

# 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.

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## 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. Psychologist 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 sankaraha. There is another worse consequence of varna sankaraha.... disappearance of the family institution. A family institution was required for

1. Vedic Rituals to be followed; a family is not required for Values and Attitudes  
Brahmachari, a vanaprahsta, a sanyasi cannot perform the ritual of giving dakshina nor annadaanam. Only a grihasta can.
2. Fulfillment of artha – wealth, security
3. Fulfillment of kama – enjoyment, pleasures

Once the rituals are not respected, a family institution remains for artha and kama; but with changes in a society, artha and kama will become available without families. The government provides the security and if one has money, all artha and kama can be bought. Values and attitudes don't need

a family life. And if artha and kama can be obtained without a family, why is family is needed? A family was required to maintain religion expressed in the form of ऋग्वेदिक Vaidika karma. All these are relevant because of karma. Once karma goes away family will be disintegrated. Without a stable family, there will be no karma nor values and attitudes. Who will teach values and attitudes to the next generation? No one will preserve Brahmana dharma – studying of scriptures and propagating it.

## Chapter 1 Sloka 42

ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक

ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक1.42

ऋग्वेदिक confusion of castes ऋग्वेदिक for the hell ऋग्वेदिक also ऋग्वेदिक of the slayers of the family ऋग्वेदिक of the family ऋग्वेदिक and ऋग्वेदिक fall ऋग्वेदिक the forefathers ऋग्वेदिक verily ऋग्वेदिक their ऋग्वेदिक deprived of the offerings of riceball and water. Once the varnasankara(intermingling of 4 groups) takes place, even ऋग्वेदिक mathasankara(religious confusion). the 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.

ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक – because of the confusion, this will lead to naraka because all karmas are sacrificed. ऋग्वेदिक ऋग्वेदिक – 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 ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक ऋग्वेदिक Vedic religion prescribes five fold compulsory rituals for every ऋग्वेदिक or ऋग्वेदिक 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. Forefathers will be deprived of pinda kriya- srardham, udaka kriya-tarpana; 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.

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

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. धर्मो रक्षति रक्षितः dharmas from a long time ago, destruction takes one generation

#### Chapter 1 Sloka 44

यस्यैवमुपासीतुं धर्मो न भवति ॥ १.४४ ॥

यस्यैवमुपासीतुं धर्मो न भवति ॥ १.४४ ॥

यस्यैवमुपासीतुं धर्मो न भवति whose family religious practices are destroyed धर्मो न भवति of the men धर्मो न भवति 0 Janardana धर्मो न भवति in hell धर्मो न भवति for unknown period धर्मो न भवति dwelling धर्मो न भवति is धर्मो न भवति thus धर्मो न भवति 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).

यस्यैवमुपासीतुं धर्मो न भवति even when alive and after death, w/o family, w/o love and trust, it is like hell; धर्मो न भवति when धर्मो न भवति svadharma is not done(sradha, tarpana), according to vedic rules it is धर्मो न भवति धर्मो न भवति 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

यस्यैवमुपासीतुं धर्मो न भवति ॥ १.४५ ॥

यस्यैवमुपासीतुं धर्मो न भवति ॥ १.४५ ॥

यस्यैवमुपासीतुं धर्मो न भवति alas धर्मो न भवति great धर्मो न भवति sin धर्मो न भवति to do धर्मो न भवति prepared धर्मो न भवति we धर्मो न भवति that धर्मो न भवति by the greed of pleasure of kingdom धर्मो न भवति to kill धर्मो न भवति kinsmen धर्मो न भवति

prepared.

Arjuna's monologue continues as he thinks of the current and future repercussions of the MB battle. ॥॥ ॥ – alas, a great tragedy indeed; we are about to cause ॥॥॥ ॥॥॥॥ ॥॥॥॥॥ ॥॥॥ ॥॥॥॥॥॥ perform 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

[illegible]

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"" if "" 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

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[illegible]

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

Sanjaya gives a picture of Arjuna – who symbolizes a mahasamsara. Arjuna's mind is totally grief stricken – indicating the problem of raga and shoka; completely overpowered by attachment and intense grief Arjuna 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 duty. "Sva dharma tyagaha" – indicating conflict or mohaha; Arjuna wants to run away from the battle, wants to do tapas(dharma of a sanyasi); a grihasta has to do his family duty first; this is called mohaha: paradharma grahanam(taking the duties of another caste), svadharma parithyagaha(deserting your own duties) having uttered all these words to Krishna, Arjuna did this he sat down on the chariot seat

At this crucial juncture, Vyasacharya says:

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This portion comes at the end of every chapter.

ॐ तत् सत् Om tat sat – all 3 words are names of the Lord. Said at the end of every chapter to thank the Lord for the successful completion. There are various meanings in different context. Swamiji gives the simplest meaning for these:

Om – ॐॐॐॐ ॐॐॐॐ avati iti om; Avati is the protector;  
protected us from all obstacles

Tat – one who is beyond sense perception; तत्परा and तत्परा  
 तत्परा Para (beyond) and Aksha (eye); तत्परातत्परातत्परा  
 beyond the cognizance of the senses

Sat – eternal (past, present, future); From Tatva Bodha:  
 सततं सर्वं संरक्षति सततं सततं The eternal protector who is  
 beyond our sense perception.

□□□□□□□□□□ – oh Lord, by your grace, we have completed the  
1st chapter called

ਭਗਵਾਨ ਭਗਵਾਨ - the grief of Arjuna. The main theme is vishada - raga, shoka and moha.

॥ कुरुक्षेत्रे भवितुं यत्तु ॥ – presented as a dialogue between  
 Krishna and Arjuna

Samdavaha – most healthy form of communication, is a dialogues between a guru and a shishya – attitude of guru is love and compassion towards the disciple and the attitude of shisya is faith and reverence towards the guru; Name of this dialogues is called **गुरु शिष्य संवाह** The full name of Gita – upanishad means knowledge which liberates the person from sorrow. Wisdom which is taught by, revealed by, Srimad Bhagavaan. Meaning of Bhagavan – one who has Bhaga – 6 fold virtues.

The original upanishad, part of Veda, was in existence even before Krishna was born. Krishna's teaching is the essence of upanishad. Swamiji recites Dhyana Sloka #4:

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sarvopanishado gavo dogdha gopalanandana: parthovatsa:

sudheerbhoktha dugdham gitamrutam mahat

There are only two topics in the entire Gita(theme of the entire dialogue):

Religion + Philosophy = Gita; Total contentment is the benefit.

1. Religion (योगशास्त्र yoga shastra): योग शास्त्र Veda poorva bhaga(first part of Veda); कर्माण्डो karma kanda – which relates to ceremonial acts and sacrificial rites. This is a way of life which prepares you to be competent for philosophy; gives fitness for knowledge; makes you a योगयोग्य jnana योग्यता (eligibility). First part of life get fit, then gain knowledge
2. Philosophy (ब्रह्मविद्या brahma vidya): योग शास्त्र Veda antha bhaga(latter part of Veda); ज्ञानाण्डो jnana kanda – which relates to knowledge of the one Spirit Philosophical part – gives jnanam (knowledge)

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## 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 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.

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# Bagawat Geeta, Class 9

## Chapter 1 Sloka 38

अज्ञानं तु यः सदा भवति तस्मात्तस्मात्  
अज्ञानं तु यः सदा भवति तस्मात्तस्मात् 1.38

though these do not see with intelligence overpowered by greed in the destruction of families evil in hostility to friends and sin

Swamiji explains that Vyasarcharya shows the intensity of Arjuna's samsaara in the battlefield. Samsaara is raga, shoka and moha (attachment, sorrow and conflict).

Attachment was shown in the 1st line of Verse 28: अज्ञानं तु यः सदा भवति तस्मात्तस्मात् 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 तु यः सदा भवति तस्मात्तस्मात् “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 **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. **maatulaa kanyaa** – heads of the family are killed, thus destroying the families, and the consequences of destroying families are terrible.

**ma**

**maatulaa kanya** – hurting our own kith and kin; another mahapaapam which they are not seeing but we are seeing clearly. We should help our friends. Let us decide to withdraw from war.

## Chapter 1 Sloka 39

**maatulaa kanya** – hurting our own kith and kin; another mahapaapam which they are not seeing but we are seeing clearly. We should help our friends. Let us decide to withdraw from war. **1.39**

**why** **not** **should be learnt** **by us** **from sin** **this** **to turn away** **in the destruction of families** **evil** **clearly**

seeing 0 Janardana.

Arjuna, feels that the Kauravas are confused but now that his thinking is clear, he says to Krishna:

Hey Janardana, we are able to clearly see the negative consequences of destroying families.

Having seen this evil clearly, why can't we withdraw? a sin(this war) which involves the destruction of families..

Why should we have a false ego? Regardless of what others may say, let us withdraw from war. Arjuna is pleading for Krishna's support to retrieve. Krishna, however remains silent because he feels that Arjuna is not yet ready to hear his advice. Talking to a non receptive person is called vana rodana – crying in the forest.

## Chapter 1 Sloka 40

1.40

in the destruction of a family perish family religious rites immemorial spirituality being destroyed the whole family impiety overcomes indeed.

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 **कुलधर्म** Kuladharma (practice or observance particular to a group or family).

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So Arjuna says, **कुलधर्मोऽस्मिन्** without a stable family, kuladharma will perish.

**धर्मो ध्वंसः** – when this dharma is destroyed

**अधर्मो धर्मोऽस्मिन्** – adharma (life in which importance is given to **मातृ** and **पितृ**); only material values become important. This materialistic lifestyle will overpower all the good values.

## Chapter 1 Sloka 41

**अधर्मोऽधर्मोऽस्मिन्** **अधर्मोऽधर्मोऽस्मिन्** **अधर्मोऽधर्मोऽस्मिन्**  
**अधर्मोऽधर्मोऽस्मिन्** **अधर्मोऽधर्मोऽस्मिन्** **अधर्मोऽधर्मोऽस्मिन्** **1.41**

**अधर्मोऽधर्मोऽस्मिन्** **from the prevalence of impiety** **अधर्मो** **0 Krishna**  
**अधर्मोऽधर्मोऽस्मिन्** **become corrupt** **अधर्मोऽधर्मोऽस्मिन्** **the women of the**  
**family** **अधर्मोऽधर्मोऽस्मिन्** **in women** **अधर्मोऽधर्मोऽस्मिन्** **(being) corrupt** **अधर्मोऽधर्मोऽस्मिन्** **0**  
**Varshneya** **अधर्मो** **arises** **अधर्मोऽधर्मोऽस्मिन्** **caste mixture.**

Swamiji first explains the importance of a stable family for cultural growth.

A stable family is needed for a cultural or a healthy personality trait to be formed in a child. This needs to be done at a very early stage in life. A baby or young child does not have the capacity to discriminate/judge what is important or valuable. A child learns to value things based upon the set of values of the parents(god like to the child). While child is developing values for various things, the respect it develops towards itself (self value) is also learned. The self image development is also very important. A newborn does not have an idea about itself – “am I a wonderful child or useless child; respectable or a rejected child”. This self opinion is

developed based on the parent's opinion of the child. If the life of the mother is centered on the child; parents respect the child; treat as a VIP in the first 5 years of life; be at his beck and call; with all the needs fulfilled; etc., then the child develops a beautiful self image, self worth and self confidence. This self opinion developed within the first 5 years can never be erased. If this is not developed within those few years, the child will condemn itself and develop inferiority complex, lacking self confidence. This negative value is developed not due to the child's mistake – but they are the values the parents have imparted. A healthy mind is one which has self respect.

Swamiji refers to Chapter 6, Verse 5 where Krishna says:

आत्मैक्यं कुरुष्वैतन्मनो न विभक्त्युपादेयम्  
आत्मैक्यं कुरुष्वैतन्मनो न विभक्त्युपादेयम् 6.5

“Arjuna, once you condemn yourself, no one can help you”.

If you don't have self-confidence, no God, Guru, or Shastra can help. Ishvara kripa, Guru kripa, and Shastra kripa are secondary. These graces will be valid only when the most important grace “atma kripa” आत्मैक्यं कुरुष्वैतन्मनो – 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.

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# 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 chandralOkha]. 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 BrahmaOkha possible. BrahmaOkha'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)

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# Bagawat Geeta Class 8

## Bagawat Geeta Class 8

Namaste!

Summary of class on December 19th:

**Verses 29-34** continues with Arjuna's emotion of shoka (sorrow) and Vyasa here wants to show the intensity of the sorrow. Arjuna is describing how he is physically affected (limbs drooping, mouth drying up, body trembling, hairs standing, the Gandiva slipping, skin on fire, mind wandering). He cannot see how killing one's kin is going to be of any benefit. Those he is seeking to kill are the ones with whom he is associating pleasures and enjoyment, so what is the point?

Swamiji says that emotional problems do not happen in one thought but arise from continually repeated thoughts, with each repetition increasing the anger/frustration. It is a thought build-up process. A single or first thought is an experience and does not give rise to anger, jealousy or depression. Thereafter repetition of the thought is in our hands, as to whether or not we want to allow a small ripple to build into a big wave.

Swamiji contrasts Arjuna's attitude with what vedanta is trying to teach us. Arjuna is a typical human being. He is attached to many things and thinks that all the relationships, etc., impact his life's meaningfulness. According to Vedanta, your life is worthwhile by itself. Nothing adds to it. Don't connect purpose or meaning to anything else. My life is complete because of itself, not because of anything else. A man of right vision sees dharma as the most important thing in life.

Krishna allows Arjuna to exhaust his feelings so he keeps quiet. Although it may appear that Arjuna is being compassionate towards his kin, it is not so. A person's vision of dharma gets clouded through attachment and not in compassion.

In verses 35, a transition is being made to the next stage of depression, from sh0ka to m0ha (delusion, wrong judgements). His m0ha problem is exhibited in verses 36-47. The delusion is one of confusing dharma with adharma. In Ch 2 Krishna explains that, going to war is punnyam and running away from it is pApam. Arjuna thinks the opposite here.

Here Swamiji digresses to talk about pApams. Dharmashastra contains a huge list of pApams that are recited during the thread changing ceremonies. The 5 worst type of pApams (Pancha mahA pAthakAni) are as follows:

1. Burning down somebody's property
2. Poisoning someone
3. Using weapons to kill an unarmed person
4. Stealing others' property
5. Taking the land or the wife of another person

Dury0dana is guilty of all five and therefore if a kshatrya does not give him capital punishment, he is committing a sin.

In verse 37, Arjuna concludes indirectly that we can sacrifice dharma for happiness. In verse 38, Arjuna thinks he has a clear understanding of the situation and uses logic to justify his thoughts. When the mind is confused, the intellect often comes into play by providing logical arguments for the wrong thoughts. Here he is saying that it was not really the Kauravas' fault that greed has suppressed their wisdom and their inability to see the consequences of the war. Arjuna reflects on the potential killing of not only close relations but also close friends, whom he is supposed to protect.



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# Bagawat Geeta Class 7

Namaste!

Summary of class on December 12th:

Swamiji says that no value can be followed unconditionally because every value has an exception. When everything else fails, himsa is allowed.

Verses 24 and 25: ( Sanjaya said) " Oh Dhrtarastra! Commanded thus ( to place the chariot in between the armies) by Arjuna, Krishna placed the great chariot between the two armies in front of great warriors like Bhishma and Drona and all other kings and said thus – " Oh Arjuna! See these Kauravas assembled."

Krishna placed the chariot particularly in front of Bhishma and Drona towards whom Arjuna has the most attachment.

Verses 26,27,28: ( These three verses show the problem of attachment. They also show the first symptom of samsara for Arjuna) " There Arjuna saw fathers\*, grandfathers, teachers, uncles, brothers, sons, grandsons, friends, fathers-in-law, and well wishers assembled in the two armies. Seeing all these relatives assembled, Arjuna was overpowered by deep attachment. Grieving, he said the following."

Swamiji says everyone has five fathers:

1. The biological father
2. The one who gives the sacred thread during the Upanayam ceremony
3. The guru. Going to the Gurukulam is considered as a second birth. At our first birth, we are indiscriminate

and instinctive. We are physically human, but mentally not. With Gayathri as the mother and Acharya as the father, we acquire reason and learn to live a life based on Dharma.

4. Annadhadha – one who feeds you when in need
5. The one who rescues you from adversity/crisis

When Arjuna sees all his family, a transformation takes place because he is overpowered by attachment. Arjuna, the soldier, now has become Arjuna, the samsari. Attachment leads to sorrow which leads to conflict.

Swamiji says a Jnani is the master of emotion while a ajnani is a slave to emotion.

Verses 28: This verse shows the sorrow that comes with attachment. This is the second symptom of Samsara. " Arjuna said, " Oh Krishna! I see these relatives of mine who are assembled..... ( continuing into verse 29 which Swamiji will explain in the next class)

Arjuna uses the word svajaha meaning" my people" – I belong to them and they belong to me. When a sense of belonging becomes attachment and when attachment clouds our judgement, then the line between Dharma and Adharma blurs. Arjuna did not develop attachment in the battlefield. Attachment was not evident till the possibility of losing the object of attachment ( Bhishma, Drona....) occurs.

Regards,

Usha Chandran

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# Bagawat Geeta Class 6

Namaste!

Summary of Bhagavad Gita class on 12/5/2015:

Verses 14 – 23

Verse 14 – “Thereafter, Krishna and Arjuna, seated in a grand chariot with white horses, blew their divine conches.”

After the Kaurava army signaled their readiness, it is the Pandavas’ turn to signal their readiness. Even though he is not the oldest, Krishna blows his conch first, because he is the most important member of the Pandava army. The focus of the verse is also on the white horses of Arjuna’s chariot. Katha upanishad equates a chariot to the body, the horses to the sense organs and the reins of the chariot to the mind. The white horses of Arjuna’s chariot symbolizes knowledge. The celestial chariot is driven by Madhava, the Lord ( dhavaha) of knowledge ( Ma).

Verse 15: ” Krishna blew ( the conch) Panchajanya, Arjuna (blew) ( the conch) devadatta, Bhima, of terrible deeds, (blew) the big conch, paundra.”

Here, Vyasa shows his partiality to the Pandavas. When explaining about their conches he only made a general statement. But with the Pandavas, he names all the conches.

Verse 16: ” King Yudhisthira, the son of Kunti, ( blew the conch) anantavijaya. Nakula and Sahadeva ( blew the conches) sughosa and manipuspaka.”

Verses 17 & 18: ( Sanjaya to Dhrithrashtra) ” Oh king! The king of Kasi who is the wielder of a big bow, the great warrior

Sikhandi, Dhrstadyumna, the king of Virata, the unsurpassed Satyaki, king Drupada, the sons of Draupadi, and the mighty Abhimanyu who is the son of Subhadra blew the conches distinctly from all directions".

Verse 19 : " Resounding throughout the sky and earth, that tumultuous noise pierced the hearts of the Kauravas."

With the 19th verse the first phase is over.

Verse 20: ( Turning point of the Geeta begins with this verse) "atha" is the word indicating this turning point.

(Sanjaya says)" Oh king! Then, at that moment, when the discharge of the arrows was to be commenced, the monkey-bannered Arjuna saw the Kauravas arrayed, raised the bow, and spoke the following words to Krishna. "

Swamiji says here that it is worth noting that both the Pandavas and the Kauravas belong to the Kuru family. So both are technically Kauravas. Just as the sons of Pandu are called Pandavas, the official name for Duryodhana's family is Dhartharashtaraha, meaning sons of Dhrithrashtra. In verse 20, Vyasa uses this official name " dhartarastran".

Verses 21 -23: " Arjuna said- Oh Krishna! Place my chariot between the two armies till I see those who are assembled with a desire to fight. Let me see those with whom I should fight in this event of war. I wish to see those who are assembled here eager to fight, and who want to fulfill the desire of the evil-minded Duryodhana in this war."

Swamiji says that till this point Arjuna has no sentimental fear of war because he is on the side of dharma.( The war here is not between the families, but between dharma and adharma.)

Once Arjuna gets to the middle of the battlefield, change happens. Sentiments cloud his judgment.

Vedanta is not against sentiments. It is sentiments that make

us human. But when sentiments cloud our intellect, that leads to delusion and then samsara begins.

Regards,

Usha Chandran

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## Prasna Upanishad, Class 4

I had difficulty in comprehending and digesting this class and summarized as best as I can. I greatly appreciate any corrections, additions and comments to my summary.

In the last class, Swamiji stated that Rayee is a non translatable word. For my own sake of understanding this Upanishad, I equate Rayee to matter and Prana to energy with the full recognition that Rayee and Prana are spiritual and philosophical terms and they encompass much more than the modern scientific terms of energy and matter – for example, prana and rayee include formless thoughts and action. While equating Rayee and Prana to matter and energy is not recommended, I found it easier to understand these classes.

First creation is in form pairs or mithuna shrity or the creation of rayee and prana. Rayee and prana are two principles pairs of opposite mutually complementary; both of them together make a whole. This division between rayee and prana is superficial; rayee is prajabathi or cause or karanam; prajapathi alone becomes rayee and prana. Superficially we call amoortha as prana and moortha as rayee. But since both rayee and prana came from prajapathi, everything can be called rayee and similarly everything can be called prana. For example, ice is also be called water, stream is also called water. The ice/stream division is superficial and both are water.

Similarly the division between rayee and prana is also superficial as both are prajapathi.

V6

After mithuna shrishty, Swamiji discussed loga shristy or sun (prana) and moon (rayee). By spreading the rays from the east, the sun is embracing all jivas and becoming one with all jivas. The sun alone is giving life and energy to all beings and therefore the existence of beings is due to sun's energy and therefore there is no jivas other than sun. Physical energy, prana energy and intellectual energy all are given only by surya prakasha.

V7

The sun is known as vaisvanara, the macro gross body in waking stage. The surya alone is in the form all human beings.

Surya is known as visvaroopaa, prana (life of everyone), Agni (fire). When the fire principle is up above, we call it surya and when it is down on the earth, we call it Agni. Without sun, there will be no life. This principle is also supported by the following mantra in Rig Veda.

V8 (Mantra from Rig Veda)

Sun is omniscient because it illuminates everything. Rishis knew sun to be all of the following:

- Visva roopaha – Ever pervading
- Harinam – rays
- Jaata Vedhasam: One who is omniscient:
  - One who illumines all
  - A devada from Chainthanyam angle.
- Parayanam: The ultimate supporter of everything
- Joythihi: One who is effulgent
- Ekam: One
- Tapantam: The one who shines all the time

- Sahasra rahihi: With thousands of rays
- Satadha vartamana: Manifests in hundreds of form
- Pranaha: The very prana of all beings.

The conclusions of these three slokas is that prana or sun is everything.

V9

After loga shrishity, comes the kala shrishti, which is recognized by the movement of sun and moon. Surya prakasam determines the day; Chandra's, on the other hand, determines thithi. The whole year is prajapathi because sun and moon are manifestation of prajapathi. So kalam is a manifestation of prajapathi. A year has two ayanam (solstice). Dhakshinayanam (rayee) and utharayanam (prana).

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## Bagawat Geeta, Class 5

Chapter 1- Verses 3 to 11

Duryodhana's dialogue with Dronacharya continues-

Verse 3 : Oh teacher! See this vast army of the Pandavas, arrayed by the son of Drupada, your skillful disciple.

Verse 4: In this army there are many powerful archers who are equal to Bhima and Arjuna in war – Satyaki, the king of Virata country, and Drupada, a great warrior.

Verse 5: Dhrstaketu, Cekitana, the powerful king of Kasi, Purujit Kuntibhoja and Saibya who is the best among men, are all assembled here.

Verse 6: Moreover, the powerful Yudhamanyu, the valiant

Uttamaejas, Abhimanyu, the sons of Draupadi , all of them great warriors are all here.

Verse 7:

Here, Duryodhana informs Dronacharya of the warriors in his own army

" Oh best among brahmins! May you know those who are prominent among us, the leaders of my army. I am mentioning them for your information. "

Here Swamiji notes that Dronacharya is violating brahmana dharma by fighting in the war. A brahmana has six duties to perform.

They are:

1. Yajanam- performing the vaidhika karma ( poojas and rituals)
2. Yaajanam- helping others to do their vaidhika karma
3. Patanam- to study scriptures
4. Paatanam- to teach scriptures to others
5. Dhaanam- giving to charity
6. Prathigraha- to receive charity

Dronacharya, as a brahmin, is allowed to learn and teach the art of war, but never take part in war.

Verse 8: Duryodhana continues " Yourself, Bhishma, Karna, Kripa who is ever victorious in war, Asvattama, Vikarna, the son of Somadatta are present in our army."

Verse 9: And there are many other heroes ready to give up their lives for my sake. All of them have many weapons and missiles, and are experts in war.

Verse 10: Therefore our army, protected by Bhishma, is insufficient. On the other hand, this Pandava army, protected by Bhima, is more than sufficient to defeat us.



Swamiji : Why is Duryodhana not confident in his own army? The Kaurava army is both quantitatively and qualitatively superior to the Pandava army. The Kauravas have 14 divisions to the Pandavas 7. They also have all the powerful warriors on their side – Bhishma, Drona, Kripa, Karna and so on. Why, then, does Duryodhana feel fear?

Swamiji says that when dharma is lacking and bhakthi is lacking, strength and confidence is also lacking. Here Swamiji recalls the story of how Arjuna and Duryodhana went to see Krishna seeking His help. When Arjuna chose Lord Krishna instead of his army, Duryodhana was secretly pleased because he had no bhakthi towards Lord Krishna. Swamiji says that Lord Krishna represents spiritual strength, while His army represents material strength.

Duryodhana chose the army, representing material strength and ignored Krishna, the spiritual strength. Thus, without dharma and bhakthi on his side, Duryodhana feels fear and lacks confidence.

Verse 11: Duryodhana continues” One person gives security and confidence to us, Bhishma. All of you should protect Bhishma by staying in your position at all points of entry.

Duryodhana’s dialogue ends here.

Verse 12: ( Sanjaya says) Trying to bolster Duryodhana’s confidence, Bhishma lets out a lion-like roar and blows his conch to signify the Kaurava’s readiness for war.

Verse 13: Hearing this more conches, kettledrums, trumpets, drums and horns were immediately sounded forth from the Kaurava army.

Regards,

Usha Chandran