

# Bagawat Geeta, Class 15

Gita, Chapter # 2, Samkhya Yoga:

Swamiji starts off by refreshing our memory of last week's talks.

Arjuna expresses his helplessness and surrenders to Sri Krishna in grief and requests him to teach. He raises the question if it is correct to fight one's guru and kin.

Sri Krishna takes three approaches in answering Arjuna. The philosophical, the Ethical and the Worldly approach in teaching Arjuna.

In the philosophical approach he informs Arjuna that he is none other than the eternal Atma as are the others such as Bhishma and Drona. Everything is Atma. Atma is Chaitanya Swarupam. It is neither a karta nor a bhoktha. There is no one killing or being killed. When you are a pot, you think of the origin as a pot and destruction also of a pot.

However, when you shift your vision you realize it is the clay in the pot at all times. During the Pot's birth, life and death, the clay remains as is. It was clay at beginning and it continues to remain clay. So from the Pot's vision there is birth and death. From the Clay's vision there is no birth or death. In the ocean example, from standpoint of wave-vision, there is the birth of a wave and there is a death; but from the standpoint of water-vision, nothing is born and nothing is gone. Change the mind to understand that Atma alone is there. There is no birth or death. There is no punyam or papam. So, Arjuna, you do your duty. This is the philosophical approach. To understand this, one has to have a sharp intellect. This is the topic (philosophical) discussed from Shloka #12-25.

If one does not understand or grasp the philosophical approach, for some reason, then Sri Krishna points out a Dharmic approach or ethical approach, as well. For sake of

Dharma, a Kshatriya must be ready to fight and give up life, if all other doors are closed. Therefore Arjuna you should fight. So from philosophical angle, you must fight and from an ethical angle also you should fight.

Offering yet another approach Sri Krishna says, Arjuna, you may not believe in ethics itself. You may not believe in Dharma or Adharma. But as long as you are in society, aren't you conscious of your self-esteem, your social status, and how the other people think of you?

You are bothered about your name and fame and from that angle also, or Laukika Dṛṣṭi, you have to fight this war. Otherwise, you will get a very bad name. You will lose your honor.

So, these are the three angles taken by Sri Krishna. We will first deal with the philosophical angle, from 12 to 25.

Sri Krishna defines Atma as Chaitanyam and it is different from the body and it pervades the body. It is not a product, part or property of the body. It is a separate entity. Providing the hand analogy, when you are seeing the hand, you are seeing the two things, one is the hand, and another thing is the light. Light is on the hand, but it is not a property, part or a product of the hand. Atma is the conscious principle that makes the body sentient and alive. It is not bound by limitations of body. Again, giving example of light, it is not bound by the hand. Light pervades everywhere. Light continues even if hand is removed. However, now, when the hand is removed this light is not visible anymore. To see the light you need a hand or a manifesting medium. Only when hand is placed, you see the light. Thus Atma becomes Vyaktham. After death Atma becomes Avyaktham.

This first property property of Atma is called Nithyaha or it is eternal. It exists as a Vyaktha (visible) or Avyaktha (invisible).

The second property of Atma is Akartha and Abhoktha.

It does not perform any action. When the hand moves, it does so, because it is a limited entity, while light is all pervading. Motion is possible only for limited bodies such as hand, the earth etc. Can space move? Space travel is not space traveling but it is traveling in space. Space cannot travel, as it is all pervading.

Any action requires motion. Any motion is a limitation. Even thinking requires thought motion. Atma being limitless, it cannot perform any action, hence it is called an Akartha. So, it is also Abhoktha or free from the results of action.

Kartha alone reaps karmaphalam. The eater alone gets benefit from hunger Nivriti. Kartha Eva Bhoktha Bhavathi. Whatever are experiences in life is due to our karma phalam. Other people can only serve as a medium for our experiences. Any problem created anywhere in the world is experienced only because of you. Similarly, any struggle, any problem created by anyone in the world, do not take it as their problem, it is my karma phalam, coming through those people. Because of what law does this occur? The law that states that Karta eva bhokta bhavathi. If atma is akarta, atma is abhokta. This is the second property of Atma. Atma is Nithya. Atma is akarta and abhokta.

Atma is Nirvikaraha. This is a third property of Atma. Whatever changes happens to hand, the light is not affected. Hand may get dirty, may get wounded but light is not affected. Body goes through modifications such as Childhood, Boyhood, Youth and Old age. However, Atma does not have these experiences.

The Atma cannot be seen. The Atma is the seer, the subject, not the object. Eyes cannot see itself. Thus, Atma is Aprameya, another definition of Atma. Seer cannot be seen. Experiencer cannot be experienced. Aprameya is the fourth

definition of Atma.

Shloka # 12:

“Never at any time, have I been not; neither you nor these rulers of men. And never shall we all cease to be.”

In this shloka everything is in double negatives. Thus: You cannot say Atma was absent in the past. You cannot say Atma is absent in present. You cannot say Atma will not be there in future.

Swamiji noted that the Shloka does not address the present as Sri Krishna and Arjuna were already in the present.

Shloka # 13:

“Just as the embodied Self has, in the body, childhood, youth, and old age, so does it win another body. An intelligent man is not bewildered by it.”

What is birth and death? If I am eternal, then birth and death are only changing the medium of interaction, the body. The body has to change, as it will be worn out. We are the medium and it goes through changes. In the body there are four stages of experience. Balyam, Kaumaram, Youwanam, and Jara (old age). While body goes through changes, my identity does not change. The “I” remains the same. As per biology, all our body cells change very few years. Our cells are continuously changing, we are just not aware of it. “I” still remain amidst all changes. If you extend this, you can change the useless body with another body. It is like demolishing an old building and building a new one. However, in all this, the space in the building does not change. It is forever.

Dhiraha: does not mean courageous. It means discriminating person. One who accepts body as a temporary medium? One who is not deluded? Therefore, Arjuna, in this war too, Bhishma shariram will go, however, Bhishma, the ātma will never go.

Similarly with Droṇa shariram and Karṇa shariram. So why are you grieving?

Shloka # 14:

“O son of Kunti, contacts of senses with their objects cause cold and heat, pleasure and pain. These come and go-they are fleeting. O Bharatha Prince, endure them.”

Just as you understand and accept the nature of Atma, so also, become aware of the nature of Anatma and accept it. The nature of a thing cannot be changed. Giving an example, Swamiji says: One man did not like Onion. He wanted to change the smell of onion. He put the onion in Camphor powder, musk, and saffron and in scented water. After all

that it still smelled like an onion. So also, nature of a thing cannot be changed. It is a waste of time trying to change nature. Rather one should change our attitude towards nature, that nature cannot be changed. This change in attitude is to “accept” the nature of the body. Most of our problems are due to not accepting the nature of things. While Nature cannot be changed our attitude towards Nature can be changed. And in what way can we change the attitude? We can change our attitude to one of “acceptance”. I accept the nature of the body. This is the upāsana.

So, when summer comes, we feel hot. Rather than accepting the glory of the sun, we complain about the heat. So, we should change our attitude towards the body, nature etc. Until I learn to accept nature, problems will be there. In fact, resistance leads to sorrow. Learn to live with the situation, rather than running away. This will increase your capacity to accept heat, cold, pain and pleasure. Life is a series of opposite experiences. Thus, if Manam (pride) comes, apamanam (insult) will come. If samyogaḥ takes place, there will be viyogaḥ. If there is growth, there will be decay. If there is gain, there will be loss. Life is a series of opposite experiences. This is the nature of Anatma. They are

subject to arrival and departure. When they come, be mentally prepared to welcome them, when they depart, be mentally prepared to send them off. Thus, Atma is Anithya, impermanent. May you develop the endurance, both physical and mental, to bear this.

Shloka # 15:

“O hero, The man whom these do not agitate, who is the same in pain and pleasure, and who is wise, becomes fit indeed for immortality.”

The faculty of endurance is called Titiksha. Titiksha is the quality where one does not get irritated immediately. When our endurance is less, we become irritated quickly. Not to react immediately, not to get irritated immediately, not to punish the other person immediately; because when the endurance is less, we get irritated very quickly.

Lack of endurance (patience)>causes Irritation>causes Anger>causes Himsa.

The lack of endurance is a modern problem.

Swamiji says the quality known as Titiksha is essential for Atmagyanam.

In olden times Gurus used to ask Shishyas to perform mundane and boring tasks such as tending the cows and cutting the firewood. If the student displayed patience, he was allowed to stay and learn. Therefore Sri Krishna says samdukhasukham, One who is calm and tranquil, he alone is fit for this knowledge.

Suggested take away from this class:

1. Learn to practice Titiksha.
2. While body goes through changes, my identity does not change. The “I” remains the same. Try to be aware consciously of this never changing “I” within you.

With my good wishes,  
Ram Ramaswamy

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# Prasna Upanishad, Class 12

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Third Question

Summarizing his talks up to Shloka # 5 Swamiji says the third student asks for some more details about Prana. The third question has following five questions:

1. From where does this Prana (Vyashthi and Samashthi) come from? What is the origin of Hiranyagarbha or of Brahma?
2. How does Prana enter this physical body?
3. How does that one Prana divide itself into the five fold functions and support this body?
4. Through which part does the Prana go out of this body at death?
5. How does this Prana (Samasthi) sustain the external universe? How does the Prana, as Vyashthi, sustain the individual or the 19 sense organs

Answers to the questions are:

1. Origin of Prana is Brahman or Atman. Prana is compared to a shadow or Chaya. It is an apparent creation. The Shadow does not have a reality. Independent of the Brahman.
2. How does Prana enter the body? It is through the Mind, representing Prarabhdha Karma born out of Sankalpa and Kama, that the Prana enters the body. Sankalpa is

considered mild while Kama is considered intense.

3. How does Prana divide into five fold functions? Here Prana is compared to an Emperor who delegates responsibilities to others. He delegates powers to Apana, Udana, Samana and Vyana. He also keeps some powers to himself such as the power of respiration.
4. What parts of body are supervised by the Pancha Pranas?

Shloka # 5:

Swamiji says, Pippalada continues answering the above question. The role of each Prana is now pointed out.

Apana: Deals with Excretion and reproduction. It removes waste.

Prana: deals with the face including Eyes, Ears, Mouth and Nostrils. He controls inhalation and exhalation as well.

Samana: Deals with digestive power in the middle. The food, considered an offering or oblation, a Hutam (Homa Agni), is divided equally. The annam is broken into nutritious ingredients equally and distributed. The flame of oblation comes out in seven flames or Seven Sense organs, which are all kindled. The seven sense organs are: Two eyes, two ears, two nostrils and the tongue in the mouth. These seven organs function well when food is provided. The fire kindles the organs and activates their perceptual powers.

Shloka # 6:

Vyana: Affects whole body and it moves through the Nadi's that pervade all over the body. All Nadis are connected to Hridayam. From Hridayam, Nadis branch out. Hridaya is the place of Atman. This Aparam Atma resides in antahakaranam or the Hridayam (the physical heart).

In Physical heart is the subtle body and within it is located the subtle mind. In the subtle mind is located the Atma or Chaitanya. From Hridayam 100 Nadi's emerge. Shankara and some other Upanishads say there are 101 Nadi's. These are the main

Nadi's. Each of them in turn has 100 Sub-Nadi's. Thus, these 10,000 Nadi's further divide into 72,000 Prathi- Shaka Nadi's. Into all these Nadi's Vyana travels. Thus Vyana travels through the whole body.

Shloka # 7:

Udana: affects the neck and above portion of body. It takes Prana above. Here it waits for Prana to leave the body.

This is the answer to question 3 and 4 as to how Prana escapes and from where?

Prana escapes through Susuhumna Nadi. This happens only for Upsakas and not for normal people. Who takes the Prana? Urdha Udana, at the upper part of body, leads Prana to various Lokas. At death, other Pranas are absorbed or merged in Udana. At death everything stops.

To which Loka does it take?

Through Punyam, it takes to Punya Loka (Swarga Loka). For Papam, it takes to Naraka Loka (lower birth). If both, papam and punyam are joined, then it takes to Manushya Loka.

The last question: How is Prana sustaining the cosmos at Samashthi level and the Body at Vyashthi level?

Shloka # 8:

Prana manifests internally through the Pancha Pranas. They support at the Vyashthi level.

Corresponding to each Pancha Prana there is an objective manifestation at Samashthi level.

Thus:

Prana  
(At Vyashthi level)

Adiyya Devatha

Apana

Prithvi Devi

Samana  
Anthariksham)

Akasha Devatha (Antar Akasha or

Vyana

Vayuhu Devatha, all pervading.

Udanaha

Agni Devata or Tejaha.

Adithya is the external expression of Prana. Between Vyashthi and Samashthi, Samashthi blesses Vyashthi. Vyashthi Prana blesses Vyashthi; Samashthi Prana blesses Samashthi Prana. Adithya blesses the eyes as well as it can only see with light. Adithya while blessing all Pranas specially blesses eyes.

Prithvi supports Vyashti Apana and holds her down

With best wishes,

Ram Ramaswamy

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## Baghawat Geeta, Class 14

Greetings All,

Gita, Chapter # 2, Samkhya Yoga:

Swamiji starts off by reminding us that Arjuna expresses his helplessness and surrenders to Sri Krishna and requests him to teach. Sri Krishna accepts Arjuna as a student and starts teaching him the Gita. The teaching begins from Shloka 11 of Chapter 2 and continues till Shloka 66 in chapter 18. Krishna is no more Parthasarthy. He has become Gita Acharya and Jagatguru.

Shloka # 11:

Sri Krishna says: You grieve for those who call for no grief; at the same time, you utter words of wisdom. The wise grieve neither for the dead nor for the living.

This verse expresses the essence of Gita. Briefly, Ignorance is the cause of all human problems and therefore Self Knowledge is the only solution for all human problems. It is Atma Agyanam versus Atma Gyanam that results in moksha. Brahma Vidya is Self-knowledge. Many topics are discussed in the Gita. They all, however, support Atma Vidya.

“Wise people do not grieve at all”, says Sri Krishna. A wise person is one who is an Atma Gyani. Arjuna is profusely grieving. Therefore, Arjuna is otherwise or ignorant. Through this shloka, Sri Krishna is informing the entire humanity that if you are grieving, then you are ignorant. If anybody is upset, without nimmadi (tamil for peace of mind), they are ignorant. The medicine for ignorance is Gyanam. If there is darkness in the room the only remedy is to bring in light. Can Karma or Action remove ignorance? No, says Swamiji. If that were the case abolish all colleges and just give work to all children. Meditation, Japa etc., also cannot remove ignorance. “therefore Arjuna, become a wise person. Wise men do not grieve for living or for the dead ones.” This goes for things as well. Giving an example, Swamiji says:

A man was travelling with his wife on train. She was very thirsty. She kept nagging him. Then, when a station came, he got her water. Later, She started nagging him again. Now she nagged him as to why she was thirsty to begin with.

Arjuna , you grieve for those who do not deserve grief such as Duryodhana (an adharmic person) at the same time you are speaking like a wise man about kulakshaya, kuladharmam etc., and contradicting yourselves. You need Atmagyanam.

Shloka # 12:

Sri Krishna says: Never, at any time, have I been not; neither you nor these rulers of men. And never shall we all cease to be.

In the last verse Sri Krishna presented the condensed version of Gita Shastra. In this shloka now, he expands on it. Krishna's immediate problem is to have Arjuna stand up and fight. Here Arjuna faces an incidental problem. It is only a short-term problem. It is not a universal problem. The deeper problem, however is, attachment and sorrow. They are eternal and universal problems. Krishna has to solve both these problems of Arjuna.

Sri Krishna takes a three-pronged approach to this.

1. Philosophical: you have to fight;
2. Ethical: You have to fight;
3. Worldly/ materialistic: you have to fight.

From whichever angle you look, you have to fight.

Philosophical approach is primary while ethical approach is alsomimportant. The worldly approach is not that important. Philosophical is important because Arjuna is a very learned person; he knows the dharma shastras. He knows ethics. His problem is his self-ignorance.

From verse 12-25 it is the philosophical approach describing the true nature of Arjuna, Bhishma and Drona or the Atma Tatvam. Then, Sri Krishna discusses the ethical approach. Here he convinces him that it is not ahimsa; it is more like giving capital punishment for a criminal. Lastly, he discusses the worldly approach exhorting Arjuna as to how to maintain his name and fame.

Swamiji now talking about Tatva Bodha, raises the question: Atma Kaha (Who is Atma?) Every individual is a conscious

individual. Every living being is a conscious being, i.e., consciousness is in the body mind complex. It is not found outside the body. The Mike, table, fan etc. are insentient or inert objects. There is, however, sentience in the body. What is consciousness? What makes it sentient? Consciousness is a formless and separate entity. It is comparable to light. This consciousness is not part of body, not a property of body, nor a product of body. It is a separate entity that pervades and enlivens the body. We take the example of Light; light is not part of the body, light is not a property of the body; light is not even a product of the body. On the other hand, light pervades my body and makes this body visible. When you are seeing the hand, you are seeing the two things, one is the hand, another thing is the light. It is on the hand, but it is not a Property, a part or a product.

While the Light is not a part or product of body nevertheless it makes the body visible. This separate consciousness is not bound by limitations of the body. The body does not limit the light pervading the body. Consciousness survives death. The space and time aspects of the body do not bind it.

When the hand is removed the light is not removed. It continues, however, it is invisible. As long as a body is alive consciousness is there, however, once the body dies, consciousness continues, only in an invisible form. Hence it is called Vyakta chaitanya, when it is visible, and Avyakta chaitanya when it is invisible. Thus, consciousness is always there.

Consciousness is called Atma while the body mind complex is called Anatma. Every individual is a mixture of Atma and Anatma. Now, I am able to read because here are two things, one is the book, and the other is the light pervading it. But generally, we take the light lightly. But remember not to take the light lightly because without light, you will not be able to see anything. Therefore, all of us are Atma plus Anatma.

Next lesson of Tatva Bodha is to shift our identification from the perishable Anatma to imperishable Atma. This method of thinking is called Drk Drsya Viveka. When I say I am the body, I accept mortality. How many people can accept mortality? With this acceptance also comes old age and mortality. The other approach is to shift my identity to Atma. I do not change the body. You can love the body as an instrument of transaction, rather than loving the body as myself. Even if the instrument goes away, the "I" still remains.

Asatho Maa Sadgamaya. Tamsa Maa Jyotirgamaya. Mṛtyo Ma Amṛtam Gamaya.

(God! lead me from ignorance to knowledge. Lead me from mortality to immortality.)

Atma is already immortal. Anatma is mortal. We are shifting our identity from mortal to immortal. Scriptures are giving us the some methods to perform this shifting. One of the most powerful methods is:

"Whatever I am experiencing, I am not it ". Why? Because, whatever I am experiencing is an object, while I am the subject. Our Eye sees everything but it does not see itself. From that it is very clear, the eyes are ever the seer and never the seen. Therefore, the subject is always different from the object.

The world is an object of experience, arriving and departing. The body is something I experience only in waking state, not in sleep state and dream states. What about the mind? We experience it only in the waking state, and dream state but not in sleep state. There is no Raga or Dvesha in sleep state. "I" am the Experiencer of all the three states. This "I" is the Atma.

Features of the Atma:

1. "I " am ever the Subject (Experiencer) not the object of experiences (experienced). Example: a camera takes pictures but it is not in the picture. Do we need proof that a camera took the picture? No, without a camera there will be no picture. "I" am never in the picture but "I " am ever existent, and hence called Aprameya.
2. Atma is Nithyaha or it is eternal. It exists as a Vyaktha or Avyaktha.
3. Atma is Nirvikara. It is changeless. Even when the hand moves the light does not change. The light is all pervading. The light here is Prakasha, not the bulb.
4. Atma is Sarvagathaha. It is all pervading. It does not have spatial boundaries.
5. Atma is Akartha and Abhoktha. Atma does not perform any action nor does it reap any result. The hand may act; it can touch and in the act may get dirty. The light pervading the hand does not act nor is it affected. Example of hand touching a blade was given. If the hand touches a blade, it is karta, and for touching that, what is the phalam, the fingers are cut; thus hand is karta, hand is bhokta, but the light is neither karta, neither bhokta, it is karta and abhokta. Thus Aprameya; nityaha; nirvikarah; sarvagatah, akarta and abhokta are Atma's attributes. The Atma, like the light, is changeless, the all pervading and the experiencer.

Therefore Arjuna, You are not killing Bhishma, the Atma and Drona, the Atma. They are not killed. Why are you worried about their death? You are also not a killer. Arjuna, the Atma, is an Akartha. So, why are you in anguish? This is the philosophical argument.

Swamiji says every criminal can present this argument to a court. So, now, Sri Krishna presents the ethical angle. Normally, Himsa is not right. Here, however, you are fighting for Dharmasansthapanam. From this angle you can go ahead with

the fight.

Atma is eternal. What does it mean?

Sri Krishna says the Eternal Atma was in the past, Atma is in the present and Atma will be in the future also. This is the essence of Shloka # 12.

With my good wishes,

Ram Ramaswamy

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## **Baghawat Geeta, Class 13**

Greetings All,

Gita, Chapter # 2, Samkhya Yoga:

Swamiji starts off by reminding us that Vyasa now presents Arjuna as a seeker of moksha. The fundamental human problem characterized by Raga (Likes), Dvesha (Dislikes) and Moha (delusion) is also called Samsara. Due to attachment, when we lose a person or an object, it causes us Shoka. In this state of Shoka our mind loses its discriminating faculty and is called Moha. This is the situation faced by Arjuna in battlefield. While we try making adjustments to the external world to solve such an internal problem, it only acts as a palliative or a first aid rather than as a remedy. In such a situation the aggrieved person should discuss his helplessness in solving the problem, and this state of helplessness is called Karpanya bhava or Dainya bhava. While Arjuna has discovered his problem he has not yet arrived at the helpless stage, the second stage of problem solving.

Shloka #5:

Arjuna says: If I fight and kill my two Gurus, I will only remember how they struggled and died in battle. Every moment I will remember how I killed Bhishma and Drona. My other option is not to fight and retire to the forest, where I will have to live on alms.

Swamiji says Arjuna has to decide which course of action to take. He chooses Adharma. He feels he will be better off living in forest, on alms. For a Kshatriya and Grihastha, Bhiksha is not allowed. Giving up one's Sva-Dharma is also a sin. Here Arjuna is giving up his Kshatriya Dharma, by not fighting. Furthermore, by planning to retire to the forest and begging for alms, he is taking up somebody else's dharma, which is yet another papam. Swamiji says, Sri Krishna is still quiet, as Arjuna has not yet asked him for help.

Shloka # 6:

Arjuna says: I am in a big conflict because my own cousins are arraigned against me. By killing these people, we will not like to live in this world, as they are both kith and kin. We are not even sure if they will defeat us or we will defeat them. I am not objective enough to analyze the situation. So, I need your help. We do not know what to do? Victory over them or their victory over us, which to accept? In this, if I fight, it is dharma, a plus, however, Guru Vadham, is a minus point. Also, having to live in the forest and on alms is another minus point.

Shloka # 7:

Swamiji says human being is born ignorant. Ignorance is not a sin. We are "Self" ignorant as well. Perpetuation of ignorance is, however, a sin.

Arjuna says: My mind and intellect are incapacitated. It is not able to function. My intellect cannot discriminate. My intellect is afflicted by my misery. My confusion is with respect to dharma and adharma. Himsa is adharma. Killing one's

own people is adharma. Killing one's Guru is certainly adharma. On the other side, Kauravas are the embodiment of Adharma and we need to fight them. What is my dharma, Sri Krishna? Tell me what is good for me. I am your disciple. I come with an open mind. I am surrendering at your feet.

Swamiji says a wise person does not give advice unless the other person requests for it. So, here also, Sri Krishna was waiting for Arjuna to ask for his help. The word Prapanna means surrender. Falling at the feet, Sharanagathi, is one way of surrendering. In this process the other person becomes the Guru. If I have to become a teacher, I need at least one person to ask me to teach him or her. So, here Arjuna has become a disciple and Krishna the Guru. After surrendering also there are expectations. Mantra Upadesha cannot remove ignorance. In such instances, a teaching that distinguishes between the right versus wrong is required.

Swamiji say advice does not help. Advice is a short-term direction and person keeps coming back for advice every time he faces a problem. Teaching, however, is for the long term and teaches how to make decisions. Advice makes one dependent while teaching makes one independent. Swamiji gave example of giving a person a fish versus teaching him how to fish.

Shloka # 8:

Arjuna says: My grief is so intense that it dries up all my organs. My thinking faculty does not function. Can I do something to escape from this sorrow? I do not see any method to remove this sorrow other than your teaching. I may choose to fight, I may win, I may become a king and get an unrivalled kingdom, but I cannot remove my grief. (Swamiji says, money may buy food but it does not remove hunger.) Even If I became Indira, it will not solve my problem. Worldly accomplishments cannot solve my problem. So, he asks Sri Krishna to help. Swamiji says, at this stage, Arjuna has to go for a spiritual

goal and hence he needs a guru.

Shloka # 9:

Sanjaya now says: In this manner Arjuna surrendered to Sri Krishna saying, I am not going to fight nor am I going to run away from battle. I want to hear from you (Sri Krishna) and then decide.

Swamiji gave some definitions:

- Paramtapa: Destroyer of enemies.
- Gudakesha: means master of Tamoguna or Satva Guna Pradhana. Human mind swings from Rajasic (very active) to Tamasic (dullness), while the Satvic mind is in the middle as a non-extrovert, but wakeful mind.
- Govinda: Protector of the world, is the Shastric meaning. Another meaning is, Go means scriptures, and Vinda means one who has grasped the scriptures. To this Govinda Arjuna surrenders. Ha: Means everything has become quiet.

Shloka # 10:

Sanjaya continues:

Oh Dhrithirashtra, Lord Krishna accepted the offer of Arjuna and taught him the Gita Shastra sitting between the two armies. The Gita Shastra begins from Shloka 11 of Chapter 2 and continues till Shloka 66 in chapter 18.

With my good wishes,

Ram Ramaswamy

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# Prasna Upanishads, Class 10

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Second Question, Shloka # 7:

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

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

Explaining this glorification Swamiji says:

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

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

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

Brahman+ Maya>Hiranyagarbha.

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

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

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

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

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

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

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

mistake again.”

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

This concludes the Prana Shruthi.

Swamiji summarized the three questions and their respective answers:

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

With best wishes,

Ram Ramaswamy

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## **Baghawat Geeta, Class 11**

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

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

Summary of Chapter 1

To live a healthy life – consider these 2 factors:

1. The surroundings should be hygienic so that it doesn't cause diseases. This is an external factor; objective factor (the environment)

2. A person's body must have sufficient resistance to face the external world; build up immunity in your body. Subjective factor (immunity)

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

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

For a healthy life the environment and sufficient resistance are needed. For a healthy mental life (a secure, relaxed, happy life), you need to consider the environment and having sufficient mental strength to face the situation.

There are three benefits of having a strong mind. The number of psychological problems:

- frequency is less (thus family is saved)
- intensity of anger, frustration is less.
- duration of these are also less

The frequency, intensity and duration of these mental diseases

are less in a healthy mind. The after effect is also less. So, a psychological healthy, happy life requires taking care of

1. adjusting the external conditions
2. improving one's own resistance

We usually only look into the external conditions. Vedanta talks about the subjective factor – your own inner strength. This freedom from mental diseases caused by external factors, is called mokshaH.

Swamiji recites from Chapter 2, Verse 56:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 2.56 ॥

Lord Krishna says a jnani, a free person, also faces adversities but his resistance is very healthy and thus he is not shattered to handle this problem.

The subject matter of Gita is to strengthen the inner resistance (not change the external world) to obtain freedom from psychological disturbance. This is called mokshaH. Gita is also called "Moksha shaastram". Gita is meant for people who recognize that they have to improve their resistance (being aware of their psychological weakness, their susceptibility to raga, dvesha, kama, kroda, etc and being aware of its affects on other people too).

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

The first chapter can be divided into five parts:

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



Arjuna and places the chariot in front of the people towards whom Arjuna has a strong attachment.

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

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

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

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

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

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

$\square\square\square\square\square\square\square$   $\square\square\square\square\square\square\square$   $\square\square\square\square\square\square\square\square\square\square\square\square$   $\square\square\square\square\square\square\square\square$   
 $\square$   $\square$   $\square\square\square\square\square\square\square\square\square\square\square\square\square$   $\square\square\square\square\square\square$   $\square$   $\square\square$   $\square\square\square\square$ 1.30

$\square\square\square\square\square\square\square\square$   $\square$   $\square\square\square\square\square\square\square$   $\square\square\square\square\square\square\square$   $\square\square\square\square$   
 $\square$   $\square$   $\square\square\square\square\square\square\square\square\square\square\square\square\square$   $\square\square\square\square$   $\square\square\square\square\square\square\square\square\square\square$ 1.31

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

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

Confusion 1: Arjuna sees Dharma Yuddham as adharma now. The greatest irony is in Verse 36 line 2 where Arjuna says:  $\square\square\square\square$   $\square\square$   $\square\square\square\square\square\square\square$   $\square\square\square\square\square\square\square$   $\square\square\square\square$   $\square\square\square\square$   $\square\square\square\square\square\square\square$  "By killing these criminals, we will incur sin". This confusion is similar to a judge saying he cannot render punishment to a criminal, as it is a sin. Imprisoning a criminal is a duty of the court. Arjuna as a Kshatriya has to protect dharma, even if it resorts to war.

Confusion 2: Arjuna sees running away from a righteous war as dharma. If a Kshatriya runs away from a righteous war, he is shirking his duty, which is considered a sin of omission. The sin of omission is called  $\square\square\square\square$   $\square\square\square\square\square\square\square\square$  "akaraney prathavayaH" (absence of action is a sin).





divided into 4 portions. Swamiji gives a high level overview.

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

Swamiji recites Chapter 2, Verse 6, Line 1:

॥ अहं कुरुक्षेत्रे भक्त्या त्वां दृष्ट्वा संभुवाम् ॥  
॥ तस्मै शरणागत्य धर्मक्षेत्रे कुरुक्षेत्रे ॥  
॥ समवेतासौ जयद्रथ उवाच ॥ २.६ ॥

Hey Lord Krishna, I thought I had made the right decision but now my mind is wavering and I am not able to determine if my decision is right or wrong. On one hand, the war is for a dhaarmic cause; but my emotional mind is unable to come to terms with knowing the casualties of war (my guru and other relations). Arjuna realizes his wavering and accepts his helplessness by saying(Ch 2, Verse 7, line 1):

॥ अहं त्वां शरणागत्य धर्मक्षेत्रे कुरुक्षेत्रे ॥  
॥ समवेतासौ जयद्रथ उवाच ॥ २.७ ॥

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

॥ अहं त्वां शरणागत्य धर्मक्षेत्रे कुरुक्षेत्रे ॥  
॥ समवेतासौ जयद्रथ उवाच ॥ २.७ ॥

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

Gita Shaastram:  $\square\square\square\square$   $\square\square\square\square\square\square$   $\square\square\square\square$  ;  $\square\square$   $\square\square\square$   $\square\square\square\square$

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

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

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

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

Portion 3: Krishna talks about Karma YogaH: Actions taken to become a Jnana Yogyata praptiH Krishna explains how to become a  $\square\square\square\square\square$   $\square\square\square\square\square\square\square$  “Yogyata praptiH” (one who has acquired the eligibility to learn). Karma YogaH are the actions to be taken without being attached to the results of one’s deeds. The benefit of Karma YogaH is Jnana yogaH yogyata.

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

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

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# Tolerance: Swamiji Talk for New Year 2016

Namaste:

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

You can listen to this talk here.

The topic of this talk was six principles of tolerance.

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

Six principles of tolerance:

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

of karma. While creation includes both pavam and puniyam, the resources to handle the situation are also created within ourselves. Learn to rely on internal resources and not on external outside resources.

- Arm ourselves with the ability to be strong
- Understand and accept that there are resources within ourselves to withstand the ups and downs of life
- Build up faith in ourselves with the realization that Lord resides in ourselves.

3. Non Magnification: Avoid dwelling upon unwelcome experiences and let it occupy our minds completely. Whenever there is an “unwelcome” situation, our tendency is to dwell on and magnify that situation. This results in worry, anxiety and fear. Dwell upon the solution and do not to dwell upon and magnify the situation. Apply the first two principles above and assimilate the thought that all difficult experiences are not given out by Bagawan but are the results of karma and the world is only a medium. This does not mean that we don't take any action, but take any action, including deliberate inaction, but do not contaminate the action with hatred and vengeance. Cultivate tolerance at both “kartha” (doer) and ‘boktha” (experiencer) level.
4. Self Restraint: Avoidance of impulsive responses. Boktha becomes a kartha by following the first three principles. Impulsive actions prevents us from developing a long term solution. Boktha (the experiencer) gives the message; Kartha should filter the messages and take careful actions.
5. Objectivity: Avoid judgment based on incomplete data. Never judge a person in a hurry. No one should become a victim of prejudicial actions. Prejudicial actions and judgment only will result in accumulating more pavam. Before taking any action at others, stand in the position of others and determine if the proposed action is one that your would accept yourself.

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

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

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## Bagawat Geeta Class 8

### Bagawat Geeta Class 8

Namaste!

Summary of class on December 19th:

**Verses 29-34** continues with Arjuna's emotion of sh0ka (sorrow) and VyAsa here wants to show the intensity of the sorrow. Arjuna is describing how he is physically affected (limbs drooping, mouth drying up, body trembling, hairs standing, the Gandiva slipping, skin on fire, mind wandering). He cannot see how killing one's kin is going to be of any benefit. Those he is seeking to kill are the ones with whom he is associating pleasures and enjoyment, so what is the point?

Swamiji says that emotional problems do not happen in one thought but arise from continually repeated thoughts, with each repetition increasing the anger/frustration. It is a

thought build-up process. A single or first thought is an experience and does not give rise to anger, jealousy or depression. Thereafter repetition of the thought is in our hands, as to whether or not we want to allow a small ripple to build into a big wave.

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

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

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

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

1. Burning down somebody's property
2. Poisoning someone
3. Using weapons to kill an unarmed person
4. Stealing others' property

## 5. Taking the land or the wife of another person

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

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

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# Prasna Upanishad, Class 4

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

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

First creation is in form pairs or mithuna shrity or the creation of rayee and prana. Rayee and prana are two

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

V6

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

V7

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

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

V8 (Mantra from Rig Veda)

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

- Visva roopaha – Ever pervading
- Harinam – rays
- Jaata Vedhasam: One who is omniscient:
  - One who illumines all
  - A devada from Chainthanyam angle.
- Parayanam: The ultimate supporter of everything
- Joythihi: One who is effulgent
- Ekam: One
- Tapantam: The one who shines all the time
- Sahasra rahihī: With thousands of rays
- Satadha vartamana: Manifests in hundreds of form
- Pranaha: The very prana of all beings.

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

V9

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

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## Prasna Upanishad, Class 2

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

**Shloka # 1:** Refreshing our memory on Shloka 1, he says, this Upanishad begins with an introduction of Guru and Shishyas. It

is similar to other Upanishads. The six qualified students are named and described. The way they were qualified is as follows:

1. They were committed to worship of Saguna Brahma Upasana.
2. They have gone through Karma Kanda and Upasana Kanda. They have Sadhana Chatushtiya Sampathi. (From Tatvabodha they are: Vivekaha – discrimination, Vairaḡyam – dispassion, Mumukshutvam – desire and Shatka Sampattihi – discipline.)
3. They are established in Saguna Brahman.
4. They are Nishtaha or grounded. They are followers of Vaidic Margaha.

It takes some time to develop Shraddha in Vedanta. However, as one follows Karma Kanda and Upasana Kanda, by the time they reach Vedanta, the student develops strong Shraddha.

### **What is the purpose of their visit to the Guru?**

They are seeking Param Brahman. They understand the limitations of Saguna Brahman. They are not satisfied with this knowledge.

### **Why was Pippiladaha chosen as the teacher?**

He was Bhagwan Pippiladaha. Bhagwan is one who has knowledge of all Shastras. He also has superb communications skills.

### **How did they approach their teacher?**

They approached with humility and respect to the teacher. Serving the teacher is not serving the person rather it is serving Shastram. Shastri puja is same as Shastram puja. They approached teacher with some offering as well. Swamiji says, usually fruits, nuts, fuel etc. are considered normal offerings. They approached the teacher as if he was the Lord in a temple.

### **What is their motive?**

They wanted Pippiladaha to teach them everything. So they approached with respect and a proper attitude.

### **Shloka # 2:**

Seeing them and their approach Pippiladaha knew their qualifications. He tells them: All of you must stay here for one year. Even after that there is no assurance that you will get an answer to your questions.

In ancient times teachers were hesitant to give answers. Teachers were not sure how casual the student was. Unless the student was sincere the teaching would not go in. Many tests were given to students. Also Teacher had to know if student was qualified or if they were lacking in any area such as intelligence, industry, shradha etc. The one-year was also important to develop rapport between teacher and student. Thus a loving relationship was developed.

Pippiladaha tells them "You should live in the ashram for a year. You should live a life of Tapas, Penance and Brahmacharya. Swamiji says comfort and knowledge do not go together. Brahmacharya meant giving up comfort while maintaining Shraddha. Sanyasa means detachment from everything.

Illustrating the concept of sanyasa, Swamiji narrated story of a student who was asked to leave the ashram suddenly in the middle of the night. The student did not know what to do. He was lost as to why he was thrown out. He wandered around from village to village seeking food and shelter. After a few days the Teacher sent some students to call him back. The student asked the teacher why he was thrown out to begin with. The teacher told him that he saw the student was getting attached to the Ashram. He wanted the student to maintain his detachment even in Ashram. To teach him this lesson, he was thrown out.

### **Shloka # 3:**

After one year of tapas and brahmacharya Pippiladaha allowed the students to raise their questions. The first one to go was Kabandhi Katyayana. They were called in reverse order as named in shloka #1.

Kabandhi asked: Bhagwan, from what source are all these living beings coming up or originating? Or, how did creation occur?

The teacher Pippiladaha answered by introducing Hiranyagarbha. He says, Ishwara created Hiranyagarbha also known as Brahma. Brahma in turn created the creation. Vishnu taught Brahma how to create. Kama is the force behind creation. Thus, after Brahma performed tapas on Ishwara, Lord gave him knowledge. Tapas here meant he was given the ability to visualize the previous Srishti or Creation. The creatures are created based upon their respective Karmas. Thus came the creation