

Bagawat Geeta, Class 47

Greetings All,

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३.२८ ॥

“O Hero! On the contrary, the knower of truth of the distinction between constituents of Prakrti and their operation does not attach himself to works knowing that constituents operate amidst constituents.”

Continuing his teaching of the Gita and refreshing our memory of last class Swami Paramarthananda said Sri Krishna is talking about the duties of a Gyani, who continues to be a grihastha and who continues to be in the society. Since he is in society, he must be careful with respect to his lifestyle. He will still do things although he does not benefit from them. By performing Karma he is not benefited, nor is he affected by not performing them. Nevertheless, he has to perform Karma for society's benefit.

Difference between Agyani's action and Gyani's action are: That one acts without happiness while other acts in happiness. Gyani has discovered Atma and he is able to see Ahamkara as an insignificant and incidental I. For Agyani, Ahamkara is very important. He feels Ahamkara's ups and downs as his own. In case of Gyani although he has recognized his higher Self he does not neglect Ahamkara. He just puts it in its place.

Ahmakara as the body-mind complex is called Prakriti Guna.

Shloka # 27 describes how an ignorant person identifies with Ahamkara and is enamored with it and suffers in the process. He is a Karta and Bhogta. Bhokta always enters a mess. Having

talked about an Agyani who is lost in the ahamkara, now in this verse, Sri Krishna talks about the Gyani who sees the ahamkara and gives it its importance, but not over-importance. So Gyani is one, who knows the truth about the guṇa and karma; guṇa means prakṛti guṇa; prakṛti guṇa means ahamkara; therefore guṇa karma means ahamkara and its actions. Gyani knows the truth about ahamkara and its actions. The truth is that ahamkara can never escape from action.

Ahamkara will have to be eternally active.

The Phalam's of action can be painful. The Gyani lets Ahamkara have its own life. Ahamkara as the Prakriti Guna (body-mind complex) is material in nature. The world is also Prakriti Guna (a product of matter). The Ahamkara and world will eventually interact. This interaction produces pleasure and pain. One cannot escape them. People try to escape through drinks and drugs and get into even worse conditions. Gyani knows he has to interact with the world.

Even though he interacts with world, he is in Chaitanyam and as such is not affected. This is just as in a movie the characters do not affect the movie screen. Discover your higher self. Let Ahamkara interact with the world without affecting yourself. Gyani can observe Ahamkara objectively. Our problem is not death of body. I accept death of another body, but cannot accept my own body's or near and dear ones body's death. This is not objective. Vedanta is able to look at my own body objectively as well. Problem is not with God or World.

If nobody dies, consider all great –great- grand fathers who will be surviving. God had kept physical mortality correctly. We are not objective. Others may die, but I and mine should not, is our thinking.

In Tirupati when the Que is slow we curse, but when I am in front of God, why don't I get enough time? We look at our body

mind complex subjectively. Gyani looks at body mind complex everywhere objectively without criticism. He accepts every thing without resistance. This is Jivan Mukti. He remains detached.

Shloka # 29:

Those who are deluded by Prakrti's constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers. 3.29

“Those who are deluded by Prakrti’s constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers.”

Sri Krishna talks of Agyani. Agyani does not have objectivity with respect to prakriti Guna or the body-mind-complex. They want two sets of laws. One for themselves and another for others. And because of this delusion, they are totally immersed in guṇa karmasu. So they are immersed in ahamkara and its activities. So

Immersed that they have no time to even ask the question, am-I this karta& bhokta? That question does not come up because ahamkara keeps that person busy throughout his life; from boyhood, youth, adult and old age they are immersed in ahamkara without ever taking time to ask the question “Who am I?” Ahamkara keeps them busy through out their life.

What can you do? What advice can a Gyani give to an Agyani? Sri Krishna says, never ask them to renounce Karma. While Karma phalam is bondage, it is still required to ripen the Ahamkara. Karma has negatives but it also has great positives. Fruit in it’s initial stages is when the skin is raw the skin won’t peel off. But once it ripens the skin comes off easily. That is why there are four Ashramas. They are like skin to ripen a person. Once he has gone through family life, he ripens. I had five theories of growing children. Now I have five children and no theories. Once Jivatma has ripened we will get detached from everything we are attached to.

In this shoka some meanings are:

Krishnavid: Total knowledge of Ahamkara and Atma. Akrishnavid means Agyani. They know Ahamkara but not Atma.

Manda means Agyan.

Gyani should not confuse Agyani by emphasizing Sanyasa. Unripe person taking Sanyasa is not good for him or for society. Encourage him to remain in duty. Once he ripens, attachments will naturally drop off. In this ripe state you will drop a lot of things and you will do it naturally. You will grow out of attachment.

Shloka # 30:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३.३० ॥

“Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.”

With the previous verse, Krishna’s advice to Gyani is over; which started from the

21st verse. Krishna’s first advice was to Agyanis and the second advice is to Gyanis. Agyanis have to do karma for Chitta Shuddhiḥ; Gyanis have to do karma for loka sangrahaḥ.

Gyani’s karma is not that of a Karma yogi. Agyani’s karma is that of a karma yogi. Gyani’s duty related topic has now concluded.

In Shloka # 30, Sri Krishna comes back to Karma Yoga . Shloka # 29 was for Gyani. Shloka # 30 is now for an Agyani. It sums up Karma Yoga.

Arjuna, either way you have to perform karma Yoga. Karma Yoga

is a five-fold discipline.

They are:

1. **Adhyatma Chetasa:** Viveka Budhi or right knowledge or discrimination. It is awareness that spiritual goal is primary goal of life. The awareness that spiritual goal alone is the primary goal of life. My life is meaningful, purposeful, and valid, only if it is dedicated to the primary of spiritual knowledge or mokṣaḥ. ◌Brihadaraṇya Upanishad says that only that person whose spends his life for self-knowledge, and dies after gaining self-knowledge, only that person deserves the title brahmaṇa; Goal is to be dedicated to Moksha. It does not mean Dharma, Artha, Kama should not be pursued. These four should not be an end in itself. Our primary effort should be towards Self Enquiry.
2. **Mayi sarvaṇi karmaṇi sannyasyadhyatmacetasa.** Sri Krishna says, offer all actions at my feet with Ishwara arpana budhi. Offer everything to me. Entire creation is manifestation of God. Anything, anywhere, you offer to God becomes worship. Convert work to worship. Naturally then I do my best. The actions must be wholehearted, sincere, done without grumbling and without grudging. Even the grossest of jobs, he does with love. So therefore the second condition is worship. Convert work into a worship.
3. **Nirashi:** Being not concerned about results. Nirashi also means dropping kartr̥va. Sri Krishna does not say that one should not plan for result. Every action is towards a result. He objects to worrying about it. He says plan, implement and leave rest to God. Planning is a deliberate action at a particular time. You can also change it. Worry is something that just happens. It is a reaction. Planning makes you efficient. Worry makes you inefficient. Both are for future. Vedanta does not

criticize planning. It criticizes worrying. Swamiji, I do not want to worry; but what to do, it is there in my mind, especially when I sit in meditation. Whether Bhagavan comes or not, worry always comes first. What should I do? Worry is because of our inability to face the future. It is born out of mental weakness. Worry is our unpreparedness to face the adverse situation that may come; therefore the only solution for worry is preparedness. I have made plans and hope for the best and be prepared for the worst. Therefore, Nirashiḥ here means preparedness for the future.

4. **Nirmamaha**: Freedom from Mamakara. When success comes, I take all the credit. The moment failure happens you blame somebody else. So when your success comes, don't take credit. It is due to many factors and many hidden variables. Because they are favorable, it was a success. This was due to Bhagawan. Bhagawan is all the hidden variables put together. Be grateful to God for success. Let humility be there.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 46

Greetings All,

Shloka # 27:

कर्मणो यो नान्तरहितो भवेत्कर्मणो यो नान्तरहितो भवेत्
कर्मणो यो नान्तरहितो भवेत्कर्मणो यो नान्तरहितो भवेत्3.27

Works are being done in all ways by the constituents of

Prakriti. He whose mind is deluded by egoism thinks, " I am the agent".

Continuing his teaching of Gita and recapping last week's class Swami Paramarthananda said, in beginning of chapter 3, Sri Krishna pointed out that an Agyani has to perform Karma's to purify his mind. From Shloka # 20 onwards he said even a Gyani has to perform Karma. The purpose a Gyani performs Karma is different. He performs Karma, not to purify his mind but for Lokasangraha or welfare of society. While purpose may be different both have to perform Karma.

What is the difference in Karma they perform? The first difference is an artificial one. An Agyani performs karma for happiness while a Gyani performs it with happiness. Agyani performs Karma for fulfillment while a Gyani performs it out of fulfillment. Whatever the Agyani seeks the Gyani already has.

For Gyani, Karma is a leela while for an Agyani it is a burden. In one, the tension is visible while in the other he is free of all tensions.

Now the same karma is explained from a Vedantic point of view. Everybody has a lower Self-called Ego and a higher Self-called Atma. What is Ahamkara? It is the body mind complex blessed by Atma. Atma has made Ahamkara sentient. The word Ahamkara is usually used in two contexts.

First one is as pride versus humility as in Dharama Shastra.

In the second, in Vedanta, Ahamkara means body mind complex. By nature, the body mind complex is inert Body is made up of matter, pancha bhutani, mind is also made up of matter, pancha sukshma bhutani, the only difference is body is made of gross matter, mind is made up of subtle matter, therefore the body-mind-complex, is inert material according to Vedanta. It is sentient because of borrowed sentiency. Just as a fan revolves because it is blessed by electricity that is invisible. In a

similar manner Atma Tatvam blesses the body mind complex. This borrowed body mind complex is Ahamkara. The blessing principle is Atma. Therefore we can say:

Everybody=Atma + Ahamkara.

Ego is our lower nature; Atma is our higher nature; Ego is our incidental nature; Atma is our intrinsic nature.

There are several differences between Atma and Ahamkara. They are:

1. Ahamkara is a limited entity. It is also called Alpa. While Atma is an infinite and all pervading entity. It is also called Ananta.
2. Ahamkara is Anitya and subject to arrival and departure. In sleep you don't see Ahamkara. The moment you sleep Ahamkara is resolved. Atma is however Nitya.
3. Ahamkara is subject to modifications, Savikara. While Atma is Nirvikara.
4. Ahamkara is Karta and Bhokta. Atma is Akarta and Abhokta.
5. Ahamkara is ever a Samsari producing papam and punyam. Atma is never a Samsari.

As said before every individual is a mixture of Atma and Ahamkara. Now shastra's say you can claim anyone of these two as your Self. It is your choice. If we own Ahamkara, be prepared for Samsara. It will bring all Karmas (Prarabhdha, Sanchita and Agami). There will be ups and downs. There will be no moksha.

Then what can one do? There is only another alternative like the riddle that was given to Birbal in Akbar's court. A line was drawn and he was told to shorten the line without rubbing it off. People were wondering how can one do that? Birbal said it is simple, draw another bigger line in front of that line. Even though I have not made any change to this line, the new bigger line makes it insignificant.

Ahamkara brings Samsara. So, like Birbal draw another line. Discover another Self, the higher Self. With this discovery the smaller Self looks insignificant.

The sufferings of small self appears small and insignificant in front of the great freedom the Gyani obtains. So, Gyani has discovered a higher Ananda where Samsara is insignificant. While, for the Samsari, the Agyani, everything looks big.

Swamiji explained Shloka 27 further. Some terms used in this shloka were explained.

Prakriti: means basic matter. It is the principle of Maya, a subtle form of energy.

Gunaha: means a Product.

Prakriti Gunaha: means a product of matter or material.

It may be any inert material such as cloth, book etc. In context of this shloka prakriti according to Sri Krishna means the body-mind complex. The complex itself is inert material.

Thus, per Tatva Bodha:

From the maya the five subtle elements were born.

Thereafter five gross elements were born and from the five subtle elements, the mind and other organs are created. From the gross elements, the body is created; and from the individual satva guna; the gyanendrias were created and from the total satva guna the mind is created.

Thus:

From Maya> 5 subtle elements> 5 gross elements and the body.

Even though the body mind complex is inert it is now alive due to the energy borrowed from Atma. This is called Ahamkara. Body mind complex with sentience is Ahamkara.

The body mind complex or Ahamkara alone performs all actions. Under all conditions Ahamkara alone acts. Atma does perform any action.

Life enables everything but it does not perform any action. Without Atma, Ahamkara cannot perform any action. Therefore Ahamkara does all actions.

This Ahamkara deludes all ignorant people. It means we are lost in Ahamkara to such an extent that we don't have time to think of higher nature.

It is like a beggar who is so busy begging that when somebody tells of a big treasure in his house he tells him I am so busy begging, that I have no time to spend for claiming my treasure. Ahamkara makes you lost in Karma. This is known as Ahamkara Vimudatama.

Like when watching a movie, initially I see the white screen. Then I get lost in the characters. I forget that they are all imaginary. So also an Agyani thinks he is the Karta of all Karmas.

Shloka # 28:

अहंकारं कर्मण्येवात्सङ्गं ज्ञानिनो विमुक्तये
अहंकारं कर्मण्येवात्सङ्गं ज्ञानिनो विमुक्तये 3.28

0 Hero! On the contrary, the knower of truth of the distinction between constituents of Prakrti and their operations does not attach himself to works knowing that constituents operate amidst constituents.

Agyani is caught in the lower Self. Now a Gyani also has Ahamkara. Gyani also has a body mind complex. Many people wrongly think a Gyani does not have a mind. In fact he has a beautiful mind. Gyani is compassionate. Manonasha is only a figurative concept.

When you are hurt, you will remember the wound. When healthy

you don't feel the body. When the shoe fits you don't feel the presence of the shoe. It is the same with a dress.. When it fits you don't feel it. One who does not have Raga Dvesha does not feel the mind. For a Gyani the mind is not a Bharam. Since he discovered Atma, Ahamkara is not burdensome .When the mind is peaceful, it is not a burden and the Gyani is free from the mind. It means, for him, the mind is not a bharaḥ. This is called mano nashah.

It is like a roasted seed, it cannot germinate. Gyani's Ahamkara becomes more of an Alankara. It does not affect the Gyani. Siva's snake is Ahamkara become an Alankara.

Swamiji Explained Shloka # 28 further.

Gyani knows the reality.

Tatva: means reality.

Guna: means body mind complex or Ahamkara.

All the actions belong to Ahamkara. No Karma belongs to Atma. This knowledge is known as Gyanam.

Just remember the example, when I move the hand, the motion belongs to the hand alone and the light does not and cannot move. The light is there pervading all over, but it is nityah, sarvagatah, and sanatanah.

In re-birth Ahamkara travels to find another body. Atma does not travel, as it is all pervading.

Therefore, he knows Ahamkara cannot give up action. One set of actions is replaced by another set of actions.

Gyani knows actions have to continue. He lets Ahamkara continue as per the Ashrama he is in (grihasta etc.) This is the difference between a Gyani and an Agyani.

With Best Wishes,

Upadesa Saram, Clas10

Greetings All,

Shlokas 21:

This, the Heart, is the true import of "I". For it exists, when the " I" is not.

Continuing his teaching Swami Paramarthananda says,

in first part of Upadesha Saram, Bhagawan Ramana Maharishi talked of various Sadhanas such as Upasana, and Ashtanga Yoga highlighting Pranayama. All of them are for preparing the personality and are for Gyana Yogyatha Prapthihi. After following this everybody has to come to Gyana Yoga or Atma Vichara or Bodha Marga. From shloka # 14 onwards Eka Chintana or Advaita Atma Vichara is discussed. Only through Gyana can mind be handled. Unless mind is handled properly one cannot get liberation. Mind is a Mithya instrument with low order of reality. Consciousness is different from mind. I am different from mind. I am the agent behind mind. I am true while mind is Mithya. Recognition of mind as mithya results in Mano Nasha. Mind equals Ahamkara because it consists of thought and even in that the primary thought is the "I" thought. Mano nasha is Ahamkara Nasha. Knowing the Atma or knowing the I can falsify Ahamkara. There is no pot other than the Clay. Only after Knowledge of Clay can Pot be falsified. It is the same with water and wave. Once we see everything as water there are no more waves. Only after Atma Gyanam can Ahamkara be falsified. This can be done only through Atma Vichara.

Shloka # 22:

The body, the sense, the vital force and ignorance, all these are insentient. They are not the consciousness, which "I am".

Aham Patati or Ahamkara falls. This occurs through Atma enquiry. This is arriving at the consciousness principle through Pancha Kosha or five-layered body. Therefore self-knowledge is knowing I am not the five-layered body but the Consciousness. Consciousness is not a part, product or property of the body. It is Nithyaha, Sarvagathaha, Nirvikaraha, Aprameya, Akarta, Abhokta etc. I am that Consciousness existence principle. "I am body" is a mithya. This knowledge is Atma Gyanam. After this gyanam Ahamkara falls. Ahamkara means the mind. It is falsified.

Shloka # 23:

Is there another consciousness to light Existence? Existence itself is consciousness from which the I arises.

In previous shloka, Ramana Maharishi pointed out that Atma is different from the five-layered body. It is pure undivided attention. It is existence associated with every object. This existence principle is called Sat. It is in my body as well. In body, we call it "am". In an object we call it as "is". The "am" and "is" are same. Bodies are many, objects are many, and existence is, however, only one. How can one experience this pure existence? Right now we are experiencing existence associated with objects. We are not experiencing existence in its pure form. We experience a watch, that it exists, by saying it "is". We can differentiate between existence and non-existence. Even though we experience existence, it is with respect to objects. Atma is pure existence. We need to separate existence from objects and come to pure existence.

How to become conscious of pure existence?

Bhagawan Ramana Maharishi says pure existence can never be an

object of knowledge. It will always be a subject or the consciousness principle. Pure consciousness is the very Subject. Chit cannot illumine Sat. It cannot objectify Sat. How can you objectify it when it is You.

You want to see your own original "I". You can only see the reflected I in the mirror. The eye can never perceive the original I . Even though eye can't objectify the I you still don't have any doubt about the original I. That doubtless I is pure existence. That doubtless I is pure Consciousness in Sat Chit Atma Asmi. It has no limitation. Limitation is only for body. "I" am free from

limitations hence "I" am Sat Chit Ananada.

Explaining Shloka # 23, Where is the Consciousness that is separate from existence? Is there a consciousness that is separate from existence? If it is there, then we can separate them. Consciousness can then look at existence. That is not possible. Existence equals Consciousness. So, objectification of consciousness is not possible.

Explaining Shloka 23, a Consciousness that is the illuminator of existence and different from existence, where is it available? There is no such consciousness as it is the very Subject. This is because Consciousness (Chit) is in the form of pure existence Sat.

Aham =Sat. Pure existence is in form of Consciousness.

Therefore we can say: Pure existence is in form of consciousness. Also, Consciousness is in form of Existence. Consciousness and Existence are one and the same. They are just two words for one. It is the plurality of names, both referring to one Atma or " I am". Once you know this, your spiritual journey is over. Existence has also has all properties of Atma such as : Nithyaha, Sarvagathaha, Nirvikaraha, Aprameya, Akarta, Abhokta, etc . It exists even after fall of body. It should learn to claim " I am the

Atma." This is Nidhidhyasanam.

Shloka 24:

The difference between God and individual is only in name, form and intelligence. They are the same in their essential nature as the heart.

This Existence-Consciousness is the same one behind the Samashti (Macro) as well as Vyashti (Micro or Jivatma). In both Jiva atma and Paramatma, the atma is the same one. The difference is in the medium of manifestation. This is the Jivatma Paramatma Aikya Gyanam.

Shloka # 24 is a Mahavakya. Are the wave and the ocean different or identical? From a superficial angle they are diagonally opposite. Thus, the wave is small while ocean is big; Wave is supported, Ocean supports; Wave is an effect while ocean is the cause; Wave is subject to arrival and departure while ocean is not. However, if you analyze them as wave is water and ocean is also water. Then, there is no such thing as wave. Wave is only a Nama and Roopa. So also with Ocean, it is also only a Nama and Roopa. The water is the same in both. So also in Vyashti (body) and Samashti (creation) there is only one Atma. Superficial Jivatma and Paramatma both are in reality Atma.

Chandogya Upanoshad says: Tat Tvam Asi. Shankaracharya has written on this maha mantra in Vakya Vrithi.

Explaining Shloka # 24, The difference between Jivatma and Paramatma is superficial. They are just name and form and not the content. Thus:

Atma +Samashti=Paramatma

Atma +Vyashti=Jivatma

From Nama Roopa perspective they are different. But Svabhavatha (true nature) the Param and Jiva adjectives go way

and one is left with Atma only.

Both are pure existence (nirguna), which is the ultimate reality. So have a penetrating vision for Advaitam.

Shloka # 25:

When perception of name and form ceases, there is the vision of the Self. This is also the vision of God, for, God and the Self are the same.

This shloka is also a Mahavakya. From these verses we know Bhagawan Ramana Maharishi knew about traditional teachings. He knew the mahavakyas. He shows that he was in sync with Shankaracharya.

Take the wave and ocean. Remove nama and ropa and you will see it is only water. Thus, one can see the content by just shifting our vision from Nama Roopa. This is known as Bhoga Tyaga Lakhanam. Bangle is gold, chain is gold, ring is gold. Give up superficial nama and roopa and you will come to understanding of Jivatma (essential nature) and simultaneously the essential nature of Paramatma as well. They are not different. They are the one essential nature. Self Realization is God realization. They are not a separate process.

After removal of Vesha (dress) one sees the oneness of Jivatma and Paramatma. One who sees the water, for him there is no ocean or wave. I am that Atma.

Take Away from this class: Shloka # 25:

Giving us a very powerful tool of discovering the Self, Swamiji says we should look at people and objects without Nama and Roopa. Please experiment with concept and if you hold that thought long enough you will see a change in perspective.

With Best Wishes,

Ram Ramaswamy

Upadesa Saram, Class 9

Greetings All,

Shlokas # 19:

Wherefrom does this "I" thought arise? If one enquires thus, it vanishes. This is self-enquiry.

Continuing his teaching Swami Paramarthananda says, all types of Sadhana's such as Puja, Japa, Dhyana, Samadhi, Yoga, and Gyanam all will have to culminate in Atma Vichara. They are important but they are complete only with Atma Vichara. Thus Atma Vichara only will eliminate Ahamkara or the mortal "I". It is not optional but a compulsory knowledge. Ahamkara is born out of Self Ignorance. Ahamkara goes away with Gyanam. As long as a root is there the tree will sprout again. Agyanam is moolam of Ahamkara. Therefore, Atma Vichara needs to go along with Guru Shastra Upadesha. Even when somebody has got this knowledge without a Guru, they are rare prodigies. They got their Guru Upadesha and knowledge in past births. Therefore, these prodigies do not require Guru Upadesha. For majority of us, we need the Guru Upadesha. So don't quote Bhagawan Ramana Maharishi to avoid Guru Shatra Upadesha. Majority of us require it. Upadesha means systematic teaching of shastras. This will lead to Atma Gyanam. This will destroy Agyanam and thus destroy Ahamkara. Ahamkara "I" is replaced by Atma "I".

Ahami is when Ahamkara is destroyed. Atma is Layasthanam or Adisthana Chaitanyam. It is Atma Chaitanyam. This Chaitanyam now shines.

Shloka # 20:

When the "I" thought perishes, then another I, I springs forth as the Heart, spontaneously. It is the Existence in all of its

fullness.

After Atma Vichara Ahamkara is eliminated. And the new I shines. A serious seeker wants to know what this means? How do I know if this event has occurred, that is the elimination of Ahamkara, replaced by Shining Atma?

What will life be before it and after it? How will I feel when the event occurs? These are questions from serious seekers. Will I experience the Infinite I? Now I experience a finite I. Will I have the experience of a new infinite I?

Many people have the misconception that they will experience a new I. We should know that there is no specific experience of the new I or infinite I? Any specific experience requires Triputi or experience of dualities (experiencer-experience-Object or knower-known-act of knowing, seer-seen-act of seeing etc) and is thus limited. Any specific experience of infinite is a logical contradiction. All specific experiences are in finitude. In waking and sleep states also we have specific experiences. Another is a general experience. There is absence of any experience in deep sleep and Samadhi states. Triputi is absent in Sushupthi and Samadhi states. Thus the two experiences are:

- One is specific experience of finite.
- Other is absence of any experience like in Sushupthi.

Other than these two experiences there are no other experiences of infinitude.

So, what does this shloka mean? When the limited "I" is gone and is replaced by infinite Atma. It is more a specific understanding. During a transaction in the waking state I am enjoying status of experiencer. Through Upadesha I understand that experience is not my intrinsic nature while consciousness is. My experiencer status is Mithya but not my intrinsic nature, that I am a conscious being. The color of my Angavastram is not mine. The experiencer comes with waking and

dream but goes away in Sushupthi. The experiencer comes and goes, hence he is a Mithya. So also all experiences of Experiencer are also Mithya.

I am a Conscious being now, but if I doze off I lose it. So, there is a transient state. Limitation is not my true nature, meaning, I am limitless. This sense of localization does not belong to me. The understanding that I am without localization is the true nature. Experience will be finite, however, understanding will be of infinite.

The experience of the earth is of flatness but we know it is a globe. We feel the stationary status of the earth but we know it is rotating very fast. This wisdom is not shaken by experience. Even though I experience myself locally, I know this is not true. This is wisdom. There is no change in experience, only falsification of it.

Shlokas 21:

This, the Heart, is the true import of "I". For it exists, when the " I" is not.

The Ahamkara I says I am limited. There is another Consciousness that says I am limitless. How do I know which is real and which is fake? Should we say experience is right or knowledge is right? We say knowledge alone is powerful. We know several experiences that are not fact based. (Stationary earth, flat earth, rising sun etc). There are illusory experiences at every level. In Self-experience I avoid the experience. In Nirvikapla Samadhi Patanjali did not discover Advaita Gyanam. Yoga is Dvaita. Only knowledge is reliable.

Experienced I is limited in nature. Bhagawan Ramana Maharishu says limitless I is my true nature. The limited I is subject to arrival and departure. During waking and sleep too we can experience arrival and departure.

The limitless is the real I while Ahamkara resolves during

sleep every day. Dress is changed every day. Dress is not my real nature. Ahamkara is removed every day and put on as well during sleep and waking states respectively. Consciousness never comes and goes. It has a continued existence without resolution. Consciousness continues even in sleep. That we are able to talk about sleep is proof of witness consciousness. Hence Consciousness is the real meaning of the word "I".

I am the eternal consciousness in which Ahamkara rises and falls. During sleep Ahamkara goes away. In waking state it comes back. In death Ahamkara goes away but I continue. Knowing is also a manner of transaction. "I am" without transaction is my real nature.

The enquiry into this has to be systematic through Pancha Kosha Viveka. It is discussed in Taitreya Upanishad. I have to see consciousness in every Kosha. I am not the Kosha, but I am the consciousness pervading it. Kosha is separate from Consciousness. Citing an example: Fan is the instrument with the invisible electricity. One is visible while other is not. The invisible electricity is not part of the fan.

So also our body is of five layers with the sentiency principle or consciousness principle. One is invisible while other is visible. Because of sentiency the body functions. Sentiency is not part, product or property of the body. It is not limited by boundary of the body. It is non-material consciousness that survives the end of body. It is the real I.

Shloka 22:

The body, the sense, the vital force and ignorance, all these are insentient. They are not the consciousness, which "I am".

The five fold Koshas are described. Vighraha means Annamaya kosha. First line of shloka is Vedanta Shastra. I am none of these material objects. I am the eternal witness.

With Best Wishes,

left to accomplish. All four Purushartha's are a part of me. Hence in the word Bhagawan, Bhaga means six fold wealth possessor. The six fold wealth's are: Aishwaryam (power, ruler, Ishwarabhava), Veeryam (courage), Yashaha (fame), Sree (Prosperity), Gyanam (Knowledge) and Vairagyam (Freedom from dependence). All these are present in full measure. Each is in absolute measure. Such a person is Bhagawan.

Even though I have nothing to accomplish, still I am busy doing my duty as per my Varna and Ashrama. If I can't escape from my duties, how can you?

Shloka #23:

ॐ श्रीकृष्णाय नमः । अर्जुन उवाच ।
ॐ श्रीकृष्ण उवाच । अर्जुन । अहं न कश्चिदपि कुरुष्व ॥ ३.२३ ॥

Indeed Arjuna! if at any time, I do not work tirelessly, men will in all possible ways , tread that path of mine.

Here Sri Krishna says: O Arjuna, What will happen if elders are irresponsible? Society wants to follow sheepishly the role models. If role model's are not good, there will be confusion. Violation of harmony occurs at many levels.

If I don't discharge my duties enthusiastically, sincerely, whole heartedly, I am teaching others as well. Whole society is waiting to follow me. If I go wrong it, will affect entire society.

There was a Brahmin who went to Rameshwaram to take a bath. He took along a copper vessel. He was worried it would be stolen. He buried it in the beach sand and erected a Shiva Linga over it as an identifier. Another Brahmin came along saw the Shiv Linga and thought it was custom to erect one. He also erected one. Soon everybody who came erected a Linga. The Brahmin when he came back saw Lingas all over the beach.

The whole world is sheepish. No human being likes to think.

So, if children follow you, it is an advantage as well as a disadvantage. You can teach them more by your actions, which is an advantage.

Shloka # 24:

अस्यैवमन्त्रोऽस्मिन् अस्मिन् अस्मिन् अस्मिन् अस्मिन्
अस्मिन् अस्मिन् अस्मिन् अस्मिन् अस्मिन् अस्मिन् 3.24

If I don't work the worlds will perish; I may cause confusion, and may ruin these living beings.

Here Sri Krishna says, once I violate my Svadharma (Pancha Maha Yagna included), others will also do it. Consequences won't be immediate. Consequences will come slowly, after some time. Even ecological disharmony will not happen immediately. When trees are cut and cars increase on the road the result will deteriorate slowly and sometimes irreversibly. There is in Bombay a phenomenon called the Chembur fog, caused by pollution. People live with it. We will be destroying the creation gradually. Nowadays "natural" food costs more. Many diseases are caused by our unhealthy way of living. If I do not set an example I will destroy by creating confusion in society with respect to their duties.

What should be the basis for choice of a profession? Varnashrama has an answer. All areas such dance, music, etc., must be protected. Shastra says, when one chooses a profession it should be based upon:

1) One's inclinations or Guna Anusari karma.

Here I will enjoy what I am doing and money is incidental. I look forward to Monday. When I hate what I am doing, I look forward to Friday. Many teachers come for salary without any love for the job. This affects the children.

2) Janma: Based upon caste or birth. If you can't choose based on Guna this is an option. The child is exposed to father's

freedom. I am free. Aham Purnaha Asmi. He performs actions with happiness (not for happiness). This is the only difference.

When I do it for happiness, it is a struggle. When I do it in happiness it is a Leela. This is the attitudinal difference.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 43

Greetings All,

Shloka # 19:

कर्मणो यो नान्तरहितो भवेत्सुखदुःखेषु ।
सर्वथा कुरुष्व कर्म तदा ततो भवेत्सुखम् ॥ ३.१९ ॥

Therefore, unattached, always do the work that has to be done; for, doing work with detachment, man attains the supreme.

Continuing his teaching of the Gita and refreshing our memory of the last class, Swami Paramarthananda said, Sri Krishna talked about the important topic of Karma Yoga from Shloka's 8 through 18. The essence of Karma Yoga can be described as giving more and taking less. A life of contribution need not only be monetary. It can even be in the form of knowledge, one's energy or even kind words. Sri Krishna looked at this way of life from different angles. They were:

Agya: Command

Yagya: Worship

Chitta Shodhakam: Preparation of mind

Dharma: Means of maintaining harmony at all levels. This includes at the individual, family, societal, and ecological levels.

So, You have to take to a life of Karma Yoga. Since it is required for all people for spiritual progress, you, Arjuna, should also follow it. Through this you will attain the highest progress, that of Moksha.

Note that Karma yoga has to be followed by Gyana yoga to attain Moksha. Karma yoga prepares one for Gyana Yoga. Karma Yoga involves doing one's duty and maintaining harmony. As a Kshatriya you need to remove obstacles to harmony and hence you need to fight the battle.

Shloka # 20:

कर्मणो यो नान्तरात्फलं प्रीतिं चरेत्
कर्मणो यो नान्तरात्फलं प्रीतिं चरेत् 3.20

Janaka and others achieved perfection through works alone. At least to promote the welfare of the world, you ought to do works.

After hearing this Arjuna may still feel diffident. Many people say being tied to a family life makes liberation impossible. They say only Sanyasa can help us. Arjuna is also in a similar state of mind. Right now, he also wants to take Sanyasa. How can a ruler think of spirituality? Sri Krishna tells Arjuna, don't feel diffident. Even a Grihastha can attain liberation. Grihastha has the advantage that he can become a Sanyasi, while a Sanyasi cannot become a Grihastha. That is why in our culture every stage is called an Ashram. You can convert a house into an ashram. What is difference between a house and an ashram? It is the attachment that makes a difference. If attached, it becomes a house. If detached, it becomes an ashram. It is a difference caused by the person who

resides in the house. Even a ruler with responsibility can attain liberation. Sri Krishna gives example of Janak Maharaja. In Brihadaranyaka Upanishad it is a dialogue between Gargya (a Brahmin) and Ajata Shatru (a Kashatriya). Ajata Shatru teaches Brahma Vidya to Gargya. Ajat Shatru and Janaka are examples of Grihastha Ashrami's attaining liberation.

Therefore, Arjuna, continue to be a Grihastha Gyani.

And with this example, Krishna has given confidence for Arjuna and with this example the topic of karma yoga is over. Now from the 2nd line of this verse, Sri Krishna is changing into another topic. Karma yoga topic is over, with the 20th verse 1st line.

Now, a new topic starts with Shloka # 21. In Shloka's 17 and 18 respectively, Karma Yoga is shown as important for purification of mind and attaining knowledge. After liberation one does not need Karma yoga. Gyani may or may not perform Karma Yoga. He does not need to perform Karma Yoga; he can be a passive Gyani.

So, Arjuna too wants to get out of this painful Karma or duty. He can claim to be a Gyani. There is no test for a Gyani. Gyanam is the only criteria and it is not a visible one.

Anticipating this objection, Sri Krishna says, Arjuna, even if you are a Gyani, you should continue doing Karma Yoga. Even though you do not require Karma after Gyanam, for the sake of society and Dharma you need to follow Karma yoga.

In our tradition there are three sources of knowledge to know if a situation is Dharmic or not. If not we will have a let-go Philosophy (Laissez faire) or a Raga Dvesha based life also called Prakritha Purusha. It is not a life of a cultured person called Samskruta Purusha. So one goes back to Dharma Adharma life. So, how to know if it is Dharma or Adharma?

If I have to be a refined person, I should not do what I like

to do; I should do what is proper. Propriety is more important. Naturally, I should know what is proper. And

I should know what is improper. So the question, what is the source of knowing dharma and adharma? Poorva Mimamsa sutra says Vedokilam Dharmamulam or that the entire vedas are our scriptures and are the primary source of dharma-adharma jnanam..

Thus:

1) Sruthi: The Vedas are the primary source of Dharma/ Adharma Gyanam. The human being can never know totally because, human beings' knowledge is Limited.

- Smrithi: All secondary literature based upon Vedas are also a source. They have to be interpreted according to the times. The interpreters have the freedom to interpret. They must, however, have no axe to grind. Ramayana and Bhagawatham are examples of Smrithi's.
- Shishta Achara: A life led by cultured elders who show by example. They serve as role models of Dharma. They are called Shishta's. Of the three sources the Shishta Achara is the most important. Sruthi and Smrithi are only literature. Live models have greater impact on society.

Shloka # 21:

ಉತ್ತಮಃ ಕರ್ಮಃ ಕರ್ಮಣಃ ಪರಿವಾಸಃ |
ಏತಃ ಸರ್ವಃ ಕರ್ಮಣಃ ಪರಿವಾಸಃ 3.21

Whatever is done by the best of men, others also do; the world conforms to the standard that he sets.

Who are Shishta's? The most powerful person is the mother. She is the greatest influence on a child. Even in the womb the child knows mothers' thoughts. It knows if it is wanted or not. Ceremonies such as Simantham are meant for welcoming the

many children is also not a great achievement. All these actions, animals also perform very well. Real accomplishments are achieved in field of dharma and moksha. Life of a sensualist is a useless one. He does not contribute anything to society. Many animals are useful alive and even in death. Humans while living are useless and so are they even after death. Life is useful only when I share and thus get Dharma and Moksha.

Shloka # 17:

आत्मैक्येनैव ह्यसौख्यं तस्यैव तस्यैव तस्यैव

आत्मैक्येनैव ह्यसौख्यं तस्यैव तस्यैव तस्यैव 3.17

For the man who delights solely in the Self, who is content with the Self, who finds satisfaction alone in the Self, there is no duty to perform.

In following two verses Sri Krishna talks of the benefits of Karma Yoga. Karma Yoga is not an end in itself. It is not an ultimate Sadhana. It cannot give us liberation or self-knowledge. Yet, at the same time, it is extremely important in beginning stages as it alone can give purity of mind. Karma Yoga will not lead to Moksha. After contributing to society and purifying the mind one has to go from Karma Yoga to Self-enquiry. Our problem now is self-ignorance, hence, we have to withdraw.

Follow karma yoga; purify the mind and grow out of karma yoga and go to the next stage of spiritual sadhana; it is like a child entering the womb of the mother and for nine months the child remains in the womb and then comes out. If it stays in the womb longer, it becomes a problem for both mother and child. In the same manner karma yoga is like the womb to purify the mind during Brahmacharya and Grihastha ashrama and later one goes to Vanaprastha and Sanyasa ashrama or grows out of activity. After Karma Yoga or purification of mind one grows out

of activity and begins Nivriti or withdrawal. He starts asking who am I? What is life? What is my nature? Why this human struggle? Then, in Gyana yoga via Sravanam, Mananam and Nidhidhyasanam discovers the real I. Discovery of complete Self is Gyana Yoga. Only then struggle of life will be over. Consider the example of Puri in oil. It runs around in oil until it fluffs up. Once the Puri is full blown it is Poornathvam. Gyana is incomplete without Karma yoga. Without Karma Yoga, Gyana Yoga is not possible.

Sri Krishna now discusses the essence of Gyana Yoga.

Dayananda Saraswathi used to say:” Problem is you. Solution is you too.”

Changing things outside is not going to help. Everything is inside us. This intelligent person comes to self-enquiry. He then makes the pleasant discovery that whatever I am seeking, I am it. Security, peace, and all basic needs of life are all in me. What is his nature? So, previously he was happy because of external conditions, after self-knowledge, he is happy, not because of external factors, he is happy because that is his very nature. He has discovered himself as the infinite. Even people who are number # 1 in their field, if you ask them, even they will tell you they want to exceed even more. In self-knowledge this problem is not there anymore. He is self-sufficient. He is not dependent on outside sources. There is no struggle. Whatever he does is out of fulfillment. Most of us act out of a need for fulfillment.

At present, I am incomplete. My action is not enjoyable. There is tension, there is anxiety, and this is Samsara. Action out of fulfillment (poornathvam) is like bathroom singing or is also called Lela. For a Gyani everything is a Leela or action out of fulfillment.

Shloka # 18:

□□□ □□□□ □□□□□□□□□□ □□□□□□□□ □□□□□□

3.19

Therefore, unattached, always do the work that has to be done; for doing work with detachment, man attains the Supreme.

Sri Krishna tells Arjuna “ Arjuna, you must have emotional independence. It can only happen by Self-discovery. Independence requires self-knowledge. Self-knowledge requires freedom from Raga and Dvesha (happiness or unhappiness with the external world).

Misunderstood I is source of unhappiness. Understood “I” is source of happiness. Until I recognize this there will be delusion. This delusion goes away through Karma Yoga.

The path is:

Karma Yoga: Purification of mind

Gyana Yoga: Discover Self sufficiency and Be Free.

Sri Krishna says, Arjuna, start following Karma Yoga right now, by following your duty. Here Arjuna’s Karyam is to live in the present doing what he has to, without anxiety of the future or brooding over the past. If you keep doing what you have to, with a healthy attitude, you will ultimately attain Moksha. So, Arjuna, go and fight, do your duty.

Take away from the class:

Swamiji reminded us, again and again, that the essence of Karma yoga is giving. All of us need to give more than we take.

With Best Wishes,

Ram Ramaswamy

Gurupurnima Lecture

The discussion was about Advaitam (Ad), Vasishthadwaitam (Va) and Dwaitam (Dw)—majority of Hindus follow one of these Darshans.

The three Darshans do not have the same goal.

Jiva is atom according to Va and Dw. But Ad says it is Sarvagathaha.

Iswara Swarupam is Saguna according to Va and Dw. But Ad says it is Nirguna.

Jagat is different according to Va and Dw. But Ad says there is no Jagat at all

Bhandaha —according to Va, I am dependant as Dasa eternally.

But Dw says Bondage is a misconception

Ad says it is a misconception I am a Dependent—I am a Swami—Soham

For our intellect we have to accept one path.

Ad does not look upon Va and Dw as opposed to it but as promoters—at the end Va and Dw is rejected.

All seekers are at the level of:

Mandha Adhikari— good student

Madhya Adhikari—better student

Uthama Adhikari—best student

Dw takes a student from Mandha to Madhya. Va takes a student from Madhya to Uthama.

Uthama will have intellect to appreciate teaching of Ad.

In short, Dw looks at Jiva and Jagat as two separate entities.

Va looks at Jiva as a small part of God and Jagat is different

Ad says Everything is Brahman– Aham Brahmasmi

Thanks

Ramanathan

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

Kaivalya Upanishads Chanting

Please click on the link below to chant along Kaivalya Upanishad. This is a recording of Kaivalya Upanishads chanting by Sri Ganesh Gurukul of the Gayatri temple in Lockport, Illinois.

<http://www.advaidam.com/wp-content/uploads/2016/09/MP3KaivalyaUnanishad.mp3>