Kaivalya Upanshad, Class 13 – Summary

Greetings,

Swamiji summarized the Kaivalya Upanishad's teachings today. This Upanishad is known by its name as it gives Kaivalyam or Moksha or non-duality to the seeker. There is no second thing in the cosmos to limit me, not space, nor time nor object to limit me. Spatial, temporal and objectal limitations do not exist for me. This Upanishad is from the Atharvana Veda. It has all essentials of Vedantic teachings, although it is not part of the 10 important Upanishads
mentioned by Shankaracharya. Being a part of Atharvana Veda it has the same Shanthipatha (opening hymn) as others. The Shantipatha seeks to make the mind, body and thought capable of obtaining knowledge. Vigna- nivrithihi and Karana Yogyata are its goals.
Mantra 1:

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

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

Mantras 2-4:
Brahmaji presents Gyana Sadhane (means) and Gyana Phalam (benefits). Gyana Sadhane: There are two means available. They are:
1. Primary or direct or Sakshat.

2. Sahakari or supportive cause.

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

Primary Sadhanani: Sravanam is a consistent and systematic study under a competent Guru.
Mananam is until I am convinced of all my doubts. It is turning knowledge into conviction by removal of intellectual obstacles.
Nidhidhyasanam is removal of conditioning or reorientation. My poornatvam does not depend on external factors. This re-orientation or de-conditioning may take decades. Removing emotional obstacles is Nidhidhaysanam.

The above three together are called Vedanta Vichara.

The three sadhanas (the primary means) prescribed by Brahmaji are:
1) Shradha Yoga also called Vedanta Sravanam.

2) Bhakthi Yoga also called Mananam Yoga.

3) Dhyana Yoga also called Nidhidhyasanam yoga.

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

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

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

Mantras 5-10:
Dhyanam is the topic discussed. Three topics are discussed. They are:

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

Dhyana Sadhanani include:

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

Kala: Or time of meditation, should be when the mind is Satvic. When the mind is alert and non- wandering.
Asanam: Or seat of meditation, it should not be too soft or too hard.
Sharira Sthithi: Or the condition of body, sense organs, mind and intellect should be receptive.

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

Saguna Dhyanam:

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

Nirguna Dhyanam: Means meditating on Brahman without roopam.

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

Phalam: Saguna Gyana Yogyata.

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

Mantra 12-15:

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

What type of distortion is it?

In micro it is the Sharira Trayam with inferior attributes or Nikrishta Guna such as Limited knowledge, Power etc., resulting in the Created.

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

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

maintaining Consciousness results in Jivatma Paramatma Aikyam.

Mantras 16-23:
This is the Mahavakya portion. It also discusses Jivatma Paramatma Aikyam. Each mantra is a Mahavakya.

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

Mantras 24-24:

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

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

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

With Best Wishes,
Ram Ramaswamy

Bagawat Geeta, Class 34 – Chapter 2 Summary

Swamiji offered a summary of chapter 2. The chapter is divided into four parts:

1. Shlokas 1-10: Arjuna's Sharanagati
2. Shlokas 11-38: Gyana Yoga Part
3. Shlokas 39-58: Karma Yoga Part
4. Shlokas 54-72: Sthita Pragyaha Part

He summarized each topic.
Shlokas 1-10, Arjuna Sharanagati.

This was a continuity of chapter 1 where Arjuna discovered the problems of Samsara in the oddest place, the battlefield. Raga, Shoka and Moha are the problems associated with Samsara. Raga is attachment, a human problem and while it varies from individual to individual, it is also a universal problem. Arjuna discovers it with intensity in the battlefield. With attachment comes sorrow or Vishadha. I don't want to lose any thing I am attached to. Any loss, actual or imaginary, I am not able to withstand. Arjuna was intensely attached to Bhishma, Drona and others. He is unable to handle even the imaginary loss of these people close to him and this is called Shokaha. Once the mind is
caught in Raga and Shoka it loses its capacity to discriminate between Dharma and Adharma. Incapacity to decide what is the right course of action in a given situation sets in. This lack of capacity to discriminate is called Mohaha. Thus Raga, Shoka and Moha together are known as Samsara. Arjuna discovers this problem and also tries to solve it. Arjuna even gives Sri Krishna a lecture on his solution to the problem. He feels fighting is Adharma and wants to run away from the battlefield. Sri Krishna allows Arjuna to express himself.

In chapter 2 Arjuna's dilemma is continued. He has not yet surrendered himself to Sri Krishna as such Sri Krishna keeps quiet. Then, Arjuna feels Karpanya Dosha, feeling helplessness and only then surrenders to Sri Krishna. He is like a drowning person who finds Sri Krishna to hold on to. The surrender has to be real and from the heart. Arjuna has to empty his mind in this process so that Sri Krishna can fill it up with wisdom. A Sanyasi shaving his head is a symbol of removing one's false notions. Arjuna, the Yajamana, now becomes Arjuna, the Shishya. Sri Krishna also changes roles from the Partha Sarthy to Gita Upadesha Jagat Guru. Gyani becomes a Guru because of his Shishya; hence Shashtanga namaskaram is practiced. It shows emptiness of his mind and his humility. An arrogant intellect will find it extremely difficult to do namaskara and Arjuna is the most arrogant person in the world because he is a Kshatriya, a Dhananjaya with many names, glories, wealth, position and beauty and wives; Arjuna is such a person but he surrenders. So, Arjuna now asked for knowledge.

Shlokas 11-38: Gyana Yoga

From these shlokas the Gita teaching now starts. This is the main theme of chapter 2. Shlokas 11-25 are very important as they convey the essence of Upanishads. Gyana Yoga or Samkhya Yoga is the theme. The gist of these shlokas is that Sri Krishna discusses the nature of the individual. Who am I, is being discussed. Unfortunately, we do not have a clear understanding of ourselves. While we study many things, we never study ourselves. Sri Krishna shows we are not the physical body. This is our biggest misconception. The second mistake we make is thinking "I am the mind". This body is only a temporary dress that we discard at death. Even in deep sleep we still exist but don't function through the physical body. At that time the body and mind are set aside. They are like one's spectacles (glasses) that are removed before going to bed. So, if I am not the body or the mind, then who am I? I am

the consciousness principle, Chaitanyam. What is this consciousness? Describing it, Sri Krishna says:

1. It is not part of body, nor product of body and not even a property of the body.
2. It is the independent identity that permeates and enlivens this body.
3. Its capacity to permeate, enliven and illuminate is not limited to just one body.
4. Its capacity extends beyond the boundaries of this body and it continues to exist even after the body collapses.

Explaining the Consciousness principle with an example, Swamiji says:

1. The light you experience on your hand is not part of the hand.
2. It is not limited to the hand or by the hand.
3. The light survives even after the hand disappears. The only difference is that when the hand is there; light is visible; and when the hand is removed; light continues but you are not able to see it.

This consciousness is called the Atma. Sri Krishna describes the six main features of the Atma:

1. Atma is Nityaha or eternal.
2. Atma is Satyaha, or it is reality that exists independently, while everything else depends on Atma.
3. Atma is Sarvagathaha or it is all pervading. In body, it is contactable, when it is outside body, it is invisible.
4. Atma is Aprameya or it is ever the Experiencer and never the Experienced. Anything experienced is Anatma. Atma is the Subject and not the object. Every photo proves the existence of the camera although the camera is not visible in any picture.
5. Atma is Akarta and Abhokta. Atma does not do anything;

as such it does not reap the results of any action. It is neither the Doer nor Enjoyer.

Atma is Nirvikaraha, meaning, free from all modifications of existence such as birth, growth, change, decay and death.

Sri Krishna asks Arjuna to recognize and claim this Atma as himself. Body and mind are incidental instruments, a gift from God. During sleep they are taken away temporarily. Later it will be taken away permanently. Knowing this truth claim the Atma as myself, says Sri Krishna. This is the permanent remedy to all life's problems.

Shloka 39-58: Karma Yoga:
Atma is the subtlest and most difficult topic to comprehend unless one has a prepared mind. Sri Krishna wants to help people who have difficulty grasping Gyana Yoga. To them he recommends getting Gyana Yogyata through Karma Yoga. Swamiji compares it to a tutorial class. Essence of Karma Yoga is:

Proper Action+Proper Attitude=Karma Yoga
Proper action: Actions are of three types. Satvic, Rajasic and Tamasic.

Satvic action is considered the best type of action. It is an action where beneficiaries are more. This is Nishkama Karma. In performing such an action I take into account my family, village, society, world and environment. It is self less action.

Rajasic action is selfish action. I do not bother about society or world. The attitude that God will take care of it (when somebody is helpless) also comes in and it is thus fatalistic as well.

Tamasic action is when I benefit at the cost of others or society even causing harm in this process. It is a very selfish approach to action.

Proper Attitude: Whatever action I perform I should do it with love and sincerity, otherwise it is an insult to that action. Enjoy what you do. Learn to love the action. Even actions we do not like, we can learn to love them. Even the most menial action, do it well without worry for appreciation or reward. If I am doing it, I should do it properly. Do it as an offering to God. Every action, perform it as Ishwara Arpanam. Whatever be the consequences of my action (good or bad) take it as a prasada. This is karma Yoga.

Discussing benefits of Karma Yoga, Sri Krishna, says it is not a means for liberation. It, however, gives Gyana Yoga Yogyata Prapthihi. It gives the seeker the Sadhana Chatushthaya Sampathihi.

Shloka 54-72: Describes the Sthita Pragyaha.

He is one who has gone through Karma Yoga and Gyana Yoga. He is one who knows he is the Atma. He has assimilated the knowledge and converted it to emotional strength. Pragyaha is one who has the intellectual knowledge. Sthitha Pragyaha is one who has converted the knowledge to emotional strength. Sri Krishna discusses the following two topics related to Sthitha Pragyaha.

1. How to become a Sthitha Pragyaha or Sthitha Pragya Lakshanani and
2. How to convert this knowledge to emotional strength or Sthitha Pragya Sadhanani

By Sravanam and Mananam with the help of a Guru one can convert the Agyaha to Pragyaha. Now the pupil has to work at converting from Pragyaha to Sthitha Pragyaha. Here Guru cannot help; it is a lonely journey.

So how does one convert the knowledge to emotional strength? What are the tools or Sadhanani available?

The three mental exercises, Sadhanaini, prescribed by Sri

Krishna are:

1. Indriya Nigraha: Mastering the senses. Without this you have no control on what enters your mind. Without it your mind will be disturbed and cannot assimilate the teaching. Swamiji clarifies that suppression of senses is not a tool to be used.
2. Mano Nigraha: Thought discipline. Many thoughts just come into us without asking and we have no control on them. Even with sense control thoughts do get in. Sri Krishna says, do not worry about arrival of thoughts, but once it comes in do not perpetuate them. Curb them at their source, especially the unhealthy one's.
3. Nidhidhyasanam: Dwelling on the teaching. Reading, listening, sharing the teaching with others are methods of Nidhidhysanam. Through this process the teaching gets assimilated. Thus, one becomes a Sthita Pragyaha.

Sthitha Pragyaha Lakshanani: What are the traits of a Sthita Pragyaha? They are:

1. Freedom from binding desires. I have only preferences, I can also do without them. I am also accepting of success or failure. All bindings are gone. Non-binding desires are harmless. and this is because of my self-sufficiency also known as purṇatvam. I do not miss anything in life.
2. The second important trait of this assimilation is Samatvam or equanimity of mind, which means freedom from ragaha, bhayaha, krodhaha, etc. The turbulences caused by anger, fear, jealousy do not come to me.

Sri Krishna gives the example the ocean. Just as the ocean is ever full, irrespective of rain and irrespective of rivers merging into the ocean, so also is the Gyani. Therefore, purnatvam and samatvam are the main traits of a Sthita Pragyaḥa. And Sri Krishna concludes the chapter by saying that

this Sthitha Pragyaha is a free bird, both in
life and in death. Wherever he goes he never faces any conflict. He enjoys freedom while living; he enjoys freedom after death, both as jivan muktih and videha mukthi.

With best wishes,
Ram Ramaswamy

Bagawat Geeta, Class 33

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

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

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

Shloka # 69:
The restrained ascetic (the sage) is awake in what is night for all living beings, while, when these latter are awake, it is night for the silent sage who perceives.

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

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

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

Thus:
One person sees the Dvaita Anitya Tarangani
While the other person sees the Advaita Nitya Jalam.
Because of this perspective the ignorant person feels happy when the wave rises and feels unhappy when the wave subsides.

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

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

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

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

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

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

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

Shloka # 70:
“He wins peace into whose mind objects of desires enter as waters flow into a full and stable sea that is being filled; and not he who yearns after objects of desire.”

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

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

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

Shloka 71:
"The man who, giving up all objects of desires, moves about seeking nothing, and rid of all sense of "mine" and "I", wins peace."

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

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

enjoys life thoroughly.

Shloka 72:
“This status of Brahman, Arjuna!; attaining it, none gets deluded (any more). Abiding in it, at least at the hour of death, one gains super-consciousness in Brahman.”

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

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

This is the conclusion of chapter 2.

With best wishes,
Ram Ramaswamy

Kaivalya Upanisahd, Class 12

Greetings All,

Shloka’s 22 & 23:
Continuing his teaching on Kaivalya Upanishad, Swamiji says, from shloka’s 15-22, the teacher is revealing the nature of Brahman via a subtle method called Adhyaroopa Apavada Gyanam. This method is an important method in Vedanta. Example of this

method is given below:

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

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

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

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

How to apply this Adhyaroopa Apavada principle to the big pot

called Samsara?

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

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

Shloka # 23 & 24:
This shloka describes the benefits of this knowledge. By the application of the Adhya roopa method one has to know the nature of Paramatma, the one who resides in the mind of everyone. He is not in a thought. He is, in fact, present as a witness or awareness of thought's very existence.

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

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

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

Chapter 2 Shloka 1:
With the previous Shloka Kaivalyam is over. However, Swamiji says, suppose there are students who don't grasp this knowledge. It is too abstract to accept. Negation of universe is the most difficult part of Vedanta. The solidity of the universe is difficult to negate. The more you negate it, the more it reinforces.

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

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

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

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

1. Disrespect to sacrificial fire.

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

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

Chapter 2, Shloka 2:

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

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

With Best Wishes,
Ram Ramaswamy

Nirupadhika and Sopadhika

This post is to explain Shloka 21, of Kaivalya Upanishads

Adhyasa is of two kinds. When a rope is mistaken for a snake, the snake alone is seen. The existence of the rope is not

known at all. Here the snake is said to be superimposed on the rope. This is known as *Svarupa-Adhyasa*. The second kind of superimposition is when a crystal appears to be red in the proximity of a red flower. Here both the crystal and the flower are seen as existing, and the redness of the flower is attributed to the crystal also. This is known as *Samsarga-Adhyasa*. Both these kinds of Adhyasa are present in the mutual superimposition of the self and the non-self.

Because of the superimposition of the non-self on the self, the existence of the self is not recognized at all, and the non-self, (that is, the body, mind and organs), is alone recognized as existing. This is Svarupa-Adhyasa. In the superimposition of the self on the non-self, only the existence and consciousness aspects of the self are attributed to the body, mind and organs. This is Samsarga-Adhyasa. The result of this mutual superimposition is that every one identifies himself with the body. This is the root cause of all suffering. Giving up this wrong identification with the body-mind complex and realizing that one is the self which is beyond all suffering and all the pairs of opposites such as heat and cold, success and failure and so on, is Vidya or knowledge. It is this knowledge that is contained in the Upanishads.

Svarupa-Adhyasa is also known as *Nirupadhika-Adhyasa* or superimposition without a limiting adjunct or *Upadhi*. The superimposition of an illusory snake on a rope is of this type. Upadhi has been defined by *Bhaskararaya* in his commentary on the name *Nirupadhih* (No.154) in the *Lalitāsahasranāmabhāsya* as *Upa samipe adadhati sviyam dharmam* that which imparts its own quality to an object near it. A red flower which makes a transparent crystal near it look red is an upadhi. The superimposition of the red colour on the crystal is a superimposition with upadhi and it is known as *Sopadhika-Adhyasa*, which is the same as samsarga-adhyasa.

In the superimposition of the snake on the rope, the

substratum is considered to be the rope. But the snake itself is not real, and is a superimposition on Brahman or pure *Consciousness*. Therefore it is said in Vedanta that the substratum is *Rajju-upahita chaitanyam* or pure Consciousness apparently limited by the rope. Every object in this world should therefore be looked upon as Brahman limited by that object or Brahman in the form of that object *Sarvam khalu idam brahma.* The illusory snake is described as *Pratibhasika* or illusory; the rope, like everything in this world, is *Vyavaharika* or empirical reality. Brahman alone is *Paramarthika* or absolute reality. The aim of *Vedanta* is to enable one to attain this realization.

Karanam and Karyam

Portion of Swamiji's lecture on Shivarthri:

In the first stage of Ishwara Aradhanam we defined Ishwara as shrithi-shruthi-laya kartha. We use the word jagat kartha but in the second stage, Ishwara jnanam, the language is slightly changed. Instead of the word "kartha" we use the word "karanam". Now we define God as the cause of the universe, the source of the universe, and origin of the universe. Even modern scientists accept that the universe originated at a particular time which they study in cosmology where they talk about Big Bang etc. We need not go deeper but what I am saying is even the scientists talk about origination or evolution of the universe. Which means from non-origin state the origin state must come for from non-existent thing nothing can come. There is a fundamental cause that exists and this karanam is called Ishwara. And the entire universe is a product evolving or originating from that karanam. That is why Bhagavan is called karaneeshwara which is a famous temple.

Once you understand Ishwara as karanam (cause) and the world is the effect then we can analyse the nature of both Ishwara and the world. The scriptures help us understand that through many examples. Like gold as the karanam and ornaments as the karyam, as clay as the karanam and pots as the karyam, or iron as the karanam and various kinds of hardware as the karyam. Based on these examples given in the Upanishad we have to understand Ishwara. Studying the examples we can know the features of karanam and the important features of karyam. On this auspicious Shivaratri day I will recount four important features of both karanam and karyam that you are all aware as upanishadic students.

1. Gold the cause is ekam (one) and from that lump we have several ornaments. Therefore karanam ekam and karyam anakam. So how many Gods are there? God can only be ONE but HE can be invoked in several forms.
2. The second feature is Gold is the karanam and ornaments karyam. The ornaments cannot exist without gold as gold alone is the content of all the ornaments. Therefore we can conclude karanam is the CONTENT (saaram) for the entire universe which is the karyam. Now tell me where is God? In kailasam or Vaikuntam or etc. Since god is the very saaram, god has to be behind everything. God cannot have a particular location as God is behind all the products which are like different ornaments in different names and forms. So god is saaram and world is asaaram (which is pit less and hollow).
3. The third important feature is “gold existed before the arrival of ornaments, during the existence of ornaments and after the melting of ornaments. Gold exists in the past, in the present, and the future but the ornaments have got a beginning. And anything with a beginning will also have an ending.” Therefore karanam in nityam and karyam is anityam. God is nityah and the world is fleeting.
4. The fourth feature is “gold, the karanam, by itself

> exists INDEPENDENTLY. It does not depend on the ornaments for its existence. Therefore swantantra tattvam whereas the ornaments, the products, does not exist independently and they all have borrowed existence. They do not have real existence. Whatever has independent existence is called Satyam and whatever is seemingly existent with borrowed existence, they are called asatyam. Ishwara ekah satyah while jagat is asatyah.

When we get Ishwara jnanam we understand these four features: ekah, saarah, nityam and satyam. God is one, hold or fit, eternal, and the only real one. And the world is nekah, asaarah, anityam and asatyam. By analysing further we discover another important practical message. The ornaments are very useful for beautifying our body. Ornaments are used for hands, legs, neck, tongue and even eye-brows (new and new fashions). Ornaments have got beauty, ornaments have got variety, ornaments have got novelty. But when you want financial security, security does it depend on ornaments or gold? When ornament is brought or sold people only look at the gold. The karyam gives beauty but what gives security? The karanam alone can give security. The world is beautiful, wonderful, it has variety. But whenever you want security, you have to hold on to only God. So if you want security, if you want peace you never depend upon anything in the world (whether they are things, beings, or positions, or possessions for nothing is reliable). You have to hold on to Ishwara and Ishwara only. Initially Ishwara aradhanam and later Ishwara alambanam. If a sanyasi can renounce everything, from where does he get that courage? He does not want to depend on anything he is renouncing. Even after renouncing he has got self-confidence because he feels that his security is not the share market that is crashing every other day, not the bank money whose interest is coming down, not the people around me. I only depend on Ishwara as my alambanam. For me God is the truth beyond all forms and HE is the truth behind everything. The

rationalist say God is no where while we Hindus say that the God is NOW HERE. God is there is the speck and also in the pillar. And if Ishwara is everywhere is ekah, saarah, nityam and satyam then that Ishwara must be in me also. This is the first stage of self-enquiry and then we come to the next higher state. It is very subtle and very abstract. And who is the ekah, saara, nitya, satyam Bhagavan residing in me? There are two things that are constantly there in every living being – chaitanyam (consciousness) and achatanam (matter). The body is continuously changing, the thoughts are continuously changing and what is the constant changeless factor? I am aware of all these changes and this chaitanyam is the nature of Bhagavan. The second factor is when I introduce myself as a body, male or young or old. I am old, I am young, I am handsome, I am a man etc. In all of them what is the constant factor? I AM. This is existence or satyam principle. Sat chit ananda is the Karanam Ishwara principle who is everywhere and who is in me also. And when I learn to identify with that core then I can say: aham brahma asmi. This makes my life purnam.

We start from Ishwara aradhanam and go to Ishwara jnanam and understand that Ishwara is in everything and understand that Ishwara is in me and then come to the conclusion that Ishwara is me. This is the journey of a Hindu and it is possible to achieve this purnatvam in one life itself. This teaching has been given in the Vedas and Vedas have been given by the Lord Parameshwara and hence we are always indebted to Bhagavan. Sadasiva samarambham, shankaracharya madhyamam, asmad acharya paryantam vande Guru paramparam. On this auspicious Shivaratri day we do the aradhanam of Ishwara and we receive the knowledge of Ishwara and we have to discover this purnatvam which is the journey for all of us

Kaivalya Upanishad, Class 11

Greetings All,

Shloka # 19:

Continuing his teaching on Kaivalya Upanishad, recapping last week's lessons, Swamiji says, in all these mahavakya mantras the Jivatma-paramatma aikyam is revealed.

Jiva and Parama are not intrinsic properties of Atma. Their manifestation depends upon the medium. Just as a face appears different in a convex or concave mirror so also Jivatma and Paramatma are a reflection of the same Atma. It is a seeming distortion. Jivatma is a distortion with inferior attributes, while Paramatma is a distortion with superior attributes. Attributes do change and bring about the distortion. Furthermore, they are superimposed attributes. When Jivatma has limited attributes it appears as Karyam, the product, while Paramatma with many superior attributes appears as Karanam.

Both are fake attributes. Atma is without either Karyam or Karanam vilakshanam. Atma in Karya vesham is Jivatma and Atma in Karana Vesham is Paramatma. I, the Atma, in reality, am neither of them.

Shloka # 20:

This is a corollary to previous shloka. If I am Karana Paramatma, where am I located? Karanam is not located anywhere. It, Karanam, appears as Karyam. Gold is in the Jewelry, big or small. It is one of the many manifestations of Karanam.

I am the Karanam. I, the One Karanam, am experienced as many Karyams. "I", the Karanam, appear as manifold Karyams. I am everything. I am in the smallest atom. I am even the largest

galaxy.

Why enumerate what I am?

I alone am the cause; I alone am the effect, the universe or Karya Prapancha. This universe is an amazingly (vichitram) pluralistic one. In Reality:

Karanam + Nama and Roopa=Karyam

As Karanam, since when do I exist? Since the most ancient time or puratanaha. Even Big Bang occurred in me. Being Karanam, I inhere (exist essentially or permanently in). I am the Purusha, the conscious spirit. Karanam alone lends existence to Karyam even as gold alone lends existence to the jewelry. Remove the gold and the jewelry does not exist anymore.

I am the master, (ruler, Ishaha). Karanam is Swatantram or independently existing while Karyam is dependently existing.

From my own standpoint, who am I? In the green room, without make up, who am I? I am the attribute-less Consciousness like Gold. I am Ananda Swaroopa. This is known as Sarvatma Bhava. “I” am all.

Swamiji, I have difficulty believing that “I am all”, is a reasonable question to ask.

With our dreams too we have difficulty believing our dreams. While in the dream, it is very real. At that time I have identified with the Swapna Shariram. Only upon waking up I realize “I” was not the dream. The stronger is our Deha abhimana (identification with body) the more difficult it is to assimilate Vedanta. Transcend this body, this Deha abhimana and this nama roopa. Be aware of the formless Consciousness, and then Vedanta becomes easy. Transcending the Deha Abhimana is the most difficult part to realize for a Vedanta student.

Shloka # 21:

Here the shloka discusses Atma from two angles. When I look at my face from one angle, one is Nirupadhika and from another angle it is Sopadhika. Nirupadhika is the Absolute I without a medium, while the Sopadhika is the Vyavaharika “I”, through a medium.

When I have these two natures one is Nirguna and other is Saguna. Originally I am Atma (without Jiva or Parama attributes). This original I, am without hands or legs. What is meant here is:

The I through the RM (reflecting medium) with the sthula, sukshma karana sharira and RC (reflected consciousness), this I, now, have a body or nama roopa. It is this “I”, although it does not have hands and feet, that powers the Gyanendriyas and enables them to move, grasp, see, hear etc. Thus, I am the Seer without eyes, Hearer without ears etc. All this happens due to my unique Maya Shakthi. Thus, there are two aspects of Atman. One is Paramarthika Drishti (view of Absolute or higher) and other of Vyavaharika Drishthi (view of lower sharira).

OC (Original Consciousness also known as Apramata) is also the RC (reflected Consciousness), the Knower. Even the knower hood is not my real nature.

We have forgotten our real nature. We do this in dream when we forget the waking state.

I am the knower of everything but I am not known. Knower can never be known. The Eyes cannot see themselves. Strangely, I, the one without a form, cannot be perceived by the sense organs. They need a form to perceive.

If I am not known what is the proof?

What proof do you require? I am the ever-present self, the proven consciousness. It does not require proof. The very search for proof presupposes a consciousness. Camera will not

appear in any picture. You do not require a separate proof of camera. All the pictures are proof of the camera.

How to become Chaitanya? You are already consciousness or Chaitanya.

Shloka 22:

Pramatr (knower)

Pramanam (Proof)

Prameya (Knowable)

The above three are known as Trikuti. In the absolute Brahman, I am not Trikuti, as Jagrat, Swapna nor Sushupthi avasta are not present.

In the empirical Brahman, I have become Trikuti. Thus, in swapna:

Who experiences the swapna? It is the I.

How does he experience the swapna? I, as the instrument, experience swapna.

What does he experience as Swapna? He experiences “I” as the swapna.

If I can become the dream Trikuti, I can also become the Waking Trikuti. So, I am the knowable one through Veda Pramana. I am the Pramatra and Prameya as well. Pramanam is only through Guru. Why Guru? Shastram becomes pramanam only when handled by the Guru.

You attain mortality in Avidya. Hence you need a guru. Lord himself is the first Guru of the Guru Parampara.

I am Pramatr, Prameyam and Pramanam. As OC, I have neither punyam nor papam. Prarabdham belongs to RC (reflected Consciousness). Nothing belongs to OC. Birth depends on Punyam

and papam. Your nakshatra is only an indicator of your punyam and papam.

When I do not have punyam or papam, there is no more Janma. Without Janma, there is no Marana as well.

I don’t have Punyam, papam, intellect or indriyas.

Shloka 23:

Description at Vyashti level.

Shastras declare: “I am not earth, fire, air , water or space.”

How come I am experiencing them solidly is a reasonable question to ask.

It is because of the lower order of reality. In Swapna, swapna prapancha is experienced tangibly. Nobody doubts the dream. But upon waking, the waker negates the dream. Dream is experienced but negated by the higher point of the waker. All such things are called Mithya. So also with this world. The waker experiences it, but it is negated by the OC (original consciousness) or the paramarthika drishthihi.

The non-waker’s chaitnaya becomes the waker or lower order. Thus, the waking state is also a dream. One is a Lying dream, another is a Waking dream

With best wishes,

Ram Ramaswamy

Bagawat Geeta, Class 32

Greetings All,

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

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

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

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

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

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

Sri Krishna has been describing this process from shloka # 58

onwards. Here he now prescribes three exercises:

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

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

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

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

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

Shloka # 64:

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

Refreshing our mind about this shloka,

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

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

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

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

Therefore, Arjuna practice these three disciplines.

Shloka #65:

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

What is the advantage of an equanimous mind?

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

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

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

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

Shloka #66:

“The un-integrated mind has no wisdom; nor can such a person have yearning (for Self Knowledge). Wihout such yearning, no peace (is possible). For one lacking peace, how can there be happiness?”

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

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

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

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

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

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

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

Shloka # 67:

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

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

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

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

Shloka # 68:

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

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

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

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 10

Shloka # 16:

Continuing his teaching on Kaivalya Upanishad, recapping last week’s lessons, Swamiji says,

All these mantras are known as maha-vakyas. They reveal Jivatma-paramatma aikyam. They are not two separate entities. They are essentially one and the same. The Atma manifests itself through Vyashti (micro) and Samashthi (macro) mediums. The mediums are known as Upadhi’s. These mediums **apparently**

transform the Chaitanya.

The OC gets transformed to RC 1 (reflected Consciousness) with inferior attributes. This is the Jivatma.

OC transforms to RC 2 with superior attributes. This is the Paramatma.

The reflecting medium affects and causes the distortion. Because of this the nirguna chaitanya appears as the saguna chaitanya. Consciousness without going through any medium is just consciousness.

So we need to mentally remove the reflecting medium and retain only the pure consciousness. This method is called Bhaga Tyaga Lakshana (implied meaning arrived at by partial features or attribute removal).

Thus, Jiavtma without its inferior attributes is atma. Paramatma without its superior attributes is also atma.

In the wave and ocean example, if the wave forgets it’s nama and rupa it is left with its essence, water. So also with the ocean, if it forgets it’s nama and rupa it is left with its essence, water. Both are finally only water.

Both the superior and inferior attributes are incidental. They are not my intrinsic nature. Physical body, causal body etc., are just attributes, so remove the body.

Aham Jivatma Paramatma Asmi. Tat Tvam Eva. Tvam Eva Tat.

In all these sayings there is a subtle significance. Every Tamilian is an Indian. It does not mean every Indian is a Tamilian. It reveals the part to whole relationship. Jivatma is paramatma. But Paramatma is not Jivatma. Paramatma is a superior reflection of Atma while Jivatma is inferior reflection of Atma; But the original consciousnes is the same in both, similar to Tamilian and Indian are both humans.

Shloka # 17:

Jivatma paramatma aikyam is again revealed in this shloka. Jivatma is consciousness and manifests in Sharira Trayam as illuminator or witness of avastha trayam.

Thus :

- Sthula sharira Is Vishwa,
- Sukshma sharira is Taidasa and
- Karana sharira is Pragyaha.

All three shariras together are Jivatma.

The Jivatma's attributes are inferior. Consciousness manifests in the body, in all three states (waking, dream and sleep) of the body. Scriptures also talk of a gray area avastha, just like dawn and dusk between sleep and waking and waking and dream states. These avasthas are called Ubhayastha Pragya Avastha.

Thus the witness conscious that illumines all three plus one states is called Jivatma. It is the same as Paramatma.

Benefit: Discussing the benefit, Brahmaji says, as long as I am associated with the Upadhi's, I am in misery. With upadhi my image moves. This is the RC or reflected consciousness. Use the RC but do not identify with it. Identify with the OC (original consciousness). In OC you do not have the bonds of the RC. Let the mirror break. Let the image go.

Shloka # 18:

This shloka is another mahavakya. There are four sample mahavakyas, one from each veda.

Here again Jivatma is defined. The wave can say "I am the ocean" only if it forgets it's nama and rupa. It should identify with the water. The "I" should be clearly understood. Aham, the "I", the witness consciousness, am the real I.

Consciousness alone is inherent in me at all times, including in the three states of Sleep, Wake and Dream. Consciousness is my intrinsic nature. It is changeless and the Sakshi. I am different from all of them (objects of experience). Experiencer is different from experienced. The camera takes the pictures. It is, however, not in any picture. I am ever the witness. Whatever "I" witness falls into one of three categories:

1. Bhoktha-The subject,
2. Bhogyam: The Object
3. Bhogaha: The experience or the instrument of experience.

The question arises, am I the subject or am I different from the subject? "I" the consciousness is neither the subject nor the object. With respect to the object, "I" am a subject. However, we should realize that this subject is only a status with respect to the object. Thus, the Guru's status exists only because of the Shishya. Without Shishya there is no Guru. So also, without an object there is no subject. Therefore, consciousness is alone by itself. The three (Bhokta, Bhogyam and Bhogaha) are known as the Trikuti or Triad. I am pure consciousness. Emotions do not belong to Atma, they belong to the mind.

Thus we have:

"I" (Pure consciousness)>through the medium> "I" (not pure).

Chin matra means Pure consciousness without any objects.

The " I" consciousness in individual is same as in Universal Self. Shiva is Jiva. Jiva is Shiva. I am Sada Shiva.

Shloka # 19:

This shloka is another mahavakyam.

In last shloka Jivatma's nature was the focus. Here Jivatma is equated to Paramatma, but the focus is on Paramatma.

Jivatma is Aham. I am that Brahman that is the non-dual Paramatma. The Universe has come out of that Paramatma (or out of me). Thus: “I am Jagat Srishti Karanam.”

Swamiji says, many people will find this very difficult to accept. How can the miserable me be the Jagat Srishti karanam.

Here, when the “I” is used, it is the consciousness, not one’s egotistic “I”. Under these circumstances it is OK to say I am the Jagat srishti karanam.

The problem is, after the class, we lose the awareness of our consciousness and identify with this body, individual and ego. Hence we feel it is not appropriate.

Therefore, I am Srishthi Karanam from a macro point of view.

I am also Srishti Karanam from a micro point of view.

In reality, I am neither Karanam nor Karyam. I am without any Upadhi.

I am the support of the entire creation. Just as a dream arose in me when I fell asleep. In dream I experience I am going through hell. Thus, all three states arise and collapse in me.

Without ego, the statement “I am the Jagat srishti karanam” is wisdom.

With best wishes,

Ram Ramaswamy

Bagawat Geeta, Class 31

Greetings All,

Continuing his talk, Swamiji reminded us that Sri Krishna deals with two topics, Sthita Pragya Lakshanani and Sthita Pragyaha Sadhanani, in the final portion of chapter 2.

Sthitha means assimilation of teaching. This is conversion of intellectual knowledge into emotional strength. Kama, krodha, raga and dvesha do not affect him.

How does he come to this knowledge?

He does so by listening to scriptural knowledge from a competent teacher. It is not enough to listen; the student also has to his own homework as well. The Guru can motivate, however, it is for the student to make the conversion.

How to convert?

Sri Krishna teaches three disciplines:

1. Sense restraint: The world through the five sense organs of sabda, sparsa, rupa, rasa, and gandha enters the mind. Anyone of them can agitate the mind. Consider how a word from a person can throw you off. Words can create havoc with us. Once the mind is disturbed we cannot retain the vedantic knowledge. Just like a concrete floor has to be allowed to be set after pouring the concrete, so also our mind should not be agitated after vedantic teaching. It should be allowed to peaceful so that the knowledge sets in.

Sri Krishna recommends avoiding all emotional upheavals caused by sense organs. This is not easy. One has to be very alert to what is going on in the mind. Even a person with restraint can be pulled away by the senses.

Citing example of Sita, Swamiji says she was enticed by the golden deer (senses). It pulled Sita away from Rama, the symbol of spiritual ananda.

Shloka 61:

“Controlling them all, one should sit integrated, deeming ME supreme. Stable is his wisdom who has brought his senses under control.”

Sri Krishna says: Oh Arjuna let the sense organs be your instrument. Do not allow them to control you. Restrain them. However, do not suppress them. There is a difference between restraint and suppression. Suppression is when I am following the advise of somebody. It is not based on my own will. It is an imposed denial. However, if I value the action, then whatever I do is mastery. It is based upon my own will.

To one who masters his senses, Vedantic Self -Knowledge becomes very relevant. This is sense control.

Now Sri Krishna also discusses the second discipline. When senses are pulled from outside pursuits, there is no distraction. However, a mind without distraction should also not be allowed to be idle. Use this time to dwell on me. Dwell on Sri Krishna as Ishwara or as Sri Krishna, the Atma. See me in your-self. Do Atma dhyanam. This Atma Dhyanam is also not easy. However, with integration it becomes easier. This is called Nidhidysanam.

Shlokas 12-25 is description of the Atma.

Dwelling on the essence of Shankaracharya’s famous shloka below also helps.

“manobuddhyahamkaracittani naham

na ca srotrajivhe na ca ghrananetre

na ca vyomabhumih na tejo na vayuh

cidanandarupah sivoham sivoham.”

This is called Nidhidyasanam.

Shloka # 62:

“Attachment to objects” is born when one ponders on them. Of attachment is born desire, and of desire, wrath.”

From this shloka onwards Sri Krishna teaches Thought discipline. Before this he taught sensory restraint. Sensory restraint is easier than restraining one’s mind. This is also called Manonigraha or Kshama.

What happens if you do not restrain your thoughts? When one interacts with the world many things enter your mind. You cannot avoid the world entering your mind. This is called Vishaya Dhyanam. Ishwara Dhyanam is difficult while Vishaya dhyanam is easy. Vishaya means sense objects. Ask yourself if it is healthy and worthwhile to fantasize. If you are alert, you can curb the thoughts. It will stop a feeble thought from becoming a powerful one.

Thus sense objects cause feeble thoughts that by constant reinforcement become strong thoughts.

As per Vedas a word in itself is neither joy or sorrow. We are the one’s who create the joy and sorrow.

When you dwell on something the mind tends to get attached to it. This is called Sangaha or fancy or yearning for something. The mind fantasizes about things and I feel I will be more complete if I get it. As we keep dwelling on it, it then becomes “ I want it” and then “ I cannot live without it”. This can apply to an object or person. Thus, the height of this fantasy is called Kama. One is trapped or enslaved by the thought. When this happens I have forgotten all my teachings.

So here is how it works:

Vishaya Dhyanam> Vishaya Sangaha>Vishaya Kama>Vishaya Krodha>Budhi Nashaha.

Kama, we have already described as the height of fantasy or height of desire. Kama typically has two results.

- If the kama is not fulfilled, it results in anger also called Krodha.
- If Kama is fulfilled it leads to more desire also called Lobha.

Anger is desire in another form. Anger wants to destroy the source of obstruction.

With Lobha, the fulfilled Kama results in wanting more of it. There is no end to this desire. It leads to greed. Dhamaputra himself gambled and lost because of greed. Thus, kama leads to Lobha.

Shloka 63:

"From wrath arises delusion; failure of memory. Due to this latter, intelligence perishes, and from its loss total destruction ensues."

When mind is in anger discriminative power, decency, dignity etc. are lost. I forget the person in front of me (father, mother, guru etc.). Americans call it, getting mad. Temporary madness occurs. All learning is not available to me. Knowledge was to be available to me in a crisis. Swamiji calls anger a Virus (vital information resources under seize). Anger is a virus for our brain computer. So, our knowledge is temporarily lost. Then there is loss of memory. Once knowledge is obstructed, discriminative power is permanently lost. This loss of Budhi is loss of human life.

If you want to shout at somebody, do it with thinking, rather than impulsively. In impulsive action we lose our purushartha.

(Note: **Puruṣartha** means an "object of human pursuit". It is a

key concept in Hinduism, and refers to the four proper goals or aims of a human life. The four **puruṣarthas** are Dharma (righteousness, moral values), Artha (prosperity, economic values), Kāma (pleasure, love, psychological values) and Mokṣa (liberation, spiritual values).

Shloka # 64:

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

Now, Sri Krishna comes back to sense control again. He places a lot of importance to Indriya Nigraha. He tells Arjuna: “May you perceive sense objects through the sense organs but do not allow Raga (attachment or an object of joy) or Dvesha (dislike or an object of sorrow) to form. Do not allow this misconception to come in. Never get addicted to anything. Let sense organs obey your mind. It is easy to say no first, later it becomes more and more difficult. This is a life of mastery. This is a person with self-control. In this shloka Atma means instrument or mind. In such a person there is no more violent emotions. He is able to see any situation and act calmly without getting agitated. If an argument develops, he walks away from it. This way, your composure is back very soon. So, you have to be very alert.

The word Prasadam in the shloka means peace of mind or shanthi.

Swamiji says, to stop an argument does not mean I am conceding. It just means I have postponed. It avoids mental turbulence. This is very important in assimilation of knowledge.

With best wishes,

Ram Ramaswamy