

# Upadesha Saram, Class 8

Greetings All,

Shloka 15 and 16:

**# 15: "For the exalted Yogi abiding steadily in the natural state, having destroyed the mind, is there any action left?"**

**# 16: "When the mind turns away from the objects, it beholds its source, Consciousness. This is Self –abidance."**

Continuing his teaching of Upadesha Saram, and refreshing our memory of last class, Swami Paramarthananda said, Bhagawan Ramana Maharishi enumerated various spiritual sadhanas all of which result in Bodhaha or Gyanam. They are: Puja, Japa, Dhyana, Samadhi, Yoga and Gyanam. All of them have the one aim that one's mind should be absorbed in one's Self. Problematic mind should be replaced by a non-problematic mind. The Mithya mind should be replaced. This fundamental reality is arrived at by enquiry as discussed in shlokas 14, 15 and 16 respectively. This enquiry negates everything negatable. What ultimately remains after negating is that the mind becomes blank. It is at this time the Guru's direction is needed. He will point out that the blankness is witnessed by an awareness called Consciousness also called Chaitanyam. It has all the attributes of the Atma namely: it is Nithyaha, Akarta, abhokata, Nirvikara, Aprameya etc. This is the real me. This is Tatva Darshanam or recognizing the real me. This is known as Vichara Marga. Through this Vichara the Mithya of mind is recognized and thus removed.

**Shlokas 17 and 18:**

**# 17: "What is the mind? If one searches to find out, then, there would be no separate entity as the mind. This is the straight path."**

**# 18: "The mind is only a bundle of thoughts. They are dependent on the "I" thought. Know the I thought to be the mind."**

In shlokas # 17 and 18, respectively, Bhagawan Ramana Maharishi elaborates on Gyanam.

Summarizing these two shokas, Swamiji says, this Vichara is presented in three different ways.

First enquiry is an enquiry into the nature of the mind or Mano Vichara. Here one asks "what is the nature of this mind"? Bhagawan Ramana Maharishi points out that mind is nothing other than Ahamkara. So this then becomes Ahamkara Vichara. Still later he points out that Ahamkara Vichara is finding out the Source of Ahamkara. Since the Source is the Atma, it now becomes Atma Vichara.

Thus:

Mano Vichara>Ahamkara>Ahamkaravichara>Atma Vichara>Atma.

Shloka # 17:

Animals do not have a developed mind. They don't have Raga, Dvesha, Krodha etc., We do not know if the mind is an advantage to human beings or not. In sleep there is no mind. Upon waking, it comes up again.

Swamiji says, Bhagawan Ramana Maharishi through out his teachings does not mention the role of Guru or Shastras. We have to add that ourselves.

Upon enquiry into the mind we find that there is no such thing as the mind at all. We have been bothered about something that does not exist. It is a Mithya. It is something that exists without substance like a mirage. Examples of such mirages are:

- Mirage of water
- Dream problems disappear when I wake up.

- Existence of thought. Upon enquiry we find there is no such thing called thought. Thus, while Pot is the weight-less word, Clay alone is the substance with weight. I have been taking the pot for granted. Similarly, we have also been taking it for granted that there is a mind.

Thus, materials have particles, which break into atoms, further break into subatomic particles and finally break into energy. Thus, there is no world other than energy. That this energy manifests itself as this tangible world is one of the greatest wonders of the world. A Nonexistent mind seems to exist. Anything seemingly existent should be negated. There is nothing called mind. Vichara Marga is the only appropriate Marga. The unreal is born out of ignorance. Knowledge alone can remove ignorance. The rope snake can only be removed by knowledge of the rope. Bhagawan Ramana Maharishi says the mind has to be handled only by Gyanam. The ultimate solution is Gyanartham Vichara. This alone removes the problematic mind.

In the next shloka Ahamkara Vichara is discussed.

Shloka # 18:

The primary constituent or ingredient of the mind is thought. We experience mind only as thought. When we sleep, thought is dormant and mind is temporarily gone.

So, for all practical purposes, mind equates to thought. In reality, however, thought is not the mind. It is only a function of the mind. I am not just teaching. It is only one of my functions. So also it is with walking. For all practical purposes we can say mind equals thought or Manovichara is thought Vichara. Thoughts are classified into two categories:

- Objective thoughts or Idam Vrithi or thoughts about objects. Objects can be anything such as a river, mountain, a pen etc. Vrithi means thought.
- Subject related thought or Aham Vrithi. This is about

“I” the experiencer.

Idam Vrithi's are many while Aham Vrithi is only one. For each Idam Vrithi there is a corresponding Aham Vrithi.

Thus, Objective thoughts + Subjective thought = Mind.

Objective thoughts can exist only if there is a subject to relate to. Therefore, the subject is the basis for all objective experiences. Aham Vrithi is basis for all Idam Vrithi. Thus, the essence of all Idam Vrithi is Aham Vrithi. All objectives are about Aham Vrithi. Thus, all thoughts can be reduced to the “I” thought. I thought is Ahamkara.

Thus:

Mind enquiry>thought enquiry> “I” thought enquiry>Ahamkara enquiry.

Explaining shloka # 18 further, Mind is nothing but a group of thoughts. All thoughts of mind are based upon one essential thought, Aham Vrithi or the one I thought.

May you understand that the mind is nothing but the “I” thought or Ahamkara. Therefore, mind enquiry is Ahamkara enquiry.

**Shlokas 19 and 20:**

**# 19: Wherefrom does this “I” thought arise? If one enquires thus, it vanishes. This is self-enquiry.**

**# 20: When the I thought perishes, then another I, I, springs forth as the Heart, spontaneously. It is Existence in all its fullness.**

We have said Mind is Ahamkara. So Ahamkara enquiry is to be performed. Where does Ahamkara come from? What is the source of Ahamkara? This is the real enquiry.

**Shloka #19:**

From where does Aham come into being? On enquiry we find it comes from Atma. So it is called Atma Vichara. You enquire about the rope not the snake. It is not an enquiry into the snake, as it is not born out of the rope. Here Aham is compared to the snake while Atma is compared to the rope. Therefore, it is Atmavichara or enquiry as to what is the Atma? Bhagawan Ramana Maharishi does not explain how we should perform this Atma Vichara. We have to add that it is to be performed as per Guru or Shashtra's direction. All Upanishads require this.

For such a person, the wonder is that Ahamkara falls. Aham is a false reflected consciousness. Citing an example swamiji says, imagine a mirror. I am standing in front of it. I see my reflection in the mirror. So we now have three entities. The mirror, the reflection and I. The reflected entity has properties of me, as well as properties of the mirror. It is a hotch potch. Everything that is a reflection is borrowed from my body as well as from the mirror. If the mirror is dull the reflection is dull as well, a feature of the mirror. This third identity is called Prathibimba Purusha. If you, the person, or the mirror is not present, the third entity disappears. So it is with Atma and Anatma (mirror). While Ahamkara is the third entity (mixture of Aham and Anatma). When you remove either Atma or Anatma, the third entity, Ahamkara, disappears. This non-entity, Ahamkara, has been the cause of a lot of havoc in all of us.

A false thing becomes real. Self-enquiry dispels Ahamkara or the false thing. What is Self Enquiry? That which leads to discovery of Atma (the real I) and fall of the mind is Self-enquiry or Manonashaha. The fall occurs from the recognition that Ahamkara is Mithya. Even after the fall, the reflection still continues. But now, it no more frightens me. Be it a convex or a concave mirror, neither bother me.

So Gyani still experiences Ahamkara even after knowing it is unreal. Ahamkara nasha is knowing it is unreal.

## **Shloka 20:**

When Ahamkara falls the chiddabasha is dismissed as Mithya. Even after reflection goes away the original face continues. The only problem is, it cannot be objectified anymore. I own up to the original Consciousness when the reflection is destroyed.

Explaining the shloka, when Ahamkara suffers destruction and the reflected face is gone. The original face still continues. The original face cannot, however be seen anymore.

One can see the reflected face, when mirror is there. Swamiji suggested that we try to discover our original face for the rest of our respective lives.

Atma cannot be made into an object. So this consciousness remains as the real I. Now, after knowledge, the consciousness shines as the real I.

Ahami means the “ I”. This is also called self-effulgent. This I is not located anywhere. It is all pervading. It is unconditionally full and infinite.

Parampurna means beyond space and time.

With Best Wishes.

Ram Ramaswamy

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# **Kaivalya Upanishad**

Namaste:

Please click on the link below for my notes on Kaivalya Upanishads. These notes are based on the teachings of Swami

Paramarthananda.

Notes-KaivalyaUpanishad

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## Bagawat Geeta, Class 41

Greetings All,

Shloka # 13:

“ॐ नमो भगवते वासुदेवाय ॥ १३ ॥”

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥”

Continuing his teaching and refreshing our memory of last class, Swami Paramarthananda says, Lord Krishna was looking at Karma Yoga from different angles. He says Karma yoga is a way of life.

The first angle was that of a commandment of lord. If a person does not follow it, he incurs Pratyavaya Papam.

The second angle was as a request to lead a life of harmony. I have given you a world that is in harmony. You should maintain harmony for the sake of other living beings. It is a form of gratitude to the Lord or Ishwara Yagya.

The third angle is not Agya or Yagya but as a spiritual Sadhana by which I purify my mind. I am not doing any favor to the Lord. I am favoring myself. The benefit described in shloka # 13 is that, one who looks at the consequences of worship of God as yagya prasada, for such a person, all papam's of inner personality goes away. The consequence of worship can be in the form of food that remains after a Yagya or even can be taken as Karma Phalam.

As per Vedas, anything that obstructs Self- Knowledge is considered a Papam. Even money is a Papam, if I am lost in it. On the other hand, poverty is considered good, if it leads one to spirituality.

What is primary obstruction to spirituality? As per Vedanta, it is Mohaha or delusion. It means seeing the external world as the cause of happiness or unhappiness.

If a particular music is played, a teenager is very happy while his parents are unhappy. They don't like it at all. So, is the music the source of happiness or unhappiness? As long as you are finding fault with the world you are in delusion. This delusion has to go away. It is my attitude towards the world that causes sorrow or happiness. It is not a change in the world but a change in my attitude that is required. Knowledge alone changes my attitude. Once I search for knowledge it makes me a seeker.

Shankaracharya's Bhaja Govindam is called Moha Mudgara (Hammer to shatter illusion). Here he analyzes all causes of happiness and unhappiness. He discusses all aspects of delusion. Only Karma Yoga can remove delusion. What is required is knowledge, not changing of the world.

In shloka # 13, Sri Krishna criticizes those who are selfish, who cook only for themselves and don't share the food. Pancha Maha Yagya requires sharing my money or food with others. Every day when you cook rice keep some aside (raw rice) and donate it every month. Give to others, exhorts Swamiji. Such selfish people are eating concentrated papam. They are moving away from spiritual knowledge.

Shloka # 14:

“कर्मयोगोऽसौ भूयते योऽपि कर्मफलं विन्दते  
यः कर्मफलं विन्दते तस्य कर्मयोगोऽसौ भूयते”

कर्मयोगोऽसौ भूयते योऽपि कर्मफलं विन्दते 3.14

In previous shloka Karma Yoga was shown as a purifier. We have

seen Agya, Yagya, and Chitta Shodhakam as different versions of Karma Yoga. Now, Sri Krishna describes a fourth angle to Karma Yoga. Here Karma Yoga is presented as Dharma.

What is dharma? That which maintains the harmony of the creation is called Dharma. We are not isolated beings; we are all integrated and interconnected with other beings. Beings include humans, animals, plants, rivers etc. As said before all beings, other than humans, are programmed to live in harmony. Only human beings have been given free will and budhi shakthi. Humans can destroy this world or create a heaven out of it. If earth is destroyed, it will be due to human beings alone. Even a tiger cannot do it, but humans can do it.

Arjuna, you may not believe in God or my commandment, even then you have to lead a life of Karma Yoga to maintain harmony of this creation. Science shows we are all interconnected. Sri Krishna says, everything that happens in creation is cyclical, indicating harmony. Thus, we have the Water cycle, Carbon dioxide cycle etc., all required for conservation of matter and energy. Sri Krishna then cites one such cycle as an example.

All living beings are born out of food. Food in turn comes out of rain. Rain comes from Yagya, also called adrishtam, the invisible favorable factor. Yagya can also be called Punyam or Apoorvam. How can Punyam produce rain? Punyam is nothing but cosmic balance or harmony. Only in balance does rain come. Rain is considered an acid test for ecological balance. When we cut trees, the balance is lost. How to maintain this balance? Sri Krishna says, one maintains this balance only by Karma Yoga. In Karma Yoga, by revering creation, by revering nature, balance is maintained. I should avoid disturbing the harmony. Some serve by doing, while others serve by non-interference. Don't interfere by polluting nature.

Vedas even tells us how to use a tank or river. One should pray to the river first. Then, enter the river. One should not pollute the river by urinating etc., in it. Do not spit.

Respect the river, ocean, air and fire. A life of reverence will maintain the cosmic balance. Even if one person has this reverence, rains will come for him. This reverence is called Karma Yoga.

Therefore, food comes from rain, rain comes from harmony and harmony comes from Karma Yoga.

My very existence and I come from Karma. Karma is also born out of me. So, we have to keep contributing to society. Live a life of contribution.

Karmabhutaha means Karma is born out of living beings.

Shloka # 15:

“ब्रह्म ब्रह्मण्यो विद्महे ब्रह्मविद्महे ब्रह्मविद्महे ब्रह्मविद्महे ब्रह्मविद्महे”

ब्रह्मण्यो विद्महे ब्रह्मविद्महे ब्रह्मविद्महे ब्रह्मविद्महे ब्रह्मविद्महे 3.15”

How do you know which karma maintains balance and which violates balance? Human being have a limited intellect. We do not always know what is good or bad for humanity. We produced PFC's, refrigerants that react and delete the ozone layer. Ozone protects us from UV rays of the sun. Similarly, with increase of cars it causes green house gases that in turn melt the polar ice cap increasing the flooding of our shorelines. We do not see the connection between increased cars on the roads and our receding shorelines. This is because of the limited capacity of our minds.

Shastras say do not depend on human intellect rather depend on scriptures. Scripture is not a product of human beings. They are revelations to Rishi's. So, follow the life style prescribed by scriptures says, Sri Krishna. We have been using Tulasi leaf, neem leaf etc for a long time while now Americans are taking patents on them. Sri Krishna says, harmonious life is taught by Vedas.

In this shloka, Brahma means Vedas.

The question comes how do Vedas know? Sri Krishna says, Vedas are not a product of human intellect. They have withstood the test of time. They can stand the challenge of science as well. A defect in Vedas is we do not understand them well enough. Coconut oil was once criticized and today it is praised. It is the same with Ghee.

Vedas have come out of Aksharam or Ishwara.

Then, how come we say Rishi's gave us the Vedas? Rishi's have served as a medium to receive Vedic knowledge. Just as a TV is a receiver, so also Rishi's were receivers. To receive such knowledge one has to prepare our self by Tapas or Dhyanam. So, study Vedas and get its benefits.

Take away from this class:

Swamiji says, it is not a change in the world but a change in my attitude that is required.

This is a topic often discussed by Vedanta group. How can we impact the world? Vedanta says, rather than focusing on changing the world we should focus on changing our self or our attitude to the world.

With best wishes,

Ram Ramaswamy

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## **Bagawat Geeta, Class 36**

Shloka # 3:

“The blessed Lord Said:

0 Sinless One! Two kinds of disciplines in this world were set

forth by Me of yore-for Samkhyas the disciple of knowledge , and for the Yogins, that of works.”

Recapping shloka # 3, Swami Parmarthananda, said, after listening to teachings in chapter 2, Arjuna now has questions about the roles Karma Yoga and Gyana Yoga. He thinks there is a choice between the two. This is a mistake. Sri Krishna at no point presented them as optional. All scriptures agree that Gyanam alone can liberate. So there is no choice. All have to go through Gyanam. Before going to Gyanam one has to be qualified for it. This can be done through Karma Yoga. Everybody has to prepare their mind and only then can they go to Gyana Yoga. So there is no choice, both are essential. One prepares the mind and the other removes ignorance. Arjuna did not understand this, hence his question. Sri Krishna wanted Arjuna to fully understand this requirement of scriptures. Here Sri Krishna introduces the concepts of Sadhana and Life style (also called Nishta). Everybody requires both of them. The lifestyles indicated are:

- 1) Pravrithi Marga and
- 2) Nivrithimarga

Pravrithi marga is Grihastashrama and Nivrithi marga is Sanyasa or Gyanashrama.

Swamiji says there are three possible lifestyles for human beings. They are:

1. Grihastashrama followed by Sanyasashrama. Karma , such as money, people etc. One uses these to lead an active life of service and in this process removes the sharp edges of mind. It removes the sharp edges of the personality like kamaḥ, krodhaḥ, lobhaḥ, mohāḥ, etc. This is just like a knife sharpened by a rough surface. After Grihastashrama one goes to Sanyasashrama. This stage is to acquire knowledge. Here the person is free of responsibilities. He should not possess anything. Yoga (acquisition) and Kshema (preservation) are both,

burdens. He has to shave his head or grow his hair. Grihastha's duties are prescribed, as are different ones for a Sanyasi. For a grihastha, parayanam is rudram, chamakam, sukthani, etc.; for a sanyasi daily parayanam is upanishad, brahma sutras, bhasyam, etc. Even his (Sanyasi's) daily karmas are designed for the pursuit of Gyana yoga; and therefore Gyanam does not require any expenditure. However, Karma does require expenditure. This life style is considered the ideal one.

2. Grihasthashrama followed by a continuation in Grihasthashrama. One performs Karma yoga and then gradually moves to Gyana yoga, all within Grihasthashrama. This life style is a little more difficult but can be managed. In this life style, the Gyanam stage can occasionally be disturbed because of the life of a grihastha. This is just like a knife can occasionally be a screwdriver and a screwdriver too can occasionally be used for cutting. So this life style is strictly Grihasthashrama only.
3. In this third life style one skips Grihasthashrama to Sanyasa. Here the hope of purifying the mind is difficult. Here too one can manage with some difficulty. Here one performs Karma through Japas and service to his Guru. This is strictly Sanyasashrama. It is least favored of all life styles.

The first lifestyle is best and second one is also acceptable. So Arjuna, continue in the Grihasthashrama.

Clarification of some words used in the shloka 3:

Pura means- through the vedas, from past. It is said The Lord created Brahma. The Lord created the world and brought out Brahma from his navel, and at the same time gave the Vedic teaching as well. And that is reason Brahmaji has four heads representing the four Vedas.

Anadh: means the pure one or Arjuna.

Samkhya: means Sanyasi

So pure minded Arjuna, these two lifestyles I have introduced among the human beings; the animals do not have four ashramas; they do not have any problem. Only the human beings have these two main ashramas, Grihastha and Sanyasa.

Explaining further, a Sanyasi is supposed to remove his scared thread and give up Gayathri mantra. He now goes to Omkara Mantra. Swamiji explained the Om (A U M) is a shortened version of the Gayathri mantra.

Gayathri has got three lines; each line is simplified into one one letter. Tatsavithurvarenyam is simplified into A; bhargodevasya dhimahi is simplified into U, dhiyo yona prachodayat is simplified into uM; A plus U plus uM is AUM or OM.

A Sanyasi should not worry about earning. He was to be dedicated to seeking knowledge and well being of society. In turn, society was supposed to provide for him.

Nivrithi: Pursuit of knowledge.

Yoginaha: means extroverted people not committed to knowledge. Karma Yoga and Sadhanas such as Pancha Maha Yagna govern such active people.

Swamiji will explain Pancha Maha Yagna in a future class.

Shloka # 4:

“Man does not achieve freedom from works by abstention from them. None attains perfection through the mere renunciation of works, either.”

Whatever life style one adopts one has to go through Karma Yoga and then study the scriptures in a systematic manner under a Guru.

In this shloka Sri Krishna tells Arjuna, you should not avoid

action. He gives three reasons for this:

Reason # 1: By avoiding or giving up action, you cannot get Moksha. You cannot move away from duties. Running away from problems does not solve it. Our true problem is internal, although we think it lies outside us.

In this Shloka Naishkaryam and Sidhi both mean Moksha.

In scriptures there are statements that say that by giving up Karma one can get liberation. Sri Krishna clarifies that wherever it says renouncing Karma will get liberation, it should also state that Gyanam should support Karma. Sanyasa works only when it is backed by scriptural studies.

Explaining what scriptural studies mean, Swamiji said, in his ashrama when they were studying the bhaṣyam, some of the Shankaracharya's bhashya was so deep, it took 15 continuous days of studies to complete one mantra.

By mere renunciation, wearing an Ochre robe, one cannot get Moksha. Sanyasa does not guarantee Moksha.

Shloka # 5:

"None indeed , even for a moment , remains without doing work. All, being dependent, are made to work by the constituents of Prakrti."

Reason #2: Giving his second reason for not giving up action, Sri Krishna says, it is impossible to give up action. Everybody will be forced to perform some action based upon his nature. A man cannot give up physical action and even if one does so, your mind will become active. This is because everyone's prakrithi causes him or her to act. Maya has three Gunas that pervade creation. The ornament will reflect the type of gold it is made up of. Thus, we have gold with more silver, lead and copper that reflects in the ornament. Traits of Karanam (cause) will be there in the effect as well. Parents are evident in their children. The three Gunas, Satva,

Rajas and Tamas are present in different proportions in each one of us. The human being is helpless. The most you can do is channelize these energies. People try to stop thought in meditation; Swamiji says this is a mistake. Vedic meditation is more into directing your mind rather than stopping thought. Any type of meditation that we prescribe involves the appropriate thought. And therefore Sri Krishna says that if you try to give up your action, wherever you go, you will start fresh action. If you become a sanyasi and go to Rishikesh and if you are a rajasic person, your leadership qualities will exert and you will form a sanyasi association. So, even if you renounce action, you will still find action. So, Arjuna, please do what you have to.

Shloka # 6:

“Controlling the organs of action, he who lets his mind dwell on their objects has a confounded mind; he is said to be a hypocrite.”

Reason # 3: The third argument offered by Sri Krishna is that giving up action is very risky and can be counter productive. One can go to Vedanta only after purifying worldly desires. Everybody has got certain natural needs; so they talk about the hierarchy of needs; first the need is for survival; then food and clothing; and thereafter the need is for entertainment; thereafter the need is to be wanted; I want to love someone and I want to be loved by someone. Human mind has different levels of needs including needs for self-respect, doing something in the society, so that the society will remember me.

A person has to go through them and accomplish some self-respect, as they say, to let the ego ripen.

The ego has to ripen before it falls. This can happen only in society and through family life. Sanyasa Marga is a one-way traffic. A grihastha can become a sanyasi; but a sanyasi

cannot become a grihastha. That is why Dayananda Swamiji used to tell us; when he went to Uttarakashi, he met many sadhus, sanyasis and he was talking with them. During discussions, Swamiji said: I want to take sanyasa. Many of those sanyasis told him: Do not take that decision. One of them said: You know, somehow after a fight with my wife, I left and took up sanyasa, because one day my early morning coffee was delayed. And now here, on the first day, Himalayas and Ganges were wonderful and fine and I thought this is the best place to stay for life; but on second day, third day, fourth day, it was the same Ganga, same Himalayas, and if you ask for bhikṣha, the bhikṣha would also be the same; unlike in my house, where it was different every day. Here, you will have have no choice.

A Grihastha cannot become a Brahmachari. If ego has not matured it can miss a lot. If mind is not ready for Sanyasa, it can misfire. It can become a life of Mithyachara. Pressure mounts in mind for pleasures. So it is risky to skip and go to Sanyasashrama.

Take away:

1. It is only by going through life's ups, downs and travails that eventually our ego will ripen and hopefully fall off. Running away from life will not help.
  2. Even if you run away, as Swamiji points out, the grass is not greener on the other side. Sanyasa may not help. With Best Wishes,  
Ram Ramaswamy
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# Upadesa Saram, Class 2

Greetings All,

Continuing his teaching of Upadesha Saram, Swami Paramarthananda said, in the last class we discussed that this book contains the essence of Veda Shastram. Vedas are divided into two groups:

1. Veda Poorva- also called Karma Kanda is the step used for preparation of the mind.
2. Vedanta – also called Gyana Kanda is the step used to remove ignorance of the mind.

Karma Kanda is done in an intelligent manner in which one enjoys the worldly life and desires but also allows one to grow spiritually. In this stage fulfillment of worldly desires is primary while spiritual growth is secondary.

As one grows older in Karma Kanda, this process starts to reverse. Now, the desire for the material world diminishes and desire for spiritual progress increases. This is Gyana Yogyatha Prapthihi.

Gyana Yoga itself is for Gyana Prapthi. It allows us Jivatma and Paramatma Aikyam.

Upadesha Sara's shloka's 1-13 are related to Veda Poorva or Karma Yoga. Shloka's 14-30 are related to Gyana Prapthi.

Karma Yoga is our first focus. Upadesha Saram is a teaching of Lord Shiva to Poorvamimamsaka students. Therefore, it begins with negation of Poorvamimamsaka philosophy. Poorvamimamsaka's have certain misconceptions. Ramana MahaRishi removes those misconceptions. Poorvamimamsaka's believe in rituals and not Vedanta. They considered Vedanta a non-fertile desert portion of a country.

The first misconception of Poorvamimamsaka's is that there is

no God. If asked who created the world, they say both (God and world) are Mithyas, they are not created. If God does not create Karma Phalam, who does? Or, who is the Karma Phala Datha? Their answer is that the Niyathi of Karma creates Karma Phalam. Citing examples, Gravity does not need a God it follows laws of gravity. If you light a fire under water, the water will boil, no God comes in, to do this. They feel, the laws of physics, the moral laws, the laws of rituals etc., govern all actions. There is no Karma Phala Datha. The Karma itself is the Phala Datha. This is their second misconception.

There are many rituals and there are special rituals. These special rituals, such as Avahanthi Homam, provide finite results such as blessing of a child, money etc. These are, however, Anithya Phalam.

There are also certain special rituals that produce Nithyaphalam. It is called the eternal heaven, Swarga. It is similar to Christianity and Islam's concept of heaven.

In this context Swamji cited Nachiketas who told Yama: Swarga is a fine place because you are not there. In this Swarga there is no disease or death.

Moksha is immortality. If Swarga provides it, why do we need Vedanta, is the question posed by Poorvamimasaka's. So, the third misconception of Poorvamimasaka's was that Karma is Moksha Janakam.

Shloka # 1:

" The results of action flow according to the law of the Creator. Is Karma , action, God? It is insentient."

No laws can give phalam. You require a judge. An intelligent principle decides the phalam as per law. Actions alone are not enough to consider, one has to take into account the motive as well. Citing example of the Palavan Bus driver who hits a man in order to save him from a major accident, one has to take into account the motive of the driver as well. Without a

judge, a judgment cannot be given.

Law + Judge=Phalam

Law itself is Jadam. It does not discriminate. The intelligent principle is required to preside over the law. The judge has to be well versed in Jivan Rashi (Past, present, all Lokas etc.). The judge has to be omniscient. When Karma is relevant to a family all members of the family simultaneously exhaust their Karmas. The Phalam has to be versatile. Millions of such events occur in the world and have to be addressed simultaneously. This requires a super-intelligent principle.

The word Kartu means Creator. By using God as the Creator, creation has manifestation and un-manifestation. As per Vedas the Universe comes and goes. Modern science also says the universe was created. This requires a Creator.

A question can be asked, as to why can't the world be created accidentally. Citing a story about Shakespeare, it seems there was an explosion at the printing press and all letters got thrown out. Later putting them together resulted in creation of Shakespeare's works.

Can accidentally even a shloka be written? How can we accept the concept of an accidental Creator? Creation requires a creator and the Vedas. Both originate from the Lord. Therefore first misconception of Poorvamimasaka's is negated.

Law is blind and it requires an intelligent interpreter. This God is the Creator of Karma Phalam. Every experience I go through is a Karma Phalam. It was produced by an action of my own. Therefore, I am responsible for my Karma Phalam.

Relationship of Cows, Parent- Child and a good friend are all required. They are all Karma Phalas. The Phalam comes from God's hands. Why can't law books regulate Karma? It requires an agent to regulate. Vedas are Jadam. They require an

interpreter. Physical laws are also Jadam as are moral and other laws. So, Ishwara is the Karma Phala Datha. This is, obviously, not accepted by Poorvamimasaka's.

Here we are talking about Vyavaharika Saguna Ishwara who is different from Vyavahrika Saguna Jiva and Vyavahrika Saguna Jagat. This is based upon a Vyavharika Drishti. Here Jiva and Ishwara are different and as per Vedanta, Karma is also Vyavahrika.

In Paramarthika Drishti, Jiva and Ishwara are one. One should not confuse and mix up Vyavahrika and Paramarthika Drishti's.

Shloka # 2:

“ The fruits of action are transient. Action causes one to fall into the ocean of further action. It obstructs the goal.”

Karma does not produce results. Ishwara produces Karma Phalam per Karmic law. In this shloka Ramana MahaRishi negates the second misconception of the Poorvamimasaka's. They claim that some Yagas produce Swarga Loka. Here Ramana Maharishi negates their idea and says, no Karma can produce eternal result as the Phalam is always Anithyam.

Now a question comes up. Poorvamimasaka's also believe in Vedapramanam. They ask, “ If you believe in Vedas, they say Swarga is eternal. If so, why don't you accept our Nithya Karma Phalam?” Vedantin's counter this with the question “ There are places in Vedas that say Swarga is not eternal or it is Anithyam.” Which word of Vedas should we accept?

My Note: Vyavahrika and Paramarthika explained.

The scriptures speak about two different frames of references to understand the relationship between the Man, the world and the God. They are the Vyavaharika state and the Paramarthika State.

The Vyavaharika state refers to the Dual (Dwaita) state of reference. Most people understand the Universe from this plane. They perceive the duality of object and the subject. There is the world (Jagat) and there is Individual (Jiva) and the God (Ishwara) all separate. The Paramarthika state refers to the Absolute Non-dual (Advaita) state of reference, where only Brahman/Atman is. There is no difference between God or Individual or the world. The former is a temporary and relative state of existence whereas the latter is the absolute-permanent state of existence.

With Best Wishes,  
Ram Ramaswamy

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## **Upadesa Saram, Class 1**

Starting his teaching on Upadesha Saram, Swami Paramarthananda said it is another work of Bhagavan Ramana MahaRishi. It is a smaller work consisting of 30 verses. Upadesha Sahasri was another scripture written by Adi Shankaracharya, a large work consisting of 700 verses and 19 chapters. Upadesha Saram is a comprehensive work presenting the entire Vedic teaching in a nutshell. It presents all Sadhana's in a nut shell. Sad Darshanam another work of Ramana MahaRishi is primarily about Gyana Yoga while other yogas are only hinted at. Self-Enquiry is Gyana Yoga.

In this text all Sadhanani's are dealt with while Gyana Yoga is the primary Sadhana. Most of us are not ready for Gyana Yoga. Gyana Yoga requires Gyana Yogyatha. Without preparation Gyana Yoga will fail. We will not only fail, but we will also lose faith in Gyana Yoga in this process.

Gyana Yogyatha Sadhanani are the stepping stones for Gyanam.

Although they are a secondary spiritual Sadhana, they are required to make the primary sadhana work. They are very important even though they do not give us moksha.

Any scripture dealing with Karma and Gyana is called comprehensive. Upadesha Saram is comprehensive. Swami Dayananda Saraswathi considered this the second most important book, first one being Tatva Bodha. Tatva Bodha, Upadesha Saram and Gita's Chapter 13 are considered the best texts for beginning Vedanta.

Like other works of Ramana MahaRishi, Upadesha Saram was written at the request of a devotee. Ramana himself was not inclined towards Vedantic writing. It was his devotee Murugesan who asked him to write this book. Murugesan was a Tamil scholar. He was writing a book based upon a story of the puranas. In this story, Shiva comes to the world as a Vedantic Guru or Rishi. The story goes that some ascetic householders attached to the Karma Kandi or Poorva Mimamsa tradition were performing a Yaga. Poorva Mimamsi's or Karma Kandi's believed in rituals. They believed rituals would take them to heaven (Swarga). They also believed rituals, would give them the four Goals of Hindu Life: Kama, Artha, Dharma & Moksha .

Furthermore, they believed that rituals themselves gave the phalams and one need not believe in God. They believed Veda is eternal, world is eternal, and rituals themselves give us what we want without a God . They were non-believing Atheistic People. Due to some obstacle they were not able to come out of Karma Kanda. Lord Shiva wanted to help them and educate them. So, Shiva staged a drama. Murugesan wanted to write about this.

The story goes, one day these Rishi's decided to perform a Yaga. At that time Shiva called Vishnu and requested his help. They were friends. Shiva wanted Vishnu to come down as Mohini. He agreed to come down himself as an enchanting Brahmachari Bikshu. He suggested they ask the Rishi's and Rishi's wives

respectively, for Bhiksha. Mohini decided to go to the Yagashala. The Rishi's saw Mohini and enchanted by her, followed her. But suddenly she disappeared. They realized something was wrong and they returned embarrassed. Upon return they noticed that their wives were not there.

At the same time Shiva as a Bhikshu had gone to the houses of Rishi's and their wives seeing his enchanting form followed him. The Rishi's ran back home and saw their wives following Shiva. In anger the Rishi's attacked Shiva and used the mantra Abhicharaka Karmani to destroy him. Shiva, however, just stood and smirked at them. The Rishi's understood that there was something wrong with their rituals. Then, in defeat, they surrendered to the Bhikshu. Now, Shiva coming into his form taught them the limitations of Karma. They were told they have to come to Atma Gyanam. This was taught to Karma Kandi Rishi's in Darukavanam in Darukavana Upadesha. This was the story in Puranas that Murugesan was writing about. He was at the stage of writing about Shiva's Upadesha. He wanted Ramana MahaRishi to complete the Upadesha part. Murugesan was a great Bhakta of Ramana and he believed Ramana was Lord Shiva himself. Acceding to his request Ramana MahaRishi composed Shiva Darukavanam Upadesha Sara. Upadesha means teaching while Sara means essence of.

In this teaching, Karma, proper handling of Karma, limits of Karma and beyond, are discussed. In Vedas too Karma Kanda is a Gyana Yogyata Sadhanam. Ramana composed it originally in Tamil for Murugesan and called it Upadesha Undhiyan (a type of composition). Later Ramana himself recomposed it in Sanskrit, Telugu and Malayalam. So, he wrote the book in four languages. Ramana himself wrote all four. This is the background for Upadesha Saram.

In this text Anushtup chanda metre is used. It is the smallest metre. It is sung in Punnagavarali Ragam. The Saram is in two parts.

Shlokas 1-13: Gyana Yogyatha Sadhanani. A variety of Karmas as per Karmakanda are described. They include:

- Kayika Karma: Typical actions
- Vachika Karma: Vocal actions
- Manasa Karma: Upsasana action including Ashtanga Yoga of Patanjali.

Shlokas 14- 30 is Vedanta Sara or Gyana Yoga.

Shloka #1:

In this shloka Ramana MahaRishi refutes Poorvamimamsaka's philosophy of ritualism. The misconception of Poorva Mimamsa is that Karma is without God. Sri Krishna says Karma without God will result in a huge bondage. Every stage of Karma must involve God. God is involved in karma in all stages. In initial stage, God receives all Karmas. Hence God is called Bhokta. Later God molds this Karma into a Karmaphalam. Bhagavan converts every Karma into phalam. This transformation has to consider the many, many, laws governing the world that are involved in the conversion. Only someone who knows all laws can perform such a complex conversion.

Why do human efforts fail? Because we are not able to consider all laws that apply to our effort. This is the first factor.

The second mistake is that Karmi's think Karma can give us an eternal Swarga. This is a misconception. Karma phalam is anithyam. Money is produced in time and lost in time. As the cause, so is the effect. The Veda read by Poorvamimamsakas will not produce Moksha.

In shloka 1 Ramana negates these two ideas. In current world stress is a big problem. Meditation helps with stress. However, God is the only stress buster. Karma (godless) Produces Stress. Karma Yoga produces Shanthi. Shloka #1 establishes God.

Note: At the end of the class Dr. Janaki Raman gave us a

beautiful portrayal of Ramana MahaRishi's life. He is a blessed man in that he has seen Ramana in person.

With Best Wishes,  
Ram Ramaswamy

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## **Kaivalya Upanshad, Class 13 – Summary**

Greetings,

Swamiji summarized the Kaivalya Upanishad's teachings today. This Upanishad is known by its name as it gives Kaivalyam or Moksha or non-duality to the seeker. There is no second thing in the cosmos to limit me, not space, nor time nor object to limit me. Spatial, temporal and objectal limitations do not exist for me. This Upanishad is from the Atharvana Veda. It has all essentials of Vedantic teachings, although it is not part of the 10 important Upanishads

mentioned by Shankaracharya. Being a part of Atharvana Veda it has the same Shanthipatha (opening hymn) as others. The Shanthipatha seeks to make the mind, body and thought capable of obtaining knowledge. Vigna- nivrithihi and Karana Yogyata are its goals.

Mantra 1:

The first mantra is introduction of the student Ashvalayana Rishi approaching Brahmaji himself. The Student knows what he wants. He is a prepared disciple. Indications of a well-informed disciple are:

1. He primarily wishes moksha.
2. He knows moksha can be obtained only through Gyanam.

3. Gyanam can only be obtained only through Shastra Pramanam.
4. He knows that Shastram will reveal its content only under a competent Acharya.

Mantras 2-4:

Brahmaji presents Gyana Sadhane (means) and Gyana Phalam (benefits). Gyana Sadhane: There are two means available. They are:

1. Primary or direct or Sakshat.
2. Sahakari or supportive cause.

Citing an example, for a mango tree the primary cause is the mango seed. Secondary causes can include the soil, water, pesticides etc. Secondary causes cannot, however, produce a mango.

Primary Sadhanani: Sravanam is a consistent and systematic study under a competent Guru.

Mananam is until I am convinced of all my doubts. It is turning knowledge into conviction by removal of intellectual obstacles.

Nidhidhyasanam is removal of conditioning or reorientation. My poornatvam does not depend on external factors. This re-orientation or de-conditioning may take decades. Removing emotional obstacles is Nidhidhaysanam.

The above three together are called Vedanta Vichara.

The three sadhanas (the primary means) 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.

The Sahakari (secondary means) Sadhanani are all the values mentioned in shastras. Brahmaji places emphasis on one value

namely Tyaga or gradually learning to drop all your dependencies. The fewer supports I use, the better. Citing example of memory, years ago one memorized, however, today one depends on computers. In this process we have lost our ability to perform simple mental mathematics. We use TV, Computers etc. as external supports to cure our loneliness. There is nothing wrong with being lonely. Go for a walk, alone. Live in an Ashram, alone. This training to drop dependencies is called Tyagaha.

The advantage of Tyaga is I am ready to lose anything at any time. This can be born out of discrimination or devotion. Shankara emphasizes the Sanyasa aspect of Gyanam. Sanyasa is our inner preparedness to lose. Shankaracharya's four Ashram's are for this purpose.

Gyana Phalam: Is Moksha or freedom. Freedom from emotional issues is Jivan mukti. Freedom from cycle of birth and death is Videhi Mukti.

Mantras 5-10:

Dhyanam is the topic discussed. Three topics are discussed. They are:

1. Dhyana Sadhanani
2. Saguna Dhyanam and
3. Nirguna Dhyanam

Dhyana Sadhanani include:

Desha-Or place of meditation, should be quiet and clean.

Kala: Or time of meditation, should be when the mind is Satvic. When the mind is alert and non-wandering.

Asanam: Or seat of meditation, it should not be too soft or too hard.

Sharira Sthithi: Or the condition of body, sense organs, mind and intellect should be receptive.

Meditate as a Sanyasi not as a worldly person. Mediate free of worries. Drop all roles such as wife, husband etc., during meditation. If at all, evoke role of Shishya or Devotee. Offer namaskara to Guru before meditation so that his teaching is evoked.

Saguna Dhyanam:

This is meditation on Ishta Devata. Kaivalya recommends Shiva Dhyanam. One can choose any Devata. Aneka Roopa and Vishwa Roopa Ishta Devata are the same.

Nirguna Dhyanam: Means meditating on Brahman without roopam.

Which Dhyanam to perform is a question that can come up? It depends. If one is in early stages, Saguna Dhyanam before Vedanta study may work. After the study, Nirguna Dhyanam will benefit.

Phalam: Saguna Gyana Yogyata.

Nidhidhyasanam: or Gyana Nishta is when Gyanam gets assimilated. Aham Brahma Asmi becomes spontaneous. Ramana Maha Rishi said " If 100 people call me a donkey, I still do not have any doubts that I am human." This is conviction or Nishta.

Mantra 12-15:

Brahmaji introduces Sravanam and Mananam. He uses The Arani Manthanam or churning as an example. There is only one consciousness that manifests as Jiva (micro) and Ishwara (macro). Due to two reflecting mediums we have this Jiva and Ishwara distortions. It is only a seeming distortion. Just as the face is same even when it reflects on a convex or concave mirror.

What type of distortion is it?

In micro it is the Sharira Trayam with inferior attributes or

Nikrishta Guna such as Limited knowledge, Power etc., resulting in the Created.

In macro distortion it is with superior attributes or Utkrishta Gunas such as Sarva Shakthi, Vyapak etc., resulting in the Creator.

While Original Consciousness (OC) does not have attributes, attributes come from the distorting media. Our goal is to see Jiva without attributes. Karanatvam of Ishvara and Jiva are all seeming attributes of OC evident through media. Thus OC is the Karta, Bhokta and Bhogam. Removal of attributes and maintaining Consciousness results in Jivatma Paramatma Aikyam.

Mantras 16-23:

This is the Mahavakya portion. It also discusses Jivatma Paramatma Aikyam. Each mantra is a Mahavakya.

To this Atma is added the prefix Jiva and Parama. Removal of Jiva and Parama is called Vilakshanam. Once you remove the name and form there is neither the wave nor the ocean. This is "Aham Brahma Asmi". The Wave is not afraid of mortality. The phalam is Moksha.

Mantras 24-24:

This is the conclusion of Upanishad or the Upasamhara. Brahmaji says, suppose one does not understand the teaching, do not give up. One has to go through some additional coaching. Karma and Upsana are the preparatory classes. Shastra Parayanam is one such Karma. Kaivalya Upanishad Parayanam itself will make you prepared. Other Vedic or Non Vedic Parayanams can also help. This Karma will remove all obstacles of mind also called Duritham. Our past Karmas are usually the cause of these obstacles. After preparation come back to Kaivalya sravanam, mananam and nidhidhyasanam.

While the Upanishad recommends Sri Rudra Parayanam it is not compulsory.

Thus the seeker gets the knowledge and the impact of teaching increases. Then he obtains Jivan mukti and eventually Videhi mukti. The word Kaivalyam is mentioned in the concluding mantras.

With Best Wishes,  
Ram Ramaswamy

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## Bagawat Geeta, Class 33

Greetings All,

Continuing his talks, Swamiji reminded us that we are in the final portion of Chapter 2 discussing the topic of Sthita Pragyaha. He is one who has acquired self-knowledge and converted it to emotional strength. Talking about the Sthita Pragyaha, Sri Krishna presents the following two topics:

1. Sthita Pragyaha Sadhanani that tells us how to become a Sthita Pragyaha and
2. Sthita Pragyaha Lakshanani that describes the traits of a Gyani.

Shlokas 55-57 describes Lakshanani while Shlokas 58-68 describes Sadhanaini. Now in Shloka # 69, Sri Krishna is back again talking about Lakshanani. A Sadhaka is one who is in process of transformation while a Sidha is one who has been transformed. Shlokas 69-72 are about Lakshnanani.

Shloka # 69:

The restrained ascetic (the sage) is awake in what is night for all living beings, while, when these latter are awake, it is night for the silent sage who perceives.

All these shlokas are important ones. Shlokas 69 and 70 are

especially important ones that glorify the Sthita Pragyaha. In this shloka the Gyani is compared to an Agyani. The idea being conveyed is that both Gyani and Agyani face the same world. World cannot be changed. Vedanta does not attempt at changing the people or the world. It is very difficult to bring about such a change. What Vedanta does try is to change one's response to the world. Vedanta tries seeing this corrupt world in a somewhat different light.

Even a Gyani has Prarabdha karma, although he avoids Sanchita and Agami Karmas. So, if both live in such a world, what is the difference in their respective responses to the world? Giving an example, Swamiji says, it is like two people sitting on the seashore and watching the waves. They both see the same waves. However, one person knows the truth of the wave, that it is water. The wave itself is just a name and a form. He focuses on the immortal water (Advaita) and not the perishable Wave. The other person, in the meanwhile, does not know this truth and is caught up in the name and form of the wave. He is, thus, immersed in the mortal wave.

Thus:

One person sees the Dvaita Anitya Tarangani

While the other person sees the Advaita Nitya Jalam.

Because of this perspective the ignorant person feels happy when the wave rises and feels unhappy when the wave subsides.

The Gyani sees birth and death belong to name and form only. There is neither elation nor depression over the rise and fall of a wave.

Another example cited was that of a movie. At the start of the movie it is just a white screen. Once movie starts I am absorbed in the superficial characters on the screen. I lose sight of the truth, which is the white screen. I feel the shadows on the screen are real. We get absorbed in the movie. The reality is that there is no hero or villain, it is all

make believe. One who knows the truth understands that the white screen is the truth. Such a person is not carried away by the images projected on the screen.

Therefore:

Advaita Drishthi belongs to a Gyani. Dvaita Drishthi belongs to an Agyani. One who has the advaita knowledge is free from joys and sorrows of this samsara.

In shloka # 69 Sri Krishna now provides another example. An ignorant person is compared to an owl that keeps awake in the night and the nightlife while the Gyani is compared to a human being.

Daytime is compared to Advaita while nighttime is compared to Dvaita. The human being, the Gyani, is awake to the day or to Advaitam and asleep to the night that is Dvaitam. An owl, considered an Agyani, is asleep to the day, that is Advaitam, while he is awake to the night that is Dvaitam. In the shloka: Ya means Advaita, Nisha means asleep to and Samyami means Gyani.

Swamiji also gave example of a wooden elephant that was wrongly identified by a person as a real elephant. Once he was taken close to it, by a wise man, he realized it was only a wooden elephant. He lost his fear for that elephant. The world is a frightening place to an Agyani, full of troubles. For a wise man, it is a harmless place or Sarvam Shivamayam.

Shloka # 70:

“He wins peace into whose mind objects of desires enter as waters flow into a full and stable sea that is being filled; and not he who yearns after objects of desire.”

In this shloka Sri Krishna provides another example. Swamiji says, Vyasa muni when he dictated the Mahabharata to Lord Ganesha, Ganesha's condition to him was that, Vyasa had to tell the story without stopping. Vyasa's request, in turn to Lord Ganesha was that, even as he wrote them, he understood

the shloka's as well. This way, Vyasa was trying to get some time to think. To gain time, Vyasa would once in a while compose a shloka that was difficult to understand. They were known as Granthi shlokas or knotty shlokas. Shloka # 70 is one such knotty shloka.

In this shloka a Gyani is compared to an ocean. What is the glory of the ocean? It is ever full and independently full. It does not depend on any external factor. The ocean knows the rivers depend upon it for water. The ocean is also not easily polluted. Similarly the Gyani's mind is ever full (and not of samsara). Agyani's mind is never full and it is dependent on external factors. A Gyani is Samaha (equanimous) in all conditions. The Gyani's mind is like an ocean. Even though pollution enters the mind it is always calm and poised.

Shloka 71:

"The man who, giving up all objects of desires, moves about seeking nothing, and rid of all sense of "mine" and "I", wins peace."

Sri Krishna continues his description of the Gyani's state of mind. He is one who enjoys a poised mind. Swamiji says we have a poised mind when it comes to our neighbors as we can look at them dispassionately. He suggests we should also look at ourselves in the same dispassionate manner. This poised state of mind comes and goes in us. In a Gyani, however, his poise is always maintained.

Gyani does not depend on any external factors. Swamiji says divorce is big issue in India as relationship depends on the other person. If another person does not like me, I am affected. Gyani, however, has love for others without seeking their love in return. He does not have body identification. I may love my body, however the reality is that one day, nature will take it away from me. Gyani remembers that: I am not the body and nothing belongs to me. He thus

enjoys life thoroughly.

Shloka 72:

“This status of Brahman, Arjuna!; attaining it, none gets deluded (any more). Abiding in it, at least at the hour of death, one gains super-consciousness in Brahman.”

Sri Krishna says this state of mind, of a Sthita Pragyaha, is born out of Vedanta Gyanam. Shlokas 12 through 25 are important ones. We need to read them again and again. Based on this state of mind one obtains the Brahmi state. Once he reaches this state of mind he cannot fall back into the state of mental conflicts. He is in this state until his Prarabhdham. Then he will attain Videhi Mukti meaning freedom from the cycle of birth and death. At that time all three bodies (Karana, Sthula and Sukshma sharira) of his merge into totality.

This knowledge, once it is obtained at any time in life, will get you moksha.

This is the conclusion of chapter 2.

With best wishes,  
Ram Ramaswamy

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## **Kaivalya Upanisad, Class 12**

Greetings All,

Shloka's 22 & 23:

Continuing his teaching on Kaivalya Upanishad, Swamiji says, from shloka's 15-22, the teacher is revealing the nature of Brahman via a subtle method called Adhyaropa Apavada Gyanam. This method is an important method in Vedanta. Example of this

method is given below:

A man has a pot in hand. I want to reveal the clay, the essence of the pot, to him. In his vision, he has a pot, although he really holds the essence, the clay. I teach this to him in four stages.

1. Presenting the pot as a product or Karyam or as an effect. If pot is the product or effect, what is the cause (Karanam) of it? Let us keep in mind that Karyam and Karanam are related.
2. The cause of the pot is clay. It is also called the material cause. The above two together are called Adhyarooopa stage.
3. If you understand the clay is the material cause, then you realize that, in fact, there is nothing called pot other than clay. All properties belong to clay such as visibility, substantiality etc. There is no substance called pot. I thus negate Pot as a substance. Now, Pot is reduced to a mere word that does not have substance. Here,  
only clay has substance.
4. Once you negate the pot, there is only clay as substance. There is no Karya Karanam sambhandam in the same or one substance. Once the Karyam is negated, the clay loses its status as Karanatvam. Once Pot is negated, status of clay is also negated. What is left behind is Karya Karana Vilakshanam.

It was Clay before, in between also it was Clay and then, later too, it was Clay. In between we introduced a word and called it "Pot". This is the tyranny of word.

Third and fourth stages together are called Apavada stage. Once you go through the two stages we come to the Karya Karana Vilakshana (Vilakshanam means act of distinguishing).

How to apply this Adhyarooopa Apavada principle to the big pot

called Samsara?

1. The world is a product. It is created.
2. What causes it? Brahman is the cause or Karanam or Srishti prakriya or Adhya Roopa Prakriya.
3. If Brahman is Karanam and the World is Karyam, then there is no Karyam world. Or we can say there is no substance called World other than Karana Brahman. Whatever we experience as this world is Brahman. There is no world other than Brahman.
4. Once world is negated, how can Brahman be called it's cause? So, Brahman is not Karanatvam, its Karanam Status has been negated. What is left is Karya Karanam Vilakshanam.

Shankaracharya says do not look for a Brahman. It is the "I" myself. This Brahman is neither Karyam nor Karanam. With this shloka the teaching is over.

Shloka # 23 & 24:

This shloka describes the benefits of this knowledge. By the application of the Adhya roopa method one has to know the nature of Paramatma, the one who resides in the mind of everyone. He is not in a thought. He is, in fact, present as a witness or awareness of thought's very existence.

How many consciousness's are there? Minds are many but consciousness is only one. Pots are many but space is one. Since it is division less, it is non-dual. It is a witness of everything including inside and outside the mind. Or, it is the internal and external world's witness. It is beyond Karyam (Asat) and Karanam (Sat). It is Shudham, free from all impurities. This Paramatma roopam one should come to know as myself.

With this knowledge one becomes one with Paramatma. Swamiji says do not imagine there is a separate Parmatma with whom you merge into. It was always one Jivatma and Paramatma. This was

only a psychological division in mind. Knowledge brings about a change in mind. Previously, I thought, I was away from Paramatma; Now, I know I am Paramatma. It is an intellectual transformation. All these are in intellect only. There is no external change that occurs. There is no physical change that happens. It is my attitude, towards the world, and me that changes and this is called Moksha.

Chapter 2 Shloka 1:

With the previous Shloka Kaivalyam is over. However, Swamiji says, suppose there are students who don't grasp this knowledge. It is too abstract to accept. Negation of universe is the most difficult part of Vedanta. The solidity of the universe is difficult to negate. The more you negate it, the more it reinforces.

The reason for this is an Obstacle(s) in mind of the student. When Gyana Kanda does not work one has to go back to Karma Kanda (religious life). Religious life includes built in prayaschitam such as Pancha Maha Yagnaha. Pancha Maha Yagnaha can include:

1. Puja
2. Social Service
3. Brahma Yagya
4. Pitra Yagya.

In this Upanishad Brahma Yagya is presented as a solution to such mental obstacles. Brahma Yagya means Veda Adhyayanam or recitation of scriptures in any language.

This Upanishad specifically recommends Rudra Parayanam (from Yajur Veda), although Kaivalya itself is from Atharvana Veda. Rudra is presented as a universal power. Rudram is also considered one of the best Prayaschithams. With recitation of Rudram following papams will go away:

1. Disrespect to sacrificial fire.

2. Alcohol consumption related.
3. Brahma Hatya. It may have occurred in some previous life.
4. Krityam: Not doing what is to be done or Acts of omission.
5. And Akrityam: Doing what should not be done. Acts of commission.

By Rudra Parayanam all above papams go away and the Lord Shiva of Kashi protects one. Therefore, Vedantic students should perform Rudra Parayanam. If a man is a Sanyasi, he has to perform Rudram as well. A Sanyasi is allowed to perform only certain rituals. Rudram is one of them.

Chapter 2, Shloka 2:

What will Rudra Parayanam do? By this karma Yoga, one attains Gyanam. In due course he will get Chittha Shuddhi and will be eligible for Kaivalya Upanishad knowledge. He will have to listen to this knowledge and the knowledge will take hold.

Thus, this samsara destroying knowledge is obtained. Thereafter, having known Brahman as per Kaivalyam Upanishad, he gets the infinite Moksha. The word kaivalyam comes from this shloka.

With Best Wishes,  
Ram Ramaswamy

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## **Bagawat Geeta, Class 27**

Shloka # 52:

**“When your intellect goes beyond the mist of delusion, you will win detachment from both what is to be heard and what has**

**been heard.”**

**Shloka # 53:**

**“You will win this supreme yoga when your intellect, bewildered by Vedic texts, becomes firm and unwavering in concentration.”**

In shlokas 52 and 53 respectively Sri Krishna concludes his summary of the basic teachings of a spiritual life as described by the vedas. All other chapters of Gita are a magnification of these two verses. This is the foundation upon which a 18-story edifice has been raised. Chapter 2, all verses 11-43 are very important, as are Jnana Yoga verses 11-25. One should try to memorize them and try to read them daily. All other chapters are based upon these verses. This will give you a strong foundation. Read these verses off and on. In this chapter, chapter 2, Karma Yoga and Gyana Yoga were described.

Karma yoga: is a religious life, where spiritual progress is important and while material life is not.

Gyana Yoga: The Karma Yogi's mind will mature to study Gyana Yoga or one's own Self. Just as a spectacle has got two goggles; the body and mind are like two media with which I interact. At the time of sleep, both the media, the body and the mind are resolved temporarily; and our transactions with the world stops. But even when the transactions stop, I continue to exist as a conscious being; a non-transacting conscious being. And Sri Krishna's contention is this conscious being is my true nature. Body and mind are just two spectacles that are resolved in this knowledge of the Self.

I will still continue to exist as a Conscious Being. The body mind thought complex is only a temporary medium. “I” the pure consciousness will never die, while body and mind will come and go. This recognition is Self-knowledge. I know the body is not myself. It is a shell. This knowledge will then lead to

Self-discovery.

Practice Karma yoga to know the mind. Practice Gyana Yoga to discover the Self. This is the essence of Gita.

All these are elaborated in future chapters. Here, now, Sri Krishna allows Arjuna to ask his questions.

Shloka 54:

**Arjuna asks:**

**“How can a man of stable wisdom, anchored in concentration, be described, O Krsna? How does a man of steadfast intelligence speak? How does he sit? How walk?”**

Arjuna is a practical man. He wants to know the practical value of the teachings. Will there be a benefit for me? Will it transform me, here and now?

Imagine a person who goes through the path of Karma yoga and then withdraws from all activities and then discovers his Self. He is totally satisfied as well. Such a person is a Gyani. Such a person is called a **Stitha Pragyaha**. **Stitha means freedom from all doubts. Pragyaha means Gyana.**

Another expression used to describe the same person is **Sama-dhitaha** or one with conviction or established in his true nature or Atma. Such a person is one who does not forget his true nature even in day-to-day activities. To such a person knowledge is easily accessible, as he does not forget the teaching at all, so much so that he maintains equanimity even in a crisis.

**Sthitadhihi** is another expression used to describe such a person. Dhihi means Gyanam. In such a person, “I am Atma”, realization is a fact for him.

Thus, we have three definitions of an enlightened person.

Arjuna asks, Sri Krishna, what is description of such a Gyani? I would like to decide if this knowledge is useful to me or not. How will he talk to others, if at all? How will he sit? How will he walk? How does a Gyani conduct himself in the world? How does he think? How does he interact?

Swamiji clarifies that in this shloka the word Bhasha does not mean language but means description of Gyani. Swamiji also says that if there is no Guru, Sanyasa ashramam can be very dangerous, as Sanyasi will not know what to do with his time.

Shloka # 55:

Sri Krishna answered:

**“When one wholly discards desires of the heart and becomes exclusively content with the Self, one is called a sage of stable wisdom. O Arjuna.”**

This is a very important shloka as it provides a definition of a Sthita Pragyaha.

Once we know characteristics of a Gyani, we have a model for all spiritual seekers. Shankaracharya says, what ever is a natural trait in a Gyani, it is a guideline for all Sadhakas. We can also check ourselves against the model. How am I to know if I have reached the goal?

Swamiji cautions: Use this portion only to judge yourself or change yourself, and not to judge others.

Sthitapragyaha sadhanani:

1. What are his natural traits?
2. What are the disciplines to be practiced, to become an Sthita Pragyaha?

Sri Krishna does not discuss all sadhanas here.

Swamiji says everybody has to go through Karma Yoga and Gyana

Yoga. Gyana Yoga has three stages:

1. **Sravanam:** Receiving spiritual teaching from a competent teacher. This will help in Self Discovery. Scripture and Guru are like a mirror. They allow you to see your own "Inner Self" or Real Nature. Sravanam removes self-ignorance and helps with self-discovery. It is a mirror.
2. **Mananam:** Even as the student receives the teaching, several doubts come in his mind. **The teacher's goal is not to make the student believe. He wants the student to know. Knowing is different from believing.** Where knowing is involved, buddhi is involved; and buddhi will not accept something unless it is convinced. It should be logical. So, student is allowed to reflect and think about teaching. He can ask all questions, he wants. Therefore the second process of jnana yoga is asking my own intellect honestly, am I convinced? Of what? I am not the body, I am not the mind; but I am the eternal consciousness, functioning through the body and mind; Until and unless the student is convinced, the guru is ready for any amount of discussion. And this interaction and clarifying of all doubts is called mananam. This is the second important part of jnana yoga. By mananam, I remove all the intellectual obstacles. With this the knowledge has been converted into conviction; it is no more mere vague hypothesis or idea, but is a fact for me. Mananam removes intellectual obstacles.
3. **Nidhidysanam:** This intellectual knowledge has to be converted into emotional or psychological strength. It is the emotional personality that we use most of the time, not intellectual. We are disturbed by instances such as not getting coffee in time, car does not start, somebody overtakes your car etc. You get angry and disturbed. Day to day life is a series of such disturbances. **One must free themselves from all unhealthy emotional responses.**

A person with a high IQ and a very good job came to Swamiji and cried for fifteen minutes. He had problems with his wife. He has IQ but no EQ. Emotional Quotient is a rock like mind that can withstand all disturbances. This involves a big conversion within. Converting knowledge to mental strength. This is called Nidhidyasana. Ask yourself what complexes do I have? In background of this knowledge how do I get over them? Somebody said, "Negatives are developed in dark room of ignorance." Once he goes through Nidhidysanam he becomes Sthitha Pragyaha.

Thus, Sravanam and Mananam lead to Pragyaha. Nidhidysanam makes him Sthitha pragyaha.

Such a mind is called Jivan Mukti. It is a light and non-burdensome mind. The Gyani is not aware of his own mind. Citing example: Swamiji says if body parts are healthy you do not feel them. Only when they are hurt you feel them. "When the shoe fits you do not feel the shoe" is a Chinese proverb. So also with mind, when it is not burdened you do not feel it.

The mind of a Sthitha Pragyaha is now described:

1. Such a person is self sufficient, self-content and does not require external factors emotionally. He might require external factors to provide for food, clothing, shelter, but as far as his emotional being is concerned, he is not going to go with a begging bowl, asking each and everyone, whether you will take care of me. His life is for giving love and care, but his life is not for begging for love and care. What a wonderful attitude. As long as I beg, there will be sanctions. You know what a sanction is? It is constant blackmail. His life is not for begging, but for giving. He also does not depend on the physical condition of his own body.
2. Once there is fullness in oneself then there is

renunciation of all expectations and desires.

Why do desires come? Why does a man look for a walking stick? One, whose legs are weak, needs a walking stick. So also it is with a family, such as wife, son and grandchildren. At each stage in life I feel "Appornatvam" or incompleteness. Gyani, however, does not see himself as incomplete.

He may use these things but he does not need them. Like going out for a walk with a baton. If he does not have the baton he will not fall. Although, he has people around him, he is not dependent on them. Manogatan, all these cravings of mind, torturing and inflicting pains, are cleaned up, not because desires are pushed away by suppression, rather desire drops with discovery of Poorṇatvam. It happens naturally. Just like when the fruit comes, all the flower petals fall away. Similarly, all these desires should fall, because of the discovery of poorṇatvam. Through knowledge these props fall away. So, Poorṇatvam is the second trait of a sthitapragyaha.

With Best Wishes,

Ram Ramaswamy