanam in Darukavana Upadesha. This was the story in Puranas that Murugesan was writing about. He was at the stage of writing about Shiva's Upadesha. He wanted Ramana MahaRishi to complete the Upadesha part. Murugesan was a great Bhakta of Ramana and he believed Ramana was Lord Shiva himself. Acceding to his request Ramana MahaRishi composed Shiva Darukavanam Upadesha Sara. Upadesha means teaching while Sara means essence of.

In this teaching, Karma, proper handling of Karma, limits of Karma and beyond, are discussed. In Vedas too Karma Kanda is a Gyana Yogyata Sadhanam. Ramana composed it originally in Tamil for Murugesan and called it Upadesha Undhiyan (a type of composition). Later Ramana himself recomposed it in Sanskrit, Telugu and Malayalam. So, he wrote the book in four languages. Ramana himself wrote all four. This is the background for Upadesha Saram.

In this text Anushtup chanda metre is used. It is the smallest metre. It is sung in Punnavagavali Ragam. The Saram is in two parts.

Shlokas 1-13: Gyana Yogyatha Sadhanani. A variety of Karmas as per Karmakanda are described. They include:

- Kayika Karma: Typical actions
- Vachika Karma: Vocal actions
- Manasa Karma: Upsasana action including Ashtanga Yoga of Patanjali.

Shlokas 14- 30 is Vedanta Sara or Gyana Yoga.

Shloka #1:

In this shloka Ramana MahaRishi refutes Poorvamimamsaka's philosophy of ritualism. The misconception of Poorva Mimamsa is that Karma is without God. Sri Krishna says Karma without God will result in a huge bondage. Every stage of Karma must

involve God. God is involved in karma in all stages. In initial stage, God receives all Karmas. Hence God is called Bhokta. Later God molds this Karma into a Karmaphalam. Bhagavan converts every Karma into phalam. This transformation has to consider the many, many, laws governing the world that are involved in the conversion. Only someone who knows all laws can perform such a complex conversion.

Why do human efforts fail? Because we are not able to consider all laws that apply to our effort. This is the first factor.

The second mistake is that Karmi's think Karma can give us an eternal Swarga. This is a misconception. Karma phalam is anithyam. Money is produced in time and lost in time. As the cause, so is the effect. The Veda read by Poorvamimasakas will not produce Moksha.

In shloka 1 Ramana negates these two ideas. In current world stress is a big problem. Meditation helps with stress. However, God is the only stress buster. Karma (godless) Produces Stress. Karma Yoga produces Shanthi. Shloka #1 establishes God.

Note: At the end of the class Dr. Janaki Raman gave us a beautiful portrayal of Ramana Maharishi's life. He is a blessed man in that he has seen Ramana in person.

With Best Wishes,
Ram Ramaswamy