

# Prasna Upanishads, Class 10

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Second Question, Shloka # 7:

Swamiji says all mantras from #5 to # 13 are all Prana Devata Sruthi or praise. Glorification is done at both Subjective (Adhyathmika) level as well as Objective ( Adhi Daivika) level. Prana is the Shakthi animating the ten gyanendriyas such as Shravnam, Darshanam etc at the Adhyathmika level. At the Adhi-Daivika level all these Shakthis are manifestations of Prana. Prana as Hiranyagarbha is manifesting as Prithvi, Varuna, Surya etc. At both micro and macro cosmic levels it is the one Prana Shakthi appearing as many.

Shloka # 11: “O Prana, you are Vratyaha and the Eka Rishi fire as well. You are the eater of everything as the Eka Rishi fire. You are the One who goes to the Antahriksha (space). As the Mathrikshva, you are the father of Vayu.”

Explaining this glorification Swamiji says:

Vratyaha: Here a Ninda Shruthi is used. A Ninda Shruthi is one that criticizes. Vratyaha is a Brahmin or Dvijaha who has not gone through the Samskaras. All Dvijahas go through an Upanayanam ceremony at which point their second phase of life begins. Up to Upanayanam ones life is led as per his own raga and dvesha. After Upanayanam all his activities must be according to Shastras or as per three Vedas. The age for Upanayam for Brahmin is 5; Kshatriya is 11 and for Vaishya is 12.

A person born as a Dvigaha but has not had Upanyanam at appropriate age is called a Vratyaha or unpurified one. It is a term used only from a spiritual point of view. Here, however, Prana is praised as a Vratyaha in a ninda sruthi. As per Shankacharya, Prana is part of Sukshma Shariram and

Samashthi Prana is considered Hiranyagarbha. Hiranyagarbha is considered a Vratyaha as he was the first person born in the cosmos and did not have anybody to perform his Samskara.

Brahman+ Maya>Hiranyagarbha.

Samskara is necessary only for the impure. Hirayagarbha being ever pure, no purification rite is necessary.

Eka Rishihi: Eka Rishi is the fire used by Atharvana Vedis. For each ritual, shastras prescribe a specific fire. Thus, a grihasta is required to maintain a fire called Garbhapatya agni daily. There are different methods of kindling fire prescribed by shastras. There are also different forms of Homa Kunda (shapes) prescribed. Each fire has a name, as well, based upon the ritual and type of homa kunda used. Eka Rishihi is also a manifestation of Prana. Eka Rishihi belongs to the Athravana Veda as also Prasna Upanishad.

Attha: You are the eater of everything as the Eka Rishi fire.

Aadhyam: The offering or oblation. All Devatas are offering to Hiranyagarbha. At individual level also we are offering oblations by touch, sight, hearing etc to Prana Devata.

Matrikshva: One who goes to the antahriksha (space) or Vayu or Prana. As the mathrikshva you are the father of Vayu.

Shloka # 12: Prana Shakthi is present in every Indriya. Thus, it is present as the power of speech, power of hearing, power of sight and power of thinking. As death arrives Prana starts to leave and indriyas become weak. Indriyas now ask Lord Prana to become peaceful and not leave.

1. Shloka # 13: This is upasamhara or conclusion of the chapter on Prana Sruthi. Indriyas now ask Prana "May you protect us like a mother protects a child. May you bless us with the wisdom that we do not repeat this

mistake again.”

All these things in front of you are under the control of Prana. Whatever is there in other worlds is also under control of Prana.

This concludes the Prana Shruthi.

Swamiji summarized the three questions and their respective answers:

1. What are the powers of the individual? All 19 indriyas and the panca (5) pranas are the powers of the individual.
2. Who glorify themselves? All 19 indriyas glorify themselves.
3. Who is most powerful? Prana alone is most powerful of all.
4. How to prove superiority of Prana? All 19 organs function due to Prana. At time of death, as Prana leaves, all organs also start failing.

With best wishes,

Ram Ramaswamy

---

## **Baghawat Geeta, Class 12**

Greetings All,

Gita, Chapter # 2, Samkhya Yoga:

Before getting into details of Chapter 2, Swamiji refreshed our memory on the key concepts presented in chapter 1. He says the disease called Samsara plagues mankind. It is an internal

and psychological disease. Raga (Likes), Dvesha (Dislikes) and Moha (delusion) characterize this Samsara disease. Often, not understanding the true problem we look to external factors as the root cause (s). Thus, a poor man thinks his poverty is the cause of his problem.

In another example, an unmarried person thinking of marriage to solve his problems sees that his friends with wives all still seem to have problems.

Giving yet another example of a man who while riding a bus heard a noise and thought it was a tire problem. When he asked others in the bus they said they did not hear a noise. He was not convinced. He asked the driver to stop the bus and check the tires. They found the tires were fine. Later the man went to an Ear Doctor and learned that he had a hearing problem that caused him to hear noises.

Similarly, all our problems are noises of Samsara (Kama, Krodha and Moha) and they are all internal as well. Performing an external adjustment will not work, says Swamiji.

Only a mature person, who has experienced the world, comes to know that the problem is within him. He, however, does not know how to solve it. This is known as Dainya Avastha or the helpless stage. Once he becomes aware of his helplessness he then goes to Sharanagathi or going to an external power to solve the problem. At this stage, Shranagathi, one has to accept and be humble enough to surrender to someone. After Sharnagathi comes the stage of giving the solution and pursuit of spiritual knowledge. This is the Bhagavat Gita stage. So, the four stages of ones evolution are:

1. Discovery of the true problem of Samsara,
2. Reaching a state of helplessness in solving the problem,
3. Seeking the help and advice of some one, Sharanagathi and
4. The Solution to the Samsara problem

Of these four stages, while Arjuna has discovered his problem he has not yet arrived at the helpless stage. He, however, has doubts about his decision. Swamiji says a doubt is better than a wrong decision. At least here there is the possibility of help and a solution. In Chapter #1 Arjuna made a wrong decision. Now he progresses to the doubt stage.

Swamiji says it like progressing from: Tamas>Rajas> Satva.

Shloka # 1:

Arjuna has thrown down his bow and arrow. He has not yet asked Lord Krishna for help. Arjuna's attachment led to his blurred eyes that further obstructed his vision. This was the poignant condition of Arjuna, the Samsari, that Sri Krishna saw.

Kripa in this Shloka means attachment and not compassion. Also, Avishtam means overpowered. A man of compassion is also called a Swami while a man of attachment is called Kami.

Recognizing Arjuna's condition Sri Krishna decides to break the ice. He criticizes Arjuna with strong words so that he could motivate him to get up and fight.

Sri Krishna says, " From where did such a low thought (Kashamalam) come into you. You are known for courage. You have fought many battles before. You have defeated Shiva. How come you are crying in this battlefield at such a critical time of battle? Such dejection can never come to an Arya (noble person). If you are a noble person, do your duty. If you do not do your duty it will give you papam in the next life. In this life, as well, you will live with ill-fame."

Some Clarification:

Arya: Discussing the meaning of the word Arya used in this shloka, Swamiji says, it does not mean people who migrated to Iran to India, nor does it mean fair complexioned people. The Shastric meaning of Arya includes:

- It is the character that makes a person an Arya, not his birth.
- One who does what has to be done, pleasant or unpleasant. Duty is duty.
- One who is without likes or dislikes.
- One who will not do anything that should not be done.
- One who leads a life of discipline.

Shloka # 3:

Sri Krishna continues: “ Hey Arjuna, Kleivyam (unmanliness) does not suit you. You are known for your courage. How can you be frightened? Get away from this weak-heartedness that makes you a disgrace and get up.”

Param tapa means scorcher of enemies.

Here Sri Krishna does not teach Arjuna the Gita Gyanam yet. The reason is, Arjuna has not yet surrendered himself to Sri Krishna and as such is not yet ready to listen or receive his teaching. Hence, says Swamiji, it is foolish to give him advice. Sri Krishna knows Arjuna has not yet exhausted his emotions.

Here Swamiji counsels that one should only advise a person who wants it, values it and asks for it. Without asking no advise should be given.

Shloka # 3:

Now Arjuna says: “Oh Madhsudhana, how can I fight Bhishma and Drona who really deserve worship? They are my Gurus.”

Shloka # 4:

If Arjuna decides not to fight he will have to go to the forest and live on bhiksha. This is considered a papam. As per Shastras, a Grihasta cannot live on Bhiksha. Only a Brahmachari or Vanaprastha can live on Bhiksha. A Grihasta has to give Bhiksha and not ask for it. Per Arjuna, killing

Bhishma is also a papam. Thus, Arjuna has to choose between two papams. Both are bad choices. Here, normally, we humans, try to avoid making a decision. Arjuna, however, chooses to live on bhiksha.

Arjuna says: “ If I fight and kill my two Gurus, I may get the kingdom, but Sri Krishna, will I be able to enjoy the pleasures of victory? I will only remember how they struggled and died in battle. Neither in this world or next will I enjoy life after seeing that. Therefore, I am not in favor of this war.

Suggested take away from this class:

Swamiji counsels that one should only advise a person who wants it, values it and asks for it. Without asking no advise should be given.

With my good wishes,

Ram Ramaswamy

---

## **Prasna Upanishad, Class 9**

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Second Question, Shloka # 6:, Swamiji said all mantras from #5 to # 13 are Prana Devata Sruthi or praise. Refreshing our memory on Shloka 6, he says all 10 Gyanendriyas are able to function because of Prana Shakthi. At Samashti (cosmic) level each Gyanendriya is also a Devata. Thus Hiranyagarbha Devata represents Prana. All Devatas are able to perform due to Prana Shakthi. At our individual level also we are able to perform

due to the Prana Shakthi.

All powers in creation (rain, planetary motion, gravity, atomic etc.) perform because of one basic power called Prana Shakthi. When we worship Prana Shakthi it is not the material aspect of the Shakthi we worship, rather we are worshipping the intelligence behind the Prana Shakthi. Although we are aware of the solar energy, the Shakthi, the one we worship is Surya Devata, the intelligence behind it.

Upasana is always performed of an Utkrishta Vastu (A superior force). When we worship Chetana it is spiritual worship rather than worship of a material or inert substance. Swamiji says we should worship Shakthi with Shiva. Shakthi is the energy while Shiva is the intelligence principle behind Shakthi.

Mantra # 6: Discussing this mantra, Swamiji says, the spokes are the many powers while the hub is the Prana where they get their power. Swamiji says rituals or Yagnas are performed in Rig, Yajur and Sama mantras. Yagnas have meaning when there is somebody to perform them. Thus:

Kshatram: means Kshatriya who performs the Yagna of protecting the Yaga and the Brahmana who performs it.

Brahman: Is the one who performs the Yagnas.

Prana Shakthi supports all of them.

Mantra # 7:

Continuing praise of Prana Shakthi, He says, Prana is the lord of Brahma, Rudra and Vishnu. They are divisions of Prana Shakthi. This power is available in every being i.e., power of reproduction and propagation. It is divided into male and female. Every male and female has the creative power. Only when a male and female join a child is born. You alone are later born in the form of parents. Thus, all Beings are giving oblation to you alone. Each sense organ gives oblation to the Prana Shakthi. When this offering or Oblation is stopped, death occurs.

Swamiji says each indriya has a Shakti such as Shruvanam, Darshanam etc. They are all manifestation of the Prana Shakti.

Mantra # 8:

You are the greatest carrier of Oblations. You are Agni, the carrier of oblations. You are the first oblation given to forefathers.

Before any puja, one has to perform Naandi Shradha, a worship of ancestors. This great Karma is performed for Kula-Parampara and Kula-Dharma. This offering is known as Shradha. The offering of Annam is also Prana Shakti.

The way of life of Rishis is the truthful way. Hence we remember them. Atharva and Angirasa are mentioned as Rishis.

Shankaracharya gives a different interpretation: He says Rishis are sense organs. Sense organs know color smell etc. Atharva is another name for sense organs. Angirsa is also another name for sense organs. Their functions nourish the individual Prana Shakti.

Mantra # 9: Hey Parana, by your power you are none other than Indra or Rudra, the protector. You are moving in the sky as the Sun or as Vayu in the Anthariksa.

Every cause has an effect. Thus Brahman>Maya>Akasha>Vayu>Prithvi are examples of cause and effect. Prana is the cause of everything, says Swamiji.

Manta # 10: Here Prana is praised as rain. Hey Prana, You alone are poring as rain. All people become full of Ananda because sufficient food will now be available. Swamiji says our very living depends on rain.

---

# Baghawat Geeta, Class 11

Lecture 11 Notes : Bhagavad Gita Chapter 1 Summary 1/09/16

Swamiji gives a Summary of Chapter 1 and an Introduction to Chapter 2.

Summary of Chapter 1

To live a healthy life – consider these 2 factors:

1. The surroundings should be hygienic so that it doesn't cause diseases. This is an external factor; objective factor (the environment)
2. A person's body must have sufficient resistance to face the external world; build up immunity in your body. Subjective factor (immunity)

In addition to having a sterilized environment for surgery, the patient also needs to resistance. All vitals conditions are checked in order to proceed with the surgery. A physically healthy life depends on objective and subjective factors. The environment alone is not responsible for giving you the disease. You also have low immunity to catch it.

This same principle can be extended for mental health as well. Mental health means a mind free from all psychological diseases in the form of fear, anxiety, stress, strain, worry, jealousy, anger, inferiority complex (Kama, kroda, lobha, moha, madha, maatsarya are all psychological diseases). We have a tendency to blame the external factors ie. the world is responsible for my worry, my spouse is responsible for my tension, etc. Scriptures point out that we need to consider two factors for mental health. The external world is not totally responsible for my psychological problem. The weakness of the mind is also responsible for our psychological problem.



susceptibility to raga, dvesha, kama, kroda, etc and being aware of its affects on other people too).

Chapter 1 of Gita gives an introduction with Arjuna discovering that he has an inner weakness. And before he can change the world, he needs to strengthen himself. Arjuna discovers his weakness, and becomes a spiritual seeker, surrendering to Lord Krishna. Lord Krishna then gives him self knowledge. .

The first chapter can be divided into five parts:

1. Part 1: Vyasa presents the context, in which Arjuna feels the disease of samsaara; Verses 1-20

The context is the MB battlefield. In Kurukshetra, the Pandavas and Kauravas have gathered to settle their issue. Arjuna is very clear about the battle, he does not have any conflict or guilt because this war was the last resort after unsuccessful non-violent methods. Lord Krishna also goes as a messenger and tries to settle peacefully. But Duryodana tries to kill Lord Krishna even though he is just a messenger. Therefore, Arjuna, has come to the battlefield without any regrets. Duryodana enumerates the Pandavas' army and his won army to Drona. And he betrays his diffidence that the Pandava army is stronger. This is caused by adharma. In reality, Duryodana's army is stronger but the support of Dharma is not there. Seeing this, Bhishma enthuses Duryodana by blowing his conch. Then both sides blow the conches signaling the beginning of the MB battle.

1. Part 2: Arjuna goes near the Kaurava army to see them at closer range. Verse 21-25

Arjuna feels somehow that he should closely see whom he has to fight. This decision was a blessing in disguise even though it seemed it was not a good decision to delay the start of the battle. If this hadn't occurred, we would not have the Bhagavad Gita.

Swamiji recites Verse 20 and the first line of Verse 21:

॥ अर्जुन उवाच ॥ द्रुपदो वीर्यवान् द्रुपदो वीर्यवान् ॥

॥ अर्जुन उवाच ॥ द्रुपदो वीर्यवान् द्रुपदो वीर्यवान् ॥ 1.20 ॥

॥ अर्जुन उवाच ॥ द्रुपदो वीर्यवान् द्रुपदो वीर्यवान् ॥

॥ अर्जुन उवाच ॥ द्रुपदो वीर्यवान् द्रुपदो वीर्यवान् ॥ 1.21 ॥

Arjuna requests Lord Krishna to place the chariot in between the two armies so that he can see his opposition. At this time, Arjuna is the master (not a student) and Lord Krishna is the humble charioteer (not the Guru). Lord Krishna obeys Arjuna and places the chariot in front of the people towards whom Arjuna has a strong attachment.

### 1. Part 3: Arjuna's discovery of his weakness and the consequent problem of RagaH. Verses 26 – 28

The first weakness presented is the problem of attachment or psychological dependence on external factors. This is called a weakness because psychological dependence for your happiness is no longer in your own hands but it is connected to external factors. Since the external factors are not under your control, depending upon an unpredictable, external factor is risky for your happiness. You should not allow an external factor to determine your state of happiness. For example, the disobedience of your child causing you sorrow is due to the fact that you are depending on your child being obedient for your happiness (external factor). This displays your lack of resistance. Vedanta says that you should not depend upon a certain condition to be happy. This psychological need or dependence is called the problem of ragaH. Arjuna has this problem because he expected these people to be around him all the time and could not imagine even a hypothetical separation. Arjuna imagined a life without Bhishma, Drona etc. and broke down.

आत्मनि संतुष्टो भवति – Verse 28, discovery of RagaH (basic samsaara), psychological leaning. Physically, we depend on the world for food, clothing and shelter. Vedanta does not talk about physical independence but talks about emotional/psychological dependence, which is not required at all.

Gita's ultimate lesson is: आत्मनि संतुष्टो भवति "atma, alone, by yourself, pleased" I am happy with myself, in spite of external factors being favorable or unfavorable. (Sounds so much sweeter in Samskritam). With any addiction, you imagine that you cannot do without it. This is not true. This is your intellect justifying your addiction. Don't have a crutch.

#### 1. Part 4: ShokaH (consequence of RagaH) or VishadaH Verses 28 – 35

The title of the first chapter is Arjuna Vishada YogaH. Grief or sorrow is an inevitable consequence of dependence (leaning on an unpredictable, perishable, external factor). Arjuna faces this deep attachment आत्मनि संतुष्टो भवति . The intensity of grief depends on the intensity of attachment. For Arjuna, his intense sorrow was overflowing into the physical body also.

आत्मनि संतुष्टो भवति आत्मनि संतुष्टो भवति  
॥ ॥ आत्मनि संतुष्टो भवति आत्मनि संतुष्टो भवति 1.30

आत्मनि संतुष्टो भवति आत्मनि संतुष्टो भवति  
॥ ॥ आत्मनि संतुष्टो भवति आत्मनि संतुष्टो भवति 1.31

#### 1. Part 5: MohaH (consequence of RagaH and ShokaH); conflict, confusion, indecision Verse 36-47

Delusion, not able to determine what to do; MohaH or avivekaH. Arjuna can't decide whether to fight or not and draws a series of wrong conclusions.

Confusion 1: Arjuna sees Dharma Yuddham as adharma now. The



karma, rituals, dharma, religion, God, etc.

Due to his confusion, Arjuna quotes these true facts incorrectly to support his stand. RagaH, ShokaH and MohaH (attachment, sorrow, delusion) are called samsaaraH. A samsaari is one who suffers from these three problems. If a person handles these three samsaaraH, he is a liberated person (muktaH). Throughout Gita, Lord Krishna emphasize, married or unmarried, being internally free is what matters.

Even though Arjuna has discovered the problem of samsaara, Lord Krishna has not started giving the solution yet. Discovery of the problem alone is not enough for the solution. Some more steps are required.

1. Diagnosis of having the problem(know that you have a problem); Discovery of problem. But when we discover the problem, we try self medication first. Only when you realize that you cannot solve it yourself, do you go to the next stage of feeling....
2. Discovery of helplessness (know that you cannot solve the problem) I have a problem don't know how to get out of it; I require help from another firm person Vedanta Shaastra (Dainya bhavaH) affliction, state of being; or (kaarpanyam) pitiful circumstances.

We will be studying this in Chapter 2:

Arjuna's confusion is a common human experience. He is not alone. Many people in the world are in a similar state of mind. They are confused about their purpose in life and the meaning of existence. They are looking for a solution to their problems, but they are not sure where to turn. This is why Lord Krishna's teachings are so important. They provide a clear path to liberation and happiness. In this chapter, we will explore the first stage of Arjuna's journey – discovering the problem of samsara. We will see how Lord Krishna helps him to understand the nature of his suffering and the need for a solution. This is a crucial step in the path of self-realization. (2.7)

1. Surrender to someone who will give me a hand. Called (sharanaagati)
2. Solution is given, Medication Arjuna has only gone through the first stage – discovering the problem of samsaaraH. Arjuna has to go through stages 2 and 3 before Lord Krishna gives his advice. Therefore Lord

Krishna observes silently. Since Lord Krishna has not spoken, Arjuna thinks his conclusion is right and so throws down his bow/arrow and sits down in the chariot.

So, Vyasa completes the first chapter by saying that Arjuna sat down, afflicted by shokaH (ragaH shokaH mohaH):

ArjunaH shokah shokah mohaH  
ArjunaH shokah shokah mohaH 1.47

## Introduction of Chapter 2

Chapter 2 gives a comprehensive picture of the whole “treatment” (for the disease) as given by the Gita. This chapter is the essence of the entire Gita and it can be divided into 4 portions. Swamiji gives a high level overview.

Portion 1: Arjuna surrenders to Lord Krishna; Arjuna sharanaagati Arjuna going through the other stages(he discovers the helplessness). Arjuna decides to quit the battlefield but his inner conscience feels that this is not a good decision. The decision to go to war was made after years and years of adhaarmic actions done by the Kauravas. This was a sudden decision to quit the battle. He realizes that he is confused and not able to make the correct decision. He knows he cannot solve the present problem.

Swamiji recites Chapter 2, Verse 6, Line 1:

ArjunaH shokah shokah mohaH  
ArjunaH shokah shokah mohaH 2.6

Hey Lord Krishna, I thought I had made the right decision but now my mind is wavering and I am not able to determine if my decision is right or wrong. On one hand, the war is for a dhaarmic cause; but my emotional mind is unable to come to terms with knowing the casualties of war (my guru and other relations). Arjuna realizes his wavering and accepts his

helplessness by saying(Ch 2, Verse 7, line 1):

ஒருவன் தன்னைப் பற்றி உணர்ச்சியற்றவன் என்று உணர்ந்து

Once he discovers his helplessness, he needs to surrender to some one. Voilà, he has the Jagadguru himself (universal guru). Arjuna surrenders and says (Ch2, Verse 7, line 2):

உனக்கு நான் சீடனாகிறேன். 3வது நிலை சரணடைதல் (1வது நிலை  
உணர்ச்சியற்றவன் என்று உணர்ந்து 2.7வது

I am your disciple. The 3rd stage is surrendering (1st is discovery of the problem; 2nd is feeling helpless). The 4th stage is where Lord Krishna accepts the disciple Arjuna and gives the solution.

Gita Shaastram: உலக மயக்கம், மருத்துவம், மருந்து ; மருந்து மருந்து

Worldly illusion, warding off, medicine; state of being, disease, remedy The spiritual pursuit is two-fold:

1. Karma YogaH – to become a Jnana Yogyata
2. Jnana YogaH – to gain Jnanam

Portion 2: Krishna briefs Arjuna about Jnana YogaH; self-knowledge given to a Jnana Yogyata praptiH Jnana YogaH is self knowledge. Krishna will explain “self-knowledge” briefly . But in order to gain Jnana YogaH, one needs to be eligible to receive Jnanam(already be a yogyata praptiH).

Adi Shankara said Brahma Jnana is aushadam. The medicine is உலக மயக்கம் Jnana yogaH(disease removal). A Jnana yogyata(worthiness to get Jnanam) is required; medicine will be given only for a yogyata praptiH(one who has acquired the eligibility).

Portion 3: Krishna talks about Karma YogaH: Actions taken to become a Jnana Yogyata praptiH Krishna explains how to become a உலக மயக்கம் மருந்து “Yogyata praptiH” (one who has acquired the eligibility to learn). Karma YogaH are the actions to be

taken without being attached to the results of one's deeds. The benefit of Karma Yoga is Jnana yoga yogyata.

Portion 4: Jeevan Mukti: Inner Freedom, Salvation: Explore the life of a psychologically healthy person, who has developed inner resistance, and who has solved raga, shoka, moha.

“Nandati nandati nandatyeva” Rejoice, rejoice, rejoice! A psychologically healthy person enjoys life thoroughly.

---

## Prasna Upanishad, Class 8

Questions:

1. What are the principles sustaining the body: Gyanendriyam, karmandhriyam panca boodha and andhagraganam (intellect.). 19 principles and 24 including panca pranas. But pranas are excluded as they will be introduced as the most superior.
2. Who all glorify themselves. All 19 principles (except panca prana) glorify themselves.
3. Among all the sustaining principles which is most powerful – varishtaha.

The first two questions are answered in verse 2. To answer the third question, a story is told, personifying all tatvas or principles.

Verse 3

One day prana called all 19 principles. Don't get deluded regarding the glory of who sustains the body, because I the prana alone divide into five, prana (respiratory), apana

(excretory) , vyana (circulatory), samana (digestive) and udhana (reversing), and sustain the whole individual. However, the 19 principles did not believe because of their vanity.

#### Verse 4

To prove the point, Prana pretended to go out. As prana started to leave other principles also followed prana because their very existences dependent on Prana. And prana came back and all the 19 principles came back. This is the direct proof that all principles are dependent on prana sakthi. The 19 principles were pleased as the Prana did not go away permanently. Swamiji gave the example of Queen Bee, where the entire beehive follows the Queen Bee without any question. Similarly, the 19 principles followed Prana without any question. With this the 19 principles understood the glory of prana.

The rest of the section is prana sthuthi by the 19 principles.

#### Verse 5

In this verse, prana is glorified at micro and macro levels.

Glorification at individual level – prana sakthi gives power to eyes, ears etc. At the cosmic or macro level, hiranyagarba alone appears as burning power of agni, appears as light energy in sun. Similarly, Indira, Vayu, Earth, Moon are all powered by Prana sakthi. Prana sakthi broken down is all Murtha (formed) and amurtha (formless) vasthu (objects).

#### Verse 6

All the vedas, yagyas, warriors, brahmanas, the whole creation is based on prana. Without prana nothing can survive. In a wheel, the outer rim appears to be supported by spokes, but in reality, the spokes are supported by the hub. The whole wheel supported by the hub. Similarly all principles are supported

by prana sakthi. In this example, each spoke can be taken as different principle; the wheel as the whole creation and prana as the hub.

---

## Bagawat Geeta, Class 10

Arjuna shows the close connection between the institution of family and a dharmic way of life. These are intertwined so closely that when one is affected, the other has an impact and then it spirals into a vicious cycle. If family is destroyed, then dharma is destroyed, and with dharma destroyed, the next generation of the family is destroyed as well.

Vedic teachings have 3 aspects of Dharma:

1. Values of life: like truthfulness, generosity, non-violence, love, concern for others
2. Attitude or basic reverence: towards things and beings ie earth, sun, moon; parents, teachers, and others in the society.
3. Rituals: this is a very important aspect and one that is not appreciated much anymore. A ritual is a concrete expression of the abstract values and is required for communication.

The Vedic religion considers rituals as one of the most important aspects of Dharma because:

- a. Since the first two aspects of Dharma(Values and Attitude) are abstract
- b. Rituals is one of the methods to keep a group together. Every member of a (belonging to the mind) they cannot be communicated or expressed. Hence "rituals" need to be

physicalized/verbalized, making it easier to teach babies/toddlers. To communicate the concept of “respect” to a child, you will have to physicalize it...by symbolizing respect in the form of namaskara.

Friendship/love is also conveyed by verbalization or physical embrace, shaking hands, etc. Psychologists point out that physicalization or verbalization is very important for any relationship. Family takes part in a group ritual. Eat together, pray before a meal etc.

The psychological and sociological benefits of Rituals:

1. Give concrete form to an abstract value
2. Way to communicate the abstract value to the children
3. Maintain the togetherness of a group

Whenever there is reference to “dharma”, these three aspects are of importance: values, attitudes and rituals. The communication of values via rituals vary between religions and even between communities of the same religion. Krishna says that once the ritual part of religion is ignored, then there will be varna sankaraha. The values are universal to all religions. Religions differ only from the stand point of rituals. Varna sankaraha is the immediate consequence of sacrificing rituals. This can occur even in a family where rituals are accepted, a person wants to maintain religion, gets married within the same community, etc. If the rituals diminish in importance and leads to the questioning of the cohesiveness of religion and of community, the consequence of this is varna sankaraha.

No particular religion is needed to follow the attitudes and values – any religion is okay. The religion becomes important only when you value a particular way of performing the ritual. But once rituals are given lesser importance, the next consequence is that the separation of religions and the segregation of community will go away and this is varna



attitude and value of dharma may remain but ritual part of dharma will not remain. Ritual part of religion will have to be given up with varnasankaraha. Rituals are the method of communicating our feeling.

वर्णसंकरात् नाराकात् – because of the confusion, this will lead to naraka because all karmas are sacrificed. नाराकात् – naraka for both the victor of the war and for the vanquished, because they will lose all the values for religious practices; not only they fall spiritually but वेदिक धर्मोपनिषद् वेदिक धर्मोपनिषद् Vedic religion prescribes five fold compulsory rituals for every वर्ण or पञ्च पञ्च Pancha maha yagna: Brahma or Rishi Yajna; Deva Yajna; Pitri Yajna; Bhuta Yajna; Manushya Yajna

pitr yagna – respect to our forefathers; blessing of our forefathers are needed for our material or spiritual growth. All rituals in family is started with Naandi sradha – invocation of the grace of the forefathers. Once dharma goes away – all these rituals will be sacrificed. वेदिक धर्मोपनिषद् वेदिक धर्मोपनिषद् Forefathers will be deprived of पितृ पितृ pinda kriya- srardham, उदक उदक udaka kriya-tarpana; लुप्त लुप्त lupta deprived of. Forefathers will be deprived of this karma. These days people replace pitr yagna with manushya yagna but it can only be a supplement not a substitution.

वर्णसंकरात् नाराकात् the forefathers will fall. In a society where rituals were considered important, Varnashrama dharma had value.

If there are no rituals, varnashrama dharma has no meaning..Morals and attitudes can be practiced with out varnashrama dharma. Varnashrama dharma is important only from the perspective of rituals.

Chapter 1 Sloka 43

वर्णसंकरात् नाराकात् नाराकात् नाराकात्

1.43

by evil deeds (by) these of the family destroyers causing intermingling of castes are destroyed religious rites of the caste family religious rites and eternal. because of these defects in which the ritualistic part of dharma is degraded, responsible for the intermingling of various communities, religion, caste etc casualty is certain practices purely based on varna. According to Veda –certain rites can be done only by some varnas only. Rajasuya yaga can be done only by a raja a brahmana can assist the raja. Vedic rites will have to be given up. within one varna itslef, the vedic practices differ from gothram to gothram a child of mixed varna cannot choose any vedic dharma; Rituals are gone. dharmas from a long time ago, destruction takes one generation

#### Chapter 1 Sloka 44

1.44

whose family religious practices are destroyed of the men 0 Janardana in hell for unknown period dwelling is thus we have heard. Without rituals, the religion can continue with values and attitudes. But for these a family is not required and so after 2 to 3 generations, when it is realized that with money one can obtain artha and kama, the question arises if a family is needed at all. The negative side to not having a family is that you lose the people that you can call your own, those that you can trust and those that give you unconditional love. The psychological anchor or psychological security will be lost. This leads to sociological disaster when people without the family anchor

exist in a society(crimes increase, etc).

Even when alive and after death, w/o family, w/o love and trust, it is like hell; when svadharma is not done (sradha, tarpana), according to vedic rules it is pratyavaya paapam; will lead to narakam. Arjuna says we have heard this repeated in the vedic mantra(not that he has seen).

### Chapter 1 Sloka 45

Arjuna says we are prepared to do a great sinful act; killing all these people which will lead to varna sankaraha, jaathi (family) sankaraha, (ruin) dharma nashaha, (downfall) pitrnaam patanam because of our short-sightedness; we were interested in royal pleasures; due to our misplaced greed for the pleasures

Arjuna's monologue continues as he thinks of the current and future repercussions of the MB battle. Arjuna says we are prepared to do a great sinful act; killing all these people which will lead to varna sankaraha, jaathi (family) sankaraha, (ruin) dharma nashaha, (downfall) pitrnaam patanam because of our short-sightedness; we were interested in royal pleasures; due to our misplaced greed for the pleasures

Arjuna has forgotten that this is a fight between dharma and adharma and says we are prepared to kill these people.

### Chapter 1 Sloka 46

Arjuna says we are prepared to do a great sinful act; killing all these people which will lead to varna sankaraha, jaathi (family) sankaraha, (ruin) dharma nashaha, (downfall) pitrnaam patanam because of our short-sightedness; we were interested in royal pleasures; due to our misplaced greed for the pleasures

Arjuna if I were me unresisting unarmed  
with weapons in hand the sons of  
Dhritarashtra in the battle should slay that  
of me better would be. Arjuna says I have  
decided not to contribute to this tragedy but the beginning of  
the war has been signaled by conches. Therefore Duryodana may  
start the war but I will not retaliate. I am prepared to die  
but will not contribute to the pending chaos of the society.  
the kauravas may choose to kill  
us we, who have decided not to resist;  
we are with out weapons I  
consider sacrificing my life for the sake of dharma; I  
consider this a good fortune for me to have realized this in  
the nick of time.

Having said all these, Arjuna has shown raga, shoka, moha.  
Krishna maintains silence. Therefore Sanjaya says...

#### Chapter 1 Sloka 47

Arjuna

Arjuna said to Krishna

Arjuna said to Krishna 1.47

Arjuna thus having said Arjuna in the  
battle on the seat of the chariot sat down  
having cast away with arrow bow  
with a mind distressed with sorrow.

Sanjaya gives a picture of Arjuna – who symbolizes a maha  
samsaari. Arjuna's mind is totally grief  
stricken – indicating the problem of raga and shoka;  
completely overpowered by attachment and intense grief  
– he has thrown away the bow and arrow; For a  
kshatriya, the bow and arrow represent fighting  
for/establishing dharma, his duty. The physical action of  
throwing his bow and arrow represents Arjuna giving up his





---

# Tolerance: Swamiji Talk for New Year 2016

Namaste:

This are my notes from New Year talk given by Swamiji on January 1, 2016:

You can listen to this talk here.

The topic of this talk was six principles of tolerance.

Swamiji started the talk by pointing out that the topic of tolerance is in the news now a days and that both Tatva Bodha and Bagawat Geeta point out the need for tolerance. Tatva Bodha says one need thithiksha (mental shock absorbers) to withstand the ups and downs of life. Lord Krishna says in Chapter 2 of Bagawat Geeta that one need shama to withstand the up and downs of life.

Six principles of tolerance:

1. Non empowerment: Scriptures says the creation is full of pairs of opposites as per laws of karma. The creation is full of events like loss and gain and up and down. Swamiji says we classify all events as welcome and unwelcome. The first principle of tolerance is not to label any situation. By labeling an event we empower the world to hurt. Let all the pairs of worldly experiences happen, but do not label them as welcome or unwelcome. Be prepared to go through the results of karma without attaching a label of unwelcome. If one must attach a label, use the label "welcome" and accept all situations and experiences.

2. Empowering ourselves: Strengthening ourselves to withstand and move forward from any event. Worldly events are not the creation of Bahawan, but the results of karma. While creation includes both pavam and puniyam, the resources to handle the situation are also created within ourselves. Learn to rely on internal resources and not on external outside resources.
  - Arm ourselves with the ability to be strong
  - Understand and accept that there are resources within ourselves to withstand the ups and downs of life
  - Build up faith in ourselves with the realization that Lord resides in ourselves.
3. Non Magnification: Avoid dwelling upon unwelcome experiences and let it occupy our minds completely. Whenever there is an “unwelcome” situation, our tendency is to dwell on and magnify that situation. This results in worry, anxiety and fear. Dwell upon the solution and do not to dwell upon and magnify the situation. Apply the first two principles above and assimilate the thought that all difficult experiences are not given out by Bagawan but are the results of karma and the world is only a medium. This does not mean that we don't take any action, but take any action, including deliberate inaction, but do not contaminate the action with hatred and vengeance. Cultivate tolerance at both “kartha” (doer) and ‘boktha” (experiencer) level.
4. Self Restraint: Avoidance of impulsive responses. Boktha becomes a kartha by following the first three principles. Impulsive actions prevents us from developing a long term solution. Boktha (the experiencer) gives the message; Kartha should filter the messages and take careful actions.
5. Objectivity: Avoid judgment based on incomplete data. Never judge a person in a hurry. No one should become a victim of prejudicial actions. Prejudicial actions and judgment only will result in accumulating more pavam.

Before taking any action at others, stand in the position of others and determine if the proposed action is one that you would accept yourself.

6. Postpone violent measures: Whenever we face difficult situations, we face two options: one is aggressive and the other is peaceful. When we are faced with difficult situation, we prefer aggressive measures as they may appear to bring immediate results. Scriptures say that the peaceful measures must be tried first. Always remember ahimsa is an important virtue. Only after exhausting all ahimsa measures, more aggressive measures should be pursued.

Swamiji concluded that if we follow these six principles, then we will be able to handle and move on after any difficult experience.

---

## Prasna Upanishad, Class 7

Important points made by first section:

Shristi is the first point: Life and death are not opposite but complementary pair of nature; similar is growth and decay. We must accept the pair. Shristi as a form of mithunam. Five shristies mentioned in the first section are:

1. Mithuna shristy
2. Loka shristy
3. Kala shristy
4. Anna Shristy
5. Prajapathi

Second point is Chukla Krishna Gathi topic was discussed after shristi as a diversion.

Third point is discipline of brahmanacharyim

## Second Section

Para vidhya and apara vidhya are from Mundaka Upanishad. Apra Vidhya or preparatory knowledge consists of karma and upasana. First chapter of Mundaka Upanishad elaborately discussed karma (e.g. agni hothram) but upasana (mental activity for saguana brahman) was not discussed in detail. Physical activities like pooja are not upasana. Vedanta is mental activity for nirguna brahman.

Second section: Hiranyagarbha (prana) sthuthi. Prior to upsana, the upsana deity should be glorified.

Hiranyagarbha is consciousness with the total (all) subtle body. This total subtle body is available as individual subtle body for everyone. Of the 17 organs of sukshma sareeram, prana is the most important one. Prana keeps body alive. Also during sleep, all sense organs come to a standstill except prana.

Third Section: Hiranyagarbha (prana) upasana is samashti prana, because Hiranyagarba blesses everyone as prana.

## V1

Question: What are the devadas that sustain the people (sareeram)? Devadas are various factors or principles behind every inert object. This consciousness principle is called Devada. Sun is not just an object, but when we consider that sun is pervaded by Eeswara, we call it Surya Deva. Each principle is called deva for this reason. So the first question is how many devas are sustaining the sareeram. Second question what principles (devas) are publicizing their own glories. Third Question is among these devas who is the greatest devada?

## V2

First principle sustaining the sareeram is 19 devas. because



Attachment was shown in the 1st line of Verse 28: **अर्जुनः**  
**सर्वदुःखसंशयान्मोहयति** The intensity of attachment  
grows in Arjuna when he thinks of the possible loss of his  
relatives that have assembled on the battlefield. He always  
had this attachment but it remained hidden. But once this  
attachment overpowers him, he suffers the immediate  
consequence of sorrow. Sorrow is directly proportional to the  
attachment. Hence, his sorrow was equally intense and it  
affected his physical body (his limbs were trembling, his arms  
are weak, etc.). This is shown starting with Verse 29.  
Vyasarcharya shows how raga and shoka is leading him to moha:  
conflict or confusion.

Moha is **अज्ञानं** **अविवेकः** **अधर्मो** “dharma adharma avivekaha” aviveka  
– absence of judgement or discrimination, not being able to  
judge between dharma and adharma. When there is a confusion,  
dharma appears as adharma and vice versa.

Arjuna’s duty as a kshatriya is to fight this war and this  
yuddham is dharma for Arjuna. But Arjuna sees this  
dharmayuddham as adharma. This is the first conflict.

Secondly, a kshatriya should never run away from the  
battlefield. This is shirking his duty. Arjuna is seeing **अधर्मो**  
**पलायनम्** “adharma palaayanam” as punya karma. Arjuna’s confusion  
is complete.

When the emotional mind(attached and confused) begins to  
overpower a person, it stifles even the educated and well  
informed intellect. The intellect, not being able to overcome  
the emotional mind, begins to support the mental weakness. If  
the mind has a feeble addiction, the intellect can fight and  
overcome this weakness. If the addiction is intense, the  
intellect will justify the mental weakness.

From Verse 38 through 46, Arjuna, having been deceived by his  
intellect, talks about the evils of war. He says to Krishna,  
the Kauravas do not see the evils of war. **अधर्मो** **पलायनम्** –



Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

Our scriptures give a lot of importance to family life. Without good family structure, cultural growth is inhibited. A stable family is required for Cultural/Ethical growth, Dharmic growth and Spiritual growth. These are known as Kuladharmas (practice or observance particular to a group or family).

So Arjuna says, without a stable family, kuladharmas will perish.

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

## Chapter 1 Sloka 41

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.



secondary. These graces will be valid only when the most important grace “atma kripa” आत्मा कृपा – is there (self respect/self image/self confidence). This must be formed within the first 5 years of life with the help of a stable family and parents who respect the child. Therefore, family life is very important to develop psychologically healthy children that will become self respecting citizens in a society.

This is “ego nourishment” but nourishing the ego will enable the ego to grow, and as the ego grows it ripens, then the ripened ego can drop (like a ripened fruit falls from a tree, when it is ready)... leading to moksha.

The second importance of family is to impart cultural values, again done early in a child’s life (nonverbal communication). The child learns by observing and imitating the parents. Even a newborn gets influenced by the thought of the mother during pregnancy, the manner in which the mother welcomes the child, the manner in which the family greets the child, etc. All these nonverbal communications have a psychological impact on the child. Every word and action of the parents are being imbibed by the child. Parents have to serve as a model to teach the cultural values.

Matha, Pitha, Guru, Devyam... Mother is the first model, then the father. If the parents are not available as the models, then they seek for a model elsewhere.

The parents (models) should be consistent and constant in their lives. The parents should have trust, understanding and harmony between themselves to provide a suitable and nurturing environment. A father or mother should not contradict each other in front of the child. This causes confusion to the child since both parents are Godlike and both are correct.

Here Arjuna says, among the parents, the mother is more important – because the mother is intimately attached with the

child. And if the head of the families are destroyed, the women may become corrupt. A young girl growing up in a broken home does not develop cultural values. And when she becomes a mother without values, she will not be able to teach her children. Hence a vicious cycle is created where the generations to come have no values. All values will be utterly destroyed.

When the families are destroyed, a girl child gets spoiled, she will become an unhealthy mother.

corrupt women (destruction of entire society)

addressing Krishna, as descendant of Vrishni. "vrishni kula samudbhoota"; you are born in a beautiful family; and know the importance of family

there will be utter confusion in regards to varnaashrama dharma.

Sankara means confusion.

Varnashrama dharma – In varna dharma, the veda prescribes certain duties for each class of people. Brahmana have certain cultural duties, Kshatriya have political duties, Vysya have economic duties, Sudra have supporting duties towards the other three. All these duties are important for the growth of a society.

Veda says that everyone has to take one of these duties(profession) based on birth or based on character i.e. choose to be a politician, business man etc.

Imagine a society which values money. This will lead to everyone choosing a profession based on whichever brings them maximum money. Once a society is materialistic, a class that was devoted to cultural growth of a nation will diminish.

Learning dharma shastra & the scriptures and following & propagating the dharma shastra will not thrive.

Varna sankara – everyone will take every other profession but no one will come forward to study the scriptures. There will be confusion among the duties and no one will preserve and propagate the religious and spiritual culture. Society will be corrupt leading to destruction of humanity.

All these will happen when families become unstable...due to the war...so lets abolish war...drive chariot away from battlefield.

---

## Prasna Upanishad, Class 6

Prasna Upanishad, Class 6 – Dec 20, 2015

Continuation of explanation of verse 11.

[*divah: bhuvarlOkha. pare: beyond*]

SuryalOkha is in a place beyond bhuvarlokha. (bhUlOkha is earth, bhuverlOkha is intermediate, suverlOkha is in a higher space).

Adhithya is also purishinam (plenty of water). Why? Sun alone is responsible for rain. Some sages glorify the sun in these terms. Other sages glorify the sun in other terms, including vichakshanam (illuminator of all), Hiranyagarbha (which is samashti buddhi), omniscience, one with 7 chakras (7 horsed), 7 colours, six-spoked (each season being a spoke and life moves in seasons alone).

With this, the samvatsare shrishti is over but not the kAla srishti.

### **Verse 12. mAsa shrishtih: (division of month)**

mAsa is a manifest of PrajApathi. Must come in dual (mithuna) form. – complementary pair: krishna and shukla paksha. For those rishis that meditate on shukla prAna, their rituals will be as good as when done in shukla pakshi. Rituals during Shukla pakshi are more efficacious than in krishnapakshi. If you do upAsana on shuklaprAna, rituals on k-p will be as effective as done in sh-paksha. Any karma done with upAsana will have better effect.

### **Verse 13. (division of day into day and night)**

Day and night are also prajApathi. Day is prAna and night is matter. The rule given to householders is that sthri samyoga should only occur at night, otherwise if during daytime, they lose all their energy. Daytime is presided over by prAna and they will be dissipating it. At night time, it is as good as observing bhramcharyam.

### **Verse 14. anna Shrishtih:**

After dEsah: and kAlaH:, now comes annam. PrajApathi alone is food. Annam also must consist of rayih: and prAna but this not mentioned here. From food is derived the seed (retah:) (meaning here sperm and ovum). All beings are borne from the combination of the male and female seed and hence from food and hence from PrajApathi.

### **Verse 15. phala stuthi**

Some vratham has to given to those not into vEdantam. PrajApathi vratham develops self control in sthri samyoga. Thos who follow this p-vratham will get mithunam (complementary pair). P-vratham is an important condition for attaining krishnagathi and shuklagathi. [in this verse bhulokha stands for chandra10kha]. This will be attained for those who follow austerities'discipline and who are truthful. For vedAnta jnAnis also, brahmacharya vratam is highlighted.

## Verse 16.

Only for those following Brahmavratham is BrahmaLokha possible. BrahmaLokha's benefit is shukham. An important qualification is that one must be free from 3 evils:

1. Free from vakra buddhi (negative motives, seeing wrong side of things).
2. Lying
3. Fraud, cheating (mAyA chethi)