

Bagawat Geeta, Class 25

Shloka # 47:

“to work alone you have the right and never to the fruits (of works). Don't be impelled by the fruits of works; (at the same time) don't be tempted to withdraw from works.”

Swamiji continuing with his teaching says Sri Krishna now presents the principles of Karma Yoga in Shloka # 47.

We have free will and the will as to what action to take. We also have capacity to act as we have Karma Indriyani. We are not omnipotent to accomplish anything and everything but within the limited power, we can accomplish many things. The word Adhikara means we have a choice. So Arjuna, make use of the free will unique to humans. Free will is not available to animals that act out of instinct. It is this free will that allows us to accomplish our Purusarthas.

Puruṣārtha literally means an “object of human pursuit”. It is a key concept in Hinduism, and refers to the four proper goals or aims of a human life. The four **puruṣārthas** are:

- Dharma (righteousness, moral values)
- Artha (prosperity, economic values)
- Kama (pleasure, love, psychological values)
- Mokṣa (liberation, spiritual values).

Swamiji says Purushartha has two meanings. One is free will and another is a human goal. They are, however, interconnected. Thus, while dharma-arta-kama-mokṣa are all called purushartha, the effort that we put forth to accomplish them; that freewill, is also called puruṣārthā.

You do not have a choice over results of your actions. This concept is often misinterpreted, says Swamiji. Thus, comes the interpretation that results are predestined, as such my effort

is not meaningful. God has determined everything beforehand. God also determines results. So, we are totally helpless. This is the fatalistic or deterministic approach and Swamiji says this interpretation is wrong.

Citing an example: Some companies advertise for job vacancies while they have already chosen somebody. This is used as eyewash. Similarly the fatalistic people think that even before we do the action or in spite of our action, the Lord already determined the result or destiny and therefore we are totally helpless. Swamiji says you cannot accept this fatalistic approach, as you cannot choose your result.

Sri Krishna does not mean our effort is in vain. All Karmas result in appropriate result (s). Sri Krishna says the result is , however, not determined by your effort alone. There are many other factors that contribute as well. Yours is only one of the contributing factors.

Another example cited was of a washer man who opened his business in a village. After some time he realized the village was a Digambara village.

Citing another example: We all attend this Vedanta class. I and other shishyas come because of the Guru. Guru comes because of the Shishyas. If there are no Shishyas then there is no Guru. Thus, our class has Students and Teacher as contributing factors. I am contributing to the class; however, I am not the only one contributing. Others are contributing factors as well. All these other factors together are known as fate or God's will.

Thus: My Free will + Fate (other contributing factors)=Result.

If you can predict all other contributing factors you can predict the result. Meteorologists try to predict weather where there are many variables. Thus, there are many factors. Some are known, some are unknown, some are controllable and some are uncontrollable. Hence, I can never predict the

result.

Swamiji says, “ Don’t make your happiness depend upon unpredictable factors. If you do so, your happiness will also be unpredictable. **Rather, you should focus on enjoying the performance of action itself.**”

This will be much more meaningful. If you play tennis, you enjoy the game. Result of the game is insignificant. In this process your health will also improve. **Make every action a great experience.**

Citing another example, Swamiji says, he took a group on tour to Amaranth. The lingam there is an ice lingam as such dependent on weather. Will we see the lingam or not, it was not sure. Our whole journey was wonderful, as we decided upfront whether we saw the lord or not was not important. There were complaints. In some instances there were no toilets to use. Nevertheless, it was a great journey because of the attitude we took to the journey.

Enjoy every action and internal growth will occur. Do not worry about the results or external accomplishments. “Inner growth” is in your hands. Outer result is not in your hands. Let not motive be focused on material gain, which is unpredictable. If material gain is the focus, life will be full of ups and downs. Focus should be on the very action that you are performing.

When I face a few failures one tends to become fatalistic. I want to avoid failure. So, you don’t attempt anything anymore. In this line of thinking, keep in mind, that this **Inaction** means you lose opportunity for inner growth. Sri Krishna describes this further in the 6th chapter.

Withdrawal also contributes to growth. However, keep in mind that, what “Activity” can contribute “Withdrawal” cannot contribute. In its initial stages of spiritual growth, action alone helps, as in Grihastha-ashrama. Later in life,

Vanaprastha, or withdrawal, helps. Action is most important. Withdrawal is only of secondary importance.

Shloka 48:

“Giving up attachment and established in Yoga, with evenness of mind in success and failure, perform works, O Arjuna. This evenness is Yoga. “

Have a proper attitude towards material gain. It should be subservient to inner growth. Material gain or loss will not then result in turmoil of mind. Samsara loses its capacity to disturb you.

Adopt a different attitude to life. Learn lessons from failures.

That is why even though ten people failed in a particular field, all the people were not uniformly agitated. One person thought of committing suicide. Second person was disturbed and could not sleep; however a third person said failure is a part of life and I have learnt a good lesson. The third person's approach indicates inner maturity.

Citing example of the executive who was very successful.

They interviewed him and asked; what is the secret of your success. And he said, Right Decision. And then they asked the question; what is the secret of your Right Decision? He said experience in life. What is the secret of your experience in life; He said, wrong decisions. Therefore, even though you may consider it as a wrong decision, it is just an experience.

This mental balance is called Samatvam. One who values inner growth has Samatvam. In prosperity and adversity great people enjoy mental balance. Example of the rising sun was cited.

When the Sun is rising, it is bloody in color and when the sun is about to set, it is also bloody. Often, when you get a picture of the Sun, you will not know whether it is a rising

Sun or setting Sun. Be like the Sun, ups and downs will come.

Main indicator of a Karma Yogi is his mental balance. Do your duty or work with mental balance. There is no risk- less action. There is also no risk- less life. Yet maintain mental balance. Shift your attachment from “material growth” to “Inner or spiritual growth”. It is an attachment that is permitted by the Shastras. Be equanimous, in both success and failure.

Definition of Karma Yoga: It is a particular state of mind.

Shloka # 49:

“ Work impelled by the desire for fruit is indeed far inferior, evenness of mind being far above it. O Arjuna, Take refuge in the evenness of intelligence. Pitiful are those impelled by the desire for the fruits of works.”

Here Sri Krishna is contrasting two types of people, a Karmi and a Karma Yogi.

Karmi is a materialistic person who does not value inner growth. People die of failure as well as success.

The materialist gets kicked both in success and failure, at both extremes, and therefore he suffers; whereas a Karma Yōgi is one who is balanced both in success and failure;

Karma of a materialist is far inferior to the Karma yoga (Budhi yoga) of a Karma Yogi. Main focus of Karma Yoga is on the value or attitude towards action and not on the action itself; hence it also called Budhi Yoga.

Therefore, Arjuna, resort to Karma Yoga. Cultivate proper attitude. Those who do not have this attitude (Karmi's), they are unfortunate. They go through a lot of stress, strain and anxiety in life.

Shloka # 50:

“With the intelligence of evenness one discards (in this world) both good and evil works (i.e the merits and demerits of works). Therefore strive to secure this Yoga; Yoga is skill in works.”

Here Sri Krishna points out results of Karma Yoga. One who has a proper attitude, a clear visioned person, a Karma Yogi; he will ultimately become a Gyana Yogi. He alone analyses life experiences and will realize that he wants permanent happiness.

I am seeking happiness and fulfillment from material or finite things, a path which is useless. He will realize this and come to gyana yoga. Then, he will transcend all Karma Phalas by discovering his Atma Swaroopa. He then gives up happiness and sorrow.

Thus: Karma Yoga>Gyana Yoga> Gyanam> Moksha.

Living as a Karmi you will just keep going round and round in the chain of life and death.

May you take to Karma Yoga. It is the efficient performance of action or “Skill in action”.

With Best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 3

Greetings All,

Swamiji said in his previous introduction we saw Upanishad

means Atma Vidhya or Brahma Vidhya as it brings Jivatma and Paramatma together. This process brings the Seeker and Sought together and thus Samsara is destroyed.

Sat + Upani means wisdom inside us. It is the primary meaning. A secondary meaning of Upanishad is that it is a Vedantic textbook that leads to knowledge. The book is external or outside of us and it should lead to the internal Upanishad or Pramanam.

Kaivalya means Moksha. It originates from Kevala that means: Whatever is without a second, Purnaha, Non Dual, Infinite, Fulfillment, Fullness and Limitlessness.

Any sorrow is a sense of incompleteness. In Tamil the word Kurai is used for incompleteness and Niraiv means fullness.

Anandatvam means unexpressed happiness. Ananda is expressed Anandatvam. So Kaivalya is an Upanishad that gives you Ananda. It also removes daily struggles and samsara. This Upanishad ends with Kaivalyam or Ananda.

This is a small Upanishad belonging to the Atharvana Veda. Mundaka also belongs to Atharvana Veda. Katho belongs to Krishna Yajur. Each group of Upanishads has a common Shanthipatha respectively. Thus, Mundaka Shantipatha is same as Kaivalya.

Shantipatha is a prayer to Lord. It has to be chanted together by the Guru and Shishyas. In the Shanthipatha the Student is asking for favors from the Lord.

The first favor asked for is a long life. The purpose of a long life is to complete mission of Moksha Prapthihi.

The second favor is fitness of entire personality or a fit body, mind and intellect complex.

The third favor is ability to pursue a spiritual life, once I have a long life and a fit personality. These include study of

scriptures and know the glory of Lord. If you know the glory of Lord, you will also know it is your own glory. God realization is Self-realization. May I have Shastra Vichara?

Fourth and final favor is freedom from all obstacles. Our papams do not allow us to do good things. They become obstacles, known as Prathibandhu Nivrithihi.

Swamiji says the Shanthipatha is a good mantra to chant to remove obstacles from our self (we have control), immediate surroundings (some control) and Supernatural forces (no control).

Chapter 1, Mantra # 1:

Upanishads are in the form of a dialogue. Sometimes names of Guru and Shishya are not provided. In Kaivalya Upanishad it is provided.

Ashvalayana is a Rig Veda Acharya. He approached the Guru, Parameshthi or Brahmaji, the Lord or Creator of the universe.

When did he approach the Guru? He approached him after acquiring the necessary qualification to understand the knowledge of Brahman or Sadhana Chatushtaya Sampathi. He acquired this by Karma Yoga, obtaining purity of mind and by Upasana Yoga, acquiring focusing capacity of mind.

He approached the Guru with great reverence. Gita says namaskara indicates lack of intellectual arrogance, Shradha and Bhakthi.

He then asked for this knowledge. Scriptures say knowledge should not be given to one who is not interested in it. Only a shishya who is interested and who asks with proper reverence is to be given this knowledge.

Mantra # 1 (continued):

Ashvalayana said: " Hey Bhagawan, May you teach me Brahma

Vidya.”

The word Adhihi is not teaching, rather it means loud remembrance. So, please remember loudly. Swamiji says you cannot teach another person if he is not ready to learn. You can only facilitate the conditions of learning. The student must have capacity to absorb. Just like a plant, I can only provide conditions but plant must have the potential. “ You please remember loudly. I will sit and absorb about Brahma Vidya”.

Other aspects of shloka are about glorification of Brahma Vidya indicating it is a sincere request.

Glorification:

First: It is a great wisdom.

Even if we seek other knowledge, it should be studied with the aim of refining our intellect. Having refined my mind from other sciences, I have pursued Brahma Vidya as a goal. Of all the goals, it is the greatest goal. Spiritual growth happens gradually; Like a mother nourishing a child, gradually. Similarly, my mind should be nourished for Sadhana Chatushtaya Sampathi.

Second: Everybody should be seeking wisdom, even though many do not. They do not know its value, since they are not mature. We tend to chase after materialistic things rather than Brahma Vidya.

Third: The Brahma Vidya is most secret wisdom. Very few people know it.

Fourth: All Papam's are destroyed. Punyam is included in papam. Punyam is a golden chain, while papam is of steel, says Swamiji. Both lead to the cycle of life and death.

Fifth: Through this wisdom an individual obtains Purusha or Truth. By knowledge alone he attains Brahman.

To obtain something you should know it first then go and get it. Brahma Vidya is different in that knowledge is known and got at the same time as this knowledge was missing due to ignorance.

Knowledge clears the imaginary distance.

Citing an example, the lost car key is ignorance of the key in your pocket. Knowledge is that key was not lost. This is also called Prapasya Prapthihi.

What type of Brahman is it? One who is beyond Maya (Parat Para or Maya Para) or the Consciousness principle.

Who gets this knowledge? The wise person attains Brahman. Such a Brahma Vidya, please teach me as well.

Mantra #2:

Parameshti, grand sire of the universe, addressed the student. He teaches the means of obtaining the Brahma Vidya.

There are two means:

1. Direct via Gyana Yoga and Vedanta Vichara
2. Supportive means.

Citing an example: Direct is the seed that produces the plant. However, it also needs the supportive means of proper soil, water and sunlight.

Vedanta Vichara involves Sravanam, Mananam and Nididhyasanam.

Sravanam: Consists of systematic study of scriptures for a length of time under a competent teacher. This gives gyanam.

Mananam: Intellectual exercise that removes all doubts that obstruct convictions. Conviction alone can give Gyanam.

Nididhyasanam:

This removes emotional obstruction or unhealthy ways of thinking and responding. Kama, Krodha, Mada and Moha are examples. Thus they are:

1. kama – lust
2. krodha – anger
3. lobha – greed
4. moha – delusory emotional attachment or temptation
5. mada or ahankara – pride, hubris
6. matsarya – envy, jealousy

Nididhyasanam removes emotional barriers.

Through these three approaches, may you get knowledge.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 2

Swamiji continued with his introductory talk. He talked about necessity of self-inquiry. Our idea of our selves and vision of scriptures about us are different. I feel “I am full of defects”. I am searching to free myself of these defects. Scriptures say, “You are free of Doshas.” There is a contradiction between what I am and what scriptures say.

The instrument to know this knowledge (via self enquiry) is known as Pramanam. There are five types of Pramanam's also known as Pancha Pramanani. All these are Paurusheya Pramanani or human instruments.

The Pancha Pramanani are:

pratyaksha = direct perception or cognition

anumana = inference, reasoning, deduction

agamah = authority, testimony, validation, competent evidence

pramanani = valid means of knowing, proofs, sources of correct knowing

viparyaya = Incorrect knowledge or illusion. Perceiving a thing as being other than what it really is.

Other than Pratyaksha all other four instruments are derived from perceptual data. Can anyone of them help me with self-enquiry? All five are human instruments and are extrovert in nature. Thus, an eye can see outside but not itself. Science also depends on extrovert sense organs. When we get data based on objective world, knowledge will be of the object. What I need is subjective data. The five instruments are inadequate for Self Knowledge. Every instrument can perform only in its field of operation. Self is not in the field of any instrument.

Why not meditate and get knowledge? Stopping thought cannot produce any new knowledge. Available instruments do not help. Meditation also does not do it. What should I do?

There is a sixth Pramanam. It is not of human origin. It is from outside. It is called Shabda Pramanam. It is a spoken or oral pramanam.

Shabda Pramanam are of two types:

- Laukika Shabda Pramanam, of human origin.
- Shastriya Shabda Pramanam that comes from God.

Laukika pramanam can only deal with objects. Example given was gravitational force. How did newton get this knowledge? He got

it from Paurusheya pramanam or from human evidence.

Shastriya Pramanam is unique and is meant for revealing my true nature. Veda is a unique instrument of knowledge. It is not available from any other source. One who is performing self-enquiry has to use Shastriya Shabda Pramanam. When eye cannot see it self unless you use a mirror. Using the mirror, this is wisdom. I use Shastriya knowledge or Upanishad or Vedanta as a Pramana or mirror. Shastriya knowledge is looking into myself or looking inwards. The clearer I look the clearer is my knowledge. So, I need to study Shastriya Pramanam thoroughly.

Now there are some difficulties in obtaining this clarity of understanding.

Primary difficulty is our own habits. We always assume Shastra is talking about a new object. So, we tend to objectify it and then want to experience the object. We, thus obtain a bookish knowledge, while what we need is experiential knowledge.

Why does this mistake happen? Because we think Brahman is a new object without realizing that it is my own true nature. I should own up to my true nature. Our method of listening to Shastras also should be somewhat different, therefore Shastras insist upon following:

1. You require a Guru. He will constantly point out Brahman is You and not outside.
2. Since I, the self, am an observer, I am different from everything else, observed. I am unique. I cannot be observed. For this we do not have an example to fall back upon. Scriptures use of peculiar methods of communication that makes it difficult to comprehend. Words like dvaita and advaita are often used. Extracting information from scriptures is not easy and a specific method is followed. This method is called Sampradya or mimamsa or Vichara. The scriptures have six indicators

that tell me what is the revelation about my true nature. The six indicators are known as Tatparya Lingani. The six indicators reveal the central theme of Upanishads. It requires study of beginning portion (Upakrama) and ending portion (Upasamhara) and this reveals what is in central portion as well. An example of this is, while listening to the news in TV or Radio; the main points are brought out at beginning and end of the news.

A good speaker should follow the following rules for the six indicators

1. Upakrama and Upasamhara.
2. Abhyasa or repetition. An aspect of scripture is repeated again and again indicating its importance.
3. Apoorvata or Uniqueness. Scriptures reveal what science cannot reveal. Science cannot study consciousness. Vedanta reveals about consciousness and the observer. The subject is not available to science.
4. Phalam: The benefits. The study of scriptures provides benefits. Also called Prayojanam from Advaitam.
5. Arthavadaha: Ninda stuthi. This means glorification and criticism. If you look at yourself as a finite being it should be condemned. If you consider yourself infinite, it should be glorified.
6. Upapathihi: Knowledge supported by logic. It is not a blind logic. Example: Scriptures say life in heaven is eternal. This is illogical. Whatever is acquired in time is also lost in time. Consciousness is eternal. It is logical. It cannot be disproved.

These above six are called Shat-tatparya -Lingani.

The body, mind and world are perishable. Behind the Observed, is the consciousness. Example: Camera is not in photo; does not mean camera does not exist. So, also, proof of object is proof of consciousness.

Aham Brahma Asmi. If I get this knowledge I need not get anything else for Poornatvam. So struggles for Poornatvam (or end of samsara) will also end. Therefore end of Vedas is called Vedantaha. It is also called Gyana Kandam or Atma Vidya or Brahma Vidya.

After this knowledge all my struggles end. Giving example of puri (the flat bread), the flat dough when it is placed in hot oil rises up and becomes a big round puri. It is so with us too. Now, I live with Poornathvam and life becomes a Lila.

Hence it is called Upani-shad. Upani means wisdom or bringing together (you and knowledge).

This wisdom, Upanishad, occurs at end of each of the four Vedas. Since a Guru is compulsory, A Guru Shishya dialogue occurs in all Upanishads.

Ashvalayana is a Guru. Even Rama and Krishna had Guru's. One or a group of dialogues is called Upanishad. Originally many Vedas were reportedly there. Many were lost in time. Now there are supposed to be 280 Upanishads. Of these 11 are very important and Shankaracharya, Ramanuja and other Acharyas wrote commentaries on them. Of these 11, six are usually studied. They are: Isha, Kena, Mandukya, Katha, Prasna and Brihadaranyaka. Kaivalya is over and above the six. Between these seven Upanishads the essence of Vedanta is imparted. Kaivalya belongs to Atharvana Veda.

With best wishes,

Ram Ramaswamy

Bagawat Geeta Class 24

Shloka # 45:

“The scope of vedas embraces the three-fold force of nature, O Arjuna! Go beyond these three forces. He who has mastered the self rises beyond all dualities.”

Continuing his teaching swamiji reminded us about shloka # 45.

Prarabhda Karma will still impact us. Strengthen your mind to withstand the ups and downs of life or the dvandas. Dvandas are dualities of opposites such as joy and sorrow or heat and cold. When we have problems we resort to Karmas by going to an astrologer or Vastu Shastri etc.

Swamiji says we need to reduce our Kama Karmas or Prayaschitta Karmas. May you maintain your Satva Guna or Viveka shakthi. Dharma and Moksha are more important than Artha and Kama. Nithya Anithya Viveka is important as also Sathya Guna. This spiritual growth is accomplished by associating with Mahatmas, attending Satsang and reading of sacred books.

Swamiji reminded us that we get addicted to things such as coffee or watching TV. When all over the house, they have television; children will think that life is impossible without television. We start off with using something, then it becomes a need, and soon after we need it so much we cannot survive without it. This is a habit or even can become an addiction. This then also becomes a shackle, which I myself have put on. We need to get out of such shackles.

Discussing Yoga and Kshema, Swamiji says, we need certain things for survival and they are called yoga or Apraptya Prapthihi. Kshema means, now I have to protect all my acquisitions. Acquisition and their preservation are the concern of Yoga Kshema and they take up a lot of our time.

Thus, we are concerned; will our children take care of us? Nevertheless, our sense of insecurity does not leave us. Swamiji says, this feeling is an internal mental issue only. What we call security, is it really security? Keep in mind her own security staff killed even a Prime Minister. True security lies in our inner strength or wisdom or devotion. Transcend your worries and become a Karma Yogi. Drop concerns about Yoga Kshema. Invoke your Ishta Devata (Outer God) and pray to him or invoke your inner strength (inner God) and face the situation.

Describing Atmavan, swamiji says: Be alert, don't lead a mechanical life. Don't lead a sheepish life. Let it be a deliberate life. While we work, earn, grow a family etc., they are all just steps of a process. Keep the end goal in mind. Don't be carried away by all these in-process steps at any stage of life. Keep end goal in mind.

Shloka # 46:

“For a knower of Brahman who has realized the ultimate truth, there is much profit from all the Vedas as there is profit from reservoirs when all around there is an inundation.”

Here Sri Krishna talks about rewards of a Karma Yogi. Karma Yoga is an “Alert Life”. The reward of this life is Moksha. In the Moksha Ananda experienced by a Yogi, you do not lose worldly pleasures. They are included in moksha ananda. Karma Kanda talks of a variety of rituals for various pleasures. Gyana Kanda talks of moksha or infinite pleasures. In the Infinite the finite is included. Example: There is a small pond of water. Nearby, there is a large lake. The large lake brings all benefits of small pond and more while small pond cannot provide all benefits of the large lake.

Thus, all benefits of Karma Kanda are gained in the moksha of a wise man. Therefore Arjuna choose moksha, become a Karma Yogi.

Shloka # 47:

“to work alone you have the right and never to the fruits (of works). Don't be impelled by the fruits of works; (at the same time) don't be tempted to withdraw from works.”

This is an important verse and provides the principle of karma yoga.

Swamiji, defining a Karma Yogi says:

We act in the world. This is called Karma.

Karma Phalam is the result of our action.

We must have a healthy attitude towards our actions.

Attitude depends on understanding.

When we respect a person it is based upon knowledge of the person. Without cognitive changes attitudinal changes are not possible. Cognitive change means understanding a situation. As per Sri Krishna, as human beings, we have the “free will” or choice. Animals live by instinct. They do not have a goal or learn from experience. So, in our actions, our free will or choice should be used wisely. With respect to Phala or result of one's actions, you do not have a choice. Thus, one should know which is choice-ful or which is choice-less action.

Given a choice-ful situation, act on your choice intelligently.

Given a choice-less situation, accept it intelligently, as well.

When Sri Krishna says you don't have a choice with respect to the results of your actions, what he means is, you do not have a “total” choice. Very often, you are just one of the contributing factors. Thus, in farming, you may till the land, sow the seed, water it etc., but you have no control on the cyclone that comes through damaging the crop. So Sri Krishna is suggesting that we do not become optimistic or pessimistic but be more a realist or a rational person. In group decisions the individual has limited responsibility. Thus, in an

election, I may vote for a candidate, however that person may not win. Many others also influence an election. However, this does not mean you should not vote. Your vote is very important, although the result may not be to your choosing. Therefore, our efforts do help determine the result, but keep in mind that there are other factors impacting the situation as well.

Don't stop action. However, be prepared for any type of result. Not just you, but other factors also determine the result. So, hope for the best and prepare for the worst. Do not think your actions are a waste; they are very important. Be prepared, however, that the result may not be to your expectation. Just pray " O God, give me the strength to accept the consequences gracefully."

With Best wishes,
Ram Ramaswamy

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 Swaroopa 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 Swarupa 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 Chaitnaya 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 then 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

Chakravayuham. 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.

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, 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 skinmanalogy. 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 antahakarana. 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 Chaitanya 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 Adhyaropa 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

Parkriya 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