

# 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 Swaroopa. 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

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# Bagawat Geeta, Class 32

Greetings All,

Continuing his talk, Swamiji reminded us that Arjuna wanted to know about Sthita Pragyaha. Sthita Pragyaha is one who has acquired Self Knowledge. Sri Krishna deals with the topic in two parts.

1. Traits of Sthita Pragyaha or lakshanani and
2. How to become Sthita Pragyaha or the Sadhanani.

Natural traits of sthitha pragyaha were pointed out in previous class as:

1. One who is happy with himself.
2. He does not depend upon any external condition for happiness.
3. He maintains equanimity in all situations
4. He is free from attachment, fear and anger.

Now, discussing how to become a Sthitha Pragyaha, the first step is to become a pragyaha. A Pragyaha is one who has received self-knowledge. This is obtained by listening to Vedanta Sravanam. Then he has to eliminate all doubts about the knowledge. Swamiji says doubtful knowledge is as good as ignorance. Elimination of doubts is obtained by self-reflection or asking the Acharya. This sravanam and mananam will make me a Pragyaha.

It is the emotional mind that faces the situation and I am not always able to handle it. A transformation in the emotional personality has to occur. A cognitive change (also called intellectual change) to emotional strength to remain balanced at all times has to occur. Attachment, depression, jealousy anxiety are all emotional problems. This emotional transformation takes me from Pragyaha to Sthitha Pragyaha.

Sri Krishna has been describing this process from shloka # 58

onwards. Here he now prescribes three exercises:

1. Sensory control: Sense objects enter the mind through the five sensory controls. Sri Krishna says we need to close the doors to sense objects. If not, all types of rubbish will enter our mind. A word, a picture, they all can excite our senses. This process of sense control is called Damaha. Damaha is very important in our path to knowledge.
2. Even with senses under control, sense objects can slip in and enter our mind. Then, what should I do? Once thought has entered, we need to control them. Do not allow continuation of the thought. This is in my control. Use will power to nip the thought in the bud. Thought discipline is called Kshama. Kshama is also very important in our path to knowledge.
3. Dwelling upon the teaching of the Acharya through reading, writing (notes) or finding some one to share with (or talk to) and relive the shravanam is called Nidhidhyasanam.

So in one form or the other, relive the sravanam. Reliving the sravanam, reliving the class, is called Nidhidhyasanam. This is an extremely important exercise. Therefore we have to spend time either on the same day or before coming to the class to review your notes.

Relived Sravanam helps in assimilating. It gradually transforms the mind.

While I may not be able to claim that I am a Gyani, I can say that, as compared to the past, I do not worry too much about incidents anymore.

Of all the three exercises Sri Krishna emphasizes Sense control or Damaha as most important.

Shloka # 64:

**“Approaching objects with senses free from attachment and aversion, and controlled by the mind, the man who has mastered his mind wins serenity.”**

Refreshing our mind about this shloka,

Swamiji says, our body is like a vehicle, the sense organs are like the wheels of the vehicle and the mind is like it's steering. This is the example given in the Kathopanishad. We should never lose control of this body vehicle. We need to use the steering to control the wheels and drive cautiously.

A person who is able to live such a disciplined life he obtains Prasadam or tranquility of mind. Such a person is free from violent emotions and the frequency

of his violent reactions are also reduced significantly. As the intensity of his reactions reduces, so does his recovery period as well.

For me, as a student, while they (emotional turmoil) will not be totally eliminated I am now able to better manage them.

Therefore, Arjuna practice these three disciplines.

Shloka #65:

**“Serenity won, sufferings come to an end; the reason of that man, whose mind is serene, soon becomes steadfast.”**

What is the advantage of an equanimous mind?

Prasada here means Shanthi or balanced or Samatvam. Prasada Budhi provides two benefits. They are:

1. Removal or destruction of all sorrow. Happiness need not come from the outside world. Outside world cannot give us happiness. “I” am the source of my happiness. Just like for a dog when chewing the bone, the bone hurts his mouth and the mouth bleeds. The dog enjoys its



own blood even as it chews the dry bone, thinking the bone is bleeding. So too for a human being, the sense object is like a bone. We bring our own happiness to the dry sense object and enjoy it. By removing mental disturbances we can bring out our own happiness. Once the disturbance is gone joy comes from within.

2. When the mind is calm, Self Knowledge becomes well rooted. When mind is calm Self Knowledge is well assimilated.

Shloka #66:

**“The un-integrated mind has no wisdom; nor can such a person have yearning (for Self Knowledge). Without such yearning, no peace (is possible). For one lacking peace, how can there be happiness?”**

Here Sri Krishna highlights Kshama and Dama. These two disciplines are very important.

Who is a student? One who has the concentration of a crow and the eye of a crane looking for fish on shore of a river. His food should be less; sleep should be less and dress simple.

We need the qualities of a student for Vedanta studies. For listening, reflecting and Nidhidhyasanam, all three stages, you require Kshamaḥ and Damaḥ. Therefore Arjuna, build up these two values first and foremost.

Yuktaha is one with control of Kshama and Dama. Without this Pragyaha is not possible. Without this control Nidhidhyasanam is also not possible.

Without sravanam, mananam and Nidhidhaysanam peace of mind is not possible. Swamiji reiterated that Gita study is done in a class. Hence he does not use the word ‘Discourse’ or ‘Pravachanam’ ‘Upanyasam’ etc. Here teaching is involved, concentration is involved and there is connection between each class. While purpose is not academic, the purpose is total

transformation of the way I look at life and that transformation brings peace of mind.

Therefore, Gita study brings the practical benefit of Shantih. Therefore Arjuna, if you want peace of mind, study and assimilate the Gita.

Shloka # 67:

**“The mind that conforms to the roving senses robs (one) of perceptions, just as the wind sweeps the boat off its course.”**

Next two shlokas are on sense control. Without sense control Atma Gyanam cannot occur. Even if knowledge does take place, somehow at crucial moments the sense organs will take away the knowledge. Suppose sense organs wander everywhere without my permission and with it the mind also wanders, they will not allow knowledge to take place.

Sri Krishna provides an example. If a man travels on a boat he needs to direct the boat. If not, the blowing wind will take it anywhere it wants. It does not require my permission and the boat may capsize. Similarly, the sense organs can be carried away and can destroy our Budhi.

Here Gyanam is an analogy for the boat. Gyanam takes one across ocean of Samsara. If boat is destroyed, I am also destroyed, due to lack of sense control.

Shloka # 68:

**“Therefore, O hero, his wisdom is stable whose senses have been withdrawn on all sides from their (respective) objects.”**

With this shloka, Sri Krishna concludes Sthitha Pragya Sadhanani topic. Since sense control plays an important role, the seeker's sense organs must be controlled. Suppression of sense organs is however not prescribed. Western Psychologists consider Eastern religions as suppressing. Eastern systems say both suppression and expression are dangerous. Gita prescribes

intelligent regulation. Stopping the river is also dangerous; because if you stop a river, there will be flood; and if you let the river flow in its own direction, then also it becomes waste of water; because it will go into the ocean. If you will not stop the river, nor allow the river to flow into the ocean, what do you do? Dam the river and channelize the water in the direction that you want. Gita prescribes channeling the energies of the sense organs and mind. A lot of our mental energy is wasted any way. We need to use our intelligence and mental energy wisely. We need to get back our capacity for concentration. We had this capacity as children. We still have that capacity. In the name of growth, we have lost that concentration. We have also lost the photographic mind that we had a child. It is not that we do not have it; we just have not used that faculty. Therefore, a seeker should master the sense organs. Then he can receive the knowledge and the knowledge will be well assimilated as well.

With best wishes,

Ram Ramaswamy