

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,

Ram Ramaswamy

Bagawat Geeta, Class 44

Greetings All,

Continuing his teaching Swami Paramarthananda says, after shloka # 20, Sri Krishna talked about Karma or doing one's duty. Arjuna has to do Karma to purify his mind. Only a wise person can obtain liberation. Once liberation is obtained he does not need to do Karma. This was conclusion of shloka # 20.

Shloka # 21:

ॐ कर्मणो यो नो ममो विदुः शोभते ॥
ॐ कर्मणो यो नो ममो विदुः शोभते ॥ 3.21 ॥

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

Here Arjuna may raise an argument that he is a wise person, as such he not need to perform Karma. He could claim that as a Gyani that he does not need to do his duty, which is unpleasant one in this context. It is a plausible argument from Arjuna. To this, from shloka # 21 onwards, Sri Krishna, answering his objection says, even a Gyani has to do Karma. You don't need Karma for purification, knowledge or liberation; however, as long as you are in the society you have to be a role model. Since others need Karma, you need to do Karma to teach them about it.

There are several ways to learn the Dharmic way of living. If not, one will go along his Raga & Dvesha and lead a life of a Prakrita. He needs to change to a Samskrita way of life. Dharma Pramanani, dharmic way of life has three sources. They are:

Veda: Original source

Smrithi: Secondary source

Lifestyle of ideal models or led by elders of society.

Of these three, life style of elders is most effective way of communication. One action equals a thousand books.

A man teaches his son Satyam Vada. Then one day a person from his office comes to the door. The father does not want to see him. He tells his son to tell him my father is not home. The son tells the visitor my father told me to tell you, he is not home. What is the use of teaching Sayam Vada to his son? The actions of elders speak louder than all scriptures.

Mother is the most important influence for a child. Then come father and then the schoolteacher.

So, Arjuna, whether you like it not you are a hero in society. Along with this status comes responsibility. It can be crushing. Therefore do your duty, not for your sake but to lead society. Sri Krishna gives himself as an example. I am an avatar, as such a born Giyani. I will still follow my duties as your Sarathi as a part of my Svadharma. For Kuchela, I had to perform Atithi puja. Even as I accept my duties, so also, you have to do yours.

Shloka # 22:

॥ अहं अर्जुन! क्वचित् क्वचिद्दुष्कृतं क्वचिद्दुष्कृतं क्वचिद्दुष्कृतं
क्वचिद्दुष्कृतं क्वचिद्दुष्कृतं क्वचिद्दुष्कृतं ॥ ३.२२ ॥

I have Arjuna! no duty whatever to discharge in all the three worlds; there is nothing I have not won, and nothing remains to be won by Me; still I ceaselessly work.

Sri Krishna says I need to perform my duties even though I have nothing to get from my actions. There is nothing for me 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 ॥ अहं कुरुक्षेत्रे
ॐ श्रीकृष्णाय नमः ॥ अर्जुन उवाच ॥ अहं कुरुक्षेत्रे ॥ 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 heatedly, 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:

ॐ नमो भगवते वासुदेवाय ॥ ३.२४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३.२४ ॥

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 profession at an early age. It is the same with a musician's child. Advantage is all professions are protected.

Shastra says preference of a profession should preferably not be based on money. In many professions people want less work and more money. Brahmins today have taken to many professions such as those of Vaishya and Kshatriya. Increasingly Brahmins are walking away from their own profession of learning and teaching Vedas and Sanskrit. If this will continue, both Vedas and Sanskrit will die and with it the religious mantras as well. So, money based preference is not good. Svadharma should be based upon Guna or father's Profession.

Arjuna, your Guna is of a warrior. You are a Kshatriya. So, stand up and fight.

Shloka # 25:

ॐ कर्मणो भक्त्या चोत्तमं कर्मणो भक्त्या चोत्तमं
ॐ कर्मणो भक्त्या चोत्तमं कर्मणो भक्त्या चोत्तमं 3.25

Prince of Bharatha line! Just as the ignorant work with attachment to that work, so should the wise work, unattached, seeking the world's integration.

Sri Krishna has pointed out that Arjuna and Gyani both should perform Karmas. Their reasons though are different. Agyani wants purity and liberation. Gyani should perform Karma to be a role model to society. If both are performing karma what is the difference in their respective attitudes.

Sri Krishna says, since Agyani has not got liberation, he is not happy with himself. So all his actions are to discover fullness and happiness. In these actions there is anxiety. Everything is done out of incompleteness. Thus, actions are performed because of a lack of wealth, money, children etc. In all actions there is attachment.

A Gyani is one with knowledge. His nature is of fullness and 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
कर्मणो यो नान्तरहितो भवेत्सुखदुःखेषु 3.19

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:

Janaka and others achieved perfection through works alone. At least to promote the welfare of the world, you ought to do works. 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 ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ
ಉತ್ತಮಃ ಕರ್ಮಃ ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ ಕ್ಷೇತ್ರಃ 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 child. The child knows the atmosphere in the house.

Next role model is the father. A father should perform noble things in the house. He should not swear. A child is deeply

influenced by a father's action as well. Others will follow a good man's actions.

Shloka # 22:

मम कर्तव्यं तत्रैतन्मया कृतं तत्रैतन्मया कृतं
कृतं तत्रैतन्मया कृतं तत्रैतन्मया कृतं 3.22

I have Arjuna! no duty whatever to discharge in all the three worlds; there is nothing I have not won, and nothing remains to be won by Me; still I ceaselessly work.

Here Sri Krishna cites himself as an example. A society that gives healthy models to children is a healthy one. One example is Anjaneya. His story is full of morals. His attitude of respect towards women is taught. Human ingenuity alone is not enough; the grace of God is essential to succeed. Hanuman's Bhakti is an example of this devotion. Lakshmana was another exemplar. He could only recognize Sita's anklet, as he never looked above her feet. They had healthy attitude towards women, wealth and society.

Elders are responsible for the next generation. So, Arjuna you too should act.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 42

Greetings All,

Shloka # 15:

मम कर्तव्यं तत्रैतन्मया कृतं तत्रैतन्मया कृतं

कृतं तत्रैतन्मया कृतं तत्रैतन्मया कृतं 3.15

Know that this work is born of the Vedas, and that the Vedas are born of the imperishable Reality. Therefore, the all-pervading Veda is eternally rooted in sacrificial work.

Continuing his teaching of the Gita and refreshing our memory of the last class, Swami Paramarthananda said, Sri Krishna was talking about the importance of Karma Yoga. He was looking at it from different angles such as Agya, Yagya, Chittashudhi, and now Dharma. Dharma is a way of life that maintains harmony of creation. Sri Krishna says everything in the universe is a cyclical process. Giving follows receiving. If I only receive, the cycle is not complete and this results in a violation of the harmony. This violation is not good for society, our body, our psychology and our financials as well. If I take food only in and if I do not expend energy, again I am violating the harmony. Imagine a person who only eats. There will be stagnation through fat accumulation, increased cholesterol etc. The doctor will prescribe walking or jogging so that he expends energy and thus maintains harmony. This example can be expanded at all levels. The same can be said of knowledge. I should share the knowledge I receive. If you learn an art and do not share it with others they say you will become a Brahma Rakshasa. Whatever I take, I should give back.

It is the same at emotional level. Give love if you receive it. This is the cyclical process. If there is a stagnant pool and a river close by as well, most will choose the river. I should share money, energy, love etc. Each one of us must share. This will maintain harmony. We need to give, to maintain harmony. Giving is not natural. Grabbing is natural. Whatever is free, we take. Shashtra's need not teach us how to take; they need to teach us to give.

Among hundreds of people, you can find one courageous person. Among thousands of people you can find one true scholar; among lakhs of people, you may find one good communicator. But, how about a true giver? In the entire creation, to find a true giver is difficult. They are rare.

Shloka # 17:

आत्मैवात्मनो भक्त्या तस्यै कर्मणा कृतं कर्मणा

आत्मैवात्मनो भक्त्या तस्यै कर्मणा कृतं कर्मणा 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 Nivrithi 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:

कर्म कर्मण्येवाङ्गच्छन्ति कर्मण्येवाङ्गच्छन्ति कर्मण्येवाङ्गच्छन्ति

॥ कर्मण्येवाङ्गच्छन्ति कर्मण्येवाङ्गच्छन्ति कर्मण्येवाङ्गच्छन्ति 3.18 ॥

He has nothing to gain from work done or left undone. On no beings does he depend as regards any interests of his own.

Here Sri Krishna says Gyana Yogi is one who has found internal freedom. Physical freedom, we cannot totally have. We need food, clothing, shelter etc. Physical freedom, one should not ask for. Accept external restrictions. However,

we can have total psychological freedom. He does not depend on actions or in-actions. A workaholic can't stop working. He is addicted to action; inaction is a nightmare for him. Others, they find excuses not to do anything. Gyani is neither addicted to action or inaction. He enjoys both. He expects no result from his action or inaction. He is independent of "people" also. Long life means I will see others die. It requires emotional independence. Some seniors are very dependent on their spouses. Gyani has no such dependence. He does not depend on anyone in creation.

Some people have pets and they depend on them. In fact one husband used to tell me in next birth I want to become my wife's dog. Whenever my wife comes from the class, the first question she asks is: did you feed the dog; she never asks if I have eaten. Therefore, if not people, we are addicted to pets; something or other, we want to hold on to.

A Tamil saying is " Even dependence on God is dependence".
World dependent is Samsari.
God dependent is Bhakti.
Self-dependent is a Gyani.

Therefore our progress is from world-dependence to God-dependence and from God-dependence to Self-dependence.

Shloka # 19:

कर्मयोगोऽस्मिन् कर्मणोऽप्यसंशयः ॥३॥

कर्मयोगोऽस्मिन् कर्मणोऽप्यसंशयः ॥३॥ 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), Vasishtadwaitham (Va) and Dwaitham (Dw)—majority of Hindus follow one of these Darsans.

The three Darsans 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

Upadesha Saram, Class 8

Greetings All,

Shloka 15 and 16:

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

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

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

Shlokas 17 and 18:

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

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

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

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

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

Thus:

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

Shloka # 17:

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

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

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

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

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

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

In the next shloka Ahamkara Vichara is discussed.

Shloka # 18:

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

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

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

“I” the experiencer.

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

Thus, Objective thoughts + Subjective thought = Mind.

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

Thus:

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

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

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

Shlokas 19 and 20:

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

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

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

Shloka #19:

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

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

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

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

Shloka 20:

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

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

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

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

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

Parampurna means beyond space and time.

With Best Wishes.

Ram Ramaswamy

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

Bagawat Geeta, Class 41

Greetings All,

Shloka # 13:

“ॐ नमो भगवते वासुदेवाय ॥ १३ ॥”

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥”

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

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

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

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

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

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

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

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

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

Shloka # 14:

“कर्मयोगोऽस्यैवोत्तमोऽपि ज्ञानयोगोऽस्यैवोत्तमोऽपि”

कर्मयोगोऽस्यैवोत्तमोऽपि ज्ञानयोगोऽस्यैवोत्तमोऽपि 3.14”

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

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

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

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

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

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

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

Vedas have come out of Aksharam or Ishwara.

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

Take away from this class:

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

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

With best wishes,

Ram Ramaswamy

Upadesa Saram, Class 7

Greetings All,

Shloka # 13:

“Control of the mind is of two kind, its lulling and its

destruction. A lulled mind will rise again but not the one which is destroyed.”

Continuing his teaching, Swami Paramarthananda says, we have seen Bhagawan Ramana Maharishi talking about the six Sadhanas. They are: Puja, Japa, Dhyanam, Samadhi, Yoga and Gyanam. Samadhi is also called Bhakthi. The first four Sadhanas were discussed elaborately. Now he is dealing with Yoga and Gyanam. Yoga represents Ashtanga Yoga. However, Bhagawan Ramana Maharishi focuses on Pranayama. The eight steps of ashtanga yoga are: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

Bhagawan Ramana Maharishi focuses on Pranayama. Pranayama restrains the mind, like a cage restrains a bird. This subsiding of mind is called Manolaya (withdrawal or shanthi). However, Manolaya is a temporary restrain on the mind, it comes back after some time in even greater force. The permanent solution to the problematic mind is Mano Nasha. Mano Nasha can only happen through Gyanam. Thus:

Mano laya occurs through Pranayama.

Mano nasha occurs through Gyanam.

The temporarily suppressed mind, mano laya, comes back again as in artificial sleep. Once we come out of sleep the whole world comes back again.

The mind destroyed by Gyana Yoga will never raise its head again. Pranayama can be used but only as a first aid. First aid is important in an accident. However, after first aid, one may still need to get further treatment. One cannot replace the other. Pranayama is not an end in itself. It is in Atma Gyanam alone that one can obtain permanent peace of mind.

Shloka # 14:

“The mind stilled by breath regulation gets destroyed by pursuing a single thought.”

Manonasha, should not be taken as its literal translation means. It does not mean a Gyani's mind is destroyed. Gyani's have very good mind with all virtues. Gita elaborates on a Gyani's mind in chapters 13 and 14 respectively. So, a Gyani possess a mind. His mind is not destroyed. If so, what is Manonasha? There are two important meanings. One is figurative and the other is philosophical (shastriya).

Figurative meaning of Manonasha: The problematic mind is destroyed and replaced by a beautiful mind. Deluded, ignorant mind is destroyed and is replaced by a healthy mind. When a mind is healthy, you don't feel its presence. When a body is not healthy, you feel the pain. You don't feel the pain when it is healthy.

Philosophical meaning of Manonasha: is the real meaning. In wake of knowledge, the Anatma Prapancha is understood. Gyani understands "Brahma Satyam, Jagat Mithya." Mithya prapancham whether it is or it is not, does not make a difference to him. In a Gyani's mind the entire world is destroyed.

Once the world is falsified, mind is also falsified with it. Mind is after all a small part of this world. This understanding of the unreality of mind is called Mano Nasha. Gyani still employs his mind, understanding that the body, mind and the world are all Mithya. Just as it is only the clay in the pot, there is nothing called pot that exists. The Pot has only a verbal existence (nama, roopa) so also does the mind. It too has only a verbal existence that is its nama and roopa.

Using Pranayama one quits the mind and it obtains the sadhana chatushtaya sampanam. Gyanam, however, comes from the Eka Chintanam or thinking of non-dual atma. How to perform this chintanam has not been mentioned here. Thus, a cult of Maharishi Bhagawan Ramana's followers has formed around the "Who am I" meditation? This is an unfortunate conclusion. Here tradition has to be exerted. Asking, "who am I" will not help. Before, he was a turbulent Agyani, now, he becomes a

quiet Agyani.

In Gita, Atma Vichara has been described. It says, go to an acharya and ask for the teaching. This is the only method of Self Knowledge. The teaching must be for a length of time. Pundaka Upanishad mentions that Self-enquiry should only be through a Guru. Even if some have got knowledge without a Guru, even they have had a Guru in past life. That knowledge is activated in this life.

So, this means Sravanam, Mananam, and Nidhidhyasanam from a Guru. This is called Chintanam. Through this teaching, knowledge dawns. It will inform me of: "Brahma Satyam, Jagat Mithya". The mind is always unreal. It cannot touch me, the real consciousness. This wisdom is called ManoNashaha.

Shloka # 15:

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

Once mind is falsified, the rest of life is a peaceful one. Mind and its conditions have nothing to do with my freedom. Mithya cannot tarnish Sathyam. Quality of my mind has nothing to do with my Poornathavam.

After Atma Gyanam, conditions of Anatma cannot alter my status. It does not mean we are now careless. We will still put out the best. The physical and mental conditions have no consequence with respect to my freedom. A Gyani is not careless with respect to the body or the mind. He knows in his heart of heart that condition of mind does not matter. This is called Jivan Mukti. So, the supreme Yogi who has reached the destination is called Utkrishta Yogi. His mind is falsified. Vyavaharika Satyam of mind does not disturb the "Atma" within me.

What is to be accomplished in life by such a Yogi? He is without the pressures of life whipping him into activity. For a normal man each activity has to be completed and then he

moves to the next one. Swamiji met the father of a devotee, an old man. He very emotionally asked Swamiji's blessing that his grand daughter get married while he was still living. He was very emotional about it. So, a man gets whipped into action based upon one's emotions.

What is Moksha? As per Bhagawan Ramana Maharishi, it means, I am full and complete, with no more desires. He abides in his own swaroopam. All duties reside in Ahamkara. It can never complete its duties. One who transcended Ahamkara has obtained Moksha.

Shloka # 16:

"When the mind turns away from the objects, it beholds its source, Consciousness. This is Self-Abidance."

In this shloka the process of Atma Gyanam is described. The mind is turned away from external objects, which includes the body and mind. Once mind is turned away from the external world, what remains is the mind in Chaitanyam, without any objects or objectless consciousness remains. Blank mind is empty consciousness. It is a Consciousness without any objects. We recognize the mind is blank. The blankness is illumined by our awareness. A blank mind is one in which there is only consciousness and no other object. This remainder Consciousness, objectless consciousness, is our real nature. It has all properties of Atma (Nithyaha, Shaswatha, Purnaha, Nirvikaraha, Aprameya, Akartha, Abhoktha etc.). This has to be understood as "I" the Atma. This is understanding of one's self as the "Remainder" consciousness. This is the knowledge of one's own real nature or Tatva Darshanam. This is the truth. This consciousness is ever self-evident. This Gyanam is further elaborated upon now.

Shlokas 14-16 is a condensed version of Gyanam.

Shlokas 17- end are an elaboration of Gyanam.

With best wishes,

3.12

“The Devas nourished by sacrifices will give you the enjoyments you seek. Verily he is a thief who enjoys without giving back to the Devas (a share of) the gifts given by them.”

Here, Sri Krishna says, when you lead such a life of worship, God will give you everything. Such a Karma Yoga gives both material and spiritual benefits. It is a two for one program, says Swamiji. Which one you want is your choice. All people are not interested in moksha. He says, some people tell him that they have young children and have to work for them and are not interested in moksha. Sri Krishna says, there is nothing wrong in a material life. He only cautions that one should use Karma Yoga to fulfill one's material goals. Don't take short cut methods. God's will give you everything. All deities will bless you when they are worshipped through karma Yoga.

Citing an example Swamiji says, When I follow Karma Yoga I don't exploit nature to feed my greed. The natural harmony is maintained. The seasons are maintained. Our lives are dependent on rains. “ When green goes from city, it is red”, meaning air pollution increases and it becomes dangerous. A society is a healthy one when Dharmic people are allowed to follow dharma.

Follow Karma Yoga and God will grant you all blessings.

Swamiji points out that a question can come up. When I perform action I will get the Karma Phalam. Why should I ask God for the Phalam?

The answer is, phalam is the result of my work. I have worked hard for it. However, per scriptures phalam is per nature's laws. Citing an example, a microphone was discovered because the law for such a device was already present in nature. Human intellect discovered TV, but its mind cannot discover these

natural laws. God has given us intellect. He has given us natural laws. My glory is only to tap into such a law. When you tap into such a law, please thank that God. Hence we thank God when we eat. Why do we do this? After all, I have worked for it, right? The production of food is possible due to laws created by God. Just remember God for a few minutes. Even our physical health is based on bio-chemical laws. The food is digested, transported and waste removed. Every disease is possible due to bio chemical laws. When my body temperature rises it is due to a natural law to fight a disease. I have never produced any law. I am only tapping into a law. Never forget this. If you do, you are a thief. Hence you should worship Devathas. If you don't thank them, you are an ungrateful person. It is the worst kind of papam. Ungratefulness has no Prayaschittam. Even in western cultures that is why you thank some one.

Citing another example Swamiji says he read recently that many temples have lands and properties assigned to them so that the temple can be maintained. However, unscrupulous people rent temple lands for one paisa. They are educated people too and they are abusing it. Many have not even paid their rent in a long time. Sri Krishna says one who enjoys without reciprocity such a person is a thief.

In our culture, whatever we cook, we should offer it as a Naivedyam or as an acknowledgement. It is not an offering. God does not take it anyway. He just wants thanks.

In Hinduism every moment of our life is a life of reverence. Others have secular work and non-secular work. In Hinduism every action is sacred action. Every car driver before starting his journey prays; before starting construction of a building a Bhumi puja is performed. Swamiji says Non-reverential work is Karma while reverential work is Karma Yoga.

Shloka # 13:

If you dedicate your life to the Lord, and if you consider material prosperity as Subservient to spiritual growth then your karma yoga will lead to mental purity.

This mental purity may promote mukti sadakam. And therefore the third angle is Karma Yoga as an inner purifier. And that is why we say there is no failure in karma yoga.

Failure is usually in terms of material accomplishments. In karma Yoga inner purification takes place irrespective of material prosperity.

And therefore Krishna says, those people who convert their life into worship, receive the consequences as Ishwaraprasada or as yajna shistam. Yajna Shistam means left over from Yajna or Ishwaraprasada. Thus, one who considers all the karma phalams as yajna shistam (prasada) and eats it (means enjoy it), such a person becomes free from all the papams.

Citing an example, suppose you buy a book, and something is written on the book, the book is called a second hand book. The same second hand book signed by a mahatma becomes very valuable.

So if you do not offer to the Lord and enjoy without offering to the Lord, without acknowledging the Lord's grace; it is papam. Even medicine is a law of the Lord, if a medicine has a curing property, it is God's gift; therefore I consume medicine as Ishwara Prasada. If you do not do that, Sri Krishna says you are a papi.

With Best Wishes,

Ram Ramaswamy