

Kaivalya Upanishad, Class 11

Greetings All,

Shloka # 19:

Continuing his teaching on Kaivalya Upanishad, recapping last week's lessons, Swamiji says, in all these mahavakya mantras the Jivatma-paramatma aikyam is revealed.

Jiva and Parama are not intrinsic properties of Atma. Their manifestation depends upon the medium. Just as a face appears different in a convex or concave mirror so also Jivatma and Paramatma are a reflection of the same Atma. It is a seeming distortion. Jivatma is a distortion with inferior attributes, while Paramatma is a distortion with superior attributes. Attributes do change and bring about the distortion. Furthermore, they are superimposed attributes. When Jivatma has limited attributes it appears as Karyam, the product, while Paramatma with many superior attributes appears as Karanam.

Both are fake attributes. Atma is without either Karyam or Karanam vilakshanam. Atma in Karya vesham is Jivatma and Atma in Karana Vesham is Paramatma. I, the Atma, in reality, am neither of them.

Shloka # 20:

This is a corollary to previous shloka. If I am Karana Paramatma, where am I located? Karanam is not located anywhere. It, Karanam, appears as Karyam. Gold is in the Jewelry, big or small. It is one of the many manifestations of Karanam.

I am the Karanam. I, the One Karanam, am experienced as many Karyams. "I", the Karanam, appear as manifold Karyams. I am everything. I am in the smallest atom. I am even the largest

galaxy.

Why enumerate what I am?

I alone am the cause; I alone am the effect, the universe or Karya Prapancha. This universe is an amazingly (vichitram) pluralistic one. In Reality:

Karanam + Nama and Roopa=Karyam

As Karanam, since when do I exist? Since the most ancient time or puratanaha. Even Big Bang occurred in me. Being Karanam, I inhere (exist essentially or permanently in). I am the Purusha, the conscious spirit. Karanam alone lends existence to Karyam even as gold alone lends existence to the jewelry. Remove the gold and the jewelry does not exist anymore.

I am the master, (ruler, Ishaha). Karanam is Swatantram or independently existing while Karyam is dependently existing.

From my own standpoint, who am I? In the green room, without make up, who am I? I am the attribute-less Consciousness like Gold. I am Ananda Swaropa. This is known as Sarvatma Bhava. "I" am all.

Swamiji, I have difficulty believing that "I am all", is a reasonable question to ask.

With our dreams too we have difficulty believing our dreams. While in the dream, it is very real. At that time I have identified with the Swapna Shariram. Only upon waking up I realize "I" was not the dream. The stronger is our Deha abhimana (identification with body) the more difficult it is to assimilate Vedanta. Transcend this body, this Deha abhimana and this nama roopa. Be aware of the formless Consciousness, and then Vedanta becomes easy. Transcending the Deha Abhimana is the most difficult part to realize for a Vedanta student.

Shloka # 21:

Here the shloka discusses Atma from two angles. When I look at my face from one angle, one is Nirupadhika and from another angle it is Sopadhika. Nirupadhika is the Absolute I without a medium, while the Sopadhika is the Vyavaharika "I", through a medium.

When I have these two natures one is Nirguna and other is Saguna. Originally I am Atma (without Jiva or Parama attributes). This original I, am without hands or legs. What is meant here is:

The I through the RM (reflecting medium) with the sthula, sukshma karana sharira and RC (reflected consciousness), this I, now, have a body or nama roopa. It is this "I", although it does not have hands and feet, that powers the Gyanendriyas and enables them to move, grasp, see, hear etc. Thus, I am the Seer without eyes, Hearer without ears etc. All this happens due to my unique Maya Shakthi. Thus, there are two aspects of Atman. One is Paramarthika Drishti (view of Absolute or higher) and other of Vyavaharika Drishthi (view of lower sharira).

OC (Original Consciousness also known as Apramata) is also the RC (reflected Consciousness), the Knower. Even the knower hood is not my real nature.

We have forgotten our real nature. We do this in dream when we forget the waking state.

I am the knower of everything but I am not known. Knower can never be known. The Eyes cannot see themselves. Strangely, I, the one without a form, cannot be perceived by the sense organs. They need a form to perceive.

If I am not known what is the proof?

What proof do you require? I am the ever-present self, the proven consciousness. It does not require proof. The very search for proof presupposes a consciousness. Camera will not

appear in any picture. You do not require a separate proof of camera. All the pictures are proof of the camera.

How to become Chaitanya? You are already consciousness or Chaitanya.

Shloka 22:

Pramatr (knower)

Pramanam (Proof)

Prameya (Knowable)

The above three are known as Trikuti. In the absolute Brahman, I am not Trikuti, as Jagrat, Swapna nor Sushupthi avasta are not present.

In the empirical Brahman, I have become Trikuti. Thus, in swapna:

Who experiences the swapna? It is the I.

How does he experience the swapna? I, as the instrument, experience swapna.

What does he experience as Swapna? He experiences "I" as the swapna.

If I can become the dream Trikuti, I can also become the Waking Trikuti. So, I am the knowable one through Veda Pramana. I am the Pramatra and Prameya as well. Pramanam is only through Guru. Why Guru? Shastram becomes pramanam only when handled by the Guru.

You attain mortality in Avidya. Hence you need a guru. Lord himself is the first Guru of the Guru Parampara.

I am Pramatr, Prameyam and Pramanam. As OC, I have neither punyam nor papam. Prarabdham belongs to RC (reflected Consciousness). Nothing belongs to OC. Birth depends on Punyam

and papam. Your nakshatra is only an indicator of your punyam and papam.

When I do not have punyam or papam, there is no more Janma. Without Janma, there is no Marana as well.

I don't have Punyam, papam, intellect or indriyas.

Shloka 23:

Description at Vyashti level.

Shastras declare: "I am not earth, fire, air , water or space."

How come I am experiencing them solidly is a reasonable question to ask.

It is because of the lower order of reality. In Swapna, swapna prapancha is experienced tangibly. Nobody doubts the dream. But upon waking, the waker negates the dream. Dream is experienced but negated by the higher point of the waker. All such things are called Mithya. So also with this world. The waker experiences it, but it is negated by the OC (original consciousness) or the paramarthika drishthi.

The non-waker's chaitnaya becomes the waker or lower order. Thus, the waking state is also a dream. One is a Lying dream, another is a Waking dream

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 9

Greetings All,

Continuing his teaching on Kaivalya Upanishad, Swamiji says, after talking about nidhidhyasanam, Brahmaji has come to sravanam and mananam in reverse order. Sri Krishna also does the same when he reverses the order in chapter 2 of the Gita dealing with Gyana yoga first and then coming to Karma yoga. It is the approach of an optimistic teacher starting from a higher level and then going down. Brahmaji also gave example of an Arani as an example of sravanam and mananam. He brought out the Jivatma Paramatma Aikyam as the oneness. Although superficially they are different (jivatma and paramatma) essentially they are one. Jivatma and Paramatma both have Atma in common. If so, what contributes to their difference? The Upadhi or media of their manifestation causes the superficial differences. The face is the same one but it looks different in a concave mirror compared to the one in a convex mirror.

These differences are caused incidentally and are also known as Aupadhika Bheda. The differences include, one is Vyashthi and other is Samashthi.

Vyashthi is microcosmic. Here, in this world it is a miserable entity or Samsari. I create my own dream world and dream body and then identify with it. Until now I was creator, now I have become the creature. Creator of dream has become the dream. Micro upadhi is dominated by Rajo and Tamo gunas. Satva Guna dominates macro upadhi.

When original consciousness is in micro medium it identifies with body rather than the formless Brahman. Thus, he becomes a karta and bhogta (eater) and also gets into a mess or samsara.

Shloka # 13:

Describing the dream state, the jivatma via micro upadhi

entering swapna is an enactment of jagrat. Here also he is a sukha dukha bhogta. Here it is not an Ishwara srishthi but a Jiva srishthi. I am in a privately created mind. The micro individual also has micro creative power. This maya shakthi is called kriya shakthi.

So, Jagrat and Swapna states of individual are over. Out of sheer tiredness he switches off the Jiva during sleep. Ishwara prapancha and Jiva prapancha dissolve in sleep. They go into a dormant state. Laya is the sleep of the Jivatma, while Pralaya is the sleep of the paramatma.

Overwhelmed by ignorance, Tamas, Jivatma is in total ignorance. Total knowledge and total ignorance are both blissful. Thus, Gyani and ignorant are both blissful. In waking state we are partially blissful. "I" is known but Atma is not known. Thus, Jivatma suffers Samsara in Avastha Trayam. In sleep also it is dormant.

Shloka # 14:

After sleep what happens? There is no permanent sleep, either in the same body or in another body (after death). Who is responsible for waking one up? Due to its past papams and punyams it has to wake up to exhaust them through its experiences. It has to go through sukha and dukha experiences. In sleep it is in suspended animation. Karma can only be exhausted in dream or waking states. This cycle of sleep-dream-waking continues. This is the beginning-less cycle process. It will never end until one gets gyanam. The cycle is an endless one. Thus, micro operation has concluded that jivatma remains in sharira trayam.

Shiva's third eye burns down the three stages.

Now Brahma shifts to macro. Example of a bald man with a wig was cited. Atma has two wigs. Same Atma in macro is Paramatma.

Effect-Karyam-Micro upadhi.

Cause-Karanam-macro Upadhi.

With the same atma now through a macro upadhi the paramatma is born. Atma is thus Srishthi Karanam. "I" dis- identify from my dream body and wake up and the dream becomes a false projection of mind. Paramatma is adhara of Laya. The avastha trayam dissolves. Same jivatma plays paramatma role. The reality is, it is neither Jivatma nor paramatma, and rather it is the undivided awareness. Karanam and Karyam are both its attributes. This pure Atma is Ananda (never wanting). Jivatma and paramatma are both one and same.

Soham, So Paramatma is a mahavakyam. God and I are one.

Shloka # 15:

From same Atma the whole creation is born. Paramatma becomes the karanam of creation. In this birth of creation following are created: Pranas, Antahakaranas, ten indriyani, akash, Vayu, Agni, Apaha and prithvi.

First level is Micro or individual.

Second level is macro or Srishthi.

Order of creation is:

Subtle elements>subtle elementals>Gross elements> Gross elementals are all born out of paramatma.

Shloka #16: Is a series of mahavakyams.

Teacher says Karanam Paramatma is none other than Karyam Jivatma.

How can Kranam and karyam be same? In an equation, says swamiji, when two sides are not evidently equal, but essentially equal, an equation is required.

Karana Paramatma=Karya Jivatma, because they are essentially same.

Supreme causal Brahman results in:

- Karanam-Subtle –eternal. Example of clay in the pot.
- Karyam is gross.
- Nithyam is eternal.
- You (Karanam) are that Karyam Jivatma.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 8

Greetings All,

Continuing his teaching on Kaivalya Upanishad, Swamiji says, in previous class we discussed Nididhyasanam and then Brahmaji discussed the Gyana Phalam as well. Gyanam is the only means of liberation. Are other sadhanas not useful if they do not lead to liberation? They are useful for preparing the mind but not for liberation. Karma Yoga, Japa, Puja etc. purify the mind. There are several margas for purifying the mind. One should use a method that one prefers for such purification. Puja and service to humanity are all aspects of this purification process. However, after purification, one still has to come to Vedanta sravanam, mananam and nidhidhysanam. It is just like a temple that has many doors to enter. However, there is only one door to God.

Shloka # 11:

In this shloka sravanm and mananam are discussed. Brahmaji has already discussed nididhyasanam. He is clearly not following the normal order of such things.

The pursuit of self-enquiry is called Atma Vichara. You cannot look directly into the Atma. One can do so only through the Shastras. A mirror is for looking at your self. Darpana darshanam is looking at your self. Looking into the shastras is also the same. You are looking at your self. Shastra Vichara is Sravanam and mananam.

Here an analogy is used. The bow and arrow analogy was used in the mundaka Upanishad to describe the self, the jivatma and Paramatma. In Katho Upanishad the chariot analogy was used. Here self-knowledge is compared to a fire. Sri Krishna also used the fire analogy in the Gita. That is the reason in every Hindu household we start the day by lighting a lamp, usually performed by the lady of the house. Lamp represents knowledge.

So, what is common between gyanam and agni? Fire removes ignorance and darkness also called Aavaranam. Darkness makes something existing as non-existing as it is not visible anymore. Light removes the darkness and brings the object back to light.

Ignorance here is Atma A-gyanam. Benefit of Atma knowledge is shanthi or (nimmadi-tamil). Without knowledge of Atma, poornatvam, internal security etc. disappear. Once ignorance is destroyed Atma is discovered. With this discovery our struggles in life come to an end. Samsara is destroyed. Karmas are also destroyed.

Thus:

1. Agni destroys everything, so also gyanam destroys samsara.
2. Fire illumines everything. So also Gyanam illumines something we did not know before.

In this shloka the fire's destructive aspect is brought out. In this shloka, the process of producing a fire and producing knowledge are described and shown as similar.

Sacred fire is produced during a yagna. Two Arani woods are used. One is called Adho Arani or lower piece with a hole in it. The upper piece called Uttara Arani is a rod that fits into the hole. Then, by churning the upper rod, sparks are created. Coconut husk or cotton is used now to kindle a fire from the spark.

For acquiring knowledge too churning has to be performed. The Adho Arani here is the mind of the student. It has to be steady.

Uttara Arani, the upper rod is the shastra Vakya or Omkara. Churning is the analysis of shastra Vakyam. The six lingams analogy was cited. The Guru helps in the analysis or churning. Out of this sravanam and mananam churning spark of knowledge is produced. The spark has to be protected and nourished through the nidhidhyasanam process of recollection by the student.

Once the spark becomes a conflagration it will spread like a forest fire and burn everything in its path.

Defining some terms in the shloka:

Atma here means mind and it must be dry with Vairagyam. It must also be steady, as it is like a lower Arani.

Pranavam here means Omkara or shastric statement is like the upper Arani or the rod.

Gyana nirmathanam means churning of gyanam or analysis of shastric statement and practices by which the spark of knowledge rises.

Panditaha: Possessor of knowledge. Panda means Gyanam.

Pasham means shackles such as Ahamkara, Karmas etc.

Therefore, may you perform enquiry of your Self.

Shloka # 12:

A sample process for performing a shastric enquiry is now described. Shlokas 12 through 22 describe this process.

The conscious principle described in shloka # 6 is all pervading. It is called Atma (Aapnothi Sarvam or all pervading). Even though the Atma is one, it manifests through a medium and takes on the appearance of the medium. Thus, the same electricity flowing through one bulb is dull but through another one is bright. Along the same lines the reflection of my face in a convex mirror is different from that in a concave mirror. My face did not change.

Thus, the conscious principle, when it manifests through an inferior medium (body, mind, thought complex) appears as Jivatama.

The same conscious principle, when it manifests through a superior medium (utkrishta upadhi) appears as Paramatma.

Please note the inferiority and superiority do not belong to the Atma but belong to the medium.

Citing another example:

One water is called a wave, a smaller version.

One water is called the ocean, a bigger version.

Ocean is the cause of the wave. Wave is the effect of the ocean.

Water is neither. It is just water.

Thus conscious principle is neither cause nor effect.

This is the process of enquiry. Instead of identifying with the medium (higher or lower) identify with the Original Consciousness.

Shloka # 12:

First the teacher talks about Atma manifesting through an inferior medium as Jivatama.

The Atma, I, have identified with the sharirams (three of them). This results in many types of karmas. The "I" becomes a karta to become a bhoktha. He then enjoys or experiences with his wife (connotes all human relationships) and all non-beings (food, drinks etc.) as well. All this occurs in the waking state. All these experiences get recorded as well. Jivatma thus goes through experiences in all three avasthas (waking, sleeping and dreaming).

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 7

Continuing his teaching on Kaivalya Upanishad, Swamiji says, in Shlokas 5 through 7, Brahmaji gave instructions on the three levels of meditation. Everyone has to go through all three levels of meditation. First level is Eka Roopa Ishwara Dhyanam, second level is Aneka Roopa Ishwara Dhyanam and third level is Aroopa Ishwara Dhyanam.

At the third level, Aroopa Dhyanam, the meditator himself is the object of meditation. A person can go through levels one and two but then has to perform Vedanta Vichara under a qualified Guru. Only after performing this sadhana can he go to the third level of Aroopa Dhyanam also called Nididhyasanam. Swamiji declares that Aroopa Dhyanam is Nididhyasanam.

Gita chapter 12 also describes the steps of meditation to be taken for Moksha.

Shloka # 8:

When one comes to the third level of meditation, the Aroopa Ishwara is same as the Meditator or Brahman or Atman. At this stage one becomes aware that Brahman and Atman are one and the same. Brahmatma is also called Paramatma.

Shloka 8 now describes the Paramatma.

The Paramatma is the one formless Brahman that assumes all types of forms. Many people think that Hinduism has many Gods, while in fact it is actually one god appearing with many forms. Brahma assumes forms due to influence of Maya. Every deity is a form of Brahman. Brahma, Vishnu and Shiva are all the same Brahman in different forms.

Transformation from Form to Formless is the real transformation. Transcending the form requires a subtle mind, until then one should continue with Eka Roopa or Aneka Roopa meditation.

What is Brahman's original nature?

Its nature is formless. That Paramatma is a changeless one, one without a form or Akshara or the Ultimate one (Paramaha). Its nature is Self-luminous Consciousness.

The same Brahman is Prana, Kala, Agni and Chandrama. Everything is Brahman. It is "me" as well. Once you understand this, you will say "I am, All". This "I" is not the body, mind and thought complex, rather it is the consciousness or illuminator of all.

Shloka # 9:

Everything in creation is Brahman. Everything in past, present and future is Brahma Chaitanyam. Brahman is eternal or

Sanatanam. Just as a wave in the ocean may feel it is separate and distinct, however, once it realizes it is also water, it becomes one with the ocean.

By knowing Brahman as “myself” one crosses over mortality. It is really the crossing over the fear of death. In life, we cling to everything, including material and people, due to the fundamental fear of death. The older one gets, the greater is our sense of insecurity. This insecurity is also known as Samsara. Moksha is freedom from insecurity or Samsara.

Citing the wave and ocean example again, the wave looks at itself as an individual wave. It will always be afraid of mortality, as it knows it will die. So do human beings. Wave should understand that “I am water” and my waviness is an incidental form that can come and go. I am really water. So also, my humanness is really incidental. This human form will come and go but “I” the Atman will be forever. Thus, one has to know that Brahman as “ I”, myself.

Since this Gyana yoga is a difficult path, is there an alternate path to Gyana Yoga?

Upanishads say there is no other way of liberation other than Gyana Marga. Scriptures provide many paths for purification but there is only one path for moksha and that is Gyanam.

So, what is the solution to a gyana marga that is so difficult? Swamiji says we should try to make the gyanam easier. The best way to make it easier is to prepare yourself for gyana marga. Preparedness will help in any situation. Therefore, follow Karma Yoga, Upasana and then come to Gyana Marga.

Shloka # 10:

The wise person enjoys wisdom. What is his vision?

A wise person is one who has gyanam having followed all

stages of meditation. Such a person:

1. Appreciates that atma is present in everything. All bodies are threaded together in one consciousness.
2. He appreciates that the Atma is the sub stratum of everything. Everything is in Atma (Sarvaadhar).

Citing example of space, Swamiji says, it is enclosed in the walls of the temple. Thus, you have a large room or a small room. You can also say it is a one liter pot or a 10 liter pot. Space is within the container. The reality is that space is not within the container rather all containers are within space. So also, Consciousness is in every one of you. All of you are also in the one indivisible, non-dual Consciousness.

By knowing this, the knower becomes one with Brahman. The Knower becomes Brahman. Until now, the division between Brahman and me was a misconception. The dropping of this notion is attaining merger.

Is there any simpler path? As per Upanishad there is no other path. All paths lead to gyanam. Gyanam takes us to moksha. Hence, in our culture, we light a lamp to dispel our ignorance.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 6

Greetings All,

Continuing his teaching on Kaivalya Upanishad Swamiji says, the student approached the teacher and asked for Brahma Vidya.

He was sufficiently informed that it was the only means of liberation. What are the means to obtain Brahma Vidya?

Brahmji says there are two means. 1. Direct or Sakshat and 2. Supporting means.

Direct means requires Sravanam, Mananam and Nidhidhysanam or Gyana Yoga.

Indirect means requires Vairagyam. Just as a plant requires a seed (direct means) and soil, water, sunlight (indirect means).

Vairagyam or Tyagam is of two types:

1. Internal renunciation and
2. External renunciation.

Internal renunciation is essential. External renunciation is not compulsory. It is required only if it supports internal renunciation.

After presenting both means Brahmaji now discusses a range of Sadhanas that are life long pursuits. It may even be life long pursuits. Swamiji reminded us that we are in this class, here today, because of our karmas from our previous birth. It is that which attracted us to this class.

The three stages of Sadhana are now described.

1. Practice Karma Yoga to purify the mind.
2. Practice Upasana Yoga to bring focusing capacity to mind and
3. Above two result in Gyanam.

Shloka # 5:

Swamiji says Shlokas 5, 6 and 7 are all describing the entire range of Dhyanam. The three stages of Dhyanam are:

1. Eka Roopa Dhyanam

2. Aneka Roopa Dhyanam
3. Vedanta Vichara
4. Aroopa Dhyanam.

In Eka Roopa Dhyanam you meditate upon your Ishta devatha.

In Aneka Roopa Dhyanam you meditate upon the entire universe or Vishwa roopa.

First and second stages of Dhyanam are under Upsana. Having practiced this for a sufficient period of time one enters Vedanta Vichara. Here one studies Vedanta under a qualified teacher then starts Aroopa Dhyanam. In Aroopa Dhyanam he discovers that Aroopa Ishvara is really meditation upon Myself or on the "Meditator".

The preparatory steps for any Dhyanam or Antaranga Sadhana are now described. In shastras eight steps are described, however, Swamiji says he has condensed it to four for simplicity's sake.

The four steps are:

1. Desha: The place of meditation. It should be clean, secluded and a spiritual place.
2. Kala: Time of meditation. Any time is fine. Early morning is a preferred time. One's mind should be Satvic (alert and quiet).
3. Asanam: Seat. One should not sit on a floor or hard or soft surface.
4. Sharira Sthithi: Condition of body and sense organs:
 1. Body should be straight and steady,
 2. Sense organs withdrawn,
 3. Breath, slow and smooth and
 4. In a Sanyasi mind. In this mental state one should not have relationship with anything other than the following three:
 1. Guru
 2. Shastra

3. Ishwara.

5. Intellect: Must be convinced of the utility of meditation.

Now you are ready for meditation. If possible, meditate after taking a bath.

Gita Chapter 6 describes this whole process of meditation as well. Posture should be erect, eyes directed at nose (not mind directed at nose). Breath, smooth and even. Mind in an attitude of Sanyasa.

Before starting meditation invoke Guru(s) and perform namaskaram. This reminds you of their teachings as you start meditation.

Shloka # 6:

One has to turn the mind to the heart.

Heart is compared to a Lotus flower. According to shastras heart is the place where mind resides, not in the brain. Within the heart the mind exists. In the mind you invoke Eka roopa, Aneka roopa and Aroopa. Lotus stands for purity. Mind must be like lotus, free from rajas, tamas, not wandering, not sleepy, in a sattvic state and with a cheerful countenance. May you invoke in the chest.

Up to this it is preparation.

Now the meditation itself is described. This is described in Gita chapter #6 as well. Flow of similar thoughts to the exclusion of dissimilar thoughts is meditation. In meditation flow of thought exists. It is not a thoughtless state. Any thought connected to the object of meditation or similar thoughts is appropriate.

1. **Aroopa Ishvara Meditation:** You must have studied Vedanta before this meditation. May you meditate upon the un-objectifiable Ishwara or Subject or Shiva Aham or

Avyaktham (cannot be seen or known by sense organs), says Swamiji.

Shivam is used in shloka to mean all three states of meditation. Shivam is formless consciousness, peaceful, immortal, infinite, one without beginning or end, infinite cause of universe, fullness, knowledge and bliss, formless and the greatest wonder (that it is me).

If it were an object I would have stumbled upon it. In reality it "I", myself.

2) **Aneka Roopa Meditation:** That which appears in manifold form.

Mantra # 7:

3. **Eka Roopa meditation:** Mantra # 7 describes it. Here Lord Shiva is shown as object to meditate upon. It is only an example. It can be Vishnu, Ganesha or any other Ishvara.

Swamiji says Uma and Maheshvara are jointly called Umachi.

Shiva is described as the highest lord of creation, one who is omnipotent, with three eyes, blue necked, blue skied, and sitting in a meditative state.

The two eyes denote division, while third eye unites, symbolizing Advaita.

So, mediate upon shiva or any other Ishta Devatha. Eventually, one has to go through all three stages of Dhyanam.

What are the benefits of meditation?

The meditator will attain ye Lord himself. What type of Lord is he? What type of Ishwara? He is:

- 1) Jagat karana Ishwara, Bhutha Yoni.
- 2) Witness of entire creation,

- 3) All illuminating consciousness.
- 4) Beyond ignorance and Maya.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 5

Continuing his teaching on Kaivalya Upanishad Swamiji says, the student Ashvalayana approached Guru Brahmaji and asked for Brahma Vidya. This indicates maturity of the student. He does not ask for liberation, rather asks for Brahma Vidya. This is an important corollary as student is very clear that liberation can only be got through Brahma Vidya. Every student coming to Vedanta should know that it is the only means of getting knowledge and liberation. Knowledge is not an option in the path to liberation, as no other method is available. This should be very clear to any student. Draupadi thought, her five husbands or Bhishma and others would save her honor. They were all helpless. In this state, she called out to Sri Krishna. Her surrender was absolute. She even dropped her other hand holding her dress. Our commitment to Brahma Vidya should like Draupadi's. Then the heart will be ready to absorb the teaching. Moksha is possible only through Brahma Vidya.

So, what is the means to obtain Brahma Vidya or knowledge? There are not many methods. You have to use a mirror to properly see yourself. This mirror is the Guru Shashtra Upadesha. There is no other choice. Vedanta Sravanam, Mananam

and Nidhidhyasanam are the only methods. Furthermore, our approach to receiving the teaching must be whole hearted.

Brahmaji says: For Gyana Yoga to be fruitful conditions must be ideal for Gyanam. One essential quality is to possess Vairagyam or Thyaga. Renunciation is my mental preparation to handover to God all my possessions including my body, with thanks. This is called Ahamkara or Mamakara Tyagam or Vairagyam. Once this occurs Gyanam is produced. Gyanam then produces liberation.

The Process then is: Vedanta Study> Gyana Yoga> Gyanam> Moksha.

Shloka # 4: This is not a one day course or crash program. Initially in life, Dharma, Artha and Kama are the main focus with Moksha in the back-burner. Gradually Moksha gains priority. Then, it becomes a burning desire. At this stage one will sacrifice anything for it. Greater the desire, greater the sacrifice one is ready to make. This change in priority occurs gradually in life. Priority reshuffling is constantly happening in our lives. As my desire for Moksha increases my pursuit intensifies until it converges into one. Just like the sun's rays get focused under a lens. It is an evolutionary process.

Swamiji reminded us that a Grahastha usually chants Shloka's 3 and 4 together while welcoming a Sanyasi. This shloka also occurs in Mundaka Upanishad.

So, what are the stages?

- First step is, right direction is required. Our ultimate goal is Moksha. This requires Gyanam. Gyanam requires a prepared mind. To prepare a mind one requires Karma Yoga (Purity of mind) and Upasana (Attention of mind). So, the first step is scriptural study. Then right effort or proper effort or Karma Yoga is required. This will lead to a purified mind free of Raga and Dvesha.

(Note: Attachments (raga) arise from our previous experiences of pleasure and happiness. Aversions (dvesha) emerge from previous experiences of pain and suffering.)

- Second step is leading a life based upon what is proper and what is not proper or as a Dharmic person or as a Samskritha (cultured person). Nithya Anithya Viveka must be there. Only Brahman can give fullness and lasting happiness. In this stage, there is less and less dependence on material world also called Shuddha Tatva.
- Sanyasa Yoga: This is the third stage. Once mind is mature, purpose of active life is served or complete. Work, work all the time is not the end of Vedas. At some point one has to turn to higher goals. This means reduction or renunciation or Sanyasa. One has to reduce or withdraw from activities. At this time Smaranam, Mananam and Nidhidhyanam is the goal. An active person cannot spend time in Smaranam, Mananam and Nidhidhyanam. The seeker also has to become introvert.

Brahma Vidya and Grihastha stages of life are > Extrovert.

Vanaprastha and Sanyasa stages are > Introvert.

So, during Sanyasa find quality time for Vedanta. You alone are immortal.

- The last stage is Sravanam, mananam and Nidhidhyanam for an extended period of time. Here we are trying to change the way of looking at the world or God. This is not easy. By committing to this, one becomes Brahma Nishta.

Vedanta Shatram gives self-knowledge, while Vedanta Artha is the crux. Central teaching of Vedanta is “ I am ever free, I am ever full, still I am struggling to reach what I already am”. Do not look outside.

Su-niscitarthah: means this teaching has to become a

conviction.

Those people who have conviction about shastra, is the culmination of spiritual sadhana. Such people reach Jivan Mukti or become one with Brahman in this life. One gets absolute eternity.

Swamiji says Svarga is only a relative eternity. They continue in this world as long as Prarabdha Karma requires. The fall of a Gyani is called Parantakala or final death. Final death, because in an Agyani it is not final, he will be born again. For Agyani, it is intermittent death. In Gyani all three bodies (Sthula, Sukshma and Karana Shariras) are resolved. They merge with Brahman or Brahma Chaitanya.

Several religions lead to Chitta Shuddhi. However, ultimate knowledge should be: "Aham Poornaha".

Shloka # 5:

In previous three mantras Brahmaji taught Gyanam.

Now he teaches Dhyanam. Kailvalya does not teach Karma Yoga. It assumes the student has already gone through it. At the end of Kaivalya, Karma Yoga is briefly discussed.

In Gita's sixth chapter Dhyanmam is shown as two fold.

1. PreVedanta meditation is performed to make myself ready for Vedanta.
2. Post Vedanta meditation is performed to internalize whatever I studied, at the deepest level.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 4

Greetings All,

In mantra #1, Sruthi introduced Ashvalayana and his teacher Brahma. The student with appropriate qualifications asks for Brahmavidya with humility, also called Pariprashnaha.

Having seen the student as well qualified from his approach, Brahmaji agrees to teach him. Brahma addressed the student and gave him instructions on the instruments or Sadhana to be practiced.

The Sadhana's are:

1. Direct means or Sakshat Karanam and
2. Indirect means known as Sahakari Karanam.

Citing an example, from a seed a plant sprouts, however, it also needs good soil, water, air and sunshine to continue to grow. While seed is the direct cause, other factors are also required for its growth and are indirect causes. Even with medication, one needs other disciplines to be followed, such as control of type of food, time etc. Thus the medicine is called aushadham while supporting regimen is called Pathyam.

The three sadhanas prescribed by Brahmaji are:

1. Shradha Yoga, also called Vedanta Sravanam
2. Bhakthi Yoga, also called Mananam Yoga
3. Dhyana Yoga also called Nidhidhyasanam yoga

These three together are known as Gyana Yoga.

Sravanam: is a belief in Vedas and the Acharya. It removes ignorance.

Mananam: is focusing the mind on teaching of the guru and reflecting upon it, just like a cow chewing the cud. This focused reflection removes doubts and develops conviction. It

removes intellectual obstacles.

Nididhyasanam: is internalizing the teaching to such an extent that it sinks into my personality. Soaked in Brahmavidya, your every word and action should reflect the teaching learnt. It should result in a transformed person. It removes all emotional obstacles. It removes Vasanas. It removes our tendencies towards anger, jealousy, etc.

Shloka # 3:

Brahmaji says the sahakari karanam or contributing factors are the Sadhana Chatushtaya Sampathi. Only in the presence of Sadhana Chatushtaya Sampathi can Gyanam fructify. Without it all sravanam, mananam and nididhyasanam will not work.

Brahmaji highlights one Sadhana Chatushtaya. He says Vairagyam or freedom from emotional attachment (to people, things, position, name, fame) or freedom from psychological weakness is essential. This can also be considered Sanayasa.

There are two types of Sanyasa. 1. Bashya or external Sanyasa and 2. Internal Sanayasa.

In Bhashya Sanyasa one renounces formally and physically. One wears a Kashaya Vastram This is external sanyasa.

Internal renunciation is: I prepare myself to lose anything in life at any time. Things are still normal around me, as always. How to do this? Upanishads do not provide guidance on this. However, now, I function in this world with a different attitude.

Swamiji, offering guidance, says one approach is to have Viveka. Remembering the fact that whatever I possess, including relatives, are temporary gifts of God sent to educate me. Everyone belongs to God. Let me make use of them to love and share and then finally returning them to God with thanks.

For this we have to train from early on. Surrendering things to God reduces Ahamkara and Mamakara. This is Viaragyam or Thyagam. Gyanam and Raga do not go together.

Gyanam and Vairagyam are both necessary for liberation. No other method will give you liberation.

Karma cannot give gyana or moksha. Karma is not a Pramanam. Karma, sacred or secular activity, is not a means to knowledge. This is because its results are always produced in time. Whatever is produced in time will die while Moksha is Poornatvam.

This however does not mean Karma is useless. It is very useful in purifying the mind for use in Gyana Yoga.

What about children? They too cannot give one freedom. They are here to fulfill their Prarabhdha Karma. I alone have to work for Moksha, nobody else can do it. This is not selfish. Do your duty, both to others as well as your Self.

What about money? Money too cannot get us moksha.

Swamiji says Tyagam is essential. Citing an example: A child learns to walk using a training wheel. The mother after some time removes the training wheel so that it can walk on its own. It will fall, but it will also start walking on its own. This falling is called withdrawal from psychological dependence. Drop the prop, the psychological props. This is called Sanyasa. This can be physical Sanyasa or inner renunciation. Inner renunciation that " I am ready to lose anything at any time as willed by God, through my wisdom and devotion. "

Few people have attained moksha. People do not want to take the risk of completely trusting God. Thus, many are not ready to drop their props.

Now comes the Phalam. What is the benefit of BrahmaVidya?

Sanyasi, one who has performed internal or external renunciation (Yatihi), such a person merges into wisdom through wisdom.

What type of Brahman?

One that is superior to heaven. It is also called painless pleasure. Brahma is beyond heavenly pleasure. The Vaikunta is in the heart of every one. It is in the heart as witness conscious. It is as though hidden.

Guha means our heart is like a dark cave and in wise mind it is ever evident in mind as consciousness. Into this one he merges into. Brahma Aikyam is the benefit of Brahma Vidya.

The Brahma Vidya is a life long learning project, says Swamiji. There are no short cuts to it.

Swamiji concluded mentioning that a Grihastha often uses Shloka # 3 to welcome a Sanyasi.

With Best Wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 3

Greetings All,

Swamiji said in his previous introduction we saw Upanishad means Atma Vidhya or Brahma Vidhya as it brings Jivatma and Paramatma together. This process brings the Seeker and Sought together and thus Samsara is destroyed.

Sat + Upani means wisdom inside us. It is the primary meaning. A secondary meaning of Upanishad is that it is a

Vedantic textbook that leads to knowledge. The book is external or outside of us and it should lead to the internal Upanishad or Pramanam.

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

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

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

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

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

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

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

The third favor is ability to pursue a spiritual life, once I have a long life and a fit personality. These include study of scriptures and know the glory of Lord. If you know the glory of Lord, you will also know it is your own glory. God realization is Self-realization. May I have Shastra Vichara?

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

obstacles, known as Prathibandhu Nivritihi.

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

Chapter 1, Mantra # 1:

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

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

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

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

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

Mantra # 1 (continued):

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

The word Adhihi is not teaching, rather it means loud remembrance. So, please remember loudly. Swamiji says you cannot teach another person if he is not ready to learn. You can only facilitate the conditions of learning. The student

must have capacity to absorb. Just like a plant, I can only provide conditions but plant must have the potential. " You please remember loudly. I will sit and absorb about Brahma Vidya".

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

Glorification:

First: It is a great wisdom.

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

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

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

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

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

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

Knowledge clears the imaginary distance.

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

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

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

Mantra #2:

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

There are two means:

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

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

Vedanta Vichara involves Sravanam, Mananam and Nididhyasanam.

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

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

Nididhyasanam:

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

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

Nididhyasanam removes emotional barriers.

Through these three approaches, may you get knowledge.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 2

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

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

The Pancha Pramanani are:

pratyaksha = direct perception or cognition

anumana = inference, reasoning, deduction

agamah = authority, testimony, validation, competent evidence

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

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

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

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

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

Shabda Pramanam are of two types:

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

Laukika pramanam can only deal with objects. Example given was gravitational force. How did newton get this knowledge? He got it from Paurusheya pramanam or from human evidence.

Shastriya Pramanam is unique and is meant for revealing my true nature. Veda is a unique instrument of knowledge. It is not available from any other source. One who is performing self-enquiry has to use Shastriya Shabda Pramanam. When eye cannot see it self unless you use a mirror. Using the mirror,

this is wisdom. I use Shastriya knowledge or Upanishad or Vedanta as a Pramana or mirror. Shastriya knowledge is looking into myself or looking inwards. The clearer I look the clearer is my knowledge. So, I need to study Shastriya Pramanam thoroughly.

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

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

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

1. You require a Guru. He will constantly point out Brahman is You and not outside.
2. Since I, the self, am an observer, I am different from everything else, observed. I am unique. I cannot be observed. For this we do not have an example to fall back upon. Scriptures use of peculiar methods of communication that makes it difficult to comprehend. Words like dvaita and advaita are often used. Extracting information from scriptures is not easy and a specific method is followed. This method is called Sampradya or mimamsa or Vichara. The scriptures have six indicators that tell me what is the revelation about my true nature. The six indicators are known as Tatparya Lingani. The six indicators reveal the central theme of Upanishads. It requires study of beginning portion (Upakrama) and ending portion (Upasamhara) and this reveals what is in central portion as well. An example of this is, while listening to the news in TV or Radio;

the main points are brought out at beginning and end of the news.

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

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

These above six are called Shat-tatparya -Lingani.

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

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

After this knowledge all my struggles end. Giving example of

puri (the flat bread), the flat dough when it is placed in hot oil rises up and becomes a big round puri. It is so with us too. Now, I live with Poornathvam and life becomes a Lila.

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

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

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

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 1

Swamiji started his teachings on Kaivalya Upanishad with an introduction. The purpose of the introduction was to summarize the main points of the Upanishad. Vedas, the primary scriptures, are classified as: 1) Vedapurvaha, meaning beginning portion of Vedas and 2) Vedantaha, meaning ending portion of Vedas. Vedapurvaha deals with Karma or action or

Karma-Kanda, also considered ritualistic portion of Vedas. The ritualistic actions are of different types, depending upon the instruments used. Thus, there are:

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

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

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

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

Thus, we have three Karmas: Kayika, Vachika and Manas. All

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

The three types of Phalams are:

1) **Upaadhi Prapthi.** This deals with improvement of instruments of our own interaction namely body, mind and sense organs. Instruments are essential for enjoyment of ilfe. Thus, we have Tejo Vrithhihi and Ojo vrithihi. Either I want to improve the efficacy of the body or if there are any sicknesses I want to get rid of that. When I say improvement of the body, I am also including the subtle body. This is because a human being knows that any enjoyment requires a healthy body- mind complex. Imagine a wonderful music program on the radio and you are deaf! Where is the question of enjoyment? If we cannot improve our instruments in this life, then at least let us work for a better instrument in the next life.

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

3) **Lokaha:** The environment or ambience surrounding you should be harmonious, peaceful and favorable. While Kashmir is very beautiful, with all the violence there, can one enjoy it? Or if you see poverty around you, you can never enjoy your posh house because whenever you open your window you will see the

other people suffering. If we cannot improve the Lokaha we can migrate to six higher Lokas such as Bhur, Bhuvar etc., which are more conducive.

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

1. **Aarjana Dukha:** None of the phalams can give pure happiness. It is always mixed with Dukha. To obtain a Karma Phalam one struggles a lot in life. Also, to maintain what one has accomplished takes work. This is called Arjana Dukham.
2. **Rakshana Dukham:** Maintaining status as a winner is also difficult. This includes maintaining relationship. It is not enough to get married, but maintaining the relationship is difficult. This is called Rakshana Dukham.
3. **Nasha Dukham:** In spite of all your efforts everything in creation will be lost. Every Karma Phalam exists in field of time and will end one day. This is called Nasha Dukham.

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

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

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

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

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

In Sanskrit, the first problem is called "Yoga" – union problem. And the second problem is called Kshema – "Retention problem". If Accomplishment involved pain, maintenance involves even more pain. And despite all the efforts taken to maintain the status quo, whatever is accomplished will be lost one day.

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

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

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

As long as I am finite, I am going to keep looking for the

next higher possibility. Until I get one house, I may be craving for that. But once I get that house, then I immediately feel that I need another house in Ooty or Kodaikanal, so that I can spend my summer holidays there.

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

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

Even richest man thinks he is in middle class.

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

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

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

So to summarize, you have to remember these nine Terms

Three Types of Actions – Physical, Verbal and Mental

Three Types of Results :- Improvement of the Body, or

Acquisition of sense objects or improving the environment

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

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

There are some rare individuals who wonder if there is any other benefit or goal that is free from the Trividha Dosha or Nirdosha Purushartha. Such a Nirdosha Purushartha unfortunately is not available in Karma Kanda. For this, one has to go to Vedanta. Vedanta introduces Nirdosha Phalam also known as Moksha. Moksha is without Trividha Dosha. As per Vedanta, the Brahman that you seek, you do not get at all, since You are that Brahman. You are seeking yourself. Just like a musk deer, that keeps searching for the smell that emanates from its own body. So too, we are running after ourselves and failing in the process. The only way to get to YOU is to stop running. We need to check if our direction is appropriate. This creates a problem for us, says Swamiji. I have been thinking all along, "I am full of defects". Now Vedanta comes and tells me "I am free of all Doshas". How can I accept this contradiction?

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

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

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

With best wishes,

Ram Ramaswamy